BUTLER'S LIVES OF THE SAINTS

COMPLETE EDITION

EDITED, REVISED AND SUPPLEMENTED BY

HERBERT J. THURSTON, S.J.

AND DONALD ATTWATER

Foreword by Cardinal Basil Hume, O.S.B.
Archbishop of Westminster



VOLUME I

JANUARY · FEBRUARY · MARCH

General Index in Volume IV

CHRISTIAN CLASSICS
Westminster, Maryland
1990

NIHIL OBSTAT: PATRICIVS MORRIS, S.T.D., L.S.S.
CENSOR DEPVTATVS
IMPRIMATVR: E. MORROGH BERNARD
VICARIVS GENERALIS
WESTMONASTERII: DIE XXIII FEBRVARII MCMLIII

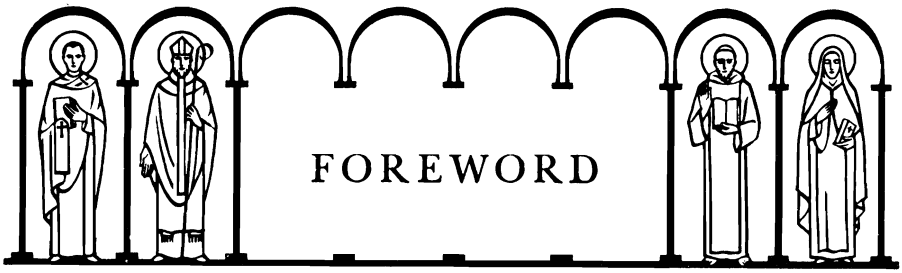
Christian Classics, Inc.
P.O. BOX 30
WESTMINSTER, MD. 21157

All rights reserved. No part of this
publication may be reproduced in any
form or by any means without
previous written permission.

Lives of the Saints originally published 1756-9.
Revised edition by Herbert J. Thurston, S. J.,
published 1926-38. Copyright by Burns & Oates.
Second Edition, by Herbert J. Thurston, S. J. and
Donald Attwater, published 1956.
Copyright © Burns & Oates 1956.
Reprinted 1981
Foreword copyright © Burns & Oates 1981

LIBRARY OF CONGRESS CATALOG CARD NUMBER: 56-5383
ISBN: Cloth 0 87061 0457, Paperback 0 87061 1372

PRINTED IN THE UNITED STATES OF AMERICA



FOREWORD

We live in a sophisticated, if not cynical, age in which the former "certainties" of faith, which brought comfort to so many, are now widely questioned. But surely a living faith can have no absolute certainties? Which of us has matured in religious belief without having experienced any intellectual difficulty? Faith, by very definition, grows through a constant, indeed daily, process, whereby doubts, old and new, must ever be conquered afresh.

This growth in faith can be helped by stories and legends of the saints. Some of these members of the Church in glory who were commemorated liturgically in former days are rather forgotten today. Yet they may have much to teach us. Furthermore, the lives of good men and women can be, and often are, an inspiration to us. Happily, their memory is recorded in this, one of the great classic works on Christian sainthood.

The heroic men and women described and speculated upon in these pages have bequeathed to us an inspiration that transcends ordinary history. It is not surprising then, that there should be a demand today for yet another edition of *Butler's Lives*. For this present generation seems to be seeking not the letter which kills, but the spirit which awakens.

A fresh edition of this work then, is welcome, not least because of the curiously attractive echoes of its original eighteenth-century style. The modern re-editing, moreover, tends to belie Fr Thurston's modest comment that "This book is not intended for scholars". I hope that many people will find inspiration in reading it.



Archbishop of Westminster

PREFACE TO THE SECOND EDITION

IT is now over a quarter of a century since Father Herbert Thurston, S.J., was asked to undertake a drastic revision and bringing up-to-date of Alban Butler's *Lives of the Saints*. The first, January, volume was published in 1926. Beginning with the second, February, volume (1930), Father Thurston invoked the help of Miss Norah Leeson in the revision or rewriting of many of the lives that appear in Butler and the compilation of others; and Miss Leeson continued to contribute in this way down to the end of the June volume, as is testified by Father Thurston's repeated grateful acknowledgements to her in the pertinent prefaces (notably June, page viii). Beginning with the July volume (1932), the present editor was entrusted with the preparation of practically the whole of the text and the writing of additions thereto, down to the end of the series in 1938. Throughout the whole work Father Thurston himself always wrote the bibliographical and other notes at the end of each "life". The general principles upon which the work was done are set out in Father Thurston's own words in the introduction which follows.

The issuing of this second edition of the "revised Butler" in four volumes has involved a certain abbreviation of the 1926–38 text (one tenth was the proportion aimed at). For example, while shortened forms of Butler's daily exhortations had generally been retained, it has now been found necessary to discard them entirely. While recognizing and welcoming the solid, unfanciful, scriptural character of Butler's homilies—so characteristic of eighteenth-century English Catholicism—it must also be recognized that they were often excessively repetitious and monotonous. Father Thurston points out that "Butler's main purpose in writing was undoubtedly the spiritual profit of his readers". And it can hardly be denied that in our day and generation that purpose can be better served by letting the lives of the saints speak for themselves than by direct exhortation and "moralizing" about them. Moreover, some idea of the true life of a saint, such as we, and Butler, tried to give, must be more conducive to true devotion than a false or doubtful idea: as Abbot Fernand Cabrol once wrote, "The exact knowledge of facts is of the greatest assistance to true piety". For a *Lives of the Saints* in English as wholly appropriate to our time as Butler's was to his, the work must be done again from the beginning: and for that we have to await the coming of another Alban Butler, another Herbert Thurston. It has also been necessary to omit, especially in certain months, some of the brief notices of the very obscure or uncertainly-venerated saints: Father Thurston himself expressed the desirability of this in his preface to the December volume. On the other hand, room has been made for the very considerable amount of fresh material provided by the beatifications and canonizations of the past fifteen years, and also for some earlier holy ones who were not included in the first edition. Butler's original work contained some 1,486 separate entries; the present version contains about 2,565.

The excisions from the 1926–38 text vary in length from one word to a page or more. But need for compression, or the addition of fresh or different matter, has also sometimes involved the rewriting of passages, or even of a whole "life".* I have especially welcomed the opportunity to revise a great deal in July-December which I knew to be unsatisfactory, and to bring it at any rate more into line with Father Thurston's commentaries and with the text of January-June, written either by Father Thurston himself or more directly under his eye than were my contributions. Apart from verbal modifications, abbreviations and the like, the bibliographical and critical notes have been left as Father Thurston wrote them; but some attempt has been made to bring the bibliographies up-to-date (May 1954). It was not possible to go through all the learned periodicals in various languages that have appeared since 1925, but due attention has been paid to the *Analecta Bollandiana;* and I have added what is, I hope, a representative selection of new biographies and similar works. Among these last is included a number of "popular lives" for the general reader. Some of Father Thurston's critical notes have been incorporated at the end of the pertinent text for the convenience of the more casual reader.

In this edition a uniform order of presentation has been adopted. With a few special exceptions (*e.g.* March 1, June 9, July 9, September 26) the first saint (or feast) dealt with each day is that which is commemorated in the general calendar of the Western church, when there is one. The order of the rest is chronological. The choice of day of the month on which a saint should be entered is a far less simple matter. In general I have followed Father Thurston's arrangement (which has involved not a few alterations of date): *viz.* to adopt in the case of canonized saints the indications of the 1930 (*secunda post typicam*) edition of the *Martyrologium Romanum*, and in the case of saints and *beati* not included in the martyrology, to deal with them, so far as was ascertainable, on the days appointed locally for their liturgical observance. This last rule, however, does not always provide any satisfactory guidance, for the same saint may be commemorated in half a dozen different dioceses on half a dozen different days. But for those who belong to religious orders a feast-day is usually assigned in the order itself, and this I have done my best to adhere to. When for one reason or another (*e.g.* a very recently beatified subject) I have been unable to ascertain the feast-day, that person is entered under the day of his death. While this work was in progress, the Friars Minor adopted a new calendar, too late for me to make more than some of the consequent changes of date. In the title of each entry the saint is generally described according to the categories of Western liturgical usage, except that the description "confessor" is omitted throughout: any male saint not a martyr is a confessor. Occasionally the description does not agree with the office at present in use: *e.g.* on July 29, Felix "II" is referred to as "pope and martyr" by the Roman Martyrology and as "martyr" in the collects of the Missal and Breviary; but he was neither a true pope nor a martyr.

As it has now been my privilege to have a considerable part in the revision of Alban Butler's *Lives of the Saints* it is not out of place perhaps for me here to express my complete submission to Father Thurston's judgement as to how and in what spirit that work should be done, and our full agreement in admiration of

* In doing which I have ever had in mind Alban Butler's own warning in his Introductory Discourse: "Authors who polish the style, or abridge the histories of others, are seldom to be trusted".

Butler and his work. As I wrote in a foreword to the July volume, I first came to the work with a good deal of prejudice against Butler. But the prejudice was due to ignorance, and was soon dispelled. In common, I think, with most people who have never had occasion to read his *Lives* attentively, I had supposed him to be a tiresome, credulous and uncritical writer, an epitome of those hagiographers whose object is apparently at all costs to be "edifying", sometimes in a rather cheap and shallow way. Certainly his manner of writing is tiresome, but it does not obscure his sound sense and the solid traditional teaching of his exhortations. Credulous and uncritical he is not. He is as critical a hagiographer as the state of knowledge and available materials of his age would allow, and if he from time to time records as facts miracles and other events which we now, for one reason or another, have to question or definitely reject, he neither attaches undue importance to them nor seeks to multiply them: holiness meant to Butler humility and charity, not marvels. In only one respect does his critical faculty seriously fail him: he will hear nothing against a saint and nothing in favour of a saint's opponent, whether heretic, sinner or simply opposed. That is an attitude we can no longer tolerate: without wanting to remove St Jerome's name from the calendar or to canonize Photius, we now recognize that truth is better served by admitting that St Jerome gave rein to a censorious and hasty tongue and that Photius was a man of virtuous life and great learning: that people on the right side of a controversy do not always behave well or wisely and those on the wrong side not always badly or foolishly. It was a saint, and one no less than Francis de Sales, who wrote:

> There is no harm done to the saints if their faults are shown as well as their virtues. But great harm is done to everybody by those hagiographers who slur over the faults, be it for the purpose of honouring the saints . . . or through fear of diminishing our reverence for their holiness. It is not as they think. These writers commit a wrong against the saints and against the whole of posterity (*Œuvres*, Annecy ed., vol. x, p. 345).

In the *Analecta Bollandiana*, vol. lvii (1939), there appeared a general review of the revised edition of Butler's *Lives* from the pen of Father Hippolyte Delehaye, S.J., president of the Bollandists. Therein he enumerates some of the writers who, since the days of the *Golden Legend* of Bd James of Voragine, applied themselves to the task of adapting the lives of the saints to the ever-changing needs of time and place: "Among the more recent and the better known, who proceed above all from Ribadeneyra, may be named Rosweyde, Giry, Morin, Baillet, Butler, Godescard, down to the deplorable compilation of Mgr Guérin, to whom we owe the *Petits Bollandistes*." And he adds: "The palm goes to Alban Butler . . .." But it is only fitting that there should also be quoted here Father Delehaye's more lengthy appreciation of Father Herbert Thurston.

> Father Thurston is today unquestionably the *savant* who is best up in hagiographical literature, in all related matters and in the surest critical methods. His numerous writings in this field keep him always in touch with the understanding public that takes interest in this branch of knowledge; and there was no one better qualified than he to find the answer to the delicate problem of recasting the old collection [*scil.*, Butler's *Lives*] in such a way as to satisfy piety without incurring the scorn of a category of readers generally difficult to please. . . . The summary commentary as he uses it gives the new

" Butler " a scientific value which makes this work of edification a tool for students as well.

Referring to Father Thurston's writings in general Father Delehaye says :

> The considerable body of work wherein this learned man exercised his unusual abilities of research and criticism nearly always bears a relation, direct or indirect, to our [*scil.*, the Bollandists'] studies : such are his articles on the origin of Catholic feasts and devotions ; and on those wonderful phenomena that, rightly or wrongly, are looked on as supernatural, of which the lives of the saints are full : apparitions, stigmata, levitations—a world wherein one is continually brushing against illusion and fraud, into which one may venture only with a reliable and experienced guide.*

Those words had not long been in print when Herbert Thurston was called to his reward, on November 3, 1939, to be followed eighteen months later by their writer, Father Delehaye. There may suitably be applied to them certain words of Alban Butler : " Great men, the wisest, the most prudent and judicious, the most learned and most sincere, the most free from bias of interest or passion, the most disengaged from the world, whose very goodness was a visible miracle of divine grace, are in themselves vouchers of the truth of the divine revelation of the Christian religion. Their testimony is the more unexceptionable as they maintained it in a spirit of humility and charity, and in opposition to pride and all human interest."

I cannot leave this preface without expressing my warmest thanks to Father Paul Grosjean, Bollandist, for his great kindness in reading the proofs of this second edition. That he should have undertaken this task is one more example of the wide-spiritedness of the Society of Bollandists, whose learning is always at the service of the humblest student, and whose interest extends to the most modest work in the field of hagiography and associated subjects. Whatever errors, omissions and faults of judgement this edition contains are all mine : it is thanks to Father Grosjean that they are not more : and I owe to him a number of valuable corrections and references. It was thanks to the work of the Bollandists that in the first instance Father Thurston was able to accept the formidable undertaking of revising Butler. It is thanks to Father Grosjean that I can let this further revision go before the public with considerably less trepidation than I should have felt had the proofs not come under his eye : the eye, moreover, of a scholar whose learning is particularly exercised upon the hagiological history of Great Britain and Ireland.

DONALD ATTWATER.

FEAST OF ST BEDE THE VENERABLE,
May 27, 1954.

* In 1952 Father Joseph Crehan, S.J., published a memoir of Father Thurston, which includes an invaluable bibliography of his writings, from his first article published in *The Month* in 1878 down to his death. Father Crehan has also edited in a single volume those of his articles that deal with stigmatization, levitation, second-sight and the like, as manifested in the lives of certain saints and others : *The Physical Phenomena of Mysticism* (1952).

INTRODUCTION

[The following introduction has been compiled from the relevant parts of Father Herbert Thurston's prefaces to the volumes of the 12-volume edition of the revised Butler's *Lives*, especially from the January preface. Words in square brackets are explanatory or connecting additions by the present editor. These prefaces were written between 1925 and 1938; and this must be borne in mind when reading, *e.g.* the second paragraph below, written in October 1925. The number of canonizations, etc., since then reinforces Father Thurston's words: it includes the beatification of groups of 191 French martyrs in 1926 and 136 English martyrs in 1929.]

THIS is not a book intended for scholars, though it is hoped that even scholars may sometimes find it useful. Its main object is to provide a short, but readable and trustworthy, account of the principal saints who are either venerated liturgically in the Western church, or whose names for one reason or another are generally familiar to Catholics of English speech. The work has developed out of a projected new edition of the well-known *Lives of the Saints* by the Rev. Alban Butler, which was originally published in London between 1756 and 1759.* Upon a more careful examination of the text—many times reprinted since the eighteenth century, but always without adequate revision—it soon became apparent that to render this venerable classic acceptable to modern readers very considerable changes were required, affecting both its form and its substance. Of these modifications it is necessary to give some brief account.

To begin with, Alban Butler died in 1773, rather more than 150 years ago. During the interval the Church's roll of honour has been enlarged by the addition of many new names. Even if we consider only the period which has elapsed since the death of Pope Pius IX in 1878—*i.e.* not quite half a century—there have been in that time twenty-five canonizations and fifty-one formal and independent† beatifications, some of them involving large groups of martyrs. But over and above this, we have a constant succession of equivalent beatifications, for the most part attracting little public notice, which take the form of what is called a *confirmatio cultus*. This is a decree sanctioning authoritatively and after due inquiry the

* The full title of the first edition, which appeared without the author's name, was "The Lives of the Fathers, Martyrs and Other Principal Saints; compiled from original monuments and other authentick records; illustrated with the remarks of judicious modern criticks and historians". Bishop Ward states that it was issued "nominally in four, really in seven octavo volumes"; Mr Joseph Gillow, on the other hand, declares that there were five. The fact seems to be that there were only four paginations, but that the more bulky volumes, some of more than 1,000 pages, were divided into two parts by the binders and new title-pages supplied. On Bishop Challoner's advice some part of the notes, notably a long dissertation on the writings of St John Chrysostom, was omitted when the work was first published. These, however, with other supplementary matter, were printed from the author's manuscript in the second edition, which appeared in twelve volumes at Dublin in 1779–1780, after Butler's death.

† Each saint canonized is previously beatified. Only those beatifications are here numbered which have not so far been followed by canonization.

veneration alleged to have been paid from time immemorial to this or that servant of God who lived before 1634, when the enactments of Urban VIII regarding the canonization procedure came into force. Thus what is often called "the Beatification of the English Martyrs" [in 1886] was not, strictly speaking, a beatification at all. There was no solemn ceremony in St Peter's, no papal document taking the form of bull or brief, but simply a *confirmatio cultus*, published in 1886 with the pope's approval, but emanating from the Sacred Congregation of Rites. Nevertheless, the effect of the decree was equivalent to that of a formal beatification. It justifies, subject to certain restrictions, the public veneration of any of the fifty-four martyrs therein named; it allows Mass to be celebrated in their honour; and it permits the faithful to invoke them individually and collectively as "Blessed". When it is remembered that in this group are included such champions of the faith as Cardinal Fisher, Sir Thomas More, several monks of the London Charterhouse, the Countess of Salisbury (mother of Cardinal Pole), and Father Edmund Campion, S.J., not to speak of many others, secular priests, religious and laymen, it becomes clear that in virtue of this one decree Butler's lists need to be supplemented by half a dozen new entries, or possibly more.

[But many others have been added to this edition, over and above those canonized or beatified since Butler's day. In the month of June, for example, over half the separate entries] are concerned with saints or groups of saints of whom there is no record in Alban Butler's original work. Of course such a computation of numbers warrants no inference as to the adequacy or inadequacy of the selection made. It would always be easy to add a multitude of other names borrowed from the martyrologies, from local service-books and calendars, or from the oriental synaxaries. But no good purpose would be served by attempting completeness . . . completeness of any sort is a simple impossibility. No authority save that of the Holy See can pronounce upon the claims of the thousands and thousands of alleged martyrs or ascetics whose names are heaped together in local martyrologies, synaxaries, episcopal or relic lists, and similar documents, and the Holy See very wisely has taken the course of remaining silent, unless on certain occasions when it has been specially appealed to. The oriental and Celtic "saints", so called, would alone create a most formidable problem. In the "Martyrology of Gorman", a twelfth-century compilation, 72 presumably different Colmans are mentioned, and there are also 24 Aeds, 23 Aedans and 21 Fintans. Similarly anyone who will consult the index of the most recent edition of the *Martyrologium Romanum* will find that 67 saints named Felix are therein commemorated. Even in the sixty-six folio volumes of the Bollandist *Acta Sanctorum, quotquot toto orbe coluntar vel a catholicis scriptoribus celebrantur*, there is no assumption of exhaustiveness. Under each day a long list is printed of *praetermissi aut in alios dies rejecti*, and the reason why these names are passed over amounts in most cases either to a doubt whether a title to inclusion on the ground of *cultus* has been made out, or else to the lack of information concerning the facts of their individual history. At a period when the public recognition of holiness amounted to no more than a local veneration, sanctioned at least tacitly by the bishop, it is exceedingly hard to decide which of the devout servants of God who have had the epithet "sanctus" or "beatus" at one time or other attached to their names, are to be regarded as invested with the religious halo of an aequipollent canonization.

The principal aim of such a revision as the present must be to provide a brief account of the lives of those holy people whose claims to sanctity have either been

attested by a formal pronouncement of the Holy See, or have met with definite liturgical recognition at an earlier period in response to popular acclaim. Unfortunately we must admit that in not a few cases veneration has been widely paid to personages of whose real history nothing certain is known, though the pious imagination of hagiographers has often run riot in supplying the deficiency. Further, there are names included in the Roman Martryology which stand only for phantom saints, some of them due to the strange blunders of medieval copyists, others representing nothing more than prehistoric sagas which have been embellished and transformed by a Christian colouring. Where such stories have become familiar and dear to the devout believers of earlier generations, it did not seem right to pass them by entirely unnoticed, even though the extravagance of the fiction is patent to all who read.*

It has been suggested above that in the case of holy people held in honour during the first thousand years of the Church's history either for their virtues or for their violent death in the cause of Christ, it is by no means easy to determine which among them should be recognized as saints and as entitled to the prefix often attached to their names in historical records. In none of these cases can we point to a papal bull of canonization or to any formal acceptance by the Holy See other than inclusion in the Missal or a notice in the official martyrology read at Prime. So far as such servants of God have a claim to the honour of saintship, they owe the privilege to what is called an " aequipollent " (*i.e.* virtual) canonization. It is a sort of courtesy title in fact. In view of the confused ideas entertained by many people upon this subject, I have ventured, in Appendix II of the [last] volume, to reproduce with some additions a brief statement on the matter which I had occasion to write in another connection and which appeared in *The Tablet* of January 15, 1938. Appendix I consists of some few biographical notes concerning Alban Butler himself. The memoir published in 1799 by his nephew, Mr Charles Butler, seemed to me too verbose and characteristic of the tone of the eighteenth century to bear reprinting entire, but I have borrowed from it a few passages and excerpts from letters which preserved matter of biographical interest.

More serious, however, than the comparatively simple task of supplying the lacunae of a book compiled nearly two centuries ago is the difficulty caused by the peculiarities of Butler's style. Charles Butler, in a memoir prefixed to an edition of the *Lives* brought out in 1798, seems to have formed an estimate of his uncle's literary gifts which most modern readers will find it difficult to endorse. He says, for example :

> Our Author's style is peculiar to himself ; it partakes more of the style of the writers of the last century than of the style of the present age. It possesses great merits, but sometimes is negligent and loose. Mr Gibbon mentioned it to the editor [*i.e.* Charles Butler] in warm terms of commendation ; and was astonished when he heard how much of Our Author's life had been spent abroad. Speaking of Our Author's *Lives of the Saints*, he calls it a " work of merit—the sense and learning belong to the author, his prejudices are those

* [Even exploded legends have their spiritual, and other, significance : one reader has pointed out what an excellent lesson in recollection and freedom from curiosity is provided by St Marina's sojourn undetected in the monastery (February 12). But didactic fiction has gone rather out of fashion, and it is not everyone who can say of his amusement at hagiographical excesses that " it is a sympathetic and tolerant smile and in no way disturbs the religious emotion excited by the picture of the virtues and heroic actions of the saints " (H. Delehaye).—D. A.]

of his profession ".* As it is known what prejudice means in Mr Gibbon's vocabulary, Our Author's relatives accept the character.

It will be noticed that Gibbon's judgement upon the *style* of the *Lives of the Saints* is not recorded in his *Decline and Fall.* We only know it by Charles Butler's report, and it is possible that the nephew was mistaken in attaching serious importance to phrases which may have been spoken merely out of politeness and not without a suspicion of irony. Even when full allowance is made for the peculiarities of eighteenth-century diction, Butler's English impresses the reader nowadays as being almost intolerably verbose, slipshod in construction, and wanting in any sense of rhythm. He is hardly ever content to use one verb or one adjective where he can possibly employ two, and it seems difficult to believe that when he had once written a passage, it ever occurred to him to revise it with a view to making his meaning clear. As compared with the language of such contemporaries as David Hume, Smollett, Goldsmith, and even Samuel Johnson, I seem to detect a curiously foreign and latinized note in all that Butler published. One gets the impression that while he wrote in English, he often thought in French, and that a good many of the oddities of phraseology which continually jar upon the modern ear are due less to the fact that his diction is archaic than to a certain lack of familiarity with the English idioms of his own time.

It may not perhaps be out of place to quote here a single example—and it is typical—of how Butler has often filled out his space with mere verbiage. In his account of St Ethelbert, King of Kent, the *bretwalda* who received St Augustine and was converted by him to Christianity, Butler writes as follows. I quote from the library edition of 1812 :

> Divine providence by these means [*i.e.* the marriage with Bertha, etc.] mercifully prepared the heart of a great king to entertain a favourable opinion of our holy religion, when St Augustine landed in his dominions : to whose life the reader is referred for an account of this monarch's happy conversion to the faith. From that time he appeared quite changed into another man, it being for the remaining twenty years of his life his only ambition and endeavour to establish the perfect reign of Christ, both in his own soul and in the hearts of all his subjects. His ardour in the exercises of penance and devotion never suffered any abatement, this being a property of true virtue, which is not to be acquired without much labour and pains, self-denial and watchfulness, resolution and constancy. Great were, doubtless, the difficulties and dangers which he had to encounter in subduing his passions, and in vanquishing many obstacles which the world and devil failed not to raise ; but these trials were infinitely subservient to his spiritual advancement, by rousing him continually to greater vigilance and fervour, and by the many victories and the exercise of all heroic virtues of which they furnished the occasions.

Now this wordy panegyric is justified in precisely the measure in which such statements would probably be true of any other holy person. We know absolutely nothing about St Ethelbert beyond what Bede tells us, and there is no hint in Bede of any of the things here dwelt upon. He says not one syllable about a sudden change of conduct, or about unremitting " exercises of penance and devotion ", or

* See Gibbon's *Decline and Fall of the Roman Empire* (Bury's edition), vol. v (1911), p. 36, note 76.

about his struggles with temptation and the obstacles which the world and the Devil failed not to raise. The whole description has been evolved by Butler out of his inner sense of the probabilities of the case. This atmosphere of superlatives, without foundation in known facts, is surely regrettable. It can hardly fail to undermine all confidence in the author's statements, and when heroic deeds are recounted which really are based on trustworthy evidence, the reader is naturally led to ask himself whether these things also are mere padding introduced to give substance to a narrative which was too conspicuously jejune.

I must confess, then, that in the almost hopeless effort to secure some sort of harmony between Butler's *Lives* and the large number of biographies now added to bring the work up to date, I have constantly treated his original text with scant respect. It was impossible to leave unaltered such a description as the following —I quote one example out of hundreds—" melting away with the tenderest emotions of love, he [St Odilo] fell to the ground ; the ecstatic agitations of his body bearing evidence to that heavenly fire which glowed in his soul " ; or, again, a few lines lower down, " he excelled in an eminent spirit of compunction and contemplation. Whilst he was at prayer, trickling tears often watered his cheeks."* Moreover, some considerable economy of space was necessary in order to make room for the additional material and so I have more or less systematically eliminated the footnotes and the small-type excursuses which are found in the second and subsequent editions. Butler made excellent use of his authorities, and he undoubtedly went to the best sources then available, but in almost every department of knowledge new and momentous discoveries have been made since the beginning of the nineteenth century, so that almost all the English hagiographer's erudition is now out of date. The only practical course seemed to be to omit the notes, replacing them at the end of each biography by a few references to standard authorities, and adding, where the matter seemed to call for it, a brief discussion of the historical problems involved. In not a few instances it has, for one reason or another, seemed best to set aside not only the notes, but the biography itself, and to rewrite the whole.†

Butler's main purpose in writing was undoubtedly the spiritual profit of his readers, and from the beginning of January to the end of December it is his practice to conclude the first biography of the group belonging to each day with a short exhortation.‡ In this connection an extract or two from Butler's preface to the *Lives* will serve to illustrate the ideal which he had before him in compiling his *magnum opus*, and will at the same time furnish a more favourable specimen of his thought and of his style than is commonly met with in the body of the work. He says, for example, very truly :

> The method of forming men to virtue by example is, of all others, the shortest, the most easy, and the best adapted to all circumstances and dispositions. Pride recoils at precepts, but example instructs without usurping the authoritative air of a master ; for, by example, a man seems to advise and teach himself. . . . In the lives of the saints we see the most perfect maxims

* In the life of St Odilo on January 1, vol. i, p. 43, of the edition of 1812.

† [On pages vi–viii of the March volume (1931), readers interested in the matter will find a note by Father Thurston about the relation between certain passages in the text of Butler's " Lives " and passages in *The Lives of the Saints* (1872–77) by the Reverend Sabine Baring-Gould.—D.A.]

‡ *Cf.* page v above.

of the gospel reduced to practice, and the most heroic virtue made the object of our senses, clothed as it were with a body, and exhibited to view in its most attractive dress. . . . Whilst we see many sanctifying themselves in all states, and making the very circumstances of their condition, whether on the throne, in the army, in the state of marriage, or in the deserts, the means of their virtue and penance, we are persuaded that the practice of perfection is possible also to us, in every lawful profession, and that we need only sanctify our employments by a perfect spirit, and the fervent exercises of religion, to become saints ourselves, without quitting our state in the world. . . . Though we cannot imitate all the actions of the saints, we can learn from them to practise humility, patience, and other virtues in a manner suiting our circumstances and state of life; and can pray that we may receive a share in the benedictions and glory of the saints. As they who have seen a beautiful flower-garden, gather a nosegay to smell at the whole day, so ought we, in reading, to cut out some flowers by selecting certain pious reflections and sentiments with which we are most affected; and these we should often renew during the day; lest we resemble a man who, having looked at himself in the glass, goeth away, and forgetteth what he had seen of himself.

CONTENTS OF VOLUME I

JANUARY

		PAGE
1.	Octave of the Birthday of Our Lord Jesus Christ	1
	St Concordius, martyr	3
	St Almachius, or Telemachus, martyr	3
	St Euphrosyne, virgin	4
	St Eugendus, or Oyend, abbot	5
	St Fulgentius, bishop	6
	St Felix of Bourges, bishop	9
	St Clarus, abbot	10
	St Peter of Atroa, abbot	10
	St William of Saint Benignus, abbot	12
	St Odilo, abbot	12
	Bd Zdislava, matron	14
	Bd Hugolino of Gualdo	14
	Bd Joseph Tommasi	15
2.	The Holy Name of Jesus	18
	St Macarius of Alexandria	19
	St Munchin, bishop	21
	St Vincentian	22
	St Adalhard, or Adelard, abbot	22
	Bd Ayrald, bishop	23
	Bd Stephana Quinzani, virgin	24
	St Caspar del Bufalo	25
3.	St Frances Xavier Cabrini, virgin. *(See Vol. IV, p. 593ff)*	
	St Antherus, pope and martyr	26
	St Peter Balsam, martyr	26
	St Genevieve, or Genovefa, virgin	28
	St Bertilia of Mareuil, widow	30
4.	St Gregory of Langres, bishop	30
	St Pharaïldis, virgin	31
	St Rigobert, archbishop	32
	Bd Roger of Ellant	32
	Bd Oringa, virgin	32
	Bd Elizabeth Ann Seton *(See Appendix III)*	
5.	St Telesphorus, pope and martyr	33
	St Apollinaris, virgin	33
	St Syncletica, virgin	33
	St Simeon the Stylite	34
	St Convoyon, abbot	37
	St Dorotheus the Younger, abbot	38
	St Gerlac	38
	Bd John Nepomucen Neumann *(See Appendix III)*	

PAGE

6. The Epiphany of Our Lord Jesus Christ 39
St Wiltrudis, widow 42
St Erminold, abbot 42
St Guarinus, or Guérin, bishop 42
Bd Gertrude of Delft, virgin 43
St John de Ribera, archbishop 43
Bd Raphaela Mary, virgin 44

7. St Lucian of Antioch, martyr 46
St Valentine, bishop 47
St Tillo 47
St Aldric, bishop 48
St Reinold 48
St Canute Lavard, martyr 49
Bd Edward Waterson, martyr 49

8. St Apollinaris of Hierapolis, bishop 50
St Lucian of Beauvais, martyr 51
St Severinus of Noricum 52
St Severinus of Septempeda, bishop 53
St Erhard, bishop 53
St Gudula, virgin 54
St Pega, virgin 54
St Wulsin, bishop 55
St Thorfinn, bishop 55

9. St Marciana, virgin and martyr 56
SS. Julian and Basilissa, and Companions, martyrs 56
St Peter of Sebastea, bishop 57
St Waningus, or Vaneng 58
St Adrian of Canterbury, abbot 58
St Berhtwald of Canterbury, archbishop 59
Bd Alix Le Clercq, virgin 59

10. St Marcian 63
St John the Good, bishop 63
St Agatho, pope 64
St Peter Orseolo 64
St William of Bourges, archbishop 65
Bd Gregory X, pope 66

11. St Hyginus, pope 67
St Theodosius the Cenobiarch 68
St Salvius, or Sauve, bishop 70

12. St Arcadius, martyr 70
SS. Tigrius and Eutropius, martyrs 71
St Caesaria, virgin 72
St Victorian, abbot 72
St Benedict, or Benet, Bishop, abbot 72

PAGE

13. St Agrecius, bishop 74
St Berno, abbot 75
Bd Godfrey of Kappenberg 75
Bd Jutta of Huy, widow 76
Bd Veronica of Binasco, virgin 76

14. St Hilary of Poitiers, bishop and doctor 77
St Felix of Nola 80
St Macrina the Elder, widow 82
SS. Barbasymas and his Companions, martyrs 82
The Martyrs of Mount Sinai 83
St Datius, bishop 83
St Kentigern, or Mungo, bishop 83
Bd Odo of Novara 85
St Sava, archbishop 86
Bd Roger of Todi 88
Bd Odoric of Pordenone 88
Bd Giles of Lorenzana 89
St Antony Pucci 90

15. St Paul the Hermit 91
St Macarius the Elder 93
St Isidore of Alexandria 95
St John Calybites 95
St Ita, virgin 96
St Maurus, abbot 97
St Bonitus, or Bonet, bishop 97
St Ceolwulf 98
Bd Peter of Castelnau, martyr 98
Bd Francis de Capillas, martyr 98

16. St Marcellus I, pope and martyr 100
St Priscilla, matron 100
St Honoratus of Arles, bishop 100
St Fursey, abbot 101
Bd Ferreolus, bishop and martyr 102
St Henry of Cocket 103
SS. Berard and his Companions, martyrs 103
Bd Gonsalo of Amarante 103

17. St Antony the Abbot 104
SS. Speusippus, Eleusippus and Meleusippus, martyrs 109
St Genulf, or Genou, bishop 110
St Julian Sabas 110
St Sabinus of Piacenza, bishop 111
St Sulpicius II, or Sulpice, bishop 111
St Richimir, abbot 112
Bd Roseline, virgin 112

18. St Peter's Chair at Rome 113
St Prisca, virgin and martyr 115
St Volusian, bishop 116
St Deicolus, or Desle, abbot 116

PAGE

Bd Beatrice d'Este of Ferrara, widow 116
Bd Christina of Aquila, virgin 117

19. SS. Marius, Martha, Audifax and Abachum, martyrs . . . 117
St Germanicus, martyr 118
St Nathalan, bishop 118
St Albert of Cashel, bishop 119
St Fillan, or Foelan, abbot 120
St Canute of Denmark, martyr 121
St Wulfstan, bishop 121
St Henry of Uppsala, bishop and martyr 123
Bd Andrew of Peschiera 123
Bd Bernard of Corleone 124
St Charles of Sezze 125
Bd Margaret Bourgeoys, virgin 125
Bd Thomas of Cori 127

20. St Fabian, pope and martyr 128
St Sebastian, martyr 128
St Euthymius the Great, abbot 130
St Fechin, abbot 132
Bd Benedict of Coltiboni 132
Bd Desiderius, or Didier, of Thérouanne, bishop 133

21. St Agnes, virgin and martyr 133
St Fructuosus of Tarragona, bishop and martyr 137
St Patroclus, martyr 138
St Epiphanius of Pavia, bishop 139
St Meinrad, martyr 139
Bd Edward Stransham, martyr 140
BB. Thomas Reynolds and Alban Roe, martyrs 140
Bd Josepha of Beniganim, virgin 142

22. St Vincent of Saragossa, martyr 142
St Blesilla, widow 144
St Anastasius the Persian, martyr 144
St Dominic of Sora, abbot 147
St Berhtwald of Ramsbury, bishop 147
Bd William Patenson, martyr 147
Bd Vincent Pallotti 148

23. St Raymund of Peñafort 149
St Asclas, martyr 152
St Emerentiana, virgin and martyr 152
SS. Clement and Agathangelus, martyrs 153
St John the Almsgiver, bishop 153
St Ildephonsus, archbishop 155
St Bernard of Vienne, archbishop 156
St Lufthildis, virgin 157
St Maimbod, martyr 157
Bd Margaret of Ravenna, virgin 157

PAGE

24. St Timothy, bishop and martyr 158
St Babylas, bishop and martyr 160
St Felician, bishop and martyr 160
St Macedonius 161
Bd Marcolino of Forlì 161

25. The Conversion of St Paul 162
St Artemas, martyr 164
SS. Juventinus and Maximinus, martyrs 164
St Publius, abbot 165
St Apollo, abbot 165
St Praejectus, or Prix, bishop and martyr 166
St Poppo, abbot 166

26. St Polycarp, bishop and martyr 167
St Paula, widow 171
St Conan, bishop 172
St Alberic, abbot 173
St Eystein, archbishop 174
St Margaret of Hungary, virgin 176

27. St John Chrysostom, archbishop and doctor 178
St Julian of Le Mans, bishop 183
St Marius, or May, abbot 183
St Vitalian, pope 184
Bd John of Warneton, bishop 184

28. St Peter Nolasco 185
St John of Reomay, abbot 187
St Paulinus of Aquileia, bishop 188
Bd Charlemagne 188
St Amadeus of Lausanne, bishop 189
Bd James the Almsgiver 190
Bd Antony of Amandola 191
St Peter Thomas, bishop 191
Bd Mary of Pisa, widow 192
Bd Julian Maunoir 193

29. St Francis de Sales, bishop and doctor 195
St Sabinian, martyr 201
St Gildas the Wise, abbot 201
St Sulpicius " Severus ", bishop 202

30. St Martina, virgin and martyr 203
St Barsimaeus, bishop 203
St Bathildis, widow 204
St Aldegundis, virgin 205
St Adelelmus, or Aleaume, abbot 205
St Hyacintha Mariscotti, virgin 206
Bd Sebastian Valfré 207

PAGE

31. St John Bosco 208
SS. Cyrus and John, martyrs 212
St Marcella, widow 213
St Aidan, or Maedoc, of Ferns, bishop 214
St Adamnan of Coldingham 215
St Ulphia, virgin 215
St Eusebius, martyr 215
St Nicetas of Novgorod, bishop 216
Bd Paula Gambara-Costa, matron 216
St Francis Xavier Bianchi 217

FEBRUARY

1. St Ignatius of Antioch, bishop and martyr 219
St Pionius, martyr 224
St Brigid, or Bride, of Kildare, virgin 225
St Sigebert III of Austrasia 229
St John " of the Grating ", bishop 229
Bd Antony the Pilgrim 230
Bd Henry Morse, martyr 231

2. The Purification of the Blessed Virgin Mary 232
St Adalbald of Ostrevant, martyr 236
The Martyrs of Ebsdorf 237
St Joan de Lestonnac, widow 237

3. St Blaise, bishop and martyr 239
St Laurence of Spoleto, bishop 240
St Ia, virgin 240
St Laurence of Canterbury, archbishop 241
St Werburga, virgin 241
St Anskar, archbishop 242
St Margaret " of England ", virgin 243
Bd Simon of Cascia 244
Bd John Nelson, martyr 245
Bd Stephen Bellesini 245

4. St Andrew Corsini, bishop 246
St Theophilus the Penitent 247
St Phileas, bishop and martyr 248
St Isidore of Pelusium, abbot 249
St Modan, abbot 249
Bd Rabanus Maurus, archbishop 249
St Nicholas Studites, abbot 251
St Rembert, archbishop 251
St Joan of France, matron 252
Bd Thomas Plumtree, martyr 253
St Joseph of Leonessa 253
St John de Britto, martyr 254

PAGE

5. St Agatha, virgin and martyr 255
St Avitus of Vienne, bishop 256
St Bertulf, or Bertoul 257
SS. Indractus and Dominica, martyrs 258
St Vodalus, or Voel 258
St Adelaide of Bellich, virgin 258
The Martyrs of Japan, I 259

6. St Titus, bishop 260
St Dorothy, virgin and martyr 261
SS. Mel and Melchu, bishops 262
St Vedast, or Vaast, bishop 262
St Amand, bishop 263
St Guarinus, bishop 264
Bd Raymund of Fitero, abbot 265
St Hildegund, widow 265
Bd Angelo of Furcio 266

7. St Romuald, abbot 266
St Adaucus, martyr 268
St Theodore of Heraclea, martyr 269
St Moses, bishop 270
St Richard, "King" 270
St Luke the Younger 271
Bd Rizzerio 272
Bd Antony of Stroncone 272
Bd Thomas Sherwood, martyr 273
BB. James Salès and William Saultemouche, martyrs . . . 274
Bd Giles Mary 275
Bd Eugenia Smet *(See Appendix III)*

8. St John of Matha 276
St Nicetius, or Nizier, of Besancon, bishop 278
St Elfleda, virgin 278
St Meingold, martyr 279
St Cuthman 280
Bd Peter Igneus, bishop 281
St Stephen of Muret, abbot 282
Bd Isaiah of Cracow 282

9. St Cyril of Alexandria, archbishop and doctor. 283
St Apollonia, virgin and martyr 286
St Nicephorus, martyr 286
St Sabinus of Canosa, bishop 288
St Teilo, bishop 288
St Ansbert, bishop 290
St Alto, abbot 290
Bd Marianus Scotus 290

10. St Scholastica, virgin 292
St Soteris, virgin and martyr 293
St Trumwin, bishop 293
St Austreberta, virgin 294

PAGE

St William of Maleval 295
Bd Hugh of Fosses 296
Bd Clare of Rimini, widow 297

11. The Appearing of Our Lady at Lourdes 298
SS. Saturninus, Dativus and other Martyrs 303
St Lucius, bishop and martyr 304
St Lazarus, bishop 304
St Severinus, abbot 305
St Caedmon 305
St Gregory II, pope 308
St Benedict of Aniane, abbot 309
St Paschal I, pope 311

12. The Seven Founders of the Servite Order 311
St Marina, virgin 313
St Julian the Hospitaller 314
St Meletius of Antioch, archbishop 316
St Ethelwald of Lindisfarne, bishop 317
St Antony Kauleas, bishop 317
St Ludan 318
BB. Thomas Hemerford and his Companions, martyrs . . . 318

13. St Polyeuctus, martyr 320
St Martinian the Hermit 320
St Stephen of Rieti, abbot 321
St Modomnoc 322
St Licinius, or Lésin, bishop 322
St Ermengild, or Ermenilda, widow 323
Bd Beatrice of Ornacieu, virgin 323
Bd Christina of Spoleto 324
Bd Eustochium of Padua, virgin 325
Bd Archangela Girlani, virgin 327
St Catherine dei Ricci, virgin 328

14. St Valentine, martyr 332
St Abraham, bishop 334
St Maro, abbot 334
St Auxentius 335
St Conran, bishop 336
St Antoninus of Sorrento, abbot 337
Bd Conrad of Bavaria 337
St Adolf of Osnabrück, bishop 338
Bd Nicholas Paglia 338
Bd Angelo of Gualdo 339
Bd John Baptist of Almodovar 339

15. SS. Faustinus and Jovita, martyrs 340
St Agape, virgin and martyr 341
St Walfrid, abbot 341
St Tanco, bishop and martyr 342
St Sigfrid, bishop 342

PAGE

Bd Jordan of Saxony 343
Bd Angelo of Borgo San Sepolcro 345
Bd Julia of Certaldo, virgin 345
Bd Claud la Colombière 346

16. St Onesimus, martyr 349
St Juliana, virgin and martyr 349
SS. Elias, Jeremy and their Companions, martyrs 350
St Gilbert of Sempringham 351
Bd Philippa Mareri, virgin 352
Bd Verdiana, virgin 353
Bd Eustochium of Messina, virgin 354
Bd Bernard Scammacca 354

17. SS. Theodulus and Julian, martyrs 355
St Loman, bishop 356
St Fintan of Cloneenagh, abbot 356
St Finan, bishop 357
St Silvin, bishop 358
St Evermod, bishop 358
Bd Reginald of Orleans 359
Bd Luke Belludi 359
Bd Andrew of Anagni 360
Bd Peter of Treia 360
Bd William Richardson, martyr 361
The Martyrs of China, I 361

18. St Simeon, bishop and martyr 365
SS. Leo and Paregorius, martyrs 366
St Flavian, bishop and martyr 367
St Helladius, archbishop 369
St Colman of Lindisfarne, bishop 369
St Angilbert, abbot 371
St Theotonius 372
Bd William Harrington, martyr 373
Bd John Pibush, martyr 373

19. St Mesrop, bishop 374
St Barbatus, bishop 375
St Beatus of Liebana 376
St Boniface of Lausanne, bishop 376
St Conrad of Piacenza 377
Bd Alvarez of Cordova 378

20. SS. Tyrannio, Zenobius and other Martyrs 379
St Sadoth, bishop and martyr 380
St Eleutherius of Tournai, bishop 381
St Eucherius of Orleans, bishop 381
St Wulfric 382
Bd Elizabeth of Mantua, virgin 383

21. St Severian, bishop and martyr 384
Bd Pepin of Landen 384

PAGE

St Germanus of Granfel, martyr 385
St George of Amastris, bishop 386
Bd Robert Southwell, martyr 386
Bd Noel Pinot, martyr 391

22. St Peter's Chair 392
SS. Thalassius and Limnaeus 395
St Baradates 395
St Margaret of Cortona 396

23. St Peter Damian, bishop and doctor 399
St Serenus the Gardener, martyr 401
St Alexander Akimetes 402
St Dositheus 403
St Boisil, or Boswell, abbot 404
St Milburga, virgin 405
St Willigis, archbishop 406

24. St Matthias, apostle 407
SS. Montanus, Lucius, and their Companions, martyrs . . . 408
St Praetextatus, or Prix, bishop and martyr 411

25. SS. Victorinus and his Companions, martyrs 412
St Caesarius of Nazianzus 413
St Ethelbert of Kent 414
St Walburga, virgin 415
St Tarasius, bishop 416
St Gerland, bishop 418
Bd Robert of Arbrissel, abbot 418
BB. Avertanus and Romaeus 419
Bd Constantius of Fabriano 420
Bd Sebastian Aparicio 420

26. St Nestor, bishop and martyr 422
St Alexander of Alexandria, bishop 423
St Porphyry, bishop 423
St Victor the Hermit 426
Bd Leo of Saint-Bertin, abbot 427
Bd Isabel of France, virgin 427

27. St Gabriel Possenti 429
SS. Julian, Cronion and Besas, martyrs 431
St Thalelaeus the Hermit 431
St Leander of Seville, bishop 432
St Baldomerus, or Galmier 433
St Alnoth 434
St John of Gorze, abbot 434
Bd Mark Barkworth, martyr 435
Bd Anne Line, martyr 436

28. Martyrs in the Plague of Alexandria 436
St Proterius, bishop and martyr 437
SS. Romanus and Lupicinus, abbots 438

PAGE

St Hilarus, pope 439
St Oswald of Worcester, bishop 439
Bd Angela of Foligno, widow 440
Bd Villana of Florence, matron 444
Bd Hedwig of Poland, matron 445
Bd Antonia of Florence, widow 446
Bd Louisa Albertoni, widow 447

MARCH

1. St David, or Dewi, bishop 449
St Felix II (III), pope 451
St Albinus, or Aubin, of Angers, bishop 452
St Swithbert, bishop 452
St Rudesind, or Rosendo, bishop 454
Bd Roger le Fort, archbishop 455
Bd Bonavita 456
Bd Christopher of Milan 456
Bd Peter René Roque, martyr 457

2. The Martyrs under the Lombards 457
St Chad, or Ceadda, bishop 457
Bd Charles the Good, martyr 460
Bd Fulco of Neuilly 461
Bd Agnes of Bohemia, virgin 462
Bd Henry Suso 464

3. SS. Marinus and Astyrius, martyrs 466
SS. Emeterius and Chelidonius, martyrs 467
St Arthelais, virgin 467
St Non, or Nonnita 468
St Winwaloe, or Guénolé, abbot 469
St Anselm of Nonantola, abbot 470
St Cunegund, widow 470
St Gervinus, abbot 472
Bd Serlo, abbot 473
St Aelred, abbot 473
Bd Jacopino of Canepaci 476
Bd Teresa Verzeri, virgin 476
Bd Innocent of Berzo *(See Appendix III)*

4. St Casimir of Poland 478
St Lucius I, pope 479
SS. Adrian and his Companions, martyrs 480
St Peter of Cava, bishop 481
Bd Humbert III of Savoy 482
Bd Christopher Bales, martyr 482
Bd Placida Viel, virgin 483

5. SS. Adrian and Eubulus, martyrs 484
St Phocas of Antioch, martyr 485

PAGE

St Eusebius of Cremona 485
St Gerasimus, abbot 486
St Kieran, or Ciaran, of Saighir, bishop 487
St Piran, abbot 489
St Virgil of Arles, archbishop 489
St John Joseph of the Cross 490

6. SS. Perpetua, Felicity and their Companions, martyrs . . . 493
St Fridolin, abbot 499
SS. Cyneburga, Cyneswide and Tibba 500
St Chrodegang, bishop 501
SS. Balred and Bilfrid 502
St Cadroe, or Cadroel, abbot 502
St Ollegarius, or Oldegar, archbishop 503
St Cyril of Constantinople 504
Bd Jordan of Pisa 505
St Colette, virgin 506

7. St Thomas Aquinas, doctor 509
St Paul the Simple 513
St Drausius, or Drausin, bishop 515
St Esterwine, abbot 515
St Ardo 516
St Theophylact, bishop 516

8. St John of God 517
St Pontius 520
SS. Philemon and Apollonius, martyrs 521
St Senan, bishop 522
St Felix of Dunwich, bishop 524
St Julian of Toledo, archbishop 524
St Humphrey, or Hunfrid, bishop 525
St Duthac, bishop 526
St Veremund, abbot 526
St Stephen of Obazine, abbot 527
Bd Vincent of Cracow, bishop 528

9. St Frances of Rome, widow 529
St Pacian, bishop 533
St Gregory of Nyssa, bishop 533
St Bosa, bishop 536
St Catherine of Bologna, virgin 536
St Dominic Savio 539

10. The Forty Martyrs of Sebastea 541
SS. Codratus and his Companions, martyrs 544
St Macarius of Jerusalem, bishop 544
St Simplicius, pope 545
St Kessog, bishop and martyr 546
St Anastasia Patricia, virgin 546
St Droctoveus, or Drotté, abbot 547
St Attalas, abbot 547

PAGE

St Himelin 548
Bd Andrew of Strumi, abbot 549
Bd John of Vallombrosa 550
Bd Peter Geremia 550
Bd John Ogilvie, martyr 552

11. St Constantine, martyr 556
St Sophronius, bishop 557
St Vindician, bishop 558
St Benedict of Milan, archbishop 559
St Oengus, abbot-bishop 559
St Eulogius of Cordova, martyr 561
St Aurea, virgin 563
Bd Christopher Macassoli 563
Bd John Baptist of Fabriano 564
BB. John Larke, Jermyn Gardiner and John Ireland, martyrs . . 564
St Teresa Margaret Redi, virgin 565

12. St Gregory the Great, pope and doctor 566
St Maximilian, martyr 571
SS. Peter, Gorgonius and Dorotheus, martyrs 573
St Paul Aurelian, bishop 574
St Theophanes the Chronicler, abbot 576
St Alphege of Winchester, bishop 577
St Bernard of Capua, bishop 577
St Fina, or Seraphina, virgin 577
Bd Justina of Arezzo, virgin 578
Bd Nicholas Owen, martyr 579

13. St Euphrasia, or Eupraxia, virgin 581
St Mochoemoc, abbot 583
St Gerald of Mayo, abbot 584
St Nicephorus of Constantinople, bishop 584
St Ansovinus, bishop 586
St Heldrad, abbot 587
SS. Roderic and Solomon, martyrs 588
Bd Agnello of Pisa 589

14. St Leobinus, or Lubin, bishop 591
St Eutychius, or Eustathius, martyr 591
St Matilda, widow 592
Bd James of Naples, archbishop 594

15. St Longinus, martyr 594
St Matrona, virgin and martyr 595
St Zachary, pope 596
St Leocritia, or Lucretia, virgin and martyr 597
Bd William Hart, martyr 597
St Louisa de Marillac, widow 598
St Clement Hofbauer 601
Bd Placid Riccardi *(See Appendix III)*

16. St Julian of Antioch, martyr 604
St Abraham Kidunaia 605

PAGE

St Finnian Lobhar, abbot 606
St Eusebia, abbess 607
St Gregory Makar, bishop 608
St Heribert, archbishop 608
Bd John of Vicenza, bishop and martyr 610
Bd Torello 611
BB. John Amias and Robert Dalby, martyrs 612

17. St Patrick, archbishop 612
St Joseph of Arimathea 617
The Martyrs of the Serapeum 619
St Agricola, bishop 619
St Gertrude of Nivelles, virgin 620
St Paul of Cyprus 621
Bd John Sarkander, martyr 622

18. St Cyril of Jerusalem, archbishop and doctor 623
St Alexander of Jerusalem, bishop and martyr 626
St Frigidian, or Frediano, bishop 626
St Edward the Martyr 627
St Anselm of Lucca, bishop 628
Bd Christian, abbot 630
St Salvator of Horta 630

19. St Joseph 631
St John of Panaca 633
SS. Landoald and his Companions 634
St Alcmund, martyr 635
Bd Andrew of Siena 635

20. SS. Photina and her Companions, martyrs 636
St Martin of Braga, archbishop 636
St Cuthbert, bishop 637
St Herbert 642
St Wulfram, archbishop 642
The Martyrs of Mar Saba 643
BB. Evangelist and Peregrine 644
Bd Ambrose of Siena 644
Bd John of Parma 646
Bd Maurice of Hungary 647
Bd Mark of Montegallo 648
Bd Baptist of Mantua 649
Bd Hippolytus Galantini 650

21. St Benedict, abbot 650
St Serapion of Thmuis, bishop 655
St Enda, abbot, and St Fanchea, virgin 656
Bd Santuccia, matron 657

22. St Paul of Narbonne 657
St Basil of Ancyra, martyr 658
St Deogratias, bishop 658

PAGE

Bd Isnardo of Chiampo 659
St Benvenuto of Osimo, bishop 659
Bd Hugolino of Cortona 660
St Nicholas von Flüe 660

23. SS. Victorian and his Companions, martyrs 663
St Benedict the Hermit 664
St Ethelwald the Hermit 664
Bd Peter of Gubbio 665
Bd Sibyllina of Pavia, virgin 665
St Joseph Oriol 666

24. St Gabriel the Archangel 667
St Irenaeus of Sirmium, bishop and martyr 668
St Aldemar, abbot 669
St Catherine of Vadstena, virgin 669
SS. Simon of Trent and William of Norwich 671
Bd Didacus, or Diego, of Cadiz 672

25. The Annunciation of the Blessed Virgin Mary 673
The Good Thief 676
St Barontius 677
St Hermenland, abbot 677
St Alfwold, bishop 678
Bd Thomasius 679
Bd Margaret Clitherow, martyr 679
Bd James Bird, martyr 682
St Lucy Filippini, virgin 683

26. St Castulus, martyr 684
St Felix of Trier, bishop 684
St Macartan, bishop 684
St Braulio, bishop 685
St Ludger, bishop 686
St Basil the Younger 688

27. St John Damascene, doctor 689
St John of Egypt 691
Bd William Tempier, bishop 692

28. St John of Capistrano 693
St Guntramnus 695
St Tutilo 696

29. SS. Jonas and Barachisius, martyrs 696
SS. Mark of Arethusa, bishop, and Cyril, martyr 697
SS. Armogastes, Archinimus and Saturus, martyrs 698
SS. Gundleus and Gwladys 699
St Rupert, bishop 700
Bd Diemoda, or Diemut, virgin 701
St Berthold 701
St Ludolf, bishop 702

PAGE

30. St Regulus, or Rieul, bishop 702
St John Climacus, abbot 703
St Zosimus, bishop 704
St Osburga, virgin 705
Bd Dodo 706
Bd Amadeus IX of Savoy 706

31. St Balbina, virgin 707
St Acacius, or Achatius, bishop 708
St Benjamin, martyr 709
St Guy of Pomposa, abbot 709
Bd Joan of Toulouse, virgin 710
Bd Bonaventure of Forlì 711

Index 713

BIBLIOGRAPHICAL ABBREVIATIONS

Acta Sanctorum—This without qualification refers to the *Acta Sanctorum* of the Bollandists.
BHG.—The *Bibliotheca hagiographica graeca* of the Bollandists.
BHL.—The *Bibliotheca hagiographica latina* of the Bollandists.
BHO.—The *Bibliotheca hagiographica orientalis* of the Bollandists.
Burton and Pollen, LEM.—*Lives of the English Martyrs*, second series, ed. E. H. Burton and J. H. Pollen.
Camm, LEM.—*Lives of the English Martyrs*, first series, ed. Bede Camm.
CMH.—H. Delehaye's Commentary on the Hieronymian Martyrology, in the *Acta Sanctorum*, November, volume ii, part 2.
DAC.—*Dictionnaire d'Archéologie chrétienne et de Liturgie*, ed. F. Cabrol and H. Leclercq.
DCB.—*A Dictionary of Christian Biography*, ed. William Smith and Henry Wace.
DHG.—*Dictionnaire d'Histoire et de Géographie ecclésiastiques*, ed. A. Baudrillart *et al.*
DNB.—The *Dictionary of National Biography*, ed. Leslie Stephen *et al.*
DTC.—*Dictionnaire de Théologie catholique*, ed. A. Vacant *et al.*
KSS.—*Kalendars of Scottish Saints*, ed. A. P. Forbes.
LBS.—*Lives of the British Saints*, by S. Baring-Gould and John Fisher.
LIS.—*Lives of the Irish Saints*, by John O'Hanlon.
Mabillon—*Acta Sanctorum Ordinis Sancti Benedicti*, ed. J. Mabillon.
MGH.—*Monumenta Germaniae Historica*, ed. G. H. Pertz *et al.*
MMP.—*Memoirs of Missionary Priests*, by Richard Challoner, referred to in the edition of 1924, ed. J. H. Pollen.
PG.—*Patrologia graeca*, ed. J. P. Migne.
PL.—*Patrologia latina*, ed. J. P. Migne.
REPSJ.—*Records of the English Province of the Society of Jesus*, ed. Henry Foley.
Ruinart—*Acta primorum martyrum sincera et selecta*, ed. T. Ruinart.
Stanton's *Menology*—*A Menology of England and Wales*, by Richard Stanton.
VSH.—*Vitae Sanctorum Hiberniae*, ed. Charles Plummer.

Father H. Delehaye's *Les origines du culte des martyrs* is referred to in the " deuxième édition revue " of 1933.

There is an English translation by Mrs V. M. Crawford of Father Delehaye's *Les légendes hagiographiques* (" The Legends of the Saints "), made from the first edition. The third French edition (1927) is revised and is therefore sometimes referred to.

The English title of the work herein referred to as " Léon, *L'Auréole séraphique* (Eng. trans.) " is *Lives of the Saints and Blessed of the Three Orders of St Francis* (1885–87), by Father Léon (Vieu) de Clary. A corrected and enlarged edition of this work in Italian, by Father G. C. Guzzo, began publication in 1951 : *Aureola serafica*. By 1954 four volumes had appeared, covering January-August.

It has not been deemed necessary to give every reference to such standard works as the *Dictionary of Christian Biography*, the *Dictionnaires* published by Letouzey,

and A. Fliche and V. Martin's *Histoire de l'Église*, though these are often referred to in the bibliographical notes. The first two volumes of Fliche and Martin, by J. Lebreton and J. Zeiller, have been translated into English by Dr E. C. Messenger (*The History of the Primitive Church*, 4 vols.), and the first two English volumes of the continuation, *The Church in the Christian Roman Empire*, are also published.

The reader may here be reminded once for all that for all modern saints and *beati* the surest source of information on the more strictly spiritual side is the *summarium de virtutibus* with the criticisms of the *Promotor fidei* which are printed in the process of beatification. Copies of these are occasionally to be met with in national or private libraries, though they are not published or offered for sale to the general public. And for all saints named in the Roman Martyrology the standard short reference is in the *Acta Sanctorum, Decembris Propylaeum : Martyrologium Romanum ad formam editionis typicae scholiis historicis instructum* (1940). This great work provides a running commentary on the entries in the Roman Martyrology, correcting where necessary conclusions expressed in the sixty-odd volumes of the *Acta Sanctorum*, and anticipating much that will be said at greater length in those volumes that have yet to appear ; and there are summary bibliographies throughout. It is indispensable for all serious study and reference.

Attention may be drawn to the following recently published general works :

R.-F. AGRAIN, *L'Hagiographie : ses sources, ses méthodes, son histoire* (Paris, 1953).

Les RR. PP. Bénédictins de Paris, *Vies des saints et des bienheureux*. January-December, 12 volumes. Especially the last six volumes.

E. G. BOWEN, *The Settlements of the Celtic Saints in Wales* (University of Wales Press, Cardiff, 1954).

E. DEKKERS, *Clavis Patrum Latinorum* (Bruges, 1951). The best guide to the editions of the Fathers from Tertullian to Bede.

J. DELORME, *Chronologie des civilisations* (Presses universitaires de France, 1949).

A. EHRHARD (continued by Fr Heseler), *Ueberlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche*. Three volumes in *Texte und Untersuchungen* (Leipzig, 1937–1943).

E. GRIFFE, *La Gaule chrétienne à l'époque romaine*, volume i (Paris, 1947). From the beginning to the end of the fourth century.

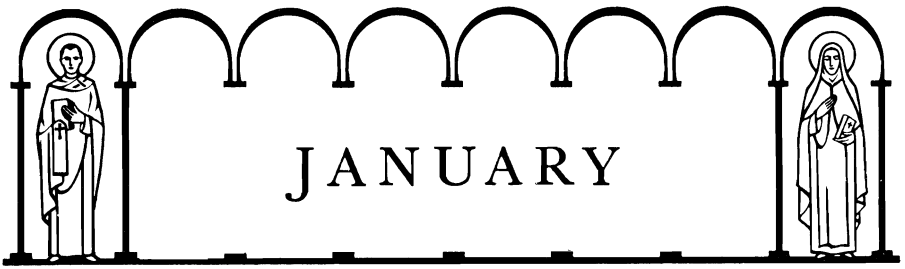
A. HAMANN, *La Geste du sang* (Paris, 1953). Translations of authentic texts of passions of the martyrs.

R. JANIN, *Les églises et les monastères* (de Constantinople), volume iii in *La Géographie ecclésiastique de l'empire byzantin*, Part I (Paris, 1954). Important for *cultus* and relics of saints.

Menologium cisterciense a monachis ordinis cisterciensis strictioris observantiae compositum . . . (Westmalle, 1952).

And also, in relation to particular places in France, the work of J. Hubert and F. Benoit (Arles), M. de Laugardière (Bourges), J. de La Martinière (Orléans), J. Perrin (Sens) and, especially, René Louis (Auxerre). In the *Revue d'histoire ecclésiastique* (Louvain) the pertinent reviews of books and also the bibliographies (in a separate supplement) are particularly valuable.

BUTLER'S
LIVES OF THE SAINTS



JANUARY

1: OCTAVE OF BIRTH OF OUR LORD JESUS CHRIST

CIRCUMCISION was a sacrament of the Old Law, and the first legal observance required by Almighty God of that people which He had chosen preferably to all the nations of the earth to be the depositary of His revealed truths. These were the descendants of Abraham, upon whom He had enjoined it several hundred years before the giving of the law to Moses on Mount Sinai. And this on two accounts : First, as a distinguishing mark between them and the rest of mankind. Secondly, as a seal to a covenant between God and that patriarch : whereby it was stipulated on God's part to bless Abraham and his posterity ; whilst on their part it implied a holy engagement to be *His* people, by a strict conformity to His laws. It was therefore a sacrament of initiation in the service of God, and a promise and engagement to believe and act as He had revealed and directed.

This law of circumcision continued in force till the death of Christ : hence, our Saviour being born under the law, it became Him, who came to teach mankind obedience to the laws of God, to fulfil all justice and to submit to it. Therefore, He was " made under the law "—that is, was circumcised—that He might redeem them that were under the law, by freeing them from the servitude of it : and that those who were in the condition of servants before might be set at liberty, and receive the adoption of sons in baptism, which by Christ's institution succeeded to circumcision. On the day He was circumcised He received the name of JESUS, the same which had been appointed Him by the angel before He was conceived. The reason of His being called Jesus is mentioned in the gospel : " For He shall save His people from their sins." This He effected by the greatest sufferings and humiliations, humbling Himself, as St Paul says, not only unto death, but even to the death of the cross ; for which cause God hath exalted Him, and hath given Him a name which is above all names, that at the name of JESUS every knee shall bow ; agreeably to what Christ says of Himself, " All power is given unto Me in heaven and in earth ".

Considered liturgically, three, if not four, distinct elements may be recognized in the festival which the Church keeps on the first day of each year. It is, to begin with, the octave of Christmas, and—possibly as a consequence of this—a special commemoration is made of the Virgin Mother whose pre-eminent share in the mystery could not adequately be recognized on the feast itself. Secondly, our ancient mass-books and other documents preserve many traces of the observance of the day in a spirit of penance, seemingly to protest against and atone for the debaucheries and other excesses customary among pagans at the outset of the new year. Thirdly, the eighth day after birth was the day when our Infant Saviour

was circumcised, an incident pregnant with significance which called for suitable celebration on its own account.

So far as our liturgical evidence goes the earliest recognition of the feast is to be found in the Lectionary of Victor of Capua. This, which bears witness to the usage of southern Italy in the year 546, has an entry *De circumcisione Domini*, and indicates as a reading for that day the passage from St Paul to the Romans (xv. 4–14) in which our Lord is spoken of as " Minister of the circumcision for the truth of God to confirm the promises made to the fathers ". Only a very little later we find in the 17th canon of the second Council of Tours (A.D. 567) a statement that from Christmas to the Epiphany each day was treated as a feast except that triduum (apparently from January 1 to January 3) " during which our fathers, to stamp out the custom of the pagans, imposed a private celebration of litanies on the first of January, in order that psalmody might be carried on in the churches, and that on the day itself Mass of the Circumcision might be offered to God at the eighth hour ". Here, besides the reference to the Mass of the Circumcision, all the associations of the word *litaniae* were distinctly connected by the usage of the times with penitential practices. Further, in the archetype of the martyrology known as the *Hieronymianum*, which dates from about the year 600, the Circumcision is again mentioned, and this is also the case with the majority of the calendars, martyrologies, lectionaries and other service-books of the seventh and following centuries. Although in the present Roman liturgy no trace remains of the early efforts made to wean Christian converts from taking part in the pagan idolatries and debaucheries which ushered in the new year, still the so-called " Gelasian " sacramentaries, more or less modified by the uses which prevailed in Gaul, Germany and Spain, constantly provide a second Mass for this day which is headed " *ad prohibendum ab idolis* "—*i.e.* against idolatrous practices. In this Mass all the prayers echoed the petition that those who had been brought to the pure worship of the Christian faith might have the courage utterly to turn their backs upon the old, profane and evil ways of paganism. It is to be noted that even before any special church celebration can be connected with new year's day, we find St Augustine, in a sermon preached on that morning, exhorting his hearers to behave as Christians amid the excesses of their gentile neighbours at that season.

It is certain, then, that a wish to rescue the weaker members of the Christian community from the contamination of the new-year celebrations played a great part in the institution of a church festival on that day. St Augustine's words suggest that he realized how hopeless it was to impose a general fast upon an occasion which was a holiday for the rest of the world. Ordinary human nature would have rebelled if too much had been exacted of it. All that could be done in practice was to carry out the principles enunciated by such wise pastors as St Gregory Thaumaturgus and St Gregory the Great, that when pagan observances were ineradicably fixed in the customs of a people, the evil must be neutralized by establishing a Christian celebration in place of the heathen one. On the whole it would seem that outside Rome—in Gaul, Germany, Spain, and even at Milan and in the south of Italy—an effort was made to exalt the mystery of the Circumcision in the hope that it might fill the popular mind and win the revellers from their pagan superstitions. In Rome itself, however, there is no trace of any reference to the Circumcision until a relatively late period. What our actual missal preserves for us, even down to the present day, is a liturgy which, while echoing, as the octave naturally would, the sentiments proper to Christmas, refers in a very marked way to the Mother of God,

e.g. in the collect for the feast. How comes it that our Lady is thus appealed to on the first day of the year? This may, as mentioned above, be simply the result of her intimate connection with the mystery of the Incarnation, but there is some evidence that the liturgy for to-day represents the service for the octave of Christmas as solemnized in the ancient Roman basilica of our Lady, Old St Mary's (*cf.* D. Bünner in the bibliography). But whether or not a feast of special solemnity was observed on January 1 in this ancient church to serve as an antidote to pagan licence, it is unfortunately certain that the expedient was only partially successful, and that the riotous excesses of the season still survived in the " Feast of Fools " and other abuses, against which the better sort of ecclesiastics protested throughout the middle ages, but often protested in vain.

See Abbot Cabrol, *Les origines liturgiques* (1906), pp. 203–210; also in the *Revue du clergé français*, January, 1906, pp. 262 *seq.*, and in DAC., s.v. " Circoncision "; F. Bünger, *Geschichte der Neujahrsfeier in der Kirche* (1909); D. Bünner, " La fête ancienne de la Circoncision ", in *La Vie et les Arts Liturgiques*, January, 1924; G. Morin in *Anecdota Maredsolana*, vol. i, pp. 426–428. See also Mansi, *Concilia*, vol. ix, p. 796; Maasen, *Concilia Merov.*, p. 126; St Augustine, sermon 198 in Migne, PL., vol. xxxviii, c. 1025; and W. de Grüneisen, *Ste Marie Antique*, pp. 94, 493. There occurs above a reference to the *Hieronymianum*, which will be frequently mentioned in these notes. The " Martyrology of Jerome ", so called because it was erroneously attributed to St Jerome, was the foundation of all similar Western calendars of martyrs and other saints. It was compiled in Italy during the second half of the fifth century: the archetype on which all existing manuscripts of it are based is a recension made in Gaul about the year 600. Father Delehaye's Commentary on the *Hieronymianum* (CMH) is printed in the *Acta Sanctorum*, November, vol. ii, part 2.

ST CONCORDIUS, MARTYR (*c.* A.D. 178)

A SUBDEACON who, in the reign of Marcus Aurelius, was apprehended in the desert, and brought before Torquatus, governor of Umbria, then residing at Spoleto. The martyr, paying no regard to promises or threats, in the first interrogatory was beaten with clubs, and in the second was stretched on the rack, but in the height of his torments he cheerfully sang, " Glory be to thee, Lord Jesus! " Three days after, two soldiers were sent by Torquatus to behead him in the dungeon, unless he would offer sacrifice to an idol, which a priest who accompanied them carried with him for this purpose. The saint showed his indignation by spitting upon the idol, upon which one of the soldiers struck off his head.

See his acts in the *Acta Sanctorum*, January 1; and Tillemont, *Mémoires* . . ., vol. ii, p. 439.

ST ALMACHIUS, OR TELEMACHUS, MARTYR (*c.* A.D. 400)

ALL that we know of this interesting martyr is derived from two brief notices, the one contained in the *Ecclesiastical History* of Theodoret (bk v, c. 26), the other in the ancient " Martyrology of Jerome " referred to in the note above. In the first we read that the Emperor Honorius abolished the gladiatorial combats of the arena in consequence of the following incident: " An ascetic named Telemachus had come from the East to Rome animated with a holy purpose. Whilst the abominable games were in progress he entered the stadium and, going down into the arena, attempted to separate the combatants. The spectators of this cruel pastime were infuriated, and at the instigation of Satan, who delights in blood, they stoned to death the messenger of peace. On hearing what had happened the

excellent emperor had him enrolled in the glorious company of martyrs, and put an end to these criminal sports."

In the *Hieronymianum* the notice, preserved to the present day in the Roman Martyrology, reads: "January 1st . . . the feast of Almachius, who, when he said 'To-day is the octave day of the Lord, cease from the superstitions of idols and from polluted sacrifices', was slain by gladiators at the command of Alipius, prefect of the city." As against Dom Germain Morin, who is inclined to regard this alleged martyrdom as only an echo of the fantastic legend of the dragon of the Roman Forum, Father H. Delehaye, the Bollandist, believes the incident to be historical, and, in spite of certain difficulties, considers that the martyr's name was really Almachius, and that he perished about A.D. 400.

See *Analecta Bollandiana*, vol. xxxiii (1914), pp. 421–428. *Cf.* Morin, in *Revue Bénédictine*, vol. xxxi (1914), pp. 321–326, and CMH., p. 21.

ST EUPHROSYNE, VIRGIN (FIFTH CENTURY ?)

THE Greeks call St Euphrosyne "Our Mother", and pay her great honour, but we have no authentic accounts of her life. Her so-called history is nothing but a replica of the story of St Pelagia, as narrated for Western readers in the *Vitae Patrum* or in the *Golden Legend*, a tale which struck the popular fancy and which, with slight variations, was adapted as an embellishment to the lives of St Marina, St Apollinaris, St Theodora, etc.

According to this fiction, St Euphrosyne was the daughter of Paphnutius, a pious and wealthy citizen of Alexandria. He and his wife had long been childless, but Euphrosyne was born to them in answer to the prayers of a holy monk whose intercession they had sought. The little girl was fascinating and marvellously beautiful, and because of the joy she caused to her parents they named her Euphrosyne. When she was eleven, her mother died. Her father set about finding her a husband and affianced her to a young man of great wealth. At first she does not seem to have objected, but after an interview with the old monk who had prayed for her before her birth, she began to feel the call to a higher life and ceased to care for the things of this world. She tore off her jewellery and gave it away to the poor, she avoided young people of her own age, consorting only with pious, elderly women, and, in order to make herself less attractive, we are told that she ceased washing her face "even with cold water". All this seems to have made no impression on her father, who went off to a three days' retreat in honour of the holy founder of a monastery of which he was a benefactor. As soon as he was gone, Euphrosyne sent a servant she could trust to ask for an interview with the old monk. She told him how she felt, and he replied that our Lord had said that if anyone would not leave father, mother, brothers and everything for the kingdom of Heaven's sake, he could not be His disciple. She then confessed that she feared to anger her father, as she was the only heir to his property. The monk answered that her father could find as many heirs as he wanted among the poor and the sick. Finally she asked him to give her the veil—which he did then and there.

When the interview was over, and Euphrosyne began to think matters out, she came to the conclusion that she could not count upon being safe from her father in any nunnery in that country, for he would be sure to find her and carry her off by force. She therefore secretly changed into man's attire and slipped out of the house by night—her father being still away. She found her way to the very monastery

her father frequented, and asked for the superior, who was surprised to see this exceptionally beautiful youth. Euphrosyne told him that her name was Smaragdus, that she had been attached to the court but had fled from the distractions of the city and the intrigues of the courtiers, and that she now desired to spend her life in peace and prayer. The abbot was greatly edified and offered to receive her if she would submit to the direction of an elder to teach her the discipline of the religious life—she being evidently quite inexperienced. She replied that, far from objecting to one, she would welcome many masters to teach her the way of perfection. No one ever suspected her sex, and she soon gave proof of extraordinary progress in virtue. She had many trials and temptations, but she overcame them all. Because her beauty and charm were a cause of distraction to the other monks, she retired to a solitary cell where she saw only those who desired her advice. Her fame for holiness and wisdom spread far and wide, and after a time her father, in his despair at losing her, asked leave to consult this venerated ascetic, Smaragdus. She recognized him, but he did not know her, since her face was almost hidden and she was much changed by her austerities. She gave him spiritual consolation, but did not make herself known to him till she was on her death-bed many years later. After her death, her father Paphnutius retired from the world and inhabited her cell for ten years.

See Delehaye, *Les légendes hagiographiques* (1927), pp. 189–192, and Quentin, *Les martyrologes historiques*, pp. 165–166. Although a commemoration of St Euphrosyne appears in the Roman Martyrology under January 1, and the Carmelites claim her as belonging to their order and keep her feast on January 2, there is the gravest reason to doubt whether such a person ever existed. No local *cultus* exists in this case to which we can trace the origin of the legend. In the Greek synaxaries she is commemorated on September 25, and in the majority of the Latin martyrologies her elogium occurs on January 1; but in the *Acta Sanctorum* her story is given on February 11. A Greek life is printed in the *Analecta Bollandiana*, vol. ii, pp. 196–205, and the Latin versions are catalogued in BHL., nn. 2722–2726. The atmosphere of all these is decidedly one of pure romance. At the same time there do seem to be authentic cases of women hiding themselves in male attire in monasteries and remaining for a while undetected. There is more or less contemporary evidence that this was done by the girl "Hildegund", who died in the Cistercian abbey of Schönau on April 20, 1188; but the question of her sanctity is another matter.

ST EUGENDUS, OR OYEND, ABBOT (*c.* A.D. 510)

AFTER the death of the brothers St Romanus and St Lupicinus, founders of the abbey of Condat, under whose discipline he had been educated from the age of seven, Eugendus became coadjutor to Minausius, their immediate successor, and soon after, upon his demise, abbot of that famous monastery. His life was most austere, and he was so dead to himself as to seem incapable of betraying the least emotion of anger. His countenance was always cheerful; yet he never laughed. He was well skilled in Greek and Latin and in the Holy Scriptures, and a great promoter of studies in his monastery, but no importunities could prevail upon him to consent to be ordained priest. In the lives of the first abbots of Condat it is mentioned that the monastery, which was built by St Romanus of timber, being consumed by fire, St Eugendus rebuilt it of stone; and also that he built a handsome church in honour of SS. Peter, Paul and Andrew. His prayer was almost continual, and his devotion most ardent during his last illness. Having called the priest among his brethren to whom he had committed the office of anointing the sick, Eugendus caused him to anoint his breast according to the custom then

prevalent, and he breathed forth his soul five days after, about the year 510, and of his age sixty-one.* The great abbey of Condat, seven leagues from Geneva, received from this saint the name of Saint-Oyend, till in the thirteenth century it exchanged it for that of Saint-Claude, after the bishop of Besançon who is honoured on June 6.

See the life of St Eugendus by a contemporary and disciple of his, which has been critically edited in modern times by Bruno Krusch in the MGH., *Scriptores Merov.*, vol. iii, pp. 154–166. Krusch, in his introduction and in a paper on " La falsification des vies des saints burgondes " in *Mélanges Julien Havet*, pp. 39–56, pronounces this life to be a forgery of much later date ; but Mgr L. Duchesne, in *Mélanges d'archéologie et d'histoire* (1898), vol. xviii, pp. 3–16, has successfully vindicated its authenticity and trustworthiness.

ST FULGENTIUS, Bishop of Ruspe (A.D. 533)

Fabius Claudius Gordianus Fulgentius was the descendant of a noble senatorial family of Carthage, born in 468, about thirty years after the Vandals had dismembered Africa from the Roman empire. He was educated with his younger brother under the care of his mother Mariana, who was left a young widow. Being by her particular direction taught Greek very young, he spoke it with as proper and exact an accent as if it had been his native language. He also applied himself to Latin ; yet he knew how to mingle business with study, for he took upon himself the administration of the family concerns in order to ease his mother of the burden. His prudence, his virtuous conduct, his mild carriage to all, and more especially his deference for his mother caused him to be respected wherever his name was known. He was chosen procurator—that is, lieutenant-governor and general receiver of the taxes of Byzacena. But it was not long before he grew disgusted with the world ; and being justly alarmed at its dangers, he armed himself against them by reading, prayer and severe fasts. His visits to monasteries were frequent ; and happening to read a sermon of St Augustine on the thirty-sixth psalm, in which that saint treats of the world and the short duration of human life, he felt within him strong desires of embracing the monastic state.

Huneric, the Arian king, had driven most of the orthodox bishops from their sees. One of these, named Faustus, had founded a monastery in Byzacena. It was to him that the young nobleman addressed himself ; but Faustus, taking exception to the weakness of his constitution, discouraged his desires with words of some harshness : " Go ", said he, " and first learn to live in the world abstracted from its pleasures. Who can suppose that you, on a sudden relinquishing a life of ease, can put up with our coarse diet and clothing, and can inure yourself to our watchings and fastings ? " Fulgentius modestly replied that, " He who hath inspired me with the will to serve Him can also furnish me with courage and strength." This humble yet resolute answer induced Faustus to admit him on trial. The saint was then in the twenty-second year of his age. The news of so unthought of an event both surprised and edified the whole country ; but Mariana, his mother, ran to the monastery, crying out at the gates, " Faustus ! restore to me my son, and to the people their governor. The Church protects widows ; why, then, rob you me, a desolate widow, of my son ? " Nothing that Faustus could

* The rich abbey of Saint-Claude gave rise to a considerable town built about it, which was made an episcopal see by Pope Benedict XIV in 1748, who, secularizing the monastery, converted it into a cathedral. The canons to gain admittance were required to give proof of their nobility for sixteen degrees, eight paternal and as many maternal.

urge was sufficient to calm her. This was certainly as great a trial of Fulgentius's resolution as it could well be put to; but Faustus approved his vocation, and accordingly recommended him to the brethren. But soon, persecution breaking out anew, Faustus was obliged to withdraw; and our saint repaired to a neighbouring monastery, of which Felix, the abbot, would fain resign to him the government. Fulgentius was much startled at the proposal, but at length was prevailed upon to consent that they should jointly execute the functions of superior. It was admirable to observe with what harmony these two holy abbots for six years governed the house. No contradiction ever took place between them: each always contended to comply with the will of his colleague. Felix undertook the management of the temporal concerns; Fulgentius's province was to preach and instruct.

In the year 499, the country being ravaged by an irruption of the Numidians, the two abbots were compelled to fly to Sicca Veneria, a city of the proconsular province of Africa. Here it was that an Arian priest ordered them to be arrested and scourged on account of their preaching the consubstantiality of the Son of God. Felix, seeing the executioners seize first on Fulgentius, cried out, "Spare that poor brother of mine, who is too delicate for your brutalities: let them rather be my portion, who am strong of body." They accordingly fell on Felix first, and the old man endured their stripes with unflinching resolution. When it was Fulgentius's turn he bore the lashes patiently enough; but feeling the pain excessive, that he might gain a little respite he requested his judge to give ear to something he had to impart to him. The executioners being commanded to desist, he began to discourse pleasantly of his travels. The cruel fanatic had expected an offer to surrender on terms, but finding himself disappointed he ordered the torments to be redoubled. At length the confessors were dismissed, their clothes rent, their bodies inhumanly torn, their beards and hair plucked out. The very Arians were ashamed of such cruelty, and their bishop offered to punish the priest if Fulgentius would undertake his prosecution. His answer was that a Christian is never allowed to seek revenge, and that a blessing is promised for the forgiveness of injuries. Fulgentius went aboard a ship bound for Alexandria, wishing to visit the deserts of Egypt, renowned for the sanctity of the solitaries who dwelt there. But the vessel touching at Sicily, Eulalius, abbot at Syracuse, diverted him from his intended voyage by assuring him that "a perfidious dissension had severed that country from the communion of Peter", meaning that Egypt was full of heretics, with whom those who dwelt there were obliged either to join in communion, or be deprived of the sacraments.

Fulgentius, having laid aside the thought of visiting Alexandria, embarked for Rome, to offer up his prayers at the tombs of the apostles. One day he saw Theodoric, the king of Italy, enthroned in state, surrounded by the senate and his court. "Ah!" said Fulgentius, "how beautiful must the heavenly Jerusalem be, if earthly Rome is so glorious! What glory will God bestow on the saints in Heaven, since here He clothes with such splendour the lovers of vanity!" This happened towards the latter part of the year 500, when that king made his first entry into Rome. Fulgentius returned home shortly after, and built a spacious monastery in Byzacena, but retired himself to a cell beside the seashore. Faustus, his bishop, obliged him to resume the government of his monastery; and many places at the same time sought him for their bishop, for King Thrasimund having prohibited by edict the ordination of orthodox bishops, several sees had long been vacant. Among these was Ruspe, now a little place called Kudiat Rosfa in Tunisia.

For this see St Fulgentius was drawn out of his retreat and consecrated bishop in 508.

His new dignity made no alteration in his manners. He never wore the *orarium*, a kind of stole then used by bishops, nor other clothes than his usual coarse garb, which was the same in winter and summer. He went sometimes barefoot; he never undressed to take rest, and always rose for prayer before the midnight office. It was only when ill that he suffered a little wine to be mingled with the water which he drank; and he never could be prevailed upon to eat flesh-meat. His modesty, meekness and humility gained him the affections of all, even of an ambitious deacon Felix, who had opposed his election and whom the saint treated with cordial charity. His love of retirement induced him to build a monastery near his house at Ruspe; but before the building could be completed, orders were issued from King Thrasimund for his banishment to Sardinia, with others, to the number of sixty orthodox bishops. Fulgentius, though the youngest of the band, was their oracle when in doubt and their tongue and pen upon all occasions. Pope St Symmachus, out of his fatherly charity, sent every year provisions in money and clothes to these champions of Christ. A letter of this pope to them is still extant, in which he encourages and comforts them; and it was at the same time that he sent them certain relics of SS. Nazarius and Romanus, "that the example and patronage (*patrocinia*)," as he expresses it, "of those generous soldiers of Christ might animate the confessors to fight valiantly the battles of the Lord".

St Fulgentius with some companions converted a house at Cagliari into a monastery, which immediately became the resort of all in affliction and of all who sought counsel. In this retirement the saint composed many learned treatises for the instruction of the faithful in Africa. King Thrasimund, hearing that he was their principal support and advocate, sent for him. The Arian king then drew up a set of objections, to which he required his answer; the saint complied with the demand: and this is supposed to be his book entitled *An Answer to Ten Objections.* The king admired his humility and learning, and the orthodox triumphed in the advantage their cause gained by this rejoinder. To prevent the same effect a second time, the king, when he sent him new objections, ordered them to be only read to him. Fulgentius refused to give answers in writing unless he was allowed to take a copy of them. He addressed, however, to the king an ample and modest confutation of Arianism, which we have under the title of his *Three Books to King Thrasimund.* The prince was pleased with the work, and granted him permission to reside at Carthage till, upon repeated complaints from the Arian bishops of the success of his preaching, he was sent back to Sardinia in 520. Being ready to go aboard the ship, he said to a Catholic whom he saw weeping, "Grieve not; I shall shortly return, and we shall see the true faith of Christ flourish again in this kingdom with full liberty; but divulge not this secret to any." The event confirmed the truth of the prediction. His humility concealed the multiplicity of miracles which he wrought; and he was wont to say, "A person may be endowed with the gift of miracles, and yet may lose his soul. Miracles insure not salvation; they may indeed procure esteem and applause; but what will it avail a man to be esteemed on earth and afterwards be delivered up to torments?" Having returned to Cagliari, he erected a new monastery near that city, and was careful to supply his monks with all necessaries, especially in sickness; but would not suffer them to ask for anything, alleging that "We ought to receive all things as from the hand of God, with resignation and gratitude".

King Thrasimund died in 523, having nominated Hilderic his successor, and in Africa the professors of the true faith called home their pastors. The ship which brought them back was received at Carthage with great demonstrations of joy, more particularly when Fulgentius appeared on the upper-deck of the vessel. The confessors went straight to the church of St Agileus to return thanks to God ; on their way, being surprised by a sudden storm, the people, to show their singular regard for Fulgentius, made a kind of umbrella over his head with their cloaks to defend him from the downpour. The saint hastened to Ruspe and immediately set about reforming the abuses that had crept in during the seventy years of persecution ; but this reformation was carried on with a sweetness that won sooner or later the hearts of the most obdurate. St Fulgentius had a wonderful gift of oratory ; and Boniface, Archbishop of Carthage, never heard him without tears, thanking God for having given so great a pastor to His Church.

About a year before his death, Fulgentius retired into a monastery on the little island called Circinia to prepare himself for his passage to eternity. The importunities of his flock, however, recalled him to Ruspe a little before the end. He bore the pain of his last illness with admirable patience, having this prayer almost always upon his lips : " Lord, grant me patience now, and hereafter mercy and pardon." The physicians advised him to take baths, to whom he answered, " Can baths make a mortal man escape death, when his life has reached its term ? " Summoning his clergy and monks, who were all in tears, he begged their forgiveness if he had ever offended any one of them ; he comforted them, gave them some moving instructions, and calmly breathed forth his soul in the year 533, of his age the sixty-fifth, on January 1, on which day his name occurs in many calendars. In some few churches his feast is kept on May 16, perhaps the day on which his relics were translated, about 714, to Bourges, in France, where they were destroyed in the Revolution. The veneration for his virtues was such that he was interred within the church, contrary to the law and custom of that age, as is remarked by the author of his life. St Fulgentius had chosen the great St Augustine for his model ; and as a true disciple, imitated him in his conduct, faithfully imbibing his spirit and expounding his doctrine.

There is a trustworthy biography of this saint, written by a contemporary, whom many believe to have been his disciple, Fulgentius Ferrandus. It has been printed in the *Acta Sanctorum*, January 1, and elsewhere. See the important work of G. G. Lapeyre, *St Fulgence de Ruspe* (1929), which includes the *vita* in a separate volume. For an account of the theological and controversial writings of St Fulgentius reference may be made to Bardenhewer's *Patrology*, pp. 616–618 in the English translation (1908) or to DTC., vol. vi, cc. 968 *seq.* See also Abbot Chapman in the *Catholic Encyclopedia*, vol. vi, pp. 316–317 ; and Dr H. R. Reynolds in DCB., vol. ii, pp. 576–583.

ST FELIX, Bishop of Bourges (*c.* A.D. 580)

Not very much is known of this saint, but there can be no doubt regarding his historical existence or the veneration in which he was held by his contemporaries. St Germanus of Paris officiated at his consecration ; we cannot be sure of the exact date. St Felix took part in the Council of Paris (A.D. 573), and Venantius Fortunatus addressed a little poem to him commending a golden pyx (*turris*) which he had had made for the reservation of the Eucharist. St Felix is commemorated in the diocese of Bourges on January 1, but the year of his death cannot be accurately determined. His tomb was in the church of St Austregisilus *de Castro*, outside the

city walls. Twelve years after his death, as we learn from Gregory of Tours, the slab covering his remains was replaced by another of more precious material. The body was then found to be perfectly free from corruption, and numerous cures are said to have been obtained by those who drank water in which some of the dust of the old crumbling slab had been mingled.

See Duchesne, *Fastes épiscopaux de l'ancienne Gaule*, vol. ii (1900), p. 28. Venantius Fortunatus, *Carmina*, bk iii, no. 25 (Migne, PL., vol. lxxxviii, c. 473 ; in the text edited for MGH. by F. Leo this poem is printed as bk iii, no. 20) ; and Gregory of Tours, *In gloria confessorum*, c. 102, in MGH., *Scriptores Merov.*, vol. i.

ST CLARUS, ABBOT (*c.* A.D. 660)

ST CLARUS, whose name was given him in his youth from his " brightness ", not so much in human learning as in his perception of the things of God, is believed to have been made abbot of the monastery of St Marcellus at Vienne in Dauphiné, early in the seventh century. A Latin life, which must be more than a hundred years later in date, relates many marvellous stories of the miracles he worked,* but it is probably trustworthy when it tells us that Clarus was first a monk in the abbey of St Ferréol, that he was highly esteemed by Cadeoldus, Archbishop of Vienne, that he was made spiritual director of the convent of St Blandina, where his own mother and other widows took the veil, and that he ended his days (January 1, *c.* 660) as abbot of St Marcellus. His *cultus* was confirmed in 1903.

See *Acta Sanctorum*, January 1, and M. Blanc, *Vie et culte de S. Clair* (2 vols., 1898).

ST PETER OF ATROA, ABBOT (A.D. 837)

A LIFE of St Peter of Atroa, who was born in 773 near Ephesus, was written by one of his own disciples and is still extant. It goes into some detail, but is principally made up of edifying anecdotes of no great interest, particulars of the saint's numerous journeys and, above all, accounts of his even more numerous miracles.

He was the eldest of three children, and was christened Theophylact, and nobody was surprised when, at the age of eighteen, he decided to be a monk. Directed, it is said, by the All-holy Mother of God, he joined St Paul the Hesychast (Recluse) at his hermitage at Crypta in Phrygia, who clothed Theophylact with the holy habit and gave him the name of Peter. Immediately after his ordination to the priesthood at Zygos some years later, at the very door of the church, there happened the first wonder recorded of him, when he cured a man possessed by an unclean spirit.

Shortly afterwards St Peter accompanied his spiritual father on his first pilgrimage, when they directed their steps towards Jerusalem ; but God in a vision turned them aside, telling them to go to the Bithynian Olympus, where St Paul was to establish a monastery at the chapel of St Zachary on the edge of the Atroa. This accordingly was done, the monastery flourished, and before his death in 805 Paul named Peter as his successor. He was then thirty-two years old, and the access of responsibility made him redouble his fervour and his extreme austerities.

The monastery continued to flourish for another ten years, when St Peter decided to disperse his community in the face of the persecution by the Emperor

* It is perhaps desirable to remind the reader once for all that only Almighty God can do miracles. The use of the above and similar expressions is permissible by custom, but in fact the miracle is done by God through the agency or at the intercession of the saint concerned.

Leo the Armenian of those who upheld the orthodox doctrine concerning the veneration of images. Peter himself went first to Ephesus and then to Cyprus ; on his return, at a conference of some of his refugee brethren, he escaped arrest by imperial troops only by making himself invisible. Then, with one companion, Brother John, he continued his wanderings and visited his home, where his brother Christopher and his widowed mother received the monastic habit at his hands. He tried to settle down as a recluse in several places, one of which was Kalonoros, The Beautiful Mountain, at the end of the Hellespont ; but so great was his reputation as a wonder-worker and reader of consciences that he was never left in peace for long. But at Kalonoros he remained for some years, making journeys about western Asia Minor from time to time, each of which was starred with miracles.

The death of Leo the Armenian in 820 made for a little more tranquillity in the Church, and with the stimulus of persecution taken away for a time the pettiness of small minds reasserted itself. Certain bishops and abbots, jealous of his popularity and his miracles, accused St Peter of practising magic and of casting out devils by the power of Beelzebub. When they refused to listen to his modest expostulations, Peter decided to seek the advice of St Theodore Studites, who was living in exile with some of his monks at Kreskentios, on the gulf of Nicomedia. When he had made careful enquiry and questioned Peter closely, St Theodore wrote a letter (it can be found in his works) to all the monks around Mount Olympus, declaring that the conduct and doctrine of Peter of Atroa were irreproachable and that he was as good a monk as could be found. The detractors were thus rebuked, and the vindicated Peter returned to Kalonoros.

He then undertook the restoration of St Zachary's and the reorganization of two other monasteries that he had established, taking up his own residence in a hermitage at Atroa. But a few years later the Iconoclast troubles began again and, the local bishop being an opponent of images, Peter judged it wise once more to disperse his monks to more remote houses. He was only just in time, for soon after the bishop came to St Zachary's with the intention of driving them out and arresting those who resisted. St Peter, meanwhile, having seen his community safely housed elsewhere, stayed for a period with a famous recluse called James, near the Monastery of the Eunuchs on Mount Olympus. It was while staying here that he miraculously cured of a fever St Paul, Bishop of Prusias, who had been driven from his see by the image-breakers : the instrument of the bishop's cure was a good square meal.

Persecution becoming more envenomed in Lydia, Peter and James retired to the monastery of St Porphyrios on the Hellespont, but soon after St Peter decided to go back to Olympus to visit his friend St Joannicius at Balea, from whence he returned to his hermitage at St Zachary's. A few weeks later St Joannicius had a vision : he seemed to be talking with Peter of Atroa, at the foot of a mountain whose crest reached to the heavenly courts ; and as they talked, two shining figures appeared who, taking Peter one by each arm, bore him away upwards in a halo of glory. At the same moment, in the church of St Zachary's, while the monks were singing the night office with their abbot on a bed of sickness in the choir, death came to St Peter of Atroa, after he had lovingly addressed his brethren for the last time. It was January 1, 837.

There seems to have been no liturgical *cultus* of St Peter of Atroa, but it is nevertheless curious that his contemporary biography should have been ignored or overlooked by hagiologists for so long. As is said above, it is largely taken up with the saint's miracles, but it is

interesting as a good specimen of ninth-century Byzantine hagiography and for what it tells of monastic life during the Iconoclast troubles. Rescuing the manuscript " from wherever the caprice of the learned had hidden it ", as Fr V. Laurent puts it, Fr B. Menthon published a translation in *L'Unité de l'Église*, nos. 60 and 71 (1934–35), as one chapter from his work on *Les moines de l'Olympe*. Father Menthon was pastor of the Latin Catholics at Brusa, and had an intimate knowledge of the topography and archaeology of the neighbouring mountain, where scanty ruins of St Peter's monastery of St Zachary, and of numerous others, can still be seen.

ST WILLIAM OF SAINT BENIGNUS, ABBOT (A.D. 1031)

ST WILLIAM, who must be regarded as one of the remarkable men of his age, was born in the castle of the island of San Giuglio, near Novara, in 962, at the very time when this stronghold was being defended by his father, Count Robert of Volpiano, against the besieging forces of the Emperor Otto. The garrison was eventually forced to capitulate upon honourable terms, and the emperor and his consort, laying aside all resentment, acted as sponsors to the newly-born infant. He was educated in a monastery, and later became a monk at Locadio, near Vercelli. In 987 he met St Majolus, and followed him to join the already famous abbey over which the latter ruled at Cluny. The Cluniac reform was then rapidly extending its sphere of influence, and William, after being sent for a while to reorganize the monastery of Saint-Sernin on the Rhone, was finally chosen to go with twelve other monks to revive the ancient foundation of Saint Benignus at Dijon. William now received the priesthood and was blessed as abbot. In a short time the whole abbey underwent a transformation both materially and spiritually. The edifice was enlarged, a great minster was built, schools were opened, the arts encouraged, hospitality developed, and works of charity in every form set on foot. Ultimately the community of Saint Benignus became the centre of a great network of associated monasteries, either reformed or newly founded, in Burgundy, Lorraine and Italy.

St William's own character was one in which great zeal and firmness were joined with tender affection for his subjects. He did not hesitate on occasion to oppose, both by action and by his writings, the most powerful rulers of his time, men like the Emperor St Henry, Robert, King of France, and Pope John XIX, when he felt the cause of justice was at stake. In the interests of the Cluniac reform he was constantly active, making many journeys and travelling as far as Rome. His biographer claims that he inspired St Odilo, who is also commemorated on this day, with the love of high perfection, and amongst his other works he refounded Fécamp in Normandy, a monastic institution which afterwards had an important influence on the religious life in England. It was at Fécamp that St William breathed his last, as day was dawning, on Sunday, January 1, 1031.

The life of William, written by his disciple Ralph Glaber shortly after his death, has been printed by the Bollandists, by Mabillon, and others. See also E. Sackur, *Die Cluniacenser;* Hauck, *Kirchengeschichte Deutschlands*, vol. iii ; G. Chevallier, *Le Vénérable Guillaume* (1875) ; and B.H.L., n. 1284.

ST ODILO, ABBOT (A.D. 1049)

ODILO was very young when he received the monastic habit at Cluny from the hands of St Mayeul or Majolus, by whose appointment he was made his coadjutor in 991, though only twenty-nine years of age ; and from the death of St Mayeul in 994 he was charged with the entire government of that great abbey. Notwithstanding the

austerities practised on himself, his dealings with others were always gentle and kindly. It was usual with him to say that of the two extremes, he chose rather to offend by tenderness than by a too rigid severity. In a great famine in 1006 his liberality to the poor was by many censured as extravagant; for to relieve their necessities he melted down the sacred vessels and ornaments, and sold the gold crown which St Henry had presented to the abbey. Odilo journeyed to Rome four times, and when out of devotion to St Benedict he paid a visit to Monte Cassino, he earnestly begged leave to kiss the feet of all the mōnks, obtaining his request with difficulty.

Under the rule of St Odilo the number of abbeys which accepted Cluniac customs and supervision increased, and a greater degree of organization and dependence of the subordinate monasteries on Cluny developed. The particulars varied somewhat according to the status of the monastery concerned and its distance from the mother-house: but many priories were dependent on Cluny in the strictest sense, and were controlled by her even to the extent of their superiors being nominated by Cluny. In this and in other developments there was a modification of principles laid down in the Rule of St Benedict, and historically a distinction is made between Cluniac monks and Benedictines pure and simple.

Massacres and pillage were so common in that age, owing to the right claimed by every petty lord to avenge his own injuries by private wars, that the agreement called "the truce of God" was set on foot. By this, among other articles, it was agreed that churches should be sanctuaries to all sorts of persons, except those that violated this truce, and that from the Wednesday till the Monday morning no one should offer violence to another. This pact met with much opposition among the Neustrians, but was at length received and observed in most provinces of France, through the exhortations and endeavours of St Odilo, and Richard, Abbot of Saint-Vanne, who were charged with this commission. Prince Casimir, son of Miceslaw, King of Poland, retired to Cluny, where he became a monk, and was ordained deacon. He was afterwards, by a deputation of the nobility, called to the crown. St Odilo referred the matter to Pope Benedict IX, by whose dispensation Casimir mounted the throne in 1041, married, had several children, and reigned till his death in 1058.

It was St Odilo who instituted the annual commemoration of all the faithful departed on November 2, to be observed by the members of his community with alms, prayers and sacrifices for the relief of the suffering souls in Purgatory; and this charitable devotion he often much recommended. He was very devout to the Blessed Virgin; and above all sacred mysteries to that of the divine Incarnation. As the monks were singing that verse in the church, "Thou, about to take upon thee to deliver man, didst not abhor the womb of a virgin", he was rapt in ecstasy and swooned away. Most of his sermons and poems treat of the mysteries of our redemption or of the Blessed Virgin. Having patiently suffered during five years many painful diseases, St Odilo died at Souvigny, a priory in the Bourbonnais, whilst employed in the visitation of his monasteries, on January 1, 1049, being then eighty-seven years old, and having been fifty-six years abbot. He insisted on being carried to the church to assist at the Divine Office, and he died, having received the viaticum and extreme unction the day before, lying upon the ground on sackcloth strewn with ashes.

See his life by his disciple Jotsald, edited by the Bollandists and Mabillon. A portion of the text lacking in these copies has been printed in the *Neues Archiv* (1890), vol. xv, pp.

117 *seq.* *Cf.* also E. Sackur, *Die Cluniacenser ;* P. Jardet, *Saint Odilon* (1898) ; BHL., n. 908 ; and Mabillon, *Annales*, vol. i, p. 57. Ceillier demonstrates against Basnage that the Life of St Alice the Empress is the work of St Odilo, no less than the Life of St Mayeul. We have four letters, some poems, and several sermons of this saint, which may be found in Migne, PL., cxlii. See also *Neues Archiv* (1899), vol. xxiv, pp. 628–735.

BD ZDISLAVA, MATRON (A.D. 1252)

THIS holy associate of the Dominican Order was born early in the thirteenth century in that part of Bohemia which now forms the diocese of Litomerice. Her piety as a child was remarkable, and it is said that at the age of seven she ran off into the forest with the intention of leading a solitary life given up entirely to prayer and penance. She was, of course, brought back, and some years later, in spite of her reluctance, she was constrained by her family to marry. Her husband, a wealthy nobleman, to whom she bore four children, seems to have treated her somewhat brutally, though by her patience and gentleness she secured in the end considerable freedom of action in her practices of devotion, her austerities and her many works of charity. She made herself at all times the mother of the poor, and especially of the fugitives who, in those troublous days of the Tartar invasion, poured down upon the castle of Gabel, where she and her husband resided. On one occasion her husband, coming indignantly to eject a repulsive fever-stricken mendicant to whom she had given a bed in their house, found in his place, not a living man, but a figure of Christ crucified. Deeply impressed by this (*cf.* what is said about a similar incident in the life of St Elizabeth of Hungary, November 19), he seems to have left his wife free to found a Dominican priory and to join their third order.

Zdislava had visions and ecstasies, and even in those days of infrequent communion she is said to have received the Blessed Sacrament almost daily. When she fell grievously ill she consoled her husband and children by saying that she hoped to help them more from the next world than she had ever been able to do in this. She died on January 1, 1252, was buried in the priory of St Laurence which she had founded, and is stated to have appeared to her husband in glory shortly after her death. This greatly strengthened him in his conversion from a life of worldliness. The cult paid to her in her native country was approved by Pope Pius X in 1907. The alleged connection of Bd Zdislava Berka with the third order of St Dominic remains somewhat of a problem, for the first formal rule for Dominican tertiaries of which we have knowledge belongs to a later date.

See *Analecta Ecclesiastica* (1907), p. 393 ; and M. C. Ganay, *Les Bienheureuses Dominicaines* (Paris, 1913), pp. 49–67.

BD HUGOLINO OF GUALDO (A.D. 1260)

HARDLY anything appears to be recorded concerning the life of this religious beyond the fact that he entered the Order of the Hermits of St Augustine, and that somewhere about the year 1258 he took over a monastery in his native place, Gualdo in Umbria, which monastery had formerly belonged to the Benedictines. There he died in the odour of sanctity only a short time afterwards on January 1, 1260. It would seem that a local cult gradually grew up in the diocese of Spoleto, and that his body, which for many months had remained incorrupt, was translated by

Bartholomew Accorambone, Bishop of Spoleto, to the parish church of SS. Antony and Antoninus. This cult was confirmed in 1919.

For the decree *confirmationis cultus* from which the above is taken, see the *Acta Apostolicae Sedis* for 1919, p. 181.

BD JOSEPH TOMMASI, Cardinal of the Holy Roman Church (A.D. 1713)

By the beatification of Cardinal Joseph Mary Tommasi, the Church may be said to have set her seal upon the principle that neither profound learning nor the critical spirit of accurate scholarship nor independence of judgement, so long as it is kept in check by regard for dogmatic truth, are inconsistent with the highest sanctity. Bd Joseph Tommasi has been described by a high modern authority, Edmund Bishop, as " the prince of liturgists ", and he has been honoured by Anglicans on that ground almost as much as by Catholics ; yet amid all his literary labours he practised heroic virtue, and was faithful to the minutest observances of a strict religious rule.

He was born on September 12, 1649, at Alicata in Sicily. His father was duke of Palermo and prince of Lampedusa, with other honourable titles ; his mother's name was Rosalia Traino. They had already four daughters, who became nuns in the Benedictine monastery at Palma founded by their father. One of them, Isabella, the cardinal's great confidant (in religion Maria Crocifissa), is also a candidate for beatification and may be styled " Venerable ". No pains were spared in Joseph's education, and even as a boy he was a good Greek scholar. The music of the Church also had ever a great attraction for him, and before he was fifteen the superior general of the Theatines was struck with his unusual ability. His distinct call to the religious life came about this time—manifested in his increasing love of prayer and solitude, and his growing distaste for the things of earth. Many obstacles were in the way, besides his father's wish that he should take up a position at court. One was most unexpected. His mother had already entered a convent as an oblate or tertiary, and now his father determined to do the same and to leave the world, making over everything to Joseph. However, after a time he gave his consent to his son's fulfilling his vocation. He was drawn to the Theatine clerks regular, as his uncle, Don Carlo, was a distinguished and most saintly member of that order, and his vocation was finally determined by a sermon which he heard. He entered the noviciate at Palermo in 1664, and after his profession, being very delicate, he was sent to Palma for change and rest, giving great edification to all he met. He next went to Messina to study Greek, thence to Rome and to the Universities of Ferrara and Modena. In the process of beatification is a letter from Mgr Cavalcante, Bishop of Pozzuoli, speaking of the great virtue, humility and love of silence of the young religious.

A few years later we hear of a prophecy of Maria Crocifissa that her brother would one day be a cardinal, accompanied by a sisterly reminder that, however fine a horse's trappings may be, he still remains a horse. In 1673 Joseph was called to Rome, being twenty-four years old. His superior offered to ordain him before the full time, but he refused the offer. Maria Crocifissa wrote him a letter of encouragement, telling him not to shrink from the priesthood, but to see that his soul was like wax, ready to receive its indelible seal. " I give you ", she wrote, " the great book of Christ crucified. Pass your time reading it, for I find your name inscribed

there." He prepared most earnestly for his ordination, and sang his three Christmas Masses at San Silvestro, where for forty years, with the exception of a journey to Loreto, he lived the ordinary life of his order. He was already looked upon as a saint in Rome. At the very sight of him quarrels and disputes, unkind or loose talk ceased. But Don Joseph, like all the chosen of God, passed through a time of bitter spiritual trial and desolation. In 1675 he writes to Maria Crocifissa imploring her prayers. She answered exhorting him to patience and humility in accepting his cross from the hand of God, telling him that she, too, was not without her spiritual trials. He answered that the days of actual physical martyrdom are over, and that we are now in the days of hidden martyrdom, seen only by God ; the lesson of it all being trust in God. He was at this time so scrupulous that he could not be allowed to hear confessions or preach.

Don Joseph's life was almost that of a hermit, devoted to prayer and study. He made a special study of Greek philosophy, Holy Scripture and the Breviary. A knowledge of eastern languages was a necessity, and his Hebrew teacher, Rabbi Moses da Cave, owed his conversion from Judaism in 1698, at the age of seventy and after long years of resistance, to the prayers of Don Giuseppe and his sisters. His first book was an edition of the *Speculum* of St Augustine. In 1680 appeared the *Codices Sacramentorum*, being four texts of the most ancient liturgies he could meet with. These precious documents had been stolen from the library of Fleury Abbey, and dispersed by the Calvinists in the sixteenth century. They had been gradually collected together again in Rome, partly by Queen Christina of Sweden. Tommasi's work became celebrated and Mabillon transcribed a great part of it in his *Liturgia Gallicana*. Out of modesty his next book, the *Psalterium*, was published under the name of Giuseppe Caro. It was a work of very great learning, giving an account of the two most important translations of the psalms, the Roman and the Gallican, and it opened up for liturgists a whole new field of research. There were many other treatises of the same class, particularly on the *Antiphonarium*, all displaying great erudition and fervent piety. His work on the psalms attracted the notice of Pope Innocent XII, and in 1697 Tommasi entered the Vatican, under obedience, for the first time. The year 1704 saw him appointed theologian to the Congregation of Discipline of Regulars. In this latter capacity he laboured for the reform of the orders, and all who came in contact with him were impressed with his zeal and holiness.

Don Tommasi, having been chosen as confessor by Cardinal Albani, had required his penitent in 1700 to accept the papacy under pain of mortal sin. Soon after, Clement XI insisted on raising the Theatine scholar to the cardinalate, saying, *Tommasi l'ha fatto a Noi, e Noi lo faremo a lui.* (" What Tommasi did to us, we will do to him.") It was promptly refused, and the whole day was spent in discussion between Don Tommasi and the high ecclesiastics. Eventually he wrote the pope a grateful letter of thanks, " representing to your Holiness the obstacles and impediments, my grave sins, my passions ill-controlled, my ignorance and want of ability, and my conscience bound by vows never to accept any dignity, which make it imperative to implore from your Holiness the permission to refuse the honour ". This letter was read to the Congregation of the Holy Office, and Cardinal Ferrari was deputed by Clement to tell Tommasi that the same reasons applied to him as to the pope, whom he had urged to accept the still more onerous burden of the papacy. Being finally persuaded that it was the will of God, he submitted, saying, *Oh via ! sarà per pochi mese* (" Well ! it will only be for a few

months "), and went to receive the hat from his Holiness. He wrote to Maria Crocifissa to implore her prayers, saying that Saul among the prophets fell terribly, and that Judas was an apostle and perished.

Joseph Tommasi continued his simple life, going to choir with his brethren, and as much as possible avoiding all ceremony. The members of his household were dressed as poor people ; amongst them was an old beggar, a converted Jew. His food was of the plainest, and even of that he ate so little that his doctor remonstrated. The new cardinal took the title of San Martino ai Monti, remembering that he had left home to begin his religious life on St Martin's day, and also because it had been the title of St Charles Borromeo, who was his great pattern in his life as cardinal. He found it necessary to leave his monastery in order to live near his church, which belonged to the Carmelites, with whom he frequently joined in their offices as one of themselves. People flocked from all over Rome to be present at his Mass, whereat he allowed nothing but plainsong, accompanied by the organ only. At the classes of Christian doctrine on Sunday he himself instructed the smallest children, explaining the catechism and singing hymns with them. Owing to the extreme moral laxity of the day, he, with the pope's approval and following the example of Borromeo, insisted on the separation of the sexes in the church and in approaching the altar. This raised a storm of opposition and abuse, but he persevered quietly in what he thought to be right.*

Bd Joseph was absorbed in the love of God, and often walked about hardly knowing what he was doing. Those who served his Mass bore witness to the extraordinary graces vouchsafed to him, and he was several times found in ecstasy before the Blessed Sacrament or his crucifix. He showed his love for God's creatures by his almsgiving and care for all who came to him in need—not even allowing the birds to go hungry. The poor and suffering besieged his house and pressed round him when he went out, just as long ago they pressed round his Master. His humility had even, at times, been exaggerated, and his uncle Don Carlo once reproved him for calling himself a ne'er-do-well, telling him not to be abject but humble. To Maria Crocifissa he once called himself a *tristo*, which may mean scoundrel, to which she replied that she must decline to correspond with such a character. We read also of his patience in bearing constant bad health ; of his very severe bodily mortifications, and of the wise moderation of the advice he gave to all who sought his help. He more than once foretold his own death, and when in December 1712 Pope Clement fell ill, the cardinal observed, " The pope will recover ; I shall die." He chose the spot where he should be buried in the crypt of his church, to which he went for the last time on St Thomas's day and joined the friars at Compline. After the office, he made arrangements with the prior about the alms to be given to the poor, advising him to keep back the coal as the cold would increase after Christmas.

On Christmas eve he was very ill, but insisted on attending the services at St Peter's, and offered his three Masses in his own chapel. He suffered greatly from cold, and, refusing all food, could only sit crouching over the fire. After two days he took to his bed. Hearing the lamentations of his *famiglia* and of the poor people who were crowding into the lower part of the house, he sent them word that he had asked the pope to provide for them. At times he was delirious, but his confessor

* Separation of men from women at public worship is normal in most parts of the East, and is considered theoretically desirable in the West too : *cf.* the Code of Canon Law, canon 1262, § 1.

repeating the name of Jesus he recovered consciousness at once. He would not have the prayers for the dying said until he asked for them. Very shortly before his death he received viaticum, and thus strengthened by the Lord he had so dearly loved, he passed quietly through the *janua caeli* of death on January 1, 1713. Even before his death the sick were healed through touching his clothing, and when the end had come cures multiplied round his bier. Bd Joseph Tommasi was beatified in 1803.

See D. Bernino, *Vita del V. Card. G. M. Tomasi* (1722); and the anonymous Theatine biography compiled from the process of beatification, *Vita del B. Giuseppe M. Tommasi* (1803). Vezzosi published a collected edition of his works in eleven volumes in Rome, 1747–1769; but some few tractates have only been printed in recent times by Cardinal G. Mercati (*Studi e Testi*, vol. xv, 1905), who points out that the *beatus* in signing his own name spelt it with one "m"; but the commonly received form is Tommasi.

2: THE HOLY NAME OF JESUS

"THOU shalt call his name JESUS, for he shall save his people from their sins" (Matt. i 21). A feast of the Holy Name of Jesus is observed in the Western church on the Sunday that falls between the Circumcision and the Epiphany; and when there is no such Sunday, on this date, January 2. As we honour Christ's passion summed up in the material cross, so the name Jesus brings to the mind all that name stands for (*cf.* Phil. ii 9–10). "To speak of it gives light; to think of it is the food of the soul; to call on it calms and soothes the heart": so said St Bernard of Clairvaux, than whom no one has spoken of the Holy Name more movingly or more profoundly.

The Council of Lyons in 1274 prescribed a special devotion towards the name of Jesus, and it was to the Order of Preachers that Bd Gregory X specially turned to spread it. But its great diffusion—in the face of a good deal of opposition—was due to the two Friars Minor, St Bernardino of Siena and St John of Capistrano. It was they who popularized the use of the monogram IHS, which is simply an abbreviation of the name Jesus (Ihesus). The subsequent adoption of this monogram as part of the emblem of the Society of Jesus gave it a yet wider diffusion. A feast of the Holy Name was granted by the Holy See to the Franciscans in 1530 and was subsequently allowed elsewhere. Not till 1721 was it extended to the whole Western church, and it was not many years later that Pope Benedict XIV's commission for the reform of the Breviary recommended that it should be withdrawn from the general calendar. The feast is in a sense only a double of the Circumcision, and the lessons of the third nocturn at Matins are taken from St Bernard's sermons on that mystery.

It is interesting to note that the Name of Jesus figures in the calendar of the Book of Common Prayer, on August 7, the date selected by some late medieval bishops in England and Scotland when they adopted the feast on their own initiative. And Father Edward Caswall's translation of the lovely Vespers hymn, *Jesu dulcis memoria* (anonymous, but often wrongly attributed to St Bernard), has made it known perhaps better among Protestants than Catholics. St Bernardino and St John of Capistrano may have been the originators of the Litany of the Holy Name, which in fact is concerned rather with the attributes of our Lord than with His name: Bishop Challoner in the original *Garden of the Soul* calls it simply the

Litany of Our Lord Jesus Christ. The great English contribution to the devotion was *Jesu's Psalter*, by the Bridgettine Richard Whytford, with its triple invocations of Jesu. Nowadays it too often is printed in a debased form.

See the *Acta Sanctorum*, October, vol. x, pp. 319–320; C. Stengel, *Sacrosancti nominis Jesu cultus et miracula* (1613); lives of St Bernardino of Siena; F. G. Holweck, *Calendarium liturgicum festorum Dei et Dei Matris* (1925); and the issue of *La Vie Spirituelle* for January 1952. For the Eastern tradition of the Holy Name, see *La prière de Jésus* (Chevetogne, 1951). An account of the work and projects of Pope Benedict XIV's commission, referred to above and elsewhere herein, may be most easily found in S. Bäumer, *Histoire du bréviaire*, vol. ii (1905), cap. 12 (trans. from the German and supplemented by R. Biron).

ST MACARIUS OF ALEXANDRIA (*c.* A D. 394)

ST MACARIUS the Younger, a citizen of Alexandria, followed the business of a confectioner. Desirous to serve God with his whole heart, he forsook the world in the flower of his age and spent upwards of sixty years in the desert in penance and contemplation. He first retired into the Thebaid about the year 335. Having acquired some proficiency in virtue under masters renowned for their sanctity, he quitted Upper Egypt and came to the Lower before the year 373. In this part were three deserts almost adjoining each other: that of Skete, on the borders of Libya, that of the Cells, contiguous to the former, this name being given to it on account of the hermit-cells with which it abounded; and a third, which reached to the western branch of the Nile, called Nitria. St Macarius had a cell in each of these deserts, but his chief residence was in that of the Cells. Each anchoret had here a separate cell in which he spent his time, except on Saturday and Sunday when all assembled in one church to celebrate and receive the divine mysteries. When a stranger came to live among them, everyone offered him his cell, and was ready to build another for himself. Their cells were not within sight of each other. Their manual labour, which was that of making baskets or mats, did not interrupt the prayer of the heart, and a profound silence reigned throughout the district. Our saint here received the priesthood, and shone as a bright sun influencing this holy company, whilst St Macarius the Elder lived no less eminent in the wilderness of Skete. Palladius has recorded a memorable instance of the self-denial observed by these hermits. A present was made to St Macarius of a newly-gathered bunch of grapes; the holy man carried it to a neighbouring monk who was ill, and he sent it to another. In this manner it passed to all the cells and was brought back to Macarius, who was exceedingly rejoiced to perceive the abstinence of his brethren, but would not eat the grapes himself.

The austerities of all the inhabitants of that desert were extraordinary, but St Macarius went far beyond the rest. For seven years together he lived only on raw vegetables and beans, and for the three following years contented himself with four or five ounces of bread a day, and consumed only one little vessel of oil in a year, as Palladius assures us. His watchings were not less surprising. God had given him a body capable of bearing the greatest rigours; and his fervour was so intense that whatever spiritual exercise he heard of or saw practised by others he resolved to adopt for himself. The reputation of the monastery of Tabennisi, under St Pachomius, drew him to this place in disguise, some time before the year 349. St Pachomius told him that he seemed too far advanced in years to accustom himself to their fastings and watchings; but at length admitted him on condition he would observe all the rules. Lent approaching soon after, the monks prepared to pass

that holy time each according to his strength and fervour: some by fasting one, others two, three or four days, without any nourishment; some standing all day, others only sitting at their work. Macarius took palm-tree leaves steeped in water as materials with which to occupy himself, and standing in a retired place passed the whole time without eating, except for a few green cabbage leaves on Sundays. His hands were employed in almost continual labour, and his heart conversed with God. Such a prodigy astonished the monks, who even remonstrated with the abbot at Easter deprecating a singularity which, if tolerated, might on several accounts be prejudicial to their community. St Pachomius prayed to know who this stranger was; and learning by revelation that he was the great Macarius, embraced him, thanked him for the edification he had given, and desired him, when he returned to his desert, to offer up his prayers for them.

The virtue of this great saint was often exercised by temptations. One was a suggestion to quit his desert and go to Rome to serve the sick in the hospitals; which, on due reflection, he discovered to be a secret artifice of vainglory inciting him to attract the eyes and esteem of the world. True humility alone could discover the snare which lurked under the specious disguise of charity. Finding this enemy extremely importunate, he threw himself on the ground in his cell, and cried out to the fiends, "Drag me hence, if you can, by force, for I will not stir". Thus he lay till night, but as soon as he arose they renewed the assault; and he, to stand firm against them, filled two baskets with sand, and laying them on his shoulders, set out to tramp the wilderness. A friend, meeting him, asked him what he was doing, and made an offer to relieve him of his burden; but the saint only replied, "I am tormenting my tormentor". He returned home in the evening, freed from the temptation. Palladius informs us that St Macarius, desiring to enjoy heavenly contemplation at least for five days without interruption, immured himself within his cell, and said to his soul, "Having taken up thy abode in Heaven where thou hast God and His angels to converse with, see that thou descend not thence: regard not earthly things." The first two days his heart overflowed with rapture; but on the third he met with so violent a disturbance from the Devil, that he was obliged to return to his usual manner of life. God oftentimes withdraws Himself, as the saint observed on this occasion, to make religious people sensible of their own weakness and to convince them that this life is a state of trial. St Jerome and others relate that a certain anchoret in Nitria having left one hundred crowns at his death, which he had acquired by weaving cloth, the monks met to deliberate what should be done with the money. Some were for having it given to the poor, others to the Church: but Macarius, Pambo, Isidore and others, who were called The Fathers, ordained that the one hundred crowns should be thrown into the grave, and that at the same time should be pronounced the words, "May thy money be with thee to perdition". This example struck terror into the monks and put an end to the hoarding of money.

Palladius, who from 391 lived for a time under our saint, was eye-witness of several miracles wrought by him. He relates that a certain priest whose head was consumed by a cancerous sore came to his cell, but was refused admittance; Macarius at first would not even speak to him. Palladius strove to prevail upon him to give at least some answer to the unfortunate man. Macarius on the contrary urged that God, to punish him for a sin of the flesh, had afflicted him with this disorder: however, that upon his sincere repentance and promise never more to celebrate the divine mysteries he would intercede for his cure. The priest con-

fessed his sin, with the promise required. The saint thereupon absolved him by the imposition of hands ; and a few days after the priest came back perfectly healed, glorifying God and giving thanks to his servant.

The two saints of the name of Macarius happened one day to cross the Nile together in a boat, when certain officers could not help observing to each other that these men, from the cheerfulness of their aspect, must be happy in their poverty. Macarius of Alexandria, alluding to their name, which in Greek signifies *happy*, made this answer, " You have reason to call us happy, for this is our name. But if we are happy in despising the world, are not you miserable who live slaves to it ? " These words, uttered with a tone of voice expressive of an interior conviction of their truth, had such an effect on the tribune who first spoke that, hastening home, he distributed his fortune among the poor, and embraced an eremitical life.

In the desert of Nitria a monastery bearing the name of St Macarius survived for many centuries. St Jerome, in his letter to Rusticus, seems to have copied many things from a set of constitutions attributed to this saint. The *Concordia Regularum*, or " collection of rules ", gives another code under the names of the two SS. Macarius, Serapion (of Arsinöe, or the other of Nitria), Paphnutius (of Bekbale, priest of Skete), and thirty-four other abbots. According to this latter, the monks fasted the whole year, except on Sundays and the time from Easter to Whitsuntide ; they observed the strictest poverty, and divided the day between manual labour and prayer. Hospitality was much recommended, but for the sake of recollection it was strictly forbidden for any monk, except one who was deputed to entertain guests, ever to speak to any stranger without leave. The definition of a monk or anchoret given by Abbot de Rancé, of La Trappe, seems to trace the portrait of the great Macarius in the desert. When, says he, a soul relishes God in solitude, she thinks no more of anything but Heaven. This Macarius is named in the canon of the Coptic Mass.

See Palladius, *Lausiac History*, ch. 18, and *Acta Sanctorum*, January 2. *Cf.* Schiwietz, *Morgenlandische Mönchtum* (1904), vol. i, pp. 104 *seq.* ; Amélineau in *Annales du Musée Guimet*, xxv, 235 *seq.* ; BHL., n. 757 ; *Codex Regularum* in Migne, PL., vol. ciii ; and *Concordia Regularum*, ed. H. Menard (1638). Although there may be some confusion in the stories told regarding the different ascetics who bore the name Macarius, it is impossible to identify this Macarius " the Younger " (of Alexandria) with Macarius the Elder (the Egyptian), for Palladius distinctly tells us that he knew them both.

ST MUNCHIN, Bishop (Seventh Century)

The martyrologies of Oengus, Tallaght and Gorman all mention on this day a Munchin, who is also described as " the Wise ", but that he was ever bishop of Limerick, or bishop at all, seems most doubtful. There is no extant life of the saint and the only data about his ancestry and career are to be found in the pedigree of the Dal Cais, the ruling sept in north Munster during early Christian times. Among the sept is numbered " Sedna from whom Maincin of Luimneach " in the Book of Ui Maine. The rare references to Sedna's folk show that the territory of his people lay by the coast of the present County Clare. The connection of Maincin (the name means " Little Monk ") with the island at Limerick is explained in another entry in the genealogy : " Dioma had three sons, Dubduin, Aindlid and Feardomnach who gave Sibtand to Maincin of Luimneach ". The donor's brethren figure in well-vouched history and we are enabled to date the lifetime of Munchin to the late seventh century. Inis Sibtand was the island at the head of

the Shannon tideway where in the early tenth century the Norsemen founded Limerick.

St Munchin is the principal patron of the diocese of Limerick, and his feast is kept throughout Ireland.

The substance of the above notice is due to Mgr Canon Michael Moloney, of Limerick. Canon J. Begley's surmise in his history of the diocese of Limerick (1906), pp. 71–72, is no more than an arbitrary guess. See also LIS., vol. i, pp. 27–34.

ST VINCENTIAN (A.D. 672 ?)

THE only information which we possess concerning this saint is quite untrustworthy. It come to us in a biography which professes to have been written by a certain deacon Hermenbert, who was his tutor when a boy but survived him long enough to write this account. The life states that Vincentian lost his parents as a child and was brought up by one Berald, Duke of Aquitaine, who eventually agreed to the request of St Didier, Bishop of Cahors, that so promising a child should be trained for the priesthood. But Berald died soon after, and his son and successor compelled the bishop to send the youth back to the ducal household, where he was placed in charge of the stables. In the interval Vincentian had acquired the habits of the most fervent piety. He gave away to the poor his clothes and his food, he refused a bride who was pressed upon him, and, in the end, he was so cruelly beaten, persecuted and threatened that he ran away and hid himself in the forest, leading a solitary life as a hermit. It is useless to detail the extravagant miracles which mark the different stages of the story. Eventually death came to release Vincentian at the time which had been revealed to him in a vision, viz., January 2, 672. The dead body was placed on a car to be drawn by two oxen to the spot which his relics were destined to render famous. On the way a bear killed one of the oxen, but a disciple of the saint commanded the bear to drag the car in the place of the beast it had killed, and it at once obeyed.

The life has been printed by W. Levison in MGH., *Scriptores Merov.*, vol. v, pp. 112–128, with an introduction in which he proves that the story cannot be the work of a contemporary as pretended but that it is a pure fabrication, two or three hundred years later in date. See also Bruno Krusch in *Neues Archiv*, vol. xviii, p. 561. There is nothing even to show that such a person as St Vincentian ever existed.

ST ADALHARD, OR ADELARD, ABBOT (A.D. 827)

THE family of this holy monk was most illustrious, his father Bernard being son of Charles Martel and brother of King Pepin, so that Adalhard was first cousin to Charlemagne. He was only twenty years old when, in 773, he took the monastic habit at Corbie in Picardy, a monastery that had been founded by Queen St Bathildis. The first employment assigned him was that of gardener, in which, whilst his hands were employed in digging or weeding, his thoughts were on God and heavenly things. The great example of his virtue defeated the projects of his humility and did not suffer him to live long unknown, and some years after he was chosen abbot. Being obliged by Charlemagne often to attend at court, he soon, in fact, became the first among the king's counsellors, as he is styled by Hincmar, who had seen him there in 796. He was even compelled by Charlemagne to quit his monastery altogether, and act as chief minister to that prince's eldest son Pepin, who, at his death at Milan in 810, appointed the saint tutor to his son Bernard.

After the death of Charlemagne, Adalhard was accused of supporting the revolt of Bernard against Louis the Debonair, who banished him to a monastery in the little island of Héri, called afterwards Noirmoutier, on the coast of Aquitaine. The saint's brother Wala (one of the great men of that age, as appears from his curious life, published by Mabillon) he obliged to become a monk at Lérins. This exile St Adalhard regarded as a great gain, and in it his tranquillity of soul met with no interruptions. The emperor at length was made sensible of his innocence, and after five years' banishment recalled him to court towards the close of the year 821 ; but he soon had again to retire to his abbey at Corbie, where he delighted to take upon himself the most humbling employments of the house. By his solicitude and powerful example his spiritual children grew daily in fervour ; and such was his zeal for their advancement, that he passed no week without speaking to every one of them in particular, and no day without exhorting them all in general by his discourses. The inhabitants of the country round had also a share in his labours, and he expended upon the poor the revenues of his monastery with a profusion which many condemned as excessive, but which Heaven sometimes approved by sensible miracles. The good old man would receive advice from the least of his monks. When entreated to moderate his austerities, he answered, " I will take care of your servant ", meaning himself, " that he may serve you the longer."

During his banishment another Adalhard, who governed the monastery by his appointment, began at our saint's suggestion to prepare the foundation of the monastery of New Corbie, commonly called Corvey, in the diocese of Paderborn, that it might be a nursery of evangelical labourers for the conversion of the northern nations. St Adalhard, after his return to Corbie, completed this undertaking, and to perpetuate the strict observance which he established in his two monasteries he compiled a book of statutes for their use, of which considerable fragments are extant. Other works of St Adalhard are lost, but by those which we have, and also by his disciples St Paschasius Radbertus, St Anskar and others, it is clear that he was a zealous promoter of literature in his monasteries. Paschasius assures us that he instructed the people not only in the Latin, but also in the Teutonic and vulgar French languages. Alcuin, in a letter addressed to him under the name of Antony, calls him his son, whence many infer that he had been scholar to that great man. St Adalhard had just returned from Germany to Corbie, when he fell ill three days before Christmas and died on January 2, 827, in his seventy-third year. Upon proof of several miracles the body of the saint was translated with solemnity in 1040 ; of which ceremony we have a full account, by an author, not St Gerard, who also composed an office in his honour, in gratitude for having been cured of intense pains in the head through his intercession.

See his life, compiled with accuracy but in a tone of panegyric, by his disciple, Paschasius Radbertus, printed in the *Acta Sanctorum*, and more correctly in Mabillon (vol. v, p. 306). *Cf.* also U. Berlière in DHG., vol. i, cc. 457–458 ; and BHL., n. 11.

BD AYRALD, Bishop of Maurienne (A.D. 1146 ?)

The identity of this holy bishop is involved in much confusion and obscurity. His *cultus* was confirmed in 1863, and in the decree published on that occasion a summary of his life is given.

If we may credit this account, he was a son of William II, Count of Burgundy. Of his three brothers, one was elected pope under the name of Callistus II ; another,

Raymond, became king of Castile; and the third, Henry, count of Portugal. Ayrald himself, however, according to the same summary, entered the Carthusian Order at Portes, and was made prior. From this life of seclusion he was called away to rule the see of Maurienne, but we are told that he still paid long visits to his old monastery to renew his spirit of fervour, and that he died at a comparatively early age. While one Carthusian chronicler, Dom Le Vasseur, is in substantial agreement with this account, assigning January 2, 1146, as the date of Ayrald's death, another, Dom Le Couteulx, contradicts it at almost every point. The fact seems to be that in the twelfth century there were three different bishops of Maurienne named Ayrald or Ayrard. One of these, either the first or the third, but not the second, had been a Carthusian monk at Portes.

In honour of the bishop who was beatified and with whom we are here concerned, the following epitaph was engraved of old upon his tomb in the cathedral of Maurienne:

> Hic jacet Airaldus, claro de sanguine natus,
> Portarum monachus, Pontificumque decus;
> Ecclesiae lumen, miserorum atque columen,
> Virtute et signis splendidus innumeris.

> "Here lies Ayrald, a man of noble blood, monk of Portes, glory of pontiffs, a light of the Church, stay of the unfortunate, shining with goodness and unnumbered miracles."

A lively controversy, of which a full bibliography may be found in U. Chevalier's *Répertoire—Bio-bibliographie*, has been carried on regarding the identity of Bd Ayrald. See especially C. F. Bellet, *Un problème d'hagiographie* (1901), and Truchet, *Le B. Ayrald* (1891); also Le Vasseur, *Ephemerides*, vol. i, pp. 3–6; Le Couteulx, *Annales Ord. Carth.*, vols. i, 382 *seq.*, and ii, 43 *seq.* *Cf. Historisches Jahrbuch*, 1903, p. 142, and 1904, p. 279.

BD STEPHANA QUINZANI, VIRGIN (A.D. 1530)

STEPHANA QUINZANI was born in 1457 near Brescia, of a middle-class family. Strange things are related of her childhood, and she is said to have consecrated herself to God at a very early age. Her precise vocation, however, was not decided until her father and mother moved to Soncino, and she came under the influence of the Dominicans. There she had a vision of St Andrew the Apostle holding a cross. Receiving the habit of the third order of St Dominic, she spent her time in nursing the sick and relieving the poor until she was able herself to found a convent at Soncino. The most interesting document which has been preserved concerning her is a contemporary account, drawn up in 1497 and signed by twenty-one witnesses, describing one of the ecstasies in which she represented in her own person the different stages of the Passion, including the scourging, the crowning with thorns and the nailing to the cross. In these ecstasies the wound marks, or stigmata, seem to have shown themselves in her hands and feet, and her frame became so rigid that the onlookers could not change her position or bend her limbs. She is said to have performed many miracles of healing and to have multiplied food and money.

The *Legenda Volgare*, from which all accounts of Bd Stephana ultimately derive, is called by its editor, Mgr Guerrini, "a mystical romance in full flower, written as ascetical edification rather than history, full of elevations and mystical ramblings for women readers". Another source, the fragments of the *beata's* own letters,

has not yet been properly explored and studied; she corresponded with many people in northern Italy. Bd Stephana died on January 2, 1530, and her *cultus* was confirmed in 1740.

See P. de Micheli, *La b. Stefana Quinzani : memorie e documenti*, and P. Guerrini, *La prima Legenda Volgare de la b. Stefana Quinzani* (1930). See also M. C. Ganay, *Les Bses. Dominicaines* (1913), pp. 413–434, and pp. 545–548 where is printed part of the *relazione* referred to above.

ST CASPAR DEL BUFALO, Founder of the Missioners of the Precious Blood (A.D. 1837)

Caspar, who was born in Rome, the son of a chef, in 1786, received his education at the Collegio Romano and was ordained priest in 1808. Shortly after this Rome was taken by Napoleon's army, and he, with most of the clergy, was exiled for refusing to abjure his allegiance to the Holy See. He returned after the fall of Napoleon to find a wide scope for work, as Rome had for nearly five years been almost entirely without priests and sacraments.

In 1814 he conducted a mission at Giano, in the diocese of Spoleto, and there the idea of the Congregation of the Most Precious Blood first came to him. He found a house at Giano suitable for his purpose, and with the help of Cardinal Cristaldi, ever his kind friend, and the hearty approval of Pope Pius VII, the new congregation was formally approved in 1815. The house and adjoining church of San Felice in Giano were given him by the pope. The second foundation was made in 1819 and the third shortly afterwards at Albano. His wish was to have a house in every diocese, the most neglected and wicked town or district being chosen. The kingdom of Naples was in those days a nest of crime of every kind; no one's life or property was safe, and in 1821 the pope wrote with his own hand to del Bufalo asking him to found six houses there. He joyfully responded, but met with endless difficulties before subjects and funds were collected. His biographer tells us that Providence had *scherzato* (played practical jokes) with him, as over and over again one difficulty was overcome only to be replaced by a greater; but by degrees men gathered round him, and at last he could say he had more than all the money he wanted.

Grave difficulties arose under Pope Leo XII; but these were cleared up, and in 1824, the houses of the congregation were opened to young clergy who wished to be trained specially as missioners. The ideal was high, the work arduous. A missioner, the founder said, like a soldier or sailor, must never give in, must be ready for anything. He required from his sons not only devotion, but also hard study. To evangelize the whole world, which was their aim, they must learn foreign languages besides theology and Holy Scripture. In his life-time their work covered the whole of Italy. Journeying from town to town, enduring endless hardships, threatened often even with death, their founder always taking the most arduous work himself, they preached their message.

Del Bufalo's biographer gives us a graphic account of a mission, describing its successive stages. Some of his methods were distinctly dramatic, *e.g.* the missioners took the discipline in the public piazza, which always resulted in many conversions. On the last day forbidden firearms, obscene books, and anything else that might offend Almighty God were publicly burnt. A cross was erected *in memoriam*, a solemn *Te Deum* sung, and the missioners went away quietly. Caspar

would often say at the end of a mission, exhausted but thankful, " If it is so sweet to tire ourselves for God, what will it be to enjoy Him ! " One of his principles was that everybody should be made to work. He therefore founded works of charity in Rome for young and old, rich and poor of both sexes. He opened the night oratory, where our Lord is worshipped all night by men, many coming to Him, like Nicodemus, by night who would not have the courage to go to confession by day.

His last mission was preached in Rome at the Chiesa Nuova during the cholera outbreak of 1836. Feeling his strength failing, he returned at once to Albano, and made every preparation for death. He suffered terribly from cold, and at night from parching thirst, but he would not take anything to drink, so that he might be able to celebrate Mass. He asked to be left alone as much as possible, that his prayer might be less interrupted. After the feast of St Francis Xavier he went to Rome to die. On December 19 the doctor forbade him to say Mass ; he received the last sacraments on December 28, and he died the same day.

Various miracles had been worked by Don Caspar during his lifetime, and after his death many graces were obtained by his intercession. We have, in fact, a long list of cures and other miraculous occurrences. He was canonized in 1954.

See the *summarium* presented to the Congregation of Rites in the process of beatification, and Sardi, *Notizie intorno alla vita del beato Gaspare del Bufalo* (1904). The English form of the name Caspar or Gaspar is properly Jasper.

3 : ST ANTHERUS, Pope and Martyr (A.D. 236)

THE name of St Antherus occurs in the list of popes after that of St Pontian. He is believed to have been elected November 21, 235, and to have died January 3, 236, thus reigning only forty-three days. Nothing certain is known regarding his martyrdom, though the *Liber Pontificalis* states that he was put to death for obtaining copies of the official proceedings against the martyrs with the view of preserving them in the episcopal archives. He was buried in the " papal crypt " in the catacombs (Cemetery of St Callistus), and the site was discovered by de Rossi in 1854, together with the fragments of a Greek inscription.

See Allard, *Hist. des Persécutions*, vol. ii, p. 212 ; G. B. de Rossi, *Roma Sotteranea*, vol. ii, pp. 55 *seq.* and 180 *seq.* ; and the *Liber Pontificalis*, ed. L. Duchesne (1886–1892), vol. i, p. 147.

ST PETER BALSAM, Martyr (A.D. 311)

Peter Balsam, to follow the narrative of his published " acts ", was a native of the territory of Eleutheropolis in Palestine, who was apprehended at Aulana in the persecution of Maximinus. Being brought before Severus, governor of the province, the interrogatory began by asking him his name. Peter answered, " Balsam is the name of my family ; but I received that of Peter in baptism."

Severus : " Of what family and of what country are you ? "

PETER: "I am a Christian."

SEVERUS: "What is your employment?"

PETER: "What employment can I have more honourable, or what better thing can I do in the world, than to live as a Christian?"

SEVERUS: "Do you know the imperial edicts?"

PETER: "I know the laws of God, the sovereign of the universe."

SEVERUS: "You shall quickly know that there is an edict of the most clement emperors, commanding all to sacrifice to the gods, or be put to death."

PETER: "You will also know one day that there is a law of the eternal King, proclaiming that everyone shall perish who offers sacrifice to devils. Which do you counsel me to obey, and which, think you, ought I to choose—to die by your sword, or to be condemned to everlasting misery by the sentence of the great King, the true God?"

SEVERUS: "Since you ask my advice, it is that you obey the edict, and sacrifice to the gods."

PETER: "I can never be prevailed upon to sacrifice to gods of wood and stone, as those are which you worship."

SEVERUS: "I would have you know that it is in my power to avenge these affronts by putting you to death."

PETER: "I had no intention of affronting you. I only expressed what is written in the divine law."

SEVERUS: "Have compassion on yourself, and sacrifice."

PETER: "If I am truly compassionate to myself, I ought not to sacrifice."

SEVERUS: "I want to be lenient; I therefore still allow you time to reflect, that you may save your life."

PETER: "This delay will be to no purpose for I shall not alter my mind; do now what you will be obliged to do soon, and complete the work which the devil, your father, has begun; for I will never do what Jesus Christ forbids me."

Severus, on hearing these words, ordered him to be stretched upon the rack, and whilst he was suspended said to him scoffingly, "What say you now, Peter; do you begin to know what the rack is? Are you yet willing to sacrifice?" Peter answered, "Tear me with hooks, and talk not of my sacrificing to your devils: I have already told you, that I will sacrifice only to that God for whom I suffer." Hereupon the governor commanded his tortures to be redoubled. The martyr, far from any complaint, sung with alacrity those verses of the royal prophet, "One thing I have asked of the Lord; this will I seek after: that I may dwell in the house of the Lord all the days of my life. I will take the chalice of salvation, and will call upon the name of the Lord." The spectators, seeing the martyr's blood run down in streams, cried out to him, "Obey the emperors! Sacrifice, and rescue yourself from these torments!" Peter replied, "Do you call these torments? I feel no pain: but this I know, that if I be not faithful to my God I must expect real pain, such as cannot be conceived." The judge also said, "Sacrifice, Peter Balsam, or you will repent it."

PETER: "Neither will I sacrifice, nor shall I repent it."

SEVERUS: "I am on the point of pronouncing sentence."

PETER: "It is what I most earnestly desire." Severus then dictated the sentence in this manner: "It is our order that Peter Balsam, for having refused to obey the edict of the invincible emperors, and obstinately defending the law of a crucified man, be himself nailed to a cross." Thus it was that this glorious

martyr finished his triumph, at Aulana, on January 11 ; but he is honoured in the Roman Martyrology on January 3.

There can be little doubt that Peter Balsam is to be identified with the martyr Peter Abselamus, whom Eusebius (*De Martyribus Palest.*, x, 2–3) describes as having been burnt to death at Caesarea. For this and other reasons very different opinions have been held as to the trustworthiness of the narrative given above. Ruinart, and even Bardenhewer (*Geschichte der altkirchl. Literatur*, vol. ii, p. 640), treat the acts as authentic. P. Allard (*Hist. des persécutions*, vol. v, p. 126) and H. Leclercq (*Les Martyrs*, vol. ii, p. 323) believe them to have been compiled inaccurately ; Father Delehaye more logically (*Légendes Hagiographiques*, p. 114) considers that the narrative must be regarded as a historical romance founded on a basis of genuine fact. See also Harnack *Chronol. Altchrist. Lit.*, vol. ii, p. 474.

ST GENEVIEVE, OR GENOVEFA, VIRGIN (*c.* A.D. 500)

GENEVIEVE's father's name was Severus, and her mother's Gerontia ; she was born about the year 422 at Nanterre, a small village four miles from Paris, near Mont Valérien. When St Germanus, Bishop of Auxerre, went with St Lupus into Britain to oppose the Pelagian heresy, he spent a night at Nanterre on his way. The inhabitants flocked about them to receive their blessing, and St Germanus gave an address, during which he took particular notice of Genevieve, though she was only seven years of age. After his sermon he inquired for her parents, and foretold their daughter's future sanctity. He then asked Genevieve whether it was not her desire to serve God only and to be naught else but a spouse of Jesus Christ. She answered that this was what she desired, and begged that by his blessing she might be from that moment consecrated to God. The holy prelate went to the church, followed by the people, and during the long singing of psalms and prayers, says Constantius —that is, during the recital of None and Vespers, as one text of the Life of St Genevieve expresses it—he laid his hand upon the maiden's head. After he had supped he dismissed her, telling her parents to bring her again to him the next morning. The father obeyed, and St Germanus asked the child whether she remembered the promise she had made to God. She said she did, and declared that she hoped to keep her word. The bishop gave her a medal or coin, on which a cross was engraved, to wear about her neck, in memory of the consecration she had received the day before ; and he charged her never to wear bracelets or jewels or other trinkets. The author of her life tells us that the child, begging one day that she might go to church, her mother struck her on the face, but in punishment lost her sight ; she only recovered it two months after, by washing her eyes with water which her daughter fetched from the well and over which she had made the sign of the cross. Hence the people look upon the well at Nanterre as having been blessed by the saint.

When she was about fifteen years of age, Genevieve was presented to the bishop of Paris to receive the religious veil, together with two other girls. Though she was the youngest of the three, the bishop gave her the first place, saying that Heaven had already sanctified her, by which he seems to have alluded to her promise of consecrating herself to God. From that time she frequently ate only twice in the week, on Sundays and Thursdays, and her food was barley bread with a few beans. After the death of her parents she left Nanterre, and settled with her godmother in Paris, but sometimes undertook journeys for motives of charity. The cities of Meaux, Laon, Tours, Orleans and all other places she visited bore witness to her miracles and remarkable predictions. God permitted her to meet with some

severe trials ; for at a certain time everybody seemed to be against her, and persecuted her under the opprobrious names of visionary, hypocrite and the like. The arrival of St Germanus at Paris, probably on his second journey to Britain, for some time silenced her calumniators ; but it was not long before the storm broke out anew. Her enemies were fully determined to discredit and even to drown her, when the archdeacon of Auxerre arrived with *eulogiae*, blessed bread, sent her by St Germanus as a testimony of his particular esteem and a token of communion. This seems to have happened whilst Germanus was absent in Italy in 448. The tribute thus paid her converted the prejudices of her calumniators into veneration for the remainder of her life.

The Franks had at this time gained possession of the better part of Gaul, and Childeric, their king, took Paris. During the long blockade of that city, the citizens being reduced to extremities by famine, St Genevieve, as the author of her life relates, went out at the head of a company who were sent to procure provisions, and brought back from Arcis-sur-Aube and Troyes several boats laden with corn. Childeric, when he had made himself master of Paris, though always a pagan, respected St Genevieve, and upon her intercession spared the lives of many prisoners and did other generous acts. She also awakened the zeal of many persons to build a church in honour of St Dionysius of Paris, which King Dagobert I afterwards rebuilt with a monastery in 629. St Genevieve likewise undertook many pilgrimages, in company with other maidens, to the shrine of St Martin at Tours, and the reputation of her holiness is said to have been so great that her fame even reached St Simeon Stylites in Syria. King Clovis, who embraced the faith in 496, often listened with deference to St Genevieve, and more than once granted liberty to captives at her request. Upon the report of the march of Attila with his army of Huns the Parisians were preparing to abandon their city, but St Genevieve, like a Christian Judith or Esther, encouraged them to avert the scourge by fasting and prayer. Many of her own sex passed whole days with her in prayer in the baptistery ; from whence the particular devotion to St Genevieve, formerly practised at S.-Jean-le-Rond, the ancient public baptistery of the church of Paris, seems to have taken rise. She assured the people of the protection of Heaven, and though she was treated by many as an impostor, the event verified the prediction, for the barbarous invader suddenly changed the course of his march. Our author attributes to St Genevieve the first suggestion of the church which Clovis began to build in honour of SS. Peter and Paul, in deference to the wishes of his wife, St Clotilda, in which church the body of St Genevieve herself was enshrined after her death about the year 500.

The miracles which were performed there from the time of her burial rendered this church famous over all France, so that at length it began to be known by her name. The fabric, however, fell into decay, and a new church was begun in 1764. This has long been secularized and, under the name of the Pantheon, is now used as a national mausoleum. The city of Paris has frequently received sensible proofs of the divine protection, through St Genevieve's intercession. The most famous instance is that called the miracle *des Ardents*, or of the burning fever. In 1129 a disease, apparently poisoning by ergot, swept off in a short time many thousand persons, nor could the art of physicians afford any relief. Stephen, Bishop of Paris, with the clergy and people, implored the divine mercy by fasting and supplications. Yet the epidemic did not abate till the shrine of St Genevieve was carried in a solemn procession to the cathedral. Many sick persons were cured by

touching the shrine, and of all who then were suffering from the disease in the whole town only three died, and no others fell ill. Pope Innocent II, coming to Paris the year following, after due investigation ordered an annual festival in commemoration of the miracle on November 26, which is still kept in Paris. It was formerly the custom, in extraordinary public calamities, to carry the shrine of St Genevieve in procession to the cathedral. The greater part of the relics of the saint were destroyed or pillaged at the French Revolution.

The ancient life of St Genevieve from which most of the above account is derived, and which purports to have been written by a contemporary eighteen years after the saint's death, has been the subject of keen controversy. There are three principal recensions of it, known respectively as the A, B and C texts. Text A has been edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iii (1896). Text B is printed in the very valuable essay of C. Kohler, *Étude critique sur le texte de la vie latine de Sainte Geneviève* (1881), and Text C may be found in the Teubner edition of the *Vita Sanctae Genovefae*, edited by C. Künstle in 1910. Although Text C has in its favour the authority of the oldest manuscripts (eighth century), the priority of that recension is by no means generally admitted. But the more important controversy is that regarding the authenticity of the life itself. Bruno Krusch declares it to be a forgery, and that the author, instead of being a contemporary as he pretends, did not compile the life until more than 250 years later, towards the close of the eighth century. It is impossible here to do more than mention the acrimonious discussion to which Krusch's pronouncement has given rise. It must be sufficient to say that his views have by no means carried with them the support of the majority of competent critics. Such scholars as Mgr Duchesne, Prof. G. Kurth, C. Künstle and A. Poncelet strenuously maintain that the life was really written by a contemporary, and that, so far as regards the substance of its contents, it is trustworthy. Readers will find an excellent summary of all that is really known about St Genevieve in H. Lesêtre, *Ste Geneviève* (in the series " Les Saints "), and in the essay of E. Vacandard, *Études de critique*, vol. iv, pp. 67–124, and 255–266. For a charming popular account of the saint, see M. Reynès-Monlaur, *Ste Geneviève* (1924). A story in the life tells how the devil, when St Genevieve went to pray in the church at night, blew out her candle to frighten her. She is, therefore, often represented in art with a candle. Sometimes the devil and a pair of bellows are also depicted beside her.

ST BERTILIA OF MAREUIL, Widow (Eighth Century)

The life of St Bertilia was an uneventful one. Born of noble parents, she spent her youth in exercises of charity. In due time she married a noble youth, and they spent their lives helping the poor and sick. On the death of her husband she lived the life of a solitary at Mareuil in the diocese of Arras, where she built a church which her cell adjoined. She died early in the eighth century, and must be distinguished from her contemporary St Bertila of Chelles.

See *Acta Sanctorum*, January 3 ; Parenty, *Histoire de Ste Bertilie* (1847) ; Destombes, *Vies des saints des diocèses de Cambrai et d'Arras*, vol. i, pp. 37 *seq.* ; and P. Bertin, *Ste Bertille de Marœuil* (1943). W. Levison has produced a critical edition of the text of the life, with a valuable introduction, in MGH., *Scriptores Merov.*, vol. vi, pp. 95–109.

4 : ST GREGORY, Bishop of Langres (A.D. 539)

This saint is well known to us from the writings of St Gregory of Tours, who was his great-grandson. Of very distinguished birth, he for forty years governed the district of Autun as count (*comes*), administering justice equitably but sternly. It was only late in life, after the death of his wife Armentaria, that he turned from the world and gave himself unreservedly to God. The clergy

and people then elected him bishop of Langres, and for the rest of his days he showed an admirable example of devotion to his pastoral duties. His abstemiousness in food and drink, which he was ingenious in concealing from the knowledge of others, was remarkable, and he often gave the hours of the night to prayer, frequenting especially the baptistery of Dijon, in which town he commonly lived. There the saints came to visit him and join him in chanting the praises of God ; in particular St Benignus, the apostle of Burgundy, whose *cultus* he had at first neglected, after some words of fatherly rebuke directed him to restore his dilapidated shrine, which has ever since been so famous in Dijon. It was here that Gregory himself, who died at Langres in 539, was brought to be buried in accordance with his own desire. His epitaph, composed by Venantius Fortunatus, suggests that any severity he had displayed as a secular ruler was expiated by the tender charity he showed to all in his last years. Even in the miracles recorded after death he seemed to give the preference to captives who had been arrested by the officers of human justice.

See Gregory of Tours, *Vitae patrum*, bk vii ; *Historia Francorum*, bks iii, iv and v ; and *De gloria martyrum*, li. L. Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 185–186 ; DCB., vol. ii, p. 770.

ST PHARAÏLDIS, VIRGIN (*c.* A.D. 740)

THERE is a great deal which is extremely confused and improbable in the accounts preserved to us of this Belgian saint, and it is difficult to know how much of her legend can be regarded as based on historical fact. The main feature of her story is that, though she had secretly consecrated her virginity to God, she was given in marriage by her parents to a wealthy suitor, without any adequate consent on her part. Resolutely determined to keep her vow, she refused to live with him *maritalement*, and he on his part treated her brutally. God protected her, until at last the husband died. Little else is recorded of her except miracles and the numerous translations of her remains. There cannot, however, be any doubt that she became a very popular saint in Flanders, and that her *cultus* supplies abundant matter of interest to the student of folklore. Among her own countryfolk she is called most commonly St Varelde, Verylde or Veerle. She is represented sometimes with a goose, sometimes with loaves of bread, and more rarely with a cat. The goose may have reference to a story told of her, as also of St Werburga, that when a goose had been plucked and cooked the saint restored it to life and full plumage. But it may also be connected with the city of Ghent or Gand, where her relics repose, for in Flemish, as in German, *gans* (*cf.* English " gander ") means a goose. The bread without doubt must have been suggested by a miracle said to have been worked beside her tomb, when an uncharitable woman who had been asked to give a loaf to a beggar declared that she had none, and then discovered that the loaves she had been hiding were turned into stones. St Pharaïldis is also supposed to have caused a fountain of water to spring out of the ground at Bruay, near Valenciennes, to relieve the thirst of the harvesters who were reaping for her. The water of this spring is believed to be of efficacy in children's disorders, and she is constantly invoked by mothers who are anxious about the health of their little ones.

See Hautecœur, *Actes de Ste Pharaïldis* (1882) ; Destombes, *Vies des saints de Cambrai et Arras*, vol. i, pp. 30–36 ; L. van der Essen, *Étude critique sur les Vitae des saints mérovingiens* (1907), pp. 303 *seq.* ; H. Detzel, *Christliche Ikonographie* (1896), vol. ii, p. 583.

ST RIGOBERT, Archbishop of Rheims (*c.* A.D. 745)

Rigobert seems to have been first of all abbot of Orbais, and afterwards to have been elected to the see of Rheims, but it is not easy to adjust the chronology, and his life, written much later, at the close of the ninth century, cannot be depended upon. St Rigobert, it would appear, offended Charles Martel because he would not takes sides against Raganfred, the mayor of Neustria. Charles accordingly banished Rigobert to Gascony and gave his bishopric to Milon, who already held the temporalities of the see of Trier. In the end some compromise was effected, and the saint was allowed again to officiate in Rheims. His patient acceptance of all trials, his love of retirement and prayer, and the miraculous cures attributed to him, gained him the repute of high sanctity. He must have died between 740 and 750.

See *Acta Sanctorum*, January 4 ; Levison in MGH., *Scriptores Merov.*, vol. vii, pp. 54–80 ; and Duchesne, *Fastes Épiscopaux*, vol. iii, pp. 85-86. There is a very important general paper on Charles Martel and his bishops : " Milo et eiusmodi similes ", by Eugen Ewig, in *St Bonifatius. Gedenkgabe zum zwölfhundertjährigen Todestag* (Fulda, 1954), pp. 412–440.

BD ROGER OF ELLANT (A.D. 1160)

Bd Roger of Ellant takes his name from the monastery of Ellant in the diocese of Rheims, founded by him in the twelfth century. By birth an Englishman, he had crossed over to France and entered the Cistercian monastery of Lorroy in Berry. Noted for his poverty and his exactness in carrying out the rule, he was chosen to found and build a new monastery at Ellant. The sick and the suffering were the object of his particular care. A chapel was dedicated in his honour in the abbey church where his body was buried. He died January 4, 1160.

See *Acta Sanctorum*, January 4 ; and *Gallia Christiana*, vol. ix, p. 310.

BD ORINGA, Virgin (A.D. 1310)

Although there is no reason to doubt her historical existence, the story of Bd Oringa's life, told by biographers of late date, is little more than legend. She seems to have been born and also to have spent her last years at Castello di Santa Croce in the valley of the Arno. It is also probably true that she gathered round her a band of devout women and lived with them under the Rule of St Augustine. But the rest is a patchwork of vague traditions worked up with fictitious embellishments. As a child, when she tended the cattle, we are told that she went aside to pray, bidding the dumb beasts not to touch the crops, and that they always obeyed her. Her brothers beat her because she refused to marry, but she took refuge in the river, or crossed it, without ever getting wet. At length Oringa ran away from home. Night came upon her before she could reach Lucca, her destination, but a hare came to her, played with her, and finally went to sleep in her arms. In the morning it ran before her and guided her safely to the town for which she was bound. After many pilgrimages and adventures, during which she was always protected from harm, leading a life of extreme poverty and continual prayer, she returned to her native place and founded a convent there.

See *Acta Sanctorum*, under January 10 (The Augustinians keep her feast on January 4) ; and a popular sketch by M. Baciocchi de Peon, *La vergine Oringa* (1926).

5 : ST TELESPHORUS, Pope and Martyr (*c.* A.D. 136)

St Telesphorus, who figures in the list of popes as the seventh bishop of Rome, is said to have been a Greek by birth. Towards the year 126 he succeeded St Sixtus I, and saw the havoc which the persecution of Hadrian made in the Church. " He ended his life by a glorious martyrdom ", says Eusebius, and he is the first one of the successors of St Peter whom St Irenaeus and other early writers refer to as a martyr. The ordinances attributed to him in the *Liber Pontificalis*, *e.g.* that the Mass of Christmas—a feast that did not then exist—should be celebrated at midnight, cannot with any probability be ascribed to his pontificate. St Telesphorus is commemorated to-day in the Mass and Office of the vigil of the Epiphany.

See the *Acta Sanctorum*, January 5 ; and the *Liber Pontificalis* (ed. Duchesne), vol. i, p. 129. In the calendar of the Carmelites this pope is claimed as a member of their order, but it is difficult to understand what historical basis can be pleaded for such a claim.

ST APOLLINARIS, Virgin (No Date)

Although the Roman Martyrology on January 5 has an entry, " In Egypt, St Apollinaris, Virgin ", the pretended biography which is found in the Metaphrast and the Greek *menaia*, under the name of Apollinaris Syncletica, belongs to the category of religious romances. It turns on the familiar theme of a girl putting on male attire and living for many years undiscovered. In this case Apollinaris, who is the daughter of the " Emperor " Anthemius, runs away from home, disguises herself as a man, calls herself Dorotheus, and leads a hermitical life in the desert under the direction of the renowned ascetic, Macarius. Meanwhile her sister at home is possessed by the devil, and being brought to the desert to be exorcised, is eventually consigned to the care of " Dorotheus ". The sister is restored to her right mind, but owing to the machinations of the Evil One, " Dorotheus " is suspected of improper conduct. She is brought before her own father to answer the charge and then reveals herself to him. However, after obtaining her sister's complete cure by her prayers, she insists on returning to the desert, where her sex is only discovered by her fellow hermits after her death. The entry has probably been attracted to this day by the identity of the name Syncletica with that of the saint who is commemorated on the previous day in the Greek synaxaries and today in the Roman Martyrology (see below).

See *Acta Sanctorum*, January 5 ; and *cf.* herein St Pelagia, under October 8.

ST SYNCLETICA Virgin (*c.* A.D. 400)

She was born at Alexandria in Egypt, of wealthy Macedonian parents. Her great fortune and beauty induced many young men to become her suitors, but she had already bestowed her heart on her heavenly Spouse. Flight was her refuge against exterior assaults, and, regarding herself as her own most dangerous enemy, she began early to subdue her flesh by fasts and other mortifications. She never seemed to suffer more than when obliged to eat oftener than she desired. Her parents at their death left her sole heiress to their estate, for her two brothers had died before them and her sister, being blind, was committed entirely to her guardianship. Syncletica, having distributed her fortune among the poor, retired with her sister to a disused sepulchral chamber on the estate of a relative, where,

having sent for a priest, she cut off her hair in his presence as a sign whereby she renounced the world and renewed the consecration of herself to God. Prayer and good works were from that time her principal employment; but her strict retirement, by concealing her from the eyes of the world, has deprived us in a great measure of the knowledge of them.

Many women resorted to her to ask counsel, and her humility made her unwilling to take upon herself the task of instructing; but charity gave her courage to speak. Her discourses were inspired with so much zeal and accompanied by such an unfeigned humility that no words can express the deep impression they made on her hearers. "Oh", exclaimed Syncletica, "how happy should we be, did we but take as much pains to gain Heaven and please God as worldlings do to heap up riches and perishable goods! By land they venture among thieves and robbers; at sea they expose themselves to winds and waves; they suffer shipwrecks and perils; they attempt all, dare all, hazard all: but we, in serving so great a Master, for so immense a good, are afraid of every contradiction." She frequently inculcated the virtue of humility: "A treasure is secure so long as it remains concealed; but when once disclosed, and laid open to every bold invader, it is presently rifled; so virtue is safe as long as it is secret, but if rashly exposed, it but too often evaporates in smoke." By these and the like discourses did this devout woman excite others to charity, vigilance and every other virtue.

In the eightieth year of her age St Syncletica was seized with an inward burning fever; at the same time her lungs were attacked, and a gangrenous affection ate away her jaws and mouth. She bore all with incredible patience and resignation, and during the last three months of her life she found no repose. Though the cancer had robbed her of speech, her patience served to preach to others more movingly than words could have done. Three days before her death she foresaw that on the third day she would be released from the prison of her body; and when the hour came, surrounded by a heavenly light and ravished by consoling visions, she surrendered her soul into the hands of her Creator, in the eighty-fourth year of her age.

The ancient beautiful life of St Syncletica is quoted in the Lives of the Fathers published by Rosweyde, bk i, and in the writings of St John Climacus. It appears from the work itself that the author was personally acquainted with the saint. It has been ascribed to St Athanasius, but without sufficient grounds. See *Acta Sanctorum* for January 5.

ST SIMEON THE STYLITE (A.D. 459)

ST SIMEON was, in his life and conduct, a subject of astonishment not only to the whole Roman empire, but also to many barbarous and infidel peoples who had the highest veneration for him. The Roman emperors solicited his prayers, and consulted him on matters of importance. It must, nevertheless, be acknowledged that his most remarkable actions are a subject of admiration, not of imitation. They may serve, notwithstanding, for our spiritual edification, as we cannot well reflect on his fervour without being confounded at our own indolence in the service of God.

St Simeon was the son of a shepherd in Cilicia, on the borders of Syria, and at first kept his father's sheep. Being only thirteen years of age, about the year 402, he was much moved by hearing the beatitudes one day read in church, particularly the words, "Blessed are they that mourn; blessed are the clean of heart". The youth addressed himself to a certain old man to learn their meaning, and begged

to know how the happiness they promised was to be obtained. He was told that continual prayer, watching, fasting, weeping, humiliation and the patient suffering of persecution were pointed out by these texts as the road to true happiness; and that a solitary life afforded the best opportunity for the practice of virtue. Simeon upon this withdrew to a little distance where, falling upon the ground, he besought Him who desires all to be saved to conduct him in the paths which lead to happiness and perfection. At length, falling asleep, he had a vision, which he often related afterwards. He seemed to himself to be digging for the foundation of a house, and that as often as he stopped to take a little breath, which was four times, he was commanded each time to dig deeper, till at length he was told he might desist, the pit being deep enough to receive the intended foundation, on which he would be able to raise a superstructure of what kind and to what height he pleased. "The event", says Theodoret, "verified the prediction; the actions of this wonderful man were so much above nature, that they might well require deep foundations to build such a structure securely."

Rising from the ground, he went to a monastery near at hand ruled by an abbot called Timothy. There he remained at the gate for several days, without either eating or drinking, begging to be admitted on the footing of the lowest servant in the house. His petition was granted, and he complied with the terms of it for four months. During this time he learned the psalter by heart, and his familiarity with the sacred words greatly helped to nourish his soul. Though still no more than a boy, he practised all the austerities of the house, and by his humility and charity gained the good-will of all the monks. Having here spent two years, he removed to the monastery of Heliodorus, who had spent sixty-two years in that community so abstracted from the world as to be utterly ignorant of it, as Theodoret relates, who knew him well. Here Simeon much increased his mortifications. Judging the tough rope of the well, made of twisted palm leaves, a proper instrument of penance, he tied it close about his naked body, where it remained, unknown both to the community and his superior, till it ate into his flesh. Three days successively his clothes, which clung to it, had to be softened with liquids to disengage them; and the incisions made to cut the cord out of his body were attended with such pain that he lay for some time as dead. On his recovery the abbot, as a warning to the rest to avoid such dangerous singularities, dismissed him.

After this he repaired to a hermitage at the foot of Mount Telanissae, where he resolved to pass the whole forty days of Lent in total abstinence, after the example of Christ, without either eating or drinking. Bassus, a priest to whom he communicated his design, gave him ten loaves and some water, that he might eat if he found it necessary. At the expiration of the forty days Bassus came to visit him, and found the loaves and water untouched, but Simeon lay stretched on the ground almost without any signs of life. Taking a sponge, he moistened his lips with water, then gave him the blessed Eucharist. Simeon having recovered a little, rose up, and by degrees found himself able to swallow a few lettuce-leaves. This was his method of keeping Lent during the remainder of his life; and he had passed twenty-six Lents after this manner when Theodoret wrote his account of him; in which he adds other particulars—that Simeon spent the first part of Lent in praising God standing; growing weaker, he continued his prayer sitting; while towards the end, being unable to support himself in any other posture, he lay on the ground. However, it is probable that in his advanced years he admitted some mitigation of this incredible austerity. When on his pillar, he kept himself during

this fast tied to a pole ; but in the end was able to fast the whole term without any support. Some attribute this to the strength of his constitution, which was naturally very robust, and had been gradually habituated to an extreme privation of food. It is well known that the hot climate affords surprising instances of long abstinence among the Indians. A native of France has, within our memory, fasted the forty days of Lent almost in the same manner.* But few examples occur of persons abstaining entirely from food for many days unless prepared and inured by habit.

After three years spent in this hermitage the saint removed to the top of the same mountain, where he made an inclosure, but without any roof or shelter to protect him from the weather ; and to confirm his resolution of pursuing this manner of life, he fastened his right leg to a rock with a chain. Meletius, vicar to the patriarch of Antioch, told him that a firm will, supported by God's good grace, would enable him to abide in his solitary inclosure without having recourse to any bodily restraint ; whereupon the obedient servant of God sent for a smith and had his chains knocked off. But visitors began to throng to the mountain, and the solitude his soul sighed after came to be interrupted by the multitudes that flocked to receive his benediction, by which many sick recovered their health. Some were not satisfied unless they also touched him.

So Simeon, to remove these causes of distraction, projected for himself a new and unprecedented manner of life. In 423 he erected a pillar six cubits† high, and on it he dwelt four years ; on a second, twelve cubits high, he lived three years ; on a third, twenty-two cubits high, ten years ; and on a fourth, forty cubits high, built for him by the people, he spent the last twenty years of his life. Thus he lived thirty-seven years on pillars, and was called Stylites, from the Greek word *stylos*, which signifies a pillar. This singularity was at first censured by all as a piece of extravagance. To make trial of his humility an order was sent him in the name of the neighbouring bishops and abbots to quit his pillar and give up his new manner of life. The saint at once made ready to come down ; but the messenger said that, as he had shown a willingness to obey, it was their desire that he should follow his vocation in God.

His pillar did not exceed six feet in diameter at the top, which made it difficult for him to lie extended on it ; neither would he allow a seat. He only stooped, or leaned, to take a little rest, and often in the day bowed his body in prayer. A visitor once reckoned 1,244 such profound reverences made by him at one time. He made exhortations to the people twice a day. His garments were the skins of beasts, and he never suffered any woman to come within the inclosure where his pillar stood. His disciple Antony mentions that he prayed most fervently for the soul of his mother after her decease.

God is sometimes pleased to conduct certain souls through extraordinary paths, in which others would find only danger of illusion and self-will. We should, notwithstanding, consider that the holiness of these persons does not consist in such wonderful actions or in their miracles, but in the perfection of their charity,

* Dom Claude Léauté, a Benedictine monk of the congregation of Saint-Maur. This fact is attested by his brethren and superiors in a relation printed at Sens in 1731 ; and recorded by Dom L'Isle in his *History of Fasting*. (Some other remarkable examples may be found cited by Father Thurston in two articles in *The Month*, February and March, 1921, on "The Mystic as a Hunger Striker".)

† A cubit was a measure of from 18 to 22 inches.

patience and humility ; and it was these solid virtues which shone so conspicuously in the life of St Simeon. He exhorted people vehemently against the horrible custom of swearing ; as also to observe strict justice, to take no usury, to be earnest in their piety, and to pray for the salvation of souls. The great deference paid to his instructions, even by barbarians, cannot be described. Many Persians, Armenians and Iberians were converted by his miracles or by his discourses, which they crowded to hear. The Emperors Theodosius and Leo I often consulted him and desired his prayers. The Emperor Marcian visited him in disguise. By an invincible patience he bore all afflictions and rebukes without a word of complaint ; he sincerely looked upon himself as the outcast of the world ; and he spoke to all with the most engaging sweetness and charity. Domnus, Patriarch of Antioch, and others brought him holy communion on his pillar. In 459, on a Wednesday, September 2 (or as some say, on the previous July 24, a Friday), this incomparable penitent, bowing on his pillar as if intent on prayer, gave up the ghost, in the sixty-ninth year of his age. Two days later his body was conveyed to Antioch, attended by the bishops and the whole country. Many miracles, related by Evagrius, Antony and Cosmas, were wrought on this occasion.

Incredible as some of the feats of endurance may seem which are attributed to St Simeon the Elder and to the other Stylites, or " Pillar-Saints ", his imitators, there can be no doubt that the facts are vouched for by the best historical evidence. The church historian Theodoret, for example, who is one of our principal authorities, knew Simeon well, possessed his confidence, and wrote his account while the saint was still living. The whole question of this extraordinary phase of asceticism is discussed with great thoroughness by Hippolyte Delehaye, in his monograph *Les Saints Stylites* (1923). This supersedes all previous works on the subject. A popular summary by Fr Thurston of the outstanding features of this mode of life, based upon Delehaye's researches, may be found in the Irish quarterly *Studies*, December, 1923, pp. 584–596. Besides the account of Theodoret, we have two other primary authorities for the life of St Simeon : one the Greek biography by his disciple and contemporary Antony, the other the Syriac, which also must certainly have been written within fifty years of the saint's death. Both these texts have been critically edited by Lietzmann in his *Das Leben des heiligen Symeon Stylites* (1908) ; see also P. Peeters on Simeon's earliest biographers, in *Analecta Bollandiana*, vol. lxi (1943), pp. 71 *seq.* Between the Syriac and the Greek accounts there are a good many points of divergence in matters of detail which cannot be gone into here. In the Roman Martyrology St Simeon is commemorated on January 5, and the Bollandists and Butler have followed this example. On a tree-dweller (*dendrite*) see A. Vasiliev, " Life of David of Thessalonika ", in *Traditio*, vol. iv (1946), pp. 115–147.

ST CONVOYON, ABBOT (A.D. 868)

IN 1866 Pope Pius IX approved the *cultus* which from time immemorial had been paid in the neighbourhood of Redon in Brittany to the Benedictine monk who was the founder and abbot of the monastery of Saint Saviour. He was himself a Breton by birth, and it was in 831 that he, with six companions, obtained a grant of land on which to build an abbey. In the disturbed political conditions of the time, the early years of the new foundation seem to have been full of privation and hardship. Owing in part to a charge of simony brought against certain bishops of the province, Convoyon in 848 found himself a member of a deputation sent to Rome to appeal to Pope Leo IV. He is said to have brought back with him to his monastery a chasuble which Leo gave him, and also the relics of Pope St Marcellinus. Later Convoyon was driven from his monastery by the incursions of the Norsemen, and was absent from it at the time of his death in 868. In 1866 the abbey of Saint Saviour at Redon had passed into the hands of a community of

the Eudist fathers, who were very active in procuring the confirmation of *cultus* for this local saint.

Mabillon (vol. iv, 2, pp. 188 *seq.*) prints two lives of St Convoyon, one of which purports to be written by a contemporary. An interesting summary of the case presented to obtain confirmation of the cult may be found in the *Analecta Juris Pontificii* (1866), vol. viii, pp. 2177 *seq.* See also Lobineau, *Saints de la Bretagne*, vol. ii, pp. 261 *seq.*

ST DOROTHEUS THE YOUNGER, ABBOT (ELEVENTH CENTURY)

TREBIZOND, on the Black Sea, was the birthplace of St Dorotheus the Younger, who is also known as St Dorotheus of Khiliokomos. He came of a patrician family, but ran away from home at the age of twelve to escape from a marriage which his parents were forcing upon him. After wandering for some time he reached the monastery of Genna at Amisos (the present Samsun), in Pontus, where he received the habit from the Abbot John. He became a pattern of monastic virtue and was raised to the priesthood. Besides being endowed with the gift of prophecy he was frequently rapt in ecstasy. One day when he was on an errand outside the monastery, a mysterious stranger told him to found a community on a mountain near Amisos, at a spot which he indicated, and to dedicate it to the Holy Trinity. Dorotheus was loth to leave his brethren, besides being uncertain as to the nature of the call, but his abbot bade him obey. The saint accordingly began to build, having at first only one companion to assist him. Other disciples soon gathered round him and he became the abbot of a great monastery to which he gave the name of Khiliokomos. Among many miracles with which he is credited he is said to have multiplied corn, to have saved from shipwreck a vessel far away out at sea and on another occasion by invoking the Holy Trinity to have caused a huge stone which crashed down during the building operations to rise unassisted and resume its proper place.

The text of the Greek life writen by his disciple John Mauropus is printed in the *Acta Sanctorum*, June, vol. i.

ST GERLAC (*c.* A.D. 1170)

IN the neighbourhood of Valkenburg (Holland) there is still a holy well called after St Gerlac. According to an almost contemporary biography, the hermit used this water while for seven years he lived his solitary life in the hollow of a tree. In early manhood he was devoted to feats of arms, and gave himself up to all the vices of the camp, but the news of the sudden death of his wife opened his eyes to the danger of his position. He said good-bye to the world and set out for Rome. There he did seven years' penance, tending the sick in the hospitals and practising great austerities. Afterwards he obtained the pope's sanction to become a hermit without entering a religious order. For the place of his solitary life he chose a hollow tree, situated on his own estate, although, on his coming back to his native city, he had given his possessions to the poor. The nearest church was at a considerable distance, yet for seven years he made his way thither over difficult ground at all seasons of the year, to be present at the divine offices. The monks considered his vocation an anomaly, and tried to force the bishop to make him enter their monastery. The quarrel was embittered by calumny, and the feeling against Gerlac became so incredibly violent that the monks refused him the sacraments as he lay dying. According to his biographer, Gerlac received the last rites from a

venerable old man who entered his cell, gave him viaticum, anointed him, and then was never seen again.

Acta Sanctorum, January 5 ; F. Wesselmann, *Der hl. Gerlach von Houthem* (1897). Although Gerlac was never canonized, fragments are extant of a liturgical office which was recited in his honour.

6 : THE EPIPHANY OF OUR LORD JESUS CHRIST

EPIPHANY, which in Greek signifies appearance or manifestation, is a festival principally solemnized in honour of the revelation Jesus Christ made of Himself to the Magi, or wise men ; who, soon after His birth, by a particular inspiration of Almighty God, came to worship Him and bring Him presents. Two other manifestations of our Lord are jointly commemorated on this day in the office of the Church : that at His baptism, when the Holy Ghost descended on Him in the visible form of a dove, and a voice from Heaven was heard at the same time : " This is my beloved Son, in whom I am well pleased ; " and that of His divine power at the doing of His first miracle, the changing of water into wine at the marriage of Cana, by which He manifested His glory, and His disciples believed in Him. Upon all these accounts this festival lays claim to a more than ordinary regard and veneration ; but from none more than us Gentiles, who in the person of the wise men, our first-fruits and forerunners, were on this day called to the faith and worship of the true God.

The summons of the Gentiles to Bethlehem to pay homage to the world's Redeemer was obeyed by several whom the Bible mentions under the name and title of *Magi*, or wise men ; but is silent as to their number. The general opinion, supported by the authority of St Leo, Caesarius, Bede and others, declares for three. However, the number was small in comparison with those many others who saw that star no less than the wise men, but paid no regard to it ; admiring, no doubt, its unusual brightness, but indifferent to its divine message, or hardening their hearts against any salutary impression, enslaved by their passions and self-love. Steadfast in the resolution of following the divine call and fearless of danger, the Magi inquire in Jerusalem with confidence and pursue their inquiry in the very court of Herod himself ; " Where is He that is born King of the Jews ? " The whole nation of the Jews on account of Jacob's and Daniel's prophecies was in expectation of the Messiah's appearance among them, and the circumstances having been also foretold, the wise men, by the interposition of Herod's authority, quickly learned from the Sanhedrin, or great council of the Jews, that Bethlehem was the place which was to be honoured with His birth, as had been pointed out by the prophet Micheas many centuries before.

The wise men readily comply with the voice of the Sanhedrin, notwithstanding the little encouragement these Jewish leaders afford them by their own example to persist in their search : for not one single priest or scribe is disposed to bear them company in seeking after and paying homage to their own king. No sooner had they left Jerusalem but, to encourage their faith, God was pleased again to show them the star which they had seen in the East, and it continued to go before them till it conducted them to the very place where they were to see and worship their

Saviour. The star, by ceasing to advance, tells them in its mute language, " Here shall you find the new-born King." The holy men entered the poor place, rendered more glorious by this birth than the most stately palace in the universe ; and finding the Child with His mother, they prostrate themselves, they worship Him, they pour forth their souls in His presence. St Leo thus extols their faith and devotion : " When a star had conducted them to worship Jesus, they did not find Him commanding devils or raising the dead or restoring sight to the blind or speech to the dumb, or employed in any divine action ; but a silent babe, dependent upon a mother's care, giving no sign of power but exhibiting a miracle of humility." The Magi offer to Jesus as a token of homage the richest produce their countries afforded—gold, frankincense and myrrh. Gold, as an acknowledgement of His regal power ; incense, as a confession of His Godhead ; and myrrh, as a testimony that He was become man for the redemption of the world. But their far more acceptable presents were the dispositions they cherished in their souls : their fervent charity, signified by gold ; their devotion, figured by frankincense ; and the unreserved sacrifice of themselves, represented by myrrh.

The earliest mention of a Christian festival celebrated on January 6 seems to occur in the *Stromata* (i, 21) of Clement of Alexandria, who died before 216. He states that the gnostic sect of the Basilidians kept the commemoration of our Saviour's baptism with great solemnity on dates held to correspond with the 10th and 6th of January respectively. The notice might seem of little importance were it not for the fact that in the course of the next two centuries there is abundant evidence that January 6 had come to be observed throughout the East as a festival of high importance, and was always closely associated with the baptism of our Lord. In a document known as the " Canons of Athanasius ", whose text may in substance belong to the time of St Athanasius, say A.D. 370, the writer recognizes only three great feasts in the year—Easter, Pentecost and the Epiphany. He directs that a bishop ought to gather the poor together on solemn occasions, notably upon " the great festival of the Lord " (Easter) ; Pentecost, " when the Holy Ghost came down upon the Church " ; and " the feast of the Lord's Epiphany, which was in the month Tubi, that is the feast of Baptism " (canon 16) ; and he specifies again in canon 66, " the feast of the Pasch, and the feast of the Pentecost and the feast of the Epiphany, which is the 11th day of the month Tubi."

According to oriental ideas it was through the divine pronouncement " this is my beloved Son in whom I am well pleased " that the Saviour was first manifested to the great world of unbelievers. In the opinion of the Greek fathers, the Epiphany (ἐπιφάνεια, showing forth), which is also called θεοφάνεια (manifestation of the deity) and τὰ φῶτα (illumination), was identified primarily with the scene beside the Jordan. St John Chrysostom, preaching at Antioch in 386, asks, " How does it happen that not the day on which our Lord was born, but that on which He was baptized, is called the Epiphany ? " And then, after dwelling upon certain details of liturgical observance, particularly the blessing of water which the faithful took home with them and preserved for a twelvemonth—he seems to suggest that the fact of the water remaining sweet must be due to some miracle—the saint comes back to his own question : " We give ", he says, " the name Epiphany to the day of our Lord's baptism because He was not made manifest to all when he was born, but only when He was baptized ; for until that time He was unknown to the people at large." Similarly St Jerome, living near Jerusalem,

testifies that in his time only one feast was kept there, that of January 6, to commemorate both the birth and the baptism of Jesus ; nevertheless he declares that the idea of " showing forth " belonged not to His birth in the flesh, " for then He was hidden and not revealed ", but rather to the baptism in the Jordan, " when the heavens were opened upon Christ ".

With the exception, however, of Jerusalem, where the pilgrim lady, Etheria (*c.* 395), bears witness, like St Jerome, to the celebration of the birth of our Lord together with the Epiphany on one and the same day (January 6), the Western custom of honouring our Saviour's birth separately on December 25 came into vogue in the course of the fourth century, and spread rapidly from Rome over all the Christian East.* We learn from St Chrysostom that at Antioch December 25 was observed for the first time as a feast somewhere about 376. Two or three years later the festival was adopted at Constantinople, and, as appears from the funeral discourse pronounced by St Gregory of Nyssa over his brother St Basil, Cappadocia followed suit at about the same period. On the other hand, the celebration of January 6, which undoubtedly had its origin in the East, and which from a reference in the *passio* of St Philip of Heraclea may perhaps already be recognized in Thrace at the beginning of the fourth century, seems by a sort of exchange to have been adopted in most Western lands before the death of St Augustine. It meets us first at Vienne in Gaul, where the pagan historian Ammianus Marcellinus, describing the Emperor Julian's visit to one of the churches, refers to " the feast-day in January which Christians call the Epiphany ". St Augustine in his time makes it a matter of reproach against the Donatists that they had not adopted this newer feast of the Epiphany as the Catholics had done. We find the Epiphany in honour at Saragossa *c.* 380, and in 400 it is one of the days on which the circus games were prohibited.

Still, although the day fixed for the celebration was the same, the character of the Epiphany feast in East and West was different. In the East the baptism of our Lord, even down to the present time, is the *motif* almost exclusively emphasized, and the μέγας ἁγιασμός, or great blessing of the waters, on the morning of the Epiphany still continues to be one of the most striking features of the oriental ritual. In the West, on the other hand, ever since the time of St Augustine and St Leo the Great, many of whose sermons for this day are still preserved to us, the principal stress has been laid upon the journey and the gift-offerings of the Magi. The baptism of our Lord and the miracle of Cana in Galilee have also, no doubt from an early period, been included in the conception of the feast, but although we find clear references to these introduced by St Paulinus of Nola at the beginning of the fifth century, and by St Maximus of Turin a little later, into their interpretation of the solemnities of this day, no great prominence has ever been given in the Western church to any other feature but the revelation of our Lord to the Gentiles as represented by the coming of the Magi.

See H. Leclercq in DAC., vol. v, pp. 197–201 ; Vacandard, *Études de critique et d'histoire religieuse*, vol. iii, pp. 1–56 ; Hugo Kehrer, *Die heiligen Drei Könige* (1908), vol. i, pp. 46–52 and 22–31 ; Duchesne, *Christian Worship*, pp. 257–265 ; Usener-Lietzmann, *Religionsgeschichtliche Untersuchungen*, Part I ; Kellner, *Heortology*, pp. 166–173 ; G. Morin in *Revue Bénédictine*, vol. v (1888), pp. 257–264 ; F. C. Conybeare in *Rituale Armenorum*, pp.

* But to this day the non-Catholic Armenians celebrate Christmas with the Epiphany on January 6. And it is to be remarked that even in the Western church the liturgical rank of the Epiphany feast, with Easter and Pentecost, is above that of Christmas.

165–190; and especially Dom de Puniet in *Rassegna Gregoriana*, vol. v (1906), pp. 497–514. See also Riedel and Crum, *The Canons of Athanasius*, pp. 27, 131; *Anecdota Maredsolana*, t. iii, pp. 396–397; *Rassegna Gregoriana*, vol. x (1911), pp. 51–58; and Migne, PG., vol. xlix, p. 366 (Chrysostom), and PL., vol. xxv, cc. 18–19 (Jerome), vol. xxxviii, c. 1033 (Augustine).

ST WILTRUDIS, WIDOW (*c.* A.D. 986)

RADERUS in his *Bavaria Sancta* describes Wiltrudis as a maiden who obtained the consent of her brother, Count Ortulf, to refuse the proposals of marriage which had been made for her. The truth, however, appears to be that she was the wife of Berthold, Duke of Bavaria, who, after her husband's death, about the year 947, became a nun. Even in the world she had been renowned for her piety and for her skill in handicrafts. After she gave herself to God her fervour redoubled and she eventually founded, about 976, an abbey of Benedictine nuns which became famous as that of Bergen, or Baring, bei Neuburg. She became the first abbess, and died about 986.

See Rietzler, *Geschichte Bayerns*, vol. i, pp. 338 and 381; and Raderus, *Bavaria Sancta*, vol. iii, p. 137.

ST ERMINOLD, ABBOT (A.D. 1121)

THE medieval Life of St Erminold represents a rather unsatisfactory type of spiritual biography. The writer seems to have been intent only on glorifying his hero, and we cannot be quite satisfied as to his facts. Erminold, brought to the monastery of Hirschau as a child, spent all his life in the cloister. Being conspicuous for his strict observance of rule, he was chosen abbot of Lorsch, but a dispute about his election caused him to resign within a year. In 1114, at the instance of St Otto of Bamberg, he was sent to the newly founded monastery of Prüfening, and there he exercised authority, first as prior, and from 1117 onwards as abbot. He is described in local calendars and martyrologies as a martyr, but his death, which took place on January 6, 1121, resulted from the conspiracy of an unruly faction of his own subjects who resented the strictness of his government. One of them struck him on the head with a heavy piece of timber, and Erminold, lingering for a few days, died on the Epiphany at the hour he had foretold. He was famed both for his spirit of prayer and for his charity to the poor. A large number of miracles are recorded at his tomb after death.

See *Acta Sanctorum*, January 6; and also the MGH., *Scriptores*, vol. xii, pp. 481–500.

ST GUARINUS, OR GUÉRIN, BISHOP OF SION (A.D. 1150)

No formal biography of St Guarinus seems to have been left us by any of his contemporaries, but a considerable local cult has been paid to him ever since his death. He was originally a monk of Molesmes, but having been appointed abbot of St John of Aulps (*de Alpibus*), in the diocese of Geneva, he some years later wrote to St Bernard, then at the height of his fame, to ask that he and his community might be affiliated to Clairvaux. One of St Bernard's letters in reply is still preserved, and from this and another letter of his it is evident how highly he esteemed Guarinus. This second letter was written to console the community

of Aulps when their abbot was taken from them to be made bishop of Sion in the Valais.

See *Acta Sanctorum*, January 6 ; and J. F. Gonthier, *Vie de St Guérin* (1896).

BD GERTRUDE OF DELFT, VIRGIN (A.D. 1358)

MUCH interest attaches to the life of this mystic, who was first a servant-maid and afterwards a *béguine* at Delft in Holland. Béguines are not, strictly speaking, members of a religious order, though they dwell in a settlement apart, perform their religious exercises in common, and make profession of chastity and obedience. But they are not vowed to poverty, and they live in little separate houses, each with one or two companions, occupied for the most part in active good works. In her early days Gertrude had been engaged to be married to a man who left her for another girl, causing great anguish of mind to the betrothed he had forsaken. Seeing the providence of God in this disappointment, she turned her thoughts to other things, and afterwards generously befriended the rival who had somewhat treacherously stolen her lover.

As the crown of a life now spent in contemplation and austerity, our Lord was pleased to honour her, on Good Friday 1340, with the marks of His sacred wounds. We read that this privileged state had already been foretold to her by a holy friend named Lielta, and also that she had experienced a very curious bodily manifestation in the Christmas season of the previous year. When the stigmata were thus given her, apparently as a permanent mark of God's favour, they used to bleed seven times every day. She confided to her fellow béguine Diewerdis the news of this strange wonder. Naturally the tidings spread, and very soon crowds came, not only from Delft, but from all the country round to behold the marvel. This destroyed all privacy and recollection, and so Gertrude implored our Lord to come to her aid. The stigmata consequently ceased to bleed, but the marks persisted. For the eighteen years she remained on earth she led a very suffering life, but she seems, like other mystics who have been similarly favoured with these outward manifestations, to have possessed a strange knowledge of people's thoughts and of distant and future events, of which her biographer gives instances. The name " van Oosten ", by which she is known in the place of a surname, is stated to have come to her from her fond repetition of an old Dutch hymn beginning, *Het daghet in den Oosten* (" The day is breaking in the east "). There seems a curious appropriateness in the fact that she died (1358) on the feast of the Epiphany when the wise men came from the east to greet their infant Saviour. " I am longing ", she said a few minutes before her death, " I am longing to go home."

See the life in the *Acta Sanctorum*, January 6. A short Dutch text was published at Amsterdam in 1879 by Alberdingk Thijm in *Verspreide Vcrhalen in Prosa*, vol. i, pp. 54–60. The hymn, *Het daghet in den Oosten*, has been printed by Hoffmann von Fallersleben in his *Horae Belgicae*.

ST JOHN DE RIBERA, ARCHBISHOP OF VALENCIA (A.D. 1611)

PETER DE RIBERA, the father of Don John, was one of the highest grandees in Spain ; he was created duke of Alcalá, but already held many other titles and important charges. Among the rest, he for fourteen years governed Naples as viceroy. But above all, he was a most upright and devout Christian. His son, therefore, was admirably brought up, and during a distinguished university career at Salamanca

and elsewhere, divine Providence seems perceptibly to have intervened to shield his virtue from danger. Realizing the perils to which he was exposed, he gave himself up to penance and prayer in preparation for holy orders. In 1557, at the age of twenty-five, Don John was ordained priest; and after teaching theology at Salamanca for a while, he was preconized bishop of Badajoz, much to his dismay, by St Pius V in 1562. His duties as bishop were discharged with scrupulous fidelity and zeal, and six years later, by the desire both of Philip II and the same holy pontiff, he was reluctantly constrained to accept the dignity of archbishop of Valencia. A few months later, filled with consternation at the languid faith and relaxed morals of this province, which was the great stronghold of the Moriscos, he wrote begging to be allowed to resign, but the pope would not consent; and for forty-two years, down to his death in 1611, St John struggled to support cheerfully a load of responsibility which almost crushed him. In his old age the burden was increased by the office of viceroy of the province of Valencia, which was imposed upon him by Philip III.

The archbishop viewed with intense alarm what he regarded as the dangerous activities of the Moriscos and Jews, whose financial prosperity was the envy of all. Owing to the universal ignorance of the principles of political economy which then prevailed, the Moriscos seemed to Ribera to be "the sponges which sucked up all the wealth of the Christians". At the same time, it is only fair to note that this was the view of nearly all his Christian countrymen, and that it was shared even by so enlightened a contemporary as Cervantes. In any case, it is beyond dispute that St John de Ribera was one of the advisers who were mainly responsible for the edict of 1609 which enforced the deportation of the Moriscos from Valencia. We can only bear in mind that a decree of beatification pronounces only upon the personal virtues and miracles of the servant of God so honoured, and that it does not constitute an approbation of all his public acts or of his political views. The archbishop did not long survive the tragedy of the deportation. He died, after a long illness most patiently borne, at the College of Corpus Christi, which he himself had founded and endowed, on January 6, 1611. Many miracles were attributed to his intercession. He was beatified in 1796 and canonized in 1960.

See V. Castillo, *Vita del B. Giovanni de Ribera* (1796); M. Belda, *Vida del B. Juan de Ribera* (1802); and P. Boronat y Barrachina, *Los Moriscos españoles y su Expulsion* (1901).

BD RAPHAELA MARY, VIRGIN, FOUNDRESS OF THE HANDMAIDS OF THE SACRED HEART (A.D. 1925)

RAPHAELA PORRAS was born in the small Spanish town of Pedro Abad, some way from Cordova, in 1850. When she was four she lost her father, the mayor of the place, who died of cholera caught when looking after the sick during an epidemic; at nineteen her mother followed, and Raphaela was left with her elder sister, Dolores, in charge of the household, which included several brothers and sisters. In 1873 both announced that they wished to become nuns. Their retiring way of life had already provoked opposition from the family; but it was eventually arranged for them to be received as novices by the nuns of Marie Réparatrice who had been invited to Cordova at the suggestion of a priest named Joseph Antony Ortiz Urruela (he had at one time studied in England under Bishop Grant of Southwark). Difficulties, however, at once arose—partly because the nuns were "foreign", partly because of the high-handed

behaviour of Don Ortiz Urruela—and the bishop asked the nuns to leave. Sixteen novices, including the two Porras girls, were given permission to remain in Cordova, and carry on as best they could under the headship of Sister Raphaela Mary-of-the-Sacred-Heart.

Early in 1877, just before Sister Raphaela and five others were to take their vows, Bishop Ceferino Gonzalez informed them that he had drawn up an entirely new rule for the community. This put the novices in an awkward position. The new rule was quite different from that in which they had been trained; on the other hand, if they refused it they all would be sent back to their homes. The course they decided on was a surprising one—no less than flight. And they carried it out. Leaving Cordova by night, they went to Andujar, where Don Ortiz Urruela had arranged for them to be sheltered by the nuns at the hospital. Naturally, there was great excitement. The civil authorities took a hand, and the bishop declared Don Ortiz Urruela "suspended"; but that enterprising priest was already in Madrid, seeing what he could do for his *protégées* there, and the bishop could really do little, as the fugitives were not a canonically-erected community. Then Don Ortiz Urruela suddenly died; but the sisters were sent a new friend in Father Cotanilla, a Jesuit, and they were allowed by the ecclesiastical authorities to settle in Madrid. In the summer of 1877 the first two, Raphaela and her sister Dolores, made their profession.

That was the startling beginning of the congregation of the Handmaids of the Sacred Heart, whose work was to be the education of children and helping with retreats. It soon began to develop and spread, and houses were opened at Jerez, Saragossa, Bilbao and Cordova—this last with the full approval of Bishop Ceferino. To-day its sisters are found in a dozen other countries besides Spain, including England and the United States. But troubles did not end with the difficulty of its birth, nor even with the granting of approval by the Holy See in 1877, when Bd Raphaela was elected mother general. Unhappily her sister Dolores, now Mother Mary-del-Pilar, did not see eye-to-eye with Raphaela in matters of administration, and there were others who supported Mother Mary: in 1893 the foundress resigned from her office as mother general, and Mary-del-Pilar was elected in her place. For the remaining thirty-two years of her life Bd Raphaela filled no office whatever in her congregation, but lived in obscurity in the Roman house, doing the housework.

It cannot be doubted that it was in these years that she earned her halo of holiness. The woman that inaugurated a religious congregation in the circumstances that she did cannot have found such self-abnegation easy. Attention has several times been drawn in these pages to people who were popularly canonized because they accepted, not formal martyrdom, but simply an unjust death: Mother Raphaela is a *beata* who lived nearly half her life cheerfully carrying a weight of unjust treatment. Courage and sweetness shone out from her face in old age. The surgeon who operated on her in her last days said it all in a sentence: "Mother, you are a brave woman"; but she had said long before, "I see clearly that God wants me to submit to all that happens to me as if I saw Him there commanding it." Bd Raphaela Mary died on the Epiphany in 1925, and she was beatified in 1952.

In English there is a good summary in pamphlet form, *In Search of the Will of God* (1950), by Fr William Lawson.

7: ST LUCIAN OF ANTIOCH, MARTYR (A.D. 312)

ST LUCIAN was born at Samosata, in Syria. He became a great proficient in rhetoric and philosophy, and applied himself to the study of the Holy Scriptures under one Macarius at Edessa. Convinced that his duty as a priest required him to devote himself entirely to the service of God and the good of his neighbour, he was not content to inculcate the practice of virtue by word and example, but he also undertook to purge the Old and New Testament from the faults that had crept into them through the inaccuracy of transcribers and in other ways. Whether he only revised the text of the Old Testament by comparing different editions of the Septuagint, or corrected it upon the Hebrew text, being well versed in that language, it is certain in any case that St Lucian's edition of the Bible was much esteemed, and was of great use to St Jerome.

St Alexander, Bishop of Alexandria, says that Lucian remained some years separated from Catholic communion at Antioch, under three successive bishops. He may perhaps have favoured overmuch the heretic Paul of Samosata, condemned at Antioch in the year 269, but it is certain, at least, that Lucian died in the communion of the Church. This appears from a fragment of a letter written by him to the church of Antioch, still extant in the Alexandrian Chronicle. Though a priest of Antioch, we find him at Nicomedia in the year 303, when Diocletian first published his edicts against the Christians. He there suffered a long imprisonment for the faith, for he wrote from out of his dungeon, " All the martyrs salute you. I inform you that the Pope Anthimus [Bishop of Nicomedia] has finished his course by martyrdom." This happened in 303. Yet Eusebius informs us that St Lucian did not arrive himself at the crown of martyrdom till after the death of St Peter of Alexandria in 311, so that he seems to have continued nine years in prison.

At length he was brought before the governor, or the emperor himself, for the word which Eusebius uses may imply either. At his trial he presented to the judge an excellent apology for the Christian faith. Being remanded to prison, an order was given that no food should be allowed him; but after fourteen days, when almost dead with hunger, meats that had been offered to idols were set before him, which he would not touch. It was not in itself unlawful to eat of such meats, as St Paul teaches, except where it would give scandal to the weak, or when it was exacted as an action of idolatrous superstition, as was the case here. Being brought a second time before the tribunal, he would to all the questions put to him give no other answer but this, " I am a Christian ". He repeated the same whilst on the rack, and he finished his glorious course in prison, either by starvation, or, according to St Chrysostom, by the sword. His acts relate many of his miracles, with other particulars; as that, when bound and chained on his back in prison, he consecrated the divine mysteries upon his own breast, and communicated the faithful that were present: this we also read in Philostorgius, the Arian historian. St Lucian suffered at Nicomedia in Bithynia on January 7, 312, and was buried at Drepanum (Helenopolis).

We have plenty of information concerning St Lucian in Eusebius (*Hist. Eccles.*, ix, 6) in a panegyric by St John Chrysostom (Migne, PG., vol. I, p. 519), and in a rather fantastic legend preserved by the Metaphrast (Migne, PG., vol. cxiv, p. 397). See also Pio Franchi in *Studi e Documenti* (1897), vol. xviii, pp. 24–45. Father Delehaye says of St Lucian:

" Nothing could be better authenticated than the fact of his martyrdom, nothing more firmly established than his *cultus*, witnessed to by the basilica of Helenopolis, as well as by literary documents " (*Legends of the Saints*, p. 192). Nevertheless the story of St Lucian has been chosen by H. Usener (*Die Sintfluthsagen*, 1899, pp. 168–180) as a typical example of the evolution of Christian legend out of pagan myth. Consult the reply of Father Delehaye (*l.c.* pp. 193–197), and see also Batiffol in *Compte-rendu du Congrès catholique* (1894), vol. ii, pp. 181–186. There is a sensitive and erudite study by G. Bardy, *Recherches sur St Lucien d'Antioche* (1936).

ST VALENTINE, BISHOP (A.D. 440 ?)

VERY little is known concerning this St Valentine, though a fairly long medieval biography of him is printed in the *Acta Sanctorum ;* but this, as all are agreed, is historically worthless. From Eugippius in his Life of St Severinus we learn that Valentine was first of all an abbot, and then a missionary bishop in Rhaetia, and also that a disciple of Valentine who attached himself to St Severinus used every year on January 7 to offer Mass in honour of his earlier father in Christ. Venantius Fortunatus lets us know that in a journey he made through the Tirol he came across more than one church which was dedicated in honour of the same St Valentine. From Arbeo of Freising we get the further information that Valentine was first buried at Mais in the Tirol, but that his remains were translated to Trent about the year 750, and thence in 768 to Passau. These are all early testimonies, but there is no more evidence which can be relied on. At a much later date a story was invented that at a subsequent removal of the relics of Valentine to a place of greater honour in Passau a leaden tablet had been found which had engraved upon it a summary of the saint's whole history. The biographer professes to incorporate a copy of the text of this inscription, but a critical study of the document leaves no doubt that it is a clumsy forgery.

See the essay of A. Leider, " Die Bleitafel im Sarge des Hl. Valentin " in *Festgabe Alois Knöpfler* (1907), pp. 254–274 ; and the *Acta Sanctorum*, January 7.

ST TILLO (*c.* A.D. 702)

He was by birth a Saxon, and being made captive, was carried into the Low Countries, where he was ransomed and baptized by St Eligius. That fervent apostle sent him to his abbey of Solignac, in the Limousin. Tillo was called thence by Eligius, ordained priest, and employed by him for some time at Tournai and in other parts of the Low Countries. The inhabitants of the country of Iseghem, near Courtrai, regard him as their apostle. Some years after the death of St Eligius, St Tillo returned to Solignac, and lived as a recluse near that abbey, imitating in simplicity, devotion and austerity the Antonys and Macariuses of old. He died in his solitude, about the year 702, a nonagenarian, and was honoured with miracles. Tillo is sometimes called Theau in France, Tilloine or Tilman in Flanders, Hillonius in Germany.

His name is famous in the French and Belgian calendars, though it does not occur in the Roman Martyrology. The Life of St Eligius names Tillo first among the seven disciples of that saint, who worked with him at his trade of goldsmith, and imitated him in all his religious exercises, before that holy man was engaged in the ministry of the Church. Many churches in Flanders, Auvergne, the Limousin and other places are dedicated to God under his invocation. The anonymous Life of St Tillo, in the Acta SS, is not altogether authentic ; the history which Mabillon gives of him from the Breviary of Solignac is of more authority : see his *AA. SS. Benedict.*, vol. ii, p. 996.

ST ALDRIC, Bishop of Le Mans (A.D. 856)

This saint was born of a noble family, partly of Saxon and partly Bavarian extraction, about the year 800. At twelve years of age he was sent by his father to the court of Charlemagne where, in the household of Louis the Pious, he gained the esteem of the whole court. About the year 821 he retired from Aix-la-Chapelle to Metz, where he entered the bishop's school and received clerical tonsure. After his ordination the Emperor Louis called him again to court, and made him his chaplain and confessor. In 832 St Aldric was chosen bishop of Le Mans. He employed his patrimony and his whole interest in relieving the poor, providing public services, establishing churches and monasteries, and promoting religion. In the civil wars which divided the empire his fidelity to Louis and to his successor, Charles the Bald, was inviolable. For almost a year he was expelled by a faction from his see, Aldric having antagonized the monks of Saint-Calais by claiming that they were under his jurisdiction. The claim was not upheld, though supported by forged documents, for which the bishop himself is not known to have been personally responsible.

Some fragments have reached us of the regulations which Aldric made for his cathedral, in which he orders ten wax candles and ninety lamps to be lighted on all great festivals. We have three testaments of this holy prelate extant. The last is an edifying monument of his piety: in the first two, he bequeaths lands and possessions to many churches of his diocese, adding prudent advice and regulations for maintaining good order and a spirit of charity. The last two years of St Aldric's life he was paralysed and confined to bed, during which time he redoubled his fervour and assiduity in prayer. He died January 7, 856, and was buried in the church of St Vincent, of which, and of the monastery to which it belonged, he had been a great benefactor.

The medieval Latin life of St Aldric has been re-edited by Charles and Froger, *Gesta domini Aldrici* (1890). No scholar now regards it as fully reliable, but the first forty-four chapters seem to be older and more trustworthy than the rest. Some attempts have been made to connect St Aldric with the compilation of the Forged Decretals, but this idea has not found much favour, though Paul Fournier has shown good reason for believing that they first took shape in the neighbourhood of Le Mans during his episcopate. On the other hand, Julien Havet has argued that the first forty-four chapters of the *Gesta* were written as a piece of autobiography by Aldric himself. In any case Havet seems to have proved that in contrast to the chapters in the later portion of the *Gesta* and those in the *Actus pontificum Cenomannis . . .*, the nineteen documents incorporated in the first forty-four chapters are all authentic. See J. Havet, *Œuvres*, vol. i, pp. 287–292, 317 *seq.*, and *Analecta Bollandiana* (1895), vol. xiv, p. 446; *cf.* also Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 313–317, 327–328, 342–343; M. Besson in DHG., vol. ii, cc. 68–69.

ST REINOLD (A.D. 960 ?)

Very little is known of St Reinold, monk and martyr, identified with the youngest of the "four sons of Aymon". Tradition connects him with the family of Charlemagne. Apparently he made his way to Cologne and entered the monastery of St Pantaleon. He was put in charge of certain building operations, and owing to his over-strenuous diligence, incurred the hostility of the stonemasons. The result was that they attacked him, killed him with blows of their hammers, and flung his body into a pool near the Rhine. For a long time his brothers in religion searched in vain for any trace of him. His body was at last discovered through a

revelation made to a poor sick woman, and it was brought back to the monastery with honour. Later on, in the eleventh century, it was translated by St Anno, Archbishop of Cologne, to Dortmund in Westphalia. St Reinold was in some places honoured as the patron of stonemasons.

The *Acta Sanctorum* for January 7 prints a short life, but it is impossible to say how much of this is purely mythical, and how much may be based on some kernel of fact. A local chronicle of Cologne states that St Reinold died in 697, and a rhythmical life of the same, printed by Floss, assigns his " martyrdom " to the episcopate of St Agilulf, Bishop of Cologne, who is supposed to have died in 750. In either case Reinold could have had nothing to do with Charlemagne. See Jordan in *Romanische Forschungen* (1907), vol. xx, pp. 1–198, and Caxton's *Romance of the Foure Sonnes of Aymon*, re-edited for the Early English Text Society.

ST CANUTE LAVARD, MARTYR (A.D. 1131)

KNUD LAVARD, " the Lord ", as he is called by his countrymen, was the second son of Eric the Good, King of Denmark. When he had come to man's estate, his uncle, King Niels, made him duke over southern Jutland with the task of defending it against the Wends ; and, from his centre at Schleswig, Canute set himself to make justice and peace reign in his territory. Unfortunately the plundering Vikings could not be induced to co-operate in this worthy object. One day, when he had condemned several of them to be hanged for their piracies, one cried out that he was of blood royal and related to Canute. The duke answered that if such was the case he should in recognition of his noble birth be hanged from the masthead of his ship, which was done.

Canute had spent part of his youth at the Saxon court, and in 1129 the Emperor Lothair III recognized his rule over the western Wends, with the title of king. This excited the anger of King Niels of Denmark, and on January 7, 1131, Canute was treacherously slain in the forest of Haraldsted, near Ringsted, by his cousins Magnus Nielssen and Henry Skadelaar. Canute, who had supported the missionary activities of St Vicelin, was canonized by Pope Alexander III in 1169 at the request of his son, Valdemar I of Denmark, and of Eskil, Archbishop of Lund. The Roman Martyrology, following the *cultus* which Canute received in Denmark, calls him a martyr, but he seems to have been a dynastic hero rather than a martyr.

See the *Acta Sanctorum*, January 7 ; C. Gertz, *Vitae sanctorum Danorum* (1908–1912) ; Schubert, *Kirchengeschichte von Schleswig-Holstein* (1907), vol. i ; and DHG., vol. xi, cc. 815–817. For the canonization, see E. W. Kemp, *Canonization and Authority* . . . (1948), pp. 79, 86.

BD EDWARD WATERSON, MARTYR (A.D. 1593)

EDWARD WATERSON is unique among the English martyrs in having had the opportunity to turn Mohammedan and marry a Turkish girl. He was a Protestant Londoner by birth, and when a young man made a voyage to Turkey. While there he attracted the favourable notice of a wealthy Turk, who offered him his daughter in marriage on condition that he should embrace Islam. Waterson rejected the suggestion ; but on his way homewards, tarrying at Rome, he had the opportunity for conversion of another sort, and he was reconciled with the Catholic Church by Dr Richard Smith at the English College. This was in 1588. He then went on to the college at Rheims, where he was ordained priest four years later.

In June following he was sent back to England, declaring he would rather go there than own all France for a twelvemonth; but he ministered for only a few months before being arrested and condemned for his priesthood at Newcastle-upon-Tyne. Archdeacon Trollope, from whose letters to Douay Challoner got several items of information, declared that, when Mr Waterson was tied to the hurdle to be drawn to the place of execution, the horses refused to budge; so he had to be taken to the scaffold on foot, the bystanders saying, " It would be a vote to the papists which had happened that day "; or, in modern idiom, " That's one up to the R.C.'s ". Again, when he came to mount the scaffold the ladder is said to have jerked about without human agency, and to have stayed still only when he made the sign of the cross over it. Then he was turned off, disembowelled and quartered.

See MMP., pp. 187–188; Morris, *Troubles of our Catholic Forefathers* (series III); Catholic Record Society publications, vol. v; and Burton and Pollen, LEM.

8: ST APOLLINARIS, Bishop of Hierapolis (*c.* A.D. 179)

CLAUDIUS APOLLINARIS, Bishop of Hierapolis in Phrygia, called " the Apologist ", was a famous Christian teacher in the second century. Notwithstanding the encomiums bestowed on him by Eusebius, St Jerome, Theodoret and others, we know but little of his life, and his writings, which then were held in great esteem, seem now to be all lost. Photius, who had read them and who was a very good judge, commends them both for their style and matter. He wrote against the Encratites and other heretics, and pointed out, as St Jerome testifies, from what philosophical sect each heresy derived its errors. His last work was directed against the Montanists and their pretended prophets, who began to appear in Phrygia about the year 171. But nothing rendered his name so illustrious as his apology for the Christian religion, which he addressed to the Emperor Marcus Aurelius soon after the victory that prince had obtained over the Quadi by the prayers, it is alleged, of the Christians, of which the saint made mention.

Marcus Aurelius having long attempted without success to subdue the Germans by his generals, resolved in A.D. 174 to take the field against them himself. He was beyond the Danube when the Quadi, a people inhabiting that territory later called Moravia, surrounded him in a very disadvantageous situation: so that there was no possibility that either he or his army could escape out of their hands or maintain themselves long where they were for want of water. The twelfth legion was chiefly composed of Christians. When the army was drawn up, exhausted with thirst, the Christians fell upon their knees, " as we are accustomed to do at prayer ", says Eusebius, and earnestly besought God's aid. Then on a sudden the sky was darkened with clouds, and a heavy rain poured down just as the barbarians began their attack. The Romans fought and drank at the same time, catching the rain as it fell in their helmets, and often swallowing it mingled with blood. Their assailants would still have been too strong for them, but that the storm being driven by a violent wind into their faces, and accompanied with flashes of lightning and loud thunder, the Germans, unable to see, were terrified to such a degree that they took to flight. Both heathen and Christian writers give this account of the victory.

The heathens ascribed it, some to the power of magic, others to their gods, but the Christians accounted it a miracle obtained by the prayers of this legion. St Apollinaris apparently referred to it in his apology to this very emperor, and added that as an acknowledgement the emperor gave it the name of the " Thundering Legion ". From him it is so called by Eusebius, Tertullian, St Jerome and St Gregory of Nyssa.

The Quadi surrendered the prisoners whom they had taken, and begged for peace on whatever conditions it should please the emperor to grant it them. Marcus Aurelius hereupon, out of gratitude to his Christian soldiers, published an edict, in which he confessed himself indebted for his delivery " to the shower obtained, *perhaps*, by the prayers of the Christians ". In it he forbade, under pain of death, anyone to accuse a Christian on account of his religion ; yet by a strange inconsistency, being overawed by the opposition of the senate, he had not the courage to abolish the laws already in force against Christians. Hence, even after this, in the same reign, many suffered martyrdom, though their accusers, it is asserted, were also put to death.

The deliverance of the emperor is represented on the *Columna Antoniniana* in Rome by the figure of a Jupiter Pluvius, being that of an old man flying in the air with his arms extended, and a long beard which seems to waste away in rain. The soldiers are there represented as relieved by this sudden tempest, and in a posture partly drinking of the rain water and partly fighting against the enemy, who, on the contrary, are represented as stretched out on the ground with their horses, and the dreadful part of the storm descending upon them only. The credibility of the story, which Eusebius apparently derived from the *Apology* of St Apollinaris, still remains a matter of discussion. On the one hand, it is certain that the " Thundering Legion " (*legio fulminata*) did not obtain this title from Marcus Aurelius, for it belonged to them from the time of Augustus ; on the other, there is nothing violently incredible in the facts themselves. Contemporary Christians might easily attribute such a surprising victory to the prayers of their fellow believers. There is no confirmation among pagan authorities for the text of the supposed edict of toleration. Those scholars who defend the general accuracy of the facts believe it to be at least interpolated.

St Apollinaris may have penned his apology to the emperor about the year 175 to remind him of the benefit he had received from God by the prayers of the Christians, and to implore his protection. We have no account of the time of this holy man's death, which probably happened before that of Marcus Aurelius.

For the " Thundering Legion " see Tertullian, *Apologeticum*, cap. 5, and *Ad Scapulam*, cap. 4 ; Eusebius, *Hist. eccl.*, bk v, cap. 5 ; J. B. Lightfoot, *St Ignatius*, vol. i (1889), pp. 469 *seq.* ; Mommsen in *Hermes*, 1895, pp. 90–106 ; Allard, *Histoire des persécutions*, vol. i (1903), pp. 394–396. For St Apollinaris, see *Acta Sanctorum*, February, vol. ii, pp. 4–8. His name was added to the Roman Martyrology by Baronius, but there is no evidence of any early *cultus* in either the East or West.

ST LUCIAN OF BEAUVAIS, MARTYR (A.D. 290 ?)

IT is said that this Lucian preached the gospel in Gaul in the third century and came from Rome ; he was possibly one of the companions of St Dionysius of Paris, or at least of St Quentin. He sealed his mission with his blood at Beauvais, under

Julian, vicar or successor to the persecutor Rictiovarus in the government of Gaul, about the year 290. Maximian, called by the common people Messien, and Julian, the companions of his labours, were crowned with martyrdom at the same place a little before him. His relics, with those of his two colleagues, were discovered in the seventh century, as St Ouen informs us in his life of St Eligius. They were shown in three gilt shrines in an abbey which bore his name, founded in the eighth century. Rabanus Maurus says that these relics were famous for miracles when he wrote, a hundred years later.

St Lucian is styled only martyr in most calendars down to the sixteenth century, and in the Roman Martyrology ; but a calendar compiled in the reign of Louis the Pious calls him bishop, and he is honoured in that quality at Beauvais.

See the *Acta Sanctorum* for January 8, p. 640, though the two lives of this saint there printed are of little or no authority. Duchesne in his *Fastes Épiscopaux*, vol. iii, pp. 119 and 141–152, discusses the case of St Lucian at some length, and shows good reason for believing that the whole story is mythical. He strongly inclines to the belief that Rictiovarus never existed. See H. Moretus, *Les Passions de S. Lucien et leurs dérivés céphalophoriques* (1953).

ST SEVERINUS OF NORICUM (*c.* A.D. 480)

WE know nothing of the birth or country of this saint. From the purity of his Latin he was generally supposed to be a Roman, and his care to conceal what rank he had held in the world was taken for a proof of his humility and a presumption that he was a person of birth. He spent the first part of his life in the deserts of the East, but left his retreat to preach the gospel in Noricum (Austria). At first he came to Astura, now Stockerau ; but finding the people hardened in vice, he foretold the punishment God had prepared for them, and repaired to Comagene (Hainburg, on the Danube). It was not long ere his prophecy was verified, for Astura was laid waste, and the inhabitants destroyed by the Huns. By the fulfilment of this prophecy, and by several miracles which he wrought, the name of the saint became famous. Faviana, a city on the Danube, distressed by a terrible famine, implored his assistance. St Severinus preached penance among them with great fruit, and he so effectually threatened a certain rich woman who had hoarded up a great quantity of provisions, that she distributed all her stores amongst the poor. Soon after his arrival, the ice of the Danube and the Inn breaking, the country was abundantly supplied by barges up the rivers. Another time by his prayers he chased away the swarms of locusts which were then threatening the whole produce of the year. He wrought many miracles, yet never healed the sore eyes of Bonosus, the dearest to him of his disciples, who spent forty years without any abatement of his religious fervour. Severinus himself never ceased to exhort all to repentance and piety ; he redeemed captives, relieved the oppressed, was a father to the poor, cured the sick, mitigated or averted public calamities, and brought a blessing wherever he came. Many cities desired him for their bishop, but he withstood their importunities by urging that it was sufficient he had relinquished his dear solitude for their instruction and comfort.

He established several monasteries, of which the most considerable was one on the banks of the Danube near Vienna ; but he made none of them the place of his constant abode, often shutting himself up in a hermitage where he wholly devoted

himself to contemplation. He never ate till after sunset, unless on great festivals, and he always walked barefoot, even when the Danube was frozen. Kings and princes of the barbarians came to visit him, and among them Odoacer on his march for Italy. The saint's cell was so low that Odoacer could not stand upright in it. St Severinus told him that the kingdom he was going to conquer would shortly be his, and Odoacer finding himself soon after master of the country, wrote to the saint, promising him all he was pleased to ask; but Severinus only desired of him the restoration of a certain banished man. Having foretold his death long before it happened, he fell ill on January 5, and on the fourth day of his illness, repeating that verse of the psalmist, "Let every spirit praise the Lord", he closed his eyes in death. This happened between 476 and 482. Some years later his disciples, driven out by the inroads of barbarians, retired with his relics into Italy, and deposited them at Luculanum, near Naples, where a monastery was built, of which Eugippius, his disciple and biographer, was soon after made abbot. In the year 910 they were translated to Naples, where they were honoured in a Benedictine abbey which bore his name.

The one supreme authority for the life of St Severinus is the biography by his disciple Eugippius, the best text of which is to be found in the edition of T. Mommsen (1898), or in that of the Vienna *Corpus scriptorum ecclesiasticorum latinorum*, edited by Pius Knoell (1886). See also A. Baudrillart, *St Séverin* (1908); and T. Sommerlad, *Wirtschaftsgeschichtliche Untersuchungen*, part ii (1903). Sommerlad shows some reason for thinking that St Severinus belonged to a distinguished family in Africa, and that in his own country he had been consecrated bishop before he sought refuge in the East and led the life of a hermit or monk.

ST SEVERINUS, Bishop of Septempeda (A.D. 550?)

The ancient town of Septempeda in the Marches of Ancona is now called San Severino, deriving its name from a St Severinus who is believed to have been bishop there in the middle of the sixth century. He was the brother of St Victorinus, whom Ado in his martyrology identifies with a martyr of that name. The confusion seems to have arisen from the fact that the relics of St Severinus of Noricum were transferred to Naples, whence Ado was led to identify him with the Italian St Severinus. The confusion is perpetuated in the present Roman Martyrology, for there is no reason to believe that Severinus of Septempeda ever had anything to do with Naples.

See the legend of SS. Severinus and Victorinus in the *Acta Sanctorum*, January 8; and *cf. Analecta Bollandiana*, vol. xxvii (1908), p. 466.

ST ERHARD, Bishop (A.D. 686?)

There is better evidence for the existence of St Erhard, described as bishop of Ratisbon (he was, however, possibly only a *chorepiscopus*, a sort of bishop auxiliary), than there is for his supposed brother Albert. A strong local tradition evidenced by place names—*e.g.* "Erhardsbrunnen", "Erhardicrypta", etc.—as well as by entries in calendars and other early documents, seems to imply a considerable *cultus* dating back to the eighth century and possibly earlier. What purports to be his episcopal staff of black buffalo-horn is still preserved, as well as part of his skull. He may be identical with an abbot of Ebersheimmünster whose name appears in a Merovingian charter of the year 684. He is stated to have baptized

St Odilia, who, though born blind, recovered her sight on receiving the sacrament. Two or three lives of him have been printed by the Bollandists, but they are all overlaid by fabulous or legendary matter. He is in some accounts described as an Irishman, or at least of Irish descent but no great reliance can be placed upon this statement.

The most trustworthy information which is available concerning St Erhard has been collected by W. Levison in his preface to the Latin texts printed in MGH., *Scriptores Merov.*, vol. vi, pp. 1–23.

ST GUDULA, VIRGIN (A.D. 712 ?)

ST AMALBERGA, mother of this saint, was niece to Bd Pepin of Landen. Gudula was educated at Nivelles, under the care of St Gertrude, her cousin and godmother, after whose death in 664 she returned to the house of Count Witger, her father; having by vow consecrated herself to God, she led a most austere life in watching, fasting and prayer. By her profuse alms she was truly the mother of all the distressed. Though her father's castle was two miles from the church at Morzelle, she went thither early every morning, with a maid to carry a lantern before her; and the wax taper being once put out, is said to have miraculously lighted again at her prayers, whence she is usually represented in pictures with a lantern. She died on January 8, perhaps in 712, and was buried at Hamme, near Brussels. In the reign of Charlemagne, her body was removed to the church of Saint-Sauveur at Morzelle, and placed behind the high altar. This emperor, out of veneration for her memory, often resorted thither to pray, and founded a nunnery, which soon after changed its name of St Saviour for that of St Goule. This house was destroyed in the irruptions of the Normans. The relics of St Gudula, by the care of Charles, Duke of Lorraine (in which Brabant was then comprised), were translated to Brussels in 978, where they were first deposited in the church of St Géry, but in 1047 removed into the great collegiate church of St Michael, since called from her St Gudule's. This saint was called colloquially Goule or Ergoule in Brabant, and Goelen in Flanders.

See her life written by Hubert of Brabant in the eleventh century, soon after this translation of her relics to St Michael's, who assures us that he took the whole relation from an ancient life of the saint, having only changed the order and style. But even if we could trust this statement, some of the miracles found in this and one or two other slightly differing accounts are very extravagant—*e.g.* that a pair of gloves given her by a friend, which she refused to use, remained suspended in the air for an hour; or that a tall poplar-tree grew up beside her grave in a night. See for the texts the *Acta Sanctorum*, January 8, and *cf.* Destombes, *Saints de Cambrai*, vol. i, pp. 51–56. Visitors to Brussels often take the great church of Sainte-Gudule for a cathedral, but Brussels has never been an episcopal see.

ST PEGA, VIRGIN (*c.* A.D. 719)

PEGA was sister to St Guthlac and she lived a retired life not far from her brother's hermitage at Croyland, just across the border of what is now Northamptonshire, on the western edge of the great Peterborough Fen. The place is now called Peakirk, *i.e.* Pega's church. She attended her brother's funeral, making the journey by water down the Welland, and is reputed on that occasion to have cured a blind man from Wisbech. She is said to have then gone on pilgrimage to Rome, where she slept in the Lord about the year 719. Ordericus Vitalis says her relics

were honoured with miracles, and kept in a church which bore her name at Rome, but this church is not now known.

The Bollandists have brought together scattered allusions from the Life of St Guthlac and elsewhere (*Acta Sanctorum*, January 8). See also DCB., vol. iv, pp. 280–281, and the forthcoming Life of Guthlac by Bertram Colgrave.

ST WULSIN, Bishop of Sherborne (A.D. 1005)

In a charter which purports to emanate from King Ethelred in the year 998, Wulsin is described as a loyal and trusty monk whom St Dunstan " loved like a son with pure affection ". It is a little difficult to be sure of the dates, but it would seem that when Dunstan was bishop of London he obtained a grant of land from King Edgar and restored the abbey of Westminster, making Wulsin superior of the dozen monks he placed there. In 980 Wulsin was consecrated abbot, and thirteen years afterwards he was appointed to the see of Sherborne. He seems to have died on January 8, 1005. He was evidently much beloved, and is called Saint by Malmesbury, Capgrave, Flete and others, but his name apparently is not found in the medieval English calendars.

See John Flete, *History of Westminster Abbey* (ed. Armitage Robinson, 1909), pp. 79–80 ; Stubbs, *Memorials of St Dunstan*, pp. 304, 406–408 ; Stanton, *Menology*, p. 10.

ST THORFINN, Bishop of Hamar (A.D. 1285)

In the year 1285 there died in the Cistercian monastery at Ter Doest, near Bruges, a Norwegian bishop named Thorfinn. He had never attracted particular attention and was soon forgotten. But over fifty years later, in the course of some building operations, his tomb in the church was opened and it was reported that the remains gave out a strong and pleasing smell. The abbot made enquiries and found that one of his monks, an aged man named Walter de Muda, remembered Bishop Thorfinn staying in the monastery and the impression he had made of gentle goodness combined with strength. Father Walter had in fact written a poem about him after his death and hung it up over his tomb. It was then found that the parchment was still there, none the worse for the passage of time. This was taken as a direction from on high that the bishop's memory was to be perpetuated, and Father Walter was instructed to write down his recollections of him.

For all that, there is little enough known about St Thorfinn. He was a Trondhjem man and perhaps was a canon of the cathedral of Nidaros, since there was such a one named Thorfinn among those who witnessed the Agreement of Tönsberg in 1277. This was an agreement between King Magnus VI and the Archbishop of Nidaros confirming certain privileges of the clergy, the freedom of episcopal elections and similar matters. Some years later King Eric* repudiated this agreement, and a fierce dispute between church and state ensued. Eventually the king outlawed the archbishop, John, and his two chief supporters, Bishop Andrew of Oslo and Bishop Thorfinn of Hamar.

The last-named, after many hardships, including shipwreck, made his way to the abbey of Ter Doest in Flanders, which had a number of contacts with the Norwegian church. It is possible that he had been there before, and there is some reason to suppose he was himself a Cistercian of the abbey of Tautra, near Nidaros.

* He married Margaret, daughter of King Alexander III of Scotland. Their daughter was " The Maid of Norway ", who has a paragraph in English and Scottish history.

After a visit to Rome he went back to 'Ter Doest, in bad health. Indeed, though probably still a youngish man, he saw death approaching and so made his will; he had little to leave, but what there was he divided between his mother, his brothers and sisters, and certain monasteries, churches and charities in his diocese. He died shortly after, on January 8, 1285.

After his recall to the memory of man as mentioned in the opening paragraph of this notice, miracles were reported at his tomb, and St Thorfinn was venerated by the Cistercians and around Bruges. In our own day his memory has been revived among the few Catholics of Norway, and his feast is observed in his episcopal city of Hamar. The tradition of Thorfinn's holiness ultimately rests on the poem of Walter de Muda, wherein he appears as a kind, patient, generous man, whose mild exterior covered a firm will against whatever he esteemed to be evil and ungodly.

The text of Walter de Muda's poem and other pieces were printed in the *Acta Sanctorum*, January 8. St Thorfinn is shown in his historical setting by Mrs Undset in *Saga of Saints* (1934). See also De Visch's *Bibliotheca scriptorum ordinis Cisterciensis.*

9: ST MARCIANA, VIRGIN AND MARTYR (*c.* A.D. 303)

SHE was a native of Rusuccur, a place in Mauritania, and, courageously despising all worldly advantages to secure the possession of heavenly grace, she bid defiance to the pagan idolaters in the persecution of Diocletian. Marciana was beaten with clubs, and her chastity exposed to the rude attempts of gladiators, in which danger God miraculously preserved her, and she became the happy instrument of the conversion of one of them to the faith. At length she was torn in pieces by a wild bull and a leopard in the amphitheatre at Caesarea in Mauritania, about 100 miles west of the modern city of Algiers.

She is probably also commemorated on July 12 in the ancient breviary of Toledo, and in the Roman and some other martyrologies both on July 12 and January 9. See a beautiful ancient hymn in her praise in the Mozarabic breviary, and her acts in the *Acta Sanctorum*, though their authority is more than questionable. She was especially honoured in Spain, where she is patron of Tortosa, unless, indeed, there is really another martyr, likewise called Marciana, who, according to the Roman Martyrology, suffered at Toledo on July 12 (BHL., n. 780).

SS. JULIAN AND BASILISSA, AND COMPANIONS, MARTYRS (A.D. 304 ?)

ACCORDING to their "acts" and the ancient martyrologies, Julian and Basilissa, though engaged in the married state, lived by mutual consent in perpetual chastity, sanctified themselves by the exercises of an ascetic life, and employed their revenues in relieving the poor and the sick. For this purpose they converted their house into a kind of hospital, in which, if we may credit their acts, they sometimes entertained a thousand indigent persons: Basilissa attended those of her sex; Julian, on his part, ministered to the men with such charity that he was later on confused with St Julian the Hospitaller. Egypt, where they lived, had then begun to abound with examples of persons who, either in the cities or in the deserts, devoted themselves to charity, penance and contemplation. Basilissa, after having endured severe persecution, died in peace; Julian survived her many years, and

received the crown of a glorious martyrdom, together with Celsus a youth, Antony a priest, Anastasius and Marcianilla, the mother of Celsus.

What purport to be the acts of these saints are mere romances abounding in contradictions. See the *Acta Sanctorum* for January 9. The historical existence of any such couple is more than doubtful. One of the versions of the legend of St Alexis (July 17) seems to be simply a transcription of the first paragraphs of their long *passio*.

ST PETER, Bishop of Sebastea (A.D. 391)

The family to which St Peter belonged was ancient and illustrious, but the names of his ancestors are long since buried in oblivion, whilst those of the saints whom his parents gave to the Church are immortal in the records of our Christian faith. In this family three brothers were at the same time eminently holy bishops, St Basil, St Gregory of Nyssa and St Peter of Sebastea ; their eldest sister, St Macrina, was the spiritual mother of many saints and excellent doctors ; and their father and mother, St Basil the Elder and St Emmelia, were banished for their faith in the reign of the Emperor Galerius Maximian, and fled into the deserts of Pontus. Finally, the grandmother was the celebrated St Macrina the Elder, who was instructed in the science of salvation by St Gregory Thaumaturgus. Peter of Sebastea was the youngest of ten children and lost his father in his cradle, so that his eldest sister, Macrina, took charge of his education. In this duty her only aim was to instruct him in religion : profane studies she thought of little use to one whose thoughts were set upon the world to come. Neither did he resent these restrictions, confining his aspirations to the monastic state. His mother had founded two monasteries, one for men, the other for women ; the former she put under the direction of her son Basil, the latter under that of Macrina. Peter joined the house governed by his brother, situated on the bank of the River Iris. When St Basil was obliged to surrender that charge in 362 he appointed St Peter his successor, who discharged this office for many years with great prudence and virtue.

When the provinces of Pontus and Cappadocia were visited by severe famine, he gave proof of his charity. Human prudence would have advised him to be frugal in the relief of others till his own community were secured against that calamity ; but Peter had studied the principles of Christian charity in another school, and liberally disposed of all that belonged to the monastery to supply with necessaries the destitute people who daily resorted to him in that time of distress. When St Basil was made bishop of Caesarea in Cappadocia in 370 he promoted Peter to the priesthood. Basil died on January 1 in 379, and Macrina in the November of the same year. Eustathius, Bishop of Sebastea in Armenia, an Arian and a persecutor of St Basil, seems to have died shortly after them ; for Peter was consecrated bishop of Sebastea in 380 to root out the Arian heresy in that diocese. The evil had taken such deep root that the zeal of a saint was necessary to deal with it. A letter which St Peter wrote, and which is prefixed to St Gregory of Nyssa's books against Eunomius, has entitled him to a place among the ecclesiastical writers ; and it is a standing proof that though he had confined himself to sacred studies, yet by good conversation and reading, and by his own natural gifts, he was inferior to none but his incomparable brother Basil and his colleague Gregory Nazianzen in solid eloquence. In 381 St Peter attended the general council held at Constantinople. Not only his brother St Gregory of Nyssa but also Theodoret, and all antiquity, bear testimony to his sanctity, prudence and zeal. His death occurred in summer

about the year 391, and his brother of Nyssa mentions that his memory was honoured at Sebastea (probably the very year after his death) by a solemn celebration, together with that of some other martyrs of the same city. His name occurs in the Roman Martyrology on January 9.

It is a wonderful thing to meet with a whole family of saints. This prodigy of grace, under God, was owing to the example, prayers and exhortations of the elder St Macrina. From her they learned to imbibe the true spirit of self-denial and humility which all Christians confess to be the fundamental maxim of the gospel. Unfortunately it generally happens that the principle is accepted as a matter of speculation only, whereas it is in the heart that this foundation is to be laid.

We have little information about St Peter of Sebastea beyond the casual allusions contained in St Gregory of Nyssa's Life of Macrina (in Migne, PG., vol. xlvi, pp. 960 *seq.*). His letter addressed to his brother Gregory of Nyssa, entreating him to complete his treatise against Eunomius, is printed in PG., vol. xlv, pp. 241 *seq.* See also *Acta Sanctorum*, January 9 ; DCB., vol. iv, pp. 345–346 ; and Bardenhewer, *Patrology* (Eng. trans.), pp. 295–297.

ST WANINGUS, OR VANENG (*c.* A.D. 683)

FROM various Merovingian sources it appears that Vaneng was made by Clotaire III governor of that part of Neustria, or Normandy, which is called Pays de Caux, at which time he took great pleasure in hunting. Nevertheless, he was particularly devout to St Eulalia of Barcelona, called in Guienne St Aulaire. One night he seemed in a dream to hear that holy virgin and martyr repeat to him those words of our Redeemer in the Gospel, that " it is easier for a camel to pass through the eye of a needle than for a rich man to be saved ". This was the turning point in his life. He was entirely converted to God. He assisted St Wandrille in founding the abbey at Fontenelle, and founded in the valley of Fécamp a church in honour of the Holy Trinity, with a great nunnery adjoining, under the direction of St Ouen and St Wandrille. Hildemarca, a very virtuous nun, was called from Bordeaux and appointed the first abbess. Under her three hundred and sixty nuns served God in this house, and were divided into as many choirs as were sufficient, in relays, to continue the divine office night and day without interruption.

See the *Acta Sanctorum*, January 9 ; and also Vacandard, *Vie de Saint Ouen*. The *Vie de Saint Vaneng*, by C. Labbé, was re-edited by Michael Hardy in 1873 (*cf.* BHL., n. 1272).

ST ADRIAN, ABBOT OF CANTERBURY (A.D. 710)

ADRIAN was an African by birth, and was abbot of Nerida, not far from Naples, when Pope St Vitalian, upon the death of St Deusdedit, the archbishop of Canterbury, judged him for his learning and virtue to be the most suitable person to be the teacher of a nation still young in the faith. The humble servant of God found means to decline that dignity by recommending St Theodore in his place, but was willing to share in the more laborious part of the ministry. The pope therefore enjoined him to be the assistant and adviser of the archbishop, to which Adrian readily agreed.

St Theodore made him abbot of the monastery of SS. Peter and Paul, afterwards called St Augustine's, at Canterbury, where he taught Greek and Latin, the learning of the fathers, and, above all, virtue. Under Adrian and Theodore this monastic school at Canterbury had a far-reaching influence—St Aldhelm came there from Wessex, Oftfor from Whitby, and even students from Ireland. Roman law could

be studied as well as the ecclesiastical sciences; and Bede says that there were pupils of St Adrian who had a good knowledge of Greek and spoke Latin as well as they did English. St Adrian had illuminated this island by his doctrine and the example of his holy life, for the space of thirty-nine years, when he departed to our Lord on January 9 in the year 710.

Goscelin of Canterbury has left an extremely interesting account of the discovery of St Adrian's body, incorrupt and fragrant, in 1091 (see Migne, PL., vol. clv, cc. 36–38). The account is at least indirectly confirmed by later excavations; see *Archaeologia Cantiana* (1917), vol. xxxii, p. 18. His tomb was famed for miracles, as we are assured by Goscelin, quoted by William of Malmesbury and Capgrave; and his name was inserted in English calendars. See the *Acta Sanctorum* for January 9, where passages from Bede and Capgrave are reproduced; and BHL., n. 558.

ST BERHTWALD, Archbishop of Canterbury (A.D. 731)

The claim of Berhtwald (whose name is variously spelt Berctuald, Brithwald, etc.) to be counted as a saint is somewhat questionable, and there is next to no evidence of *cultus*. He was certainly abbot of Reculver in Kent, and was elected archbishop in 692, but only consecrated a year later, in Gaul by the archbishop of Lyons; he probably then went on to Rome for the *pallium*. Berhtwald was tactful and energetic during the course of his long episcopate—thirty-seven years—and we find him in friendly relations with St Aldhelm, St Boniface and other prominent and holy ecclesiastics; but his attitude towards St Wilfrid was not sympathetic. He died in January 731. A letter written to Berhtwald by Waldhere, Bishop of London, is the first extant letter from one Englishman to another.

See *Acta Sanctorum*, January 9; DNB., vol. vi, p. 343; and Plummer's *Bede*, vol. ii, p. 283.

BD ALIX LE CLERCQ, Virgin, Co-Foundress of the Augustinian Canonesses Regular of the Congregation of Our Lady (A.D. 1622)

One of the outstanding achievements of the Counter-Reformation—like some of its others, long overdue—was the beginning of proper provision for the schooling and education of girls. In 1535 St Angela Merici had founded the Ursulines for this work; the teaching Religious of Notre Dame were begun by St Joan de Lestonnac in 1606; in 1609 Mary Ward opened her first school for poor children; and to these must be added the establishment by St Peter Fourier of the Augustinian Canonesses of the Congregation of Our Lady, an undertaking in which Alix Le Clercq came to be associated as co-foundress.

She was born at Remiremont in the duchy of Lorraine in 1576. Her family was a solid one, of good position, but little is known about her life until she was nearly seventeen. By that time she was a tall, good-looking girl, fair in colouring, of a somewhat delicate constitution, attractive and intelligent: in a word Alix was, as Mgr Francis Gonne remarks, what the French call *spirituelle*. Another account, written by herself, tells us that she revelled in such pleasures as music and dancing, and being very popular was subjected to a good deal of flattery. The implication is that she "revelled" too much: perhaps she did; but it should be remembered that, when once people have become convinced that they have any faults at all, they are apt to exaggerate them. And there is good evidence, her own, that even

at this time Alix Le Clercq was not devoid of " seriousness " : " amid all the gaiety her heart was sad ", and gradually her harmless pleasures seemed to her to be no more than frivolity.

Then, when she was nineteen, she had the first of the striking dreams that became so marked a feature in her life. In this dream she was in church and approaching the altar, when beside it she saw our Lady, dressed in a strange religious habit, who beckoned her, saying, " Come, daughter, and I will welcome you ". Soon after, the Le Clercq family moved to Hymont, and Alix first met St Peter Fourier, who was parish priest of Mattaincourt, near by. It was in the church of this village, at Mass on three Sundays running, that she seemed to hear the seductive music of a dance-drum, and then seemed to see its player, an evil spirit, followed by a crowd of young people, " full of sprightly merriment ". There and then her conversion to a different sort of life was complete : " I resolved on the spot that I would not belong to such a company ".

Alix straightway cast aside her fine clothes and wore a simple peasant dress ; she hardly left her home ; and, under the careful direction of Father Fourier, she set herself to discover—not without much spiritual suffering—what it was that God required of her. Both her father and the priest proposed that she should go into a convent : but she said " No " to this, for from another dream she had learned that it was in no existing order that her vocation lay. She told St Peter Fourier that she was obsessed by the idea of a new, " active ", foundation. He was very properly sceptical about this, but at length told her to see if she could find other girls of like mind—unlikely enough in a remote village of the Vosges. But sure enough Alix found them.

And so at the midnight Mass of Christmas 1597 Alix Le Clercq, Ganthe André, and Isabel and Joan de Louvroir were allowed publicly to dedicate themselves wholly to God. Four weeks later it was made clear to St Peter Fourier that these neophytes were to found a community under his direction. But meanwhile they were the subject of adverse criticism. " The unassuming behaviour of these girls was called singularity ; their zeal, religiosity ; their simple dress, hypocritical affectation ; and their humble bearing, silliness." This gossip naturally upset Mr Le Clercq ; but he lacked imagination, and could think of nothing better than to order his daughter to go as a boarder to a convent of Tertiaries of St Elizabeth at Ormes. She obeyed ; and found this relaxed convent to be something like what we should call a women's residential club. But her father would not let her come home.

A way out of the *impasse* was opened from an unexpected quarter. Three miles from Mattaincourt, at the village of Poussay, there was an abbey of secular canonesses, aristocratic and wealthy ladies who led a form of the conventual life mercifully no longer existing in the Church. One of these good ladies, Madame Judith d'Apremont, made up her mind to sponsor Alix Le Clercq and her three companions and to lodge them in a small house on her estate. Accordingly they took up their quarters there on the eve of Corpus Christi 1598 ; and after a retreat they unanimously and independently declared to Father Fourier that they believed themselves called to begin a new congregation, that for them this was what would be most pleasing to God. It was decided that their work should be education, " to teach children to read and write and sew, and especially to love and serve God " ; that they should never give up this work ; and that it should be done, whether for rich or poor, without charge, " as that is more pleasing to God ".

The life of the embryonic congregation was notable in these early days for a measure of physical austerity that was later to be found incompatible with the hard discipline of teaching the young. But the spectacle of such devotion at their very door inspired some of the younger canonesses of the abbey to ask to be transferred to the new foundation—they wanted to stop having " all the privileges of the conventual life with none of its hardships ". Their lady abbess, Madame d'Amoncourt, was alarmed—many monasteries in France had learned nothing from the impact of the Reformation on monasticism in other lands—fearing that her own community might be broken up ; and for some weeks there was a rather critical situation. But again Madame d'Apremont solved the difficulty, by providing another house, this time at Mattaincourt. It was to be the first proper convent of the new congregation.

But as yet the sisters were not formally religious, and their anomalous position upset Mr Le Clercq, who again interfered with his daughter, telling her that she was to withdraw to the Poor Clare house at Verdun. St Peter Fourier told Alix she must obey, and in great anguish of spirit she got ready. But her father, moved as he said by some power beyond his understanding, withdrew his order and ceased to interfere. There then occurred a determined attempt on the part of a Franciscan Recollect friar, Father Fleurant Boulengier, to " capture " the community for the Poor Clares. Peter Fourier's belief in the divine acceptance of his foundation wavered : he recommended, with a force only short of a direct command, that they should regularize their position by joining the Clares—Alix and her companions refused. " We have banded together ", they said, " to look after neglected children: why should we be dragged away from this and sent to a convent that God does not want us to go to ? "

Father Fourier, in equal good faith, interpreted the will of God in the opposite sense. It is an old dilemma. Or was he just trying them ? In any case, after months of uncertainty, he accepted the sisters' decision, and so did Father Fleurant.

In 1601 St Peter Fourier and Bd Alix made their second foundation, at Saint-Mihiel ; Nancy, Pont-à-Mousson, Saint-Nicolas de Port, Verdun and Châlons followed, the last, in 1613, being the first outside Lorraine. All this time there was no sign from Rome of official approval for the new congregation. The novel request that day-pupils should be taken, and therefore admitted into the enclosure, roused hostility (" The Church is going to the dogs, sir ! ") ; and the delay in approbation lent an edge to wagging tongues and endangered the existence of the convents. Fourier sent Bd Alix and another sister to the Ursulines in Paris to learn more about monastic life and teaching methods and again they were invited to give up a separate existence. This time Alix seriously considered if it were not the best thing to do. Father (afterwards cardinal) de Bérulle settled it. " I don't believe ", he declared to her bluntly, " that God is asking for this fusion. Dismiss it from your mind."

It was not till 1616 that in two bulls the Holy See signified its first approval of the Augustinian Canonesses of the Congregation of Our Lady.* Subsequently the Bishop of Toul approved their constitutions ; and St Peter Fourier then proceeded to clothe thirteen of them with the habit, designed in accordance with what Bd Alix had seen our Lady wearing in the dream recorded above ; and then they all had to begin a twelve months' novitiate, in spite of the fact that some of

* Their style as " canonesses " was confirmed in 1628 ; it carried with it of course the obligation and privilege of reciting the Divine Office in choir.

them had been leading a conventual life for twenty years. But all was not well. The papal bulls of approbation had not mentioned the congregation as a whole, but only its convent at Nancy. Now there was already a certain " feeling " between this house and the others, for Nancy was under the protection of Cardinal Charles of Lorraine, and the primate of Lorraine, Antony de Lénoncourt, had practically taken its direction out of Father Fourier's hands into his own. The apparent partiality of the bulls aggravated this spirit of dissension, and a very unhappy state of affairs resulted. In the upshot Bd Alix had to yield her rightful place as superioress in the congregation to Mother Ganthe André, " without whom ", in the words of Father Fourier, " our order would never have been established ", though she and Alix were far from being in agreement about its organization.

That sort of trial heroic sanctity seems to take in its stride. But that was not all. Bd Alix was subjected to personal attack and the venom of slanderous rumour. At the same time she had to face spiritual dryness, temptations and a " dark night " of great severity. And as, in the words of one of her nuns, " she entered into the sufferings of others so feelingly that she made them her own ", her burden was indeed heavy : she had plenty of opportunity to put into practice her own axiom—common to all saints and mystics—" I value one act of humility more than a hundred ecstasies ". Further opportunities were provided by St Peter Fourier himself. Bd Alix is now recognized as the co-foundress of the Augustinian Canonesses of Our Lady ; but it was not so while she lived, and Father Fourier did not allow it to appear so. He consistently and openly " kept her in her place ". It is possible that he was, in a sense, a little afraid of her, for in contrast with his own solid, cautious temperament, Alix Le Clercq must often have seemed to him alarmingly " imaginative ".

In December 1621 she was allowed to resign the office of local superioress at Nancy, and she entered upon a few weeks of radiant peace, which was in fact a prelude to death a month later. She had been seriously ill for a long time, and now when it was known the doctors had given up hope all Nancy was grieved, from the duke and duchess of Lorraine to the school-girls and the beggar-women. St Peter Fourier hurried to Nancy, but he would not enter the conventual enclosure till the bishop ordered him to do so. Then he heard Alix's confession and prepared her for the passage " from death to life ". On the Epiphany she took a solemn farewell of her community, exhorting them to love and unity, and on January 9, after a searching agony, the end came. Bd Alix was not quite forty-six.

High and low acclaimed her as a saint, and steps were taken to collect evidence for the prosecution of her cause. But nothing was done more definitely, war pushed it out of sight, and it was not till 1947 that Alix Le Clercq was beatified. Her body was buried in the crypt under the convent chapel at Nancy. During the Revolution this convent was sacked ; it is said that Bd Alix's body was hastily buried in the garden for safety, but all efforts to find it have failed. That would have pleased her humility, she whose deeds of love and spiritual insights and visions were so far as possible concealed. She was completely at ease only when she could be humble and obedient, teaching the ABC and simple addition to half-a-dozen little children at Poussay or Mattaincourt, for instance. But in the long disagreements and uncertainties about the organization of the congregation, in such matters she was mistress of herself and of the policies she believed right ; and she was always an excellent superior. But a Protestant historian, Professor Pfister, has

acutely remarked that, "When she was appointed to direct the Nancy house, she had only one ambition; and that was again to be a simple sister, teaching their letters to the four and five-year-olds in the bottom class". The last word about Bd Alix Le Clercq is with Mother Angélique Milly—"she was the child of deep silence".

In 1666 the Nancy convent published what purported to be a life of Alix le Clercq but was in fact an extremely valuable collection of documents bearing on that life. It was due to a copy of this book coming into the hands of the young Count Gandelet that the cause of her beatification was begun by the Bishop of Saint-Dié in 1885. The first biography proper to be published appeared at Nancy in 1773 (one of 1766 remains in manuscript), and then not another till 1858, after which there were several. *La Mère Alix Le Clercq* (1935), by Canon Edmond Renard, is the standard modern work, full, critical and well written. In English there is a short but very good biography by Margaret St L. West (1947). Reference can also be made to the standard lives of St Peter Fourier by Father Bedel (1645), Dom Vuillemin (1897), and Father Rogie, of which the last is the best. The writer of the preface to the English life of Bd Alix speaks of the excellent methods used in the schools conducted by her congregation. Fourier himself used to instruct his canonesses in pedagogy, and brief reference to some of his enlightened educational ideas is made in the notice accorded to him herein on December 9. The feast of Bd Alix is now kept on October 22.

10: ST MARCIAN (A.D. 471)

MARCIAN was born, and spent his life, in Constantinople, of a Roman family related to the imperial house of Theodosius. From his childhood he served God, and he secretly gave away great sums to the poor. About the year 455 the Patriarch Anatolius, disregarding the saint's protests of unworthiness, ordained him priest. In this new state Marcian saw himself under a stricter obligation than before of labouring to reach the summit of Christian perfection; and whilst he made the instruction of the poor his favourite employment, he redoubled his earnestness in providing for their bodily needs, and was careful to relax no part of his own austerities. The severity of his morals was made a handle, by those who resented the tacit censure of such an example, to fasten upon him a suspicion of Novatianism, but his meekness at length triumphed over the slander. This persecution served more and more to purify his soul. His virtue only shone forth with greater lustre than ever when the cloud was dispersed, and the Patriarch Gennadius, with the great applause of the whole body of the clergy and people, conferred on him the dignity of *Oikonomos*, which was the second in that church. St Marcian built or restored a number of churches in Constantinople, notably that known as the Anastasis, and was famous for miracles both before and after his death, which probably occurred in 471. He has been regarded by some as a writer of liturgical hymns.

He is honoured both in the Greek Menaion and Roman Martyrology. See his ancient anonymous life in Surius and in the *Acta Sanctorum*, January 10. *Cf.* also DCB., vol. iii, p. 185; and K. Krumbacher, *Geschichte der Byzantinischen Literatur*, p. 663.

ST JOHN THE GOOD, BISHOP OF MILAN (A.D. 660)

THE see of the leading bishopric of Liguria had been transferred in the earlier part of the seventh century from Milan to Genoa. In the pontificate of St John Camillus Bonus it was again restored to Milan. We are told that he was a strenuous defender of orthodoxy against the monothelites, and that he took part in the Council

of the Lateran in 649. Beyond this we know very little of the saint who is commemorated in the Roman Martyrology on this day. There is not much indication of *cultus* until after Archbishop Aribert in the eleventh century discovered the body of St John. A second translation was carried out by St Charles Borromeo in 1582. St John is said to have died on January 3, 660.

See *Acta Sanctorum*, January 10; and *Analecta Bollándiana*, vol. xv (1896), p. 357. *Cf.* P. Olcese, *Biografia di S. Giovanni Bono* (1894).

ST AGATHO, POPE (A.D. 681)

AGATHO, a Sicilian Greek by birth, was remarkable for his benevolence and an engaging sweetness of temper. He had been married and engaged in secular pursuits for twenty years before he became a monk at Palermo; and was treasurer of the Church at Rome when he succeeded Donus in the pontificate in 678. He presided by his three legates at the sixth general council (the third of Constantinople) in 680 against the monothelite heresy, which he confuted in a learned letter by the tradition of the apostolic church of Rome: "acknowledged", says he, "by the whole Catholic Church to be the mother and mistress of all churches, and to derive her superior authority from St Peter, the prince of the apostles, to whom Christ committed His whole flock, with a promise that his faith should never fail". This epistle was approved as a rule of faith by the same council, which declared that "Peter spoke by Agatho". This pope restored St Wilfrid to the see of York, and granted privileges to several English monasteries. A terrible plague which devastated Rome at this period may have been at least the indirect cause of his own death, which occurred in 681.

St Agatho lived in troubled times. The reason he alleges in excusing the bad Greek of the legates whom he sent to Constantinople was that the graces of speech could not be cultivated amidst the incursions of barbarians, whilst with much difficulty they earned their daily subsistence by manual labour; "but we preserve", said he with simplicity of heart, "the faith which our fathers have handed down to us". The bishops, his legates, say the same thing: "Our countries are harassed by the fury of barbarous nations. We live in the midst of battles, raids and devastations: our lives pass in continual alarms, and we subsist by the labour of our hands." Pope Agatho himself had died before the council concluded its sessions.

See the *Acta Sanctorum* for January 10, and especially Duchesne, *Liber Pontificalis*, vol. i, pp. 350–358; *cf.* Mann, *Lives of the Popes*, vol. ii, pp. 23–48.

ST PETER ORSEOLO (A.D. 987)

THE vocation of St Peter Orseolo (Urseolus) must count among the strangest of those recorded in ecclesiastical history. Born in 928 of a distinguished Venetian family, he seems already at the age of twenty to have been appointed to the command of the fleet of the city of the lagoons, in which office he conducted a successful campaign against the Dalmatian pirates who infested the Adriatic. How far he was personally involved in the popular outbreak of 976, which ended in the violent death of the Doge Peter Candiani IV, and in the destruction by fire of a large part of the city, cannot be clearly determined. The testimony of St Peter Damian which attributes the responsibility to Orseolo can only be accepted with reserve.

It was, however, Orseolo who was chosen doge in place of the murdered Candiani, and the best modern authorities pay a high tribute to his energy and tact during his brief administration. "He was", we are told, "a man of saintly character, but like all his race possessing higher qualities of statesmanship than were to be found in his predecessors in the ducal chair. His first care was to repair the damage wrought by the fire. He began the building of a new palace and church. He renewed the treaty with Istria. But his great service to the state lay in this, that he met and settled, to the nominal satisfaction of Otto II, the claims of the widowed dogaressa Gualdrada. . . . On these terms Gualdrada signed a quittance of all claims against the State of Venice." The grievances of Gualdrada had created a great political crisis, but this was now safely tided over.

Then an astounding thing happened. On the night of September 1, 978, Peter Orseolo secretly left Venice and took refuge in the Benedictine abbey of Cuxa, in Roussillon on the borders of France and Spain. His wife, to whom he had been married for thirty-two years, and his only son, who was himself destined to become one of the greatest of the Venetian doges, were apparently for a long time in entire ignorance of the place of his retreat. Still, Peter's apparently sudden resolution may not have been so entirely unpremeditated as it seems. There is early evidence for the belief that he and his wife had lived as brother and sister ever since the birth of their only child, and it has also been suggested that a letter of Ratherius, addressed to him possibly as early as 968, shows that Peter had already entertained the idea of becoming a monk. There is in any case no doubt that at Cuxa Orseolo led for a while a life of the strictest asceticism and self-effacement under the holy Abbot Guarinus; and then, desirous of still greater solitude, he built a hermitage for himself, probably at the urging of St Romuald, whom he met at Cuxa, and who was the great propagator of this particular development of the Benedictine vocation. St Peter died in 987, and many miracles were said to have taken place at his tomb.

See Mabillon, vol. v, pp. 851 *seq.*; Tolra, *Saint Pierre Orseolo* (1897); *Analecta Bollandiana*, vol. xvii (1898), p. 252; BHL., n. 986. And *cf.* H. F. Brown in the *Cambridge Mediaeval History*, vol. iv, p. 403 (quoted above).

ST WILLIAM, Archbishop of Bourges (A.D. 1209)

William de Donjeon, belonging to an illustrious family of Nevers, was educated by his uncle, Peter, Archdeacon of Soissons, and he was early made canon, first of Soissons and afterwards of Paris; but he soon took the resolution of abandoning the world altogether, and retired into the solitude of Grandmont Abbey, where he lived with great regularity in that austere order, till, seeing its peace disturbed by a contest which arose between the choir monks and lay-brothers, he passed into the Cistercians, then in wonderful repute for sanctity. He took the habit in the abbey of Pontigny, and was after some time chosen abbot, first of Fontaine-Jean, in the diocese of Sens, and secondly in 1187 of Châlis, near Senlis, a much more numerous monastery, also a filiation of Pontigny, built by Louis the Fat in 1136, a little before his death. St William always reputed himself the last among his brethren; and the sweetness of his expression testified to the joy and peace that overflowed his soul, and made virtue appear engaging even in the midst of formidable austerities.

On the death of Henry de Sully, Archbishop of Bourges, the clergy of that church requested his brother Eudo, Bishop of Paris, to assist them in the election of a pastor. Desirous to choose some abbot of the Cistercian Order, they put on

the altar the names of three, written on as many slips of parchment. This manner of election by lot would have been superstitious had it been done relying on a miracle without the warrant of divine inspiration. But it did not deserve this censure, when all the persons proposed seemed equally worthy and fit, as the choice was only recommended to God, and left to this issue by following the rules of His ordinary providence and imploring His light. Eudo accordingly, having made his prayer, drew first the name of the abbot William, to whom also the majority of the votes of the clergy had been already given. It was on November 23, 1200. This news overwhelmed William. He never would have acquiesced had he not received a double command in virtue of obedience, one from Pope Innocent III, the other from his superior, the Abbot of Cîteaux. He left his solitude with tears, and soon after was consecrated.

In this new dignity St William's first care was to bring both his exterior and interior life up to the highest possible standard, being very sensible that a man's first task is to honour God in his own soul. He redoubled his austerities, saying it was now incumbent on him to do penance for others as well as for himself. He always wore a hair-shirt under his religious habit, and never added or diminished anything in his clothing whatever the season of the year; and he never ate any flesh-meat, though he had it at his table for guests. The attention he paid to his flock was no less remarkable, especially in assisting the poor both spiritually and corporally, saying that he was chiefly sent for them. He was most gentle in dealing with penitent sinners, but inflexible towards the impenitent, though he refused to have recourse to the civil power against them, the usual remedy of that age. Many such he at last reclaimed by his sweetness and charity. Certain great men abusing his leniency, usurped the rights of his church; but William strenuously defended them even against the king himself, notwithstanding his threats to confiscate his lands. By humility and patience he overcame, on more than one occasion, the opposition of his chapter and other clergy. He converted many Albigensian heretics, and was preparing for a mission among them at the time he was seized with his last illness. He persisted, nevertheless, in preaching a farewell sermon to his people, which increased his fever to such a degree that he was obliged to postpone his journey and take to his bed. The night following, perceiving his last hour was at hand, he desired to anticipate the Nocturns, which are said at midnight; but having made the sign of the cross on his lips and breast, he was unable to pronounce more than the first two words. Then, at a sign which he made, he was laid on ashes, and thus St William died, a little past midnight, on the morning of January 10, 1209. His body was interred in his cathedral, and being honoured by many miracles it was enshrined in 1217, and in the year following he was canonized by Pope Honorius III.

See the *Acta Sanctorum* for January 10, and the *Analecta Bollandiana*, vol. iii (1884), pp. 271–361; BHL., nn. 1283–1284.

BD GREGORY X, POPE (A.D. 1276)

THEOBALD VISCONTI belonged to an illustrious Italian family and was born at Piacenza in 1210. In his youth he was distinguished for his virtue and his success as a student. He devoted himself especially to canon law, which he began in Italy and pursued at Paris and Liège. He was acting as archdeacon of this last church when he received an order from Pope Clement IV to preach the crusade for the

recovery of the Holy Land. A tender compassion for the distressed situation of the servants of Christ in those parts moved the holy archdeacon to undertake a dangerous pilgrimage to Palestine, where Prince Edward of England then was. At this time the see of Rome had been vacant almost three years, from the death of Clement IV in November 1268, since the cardinals who were assembled at Viterbo could not come to an agreement in the choice of a pope. At last, by common consent, they referred the election to a committee of six amongst them, who on September 1, 1271 nominated Theobald Visconti.

Arriving in Rome in March, he was first ordained priest, then consecrated bishop, and crowned on the 27th of the same month, in 1272. He took the name of Gregory X, and to procure the most effectual succour for the Holy Land he called a general council to meet at Lyons. This fourteenth general council, the second of Lyons, was opened in May 1274. Among those assembled were St Albert the Great and St Philip Benizi; St Thomas Aquinas died on his way thither, and St Bonaventure died at the council. In the fourth session the Greek legates on behalf of the Eastern emperor and patriarch restored communion between the Byzantine church and the Holy See. Pope Gregory, we are told, shed tears whilst the *Te Deum* was sung. Unhappily the reconciliation was short-lived.

After the council, Bd Gregory devoted all his energies to concerting measures for carrying its decrees into execution, particularly those relating to the crusade in the East, which, however, never set out. This unwearied application to business, and the fatigues of his journey across the Alps on his return to Rome brought on a serious illness, of which he died at Arezzo on January 10, 1276. The name of Gregory X was added to the Roman Martyrology by Pope Benedict XIV; his holiness was always recognized, and had he lived longer he would doubtless have left a deeper mark on the Church.

The account of his life and miracles in the archives of the tribunal of the Rota may be found in Benedict XIV, *De canoniz.*, bk ii, appendix 8. See likewise his life, copied from the MS. history of several popes by Bernard Guidonis, published by Muratori, *Scriptor. Ital.*, vol. iii, p. 597, and another life, written before 1297, in which mention is made of miraculous cures performed by him (*ibid.*, pp. 599, 604). There is also, of course, a copious modern literature regarding Bd Gregory X, dealing more especially with his relation to politics and his share in the election of the Emperor Rudolf of Hapsburg. It may be sufficient to mention the works of Zisterer, Otto and Redlich. The *Regesta* of Gregory X have been edited by Jean Guiraud.

11: ST HYGINUS, POPE (*c.* A.D. 142)

IN the Roman Martyrology St Hyginus is described as a martyr, but there is no early evidence of this. We are told in the *Liber Pontificalis* that he was a Greek by birth, but the further statement that he had been a philosopher is probably due to some confusion with another Hyginus. Eusebius lets us know that his predecessor died during the first year of the Emperor Antoninus Pius, so that it is likely that the pontificate of Hyginus lasted from 138 to 142. From St Irenaeus we learn that at this time two Gnostic heresiarchs, Valentinus and Cerdo, were present in Rome and caused trouble in the Church, but how far the trouble had progressed before Hyginus himself was summoned to his reward is not certain.

See Duchesne, *Liber Pontificalis*, vol. i, p. 131; *Acta Sanctorum*, January 11.

ST THEODOSIUS THE CENOBIARCH (A.D. 529)

ST THEODOSIUS was born at Garissus, incorrectly, it seems, called Mogarissus, in Cappadocia in 423. He was ordained reader, but being moved by Abraham's example in quitting his country and friends, he resolved to do likewise. He accordingly started for Jerusalem, but went out of his road to visit the famous St Simeon Stylites on his pillar, who foretold many circumstances of his future life, and gave him advice regarding them. Having satisfied his devotion in visiting the holy places in Jerusalem, he began to consider in what manner he should dedicate himself to God. The dangers of living without a guide made him prefer a monastery to a hermitage; and he therefore put himself under the direction of a holy man named Longinus, who soon conceived a warm affection for his disciple. A lady having built a church on the high road to Bethlehem, Longinus could not well refuse her request that his pupil should undertake the charge of it; but Theodosius could not easily be induced to consent: absolute commands were necessary before he would undertake the charge. Nor did he govern long; instead he retired to a cave at the top of a neighbouring mountain.

When many sought to serve God under his direction Theodosius at first determined only to admit six or seven, but was soon obliged to receive a greater number, and at length came to a resolution never to reject any that presented themselves with dispositions that seemed sincere. The first lesson which he taught his monks was by means of a great grave he had dug, which might serve for the common burial-place of the community, that by the presence of this reminder they might more perfectly learn to die daily. The burial-place being made, the abbot one day said, "The grave is made; who will first occupy it?" Basil, a priest, falling on his knees, said to St Theodosius, "Let me be the first, if only you will give me your blessing." The abbot ordered the prayers of the Church for the dead to be offered up for him, and on the fortieth day Basil departed to the Lord in peace, without any apparent sickness.

When the holy company of disciples was twelve in number, it happened that at Easter they had nothing to eat—they had not even bread for the sacrifice. Some murmured, but the saint bade them trust in God and He would provide: which was soon remarkably verified by the arrival of a train of mules loaded with provisions. The sanctity and miracles of St Theodosius attracting numbers who desired to serve God under his direction, the available space proved too small for their reception. Accordingly he built a spacious monastery at a place called Cathismus, not far from Bethlehem, and it was soon filled with monks. To this monastery were annexed three infirmaries: one for the sick; another for the aged and feeble; the third for such as had lost their reason, a condition then commonly ascribed to diabolical possession, but due, it would seem, in many cases, to rash and extravagant practices of asceticism. All succours, spiritual and temporal, were afforded in these infirmaries, with admirable order and benevolence. There were other buildings for the reception of strangers, in which Theodosius exercised an unbounded hospitality. We are told, indeed, that there were one day above a hundred tables served; and that food, when insufficient for the number of guests, was more than once miraculously multiplied by his prayers.

The monastery itself was like a city of saints in the midst of a desert, and in it reigned regularity, silence, charity and peace. There were four churches belonging to it, one for each of the three several nations of which his community was chiefly

composed, each speaking a different language ; the fourth was for the use of such as were in a state of penance, including those recovering from their lunatic or possessed condition before-mentioned. The nations into which his community was divided were the Greeks, who were by far the most numerous, and consisted of all those that came from any province of the empire ; the Armenians, with whom were joined the Arabians and Persians ; and, thirdly, the Bessi, who comprehended all the northern nations below Thrace, or all who used the Slavonic tongue. Each nation sang the first part of the Eucharistic Liturgy to the end of the gospel in their own church, but after the gospel all met in the church of the Greeks, where they celebrated the essential part of the liturgy in Greek, and communicated all together. The monks passed a considerable part of the day and night in the church, and at the times not set apart for public prayer and necessary rest everyone was obliged to apply himself to some trade or manual labour not incompatible with recollection, in order that the house might be supplied with conveniences. Sallust, Patriarch of Jerusalem, appointed St Sabas head of all the hermits, and our saint of the cenobites, or men living in community, throughout Palestine, whence he was styled " the Cenobiarch ". These two great servants of God lived in close friendship, and it was not long before they were also united in their sufferings for the Church.

The Emperor Anastasius patronized the Eutychian heresy, and used all possible means to win our saint over to his own views. In 513 he deposed Elias, Patriarch of Jerusalem, just as he had previously banished Flavian II of Antioch, and intruded Severus into that see. Theodosius and Sabas maintained boldly the rights of Elias, and of John his successor ; whereupon the imperial officers thought it advisable to connive at their proceedings, considering the great authority they had acquired by their sanctity. Soon after, the emperor sent Theodosius a considerable sum of money, for charitable uses in appearance, but in reality to engage him in his interest. The saint accepted it, and distributed it all among the poor. Anastasius, now persuading himself that Theodosius was as good as gained over to his cause, sent him a heretical profession of faith, in which the divine and human natures in Christ were confounded into one, and desired him to sign it. The saint wrote him an answer full of apostolic spirit, and for a time the emperor was more peaceable. But he soon renewed his persecuting edicts against the orthodox, despatching troops everywhere to have them put into execution. On intelligence of this, Theodosius travelled through Palestine, exhorting all to stand firm in the faith of the four general councils. At Jerusalem he cried out from the pulpit, " If anyone receives not the four general councils as the four gospels, let him be anathema." So bold an action put courage into those whom the edicts had terrified. His discourses had a wonderful effect on the people, and God gave a sanction to his zeal by some striking miracles. One of these was, that on his going out of the church at Jerusalem, a woman was healed of a cancer by touching his garments. The emperor sent an order for his banishment, which was executed ; but dying soon after, Theodosius was recalled by his successor, Justin.

During the last year of his life St Theodosius was afflicted with a painful infirmity, in which he gave proof of heroic patience and submission to the will of God ; for being advised by a witness of his sufferings to pray that God would grant him some ease, he would give no ear to the suggestion, alleging that such ideas implied a lack of patience. Perceiving that his end was close at hand, he addressed a last exhortation to his disciples, and foretold many things which came to pass after

his death. He went to his reward in 529, in the one hundred and fifth year of his age. Peter, Patriarch of Jerusalem, and the whole country were present at his funeral, which was honoured by miracles. He was buried in his first cell, called the cave of the Magi, because the wise men who came to find Christ soon after his birth were said to have lodged in it. A military commander, on his march against the Persians, begged to have the hair-shirt which the saint used to wear, and believed that he owed the victory which he obtained over them to the prayers of St Theodosius.

There are two main sources for the history of St Theodosius, one the biography written by his disciple Theodore, Bishop of Petra, the other a shorter abstract by Cyril of Skythopolis. The Greek text of both of these was printed for the first time by H. Usener : see his book *Der heilige Theodosios* (1890). To the critical material thus provided, K. Krumbacher has made important additions in the *Sitzungsberichte* of the Munich Academy for 1892, pp. 220–379. *Cf.* also the *Byzantinische Zeitschrift* (1897), vol. vi, pp. 357 *seq.* ; *Acta Sanctorum*, January 11 ; and E. Schwartz, *Kyrillos von Skythopolis* (1939), for text of the shorter life.

ST SALVIUS, OR SAUVE, BISHOP OF AMIENS (*c.* A.D. 625)

FAMOUS for miracles, Salvius succeeded Ado in the see of Amiens and flourished in the reign of Theodoric II. His relics formerly were venerated at Montreuil in Picardy, in the Benedictine abbey which bore his name, whither they were translated from the cathedral of Amiens several years after his death, as is related in his anonymous life, a worthless compilation, largely borrowed, as Duchesne points out, from the account given of another St Salvius, of Albi, by Gregory of Tours. A relic of Salvius was formerly kept in the cathedral of Canterbury. This saint must not be confounded with St Salvius of Albi, nor with the martyr of this name in Africa, on whose festival St Augustine delivered a sermon. St Salvius is styled martyr in the Roman Martyrology, but for this, as Father Bollandus himself noted nearly three centuries ago, there is no foundation.

See the *Acta Sanctorum* for January 11 ; Duchesne, *Fastes Épiscopaux ;* Corblet, *Hagiographie d'Amiens*, vol. iii, pp. 463 *seq.*

12 : ST ARCADIUS, MARTYR (A.D. 304 ?)

THE time of this saint's martyrdom is not mentioned in his acts ; some place it under Valerian, others under Diocletian ; he seems to have suffered in some city of Mauritania, probably the capital, Caesarea. The fury of the persecutors was at its height. Upon the least suspicion they broke into houses, and if they found a Christian they treated him upon the spot with the greatest cruelty, their impatience not suffering them to wait for his formal indictment. Every day new sacrileges were committed ; the faithful were compelled to assist at superstitious sacrifices, to lead victims crowned with flowers through the streets, to burn incense before idols. Arcadius, seeing the terrible conditions prevailing, withdrew to a solitary place in the country, but his flight could not be long a secret ; for his non-appearance at the public sacrifices made the governor send soldiers to his house, who, finding one of his relations there, seized him, and the governor ordered him to be kept in custody till Arcadius should be taken.

The martyr, informed of his friend's danger, went into the city, and presenting himself to the judge, said, " If on my account you detain my innocent kinsman in chains, release him ; I, Arcadius, am come in person to give an account of myself, and to declare to you that he knew not where I was." " I am willing ", answered the judge, " to pardon not only him, but you also, on condition that you will sacrifice to the gods." Arcadius refused firmly ; whereupon the judge said to the executioners, " Take him, and let him desire death without being able to obtain it. Cut off his limbs joint by joint, but do this so slowly that the wretch may know what it is to abandon the gods of his ancestors for an unknown deity". The executioners dragged Arcadius to the place where many other victims of Christ had already suffered ; and he stretched out his neck, expecting to be decapitated ; but the executioner bid him hold out his hand, and, joint after joint, chopped off his fingers, arms and shoulders. In the same barbarous manner were cut off his toes, feet, legs and thighs. The martyr held out his limbs one after another with invincible courage, repeating, " Lord, teach me thy wisdom " : for the tormentors had forgotten to cut out his tongue. After so many martyrdoms, his body lay a mere trunk. But Arcadius surveying his scattered limbs all around him, and offering them to God, said, " Happy members, you at last truly belong to God, being all made a sacrifice to Him ! " Then to the people he said, " You who have been present at this bloody tragedy, learn that all torments seem as nothing to one who has an everlasting crown before his eyes. Your gods are not gods ; renounce their worship. He alone for whom I suffer and die is the true God. To die for Him is to live." Discoursing in this manner to those about him, he died, the pagans being struck with astonishment at such a miracle of patience. The Christians gathered together his scattered limbs and laid them in one tomb.

See the *Acta Sanctorum* for January 12, where the *passio* is printed, as well as a panegyric preached by St Zeno of Verona. In spite of the fact that the *passio* is included by Ruinart in his *Acta sincera*, the document belongs rather to the category of historical romances. *Cf.* Delehaye, *Origines du culte des martyrs* (1933), p. 391.

SS. TIGRIUS AND EUTROPIUS, MARTYRS (A.D. 404)

LENGTHY eulogium may be found on this day in the latest edition of the Roman Martyrology in the following terms : " At Constantinople, of SS. Tigrius a priest and Eutropius a reader, who, in the time of the Emperor Arcadius, having been falsely accused of causing the conflagration by which the cathedral church and the senate-hall were burnt down, as an act of reprisal, it was said, for the banishment of St John Chrysostom, suffered under the city-prefect Optatus, who was addicted to the superstitious worship of the false gods and was a bitter enemy to the Christian religion." This seems to imply that both Tigrius and Eutropius were put to death, but though Eutropius, who is described as a youth of great personal beauty and irreproachable life, undoubtedly perished under the severity of the torture to which they were both subjected, the priest Tigrius appears to have survived. We read in the *Dialogue* usually attributed to Palladius that he was afterwards banished to Mesopotamia. Tigrius was a eunuch and an enfranchised slave, and was very dear to St John Chrysostom for his gentleness and charity. The object of the torture, during which not only scourging and racking were employed, but burning torches were applied to the most sensitive parts of the bodies of the victims, was to elicit information which might lead to the discovery of the

perpetrators of the outrage, but no compromising word was spoken by either of the sufferers.

See the *Acta Sanctorum* for January 12, where the accounts of Sozomen and Nicephorus Callistus are quoted at length ; *cf.* also DCB., vol. ii, pp. 11, 402, and iv, 1027. The eulogium in earlier editions of the Roman Martyrology, including the *editio typica* published in 1913, is much shorter.

ST CAESARIA, VIRGIN (*c.* A.D. 529)

ST CAESARIUS, Bishop of Arles, founded about the year 512 a great nunnery for virgins and widows, and appointed his sister, Caesaria, as its first abbess. She soon had under her rule a community of 200 members, who seem to have devoted themselves to every kind of good work, more especially the protection and instruction of the young, the relieving of the poor and the care of the sick. The nuns made their own clothes, and were generally employed in weaving and needlework ; they were allowed to embroider and to wash and mend clothes for persons that lived out of the convent. The ornaments of their church were only of woollen or linen cloth, and plain. Some of them worked at transcribing books. They all studied two hours every day, and one of them read to the rest during part of the time they were at work. Flesh-meat was forbidden, except to the sick, and the rule enjoined the use of baths, but pointing out that they were for health, not for enjoyment : nor were they to be indulged in during Lent. Only the abbess and her assistant were exempt from helping in the housework ; and enclosure was permanent and complete. St Gregory of Tours describes the abbess herself as " blessed and holy ", and Venantius Fortunatus more than once refers to her in his verse in glowing terms. St Caesaria must have died about the year 529, probably on January 12.

See the *Acta Sanctorum* for January 12, where the rule is printed which St Caesarius drew up for the nuns ; critical edition by G. Morin in *Florilegium patristicum* (1933). *Cf.* his article in *Revue bénédictine*, vol. xliv (1932), pp. 5–20. Caesarius himself by his will left nearly all his property to this nunnery.

ST VICTORIAN, ABBOT (A.D. 558)

IF anyone had been disposed to doubt the historic existence of St Victorian, the matter was set at rest by an inscription published by Hübner in 1900. It is certain that Victorian, who was apparently born in Italy and then lived for some time in France, became abbot of Asan in Aragon, where he ruled for many years a vigorous and devout community. Venantius Fortunatus, within thirty or forty years of his death, wrote a very laudatory epitaph eulogizing his virtues, his miracles and his great reputation as a teacher of monastic observance. A Latin life of him is extant, which probably dates from the eighth century or a little later. It is also now established that he died in 558.

See *Acta Sanctorum*, January 12 ; Venantius Fortunatus, *Carmina* (iv, 11), and especially Fita in *Boletin de la real Academia de la Historia* (1900), vol. xxxvii, pp. 491 *seq.*

ST BENEDICT, OR BENET, BISCOP, ABBOT OF WEARMOUTH AND JARROW (A.D. 690)

BENEDICT BISCOP, a man of noble birth at the court of Oswy, king of the Northumbrians, at the age of twenty-five bade adieu to the world, made a journey of devotion

to Rome, and at his return devoted himself wholly to the study of the Bible and other holy exercises. Some time after he travelled thither a second time, burning with the desire of fuller knowledge of divine things. From Rome he went to the great monastery of Lérins, renowned for its regular discipline ; there he took the monastic habit, and spent two years in exact observance of the rule. After this he returned to Rome, where he received an order from Pope St Vitalian to accompany St Theodore, the new archbishop of Canterbury, and St Adrian, to England. When he arrived at Canterbury, St Theodore committed to Benedict the care of the monastery of SS. Peter and Paul at that city. He stayed two years in Kent, giving himself up to study and prayer under the discipline of those two excellent masters. Then he took a fourth journey to Rome, with the view of perfecting himself in the rules and practice of a monastic life. For this purpose he made a considerable stay in Rome and other places, and he brought home with him a choice library, with relics and sacred pictures. When he returned to Northumberland, King Egfrid bestowed on him seventy hides of land for building a monastery : this the saint founded in 674 at the mouth of the river Wear, whence it was called Wearmouth. St Benedict went over to France, and brought back with him skilful masons, who built the church for this monastery of stone, and after the Roman fashion ; till that time stone buildings were rare in north England : even the church of Lindisfarne was of wood, covered with a thatch of straw and reeds, till Bishop Edbert had both the roof and the walls covered with sheets of lead, as Bede mentions. St Benedict also brought over glaziers from France, for the art of making glass was then unknown here.

His first monastery of Wearmouth was dedicated in honour of St Peter ; and such was the edification which it gave that the king added a second donation of land, on which Biscop built another monastery in 685, at Jarrow on the Tyne, six miles distant from the former, this latter being called St Paul's. These two monasteries were almost looked upon as one, and St Benedict governed them both, though he placed in each a superior, who continued subject to him, his long journeys to Rome and other absences making this substitution necessary. In the church of St Peter at Wearmouth he set up pictures of the Blessed Virgin, the Twelve Apostles, the history of the Gospel and the visions in the Revelation of St John. That of St Paul's at Jarrow he adorned with other pictures, disposed in such a manner as to represent the harmony between the Old and the New Testament, and the conformity of the types in the one to the reality in the other. Thus Isaac carrying the wood which was to be employed in the sacrifice of himself, was explained by Jesus Christ carrying His cross, on which He was to finish His sacrifice ; and the brazen serpent was illustrated by our Saviour's crucifixion. Not content with these pictures, books and relics, St Benedict on his last voyage brought back with him from Rome the abbot of St Martin's, who was the precentor of St Peter's. This abbot, John by name, was expert in music, and our saint persuaded Pope St Agatho to send him in order that he might instruct the English monks in the Gregorian chant and in the Roman ceremonial for singing the divine office. These two monasteries thus became the best-equipped in England, and St Benedict's purchase of books was of special significance, for it made possible the work of the Venerable Bede.

About the year 686 St Benedict was stricken with paralysis in his lower limbs. He lay three years crippled and suffering, and for a considerable time was entirely confined to his bed. During this long illness, not being able to raise his voice or

make much effort, at every canonical hour some of his monks came to him, and whilst they sang the psalms appointed, he endeavoured as well as he could to join not only his heart but also his voice with theirs. In his realization of the presence of God he seemed never to relax, and he frequently and earnestly exhorted his monks to observe faithfully the rule he had given them. " You must not think ", he said, " that the constitutions which you have received from me were of my own devising; for having in my frequent journeys visited seventeen well-ordered monasteries, I acquainted myself with their rules, and chose the best to leave you as my legacy." He died on January 12, 690. According to William of Malmesbury his relics were translated to Thorney Abbey in 970, but the monks of Glastonbury thought themselves possessed of at least part of them. St Benet Biscop's feast is kept by the Benedictines of the English congregation and in the dioceses of Liverpool and Hexham (February 13), with a commemoration in Southwark.

The true name of this saint was Biscop Baducing, as we learn from Eddius in his life of St Wilfrid. He is mentioned in the Roman Martyrology on this day. Practically all our information about him is derived from Bede, who was entrusted to his care at the age of seven. Bede wrote of his venerated abbot in his *Historia Abbatum*, as well as in his *Ecclesiastical History*, and there is also a sermon *in natale S. Benedicti* (*Biscop*) which is attributed to Bede and which Dr Plummer believes to be authentically his. It is to be noted, however, that Bede's *Historia Abbatum* is founded upon an earlier *Historia Abbatum Gyrvensium*, the author of which is not known. See Plummer's edition of the *Ecclesiastical History*, with its preface and notes; and T. Allison in *Church Quarterly Review*, vol. cvii (1928), pp. 57–79.

13: THIS DAY IS NOW KEPT IN HONOUR OF THE BAPTISM OF OUR LORD JESUS CHRIST IN THE RIVER JORDAN

ST AGRECIUS, Bishop of Trier (A.D. 329?)

THE story of St Agrecius (Agritius) has of late years acquired a certain adventitious interest owing to the discussions regarding the authenticity of the " Holy Coat of Trier ". According to the life of the saint, a document which is certainly not older than the eleventh century, and which modern scholars pronounce to be entirely fabulous, Agrecius was first of all patriarch of Antioch, and was then, at the instance of the Empress St Helen, the mother of Constantine, appointed bishop of Trier by Pope St Silvester. He found that that part of Germany, though evangelized more than two centuries before, had almost fallen back into paganism, and he set to work to build churches and to establish closer relations with the centre of Christendom. In this task he was encouraged by his patroness St Helen, who in particular obtained for him a share of the precious relics which she had been instrumental in recovering from the Holy Land. Those sent to Trier included one of the nails of the cross, the knife used at the Last Supper, the bodies of SS. Lazarus and Martha, etc., and also apparently our Lord's seamless robe. The historically worthless character of the life discredits this story, and the ivory plaque of Byzantine origin which is appealed to as a representation of SS. Silvester and Agrecius in a chariot bringing the casket of relics to Trier is more probably to be explained as referring to another quite different translation of relics to Constantinople under the Emperor Leo I (457–474). St Silvester is also stated to have conceded to Trier in the person of Agrecius a primacy over all the bishops of Gaul and Germany. Setting aside these fictions, the only facts known to us regarding St Agrecius are that he assisted as bishop of Trier at the Council of Arles in 314, and that he was succeeded in the same see by St Maximinus.

See *Acta Sanctorum*, January 13 ; V. Sauerland, *Trierer Geschichtsquellen des xi Jahrhunderts* (1889), pp. 55–212 ; S. Beissel, *Geschichte der Trierer Kirchen* (1887), vol. i, pp. 71 *seq.* ; E. Winheller, *Die Lebensbeschreibungen der vorkarol. Bischöfe von Trier* (1935), pp. 121–145 ; and DHG., vol. i, c. 1014. For the plaque, see Kraus, *Geschichte der christlichen Kunst*, vol. i, p. 502, and the references there given in note 4. Kraus claims G. B. de Rossi as supporting his interpretation of the plaque. By Kraus this ivory carving is said to be a work of the fifth century ; A. Maskell, *Ivories*, p. 419, dates it seventh to ninth century. Both are agreed that the work is Byzantine.

ST BERNO, Abbot of Cluny (A.D. 927)

Considering the immense influence exercised by Cluny in the development of the monasticism, and indeed of the whole religious life, of western Europe from the tenth to the twelfth centuries, we know strangely little of the personality of its first abbot. Berno seems to have been a man of good family and some wealth. He was himself the founder of the abbey of Gigny, in which he became abbot, having already been the reforming superior of Baume-les-Messieurs, and finally he was pitched upon by Duke William of Aquitaine to rule the monastery which he planned. The site chosen by St Berno was at Cluny, not far from Mâcon in the centre of France. The abbey of Cluny was immediately subject to the Holy See, and in the foundations subsequently made the principle of centralization became dominant ; but in Berno's day there was no machinery for the central control of the houses with whose reform he was entrusted. Berno ruled from 910 to 927, and perhaps the highest tribute to his personal worth was the devotion always paid to him by St Odo, who had joined him as a novice at Baume and who, after Berno's death in 927, was to succeed him at Cluny as abbot, perhaps the most famous and energetic of all its rulers.

See *Acta Sanctorum*, January 13 ; E. Sackur, *Die Cluniacenser*, vol. i, pp. 36 *seq* ; Berlière in *Revue Bénédictine*, vol. ix, p. 498 ; and P. Schmitz, *Histoire de l'ordre de St Benoît*, vol. i (1942), pp. 130–132.

BD GODFREY OF KAPPENBERG (A.D. 1127)

Godfrey, who died at the age of thirty, belongs to the category of those youthful saints who spent the few years of their life on earth in making preparation for Heaven. He was count of Kappenberg and lord of a great Westphalian estate in the diocese of Münster. He was married to a young wife of a family as distinguished as his own. Coming, however, under the influence of St Norbert, the founder of the Premonstratensian canons, he determined to surrender his castle of Kappenberg to be converted into a monastery of that order ; and he followed this up by persuading his wife and brother to renounce the world like himself and to become religious under St Norbert's direction. His purpose encountered the most violent opposition from his father-in-law, who even threatened to take his life. Godfrey, however, persisted in making over all his possessions to the Premonstratensians. He built a convent near Kappenberg, where his wife and two of his own sisters took the veil ; he also founded hospitals and other charitable institutions, and himself became a canonical novice, performing the most menial duties and washing the feet of the patients and the pilgrims to whom his hospital gave shelter. Though he had received minor orders, he did not live long enough to reach the priesthood. On January 13, 1127 he died in great joy of spirit, declaring that not for all the world would he wish his

life to be prolonged. His feast is kept in the Premonstratensian Order on January 16.

See the *Acta Sanctorum* for January 13, where two Latin lives are printed; also Kirkfleet's *History of St Norbert* (1916), pp. 140–151; Spilbeeck, *Le B. Godefroid* (1892); BHL.' n. 533.

BD JUTTA OF HUY, WIDOW (A.D. 1228)

JUTTA (Juetta) was one of the mystics who seem to have been influenced by that remarkable ascetic revival in the Low Countries which preceded by a few years the preaching of St Dominic and St Francis in southern Europe. She was born of a well-to-do family at Huy, near Liège, in 1158. While still only a child she was forced by her father, very much against her inclination, to marry. After five years of wedded life, and after bearing her husband three children, she was left a widow at the age of eighteen. Then, after an interval, during which her good looks, to her great distress, attracted a number of suitors who pestered her with their attentions, she devoted herself for ten years to nursing in the lazar-house; but even this life did not seem to her sufficiently austere, and she wished to exchange the role of Martha for that of Mary. She accordingly had herself walled up in a room close beside her lepers, and lived there as an anchoress from 1182 until her death, January 13, 1228. Her mystical experiences, which are set down in some detail in a contemporary Latin biography, are of great interest. By her prayers she converted her father and one of her two surviving sons, who had taken to evil courses; the other had joined the Cistercians and became abbot of Orval. She had, as we find in the case of so many saintly mystics, an extraordinary power of reading the thoughts of others, and apparently a knowledge of distant events; she also displayed the greatest charity in directing and helping the many souls who came to consult her in her anchorage.

See the life by Hugh of Floreffe, a Premonstratensian, printed in the *Acta Sanctorum* for January 13.

BD VERONICA OF BINASCO, VIRGIN (A.D. 1497)

ALL states of life furnish abundant means for attaining holiness, and it is only owing to our sloth and tepidity that we neglect to make use of them. Bd Veronica could boast of no worldly advantages either of birth or fortune. Her parents maintained their family by hard work in a village near Milan, and her father never sold a horse, or anything else that he dealt in, without being more careful to acquaint the purchaser with all that was faulty in it than to recommend its good qualities. His consequent poverty prevented his giving his daughter any schooling, so that she never even learned to read; but his own and his wife's example and simple instructions filled her heart with love of God, and the holy mysteries of religion engrossed her entirely. She was, notwithstanding, a good worker, and so obedient, humble and submissive that she seemed to have no will of her own. When she was weeding, reaping or at any other labour in the fields she strove to work at a distance from her companions, to entertain herself the more freely with her heavenly thoughts. The rest admired her love of solitude, and on coming to her, often found her countenance bathed in tears, which they sometimes perceived to flow in great abundance, though they did not know the source to be devotion, so carefully did Veronica conceal what passed between her and God.

Veronica conceived a great desire to become a nun in the poor and austere convent of St Martha, of the Order of St Augustine, in Milan. To qualify herself for this she sat up at night to learn to read and write. One day, being in great trouble about her little progress, the Mother of God bade her banish that anxiety, for it was enough if she knew three letters : The first, purity of the affections, by setting her whole heart on God ; the second, never to murmur or grow impatient at the sins or misbehaviour of others, but to bear them with patience, and humbly to pray for them ; the third, to set apart some time every day to meditate on the passion of Christ. After three years preparation, Veronica was admitted to the religious habit in St Martha's, where her life was no other than a living copy of her rule, which consisted in the practice of evangelical perfection reduced to certain holy exercises. Every moment of her life she studied to accomplish it in the minutest detail, and was no less exact in obeying any indication of the will of a superior.

She for three years suffered from a lingering illness, but she would never be exempted from any part of her work, or make use of the least indulgence. Though she had leave, her answer always was, " I must work whilst I can, whilst I have time ". It was her delight to help and serve everyone ; and her silence was a sign of her recollection and continual prayer, of which her extraordinary gift of tears was the outward manifestation. Her biographer declares that after she had been praying long in any place the floor looked as if a jug of water had been upset there. When she was in ecstasy they sometimes held a dish beneath her face and the tears that flowed into it, so it is stated, amounted to nearly a quart (! !). She always spoke of her own sinful life, as she called it, though, indeed, it was most innocent, with feelings of intense compunction. Veronica was favoured by God with many extraordinary visions and consolations. A detailed account is preserved of the principal incidents of our Lord's life as they were revealed to her in her ecstasies. By her moving exhortations she softened and converted several obdurate sinners. She died at the hour which she had foretold, in the year 1497, at the age of fifty-two, and her sanctity was confirmed by miracles. Pope Leo X in 1517 permitted her to be honoured in her monastery in the same manner as if she had been beatified according to the usual forms, and the name of Bd Veronica of Binasco is inserted on this day in the Roman Martyrology, an unusual distinction in the case of a servant of God who has not been formally canonized.

See the life by Father Isidore de Isolanis, printed in the *Acta Sanctorum* for January 13. This contains a relatively full account of Bd Veronica's revelations, revelations which, as Father Bollandus warns his readers, must be read with caution, as they include many extravagant statements. Leo X's bull may be read in the same place. *Cf.* also P. Moiraghi, *La B. Veronica da Binasco* (1897).

14 : ST HILARY, Bishop of Poitiers, Doctor of the Church (*c.* A.D. 368)

ST AUGUSTINE, who often urges the authority of St Hilary against the Pelagians, styles him " the illustrious doctor of the churches ". St Jerome says that he was a " most eloquent man, and the trumpet of the Latins against the Arians " ; and in another place, that " in St Cyprian and St Hilary, God had transplanted two fair cedars out of the world into His Church ".

St Hilary was born at Poitiers, and his family was illustrious in Gaul. He himself testifies that he was brought up in idolatry, and gives us a detailed account of the steps by which God conducted him to a knowledge of the faith. He considered, by the light of reason, that man, a moral and free agent, is placed in this world for the exercise of patience, temperance, and other virtues, which he saw must receive a recompense after this life. He ardently set about learning what God is, and quickly discovered the absurdity of polytheism, or a plurality of gods: he was convinced that there can be only one God, and that He must be eternal, unchangeable, all-powerful, the first cause and author of all things. Full of these reflections, he met with the Christian scriptures, and was deeply impressed by that sublime description Moses gives of God in those words, so expressive of His self-existence, I AM WHO AM: and was no less struck with the idea of His supreme dominion, illustrated by the inspired language of the prophets. The reading of the New Testament completed his inquiries; and he learned from the first chapter of St John that the Divine Word, God the Son, is coeternal and consubstantial with the Father. Being thus brought to the knowledge of the faith, he received baptism when somewhat advanced in years.

Hilary had been married before his conversion, and his wife, by whom he had a daughter named Apra, was yet living when he was chosen bishop of Poitiers, about the year 350. He did all in his power to escape this promotion; but his humility only made the people more earnest in their choice; and, indeed, their expectations were not disappointed, for his eminent qualities shone forth so brilliantly as to attract the attention not only of Gaul, but of the whole Church. Soon after he was raised to the episcopal dignity he composed, before his exile, a commentary on the Gospel of St Matthew, which is still extant. That on the psalms he compiled after his banishment. From that time the Arian controversy chiefly employed his pen. He was an orator and poet. His style is lofty and noble, with much rhetorical ornament, somewhat studied; and the length of his periods renders him sometimes obscure: St Jerome complains of his long and involved sentences and tragic manner—the old rhetorical tradition was not yet dead. St Hilary solemnly appeals to God that he accounted it the great work of his life to employ all his faculties to announce Him to the world, and to excite all men to the love of Him. He earnestly recommends beginning every action and discourse by prayer. He breathes a sincere and ardent desire of martyrdom, and discovers a soul fearless of death. He had the greatest veneration for truth, sparing no pains in its pursuit and dreading no dangers in its defence.

The Emperor Constantius and a synod at Milan in 355 required all bishops to sign the condemnation of St Athanasius. Such as refused to comply were banished, among whom were St Eusebius of Vercelli, Lucifer of Cagliari and St Dionysius of Milan. St Hilary wrote on that occasion his "First Book to Constantius", in which he entreated him to restore peace to the Church. He separated himself from the three Arian bishops in the West, Ursacius, Valens and Saturninus, and the emperor sent an order to Julian, surnamed afterwards the Apostate, who at that time commanded in Gaul, to enforce St Hilary's immediate banishment into Phrygia. St Hilary went into exile about the middle of the year 356, as cheerfully as another would take a pleasure trip, and recked nothing of hardships, dangers or enemies, having a soul above the smiles and frowns of the world and his thoughts fixed only on God. He remained in exile for some three years, which time he employed in composing several learned works. The principal and most esteemed

of these is that *On the Trinity*. The earliest Latin hymn-writing is associated with the name of Hilary of Poitiers.

The emperor, again interfering in the affairs of the Church, assembled a council of Arians, at Seleucia in Isauria, to neutralize the decrees of the Council of Nicaea. St Hilary, who had then passed three years in Phrygia, was invited thither by the semi-Arians, who hoped that he would be useful to their party in crushing those who adhered strictly to the doctrine of Arius. But no human considerations could daunt his courage. He boldly defended the decrees of Nicaea, till at last, tired out with controversy, he withdrew to Constantinople and presented to the emperor a request, called his " Second Book to Constantius ", begging permission to hold a public disputation about religion with Saturninus, the author of his banishment. The issue of this challenge was that the Arians, dreading such a trial, persuaded the emperor to rid the East of a man who never ceased to disturb its peace. Constantius accordingly sent him back into Gaul in 360.

St Hilary returned through Illyricum and Italy to confirm the weak. He was received at Poitiers with great demonstrations of joy, and there his old disciple, St Martin, ere long rejoined him. A synod in Gaul, convoked at the instance of Hilary, condemned that of Rimini in 359 ; and Saturninus, proving obstinate, was excommunicated and desposed. Scandals were removed, discipline, peace and purity of faith were restored. The death of Constantius in 361 put an end to the Arian persecution. St Hilary was by nature the gentlest of men, full of courtesy and friendliness to all : yet seeing this behaviour ineffectual, he composed an invective against Constantius in which he employed the severest language, probably for good reasons not now known to us. This piece was not circulated till after the death of the emperor. Hilary undertook a journey to Milan in 364 to confute Auxentius, the Arian usurper of that see, and in a public disputation obliged him to confess Christ to be the true God, of the same substance and divinity with the Father. St Hilary, indeed, saw through his hypocrisy ; but Auxentius so far imposed on the Emperor Valentinian as to pass for orthodox. Hilary died at Poitiers, probably in the year 368, but neither the year nor the day of the month can be determined with certainty. The Roman Martyrology names his feast on January 14. St Hilary was proclaimed a doctor of the Church by Pope Pius IX in 1851.

A great deal has been written about St Hilary in recent years, but nothing has come to light which would gainsay the substantial accuracy of Alban Butler's account, given above in a shortened form. The most important discovery, now generally accepted, is that of A. Wilmart (*Revue Bénédictine*, vol. xxiv (1908), pp. 159 *seq.* and 293 *seq.*). He shows that the text printed in " The First Book to Constantius " is miscalled and incomplete. It consists in reality, partly of a section of the letter addressed to the emperors by the Council of Sardica, partly of extracts from Hilary's work written in 356, just before his exile, under the title of " A First Book against Valens and Ursacius " (the Arian bishops). It also seems clear that a work of Hilary's, *Liber* or *Tractatus Mysteriorum*, supposed to be lost, has not completely perished. A large part of it was found, along with some poems or hymns of the saint, in a manuscript at Arezzo in 1887. This *Tractatus* has nothing to do with the liturgy, as was previously conjectured, but is identical with a supposed *Liber Officiorum* otherwise attributed to him (see Wilmart in *Revue Bénédictine*, vol. xxvii (1910), pp. 12 *seq.*). A full statement and bibliography of these new developments will be found in Fr Le Bachelet's article on St Hilary in DTC., vol. vi, cc. 2388 *seq.* Other valuable contributions to the subject have been made by A. Feder in the *Sitzungsberichte* of the Vienna Academy, Phil.-Histor. Kl., clxii, no. 4, and in the texts he edited for the *Corpus Scrip. Eccles. Lat.* So far as regards the life of St Hilary we have a biography and collection of miracles by Venantius Fortunatus printed in the *Acta Sanctorum* for January 13 (*cf.* BHL., nn. 580–582) ; see also

E. Watson, *The Life and Writings of St Hilary of Poitiers* (1899). As regards the hymns the reader may be conveniently referred to the supplement to Julian's *Dictionary of Hymnology*, to Walpole, *Early Latin Hymns* (1922), and especially to Feder in the fourth volume which he contributed to the Vienna *Corpus*. In England a judicial sitting and a university term are named from Hilary's feast-day, which also figures in the calendar of the Book of Common Prayer.

ST FELIX OF NOLA (*c.* A.D. 260)

IT must be remembered that St Paulinus of Nola, who is our ultimate authority for the life of St Felix, lived more than a century after his time, and that it is probable that legendary accretions had already attached themselves to the tradition handed down. The story told by St Paulinus runs as follows :

St Felix was a native of Nola, a Roman colony in Campania, fourteen miles from Naples, where his father Hermias, who was by birth a Syrian and had served in the army, had purchased an estate and settled down. He had two sons, Felix and Hermias, to whom at his death he left his patrimony. The younger sought preferment in the world by following the profession of arms. Felix, to become in effect what his name in Latin imported, that is " happy ", resolved to follow no other standard than that of the King of kings, Jesus Christ. For this purpose he distributed most of his possessions among the poor, and was ordained priest by St Maximus, Bishop of Nola, who, charmed with his virtue and prudence, made him his right hand in those times of trouble, and looked upon him as his destined successor.

In the year 250 the Emperor Decius began a cruel persecution against the Church. Maximus, seeing himself marked out as a victim, retired into the desert, not through the fear of death but rather to preserve himself for the service of his flock. The persecutors, not finding him, seized on Felix, who in his absence was very zealous in the discharge of pastoral duties. The governor caused him to be scourged, then loaded with chains and cast into a dungeon, in which, as Prudentius informs us, the floor was spread all over with potsherds and pieces of broken glass, so that there was no place free from them on which the saint could either stand or lie. One night an angel appearing filled the prison with a bright light, and bade St Felix go to the aid of his bishop, who was in great distress. The confessor, seeing his chains fall off and the doors open, followed his guide, and was conducted to the place where Maximus lay in hunger and cold, speechless and unconscious : for, through anxiety for his flock and the hardships of his solitary retreat, he had suffered more than a martyrdom. Felix, not being able to bring him to himself, had recourse to prayer ; and discovering thereupon a bunch of grapes within reach, he squeezed some of the juice into his mouth, which had the desired effect. The good bishop, as soon as he beheld his friend Felix, begged to be conveyed back to his church. The saint, taking him on his shoulders, carried him to his home in the city before day appeared, where a devoted old woman took care of him.

Felix kept himself concealed, praying for the Church without ceasing, till the death of Decius in the year 251. He no sooner appeared again in public than his zeal so exasperated the pagans that they came to apprehend him ; but though they met him, they did not recognize him. They even asked him where Felix was, a question to which he returned an evasive answer. The persecutors, going a little further, perceived their mistake, and returned ; but Felix in the meantime had stepped a little out of the way, and crept through a hole in a ruinous wall, which

was instantly closed up by spiders' webs. His enemies, never imagining anything could have lately passed where they saw so dense a web, after a fruitless search elsewhere returned without their prey. Felix, finding among the ruins, between two houses, an old well half dry, hid himself there for six months, and obtained during that time wherewithal to subsist by means of a devout Christian woman. Peace being restored to the Church, he quitted his retreat, and was received in the city with joy.

St Maximus died soon after, and all were unanimous in electing Felix bishop; but he persuaded the people to make choice of Quintus, his senior in the priesthood. The remainder of the saint's estate having been confiscated in the persecution, he was advised to press his legal claim, as others had done, who thereby recovered what had been taken from them. His answer was that in poverty he should be the more secure of possessing Christ. He could not even be prevailed upon to accept what the rich offered him. He rented a little spot of land, not exceeding three acres, which he tilled with his own hands to supply his own needs and to have something left for alms. Whatever was bestowed on him he gave immediately to the poor. If he had two coats he was sure to give them the better, and often exchanged his only one for the rags of some beggar. He died in a good old age, on January 14, on which day he is commemorated in the martyrologies.

More than a century had elapsed after the death of Felix when Paulinus, a distinguished Roman senator, settled in Nola and was elected bishop there. He testifies that crowds of pilgrims came from Rome and more distant places to visit the shrine of the saint on his festival. He adds that all brought some present or other to his church, such as candles to burn at his tomb and the like; but that for his own part he offered him the homage of his tongue and himself, though an unworthy gift. He expresses his devotion in the warmest terms, and believes that all the graces he received from Heaven were conferred on him through the intercession of St Felix. He describes at large the pictures of the whole history of the Old Testament in the church of St Felix, which were as so many books that instructed the ignorant. The holy bishop's enthusiasm is reflected in his verses. He relates a number of miracles which were wrought at the tomb, as of persons cured of diseases and delivered from dangers by the saint's intercession, in several of which cases he was an eye-witness. He testifies that he himself by having recourse to Felix had been speedily succoured. St Augustine also has given an account of miracles performed at the shrine. It was not formerly allowed to bury any corpse within the walls of cities, and as the church of St Felix stood outside the walls of Nola many Christians sought to be buried in it, that their faith and devotion might recommend them after death to the patronage of this holy confessor. On this matter St Paulinus consulted St Augustine, who answered him by his book *On the Care for the Dead*, in which he shows that the faith and devotion of such persons would serve them well after death, as the suffrages and good works of the living in behalf of the faithful departed are profitable to the latter.

As already stated, the poems of St Paulinus constitute our main authority for the life of St Felix. Of these poems Bede wrote a summary in prose, which is printed, with other documents, in the *Acta Sanctorum* for January 14. In the *Analecta Bollandiana*, vol. xvi (1897), pp. 22 *seq.*, may be found a curious illustration of the confusion introduced by the martyrologist Ado, and other hagiographers, through their invention of a "St Felix in Pincis". This confusion was probably due to the existence of a church on the Pincio at Rome dedicated to St Felix of Nola. Pope St Damasus pays a tribute in verse to Felix for a cure he himself had received. *Cf.* Quentin, *Les Martyrologes historiques*, pp. 518–522.

ST MACRINA THE ELDER, WIDOW (*c.* A.D. 340)

IN more than one of his letters St Basil the Great refers to his father's mother, Macrina, by whom he was apparently brought up, and to whose care in giving him sound religious instruction he attributes the fact that he never imbibed any heterodox opinions which he had afterwards to modify. During the persecution of Galerius and Maximinus, Macrina and her husband had much to suffer. They were forced to quit their home and to hide themselves from the persecutors among the hill forests of Pontus for seven years. They often suffered hunger, and St Gregory Nazianzen declares that at times they had to depend for their food upon the wild creatures which, as he believed, by some miraculous interposition of Providence suffered themselves to be caught and killed. Even after this danger had passed, another persecution broke out in which their goods were confiscated, and it would seem that they were honoured by a formal recognition of their title to be reckoned among the confessors of the faith. Macrina survived her husband, but the exact date of her death is not recorded. In the Roman Martyrology St Macrina is described as a disciple of St Gregory Thaumaturgus, but this can hardly mean more than that she was an earnest student of his writings.

See *Acta Sanctorum* for January 14 and DCB., vol. iii, p. 779.

SS. BARBASYMAS AND HIS COMPANIONS, MARTYRS (A.D. 346)

ST BARBASYMAS (Barbashemin) succeeded his brother St Sadoth in the metropolitical see of Seleucia and Ctesiphon in 342. Being accused as an enemy to the Persian religion, he was apprehended with sixteen of his clergy by order of King Sapor II. The king, seeing that his threats made no impression, confined him in a loathsome dungeon, in which he was often tortured with scourgings and other atrocities, besides the continual discomfort of stench, filth, hunger and thirst. After eleven months the prisoners were again brought before the king. Their bodies were disfigured and their faces hardly recognizable. Sapor held out to the bishop a golden cup in which were a thousand gold coins, and besides this he promised him a governorship if he would suffer himself to be initiated in the rites of the sun. The saint replied that he could not answer the reproaches of Christ at the last day if he should prefer gold, or a whole empire, to His holy law; and that he was ready to die. He received his crown by the sword, with his companions, on January 14, 346 at Ledan in Huzistan.

St Maruthas, Bishop of Maiferkat, supposed to be the author of his acts, adds that Sapor, resolving to extinguish the Christian name in his empire, published a new edict, whereby he commanded everyone to be tortured and put to death who should refuse to worship the sun, fire and water, and to feed on the blood of living creatures. The see of Seleucia remained vacant twenty years, and innumerable martyrs watered Persia with their blood. St Maruthas was not able to recover their names, but has left us a lengthy panegyric of their heroic deeds, very devotional in tone, in which he prays to be speedily united with them in glory.

See Assemani, *Acta martyrum orientalium*, vol. i, pp. 111–116; but the Syriac text has been more correctly edited by Bedjan, *Acta martyrum et sanctorum*, vol. ii, pp. 296–303; Sozomen, *Hist. Eccles.*, bk ii, c. 13; BHO., n. 33.

THE MARTYRS OF MOUNT SINAI (FOURTH CENTURY)

THIRTY-EIGHT solitaries on Mount Sinai were put to death by a troop of Arabians, and many other hermits in the desert of Raithu, two days' journey from Sinai, near the Red Sea, were similarly massacred by the Blemmyes. Also many anchorets on Mount Sinai were martyred by a band of desert marauders at the close of the fourth century. A boy of fourteen years of age led among them an ascetic life of great perfection. The raiders threatened to kill him if he did not discover where the older monks had concealed themselves. He answered that death did not terrify him, and that he could not ransom his life by a sin in betraying his fathers. The barbarians, enraged at this answer, fell on him with all their weapons at once, and the youth died by as many martyrdoms as he had executioners. St Nilus (*cf.* November 12) left an account of this massacre : at that time he led an eremitical life in that wilderness.

These holy solitaries are commemorated together on this day in the Eastern church, and are mentioned in the Roman Martyrology. See Martynov, *Annus ecclesiasticus graeco-slavicus*, pp. 41 *seq.* ; Nilles, *Kalendarium Manuale* (1896–1897), vol. i. The narratives of St Nilus are in Migne, PG., vol. lxxix, pp. 590–694. On the authorship of these narratives see *Analecta Bollandiana*, vol. xxxviii (1920), pp. 420 *seq.* ; and *cf.* Delehaye, *Synax. Const.*, pp. 389–391.

ST DATIUS, BISHOP OF MILAN (A.D. 552)

THE life of St Datius was spent in stormy times. During the greater part of his episcopate—which lasted at least from 530 to 552—he was engaged in strife, sometimes in defence of temporal, more often in championing spiritual, interests. To save his city of Milan from the Goths he had allied himself with Belisarius. Unfortunately he was disappointed in his hopes. Before help could come from Belisarius, Milan was invested and eventually sacked. It is possible that Datius himself was taken prisoner, and afterwards liberated through the influence of his friend Cassiodorus. Driven from Milan the bishop betook himself to Constantinople, where, in 545, he boldly supported Pope Vigilius against Justinian in the controversy concerning the " Three Chapters ". He seems to have died in 552, while still at Constantinople, whence his remains were at a later date translated to his episcopal city of Milan. St Gregory the Great in his *Dialogues* recounts a curious story of a haunted house from which the devil used to frighten all intending occupants, by producing the most alarming and discordant howlings of beasts. St Datius, however, showed no fear, but put the aggressor to shame and restored perfect quiet.

See the *Acta Sanctorum* for January 14 ; DCB., vol. i, p. 789 ; and L. Duchesne, *L'Église au VIe siècle*, pp. 197–199.

ST KENTIGERN, OR MUNGO, BISHOP IN STRATHCLYDE (A.D. 603)

IF we may trust our sources, St Kentigern's mother, Thaney (Thenew, Tenoi ; *cf.* " St Enoch's " station at Glasgow) was of royal birth and, being discovered to be with child, of which the father was unknown, was sentenced to be hurled from the top of a precipitous hill (Traprain Law in Haddingtonshire). She escaped, however, without injury, and was then put into a coracle and cast adrift at the

mouth of the Firth of Forth. The tide eventually carried her to Culross, on the opposite shore of the estuary, where she brought forth her child, and where St Serf took both mother and babe under his protection. The boy became very dear to him, and was given the pet name Mungo (= darling). When he had grown up, Kentigern felt himself drawn to a life of solitude and self-denial, and he accordingly retired to a place called " Glasghu ", now Glasgow. There after a while a community gathered round him, and the fame of his virtues spread, so that in the end the clergy and people of that district would have no other for their bishop ; and he was consecrated by a bishop from Ireland. St Kentigern travelled everywhere on foot, preaching the gospel to his people ; he practised the severest austerities, and recited the whole psalter every day, often standing immersed the while in the water of some ice-cold stream. During Lent he always withdrew from the company of his fellow-men, and in some desert spot gave himself up entirely to penance and prayer. This apostolic way of life was blessed, we are told, by many miracles.

The political conditions of this great tract of country, which was later known as Strathclyde and stretched southwards as far as the Ribble, were terribly unstable. The chieftains were constantly engaged in feuds among themselves, and although they recognized some sort of " king ", or supreme authority, plots and cabals were constantly being formed against him. The sequence of events, with such slender and contradictory data as we possess, is impossible to determine, but it is said that Kentigern was eventually driven into exile or flight. He made his way into Wales, where he is said to have stayed for a time with St David at Menevia, till Cadwallon, a chieftain in Denbighshire, bestowed on him the land near the meeting of the rivers Elwy and Clwyd, on which he built a monastery, called from the former of the two rivers Llanelwy, where a number of disciples and scholars put themselves under his direction, among them St Asaph. It is to be noted, however, that some Welsh historians deny that Kentigern founded this abbey, now represented by the cathedral church of Saint Asaph, or even that he was ever there ; and, indeed, while Asaph's name is common in the toponymy of the district, that of Kentigern is unknown.

Later he returned to the north, and when he again reached Strathclyde Kentigern for a while settled at Hoddam in Dumfriesshire, but before long took up his abode at Glasgow as before. His austerity of life and zeal for the spread of the Gospel continued unabated, and his biographer tells us that on one occasion a meeting took place between him and that other great apostle of Scotland, St Columba, with whom he exchanged croziers. Many extravagant miracles are recounted of Kentigern, one of which is especially famous, as the memory of it is perpetuated by the ring and the fish seen in the arms of the city of Glasgow. King Rydderch found a ring, which he had given to his queen as a love-token, upon the finger of a sleeping knight whom she favoured. He removed it without awakening the sleeper, threw it into the sea, and then asked his wife to produce the ring he had given her. In her distress she applied to St Kentigern, and he sent a monk out to fish, who caught a salmon which had swallowed the ring. A curious description of the death of the saint in the act of taking a hot bath on the octave of the Epiphany, " on which day he had been accustomed to baptize a multitude of people ", seems certainly to point to some more primitive source which the biographer had before him. The date of his death seems to have been 603, when Kentigern will have been eighty-five—not, as his biographer states, 185—years old.

His feast is kept throughout Scotland as the first bishop of Glasgow, and also in the dioceses of Liverpool, Salford, Lancaster and Menevia.

See A. P. Forbes, *Lives of St Ninian and St Kentigern* (1874), who prints the text of Joscelyn of Furness and of the incomplete anonymous life ; also his *Kalendars of Scottish Saints* (1872), pp. 362 *seq.* ; Skene, *Celtic Scotland*, vol. ii, pp. 179 *seq.* *Cf.* also the *Acta Sanctorum*, January 13 ; and A. W. Wade-Evans, *Life of Saint David* (1923), pp. 109 *seq.* Forbes's KSS. is the most useful reference for the little that is known of the lesser Scottish saints in whose honour Catholic churches are still dedicated, *e.g.* Cumin (at Morar), Quivox (Prestwick), Triduana (Edinburgh), Machan (Lennoxtown). But see also M. Barrett, *A Calendar of Scottish Saints* (1904). D. D. C. Pochin Mould's *Scotland of the Saints* (1952) is useful for Scottish saints in general.

BD ODO OF NOVARA (A.D. 1200)

Bd Odo, a Carthusian monk of the twelfth century, stands out from among some of his saintly contemporaries by the fact that we have good first-hand evidence concerning his manner of life. Pope Gregory IX ordered an inquiry to be made with a view to his canonization, and the depositions of the witnesses are still preserved. One or two extracts will serve to sketch his portrait better than a narrative. " Master Richard, Bishop of Trivento, having been adjured in the name of the Holy Ghost, the holy Gospels lying open before him, affirmed that he had seen the blessed Odo and knew him to be a God-fearing man, modest and chaste, given up night and day to watching and prayer, clad only in rough garments of wool, living in a tiny cell, which he hardly ever quitted except to pray in the church, obeying always the sound of the bell when it called him to office. Without ceasing, he poured forth his soul in sighs and tears ; there was no one he came across to whom he did not give new courage in the service of God ; he constantly read the divine Scriptures, and in spite of his advanced age, as long as he stayed in his cell, he laboured with his hands as best he could that he might not fall a prey to idleness." The bishop then goes on to give a brief sketch of Odo's life, noting that after he became a Carthusian he had been appointed prior in the recently founded monastery of Geyrach in Slavonia, but had there been so cruelly persecuted by the bishop of the diocese, Dietrich, that, being forced to leave his community, he had travelled to Rome to obtain the pope's permission to resign his office. He had then been given hospitality by the aged abbess of a nunnery at Tagliacozzo, who, struck by his holiness, got leave to retain him as chaplain to the community. Numerous other witnesses, who had been the spectators of Odo's edifying life, spoke of his austerities, his charity and his humble self-effacement.

One of these, the Archpriest Oderisius, deposes that he was present when Odo breathed his last, and that " as he lay upon the ground in his hair-shirt in the aforesaid little cell, he began to say, when at the point of death, ' Wait for me, Lord, wait for me, I am coming to thee ' ; and when they asked him to whom he was speaking, he answered, ' It is my King, whom now I see, I am standing in His presence.' And when the blessed Odo spoke these words, just as if someone were offering him his hand, he stood straight up from the ground, and so, with his hands stretched out heavenwards, he passed away to our Lord." This happened on January 14 in the year 1200, when Odo was believed to be nearly a hundred years old. He worked many miracles both during life and after death, but it horrified him to think that people should attribute to him any supernatural power. " Brother ", he said to one who asked his aid, " why dost thou make game of me,

a wretched sinner, a bag of putrid flesh ? Leave me in peace ; it is for Christ, the Son of the living God, to heal thee " ; and as he said this he burst into tears. But the man went away permanently cured of an infirmity which, as the witness who recounts this attests from personal knowledge, had tortured him for many years. The *cultus* of Bd Odo was confirmed in 1859.

See Le Couteulx, *Annales Ordinis Cartusiensis* (1888), vol. iii, pp. 263–271. In vol. iv, pp. 59–72, the editor prints a selection of the depositions of the witnesses to the miracles which were wrought at the tomb of Bd Odo. As the evidence was all given within a year of the occurrences related, it forms one of the best collections of medieval miracles preserved to us. The documents have been edited entire in the *Analecta Bollandiana*, vol. i (1882), pp. 323–354. *Cf.* also Le Vasseur, *Ephemerides*, vol. i, pp. 60–68.

ST SAVA, Archbishop of the Serbs (A.D. 1237)

The public ecclesiastical life and politics of St Sava (*i.e.* Sabas) were to a great extent conditioned by political considerations, a circumstance common to many churchmen in history, and nowhere more acute than in the Balkans, at the junction of great civil and ecclesiastical powers and the meeting-place of diverse cultures.

Sava, born in 1174, was the youngest of the three sons of Stephen I, founder of the dynasty of the Nemanydes and of the independent Serbian state. At the age of seventeen he became a monk on the Greek peninsula of Mount Athos, where he was joined by his father when that prince abdicated in 1196. Together they established a monastery for Serbian monks, with the name of Khilandari, which is still in existence as one of the seventeen " ruling monasteries " of the Holy Mountain. As abbot, Sava was noted for his light and effective touch in training young monks ; it was remarked, too, that his influence was always on the side of gentleness and leniency. He began the work of translating books into the Serbian language, and there are still treasured at Khilandari a psalter and ritual written out by himself, and signed, " I, the unworthy lazy monk Sava ".

In the meanwhile his brothers, Stephen II and Vulkan, had fallen out over their inheritance, and in 1207 St Sava returned home. Religiously as well as civilly he found his country in a bad way. The Serbs had been Christians for some time, but much of it was a nominal Christianity, quite uninstructed and mixed up with heathenism. The clergy were few and mostly uneducated, for the church had been ruled from Constantinople or Okhrida in Bulgaria, whose hierarchs had shown little care or sympathy for those whom they regarded as barbarians. So St Sava, following the example of the Benedictines in the West and the earlier Russian monks, utilized the monks who had accompanied him from Khilandari for pastoral and missionary work. He established himself at the monastery of Studenitsa, from whence he founded a number of small monasteries in places convenient for travelling around and getting to the people. But this did not mean that the former Athonite had changed his mind about the necessity of solitude and contemplation : there may still be seen in the Studenitsa valley, high and away above the monastery, the rocky hermitage to which St Sava himself used to retire.

What happened, and the order of what happened, subsequently is more difficult to assess, but the following represents a recent reading of the rather contradictory evidence. It remained desirable (and politically advantageous also) that the Serbs should have their own bishops. So Stephen II sent his brother to Nicaea, where the Eastern emperor and patriarch had taken refuge from the Frankish intruders at Constantinople. Sava won over the emperor, Theodore II Laskaris (who was

related to the Nemanya family), and he designated Sava as the first metropolitan of the new hierarchy. The patriarch, Manuel I, was unwilling, but in the circumstances dared not oppose obstinately, and himself ordained Sava bishop, in 1219. Sava returned by way of Mount Athos, bringing with him more monks and many books that had been translated at Khilandari, and straightway set about the organization of his church. It seems that already Stephen II, " the First-Crowned ", had asked to be recognized as king by Pope Honorius III and had been duly crowned by a papal legate in 1217. But in 1222 he was again crowned, by his brother as archbishop, and one source asserts that it was on this occasion that Honorius sent a crown, in response to a request from Sava, who had informed the Holy See of his own episcopal ordination.

Thus the retiring young prince, who had left home as a youth to be a monk, succeeded before he was fifty years of age in consolidating the state founded by his father by reforming the religious life of the people, giving them bishops of their own race, and sealing the sovereign dignity of his brother. St Sava is regarded as the patron-saint of Serbia and, with him as with others, the people's gratitude attributes benefits for which he was very doubtfully responsible : in this case, how to turn a plow across the head-land instead of dragging it back to the starting point, and how to make windows instead of admitting air and light by the door (*cf.* the men of the Sussex coast who said that St Wilfrid taught them how to catch fish).

The later years of St Sava's life were marked externally by two voyages to Palestine and the Near East ; the first seems to have been a pilgrimage of devotion, the second an ecclesiastical mission. On his way back from this last he was taken ill at Tirnovo in Bulgaria and there he died, with a smile on his face, on January 14, 1237. In the following year his body was translated to the monastery of Milochevo in Serbia, where it rested until 1594 when, during civil disturbances, the relics were deliberately burned by a Turkish pasha who was an Italian renegade.

The Orthodox of Serbia look on St Sava not only as the founder of their national church but also as the conscious father of their separation from Rome. And indeed it would seem this might be so—if events are looked at from the position in later times. But the position in those days was quite different. Behind the ecclesiastical authorities of Rome and Nicaea-Byzantium and Okhrida were corresponding civil powers, all of them a threat to the nascent Serbian state. Among these King Stephen II and his archbishop had to move warily ; and in any case schism between Rome and the Byzantine East was hardly definitive ; Southern Slavs, and for that matter many " Franks ", did not yet know any hard-and-fast division into Catholic and Orthodox. In fact, St Sava Prosvtitely, " the Enlightener ", figures in several Latin calendars and his feast is also kept in the Catholic Byzantine diocese of Krizevtsy in Croatia.

A life of St Sava was written by his disciple Domitian about 1250, but it has not survived in its original form : it was edited during the fourteenth century, with " an obvious tendenciousness in a certain ecclesiastical direction " (*i.e.* in favour of the Orthodox) says Shafarik, who cannot be suspected of partiality for the Catholic Church. Other sources are the letters of Stephen II and the history of Salona by the contemporary Latin archdeacon of Spalato, Thomas. See *Acta Sanctorum*, January 14 ; J. Martynov, *Trifolium Serbicum ;* J. Matl, " Der hl. Sava als Begründer der serbischen Nationalkirche ", in *Kyrios*, vol. ii (1937), pp. 23–37 ; V. Yanich and C. P. Hankey in *Lives of the Serbian Saints ;* and a useful conference on Sava given in Belgrade by P. Bélard, printed in *L'Unité de l'Église*, no. 78 (1936). A seventeenth-century Latin bishop in Bosnia, I. T. Mrnavich, wrote a biography of St Sava, and the Franciscan poet Andrew Kachich devoted one of his best poems to him.

BD ROGER OF TODI (A.D. 1237)

NOT much is recorded concerning Bd Roger (Ruggiero) da Todi, and in the little which is told us there seems to be a certain amount of confusion. What can be affirmed with confidence is that he received the habit of the Friars Minor from the hands of the Seraphic Father himself in 1216, that he was appointed by St Francis to act as spiritual director to the community founded and governed by Bd Philippa Mareri at Rieti in Umbria under the rule of St Clare, that he assisted Philippa on her deathbed in 1236, and that he died himself at Todi shortly afterwards on January 5, 1237. Pope Gregory IX, who had known him personally, permitted the town of Todi, where his remains were enshrined, to keep a feast in his honour, and Benedict XIV confirmed the *cultus* for the whole Franciscan Order.

See Mazzara, *Leggendario Francescano* (1676), vol. i, pp. 29–31 ; Léon, *Auréole Séraphique* (English trans.), vol. i, pp. 442–443.

BD ODORIC OF PORDENONE (A.D. 1331)

IT would not be easy to find in secular literature a more adventurous career than that of the Franciscan Friar Odoric of Pordenone. He was a native of Friuli, and his family name is said to have been Mattiussi. About the year 1300, when he was fifteen, he received the habit of St Francis at Udine, and his later biographers expatiate upon the extreme fervour with which he gave himself to prayer, poverty and penance. After a while he felt called to serve God in solitude, and he obtained the permission to lead the life of a hermit in a remote cell. We are not told how long he spent in this close communion with God, but he seems to have been guided to return to Udine and to take up apostolic work in the surrounding districts. Great success followed his preaching, and crowds gathered from afar to hear him. But about 1317, when he was a little over thirty, there came to him an inspiration of a somewhat different kind, and it is difficult from the documents before us to decide how far he was influenced in his subsequent career by a simple spirit of adventure and how far by the burning desire of the missionary to extend God's kingdom and to save souls. We shall probably not be wrong in assuming that there was a mixture of both.

It is not easy to give precise dates, but according to Yule and Cordier he was in western India soon after 1321, he must have spent three of the years between 1322 and 1328 in northern China, and he certainly died at home among his brethren at Udine in January 1331. With regard to the route he followed in his wanderings we are better informed. His first objective was Constantinople, and from thence he passed on to Trebizond, Erzerum, Tabriz and Soltania. There were houses of the order in most of these cities, and he probably made a considerable stay in each, so that this part of his journey may well have occupied three years. From Soltania he seems to have wandered about very irregularly, but eventually he came south through Baghdad to Hormuz at the entrance of the Persian Gulf, where he took ship and sailed to Salsette. At Tana, or possibly Surat, he gathered up the bones of his four brethren who had been martyred there shortly before, in 1321, and carried them with him on his voyage eastward. He went on to Malabar and Ceylon, and then probably rested for a while at the shrine of St Thomas at Mailapur, by the modern Madras. Here he again took ship for Sumatra and Java, possibly also visiting southern and eastern Borneo. China was his next goal. Starting

from Canton, he travelled to the great ports of Fo-kien, and from Fu-chau he proceeded across the mountains to Hang-chau, then famous under the name of Quinsai as the greatest city of the world, and Nan-king. Taking to the water again upon the great canal at Yang-chau, he made his way to Khanbaliq, or Peking, and there remained for three years, attached apparently to one of the churches founded by Archbishop John of Montecorvino, another heroic Franciscan missionary, now in extreme old age. There Odoric turned his face homewards, passing through Shen-si to Tibet and its capital, Lhasa, but we have no further record of the course by which he ultimately reached his native province in safety. It is interesting to note that during the latter part at least of these long journeys Odoric had for his companion an Irish friar of the same order, one Brother James. The fact is known to us from a record preserved in the archives of Udine, which tells us that after Odoric's death a present of two marks was made " for the love of God and the blessed Brother Odoric " to Brother James, the Irishman, who had been his companion on his journey.

The account which has been left us of Odoric's travels, which unfortunately was not written down by himself at the time but dictated to one of his brethren after his return, says practically nothing of any missionary labours on his part. It is, therefore, not certain how far we may credit the wonderful stories which were current in later times regarding the success which attended his preaching. Luke Wadding, the annalist, declares that he converted and baptized 20,000 Saracens, but he gives us no idea of the source of his information. It is also stated that Odoric's purpose in leaving China and returning to Europe was to obtain fresh supplies of missionaries and to conduct them himself to the Far East. At Pisa, however, St Francis appeared to him and bade him return to Udine, declaring that he himself would look after those distant missions about which Odoric was anxious. On his deathbed the worn-out apostle said that God had made known to him that his sins were pardoned, but that he wished, like a humble child, to submit himself to the keys of the Church and to receive the last sacraments. He died on January 14, 1331. Many miracles are said to have been wrought after his death, and in one of these we hear again of Brother James the Irishman, for a certain Franciscan who was a preacher and doctor of theology at Venice, and had suffered cruelly from a painful malady of the throat, asked Brother James to recommend him to his late fellow traveller, and was immediately cured. The *cultus* long paid to him was approved in 1755.

The narrative of his journeys, as dictated in Latin by Bd Odoric, will be found printed in the *Acta Sanctorum* for January 14, but the fullest account, with translation and notes, will be found in Yule-Cordier, *Cathay and the Way Thither* (1913), vol. ii. See also Wadding, *Annales, s.a.* 1331 ; M. Komroff, *Contemporaries of Marco Polo* (1928) ; and H. Matrod, *L'itinéraire . . . du b. Odoric de Pordenone* (1936). There is a fifteenth-century Welsh version of the voyages, ed. S. J. Williams, *Ffordd y Brawd Odrig* (1929). Fuller bibliographies in Yule and in U. Chevalier, *Bio-Bibliographie.*

BD GILES OF LORENZANA (A.D. 1518)

THE published lives of this Giles tell us that he was born about 1443 at Lorenzana in what was once the kingdom of Naples. His parents were a devout couple of the working class, and the boy was not hindered in the religious practices which he adopted from early youth, more especially after he came under the influence of the Franciscan friars, who made a foundation in his native town. In time he

decided to serve God in solitude, settling near a little shrine of our Lady. Here he spent most of his time absorbed in prayer, the birds and beasts becoming his familiar companions. But the news of the miracles he was believed to work gradually attracted visitors, and being forced to seek refuge elsewhere, he next took service with a farmer near Lorenzana. Of this stage of his life it is said that, though he spent most of his time in church, his work, God so disposing, did not suffer from his absence. Eventually he was received into the Franciscan community as a lay-brother, and being given the care of the garden, he was allowed to build himself a little hut there, where he lived as in a kind of hermitage. He was still the friend of the birds and all living creatures, and his miraculous cures, his ecstatic prayer and gift of prophecy were renowned far and wide. In particular he is said to have been frequently seen raised from the ground and to have been physically assaulted by the Evil One. He died on January 10, 1518. The statement made that six years after his death his incorrupt body, though it had been laid in the tomb in the ordinary way, was found kneeling, rosary in hand, and the face turned towards the Blessed Sacrament, can hardly be considered to rest upon evidence sufficient to establish so strange a marvel. The cult of Bd Giles was confirmed in 1880.

See Léon, *Auréole Séraphique* (English trans.), January 10; Antony da Vicenza, *Vita e miracoli del B. Egidio* (1880).

ST ANTONY PUCCI (A.D. 1892)

THIS saint, though a member of a religious order, the Servants of Mary, spent most of his life and achieved holiness as a parish priest. He was born of peasant stock at Poggiole, near Pistoia, in 1819; he was the second of seven children and was christened Eustace. As a boy his kind and gentle disposition was noticeable, as was his industry and willingness to help, especially in his parish church, of which his father was sacristan. Nevertheless, when Eustace's inclination to become a Servite had been finally confirmed during a pilgrimage to the shrine of our Lady at Bocca, Pucci senior and his wife opposed their son's resolution (he was their eldest boy), and it was not till he was eighteen, in 1837, that he entered the Servite priory of the Annunciation at Florence. He took the names of Antony Mary.

During his early years as a religious Brother Antony showed those qualities of frankness and of steadiness in face of difficulties that were to distinguish him all his life. Prayer and obedience were his first concern, and after them study. He was ordained in 1843, and less than a year later was appointed curate of St Andrew's church in Viareggio. In 1847, when still only 28, he became parish priest there. Viareggio is a seaside town—a fishing-port with a ship-building yard, but chiefly a holiday resort—and here Father Antony remained for the rest of his days.

Father Antony's flock called him " Il curatino ", which can't be translated into English; but it means that he was " a grand little man ", who was equally loved and respected. It has been said of him that he was before his time in recognizing the need for organization, and organizations, in a parish. But he never forgot that these things are but means to an end, and that end the life of divine charity; and that the living example of love must come from the father of the flock. He was the father and therefore the servant of all: the sick, the aged, the poor, all in trouble or distress, came to him, and he served them without stint. This selfless-

ness was never more apparent than when Viareggio was visited by two bad epidemics, in 1854 and in 1866 ; and one of the fruits of Father Antony's love for the young was his inauguration of a seaside nursing-home for children—something quite new in those days. To the religious instruction of children he devoted much thought and work, emphasizing that what is done in church and school must be begun and finished in the home. Nor were his concerns bounded by the limits of his parish : in his enthusiasm for the conversion of the heathen Father Antony was one of the pioneers in Italy of the work of the A.P.F. and of the Holy Childhood Society.

St Antony Pucci died on January 14, 1892 at the age of 73; his passing was greeted with an outburst of grief in Viareggio, and miracles of healing took place at his grave. He was beatified in 1952, and canonized in 1962 during the Second Vatican Council.

See the decree of beatification in the *Acta Apostolicae Sedis*, vol. xliv (1952) ; and *Un apostolo della carità* (1920), by a Servite.

15 : ST PAUL THE HERMIT (A.D. 342)

ELIAS and St John the Baptist sanctified the desert, and Jesus Christ Himself was a model of the eremitical state during His forty days' fast in the wilderness. But while we cannot doubt that the saint of this day was guided by the Holy Ghost to live in solitude far from the haunts of men, we must recognize that this was a special vocation, and not an example to be rashly imitated. Speaking generally, this manner of life is beset with many dangers, and ought only to be embraced by those already well-grounded in virtue and familiar with the practice of contemplative prayer.

St Paul was a native of the lower Thebaid in Egypt, and lost both his parents when he was but fifteen years of age. Nevertheless, he was proficient in Greek and Egyptian learning, was gentle and modest, and feared God from his earliest youth. The cruel persecution of Decius disturbed the peace of the Church in 250 ; and Satan by his ministers sought not so much to kill the bodies, as by subtle artifices to destroy the souls of men. During these times of danger Paul kept himself concealed in the house of a friend ; but finding that a brother-in-law coveting his estate was inclined to betray him, he fled into the desert. There he found certain caverns which were said to have been the retreat of money-coiners in the days of Cleopatra, Queen of Egypt. He chose for his dwelling a cave in this place, near which were a palm tree and a clear spring ; the former by its leaves furnished him with raiment, and by its fruit with food ; and the latter supplied him with water to drink. Paul was twenty-two years old when he entered the desert. His first intention was to enjoy liberty in serving God till the persecution should cease ; but relishing the sweets of solitude and heavenly contemplation, he resolved to return no more and never to concern himself with the things of the world ; it was enough for him to know that there was a world, and to pray that it might grow better. He lived on the fruit of his tree till he was forty-three years of age, and from that time till his death, like Elias, he was miraculously fed with bread brought him every day by a raven. His method of life, and what he did in this place during ninety years, is hidden from us ; but God was pleased to make His servant known a little before his death.

The great St Antony, who was then ninety years of age, was tempted to vanity, thinking that no one had served God so long in the wilderness as he had done, since he believed himself to be the first to adopt this unusual way of life ; but the contrary was made known to him in a dream, and the saint was at the same time commanded by Almighty God to set out forthwith in quest of a solitary more perfect than himself. The old man started the next morning. St Jerome relates that he met a centaur, or creature with something of the mixed shape of man and horse, and that this monster or phantom of the devil (St Jerome does not profess to determine which it was), upon his making the sign of the cross, fled away, after having pointed out the road. Our author adds that St Antony soon after met also a satyr, who gave him to understand that he dwelt here in the desert, and was one of those beings whom the deluded gentiles worshipped.* St Antony, after two days and a night spent in the search, discovered the saint's abode by a light which shone from it and guided his steps. Having begged admittance at the door of the cell, St Paul at last opened it with a smile ; they embraced, and called each other by their names, which they knew by revelation. St Paul then inquired whether idolatry still reigned in the world. While they were discoursing together, a raven flew towards them, and dropped a loaf of bread before them. Upon which St Paul said, " Our good God has sent us a dinner. In this manner have I received half a loaf every day these sixty years past ; now you have come to see me, Christ has doubled His provision for His servants." Having given thanks to God, they both sat down by the spring. But a little contest arose between them as to who should break the bread ; St Antony alleged St Paul's greater age, and St Paul pleaded that Antony was the stranger : both agreed at last to take up their parts together. Having refreshed themselves at the spring, they spent the night in prayer.

The next morning St Paul told his guest that the time of his death approached, and that he had been sent to bury him, adding, " Go and fetch the cloak given you by Athanasius, Bishop of Alexandria, in which I desire you to wrap my body." This he probably said that he might be left alone in prayer, while expecting to be called out of this world ; as also that he might testify his veneration for St Athanasius, and his high regard for the faith and communion of the Catholic Church, on account of which that holy bishop was then a great sufferer. St Antony was surprised to hear him mention the cloak, of which he could only have known by revelation. Whatever was his motive for desiring to be buried in it, St Antony acquiesced in what was asked of him, and he hastened to his monastery to comply with St Paul's request. He told his monks that he, a sinner, falsely bore the name of a servant of God ; but that he had seen Elias and John the Baptist in the wilderness, even Paul in Paradise. Having taken the cloak, he returned with it in all haste, fearing lest the hermit might be dead ; as, in fact, it happened. Whilst on the road he saw his soul carried up to Heaven, attended by choirs of angels, prophets and apostles. St Antony, though he rejoiced on St Paul's account, could not help lamenting on his own, for having lost a treasure so lately discovered. He arose, pursued his journey, and came to the cave. Going in he found the body kneeling, and the hands stretched out. Full of joy, and supposing him yet alive, he knelt

* Educated pagans were no less credulous than their Christian contemporaries. Plutarch, in his life of Sylla, says that a satyr was brought to that general at Athens ; and St Jerome tells us that one was shown alive at Alexandria, and after its death was embalmed, and sent to Antioch that Constantine the Great might see it. Pliny and others assure us that centaurs have been seen.

down to pray with him, but by his silence soon perceived Paul was dead. Whilst he stood perplexed how to dig a grave, two lions came up quietly, and as it were mourning ; and, tearing up the ground, made a hole large enough. St Antony then buried the body, singing psalms according to the rite then usual in the Church. After this he returned home praising God, and related to his monks what he had seen and done. He always kept as a great treasure, and wore himself on great festivals, the garment of St Paul, of palm-tree leaves patched together. St Paul died in the year 342, the hundred and thirteenth of his age, and the ninetieth of his solitude, and is usually called the " First Hermit ", to distinguish him from others of that name. He is commemorated in the canon of the Mass according to the Coptic and Armenian rites.

The summary which Alban Butler has here given of the life of the First Hermit is taken from the short biography edited in Latin by St Jerome, and afterwards widely circulated in the West. It seems possible, though this has been much disputed, that St Jerome himself did little more than translate a Greek text of which we have versions in Syriac, Arabic and Coptic, and which contained a good deal of fabulous matter. Jerome, however, undoubtedly regarded the life as in substance historical. The Greek original seems to have been written as a supplement, and in some measure a correction, to the Life of St Antony by St Athanasius. See on the whole question F. Nau in *Analecta Bollandiana*, vol. xx (1901), pp. 121–157. The two principal Greek texts have been edited by J. Bidez (1900), the Syriac and Coptic by Pereira (1904). *Cf.* also J. de Decker, *Contribution à l'étude des vies de Paul de Thèbes* (1905) ; Plenkers in *Der Katholik* (1905), vol. ii, pp. 294–300 ; Schiwietz, *Das morgenländische Mönchtum* (1904), pp. 49–51 ; Cheneau d'Orléans, *Les Saints d'Égypte* (1923), vol. i, pp. 76–86. For a French translation of Jerome's Life of Paul, see R. Draguet, *Les Pères du désert* (1949) ; and *cf.* H. Waddell, *The Desert Fathers* (1936), pp. 35–53.

ST MACARIUS THE ELDER (A.D. 390)

THIS Macarius was born in Upper Egypt, about the year 300, and spent his youth in tending cattle. By a powerful call of divine grace he retired from the world at an early age and, dwelling in a little cell, made mats, in continual prayer and the practice of great austerities. A woman falsely accused him of having offered her violence, for which supposed crime he was dragged through the streets, beaten and insulted, as a base hypocrite under the garb of a monk. He suffered all with patience, and sent the woman what he earned by his work, saying to himself, " Well, Macarius ! having now another to provide for, thou must work the harder ". But God made his innocence known ; for the woman falling in labour, lay in extreme anguish, and could not be delivered till she had named the true father of her child. The fury of the people turned into admiration for the saint's humility and patience. To escape the esteem of men he fled to the vast and melancholy desert of Skete, being then about thirty years of age. In this solitude he lived sixty years, and became the spiritual parent of innumerable holy persons who put themselves under his direction and were governed by the rules he laid down for them ; but all occupied separate hermitages. St Macarius admitted only one disciple to dwell with him, whose duty it was to receive strangers. He was compelled by an Egyptian bishop to receive the priesthood that he might celebrate the divine mysteries for the convenience of this colony. When the desert became better peopled, there were four churches built in it, which were served by so many priests.

The austerities of St Macarius were excessive ; he usually ate but once a week. Evagrius, his disciple, once asked him leave, when tortured with thirst, to drink a little water ; but Macarius bade him content himself with reposing awhile in the

shade, saying, " For these twenty years I have never once eaten, drunk or slept as much as nature required ". His face was very pale, and his body feeble and shrivelled. To go against his own inclinations he did not refuse to drink a little wine when others desired him ; but then he would punish himself for this indulgence by abstaining two or three days from all manner of drink ; and it was for this reason that his disciple besought strangers never to offer him wine. He delivered his instructions in few words, and recommended silence, retirement and continual prayer, especially the last, to all sorts of people. He used to say, " In prayer you need not use many or lofty words. You can often repeat with a sincere heart, ' Lord, show me mercy as thou knowest best.' Or, ' O God, come to my assistance.' " His mildness and patience were invincible, and wrought the conversion of a heathen priest and many others.

A young man applying to St Macarius for spiritual advice, he directed him to go to a burying-place and upbraid the dead ; and after that to go and flatter them. When he returned the saint asked him what answer the dead had made. " None at all ", said the other, " either to reproaches or praises." " Then ", replied Macarius, " go and learn neither to be moved by abuse nor by flattery. If you die to the world and to yourself, you will begin to live to Christ." He said to another, " Receive from the hand of God poverty as cheerfully as riches, hunger and want as readily as plenty ; then you will conquer the Devil, and subdue your passions." A certain monk complained to him that in solitude he was always tempted to break his fast, whereas in the monastery he could fast the whole week cheerfully. " Vainglory is the reason ", replied the saint ; " Fasting pleases when men see you ; but seems intolerable when the craving for esteem is not gratified." One came to consult him who was molested with temptations to impurity ; the saint examining into the source, convinced himself that the trouble was due to indolence. Accordingly, he advised him never to eat before sunset, to meditate fervently at his work, and to labour vigorously without slackening the whole day. The other faithfully complied, and was freed from his torment. God revealed to St Macarius that he had not attained to the perfection of two married women, who lived in a certain town. The saint thereupon paid them a visit, and learned the means by which they sanctified themselves. They were careful never to speak idle or rash words ; they lived in humility, patience, charity and conformity to the humours of their husbands ; and they sanctified all their actions by prayer, consecrating to the divine glory all the powers of their soul and body.

A heretic of the sect of the Hieracites, called so from Hierax, who denied the resurrection of the dead, had caused some to be unsettled in their faith. St Macarius, to confirm them in the truth, raised a dead man to life, as Socrates, Sozomen, Palladius and Rufinus relate. Cassian says that he only made a dead body to speak for that purpose ; then bade it rest till the resurrection. Lucius, the Arian usurper of the see of Alexandria, sent troops into the desert to disperse the zealous monks, several of whom sealed their faith with their blood. The leading ascetics, namely the two Macariuses, Isidore, Pambo and some others were banished to a little island in the Nile delta, surrounded with marshes. The inhabitants, who were pagans, were all converted by the example and preaching of these holy men. In the end Lucius suffered them to return to their cells. Macarius, knowing that his end drew near, paid a visit to the monks of Nitria, and exhorted them in such moving terms that they all fell weeping at his feet. " Let us weep, brethren ", said he, " and let our eyes pour forth floods of tears before

we go hence, lest we fall into that place where tears will only feed the flames in which we shall burn." He went to receive the reward of his labours at the age of ninety, after having spent sixty years in Skete. Macarius seems to have been, as Cassian asserts, the first anchoret who inhabited this vast wilderness. Some style him a disciple of St Antony ; but it appears that he could not have lived under the direction of Antony before he retired to Skete. It seems, however, that later on he paid a visit, if not several, to that holy patriarch of monks, whose dwelling was fifteen days' journey distant. Macarius is commemorated in the canon of the Mass according to the Coptic and Armenian rites.

See Palladius, *Historia Lausiaca*, c. 19 *seq.* ; *Acta Sanctorum*, January 15 ; Schiwietz, *Morgenländ. Mönchtum*, vol. i, pp. 97 *seq.* ; Bardenhewer, *Patrology* (Eng. ed.), pp. 266–267 ; Gore in *Journ. of Theol. Stud.*, vol. viii, pp. 85–90 ; Cheneau d'Orléans, *Les saints d'Égypte* (1923), vol. i, pp. 117–138.

ST ISIDORE OF ALEXANDRIA (A.D. 404)

In early life Isidore, after distributing his large fortune to the poor, became an ascetic in the Nitrian desert. Afterwards he fell under the influence of St Athanasius, who ordained him and took him to Rome in 341. The greater part of his life, however, seems to have been passed as governor of the great hospital at Alexandria. When Palladius, the author of the *Lausiac History*, came to Egypt to adopt an ascetic life, he addressed himself first to Isidore, who advised him simply to practise austerity and self-denial, and then to return for further instruction. During his last days the saint, when over eighty years of age, was overwhelmed with persecutions, misrepresentations and troubles of every description. St Jerome denounced him in violent terms for his supposed Origenist sympathies, and his own bishop, Theophilus, who had once been his friend, excommunicated him, so that Isidore was driven to take refuge in the Nitrian desert, where he had spent his youth. In the end he fled to Constantinople to seek the protection of St John Chrysostom, and there shortly afterwards he died at the age of eighty-five.

See Palladius, *Historia Lausiaca*, and *Dialogus de vita Chrysostomi* ; and *Acta Sanctorum*, January 15.

ST JOHN CALYBITES (*c.* A.D. 450)

It was at Gomon on the Bosphorus, among the " sleepless " monks founded by St Alexander Akimetes, that St John sought seclusion, leaving his father and a large fortune. After six years he returned disguised in the rags of a beggar, and lived unrecognized upon the charity afforded him by his parents, close to their door in a little hut (καλύβη) ; whence he is known as " Calybites ". He sanctified his soul by wonderful patience, meekness and prayer. When at the point of death he is said to have revealed his identity to his mother, producing in proof the book of the gospels, bound in gold, which he had used as a boy. He asked to be buried under the hut he had occupied, and this was granted, but a church was built over it, and his relics were at a later date translated to Rome. The legend of Calybites has either originated from, or been confused with, those of St Alexis, St Onesimus, and one or two others in which the same idea recurs of a disguise long persisted in.

See the *Acta Sanctorum* for January 15, and *Analecta Bollandiana*, vol. xv (1896), pp. 256–267. *Cf.* also *Synaxarium Cp.* (ed. Delehaye), p. 393.

ST ITA, VIRGIN (*c.* A.D. 570)

AMONG the women saints of Ireland, St Ita (also called Ida and Mida, with other variant spellings) holds the foremost place after St Brigid. Although her life has been overlaid with a multitude of mythical and extravagant miracles, there is no reason to doubt her historical existence. She is said to have been of royal descent, to have been born in one of the baronies of Decies, near Drum, Co. Waterford, and to have been originally called Deirdre. A noble suitor presented himself, but by fasting and praying for three days Ita, with angelic help, won her father's consent to her leading a life of virginity. She accordingly migrated to Hy Conaill, in the western part of the present county of Limerick. There at Killeedy she gathered round her a community of maidens and there, after long years given to the service of God and her neighbour, she eventually died, probably in the year 570. We are told that at first she often went without food for three or four days at a time. An angel appeared and counselled her to have more regard for her health, and when she demurred, he told her that in future God would provide for her needs. From that time forth she lived entirely on food sent her from Heaven. A religious maiden, a pilgrim from afar, asked her one day, " Why is it that God loves thee so much ? Thou art fed by Him miraculously, thou healest all manner of diseases, thou prophesiest regarding the past and the future, the angels converse with thee daily, and thou never ceasest to keep thy thoughts fixed upon the divine mysteries." Then Ita gave her to understand that it was this very practice of continual meditation, in which she had trained herself from childhood, which was the source of all the rest. Ita is said to have been sought out and consulted by the most saintly of her countrymen.

It appears that St Ita conducted a school for small boys, and we are told that the bishop St Erc committed to her care one who was afterwards destined to be famous as abbot and missionary, the child Brendan, who for five years was trained by her. One day the boy asked her to tell him three things which God specially loved. She answered : " True faith in God with a pure heart, a simple life with a religious spirit, openhandedness inspired by charity—these three things God specially loves." " And what ", continued the boy, " are the three things which God most abhors ? " " A face ", she said, " which scowls upon all mankind, obstinacy in wrong-doing, and an overweening confidence in the power of money ; these are three things which are hateful in God's sight."

Not a few of the miracles attributed to St Ita are very preposterous, as, for example, the story that a skilful craftsman whose services she had retained, and to whom she gave her sister as wife, promising that he should become the father of a famous and holy son, went out to battle against a party of raiders and had his head cut off. On making a search for him, they found the trunk, but the head had been carried away by the victors. Then Ita, because her promise was still unfulfilled, set to work to pray ; whereupon the head, by the power of God, flew back through the air to unite itself to the body, and an hour later the man, standing up alive, returned with them to the convent. Afterwards he had a son who was known as St Mochoemog (hypocoristic for Coemgen), the future abbot of Liath-mor or Leagh, in Tipperary. It was St Ita who had care of him, and gave him his name, which means " my beautiful little one ", sometimes latinized as Pulcherius. St Ita's feast is celebrated throughout Ireland.

The life of St. Ita has been critically edited by C. Plummer in VSH., vol. ii, pp. 116–130. See also the *Acta Sanctorum*, January 15; J. Colgan, *Acta Sanctorum Hiberniae;* LIS., vol. i, p. 200; J. Ryan, *Irish Monasticism* (1931), pp. 138–140; and J. Begley, *Diocese of Limerick, Ancient and Modern* (1906), ch. iv.

ST MAURUS, Abbot (Sixth Century)

Among other noblemen who placed their sons under the care of St Benedict to be brought up in piety and learning a certain Equitius left his son Maurus, then but twelve years old; and when he was grown up St Benedict made him his assistant in the government of Subiaco. The boy Placid, going one day to fetch water, fell into the lake and was carried the distance of a bow-shot from the bank. St Benedict saw this in spirit in his cell, and bade Maurus run and draw him out. Maurus obeyed, walked unknowingly upon the water, and dragged out Placid by the hair. He attributed the miracle to the prayers of St Benedict; but the abbot declared that God had rewarded the obedience of the disciple. Not long after, the holy patriarch retired to Monte Cassino, and St Maurus may have become superior at Subiaco.

This, which we learn from St Gregory the Great, is all that can be told with any probability regarding the life of St Maurus. It is, however, stated upon the authority of a pretended biography by pseudo-Faustus—*i.e.* Abbot Odo of Glanfeuil—that St Maurus, coming to France, founded by the liberality of King Theodebert the great abbey of Glanfeuil, afterwards called Saint-Maur-sur-Loire, which he governed until his seventieth year. Maurus then resigned the abbacy, and passed the remainder of his life in solitude to prepare himself for his passage to eternity. After two years he fell sick, and died on January 15 in the year 584. He was buried on the right side of the altar in the church of St Martin, and on a roll of parchment laid in his tomb was inscribed this epitaph: "Maurus, a monk and deacon, who came into France in the days of King Theodebert, and died the eighteenth day before the month of February." That this parchment was really found in the middle of the ninth century is probable enough; but there is no reliable evidence to establish the fact that the Maurus so described is identical with the Maurus who was the disciple of St Benedict.

From the time of Bollandus and of Mabillon (who in his *Acta Sanctorum, O.S.B.*, vol. i, pp. 275–298 printed the Life of St Maurus by pseudo-Faustus as an authentic document) down to the present day a lively controversy has raged over the question of St Maurus's connection with Glanfeuil. Bruno Krusch (*Neues Archiv*, vol. xxxi, pp. 245–247) considers that we have no reason to affirm the existence of any such monk as Maurus, or any abbey at Glanfeuil in Merovingian times. Without going quite so far as this, Fr Poncelet, in many notes in the *Analecta Bollandiana* (*e.g.* vol. xv, pp. 355–356), and U. Berlière in the *Revue Bénédictine* (vol. xxii, pp. 541–542) are agreed that the life by "Faustus" is quite untrustworthy. An admirable review of the whole discussion, summing it up in the same sense, has been published by H. Leclercq in DAC., *s.v.* "Glanfeuil" (vol. vi, cc. 1283–1319). See also J. McCann, *St Benedict* (1938), pp. 274–281.

ST BONITUS, or BONET, Bishop of Clermont (A.D. 706)

St Bonitus was referendary or chancellor to St Sigebert III, king of Austrasia; and by his zeal, religion and justice flourished in that kingdom under four kings. In 677 Thierry III made him governor of Marseilles, an office he carried out with

distinction and liberality. His elder brother, St Avitus II, Bishop of Clermont in Auvergne, having recommended him for his successor, died in 689, and Bonet was consecrated. But after having governed that see some years with exemplary piety, he had a scruple whether his election had been perfectly canonical; and having consulted St Tillo, then leading an eremitical life at Solignac, resigned his dignity, led a most penitential life in the abbey of Manglieu, and after having made a pilgrimage to Rome died at Lyons in 706. The colloquial form of this saint's name is Bont.

See his life, written by a monk of Sommon in Auvergne, published in the *Acta Sanctorum*, January 15; MGH., *Scriptores Merov.*, vol. vi; and CMH., pp. 37–38.

ST CEOLWULF (A.D. 760?)

IT is difficult to find any trace of late medieval *cultus* of this Northumbrian king, but he was held in high honour after his death, his body in 830 being translated to Norham, and the head to Durham. Bede speaks enthusiastically of his virtues and his zeal, and dedicated to him his *Ecclesiastical History*, which he submitted to the king's criticism. Ceolwulf ended his days as a monk at Lindisfarne, and it is recorded that through his influence the community, who previously had drunk nothing but water or milk, were allowed to take beer, and even wine. His relics were said to work many miracles. Simeon of Durham assigns his death to 764, but in the *Anglo-Saxon Chronicle* the date given is 760.

Practically all available information will be found collected in Plummer's edition of Bede, especially vol. ii, p. 340.

BD PETER OF CASTELNAU, MARTYR (A.D. 1208)

THIS Cistercian monk was born near Montpellier, and in 1199 we hear of him as archdeacon of Maguelone, but he entered the Cistercian Order a year or two later. To him, aided by another of his religious brethren, Pope Innocent III in 1203 confided the mission of taking action as apostolic delegate and inquisitor against the Albigensian heretics, a duty which Peter discharged with much zeal, but little success. The opposition against him, which was fanned by Raymund VI, Count of Toulouse, ended in his assassination on January 15, 1209, not far from the abbey of Saint-Gilles. Pierced through the body by a lance, Bd Peter cried to his murderer, "May God forgive thee as fully as I forgive thee". His relics were enshrined and venerated in the abbey church of Saint-Gilles.

See *Acta Sanctorum*, March 5; Hurter in *Kirchenlexikon*, vol. ii, cc. 2031–2033; H. Nickerson, *The Inquisition*, pp. 77–95.

BD FRANCIS DE CAPILLAS, MARTYR (A.D. 1648)

THE Dominicans followed the Jesuits to China early in the seventeenth century, and to the Order of Preachers belongs the honour of having produced the first native Chinese priest and bishop, Gregory Lo (1616–1691), and the first beatified martyr in China, Francis Ferdinand de Capillas. He was born of humble stock in the province of Valladolid, and joined the Preachers when he was seventeen. He

volunteered for the mission in the Philippines, and received the priesthood at Manila in 1631. For ten years he laboured under a tropical sun in the Cagayan district of Luzon, regarding this apostolic field as a sort of training-ground for the still more arduous mission to which he felt himself destined. Here it was, accordingly, that he already practised great austerities, lying, for example, upon a wooden cross during the short hours he gave to sleep, and deliberately exposing his body to the bites of the insects which infest these regions. At last, in 1642, he was chosen to accompany the pioneer missionary, Father Francis Diaz, O.P., who was returning by way of Formosa to take up again the apostolate he had already begun in the Chinese province of Fokien. After learning the language an immense success is said to have attended the labours of Father de Capillas, and in Fogan, Moyan, Tingteu and other towns, he made many converts.

Unfortunately it was just at this epoch that great revolutionary disturbances shook the whole Chinese empire. The Ming dynasty came to an end, and the Manchu Tatars were called in to help to quell one party of the rebels, with the result that they themselves eventually became masters of the country. In Fokien a stout resistance was offered to the Tatars, and although they occupied Fogan they were besieged there by the armies of the Chinese viceroy. It would seem that while the town was thus invested Father de Capillas entered it by stealth to render spiritual assistance to some of his converts. The mandarins of the old administration had been tolerant and often friendly to the Christians. The new masters were bitterly hostile to the religion of the foreigner. Father de Capillas was caught, cruelly tortured, tried as a spy who was believed to be conveying information to the besiegers, and in the end put to death by having his head cut off, on January 15, 1648. In view of the question raised in the case of some of our English martyrs as to whether they really died for the faith, or were only put to death as political offenders, it is interesting to note that although Fathers Ferrando and Fonseca in their Spanish *History of the Dominicans in the Philippines* admit that sedition (*rebeldia*) was the formal charge upon which Father de Capillas was sentenced to death, the Holy See has pronounced him to be a true martyr.

In reference to this same holy Dominican, a quotation may not be out of place from Sir Robert K. Douglas:

> "Why do you so much trouble yourselves", the emperor [K'anghsi] asked on one occasion of a missionary, "about a world which you have never yet entered?" and adopting the, to him, canonical view, he expressed his opinion that it would be much wiser if they thought less of the world to come and more of the present life. It is possible that when he said this he may have had in his mind the dying word of Ferdinand de Capillas, who suffered martyrdom in 1648: "I have had no home but the world", said this priest, as he faced his last earthly judge, "no bed but the ground, no food but what Providence sent me from day to day, and no other object but to do and suffer for the glory of Jesus Christ and for the eternal happiness of those who believe in His name."

See Touron, *Histoire des hommes illustres O.P.*, vol. vi, pp. 732–735; but especially Juan Ferrando and Joaquin Fonseca, *Historia de los PP. Dominicos en las Islas Filipinas*, vol. ii, pp. 569–587. *Cf.* R. K. Douglas, *China*, in the Story of the Nations series, pp. 61–62. For other martyrs in China see herein under February 17, May 26, July 9 and September 11. Bd Francis de Capillas was beatified in 1909.

16: ST MARCELLUS I, POPE AND MARTYR (A.D. 309)

ST MARCELLUS had been a priest under Pope St Marcellinus, and succeeded him in 308, after the see of Peter had been vacant for three years and a half. An epitaph written of him by Pope St Damasus says that by enforcing the canons of penance he drew upon himself the hostility of many tepid and refractory Christians, and that for his severity against a certain apostate, he was banished by Maxentius. He died in 309 at his unknown place of exile. The *Liber Pontificalis* states that Lucina, the widow of one Pinian, who lodged St Marcellus when he lived in Rome, after his death converted her house into a church, which she called by his name. His false acts relate that, among other sufferings, he was condemned by the tyrant to keep cattle. He is styled a martyr in the early sacramentaries and martyrologies, but the fifth-century account of his martyrdom conflicts with the earlier epitaph. His body lies in Rome under the high altar in the ancient church which bears his name and gives its title to a cardinal.

The difficult question of the chronology of the brief pontificate of Pope St Marcellus has been discussed at length by Mgr Duchesne (*Liber Pontificalis*, vol. i, pp. xcix and 164) and Father Grisar (*Kirchenlexikon*, vol. viii, cc. 656–658); *cf.* also Duchesne in *Mélanges d'arch. . . .*, 1898, pp. 382–392, and CMH., pp. 42–43.

ST PRISCILLA, MATRON (*c.* A.D. 98)

IT is tantalizing to know so little of St Priscilla, who is commemorated in the Roman Martyrology on this day and who has given her name as foundress to what is probably the most ancient and interesting of the catacombs. She seems to have been the wife of Manius Acilius Glabrio, who, as we learn from the pagan historians Suetonius and Dion Cassius, was put to death by Domitian on the pretext of some crime of sedition or blasphemous impiety, under which charge we may perhaps recognize a conversion to Christianity. It is likely that St Priscilla was the mother of the senator St Pudens, and through him, the ancestress of SS. Praxedis and Pudentiana. St Peter, the apostle, is believed to have used a villa belonging to St Priscilla on the Via Salaria, beneath which the catacomb was afterwards excavated, as the seat of his activities in Rome. There can be no doubt that the Acilii Glabriones were intimately connected with this spot, and that many of the family in the second and third centuries were Christians and were buried in the catacombs.

See De Rossi in *Bullettino di archeologia cristiana*, 1888–1889, pp. 15 and 103; Marucchi in *Nuovo bullettino . . .*, vol. viii (1902), pp. 217–232; H. Leclercq in DAC., *s.v.* "Glabrion", vol. vi, cc. 1259–1274.

ST HONORATUS, BISHOP OF ARLES (A.D. 429)

HONORATUS was of a consular Roman family settled in Gaul, and was well versed in the liberal arts. In his youth he renounced the worship of idols and gained to Christ his elder brother Venantius, whom he also inspired with a contempt for the world. They desired to forsake it entirely, but their father put continual obstacles in their way. At length they took with them St Caprasius, a holy hermit, to act as their instructor, and sailed from Marseilles to Greece, intending to live there unknown in some desert. Venantius soon died at Modon; and Honoratus, having also fallen ill, was obliged to return with his conductor. He first led an eremitical

life in the mountains near Fréjus. Two small islands lie in the sea near that coast: one larger and nearer the continent, called Lero, now St Margaret's; the other smaller and more remote, two leagues from Antibes, named Lérins, at present Saint-Honorat, from our saint. There he settled; and being followed by others he founded the famous monastery of Lérins about the year 400. Some he appointed to live in community; others in separate cells as anchorets. His rule was chiefly borrowed from that of St Pachomius. Nothing can be more attractive than the description St Hilary of Arles has given of the virtues of this company of saints, especially of the charity and devotion which reigned amongst them.

A charming legend, unfortunately of much later date, recounts how Margaret, the sister of Honoratus, converted at last from paganism by his prayers, came to settle on the other island, Lero, in order to be near her brother. With some reluctance he was induced to promise that he would visit her once a year, when the mimosa was in bloom. But on one occasion Margaret in great distress of soul longed for his guidance. It was still two months from the time appointed, but she fell upon her knees and prayed. Suddenly all the air was filled with an unmistakable perfume; she looked up, and there, close beside her, was a mimosa tree covered with its fragrant blossom. She tore off a bough and sent it to her brother, who understood her appeal and tenderly acceded to the summons. It was their last meeting, for she passed away soon afterwards. Honoratus was by compulsion consecrated archbishop of Arles in 426, and died exhausted with austerities and apostolic labours in 429. The style of his letters, so St Hilary, his successor, assures us, was clear and affecting, penned with an admirable delicacy, elegance and sweetness. The loss of all these is much to be regretted. His tomb is shown empty under the high altar of the church which bears his name at Arles, his body having been translated to Lérins in 1391.

Cf. Gallia Christiana novissima, vol. iii (1901), p. 26; *Revue Bénédictine*, vol. iv, pp. 180–184; Duchesne, *Fastes Épiscopaux*, vol. i, p. 256. See also his panegyric by his disciple, kinsman and successor, St Hilary of Arles, and especially A. C. Cooper-Marsden, *The History of the Islands of the Lérins* (1913), illustrated with excellent photographs. B. Munke and others have edited a medieval Latin life of St Honoratus (1911), but like the Provençal *Vida de Sant Honorat* it contains nothing of historical value. Hilary's discourse is translated in F. R. Hoare, *The Western Fathers* (1954).

ST FURSEY, Abbot (*c.* A.D. 648)

There are few of the early Irish saints whose lives are better known to us than that of St Fursey (Fursa). He seems to have been born near Lough Corrib—possibly upon the island of Inisquin itself. Though conflicting accounts are given of his parentage, he was certainly of noble birth, but, as we are told, he was more noble by virtue than by blood. His gifts of person and mind are dilated on by his biographer, but in order to equip himself better in sacred learning he left his home and his own people, and eventually erected a monastery at Rathmat (? Killursa), which was thronged by recruits from all parts of Ireland.

After a time, returning home to his family, he experienced the first of some wonderful ecstasies, which being detailed by his biographer and recounted afterwards by such writers as Bede and Aelfric, became famous throughout the Christian world. During these trances his body seems to have remained motionless in a cataleptic seizure, and his brethren, believing him to be dead, made preparations for his burial. The principal subject of these visions was the effort of the powers

of evil to claim the soul of the Christian as it quits the body on its passage to another life. A fierce struggle is depicted, in which the angels engage in conflict with the demons, refuting their arguments, and rescuing the soul from the flames with which it is threatened. In one particular vision we are told that St Fursey was lifted up on high and was ordered by the angels who conducted him to look back upon the world. Whereupon, casting his eyes downward, he saw as it were a dark and gloomy valley far beneath. Around this were four great fires kindled in the air, separate one from the other, and the angel told him that these four fires would consume all the world, and burn the souls of those men who through their misdeeds had made void the confession and promise of their baptism. The first fire, it was explained, will burn the souls of those who are forsworn and untruthful; the second, those who give themselves up to greed; the third, those who stir up strife and discord; the fourth, those who think it no crime to deceive and defraud the helpless. Then the fires seemed all to coalesce and to threaten him with destruction, so that he cried out in alarm. But the angel answered, "That which you did not kindle shall not burn within you, for though this appears to be a terrible and great fire, yet it tries every man according to the merits of his works". Bede, after giving a long summary of these visions, writes: "An elderly brother of our monastery is still living who is wont to narrate how a very truthful and religious man told him that he had seen Fursey himself in the province of the East Angles, and heard these visions from his own lips; adding, that though it was most sharp winter weather and a hard frost, and this man was sitting in a thin garment when he related it, yet he sweated as if it had been the greatest heat of summer, either through the panic of fear which the memory called up, or through excess of spiritual consolation". This is certainly a very remarkable tribute to the vividness of St Fursey's descriptions. One other curious detail in connection with the visions is the statement that the saint, having jostled against a condemned soul, carried the brand-mark of that contact upon his shoulder and cheek until the day of his death.

After twelve years of preaching in Ireland, St Fursey came with his brothers, St Foillan and St Ultan, tc England, and settled for a while in East Anglia, where he was cordially welcomed by King Sigebert, who gave him land to build a monastery, probably at Burgh Castle, near Yarmouth. This migration must have taken place after the year 630; but somewhere between 640 and 644 the Irish monk determined to cross over to Gaul. Establishing himself in Neustria, he was honourably received by Clovis II. He built a monastery at Lagny, but died, when on a journey, shortly afterwards, probably in 648. His remains were transferred to Péronne. The feast of St Fursey is celebrated throughout Ireland and also in the diocese of Northampton.

See the *Acta Sanctorum* for January 16; Plummer's edition of Bede's *Ecclesiastical History*, vol. ii, pp. 169–174; M. Stokes, *Three Months in the Forests of France*, pp. 134–177; Moran, *Irish Saints in Great Britain*, p. 315; Healy, *Ireland's Ancient Schools*, p. 266; Gougaud, *Gaelic Pioneers of Christianity*, and *Christianity in Celtic Lands;* Grützmacher in *Zeitschrift f. Kirchengesch.*, vol xix (1898), pp. 190–196.

BD FERREOLUS, BISHOP OF GRENOBLE, MARTYR (*c.* A.D. 670)

ALTHOUGH the cult of Bd Ferreolus was confirmed by Pope Pius X in 1907, practically nothing is known of the facts of his life. He is said to have been the

thirteenth bishop of Grenoble, but, as Mgr Duchesne points out, nothing connects him with the see but a feeble liturgical tradition. Later accounts describe him as resisting the demands of the tyrannical mayor of the palace, Ebroin, and as having been, in consequence, driven from his see, and eventually put to death.

See Duchesne, *Fastes Épiscopaux*, vol. i, p. 232, and the *Acta Sanctorum* for January 12.

ST HENRY OF COCKET (A.D. 1220)

THE Danes were indebted in part for the light of faith, under God, to the example and labours of English missionaries. Henry was born in that country, and from his youth gave himself to the divine service with his whole heart. When he came to man's estate he sailed to the north of England. The little island of Cocket, which lies on the coast of Northumberland, near the mouth of the river of the same name, had been the home of anchorets even in St Bede's time, as appears from his life of St Cuthbert. This island belonged to the monastery of Tynemouth, and St Henry undertook to lead in it an eremitical life. His only daily meal, which he took after sunset, was bread and water; and this bread he earned by tilling a little garden. He died in his hermitage on January 16, 1127, and was buried by the monks at Tynemouth in their church.

His life by Capgrave is printed in the *Acta Sanctorum* for January 16. *Cf.* also Stanton, *Menology*, pp. 22–23. There seems to be no evidence of public *cultus*.

SS. BERARD AND HIS COMPANIONS, MARTYRS (A.D. 1220)

THESE five friars were sent by St Francis to the Mohammedans of the West whilst he went in person to those of the East. They preached first to the Moors of Seville, where they suffered much for their zeal, and were banished. Passing thence into Morocco, they began there to preach Christ, and tried to act as chaplains to the sultan's Christian mercenaries. The friars were looked on as lunatics and treated accordingly. When they refused either to return whence they had come or to keep silent, the sultan, taking his scimitar, clove their heads asunder, on January 16, 1220. These formed the vanguard of that glorious army of martyrs which the Seraphic order has since given to the Church. When St Francis heard the news of their heroic endurance and triumph, he cried out, "Now I can truly say I have five brothers". They were SS. Berard, Peter, Odo, Accursio and Adjutus.

They were canonized in 1481. See the *Acta Sanctorum*, January 16; Wadding, *Annales Minorum*, *s.a.* 1220; and in *Analecta Franciscana*, vol. iii, pp. 579–596. *Cf.* also Karl Müller, *Die Anfänge des Minoritenordens*, pp. 207–210; Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 99–111; and H. Koehler, *L'Église du Maroc . . .* (1934), pp. 3–20.

BD GONSALO OF AMARANTE (A.D. 1259?)

IT must be confessed that many of the incidents recorded in the life of Bd Gonsalo (Gundisalvus), a Portuguese of high family, are not of a nature to inspire confidence in the sobriety of his biographer's judgement. At the very outset we are told that when carried to the font the infant fixed his eyes on the crucifix with a look of extraordinary love. Then, when he had grown up and been ordained priest, he is said to have resigned his rich benefice to his nephew, and to have spent fourteen

years upon a pilgrimage to the Holy Land. On his return, being repulsed by his nephew, who set the dogs on him as a vagrant, he was supernaturally directed to enter that order in which the office began and ended with the *Ave Maria.* He accordingly became a Dominican, but was allowed by his superiors to live as a hermit, during which time he built, largely with his own hands, a bridge over the river Tamega. When the labourers whom he persuaded to help him had no wine to drink, and he was afraid that they would go on strike, he betook himself to prayer; and then, on his hitting the rock with his stick, an abundant supply of excellent wine spouted forth from a fissure. Again, when provisions failed he went to the riverside to summon the fishes, who came at his call and jumped out of the river, competing for the privilege of being eaten in so worthy a cause. Similarly, we read that " when he was preaching to the people, desiring to make them understand the effect of the Church's censures upon the soul, he excommunicated a basket of bread, and the loaves at once became black and corrupt. Then, to show that the Church can restore to her communion those who humbly acknowledge their fault, he removed the excommunication, and the loaves recovered their whiteness and their wholesome savour " (Procter, p. 3). It is to be feared that legend has played a considerable part in filling in the rather obscure outlines of the biography. Bd Gonsalo died on January 10, but his feast is kept on this day by the Dominicans, his *cultus* having been approved in 1560.

See Castiglio, *Historia Generale di S. Domenico e dell' Ordine suo* (1589), vol. i, pp. 299–304; Procter, *Short Lives of Dominican Saints*, pp. 1–4; *Acta Sanctorum* for January 10. The miracle of the fishes is said to have occurred not once, but repeatedly: " molte e diverse volte ".

17: ST ANTONY THE ABBOT (A.D. 356)

ST ANTONY was born at a village south of Memphis in Upper Egypt in 251. His parents, who were Christians, kept him always at home, so that he grew up in ignorance of what was then regarded as polite literature, and could read no language but his own. At their death he found himself possessed of a considerable estate and charged with the care of a younger sister, before he was twenty years of age. Some six months afterwards he heard read in the church those words of Christ to the rich young man: " Go, sell what thou hast, and give it to the poor, and thou shalt have treasure in Heaven ". Considering these words as addressed to himself, he went home and made over to his neighbours his best land, and the rest of his estate he sold and gave the price to the poor, except what he thought necessary for himself and his sister. Soon after, hearing in the church those other words of Christ, " Be not solicitous for to-morrow ", he also distributed in alms the moveables which he had reserved, and placed his sister in a house of maidens, which is commonly assumed to be the first recorded mention of a nunnery. Antony himself retired into solitude, in imitation of a certain old man who led the life of a hermit in the neighbourhood. Manual labour, prayer and reading were his whole occupation; and such was his fervour that if he heard of any virtuous recluse, he sought him out and endeavoured to take advantage of his example and instruction. In this way he soon became a model of humility, charity, prayerfulness and many more virtues.

The Devil assailed Antony by various temptations, representing to him first of all many good works he might have been able to carry out with his estate in the world, and the difficulties of his present condition—a common artifice of the enemy, whereby he strives to make a soul dissatisfied in the vocation God has appointed. Being repulsed by the young novice, he varied his method of attack, and harassed him night and day with gross and obscene imaginations. Antony opposed to his assaults the strictest watchfulness over his senses, austere fasts and prayer, till Satan, appearing in a visible form, first of a woman coming to seduce him, then of a Negro to terrify him, at length confessed himself vanquished. The saint's food was only bread, with a little salt, and he drank nothing but water; he never ate before sunset, and sometimes only once in three or four days. When he took his rest he lay on a rush mat or the bare floor. In quest of a more remote solitude he withdrew to an old burial-place, to which a friend brought him bread from time to time. Satan was here again permitted to assault him in a visible manner, and to terrify him with gruesome noises; indeed, on one occasion he so grievously beat him that he lay almost dead, and in this condition was found by his friend. When he began to come to himself Antony cried out to God, "Where wast thou, my Lord and Master? Why wast thou not here from the beginning of this conflict to render me assistance?" A voice answered, "Antony, I was here the whole time; I stood by thee and beheld thy combat; and because thou hast manfully withstood thy enemies, I will always protect thee, and will render thy name famous throughout the earth."

Hitherto Antony, ever since he turned his back on the world in 272, had lived in solitary places not very far from his village of Koman; and St Athanasius observes that before him many fervent persons led retired lives in penance and contemplation near the towns, while others followed the same manner of life without withdrawing from their fellow creatures. Both were called ascetics, from their being devoted to the exercise of mortification and prayer, according to the import of the Greek word ἄσκησις (practice or training). Even in earlier times we find mention made of such ascetics; and Origen, about the year 249, says they abstained from flesh-meat no less than the disciples of Pythagoras. Eusebius tells us that St Peter of Alexandria practised austerities equal to those of the ascetics; he says the same of Pamphilus, and St Jerome uses the same expression of Pierius. St Antony had led this manner of life near Koman until about the year 285 when, at the age of thirty-five, he crossed the eastern branch of the Nile and took up his abode in some ruins on the top of a mountain, in which solitude he lived almost twenty years, rarely seeing any man except one who brought him bread every six months.

To satisfy the importunities of others, about the year 305, the fifty-fourth of his age, he came down from his mountain and founded his first monastery, in the Fayum. This originally consisted of scattered cells, but we cannot be sure that the various colonies of ascetics which he planted out in this way were all arranged upon the same plan. He did not stay permanently with any such community, but he visited them occasionally, and St Athanasius tells us how, in order to reach this first monastery, he had, both in going and returning, to cross the Arsinoitic canal, which was infested by crocodiles. It seems, however, that the distraction of mind caused by this intervention in the affairs of his fellow men gave him great scruples, and we hear even of a temptation to despair, which he could only overcome by prayer and hard manual labour. In this new manner of life his daily sustenance

was six ounces of bread soaked in water, to which he sometimes added a few dates. He took it generally after sunset, and in his old age he added a little oil. Sometimes he ate only once in three or four days, yet appeared vigorous and always cheerful; strangers knew him from among his disciples by the joy on his countenance, resulting from the inward peace of his soul. St Antony exhorted his brethren to allot the least time they possibly could to the care of the body, notwithstanding which he was careful not to make perfection seem to consist in mortification but in the love of God. He instructed his monks to reflect every morning that perhaps they might not live till night, and every evening that perhaps they might never see the morning; and to do every action as if it were the last of their lives. "The Devil", he said, "dreads fasting, prayer, humility and good works; he is not able even to stop my mouth who speak against him. His illusions soon vanish, especially if a man arms himself with the sign of the cross." He told them that once when the Devil appeared to him and said, "Ask what you please; I am the power of God," he invoked the name of Jesus and the tempter vanished.

In the year 311, when the persecution was renewed under Maximinus, St Antony went to Alexandria in order to give courage to the martyrs. He publicly wore his white tunic of sheep-skin and appeared in the sight of the governor, yet took care never presumptuously to provoke the judges or impeach himself, as some rashly did. The persecution having abated, he returned to his monastery, and some time after organized another, called Pispir, near the Nile; but he chose for the most part to shut himself up in a cell upon a mountain difficult of access with Macarius, a disciple whose duty it was to interview visitors. If he found them to be *Hierosolymites, i.e.* spiritual men, St Antony himself sat with them in discourse; if *Egyptians* (by which name they meant worldly persons), then Macarius entertained them, and Antony only appeared to give them a short exhortation. Once the saint saw in a vision the whole earth covered so thick with snares that it seemed scarce possible to set down a foot without being entrapped. At this sight he cried out trembling, "Who, Lord, can escape them all?" A voice answered him, "Humility, Antony!"

St Antony cultivated a little garden on his desert mountain, but this tillage was not the only manual labour in which he employed himself. St Athanasius speaks of his making mats as an ordinary occupation. We are told that he once fell into dejection, finding uninterrupted contemplation above his strength; but was taught to apply himself at intervals to manual work by an angel in a vision, who appeared platting mats of palm-tree leaves, then rising to pray, and after some time sitting down again to work, and who at length said to him, "Do thus, and relief shall come to thee". But St Athanasius declares that Antony continued in some degree to pray whilst he was at work. He spent a great part of the night in contemplation; and sometimes when the rising sun called him to his daily tasks he complained that its visible light robbed him of the greater interior light which he enjoyed when left in darkness and solitude. After a short sleep he always rose at midnight, and continued in prayer on his knees with his hands lifted to Heaven till sunrise, and sometimes till three in the afternoon, so, at least, Palladius informs us in his *Lausiac History*.

St Antony in the year 339 saw in a vision, under the figure of mules kicking down the altar, the havoc which the Arian persecution was to cause two years after in Alexandria. So deep was the impression of horror that he would not speak to a heretic unless to exhort him to the true faith; and he drove all such from his

mountain, calling them venomous serpents. At the request of the bishops, about the year 355, he took a journey to Alexandria to confute the Arians, preaching that God the Son is not a creature, but of the same substance with the Father ; and that the Arians, who called him a creature, did not differ from the heathen themselves, " who worshipped and served the creature rather than the Creator ". All the people ran to see him, and rejoiced to hear him ; even the pagans, struck with the dignity of his character, flocked around him, saying, " We want to see the man of God ". He converted many, and even worked miracles. St Athanasius conducted him back as far as the gates of the city, where he cured a girl possessed by an evil spirit. Being desired by the governor to make a longer stay in the city, he answered, " As fish die if they are taken from the water, so does a monk wither away if he forsake his solitude ".

St Jerome relates that at Alexandria Antony met the famous Didymus, the blind head of the catechetical school there, and exhorted him not to regret overmuch the loss of eyes, which were common even to insects, but to rejoice in the treasure of that inner light which the apostles enjoyed, by which we see God and kindle the fire of His love in our souls. Heathen philosophers and others often went to discuss with him, and returned astonished at his meekness and wisdom. When certain philosophers asked him how he could spend his time in solitude without even the alleviation of books, he replied that nature was his great book and amply supplied the lack of all else. When others came to ridicule his ignorance, he asked them with great simplicity which was best, good sense or book learning, and which had produced the other. The philosophers answered, " Good sense." " This, then ", said Antony, " is sufficient of itself." Some others wishing to cavil and demanding a reason for his faith in Christ, he put them to silence by showing that they degraded the notion of godhead by ascribing to it human passions ; but that the humiliation of the Cross is the greatest demonstration of infinite goodness, and its ignominy is shown to be the highest glory by Christ's triumphant resurrection and by His raising of the dead to life and curing the blind and the sick. St Athanasius mentions that he disputed with these Greeks through an interpreter. Further, he assures us that no one visited St Antony under any affliction who did not return home full of comfort ; and he relates many miraculous cures wrought by him and several heavenly visions and revelations.

About the year 337 Constantine the Great and his two sons, Constantius and Constans, wrote a letter to the saint, recommending themselves to his prayers. St Antony, seeing his monks surprised, said, " Do not wonder that the emperor writes to us, a man even as I am ; rather be astounded that God should have written to us, and that He has spoken to us by His Son ". He said he knew not how to answer it ; but at last, through the importunity of his disciples, he penned a letter to the emperor and his sons, which St Athanasius has preserved, in which he exhorts them to constant remembrance of the judgement to come. St Jerome mentions seven other letters of St Antony to divers monasteries. A maxim which he frequently repeats is, that the knowledge of ourselves is the necessary and only step by which we can ascend to the knowledge and love of God. The Bollandists give us a short letter of St Antony to St Theodore, abbot of Tabenna, in which he says that God had assured him that He showed mercy to all true worshippers of Jesus Christ, even though they should have fallen, if they sincerely repented of their sin. A monastic rule, which bears St Antony's name, may very possibly preserve the general features of his system of ascetic training. In any case, his example and

instructions have served as a trustworthy rule for the monastic life to all succeeding ages. It is related that St Antony, hearing his disciples express surprise at the multitudes who embraced the religious state, told them with tears that the time would come when monks would be fond of living in cities and stately buildings, of eating at well-laden tables, and be only distinguished from persons of the world by their dress; but that still some amongst them would rise to the spirit of true perfection.

St Antony made a visitation of his monks a little before his death, which he foretold, but no tears could move him to die among them. It appears from St Athanasius that the Christians had begun to imitate the pagan custom of embalming the bodies of the dead, an abuse which Antony had often condemned as proceeding from vanity and sometimes superstition. He gave orders that he should be buried in the earth beside his mountain cell by his two disciples, Macarius and Amathas. Hastening back to his solitude on Mount Kolzim near the Red Sea, he some time after fell ill; whereupon he repeated to these disciples his orders that they should bury his body secretly in that place, adding, "In the day of the resurrection I shall receive it incorruptible from the hand of Christ". He ordered them to give one of his sheep-skins, with the cloak upon which he lay, to the bishop Athanasius, as a public testimony of his being united in faith and communion with that holy prelate; to give his other sheep-skin to the bishop Serapion; and to keep for themselves his sackcloth. "Farewell, my children. Antony is departing, and will no longer be with you." At these words they embraced him, and he, stretching out his feet, without any other sign, calmly ceased to breathe. His death occurred in the year 356, probably on January 17, on which day the most ancient martyrologies commemorate him. He was one hundred and five years old. From his youth to that extreme old age he always maintained the same fervour and austerity; yet he lived without sickness, his sight was not impaired, his teeth were only worn, not one was lost or loosened. The two disciples interred him according to his directions. About the year 561 his remains are supposed to have been discovered and translated to Alexandria, thence to Constantinople, and eventually to Vienne, in France. The Bollandists print an account of many miracles wrought by his intercession, particularly of those connected with the epidemic called St Antony's Fire, which raged violently in many parts of Europe in the eleventh century about the time of the translation of his reputed relics thither.

In art St Antony is constantly represented with a *tau*-shaped crutch or cross, a little bell, a pig, and sometimes a book. The crutch, in this peculiarly Egyptian T-shaped form of the cross, may be simply an indication of the saint's great age and abbatial authority, or it may very possibly have reference to his constant use of the sign of the cross in his conflict with evil spirits. The pig, no doubt, in its origin, denoted the Devil, but in the course of the twelfth century it acquired a new significance owing to the popularity of the Hospital Brothers of St Antony, founded at Clermont in 1096. Their works of charity endeared them to the people, and they obtained in many places the privilege of feeding their swine gratuitously upon the acorns and beech mast in the woods. For this purpose a bell was attached to the neck of one or more sows in a herd of pigs, or possibly their custodians announced their coming by ringing a bell. In any case, it seems that the bell became associated with the members of the order, and in that way developed into an attribute of their eponymous patron. The book, no doubt, has reference to the book of

nature which compensated the saint for the lack of any other reading. We also sometimes find flames indicated, which are typical of the disease, St Antony's Fire, against which the saint was specially invoked.* His popularity, largely due to the prevalence of this form of epidemic (see, *e.g.* the Life of St Hugh of Lincoln), was very great in the twelfth and thirteenth centuries. He was, in particular, appealed to, probably on account of his association with the pig, as the patron of domestic animals and farm stock, so that gilds of butchers, brushmakers, etc., placed themselves under his protection. Antony is named in the preparation of the Byzantine eucharistic liturgy and in the canon according to the Coptic and Armenian rites.

The main authority for our knowledge of St Antony is the Life by St Athanasius, the authorship of which is now practically undisputed ; there is an English trans. by Dr R. T. Meyer in the Ancient Christian Writers series, and others. A very early Latin translation of the original Greek was made by Evagrius, and a Syriac version is also known. (On a second Latin rendering, see Wilmart, in the *Revue Bénédictine*, 1914, pp. 163–173.) Interesting supplementary details are also contributed by Palladius in his *Historia Lausiaca*, Cassian, and the later church historians. The literature of the subject is considerable. It will be sufficient to refer to Abbot C. Butler, *Lausiac History*, vol. i, pp. 215–228, and in the *Catholic Encyclopedia*, vol. i, pp. 553–555 ; Hannay, *Christian Monasticism*, pp. 95 *seq.*, and pp. 274 *seq.* ; H. Leclercq, art. " Cénobitisme ", in the DAC. ; and Fr Cheneau, *Saints d'Égypte*, vol. i, pp. 153–181. On the diabolical assaults and temptations which figure so prominently in the life, *cf.* J. Stoffels in *Theologie und Glaube*, vol. ii (1910), pp. 721 *seq.*, and 809 *seq.* Some fragments of what seems to be the original Coptic of three of St Antony's letters have been published in the *Journal of Theol. Studies*, July, 1904, pp. 540–545 ; their authenticity is still a matter of dispute. We only know all seven in an imperfect Latin translation. The suggestion made by G. Ghedini (*Lettere cristiane dei papiri greci*, 1923, no. 19) that a letter in Greek on a fragment of papyrus in the British Museum is an autograph of St Antony, cannot be treated seriously ; see *Analecta Bollandiana*, vol. xlii (1924), p. 173. See also G. Bardy in the *Dictionnaire de spiritualité*, vol. i, cc. 702–708 ; L. von Hertling, *Antonius der Einsiedler* (1930) ; B. Lavaud, *Antoine le Grand* (1943) ; and L. Bouyer, *St Antoine le Grand* (1950), a valuable essay on primitive monastic spirituality. H. Queffélec's biography (1950) is " une vie romancée ". On the saint in art, see H. Detzel, *Christliche Ikonographie*, vol. ii, pp. 85–88 ; Jameson, *Sacred and Legendary Art*, vol. ii, pp. 741 *seq.* ; Drake, *Saints and Their Emblems*, p. 11. In the East St Antony is also greatly venerated, and religious communities among the Maronites and Chaldeans, and the Orthodox monks of Sinai, still profess to follow his rule. See also Reitzenstein, *Des Athanasius Werk über das Leben des Antonius* (1914) ; and Contzen, *Die Regel des hl. Antonius* (1896). There is no justification for the spelling " Anthony " in this or any other example of the name.

SS. SPEUSIPPUS, ELEUSIPPUS AND MELEUSIPPUS, MARTYRS (A.D. 155 ?)

THESE are stated in the Roman Martyrology to have been *tergemini*, three twin brothers, who, with their grandmother, Leonilla (or Neonilla), suffered martyrdom, apparently at Langres in France, in the reign of Marcus Aurelius. The whole story seems to present a typical example of a fiction which, written originally for edification or mere diversion, has been adopted in all seriousness, and transplanted to other lands far from the place of its birth. In its origin the romance is clearly connected with Cappadocia, but no early or local cult can be cited to bear out any of its incidents. How it happened that the clergy of Langres in the fifth century

* Called also the " burning sickness ", " hell fire " or " sacred fire ". It was later identified with erysipelas (called in Welsh *y fendigaid*, " the blessed ") ; but it appears originally to have been a far more virulent and contagious disorder, caused probably by the consumption of flour made from grain damaged by ergot.

or later came to believe themselves to be in possession of the relics of these martyrs cannot now be explained. The relics are supposed to have been further translated, at least in part, to the abbey of Ellwangen in Swabia.

The Latin text of the so-called acts is printed in the *Acta Sanctorum*, January 17. An unsatisfactory Greek version has also been printed by Leparev and by Grégoire, and a Georgian paraphrase by Marr. The story has been appealed to in confirmation of the theory, first enunciated by Dr Rendel Harris, that the pagan cult of the Dioscuri (the heavenly twins, Castor and Pollux) has been transplanted bodily into Christian hagiography (see, *e.g.* H. Grégoire, *Saints jumeaux et dieux cavaliers*), a fantastic thesis to which full justice has been done by H. Delehaye in the *Analecta Bollandiana*, vols. xxiii, pp. 427 *seq.* ; xxiv, 505 *seq.* ; xxvi, 334 *seq.* *Cf.* also C. Weymann in the *Historisches Jahrbuch*, vol. xxix, pp. 575 *seq.*

ST GENULF, OR GENOU, BISHOP (A.D. 250 ?)

THE early episcopal lists in many French dioceses, as Mgr Duchesne has had occasion to point out, are not at all reliable, and the very existence of the bishops who, as reputed founders or patrons, are honoured with festivals of the highest rank is in some cases a matter of doubt. It seems that the abbey of Strada, founded in 828 on the banks of the Indre, acquired in the course of the same century the relics of St Genulf, who lived with another monk, St Genitus, at a place now called Celles-sur-Nahon. About the year 1000 a document was compiled which described Genulf as sent from Rome with his father, Genitus, in the third century, to preach the gospel in Gaul. They came, it is said, to a township (*civitas Giturnicensis*), where they stayed a few months, made many converts, and built a church ; then they settled in a solitude on the banks of the Nahon, and eventually died there surrounded by disciples. There is, however, nothing to identify the Giturnicenses with the Cadurcenses (Cahors), and the improbability of anyone with a German name like Genulf becoming bishop in Gaul during the third century is extreme. From this and other difficulties Mgr Duchesne concludes that the late tradition which makes St Genulf the first bishop of Cahors is quite untrustworthy. There is no scrap of respectable evidence to justify the statement, neither does the Roman Martyrology (June 17) connect " Gundulphus " with Cahors. The feast of St Genulf is, nevertheless, kept in that diocese on January 17 as a double of the first class.

See *Acta Sanctorum* for January 17, and Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 126–128.

ST JULIAN SABAS (A.D. 377)

IN the Roman Martyrology we read on this day : " In the district of Edessa, in Mesopotamia (the commemoration) of St Julian, the hermit, called Sabas, who, when the Catholic faith at Antioch had almost died out in the time of the Emperor Valens, restored it again by the power of his miracles ". Hiding himself from the world in a cave in Osrhoëne (beside the Euphrates) he practised extraordinary asceticism, eating only once in the week. After the expulsion of St Meletius, Bishop of Antioch, it was asserted by the heretics in that city that Julian Sabas, whose reputation as an ascetic stood high, had embraced Arian doctrines. When besought by the orthodox in 372 to come and refute the slander, he complied, and his presence in Antioch was attended by the most beneficial results. When his mission was accomplished he returned to his cave, and died not long

afterwards. Many stupendous miracles are attributed to him by the Greek hagiographers.

See the *Acta Sanctorum* for October 18, where Theodoret is cited as our most reliable source of information. A Syriac version of Theodoret's account has been printed by Bedjan ; see *Analecta Bollandiana*, vol. xvi (1897), p. 184 ; and BHG., nn. 67–68.

ST SABINUS, Bishop of Piacenza (A.D. 420)

The letters of St Ambrose to Sabinus bear witness to the close friendship between the two bishops, as also to the high reputation for learning which St Sabinus enjoyed, for in one letter St Ambrose asks for his criticisms of some treatises which he sent to him. He sat in the Council of Aquileia in 381 against the Arians, and in that of Milan nine years later against Jovinian. He is probably identical with the Sabinus who was a deacon at Milan, and was sent by Pope St Damasus to the East in connection with the Arian troubles at Antioch. St Gregory has preserved the legend according to which St Sabinus averted a disastrous flood by writing down an order and casting the paper into the River Po. The river obeyed, and returned to its proper channel. He is said to have died on December 11, 420.

See *Acta Sanctorum*, January 17.

ST SULPICIUS II, or SULPICE, Bishop of Bourges (A.D. 647)

The life of St Sulpicius (Pius), the second bishop of Bourges of that name, which is one of the few biographies admitted even by Krusch to be an authentic Merovingian document, does not supply very much detail, but it must have been composed within a few years of the bishop's death, and the sincerity and enthusiasm of the writer are unmistakable. Sulpicius was the son of wealthy parents, who renounced the idea of marriage and devoted himself even from his youth to all kinds of good works, and especially to care for the poor. Being elected bishop, he became the father of his people, defended them against the tyranny of Lullo, the minister of King Dagobert, and, as the effect of a general fast which he imposed for three days, obtained considerate treatment for them under Clovis II, Dagobert's successor. Various miracles, notably the extinction of a great conflagration by making the sign of the cross over it, were attributed to him during his life, and many more took place beside his tomb after death.

The chronological data are scanty, but we know that St Sulpicius attended the Council of Clichy in 627, and that he exchanged letters frequently with St Didier of Cahors, whom he had consecrated bishop in 630. His austerity of life was remarkable. He spent much of the night in prayer, fasted continually, and recited the entire psalter each day. By the force of his example and his exhortations the whole Jewish population of Bourges was converted to Christianity. Towards the end of his days, finding that he could no longer give the same amount of time to the care of the poor and afflicted whom he loved, Sulpicius obtained leave from the king to appoint another bishop in his place, in order that he himself might have more leisure for his works of charity. His death, in 647, was followed by extraordinary scenes of which his biographer was evidently an eye-witness. He compares the outcry and lamentations heard on all sides to the rumbling of thunder, and tells us that at his obsequies the vast throng of people, throwing themselves flat on the ground in their sorrow and despair, rendered it almost impossible for

the clergy to carry out the offices. " O good shepherd ", they cried, " guardian of thy people, why dost thou forsake us ? To whom this day dost thou leave us ? " Though the times are far removed from our own, the sketch which his biographer has left us gives an impression of such charity, zeal and strict observance as seems befitting in the patron of that famous Paris seminary which was afterwards to bear his name.

The most reliable text of the life has been printed by B. Krusch in MGH., *Scriptores Merov.*, vol. iv, pp. 364–380, from MS. Addit. 11880, of the ninth century, in the British Museum. See also the *Acta Sanctorum*, January 17, Duchesne, *Fastes Épiscopaux*, vol. ii, pp 28–29, and BHL., n. 1146. " Pius " is an epithet to distinguish Sulpicius from a namesake.

ST RICHIMIR, ABBOT (*c.* A.D. 715)

MUCH obscurity overshadows the memory of St Richimir. His name is omitted from the martyrologies. Nothing is known of the place of his burial, while the country which he sanctified has long since abandoned devotion to him. Fortunately a contemporary life has been preserved. The anonymous author relates how St Richimir, while not yet in orders, went to Gilbert, Bishop of Le Mans, and asked permission to settle in his diocese, together with a few followers, and to found a monastery under the Rule of St Benedict. The bishop gladly assented, and offered him a suitable property. But Richimir preferred wild and desolate land which had yet to be cultivated. Having been ordained, he set out for the Loire and built a cell near the river. When the bishop heard of his great poverty, he gladly sent him the necessaries of life, although Richimir accepted these only reluctantly. Apparently the position was not suitable, for he abandoned it and selected a place not far distant, called later Saint-Rigomer-des-Bois. There he built a church in honour of the Apostles, and founded a monastery over which he ruled as abbot till his death about 715.

See *Acta Sanctorum*, January 17, and Mabillon, vol. iii, part i, pp. 228–232.

BD ROSELINE, VIRGIN (A.D. 1329)

THIS holy Carthusian nun, Roseline de Villeneuve, was of very distinguished ancestry. Her father was Baron des Arcs, and her mother was a de Sabran. She had to overcome strong family opposition before she could finally execute her purpose of consecrating herself to God. She had been educated by the nuns of St Clare, but found her own vocation in following the austere Carthusian rule. She seems to have been received in the convent of Bertrand at the age of twenty-five, and twelve years later was made prioress of Celle Roubaud, in Provence, where she died, January 17, 1329. She occasionally passed a whole week together without taking food ; she punished herself with terrible disciplines, and never gave more than three or four hours to sleep. She used to teach her nuns to have a great dread of those words, " I know you not ", in order that they might make sure of hearing the greeting, " Come, ye blessed of my Father." When Roseline was asked what was the best means of getting to Heaven, she often replied, " To know oneself ". She had frequent visions and ecstasies, and possessed an extraordinary gift of reading the hearts of all who came to her. Her body was indescribably beautiful after death, and no sign of rigidity or corruption appeared in it. Five years afterwards it was still perfectly preserved, and the ecclesiastic who presided at the

exhumation thought the living appearance of the eyes so wonderful that he had them enucleated and kept in a reliquary apart. The body was still quite entire a hundred years later, and the eyes had neither shrivelled nor decayed as late as 1644. Her *cultus* was confirmed in 1851.

See the *Acta Sanctorum* for June 11 ; Le Couteulx, *Annales Ordinis Cartusiensis*, vol. v, pp. 262–268 ; Villeneuve-Flayose, *Histoire de Ste Roseline de Villeneuve* (1866).

18: ST PETER'S CHAIR AT ROME

ST PETER, having triumphed over Satan in the East, pursued the enemy to Rome with unabated energy. He who had formerly trembled at the voice of a servant-maid, now feared not the stronghold of idolatry and superstition. The capital of the empire of the world, and the centre of impiety, called for the zeal of the leader of the Apostles. The Roman empire had extended its dominion beyond that of any former monarchy, and the influence of its metropolis was of the greatest human importance for the spread of Christ's gospel. St Peter claimed that province for himself ; and repairing to Rome, there preached the faith and established his episcopal chair, and from him the bishops of Rome in all ages have derived their succession. That SS. Peter and Paul founded that church is expressly asserted by Caius, a priest of Rome under Pope St Zephyrinus (quoted by Eusebius, *Hist. eccl.*, bk ii, c. 25), who relates also that his body was then on the Vatican hill, and that of his fellow-labourer, St Paul, on the Ostian road. That he and St Paul planted the faith in Rome, and were both crowned with martyrdom there, is affirmed by St Dionysius, Bishop of Corinth, in the second century. St Irenaeus, in the same century, calls the church at Rome " The greatest and most ancient church, founded by the two glorious apostles, Peter and Paul."

Nevertheless, doubt has been cast upon the historical fact of St Peter's presence in Rome. It is pointed out that no clear contemporary statement can be adduced in proof of his residence there, that the Acts of the Apostles suggest nothing of the kind, that the only thing we know concerning his later life is that his own first epistle was written from " Babylon ", that the so-called Roman tradition is inextricably mixed up with fabulous legends about Simon Magus which no serious scholar would now dream of defending, and that the twenty-five years' Roman episcopate, attributed to St Peter with a quite suspicious unanimity by later historians such as Eusebius, cannot be reconciled with the other data they supply and with the complete silence of St Paul concerning his fellow apostle in his Epistle to the Romans. But these difficulties have been duly considered and answered not only by Catholic apologists, but by eminent Anglicans such as Bishop Lightfoot, Professor C. H. Turner and Dr George Edmundson, as well as by Lutherans of the standing of Harnack and Zahn. The grounds upon which the Roman tradition is based are stated concisely and clearly by the Anglican Dr F. H. Chase, Bishop of Ely, in the following passage :

> The strength of the case for St Peter's visit to and martyrdom at Rome lies not only in the absence of any rival tradition, but also in the fact that many streams of evidence converge to this result. We have the evidence of official lists and documents of the Roman church, which prove the strength of the

tradition in later times, and which, at least in some cases, must rest on earlier documents. The notice of the transference of the apostle's body to a new resting-place in 258, and the words of Caius, show that the tradition was definite and unquestioned at Rome in the first half of the third century. The fact that Caius is arguing with an Asiatic opponent, the evidence of the [gnostic] Acts of Peter, the passages quoted from Origen, Clement of Alexandria and Tertullian, show that at the same period the tradition was accepted in the churches of Asia, of Alexandria and Carthage. The passage of Irenaeus carries the evidence backward well within the second century, and is of special importance, as coming from one who had visited Rome, whose list of Roman bishops suggests that he had had access to official documents, and who through Polycarp was in contact with the personal knowledge of St John and his companions.

Further, Dr Chase went on to point out that the close association of the martyrdom of St Peter with that of St Paul in the reference made to them by St Clement, pope at the end of the first century, in the unquestionably genuine letter he wrote to the church of Corinth, forms a strong presumption that he, who must have known the truth, identified both apostles equally with Rome. Dr Chase's article was written in 1900, and since then much fresh evidence has come to light. It will be noticed that he refers to the transference of the apostle's body to a new resting place in 258. We cannot affirm that this translation, which was in any case only temporary, is a certain fact.

The historical weight of this tradition was affirmed in eloquent terms by another Anglican divine, Dr George Edmundson, in a Bampton lecture given before the University of Oxford in 1913, wherein he states that " a tradition accepted universally and without a single dissentient voice associates the foundation and organization of the church of Rome with the name of St Peter, and speaks of his active connection with the church as extending over a period of some twenty-five years ". " It is needless ", he goes on, " to multiply references. In Egypt and in Africa, in the East and in the West, no other place ever disputed with Rome the honour of being the see of St Peter ; no other place ever claimed that he died there, or that it possessed his tomb. Most significant of all is the *consensus* of the oriental, non-Greek-speaking churches. A close examination of Armenian and Syriac manuscripts . . . through several centuries has failed to discover a single writer who did not accept the Roman Petrine tradition."

It was undoubtedly an ancient custom throughout the West to keep as a festival the anniversary of the consecration of the bishop. St Augustine has a treatise *de natali episcopi*, and St Leo three sermons of which the subject is the *natalis cathedrae*, " the birthday ", or anniversary, " of the chair " (*i.e.* of his installation as bishop). That some commemoration of St Peter's enthronement as bishop of Rome should have been observed from an early date was to be expected. In point of fact, our calendar now contains, and has contained for more than a thousand years past, two entries which recall the memory of St Peter's connection with the episcopal office. That of the day with which we are now concerned is expressly referred to " the chair on which he first sat in Rome " ; that of February 22 professes to commemorate his earlier ministry in Antioch. As the result of much investigation and debate the conclusion now more generally adopted is that there was originally

only one feast of St Peter's chair; further, that this was kept on February 22, and had no reference to Antioch, but only to the beginning of his episcopate at Rome.* It seems, then, that any discussion of the rather complicated problem of the duplication of the feast may most fittingly be reserved for February 22.

For the present it will be sufficient to point out that, in the view of some archaeologists, the material relic known as " St Peter's chair ", which is now preserved in a casing of bronze by Bernini over the apsidal altar of St Peter's basilica in Rome, must be regarded as an important element in the development of these feasts. Some lay stress upon the fact that St Paul (Rom. xvi 5) sends greetings to " the church which is at the house of Prisca and Aquila ", seeming to point to some primitive meeting-place of a community of Roman Christians, and they urge that such a portable chair as the relic in question might naturally have been used as an improvised bishop's stool in a private house. This might, then, have been " the chair on which St Peter *first* sat in Rome ", though after a few years some more spacious place of assembly may have been provided in which a permanent seat could be constructed. It is, in any case, curious that the house of Prisca and Aquila seems to have developed in course of time into the still existing church of St Prisca on the Aventine, and that the feast of the dedication of this church was kept on February 22. On the other hand, a St Prisca, martyr, is commemorated on this day, January 18. But obviously nothing more than vague conjectures can be based on indications of this kind. All that we definitely know is that since the end of the sixth century, when the Auxerre redaction of the so-called *Martyrologium Hieronymianum* was compiled, the feast of " St Peter's chair at Rome " has been honoured pretty generally throughout the West on this day.

In a Motu Proprio of John XXIII dated July 25, 1960, this feast was dropped from the Roman Calendar.

See F. Cabrol in DAC., vol. iii, cc. 76–90; CMH., pp. 45–46, 109; and L. Duchesne, *Christian Worship* (1919), pp. 277–280. *Cf.* herein St Peter, June 29, and his Chair at Antioch, February 22.

ST PRISCA, Virgin and Martyr (Date Unknown)

Great confusion and uncertainty prevail regarding the saint who is commemorated on this day under the name of Prisca. On the one hand, it is unquestionable that the so-called " acts ", dating at earliest from the tenth century, are historically worthless, for they simply reproduce, with slight changes, the legendary Passion of St Tatiana. On the other hand, there was, beyond doubt, a genuine and early *cultus* in Rome of at least one St Prisca, or Priscilla. The itineraries nearly all mention her as a martyr, and indicate the place of her interment in the catacomb of Priscilla on the Via Salaria. Moreover, as stated above in connection with St Peter's chair, there is a church on the Aventine dedicated to St Prisca which furnishes a cardinalitial title, and which, from the fourth to the eighth century, was known as the *titulus S. Priscae*, but later (*c.* 800) as *titulus Aquilae et Priscae*. This last designation clearly refers to the Aquila and his wife, Prisca, of whom we read more than once in the New Testament in connection with St Paul. The husband and wife, however, are commemorated in the Roman Martyrology on July 8, and are there assigned to Asia Minor. Many conjectures have been made to elucidate the problem, and in particular it has been pointed out that Prisca seems to have

* In the Benedictine calendar, approved in 1915, the two " chair " feasts have been subsumed in one, St Peter' Chair, on February 22.

been a favourite name among the Acilii Glabriones, and also that the name which is written in Latin as Aquila appears in Greek as *Ἀκύλας*; but no clear solution has yet been arrived at.

See the *Acta Sanctorum* for January 18; Marucchi in *Nuovo Bullettino di archeol. crist.*, vol. xiv (1908), pp. 5 *seq.*; Duchesne, *Liber Pontificalis*, vols. i, pp. 501, 517; ii, 201; Pio Franchi de' Cavalieri in the *Römische Quartalschrift*, 1903, p. 223; and De Rossi, *Roma Sotterranea*, vol. i, p. 176.

ST VOLUSIAN, BISHOP OF TOURS (A.D. 496)

VOLUSIAN, who was, it is stated, of senatorial rank, occupied the see of Tours from 488 to 496. From a letter addressed to him by Ruricius, Bishop of Limoges, which is couched in not very friendly terms, it would seem that Volusian was married (it must be remembered that the discipline of sacerdotal celibacy had not at this date been enforced even in the West), and that his wife had a temper which was a terror to all their acquaintance. Volusian had apparently complained that he lived in fear of the Goths. Ruricius replied, with an obvious reference to this early Mrs Proudie, that a man who could encourage an enemy in his own household had no business to be afraid of enemies from outside (*timere hostem non debet extraneum qui consuevit sustinere domesticum*). We learn from Gregory of Tours that Volusian was in the end driven from his see by the Goths, who suspected him of wishing to come to terms with the Franks, and that going into exile in Spain he died soon afterwards. Later accounts state that he was further attacked by his persecutors and decapitated, and it is probably on the ground of this supposed martyrdom that he has been honoured as a saint.

See the *Acta Sancrum*, January 18; MGH., *Auctores antiquissimi*, vol. viii, p. 350; Duchesne, *Fastes Épiscopaux*, vol. ii, p. 301; and H. Thurston in *The Month*, June, 1911, pp. 642–644.

ST DEICOLUS, OR DESLE, ABBOT (*c.* A.D. 625)

HE quitted Ireland, his native country, with St Columban and lived with him at Luxeuil; but when his master left France, he founded the abbey of Lure, in the diocese of Besançon, where he ended his days as a hermit. Amidst his austerities the joy and peace of his soul appeared in his countenance. St Columban once said to him in his youth, "Deicolus, why are you always smiling?" He answered in simplicity, "Because no one can take God from me." He died probably in the year 625.

See his life and the history of his miracles in Mabillon, vol. ii, pp. 102–116, and MGH., *Scriptores*, vol. xv, pp. 675–682, both written by a monk of Lure in the tenth century. This saint is often called Deicola, but in ancient MSS. Deicolus. In Franche-Comté the French version of his name, Desle, used frequently to be given in baptism. See also Gougaud, *Gaelic Pioneers of Christianity*, pp. 134–135; M. Stokes, *Forests of France*, p. 177, etc.; LIS., vol. i, p. 301; and J. Giradot, *La vie de St Desle* (1947).

BD BEATRICE D'ESTE OF FERRARA, WIDOW (A.D. 1262)

THIS nun was the niece of another Bd Beatrice d'Este, of Gemmola, whose feast is kept on May 10. We have no full account of the life of Beatrice the younger, and it is not even quite certain whether she had been married or not before she consecrated her life to God in the Benedictine convent of St Antony

at Ferrara, a convent which appears to have been founded at her special desire by the powerful family to which she belonged. She lived and died in the repute of great holiness, and it was stated in the seventeenth century that from the marble tomb in which her remains were enshrined an oily liquid still exuded which worked many surprising miracles of healing. The *cultus* of this Beatrice, which had always been maintained at Ferrara, was confirmed in 1774.

In an appendix to the January section of the *Acta Sanctorum* the Bollandists printed such fragments of information as they were able to collect concerning Bd Beatrice. See also the *Analecta Juris Pontificii* for 1880, p. 668.

BD CHRISTINA OF AQUILA, VIRGIN (A.D. 1543)

THE family name of this Christina was Ciccarelli, and when she was born in the Abruzzi she received in baptism the name of Matthia. Entering the convent of Augustinian hermitesses at Aquila at an early age, she was there called Sister Christina. In the cloister she showed herself a model of virtue, but she was especially remarkable for her humility and love of the poor. She gave long hours to prayer, was often rapt in ecstasy, and seemed to possess a knowledge of future events. She is also said to have practised severe penance, and to have worked many miracles, but our information about her is scanty. When she died on January 18, 1543, it is stated that the children of Aquila went through the town proclaiming the news of her death by "shouting and singing", with the result that an enormous concourse of people attended her obsequies. The *cultus* paid to her from time immemorial was confirmed in 1841.

See P. Seeböck, *Die Herrlichkeit der katholischen Kirche* (1900), p. 297, and biographical details in the decree of confirmation.

19: SS. MARIUS, MARTHA, AUDIFAX AND ABACHUM, MARTYRS (*c.* A.D. 260)

MARIUS (Maris), a nobleman of Persia, with his wife Martha, and two sons, Audifax and Abachum, being converted to the faith, distributed his fortune among the poor, as the primitive Christians did at Jerusalem, and came to Rome to visit the tombs of the apostles. The Emperor Claudius was then persecuting the Church, and by his order a great number of Christians were driven into the amphitheatre, shot to death with arrows, and their bodies burnt. Our saints gathered and buried their ashes with respect; for which they were apprehended, and after many torments under the governor Marcian, Marius and his two sons were beheaded; Martha was drowned, thirteen miles from Rome, at a place now called Santa Ninfa. They were buried on the Via Cornelia, and they are mentioned with distinction in all the western martyrologies on January 20; but their feast is kept to-day.

We cannot place any great confidence in the "acts" of these martyrs, but the document is not contemptible; they have been printed in the *Acta Sanctorum*, January 19. See also Allard, *Histoire des Persécutions*, vol. iii, pp. 214 *seq.*; and BHL., n. 5543.

ST GERMANICUS, MARTYR (A.D. 155 ?)

WE know nothing of St Germanicus beyond what we learn from the letter of the Christians of Smyrna who, writing of the persecution which led to the arrest of St Polycarp, tell us: "But thanks be to God; for He verily prevailed against all. For the right noble Germanicus encouraged their timorousness through the constancy which was in him, and he fought with the wild beasts in a signal way. For when the proconsul wished to prevail upon him, and bade him have pity on his youth, he used violence and dragged the wild beast towards him, desiring the more speedily to obtain release from their unrighteous and lawless way of living. So, after this, all the multitude marvelling at the bravery of the God-beloved and God-fearing people of the Christians, raised a cry, 'Away with the atheists! Look for Polycarp!'" This narrative, however, may count as one of the most authentic memorials now extant of the history of the early Christian Church. Eusebius, in his *Historia Ecclesiastica*, quotes the passage, and we possess the complete text independently. It is also noteworthy that Germanicus actually did what St Ignatius of Antioch expresses his intention of doing (*ad Rom.* 5)—*viz.* he provoked the wild beast to attack him that he might be released the sooner from the ungodly companionship of the pagans and Jews amongst whom he lived. It is noteworthy that the Roman Martyrology also directs our thoughts to the example of St Ignatius by saying that Germanicus, "who was ground by the teeth of the beast, merited to be one with the true bread, the Lord Jesus Christ, by dying for His sake".

See Lightfoot, *Apostolic Fathers*, part ii, vol. iii, p. 478; Delehaye, *Les passions des martyrs . . .* (1921), pp. 12 *seq.*, and *Acta Sanctorum*, January 19. On the date, see note to St Polycarp herein, under January 26.

ST NATHALAN, BISHOP (A.D. 678)

THE curiously extravagant legend of St Nathalan, whose cult was confirmed by Pope Leo XIII in 1898, and whose feast is now kept at Aberdeen on January 19, cannot be better given than in the words of the Aberdeen breviary: "Nathalan is believed to have been born in the northern parts of the Scotti, in ancient times, at Tullicht in the diocese of Aberdeen; a man of great sanctity, who, after he had come to man's estate and been imbued with the liberal arts, devoted himself and his wholly to divine contemplation. And when he learned that amongst the works of man's hands the cultivation of the soil approached nearest to divine contemplation, though educated in a noble family with his own hands he practised the lowly art of tilling the fields, abandoning all other occupations that his mind might never be sullied by the impure solicitations of the flesh. Meanwhile, as he warred against the Devil and the perishing world, a terrible famine broke out among his neighbours, relations and friends, so that almost the whole people were in danger of perishing by hunger. But God's saint, Nathalan, moved by the greatest pity, distributed all his grain and whatever else he had, for the name of Christ, to the poor; but when the time of spring came, when all green things are committed to the bowels of the earth, not having aught to sow in the land which he cultivated, by divine revelation he ordered it all to be strewn and sown with sand, from which sand thus sown a great crop of all kinds of grain grew up and was greatly multiplied.

"But in the time of harvest, when many people of both sexes were collected by him to gather in the crop, there came a tempest of rain and a whirlwind, so that

these husbandmen and women were forced to abstain from labour. Therefore he, excited by anger, along with the other reapers murmured a little against God ; but on the tempest abating, feeling that he had offended Him, in a spirit of penance he bound his right hand to his leg with an iron lock and key, and forthwith threw the key into the river Dee, making a solemn vow that he would never unlock it until he had visited the thresholds of the blessed Apostles Peter and Paul ; which actually took place.

" Having entered the City, approaching in meditation the monuments of the saints which are there on every side, and bewailing his sin, he worshipped the Creator whom he had heretofore offended. As he went through the chief places of the city he met a naked boy carrying a little fish for sale, which he purchased at a low price. By the divine power he found in its belly the key, unrusted, which he had flung into the Dee, and with it he opened the lock upon his leg. But the Supreme Pontiff, informed of this mighty wonder, summoned him as a man of superior holiness into his presence, and made him, in spite of his reluctance, a bishop. Rendering himself dear to all in Rome where he practised divine contemplation for many years, Nathalan, not forgetful even to extreme old age of his native soil, by permission of the Roman pontiff returned to that part of Scotland whence he sprang. Having built the churches of Tullicht, Bothelin and Colle at his own expense, he dedicated them to Almighty God, and they still exist in these provinces, dedicated in his honour. After many remarkable miracles blessed Nathalan, full of the grace of God, on the 6th of the Ides of January (January 8) commended his soul to our Lord, and went up into Heaven on high ; and being buried with great veneration at Tullicht, he affords health to the sick who piously come to invoke his aid."

St Nathalan is commemorated in the Irish martyrologies, *e.g.* those of Oengus and Gorman. See KSS., pp. 417–419 ; and LIS., vol. i, pp. 121 *seq.*

ST ALBERT OF CASHEL, Bishop (Seventh Century ?)

The greatest obscurity shrouds the history of this saint. He is commonly called archbishop of Cashel and is honoured as patron of that diocese, but it is almost certain that no such see existed at the date assigned to him. A Latin life, written apparently in the twelfth century, describes him as *natione Anglus, conversatione angelus* (an Englishman by race, an angel in conduct). We are told that he was visited in England by St Erhard, himself an Irishman and already bishop of Ardagh. Albert accompanied him back to Ireland, and in passing through Cashel, which for two years had been without a bishop, the people by acclamation elected Albert to that dignity. He had, however, only been consecrated for a short time when, during a council at Lismore, he was induced by an eloquent sermon to renounce all his honours and possessions. Together with his friend Erhard and a band of disciples he fled away to lead a pilgrim's life on the continent. They came to Rome in the time of Pope Formosus (891–896), and were welcomed by him and encouraged in their good purposes. Then they separated, and Albert for his part travelled to Jerusalem. On his return he had a longing to see his friend Erhard again, but on coming to Ratisbon found him already dead. Albert prayed that God might take him also, and he died there not many hours afterwards. In this narrative there is no mention of any actual relationship with Erhard, but other accounts represent him as Albert's brother, and in fact mention a third brother,

Hildulf, who was archbishop of Trier. But the whole story is fabulous. Whatever authentic information we have about St Erhard points to his having lived in the seventh century. He cannot, therefore, have visited Rome in the time of Pope Formosus nearly two hundred years later. St Albert's feast is kept throughout Ireland.

The Life of St Albert has been edited by W. Levison in the MGH., *Scriptores Merov.*, vol. vi, pp. 21–23. See also the *Acta Sanctorum*, January 8 ; and LIS., vol. i, pp. 102–113.

ST FILLAN, OR FOELAN, ABBOT (EIGHTH CENTURY)

ST FILLAN'S name is famous in the Scottish and Irish calendars, and his feast is still kept in the diocese of Dunkeld, now on this day. The example and instructions of his parents, Feriach and St Kentigerna, inspired him from the cradle with an ardent love of virtue. In his youth, despising the worldly prospects to which high birth entitled him, he received the monastic habit and passed many years in a cell at some distance from a monastery not far from Saint Andrew's. He was constrained to leave this solitude by being elected abbot. His sanctity in this office shone forth with a bright light. After some years he resigned this charge, and retired to a mountainous part of Glendochart in Perthshire, where with the assistance of seven others he built a church, near which he served for several years. God glorified him by a wonderful gift of miracles, and called him to the reward of his labours on January 9, probably early in the eighth century. He was buried in Strathfillan, and his relics were long preserved there with honour.

This account, as Butler tells us, is based upon that given in the Aberdeen Breviary. He does not, however, reproduce any of the very extravagant incidents which are there connected with the saint. For example, we are told that Fillan immediately after his birth was thrown by his father into a lake, and remained there a whole year tended by angels, also that when he was building his church a wolf killed the ox that used to drag the materials to the spot, whereupon through Fillan's prayers the wolf returned and drew the cart in the ox's place. Evidently not much trust can be placed in historical materials of this description. On the other hand, it must be said that St Fillan's name appears on January 9 in the Martyrology of Oengus (A.D. 804), and in nearly all other Irish and Scottish martyrologies and calendars ; that the honour paid to him was very widespread, for Robert Bruce had with him a relic of the saint at the battle of Bannockburn, to which, according to Hector Boece, he attributed the victory ; and that the crosier and bell believed to have belonged to him are still in existence. The name is spelt in several ways.

Fillan's mother, ST KENTIGERNA, is commemorated on January 7 in the Aberdeen Breviary, from which we learn that she was of royal blood, daughter of Cellach, Prince of Leinster. After the death of her husband she left Ireland, and consecrated herself to God in a religious state. After living in great austerity and humility, she died on January 7, in the year 734 according to the *Annals of Ulster*.

See KSS., pp. 341–346 ; LIS., vol. i, pp. 134–144 ; and the *Acta Sanctorum*, January 9. As for St Kentigerna, Adam King informs us that a famous parish church bears her name on Tuch Cailleach (in Loch Lomond), a small island to which she retired some time before her death. See the Aberdeen Breviary ; Colgan, *Acta Sanctorum Hiberniae*, vol. i, p. 22 ; and KSS., p. 373. The " Martyrology "—*Félire*—of Oengus referred to above is often mentioned in these notes : *cf.* St Oengus on March 11.

ST CANUTE OF DENMARK, MARTYR (A.D. 1086)

ST CANUTE (Cnut) of Denmark was a natural son of Swein Estrithson, whose uncle Canute had reigned in England. He advanced a claim to the crown of that country, but his attempt on Northumbria in 1075 was a complete failure; in 1081 he succeeded his brother Harold as king of Denmark. The Danes had received the Christian faith some time before, but, as has been said of Canute of England, their "religious enthusiasm was quaintly tinged with barbarian *naïveté*". Perhaps the word "tinged" is hardly strong enough. Canute II married Adela, sister of Robert, Count of Flanders, by whom he had a son, Bd Charles the Good. He enacted several laws for the administration of justice and in restraint of the *jarls*, granted privileges and immunities to the clergy, and exacted tithes for their subsistence; unfortunately one effect of his activities was to make some churchmen feudal lords who gave more attention to their temporal than to their spiritual profit and duties. Canute showed a royal magnificence in building and endowing churches, and gave the crown which he wore to the church of Roskilde, which became the burial-place of the Danish kings.

In 1085 Canute reasserted his claim to England, and made extensive preparations for invasion, in concert with Robert of Flanders and Olaf of Norway. The enterprise was brought to nothing by disputes with his *jarls* and people. They were becoming more and more restive under his imposition of taxes, tithes and a new social order, and under his brother Olaf they broke into open rebellion. Canute fled to the island of Fünen, and took refuge in the church of St Alban at Odense (said to have its name from a relic brought from England by Canute). When the insurgents surrounded the church he confessed his sins and received communion; an attack was begun, bricks and stones being thrown through the windows, and eventually the king was killed as he knelt before the altar. His brother Benedict and seventeen others perished with him. This happened on July 10, 1086.

Aelnoth, Canute's biographer, a monk of Canterbury who had spent twenty-four years in Denmark, goes on to tell us that God attested the sanctity of the slain monarch by many miraculous healings of the sick at his tomb, for which reason his relics were taken up and honourably enshrined. Canute's second successor, Eric III, having sent to Rome evidence of the miracles wrought there, Pope Paschal II authorized the veneration of St Canute, though it is not easy to see upon what his claim to martyrdom rests. Aelnoth adds that the first preachers of Christianity in Denmark and Scandinavia were Englishmen, and that the Swedes were the most difficult to convert.

See the *Acta Sanctorum*, July, vol. iii; C. Gertz, *Vitae Sanctorum Danorum*, pp. 27–168, 531–558; and B. Schmeidler in *Neues Archiv*, 1912, pp. 67–97. *Cf.* also E. A. Freeman's *Norman Conquest*, vol. iv, pp. 249, 586, 689; and F. M. Stenton, *Anglo-Saxon England* (1943), pp. 603, 608–609.

ST WULFSTAN, BISHOP OF WORCESTER (A.D. 1095)

WULFSTAN (Wulstan) was a native of Long Itchington, in Warwickshire. From early youth he loved purity, and on one occasion, believing himself to have offended by watching a woman dancing, he withdrew into a thicket and, lying prostrate, bewailed his fault with such sorrow that henceforth he had such constant watchfulness

over his senses that he was nevermore troubled with the like temptations. He made his studies in the monastery of Evesham and afterwards at Peterborough, and put himself under the direction of Brihtheah, Bishop of Worcester, by whom he was advanced to the priesthood. Having been distracted while celebrating Mass by the smell of meat roasting in the kitchen, he bound himself never to eat of it again. Not long after he became a novice in the great monastery at Worcester, where he was remarkable for the innocence and sanctity of his life. The first charge with which he was entrusted was instructing the children. He was afterwards made precentor, and then treasurer of the church, but he continued to devote himself to prayer, and watched whole nights in the church. It was only in despite of his strenuous resistance that he was made prior of Worcester and, in 1062, bishop of that see. Though not very learned, he delivered the word of God so impressively and feelingly as often to move his audience to tears. To his energy in particular is attributed the suppression of a scandalous practice which prevailed among the citizens of Bristol of kidnapping men into slavery and shipping them over to Ireland. He always recited the psalter whilst he travelled, and never passed by any church or chapel without going in to pray before the altar.

When the Conqueror deprived the English of their ecclesiastical and secular dignities in favour of his Normans, Wulfstan retained his see, an exception which later writers explain by a supposed miraculous intervention of Providence. In a synod held at Westminster, over which Archbishop Lanfranc presided, Wulfstan was called upon to surrender his crosier and ring, upon pretext of his simplicity and unfitness for business. The saint owned himself unworthy of the charge, but said that King Edward the Confessor had compelled him to take it upon him, and that he would deliver his crosier to him alone. Thereupon, going to the king's tomb, he struck his crosier into the stone ; and then went and sat down among the monks. No one was able to draw the crosier out till the saint was ordered to take it again, when it followed his hand with ease.

Be that as it may, after an initial uncertainty King William recognized Wulfstan's worth and treated him with respect and trust. Lanfranc even commissioned him to make the visitation of the diocese of Chester as his deputy. When any English complained of the oppression of the Normans, Wulfstan used to tell them, " This is a scourge of God for our sins, which we must bear with patience ". He caused young gentlemen who were brought up under his care to carry in the dishes and wait on the poor at table, to teach them the true spirit of humility, in which he himself set an example. Wulfstan rebuilt his cathedral at Worcester, *c.* 1086, but he loved the old edifice which had to be demolished. " The men of old ", he said, " if they had not stately buildings were themselves a sacrifice to God, whereas we pile up stones, and neglect souls." He died in 1095, having sat as bishop thirty-two years, and lived about eighty-seven. Dr W. Hunt, in the *Dictionary of National Biography*, writes : " Wulfstan was, so far as is known, a faultless character, and, save that he knew no more than was absolutely necessary for the discharge of his duties, a pattern of all monastic and of all episcopal virtues as they were then understood ". He was canonized in 1203, and his feast is now kept in the dioceses of Birmingham, Clifton and Northampton.

The details of St Wulfstan's life are fairly well known to us from a number of short biographies. Those by Hemming and William of Malmesbury are printed by Wharton in his *Anglia Sacra*, that of Capgrave by the Bollandists in the *Acta Sanctorum* for January 19. We also obtain a good deal of information from chroniclers like Florence of Worcester and

Simeon of Durham. See also Freeman's *Norman Conquest*, vols. iv and v *passim ;* D. Knowles, *The Monastic Order in England* (1949), pp. 159–161 and *passim ;* R. R. Darlington, *The Vita Wulfstani of William of Malmesbury* (Camden Society, 3rd series, vol. xl, 1928) ; an English version of the same by J. H. F. Peile (1934) ; and J. W. Lamb, *St Wulstan, Prelate and Patriot* (1933).

ST HENRY, Bishop of Uppsala, Martyr (A.D. 1156 ?)

For lack of reliable contemporary records only a bare outline can be given of the history of St Henry. He was an Englishman, and it is possible that he was already resident in Rome when Cardinal Nicholas Breakspear, afterwards Pope Adrian IV, was sent in 1151 as papal legate to Scandinavia. Henry seems to have accompanied him and to have been consecrated bishop of Uppsala by the legate himself in 1152. The new bishop won the favour of St Eric, King of Sweden, and when the king sailed to undertake a sort of crusade against the pagan marauders of Finland, the new bishop went with him. The Swedish warriors gained a great victory and as a result some of the Finns accepted Christian baptism. Eric sailed back to Sweden, but the bishop remained behind to continue his work, " with apostolic zeal, though occasionally hardly with apostolic wisdom ".

A convert named Lalli having committed a murder, St Henry required him to do penance, but Lalli, resentful of the indignity, lay in wait for the bishop and slew him (but there is another and quite different story of his death). Several miracles of healing and others were recorded of Henry, and although there seems to be no evidence for the assertion that the martyred bishop was formally canonized by Pope Adrian himself, he has from an early date been recognized as the patron saint of Finland. It appears from an indulgence letter of Boniface VIII in 1296 that the cathedral of Abo was already dedicated to St Henry, and when in the sixteenth century the series of paintings depicting English saints and martyrdoms was set up in the English College at Rome, the patron of Finland duly figured therein. Of much greater interest and artistic merit is a wonderful brass, still in existence, engraved (*c.* 1440) to cover the cenotaph at Nousis where his relics first rested, with twelve subordinate plaques descriptive of his legend and miracles. In 1300 the remains of St Henry were translated to the cathedral at Abo (now called Turku) and a second festival commemorating this translation was kept in Finland on June 18. In Sweden January 19 was the day of St Henry's principal feast, but the Finnish calendars assign it to January 20.

A full account of St Henry is given in an article by Professor T. Borenius in the *Archaeological Journal*, vol. lxxxvii (1930), pp. 340–358 ; and further liturgical details are supplied by Aarno Malin, *Der Heiligenkalender Finnlands* (1925), pp. 179 and 208–223. The thirteenth-century legend of St Henry is printed in the *Acta Sanctorum*, January, vol. ii, as well as elsewhere. See also C. J. A. Oppermann, *English Missionaries in Sweden and Finland* (1937), pp. 200–205 ; but *cf.* the *Analecta Bollandiana*, vol. lvii (1939), pp. 162–164.

BD ANDREW OF PESCHIERA (A.D. 1485)

Not very much authentic detail seems to be preserved to us concerning the life of this Andrew. His family name was Gregho (their origin was Greek), and he was born at Peschiera upon the Lago di Garda. At an early age he entered the Dominican Order at Brescia, and was sent to the famous friary of San Marco at Florence to make his studies. After ordination he was bidden by his superiors to evangelize the Valtelline, a district of Switzerland and northern Italy, where heresy was rife

and the people fierce and godless. An attractive picture is painted of the missionary's untiring labours amongst these unsympathetic people, of his tender devotion to the Passion, of the austerity of his life, and of his spirit of humility and poverty. Some of the miracles attributed to him are of a rather extravagant character, as when we are told that when a book was produced by the heretics to confute him in argument, he bade his opponents open their book and " an enormous viper " came out of it, typical of the poison which the book contained. He was instrumental in founding the Dominican house at Morbegno, to serve as a sort of outpost, and it was here, on January 18, 1485, that Bd Andrew died. He had spent forty-five years of his life in the Valtelline. His *cultus* was confirmed in 1820.

See the *Acta Sanctorum*, May, vol. iv, pp. 627–631 ; Procter, *Short Lives of the Dominican Saints*, pp. 7–10.

BD BERNARD OF CORLEONE (A.D. 1667)

PHILIP LATINI, a young man who practised the trade of a shoemaker in the town of Corleone, about twenty miles from Palermo, seems also in his youth to have had a hankering after a career of arms, and, according to his biographer, was accounted the best swordsman in Sicily. Among many other encounters, having on one occasion come into conflict with the police and wounded an officer of the law, he, as the custom was in those days, took sanctuary in a church. There he was safe from arrest, but of course could not venture to leave his refuge until the coast was clear. Being thus virtually besieged for several days, Philip, who was by nature very devout, had time to enter into himself, and realized that in the wild and adventurous life he was leading he stood in grave danger of losing his soul. He accordingly in 1631 joined the Capuchins as a lay-brother, being then twenty-seven years old, receiving the name of Bernard. From this time forth the courage and enthusiasm which he had displayed in fighting were entirely given to the practice of austerity. His fastings, watchings and macerations of the flesh were incredibly severe, and the assaults which he sustained from the enemy of mankind, who, we are told, often appeared to him in hideous forms and offered him physical violence, make very sensational reading. On the other hand, the extraordinary graces which his biographer records are on much the same scale. We hear of ecstasies and levitations, and of prophecies and miracles innumerable.

One special gift attributed to him, which makes a more attractive appeal to the feeling of our own day, was that of healing animals. He had great compassion for the poor suffering beasts, for, as he observed, they have neither doctors nor medicine nor speech to explain what is the matter with them. They were brought to him in numbers. He said the Lord's Prayer over them, and then had them led three times round the cross which stood in front of the friary church. But he cured them all (*tutte le risanava*), and, what is even more surprising, we are told that at his death he bequeathed this same power of healing animals to another member of the community who was very attached to him. Brother Bernard of Corleone died at Palermo on January 12, 1667, and was beatified in 1768.

See B. Sanbenedetti, *Vita del . . . F. Bernardo da Corlione* (1725), the first edition of which biography was apparently published in 1679, twelve years after Bd Bernard's death ; Father Angélique's complete biography (1901) ; Father Dionigi, *Profilo del B. Bernardo* (1934), with bibliography ; and Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 97–98. For an illustration of the abuses to which the privilege of sanctuary lent itself, see J. B. Labat, *Voyage en Espagne et en Italie*, 1703 *et* 1707, vol. iv, p. 19.

ST CHARLES OF SEZZE (A.D. 1670)

THERE is not much which calls for special comment in the life of Charles of Sezze, Franciscan lay-brother of the Observance. Though he was of humble birth, his parents hoped that he might be educated for the priesthood, but at school he was found a very dull pupil, and beyond learning to read and write he seems to have had no further education. He was, however, extremely responsive to all that spoke to him of God. Though the days of his youth were spent in labouring in the fields, he practised austere penance and took a vow of chastity. He had more than one serious illness, and once, when he was twenty, he promised to become a religious if he was cured. The friars of Naziano eventually accepted him as a lay-brother, and there in the noviceship his fervour redoubled. After his profession he begged to join some of his brethren who were going to the Indies as missionaries, but he again fell seriously ill, and after convalescence was sent to live in Rome. Here he gave a wonderful example of virtue and charity, and, despite his extreme simplicity, his company was sought by cardinals and other eminent ecclesiastics. He died on January 6, 1670, at the age of 57, beatified in 1882, and canonized in 1959.

See the decree of beatification in the *Analecta Juris Pontificii*, 1882; Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 64–68; Imbert-Gourbeyre, *La Stigmatisation* (1894), vol. i, pp. 315–316.

BD MARGARET BOURGEOYS, VIRGIN, FOUNDRESS OF THE CONGREGATION OF NOTRE DAME OF MONTREAL (A.D. 1700)

MARGARET BOURGEOYS was the sixth of the twelve children of Abraham Bourgeoys, wax-chandler, and his wife, Guillemette Garnier, and was born at Troyes, the chief town of Champagne, in 1620. When she was twenty years old she offered herself as a postulant first to the Carmelites and then to the Poor Clares, and was refused—for reasons unknown—by both. She was well known in Troyes as president of the sodality of our Lady attached to the convent of the Augustinian canonesses of St Peter Fourier and Bd Alix Le Clercq; and the Abbé Gendret took these refusals to mean that Margaret was intended to lead an unenclosed community which he had long been considering. Such a community was in fact begun under his direction by Margaret and two others, but it came to nothing and she returned home. Amid these rebuffs she was saved from discouragement by a vision of the Child Jesus, which, she declared, " for ever turned my eyes from all the beauty of this world ".

In 1652 there came to visit his sister in the canonesses' convent at Troyes Paul de Maisonneuve, governor of the French settlement at Ville-Marie (Montreal). He wanted a schoolmistress for his little colony; and Margaret, who had long been interested in Canada and recognized in Maisonneuve an intimation that this was her call, agreed to go. She landed at Quebec on September 22, 1653, and a month later was at Ville-Marie. It was simply a fort, wherein the couple of hundred souls all lived, with a little hospital and a chapel for the Jesuit missionary when he was there.

For over four years Margaret made a sort of " uncanonical novitiate ". She housekept for the governor, looked after the few children, helped Joan Mance at the hospital and the wives of the garrison, got the great cross restored on Mount Royal (its predecessor had been destroyed by the Indians), and had a new chapel

of our Lady almost ready for the arrival of the four " gentlemen ecclesiastics " from Saint-Sulpice in 1657. In the following year the first school of Montreal was opened, in a stone building that had been a stable, with less than a dozen girls and boys and one assistant, Margaret Picart. But Margaret Bourgeoys was looking ahead : Montreal would grow, and with it her work—and there were the children of the Indians to be kept in mind. Where could she get helpers ? There was only one answer to that question ; and in the same year she sailed with Joan Mance for France. Twelve months later she was back, with her old friend Catherine Crolo and three other young women.

During the years that followed, years full of disturbance and alarms because of the Iroquois war, the school grew and Margaret added to it a kindergarten for a few adopted Indian children, household instruction for older girls, and the organization of a Marian sodality. Montreal too was growing, and with the end of the Iroquois war in 1667 the adumbration of a town began to appear. During 1670–1672 Margaret was again in France. She was given civil authorization for her work by King Louis XIV ; she obtained another half-dozen recruits ; and it seems it was now that she definitely determined to organize a religious congregation. On her return she had to pilot her little community through a period of great poverty and difficulty ; but her trust in God's providence was amply rewarded, and in 1676 the Congregation of Notre Dame was canonically erected by the first bishop of Quebec, Mgr de Laval.

But troubled times again followed. Mgr de Laval had his own ideas about the future of the congregation, which gave Mother Bourgeoys a third and fruitless journey to France, and in 1683 the convent was destroyed by fire, two sisters (one of whom was Margaret's niece) losing their lives. Mgr de Laval thought that this was the moment for the little community to amalgamate with the Ursulines, who had been in Quebec since 1639. Mother Bourgeoys humbly represented that monastic enclosure would make their work impossible ; and the bishop did not insist. That was not the end of it, however, for Mgr de Laval's successor, Mgr de Saint-Vallier, an obstinate and quick-tempered prelate, raised many difficulties before he accepted the idea of the first unenclosed foreign-missionary community for women in the Church. It was not till 1698 that twenty-four sisters were able to make simple vows, Mother Bourgeoys by then having ceased to be superioress for the past five years.

Montreal's first boarding-school was opened in 1673, and the first mission-school for Indians began in 1676 ; by 1679 there were two Iroquois girls in the community.* Schools for French children were started outside Ville-Marie on the island of Montreal (where in 1689 the Iroquois massacred every man, woman and child not protected by the fort), then farther afield near Trois-Rivières, and in 1685 Mgr de Saint-Vallier summoned the sisters to Quebec—seven missions in all. Behind these humble beginnings, which were to develop into over 200 establishments of the congregation to-day, facing reverses from savages and from fire, all the fierce hardships of colonial pioneering, struggles with poverty and some lack of comprehension from superiors, stands the indomitable figure of Bd Margaret Bourgeoys, the First Schoolmistress of Montreal. Like not a few other foundresses, she is known best in her work, in those undertakings in which she underwent the

* There were two New Englanders in this French community before the death of the foundress : captives of the Abenakis, ransomed at Montreal, who became Catholics there. Lydia Langley, of Groton, Massachusetts, was the first New England girl to become a nun.

common double trial of doubt of her own capacity for the work and a gnawing sense of her unworthiness before God. But courage was not the least of her virtues, and devotion to the good of the children and of all her neighbours urged her on, " I want at all costs ", she said, " not only to love my neighbour, but to keep him in love for me. "

C. W. Colby wrote in his *Canadian Types of the Old Regime* (New York, 1908):

> From the moment of her arrival in New France she became a source of inspiration to all about her. Less austere than Mlle Mance, less mystical than Marie de l'Incarnation, she combined fervour with an abundance of those virtues which have their roots in human affection. It is not too much to say that for almost half a century she was by influence and attainment the first woman in Montreal. . . . Goodness radiated from her benign personality, and her work bore the more lasting results from the wisdom of her methods. But above everything else Marguerite Bourgeoys was a teacher. . . . And when the biographer has finished his sketch of Marie de l'Incarnation* or Marguerite Bourgeoys, he had best remain content with his plain narrative. Women like those do not ask for eulogy. Their best praise is the record of their deeds, written without comment in the impressive simplicity of truth.

From the time that she resigned her superiorship at the age of 73, Bd Margaret's health and strength gradually waned, but the end came rather unexpectedly. On the last day of 1699 the aged foundress offered her life in place of that of the novice-mistress, who was very ill; and so it came about: the young nun got better, but Mother Bourgeoys died, on January 12, 1700. She was beatified in 1950, and her feast-day is January 19.

There is a considerable literature about this *beata*. A manuscript copy of her own memoirs, written under obedience in 1698, is preserved at Montreal, and at the Quebec seminary there is the original manuscript of the unpublished biography of Margaret written by Mgr C. de Glandelet in 1715. There have been several published lives in French, from M. F. Ransonnet's (1728) to Dom A. Jamet's two volumes (1942) and Father Y. Charron's *Mère Bourgeoys* (1950, Eng. trans.), of which Canon L. Groulx says in his preface, " Rien donc, en la manière de M. Charron, de l'hagiographie abstraite et déshumanisée ". There are popular biographies in English by E. F. Butler (1932) and Sister St I. Doyle (1940).

BD THOMAS OF CORI (A.D. 1729)

THIS holy Franciscan was of humble birth, a native of Cori in the Roman Campagna. As a child he obtained some schooling from a charitable priest, but before long his parents took him away to assist them in their work of pasturing sheep. As we read of many other youthful shepherds of both sexes who figure in the lives of the saints, he turned this time of solitude spent with the dumb beasts and with God under the open sky to good account. He acquired such a habit of prayer and contemplation that when his parents both died he applied for admission, being then aged twenty-two, among the Observant friars of Cori. He was received, and six years after was ordained priest. Though he was at first employed as master of novices, he seems always to have retained his attraction for the wilderness, and he obtained leave to bury himself in the little friary of Civitella, among the mountains in the neighbourhood of Subiaco. Here Thomas spent almost all the rest of his life, offering himself sweetly and joyously for the meanest of occupations, practising

* First superioress of the Ursulines of Quebec. See Father James Brodrick's *Procession of Saints* (1949), pp. 174–201.

severe penance, preaching to the scant and rude populace, many of them brigands, who dwelt in these mountain regions, and favoured himself with many ecstasies and extraordinary graces. In particular it is recorded of him that once when he was giving communion in the church, he fell into a trance, and was raised up, ciborium in hand, to the very roof, and then after a short interval sank slowly to earth again and went on distributing communion as before. When elected guardian Thomas's charity and trust in Providence were unbounded; he gave away to the poor the loaves which remained in the house, but as the community assembled to sit down at a table bare of all food, a wholly unforeseen donation was brought to supply their needs. Though always kindly and considerate as a superior, he was strict in those things which concerned the service of God, insisting in particular that the office should be recited slowly and reverently; *Si cor non orat*, he used to say, *in vanum lingua laborat* (If the heart does not pray, the tongue works in vain). He died at the age of seventy-three on January 11, 1729, and was beatified in 1785.

See Luca di Roma, *Breve compendio della vita . . . del B. Padre Tommaso da Cori* (1786); Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 324–332.

20: ST FABIAN, POPE AND MARTYR (A.D. 250)

POPE ST FABIAN succeeded St Antherus in the pontificate about the year 236. Eusebius relates that in an assembly of the people and clergy held to elect the new pope, a dove flew in and settled on the head of St Fabian. This sign, we are told, united the votes of the clergy and people in choosing Fabian, though, as he was a layman and a stranger, they had no thought of him before. He governed the Church fourteen years, brought the body of St Pontian, pope and martyr, from Sardinia, and condemned Privatus, the author of a new heresy which had given trouble in Africa. St Fabian died a martyr in the persecution of Decius, in 250, as St Cyprian and St Jerome bear witness. The former, writing to his successor, St Cornelius, calls Fabian an incomparable man; and says that the glory of his death corresponded with the purity and holiness of his life. The slab which closed the *loculus* of St Fabian in the cemetery of St Callistus still exists. It is broken into four fragments, but clearly bears the words, in Greek characters, " Fabian, bishop, martyr ".

See Duchesne, *Liber Pontificalis*, vol. i, pp. 148–149; St Cyprian, Epistle ix; H. Leclercq in DAC., vol. v, cc. 1057–1064; *Nuovo Bullettino di arch. crist.* (1916), pp. 207–221; Wilpert, *La cripta dei Papi* (1910), p. 18. The body was afterwards transferred to the church of St Sebastian: see Grossi-Gondi, *S. Fabiano, papa e martire* (1916) and Chéramy, *Saint-Sébastian hors les murs* (1925).

ST SEBASTIAN, MARTYR (A.D. 288 ?)

ACCORDING to the " acts ", assigned without any adequate reason to the authorship of St Ambrose, St Sebastian was born at Narbonne in Gaul, though his parents had come from Milan, and he was brought up in that city. He was a fervent servant of Christ, and though his natural inclinations were averse from a military life, yet to be better able to assist the confessors and martyrs in their sufferings without arousing suspicion, he went to Rome and entered the army under the Emperor Carinus about the year 283. It happened that the martyrs, Marcus and

Marcellian, under sentence of death, appeared in danger of faltering in their resolution owing to the tears of their friends; Sebastian, seeing this, intervened, and made them a long exhortation to constancy, which he delivered with an ardour that strongly affected his hearers. Zoë, the wife of Nicostratus, who had for six years lost the use of speech, fell at his feet, and when the saint made the sign of the cross on her mouth, she spoke again distinctly. Thus Zoë, with her husband, Nicostratus, who was master of the rolls (*primiscrinius*), the parents of Marcus and Marcellian, the gaoler Claudius, and sixteen other prisoners were converted; and Nicostratus, who had charge of the prisoners, took them to his own house, where Polycarp, a priest, instructed and baptized them. Chromatius, governor of Rome, being informed of this, and that Tranquillinus, the father of Marcus and Marcellian, had been cured of the gout by receiving baptism, desired to follow their example, since he himself was grievously afflicted with the same malady. Accordingly, having sent for Sebastian, he was cured by him, and baptized with his son Tiburtius. He then released the converted prisoners, made his slaves free, and resigned his prefectship.

Not long after Carinus was defeated and slain in Illyricum by Diocletian, who the year following made Maximian his colleague in the empire. The persecution was still carried on by the magistrates in the same manner as under Carinus, without any new edicts. Diocletian, admiring the courage and character of St Sebastian, was anxious to keep him near his person; and being ignorant of his religious beliefs he created him captain of a company of the pretorian guards, which was a considerable dignity. When Diocletian went into the East, Maximian, who remained in the West, honoured Sebastian with the same distinction and respect. Chromatius retired into the country in Campania, taking many new converts along with him. Then followed a contest of zeal between St Sebastian and the priest Polycarp as to which of them should accompany this troop to complete their instruction, and which should remain at the post of danger in the city to encourage and assist the martyrs. Pope Caius, who was appealed to, judged that Sebastian should stay in Rome. In the year 286, the persecution growing fiercer, the pope and others concealed themselves in the imperial palace, as the place of greatest safety, in the apartments of one Castulus, a Christian officer of the court. Zoë was first apprehended, when praying at St Peter's tomb on the feast of the apostles. She was stifled with smoke, being hung by the heels over a fire. Tranquillinus, ashamed to show less courage than a woman, went to pray at the tomb of St Paul, and there was seized and stoned to death. Nicostratus, Claudius, Castorius and Victorinus were taken, and after being thrice tortured, were thrown into the sea. Tiburtius, betrayed by a false brother, was beheaded. Castulus, accused by the same wretch, was twice stretched upon the rack, and afterwards buried alive. Marcus and Marcellian were nailed by the feet to a post, and having remained in that torment twenty-four hours were shot to death with arrows.

St Sebastian, having sent so many martyrs to Heaven before him, was himself impeached before Diocletian; who, after bitterly reproaching him with his ingratitude, delivered him over to certain archers of Mauritania, to be shot to death. His body was pierced through with arrows, and he was left for dead. Irene, the widow of St Castulus, going to bury him, found him still alive and took him to her lodgings, where he recovered from his wounds, but refused to take to flight. On the contrary, he deliberately took up his station one day on a staircase where the emperor was to pass, and there accosting him, he denounced the abominable

cruelties perpetrated against the Christians. This freedom of language, coming from a person whom he supposed to be dead, for a moment kept the emperor speechless; but recovering from his surprise, he gave orders for him to be seized and beaten to death with cudgels, and his body thrown into the common sewer. A lady called Lucina, admonished by the martyr in a vision, had his body secretly buried in the place called *ad catacumbas*, where now stands the basilica of St Sebastian.

The story recounted above is now generally admitted by scholars to be no more than a pious fable, written perhaps before the end of the fifth century. All that we can safely assert regarding St Sebastian is that he was a Roman martyr, that he had some connection with Milan and was venerated there even in the time of St Ambrose, and that he was buried on the Appian Way, probably quite close to the present basilica of St Sebastian, in the cemetery *ad catacumbas*. Although in late medieval and renaissance art St Sebastian is always represented as pierced with arrows, or at least as holding an arrow, this attribute does not appear until comparatively late. A mosaic dating from about 680 in San Pietro in Vincoli shows him as a bearded man carrying a martyr's crown in his hand, and in an ancient glass window in Strasbourg Cathedral he appears as a knight with sword and shield, but without arrows. St Sebastian was specially invoked as a patron against the plague, and certain writers of distinction (*e.g.* Mâle and Perdrizet) urge that the idea of protection against contagious disease was suggested, in close accord with a well-known incident in the first book of the *Iliad*, by Sebastian's undaunted bearing in face of the clouds of arrows shot at him; but Father Delehaye is probably right in urging that some accidental cessation of the plague on an occasion when St Sebastian had been invoked would have been sufficient to start the tradition. That St Sebastian was the chosen patron of archers, and of soldiers in general, no doubt followed naturally from the legend.

For the *passio* of St Sebastian see the *Acta Sanctorum*, January 20. See also H. Delehaye in the *Encyclopaedia Britannica* (11th edn.), and in *Analecta Bollandiana*, vol. xxviii (1909), p. 489; and K. Löffler in the *Catholic Encyclopedia*, vol. xiii; *cf.* also Chéramy, *Saint-Sébastien hors les murs* (1925), and the *Civiltà Cattolica*, January and February, 1918.

ST EUTHYMIUS THE GREAT, Abbot (A.D. 473)

The birth of this saint was the fruit of the prayers of his parents through the intercession of the martyr Polyeuctus. His father was a wealthy citizen of Melitene in Armenia, and Euthymius was educated in sacred learning under the care of the bishop of that city, who ordained him priest and made him his deputy in the supervision of the monasteries. The saint often visited that of St Polyeuctus, and spent whole nights in prayer on a neighbouring mountain, as he also did continuously from the octave of the Epiphany till towards the end of Lent. The love of solitude daily growing stronger, he secretly left his own country at twenty-nine years of age; and, after offering up his prayers at the holy places in Jerusalem, chose a cell six miles from that city, near the *laura* * of Pharan. He made baskets, and earned enough by selling them to provide a living for himself and alms for the poor. After five years he retired with one Theoctistus ten miles farther towards Jericho, where they both lived in a cave. In this place he began to receive disciples about the year 411. He entrusted the care of his community to Theoctistus, and

* A laura consisted of cells at a little distance from one another.

himself retired to a remote hermitage, only meeting on Saturdays and Sundays those who desired spiritual advice. He taught his monks never to eat so much as to satisfy their hunger, but strictly forbade among them any singularity in fasts or any other uncommon observances, as savouring of vanity and self-will. Following his example, they all withdrew into the wilderness from after Epiphany till Palm Sunday, when they met again in their monastery to celebrate the offices of Holy Week. He enjoined constant silence and plenty of manual labour, so that they not only earned their own living, but also a surplus which they devoted as first-fruits to God in the relief of the poor.

By making the sign of the cross and a short prayer, St Euthymius cured a young Arab, one half of whose body had been paralysed. His father, who had vainly invoked the much-boasted arts of physic and magic among the Persians to procure some relief for his son, at the sight of this miracle asked to be baptized. So many Arabs followed his example that Juvenal, Patriarch of Jerusalem, consecrated Euthymius bishop to provide for the spiritual needs of these converts, and in that capacity he assisted at the Council of Ephesus in 431. Juvenal built St Euthymius a laura on the road from Jerusalem to Jericho in the year 420. Euthymius could never be prevailed upon to depart from his rule of strict solitude, but governed his monks by vicars, to whom he gave directions on Sundays. His humility and charity won the hearts of all who spoke to him. He seemed to surpass the great Arsenius in the gift of perpetual tears, and Cyril of Scythopolis relates many miracles which he wrought, usually by the sign of the cross. In the time of a great drought he exhorted the people to penance to avert this scourge of heaven. Great numbers came in procession to his cell, carrying crosses, singing *Kyrie eleison*, and begging him to offer up his prayers to God for them. He said to them, " I am a sinner ; how can I presume to appear before God, who is angry at our sins ? Let us prostrate ourselves all together before Him, and He will hear us." They obeyed; and the saint going into his chapel prayed lying on the ground. The sky grew dark on a sudden, rain fell in abundance, and the year proved remarkably fruitful.

When the heretical Empress Eudoxia, widow of Theodosius II, frightened by the afflictions of her family, consulted St Simeon Stylites he referred her to St Euthymius. As Euthymius would allow no woman to enter his laura she built a lodge some distance away, and asked him to come and see her there. His advice to her was to forsake the Eutychians and to receive the Council of Chalcedon. She followed his counsel as the command of God, returned to orthodox communion, and many followed her example. In 459 Eudoxia desired St Euthymius to meet her at her lodge, designing to settle on his laura sufficient revenues for its maintenance. He sent her word to spare herself the trouble, and to prepare for death. She admired his disinterestedness, returned to Jerusalem, and died shortly after. One of the latest disciples of Euthymius was the young St Sabas, whom he tenderly loved. In the year 473, on January 13, Martyrius and Elias, to both of whom St Euthymius had foretold that they would be patriarchs of Jerusalem, came with several others to visit him and accompany him to his Lenten retreat. But he said he would stay with them all that week, and leave on the Saturday following, giving them to understand that his death was near at hand. Three days after he gave orders that a general vigil should be observed on the eve of St Antony's festival, on which occasion he delivered an address to his spiritual children, exhorting them to humility and charity. He appointed Elias his successor, and foretold to Domitian, a beloved disciple, that he would follow him out of this world on the seventh day,

which happened exactly as he had prophesied. Euthymius died on Saturday, January 20, being ninety-five years old, of which he had spent sixty-eight in the desert. Cyril relates that he appeared several times after his death, and speaks of the miracles which were wrought by his intercession, declaring that he himself had been an eye-witness of many. St Euthymius is named in the preparation of the Byzantine Mass.

Almost all our knowledge of Euthymius is derived from his life by Cyril of Scythopolis, a Latin version of which is printed in the *Acta Sanctorum*, January 20, and a critical Greek text in E. Schwartz, *Kyrillos von Skythopolis* (1939). See also DCB., vol. ii, pp. 398–400; and R. Génier, *Vie de S. Euthyme le Grand* (1909).

ST FECHIN, ABBOT (A.D. 665)

No very authentic information seems to be available regarding St Fechin, though we possess a Latin life of him, a hymn and a number of miscellaneous notices. He is said to have been born at Luighne (Leyney), in Connaught, and to have been trained by St Nathy. There are a good many extravagant miracles attributed to him, but two definite facts stand out: first, that he founded and ruled a community of monks, probably at Fobhar or Fore, in Westmeath; secondly, that he perished in the terrible plague which swept over Ireland in 665. So far as our late and unsatisfactory materials allow us to draw any inference, St Fechin never quitted his native shores, but, as such a name as Ecclefechan ("ecclesia sancti Fechani" is the form it assumes in old charters) would alone suffice to prove, the saint was certainly honoured outside his own country. At Arbroath we hear of an annual fair being held on January 20, which was called St Vigean's market, sometimes corrupted into St Virgin's market.

See the *Acta Sanctorum* for January 20; LIS., vol. i, p. 356; and KSS., pp. 456–458. The most correct text of his life is, however, that of Plummer, printed in his VSH., vol. ii, pp. 76–86. See also some Irish materials in *Revue Celtique*, vol. xii, pp. 318–353.

BD BENEDICT OF COLTIBONI (*c.* A.D. 1107)

THE Benedictine congregation of Vallombrosa, which developed out of the hermitage established before 1038 in that famous valley by St John Gualbert, numbered in the days of its prime more than fifty communities, and eventually spread into France and the Tirol. The most characteristic feature of the new organization was an attempt to combine the life of the hermit with that of the monk. Bd Benedict Ricasoli was the son of parents who had known St John Gualbert in person, and had made over to him and his disciples a property at Coltiboni. Here Benedict was received at an early age by Abbot Azzo, but aspiring after greater perfection and solitude than seemed possible in community life, he took up his quarters in a hut on the mountain side at some little distance from the abbey. From time to time he returned to keep some festival of the Church with his brethren, and on one of these rare visits, remaining from Christmas until the Epiphany, he showed special earnestness in exhorting the monks to fervour and to perseverance in their arduous vocation. Their life, he told them, ought to be nothing else but a continual preparation for death, and he insistently repeated the warning, "Be ye ready, for the Son of man cometh at the hour ye think not." Returning to his hermitage he himself soon afterwards (apparently on January 20, 1107) was summoned to his reward.

Rumour in later times enlarged upon the marvellous occurrences which attended his departure from this world. It was affirmed that his death was made known by the monastery bell ringing of its own accord ; that a path was miraculously cleared through the snow and ice to enable the brethren to come and see ; that he was found by them dead, but still kneeling in the act of prayer, with hands joined and eyes raised to Heaven ; and that when he was buried within the monastic enclosure a light rested over the spot, and a white lily grew spontaneously out of the ground. The cult paid to him on account of his repute for holiness was confirmed in 1907. His remains are said still to repose in the sanctuary of Galloro, near Riccia.

See the decree of the Congregation of Rites in *Analecta Ecclesiastica*, 1907, p. 247 ; and the *Acta Sanctorum* for January 20.

BD DESIDERIUS, OR DIDIER, BISHOP OF THÉROUANNE (A.D. 1194)

ALTHOUGH there seems to be no very satisfactory evidence of *cultus*, Didier, who is said to have been the thirty-third bishop of Thérouanne, is commonly described as Blessed in hagiographical collections like those of De Ram and Guérin, and his name appears in some Cistercian and other calendars. He has an interest for many English Catholics, because he helped to found near Saint-Omer the Cistercian monastery of Blandecques, or " Blandyke ", which name has been perpetuated in English Jesuit schools as that of their monthly holiday, for in the old Saint-Omer's days the boys went to Blandyke once a month to spend the day in country air. A statue of our Lady preserved there was believed to work miracles, and as late as the eighteenth century medals were struck of our Lady of Blandyke. Bd Didier became bishop in 1169, and is said to have been remarkable for his charity and his spirit of prayer. He resigned his see three years before his death, which seems to have taken place on January 20 (or September 2), 1194 at the Cistercian abbey of Cambron, where he had been professed a monk.

See Reussens in the *Biographie nationale* (*belge*), vol. v : *Gallia christiana nova*, vol. ii ; and DHG., vol ix, c. 117, and xi, 585.

21 : ST AGNES, VIRGIN AND MARTYR (*c.* A.D. 304 ?)

ST AGNES has always been looked upon in the Church as a special patroness of bodily purity. She is one of the most popular of Christian saints, and her name is commemorated every day in the canon of the Mass. Rome was the scene of her triumph, and Prudentius says that her tomb was shown within sight of that city. She suffered perhaps not long after the beginning of the persecution of Diocletian, whose cruel edicts were published in March in the year 303. We learn from St Ambrose and St Augustine that she was only thirteen years of age at the time of her glorious death. Her riches and beauty excited the young noblemen of the first families in Rome to contend as rivals for her hand. Agnes answered them all that she had consecrated her virginity to a heavenly husband, who could not be beheld by mortal eyes. Her suitors, finding her resolution unshakable, accused her to the governor as a Christian, not doubting that threats and torments would prove more effective with one of her tender years on whom

allurements could make no impression. The judge at first employed the mildest expressions and most seductive promises, to which Agnes paid no regard, repeating always that she could have no other spouse but Jesus Christ. He then made use of threats, but found her endowed with a masculine courage, and even eager to suffer torment and death. At last terrible fires were made, and iron hooks, racks and other instruments of torture displayed before her, with threats of immediate execution. The heroic child surveyed them undismayed, and made good cheer in the presence of the fierce and cruel executioners. She was so far from betraying the least symptom of terror that she even expressed her joy at the sight, and offered herself to the rack. She was then dragged before the idols and commanded to offer incense, but could, St Ambrose tells us, by no means be compelled to move her hand, except to make the sign of the cross.

The governor, seeing his measures ineffectual, said he would send her to a house of prostitution, where what she prized so highly should be exposed to the insults of the brutal and licentious youth of Rome.* Agnes answered that Jesus Christ was too jealous of the purity of His chosen ones to suffer it to be violated in such a manner, for He was their defender and protector. " You may ", said she, " stain your sword with my blood, but you will never be able to profane my body, consecrated to Christ." The governor was so incensed at this that he ordered her to be immediately led to the place of shame with liberty to all to abuse her person at pleasure. Many young profligates ran thither, full of wicked desires, but were seized with such awe at the sight of the saint that they durst not approach her; one only excepted, who, attempting to be rude to her, was that very instant, by a flash, as it were of lightning from Heaven, struck blind, and fell trembling to the ground. His companions, terrified, took him up and carried him to Agnes, who was singing hymns of praise to Christ, her protector. The virgin by prayer restored his sight and his health.

The chief accuser of the saint, who had at first sought to gratify his lust and avarice, now, in a spirit of vindictiveness, incited the judge against her, his passionate fondness being changed into fury. The governor needed no encouragement, for he was highly exasperated to see himself set at defiance by one of her tender age and sex. Being resolved therefore upon her death, he condemned her to be beheaded. Agnes, filled with joy on hearing this sentence, " went to the place of execution more cheerfully ", says St Ambrose, " than others go to their wedding ". The executioner had instructions to use all means to induce her to give way, but Agnes remained constant; and having made a short prayer, bowed down her neck to receive the death stroke. The spectators shed tears to see this beautiful child loaded with fetters, and offering herself fearlessly to the sword of the executioner, who with trembling hand cut off her head at one stroke. Her body was buried at a short distance from Rome, beside the Nomentan road.

It is necessary to add to the account (based mainly on Prudentius) which is given above by Alban Butler, that modern authorities incline to the view that little reliance can be placed on the details of the story. They point out that the " acts "

* On such vile methods of breaking down the constancy of Christian maidenhood Tertullian in his *Apologia* comments as follows: " By condemning the Christian maid rather to the lewd youth than to the lion, you have acknowledged that a stain of purity is more dreaded by us than any torments or death. Yet your cruel cunning avails you not, but rather serves to gain men over to our holy religion."

of St Agnes, attributed unwarrantably to St Ambrose, can hardly be older than A.D. 415, and that these seem to represent an attempt to harmonize and embroider the discordant data found in the then surviving traditions. St Ambrose, as just quoted, in his quite genuine sermon *De virginibus* (A.D. 377), says of St Agnes's martyrdom *cervicem inflexit*,* " she bent her neck ", from which it is commonly inferred that she was decapitated. This view is supported by Prudentius's explicit statement that her head was struck off at one blow. On the other hand, the epitaph written by Pope St Damasus speaks of " flames ", and beyond this says nothing as to the manner of her death ; while from the beautiful hymn, *Agnes beatae virginis* (which Walpole, Dreves and others now recognize as a genuine work of St Ambrose), it clearly follows that she was not beheaded, otherwise she could not after the blow was struck (*percussa*) have drawn her cloak modestly around her and have covered her face with her hand. It seems plain that in the writer's view she was stabbed in the throat or breast. From these apparent contradictions many critics conclude that already in the second half of the fourth century all memory of the exact circumstances of the martyrdom had been forgotten, and that only a vague tradition survived.

In any case, however, there can be no possible doubt of the fact that St Agnes was martyred, and that she was buried beside the Via Nomentana in the cemetery afterwards called by her name. Here a basilica was erected in her honour before 354 by Constantina, daughter of Constantine and wife of Gallus ; and the terms of the acrostic inscription set up in the apse are still preserved, but it tells us nothing about St Agnes except that she was " a virgin " and " victorious ". Again, the name of St Agnes is entered in the *Depositio martyrum* of A.D. 354, under the date January 21, together with the place of her burial. There is also abundant subsidiary evidence of early *cultus* in the frequent occurrence of representations of the child martyr in " gold glasses ", etc., and in the prominence given to her name in all kinds of Christian literature. " Agnes, Thecla and Mary were with me ", said St Martin to Sulpicius Severus, where he seems to assign precedence to Agnes even above our Blessed Lady. St Agnes is, as remarked above, one of the saints named in the canon of the Mass.

It is quite possible that Father Jubaru is right in his attempt to reconcile the data supplied by Pope Damasus and St Ambrose, but it would not follow as a necessary consequence that he is also right in his theory that in the Greek " acts " we have an amalgamation of the story of two different St Agneses. With regard to the great St Agnes, he contends that she was a child in Rome, that she consecrated to God her virginity, that she turned away from all suitors, and when persecution came that she deliberately left her parents' house and offered herself to martyrdom, that she was threatened with death by fire in an attempt to shake her constancy, but that, as she gave no sign of yielding, she was in fact stabbed in the throat. Father Jubaru in his elaborate monograph further claims to have discovered the reliquary, containing the greater portion of the skull of the youthful martyr, in the treasury of the *Sancta sanctorum* at the Lateran. This treasury was opened in 1903 after it had been hidden from view for many hundred years,

* A. S. Walpole, *Early Latin Hymns* (1922), p. 69, urges that *inflexit* " may mean bent aside in order to admit the point of the sword ", and quotes parallel passages from the classics in support of this view. This is also the view of Father Jubaru. There can be no question that stabbing in the throat was a common way of despatching the condemned, and was regarded as the most merciful form of *coup de grâce*. St Ambrose calls the executioner " *percussor* ".

permission to do so having been obtained from Pope Leo XIII. The relic is considered by Father Grisar, S.J., and by many other archaeologists to be in all probability authentic, since a regular custom had grown up in the ninth century of separating the head from the rest of the bones when entire bodies of saints were enshrined in the churches. It also seems certain that the body of St Agnes was at that date preserved under the altar of her basilica, and further that on opening the the case in 1605 it was found without a head. From a medical examination of the fragments of the skull in the *Sancta sanctorum*, Dr Lapponi pronounced that the teeth showed conclusively that the head was that of a child about thirteen years of age. The more extravagant miracles which occur in the so-called " acts " are now admitted by all to be a fiction of the biographer. The case of St Agnes is, therefore, typical, and affords conclusive proof that the preposterous legends so often invented by later writers who wish to glorify the memory of a favourite saint cannot in themselves be accepted as proof that the martyrdom is fabulous and that the saint never existed.

In art St Agnes is commonly represented with a lamb and a palm, the lamb, no doubt, being originally suggested by the resemblance of the word *agnus* (a lamb) to the name Agnes. In Rome on the feast of St Agnes each year, while the choir in her church on the Via Nomentana are singing the antiphon *Stans a dextris ejus agnus nive candidior* (On her right hand a lamb whiter than snow), two white lambs are offered at the sanctuary rails. They are blessed and then cared for until the time comes for shearing them. Out of their wool are woven the pallia which, on the vigil of SS. Peter and Paul, are laid upon the altar in the *Confessio* at St Peter's immediately over the body of the Apostle. These pallia are sent to archbishops throughout the Western church, " from the body of Blessed Peter ", in token of the jurisdiction which they derive ultimately from the Holy See, the centre of religious authority.

Until the feast of St Peter Nolasco, displaced by that of St John Bosco, was fixed for January 28, there was in the general Western calendar on that day a " second feast " of St Agnes (she still has a commemoration in the Mass and Office of the 28th). This observance can be traced back to the Gelasian and Gregorian Sacramentaries, and is not altogether easy to explain. The addition of the words *de nativitate* or *in genuinum*, which meets us in certain liturgical texts of the seventh or eighth centuries, would seem to suggest that January 28 was the day on which St Agnes actually died, while the feast of January 21—*de passione*, as it is sometimes described—marks the day when the martyr was brought to trial and threatened with torture. In view, however, of the prominence which the " octave " has in later times acquired in our Christian liturgy, it is curious that the one feast should occur exactly a week after the other. We have evidence that the Circumcision was called " Octavas Domini " already in the sixth century, and it must be remembered that our present Missal, following usages still more ancient, which were in fact pre-Christian in their origin, provides a special commemoration for the departed *in die septimo, trigesimo et anniversario*—in other words, the week day, the month day and the year day. It does not, therefore, seem by any means impossible that we have here a vestige of some primitive form of octave. Dom Bäumer has called attention to the fact that the primitive octave implied no more than a commemoration of the feast at the week-end without any reference to it upon the intermediate days.

The " acts " of St Agnes are printed in the *Acta Sanctorum*, January 21. The Greek " acts " were first edited by P. Franchi de Cavalieri, *S. Agnese nella tradizione e nella legenda*

(1899), together with a valuable discussion of the whole question. See also the monograph of F. Jubaru, *Sainte Agnès d'après de nouvelles recherches* (1907) and further *Sainte Agnès, vierge et martyre* (1909); DAC., vol. i, cc. 905–965; *Analecta Bollandiana*, vol. xix (1900), pp. 227–228; P. Franchi in *Studi e Testi*, vol. xix, pp. 141–164; *Bessarione*, vol. viii (1911), pp. 218–245; the *Liber Pontificalis* (ed. Duchesne), vol. i, p. 196; CMH., pp. 52–53, 66; S. Bäumer, *Geschichte des Breviers* (1895), p. 325; and, for the relics, Grisar, *Die römische Kapelle Sancta Sanctorum und ihr Schatz* (1908), p. 103. And *cf.* St Ambrose, *De virginibus* in Migne, PL., vol. xvi, cc. 200–202; and Prudentius, *Peristephanon*, 14.

ST FRUCTUOSUS, Bishop of Tarragona, Martyr (A.D. 259)

St Fructuosus was the zealous and truly apostolic bishop of Tarragona, then the capital city of Spain. When the persecution of Valerian and Gallienus was raging in the year 259, he was arrested by order of Emilian the governor, along with two deacons, Augurius and Eulogius, on Sunday, January 16. He was then lying down in his bed, and only asked time to put on his shoes; after which he cheerfully followed the guards, who committed him and his two companions to prison. Fructuosus gave his blessing to the faithful who visited him, and on Monday he baptized in gaol a catechumen named Rogatian. On Wednesday he kept the usual fast of the stations* till three o'clock in the afternoon. On Friday, the sixth day after their commitment, the governor ordered them to be brought before him, and asked Fructuosus if he knew the contents of the edict of the emperors. The saint answered that he did not, but that whatever they were he was a Christian. "The emperors", said Emilian, "command all to sacrifice to the gods." Fructuosus answered, "I worship one God, who made heaven and earth and all things therein." Emilian said, "Do you not know that there are other gods?" "No", replied the saint. The proconsul said, "I will make you know it shortly. What is left to any man to fear or worship on earth if he despises the worship of the immortal gods and of the emperors?" Then, turning to Augurius, he bade him pay no regard to what Fructuosus had said, but the deacon assured him that he worshipped the same Almighty God. Emilian addressed himself to the other deacon, Eulogius, asking him if he too worshipped Fructuosus. The holy man answered, "I do not worship Fructuosus, but the same God whom he worships". Emilian asked Fructuosus if he were a bishop, and added upon his confessing it, "Say, rather, you have been one", meaning that he was about to lose that dignity along with his life; and immediately he condemned them to be burnt alive.

The pagans themselves could not refrain from tears on seeing them led to the amphitheatre, for they loved Fructuosus on account of his rare virtues. The Christians accompanied them, overwhelmed by a sorrow mixed with joy. The martyrs exulted to be hold themselves on the verge of a glorious eternity. The faithful offered St Fructuosus a cup of wine, but he would not taste it, saying it was not yet the hour for breaking the fast, which was observed on Fridays till three o'clock and it was then only ten in the morning. The holy man hoped to end the station or fast of that day with the patriarchs and prophets in Heaven. When they were come into the amphitheatre, Augustalis, the bishop's lector, came to him weeping, and begged he would permit him to pull off his shoes. The martyr said he could easily put them off himself, which he did. Felix, a Christian, stepped forward and desired he would remember him in his prayers. Fructuosus said aloud, "I am bound to pray for the whole Catholic Church spread over the world

* Wednesdays and Fridays were fast-days at that time; but only till none, that is, three in the afternoon. This was called the fast of the stations.

from the east to the west," as if he had said, observes St Augustine, who much applauds this utterance, " If you wish that I should pray for you, do not leave her for whom I pray ". Martial, one of his flock, desired him to speak some words of comfort to his desolate church. The bishop, turning to the Christians, said, " My brethren, the Lord will not leave you as a flock without a shepherd. He is faithful to His promises. The hour of our suffering is short." The martyrs were fastened to stakes to be burnt, but the flames seemed at first to respect their bodies, consuming only the bands with which their hands were tied and giving them liberty to stretch out their arms in prayer. It was thus, on their knees, that they gave up their souls to God before the fire had touched them. Babylas and Mygdonius, two Christian servants of the governor, saw the heavens open and the saints carried up with crowns on their heads ; but Emilian himself, summoned to see too, was not accounted worthy to behold them. The faithful came in the night, extinguished the fire with wine, and took out the half-burnt bodies. Everyone carried some part of their remains home with him, but being admonished from Heaven, brought them back and laid them in the same sepulchre. St Augustine has left us a panegyric on St Fructuosus, pronounced on the anniversary day of his martyrdom.

This account of the passion of St Fructuosus belongs to that comparatively small class of the acts of the martyrs which all critics agree in regarding as authentic. Even Harnack says (*Chronologie bis Eusebius*, vol. ii, p. 473) that the document " awakens no suspicion ". It is printed in the *Acta Sanctorum*, January 21, in Ruinart and elsewhere. See Delehaye, *Les passions des martyrs . . .* (1921), p. 144, and also his *Origines du culte des martyrs* (1933), pp. 66–67. What more especially establishes the authenticity of the Acts of St Fructuosus is the fact that both St Augustine and Prudentius were evidently acquainted with them.

ST PATROCLUS, MARTYR (A.D. 259 ?)

CONCERNING the martyr St Patroclus, St Gregory of Tours comments that the popular devotion to him was greatly increased by the discovery of a copy of his *passio*. He was buried at or near Troyes, where he suffered, and over his tomb was a little oratory, but the only cleric who served it was a lector (one of the minor orders), and we may fairly infer from Gregory's language that no great interest was taken in the shrine. One fine day, however, this lector went to the bishop and showed him a hastily written manuscript which professed to be a copy of the Acts of St Patroclus. The account he gave of it was that a stranger had asked for hospitality, who had in his possession a manuscript containing the Passion of St Patroclus. The lector said he had borrowed it, and by sitting up all night had copied the document, but had, of course, returned the original to the owner who went away next morning. It is an extremely significant fact, well worthy of the attention of every student of Merovingian hagiography, that the Bishop of Troyes only scolded and cuffed him well, declaring that the lector had invented the whole story and that there had been no traveller and no manuscript. Obviously the rulers of the Church at that period were well aware that the fabrication of fictitious acts was going on freely.

St Gregory, however, declares that in this case, when a military expedition invaded Italy a short time afterwards, some of the members brought back with them a Passion of St Patroclus identical with that which the lector had copied. The result was an immense revival of devotion to the saint. He was a prominent Christian of exceptional charity and holiness. He was arrested either when a certain governor called Aurelian (259) or when the Emperor Aurelian himself came

to Troyes (275). Answering fearlessly and defiantly, he was sentenced to death. In an attempt to drown him in the Seine he escaped from the executioners, but was recaptured and then beheaded. His relics were eventually carried to Soest in Westphalia, where they still repose.

See *Acta Sanctorum* for January 21 ; Allard, *Histoire des persécutions*, vol. iii, pp. 101 *seq.* ; Giefers, *Acta S. Patrocli* (1857).

ST EPIPHANIUS, Bishop of Pavia (A.D. 496)

The reputation of Epiphanius for holiness and miracles gave him the highest credit with the weak Roman emperors of his time, and with the Kings Odoacer and Theodoric, though all of opposite interests. By his eloquence and charity he tamed savage barbarians, won life and liberty for whole armies of captives, and secured the abolition of many oppressive laws, with the mitigation of heavy public imposts and taxes. By his profuse charities he preserved many of the famine-stricken from perishing, and by his zeal he stemmed the torrent of iniquity in times of universal disorder. Epiphanius undertook an embassy to the Emperor Anthemius, and another to King Euric at Toulouse : both in the hope of averting war. He rebuilt Pavia, which had been destroyed by Odoacer, and mitigated the fury of Theodoric in the heat of his victories. He set out on a journey into Burgundy to redeem the captives detained by Gondebald and Godegisilus, but on his return died of cold and fever at Pavia, in the fifty-eighth year of his age. His death was really that of a martyr of charity, and during his lifetime he seems to have been honoured by his flock with a profusion of endearing and complimentary names. They called him the " peacemaker ", the " glory of Italy ", the " light of bishops ", and also *Papa* —*i.e.* the Father. His body was translated to Hildesheim in Lower Saxony, in 963 ; Brower thinks it lies in a silver coffin near the high altar.

See his panegyric in verse by Ennodius, his successor, reputed to be the masterpiece of that author, edited in the *Acta Sanctorum*, as also in MGH., *Auctores antiquissimi*, vol. vii, pp. 84–110. *Cf. Analecta Bollandiana*, vol. xvii (1898), pp. 124–127.

ST MEINRAD, Martyr (A.D. 861)

As the patron and in some sense the founder of the famous abbey of Einsiedeln in Switzerland, one of the few which have preserved unbroken continuity since Carolingian times, St Meinrad (Meginrat) cannot here be passed over. By birth he is supposed to have been connected with the family of the Hohenzollerns. He became a priest, entered the Benedictine abbey at Reichenau, and later on was given some teaching work beside the upper Lake of Zurich. His soul, however, pined for solitude, and for the opportunity of devoting himself entirely to contemplation. He consequently sought out a spot in a forest, and there, with the permission of his superiors, he settled about the year 829. The fame of his sanctity, however, brought him many visitors, and seven years later he found it necessary to move still farther south and farther from the abodes of men. The place where he finally took up his abode is now called Einsiedeln (*i.e.* Hermitage). There he lived for twenty-five years, carrying on a constant warfare with the Devil and the flesh, but favoured by God with many consolations.

On January 21, 861, he was visited by two ruffians who had conceived the idea that he had treasure somewhere stored away. Though he knew their purpose, he courteously offered them food and hospitality. In the evening they smashed in

his skull with clubs, but finding nothing, took to flight. The legend says that two ravens pursued them with hoarse croakings all the way to Zurich. By this means the crime was eventually discovered, and the two murderers burnt at the stake. The body of the saint was conveyed to Reichenau and there preserved with great veneration. Some forty years later Bd Benno, a priest of noble Swabian family, went to take up his abode in St Meinrad's hermitage at Einsiedeln. Though forced, much against his inclination, in 927 to accept the archbishopric of Metz, he returned to Einsiedeln later on, gathering round him a body of followers who eventually became the founders of the present Benedictine abbey.

See the *Acta Sanctorum* for January 21, also the Life of St Meinrad in MGH., *Scriptores*, vol. xv, pp. 445 *sq.* There are many modern accounts of St Meinrad ; see *e.g.* O. Ringholz, *Wallfahrtsgeschichte von U. L. Frau von Einsiedeln*, pp. 1–6. The two ravens appear in the arms of Einsiedeln and are also used as the emblems of the saint.

BD EDWARD STRANSHAM, MARTYR (A.D. 1586)

EDWARD STRANSHAM, or Transham (*alias* Edmund Barber), was born at or near Oxford about 1554, went to St John's College, and there took the degree of bachelor of arts. He was at Douay and Rheims in 1577–1578, came home for a time on account of ill-health, and then returned to Rheims. He was ordained priest at Soissons in 1580, and in the summer of the following year came on the English mission with another priest, Nicholas Woodfen, who was to suffer martyrdom too.

Challoner quotes high commendation for both priests from Rishton and Dr Bridgewater, and Stransham laboured with such effect that in 1583 he was able to cross over to Rheims with twelve converts from Oxford for the college there. He was in France for two years, being delayed for months in Paris where consumption threatened to put an end to his life. But what illness failed to do, the laws of his country did. He had been back in England only a short time when he was arrested while celebrating Mass, at a house in Bishopsgate Street Without in London. At the next assizes he and Mr Woodfen were condemned for their priesthood, and they were hanged, drawn and quartered at Tyburn on January 21, 1586, six months after their arrest. Bd Edward Stransham was among those beatified in 1929. The case of Mr Woodfen (*alias* Devereux, *vere* Wheeler) is still under consideration.

Further particulars may be found in an article contributed by J. B. Wainewright to the *Downside Review*, volume of 1911, at p. 205, which cites the relevant authorities.

BB. THOMAS REYNOLDS AND ALBAN ROE, MARTYRS (A.D. 1642)

THOMAS REYNOLDS, whose name was really Green, was a native of Oxford, born there about 1560. He was educated and made his ecclesiastical studies at Rheims, Valladolid and Seville, and although he was already over thirty when he was made priest he laboured for nearly fifty years on the English mission. He was among the forty-seven priests who were exiled in the summer of 1606 ; but, like many others of them, he came back again in secret and continued his devoted and dangerous ministry for years, until eventually he was " laid by the heels " and sentenced to death for his priesthood : but he was kept in prison for fourteen years before the sentence was carried out. A contemporary account of this venerable old man (he

was about eighty) says he " for a long course of years had preached virtue and godliness to his countrymen, no less by his example than by his words. . . . He was fat and corpulent, yet very infirm through past labours and sufferings. . . . He was remarkably mild and courteous, and . . . had reaped much fruit in gaining many souls to God."

For all his long experience—or perhaps because of it—Mr Reynolds was of a timorous disposition, and in dread of the awful manner of death with which he was faced. But he was encouraged and upheld by one who suffered with him at Tyburn, namely Dom Bartholomew Roe (*alias* Rouse, Rolfe, etc.). This Benedictine monk, whose name in religion was Alban, had been born, probably at Bury St Edmunds, fifty-nine years previously. In consequence of meeting with a man imprisoned for his faith in the abbey gatehouse at Saint Albans, Roe, who was then at Cambridge University, became a Catholic, and in due course a monk of St Laurence's at Dieulouard in Lorraine (now St Laurence's, Ampleforth). He was evidently a man of lively disposition, for before going to St Laurence's he had been dismissed from the English college at Douay for indiscipline, and later on in England he gave offence to some over strait-laced people. He laboured on the mission successfully nevertheless, for the few years that he was free. His second imprisonment began about 1627 in that very Saint Albans gatehouse (it still stands) where he had received the grace of faith ; then he was for some fourteen years in the Fleet prison (he was sometimes let out on parole), where he suffered from an agonizing disease, and he there translated St John Fisher's treatise on prayer and other works into English. At last release came. On January 19, 1642, he was tried and sentenced for his priesthood, and two days later he and Thomas Reynolds set out for Tyburn together.

" Well, how do you find yourself now ? " asked the monk.

" In very good heart," replied Mr Reynolds. " Blessed be God for it, and glad I am to have for my comrade in death a man of your undaunted courage."

At the scaffold they gave one another absolution, and Roe helped the aged Reynolds on to the cart, who then addressed the people, expressing forgiveness for his enemies and much moving the sheriff by invoking for that official " grace to be a glorious saint in Heaven ". When Roe's turn came he, who had been ministering to three felons who also were to die, turned to the people and began with a cheerful " Here's a jolly company ! " He then spoke to them, finally pointing out that his religion was his only treason, since if he would abandon it he would be at once reprieved. His last word to men was a joking remark to one of the turnkeys from the Fleet prison. Then the two martyrs said the psalm " Miserere " in alternate verses, and as they dropped they cried out the name of Jesus, in which one of the felons joined. They were allowed to hang until they were dead, before, in the words of a Frenchman present, the Sieur de Marsys, " the hangman opened those loving and burning breasts, as if to give air to that furnace of charity which consumed their hearts ".

Nine Martyr Monks (1931), by Bede Camm, contains a good account of Roe and of the martyrdom of both priests. He relies mainly on the rare *Histoire de la persécution . . . en Angleterre* of Marsys ; a manuscript used by Challoner, and now at Oscott ; and some letters of Father John (Bede) Hiccocks, a Carmelite who was present, as well as MMP. (pp. 407–411). See also D. Timothy Horner's article in *Ampleforth and Its Origins* (1952), pp. 181–195. For Reynolds see MMP., pp. 402–407, and Pollen's *Acts of English Martyrs*. He probably came from the families of Green of Great Milton, Oxon., and Reynolds of Old Stratford, Warwickshire.

BD JOSEPHA OF BENIGANIM, VIRGIN (A.D. 1696)

BD INES, to use the name by which she is best remembered amongst her own countrymen, was born in a village near Valencia in Spain in 1625. Her parents, Luis Albinana and Vincentia Gomar, were of good family but poor in this world's goods. From earliest childhood Ines gave herself to God, shunning even the childish pastimes of her companions, and her modesty and simplicity of heart compelled the respect even of those who had little regard for virtue. In spite of many trials which came upon her after her father's early death, she eventually accomplished her purpose of consecrating herself to God in a convent of barefooted Augustinian hermitesses at Beniganim. Here Sister Josepha-Maria-of-St-Agnes, as she was called in religion, made great strides in perfection, regarding herself as the meanest of all, ready at every moment to render a service to the youngest of her religious sisters. Her bodily austerities were very severe, and she often contrived to spend much of the night before the Blessed Sacrament. After long periods of desolation and temptation most patiently borne, she was endowed by God with a remarkable gift of prophecy and of the discernment of spirits, which led to her being consulted in spiritual matters, much to her own confusion, by some of the highest grandees of Spain. She lived until the age of seventy-one, dying on the feast of her patron St Agnes in 1696. She was beatified in 1888.

See the brief of beatification ; and *Kirchliches Handlexikon*, under " Josepha-Maria ".

22 : ST VINCENT OF SARAGOSSA, MARTYR (A.D. 304)

THE glorious martyr St Vincent was instructed in the sacred sciences and Christian piety by St Valerius, Bishop of Saragossa, who ordained him his deacon, and appointed him, though very young, to preach and instruct the people. Dacian, a cruel persecutor, was then governor of Spain. The Emperors Diocletian and Maximian published their second and third edicts against the Christian clergy in the year 303, which in the following year were put in force against the laity. It seems to have been before these last that Dacian put to death eighteen martyrs at Saragossa, who are mentioned by Prudentius and in the Roman Martyrology for January 16, and that he apprehended Valerius and Vincent. They were soon after transferred to Valencia, where the governor let them lie long in prison, suffering extreme famine and other miseries. The proconsul hoped that this lingering torture would shake their constancy, but when they were at last brought before him he was surprised to see them still intrepid in mind and vigorous in body, so that he reprimanded his officers for not having treated the prisoners according to his orders. Then he employed alternately threats and promises to induce the prisoners to sacrifice. Valerius, who had an impediment in his speech, making no answer, Vincent said to him, " Father, if you order me, I will speak." " Son," said Valerius, " as I committed to you the dispensation of the word of God, so I now charge you to answer in vindication of the faith which we defend." The deacon then informed the judge that they were ready to suffer everything for the true God, and that in such a cause they could pay no heed either to threats or promises. Dacian contented himself with banishing Valerius. As for St Vincent, he was determined to assail his resolution by every torture which his cruel temper

could suggest. St Augustine assures us that he suffered torments beyond what any man could have endured unless supported by a supernatural strength; and that in the midst of them he preserved such peace and tranquillity as astonished his very persecutors. The rage and chagrin felt by the proconsul were manifest in the twitching of his limbs, the angry glint in his eyes and the unsteadiness of his voice.

The martyr was first stretched on the rack by his hands and feet, and whilst he hung his flesh was torn with iron hooks. Vincent, smiling, called the executioners weak and faint-hearted. Dacian thought they spared him, and caused them to be beaten, which afforded Vincent an interval of rest; but they soon returned to him, resolved fully to satisfy the cruelty of their master. But the more his body was mangled, the more did the divine presence cherish and comfort his soul; and the judge, seeing the blood which flowed from his body and the frightful condition to which it was reduced, was obliged to confess that the courage of this young cleric had vanquished him. He ordered a cessation of the torments, telling Vincent that if he could not be prevailed upon to offer sacrifice to the gods, he could at least give up the sacred books to be burnt, according to the edicts. The martyr answered that he feared torments less than false compassion. Dacian, more incensed than ever, condemned him to the most cruel of tortures—that of fire upon a kind of gridiron, called by the acts *quaestio legitima*, " the legal torture ". Vincent mounted cheerfully the iron bed, in which the bars were full of spikes made red-hot by the fire underneath. On this dreadful gridiron the martyr was stretched at full length, and his wounds were rubbed with salt, which the activity of the fire forced the deeper into his flesh. The flames, instead of tormenting, seemed, as St Augustine says, to give the martyr new vigour and courage, for the more he suffered, the greater seemed to be the inward joy and consolation of his soul. The rage and confusion of the tyrant exceeded all bounds: he completely lost his self-command, and was continually inquiring what Vincent did and said, but was always answered that he seemed every moment to acquire new strength and resolution.

At last he was thrown into a dungeon, and his wounded body laid on the floor strewed with potsherds, which opened afresh his ghastly wounds. His legs were set in wooden stocks, stretched very wide, and orders were given that he should be left without food and that no one should be admitted to see him. But God sent His angels to comfort him. The gaoler, observing through the chinks the prison filled with light, and Vincent walking and praising God, was converted upon the spot to the Christian faith. At this news Dacian even wept with rage, but he ordered that the prisoner should be allowed some repose. The faithful were then permitted to see him, and coming they dressed his wounds, and dipped cloths in his blood, which they kept for themselves and their posterity. A bed was prepared for him, on which he was no sooner laid than his soul was taken to God. Dacian commanded his body to be thrown out upon a marshy field, but a raven defended it from beasts and birds of prey. The " acts " and a sermon attributed to St Leo add that it was then cast into the sea in a sack, but was carried to the shore and revealed to two Christians.

The story of the translations and diffusion of the relics of St Vincent is confused and not very trustworthy. We hear of them not only in Valencia and Saragossa, but also in Castres (Aquitaine), Le Mans, Paris, Lisbon, Bari and other places. What is quite certain is that his *cultus* spread widely through the Christian world at a very early date, penetrating even to certain Eastern regions; and he is named

in the canon of the Milanese Mass. In early art the most characteristic emblem of St Vincent is the raven which is sometimes represented as perched upon a millstone. When we only have an image with a deacon's dalmatic and a palm-branch, it is almost impossible to decide whether it is intended for St Vincent, St Laurence or St Stephen. Vincent is honoured in Burgundy as the patron of vine-dressers, the explanation for which is probably to be found in the fact that his name suggests some connection with wine.

In the above account Alban Butler has mainly followed the narrative of the poet Prudenius (*Peristephanon*, 5). The so-called "acts", though included by Ruinart among his *Acta sincera*, have unquestionably been embroidered rather freely by the imagination of the compiler, who lived, it seems, centuries after the event. At the same time St Augustine in one of his sermons on St Vincent speaks of having the acts of his martyrdom before him, and it may possibly be that a much more concise summary, printed in the *Analecta Bollandiana*, vol. i (1882), pp. 259–262, represents in substance the document to which St Augustine refers. We can at least be assured of his name and order, the place and epoch of his martyrdom, and his place of burial. See P. Allard, *Histoire des persécutions*, vol. iv, pp. 237–250; Delehaye, *Les origines du culte des martyrs* (1933), pp. 367–368; H. Leclercq, *Les martyrs*, vol. ii, pp. 437–439; *Römische Quartalschrift*, vol. xxi (1907), pp. 135–138. There is a good historical summary by L. de Lacger, *St Vincent de Saragosse* (1927); and a study of the *passio* by the Marquise de Maillé, *Vincent d'Agen et Vincent de Saragosse* (1949), on which *cf.* various papers by Fr B. de Gaiffier in *Analecta Bollandiana*. For the bishop St Valerius, see the *Acta Sanctorum*, January 28.

ST BLESILLA, WIDOW (A.D. 383)

BUT for the letters of St Jerome, very little would be known of the youthful widow St Blesilla, daughter of St Paula. On the death of her husband, after seven months of married life, Blesilla was attacked by fever. Yielding to the promptings of grace, she determined to devote herself to practices of devotion. After her sudden recovery she spent the rest of her short life in great austerity. St Jerome, writing to her mother, speaks in very high terms of her. She herself began to study Hebrew, and it was at her request that Jerome began his translation of the book of Ecclesiastes. St Blesilla died at Rome in 383 at the early age of twenty.

See the *Acta Sanctorum*, January 22; and St Jerome's letters nos. 37, 38 and 39. St Blesilla is of course referred to in the more detailed lives of St Jerome and St Paula.

ST ANASTASIUS THE PERSIAN, MARTYR (A.D. 628)

THE wood of the cross of Christ when it was carried away into Persia by Chosroës in 614, after he had taken and plundered Jerusalem, nevertheless had its victories. Of one such victory Anastasius was the visible trophy. He was a young soldier in the Persian army. Upon hearing the news of the taking of the cross by his king, he grew inquisitive concerning the Christian religion, and its truths made such an impression on his mind that when he came back to Persia from an expedition he left the army and retired to Hierapolis. He lodged with a devout Persian Christian, a silversmith, with whom he often went to prayer. The sacred pictures which he saw made a great impression, and gave him occasion to inquire more, and to admire the courage of the martyrs whose sufferings were painted in the churches. At length he went to Jerusalem, where he received baptism from the bishop Modestus. In baptism he changed his Persian name Magundat into that of Anastasius, to

remind him, according to the meaning of that Greek word, that he had risen from death to a new and spiritual life. The better to fulfil his baptismal vows and obligations, he asked to become a monk in a monastery near Jerusalem. The abbot made him first study Greek and learn the psalter by heart; then, cutting off his hair, he gave him the monastic habit in the year 621.

The future martyr's first experiences of monastic life were not untroubled. He was assailed by all kinds of temptations, and by the recollection of the practices and superstitions which his father had taught him. He met these by a frank disclosure to his confessor of all his difficulties, and by extreme earnestness in prayer and monastic duties. He was haunted, however, by an intense desire to give his life for Christ, and after a time he went to Caesarea, then under Persian rule. Having boldly denounced their religious rites and superstitions, he was arrested and brought before Marzabanes the governor, when he confessed his own Persian birth and conversion to Christianity. Marzabanes sentenced him to be chained by the foot to another criminal, and his neck and one foot to be also linked together by a heavy chain, and condemned him in this condition to carry stones. The governor sent for him a second time, but could not prevail with him to renounce his faith. The judge then threatened he would write to the king if he did not comply. "Write what you please", said the saint, "I am a Christian: I repeat it, I am a Christian." Marzabanes ordered him to be beaten. The executioners were preparing to bind him on the ground, but the saint declared that he had courage enough to lie down under the punishment without moving; he only begged leave to put off his monk's habit, lest it should be treated with contempt, which only his body deserved. Having removed his outer garment he stretched himself on the ground, and did not stir all the time the cruel torment continued. The governor again threatened to inform the king of his obstinacy. "Whom ought we rather to fear," said Anastasius, "a mortal man, or God who made all things out of nothing?" The judge pressed him to sacrifice to fire, and to the sun and moon. The saint answered he could never acknowledge as gods creatures which God had made only for our use: upon which he was remanded to prison.

His old abbot, hearing of his sufferings, sent two monks to assist him, and ordered prayers for him. The confessor, after carrying stones all the day, spent the greater part of the night in prayer, to the surprise of his companions, one of whom, a Jew, saw and showed him to others at prayer in the night, shining in brightness like a blessed spirit, and angels praying with him. As Anastasius was chained to a man condemned for a public crime, he prayed always with his neck bowed downwards, keeping his chained foot near his companion not to disturb him. Marzabanes let the martyr know that the king would be satisfied on condition he would only by word of mouth abjure the Christian faith, after which he might choose whether he would be an officer in the royal service or still remain a Christian and a monk, adding that he might in his heart always adhere to Christ, provided he would but for once renounce Him in words privately, in his presence, "in which", he declared, "there could be no harm, nor any great injury to his Christ". Anastasius answered firmly that he would never dissemble or seem to deny God. Then the governor told him that he had orders to send him bound into Persia to the king. "There is no need of binding me," said the saint. "I go willingly and cheerfully to suffer for Christ." On the day appointed, the martyr left Caesarea with two other Christian prisoners, under guard, and was followed by one of the monks

whom the abbot had sent. The acts of his martyrdom were afterwards written by this monk.

Being arrived at Bethsaloe in Assyria, near the Euphrates, where the king then was, the prisoners were thrown into a dungeon till his pleasure was known. An officer came from Chosroës to interrogate the saint, who made answer to his magnificent promises, " My poor religious habit shows that I despise from my heart the gaudy pomp of the world. The honours and riches of a king, who must shortly die himself, are no temptation to me." Next day the officer returned and endeavoured to intimidate him by threats and upbraidings. But the saint said calmly, " Sir, do not give yourself so much trouble about me. By the grace of Christ I am not to be moved, so execute your pleasure without more ado." The officer caused him to be unmercifully beaten with staves, after the Persian manner. This punishment was inflicted on three days ; on the third the judge commanded him to be laid on his back, and a heavy beam pressed down by the weight of two men on his legs, crushing the flesh to the very bone. The martyr's tranquillity and patience astonished the officer, who went again to make his report to Chosroës. In his absence the gaoler, being a Christian by profession, though too weak to resign his place rather than detain such a prisoner, gave everyone access to the martyr. The Christians immediately filled the prison ; everyone sought to kiss his feet or chains, and kept as relics whatever had been sanctified by contact with him. The saint, confused and indignant, strove to hinder them, but could not. After further torments, Chosroës ordered that Anastasius and all the Christian captives should be put to death. Anastasius's two companions, with three score and six other Christians, were strangled one after another, on the banks of the river, before his face. He himself with eyes lifted to Heaven, gave thanks to God for bringing his life to so happy an end, and said he looked for a more lingering death, but seeing that God granted him one so easy, he embraced with joy this ignominious punishment of slaves. He was accordingly strangled, and after his death his head was cut off.

This happened in the year 628, on January 22. Anastasius's body, among the other dead, was exposed to be devoured by dogs, but it was the only one they left untouched. It was afterwards redeemed by the Christians, who laid it in the monastery of St Sergius, a mile from the place of his triumph, which from that monastery was later on called Sergiopolis (now Rasapha, in Iraq). The monk who attended him brought back his *colobium*, a linen tunic without sleeves. The saint's body was afterwards carried to Palestine ; later it was removed to Constantinople, and lastly to Rome, where the relics were enshrined in the church of St Vincent. It is for this reason that these two quite unconnected martyrs are celebrated together in one feast.

The seventh general council convened against the Iconoclasts proved the use of sacred pictures from the miraculous image of this martyr, then kept at Rome and venerated together with his head. These are said to be still in the church which bears the name of SS. Vincent and Anastasius.

The Greek text of the Life of St Anastasius was published by H. Usener in 1894, and an early Latin version is in the *Acta Sanctorum* for January 22. A brief summary of the extracts read at the fourth session of the seventh oecumenical council in 787 will be found in Hefele-Leclercq, *Conciles*, vol. iii, p. 766, and the whole in Mansi, *Concilia*, vol. xiii, pp. 21–24 ; BHG., n. 6 ; BHL., n. 68. It is very difficult to understand upon what grounds St Anastasius is stated in the Carmelite Martyrology to have been " a monk of the Carmelite Order ".

ST DOMINIC OF SORA, ABBOT (A.D. 1031)

IN the archives of Foligno in Etruria, the birthplace of this saint, it is stated that St Dominic's intercession was frequently invoked as a protection against thunderstorms. There seems to be no indication of the origin of this practice. It may be due to some incident in his early life of which the record is lost, for authentic documents take up the story of his career from the time that he became a monk. The whole of St Dominic's activities were devoted to the founding of Benedictine monasteries and churches in various parts of Italy, at Scandrilia, Sora, Sangro and in other towns. Each monastery that he founded was apparently given its own abbot, so that Dominic himself might be free to begin work in another place. The intervals between the various foundations were devoted to solitary prayer, until the saint received an intimation from God as to where he was to establish his next monastery. Yet in the midst of this busy life he found time to work for souls, and not infrequently the efforts he made to convert sinners were attended by striking miracles. Several of these are related by one who was probably an eye-witness, a monk named John, the disciple and constant companion of St Dominic. He died at the age of eighty in 1031 at Sora in Campania.

See the *Acta Sanctorum*, January, vols. ii and iii ; *Analecta Bollandiana*, vol. i (1882), pp. 279–322 ; and A. M. Zimmermann, *Kalendarium benedictinum*, vol. i (1933), pp. 114–117.

ST BERHTWALD, BISHOP OF RAMSBURY (A.D. 1045)

ST BERHTWALD had been a monk of Glastonbury, and in 1005 he was consecrated bishop of Ramsbury, or, as the *Anglo-Saxon Chronicle* phrases it, " he succeeded to the bishop's stool of Wiltshire ". He was, in fact, the last bishop of Ramsbury, for in the time of his successor the see was removed to Old Sarum. Berhtwald, if we may trust the brief notices left us by William of Malmesbury and Simeon of Durham, seems to have been specially remembered by his contemporaries on account of his visions and prophecies, in which the Apostle St Peter was associated with the succession to the throne of St Edward the Confessor in 1042. St Berhtwald was a great benefactor to the abbey of Malmesbury as well as to his own abbey of Glastonbury, in which last he was buried after his death in 1045.

See Stanton, *Menology*, pp. 31–32 ; DNB., vol. vi, p. 344. There seems to have been no public *cultus*.

BD WILLIAM PATENSON, MARTYR (A.D. 1592)

WILLIAM PATENSON was a native of Durham. He studied for the priesthood at Rheims, where he was ordained in 1587 and was sent on the English mission fifteen months later. He ministered for a time in the western counties, but it was in London that he was arrested, just before the Christmas of 1591. He had celebrated Mass at a house in Clerkenwell, and was breaking his fast with another priest when the pursuivants broke in. The other priest, Mr Young, got away, but Mr Patenson was taken, and brought up and condemned at the Old Bailey for being a seminary priest. There are two accounts of his zeal for the criminals with whom he was during his short time in prison : according to one of them he spent his last night in the condemned cell with seven convicted felons, and of these he brought six to repentance and the Church, so that they died publicly professing the Catholic faith. In consequence of this Bd William Patenson's execution at Tyburn was carried

out deliberately without any mitigation of its atrocious cruelties, on January 22, 1592.

See MMP., pp. 185–186; Pollen's *Acts of English Martyrs;* and Catholic Record Society's publications, vol. v.

ST VINCENT PALLOTTI, FOUNDER OF THE SOCIETY OF CATHOLIC APOSTOLATE (A.D. 1850)

ST VINCENT PALLOTTI anticipated by a century the ideas of organized Catholic Action as set forth by Pope Pius XI, who called him its " pioneer and forerunner ". At a time when anything approaching an active apostolate was deemed to be purely the concern of clergy and religious, Don Pallotti envisaged a programme under three heads: A world-wide apostolate of *all* Catholics for the spreading of the faith among those who have it not; a similar apostolate for the confirming and deepening of the faith of Catholics themselves; a world-wide exercise of the works of mercy, spiritual and temporal. His own contribution to this programme was first of all his own life; secondly, his inspiration of others with his ideas and aspirations; thirdly, the establishment of a society of priests and brothers living the common life without vows, helped by an institute of sisters and by affiliated clergy and lay people. This organization he called the Society of Catholic Apostolate.*

Vincent Pallotti was born in Rome, son of a well-to-do grocer, in 1795, and his vocation to the priesthood was foreshadowed at an early age. His beginnings at school were disappointing: " He's a little saint ", said his master, Don Ferri, " but a bit thick-headed ". However, he soon picked up, and was ordained priest when he was only twenty-three. He took his doctorate in theology soon after, and became an assistant professor at the Sapienza. Pallotti's close friendship with St Caspar del Bufalo increased his apostolic zeal, and he eventually resigned his post to devote himself to active pastoral work.

Don Pallotti was in very great repute as a confessor, and filled this office at several Roman colleges, including the Scots, the Irish and the English, where he became a friend of the rector, Nicholas Wiseman. But he was not appreciated everywhere. When he was appointed to the Neapolitan church in Rome he endured persecution from the other clergy there of which the particulars pass belief. Equally astonishing is it that this went on for ten years before the authorities took official notice and brought the scandal to an end. Bd Vincent's most implacable tormentor, the vice-rector of the church, lived to give evidence for him at the informative process of his beatification. " Don Pallotti never gave the least ground for the ill-treatment to which he was subjected ", he declared, " He always treated me with the greatest respect; he bared his head when he spoke to me, he even several times tried to kiss my hand."

St Vincent began his organized work for conversion and social justice with a group of clergy and lay people, from whom the Society of Catholic Apostolate developed in 1835. He wrote to a young professor: " You are not cut out for the silence and austerities of Trappists and hermits. Be holy in the world, in your social relationships, in your work and your leisure, in your teaching duties and your

* Exception was taken to this name and it was changed to " Pious Society of Missions "; in 1947 the original name was revived. The work of the *Pallottini* among immigrants is specially notable. They serve the English church at Rome, San Silvestro in Capite.

contacts with publicans and sinners. Holiness is simply to do God's will, always and everywhere." Pallotti himself organized schools for shoemakers, tailors, coachmen, joiners and market-gardeners, to improve their general education and pride in their trade ; he started evening classes for young workers, and an institute to teach better methods to young agriculturalists. But he never lost sight of the wider aspects of his mission. In 1836 he inaugurated the observance of the Epiphany octave by the celebration of the Mysteries each day with a different rite, in special supplication for the reunion of Eastern dissidents : this was settled at the church of Sant' Andrea delle Valle in 1847, and has continued there annually ever since.

It was well said that in Don Pallotti Rome had a second Philip Neri. How many times he came home half naked because he had given his clothes away ; how many sinners did he reconcile, on one occasion dressing up as an old woman to get to the bedside of a man who threatened—and meant it—to shoot the first priest who came near him ; he was in demand as an exorcist, he had knowledge beyond this world's means, he healed the sick with an encouragement or a blessing. St Vincent foresaw all Catholic Action, even its name, said Pius XI ; and Cardinal Pellegrinetti added, " He did all that he could ; as for what he couldn't do—well, he did that too."

St Vincent Pallotti died when he was only fifty-five, on January 22, 1850. The chill that developed into pleurisy was perhaps brought on by giving away his cloak before a long sitting in a cold confessional. When viaticum was brought he stretched out his arms and murmured, " Jesus, bless the congregation : a blessing of goodness, a blessing of wisdom. . . ." He had not the strength to finish, " a blessing of power". He was beatified one hundred years later to the day, and canonized in 1963 during the Second Vatican Council.

There are biographies in Italian by Orlandi and others, and a useful sketch in French by Maria Winowska (1950). The life by Lady Herbert was revised and reissued in America in 1942.

23 : ST RAYMUND OF PEÑAFORT (A.D. 1275)

THE family of Peñafort claimed descent from the counts of Barcelona, and was allied to the kings of Aragon. Raymund was born in 1175, at Peñafort in Catalonia, and made such rapid progress in his studies that at the age of twenty he taught philosophy at Barcelona. This he did gratis, and with great reputation. When he was about thirty he went to Bologna to perfect himself in canon and civil law. He took the degree of doctor, and taught with the same disinterestedness and charity as he had done in his own country. In 1219 Berengarius, Bishop of Barcelona, made Raymund his archdeacon and " official ". He was a perfect model to the clergy by his zeal, devotion and boundless liberalities to the poor. In 1222 he assumed the habit of St Dominic at Barcelona, eight months after the death of the holy founder, and in the forty-seventh year of his age. No one of the young novices was more humble, obedient or fervent than he. He begged of his superiors that they would enjoin him some severe penance to expiate the complacency which he said he had sometimes taken in his teaching. They, indeed, imposed on him a penance, but not quite such as he expected. It was to write a collection of cases of conscience for the convenience of confessors and

moralists. This led to the compilation of the *Summa de casibus poenitentialibus*, the first work of its kind.

Raymund joined to the exercises of his solitude an apostolic life by labouring without intermission in preaching, instructing, hearing confessions, and converting heretics, Jews and Moors; and he was commissioned to preach the war of the Spaniards against the last-named. He acquitted himself of his new duties with much prudence, zeal and charity, and in this indirect manner paved the way for the ultimate overthrow of the infidel in Spain. His labours were no less successful in the reformation of the morals of the Christians detained in servitude under the Moors, which had been corrupted by their long slavery and intercourse with these infidels. Raymund showed them that to triumph over their political foes they must first conquer their spiritual enemies, and subdue sin in themselves. Inculcating these and the like spiritual lessons, he journeyed through Catalonia, Aragon, Castile and other countries. So general a change was wrought hereby in the manners of the people that it seemed incredible to all but those who were witnesses of it.

It is commonly said that St Raymund of Peñafort was associated with St Peter Nolasco in the foundation of the Order of Our Lady of Ransom, usually called the Mercedarians, who were particularly concerned with ransoming captives among the Moors. This has given rise to keen controversy. The representatives of the order, and notably Father Gazulla, in several works contend that the Mercedarian Order was founded in 1218, at a date earlier than that at which St Raymund became a Dominican. They allege further that a vision of our Lady was vouchsafed to St Peter Nolasco, their founder, and also simultaneously to King James of Aragon and to St Raymund, and that the institute which came into existence in consequence of this vision was originally a military order which owed nothing to Dominican influences. All these points have been strongly contested, more particularly in the works of Father Vacas Galindo, O.P. This writer urges that the Mercedarians, at first simply a confraternity, were not organized as a religious congregation before 1233, that St Raymund had founded the confraternity in 1222 and had given it rules based upon the Dominican constitutions and office, that the supposed triple vision of our Lady was never heard of until two or three hundred years later, and so on.

Pope Gregory IX, having called St Raymund to Rome in 1230, nominated him to various offices and took him likewise for his confessor, in which capacity Raymund enjoined the pope, for a penance, to receive, hear and expedite immediately all petitions presented by the poor. Gregory also ordered the saint to gather into one body all the scattered decrees of popes and councils since the collection made by Gratian in 1150. In three years Raymund completed his task, and the five books of the "Decretals" were confirmed by the same Pope Gregory in 1234. Down to the publication of the new *Codex Juris Canonici* in 1917 this compilation of St Raymund was looked upon as the best arranged part of the body of canon law, on which account the canonists usually chose it for the text of their commentaries. In 1235 the pope named St Raymund to the archbishopric of Tarragona, the capital of Aragon: the humble religious was not able to avert the blow, as he called it, by tears and entreaties; but the anxiety brought on a serious illness. To restore him to health his Holiness was obliged to consent to excuse him, but required that he should recommend a proper person.

For the recovery of his health St Raymund returned to his native country, and was received with as much joy as if the safety of the kingdom depended on his presence. Being restored again to his dear solitude at Barcelona he continued his former contemplation, preaching and work in the confessional. The number of conversions of which he was the instrument is known only to Him who by His grace was the author of them. Raymund was employed frequently in important commissions, both by the Holy See and by the king. In 1238, however, he was thunderstruck by the arrival of deputies from the general chapter of his order at Bologna with the news that he had been chosen third master general, Bd Jordan of Saxony having lately died. He wept and entreated, but at length acquiesced in obedience. He made the visitation of his order on foot without discontinuing any of his austerities or religious exercises. He instilled into his spiritual children a love of regularity, solitude, studies and the work of the ministry, and reduced the constitutions of his order into a clearer method, with notes on the doubtful passages. The code which he drew up was approved in three general chapters. In one held at Paris in 1239 he procured the establishment of this regulation, that the voluntary resignation of a superior, founded upon just reasons, should be accepted. This he contrived in his own favour, for in the year following he resigned the generalship which he had held only two years. He grounded his action on the fact that he was now sixty-five years old.

But St Raymund still had thirty-four years to live, and he spent them in the main opposing heresy and working for the conversion of the Moors in Spain. With this end in view, he engaged St Thomas to write his work *Against the Gentiles ;* he contrived to have Arabic and Hebrew taught in several convents of his order ; and he established friaries, one at Tunis, and another at Murcia, among the Moors. In 1256 he wrote to his general that ten thousand Saracens had received baptism. He was active in getting the Inquisition established in Catalonia ; and on one occasion he was accused—it is to be feared not without some reason—of compromising a Jewish rabbi by a trick.

A famous incident in St Raymund's life is said to have taken place when he accompanied King James to the island of Majorca. The king, very loose in his relations with women, promised amendment, but failed to implement his promise ; whereupon Raymund asked leave to go back to Barcelona. The king not only refused, but threatened to punish with death any person who attempted to convey him out of the island. Full of confidence in God, Raymund said to his companion, " An earthly king withholds the means of flight, but the King of Heaven will supply them." He then walked to the sea and, we are told, spread his cloak upon the water, tied up one corner of it to a staff for a sail, and having made the sign of the cross, stepped upon it without fear whilst his companion stood trembling on the shore. On this new kind of vessel the saint was wafted with such rapidity that in six hours he reached the harbour of Barcelona, sixty leagues distant from Majorca. Those who saw him arrive in this manner met him with acclamations. But he, gathering up his cloak dry, put it on, stole through the crowd and entered his monastery. A chapel and a tower, built on the place where he is supposed to have landed, transmitted the memory of this miracle to posterity. During the saint's last illness, Alphonsus, King of Castile, and James of Aragon visited him, and received his final blessing. St Raymund gave up his soul to God on January 6 in the year 1275, the hundredth of his age. The two kings, with all the princes and princesses of their royal families, honoured his funeral with their

presence; but his tomb was rendered far more illustrious by miracles. Several (including the one related above) are recorded in the bull of his canonization, published in 1601.

The principal materials for the life of St Raymund of Peñafort have been printed by Fathers Balme and Paban under the title *Raymundiana* in the *Monumenta Historica O.P.*, vols. iv and vi, and an excellent general summary will be found in Mortier, *Histoire des maîtres généraux O.P.*, especially vol. i, pp. 225–272 and 400. The best life is said to be by F. Valls Taberner, *San Ramón de Penyafort* (1936). As for the connection of the saint with the Order of Our Lady of Ransom, whatever be the truth of the case there can be no doubt that a large number of spurious documents, mysteriously found at the right moment in an iron casket at the beginning of the seventeenth century, have been made use of in support of the Mercedarian thesis. The evidence upon many points is so unsatisfactory that it becomes extremely difficult to give unreserved credence to such incidents in St Raymund's life as his miraculous voyage from Majorca. See the *Analecta Bollandiana*, vol. xxxix (1921), pp. 209 *seq.* and vol. xl (1922), pp. 442 *seq.* *Cf.* St Peter Nolasco, on January 28.

ST ASCLAS, MARTYR (THIRD CENTURY ?)

THE fame of St Asclas was great in Egypt and throughout the East, and he is commemorated in the Roman Martyrology. His story, as epitomized in the synaxaries, runs as follows: "Asclas, a native of the Thebaid, was denounced for his faith in Christ and brought before Arrian the governor. Boldly confessing his belief, he was strung up, scourged until the flesh was torn in strips from his ribs, and then cast into prison. But the governor had to pass over the River Nile in a boat, and the saint prayed that he might never reach the opposite shore until he expressly acknowledged in writing the divinity of Christ. Arrian embarked, but the boat was held up and he could get no farther; whereupon the saint, learning of this, sent him word that only by confessing the divinity of Christ could he reach dry land once more. Then the governor called for paper, and he wrote down that mighty was the God of the Christians and that there was no other beside Him. Straightway the boat made the passage, the governor landed, and sending for the saint caused his ribs to be burnt with torches. Then he had a great stone tied to him and cast him into the river. Thus it was that Asclas gained his crown of martyrdom." It can hardly be disputed from the very form of the story that a considerable legendary element is present.

In the above quoted Synaxary of Constantinople (ed. H. Delehaye, p. 698) the feast is commemorated on May 20, but in the West on January 23. See also the *Acta Sanctorum* for this day, and Cheneau d'Orléans, *Les saints d'Égypte*, vol. i, pp. 183 *seq.*

ST EMERENTIANA, VIRGIN AND MARTYR (*c.* A.D. 304 ?)

ACCORDING to the Roman Martyrology and the Breviary lesson for this day, St Emerentiana was the foster-sister of St Agnes, and consequently was of much the same age, but as yet only a catechumen. She was stoned to death two days after St Agnes's martyrdom, when praying beside her grave, and in this way received the baptism of blood. This story, which forms a kind of supplement to the "acts" of St Agnes, cannot be accepted as it stands. but there is evidence that there *was* a St Emerentiana, martyr, who was originally buried in the *Coemeterium majus*, a little farther along the Via Nomentana than the spot where the basilica dedicated to St Agnes was erected. Emerentiana was apparently honoured on September 16 with SS. Victor, Felix and Alexander, but for some reason her remains were later

transferred to the basilica just mentioned, and her story by means of legendary embellishments became entwined with that of St Agnes.

See the *Acta Sanctorum* for January 21 and 23; and F. Jubaru, *St Agnes* (1909), pp. 145–156.

SS. CLEMENT AND AGATHANGELUS, MARTYRS (A.D. 308 ?)

CONCERNING these two martyrs, although they are held in high honour in some oriental churches, and are commemorated on this day in the Roman Martyrology, we have no reliable knowledge of any sort. Clement is supposed to have devoted himself to the instruction of children and of the poor, to have been made bishop of Ancyra in Galatia at the age of twenty, and then, after arrest, to have been dragged from city to city, enduring incredible torments for years together, but repeatedly saved from death by a series of stupendous miracles. Agathangelus was a convert whom Clement made when he was brought to Rome. Having been ordained deacon Agathangelus shared the subsequent sufferings of his master. Both are said ultimately to have perished by the sword at Ancyra. The quite untrustworthy character of their "acts" has been recognized by all critics from Baronius and Tillemont downwards.

See the *Acta Sanctorum* for January 23, and DHG., vol. i, c. 906.

ST JOHN THE ALMSGIVER, PATRIARCH OF ALEXANDRIA (A.D. 619 ?)

ST JOHN was of noble family, rich, and a widower, at Amathus in Cyprus where, having buried all his children, he employed his income in the relief of the poor, and won the respect of all by his personal holiness. His reputation raised him to the patriarchal chair of Alexandria, about the year 608, at which time he was upwards of fifty years of age. St John came to this patriarchal chair when for generations Egypt had been torn by fierce ecclesiastical strife and Monophysism was everywhere in the ascendant. "That is the background which the reader of St John's life must keep in mind", writes Dr Baynes, "As patriarch he chose a better way—he would recommend orthodoxy to Egypt by a sympathy and charity that knew no limits." On his arrival in Alexandria St John ordered an exact list to be taken of his "masters". Being asked who these were, he explained that he meant the poor, because they had such power in the court of Heaven to help those who had been good to them on earth. Their number amounted to seven thousand five hundred, and all these he took under his special protection. He published severe ordinances, but in the most humble terms, commanding all to use just weights and measures, in order to protect the poor from a very cruel form of oppression. He rigorously forbade all his officers and servants to take presents, seeing that these are no better than bribes, which bias the most impartial. Every Wednesday and Friday he sat the whole day on a bench before the church, that all might have free access to lay their grievances before him, and make known their necessities.

One of his first actions at Alexandria was to distribute the eighty thousand pieces of gold which he found in the treasury of his church among the hospitals and monasteries. He consecrated to the service of the poor the great revenues of his see, then the first in all the East both in riches and dignity. Besides these, a continual stream of contributions flowed through his hands representing the alms

of those who were kindled by his example. When his stewards complained that he impoverished his church, his answer was that God would provide for them. To vindicate his action, he told them the story of a vision he had had in his youth, when a beautiful woman had appeared to him, with an olive garland on her head. This maiden, he was given to understand, represented Charity, or compassion for the poor, and she said to him : " I am the oldest daughter of the King. If you will be my friend, I will lead you to Him. No one has so much influence with Him as myself, since it was for me that He came down from Heaven to become man for the redemption of mankind."

When the Persians plundered Syria, and sacked Jerusalem, St John entertained the refugees who fled terror-stricken into Egypt, and sent to Jerusalem for the poor there, besides a large sum of money, corn, pulse, iron, fish, wine, and Egyptian workmen to assist in rebuilding the churches ; adding, in his letter to Modestus the bishop, that he wished it had been in his power to come in person and contribute by the labour of his hands to the carrying on of that work. No number of necessitous objects, no losses, no straits to which he saw himself often reduced, discouraged him or made him lose his confidence in the divine providence, and resources never failed him in the end. When an unfortunate debtor, whom he had relieved with bountiful alms, expressed his gratitude over-warmly, the saint cut him short, saying, " Brother, I have not yet shed my blood for you, as Jesus Christ, my Master and my God, commands me to do." A certain merchant, who had been twice ruined by shipwrecks, had as often obtained help from the good patriarch, who the third time gave him a ship laden with corn. This vessel was driven by a storm to the British islands, and a famine raging there, the owners sold their cargo to great advantage, and brought back a handsome equivalent in exchange, one half in money, the other in tin. Silver was found in the tin, and this was attributed to the virtues of the saint.

The patriarch lived himself in the greatest austerity and poverty. A person of distinction being informed that he had but one blanket on his bed, and this a sorry one, sent him a valuable rug, asking that he would make use of it for the sake of the donor. He accepted it and put it to the intended use, but it was only for one night, and this he passed in great uneasiness, with self-reproach for reposing in luxury while so many of his " masters " were miserably lodged. The next morning he sold it and gave the price to the poor. The friend, learning what had happened, bought it and gave it him a second and a third time, for the saint always disposed of it in the same way, saying with a smile, " We shall see who will get tired first ". Nor did St John spoil his approach to the problem of the indigent poor by too much finesse. He enjoyed getting money out of the wealthy, " and used to say that if with the object of giving to the poor anybody were able, without ill-will, to strip the rich right down to their shirts, he would do no wrong, more especially if they were heartless skinflints ".

Nicetas, the governor, projected a new tax, which bore very harshly upon the poor. The patriarch modestly spoke in their defence. The governor in a passion left him abruptly. St John sent him this message towards evening, " The sun is going to set," putting him in mind of the advice of the apostle, " Let not the sun go down upon your anger ". This admonition had its intended effect. The governor came at once to the patriarch, asked his pardon, and by way of atonement promised never more to give ear to informers and tale-bearers. St John confirmed him in that resolution, adding that he never believed any man whatever against

another till he himself had examined the party accused, and that he made it a rule to punish all calumniators with such severity as would serve as a warning to others. Having in vain exhorted a certain nobleman to forgive one with whom he was at variance, he invited him to his private chapel to assist at Mass, and there desired him to recite with him the Lord's Prayer. The saint stopped at that petition, " Forgive us our trespasses, as we forgive them that trespass against us ". When the nobleman had recited it alone, John conjured him to reflect on what he had been saying to God in the hour of the tremendous mysteries, begging to be pardoned in the same manner as he forgave others. The other, deeply moved, fell at his feet, and from that moment was sincerely reconciled with his adversary. The saint often exhorted men against rash judgement, saying, " Circumstances easily deceive us : magistrates are bound to examine and judge criminals ; but what have private persons to do with the delinquencies of their neighbours, unless it be to vindicate them ? " Observing that many amused themselves outside the church during part of divine service, St John followed them out and seated himself among them, saying, " My children, the shepherd must be with his flock ". They were so abashed, we are told, by this gentle rebuke that they were never afterwards guilty of the same irreverence. And as he was one day going to church he was accosted on the road by a woman who demanded justice against her son-in-law, who had injured her. The woman being ordered by some standers-by to await the patriarch's return from church, he, overhearing them, said, " How can I expect that God will hear my own prayers if I disregard the petition of this woman ! " Nor did he stir from the place till he had redressed the grievance complained of.

Nicetas persuaded the saint to accompany him to Constantinople to visit the Emperor Heraclius on the approach of the Persians in 619. At Rhodes, while on their way, St John was admonished from Heaven that his death was near at hand, and he said to Nicetas, " You invite me to the emperor of the earth ; but the King of Heaven calls me to Himself ". He therefore sailed back to his native Cyprus, and soon after died happily at Amathus, in 619 or 620. The body of St John was afterwards carried to Constantinople, where it was a long time. The Turkish sultan made a present of it to Matthias, King of Hungary, who constructed a shrine for it in his chapel at Buda. In 1530 it was translated to Tall, near Bratislava ; and, in 1632, to Bratislava itself, where it may still remain. The Greeks honour this saint on November 11, the day of his death ; but the Roman Martyrology on January 23, the anniversary of the translation of his relics.

A life of St John the Almsgiver was written by two contemporaries, John Moschus and Sophronius ; this is lost. A supplementary life by another contemporary, Bishop Leontius of Neapolis in Cyprus, survives. These two sources, however, were reduced by an early editor to a single text, which was published by Father Delehaye in 1927 (*Analecta Bollandiana*, vol. xlv, pp. 5–74). It was this version that was used by Simeon Metaphrastes for his tenth-century biography. N. H. Baynes and Elizabeth Dawes in *Three Byzantine Saints* (1948) give an English translation of the Moschus and Sophronius part of this text and of the original text of Leontius. Greek text of Leontius edited by H. Gelzer (1893) ; Latin translation by Anastasius the Librarian in *Acta Sanctorum* for January 23 ; Father P. Bedjan edited a Syriac version in vol. iv of his *Acta martyrum et sanctorum.*

ST ILDEPHONSUS, Archbishop of Toledo (A.D. 667)

The name Ildephonsus, or Hildephonsus, seems to be the original form from which the variants Alphonsus, Alfonso and Alonzo have subsequently developed. After St Isidore of Seville, St Ildephonsus, who in accordance with a somewhat unreliable

tradition is said to have been his pupil, has always been looked upon as one of the greatest glories of the Spanish church, which honours him liturgically as a doctor of the Church. He was of distinguished birth, the nephew of St Eugenius, Archbishop of Toledo, to whose office he afterwards succeeded. At an early age he became a monk in spite of parental opposition, and, joining the community of Agli (Agalia) near Toledo, he was eventually elected abbot of that monastery. We know that he was ordained deacon about the year 630, and that, though only a simple monk, he founded and endowed a community of nuns in the neighbourhood. Whilst he held the office of abbot he attended the eighth and ninth councils of Toledo, held respectively in the years 653 and 655. His elevation to the archiepiscopal dignity seems to have taken place in 657. The enthusiastic encomiums of Julian, his contemporary and successor in the see, as well as the testimony of other eminent churchmen and the evidence afforded by the ardent devotion conspicuous in his own writings, prove abundantly that the choice was a worthy one, and that Ildephonsus possessed all the virtues which became his high office. He governed the church of Toledo for a little more than nine years, and died on January 23, 667.

One feature which stands out very prominently in the literary work of St Ildephonsus, and more particularly in his tractate *De virginitate perpetua sanctae Mariae*, is the remarkable glow of enthusiasm, almost bordering upon extravagance, in the language he uses concerning our Blessed Lady. Edmund Bishop laid stress upon this trait in his valuable papers on " Spanish Symptoms ", and we may well believe it to be characteristic of the devotion of the saint as well as typical of the atmosphere in which he lived. It is not, therefore, surprising that a century after his death two legends grew up, both implying a recognition of his privileged position in relation to the Mother of God. According to one of these the martyr St Leocadia, who is one of the patrons of Toledo, rose out of her tomb when Ildephonsus was praying before it to thank him in the name of the Queen of Heaven for having vindicated the honour of her glorious mistress. The most salient feature of the other legend is that our Lady showed her gratitude to the saint by appearing to him in person seated upon his own episcopal throne, and by presenting him with a chasuble. This last story, with many embellishments, appears in nearly all the great collections of *Marienlegenden* which had such immense vogue in the twelfth and thirteenth centuries. There seems, in any case, good reason to believe that the Marian element in certain Spanish liturgical documents was strongly coloured by the language which became prevalent at Toledo in the time of St Ildephonsus.

The brief summary of the saint's career drafted by Julian, as well as the account by Cixila, will be found in the *Acta Sanctorum* for January 23, as also in the second vol. of Mabillon. See also the *Dictionnaire de Théologie*, vol. vii, cc. 739–744; the article by Herwegen in the *Kirchliches Handlexikon;* E. Bishop, *Liturgica Historica*, pp. 165–210; and A. Braegelmann, *Life and Writings of St Ildephonsus of Toledo* (1942), which summarizes the material.

ST BERNARD, Archbishop of Vienne (A.D. 842)

This St Bernard (often written Barnard) was born of a distinguished family about the year 778; in due course he entered the service of Charlemagne and married. About 800 he founded the abbey of Ambronay and later became a monk there, succeeding to the dignity of abbot. In 810 he was made archbishop of Vienne. Though our biographical materials are slight and of late date, everything points to the conclusion that he was one of the most influential as well as one of the most

saintly prelates of that age. Although he does not seem always to have acted wisely in the political disturbances which followed in the time of Louis the Debonair, his zeal for the purity of the faith and for the maintenance of ecclesiastical discipline was never called in question. Two very complimentary letters which are supposed to have been addressed to him by Popes Paschal I and Eugenius II are, however, of doubtful authenticity. About the year 837 he founded the abbey of Romans, and there, after his death on January 23, 842, he was buried, a highly eulogistic epitaph, which is still preserved to us, being engraved upon his tomb.

See the *Acta Sanctorum* for January 23 ; *Analecta Bollandiana*, vol. xi (1892), pp. 402 *seq.* ; Duchesne, *Fastes Épiscopaux*, vol. i, pp. 148, 158, 201, 210 ; and DHG., vol. vi, cc. 858–859.

ST LUFTHILDIS, VIRGIN (*c.* A.D. 850 ?)

ST LUFTHILDIS, whose name is written in many varying forms—Leuchteldis, Liuthild, Lufthold, etc.—is one of those saints who seem to have inspired considerable local popular devotion, which is evidenced by place-names and folk traditions, but who have found no contemporary biographer to chronicle their acts. The principal feature in the story told concerning her by writers many centuries later in date was that in her youth she had much to suffer from a very cruel stepmother, who was provoked to fury by the child's love of giving to the poor. Eventually Lufthildis left home to lead the life of a hermit, consecrating all her time to God in contemplation and the practice of penance. Popular devotion was excited by the miracles wrought after her death, and she is still honoured in the neighbourhood of Cologne. Her tomb was opened to inspect the relics in 1623 and again in 1901.

See the *Acta Sanctorum* for January 23 (appendix), and A. Steffens, *Die heilige Lüfthildis* (1903).

ST MAIMBOD, MARTYR (A.D. 880 ?)

ST MAIMBOD, or Mainbœuf, is venerated on this day in the diocese of Besançon, and a church has been dedicated in his honour at Montbéliard in comparatively recent times. He is said to have been an Irishman by birth, and seems to have belonged to that class of *peregrini*, or wandering missionaries, of whom Dom L. Gougaud wrote in his *Gaelic Pioneers of Christianity*. We possess very little reliable information regarding him, but he is said to have been killed by a band of pagans when preaching in the neighbourhood of Kaltenbrunn in Alsace. When miracles began to be worked by his remains, Berengarius, Archbishop of Besançon, and a certain Count of Montbéliard, translated the relics to the chapel of Montbéliard, where they were destroyed in the sixteenth century during the wars of religion.

See the *Acta Sanctorum* for January 23 ; and LIS., vol. i, p. 405.

BD MARGARET OF RAVENNA, VIRGIN (A.D. 1505)

ALTHOUGH the *cultus* of Bd Margaret does not seem to have been formally confirmed, her biography occupies several pages in the Bollandist *Acta Sanctorum*. Margaret, a native of Russi, near Ravenna, is said to have lost her sight a few months after birth, but whether she was totally blind is not clear, for she was always able

to find her way into a church, a fact upon which her biographer comments naïvely, " This induces me to believe that, although blind, she saw what she wished to see ". Her early life seems to have been full of trials and sufferings, partly due to continued ill-health, partly to the offence given by her ascetical practices and love of retirement. She was accused of hypocrisy and in many ways persecuted, but in the end she gained the esteem of most of those who had most bitterly opposed her. In fact, some two or three hundred came at last to place themselves under her guidance and to form a religious association of persons living in the world which included both sexes, and admitted the married as well as the single. With the assistance of the Venerable Jerome Maluselli and others she drafted constitutions, but the organization as she conceived it did not take permanent root in Italy. On the other hand, after Margaret's death, Father Maluselli, discarding the rules which admitted laymen and women, founded on the same basis an order of clerks regular which was known as the Priests of the Good Jesus. Margaret herself always set an admirable example of the continual prayer, humility and cheerful patience which she wished to be characteristic of the institute which she had projected, and she was famous both for her miracles and for her prophecies. She died at the age of sixty-three on January 23, 1505.

See the *Acta Sanctorum* for January 23 ; *Kirchenlexikon*, vol. vi, cc. 1462–1463 ; Heimbucher, *Die Orden und Kongregationen*, vol. ii, pp. 35 *seq.*

24 : ST TIMOTHY, Bishop and Martyr (*c.* A.D. 97)

ST TIMOTHY, the beloved disciple of St Paul, was probably a native of Lystra in Lycaonia. His father was a Gentile, but his mother Eunice a Jewess. She, with Lois, his grandmother, embraced the Christian religion, and St Paul commends their faith. Timothy had made the Holy Scriptures his study from early youth. When St Paul preached in Lycaonia the brethren of Iconium and Lystra gave Timothy so good a character that the apostle, being deprived of St Barnabas, took him for his companion, but first circumcised him at Lystra. St Paul refused to circumcise Titus, born of Gentile parents, in order to assert the liberty of the gospel, and to condemn those who affirmed circumcision to be still of precept in the New Law. On the other hand, he circumcised Timothy, born of a Jewess, that he might make him more acceptable to the Jews, and might show that he himself was no enemy of their law. Chrysostom here commends the prudence of Paul and, we may add, the voluntary obedience of the disciple. Then St Paul, by the imposition of hands, committed to him the ministry of preaching, and from that time regarded him not only as his disciple and most dear son, but as his brother and the companion of his labours. He calls him a man of God, and tells the Philippians that he found no one so truly united to him in spirit as Timothy.

St Paul travelled from Lystra over the rest of Asia, sailed to Macedonia, and preached at Philippi, Thessalonica and Berea. Being compelled to quit this last city by the fury of the Jews, he left Timothy behind him to confirm the new converts there. On arriving at Athens, however, St Paul sent for him, but learning that the Christians of Thessalonica lay under a very heavy persecution, he soon after deputed Timothy to go in his place to encourage them, and the disciple returned to St Paul,

who was then at Corinth, to give him an account of his success. Upon this the apostle wrote his first epistle to the Thessalonians. From Corinth St Paul went to Jerusalem, and thence to Ephesus, where he spent two years. In 58 he seems to have decided to return to Greece, and sent Timothy and Erastus before him through Macedonia to apprise the faithful of his intention, and to prepare the alms he wished to send to the Christians of Jerusalem.

Timothy was afterwards directed to visit Corinth. His presence was needed there to revive in the minds of the faithful the doctrine which the apostle had taught them. The warm commendation of the disciple in 1 Corinthians xvi 10 no doubt has reference to this. Paul waited in Asia for his return, and then went with him into Macedonia and Achaia. St Timothy left him at Philippi, but rejoined him at Troas. The apostle on his return to Palestine was imprisoned, and after a two years' incarceration at Caesarea was sent to Rome. Timothy seems to have been with him all or most of this time, and is named by him in the title of his epistle to Philemon and in that to the Philippians. St Timothy himself suffered imprisonment for Christ, and confessed His name in the presence of many witnesses, but was set at liberty. He was ordained bishop, it seems, as the result of a special inspiration of the Holy Ghost. St Paul having returned from Rome to the East, left St Timothy at Ephesus to govern that church, to oppose false teachers, and to ordain priests, deacons and even bishops. At any rate, Chrysostom and other fathers assume that the apostle committed to him the care of all the churches of Asia, and St Timothy is always described as the first bishop of Ephesus.

St Paul wrote his first letter to Timothy from Macedonia, and his second from Rome, while there in chains, to press him to come to Rome, that he might see him again before he died. It is an out-pouring of his heart, full of tenderness towards this his dearest son. In it he encourages him in his many trials, seeks to revive in his soul that spirit of intrepidity and that fire of the Holy Ghost with which he was filled at his ordination, gives him instructions concerning the false brethren of the time, and predicts still further disorders and troubles in the Church.

We learn that St Timothy drank only water, but his austerities having prejudiced his health, St Paul, on account of his frequent infirmities, directed him to take a little wine. Upon which Chrysostom observes, " He did not say simply ' take wine ' but ' a little wine ', and this not because Timothy stood in need of that advice but because we do ". St Timothy, it seems, was still young—perhaps about forty. It is not improbable that he went to Rome to confer with his master. We must assume that Timothy was made by St Paul bishop at Ephesus before St John arrived there. There is a strong tradition that John also resided in that city as an apostle, and exercised a general inspection over all the churches of Asia. St Timothy is styled a martyr in the ancient matyrologies.

The " Acts of St Timothy ", which are in some copies ascribed to the famous Polycrates, Bishop of Ephesus, but which seem to have been written at Ephesus in the fourth or fifth century, and abridged by Photius, relate that under the Emperor Nerva in the year 97 St Timothy was slain with stones and clubs by the heathen ; he was endeavouring to oppose their idolatrous ceremonies on a festival called the Katagogia, kept on January 22, on which day they walked in troops, everyone carrying in one hand an idol and in the other a club. We have good evidence that what purported to be his relics were translated to Constantinople in the reign of Constantius. The supernatural manifestations said to have taken place at the

shrine are referred to as a matter of common knowledge both by Chrysostom and St Jerome.

See the *Acta Sanctorum* for January 24. The Greek text of the so-called Acts of St Timothy has been edited by H. Usener, who, in view of the small admixture of the miraculous element, inclines to regard them as reproducing a basis, derived perhaps from some Ephesian chronicle, of historical fact. The absence of any reference to the translation of St Timothy's relics to Constantinople in 356 induces him to pronounce the composition of these "acts" to be earlier than that date. *Cf.* R. Lipsius, *Die apokryphen Apostelgeschichten*, vol. ii, pt. 2, pp. 372 *seq.*; and BHL., n. 1200; BHG., n. 135.

ST BABYLAS, Bishop of Antioch, Martyr (*c.* A.D. 250)

The most celebrated of the ancient bishops of Antioch after St Ignatius was St Babylas, who succeeded Zebinus about the year 240, but regrettably little is known about him. According to St John Chrysostom he was the bishop who, Eusebius reports, refused admittance to the church on Easter day in 244 to Philip the Arabian —alleged to be a Christian—till he had done penance for the murder of his predecessor the Emperor Gordian. St Babylas died a martyr during the persecution of Decius, probably in prison as Eusebius says, but Chrysostom states he was beheaded.

St Babylas is the first martyr of whom a translation of relics is recorded. His body was buried at Antioch; but in 351 the *caesar* Gallus removed it to a church at Daphne a few miles away to counteract the influence there of a famous shrine of Apollo, where oracles were given and the licentiousness was notorious. The oracles were indeed silenced, and in 362 Julian the Apostate ordered that the relics of the martyr be removed. Accordingly they were taken back to their former resting-place, the Christians accompanying them in procession, singing the psalms that speak of the powerlessness of idols and false gods. The following evening, we are told, the temple of Apollo was destroyed by lightning. A little later there was a third translation, made by the bishop St Meletius, to a basilica he built across the Orontes; Meletius himself was buried next to St Babylas.

See the *Analecta Bollandiana*, vol. xix (1901), pp. 5–8, and the *Acta Sanctorum* for January 24, where two passions of St Babylas are printed, admittedly of no authority. Neither can the two panegyrics preached by Chrysostom be regarded as trustworthy historical sources, as Delehaye has shown in chap. ii of *Les passions des martyrs* . . . (1921), especially pp. 209 and 232. St Babylas, however, not only figures in the earliest Syriac martyrology, but was widely celebrated even in the West, and we have an account of him both in prose and verse written by St Aldhelm of Sherborne in the seventh century. These have been edited with the rest of Aldhelm's works by R. Ehwald in MGH., *Auctores antiquissimi*, vol. xv, pp. 274, 397. *Cf.* Tillemont, *Mémoires* . . ., vol. iii, pp. 400–408; and Delehaye, *Origines du culte* . . . (1933), pp. 54, 58, etc.

ST FELICIAN, Bishop of Foligno, Martyr (*c.* A.D. 254)

The Roman Martyrology commemorates on this day an early bishop and patron of Foligno, St Felician, who is also regarded as the original apostle of Umbria. It is difficult to say how much foundation of fact may underlie the two Latin biographies which have been preserved of him. He is represented as having always been given up to missionary labours, as a trusted disciple of Pope St Eleutherius, who ordained him priest, and then as the friend of Pope St Victor I, who consecrated him bishop of Foligno. If we could trust the details given in the longer

of the two lives, we should be able to claim that the earliest trace of the use of the *pallium* is met with in the account of the episcopal consecration of this saint: for the pope, we are told, granted to him as a privilege that he might wear a woollen wrap outwardly round his neck,* and with this is associated in the same context the duty of consecrating bishops outside of Rome.

Felician was bishop for more than fifty years, but in the persecution of Decius he was arrested and, refusing to sacrifice to the gods, was tortured by the rack and repeated scourgings. While he lay in prison he was tended by a maiden, St Messalina, who in consequence of the devotion she showed to him was herself accused and required to offer sacrifice; but remaining steadfast in the faith, was then tortured until released by death. Orders were given that Felician should be conveyed to Rome that he might suffer martyrdom there, but he died on the way, only three miles from Foligno, as a result of the torments and imprisonment he had undergone. He was ninety-four years of age, and had been fifty-six years a bishop.

See the *Acta Sanctorum* for January 24; the *Analecta Bollandiana*, vol. ix (1890), pp. 379–392; and *A San Feliciano, protettore di Foligno* (1933), short essays, with many pictures, ed. Mgr Faloci-Pulignani.

ST MACEDONIUS (*c.* A.D. 430)

THIS Syrian ascetic is said to have lived for forty years on barley moistened in water till, finding his health impaired, he ate bread, reflecting that it was not lawful for him to shorten his life in order to shun labours and conflicts. This also was the direction he gave to the mother of Theodoret, persuading her, when in a poor state of health, to use proper food, which he said was a form of medicine. Theodoret relates many miraculous cures of sick persons, and of his own mother among them, wrought by water over which Macedonius had made the sign of the cross. He adds that his own birth was the effect of the anchoret's prayers after his mother had lived childless in marriage thirteen years. The saint died when ninety years old, and is named in the Greek menologies.

Practically all our information comes from Theodoret's *Historia religiosa* (see Migne, PG., vol. lxxxii, 1399), but Macedonius also has a paragraph in the Synaxary of Constantinople (ed. Delehaye, pp. 457–458), under date February 11. *Cf.* also DCB., vol. iii, p. 778; and the *Acta Sanctorum* for January 24.

BD MARCOLINO OF FORLÌ (A.D. 1397)

THE family name of Bd Marcolino was Amanni, and he is said to have entered the Dominican noviceship when only ten years old. The qualities most remarked in him were his exact observance of rule, his love of poverty and obedience, but especially a spirit of great humility which led him to avoid all occasions of drawing notice upon himself and to find his supreme contentment in undertaking the lowliest and most menial offices. We are told also that he practised rigorous bodily penance, that he was a lover of the poor and of little children, and that he was favoured with continual ecstasies. He spent so much time in praying upon his knees that calluses had formed there, as was discovered after his death. Bd Raymund of Capua, master general of the Dominicans, had a high opinion of

* "Concessit ut extrinsecus lineo [probably an error for *laneo*] sudario circumdaretur collo ejus" (*Analecta Bollandiana*, vol. ix, p. 383).

Father Marcolino, though he was unable to make use of him in carrying out the reform of the Order of Preachers after the ravages of the Black Death and the troubles which followed on the Great Schism, because of his retiring disposition. Father Marcolino, who is said to have foretold the time of his own death, passed away at Forlì on January 2, 1397, at the age of eighty. To the surprise of his brethren, who had failed to appreciate his holiness, a great concourse attended his funeral, drawn thither, we are told, by an angel who in the guise of a child gave notice of it in all the surrounding district. The *cultus* was confirmed in 1750.

Our knowledge of Bd. Marcolino is largely based on certain letters of Bd John Dominici. See Mortier, *Histoire des Maîtres Généraux O.P.*, vol. iii, pp. 564–568 ; and Procter, *Short Lives*, pp. 13–15.

25 : THE CONVERSION OF ST PAUL (A.D. 34)

THE Apostle of the Gentiles was a Jew of the tribe of Benjamin. At his circumcision on the eighth day after his birth he received the name of Saul, and being born at Tarsus in Cilicia he was by privilege a Roman citizen. His parents sent him when young to Jerusalem, and there he was instructed in the law of Moses by Gamaliel, a learned and noble Pharisee. Thus Saul became a scrupulous observer of the law, and he appeals even to his enemies to bear witness how conformable to it his life had always been. He too embraced the party of the Pharisees, which was of all others the most severe, even while it was, in some of its members, the most opposed to the humility of the gospel. It is probable that Saul learned in his youth the trade which he practised even after his apostleship —namely, that of making tents. Later on Saul, surpassing his fellows in zeal for the Jewish law and traditions, which he thought the cause of God, became a persecutor and enemy of Christ. He was one of those who took part in the murder of St Stephen, and by looking after the garments of those who stoned that holy martyr he is said by St Augustine to have stoned him by the hands of all the rest. To the martyr's prayers for his enemies we may ascribe Saul's conversion. " If Stephen ", St Augustine adds, " had not prayed, the Church would never have had St Paul."

As our Saviour had always been represented by the leading men of the Jews as an enemy to their law, it was no wonder that this rigorous Pharisee fully persuaded himself that " he ought to do many things contrary to the name of Jesus of Nazareth ", and his name became everywhere a terror to the faithful, for he breathed nothing but threats and slaughter against them. In the fury of his zeal he applied to the high priest for a commission to arrest all Jews at Damascus who confessed Jesus Christ, and bring them bound to Jerusalem. But God was pleased to show forth in him His patience and mercy. Saul was almost at the end of his journey to Damascus when, about noon, he and his company were on a sudden surrounded by a great light from Heaven. They all saw this light, and being struck with amazement fell to the ground. Then Saul heard a voice which to him was articulate and distinct, though not understood by the rest : " Saul, Saul, why dost thou persecute me ? " Saul answered, " Who art thou, Lord ? " Christ said, " Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad." In other words, by persecuting My church you only hurt yourself.

Trembling and astonished, he cried out, " Lord, what wilt thou have me to do ? " Christ told him to arise and proceed on his journey to his destination, where he would learn what was expected of him. When he got up from the ground Saul found that though his eyes were open he could see nothing. He was led by the hand like a child to Damascus, and was lodged in the house of a Jew named Judas, and there he remained three days, blind, and without eating or drinking.

There was a Christian in Damascus much respected for his life and virtue, whose name was Ananias. Christ appeared to this disciple and commanded him to go to Saul, who was then in the house of Judas at prayer. Ananias trembled at the name of Saul, being no stranger to the mischief he had done in Jerusalem, or to the errand on which he had travelled to Damascus. But our Redeemer overruled his fears, and charged him a second time to go, saying, " Go, for he is a vessel of election to carry my name before Gentiles and kings and the children of Israel : and I will show him how much he has to suffer for my name." Saul in the meantime saw in a vision a man entering, and laying his hands upon him to restore his sight. Ananias arose, went to Saul, and laying his hands upon him said, " Brother Saul, the Lord Jesus, who appeared to thee on thy journey, hath sent me that thou mayest receive thy sight, and be filled with the Holy Ghost." Immediately something like scales fell from his eyes, and he recovered his sight. Ananias went on, " The God of our fathers hath chosen thee that thou shouldst know His will and see the Just One and hear the voice from His mouth : and thou shalt be His witness to all men of what thou hast seen and heard. Why dost thou tarry ? Arise, be baptized and washed from thy sins, invoking the name of the Lord." Saul arose, was baptized, and ate. He stayed some days with the disciples at Damascus, and began immediately to preach in the synagogues that Jesus was the Son of God, to the great astonishment of all that heard him, who said, " Is not this he who at Jerusalem persecuted those who called on the name of Jesus, and who is come hither to carry them away prisoners ? " Thus a blasphemer and a persecutor was made an apostle, and chosen to be one of the principal instruments of God in the conversion of the world.

St Paul can never have recalled to mind this his conversion without the deepest gratitude and without extolling the divine mercy. The Church, in thanksgiving to God for such a miracle of His grace and to propose to penitents a perfect model of true conversion, has instituted this festival, which was for some time a holiday of obligation in most churches in the West ; and we find it particularly mentioned as such in England in the thirteenth century, an observance possibly introduced by Cardinal Langton.

It is difficult to assign any reason for the keeping of a feast of the conversion of St Paul on this particular day. The earliest text of the " Hieronymianum " mentions on January 25, not the conversion, but the " *translation* of St Paul ". The translation in question could hardly be other than the bringing of the relics of the apostle to his own basilica after their sojourn of nearly a century in their resting-place *ad Catacumbas*. But this commemoration of St Paul on January 25 does not appear to be a Roman feast. There is no mention of it either in the early Gelasian or Gregorian sacramentaries. On the other hand, we find a proper Mass in the *Missale Gothicum*, and the festival is entered in the martyrologies of Gellone and Rheinau. Some texts, like the Berne MS. of the Hieronymianum, show traces of a transition from " translation " to " conversion ". The calendar of the English St Willibrord, written before the year 717, has the entry, *Conversio*

Pauli in Damasco ; while the Martyrologies of Oengus and Tallaght (both early ninth century) refer explicitly to baptism and conversion.

See the Acts of the Apostles, chaps. ix, xxii and xxvi. For the translation of St Paul's remains from St Sebastian's to his basilica, see De Waal in the *Römische Quartalschrift*, 1901, pp. 244 *seq.*, and Styger, *Il monumento apostolico della Via Appia* (1917). For a reference to the feast, see *Christian Worship* (1919), p. 281, where Mgr Duchesne points out that the Mass for Sexagesima Sunday is really in honour of St Paul. And *cf.* CMH., pp. 61–62, and *Analecta Bollandiana*, vol. xlv (1927), pp. 306–307.

ST ARTEMAS, MARTYR (DATE UNKNOWN)

WE may fairly be satisfied that St Artemas has a just claim to be honoured as a saint. He was depicted and his name was inscribed in the mosaics which adorned the cupola of the ancient basilica of San Prisco near Capua. These mosaics, now unfortunately destroyed, were believed to date from about the year 500. We know also from the " Hieronymianum " that St Artemas was venerated, and is supposed to have suffered, at Pozzuoli, which is not very far from Capua. Beyond this we have no trustworthy information. But at a late date a story seems to have been connected with his name that Artemas, though hardly more than a boy himself, was teaching other boys, that he was denounced as a Christian, and that he was stabbed to death by his pupils with their styluses (sharp-pointed instruments used for writing on wax tablets). But this story is also told of St Cassian of Imola, and still earlier of St Mark of Arethusa ; and there can be little doubt that it has been borrowed from these sources and adapted to St Artemas in default of any more authentic details concerning him.

See the *Acta Sanctorum* for January 25 ; and Pio Franchi de' Cavalieri in *Studi e Testi*, vol. ix, p. 68.

SS. JUVENTINUS AND MAXIMINUS, MARTYRS (A.D. 363)

THESE martyrs were two officers of distinction in the foot-guards of Julian the Apostate. When he was on the march in his campaign against the Persians, they let fall at table certain free reflections on the impious laws made against the Christians, wishing rather for death than to see the profanation of holy things. The emperor being informed of this, sent for them, and finding that they could not be prevailed upon to retract what they had said or to sacrifice to idols, he confiscated their estates, ordered them to be scourged, and some days after had them beheaded in prison at Antioch, January 25, 363. Christians, at the risk of their lives, stole away the bodies, and after the death of Julian, who was slain in Persia on June 26 following, erected a magnificent tomb to do them honour. On their festival Chrysostom delivered a panegyric, in which he says of these martyrs : " They support the Church as pillars, defend it as towers and are as unyielding as rocks. Let us visit them frequently, let us touch their shrine and embrace their relics with confidence, that we may obtain from thence some benediction. For as soldiers, showing to the king the wounds which they have received in his battles, speak with confidence, so they, by a humble representation of their past sufferings for Christ, obtain whatever they ask of the King of Heaven."

The scanty details recorded concerning these martyrs are mainly furnished by St John Chrysostom's panegyric. In the above quoted passage, which Butler has translated very freely, the orator rather quaintly pictures them pleading before the throne of God by holding

up before Him in their hands the heads which had been cut off. Severus of Antioch, in a hymn composed in their honour, mentions a third martyr, Longinus, who perished in their company (*Patrologia Orientalis*, vol. vii, p. 611). See also the *Acta Sanctorum* for January 25; and *cf.* Delehaye, *Les origines du culte* . . . (1933), p. 196, and *Les passions des martyrs* . . . pp. 228 and 230.

ST PUBLIUS, ABBOT (*c.* A.D. 380)

ST PUBLIUS is honoured principally by the Greeks. He was the son of a senator in Zeugma upon the Euphrates, and sold his estate and goods for the benefit of the poor. Though he lived at first as a hermit, he afterwards became the ruler of a numerous community. He allowed his monks no other food than vegetables and very coarse bread; they drank nothing but water, and he forbade cheese, grapes, vinegar and even oil, except from Easter to Whitsuntide. To remind himself of the need of a continual advance in fervour, he added every day something to his exercises of penance and devotion. He was also remarkably earnest in avoiding sloth, being sensible of the inestimable value of time. Theodoret tells us that the holy abbot founded two congregations, the one of Greeks, the other of Syrians, each using their own tongue in the divine offices and Holy Mysteries. St Publius seems to have died about the year 380.

We know little or nothing of St Publius beyond what is recorded of him by Theodoret in his book *Philotheus*. See the *Acta Sanctorum* for January 25; and Delehaye, *Synaxarium Ecclesiae Constantinopolitanae*, pp. 423–424.

ST APOLLO, ABBOT (*c.* A.D. 395)

AFTER passing many years in a hermitage, Apollo, who was then close upon eighty years old, formed and governed a community of many monks near Hermopolis. They all wore the same coarse white habit, all received holy communion every day, and the venerable abbot made them also a daily exhortation for the profit of their souls. In these he insisted often on the evils of melancholy and sadness, saying that cheerfulness of heart is necessary amidst our tears of penance as being the fruit of charity and requisite to maintain the spirit of fervour. He himself was known to strangers by the joy of his countenance. He made it his constant petition to God that he might know himself and be preserved from the subtle illusions of pride. It is said that on one occasion, when the devil quitted a possessed person at his command, the evil spirit cried out that he was not able to withstand his humility. Many astonishing miracles are recorded of him, of which perhaps the most remarkable was a continuous multiplication of bread, by which in a time of famine not only his own brethren but the whole surrounding population were sustained for four months. The saint received a visit from St Petronius, afterwards bishop of Bologna, in 393, but this, it would seem, must have been at the very end of his life, when he was over ninety years old.

For our knowledge of St Apollo we are mainly indebted to a long section of the *Historia monachorum*, which was formerly regarded as forming part of the *Lausiac History* of Palladius, but which is now recognized as a separate work, probably written in Greek by the Archdeacon Timotheus of Alexandria. An English translation from the ancient Syriac version has been published by Sir E. A. Wallis Budge in the work entitled *The Book of Paradise of Palladius* (1904), vol. i, pp. 520–538. The Greek text had been edited by Preuschen in his *Palladius und Rufinus* (1897). See also the *Acta Sanctorum* for January 25; and P. Cheneau, *Les Saints d'Egypte* (1923), vol. i, pp. 218–225.

ST PRAEJECTUS, or PRIX, BISHOP OF CLERMONT, MARTYR (A.D. 676)

THE episcopal see of Auvergne in the early days was honoured with many holy bishops, of whom the Christian poet, St Sidonius Apollinaris, was one of the most famous. Later on the title of bishops of Auvergne was changed into that of Clermont, from the city of this name. St Praejectus (called in France variously Priest, Prest, Preils and Prix) was a native of Auvergne, trained up in the service of the Church under the care of St Genesius, Bishop of Auvergne, well skilled in plainsong, in Holy Scripture and church history. About the year 666 he was called by the voice of the people, seconded by Childeric II, King of Austrasia, to the episcopal dignity, upon the death of Felix, Bishop of Auvergne. Partly by his own ample patrimony, and partly through the liberality of Genesius, Count of Auvergne, he was enabled to found several monasteries, churches and hospitals; so that distressed persons in his extensive diocese were provided for, and a spirit of religious fervour reigned. This was the fruit of the unwearied zeal, assiduous exhortations and admirable example of the holy prelate, whose learning, eloquence and piety are greatly extolled by his contemporary biographer. Praejectus restored to health St Amarin, the abbot of a monastery in the Vosges, who was afterwards his companion in martyrdom.

As the result of an alleged outrage by Hector, the *patricius* of Marseilles—an incident very differently recounted by writers of different sympathies—Hector, after a visit to court, was arrested and executed by Childeric's orders. One Agritius, imputing his death to the complaints carried to the king by St Praejectus, thought to avenge him by organizing a conspiracy against him. With twenty armed men he met the bishop as he returned from court at Volvic, two leagues from Clermont, and first slew the abbot St Amarin, whom the assassins mistook for the bishop. St Praejectus, perceiving their design, courageously stepped forward, and was stabbed by a Saxon named Radbert. The saint, receiving this wound, said, " Lord, lay not this sin to their charge, for they know not what they do ". Another of the assassins clove his head with a sword, and scattered his brains. This happened in 676, on January 25. The veneration which the Gallican churches paid to the memory of this martyr began from the time of his death, and many miracles immediately afterwards were recorded at his tomb.

The text of the Life of St Praejectus has in modern times been edited and carefully annotated by B. Krusch in MGH., *Scriptores Merov.*, vol. v, pp. 212–248. Krusch is of opinion that, though the author does not seem to have known the saint personally, he was a contemporary, and probably a monk of Volvic in Puy-de-Dôme. It is one of the most trustworthy and interesting of Merovingian hagiographical documents. The greater part of the relics of St Praejectus were afterwards translated to the abbey of Flavigny in Burgundy. See also *Acta Sanctorum* for January 25; and Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 37–38.

ST POPPO, ABBOT (A.D. 1048)

ST POPPO was born in Flanders in 978, and was brought up by a most virtuous mother, who died a nun at Verdun. In his youth he served for some time in the army; but even in the world he found meditation and prayer to be sweeter than all the delights of the senses, and he renounced his profession and the marriage which had been arranged for him. He had previously visited the holy places at Jerusalem and brought away many relics, with which he enriched the church of our Lady at Deynze. He also made a pilgrimage to Rome, and some time after

took the monastic habit at St Thierry's, near Rheims. Richard, Abbot of Saint-Vanne, one of the great monastic reformers of the age, met Poppo about the year 1008, and found in him a man singularly well fitted to assist him in this work. Not without great difficulty he managed to get Poppo transferred to his own monastery, and then used him to restore observance in several abbeys, Saint-Vaast at Arras, Beaulieu, and others. St Poppo, who gradually became independent of Richard of Saint-Vanne, seems, on being appointed abbot of Stavelot, to have acted as a sort of abbot general to a whole group of monasteries in Lotharingia. In these he was revered and preserved admirable discipline. He was much esteemed by the emperor, St Henry II, and he seems in many political matters to have given him prudent counsel. He died at Marchiennes on January 25 in 1048, being seventy years of age. St Poppo received the last anointing at the hands of Everhelm, Abbot of Hautmont, who afterwards wrote his life, or, more correctly, revised the longer biography composed by the monk Onulf.

A critical edition of the life which we owe to Onulf and Abbot Everhelm is to be found in the folio series of MGH., *Scriptores*, vol. xi, pp. 291–316. See also the *Acta Sanctorum* for January 25; Cauchie in the *Biographie Nationale*, vol. xviii, pp. 43 *seq.*; and a sketch by M. Souplet, *St Poppon de Deynse* (1948).

26: ST POLYCARP, Bishop of Smyrna, Martyr (A.D. 155 ?)

ST POLYCARP was one of the most famous of the little group of early bishops known as "the Apostolic Fathers", who, being the immediate disciples of the apostles, received instruction directly from them, as it were from the fountain head. Polycarp was a disciple of St John the Evangelist, and was respected by the faithful to the point of profound veneration. He trained many holy disciples, among whom were St Irenaeus and Papias. When Florinus, who had often visited St Polycarp, had broached certain heresies, St Irenaeus wrote to him: "These things were not taught you by the bishops who preceded us. I could tell you the place where the blessed Polycarp sat to preach the word of God. It is yet present to my mind with what gravity he everywhere came in and went out; what was the sanctity of his deportment, the majesty of his countenance, and of his whole exterior; and what were his holy exhortations to the people. I seem to hear him now relate how he conversed with John and many others who had seen Jesus Christ, the words he had heard from their mouths. I can protest before God that if this holy bishop had heard of any error like yours, he would have immediately stopped his ears and cried out, according to his custom, 'Good God! that I should be reserved to these times to hear such things!' That very instant he would have fled out of the place in which he had heard such doctrine." We are told that St Polycarp met at Rome the heretic Marcion in the streets, who, resenting the fact that the bishop did not take that notice of him which he expected, said, "Do not you know me?" "Yes", answered the saint, "I know you, the first-born of Satan." He had learned this abhorrence of those who adulterate divine truth from his master St John, who fled from the baths at the sight of Cerinthus.

St Polycarp kissed the chains of St Ignatius when he passed by Smyrna on the road to his martyrdom, and Ignatius in turn recommended to him the care of his

distant church of Antioch, supplementing this charge later on by a request that he would write in his name to those churches of Asia to which he had not leisure to write himself. Polycarp addressed a letter to the Philippians shortly after, which is highly commended by St Irenaeus, St Jerome, Eusebius, Photius and others, and is still extant. This letter, which in St Jerome's time was publicly read in the Asiatic churches, is justly admired both for the excellent instructions it contains and for the perspicuity of the style. Polycarp undertook a journey to Rome to confer with Pope St Anicetus about certain points, especially about the time of keeping Easter, for the Asiatic churches differed from others in this matter. Anicetas could not persuade Polycarp, nor Polycarp Anicetus, and so it was agreed that both might follow their custom without breaking the bonds of charity. St Anicetus, to testify his respect, asked him to celebrate the Eucharist in his own papal church. We find no further particulars concerning Polycarp recorded before his martyrdom.

In the sixth year of Marcus Aurelius (according to Eusebius) a violent persecution broke out in Asia in which the faithful gave heroic proof of their courage. Germanicus, who had been brought to Smyrna with eleven or twelve other Christians, signalized himself above the rest, and animated the most timorous to suffer. The proconsul in the amphitheatre appealed to him compassionately to have some regard for his youth when life had so much to offer, but he provoked the beasts to devour him, the sooner to quit this wicked world. One Quintus, a Phrygian, quailed at the sight of the beast let loose upon him, and consented to sacrifice. The authors of this letter justly condemn the presumption of those who offered themselves to suffer (as Quintus had done), and say that the martyrdom of Polycarp was conformable to the gospel, because he did not expose himself but waited till the persecutors laid hands on him, as Christ our Lord taught us by His own example. The splendid courage of Germanicus and his companions only whetted the spectators' appetite for blood. A cry was raised: "Away with the atheists! Look for Polycarp!" The holy man, though fearless, had been prevailed upon by his friends to conceal himself in a neighbouring village during the storm. Three days before his martyrdom he in a vision saw his pillow on fire, from which he understood, and foretold to his companions, that he should be burnt alive. When the persecutors came in search of him he changed his retreat, but was betrayed by a slave, who was threatened with the rack unless he disclosed his whereabouts.

When the chief of police, Herod, sent horsemen by night to surround his lodging, Polycarp was above stairs in bed, but refused to make his escape, saying, "God's will be done". He went down, met them at the door, ordered them supper, and desired only some time for prayer before he went with them. This granted, he began his prayer standing, which he continued for two hours, recommending to God his own flock and the whole Church with such intense devotion that some of those who had come to seize him repented of their errand. They set him on an ass, and were conducting him towards the city, when he was met on the road by Herod and Herod's father, Nicetas, who took him into their chariot and endeavoured to persuade him to some show of compliance. "What harm", they urged, "is there in saying Lord Caesar, or even in offering incense, to escape death?" The word Lord, however, was not as innocent as it sounded, and implied a recognition of the divinity of the emperor. The bishop at first was silent, but being pressed, he gave them resolute answer, "I am resolved not to do what

you counsel me". At these words they thrust him out of the chariot with such violence that his leg was bruised by the fall.

The holy man went forward cheerfully to the place where the people were assembled. Upon his entering it a voice from Heaven was heard by many, "Be strong, Polycarp, and play the man". He was led to the tribunal of the proconsul, who exhorted him to have regard for his age, to swear by the genius of Caesar, and to say, "Away with the atheists", meaning the Christians. The saint, turning towards the crowd of ungodly people in the stadium, said, with a stern countenance, "Away with the atheists!" The proconsul repeated, "Swear by the genius of Caesar, and I will discharge you; revile Christ". Polycarp replied, "Fourscore and six years have I served Him and He hath done me no wrong. How then can I blaspheme my King and my Saviour? If you require of me to swear by the genius of Caesar, as you call it, hear my free confession: I am a Christian; and if you desire to learn the doctrines of Christianity, appoint a time and hear me." The proconsul said, "Persuade the people". The martyr replied, "I address myself to you; for we are taught to give due honour to princes, so far as is consistent with religion. But before these people I cannot justify myself." Indeed, rage rendered them incapable of hearing him.

The proconsul threatened: "I have wild beasts". "Call for them", replied the saint, "for we are unalterably resolved not to change from good to evil. It is only right to pass from evil to good." The proconsul said, "If you despise the beasts, I will cause you to be consumed by fire". Polycarp answered, "You threaten me with a fire which burneth for a season, and after a little while is quenched; but you are ignorant of the judgement to come and of the fire of everlasting punishment which is prepared for the wicked. Why do you delay? Bring against me what you please." Whilst he said this and many other things, he appeared in a transport of joy and confidence, and his countenance shone with a certain heavenly grace, insomuch that the proconsul himself was struck with admiration. However, he ordered a crier to announce three times in the middle of the stadium, "Polycarp hath confessed himself a Christian". At this the whole multitude gave a great shout, "This is the teacher of Asia, the father of the Christians, the destroyer of our gods, who teaches the people not to sacrifice or to worship!" They appealed to Philip the governor to let a lion loose upon Polycarp. He told them that it was not in his power, because he had brought the sports to a close. Then they all, heathen and Jews, clamoured that he should be burnt alive.

Their demand was no sooner granted than everyone ran with all speed to fetch wood from the bath-furnaces and workshops. The pile being ready, Polycarp put off his clothes and made to remove his shoes; he had not done this before, because the faithful already sought the privilege of touching his flesh. The executioners would have nailed him to the stake, but he said, "Suffer me to be as I am. He who gives me grace to endure the fire will enable me to remain at the pile unmoved." They therefore contented themselves with tying his hands behind his back, and looking up towards Heaven, he prayed and said, "O Almighty Lord God, Father of thy beloved and blessed Son Jesus Christ, through whom we have received the knowledge of thee, God of angels and powers and of all creation, and of the whole family of the righteous who live in thy presence! I bless thee for having been pleased to bring me to this hour, that I may receive a portion among thy martyrs and partake of the cup of thy Christ, unto resurrection to eternal

life, both of soul and body, in the immortality of the Holy Spirit. Amongst whom grant me to be received this day as a pleasing sacrifice, such as thou thyself hast prepared, O true and faithful God. Wherefore for all things I praise, bless and glorify thee, through the eternal high priest Jesus Christ, thy beloved Son, with whom to thee and the Holy Ghost be glory now and for ever. Amen." He had scarce said Amen when fire was set to the pile. But behold a wonder, say the authors of this letter, seen by us who were preserved to attest it to others. The flames, forming themselves like the sails of a ship swelled with the wind, gently encircled the body of the martyr, which stood in the middle, resembling not burning flesh but bread that is being baked or precious metal refined. And there was a fragrance like the smell of incense. The order was given that Polycarp should be pierced with a spear, which was done : and a dove came forth, and such quantity of blood as to quench the fire.

Nicetas advised the proconsul not to give up the body to the Christians, lest, said he, abandoning the crucified man, they should worship Polycarp. The Jews suggested this, " not knowing ", say the authors of the letter, " that we can never forsake Christ, nor worship any other. For Him we worship as the Son of God, but we love the martyrs as His disciples and imitators, for the great love they bore their King and Master." The centurion, seeing the contest raised by the Jews, placed the body in the middle and burnt it to ashes. " We afterward took up the bones ", say they, " more precious than the richest jewels of gold, and laid them decently in a place at which may God grant us to assemble with joy to celebrate the birthday of the martyr." Thus wrote these disciples and eye-witnesses. It was at two o'clock in the afternoon of February 23 in 155 or 166 or some other year that St Polycarp received his crown.

An immense literature, of which we cannot attempt to take account here, has grown up in connection with the history of St Polycarp. The principal points round which discussion has centred are : (1) the authenticity of the letter written in the name of the church of Smyrna describing his martyrdom ; (2) the authenticity of the letter addressed to him by St Ignatius of Antioch ; (3) the authenticity of Polycarp's letter to the Philippians ; (4) the trustworthiness of the information concerning him and his relations with the apostle St John supplied by St Irenaeus and other early writers ; (5) the date of his martyrdom ; (6) the value and bearing of the *Life of Polycarp* attributed to Pionius. With regard to the first four points, it may be said that the verdict of the best authorities upon Christian origins is now practically unanimous in favour of the orthodox tradition. The conclusions so patiently worked out by Bishop Lightfoot and Funk have in the end been accepted with hardly a dissentient voice. The documents named may therefore be regarded as among the most precious memorials preserved to us which shed light upon the early developments of the life of the Church. For English readers they are accessible in the invaluable work of Lightfoot, *The Apostolic Fathers, Ignatius and Polycarp*, 3 vols. ; or in the one volume abridgement edited by J. R. Harmer (also with full translation), *The Apostolic Fathers* (1891). As regards the date of the martyrdom, earlier writers, in accordance with an entry in the *Chronicle* of Eusebius, took it for granted that Polycarp suffered in 166 ; but discussions have led almost all recent critics to decide for 155 or 156. See, however, J. Chapman, who in the *Revue Bénédictine*, vol. xix, pp. 145 *seq.*, gives reasons for still adhering to 166 ; and H. Grégoire in *Analecta Bollandiana*, vol. lxix (1951), pp. 1–38, where he argues at length for 177. As for point (6), the Life by Pionius, which describes Polycarp as in his boyhood a slave ransomed by a compassionate lady, there is now an equally general agreement among scholars that this narrative is a pure work of fiction, though it may possibly be as old as the last decade of the fourth century. An attempt has been made by P. Corssen and E. Schwartz to demonstrate that the *Life of Polycarp* is a genuine work of the martyr St Pionius, who suffered in 180 or 250 ; but this contention has been convincingly refuted by Fr Delehaye in his *Les passions des martyrs et les genres littéraires* (1921), pp. 11–59. There is an excellent article on St

Polycarp by H. T. Andrews in the *Encyclopaedia Britannica*, 11th edition. A handy text and translation of the martyrdom is Kirsopp Lake's in the Loeb Classical Library, *The Apostolic Fathers*, vol. ii ; and there is a translation only in the Ancient Christian Writers series, vol. vi. On the date see further H. I. Marrou in *Analecta Bollandiana*, vol. lxxi (1953), pp. 5–20.

ST PAULA, Widow (A.D. 404)

This illustrious pattern of widows surpassed all other Roman matrons in riches, birth and endowments of mind. She was born on May 5 in 347. The blood of the Scipios, the Gracchi and Paulus Aemilius ran in her veins through her mother Blesilla. Her father claimed to trace his pedigree back to Agamemnon, and her husband Toxotius his to Aeneas. By him she had a son, also called Toxotius, and four daughters, Blesilla, Paulina, Eustochium and Rufina. She shone as a pattern of virtue in the married state, and both she and her husband edified Rome by their good example ; but her virtue was not without its alloy, a certain degree of love of the world being almost inseparable from a position such as hers. She did not at first discern the secret attachments of her heart, but her eyes were opened by the death of her husband, when she was thirty-two years of age. Her grief was immoderate till such time as she was encouraged to devote herself totally to God by her friend St Marcella, a widow who then edified Rome by her penitential life. Paula thenceforward lived in a most austere way. Her food was simple, she drank no wine ; she slept on the floor with no bedding but sackcloth ; she renounced all social life and amusements ; and everything it was in her power to dispose of she gave away to the poor. She avoided every distraction which interrupted her good works ; but she gave hospitality to St Epiphanius of Salamis and to Paulinus of Antioch when they came to Rome ; and through them she came to know St Jerome, with whom she was closely associated in the service of God during his stay in Rome under Pope St Damasus.

Paula's eldest daughter, St Blesilla, dying suddenly, her mother felt this bereavement intensely ; and St Jerome, who had just returned to Bethlehem, wrote to comfort her, and also to reprove her for what he regarded as an excess of mourning for one who had gone to her heavenly reward. The second daughter, Paulina, was married to St Pammachius, and died seven years before her mother. St Eustochium, the third, was Paula's inseparable companion. Rufina died in youth. The more progress St Paula made in the relish of heavenly things, the more insupportable to her became the tumultuous life of the city. She sighed after the desert, longed to live in a hermitage where her heart would have no other occupation than the thought of God. She determined to leave Rome, ready to leave home, family and friends ; never did mother love her children more tenderly, yet the tears of the child Toxotius and of the older Rufina could not hold her back. She sailed from Italy with Eustochium in 385, and after visiting St Epiphanius in Cyprus, met St Jerome and others at Antioch. The party made a pilgrimage to all the holy places of Palestine and on to Egypt to visit the monks and anchorets there ; a year later they arrived in Bethlehem, and St Paula and St Eustochium settled there under the direction of St Jerome.

Here the two women lived in a cottage until they were able to build a hospice, a monastery for men and a three-fold convent for women. This last properly made but one house, for all assembled in the same chapel day and night for divine service together, and on Sundays in the church which stood hard by. Their food

was coarse and scanty, their fasts frequent and severe. All the sisters worked with their hands, and made clothes for themselves and others. All wore a similar modest habit, and used no linen. No man was ever suffered to set foot within their doors. Paula governed with a charity full of discretion, encouraging them by her own example and instruction, being always among the first at every duty, taking part, like Eustochium, in all the work of the house. If anyone showed herself talkative or passionate, she was separated from the rest, ordered to walk the last in order, to pray outside the door, and for some time to eat alone. Paula extended her love of poverty to her buildings and churches, ordering them all to be built low, and without anything costly or magnificent. She said that money is better expended upon the poor, who are the living members of Christ.

According to Palladius, St Paula had the care of St Jerome and—as might be expected—found it no easy responsibility. But she was also of considerable help to him in his biblical and other work, for she had got Greek from her father and now learned enough Hebrew at any rate to be able to sing the psalms in their original tongue. She too profited sufficiently by the teaching of her master to be able to take an intelligent interest in the unhappy dispute with Bishop John of Jerusalem over Origenism; but her last years were overcast by this and other troubles such as the grave financial stringency that her generosity had brought upon her. Paula's son Toxotius married Laeta, the daughter of a pagan priest, but herself a Christian. Both were faithful imitators of the holy life of our saint. Their daughter, Paula the younger, was sent to Bethlehem, to be under the care of her grandmother, whom she afterwards succeeded in the government of her religious house. For the education of this child St Jerome sent to Laeta some excellent instructions, which parents can never read too often. God called St Paula to Himself after a life of fifty-six years. In her last illness she repeated almost without intermission certain verses of the psalms which express an ardent desire of the heavenly Jerusalem and of being with God. When she was no longer able to speak, she made the sign of the cross on her lips, and died in peace on January 26, 404.

Practically all that we know of St Paula is derived from the letters of St Jerome, more particularly from letter 108, which might be described as a biography; it is printed in Migne, P.L., vol. xxii, cc. 878–906, and in the *Acta Sanctorum* for January 26. See also the charming monograph by F. Lagrange, *Histoire de Ste Paule*, which has gone through many editions since 1868; and R. Genier, *Ste Paule* (1917).

ST CONAN, BISHOP (SEVENTH CENTURY ?)

THERE are a good many place-names which seem to bear witness to the existence of a Celtic saint named Conan or Conon, but there is no real evidence of *cultus*, and the statements which have been made about him are by no means consistent with each other. In certain breviary lessons of late date it is said that the hermit St Fiacre, born in Scotland or Ireland, was in his boyhood committed to the care of St Conan, and learnt from him those virtues which afterwards made the name of Fiacre famous. St Conan, we are told, passed from Scotland to the Isle of Man, and completed the work, begun by St Patrick or some of his disciples, of planting Christianity in that place. He is also commonly called bishop of Sodor, but the very name is an anachronism, for there is no doubt that Sodor is a corruption of the Norse term *Suthr-eyar* (Southern Islands), which was used by the Vikings for the islands off the west coast of Great Britain in opposition to the

Shetland and Orkney groups, which were northern islands. But the Viking raids did not begin before the close of the eighth century, and the name Sodor as the designation of an episcopal see cannot have been introduced until much later than that. It is quite possible, however, that Conan may have received episcopal consecration, and may have laboured in Man and the Hebrides.

See KSS., pp. 307–308; LIS., vol. i, p. 447; Olaf Kolsrud, "The Celtic Bishops in the Isle of Man" in the *Zeitschrift f. Celtische Philologie*, vol. ix (1913), pp. 357–379.

ST ALBERIC, Abbot of Cîteaux, Co-Founder of the Cistercian Order (A.D. 1109)

The experiences of St Alberic in his efforts to find a religious home in accord with his aspirations after high perfection throw rather a lurid light upon the untamed temper of the recruits who formed the raw material of monastic life in the eleventh century. We know nothing of his boyhood, but we hear of him first as one of a group of seven hermits who were trying to serve God in the forest of Collan, not far from Châtillon-sur-Seine. There was a certain Abbot Robert, a man of good family, who in spite of a previous failure with a community of unruly monks was in high repute for virtue. Him the hermits with some difficulty obtained for a superior, and in 1075 they moved not far off to Molesmes, where they built a monastery, with Robert for abbot and Alberic for prior. Benefactions flowed in upon them, their numbers grew, but religious fervour decayed. In time a turbulent majority set monastic discipline at defiance. Robert lost heart and withdrew elsewhere. Alberic struggled on to maintain order, but things came to such a pass that the monks beat and imprisoned their prior, and eventually, if we may trust our rather confused authorities, Alberic and Stephen Harding, the Englishman, could stand it no longer, and also quitted Molesmes. Probably, when the news of these scandals leaked out, the alms of the faithful began to dry up and the pinch made itself felt. In any case, amendment was promised, so that Robert and Alberic and Stephen were prevailed upon to return; but the old troubles and relaxed observance soon reappeared, and Alberic seems to have been the leading spirit in persuading a group of the more fervent to establish elsewhere a new community living under a stricter rule.

In the year 1098 twenty-one monks took up their abode in the wilderness of Cîteaux, some little distance to the south of Dijon and more than seventy miles from Molesmes. These were the first beginnings of the great Cistercian Order. Robert, Alberic and Stephen were elected respectively abbot, prior and sub-prior, but shortly afterwards St Robert returned to the community he had quitted. Thus Alberic became abbot in his place, and it is to him that some of the more distinctive features of the Cistercian reform must probably be ascribed; this way of life aimed at a restoration of primitive Benedictine observance, but with many added austerities. One of its external features was the adoption for the choir monks of a white habit (with a black scapular and hood), a change said to have been made in consequence of a vision of our Lady which was vouchsafed to St Alberic. A more notable change was the recognition of a special class of *fratres conversi*, or lay brothers, to whom the more laborious work, and particularly the field work in the distant granges, was entrusted; but manual work was normal for all the monks, their choir observances were much shortened and simplified, and more time was available for private prayer.

Alberic's rule as abbot was not very prolonged, and much of that which was most characteristic in the final organization at Cîteaux may not improbably be traced to his successor, St Stephen. It is Stephen also who, in an address delivered after the death of Alberic (January 26, 1109), has left us almost the only personal note we possess concerning him. "All of us", he said, "have alike a share in this great loss, and I am but a poor comforter, who myself need comfort. Ye have lost a venerable father and ruler of your souls; I have lost, not only a father and ruler, but a friend, a fellow soldier and a chief warrior in the battles of the Lord, whom our venerable Father Robert, from the very cradle of our monastic institute, had brought up in one and the same convent, in admirable learning and piety. . . . We have amongst us this dear body and singular pledge of our beloved father, and he himself has carried us all away with him in his mind with an affectionate love. . . . The warrior has attained his reward, the runner has grasped his prize, the victor has won his crown; he who has taken possession prays for a palm for us. . . . Let us not mourn for the soldier who is at rest; let us mourn for ourselves who are placed in the front of the battle, and let us turn our sad and dejected speeches into prayers, begging our father who is in triumph not to suffer the roaring lion and savage enemy to triumph over us."

See *Acta Sanctorum*, January 26; J. B. Dalgairns, *Life of St Stephen Harding*, and other references given herein under St Stephen on April 17.

ST EYSTEIN, Archbishop of Nidaros (A.D. 1188)

In the year 1152 an English cardinal, Nicholas Breakspeare (afterwards to be pope as Adrian IV), visited Norway as legate of the Holy See, and gave a new organization to the Church in that country, consisting of a metropolitan see at Nidaros (Trondhjem) with ten bishoprics.* Five years later the second archbishop of Nidaros was appointed, in the person of Eystein Erlandsson, chaplain to King Inge, an appointment which violated the regulations for canonical appointments laid down by Cardinal Breakspeare. But it proved to be the life work of the new archbishop to maintain the Church's right of conducting its affairs without interference by "the rich and great", and finally to bring the Norwegian church into the general pattern of the west European Christendom of that day. After his appointment Eystein made his way to Rome, but it is not known exactly when or where he was consecrated bishop by Pope Alexander III and received the *pallium*. In any case he did not get back home till late in 1161, and then he came as papal legate *a latere*. One of his first interests was to finish the enlargement of the cathedral, Christ Church, of Nidaros, and some of his building still remains. In the account which he wrote of St Olaf, St Eystein relates his remarkably speedy recovery from an accident sustained by him when a scaffolding on this building collapsed: he attributes it to Olaf's intercession.

After the death of King Haakon II, Jarl Erling Skakke wanted to get his own eight-year-old son Magnus recognized as king of Norway. And in 1164, probably in return for concessions touching ecclesiastical revenue, Archbishop Eystein anointed and crowned the child at Bergen, the first royal coronation in Norwegian

* Among them was Suderöyene, *i.e.* the western isles of Scotland and Man, which remained suffragan to Trondhjem till the fourteenth century: the name survives in the "Sodor and Man" diocese of the Anglican Church to-day. Other sees were in the northern islands, Greenland and Iceland.

history. Relations between the archbishop and the king's father continued to be close, and St Eystein was able to get accepted a code of laws some of which were of great importance for the discipline and good order of the Church. But one matter which he does not seem to have tackled, at any rate directly, was clerical celibacy, which was not observed in the Scandinavian churches at that time (*cf.* the contemporary St Thorlac in Iceland). It was perhaps for this reason that St Eystein founded communities of Augustinian canons regular, to set an example to the parochial clergy.

Most of St Eystein's activities as they have come down to us are matters of the general history of his country rather than his own life, and were always directed towards the free action of the spiritual power among a unified people. This brought him into collision with Magnus's rival for the throne, Sverre, and in 1181 the archbishop fled to England; from whence he is said to have excommunicated Sverre. Jocelyn of Brakelond, the chronicler of the abbey of St Edmundsbury in Suffolk, writes: "While the abbacy was vacant the archbishop of Norway, Augustine [the name of which Eystein is the Scandinavian form; *cf.* the English 'Austin'], dwelt with us in the abbot's lodgings, and by command of the king received ten shillings every day from the revenues of the abbot. He assisted us greatly to gain freedom of election. . . ." It was on this occasion that the famous Samson was elected abbot. It is significant that St Eystein had a strong devotion for St Thomas Becket, which later became common in the Norwegian church, and it is reasonable to suppose that he visited his shrine at Canterbury; and it seems that it was in England that he wrote *The Passion and Miracles of the Blessed Olaf.*

Eystein returned to Norway in 1183, and he was in his ship in Bergen harbour when Sverre attacked Magnus's ships there and forced the king to flee to Denmark. In the following year Magnus lost his life in a renewal of the struggle, and it may be assumed that the archbishop was reconciled with King Sverre. Certainly when Eystein was on his death-bed four years later Sverre visited him, and Sverre's Saga says, "They were then altogether reconciled and each forgave the other those things which had been between them."

St Eystein died on January 26, 1188, and in 1229 a synod at Nidaros declared his sanctity. This decree has never been confirmed at Rome, although the preliminary investigations have been begun several times but have always petered out for various reasons. Matthew of Westminster in the thirteenth century refers to him as a man whose holiness was attested by outstanding and authentic miracles. As has been said, St Eystein's work was to break the hold of a semi-barbarous nobility over the Church in Norway and to set it more free to work peacefully for her children. This meant that his own life was one of devoted conflict, in which he learned by experience that, in the words of his friend Theodoric, "It is one thing to control the rashness of the wicked by means of earthly force and the sword, but quite another to lead souls gently with the tenderness and care of a shepherd."

The sources for the life of St Eystein have mostly to be extracted from documents of the general history of Norway, such as Sverre's Saga. What is known of him is fitted into a more detailed account of the historical background by Mrs Sigrid Undset in her *Saga of Saints* (1934). The manuscript of Eystein's *Passio et miracula beati Olavi* was found in England and edited by F. Metcalfe (1881). This manuscript once belonged to Fountains Abbey.

ST MARGARET OF HUNGARY, VIRGIN (A.D. 1270)

VERY great interest attaches to the life of St Margaret of Hungary, because by rare good fortune we possess in her case a complete copy of the depositions of the witnesses who gave evidence in the process of beatification begun less than seven years after her death. No doubt the fact that she was the daughter of Bela IV, King of Hungary, a champion of Christendom at a time when central Europe was menaced with utter destruction by the inroads of the Tatars, has emphasized the details of her extraordinary life of self-crucifixion. The Dominican Order, too, which was much befriended by Bela and his consort Queen Mary Lascaris, was necessarily interested in the cause of one of its earliest and most eminent daughters. But no one can read the astounding record of Margaret's asceticism and charity as recounted by some fifty witnesses who were her everyday companions without realizing that even if she had been the child of a beggar, such courage as hers—one is almost tempted to call it the fanaticism of her warfare against the world and the flesh—could not but have a spiritualizing influence upon all who came in contact with her. Bela IV has been styled " the last man of genius whom the Arpads produced ", but there were qualities in his daughter which, if determination counts for anything in human affairs, showed that the stock was not yet effete.

Margaret had been born at an hour when the fortunes of Hungary were at a low ebb, and we are told that her parents had promised to dedicate the babe entirely to God if victory should wait upon their arms. The boon was in substance granted, and the child at age of three was committed to the charge of the community of Dominican nuns at Veszprem. Somewhat later, Bela and his queen built a convent for their daughter on an island in the Danube near Buda, and there, when she was twelve years old, she made her profession in the hands of Bd Humbert of Romans. Horrifying as are the details of the young sister's thirst for penance and of her determination to conquer all natural repugnances, they are supported by such a mass of concurrent testimony that it is impossible to question the truth of what we read. That she was exceptionally favoured in the matter of good looks seems to be proved by the determination of Ottokar, King of Bohemia, to seek her hand even after he had seen her in her religious dress. No doubt a dispensation could easily have been obtained for such a marriage, and Bela for political reasons was inclined to favour it. But Margaret declared that she would cut off her nose and lips rather than consent to leave the cloister, and no one who reads the account which her sisters gave of her resolution in other matters can doubt that she would have been as good as her word.

Although the majority of the inmates of this Danubian convent were the daughters of noble families, Princess Margaret seems to have been conscious of a tendency to treat her with special consideration. Her protest took the form of an almost extravagant choice of all that was menial, repulsive, exhausting and insanitary. Her charity and tenderness in rendering the most nauseating services to the sick were marvellous, but many of the details are such as cannot be set out before the fastidious modern reader. She had an intense sympathy for the squalid lives of the poor, but she carried it so far that, like another St Benedict Joseph Labre, she chose to imitate them in her personal habits, and her fellow nuns confessed that there were times when they shrank from coming into too intimate contact with the noble princess, their sister in religion. One gets the impression that Margaret's love of God and desire of self-immolation were associated with a certain element

of wilfulness. She would have been better, or at least she would assuredly have lived longer, if she had had a strong-minded superior or confessor to take her resolutely in hand; but it was perhaps inevitable that the daughter of the royal founders to whom the convent owed everything should almost always have been able to get her own way.

On the other hand, there are many delightful human touches in the account her sisters gave of her. The sacristan tells how Margaret would stroke her hand and coax her to leave the door of the choir open after Compline, that she might spend the night before the Blessed Sacrament when she ought to have been sleeping. She was confident in the power of prayer to effect what she desired, and she carried this almost to the point of a certain imperiousness in the requests she made to the Almighty. Several of the nuns recall an incident which happened at Veszprem when she was only ten years old. Two Dominican friars came there on a short visit, and Margaret begged them to prolong their stay. They replied that it was necessary that they should return at once; to which she responded, " I shall ask God that it may rain so hard that you cannot get away ". Although they protested that no amount of rain would detain them, she went to the chapel, and such a downpour occurred that they were unable, after all, to leave Veszprem as they had intended. This recalls the well-known story of St Scholastica and St Benedict, and there is in any case no need to invoke a supernatural intervention; but there are so many such incidents vouched for by the sisters in their evidence on oath that it is difficult to stretch coincidence so far as to explain them all. Though we hear of ecstasies and of a great number of miracles, there is a certain moderation in the depositions which inspires confidence in the good faith of the witnesses. An incident which is mentioned by nearly all is the saving, at St Margaret's prayer, of a maid-servant who had fallen down a well. Amongst the other depositions we have that of the maid, Agnes, herself. Asked in general what she knew of Margaret, she was content to say that " she was good and holy and edifying in her conduct, and showed greater humility than we serving-maids ". As to the accident, we learn from her that the evening was so dark that " if anyone had slapped her face she could not have seen who did it ", and that the orifice of the well was quite open and without a rail, and that after falling she sank to the bottom three times, but at last managed to clutch the wall of the well until they lowered a rope and pulled her out.

There can be little room for doubt that Margaret shortened her life by her austerities. At the end of every Lent she was in a pitiable state from fasting, deprivation of sleep and neglect of her person.* She put the crown on her indiscretions on Maundy Thursday by washing the feet (this probably she claimed as a sort of privilege which belonged to her as the daughter of the royal founders) not only of all the choir nuns, seventy in number, but of all the servants as well. She wiped their feet, the nuns tell us, with the veil which she wore on her head. In spite of this fatigue and of the fact that at this season she took neither food nor sleep, she complained to some of the sisters in her confidence that " Good Friday was the shortest day of the year ". She had no time for all the prayers she wanted to say

* This neglect of cleanliness was traditionally part of the penitential discipline, and was symbolized by the ashes received on Ash Wednesday. The old English name for Maundy Thursday was " Sheer Thursday ", when the penitents obtained absolution, trimmed their hair and beards, and washed in preparation for Easter. It was also sometimes called *capitilavium* (head-washing).

and for all the acts of penance she wanted to perform. St Margaret seems to have died on January 18, 1270, at the age of twenty-eight; the process of beatification referred to above was never finished, but the *cultus* was approved in 1789 and she was canonized in 1943.

See the *Acta Sanctorum* for January 28; but more especially G. Fraknoi, *Monumenta Romana Episcopatus Vesprimiensis*, vol. i, pp. 163–383, where the depositions of the witnesses are printed in full. *Cf.* also M. C. de Ganay, *Les Bienheureuses Dominicaines*, pp. 69–89; and *Margaret, Princess of Hungary* (1945), by "S. M. C."

27: ST JOHN CHRYSOSTOM, Archbishop of Constantinople and Doctor of the Church (A.D. 407)

THIS incomparable teacher, on account of the fluency and sweetness of his eloquence, obtained after his death the surname of Chrysostom, or Golden Mouth. But his piety and his undaunted courage are titles far more glorious, by which he may claim to be ranked among the greatest pastors of the Church. He was born about the year 347 at Antioch in Syria, the only son of Secundus, commander of the imperial troops. His mother, Anthusa, left a widow at twenty, divided her time between the care of her family and her exercises of devotion. Her example made such an impression on our saint's master, a celebrated pagan sophist, that he could not forbear crying out, "What wonderful women are found among the Christians!" Anthusa provided for her son the ablest masters which the empire at that time afforded. Eloquence was esteemed the highest accomplishment, and John studied that art under Libanius, the most famous orator of the age; and such was his proficiency that even in his youth he excelled his masters. Libanius being asked on his deathbed who ought to succeed him in his school, "John", said he, "would have been my choice, had not the Christians stolen him from us."

According to a common custom of those days young John was not baptized till he was over twenty years old, being at the time a law student. Soon after, together with his friends Basil, Theodore (afterwards bishop of Mopsuestia) and others, he attended a sort of school for monks, where they studied under Diodorus of Tarsus; and in 374 he joined one of the loosely-knit communities of hermits among the mountains south of Antioch. He afterwards wrote a vivid account of their austerities and trials. He passed four years under the direction of a veteran Syrian monk, and afterwards two years in a cave as a solitary. The dampness of this abode brought on a dangerous illness, and for the recovery of his health he was obliged to return into the city in 381. He was ordained deacon by St Meletius that very year, and received the priesthood from Bishop Flavian in 386, who at the same time constituted him his preacher, John being then about forty. He discharged the duties of the office for twelve years, supporting during that time a heavy load of responsibility as the aged bishop's deputy. The instruction and care of the poor he regarded as the first obligation of all, and he never ceased in his sermons to recommend their cause and to impress on the people the duty of almsgiving. Antioch, he supposes, contained at that time one hundred thousand Christian souls and as many pagans; these he fed with the word of God, preaching several days in the week, and frequently several times on the same day.

The Emperor Theodosius I, finding himself obliged to levy a new tax on his subjects because of his war with Magnus Maximus, the Antiochenes rioted and vented their discontent on the emperor's statue, and those of his father, sons and late consort, breaking them to pieces. The magistrates were helpless. But as soon as the fury was over and they began to reflect on the probable consequences of their outburst, the people were seized with terror and their fears were heightened by the arrival of two officers from Constantinople to carry out the emperor's orders for punishment. In spite of his age, Bishop Flavian set out in the worst weather of the year to implore the imperial clemency for his flock, and Theodosius was touched by his appeal: an amnesty was accorded to the delinquent citizens of Antioch. Meanwhile St John had been delivering perhaps the most memorable series of sermons which marked his oratorical career, the famous twenty-one homilies "On the Statutes". They manifest in a wonderful way the sympathy between the preacher and his audience, and also his own consciousness of the power which he wielded for good. There can be no question that the Lent of 387, during which these discourses were delivered, marked a turning-point in Chrysostom's career, and that from that time forward his oratory became, even politically, one of the great forces by which the Eastern empire was swayed. After the storm he continued his labours with unabated energy, but before very long God was pleased to call him to glorify His name upon a new stage, where He prepared for his virtue other trials and other crowns.

Nectarius, Archbishop of Constantinople, dying in 397, the Emperor Arcadius, at the suggestion of Eutropius, his chamberlain, resolved to procure the election of John to the see of that city. He therefore despatched an order to the count of the East, enjoining him to send John to Constantinople, but to do so without making the news public, lest his intended removal should cause a sedition. The count repaired to Antioch, and desiring the saint to accompany him out of the city to the tombs of the martyrs, he there delivered him to an officer who, taking him into his chariot, conveyed him with all possible speed to the imperial city. Theophilus, Archbishop of Alexandria, a man of proud and turbulent spirit, had come thither to recommend a nominee of his own for the vacancy; but he had to desist from his intrigues, and John was consecrated by him on February 26 in 398.

When regulating his domestic concerns, the saint cut down the expenses which his predecessors had considered necessary to maintain their dignity, and these sums he applied to the relief of the poor and supported many hospitals. His own household being settled in good order, the next thing he took in hand was the reformation of his clergy. This he forwarded by zealous exhortations and by disciplinary enactments, which, while very necessary, seem in their severity to have been lacking in tact. But to give these his endeavours their due force, he lived himself as an exact model of what he inculcated on others. The immodesty of women in their dress in that gay capital aroused him to indignation, and he showed how false and absurd was their excuse in saying that they meant no harm. Thus by his zeal and eloquence St John tamed many sinners, converting, moreover, many idolaters and heretics. His mildness towards sinners was censured by the Novatians; for he invited them to repentance with the compassion of a most tender father, and was accustomed to cry out, "If you have fallen a second time, or even a thousand times into sin, come to me, and you shall be healed". But he was firm and severe in maintaining discipline, and to impenitent sinners he was inflexible. One Good Friday many Christians went to the races, and on Holy Saturday

crowded to the games in the stadium. The good bishop was pierced to the quick, and on Easter Sunday he preached an impassioned sermon, " Against the Games and Shows of the Theatre and Circus ". Indignation made him not so much as mention the paschal solemnity, and his exordium was a most moving appeal. A large number of Chrysostom's sermons still exist, and they amply support the view of many that he was the greatest preacher who ever lived. But it must be admitted that his language was at times, especially in his later years, excessively violent and provocative. As has been observed, he " sometimes almost shrieks at his delinquent empresses " ; and one has a painful feeling that his invective in face of undoubted provocation from many Jews must have been partly responsible for the frequent bloody collisions between them and Christians in Antioch. Not all Chrysostom's opponents were blameworthy men : there were undoubtedly good and earnest Christians amongst those who disagreed with him—he who became St Cyril of Alexandria among them.

Another good work which absorbed a large share of the archbishop's activities was the founding of new and fervent communities of devout women. Among the holy widows who placed themselves under the direction of this great master of saints, the most illustrious, perhaps, was the truly noble St Olympias. Neither was his pastoral care confined to his own flock ; he extended it to remote countries. He sent a bishop to instruct the wandering Scythians ; another, an admirable man, to the Goths. Palestine, Persia and many other distant provinces felt the beneficent influence of his zeal. He was himself remarkable for an eminent spirit of prayer, and he was particularly earnest in inculcating this duty. He even exhorted the laity to rise for the midnight office together with the clergy. " Many artisans ", said he, " get up at night to labour, and soldiers keep vigil as sentries ; cannot you do as much to praise God ? " Great also was the tenderness with which he discoursed on the divine love which is displayed in the holy Eucharist, and exhorted the faithful to the frequent use of that heavenly sacrament. The public concerns of the state often claimed a share in the interest and intervention of St Chrysostom, as when the chamberlain and ex-slave Eutropius fell from power in 399, on which occasion he preached a famous sermon while the hated Eutropius cowered in sanctuary beneath the altar in full view of the congregation. The bishop entreated the people to forgive a culprit whom the emperor, the chief person injured, was desirous to forgive ; he asked them how they could beg of God the forgiveness of their own sins if they did not forgive one who stood in need of mercy and time for repentance.

It remained for St Chrysostom to glorify God by his sufferings, as he had already done by his labours, and, if we contemplate the mystery of the Cross with the eyes of faith, we shall find him greater in the persecutions he sustained than in all the other occurrences of his life. His principal ecclesiastical adversary was Archbishop Theophilus of Alexandria, already mentioned, who had several grievances against his brother of Constantinople. A no less dangerous enemy was the empress Eudoxia. John was accused of referring to her as " Jezebel ", and when he had preached a sermon against the profligacy and vanity of so many women it was represented by some as an attack levelled at the empress. Knowing the sense of grievance entertained by Theophilus, Eudoxia, to be revenged for the supposed affront to herself, conspired with him to bring about Chrysostom's deposition. Theophilus landed at Constantinople in June 403, with several Egyptian bishops ; he refused to see or lodge with John ; and got together a cabal

of thirty-six bishops in a house at Chalcedon called The Oak. The main articles in the impeachment were: that John had deposed a deacon for beating a servant; that he had called several of his clergy reprobates; had deposed bishops outside his own province; had sold things belonging to the church; that nobody knew what became of his revenues; that he ate alone; and that he gave holy communion to persons who were not fasting—all which accusations were either false or frivolous. John held a legal council of forty bishops in the city at the same time, and refused to appear before that at The Oak. So the cabal proceeded to a sentence of deposition against him, which they sent to the Emperor Arcadius, accusing him at the same time of treason, apparently in having called the empress "Jezebel". Thereupon the emperor issued an order for his banishment.

For three days Constantinople was in an uproar, and Chrysostom delivered a vigorous manifesto from his pulpit. "Violent storms encompass me on all sides: yet I am without fear, because I stand upon a rock. Though the sea roar and the waves rise high, they cannot overwhelm the ship of Jesus Christ. I fear not death, which is my gain; nor banishment, for the whole earth is the Lord's; nor the loss of goods, for I came naked into the world, and I can carry nothing out of it." He declared that he was ready to lay down his life for his flock, and that if he suffered now, it was only because he had neglected nothing that would help towards the salvation of their souls. Then he surrendered himself, unknown to the people, and an official conducted him to Praenetum in Bithynia. But his first exile was short. The city was slightly shaken by an earthquake. This terrified the superstitious Eudoxia, and she implored Arcadius to recall John; she got leave to send a letter the same day, asking him to return and protesting her own innocence of his banishment. All the city went out to meet him, and the Bosphorus blazed with torches. Theophilus and his party fled by night.

But the fair weather did not last long. A silver statue of the empress having been erected before the great church of the Holy Wisdom, the dedication of it was celebrated with public games which, besides disturbing the liturgy, were an occasion of disorder, impropriety and superstition. St Chrysostom had often preached against licentious shows, and the very place rendered these the more inexcusable. And so, fearing lest his silence should be construed as an approbation of the abuse, he with his usual freedom and courage spoke loudly against it. The vanity of the Empress Eudoxia made her take the affront to herself, and his enemies were invited back. Theophilus dared not come, but he sent three deputies. This second cabal appealed to certain canons of an Arian council of Antioch, made to exclude St Athanasius, by which it was ordained that no bishop who had been deposed by a synod should return to his see till he was restored by another synod. Arcadius sent John an order to withdraw. He refused to forsake a church committed to him by God unless forcibly compelled to leave it. The emperor sent troops to drive the people out of the churches on Holy Saturday, and they were polluted with blood and all manner of outrages. The saint wrote to Pope St Innocent I, begging him to invalidate all that had been done, for the miscarriage of justice had been notorious. He also wrote to beg the concurrence of other bishops of the West. The pope wrote to Theophilus exhorting him to appear before a council, where sentence should be given according to the canons of Nicaea. He also addressed letters to Chrysostom, to his flock and several of his friends, in the hope of redressing these evils by a new council, as did also the Western emperor, Honorius. But Arcadius and Eudoxia found means to prevent any such assembly,

the mere prospect of which filled Theophilus and other ringleaders of his faction with alarm.

Chrysostom was suffered to remain at Constantinople two months after Easter. On Thursday in Whit-week the emperor sent an order for his banishment. The holy man bade adieu to the faithful bishops, and took his leave of St Olympias and the other deaconesses, who were overwhelmed with grief. He then left the church by stealth to prevent a sedition, and was conducted into Bithynia, arriving at Nicaea on June 20, 404. After his departure a fire broke out and burnt down the great church and the senate house. The cause of the conflagration was unknown, and many of the saint's supporters were put to the torture on this account, but no discovery was ever made. The Emperor Arcadius chose Cucusus, a little place in the Taurus mountains of Armenia, for St John's exile. He set out from Nicaea in July, and suffered very great hardships from the heat, fatigue and the brutality of his guards. After a seventy days' journey he arrived at Cucusus, where the good bishop of the place vied with his people in showing him every mark of kindness and respect. Some of the letters which Chrysostom addressed from exile to St Olympias and others have survived, and it was to her that he wrote his treatise on the theme " That no one can hurt him who does not hurt himself ".

Meanwhile Pope Innocent and the Emperor Honorius sent five bishops to Constantinople to arrange for a council, requiring that in the meantime Chrysostom should be restored to his see. But the deputies were cast into prison in Thrace, for the party of Theophilus (Eudoxia had died in childbed in October) saw that if a council were held they would inevitably be condemned. They also got an order from Arcadius that John should be taken farther away, to Pityus at the eastern end of the Black Sea, and two officers were sent to convey him thither. One of these was not altogether destitute of humanity, but the other was a ruffian who would not give his prisoner so much as a civil word. They often travelled in scorching heat, from which the now aged Chrysostom suffered intensely; and in the wettest weather they forced him out of doors and on his way. When they reached Comana in Cappadocia he was very ill, yet he was hurried a further five or six miles to the chapel of St Basiliscus. During the night there this martyr seemed to appear to John and said to him, " Courage, brother! To-morrow we shall be together." The next day, exhausted and ill, John begged that he might stay there a little longer. No attention was paid; but when they had gone four miles, seeing that he seemed to be dying, they brought him back to the chapel. There the clergy changed his clothes, putting white garments on him, and he received the Holy Mysteries. A few hours later St John Chrysostom uttered his last words, " Glory be to God for all things ", and gave up his soul to God. It was Holy Cross day, September 14, 407.

St John's body was taken back to Constantinople in the year 438, the Emperor Theodosius II and his sister St Pulcheria accompanying the archbishop St Proclus in the procession, begging forgiveness of the sins of their parents who had so blindly persecuted the servant of God. It was laid in the church of the Apostles on January 27, on which day Chrysostom is honoured in the West, but in the East his festival is observed principally on November 13, but also on other dates. In the Byzantine church he is the third of the Three Holy Hierarchs and Universal Teachers, the other two being St Basil and St Gregory Nazianzen, to whom the Western church adds St Athanasius to make the four great Greek doctors; and in 1909 St Pius X declared him to be the heavenly patron of preachers of the word

of God. He is commemorated in the Byzantine, Syrian, Chaldean and Maronite eucharistic liturgies, in the great intercession or elsewhere.

Our principal sources for the story of St John's life are the *Dialogue* of Palladius (whom Abbot Cuthbert Butler, with the assent of nearly all recent scholars, considers to be identical with the author of the *Lausiac History*), the autobiographical details which may be gleaned from the homilies and letters of the saint himself, the ecclesiastical histories of Socrates and Sozomen, and the panegyric attributed to a certain Martyrius. The literature of the subject is, of course, vast. No better general account can be recommended, especially in view of its admirable setting in a background which does justice to the circumstances of the times, than that provided by Mgr Duchesne in his *Histoire ancienne de l'Église* (English trans.), vols. ii and iii ; but the definitive biography is by Dom C. Baur, *Der hl. Johannes Chrysostomus und seine Zeit* (2 vols., 1929–1930). An English translation of the *Dialogue* of Palladius was published in 1921, and the Greek text, ed. P. R. Coleman-Norton, in 1928. In English at the general level mention may be made of lives by W. R. W. Stephens (1883) and D. Attwater (1939), and Dr A. Fortescue's lively sketch in *The Greek Fathers* (1908). A good introduction to the works is (Greek) *Selections from St John Chrysostom* (1940), ed. Cardinal D'Alton. See also Puech, *St John Chrysostom* (English trans.) in the series " Les Saints " ; the volume of essays brought out at Rome in 1908, under the title *Χρυσοστομικά*, in honour of the fifteenth centenary ; the article by Canon E. Venables in DCB., vol. i, pp. 518–535 ; and that by G. Bardy in DTC., vol viii, cc. 660 *seq.*, where a full bibliography will be found.

ST JULIAN, Bishop of Le Mans (Date Unknown)

In Alban Butler's time a relic was preserved at the cathedral of Le Mans which was believed to be the head of St Julian. He was certainly also honoured in England, for his name occurs on this day in the calendar of the Eadwine Psalter of Trinity College, Cambridge (before 1170), and his feast was kept throughout the southern dioceses of England where the Sarum use was followed. How many of the six ancient churches in this country which were dedicated to St Julian can be referred to the bishop of Le Mans is quite uncertain, for undoubtedly some of them were built in honour of the more or less mythical saint known as Julian the Hospitaller (February 12). We know absolutely nothing which is certain about St Julian's life. The lessons in the Sarum breviary describe him as a noble Roman who became the first bishop of Le Mans and the apostle of that part of France, and they also attribute to him some stupendous miracles. We can only say that there is evidence in the seventh century of a chapel called *basilica Sti Juliani episcopi*, and that in the catalogues of the bishops of Le Mans, St Julian always heads the list. A quite extravagant later legend described him as one of the seventy-two disciples of our Lord, and as identical with Simon the Leper. It is probable that the introduction of the *cultus* of St Julian into England was due to the fact that King Henry II, who was born at Le Mans, is said to have been baptized in the church of St Julian there and may have preserved some personal devotion to the saint.

See Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 309, 323, 331 ; the *Acta Sanctorum* for January 27 ; Arnold-Forster, *Studies in Church Dedications*, vol. i, pp. 435–436 ; and especially A. Ledru, *Les premiers temps de l'Eglise du Mans* (1913).

ST MARIUS, or MAY, Abbot (*c.* A.D. 555)

We have no very certain information concerning St Marius, who in the Roman Martyrology appears as Maurus, while Bobacum is given as the name of the monastery which he governed. Both these designations seem to be erroneous.

There was an abbey of Bodon in the ancient diocese of Sisteron (Département de la Drôme), and St Marius is named as its founder and first abbot. We are told that he was born at Orleans; that he became a monk and made a pilgrimage to the tomb of St Denis near Paris, where he was miraculously cured of an illness; and that every year he used to spend the forty days of Lent as a recluse in the forest. In one of these retreats he foresaw in a vision the desolation which the inroads of the barbarians would soon cause in Italy, and also the destruction of his own monastery. But the evidence for all this is quite unreliable.

See the *Acta Sanctorum* for January 27; *Analecta Bollandiana*, vol. xxiv, pp. 96 *seq.*; and Isnard in *Bulletin Soc. Archéol. Drôme*, vols. i and ii (1866–68).

ST VITALIAN, POPE (A.D. 672)

POPE VITALIAN is said to have been a native of Segni in Campania, but we hear nothing of him before he was elected to the papacy in 657, nor have we any knowledge of his life apart from his public acts. His pontificate was somewhat troubled by the strong monothelite leanings of two successive patriarchs of Constantinople and of the Emperor Constans II and his successor. A more consoling picture is offered by the pope's relations with the Church in England, as they may be read in the pages of Bede. It was in his time that St Benedict Biscop paid his first visit to Rome and that the differences between the Anglo-Saxon and Celtic bishops regarding the keeping of Easter and other points of controversy were settled at the Council of Streaneshalch (Whitby). It was also Pope St Vitalian who sent to England St Theodore of Tarsus as archbishop of Canterbury, and the African monk St Adrian, who became abbot of St Augustine's. The influence of both was very great in training the Anglo-Saxon clergy and in drawing closer the bonds between England and the Holy See. St Vitalian died in 672, and was buried in St Peter's.

Our principal sources are the *Liber Pontificalis* (ed. Duchesne), vol. i, pp. 343 *seq.*; Bede's *Ecclesiastical History*; and the pope's letters, though some of those attributed to him are spurious. See also the *Acta Sanctorum* for January 27, and DCB., vol. iv, pp. 1161–1163.

BD JOHN OF WARNETON, BISHOP OF THÉROUANNE (A.D. 1130)

WE possess a contemporary biography of this John which was written by his archdeacon, John de Collemedi. A pious and clever child, he had attracted attention in early years and had been fortunate enough to number amongst his teachers Lambert of Utrecht and St Ivo of Chartres. After completing his studies he returned to his own province, and shortly afterwards retired to the monastery of Mont-Saint-Eloi, near Arras. Here the bishop of Arras became acquainted with him and, in spite of his reluctance, persuaded him to act as archdeacon in his diocese; this was a stepping-stone to promotion to the see of Thérouanne. It needed an exercise of papal authority to constrain John to undertake the charge. As bishop he was held in the highest esteem; the Holy See confided to him many important missions, more particularly in the matter of the reform of monastic discipline, and he was consulted by such prelates as his old master, St Ivo. Although firm in maintaining ecclesiastical discipline, he was pre-eminently gentle and kindly by nature: when an attempt was made to assassinate him, Bd John

refused to take any action against the perpetrators of the outrage. His death occurred on January 27, 1130.

See the *Acta Sanctorum* for January 27 ; the *Biographie nationale*, vol. x, pp. 422–423 ; and Destombes, *Vies des saints des diocèses de Cambrai et d'Arras*, vol. i, pp. 113–125.

28* : ST PETER NOLASCO, Founder of the Order of Our Lady of Ransom (A.D. 1258)

PETER, of the noble family of Nolasco in Languedoc, was born about the year 1189. At the age of fifteen he lost his father, who left him heir to a great estate ; and he remained at home under the tutelage of a mother who encouraged all his good aspirations. Being solicited to marry, he set himself first to ponder seriously the vanity of earthly things ; and rising one night full of those thoughts, he prostrated himself in prayer which continued till morning, consecrating himself to God in the state of celibacy and dedicating his whole patrimony to His service. Some authors affirm that Peter took part in the campaign of Simon de Montfort against the Albigenses. The count vanquished them, and in the battle of Muret defeated and killed Peter, King of Aragon, and took his son James prisoner, a child of six years old. The conqueror is further said to have given him Peter Nolasco, then twenty-five years old, for a tutor, and to have sent them both together into Spain. But it is now generally admitted that there is no adequate evidence for connecting St Peter with the Albigensian campaign or with the education of the future King James.

The Moors at that time were masters of a great part of Spain, and numbers of Christians who had been made slaves groaned under their tyranny both there and in Africa. Compassion for the poor had always been the distinguishing virtue of Peter. The pitiful spectacle of these unfortunates, and the consideration of the dangers to which their faith and virtue stood exposed under their Mohammedan masters, touched his heart, and he soon spent his estate in redeeming as many as he could. Whenever he saw any slaves, he used to say, " Behold eternal treasures which never fail ". By his fervent appeals he moved others to contribute large alms towards this charity, and at last formed the project of instituting a religious order to maintain a constant supply of men and means whereby to carry on so charitable an undertaking. This design encountered many difficulties ; but it is said that our Lady appeared to St Peter, to the king of Aragon and to St Raymund of Peñafort in distinct visions on the same night, and encouraged them to carry the scheme into effect under the assurance of her patronage and protection. St Raymund was the spiritual director both of St Peter and of King James, and a zealous promoter of this work. The king declared himself the protector of the order, and assigned them quarters in his own palace by way of a commencement. On August 10, 1223 the king and St Raymund conducted St Peter to the church, and presented him to Berengarius, Bishop of Barcelona, who received his three religious vows, to which the saint added a fourth, to devote his whole substance and his very liberty, if necessary, to the work of ransoming slaves. The like vow was exacted of all his followers. St Raymund preached on the occasion, and

* For the commemoration of St Agnes on this day, see under that saint on January 21.

declared that it had pleased Almighty God to reveal His will to King James, to Peter Nolasco and to himself, enjoining the institution of an order for the ransom of the faithful detained in bondage among the infidels.* This was received by the people with acclamation. St Peter received the new habit from St Raymund, who established him first master general of the order, and drew up for it rules and constitutions. Two other gentlemen were professed at the same time with St Peter. When Raymund went to Rome, he obtained from Pope Gregory IX in 1235 the confirmation of the foundation and its rule.

King James having conquered the kingdom of Valencia, founded in it several houses of the order, one of which was in the city of Valencia itself. The town had been taken by the aid of Peter Nolasco's prayers, when the soldiers had despaired of success, and it was in fact to the prayers of the saint that the king attributed the great victories which he obtained over the infidels, and the entire conquest of Valencia and Murcia. St Peter, touching the main work of the order, ordained that two members should always be sent together amongst the infidels, to treat about the ransom of captives, and they are hence called ransomers. One of the two employed at the outset in this way was the saint himself, and Valencia was the first place which was blessed with his labours ; the second was Granada. He not only comforted and ransomed a great number, but by his charity and example was the instrument of inducing many Mohammedans to embrace the faith of Christ. He made several other journeys to those regions of the coast of Spain which were held by the Moors, besides a voyage to Algiers, where he underwent imprisonment. But the most terrifying dangers could never make him desist from his endeavours for the conversion of the infidels, burning as he was with a desire of martyrdom.

St Peter resigned the offices of ransomer and master general some years before his death, which took place on Christmas day 1256. In his last moments he exhorted his religious to perseverance, and concluded with those words of the psalmist : " The Lord hath sent redemption to His people ; He hath commanded His covenant for ever ". He then recommended his soul to God, appealing to the charity which brought Jesus Christ from Heaven to redeem us from the captivity of the Devil, and so died, being in the sixty-seventh year of his age. His relics were honoured by many miracles, and he was canonized in 1628.

Alban Butler's account of St Peter Nolasco, summarized above without substantial change, represents the version of his story which is traditional in the Mercedarian Order. But it must be confessed that hardly any detail in this narrative has escaped trenchant criticism, and that, to say the least, the facts connected with the foundation of the order are wrapped in hopeless uncertainty. Great disagreement exists, even in Mercedarian sources, regarding the date of the ceremonial foundation in the presence of Bishop Berengarius. By some this event is assigned to 1218 ; by others, as above, to 1223 ; by others again to 1228 ; and by Father Vacas Galindo, O.P., in his *San Raimundo de Peñafort* (1919), to 1234. As pointed out above under January 23, a rather heated controversy arose between the Dominicans and the Mercedarians, the former attributing a predominant influence in the creation of this work for the redemption of captives to the great Dominican, St Raymund of Peñafort ; the latter contending that he was merely

* Members of the Order of Our Lady of Ransom are commonly called Mercedarians : Spanish *merced* = ransom. They now engage in general apostolic and charitable work, though the vow to ransom captives is still taken at profession.

the confidant of St Peter and that at the time of the foundation he was not yet a Dominican but a canon of Barcelona. One extremely suspicious feature in the Mercedarian case cannot easily be explained away. At the beginning of the seventeenth century, when the cause of the canonization of St Peter Nolasco was being pressed at Rome, there was discovered most opportunely behind a brick wall in the Mercedarian house at Barcelona an iron casket full of documents, hitherto quite unknown, which purported to establish upon irrefragable evidence just the points on which the promoters of the cause were most anxious to insist. The most famous of these, known as the *documento de los sellos* (the deed with the seals) was a notarial act drafted in 1260—so at least the document itself affirmed—with the express object of being submitted to the Holy See in vindication of St Peter's claims to sanctity. Now this deed, which contains an account of the apparition of our Lady to Peter himself, to King James and to Señor Raimundo de Peñafort (and which states that a swarm of bees built a honeycomb in Peter's hand when he was an infant in the cradle), after being cited for nearly three centuries as the most authentic memorial of the saint's history is now admitted to be a forgery. It is Father Gazulla himself, the Mercedarian champion (in a paper read before the Literary Academy of Barcelona, *Al Margen de una Refutacion*, 1921) who has shown that Pedro Bages, the notary whose name appears as drafting the document of the seals in 1260, had died before February 4, 1259. When this primary instrument is thus proved to be spurious, what possible value can attach to the rest of the contents of the suspicious iron casket? It would serve no good purpose to pursue the matter further.

See the book of Fr Vacas Galindo, O.P., referred to above; Fr P. N. Perez Merc., *San Pedro Nolasco* (1915); M. Even, *Une page de l'histoire de la charité* (1918); *Analecta Bollandiana*, vol. xxxix (1921), pp. 209 *seq.*, and vol. xl (1922), pp. 442 *seq.*; and two articles by Fr Kneller, S.J., in *Stimmen aus Maria Laach*, vol. li (1896), at pp. 272 and 357. Fr F. D. Gazulla has produced several volumes on the Mercedarian side, notably a *Refutacion* of Fr Galindo's book in 1920, and in 1934 *La Orden de N.S. de la Merced.: Estudios histórico-criticos*, 1218–1317; on this last *cf. Analecta Bollandiana*, vol. lv (1937), pp. 412–415.

ST JOHN OF REOMAY, ABBOT (*c.* A.D. 544)

ALTHOUGH we have a good early biography of Abbot John, the story it tells is a very simple one. He was a native of the diocese of Langres, and took the monastic habit at Lérins. Later on he was recalled into his own country by the bishop to found the abbey from which he received his surname, but which was afterwards called Moutier-Saint-Jean. He governed it for many years with a great reputation of sanctity, and was rendered famous by miracles. It is recorded of him that he refused to converse with his own mother when she came to the abbey to visit him. He showed himself to her, however, at a distance, sent her a message to encourage her to aim at a high standard of virtue, and warned her that she would not behold him again until they met in Heaven. He went to God about the year 544, when more than a hundred years old, and was one of the pioneers of the monastic state in France.

The biography of St John of Reomay has been edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iii, pp. 502–517. As Krusch has shown in his article "Zwei Heiligenleben des Jonas von Susa", in the *Mittheilungen* of the Austrian Historical Society, vol. xiv, pp. 385 *seq.*, the texts previously edited have no value. The author of the *vita* was Jonas of Susa, and not a contemporary.

ST PAULINUS, PATRIARCH OF AQUILEIA (A.D. 804)

ONE of the most illustrious and holy prelates of the eighth and ninth centuries was this Paulinus of Aquileia, who seems to have been born about the year 726 in a country farm not far from Friuli. His family had no other revenue than what they made by their farm, and he spent part of his youth tilling the soil. Yet he found leisure for studies, and in process of time became so famous as a grammarian and professor that Charlemagne wrote to him, addressing him as Master of Grammar and Very Venerable. This epithet seems to imply that he was then a priest. The same monarch, in recognition of his merit, bestowed on him an estate in his own country. It seems to have been about the year 776 that Paulinus was promoted, against his will, to the patriarchate of Aquileia,* and from the zeal, piety and talents of St Paulinus this church derived its greatest lustre. Charlemagne required him to attend all the great councils which were held in his time, however remote the place of assembly, and he convened a synod himself at Friuli in 791 or 796 against the errors which were then being propagated against the mystery of the Incarnation.

The more serious of these false teachings took the form of what is known as the Adoptionist heresy. Felix, Bishop of Urgel in Catalonia, professed to prove that Christ, as man, is not the natural but only the adoptive Son of God. St Paulinus set to work to confute him in a work which he transmitted to Charlemagne. He was not less concerned in the conversion of the heathen than in the suppression of error, and was instrumental in preaching the gospel to those idolaters in Carinthia and Styria who as yet remained in their superstitions. At the same time the conquest of the Avars by Pepin opened a new field for the bishop's zeal, and many of them received the faith through missionaries sent by St Paulinus and the bishops of Salzburg. Paulinus strongly opposed the baptism of barbarians before they had received proper instruction and the attempt—so common in those days—to force Christianity upon them by violence.

When the duke of Friuli was appointed governor over the Hunnish tribes which he had lately conquered, St Paulinus wrote for his use an excellent "Exhortation", in which he urges him to aspire after Christian perfection, and lays down rules on the practice of penance, on the remedies against different vices, especially pride, on an earnest desire to please God in all our actions, on prayer and its essential dispositions, on holy communion, on shunning bad company, and on other matters. He closes the book with a most useful prayer, and in the beginning promises to pray for the salvation of the good duke. By his fervent supplications he never ceased to draw down the blessings of the divine mercy on the souls committed to his charge. Alcuin earnestly besought him, whenever he offered the spotless Victim at the altar, to implore the divine mercy on his behalf. St Paulinus closed a holy life by a happy death on January 11, 804.

The works of St Paulinus have been edited by J. F. Madrisi, and will be found in Migne, PL., vol. xcix, cc. 17–130; see also the *Acta Sanctorum* for January 11; C. Giannoni, *Paulinus II, Patriarch von Aquileia* (1896); and DCB., vol. iv, pp. 246–248.

BD CHARLEMAGNE (A.D. 814)

THE life of Charlemagne (born in 742; king of the Franks, 768; first Holy Roman emperor, 800; died, 814) belongs to general history, and his is a somewhat

* For this title, see herein a footnote under St Laurence Giustiniani on September 5.

surprising name to find in any book of saints. There does not appear to have been any noticeable *cultus* of him till 1166, when it began to develop under the rather sinister auspices of Frederick Barbarossa; and an antipope, Guy of Crema ("Paschal III"), appears to have equivalently sanctioned it. It is interesting to note that St Joan of Arc associated "St Charlemagne" with the devotion she paid to St Louis of France, and that in 1475 the observance of a feast in his honour was made obligatory throughout that country. Prosper Lambertini, later Pope Benedict XIV, discusses the question at some length in his great work on beatification and canonization, and he concludes that the title Blessed may not improperly be allowed to so great a defender of the Church and the papacy. To-day, however, the *cultus* of Charlemagne is confined to the keeping of a feast in his honour in Aachen and two Swiss abbeys.

The main source of our more personal knowledge of Charlemagne is the biography written by his contemporary and friend Einhard, the best edition being that of G. Waitz in MGH., *Scriptores*, vol. ii, and separately. See also the *Acta Sanctorum* for January 28, and especially the long discussion of various controverted matters in DAC., vol. iii, with full bibliographical references. *Cf.* also the remarks of E. Amann on Charlemagne's character in Fliche and Martin, *Histoire de l'Église*, vol. vi, p. 200, and R. Folz, *Études sur le culte liturgique de Charlemagne . . .* (1951).

ST AMADEUS, Bishop of Lausanne (A.D. 1159)

This Amadeus was of the royal house of Franconia and born at the castle of Chatte in Dauphiné in 1110. When he was eight years old his father, Amadeus of Clermont, Lord of Hauterive, took the religious habit at the Cistercian abbey of Bonnevaux. Young Amadeus went to Bonnevaux to be educated there, but after a time he and his father migrated to Cluny. Amadeus senior returned to the more austere Cistercian house, while Amadeus junior went for a short time into the household of the Emperor Henry V. He then received the Cistercian habit at Clairvaux, where he lived for fourteen years. In 1139 the abbot of Hautecombe in Savoy retired and St Bernard appointed Amadeus in his place; the monastery had adopted the reform only four years before and its temporal affairs were in a bad way. St Amadeus encouraged the community to bear these extra hardships cheerfully, and by careful administration got the monastery out of its difficulties. In 1144 he accepted, by order of Pope Lucius II, the see of Lausanne, where he was at once involved in struggles with the nobles of the diocese and a vain effort to induce the Emperor Conrad to go to the help of the pope against Pierleone. When Amadeus III, Duke of Savoy, went on the Second Crusade, St Amadeus was appointed as a sort of co-regent with his son Humbert; and four years before his death he was made chancellor of Burgundy by Frederick Barbarossa. Nicholas, the secretary of St Bernard, speaks highly of the virtues of this active bishop, and his age-long *cultus* was approved in 1910. A number of sermons of St Amadeus are extant.

There seems to be no early life of Amadeus, but an account of him has been compiled from various sources in such works as the *Gallia Christiana*, vol. xv, pp. 346–348, and Manrique, *Annales Cistercienses*, under the year 1158. A more modern survey of his career will be found in the *Cistercienser-Chronik*, vol. xi (1891), pp. 50 *seq.* and vol. xxiii (1911), pp. 297 *seq.* and see A. Dimier, *Amédée de Lausanne* (1949) in the series "Figures monastiques".

BD JAMES THE ALMSGIVER (A.D. 1304)

THERE is, or at any rate once was, a curious contest between the Friars Minor and the Servites regarding the religious status of the servant of God who is known as James the Almsgiver. The Servites keep his feast every year on this day in virtue of a rescript of Pope Pius IX, and he is described in their martyrology as a " confessor of the Third Order of the Servants of Blessed Mary the Virgin, whose memory remaineth for a blessing among his fellow-citizens ". On the other hand, the Third Order of the Franciscans also claims him as a recruit, although his name does not occur in the general martyrology of the Friars Minor. Mazzara in his *Leggendario Francescano* (1676) indignantly rejects the claim of the Servites to number Bd James among the adherents of their own religious family.

The essential features of the story as told by either party are the same. James was the son of well-to-do parents at the small town of Città delle Pieve, not far from Chiusi in Lombardy, and studied for the law. Hearing a sermon on the words, " He that doth not renounce all that he possesseth cannot be My disciple ", he determined to become a priest, and thereafter led a most ascetic life. Not far from Città delle Pieve he discovered a hospital with a chapel which had been allowed to fall into ruin. He restored the buildings, furnished it as well as he could, and then devoted himself to receiving and tending all the sick and afflicted for whom he could find room. He also, we are told, used his legal knowledge in gratuitously helping and advising those who were oppressed, and in these ways became much beloved by the poor throughout the whole country.

It happened, however, that on inquiring into the past history of his hospice, James discovered that its revenues had been scandalously appropriated for their own emolument by former occupants of the see of Chiusi. He respectfully represented the matter to the actual bishop, laying the documents before him, but could obtain no redress. Then he felt it his duty to take proceedings in both the ecclesiastical and civil courts, and the case in the end was given in his favour. The bishop dissembled his resentment, and invited James to dine with him, having previously hired a band of ruffians to waylay and assassinate him on his return. The conscientious student of Italian (and other) history has often regretfully to confess that the social and ecclesiastical life of the " ages of faith " was not always so ideal as certain apologists are inclined to represent it. The plot was carried out successfully, and for a time no trace of the murdered man was discovered. But some shepherds passing through the forest were astonished to come upon a pear-tree and other neighbouring shrubs in full blossom, though it was still winter. Whilst they stood wondering and somewhat alarmed at the portent, they heard, we are told, a voice which said to them, " Have no fear ; I am James, the priest, who have been murdered for defending the rights of the Church and of the poor ". It would certainly be rash to guarantee the truth of this and other supernatural incidents which are said to have attended the discovery of the body and its interment in the chapel of the hospice. But we are told that 174 years later the remains were found still incorrupt when a second translation took place. The date given for the murder—Mazzara calls it the martyrdom—of Bd James is January 15, 1304.

See Mazzara, *Leggendario Francescano* (1676), vol. i, pp. 95–98 ; and Spoeri, *Lebensbilder aus dem Servitenorden* (1892), p. 605.

BD ANTONY OF AMANDOLA (A.D. 1350)

BD ANTONY seems to have been born not far from Ascoli Piceno, about the year 1260. He joined the Augustinians in 1306, the year that St Nicholas of Tolentino went to his reward, and he is said to have tried to copy the example of that great luminary of the order during the whole of his religious life. He is especially commended for his patience and for his charity towards the poor, and a great number of miracles are reported to have been wrought at his intercession. He died in 1350, and is said to have been ninety years old. His body lies at Amandola, and his feast is kept not only by the Augustinian friars but at Ancona and throughout the neighbouring district.

See J. E. Stadler, *Heiligen-Lexikon* (1861).

ST PETER THOMAS, TITULAR PATRIARCH OF CONSTANTINOPLE (A.D. 1366)

THE career of St Peter Thomas presents us with a curious combination of a religious vocation and a life spent in diplomacy. Born in 1305, of humble parentage, at the hamlet of Salles in the south-west of France, he at an early age came into contact with the Carmelites, and his abilities led them gladly to admit him into their noviceship at Condom; in 1342 he was made procurator general of the order. This appointment led to his taking up his abode in Avignon, then the residence of the popes, and also indicated that in spite of high spiritual ideals he was known to be pre-eminently a man of affairs. His remarkable eloquence became known, and he was asked to deliver the funeral oration of Clement VI. It may be said that from that time forth, although he always retained the simplicity of a friar, his life was entirely spent in difficult negotiations as the representative of the Holy See. To describe the political complications in which he was called upon to intervene would take much space. It must suffice to say that he was sent as papal legate to negotiate with Genoa, Milan and Venice; in 1354 he was consecrated bishop and represented the pope at Milan when the Emperor Charles IV was crowned king of Italy. Thence he proceeded to Serbia, and afterwards was charged with a mission to smooth the difficulties between Venice and Hungary; going on to Constantinople he was instructed to make another effort to reconcile the Byzantine church with the West.

What is most surprising in our days is that Innocent VI and Urban V seem to have placed Peter Thomas virtually in command of expeditions which were distinctly military in character. He was sent to Constantinople in 1359 with a large contingent of troops and contributions in money, himself holding the title of "Universal Legate to the Eastern Church"; and when in 1365 an expeditionary force was sent to make an attack on infidel Alexandria, again the legate had virtual direction of the enterprise. The expedition ended disastrously. In the assault the legate was more than once wounded with arrows, and when he died a holy death at Cyprus three months later (January 6, 1366) it was stated that these wounds had caused, or at least accelerated, the end, and he was hailed as a martyr.

It is probable that among the reasons which led to the many diplomatic missions of St Peter Thomas we must reckon the economy thus effected for the papal exchequer at a time when it was very much depleted, for he dispensed with all unnecessary pomp and state. So far as he was himself concerned he travelled in

the poorest way, and he was willing to face the great hardships which such expeditions then entailed even upon the most illustrious. We must also not forget that though his biographers write in a tone of rather indiscriminating panegyric, they are nevertheless agreed in proclaiming his own desire to evangelize the poor, his spirit of prayer, and the confidence which his holiness inspired in others. There are not many human touches to be found in our principal source, the biography of Mézières, but it is a tribute to the impression which the bishop made on his contemporaries that Philip de Mézières, who was himself a devoted Christian and a statesman of eminence, should speak of his friend in terms of such unstinted praise. A decree issued by the Holy See in 1608 authorized the celebration of St Peter's feast among the Carmelites as that of a bishop and martyr, but he has never been formally canonized.

See the *Acta Sanctorum* for January 29; Fr Daniel, *Vita S. Petri Thomae* (1666); Parraud, *Vie de St Pierre Thomas* (1895); B. J. Smet, *Life . . . by P. de Mézières* (1954).

BD MARY OF PISA, WIDOW (A.D. 1431)

THE history of Bd Mary Mancini is a standing illustration of the principle that holiness depends very little upon external circumstances. There is, in fact, no condition of life which the interior spirit may not sanctify. Here we have a servant of God who was twice married and many times a mother, who then lived for several years in the world as a widow, joined a relaxed religious house, reformed it, and finally founded a community of exceptionally strict observance, in which she died at an advanced age in the fragrance of sanctity.

The Mancini were a distinguished family in Pisa at a time when terrible things were occurring owing to the political factions prevalent in the Italian cities. We are told that Catherine (Mary was the name she afterwards took in religion) at the age of five and a half had an extraordinary experience. In an ecstasy or vision she witnessed the torture on the rack of Peter Gambacorta, who had been accused of conspiracy and was sentenced by his enemies to be hanged. The legend goes on to say that the child prayed so hard in her horror at what she witnessed that the rope broke with which Peter was being hanged, and that his judges then commuted the death penalty. After this our Lady appeared to her and bade her say the Lord's Prayer and the Angelical Salutation for him seven times every day, because she would eventually be supported by his bounty. Catherine was married at the age of twelve, and had two children. Her first husband died when she was sixteen, and, yielding to family influence, she married again. This union lasted eight years, and she bore her husband five children, nursing him also most devotedly for a year before his death; her children seem to have all died young.

Great pressure was used to induce Catherine to marry a third time, but she was resolute in her refusal, and she gave herself up completely to works of piety and charity. She converted her house into a hospital, and we are told strange stories of her drinking the wine with which she washed men's sores, on one occasion experiencing such intense sweetness and consolation in this conquest of her natural repugnance that she was convinced that the mysterious stranger whom she had been tending was no other than our Saviour Himself. During this period she was under the direction of the Dominicans and joined their third order. It was probably through them that she was brought into relation with St Catherine of Siena, and we still possess a letter of that great saint which was addressed to "Monna

Catarina e Monna Orsola ed altre donne di Pisa ". She had ecstasies sometimes even in the streets, and on one occasion, when thus taken by surprise, was knocked down by a mule. Eventually she entered the relaxed Dominican convent of Santa Croce, mainly with the object of bringing it back to stricter observance. We are told that she effected a great reform, but Sister Mary, as she was now, aspired after a life of greater austerity. Accordingly, with Bd Clare Gambacorta, she left Santa Croce to found a new community in a convent built for them by Clare's father, the same Peter Gambacorta for whom Mary had daily prayed. The new foundation was greatly blessed, and became a model, the fame of which spread throughout Italy. Here Bd Mary Mancini died on December 22, 1431. Her *cultus* was approved in 1855.

See M. C. de Ganay, *Les Bienheureuses Dominicaines* (1913), pp. 237–250; and Procter, *Dominican Saints*, pp. 342–345.

BD JULIAN MAUNOIR (A.D. 1683)

IT cannot be said that the Christianity of seventeenth-century France is unknown among English-speaking Catholics, but there can be no doubt that its domestic missionary work is the aspect of which we have heard least. Monsieur Olier in Paris, Monsieur Vincent all over the place—yes. But St John Eudes in Normandy, St Peter Fourier in Lorraine, the Oratorian Father John Lejeune in the Limousin, Languedoc and Provence, St John Francis Regis in the Velay and Vivarais, of these we know little enough, and of the missions in Brittany perhaps nothing at all. Yet these last, in Henri Bremond's opinion, were the most successful of any, and certainly the most " picturesque ". They are associated in the first place with the names of Dom Michael Le Nobletz and of Father Julian Maunoir who, born in the diocese of Rennes in 1606, became a Jesuit in 1625, and was beatified in 1951.

No doubt the godlessness and barbarity of the Bretons, and the negligence of their clergy, at this time have been exaggerated, just as the woeful state of the Cornish before Wesley and the Welsh before Howel Harris and Griffith Jones and Daniel Rowlands has been exaggerated. But certainly they were a very superstitious, rough and turbulent people, and at the same time as ready to respond to a religious call as their kinsmen across the Channel. The country of the readily used fish-knife and of " wreckers " (a phenomenon which certainly in England and probably in Brittany needs more critical examination than it commonly gets) was also the country of Armelle Nicolas and of those baroque calvaries and statues in Basse-Bretagne. Mystics prepared the way for missioners. And it was Father Bernard, S.J., and Dom Le Nobletz who directed the attention of Julian Maunoir to this field and urged him to learn the Breton language, which he mastered in a surprisingly short time.

The comparison of Catholic Brittany with Protestant Wales and Cornwall is not gratuitous or far-fetched. In writing of the Breton missions Bremond uses the English word " revival " and refers to Bunyan and the *Pilgrim's Progress ;* and what he says lends point to the title, " A John Wesley of Armorican Cornwall ", given to his pamphlet on Maunoir by the Anglican historian of the Cornish saints, the late Canon Gilbert Doble. To read Séjourné's biography of Father Maunoir and then to turn to John Wesley's *Journal* is an instructive and thought-provoking exercise, or for that matter to compare the detailed journal that Maunoir kept too.

When Father Maunoir (" Tad Maner " in Breton) began his work in 1640 there were two missionaries on the job ; when he died forty-three years later there were a thousand. Later on, Renan complained that his ancestors had been " jesuitified " and denationalized by a lot of foreign missioners. In fact, there was a handful of Jesuits, themselves mostly Breton, and a large majority of Breton pastoral clergy, who co-operated with the fathers of the Society and submitted themselves to the very rigorous discipline proposed to them by Father Maunoir. And the technique of their work was due to a priest who was a Breton of the Bretons and who was not a Jesuit, Michael Le Nobletz, " the last of the bards ".

The work was primarily one of religious teaching ; " emotional preaching that swept the hearers off their feet certainly had a part, but it was secondary ". Among the " teachers' aids " used were large brightly-coloured pictures (some of them can still be seen in the episcopal library at Quimper) : they were illustrative of the Passion, the Lord's Prayer, the seven deadly sins and so forth, but more often allegorical—the Knight Errant, the Six Cities of Refuge, the Three Trees—that is, appeal was made to the imagination and to the " poetical " quality in the human mind, and it was these pictures, together with the liveliness and humour of the expositions that accompanied them, that reminded Bremond of Bunyan. But painted pictures were not enough, there must also be *tableaux vivants*. Hence arose the very remarkable processions, in which, for example, the way of the cross was enacted, the " actors " illustrating Father Maunoir's address at the stations, when he was often interrupted " by the sobbing and the shouts of the congregation". This was much too much like " enthusiasm " for some people and there were complaints ; but the Breton bishops backed the missioners.

Another feature was the use of religious songs (*cantiques*), some of which no doubt were old ones brought back into use, but others Maunoir composed *ad hoc*. Apparently only one survives pretty well as he wrote it, and it loses badly in translation from Breton into French ; but it is clear that Maunoir versified with power and feeling, and hymn-singing had a very notable part in the Breton " revivals ", again as in those of Wales and England in the following centuries. With this use of the mother tongue went an emphasis on devotion to the local saints of early days. St Corentin's country, Cornouaille, the diocese of Quimper, was Maunoir's field of predilection.

And just as the lives of the Celtic saints as they have come down to us are full of miracles—sometimes touching, sometimes fantastic or even positively disedifying, sometimes convincing—so Father Maunoir's evangelization was marked by numerous signs and wonders. Already in 1697 his first biographer, Father Boschet, S.J., had studied a book of his miracles and " found them so astonishing that I suspected the writer of having touched things up to glorify the holy man ". But after making inquiries on the spot Father Boschet became somewhat less sceptical : after all, he asks, is it surprising that Christianity should be revived in Brittany with the same helps with which it was introduced into the world ? On the natural side, Maunoir was not a man of outstanding intellectual force and was perhaps inclined to be credulous ; but he was a leader who was loved as well as obeyed, a first-rate organizer, and a man of insight : not a little of the lasting success of his work was due to his missions being directed as much to the shepherds as to their flocks. The pointer used in expounding their pictures became the distinguishing badge of his missioners, and it was a good symbol—they pointed out the way.

At communion during his retreat before ordination, young Maunoir wrote, " I felt an extraordinary ardour for the salvation of souls and an overwhelming urge to work for that end in every possible way. The voice of our Lord said within me, ' I laboured, I wept, I suffered, I died for them '." Those words sum up Bd Julian's own life ; and after his death at Plévin in Cornouaille, on January 28, 1683, pilgrims flocked in crowds to kiss the feet which had so often traversed Brittany, carrying the good news of salvation to its remotest corners.

See Fr Boschet, *Le parfait missionaire* (1697) ; X. A. Séjourné, *Histoire de . . . Julien Maunoir* (1895) ; H. Bremond, *Histoire littéraire du sentiment religieux en France . . .*, t. v, pp. 82–117 ; P. Pourrat, *La spiritualité chrétienne*, t. iv, p. 122 ; and G. H. Doble in *Pax*, no. 85 (1927), pp. 318–329. See also H. de Gouvello, *Le vénérable Michel le Nobletz* (1898).

29 : ST FRANCIS DE SALES, Bishop of Geneva and Doctor of the Church, Co-Founder of the Order of the Visitation (A.D. 1622)

ST FRANCIS DE SALES was born at the Château de Sales in Savoy on August 21, 1567, and on the following day was baptized in the parish church of Thorens under the name of Francis Bonaventure. His patron saint in after-life was the *Poverello* of Assisi, and the room in which he was born was known as " St Francis's room ", from a painting of the saint preaching to the birds and fishes. During his first years he was very frail and delicate, owing to his premature birth, but with care he gradually grew stronger, and, though never robust, he was singularly active and energetic throughout his career. His mother kept his early education in her own hands, aided by the Abbé Déage, who afterwards, as his tutor, accompanied Francis everywhere during his youth. He was remarkable in his childhood for obedience and truthfulness, and seems to have been eager to learn and to have loved books. At the age of eight Francis went to the College of Annecy. There he made his first communion in the church of St Dominic (now known as St Maurice), there he also received confirmation, and a year later he received the tonsure. Francis had a great wish to consecrate himself to God, and regarded this as the first outward step. His father (who at his marriage had taken the name of de Boisy) seems to have attached little importance to it, and destined his eldest son for a secular career. In his fourteenth year Francis was sent to the University of Paris, which at that time, with its 54 colleges, was one of the great centres of learning. He was intended for the Collège de Navarre, as it was frequented by the sons of the noble families of Savoy, but Francis, fearing for his vocation in such surroundings, implored to be allowed to go to the Collège de Clermont, which was under Jesuit direction and renowned for piety as well as for learning. Having obtained his father's consent to this, and accompanied by the Abbé Déage, he took up his abode in the Hôtel de la Rose Blanche, Rue St Jacques, which was close to the Collège de Clermont.

Francis soon made his mark, especially in rhetoric and philosophy, and he ardently devoted himself to the study of theology. To satisfy his father he took lessons in riding, dancing and fencing, but cared for none of them. His heart was more and more set upon giving himself wholly to God. He vowed perpetual chastity and placed himself under the special protection of the Blessed Virgin. He

was, nevertheless, not free from trials. About his eighteenth year he was assailed by an agonizing temptation to despair. The love of God had always meant more than anything else to him, but he was now the prey of a terrible fear that he had lost God's grace and was doomed to hate Him with the damned for all eternity. This obsession pursued him day and night, and his health suffered visibly from the consequent mental anguish. It was a heroic act of pure love which brought him deliverance. " Lord ", he cried, " if I am never to see thee in Heaven, this at least grant me, that I may never curse nor blaspheme thy holy name. If I may not love thee in the other world—for in Hell none praise thee—let me at least every instant of my brief existence here love thee as much as I can." Directly afterwards, while kneeling before his favourite statue of our Lady, in the church of St Étienne des Grés, humbly saying the *Memorare*, all fear and despair suddenly left him and a deep peace filled his soul. This trial taught him early to understand and deal tenderly with the spiritual difficulties and temptations of others.

He was twenty-four when he took his final degree and became a doctor of law at Padua, and he rejoined his family at the Château de Thuille on the Lake of Annecy, where for eighteen months this singularly attractive youth led, outwardly at least, the ordinary life of a young noble of his time. That he should marry was his father's greatest desire, and the bride destined for him was a charming girl, the heiress of a neighbour of the family. However, by his distant, though courteous manner to the young lady Francis soon showed that he could not follow his father's wishes in this matter. For a similar motive he declined the dignity offered him of becoming a member of the senate of Savoy, an unusual compliment to so young a man. Francis had so far only confided to his mother, to his cousin Canon Louis de Sales, and to a few intimate friends his earnest desire of devoting his life to the service of God. An explanation with his father, however, became inevitable. M. de Boisy had been greatly chagrined by his son's refusal of the senatorship and his determination not to marry, but neither of these disappointments appeared to have prepared him for the blow of Francis's vocation. The death of the provost of the chapter of Geneva suggested to Canon Louis de Sales the possibility that Francis might be appointed to this post, and that in this way his father's opposition might relax. Aided by Claud de Granier, Bishop of Geneva, but without consulting any of the family, he applied to the pope, with whom the appointment rested, and the letters instituting Francis provost of the chapter were promptly received from Rome. When the appointment was announced to Francis his surprise was extreme, and it was only with reluctance that he accepted the unsought honour, hoping thereby to obtain his father's consent to his ordination. M. de Boisy was a man of determined character and considered that his children ought to regard his expressed wish as final, and it required all the patient persuasiveness and respect which Francis could call to his aid before M. de Boisy at length gave way. Francis put on ecclesiastical dress the very day his father gave his consent, and six months afterwards, on December 18, 1593, he was ordained priest. He took up his duties with an ardour which never abated. He ministered to the poor with zealous love, and in the confessional devoted himself to the poorest and humblest with special predilection. He preached constantly, not only in Annecy, but in many other places. His style was so simple that it charmed his hearers, and, excellent scholar though he was, he avoided filling his sermons with Greek and Latin quotations, as was the prevailing custom. He was destined, however, soon to be called upon to undertake far more difficult and hazardous work.

At this time, owing to armed hostilities and the inroads of Protestantism, the religious condition of the people of the Chablais, on the south shore of the Lake of Geneva, was deplorable, and the Duke of Savoy applied to Bishop de Granier to send missioners who might win back his subjects to the Church. In response the bishop sent a priest to Thonon, the capital of the Chablais. The first attempt was fruitless, and the priest was soon forced to withdraw. The bishop, summoning his chapter, put the whole matter before them, disguising none of the difficulties and dangers. Perhaps of all those present, the provost was the one who best realized the gravity of the task, but nevertheless he stood up and offered himself for the work, saying very simply, " My lord, if you think I am capable of undertaking the mission, tell me to go. I am ready to obey, and should be happy to be chosen." The bishop accepted at once, to Francis's great joy. But M. de Boisy took a different view of the matter and hastened to Annecy to stop what he called " this piece of folly ". In his opinion it meant sending Francis to his death. Kneeling at the feet of the bishop he exclaimed, " My lord, I allowed my eldest son, the hope of my house, of my old age, of my life, to devote himself to the service of the Church to be a confessor, but I cannot give him up to be a martyr ! " When Mgr de Granier, impressed by the distress and insistence of his old friend, seemed on the point of yielding, it was Francis who implored him to be firm, saying, " Would you make me unworthy of the Kingdom of God ? Having put my hand to the plough, would you have me look back ? "

The bishop used every argument likely to influence M. de Boisy, but he took his leave, saying, " I have no wish to resist the will of God, but I do not mean to be my son's murderer ! I cannot be a party to his throwing away his life ! May God do according to His good pleasure, but as to this undertaking, it shall never have my sanction ! " Thus Francis had the disappointment of starting on his mission without his father's blessing. It was on September 14, 1594, Holy Cross day, that, travelling on foot and accompanied only by his cousin, Canon Louis de Sales, he set forth to win back the Chablais. The Château des Allinges, six or seven miles from Thonon, was where the governor of the province was stationed with a garrison, and here the cousins, for safety's sake, were to return each night. In Thonon, the residue of the once Catholic population amounted to about twenty scattered individuals, too afraid of violence to declare themselves openly. These Francis sought out and exhorted to courage and perseverance. The missionaries worked and preached daily in Thonon, gradually extending their efforts to the villages of the surrounding country. The walk to and from Allinges, a great additional tax on their endurance, was in the following winter on several occasions a matter of extreme danger. One evening Francis was attacked by wolves, and only escaped by spending the night in a tree. When daylight came he was found by some peasants in such an exhausted condition that had they not carried him to their hut and revived him with food and warmth he would certainly have died. These good people were Calvinists, and with his thanks Francis spoke such words of enlightenment and charity that they were afterwards converted. Twice in January 1595 he was waylaid by assassins who had sworn to take his life, but on both these occasions, as also several times later, he was preserved seemingly by miracle.

Time went by with little apparent result to reward the labours of the two missioners, and all the while M. de Boisy was sending letters to his son, alternately commanding and imploring him to give up so hopeless a task. Francis could only

reply that short of a positive order from the bishop he had no right to forsake his post. He himself did not lose heart, notwithstanding the enormous difficulties. To a friend near Evian he wrote, " We are but making a beginning. I shall go on in good courage, and I hope in God against all human hope." He was constantly seeking new ways to reach the hearts and minds of the people, and he began writing leaflets setting forth the teaching of the Church as opposed to the errors of Calvinism. In every spare moment of his arduous day he wrote these little papers, which were copied many times by hand and distributed widely by all available means. These sheets, composed under such stress and difficulty, were later to form the volume of " Controversies ", and in their original form are still preserved in the archives of the Visitation Convent at Annecy. This was the beginning of his activities as a writer. To all this work Francis added the spiritual care of the soldiers, quartered in the Château des Allinges, Catholic in name but an ignorant and dissolute crew. In the summer of 1595, going up the mountain of Voiron to restore an oratory of our Lady which had been destroyed by the Bernese, he was attacked by a hostile crowd, who insulted and beat him. Soon afterwards his sermons at Thonon began to be more numerously attended. The tracts too had been silently doing their work, and his patient perseverance under every form of persecution and hardship had not been without its effect. Conversions became more and more frequent, and before very long there was a steady stream of lapsed Catholics seeking reconciliation with the Church.

After three or four years, when Bishop de Granier came to visit the mission, the fruits of Francis's self-sacrificing work and untiring zeal were unmistakable. The bishop was made welcome, and was able to administer confirmation. He even presided at the " Forty Hours ", a thing which seemed unthinkable in Thonon. Catholic faith and worship had been re-established in the province, and Francis could with justice be called the " Apostle of the Chablais ". A great bishop of Geneva in our own day, Marius Besson, has summed up his predecessor's apostolic spirit in a sentence that St Francis himself wrote to St Jane de Chantal : " I have always said that whoever preaches with love is preaching effectively against the heretics, even though he does not say a single controversial word against them." And Mgr Besson quotes Cardinal du Perron : " I hope that, with God's help, the learning He has given me is enough easily to convince heretics of their errors ; but if you want to *convert* them, take them to my Lord of Geneva : God has given him a quality through which all those to whom he speaks come away converted."

Mgr de Granier, who had long been considering Francis in the light of a possible coadjutor and successor, felt that the moment had now come to give effect to this. When the proposal was made Francis was at first unwilling, but in the end he yielded to the persistence of the bishop, submitting to what he ultimately felt was a manifestation of the Divine Will. Soon he fell dangerously ill with a fever which kept him for a time hovering between life and death. When sufficiently recovered he proceeded to Rome, where Pope Clement VIII, having heard much in praise of the virtue and ability of the young provost, desired that he should be examined in his presence. On the appointed day there was a great assemblage of learned theologians and men of eminent intellect. The pope himself, Baronius, Bellarmine, Cardinal Frederick Borromeo (a cousin of St Charles) and others put no less than thirty-five abstruse questions of theology to Francis, all of which he answered with simplicity and modesty, but in a way which proved his learning. His appointment as coadjutor of Geneva was confirmed, and Francis returned to take up his work with

fresh zeal and energy. Early in 1602 he was in Paris. During his stay he was invited to preach a course in the chapel royal, which soon proved too small to hold the crowd that came to listen to his simple and moving but uncompromising words of truth. He was in high favour with Henry IV, who used every inducement to get him to remain in France, and renewed his efforts in later years when Francis was again in Paris. But the young bishop would not forsake his " poor bride ", his mountain diocese, for the " rich wife ", the more imposing see, offered him. King Henry said that " My Lord of Geneva has every virtue and not a fault ".

Francis succeeded to the see of Geneva on the death of Claud de Granier in the autumn of 1602, and took up his residence at Annecy, with a household organized on lines of the strictest economy. To the fulfilment of his episcopal duties he gave himself with unstinted generosity and devotion. He thought out every detail for the government of his diocese, and apart from all his administrative work continued to preach and minister in the confessional with unremitting devotion. He organized the teaching of the catechism throughout the diocese, and at Annecy gave the instructions himself, with such glowing interest and fervour that years after his death the " Bishop's Catechisms " were still vividly remembered. Children loved him and followed him about. His unselfishness and charity, his humility and clemency, could not have been surpassed. In dealing with souls, though always gentle, he was never weak, and he could be very firm when kindness did not prevail. In his wonderful *Treatise on the Love of God*, he wrote, " The measure of love, is to love without measure ", and this he not only taught, but lived. The immense correspondence which he carried on brought encouragement and wise guidance to innumerable persons who sought his help. A prominent place in this work of spiritual direction was held by St Jane Frances de Chantal, who first became known to him in 1604, when he was preaching Lenten sermons at Dijon. The foundation of the Order of the Visitation in 1610 was the result that evolved from this meeting of the two saints. His most famous book, the *Introduction to the Devout Life*, grew out of the casual notes of instruction and advice which he wrote to Mme de Chamoisy, a cousin by marriage, who had placed herself under his guidance. He was persuaded to publish them in a little volume which, with some additions, first appeared in 1608. The book was at once acclaimed a spiritual masterpiece, and soon translated into many languages. In 1610 came the heavy sorrow of his mother's death (his father had died nine years before). " My heart was very full and I wept over that good mother more than I have wept since I became a priest," were his words afterwards, written to Mme de Chantal. Francis survived his mother twelve laborious years.

In 1622, the Duke of Savoy, going to meet Louis XIII at Avignon, invited St Francis to join them there. Anxious to obtain from Louis certain privileges for the French part of his diocese, Francis readily consented, although he was in no state of health to risk the long winter journey. But he seems to have had a premonition that his end was not far off. Before quitting Annecy he put all his affairs in order, and took his leave as if he had no expectation of seeing people again. At Avignon he led as far as possible his usual austere life. But he was greatly sought after—crowds were eager to see him, and the different religious houses all wanted the saintly bishop to preach to them. On the return journey he stayed at Lyons, where he lodged in a gardener's cottage belonging to the convent of the Visitation. Here for a whole month, though sorely in need of rest, he spared himself no labour

for souls. Being asked one day by a nun to write down what virtue he specially wished them to cultivate, he wrote on a sheet of paper, in large letters, the one word " Humility ". In bitterly cold weather, through Advent and over Christmas, he continued his preaching and ministrations, refusing no demand upon his strength and time. On St John's day he was taken seriously ill with some sort of paralytic seizure. He recovered speech and consciousness, and endured with touching patience the torturing remedies used in the hope of prolonging his life, but which only hastened the end. After receiving the last sacraments he lay murmuring words from the Bible expressive of his humble and serene trust in God's mercy. He was heard to say, " Exspectans exspectavi Dominum et intendit mihi, et exaudivit preces meas, et eduxit me de lacu miseriae et de luto faecis."—" With expectation I have waited for the Lord and He was attentive to me, and He heard my prayers and brought me out of the pit of misery and the filthy mire." At last clasping the hand of a loving attendant, he whispered, " Advesperascit et inclinata est jam dies."—" It is towards evening and the day is now far spent." The last word he was heard to utter was the name of " Jesus ". While those kneeling around his bed said the litany for the dying, and were invoking the Holy Innocents, whose feast it was, St Francis gently breathed his last, in the fifty-sixth year of his age.

The beatification of St Francis de Sales in 1662 was the first solemn beatification to take place in St Peter's at Rome, where he was canonized three years later. His feast was fixed for January 29, the anniversary of the bringing of his body to the convent of the Visitation at Annecy. He was declared a doctor of the Church in 1877, and Pope Pius XI named him the patron-saint of journalists. At the time of his death there was living in Paris a priest now known as St Vincent de Paul. To him Francis had entrusted the spiritual care of the first convent of the Visitation in Paris. St Vincent said of St Francis, " This servant of God conformed so well to the divine pattern that often I asked myself with amazement how a created being —given the frailty of human nature—could reach so high a degree of perfection. . . . Going over his words in my mind I have been filled with such admiration that I am moved to see in him the man who, of all others, has most faithfully reproduced the love of the Son of God on earth."

Some people who thought St Francis de Sales too indulgent towards sinners one day spoke freely to him on the subject. The saint replied, " If there were anything more excellent than meekness, God would certainly have taught it us ; and yet there is nothing to which He so earnestly exhorts all, as to be ' meek and humble of heart '. Why would you hinder me from obeying the command of my Lord ? Can we really be better advised in these matters than God Himself ? " The tenderness of Francis was particularly displayed in his reception of apostates and other abandoned sinners. When these prodigals returned to him he used to say, speaking with all the tenderness of a father, " God and I will help you ; all I require of you is not to despair : I shall take on myself the burden of the rest." His affectionate care of them extended even to their bodily wants, and his purse was open to them as well as his heart. He justified this to some who, disedified at his indulgence, told him that it only encouraged the sinner and hardened him in his ways, by observing, " Are they not a part of my flock ? Has not our blessed Lord shed His blood for them ? These wolves will be changed into lambs ; a day will come when they will be more precious in the sight of God than we are. If Saul had been cast off, we should never have had St Paul."

An immense amount of material is available for the fuller study of the life of St Francis de Sales. A number of biographies were printed in the seventeenth century, two of them within a couple of years of his death. His own works, particularly his letters, form an almost inexhaustible mine of information. They should be consulted in the great edition of Annecy prepared by the Visitation nuns under the direction of the English Benedictine Dom Mackey, and later of Father Navatel and others. *The Spirit of St Francis de Sales* by Bishop Camus has had an immense popularity since its first appearance in 1641, and has been translated and abridged in many languages; see also *St Francis de Sales* (1937), by M. Mueller. The most complete modern biographies are those by the Abbé Hamon (revised and supplemented edn. in 2 vols., 1909; English adaptation by Fr H. Burton in 2 vols., 1926-29), and by Mgr W. G. Trochu (2 vols., 1941). There is a French study of St Francis as the "Doctor of Perfection" by Canon J. Leclercq (1948). There are several slighter works accessible to English readers, some original, like that of M. M. Maxwell Scott, *St Francis de Sales and his Friends*, others translated, like the short *Life* by de Margerie. Two Anglican writers have written well of the saint: H. L. Farrer (Mrs Lear) in her *Life* (1872), and E. K. Sanders (1928).

ST SABINIAN, MARTYR (DATE UNKNOWN)

ST SABINIAN is commemorated in the Roman Martyrology on this day, and he is also honoured in the diocese of Troyes as the first apostle and martyr of that city. Three sets of "acts", none of them of any historical value, profess to record the history of his martyrdom. He is said to have been born in the island of Samos, to have been converted to Christianity by reading the Bible, to have travelled to Gaul to preach the gospel before he had even been baptized, to have received this sacrament without any human minister (a voice from heaven pronouncing the words), to have been arrested on account of the conversions he effected, to have been brought before the Emperor Aurelian whose threats he defied, and finally, after a series of miraculous incidents, in the course of which fire proved powerless to burn him or arrows to wound him, to have been decapitated by the sword of the executioner. There seems to be no ancient tradition of *cultus*, and we consequently cannot safely say more than that some martyr of that name may have suffered at Troyes in one of the early persecutions under the Romans.

See the *Acta Sanctorum* for January 29; E. Defer, *Vie des saints du diocèse de Troyes*, pp. 27–36; *Analecta Bollandiana*, vol. iv (1885), pp. 139–156.

ST GILDAS THE WISE, ABBOT (*c.* A.D. 570)

THIS famous man seems to have been born about the year 500, in the lower valley of the Clyde. He must have travelled south at a somewhat early age, and we may reasonably trust the tradition which describes him as practising asceticism at Llanilltud. He was no doubt younger than either St Samson or St Paul Aurelian, but all three, either simultaneously or successively, lived under St Illtud, we are told. How long Gildas remained in Britain cannot be determined, but the terrible indictment of the scandalous lives of his contemporaries, both ecclesiastics and laymen, which he left in his *De excidio Britanniae* was written probably on British soil somewhere about the year 540. Severely as this work has been criticized as a mere jeremiad (even Bede calls it *sermo flebilis*, a pitiful tale) and as an often incoherent patchwork of the most denunciatory texts to be found in both the Testaments, it should be remembered that there is no reason to suppose that the author's object was to write a history. On the contrary, he tells us himself that his main purpose was to make known "the miseries, the errors and the ruin of Britain", and he

certainly manifests an acquaintance with Holy Scripture which must be deemed highly creditable in any writer during this period of barbarism; nor was he ignorant of Vergil and St Ignatius of Antioch. Moreover, there can be no question that Gildas, in spite of his querulous tone, was animated by a real zeal for morality and religion. As a Welsh scholar of our own day has written: "A popular reverence has throughout the centuries clung to a few of the names that stand out before us in Britain and Brittany. We have many indications that these men, who knew the poor as well as the great, the 'people' in the Church no less than the bishops and priests who ruled it, had grasped the great fact of sin as the supreme evil for men and had ministered to the deepest need of their souls. Those who know the works of Gildas will best appreciate this." (Hugh Williams, *Christianity in Early Britain*, 1912, p. 366.)

Little can be affirmed with confidence regarding the life of Gildas himself. We learn on what seems fair evidence of certain Irish ascetics, such as St Finnian of Clonard, who had sojourned in Britain for a while and become disciples of St Gildas. We are also told that he himself visited Ireland, and it appears that Gildas's reputation as a scholar was such that he was consulted by distant ecclesiastics who wrote to him from there. He seems to have lived for a time on the island of Flatholm in the Bristol Channel, where he copied a missal for St Cadoc and perhaps wrote the *De excidio*. The last years of his life, however, were certainly spent in Brittany, where he lived for some time as a hermit on a tiny island near Rhuys, in Morbihan bay. Here disciples gathered around him, and in spite of his desire for solitude he does not seem to have cut himself off entirely from the world, for we hear of his travelling to other places in Brittany; the visit to Ireland has been assigned to this period, though the fact is very doubtful. There has been much difference of opinion regarding the date of St Gildas's death. Some put it as early as 554, but the majority of recent critics incline to *c.* 570.

The feast of St Gildas is observed in the diocese of Vannes but nowhere in Great Britain or Ireland, in spite of the fact that he was a prophetical figure of real importance, perhaps the most prominent and respected teacher of his century in Celtic-speaking lands, and an important influence in the formation of Irish monasticism.

The text of Gildas's *De excidio Britanniae* and of the *Vita Gildae*, by a monk of Rhuys, has been critically edited by T. Mommsen in MGH., *Auctores antiquissimi*, vol. xiii. See also Hugh Williams, *op. cit.*, and his *Gildas* in the Cymmrodorion Record Series, 1901, where the *vita* is printed on pp. 317–389; LBS., vol. iii, pp. 81–130; J. Fonssagrives, *St Gildas de Ruis* (1908); J. Ryan, *Irish Monasticism* (1931), pp. 146–166 and *passim*; L. Gougaud, *Christianity in Celtic Lands* (1932), *passim*; A. W. Wade-Evans, *Welsh Christian Origins* (1934), cap. xiii and *passim*, J. E. Lloyd, *History of Wales* (1939), vol. i, pp. 134–143; and C. E. Stevens in the *Eng. Hist. Rev.*, vol. lvi (1941), pp. 353–373. Polydore Vergil's edition of Gildas's writings (1525) was the first attempt made in England at a critical edition of an historical source.

ST SULPICIUS "SEVERUS", BISHOP OF BOURGES (A.D. 591)

THERE seems no sufficient reason to believe that this prelate was really called Severus. St Gregory of Tours who gives an account of his appointment to the see of Bourges (584) in preference to other, simoniacal, candidates speaks of him with much respect and tells us of a provincial council which he convoked in Auvergne. He also took part in the Council of Mâcon in 585. The name Severus

may have attached itself to him to emphasize the distinction between him and a later Sulpicius of Bourges, who was surnamed " Pius ". It is, however, clearly the Sulpicius who died in 591 who is commemorated in the Roman Martyrology on this day, January 29. A good deal of confusion with the writer Sulpicius Severus is perceptible in the notices of the early martyrologists.

See the *Acta Sanctorum* for January 29 ; and Duchesne, *Fastes Épiscopaux*, vol. i, pp. 28–29. Alban Butler honours the real Sulpicius Severus with the title Saint, but there seems no sufficient authority for this ; though the Bollandists refer to the ecclesiastical writer in their account of St Sulpicius, Bishop of Bourges, they point out that the temporary inclusion of the former in the Roman Martyrology was due to a confusion.

30 : ST MARTINA, Virgin and Martyr (Date Unknown)

IN the general calendar of the Western church this day is kept as the feast of St Martina, and accordingly her name stands first today in the Roman Martyrology ; and in the fuller notice which appears there on January 1, we are told that at Rome under the Emperor Alexander (Severus, 222-235) she was subjected to many kinds of torment and at length perished by the sword. Alban Butler informs us correctly that there was a chapel in Rome consecrated to her memory which was frequented with great devotion in the seventh century. We also may learn from him that her relics were discovered in a vault in the ruins of her old church, and translated in the year 1634 under Pope Urban VIII, who built a new church in her honour and himself composed the hymns used in her office in the Roman Breviary. He adds further that the city of Rome ranks her amongst its particular patrons.

Despite these attestations, the very existence of St Martina remains doubtful. Though she is represented as suffering in the City itself, there is no early Roman tradition regarding her. The " acts " of her martyrdom are full of preposterous miracles—for example, when she is wounded, milk flows from her body in place of blood—and are extravagant to the last degree. The one thing certain about them is that they bear the closest resemblance, as was long ago pointed out, both to those attributed to St Tatiana and those of St Prisca. Pio Franchi de' Cavalieri has shown with considerable probability that of these three sets, all apocryphal, those belonging to St Tatiana have formed the model for the others.

See Pio Franchi de' Cavalieri in the *Römische Quartalschrift*, vol. xvii (1903), pp. 222–236, and *Analecta Bollandiana*, vol. xxiii (1904), pp. 344–345. The Acts of St Martina are printed by the Bollandists under January 1. *Cf.* also Marucchi, *Le Forum Romain et le Palatin* (1925), pp. 246–248.

ST BARSIMAEUS, Bishop of Edessa (A.D. 250 ?)

IN the Roman Martyrology on this day we read : " At Edessa in Syria, the commemoration of St Barsimaeus the Bishop, who after converting many gentiles to the faith and sending them to their crowns before him, followed them with the palm of martyrdom under Trajan." Alban Butler in his short notice tells us further that Barsimaeus was the third bishop of Edessa from St Thaddaeus, one of the seventy-two disciples, and also that the martyrdom took place at Edessa

under Lysias, when Trajan, having passed the Euphrates, made the conquest of Mesopotamia in 114. All this has been completely exploded by Rubens Duval in a study of the Syriac Acts of Sharbil and Barsamja, which he published in the *Journal Asiatique* for 1889. He shows that the narrative, while professing to embody the most authentic documents, is vitiated by irreconcilable anachronisms. Some data will only fit the years 106 and 112 in the reign of Trajan, who is expressly mentioned, others could only be verified in the pontificate of Pope Fabian (250), who is equally mentioned. Moreover, Barsamja, according to the acts, though sentenced, was not actually put to death, and since he was a successor of Palut who was consecrated by Serapion (*c.* 209), he certainly did not live in the second century. Duval further shows that the narrative seems to be based on the Acts of Habib (St Abibus), a fourth-century martyr, and that it is consequently possible that the whole narrative is a fiction.

The Syriac acts were first printed by Cureton in his *Ancient Syriac Documents*, pp. 41–72, and subsequently by Bedjan. But see especially Rubens Duval in *Journal Asiatique*, 8th series, vol. xiv, pp. 40–58, and *cf. ibid.*, vol. xviii (1891), pp. 384–386.

ST BATHILDIS, WIDOW (A.D. 680)

ST BATHILDIS was an English girl, who at an early age was carried over into France and sold cheaply as a slave into the household of the mayor of the palace under King Clovis II. Here she attained a position of responsibility and attracted the notice of the king, who in 649 married her. She bore him three sons, who all successively wore the crown, Clotaire III, Childeric II and Thierry III. Clovis dying in 657, when the eldest was only five, Bathildis became regent and apparently showed herself very capable at a difficult time when Merovingian power was declining in the face of the Frankish aristocracy. She seconded the zèal of St Ouen, St Leger and other holy bishops, redeemed many captives, especially of her own people, and did all in her power to promote religion. She was a benefactress of many monasteries, including Saint-Denis, Saint-Martin at Tours and Saint-Medard at Soissons, founded the great abbey of Corbie, and endowed the truly royal nunnery of Chelles.

To this last Bathildis herself retired about 665, which she is said to have long desired to do; the notorious Ebroin and other nobles were apparently no less anxious to have her out of the way. We are told that she had no sooner taken the veil than she seemed to forget entirely her former dignity, and was only to be distinguished from the rest by her humility, serving them in the lowest offices, and obeying the abbess St Bertila as the last among the sisters. In the life of St Eligius, attributed, though unwarrantably, to St Ouen, many instances are mentioned of the veneration which St Bathildis felt for that holy prelate. Thus we learn that Eligius after his death, in a vision by night, ordered a certain courtier to reprove the queen for wearing jewels and costly apparel in her widowhood, though in so doing she had acted, not out of pride, but because she thought it due to her position whilst she was regent of the kingdom. Upon this admonition she laid them aside, distributed a part to the poor, and with the richest jewels made a beautiful cross, which she placed at the head of the tomb of St Eligius. During a long illness which preceded her death she suffered intense bodily pain which she bore resignedly, dying on January 30, 680.

In the account of St Bathildis given by Alban Butler no mention is made of a

very serious charge brought against her by Eddius, the biographer of St Wilfrid, who calls her a cruel Jezebel and attributes to her the assassination of ten French bishops, among them the bishop of Lyons, whom he calls Dalfinus. That there is much confusion here is certain, because the name of the murdered bishop was Annemund, who was the brother of Count Dalfinus. Consequently, although Eddius has been copied by William of Malmesbury, and in part even by Bede, it is quite improbable, for a variety of reasons, that his information was in any way accurate. Such unprejudiced authorities as Bruno Krusch, Charles Plummer and the *Dictionary of National Biography* entirely exonerate St Bathildis in this matter, and Plummer suggests that there may have been some confusion between her and Queen Brunhilda who died long before, in 613. Butler in a footnote reports from Le Bœuf and others that " six nuns were cured of inveterate distempers, attended with frequent fits of convulsions, by touching the relics of St Bathildis, when her shrine was opened on July 13, 1631 ".

The text of the *Life of St Bathildis*, which is a genuinely Merovingian document and was written by a contemporary, has been critically edited by B. Krusch in MGH., *Scriptores Merov.*, vol. ii, pp. 475–508. There are also frequent references to St Bathildis in the *Vita S. Eligii*, which, though not the work of St Ouen, may preserve some authentic materials, see MGH., *Merov.*, vol. iv, pp. 634–761. See further M. J. Couturier, *Ste Bathilde, Reine des Francs* (1909); E. Vacandard, *Vie de St Ouen* (1902), pp. 254–263; BHL., nn. 905–911; and CMH., pp. 68–69.

ST ALDEGUNDIS, VIRGIN (A.D. 684)

ST ALDEGUNDIS was the daughter of Walbert and Bertilia, both venerated as saints, and was born in Hainault about 635. Refusing the marriage proposed by her parents she went to live near her sister St Waldeturdis (Waudru), foundress of a convent at Mons. Then she retired to a hermitage, from which grew up the great double monastery of Maubeuge. We are told that she was a disciple of St Amand and that she had a number of supernatural visions. St Aldegundis developed cancer of the breast, and she bore this agonizing malady—and the cauteries and incisions of the surgeons—with the greatest patience and trust in God till her death on January 30, 684.

The *Life of St Aldegund*, or at least the more historical portion, has been critically edited by W. Levison in MGH., *Scriptores Merov.*, vol. vi, pp. 79–90. He pronounces, on what seems quite satisfactory evidence, that the author is not, as the *vita* claims, a contemporary. On the other hand it cannot be later than the ninth century, for it is quoted by Rabanus Maurus. See also Van der Essen, *Étude critique sur les saints mérovingiens*, pp. 219–231; and *cf.* the *Acta Sanctorum* for January 30.

ST ADELELMUS, OR ALEAUME, ABBOT (*c.* A.D. 1100)

THIS holy Benedictine, a Frenchman by birth, after following a career of arms, was moved to undertake a pilgrimage to Rome. On his way he came under the influence of St Robert, abbot of the monastery of Chaise-Dieu, and determined to become a monk himself. He completed his pilgrimage, and then returned to Chaise-Dieu, where he took the religious habit, and may later on have been chosen abbot. However, at the instance of Constance of Burgundy, Queen of Castile, who had heard much of his holiness and miracles, he was induced to come to Burgos, where her husband eventually built a monastery for him. Adelelmus took an active part in the war against the Moors, and was credited

with many miracles, one of them in favour of Queen Edith, widow of St Edward the Confessor.

We have a Latin life of St. Adelelmus written shortly after his death by a French monk Rodulph, who went to Burgos for the purpose of compiling it. It has been printed by Florez, *España Sagrada*, vol. xxvii, pp. 841–866 (and *cf.* pp. 154 *seq.*), and there is an abridgement which will be found in Mabillon, vol. vi, pt. 2, pp. 896–902. St Adelelmus's feast is kept in the diocese of Burgos, of which he is a patron; his name in Spain is Lesmes.

ST HYACINTHA MARISCOTTI, VIRGIN (A.D. 1640)

THE story of St Hyacintha is in some respects almost unique among the records of holy lives. In the case of many saints we read at some stage of their career of a momentous change of purpose and practice, which they themselves describe as their "conversion". Sometimes, as with St Augustine, this represents a turning to God from a life of sin in the world. Sometimes, as with St Teresa, the previous state was only reprehensible in contrast to the spiritual enlightenment which came later. Very rare is the case of one who, having pledged himself to a life of religious perfection, begins by being scandalously unfaithful to rule, is converted to better thoughts, relapses again, and so far recovers, in response to a new grace, as to attain in the end to the highest ideal of virtue.

Clarice Mariscotti, born of a noble family at Vignarello, was educated in the Franciscan convent at Viterbo, where one of her sisters was already a nun. She is said in her childhood to have shown little inclination for piety, and when a marriage was arranged between her youngest sister and the Marquis Cassizucchi, she herself being passed over, her pique and morose ill-humour seem to have made her almost unendurable in the family circle. As a result they, according to the evil custom of the times, practically forced her to enter a convent. She went back to the Franciscans, a community of the third order regular, at Viterbo, where she became Sister Hyacintha (Giacinta) and was admitted in due course to profession. At the same time she let it be known that though she wore the habit of a nun she intended to claim every indulgence which she could secure for herself in virtue of her rank and the wealth of her family. For ten years she scandalized the community by leading a life in which she confined herself without disguise to conformity with certain external observances, while disregarding altogether the spirit of the religious rule. At last, when she was suffering from some slight indisposition, a worthy Franciscan priest came to hear her confession in her cell, who, seeing the comforts she had accumulated around her, spoke to her severely on the subject of her tepidity and the danger she ran. Hyacintha seems to have taken the rebuke to heart and to have set about a reform with almost exaggerated fervour. This sudden conversion however showed every sign of breaking down, and she was beginning to slip back into the bad old ways, when God sent her a much more serious illness. This grace was effectual, and from that date she gave herself to a life in which cruel disciplines, constant fasts, deprivation of sleep and long hours of prayer all played their part.

What was perhaps most remarkable in such a character as hers was the fact that, becoming in time mistress of novices, she seems to have shown the most healthy common sense in the guidance of others, restraining their devotional and penitential excesses and giving very practical advice to the many who wrote to seek her counsel. For example, when asked her opinion about someone unnamed who

had a great reputation for union with God and a notable gift of tears, she replied : " First of all I should like to know how far she is detached from creatures, humble and free from self-will, even in good and holy things, and then I should be more ready to believe that the delight which she experiences in her devotions comes from God. The sort of people who most appeal to me are those who are despised, who are devoid of self-love and who have little sensible consolation. The cross, to suffer, to persevere bravely in spite of the lack of all sweetness and relish in prayer : this is the true sign of the spirit of God." Hyacintha's charity was also remarkable, and it was not limited to those of her own community. Through her influence two confraternities were established in Viterbo which devoted themselves to the relief of the sick, the aged, decayed gentry and the poor, Hyacintha herself helping largely to provide the necessary funds by her own begging. She died at the age of fifty-five, on January 30, 1640, and was canonized in 1807. The bull of canonization states that " her mortifications were such that the prolongation of her life was a continued miracle ", and also that " through her apostolate of charity she won more souls to God than many preachers of her time ".

See Flaminio da Latera, *Vita della V. S. Giacinta Mariscotti* (1805) ; Léon, *L'Auréole séraphique* (Eng. trans.), vol. i, pp. 117–126 ; *Kirchenlexikon*, vol. vi, pp. 514–516.

BD SEBASTIAN VALFRÉ (A.D. 1710)

SEBASTIAN VALFRÉ was born at Verduno in Piedmont in 1629. His parents were poor and had a large family to support. From his childhood he determined to become a priest, and all through his years of study he maintained himself by copying books, costing his father nothing. We are told that all his parents were ever able to give him was a cart-load of wine when he first left home. He was accepted by the Fathers of the Oratory at Turin, and joined the congregation on St Philip's day, 1651. He received the priesthood a year later, and for his parents' consolation offered his first Mass at Verduno. He gave himself up at once and unreservedly to his priestly duties, and it was noted that from the time of his joining it, the Turin Oratory, which had previously had much to contend with, began to make many friends and to prosper exceedingly. Sebastian's first office was that of prefect of the Little Oratory, a confraternity of laymen who meet together for devotional exercises. This charge he retained for many years with abundant fruit, and his wonderful gift for inspiring enthusiasm in the young seems to have led a little later to his being appointed master of novices. In 1661, almost immediately after he had reached the required age of forty years, he was elected superior in spite of his own earnest remonstrances. We are told that his government was a perfect copy of that of St Philip, enforcing exact observance in every detail, but showing great tenderness to the sick, for whom nothing was thought too good.

During all this time Bd Sebastian's fame as a director of souls was constantly growing. He spent long hours in the confessional, being scrupulous in the regularity of his attendance, a matter upon which he laid much stress in his exhortations to his own community. All classes came to him, and he was prepared to bestow endless trouble on those whom he saw in need of help or earnest to make progress. On the other hand, aided probably by a supernatural insight, or by some strange telepathic faculty, he was ruthless in exposing insincerity and affectation. Amongst his penitents was the Duke Victor Amadeus II, afterwards king of Sardinia, who endeavoured in 1690, with Pope Alexander VIII's ready consent, to induce Father

Sebastian to accept the archbishopric of Turin, but all to no purpose. He preached sometimes as many as three sermons in one day. He also went on long missionary expeditions in the surrounding country, penetrating occasionally into Switzerland, and wonderful were the conversions which followed. Besides this, much time was devoted to instructing the young and the ignorant. He gathered together the beggars who came to the Oratory for alms, and provided food for their souls as well as for their bodies. He was indefatigable in visiting hospitals and prisons, displaying, moreover, a special affection for soldiers, whose peculiar temptations he understood and compassionated.

Like St Philip, Bd Sebastian was always cheerful, so that men judged him to be light-hearted and free from care. This was the more wonderful because we read a terrible story of his own spiritual desolation and interior trials. He was haunted by temptations to think that he was forsaken of God, that he had lost his faith, and that nothing but Hell awaited him; yet all the while, even when he was close upon eighty, he never relaxed his apostolic work for souls, preaching out of doors in the bitter cold of January to any company of waifs and outcasts whom he could gather round him. We find him at times fearless in visiting even haunts of vice when he felt that God called him to interfere. Strange to say, his intervention on these rare occasions seems to have been wonderfully blessed, and the most brutal ruffians felt the power of his holiness, remaining abashed and dumbfounded when he denounced them in no measured terms. His life was, in fact, the model of that which ought to be led by a zealous pastor in a city where misery and evil abound, and it is in no way wonderful that he was regarded by all his contemporaries as a saint. Instances of his supernatural insight and of the fulfilment of his predictions were many. Amongst other such cases which are on record, it seems clear that he knew, some months beforehand, the time of his own death. This occurred on January 30, 1710, when he was close upon eighty-one years of age. He was beatified in 1834.

See Lady Amabel Kerr, *Life of Bd Sebastian Valfré* (1896); G. Calleri, *Vita del b. Sebastiano Valfré* (Eng. trans., 1849); P. Capello, *Vita del b. Sebastiano Valfré* (2 vols., 1872).

31: ST JOHN BOSCO, FOUNDER OF THE SALESIANS OF DON BOSCO (A.D. 1888)

"IN his life the supernatural almost became the natural and the extraordinary ordinary." These were the words of Pope Pius XI in speaking of that great lover of children, Don Bosco. Born in 1815, the youngest son of a peasant-farmer in a Piedmontese village, John Melchior Bosco lost his father at the age of two and was brought up by his mother, a saintly and industrious woman who had a hard struggle to keep the home together. A dream which he had when he was nine showed him the vocation from which he never swerved. It was the precursor of other visions which, at various critical periods of his life, indicated the next step he was to take. In this first dream he seemed to be surrounded by a crowd of fighting and blaspheming children whom he strove in vain to pacify, at first by argument and then with his fists. Suddenly there appeared a mysterious lady who said to him: "Softly, softly . . . if you wish to win them! Take your shepherd's

staff and lead them to pasture." As she spoke, the children were transformed into wild beasts and then into lambs. From that moment John recognized that his duty was to help poor boys, and he began with those of his own village, teaching them the catechism and bringing them to church. As an encouragement, he would often delight them with acrobatic and conjuring tricks, at which he became very proficient. One Sunday morning, when a perambulating juggler and gymnast was detaining the youngsters with his performances, the little lad challenged him to a competition, beat him at his own job, and triumphantly bore off his audience to Mass. Whilst he was staying with an aunt who was servant to a priest, John had learnt to read and he ardently desired to become a priest, but he had many difficulties to overcome before he could enter on his studies. He was sixteen when he entered the seminary at Chieri and so poor that his maintenance money and his very clothes had to be provided by charity, the mayor contributing his hat, the parish priest his cloak, one parishioner his cassock, and another a pair of shoes. After his ordination to the diaconate he passed to the theological college of Turin and, during his residence there, he began, with the approbation of his superiors, to gather together on Sundays a number of the neglected apprentices and waifs of the city.

His attention was confirmed in this field by St Joseph Cafasso, then rector of a parish church and the annexed sacerdotal institute in Turin. It was he who persuaded Don Bosco that he was not cut out to be a missionary abroad: "Go and unpack that trunk you've got ready, and carry on with your work for the boys. That, and nothing else, is God's will for you." Don Cafasso introduced him, on the one hand, to those moneyed people of the city who were in time to come to be the generous benefactors of his work, and on the other hand to the prisons and slums whence were to come the beneficiaries of that work.

His first appointment was to the assistant chaplaincy of a refuge for girls founded by the Marchesa di Barola, the wealthy and philanthropic woman who had taken care of Silvio Pellico after his release. This post left him free on Sunday to look after his boys, to whom he devoted the whole day and for whom he devised a sort of combined Sunday-school and recreation centre which he called a "festive oratory". Permission to meet on premises belonging to the marchesa was soon withdrawn because the lads were noisy and some of them picked the flowers, and for over a year they were sent from pillar to post—no landlord being willing to put up with the lively band, which had increased to several hundred. When at last Don Bosco was able to hire an old shed and all seemed promising, the marchesa, who with all her generosity was somewhat of an autocrat, delivered an ultimatum offering him the alternative of giving up the boys or resigning his post at her refuge. He chose the latter.

In the midst of his anxiety, the holy man was prostrated by a severe attack of pneumonia with complications which nearly cost him his life. He had hardly recovered when he went to live in some miserable rooms adjoining his new oratory, and with his mother installed as his housekeeper he applied himself to consolidating and extending his work. A night-school started the previous year took permanent shape, and as the oratory was overcrowded, he opened two more centres in other quarters of Turin. It was about this time that he began to take in and house a few destitute children. In a short time some thirty or forty neglected boys, most of them apprentices in the city, were living with Don Bosco and his devoted mother, "Mamma Margaret", in the Valdocco quarter, going out daily to work. He soon

realized that any good he could do them was counterbalanced by outside influences, and he eventually determined to train the apprentices at home. He opened his first two workshops, for shoemakers and tailors, in 1853.

The next step was to construct for his flock a church, which he placed under the patronage of his favourite saint, Francis de Sales, and when that was finished he set to work to build a home for his increasing family. The money came—miraculously as it often seemed. The boys were of two sorts: little would-be apprentices, and those in whom Don Bosco discerned future helpers and possible vocations to the priesthood. At first they attended classes outside, but, as more help became available, technical courses and grammar classes were started in the house and all were taught at home. By 1856 there were 150 resident boys, with four workshops including a printing-press, and also four Latin classes, with ten young priests, besides the oratories with their 500 children. Owing to his intense sympathy and marvellous power of reading their thoughts, Don Bosco exercised an unbounded influence over his boys, whom he was able to rule with an apparent indulgence and absence of punishment which rather scandalized the educationists of his day. Over and above all this work, he was in constant request as a preacher, his fame for eloquence being enhanced by the numerous miracles—mostly of healing—which were wrought through his intercession. A third form of activity which he pursued for years was the writing of popular books, for he was as strongly convinced of the power of the press as any member of the Catholic Truth Society. Now it would be a work in defence of the faith, now a history or other lesson book, now one of a series of Catholic readings which would occupy him for half the night, until failing sight in later life compelled him to lay down his pen.

For years St John Bosco's great problem was that of help. Enthusiastic young priests would offer their services, but sooner or later would give up, because they could not master Don Bosco's methods or had not his patience with often vicious young ruffians or were put off by his scheme for schools and workshops when he had not a penny. Some even were disappointed because he would not turn the oratory into a political club in the interests of "Young Italy". By 1850 he had only one assistant left, and he resolved to train young men himself for the work. (It was in consequence of this that St Dominic Savio came to the oratory in 1854.) In any case something in the nature of a religious order had long been in his mind and, after several disappointments, the time came when he felt that he had at last the nucleus he desired. "On the night of January 26, 1854, we were assembled in Don Bosco's room," writes one of those present. "Besides Don Bosco there were Cagliero, Rocchetti, Artiglia and Rua. It was suggested that with God's help we should enter upon a period of practical works of charity to help our neighbours. At the close of that period we might bind ourselves by a promise, which could subsequently be transformed into a vow. From that evening, the name of Salesian was given to all who embarked upon that form of apostolate." The name, of course, came from the great Bishop of Geneva. It seemed a most unpropitious moment for launching a new congregation, for in all its history Piedmont had never been so anti-clerical. The Jesuits and the Ladies of the Sacred Heart had been expelled, many convents had been suppressed, and law after law was passed curtailing the rights of the religious orders. Nevertheless it was the statesman Rattazzi, one of the ministers most responsible for that legislation, who, meeting Don Bosco one day, urged him to found a society to carry on his valuable work, promising him the support of the king.

In December 1859, with twenty-two companions, he finally determined to proceed with the organization of a religious congregation, whose rules had received the general approval of Pope Pius IX ; but it was not until fifteen years later that the constitutions received their final approbation, with leave to present candidates for holy orders. The new society grew apace : in 1863 there were 39 Salesians, at the founder's death 768, and today they are numbered by thousands, all over the world. One of Don Bosco's dreams was realized when he sent his first missionaries to Patagonia, and others soon spread over South America. He lived to see twenty-six houses started in the New World and thirty-eight in the Old. Today Salesian establishments include schools from the primary grade to colleges and seminaries, adult schools, technical schools, agricultural schools, printing and bookbinding shops, hospitals, to say nothing of foreign missions and pastoral work.

His next great work was the foundation of an order of women to do for poor girls what the Salesians were doing for boys. This was inaugurated in 1872 with the clothing of twenty-seven young women to whom he gave the name of Daughters of Our Lady, Help of Christians. This community increased almost as fast as the other, with elementary schools in Italy, Brazil and the Argentine, and other activities. To supplement the work of these two congregations, Don Bosco organized his numerous outside helpers into a new sort of third order to which he attached the up-to-date title of Salesian Co-operators. These were men and women of all classes, pledged to assist in some way the educational labours of the Salesians.

The dream or vision previously referred to struck the note for all Don Bosco's dealings with boys. It is a platitude that to do anything with them you must have a liking for them ; but the love must also be seen. It radiated from Don Bosco, and incidentally helped to form his ideas about punishment at a time when the crudest superstitions on that subject were still almost unquestioned. Fostering of a sense of personal responsibility, removal of occasions of disobedience, appreciation of effort, friendliness : these were his methods. In 1877 he wrote, " I do not remember ever to have used formal punishment. By God's grace I have always been able to get not only observance of rules but even of my bare wishes." There went with that an acute awareness of the harm done by misdirected kindness, as he was not slow to point out to parents. One of the pleasantest pictures that St John Bosco's name conjures up is those Sunday excursions into the country with a gang of boys, when he would celebrate Mass in the village church, then breakfast and games out-of-doors, a catechism lesson, and the singing of Vespers to end up—Don Bosco was a firm believer in the civilizing and spiritualizing effects of good music.

Any account of Don Bosco's life would be incomplete without some mention of his work as a church-builder. His first little church soon proving insufficient for its increasing congregation, the founder proceeded to the construction of a much larger one which was completed in 1868. This was followed by another spacious and much-needed basilica in a poor quarter of Turin, which he placed under the patronage of St John the Evangelist. The effort to raise the necessary money had been immense, and the holy man was out of health and very weary, but his labours were not yet over. During the last years of Pius IX, the project had been formed of building in Rome a church in honour of the Sacred Heart, and Pius had given the money to buy the site. His successor was equally anxious for the work to proceed, but it seemed impossible to obtain funds to raise it above the foundations.

" What a pity it is that we can make no headway," remarked the pope after a consistory. " The glory of God, the honour of the Holy See and the spiritual good of so many are involved in the undertaking. I can see no way out of the difficulty."

" I could suggest one ", said Cardinal Alimonda.

" And what might that be ? "

" Hand it over to Don Bosco : he could do it."

" But would he accept ? "

" I know him : a wish expressed by your Holiness would be honoured as a command."

The task was accordingly proposed to him and he undertook it.

When he could obtain no more funds from Italy he betook himself to France, the land where devotion to the Sacred Heart has always flourished pre-eminently. Everywhere he was acclaimed as a saint and a wonder-worker, and the money came pouring in. The completion of the new church was assured, but, as the time for the consecration approached, Don Bosco was sometimes heard to say that if it were long delayed he would not be alive to witness it. It took place on May 14, 1887, and he offered Mass in the church once shortly after ; but as the year drew on it became evident that his days were numbered. Two years earlier the doctors had declared that he had worn himself out and that complete rest was his only chance, but rest for him was out of the question. At the end of the year his strength gave way altogether, and he became gradually weaker until at last he passed away on January 31, 1888, so early in the morning that his death has been described, not quite correctly, as occurring on the morrow of the feast of St Francis de Sales. Forty thousand persons visited his body as it lay in the church, and his funeral resembled a triumph, for the whole city of Turin turned out to do him honour when his mortal remains were borne to their last resting-place. St John Bosco was canonized in 1934.

A full biography of Don Bosco in Italian, by G. B. Lemoyne, has had an enormous sale, but the standard life is that by A. Auffray (1929). Biographies and studies are numerous in many languages. Among the more recent in French are those by D. Lathoud (1938), F. Veuillot (1943), and P. Cras's *Fidèle histoire de St Jean Bosco* (1936), and such shorter works in English as H. Ghéon's *Spirit of St John Bosco* and those of F. A. Forbes and Fr H. L. Hughes. *St John Bosco's Early Apostolate* (1934), by Fr G. Bonetti, is an exhaustive study of the first quarter-century of the saint's priesthood. A new English edition of Auffray's work is in preparation.

SS. CYRUS AND JOHN, MARTYRS (*c.* A.D. 303)

CYRUS, a physician of Alexandria, who by the opportunities which his profession gave him had converted many persons to the faith, and John, an Arabian, hearing that a lady called Athanasia and her three daughters, of whom the eldest was only fifteen, were suffering grievous torment for the name of Christ at Canopus in Egypt, went thither to encourage them. They were apprehended themselves, and cruelly beaten : their sides being burnt with torches, while salt and vinegar were poured into their wounds in the presence of Athanasia and her daughters, who were also tortured after them. At length the four women, and a few days after, Cyrus and John, were beheaded, the two latter on this day. The Syrians, Egyptians, Greeks and Latins all venerate their memory.

Concerning these saints who, like SS. Cosmas and Damian, were specially honoured among the Greeks as *ἀνάργυροι* (physicians who took no fees), there is

a fairly abundant literature. Of special interest are three short discourses of St Cyril of Alexandria, and a panegyric and relation of miracles by St Sophronius, Patriarch of Jerusalem (*fl.* 638). In these last, strong traces are said to be found of practices resembling the incubation familiar in the temples of Aesculapius. A certain authority accrues to the writings of Sophronius, who had himself been healed at the shrine of these martyrs, by the citation of extracts from them in the proceedings of the second Council of Nicaea in 787. From St Cyril we learn the interesting fact that when at Menuthi in Egypt, at the beginning of the fifth century, superstitious rites were still observed by the populace in honour of Isis, St Cyril could think of no better plan for counteracting the mischief than by translating thither a great part of the relics of SS. Cyrus and John. At Menuthi, consequently, a great shrine grew up which became a famous place of pilgrimage. The spot is now known as Abukir, well remembered from Nelson's great naval victory in 1798 and the landing of Sir Ralph Abercrombie in 1801. Abukir is simply *Ἀββᾶ Κῦρος*, Abbacyrus, from the name of the first of the two saints. Strangely enough, outside Rome is a little church known as Santa Passera, which represents another transformation of the same name: Abbáciro, Pácero, Passera.

See P. Sinthern in the *Römische Quartalschrift*, vol. xxii (1908), pp. 196–239; H. Delehaye in *Analecta Bollandiana*, vol. xxx (1911), pp. 448–450, and *Legends of the Saints* (1907), pp. 152 *seq.*; P. Peeters in *Analecta Bollandiana*, vol. xxv (1906), pp. 233–240; and BHG., pp. 33–34. St Cyril's discourses are in Migne, PG., vol. lxxxvii, c. 1110; and St Sophronius's relation in the same, cc. 33–79.

ST MARCELLA, Widow (A.D. 410)

St Marcella is styled by St Jerome the glory of the Roman ladies. Having lost her husband in the seventh month of her marriage, she rejected the suit of Cerealis the consul, and resolved to imitate the lives of the ascetics of the East. She abstained from wine and flesh, employed her time in reading, prayer and visiting the churches of the martyrs, and never spoke with any man alone. Her example was followed by other women of noble birth who put themselves under her direction, and Rome witnessed the formation of several such communities in a short time. We have sixteen letters of St Jerome to her in answer to her questions on religious matters, but she was by no means content simply to "sit at his feet": she examined his arguments closely and rebuked him for his hasty temper. When the Goths plundered Rome in 410 they maltreated St Marcella to make her disclose her supposed treasures, which in fact she had long before distributed among the poor. She trembled only for her dear pupil Principia (not her daughter, as some have erroneously supposed), and falling at the feet of the soldiers she begged that they would offer her no insult. God moved them to compassion: they conducted them both to the church of St Paul, to which Alaric had granted the right of sanctuary. St Marcella survived this but a short time, and died in the arms of Principia about the end of August in 410; her memory is honoured on this day in the Roman Martyrology.

All that we know of St Marcella is practically speaking derived from the letters of St Jerome, especially from letter 127 entitled "Ad Principiam virginem, sive Marcellae viduae epitaphium" (Migne, PL., vol. xxii, cc. 1087 *seq.*). See also Grützmacher, *Hieronymus; eine biographische Studie*, vol. i, pp. 225 *seq.*; vol. ii, pp. 173 *seq.*; vol. iii, pp. 195 *seq.*; Cavallera, *Saint Jérôme* (2 vols., 1922); and DCB, vol. iii, p. 803.

ST AIDAN, OR MAEDOC, OF FERNS, BISHOP (A.D. 626)

ALREADY in the twelfth century we find Giraldus Cambrensis speaking of " Aidanus qui et Hybernice *Maidaucus* (dicitur) ", *i.e.* " Aidan who in Irish is called *Maidauc*." In point of fact, surprising as it may appear, these and other forms, such as Aidus, Aiduus, Maedhog, Mogue, etc., not only denote the same individual but are all variants of the same name. To Áed (which seems originally to have meant *fire*) a suffix is added, and it appears in Latin as Aidanus ; whereas by prefixing the endearing particle *Mo*, and adding the suffix *óc* we get in full accord with Irish " hypocoristic " tendencies, Mo-áed-óc = Maedoc.

As in the case of nearly all other Irish saints of the early period, the life of St Maedoc is overlaid with legendary accretions, and any attempt to arrive at an accurate chronology is out of the question. By his parentage he seems to have belonged to Connaught, and we have wonderful stories concerning the portents which attended his birth and the miracles of his early years, as, for example, that a stag hunted by dogs took refuge with him when Maedoc was studying, but the saint rendered the poor beast invisible and the hounds retired baffled. After that we are told how he passed through Leinster and " desirous of studying the Holy Scriptures, sailed over sea to the country of the Britons, and reading these at the monastery of St David he remained a long time and performed many miracles at that place ". We are told that he took with him a carload of beer, having no doubt heard of the teetotal habits of the Mynyw monks. Being rebuked once by St David he prostrated himself upon the sea-shore waiting until the word " rise " should be spoken. David forgot, and the tide came in ; but the good youth was not drowned, for the waters were built up all around him like a wall. A curious reminiscence of the deadly strife between Saxons and Britons which marked the sixth century is preserved in several passages, as for example when we read that " as long as the holy youth Aidan dwelt in the districts of the Britons with St David, the Saxons dared not come thither " ; and again that when a raiding party of Saxons did come, Aidan by his curse blinded them all, " and without hurting anyone or killing, the Saxons returned back and were blind through the whole year."

In due course St Maedoc returned to Ireland where, receiving a grant of land from King Brandubh, he built a monastery at Ferns in County Wexford. He was eventually consecrated bishop there. The record, however, preserved in the lives, both Latin and Irish, is little more than a long concatenation of miracles, some of them very bizarre. They leave a general impression of kindliness and charity, as for example when we read that one day the cook came to the saint and said " We have only a small jug of milk and a little butter left ; ought I to give it to the strangers who ask hospitality ? " " Give to everyone generously ", he was told, " as if you had all the mountain pastures to furnish supplies." But nevertheless that evening there was abundance for all the community. St Maedoc, under the form of his name Aidan or Edan, has a feast throughout Ireland today. His bell and shrine, with its satchel, are shown in the National Museum in Dublin.

The principal Latin sources for the history of St Maedoc have been published by Dr C. Plummer in VSH., vol. ii, pp. 142–163 and 295–311 (*cf.* also preface, lxxv–lxxvii), and the Irish Lives in *Bethada Náem nÉrenn* (1922), vol. i, pp. 183–290 (and *cf.* preface, xxxiii–xxxvii). See also *Acta Sanctorum* for Jannary 31 ; and LIS., vol. i.

ST ADAMNAN OF COLDINGHAM (*c.* A.D. 680)

THE monastery of Coldingham, on the coast of Berwick, was a double one, for both men and women, and among its monks was an Irishman named Adamnan (Eunan), who lived a life of great austerity. One day, returning from a walk with one of his brethren, they stopped to look at the group of monastic buildings, and Adamnan suddenly burst into tears. Turning to his companion he said: "The time is approaching when a fire shall consume all the buildings that we see." The other monk reported this prediction to the abbess, St Ebba, "the mother of the congregation", and she naturally questioned Adamnan closely about it, with the result that is related in the account of Ebba herein (August 25). There seems to have been no liturgical *cultus* of Adamnan of Coldingham.

This St Adamnan is, of course, an entirely different person from St Adamnan of Iona. All we know of him comes from Bede, *Ecclesiastical History*, bk iv, ch. 23. See Plummer's edition and notes, together with KSS., p. 264, and the Bollandists (*Acta Sanctorum*, Jan., vol. iii).

ST ULPHIA, VIRGIN (*c.* A.D. 750)

THE feast of St Ulphia, whose name is written in many forms (Wulfe, Olfe, etc.), is kept in the diocese of Amiens. The late medieval biography we possess of her is of little historical value, but it is no doubt true that she led the life of a solitary under the direction of the aged hermit St Domitius. According to the legend, they both dwelt at no great distance from the church of our Lady, on the site of the present Saint-Acheul. Domitius in passing used to awaken Ulphia by knocking with his stick so that she might follow him to the offices in the church. On one occasion the frogs had croaked so loud during the greater part of the night that Ulphia had had no sleep, and the knocking failed to wake her. She accordingly forbade them to croak again, and we are assured that in that locality they are silent even to this day. After the death of Domitius, St Ulphia was joined by a disciple named Aurea, and a community was formed at Amiens under her guidance; but she eventually returned to her solitude, and it was only in 1279, some hundreds of years after her death, that her remains were translated to Amiens cathedral.

See the *Acta Sanctorum* for January 31; and Corblet, *Hagiographie du diocèse d'Amiens* (1869).

ST EUSEBIUS, MARTYR (A.D. 884)

IN spite of his name this St Eusebius, we are told, was an Irishman who left his country like so many other *peregrini*, and eventually took the monastic habit in the famous abbey of Saint-Gall in Switzerland. He did not, however, remain there, but was permitted to go apart to lead the life of a hermit in the solitude of Mount St Victor near Röttris, in the Vorarlberg. After some thirty years it happened that when he, one day, denounced the godless lives of some of the neighbouring peasantry, one of them struck him with a scythe and killed him. A "monasterium Scottorum" (monastery for the Irish) was erected there by Charles the Fat at about the same date.

See the *Acta Sanctorum* for January 31; MGH., *Scriptores*, vol. ii, p. 73; and L. Gougaud, *Gaelic Pioneers of Christianity* (1923), pp. 11, 82, 90.

ST NICETAS, Bishop of Novgorod (A.D. 1107)

Nicetas (Nikita), a native of Kiev, while still a young man became a monk in the monastery of the Caves there and conceived the ambition of becoming a solitary. In spite of the contrary advice of the abbot and other experienced monks he insisted on shutting himself away. Whereupon he was subjected to a remarkable temptation. An evil spirit of angelic appearance suggested that he should give himself to reading instead of prayer. The first book to which Nicetas devoted himself was the Old Testament: he learned much of it by heart and received preternatural insight, so that people came to the monastery to consult him. The older monks warned him of what would come of studying only Jewish books: he came to dislike the New Testament, and would neither read it nor hear it read. But the prayers of his brethren at last brought him to his senses, he lost his deceptive wisdom, and humbly began his monastic life all over again, becoming a model for the whole community.

In 1095 Nicetas was made bishop of Novgorod, and in that charge his holiness was manifested by miracles: he was said to have put out a great fire by his prayers and to have obtained rain in time of drought. He was bishop for twelve years before he died, and about four hundred and fifty years later his relics were translated to the cathedral of the Holy Wisdom at Kiev. In the Russian use of the Byzantine Mass, St Nicetas of Novgorod is commemorated at the preparation of the holy things.

See Martynov's *Annus ecclesiasticus graeco-slavicus* in *Acta Sanctorum*, October, vol. xi. For other examples of dissuasion from the solitary life and of the significance of the Old Testament in early Russian Christianity, see Fedotov, *The Russian Religious Mind* (1946).

BD PAULA GAMBARA-COSTA, Matron (A.D. 1515)

This holy Franciscan tertiary, the example of whose married life stands out in acute contrast to the laxity of the age in which she lived, was born near Brescia in 1473. Strange and quite incredible things were afterwards related of the piety shown by her in early childhood, when, for example, she is said as an infant at the breast to have displayed her sympathy for the law of the Church by a marked abstemiousness on Fridays. She was married at the age of twelve to a young nobleman, Lodovicantonio Costa, after all the formalities customary at that period had been duly observed. The famous Franciscan, Bd Angelo of Chiavasso, was called into consultation, and in spite of the little maid's reluctance he formally pronounced that "the Lord had called His servant to the married state", and wedded she accordingly was, with a splendour suited to the high rank of both families, even the wheels of the coaches, we are told, being gilded. One authentic document is a copy of the rule of life which the bride seems to have submitted to Bd Angelo when she first settled down in her husband's home. She was to rise every morning at day-break and say her morning prayers and rosary. A little later she was to visit the Franciscan church in the neighbourhood, and assist at two Masses. In the afternoon she was to recite the office of our Lady and before she went to bed she said another rosary and her night prayers. There were also two periods of spiritual reading. She was to fast on all vigils of our Lady and a number of other vigils, and to go to confession once a fortnight. But the most illuminative clause is the following: "I will always obey my husband, and take a kindly view

of his failings, and I will do all I can to prevent their coming to the knowledge of anyone." Her eldest son was born in 1488, she herself being then barely fifteen.

It was not long, however, before the young wife found that sad troubles were in store for her. It seems to have been her incorrigible habit of giving lavishly to the poor which first awakened her husband's resentment. As long as food was plentiful this did not so much matter, but in seasons of scarcity—and we hear of many such about this time—beggars swarmed and the worldly-wise hoarded all that their barns contained. It is true that Paula's biographers declare that in her case grain, oil and wine were supernaturally multiplied in proportion to the generosity of her alms, so that her household was not the poorer but actually the richer for her charities. We must confess, however, that the evidence is open to some suspicion. For example, there is told of Paula a story which is the exact counterpart of a well-known incident in the life of St Elizabeth of Hungary, *viz.* that going out one day with her apron full of loaves Paula met her husband, who rudely forced her to show him what she carried, whereupon he found, in that winter season, a great heap of rose blossoms. If this miracle really happened to as many saints as it is attributed to, it must have been of rather frequent occurrence.

What was quite unpardonable was Lodovicantonio's introduction into his home of a young woman of bad character, who poisoned his mind against his wife, served him as a spy, and became the actual mistress of the household. After inflicting incredible humiliation upon his wife, this young woman fell ill and died very soon afterwards, having been devotedly nursed by Paula, who brought a priest to her and obtained for her the grace of conversion. It is a curious illustration of the social life of that period, the age of the Borgias, that Paula was accused of poisoning her rival because the body was found much swollen and the illness had terminated more quickly than was expected. In the end, however, Paula, by her unalterable patience and charity, regained her husband's affection. He himself turned sincerely to God and allowed his wife to practise her devotions and to exercise charity as she pleased. Apart from other austerities she used to rise in the night to pray, kneeling without support with hands uplifted in the middle of the room; more than once in the cold of winter she was found unconscious upon the floor, stiff and almost frozen to death. Many stories are told of her charities, as, for example, that meeting a beggar-woman in the road who had no shoes, she gave her those she was wearing, and herself returned to the castle bare-foot. We cannot be surprised that Bd Paula died in her forty-second year, on January 24, 1515. Her cult was confirmed in 1845.

See R. Bollano, *Vita . . . della B. Paola Gambara-Costa* (1765); Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 534–536.

ST FRANCIS XAVIER BIANCHI (A.D. 1815)

St Francis Bianchi was born in 1743 at Arpino, in what was then the kingdom of the Two Sicilies, and was educated as an ecclesiastical student at Naples, receiving the tonsure when he was only fourteen. His father, however, would not hear of his entering a religious order, and the boy had to pass through a period of great mental anguish in the conflict between duty to his parents and what seemed the call of God. Taking counsel at last with St Alphonsus Liguori, to whom he found access during one of the saint's missions, Francis became sure of his vocation, and overcoming all opposition he entered the Congregation of Clerks Regular of St

Paul, commonly called Barnabites. In consequence probably of the ordeal through which he had passed, he then fell seriously ill and suffered acutely for three years, but he recovered eventually, and was able to make great progress in his studies, distinguishing himself particularly in literature and science. He was ordained priest in 1767, and the trust which his superiors reposed in his virtue and practical ability was shown not only by his being deputed to hear confessions at an early age, a rare concession in Italy, but also by his appointment as superior to two different colleges simultaneously, a charge which he held for fifteen years.

Many important offices were conferred upon him in the order, but his soul seems to have felt more and more the call to detach himself from external things, and to devote all his energies to prayer and the work of the ministry. He began to lead an extremely mortified and austere life, spending also long hours in the confessional, where his advice was sought by thousands. His health suffered, and his infirmities became so great that he could hardly drag himself from place to place ; nevertheless he persisted, and his unflinching resolution in placing himself at the service of all who needed his help seems to have lent a wonderful efficacy to his words and his prayers, so that he was universally regarded as a saint. At the time when the religious orders were dispersed and driven from their houses in Naples, Father Bianchi was in a most pitiable condition. His legs were terribly swollen and covered with sores, and he had to be carried to the altar. Some advantage, however, came to him from his very afflictions, for he was allowed to retain his habit and remain in the college where, all alone, he lived a life of the strictest religious observance.

There are many stories of his miraculous and prophetic powers. Two very remarkable cases of the multiplication of inadequate sums of money put aside in a drawer to meet a debt were recounted in the process of beatification, and it was also affirmed that in 1805, when Vesuvius was in eruption, Father Bianchi, at the earnest petition of his fellow townsfolk, had himself carried to the edge of the lava stream, and blessed it, with the result that the flow was stayed. Towards the end of his days the veneration he inspired in Naples was unbounded. " There may have been a Neri (black) in Rome ", the people said, " but we have our Bianchi (white) who is just as wonderful." Many years previously, a penitent of his, now known as St Mary Frances of Naples, who went to God in 1791, had promised Father Bianchi that she would appear to him three days before his death. The good priest was convinced that she would keep her word, and we are told that this visit actually took place three days before January 31, 1815, when he breathed his last. He was canonized in 1951.

See P. Rudoni, *Virtù e meraviglie del ven. Francesco S. M. Bianchi* (1823) ; C. Kempf, *The Holiness of the Church in the Nineteenth Century* (1916), pp. 96–97 ; *Analecta Ecclesiastica*, 1893, pp. 54 *seq.*



FEBRUARY

1 : ST IGNATIUS, Bishop of Antioch, Martyr (*c.* A.D. 107)

ST IGNATIUS, surnamed Theophorus or God-bearer, was probably a convert and a disciple of St John the Evangelist, but we know little that is reliable concerning his earlier history. According to some early writers the apostles St Peter and St Paul directed that he should succeed St Evodius as bishop of Antioch, an office which he retained for forty years, proving himself in every way an exemplary pastor. He is said by the church historian Socrates to have introduced or popularized antiphonal singing in his diocese, but this is hardly probable. The peace for Christians which followed the death of Domitian only lasted for the fifteen months of Nerva's reign and persecution was resumed under Trajan. In an interesting letter from the emperor to the younger Pliny, the governor of Bithynia, the principle was laid down that Christians should be put to death if formally delated, but that they should not be sought out otherwise. Although Trajan was a magnanimous and humane man, yet the very gratitude which he felt that he owed his gods for his victories over the Dacians and the Scythians led him subsequently to persecute Christians for refusing to acknowledge these divinities. No reliance can unfortunately be placed in the account which legend has bequeathed us of the arrest of Ignatius and his personal interview with the emperor; but from an early period it was believed that Trajan cross-questioned the soldier of Christ in such terms as these :

" Who are you, spirit of evil, who dare to disobey my orders and who goad others on to their destruction ? "

" No one calls Theophorus spirit of evil," the saint is said to have replied.

" Who is Theophorus ? "

" He who bears Christ within him."

" And do not *we* bear within ourselves those gods who help us against our enemies ? " asked the emperor.

" You are mistaken when you call gods those who are no better than devils," retorted Ignatius. " For there is only one God who made heaven and earth and all that is in them : and one Jesus Christ into whose kingdom I earnestly desire to be admitted."

Trajan inquired, " Do you mean Him who was crucified under Pontius Pilate ? "

" Yes, the same who by His death has crucified both sin and its author, and has proclaimed that every malice of the devil should be trodden under foot by those who bear Him in their hearts."

" Do you then carry about Christ within you ? " said the emperor. Ignatius answered, " Yes, for it is written, ' I will dwell in them and will walk with them.' "

When Trajan gave sentence that the bishop should be bound and taken to Rome to be devoured by the wild beasts for the entertainment of the people, the saint

exclaimed, " I thank thee, O Lord, for putting within my reach this pledge of perfect love for thee, and for allowing me to be bound for thy sake with chains, after the example of thy apostle Paul."

Having prayed for the Church and commended it with tears to God, he joyfully submitted his limbs to the fetters and was hurried away by the soldiers to be taken to Rome.

At Seleucia, a seaport about sixteen miles from Antioch, they boarded a ship which, for some reason unknown to us, was to coast along the southern and western shores of Asia Minor, instead of proceeding at once to Italy. Some of his Christian friends from Antioch took the short route and, reaching Rome before him, awaited his arrival there. St Ignatius was accompanied for most of the way by a deacon called Philo and by Agathopus, who are supposed to have written the acts of his martyrdom. The voyage appears to have been a very cruel ordeal, for Ignatius was guarded night and day by ten soldiers who were so brutal that he says they were like " ten leopards " and he adds that he was " fighting with wild beasts on land and sea, by day and night " and " they only grow worse when they are kindly treated ".

The numerous stoppages, however, gave the saint opportunities of confirming in the faith the various churches near the coast of Asia Minor. Wherever the ship put in, the Christians sent their bishops and priests to meet him, and great crowds assembled to receive the benediction of one who was practically already a martyr. Deputies were also appointed to escort him on his way. At Smyrna, he had the joy of meeting his former fellow disciple St Polycarp, and hither came also Bishop Onesimus at the head of a deputation from Ephesus, Bishop Damas with envoys from Magnesia, and Bishop Polybius from Tralles. One of the deputies, Burrhus, was so useful that St Ignatius asked the Ephesians to allow him to stay with him as a companion. From Smyrna, the saint wrote four letters.

The letter to the Ephesians begins with high praise of that church. He exhorts them to remain in harmony with their bishop and all their clergy, to assemble often for public prayer, to be meek and humble, to suffer injuries without murmuring. He praises them for their zeal against heresy and reminds them that their most ordinary actions are spiritualized in so far as they are done in Jesus Christ. He calls them his fellow travellers on the road to God and tells them that they bear God and Christ in their breasts. He speaks in much the same terms in his letters to the churches of Magnesia and Tralles and warns them against the docetic teaching which explained away the reality of Christ's body and His human life. In the letter to Tralles Ignatius tells that community to keep from heresy, " which you will do if you remain united to God, even Jesus Christ, and the bishop and the ordinances of the apostles. He who is within the altar is clean, but he that is outside it, that is, who acts independently of the bishop, priests and deacons, is not clean." The fourth letter, addressed to the Christians in Rome, is an entreaty to them to do nothing to prevent him from winning the crown of martyrdom; there was, he thought, some danger that the more influential would try to obtain a mitigation of his sentence. His alarm was not ill-founded. Christianity at this date had made converts in high places. Such men as Flavius Clemens, the cousin of the emperor, and the Acilii Glabriones had powerful friends in the administration. The pagan satirist Lucian (*c.* A.D. 165), who almost certainly was familiar with these letters of Ignatius, bears witness to the same effect.

" I fear your charity ", the bishop writes, " lest it prejudice me. For it is easy for you to do what you please ; but it will be difficult for me to come to God unless you hold your hand. I shall never have another such opportunity of attaining unto my Lord. . . . Therefore you cannot do me a greater favour than to suffer me to be poured out as a libation to God whilst the altar is ready ; that, forming a choir in love, you may give thanks to the Father by Jesus Christ that God has vouchsafed to bring me, a Syrian bishop, from the east to the west to pass out of this world, that I may rise again unto Him. . . . Only pray for me that God may give me grace within as well as without, not only to say it but to desire it, that I may not only be called but be found a Christian. . . . Suffer me to be the food of wild beasts through whom I may attain unto God. I am God's grain and I am to be ground by the teeth of wild beasts that I may be found the pure bread of Christ. Rather entice the beasts to become my sepulchre, that they may leave nothing of my body, that when I am dead I may not be troublesome to any man. . . . I do not command you, as Peter and Paul did : they were apostles, whereas I am a culprit under sentence : they were free, but I am even yet a slave. But if I suffer I shall then become the freedman of Jesus Christ and in Him I shall arise free. . . . I have joy of the beasts that are prepared for me and I heartily wish that they may devour me promptly : nay, I would even entice them to devour me immediately and wholly, and not to serve me as they have served some whom they have been afraid to touch. If they are unwilling to meddle with me, I will even compel them. Excuse me in this matter. I know what is good for me. Now I begin to be a disciple. May nothing visible or invisible begrudge me that I may attain unto Jesus Christ. Come fire and cross, gashes and rendings, breaking of bones and mangling of limbs, the shattering in pieces of my whole body ; come all the wicked torments of the Devil upon me if I may but attain unto Jesus Christ. . . . The prince of this world tries to snatch me away, and to corrupt the Godward strivings of my soul. Let none of you who are at hand lend him your aid. Be rather on my side, that is, on God's. Do not have the name of Jesus Christ upon your lips and worldly desires in your hearts. Even were I myself, when I come amongst you, to implore your help, do not hearken to me but rather believe what I tell you by letter. I write this full of life, but my longing is for death."

The guards were in a hurry to leave Smyrna in order that they might reach Rome before the games were over—for illustrious victims of venerable appearance were always a great attraction in the amphitheatre—and Ignatius himself gladly acquiesced. They next sailed to Troas, where they learnt that peace had been restored to the church at Antioch. At Troas he wrote three more letters. To the Philadelphians he praises their bishop, whom he does not name, and he begs them avoid heresy. " Use one eucharist ; for the flesh of the Lord Jesus Christ is one and the cup is one, to unite us all in His blood. There is one altar, as there is one bishop, together with the body of the priesthood and the deacons my fellow servants, that whatever you do, you may do according to God." In the letter to the Smyrnaeans we find another warning against the docetic heretics who denied that Christ had really assumed human flesh and that the Eucharist is actually His body. He forbids all intercourse with such false teachers—permitting only that they should be prayed for. The last letter is to St Polycarp, and consists mainly of advice to him, as to one greatly the writer's junior. He exhorts him to labour for Christ, to put down false teaching, to look after widows, to hold frequent services, and reminds him that the measure of his labours will be the measure of

his reward. As St Ignatius had not time to write to other churches, he asked St Polycarp to do so in his name.

From Troas they sailed to Neapolis in Macedonia, and afterwards, we are told, they went to Philippi and, having crossed Macedonia and Epirus on foot, took ship again at Epidamnum (now Durazzo in Albania). These details, it must be confessed, depend only upon the so-called " acts " of the martyrdom, and we can place no confidence in the description which has been left us of the closing scene. As the saint approached Rome, the faithful are said to have come out to meet him, rejoicing at his presence in their midst but grieving that they were to lose him so soon. As he had anticipated, they were desirous of taking steps to obtain his release, but he entreated them not to hinder him from going to the Lord. Then, kneeling down with the brethren, he prayed for the Church, for the cessation of persecution, and for charity and unanimity among the faithful. According to the same legend he arrived in Rome on December 20, the last day of the public games, and was brought before the prefect of the city, to whom the emperor's letter was delivered. In due course the soldiers hurried him off to the Flavian amphitheatre,* and there we are told that two fierce lions were let out upon him, who devoured him immediately, leaving nothing but the larger bones. Thus was his prayer heard.

There seems to be reasonable ground for believing that what fragments could be collected of the martyr's remains were taken back to Antioch and were venerated —no doubt at first in such a way as not to attract too much attention—" in a cemetery outside the Daphne gate ". It is St Jerome, writing in 392, who tells us this, and we know that he had himself visited Antioch. From the ancient Syrian Martyrology we learn that the martyr's feast was kept in those regions on October 17, and it may be assumed that the panegyric of St Ignatius preached by St John Chrysostom when he was still a priest at Antioch was delivered on that day. He lays great stress upon the point that while the soil of Rome had been drenched with the victim's blood, Antioch cherished his relics as a possession for all time. " You lent him for a season ", he told the people, " and you received him back with interest. You sent him forth a bishop, you recovered him a martyr. You led him out with prayers, you brought him home with the laurel wreaths of victory." But even in Chrysostom's time legend had already begun to play its part. The orator supposes that Ignatius had been appointed by the apostle St Peter himself to succeed him in the bishopric of Antioch. No wonder that at a later date a whole correspondence was fabricated, including letters which purported to have been exchanged between the martyr and the Blessed Virgin while she still dwelt on earth after her Son's ascension. Perhaps the most naïve of all these medieval fictions was the story which identified Ignatius with the little child whom our Lord (Mark ix 36) took into His arms and made the subject of a lesson in humility.

The obscurity which surrounds almost all the details of this great martyr's career is in marked contrast to the certainty with which scholarship now affirms the genuineness of the seven letters referred to above as written by him on his way to Rome. This is not the place to enter upon a discussion of the three recensions of these letters, known as the Longer, the Curetonian and the Vossian. The controversy, continued for centuries, has given rise to an immense literature, but the dispute is now practically settled. It can at any rate be said that, with the

* There seems, however, to be no satisfactory reason for believing that St Ignatius suffered in the Flavian Amphitheatre or Colosseum rather than elsewhere. See Delehaye, *Analecta Bollandiana*, vol. xvi (1897), pp. 209–252.

rarest exceptions, the present generation of patristic students are agreed in admitting the authenticity of the middle recension, which was first identified by Archbishop Ussher in 1644, and of which the Greek text was printed by Isaac Voss and by Dom Ruinart a little later in the same century.

The importance of the testimony which these letters bear to the beliefs and internal organization of the Christian Church less than a hundred years after the ascension of our Lord can hardly be exaggerated. St Ignatius of Antioch is the first writer outside the New Testament to lay stress upon the virgin-birth. To the Ephesians, for example, he writes, " And from the prince of this world were hidden Mary's virginity and her child-bearing, in like manner also the death of the Lord ". The mystery of the Trinity, too, is plainly taken for granted, and we detect a definite approach to clear Christological conceptions when we read in the same letter (ch. vii), " There is one Physician, of flesh and of spirit, begotten and unbegotten, God in man, true Life in death, son of Mary and son of God, first passible and then impassible, Jesus Christ our Lord." Not less remarkable are the phrases used in connection with the Holy Eucharist. It is " the flesh of Christ ", " the gift of God ", " the medicine of immortality ", and Ignatius denounces the heretics " who confess not that the Eucharist is the flesh of our Saviour Jesus Christ, which flesh suffered for our sins and which in His loving-kindness the Father raised up ". Finally it is in the letter to the Smyrnaeans that for the first time in Christian literature we find mention of " the Catholic Church ". " Wherever ", he writes, " the bishop appears, there let the people be, even as wherever Christ Jesus is, there is the Catholic Church." The saint often speaks severely of the heretical speculations—in particular, those of the docetists—which already in his day were threatening mischief to the integrity of the Christian faith. It might indeed be said that the key-note of all his instruction was insistence upon unity of belief and spirit among those who professed to be our Lord's followers. But, with all his dread of heresy, he emphasizes the need of indulgence towards the erring and urges patient forbearance and the love of the cross. The exhortation he addresses to the Ephesians provides a lesson for everyone whose religion is no empty name :

> And for the rest of men pray unceasingly—for there is in them hope of repentance—that they may attain unto God. Suffer them therefore to be instructed by the example of your works. In face of their outbursts of wrath be meek ; in face of their boastful words be humble ; meet their revilings with prayers ; where they are in error be steadfast in the faith ; in face of their fury be gentle. Be not eager to retaliate upon them. Let our forbearance prove us their brethren. Let us endeavour to be imitators of the Lord, striving who can suffer the greater wrong, who can be defrauded, who be set at naught, that no rank weed of the Devil be found in you. But in all purity and sobriety abide in Christ Jesus in flesh and in spirit.

It will be plain from what has preceded that, practically speaking, the seven letters of St Ignatius himself form the only reliable source of information concerning him. For English readers these may be conveniently consulted in the masterly work of Bishop Lightfoot, *The Apostolic Fathers* (1877–1885). A handy translation, with valuable introduction and notes, is provided in Dr J. H. Srawley's volume, *The Epistles of St Ignatius* (1935), and there is a text and translation by Kirsopp Lake in the Loeb Classical Library, *The Apostolic Fathers*, vol. i (1930). The translation and notes in the Early Christian Writers series (1946) are by Dr J. A. Kleist. Other editions, such as those of A. Lelong, F. X. Funk and T. Zahn, need not here be mentioned. The letters of Ignatius, translated into Latin and also into several oriental languages, were widely known to early Christian writers. Even the British

St Gildas, in his *De excidio Britanniae*, written about 540, quotes from that addressed to the Romans. Chrysostom's panegyric is in Migne, PG., vol. l. For further considerations on the date of the martyrdom, see H. Grégoire in *Analecta Bollandiana*, vol. lxix (1951), pp. 1 *seq.* St Ignatius is named in the canon of the Mass of the Roman, Syrian and Maronite rites.

ST PIONIUS, MARTYR (A.D. 250 ?)

A PRIEST of Smyrna and a true heir of the spirit of St Polycarp, St Pionius was an eloquent and learned man who converted multitudes to the true faith. During the persecution of Decius (Marcus Aurelius ?) he was apprehended, together with Sabina and Asclepiades, while they were celebrating the anniversary festival of St Polycarp's martyrdom. Pionius was forewarned in a dream of his impending fate. In the morning while they were taking the " holy bread " (probably the *eulogia* blessed and distributed at Mass) with water, they were surprised and seized by Polemon, the chief priest of the temple. Throughout lengthy cross-examinations, they resisted all solicitations to offer sacrifice and, professing their readiness to suffer the worst torments and even death rather than give way, they declared that they worshipped only one God and that they belonged to the Catholic Church. When Asclepiades was asked what God he worshipped he made answer, " Jesus Christ ". Polemon said, " Is that another god ? " Asclepiades, replied, " No ; He is that same God whom they have just confessed "—a clear declaration at this early date of the consubstantiality of God the Son. When Sabina heard threats that they would all be burnt alive, she only smiled. The pagans said, " Dost thou smile ? Then thou shalt be sent to the public stews." She answered, " God will be my protector there ".

They were cast into prison, and chose to be placed in a less accessible dungeon in order that, being alone, they might be at more liberty to pray. They were dragged by force into the temple and violence was used to compel them to sacrifice. They resisted with all their might, so much so that, as the *acta* report, " it took six men to overpower Pionius ". When garlands were placed on their heads the martyrs tore them off ; and the priest whose duty it was to bring them the sacrificial food was afraid to approach them. Their constancy atoned for the scandal caused by Eudaemon, Bishop of Smyrna, who had apostatized and offered sacrifice. When the proconsul Quintilian arrived in Smyrna, he caused Pionius to be stretched on the rack and his body to be torn with hooks, and he afterwards condemned him to death. The sentence, we are told, was read out in Latin : " Pionius confesses that he is a Christian, and we order him to be burnt alive ".

In the ardour of his faith it was the martyr himself who was foremost in hastening to the stadium (the public race-course), and there he divested himself of his garments. His limbs showed no sign of the recent torture. Raising himself upon the wooden stand, he let the soldier fasten the nails. When he had thus been firmly secured the presiding officer said, " Think better of it even now and the nails shall be taken out " ; but he answered that it was his desire to die soon in order that he might rise again the sooner. Standing with his face towards the east while fuel was piled up round him, Pionius closed his eyes, so that the people thought that he had fainted. But he was praying silently, and having reached the end of his prayer, he opened his eyes and said " Amen ", his face radiant all the while the flames were rising about him. At last with the words, " Lord, receive my soul ", he gave up his spirit peacefully and painlessly to the Father who has

promised to guard every soul unjustly condemned. This all seems to be the account of an eye-witness, who tells us further that when the fire was put out " we who stood by saw that his body was like the well-cared-for body of a lusty athlete ; the hair on his head and cheeks was not singed, and on his face there shone a wondrous radiance."

His acts, purporting to be written by eye-witnesses, are quoted by Eusebius and have been published by Ruinart from a Latin version, but there is also a Greek text which is probably the original. Lightfoot says of them, " These acts bear every mark of genuineness", and Delehaye, who discusses the question at some length in his *Les Passions des Martyrs* . . . (1921), pp. 27–59, is in thorough agreement. The Greek text of the *acta* may be conveniently consulted in O. von Gebhardt, *Acta martyrum selecta*, pp. 96–114. The greater part may be found excellently translated into English in J. A. F. Gregg's *The Decian Persecution*, pp. 249–261. For the question of date, *cf.* H. Grégoire in *Analecta Bollandiana*, vol. lxix (1951), pp. 1 *seq.*

ST BRIGID, OR BRIDE, ABBESS OF KILDARE, VIRGIN (*c.* A.D. 525)

FOR anything in the nature of a connected story the numerous " lives " of St Brigid, written by her countrymen from one to four centuries after her death, supply no materials. Yet there cannot be any question that she must be numbered among the greatest and most highly venerated of the saints whose virtues lent glory to Ireland and helped, at least indirectly, to christianize Europe. Her memory, as it lived in the hearts of the people, was identified with an extraordinary spirit of charity. The greater part of the list of extravagant miracles which does duty for a chronicle of her work on earth is represented as being the compassionate response to some appeal which had moved her pity or roused her sense of justice. It would be a very false inference to conclude, as some have done, that because the incidents recorded of her are for the most part quite incredible, she was therefore herself no more than a myth. The people of Ireland beyond most other peoples are both imaginative and full of enthusiasm, and it follows that they are jealous of the glory of those whom they hold in honour. To record ordinary and possible things of her whom they called " the Mary of the Gael ", and regarded as the patroness of all the good women to whom Erin has given birth, would have seemed derogatory to her dignity. The very fact that strange marvels were attributed to Patrick and many lesser heroes of sanctity made it necessary that she also should not be without her crown : were not Patrick and Brigid " the columns on which all Ireland rested ? " Bare prosaic facts were not worth chronicling, or what comes to the same thing, were not judged to be worth reading in the case of one so exalted as she. It is important to have a clear perception of this curious mentality if we are not to be misled by the extravagances which swarm in such collections as Plummer's *Bethada Náem n-Érenn*, or in the *Book of Lismore*. The same caution applies in a measure to all medieval hagiography, but it is especially true of that which has been transmitted to us by Celtic pens. The example of even one extravagant Life imposed a kind of constraint upon all the biographers who came after to live up to the same standard. There must be signs and wonders, prodigies upon an heroic scale ; and if these were lacking the chronicler paid the penalty of seeing his book cast aside as stale and unprofitable. It is this unfortunate love of the sensational among simple and unsophisticated souls which explains how it has come about in all early hagiography that for one manuscript of the *acta sincera*, the really truthful record of a martyr's ordeal, we possess fifty of any story which has

been so distorted and embellished with marvels that it can be regarded as little better than a romance.

What can be affirmed, then, with certainty regarding the facts of St Brigid's history is remarkably little. We are probably safe in saying that she was born about the middle of the fifty century at Faughart, near Dundalk. She undoubtedly consecrated herself to God at an early age, but the statement that she was " veiled " by St Maccaille at Mag Teloch and afterwards consecrated by St Mel at Ardagh sounds very questionable. The difficulty is increased by a gloss appended to St Broccan's hymn on St Brigid that St Mel " conferred upon her the order of a bishop ", and that from this Brigid's successor " has always a right to have bishop's orders and a bishop's honour upon her ". Father John Ryan discusses the problem in his *Irish Monasticism*, and concludes that " the story was occasioned by the exceptional honour paid, as a matter of traditional usage, to St Brigid's successor at Kildare, an honour that in some respects could be compared with the special honour shown to bishops in the hierarchy of the Church ". But, strangely enough, apart from the account of Cogitosus, St Brigid's foundation of the nunnery at Kildare is not much dwelt upon in the lives, though this seems to have been the great historic fact of her career and the achievement which made her in some sense the mother and exemplar of all the consecrated virgins of Ireland for many centuries to come.

We may perhaps most compendiously form an idea of the general tone of the early lives by translating a few paragraphs from the lessons in the *Breviarium Aberdonense.*

> The holy Brigid, whom God foreknew and predestined to grow unto His own likeness, sprang from a worthy and prudent Scottish [*i.e.* Irish] stock, having for father Dubthac and for mother Brocca, from earliest years making progress in all good. For this maiden, the elect of God, full of soberness and wisdom, ever advanced towards what was more perfect. Sent by her mother to collect the butter made from the milk of the cows, as other women were sent, she gave it all to the poor. And when the others returned with their load and she sought to make restitution of the produce of the cows, turning in tender deference to our Lord, God for His virgin's sake gave back the butter with usury. In due time, when her parents wished to bestow her in marriage, she vowed chastity, and as in the presence of a most holy bishop she made her vow, it happened that she touched with her hand the wooden pillar on which the altar rested. In memory of that maiden's action long ago up to the present hour this wood remains as it were green, or, as if it had not been cut and stripped of its bark, it flourishes in its roots and heals cripples innumerable.
>
> Saintly as she was and faithful, Brigid, seeing that the time for her espousals was drawing near, asked our Lord to send her some deformity so as to frustrate the importunity of her parents, whereupon one of her eyes split open and melted in her head. Therefore, having received the holy veil, Brigid with other consecrated virgins remained in the city of Meath, where our Lord at her prayer vouchsafed to work many miracles. She healed a stranger, by name Marcus; she supplied beer out of one barrel to eighteen churches, which sufficed from Maundy Thursday to the end of paschal time. On a leprous woman asking for milk, there being none at hand she gave her cold water, but the water was turned into milk, and when she had drunk it the woman was

healed. Then she cured a leper and gave sight to two blind men. Making a journey in answer to an urgent call, she chanced to slip at a ford and cut her head, but with the blood that flowed therefrom two dumb women recovered their speech. After this a precious vessel of the king's, slipping from the hand of a yokel, was broken, and that he might not be punished it was restored uninjured by Brigid.

But among these and many similar extravagances, some legends are beautiful. One such, in particular, concerning the blind nun Dara, can hardly be told more sympathetically than in the words of Sabine Baring-Gould :

> One evening, as the sun went down, Brigid sat with Sister Dara, a holy nun who was blind, and they talked of the love of Jesus Christ and the joys of Paradise. Now their hearts were so full that the night fled away whilst they spoke together, and neither knew that so many hours had passed. Then the sun came up from behind the Wicklow mountains, and the pure white light made the face of earth bright and gay. Then Brigid sighed, when she saw how lovely were earth and sky, and knew that Dara's eyes were closed to all this beauty. So she bowed her head and prayed, and extended her hand and signed the dark orbs of the gentle sister. Then the darkness passed away from them, and Dara saw the golden ball in the east and all the trees and flowers glittering with dew in the morning light. She looked a little while, and then, turning to the abbess, said, " Close my eyes again, dear Mother, for when the world is so visible to the eyes, God is seen less clearly to the soul." So Brigid prayed once more, and Dara's eyes grew dark again.

Of the saint's great religious foundation at Kill-dara (the church of the oak) and of the rule which was there followed we know little or nothing that is reliable. It is generally supposed that it was a " double monastery ", *i.e.* that it included men as well as women, for such was the common practice in Celtic lands. It is also quite possible that St Brigid presided over both communities, for this arrangement would by no means have been without a parallel. But the text of her rule—there is mention of a " regula Sanctae Brigidae " in the Life of St Kieran of Clonmacnois—appears not to have survived. More than six centuries later Giraldus Cambrensis collected some curious traditions regarding this foundation. He says, for example : " In Kildare of Leinster, which the glorious Brigid made illustrious, there are many wonders worthy of mention. Foremost among which is the fire of Brigid which they call inextinguishable ; not that it cannot be extinguished, but because the nuns and holy women so anxiously and punctually cherish and nurse the fire with a supply of fuel that during many centuries from the virgin's own day it has ever remained alight and the ashes have never accumulated, although in so long a time so vast a pile of wood hath here been consumed. Whereas in the time of Brigid twenty nuns here served the Lord, she herself being the twentieth, there have been only nineteen from the time of her glorious departure and they have not added to that number. But as each nun in her turn tends the fire for one night, when the twentieth night comes the last maiden having placed the wood ready, saith, ' Brigid, tend that fire of thine, for this is thy night.' And the fire being so left, in the morning they find it still alight and the fuel consumed in the usual way. That fire is surrounded by a circular hedge of bushes within which no male enters, and if one should presume to enter, as some rash men have attempted, he does not escape divine vengeance."

This is the story to which the poet Tom Moore alluded when he wrote of—

> The bright lamp that shone in Kildare's holy fane
> And burned through long ages of darkness and storm.

But despite the predominance of legendary material, the enthusiasm which the memory of St Brigid evoked among her countrymen is unmistakable. It would not be easy to find anything more fervent in expression than the rhapsodies of the *Book of Lismore :*

> Everything that Brigid would ask of the Lord was granted her at once. For this was her desire : to satisfy the poor, to expel every hardship, to spare every miserable man. Now there never hath been anyone more bashful or more modest or more gentle or more humble or more discerning or more harmonious than Brigid. In the sight of other people she never washed her hands or her feet or her head. She never looked at the face of man. She never spoke without blushing. She was abstemious, she was innocent, she was prayerful, she was patient : she was glad in God's commandments : she was firm, she was humble, she was forgiving, she was loving : she was a consecrated casket for keeping Christ's body and His blood ; she was a temple of God. Her heart and her mind were a throne of rest for the Holy Ghost. She was single-hearted [towards God] : she was compassionate towards the wretched ; she was splendid in miracles and marvels : wherefore her name among created things is Dove among birds, Vine among trees, Sun among stars. This is the father of that holy virgin, the Heavenly Father : this is her son, Jesus Christ : this is her fosterer, the Holy Ghost : wherefore this holy virgin performs such great marvels and innumerable miracles. It is she that helpeth every one who is in straits and in danger : it is she that abateth the pestilences : it is she that quelleth the rage and storm of the sea. She is the prophetess of Christ : she is the Queen of the South : she is the Mary of the Gael.

But the language of other native writers of earlier date is at times even more far-fetched. We probably understand too little of Gaelic psychology to be quite certain of the real meaning of the phrases which we meet with in such documents as the Hymn of St Broccan, but our translators convey that Brigid was actually identified with Mary the Blessed Virgin. For example, we read :

> Brigid, mother of my high King
> Of the kingdom of Heaven, best was she born.

Or again she is called " the one mother of the Great King's Son ". It is possible that some echoes of earlier pagan mythology were mixed up with all this, for *Brig* seems to have been an abstraction, meaning " valour " or " might ", which was personified as a female goddess and particularly associated with a fire cult on February 1. This might account for some of the details in Giraldus's description of Kildare, quoted above ; but the whole subject is wrapped in the deepest obscurity. According to Charles Plummer (VSH., vol. i, p. cxxxvi), " Brigid's name is fancifully etymologized ' breosaiget ', *i.e.* fiery arrow, and certainly her legend exhibits many traits of this kind. Brigid has moreover heathen namesakes, *e.g.* ' Brigid banfíle ', *i.e.* the poetess-mother of three gods of poetry. This identity of name is a great occasion of transference of myths."

In early times St Brigid was much honoured in Scotland and also in those parts of England which were more directly in contact with Celtic influences, and there are several places in Wales called Llansantffraid, St Bride's Church. In Ireland the churches dedicated to her are innumerable; in England we know of nineteen pre-Reformation dedications. Most of these are in the West-country, but one church in London is famous, St Bride's in Fleet Street. Bridewell, originally a royal palace, seems to have acquired its name from its contiguity to St Bride's. Her feast is observed throughout Ireland, Wales, Australia and New Zealand.

The early Latin lives of St Brigid have been printed by Colgan in his *Trias Thaumaturga*, including that by Cogitosus, which approaches nearer to a formal biography than most of the others. In the *Proceedings of the R. Irish Academy*, vol. xxx (1912), pp. 307 *seq.*, Esposito has given reasons for thinking that Cogitosus was the father of Muirchu and that he flourished about 620–680. St Broccan's hymn of panegyric is printed in the *Irish Liber Hymnorum* of the Henry Bradshaw Society, vol. ii, p. 193. Canon O'Hanlon in LIS., vol. ii, devotes more than 200 pp. to St Brigid, and a full account will also be found in LBS., vol. i, pp. 264–288. See also *The Book of Lismore* (ed. Whitley Stokes); J. Ryan, *Irish Monasticism* (1931), pp. 134–136, 179–184 and *passim*; Alice Curtayne, *St Brigid of Ireland* (1933); F. O'Briain, *St Brigid, her Legend, History and Cult* (1938); and M. A. O'Brien, "The Old Irish Life of St Brigid" in *Irish Historical Studies*, vol. i (1938–1939), pp. 121–134, 343–353. On this Brigid's cult in Sweden, see *Analecta Bollandiana*, vol. lxi (1943), pp. 108–116. *Cf.* L. Gougaud, *Christianity in Celtic Lands* (1932).

ST SIGEBERT III OF AUSTRASIA (A.D. 656)

DAGOBERT I, King of France, led for some time a very dissolute life, but was touched by grace at the birth of his son Sigebert, and from that hour was converted to God. Desiring to have his son baptized by the holiest prelate of his realm, he recalled St Amand, whom he had banished for the uncompromising zeal with which he had rebuked Dagobert's excesses, and he asked his pardon and promised amendment. The baptism took place with great pomp at Orleans. The young prince's education was entrusted to Bd Pepin of Landen, mayor of the palace. After the death of Dagobert in 638, Sigebert reigned in Austrasia and his brother Clovis in the rest of France. Pepin of Landen continued to be mayor of the palace, and not only proved himself a faithful minister but also formed the young prince to Christian virtue. Sigebert reigned in good understanding with his brother, and the only war in which he was involved was one occasioned by a revolt amongst the Thuringians. It ended somewhat disastrously for the Austrasian army. Sigebert was assiduous in prayer, in relieving the poor and in endowing monasteries, churches and hospitals. He founded twelve monasteries, the two principal of which were at Stavelot and Malmedy. A life filled with good works and devoted to God can never be called short. God was pleased to call this good king to the reward of his labours in the year 656, the eighteenth of his reign and the twenty-fifth of his age.

For the life of the saint, see the chronicle of Fredegarius and the *Vita Sigeberti* by Sigebert of Gembloux. A short modern biography by the Abbé Guise has been published in the series "Les Saints" (1920).

ST JOHN "OF THE GRATING", BISHOP OF SAINT-MALO (*c.* A.D. 1170)

THIS saint is surnamed "de Craticula" from the iron grating which surrounded his tomb. He was a Breton and the son of parents in rather poor circumstances.

He received, however, an excellent education and made good progress in the arts and sciences. He was greatly attracted by the Cistercian Order, which at that period was riveting the attention of the world, and he went himself to seek St Bernard who, after testing him, received him into his own community. When Count Stephen de Penthièvre and his wife wished to found a monastery on their estate, St Bernard sent them John, who established a religious house at Bégard in the diocese of Tréguier. He subsequently founded another at Buzay ; of that he became abbot, but to the great grief of his religious he was elected bishop of Aleth. As he found that the population on the isle of Aaron was increasing and that it was becoming a very important city, John transferred the seat of his diocese to that place, which he renamed Saint-Malo.

St John had great trouble over his cathedral, in which he installed canons regular of St Augustine. It had previously been a church controlled by monks of Marmoutier at Tours, and they involved him in wearisome litigation. When the French bishops gave their verdict against St John, he, acting on the advice of St Bernard, went himself to Rome and laid the matter before the pope, who decided in his favour. His adversaries, however, found a pretext for raising the question afresh, and John had to travel to Rome more than once. It was eighteen years before the affair was finally settled and his opponents silenced ; one of the letters of his correspondence with St Bernard on the subject is still extant. His biographers dilate upon his patience under these prolonged trials and upon the conspicuous spirit of charity and forbearance which marked all his dealings with others. St John was commissioned to reform the monastery of Saint-Méen de Gaël, and, in addition to the other religious houses he had established, he founded the abbeys of Sainte-Croix de Guingamp and of Saint-Jacques de Montfort. He lived a life of much austerity and died about 1170.

See A. Le Grand, *Vie des saints de la Bretagne Armorique ;* Lobineau, *Saints de Bretagne,* vol. ii, pp. 393–410 ; *Acta Sanctorum,* February, vol. i.

BD ANTONY THE PILGRIM (A.D. 1267)

ANTONY MANZI, or Manzoni, was a native of Padua and belonged to a distinguished family. His father died while he was still young and left him considerable riches, which he immediately gave away to the poor. For this he was blamed by his fellow citizens and by his relations—especially as he had two sisters—and he was reviled in the streets and subjected to indignities of all sorts. Resolved to live a life of poverty, he assumed the garb of a pilgrim and left Padua, wandering about until at Bazano, near Bologna, he found a sick and saintly old priest whom he served for three years for the love of God. They lived on the alms Antony received by begging, and in turn gave away everything beyond what was required for actual sustenance. Throughout his life he fasted, took severe disciplines, wore a rough hair shirt, and always slept on the bare ground with a stone for his pillow. After his stay at Bazano he wandered far and wide, making pilgrimages to Rome, to Loreto, to Compostela, to Cologne and to Jerusalem. Finally he returned to his native city where he was not more kindly regarded, even by his sisters who were nuns there, than when he took his departure many years before. He made a home for himself in the colonnade of a church outside the walls, and there, not long after, he died. When miracles began to be worked at his grave the Paduans who had scorned him in his lifetime sought to have him canonized ; but the pope replied

that it was enough for the city of Padua to have *one* Saint Antony. Nevertheless the *cultus* seems to have persisted and his feast is kept at Padua.

The most reliable account of Bd Antony and his miracles is that which has been published in the *Analecta Bollandiana*, vol. xiii (1894), pp. 417–425. *Cf.* also *ib.*, vol. xiv, pp. 108 *seq.*, and the *Acta Sanctorum*, February, vol. i.

BD HENRY MORSE, MARTYR (A.D. 1645)

HENRY MORSE was born in 1595 somewhere in East Anglia, and was brought up in the Protestant faith of his parents, who were of the country gentry. While reading law in London he decided to become a Catholic, and at the age of twenty-three went abroad and was received into the Church at Douay. He began his studies for the priesthood there, but finished them in the Venerabile at Rome, where he was ordained. Soon after landing at Newcastle in 1624 he was arrested and imprisoned in the castle at York. Before leaving Rome he had obtained the agreement of the father general of the Society of Jesus that he should be admitted to the Society in England, and it so happened that a Jesuit, Father John Robinson, was a fellow prisoner at York. Accordingly, the three years that Henry Morse spent in prison there were passed as a novitiate, and he there made his simple vows. Eventually he was released and banished, whereupon he went to Flanders and for a time was chaplain and missioner to the English soldiers serving the king of Spain there.

At the end of 1633 Father Morse came back to England and, under the name of Cuthbert Claxton, ministered in London. He was particularly active during the plague epidemic of 1636–37. He had a list of four hundred infected families, Protestant as well as Catholic, which he visited regularly with physical and spiritual help. This made so great an impression that in one year nearly a hundred families were reconciled with the Church. He himself caught the disease three times, but each time recovered; and he had to be warned by his superiors to moderate his zeal. At this very time the authorities deemed it suitable to arrest Father Morse, and charge him with being a priest and with "perverting" five hundred and sixty of his Majesty's Protestant subjects "in and about the parish of St Giles in the Fields". On the second charge he was found not guilty, but on the first guilty; however, Queen Henrietta Maria intervened and he was released on a bail of 10,000 florins. When the royal proclamation was made ordering all priests to leave the country by April 7, 1641, Father Morse obeyed it in order not to involve his sureties; and he again took up his work with the English troops abroad.

From Ghent he was in 1643 sent back to England, and laboured in the north for eighteen months, till he was apprehended on suspicion while making a sick-call on the borders of Cumberland. He was taken off towards Durham, but on the way the Catholic wife of one of his captors, at whose house they were spending the night, enabled him to escape. But about six weeks later he was rearrested (through his guide to a certain house losing his memory), and after some weeks in jail at Durham he was shipped from Newcastle to London. Here he was brought to the bar of the Old Bailey and sentenced to death on the strength of his conviction nine years before.

On the day of execution Father Morse celebrated a votive Mass of the Most Holy Trinity, and was drawn on a hurdle by four horses to Tyburn, where, as well as the usual crowd of sightseers and others, the French, Spanish and Portuguese

ambassadors were present with their suites to do honour to the martyr. He told the people that he was dying for his religion, that he had worked only for the welfare of his countrymen, and that he knew nothing of plots against the king ; and after he had prayed aloud for himself and for his persecutors and for the kingdom of England, the cart was drawn away. This was on February 1, 1645. Among the many relics of the English martyrs obtained by the Count d'Egmont, Spanish ambassador, and carried overseas, those of Bd Henry Morse were among the most considerable.

In the year that this martyr suffered there was published at Antwerp a volume, called *Certamen Triplex*, which contained an account of his life and death (and of Bd Thomas Holland and Bd Ralph Corby). Its author was Fr Ambrose Corby, brother of the last named. It was reprinted in Munich in the following year, and an English translation, *The Threefold Conflict*, appeared in London in 1858. This is the account that Challoner draws on in MMP. See REPSJ., vol. i. The list of relics obtained by Egmont is translated and printed in Camm's *Forgotten Shrines* (1910).

2 : THE PURIFICATION OF THE BLESSED VIRGIN MARY.
COMMONLY CALLED CANDLEMAS DAY

THE law of God given by Moses to the Jews ordained that a woman after child-birth should continue for a certain time in a state which the law called " unclean ", during which time she was not to appear in public or touch anything consecrated to God. Forty days after the birth of a son, eighty days after the birth of a daughter, the mother was to bring to the door of the tabernacle or temple a lamb and a young pigeon or turtle-dove—the lamb for a burnt-offering in acknowledgement of God's sovereignty and in thanksgiving for her happy delivery, and the bird for a sin offering. These being sacrificed, the woman was cleansed of the legal impurity. In the case of poor people, a lamb was not required, but two pigeons or turtle-doves had to be brought.

As our Lord had been conceived by the Holy Ghost, His mother remaining a virgin, it is evident that she was not within the intent of this law. She was, however, within its intent in the eyes of the world, and she submitted to every humbling circumstance the law required. Devotion also and zeal to honour God by every prescribed observance prompted Mary to this act of religion and, being poor herself, she made the offering appointed for the poor.*

A second great mystery is honoured this day, *viz.* the presentation of our Redeemer in the Temple. Besides the law which obliged the mother to purify herself, there was another which ordained that the first-born son should be offered to God and then ransomed with a sum of money. Mary complies exactly with all these ordinances. She remains forty days at home, she denies herself all this time the liberty of entering the Temple of God, she partakes not of sacred things, although herself the living temple of God. On the day of her purification she walks several miles to Jerusalem with the world's Redeemer in her arms, she makes her

* The visit of our Lady to the Temple for this purpose is also commemorated by the Church in the Blessing of a Woman after Childbirth, commonly called " Churching ". No idea of purification of any kind is contained in this Christian rite, for the honourable begetting and bearing of a child incurs no sort of taint. It is perhaps not out of place to add that the idea sometimes met that a mother should not go to church for any purpose before being churched is unwarranted and superstitious.

offerings of thanksgiving and expiation, presents her Son by the hands of the priest to His heavenly Father, redeems him with five shekels, and receives Him back into her arms till the Father shall again demand Him. Clearly Christ was not comprehended in the law. " The King's son, to whom the inheritance of the crown belongs, is exempt from servitude—much more Christ, who was the redeemer both of our souls and bodies, was not ", as St Hilary says, " subject to any law by which He was to be Himself redeemed." Nevertheless He would set an example of humility, obedience and devotion, and would publicly renew that oblation of Himself to the Father which He had made at His incarnation.

The day was marked by a third mystery, the meeting in the Temple of Simeon and Anna with the child Jesus and His parents. Holy Simeon received into his arms the object of all his longings and desires. and praised God for the happiness of beholding the longed-for Messiah. He foretold Mary's martyrdom of sorrow and announced that salvation through Christ awaited those who believed. The prophetess Anna also shared the privilege of recognizing and worshipping the world's Redeemer. He could not hide himself from those who sought Him in simplicity, humility, and ardent faith. Unless we also seek Him in these dispositions, He will not manifest Himself to us, nor will He give us His graces. When Simeon had gazed upon his Saviour, he desired no longer to see the light of this world.

It is only in comparatively recent years that we have learnt how early this celebration took its rise. A discovery made at Arezzo in 1887 revealed the existence of a hitherto unknown description of the ceremonial observed at Jerusalem, apparently in the last decade of the fourth century. It is now agreed that the author of this tractate was a certain Abbess Etheria who, leaving her convent in the north-west of Spain, undertook a long pilgrimage to the Holy Land, and wrote on her return a detailed account of her experiences. In the course of this narrative we learn how the feast of the birth of our Lord, which was then throughout the East kept with the Epiphany on January 6, was specially honoured at Jerusalem in the church of the Anastasis (Resurrection). Etheria adds details about the ceremonies, which continued during the octave, and then she goes on :

> The fortieth day after the Epiphany is undoubtedly celebrated here with the very highest honour, for on that day there is a procession, in which all take part in the Anastasis, and all things are done in their order with the greatest joy, just as at Easter. All the priests, and after them the bishop, preach, always taking for their subject that part of the Gospel where Joseph and Mary brought the Lord into the Temple on the fortieth day, and Simeon and Anna the prophetess, the daughter of Phanuel, saw Him—treating of the words which they spake when they saw the Lord, and of that offering which His parents made.

There seems every probability that it was from Jerusalem that the observance of the feast spread through the Eastern world. For example, somewhere about the year 540, and possibly much earlier, we find it introduced at Ephesus under the name which it still bears among the Greeks, *viz.* the Hypapante (*i.e.* the " meeting" of Jesus with Simeon). It should be remembered that in the East, as was also at first the case in the West, this celebration is a festival of our Lord. It was the gospel incident which was commemorated, and the Blessed Virgin's part was

subordinate to that of her Son. It is rather surprising to find that from an early date, at any rate from the fifth century, there seems good evidence of the existence in Palestine of a procession with candles, μετὰ κηρίων, on the feast of the Hypapante. In the Life of the Abbot Theodosius by Cyril of Scythopolis there is definite mention of the practice, and this allusion does not stand quite alone. The fact suggests at least the possibility that some Eastern influence may have introduced the custom to Rome and thence to other churches in the West, but to this question it will be necessary to return.

With regard to the origin of the ceremonial now observed on Candlemas day, *la Chandeleur*, as the French term it, in our present rite two separate elements must be carefully distinguished. The Mass and Office have no necessary connection with the blessing of candles and the subsequent procession; the procession is unalterably attached to February 2, whereas the feast may be transferred. The same holds good in the case of the *Litaniae majores* on April 25, the feast of St Mark. Here we know that while the Christian procession of the *litaniae* dates from before the pontificate of St Gregory the Great and replaced the old pagan procession of the Robigalia, observed from time immemorial in Rome on that same day,* the feast of St Mark was of altogether later introduction. Furthermore the procession of Candlemas is a penitential procession. To this day the priest who presides wears a purple cope, and in former ages at Rome the pope, instead of riding, went barefoot, and he and his deacons wore black vestments.

The earliest writer to offer any theory as to the origin of this Candlemas procession is the Venerable Bede. In his *De temporum ratione*, written about the year 721, he represents it as a Christian version of a February lustration ordained by Numa. This is only the first in time among several hypotheses, among which attention seems to be best directed to the pagan Lupercalia. This festival was a fertility rite of high antiquity, which was also presented as a symbolical purification of the land. Goats and dogs were sacrificed and afterwards the priests, called Luperci, cutting the skins of the victims into thongs, ran naked through the city, striking everyone they met, especially women, who put themselves in their way if they desired to have children. Despite the glaring paganism of this celebration it continued for centuries. Not only are the Lupercalia marked on the 15th in every calendar which contains the month of February, but they are frequently

* It may be well to recall the fact that the word litanies (λιτανεῖαι, literally, supplications) in the time of St Gregory the Great and long afterwards was primarily associated with the idea of a procession, generally a penitential procession. Such religious processions were very familiar to the Roman populace in pagan days. From the earliest period in Rome and throughout Italy whenever the city, army, crops or herds seemed to be threatened by evil influences, recourse was had to a *lustratio*, a procession which went round the object to be purified or protected, leading with it the victims which were afterwards to be slaughtered, and stopping at certain stations for prayer and sacrifice. The particular lustration called the Robigalia, on April 25, had for its object, at least originally, the protection of the growing crops from *robigo* or *rubigo*, *i.e.* blight. It had begun, no doubt, in times when cultivated areas were still found in the heart of Rome, but the custom was retained, following always a traditional route, even when Rome had become a great city and the original purpose of the ceremony had been lost sight of. To eradicate such popular celebrations is next to impossible, and when the people accepted Christianity the popes and their clergy acted wisely in converting the lustration into a Christian procession, which followed the same well-known route and chanted invocations and responses closely corresponding to those now found in our Litany of the Saints.

spoken of and denounced by Christian writers. A probable view suggests that the plan of eliminating pagan abuses by providing an innocent Christian demonstration in their place was directed first against such scenes of licence and disorder as the Lupercalia. It may be, then, that this attempt took the form of deliberately borrowing from the East the ceremony of the Fortieth Day of the Epiphany with its procession and lights, precisely because it fell upon the 14th or 15th of February and thus coincided with the objectionable pagan celebration which it was desired to suppress. At a later period when the Hypapante began to be observed liturgically with Mass and Office as a feast of the Blessed Virgin, the inconsistency of keeping the birth of Christ on December 25 and the meeting with Simeon on February 15 would have forced itself insistently upon notice. Thus the candle procession, the memory of the Lupercalia having by this time grown faint, was probably transferred to the purification of our Lady on February 2, to which it properly belonged.

There are two or three considerations which point to this conclusion. In the first place the earliest mention of a procession with candles comes to us, as has already been pointed out, from the neighbourhood of Jerusalem, and that as early as about A.D. 440. Secondly, we cannot ignore the significance of the fact that the earliest references to the Roman celebration speak of it either as the Hypapante (its Greek title) or as the feast of St Simeon. It is as the " Natale Sti Simeonis " that it is entered in the calendar of St Willibrord as also in the Antiphonary of Pamelius, and we find both names in the casual reference made to it by the *Liber Pontificalis* under Pope St Sergius I. Thirdly, we know now for certain, thanks to the researches of Dom H. Peillon, that the chants which still stand in the Roman Antiphonary and are sung in the Candlemas procession are taken bodily from Greek liturgical sources. In the manuscript which Dom Peillon has identified as that principally employed by Pamelius for his edition of the antiphonary, the anthems " Ave gratia plena " and " Adorna thalamum tuum Sion " are written both in Latin and in Greek with Latin characters. There can also be little doubt that Dom Peillon is justified in regarding this manuscript as a copy of an earlier document which preserves for us with substantial fidelity the usage of the Roman church in the second half of the eighth century.

The following conclusions seem warranted :

1. The celebration of our Lord's presentation in the Temple undoubtedly began in Jerusalem about the fourth century and was marked by a procession with torches or candles on the Fortieth Day of the Epiphany, February 15.

2. The observance in the course of the fifth and sixth centuries spread throughout the Eastern church.

3. While still attached to February 15 the procession was adopted at Rome to supply a Christian substitute for the Lupercalia.

4. When the Purification of the Blessed Virgin came to be honoured in the West as an element in the Christmas cycle, the procession of the Hypapante, or feast of St Simeon, was transferred to its proper day, February 2, forty days after December 25, when the birth of our Lord was kept in Rome.

5. The Venerable Bede, though probably acquainted with what had been said by certain writers about an obscure pagan observance, the *amburbium*, deliberately refrained from making reference to it. He was satisfied that the February

procession took the place of some kind of pagan lustration. He knew also that the Lupercalia had lasted on far into Christian times and that the *lustrum* represented a period of five years, but because exact information was not available he was intentionally vague in the statement which he made.

See McClure and Feltoe, *The Pilgrimage of Etheria*, p. 56; F. C. Conybeare, *Rituale Armenorum*, pp. 507 *seq.*; I. Rahmani, *Studia Syriaca*, vol. iii, pp. 73–138; Theodotus of Ancyra in Migne, PG., vol. lxvii, p. 1400; Usener, *Der hl. Theodosios*, p. 106; *Revue Bénédictine*, vols. xxviii (1916), pp. 301, 313, 323, and xxxiv (1922), p. 15; CMH., p. 75; and the usual reference books. It may be noticed that there is no reason to connect the observances of February 2 with the Spanish church, as has been suggested by the author of the article on Candlemas in the *Encyclopaedia of Religion and Ethics*. The data supplied by Dom Férotin (*Liber Ordinum*, p. 454 n.) show plainly that in the Mozarabic ritual there is practically speaking no trace of such a celebration until the eleventh century.

ST ADALBALD OF OSTREVANT, MARTYR (A.D. 652)

ADALBALD was a grandson of the St Gertrude who founded the monastery of Hamage, and his father, who died early, was called Rigomer; one of his brothers married St Bertha who, upon becoming a widow, built the monastery of Blangy in Artois and retired there: St Amand was in close touch with the whole family. Adalbald was much at the court of Dagobert I, and would appear to have been the ideal of a young Christian noble. He took part in several expeditions to quell the insurgent Gascons, and whilst he was in Gascony he formed a friendship with a nobleman called Ernold, the hand of whose daughter Rictrudis he obtained in marriage. The wedding did not please some of the bride's Gascon kinsfolk, but it turned out very happily. Both husband and wife spent much time in visiting the sick, relieving the poor and even in trying to convert criminals. Moreover, they brought up their children, Mauront, Eusebia, Clotsindis and Adalsindis to follow in their footsteps, and all four were venerated as saints.

After some years Adalbald was recalled to Gascony, but when he had reached the vicinity of Périgueux he was attacked unawares by some of his wife's relations, who were burning to satisfy their hatred, and he succumbed. Rictrudis was overcome with grief, but managed to get possession of her husband's body, which was buried with due honours. Miracles were said to be worked at his tomb and his *cultus* grew both in his own country and in the Périgord. Adalbald was accounted a martyr, because in those days the title was given to all saintly persons who died a violent death. Possibly too the motive of religion was not altogether absent in a land where there were still many pagans. His bones rested at first in the monastery of Elnone, and afterwards his head was taken to Douay—so at least we learn from an ancient manuscript of the church of St Amé, where there used to be a chapel dedicated in honour of St Mauront and his parents. Their statues were long exhibited for public veneration—St Adalbald in a robe covered with lilies and holding a book, St Rictrudis in the Benedictine habit and holding the abbey of Marchiennes, and St Mauront between them, a sceptre in his right hand and towers in his left.

Our information is mainly derived from Hucbald's Life of St Rictrudis (*Acta Sanctorum*, May, vol. iii); and *cf. Biographie nationale (de Belgique)*, vol. i, pp. 18–21; and L. van der Essen, *Étude sur les Vitae des saints mérov.* . . . (1907), pp. 260–267.

THE MARTYRS OF EBSDORF (A.D. 880)

THE winter of 880 was one of such extreme severity that the Rhine and the Main were frozen hard. The young king Louis III, who had spent Christmas at Frankfurt, had great difficulties in contending with incursions of Northmen, who were forming settlements on the Scheldt and pressing south. An army under Duke Bruno, the queen's brother, was caught on the heath of Lüneburg at Ebsdorf in Saxony and hemmed in by melting ice and snow. The pagan Northmen descended upon them where there was no place to give battle and utterly overwhelmed them, killing Bruno, together with Theodoric, or Dietrich, the saintly old bishop of Minden, and Bishop Marquard of Hildesheim, as well as eleven nobles and fourteen of the king's bodyguard and their attendants. The rest of the army were either driven into the swamps and drowned or taken prisoners. Some of the accounts say that two other bishops, Erlulf of Werden and Gosbert of Osnabrück, were among those massacred, but they were actually martyred at an earlier date. Other records give seven martyred bishops, but the whole episode has been so much mixed up with legend that it is impossible to arrive at any certainty. The relics of the martyrs were regarded with the greatest veneration in the church of the Benedictine abbey which was subsequently erected on this spot.

See J. E. Stadler, *Heiligen-Lexikon*, vol. v, pp. 460 *seq.*

ST JOAN DE LESTONNAC, WIDOW, FOUNDRESS OF THE RELIGIOUS OF NOTRE DAME OF BORDEAUX (A.D. 1640)

JOAN DE LESTONNAC'S father belonged to a distinguished Bordelais family and, at a time when Calvinism was flourishing in Bordeaux, was a good Catholic—her mother, Joan Eyquem de Montaigne, sister of the famous Michael de Montaigne, apostatized. She tried to tamper with her child's faith, and when her endeavours failed Joan was ill-treated. These troubles turned her heart to God and made her long for a life of prayer and mortification. However, when she was seventeen she married Gaston de Montferrant, who was related to the royal houses of France, Aragon and Navarre. The marriage was a very happy one, but her husband died in 1597, leaving her with four children to whom she devoted herself till they were old enough to do without her. Two daughters eventually became nuns. At the age of forty-seven Joan de Lestonnac entered the Cistercian monastery of Les Feuillantes at Toulouse. This step was violently opposed by her son, and she herself was heartbroken at leaving her youngest daughter, who married only some years later.

Mme de Lestonnac, now become Sister Joan, spent six months in the Cistercian novitiate, giving great edification. But the life was too hard for her, and at the end of that time her health completely broke down ; though she implored to be allowed to remain in the convent to die, her superiors decided that such a valuable life must be preserved for the service of God. Before leaving she was allowed to spend a night in prayer in the chapel, and as she prayed, " Lord, if it be possible, let this chalice pass from me," the assurance was granted her that she was to found a new order for the salvation of souls, and the outline of the future Congregation of Notre Dame came before her mind.

Her health recovered almost miraculously as soon as she left Les Feuillantes. She returned to Bordeaux and visited Périgord, where she gathered round her

several young girls who were eventually to be her first novices. She then spent two quiet years in her country place, La Mothe, preparing for her great work. We find her again in Bordeaux, where her directors advised her to content herself with an ordinary life devoted to works of charity. Bordeaux being visited by the plague, Mme de Lestonnac and a band of brave women gave themselves to nursing the victims. She now came under the influence of two Jesuits, Father de Bordes and Father Raymond, who fully realized the devastation which Calvinism was working amongst young girls of all classes who were deprived of Catholic education. To both these priests the assurance was given simultaneously, whilst they were celebrating Mass, that it was the will of God they should assist in founding an order to counteract the evils of the surrounding heresy and that Mme de Lestonnac should be the first superior. Thus the work began, and it grew rapidly. The infant congregation was affiliated to the Order of St Benedict, though its rule and constitutions were founded on those of St Ignatius, and the first house was opened in the old priory of the Holy Ghost at Bordeaux.

Mme de Lestonnac and her companions received the habit from Cardinal de Sourdis, Archbishop of Bordeaux, in 1608. After Mme de Lestonnac had been elected superior in 1610, subjects came rapidly. They were carefully taught the religious life—their aim and object being the training and teaching of young girls of all classes. The schools prospered beyond all expectation. Foundations were made in many towns, Périgueux being the earliest. The nuns lived lives of great poverty and mortification, and all seemed peaceful and happy when suddenly cruel trials fell on the foundress. One of her nuns, Blanche Hervé, and the director of one of the houses conspired against her, and for a time their ill-considered designs succeeded. They invented discreditable stories about her and, most surprising of all, Cardinal de Sourdis believed them. Mother de Lestonnac was deposed and Blanche Hervé elected superior. Blanche then treated Mother de Lestonnac most cruelly, insulting her in every possible way—even ill-treating her with physical violence. This state of things lasted for some time, but at last Blanche's heart was touched by St Joan's unalterable patience and she repented. As Mother de Lestonnac was now an old woman she did not wish to be reinstated as superior, and Mother de Badiffe was elected.

The last few years of the foundress were spent in retirement and preparation for death. She passed away just after her nuns had renewed their vows, on the feast of the Purification 1640. We are told that her body remained fresh and supple, exhaling a sweet fragrance for days after her death, and that the crowds who prayed beside her testified to the beauty of her countenance. Many also noticed a brilliant light surrounding the bier. In the following years a number of miracles occurred at her tomb. For various reasons the cause of her beatification was delayed, and then came the Revolution. The nuns were scattered and the body of their foundress lost. In the beginning of the nineteenth century it was found again and reinterred with much solemnity at Bordeaux. At last, greatly through the exertions of Mother Duterrail, the cause was introduced at Rome, and Joan de Lestonnac was eventually canonized in 1949.

See Duprat, *La digne Fille de Marie : la b. Jeanne de Lestonnac* (1906); Father Mercier, *La vén. Jeanne de Lestonnac* (1891); and Paula Hoësl, *Ste Jeanne de Lestonnac* (1949). The last has been translated into English under the title *In the Service of Youth* (1951). It must be remembered, of course, that the number of religious congregations bearing the title of "Notre Dame" is considerable and there is danger of confusion.

3 : ST BLAISE, Bishop of Sebastea, Martyr (A.D. 316 ?)

THERE seems to be no evidence earlier than the eighth century for the *cultus* of St Blaise, but the accounts furnished at a later date agree in stating that he was bishop of Sebastea in Armenia and that he was crowned with martyrdom in the persecution of Licinius by command of Agricolaus, governor of Cappadocia and Lesser Armenia. It is mentioned in the legendary acts of St Eustratius, who is said to have perished in the reign of Diocletian, that St Blaise honourably received his relics, deposited them with those of St Orestes, and punctually executed every article of the last will and testament of St Eustratius.

This is all which can be affirmed with any faint probability concerning St Blaise, but in view of the honour in which he is held in Germany and France a few words may be said of the story contained in his legendary acts. According to these he was born of rich and noble parents, receiving a Christian education and being made a bishop while still quite young. When persecution arose, he withdrew by divine direction to a cave in the mountains which was frequented only by wild beasts. These he healed when they were sick or wounded, and they used to come round him to receive his blessing. Hunters, who had been sent to secure animals for the amphitheatre, found the saint surrounded by the beasts, and, though greatly amazed, they seized him and took him to Agricolaus. On their way they met a poor woman whose pig had been carried off by a wolf; at the command of St Blaise, the wolf restored the pig unhurt. The incident is worth mentioning because of a ceremony which arose in connection with it. On another occasion a woman brought to him a little boy who was at the point of death owing to a fishbone in his throat, and the saint healed him. On account of this and other similar cures St Blaise has been invoked during many centuries past for all kinds of throat trouble. The governor ordered him to be scourged and deprived of food, but the woman whose pig had been restored brought provisions to him and also tapers to dispel the darkness of his gloomy prison. Then Licinius tortured him by tearing his flesh with iron combs, and afterwards had him beheaded.

In course of time many alleged relics of St Blaise were brought to the West, and his *cultus* was propagated by the rumour of miraculous cures. He is the patron saint of woolcombers, of wild animals and of all who suffer from affections of the throat. He is moreover famous in Germany as one of the fourteen *Nothhelfer* (helpers in need). In many places a blessing is given on the day of his feast or to individual sufferers at other times. Two candles (said to be in memory of the tapers brought to the saint in his dungeon) are blessed and held like a St Andrew's cross either against the throat or over the head of the applicant, with the words *Per intercessionem Sancti Blasii liberet te Deus a malo gutturis et a quovis alio malo.* We also read of "the water of St Blaise", which is blessed in his honour, and is commonly given to cattle that are sickly.

The so-called Acts of St Blaise are indicated in BHL., nn. 1370–1380, and BHG., p. 21. *Cf.* the *Acta Sanctorum*, February, vol. i, and Detzel, *Christliche Ikonographie*, ii, 2 and 9. A. Franz, *Die Kirchlichen Benediktionen im Mittelalter*, vol. i, pp. 202–206, gives several formulas and much other information about the blessings of St Blaise. For the eighteenth-century commemoration of the saint by the Norwich woolcombers, see Parson Woodforde's *Diary*, the one-volume edition (1935), pp. 198–200.

ST LAURENCE, Bishop of Spoleto (A.D. 576)

St Laurence was one of a party of three hundred who, being forced to leave Syria in 514 when Severus, the heretical patriarch of Antioch, was persecuting the Catholics, determined to settle in Italy. They came to Rome, and Pope St Hormisdas ordained some of them who were not already priests, Laurence amongst the number. He was sent to preach in Umbria, where his fervent eloquence caused many conversions and where he successfully opposed the Arian heresy then rampant in Italy. Afterwards he retired into a monastery which he founded near Spoleto. The bishopric of that city falling vacant, the clergy chose Laurence, much against his will; the townspeople, however, objected to having a foreigner and shut the gates of the city against him. Thereupon the saint prayed aloud that God would indicate His will in the matter. Immediately the gates flew open, and the people, hailing this as a miracle, received him in honour. He laboured strenuously among them, setting an example by his devotion and charity and settling feuds and quarrels wherever he went. For this reason the pope sent him to Bologna, which was rent by contending factions, and he succeeded in establishing peace. He was called "the Enlightener" because he was so full of divine light that he seemed endowed with a special gift which enabled him to heal blindness—both physical and spiritual. After twenty years he obtained permission to resign his office, and he founded the monastery of Farfa, of which he became abbot and in which he died.

See the *Acta Sanctorum*, February, vol. i, pp. 361–365, and 958–959; *cf.* also July, vol. i, pp. 28–35, and DCB., vol. iii, p. 631.

ST IA, Virgin (Sixth Century)

Although our knowledge of this saint rests upon nothing better than vague medieval legends, still it seems worth while to point out that the patron saint honoured at Saint Ives in Cornwall is entirely different from the supposed Persian bishop from whom Saint Ives in Huntingdonshire is believed to derive its name.

Ia was said to be an Irish maiden who intended to join a company of emigrants, SS. Gwinear, Piala and others, to west Britain. Upon arrival at the embarking-place she found they had sailed without her, and in great grief she prayed to God for help. As she did so she noticed a leaf floating on the water, and she touched it with her staff to see if it would sink. Instead, it began to grow, bigger and bigger, till it became large enough to accommodate her. She saw then that it was the answer to her prayer; putting her trust in God, she embarked on it, and was safely floated across the sea, reaching land before the others.

These others came ashore in the Hayle estuary in Cornwall; Ia landed a little farther to the north-west, where she built herself a hermitage and lived for the rest of her life. The spot came to be called Porth Ia, but since the sixteenth century has been known as Saint Ives.

It is possible that this story at least represents a tradition of two different immigrations, of which St Ia belonged to the earlier. William of Worcester in the fifteenth century and Leland in the sixteenth report local traditions connecting her with St Erth, St Uny and St Breaca, all Irish, who with St Gwinear are well known in the church-dedications and place-names of west Cornwall. Canon Doble thinks it unlikely that these saints really came from Ireland, and Joseph Loth pointed out that Gwinear is a British name. Wales seems more probable.

St Ia herself is well commemorated in local names, including a holy well called Venton Ia. She is the co-titular of Saint Ives Catholic church.

The earliest reference to St Ia is in the thirteenth-century *Vita Guigneri* (Gwinear, Fingar) in the *Acta Sanctorum*, March, vol. iii, pp. 456–459. She is discussed by Gould and Fisher in LBS., vol. iii, pp. 267–269 ; but more scientifically and no less interestingly by Canon Doble in the booklet *St Ives : its Patron Saint and Church* (1939). See also his *St Gwinear*. Dr Henry Jenner suggested that the leaf story had its rise in the wicker and hide coracle ; *cf. Anglo-Saxon Chronicle* under the year 891.

ST LAURENCE, Archbishop of Canterbury (A.D. 619)

Laurence was a priest who accompanied St Augustine to England in the year 597 and who, after acting as his envoy to obtain fuller instructions from Pope St Gregory the Great, returned to become Augustine's immediate successor in the see of Canterbury, which he occupied for eleven years. Like Augustine he endeavoured, and failed, to induce the Britons of the West and the Irish to adopt Roman disciplinary practices. When on King Ethelbert's death his son Edbald refused to follow his father's example in embracing Christianity, and gave himself up to idolatry and incest—taking to himself his father's widow—Laurence, who had laboured hard for his conversion, meditated retiring to France, as the bishops St Mellitus and St Justus had already done. However, on the eve of his departure, St Peter in a dream reproached him for designing to forsake that flock for which Christ had laid down His life. Not only did this prevent St Laurence from executing his purpose, but it had such an effect on the king (who was naturally impressed by the sight of the scars of the stripes inflicted on Laurence by the indignant apostle) that he became a Christian. St Laurence did not long survive this happy change, dying in 619. When his tomb was first opened in 1091, " a mighty blast of fragrance " swept through the whole monastery of St Augustine. His feast is kept in the dioceses of Westminster and Southwark.

St Laurence is mentioned in the Roman Martyrology. We know little about him beyond what is found in Bede, *Hist. Eccles.*, bk ii, cc. 4, 6 and 7. William of Malmesbury, *Gesta Pontificum* (Rolls Series), pp. 5, 6 etc., refers to the life by Goscelin. Two manuscripts of this are still preserved, as Hardy records, *Catalogue of British History*, II, i, 217–218. The tomb of St Laurence has of late years been reopened, but the bodies of all the early archbishops were translated by Abbot Wido in 1091 to a place of greater honour. A full account of the excavations was given by Sir William St John Hope in *Archaeologia*, vol. lxvi, pp. 377–400, with plans and photographs.

ST WERBURGA, Virgin (*c.* A.D. 700)

St Werburga (properly Werburh) was the daughter of Wulfhere, King of Mercia, and St Ermenilda, and so grand-daughter of St Sexburga and great-niece of St Etheldreda. Her beauty and good qualities brought her offers of marriage, but she refused them all, saying that she had chosen the Lord Jesus for her spouse. Legend states, but the story is quite unreliable, that her greatest victory was over the attempts of Werbod, a nobleman of her father's court. The king, it is said, was very fond of this man, and Werbod made use of his interest to try to obtain from Wulfhere the hand of Werburga in marriage. The king agreed on condition he could gain the maiden's own consent also. Queen Ermenilda and her sons Wulfhad and Ruffin were grieved at the news. The two princes were in the habit of resorting to St Chad, Bishop of Lichfield, under pretext of going hunting ; for the saint lived

at a hermitage in the forest, and it was by him that they were instructed and baptized. Werbod, who found them an obstacle to his plans, is said to have contrived their murder, for he showed Wulfhere the princes returning from the bishop, and so incensed him against them by slanders that the king ordered them to be put to death—partly on religious grounds, for he had been prevailed upon by Werbod to countenance and favour idolatry. Werbod, however, soon after died miserably, and Wulfhere no sooner heard that the murder had been perpetrated than he was stung with remorse, did great penance, and submitted himself to the guidance of his queen and of St Chad.

Werburga, finding him so much changed, no longer feared to tell him of her desire to be a nun, and she pleaded her cause so earnestly that her request was granted. Wulfhere conducted her in state to Ely, where they were met at the convent gate by the abbess St Etheldreda and her religious, singing hymns to God. Werburga, falling on her knees, begged to be admitted and joyfully exchanged her royal robes for a coarse habit. King Wulfhere dying in 675, his brother Ethelred succeeded him, and St Werburga, at the persuasion of her uncle, left Ely, to charge herself with the superintendence of all the houses of religious women in his kingdom, that she might establish them in the observance of the most exact monastic discipline.

Werburga seems to have spent part of her time at a royal house at Weedon in Northamptonshire, which perhaps she turned into a nunnery. Other convents in her care were at Hanbury in Staffordshire and at " Tricengeham ". This last was probably Threckingham in Kesteven, and here it was that St Werburga died on a February 3, most likely between 700 and 707. She was buried by her own wish at Hanbury, but by the end of the tenth century her relics were at Chester (perhaps removed thither, as tradition affirms, during the Danish invasions), where throughout the later middle ages her shrine in the cathedral was a place of pilgrimage. St Werburga's feast is now observed in the dioceses of Birmingham and Shrewsbury.

Much of the detail given above is of very doubtful authenticity, being based upon the biography of St Werburga written by Goscelin, who lived 400 years after her time. See the *Acta Sanctorum*, February, vol. i, pp. 391–394 ; *cf.* also the *Liber Eliensis*, i, ch. 17, 24, 36, 37, and the *Chronicon ex Chronicis* of Florence of Worcester (ed. Thorpe), vol. i, p. 32. But the most valuable discussion of her life from a historical point of view is that of Profesor James Tait in the preface to his edition of the *Chartulary or Register of the Abbey of St Werburgh, Chester* (1920), pp. vii to xiv. See also the life of Wulfhad and Ruffin printed by Fr P. Grosjean in *Analecta Bollandiana*, vol. lviii (1940).

ST ANSKAR, Archbishop of Hamburg and Bremen (A.D. 865)

Anskar was born about 801 of a noble family not far from Amiens, and was sent to acquire learning at the neighbouring monastery of Old Corbie in Picardy, where a near relation of the Emperor Charlemagne loved him greatly and Paschasius Radbertus is said to have been his tutor. A vision he had of the Blessed Virgin and of the death of the Emperor Charlemagne so impressed him that he lost all youthful gaiety and thought only of preaching to the heathen as the nearest road to martyrdom. He became a monk, first at Old Corbie and afterwards at New Corbie (Corvey) in Westphalia, where he first engaged in pastoral work. Harold, King of Denmark, as a fugitive from his country, had been baptized at the court of Louis the Debonair. When he was about to return to his kingdom he

took Anskar with him, as well as the monk Autbert, to convert the Danes. They were very successful, winning many to the faith and starting a school, probably at Hedeby. At the invitation of Björn, King of Sweden, Anskar then went with several others to spread the gospel there. In 831 King Louis named him abbot of New Corbie and first archbishop of Hamburg, to which Pope Gregory IV added the dignity of legate of the Holy See to the northern peoples. There he worked for thirteen years, organizing the missions in Denmark, Norway and Sweden as well as in North Germany, building churches and founding a library.

A great incursion of heathen Northmen in 845 destroyed Hamburg, whereupon Sweden and Denmark relapsed into idolatry. Anskar still supported his desolate churches in Germany until the see of Bremen becoming vacant, Pope St Nicholas I eventually united it with Hamburg and appointed Anskar over both. He returned to Denmark and his presence soon made the faith revive. In Sweden the superstitious King Olaf cast lots as to whether the Christian missionaries should be admitted or not. The saint grieved to see the cause of religion treated with such levity, and recommended the issue to the care of God. The lot proved favourable, and the bishop established many churches, which he left under zealous pastors before his return to Bremen.

St Anskar had an extraordinary talent for preaching, and his charity to the poor knew no bounds; he washed their feet and waited upon them at table. When one of his disciples was loudly vaunting the miracles which the saint had wrought, Anskar rebuked him by saying, "Were I worthy of such a favour from my God, I would ask that He would grant to me this one miracle, that by His grace He would make of me a good man". He wore a rough hair shirt and, whilst his health permitted it, lived on bread and water. As a stimulus to devotion he made a collection of short prayers, one or other of which he placed at the end of each psalm. Insertions of this kind may be found in many old manuscript psalters. He died at Bremen in the sixty-seventh year of his life and the thirty-fourth of his prelacy, and the whole North bewailed him. But although St Anskar was the first to preach the gospel in Sweden, it relapsed entirely into paganism after his death. The conversion of the country was due to St Sigfrid and other missionaries in the eleventh century.

The materials for Anskar's life, owing no doubt to the very great veneration in which he was held, are exceptionally abundant. There is above all the *Vita Anskarii* by his fellow missionary and successor in the episcopate, St Rembert. It has been printed in a handy edition by G. Waitz in the series of *Scriptores rerum Germanicarum*, and an English translation with useful notes and bibliography by Dr C. H. Robinson was published in 1921. Prof. Hauck, in his *Kirchengeschichte Deutschlands*, vol. ii, speaks enthusiastically of Anskar. See L. Bril in the *Revue d'histoire ecclésiastique*, vol. xii (1911), pp. 17–37, 231–241; E. de Moreau, *St Anschaire missionnaire . . .* (1930); P. Oppenheim, *Der hl. Ansgar* (1931); and C. J. A. Opperman, *English Missionaries in Sweden* (1937), pp. 38–45. But on this last work see *Analecta Bollandiana*, vol. lvii (1939), pp. 162–164. And *cf.* Fliche and Martin, *Histoire de l'Église*, vol. vi, pp. 249–253, 447–450.

ST MARGARET "OF ENGLAND", VIRGIN (A.D. 1192)

THE shrine containing the body of St Margaret, which was the glory of the church of the Cistercian nuns of Seauve Bénite, in the diocese of Puy-en-Velay, was formerly much resorted to by the whole countryside. The old edition of *Gallia Christiana* and Dom Beaunier, the Maurist monk, confirm the local tradition that she was an Englishwoman and that her resting-place was famous for miracles. On

the other hand, she is described as being by birth a noble Hungarian in an old French biography, a manuscript copy of which was preserved by the Jesuit College of Clermont at Paris. Her mother, who was probably at least of English extraction, took her on a pilgrimage to Jerusalem, and they both led a very penitential life, first in that city and afterwards at Bethlehem. After St Margaret had buried her mother in the Holy Land, she made a pilgrimage to Montserrat in Spain and afterwards to our Lady's shrine at Puy. Then she retired to the Cistercian nunnery of Seauve Bénite where she ended her days.

See *Gallia Christiana Nova*, in *Diæc, Aniciensi seu Podiensi*, vol. ii, p. 777, and *cf.* Theillière, *Notes historiques sur le monastère de la Seauve-Bénite* (1872).

BD SIMON OF CASCIA (A.D. 1348)

THE name of Simon Fidati has attracted much attention on account of a problem of literary authorship. Certain ascetical writings in the purest Tuscan of the *trecento*, which were traditionally attributed to Dominic Cavalca, O.P., have been claimed on the ground of internal evidence as the work of his Augustinian contemporary, this Simon. The case is by no means clear. No manuscript attestation supports it, and even the champions of Fidati have to suppose that if he supplied the ideas in Latin, his disciple and biographer, John of Salerno, gave them their present form by re-editing them in the speech of the people. Still more remarkable is the contention advanced by A. V. Müller that many of the most distinctive tenets in Luther's teaching were derived from Fidati's published volume *De gestis Domini Salvatoris*. The book had been first printed at Strassburg in 1480, and being the work of a fellow Augustinian is extremely likely to have come into Luther's hands. It certainly must be admitted that Bd Simon held some theological views which were at least incautiously expressed, and which readily lent themselves to misinterpretation. Further, it is clear even from the short biography of his devoted disciple John of Salerno, already mentioned, that Fidati was much criticized by his contemporaries and that some did not even hesitate to call him a hypocrite.

We know little of the details of his life. Even the summary submitted to the Congregation of Rites when a *confirmatio cultus* was petitioned for in 1833 had to confine itself for the most part to the vaguest generalities. He must have been born about 1295, at Cascia in Umbria, and is said in early youth to have come under the influence of Angelo Clareno, whose intransigent spirit he seems to have shared. He joined the Augustinian friars, and the period of his studies must have been brief, for his career as a preacher began about 1318. There can be no question that he possessed very remarkable gifts both of nature and grace. His biographer recounts how when Simon was producing his great work *De gestis Domini* he had watched him write folio after folio without a pause, just as one would scribble a letter to a friend. In the early years of his preaching his life had been extremely austere, but he found it necessary as he grew older to be more discreet in his bodily mortifications. It is stated that he preached as a rule absolutely without preparation, leaving it to the Spirit of God to inspire him what to say. This, however, was certainly not due to any shirking of labour, but in large measure to the fact that when he was engaged upon some great preaching mission he would have as many as thirty or even forty letters to write to penitents and others at a single sitting, and this work took him the best part of the night. John of Salerno, who was his daily companion for seventeen years, tells us all this with an earnestness which brings conviction of its truth.

Simon was fearless in reproving offenders, and treated many even of those who sought his friendship with uncompromising harshness, but the curious effect, says his biographer, was that in many cases he only drew them to him the more. He was like a magnet among iron filings. He contrived to evade every post of authority within his order or outside of it, and when a certain intimate and influential friend got him nominated to an episcopal see, he treated him with such sternness that the other never dared to mention the subject again. With all his success as a preacher, and as a man who played a part in the public life of Perugia, Florence and Siena, Bd Simon's own preference was for a life of solitude spent in prayer and among his books. Outside of this his special interest seems to have centred in rescuing fallen women, for whom he founded a house of refuge, and in protecting young girls, for whom a similar establishment was provided as the fruit of his charitable exertions. He seems to have died in Florence, though the place is not quite certain, on February 2, 1348.

The only materials of any value for the life of Bd Simon are those contained in the volume of Fr Nicola Mattioli, *Il b. Simone Fidati da Cascia* (1898). He prints a number of Fidati's letters, as well as the biography by John of Cremona. The compiler of the summary printed for the Congregation of Rites in 1833 seems to have been very imperfectly acquainted with the facts of his history. *Cf.* also A. d'Ancona and O. Bacci, *Manuale della letteratura italiana* (1904), vol. i, pp. 405–407 ; and A. V. Müller, *Una Fonte ignota del sistema di Lutero* (1921).

BD JOHN NELSON, MARTYR (A.D. 1578)

JOHN NELSON was the son of Sir N. Nelson of Skelton in Yorkshire. At the age of forty, hearing of the college of Douay and hoping to be able to serve his country, he went to study there and was ordained priest in 1576. The same year he was sent upon the English mission and was apprehended in London on suspicion of being a Catholic and imprisoned. He was tried and condemned for refusing to take the oath of Queen Elizabeth's supremacy. He was drawn on a hurdle from Newgate to Tyburn, where he was hanged, disembowelled and quartered. Father Nelson had been admitted into the Society of Jesus shortly before his arrest.

See MMP., pp. 7–11 ; and Camm, LEM., vol. ii, pp. 223–233.

BD STEPHEN BELLESINI (A.D. 1840)

NO very outstanding achievement marks the life of this fervent and modest religious. He was born at Trent on November 25, 1774, and in 1790 at the age of sixteen entered the Order of Hermits of St Augustine. After being sent to make his studies at Rome and at Bologna he was constrained when the Revolution broke out to return to his native city. Soon, however, the Augustinian community was dispersed, and Stephen then devoted himself with characteristic vigour and conscientiousness to the work of preaching and especially to the religious instruction of children. As a result he was shortly afterwards constituted by government appointment inspector of all the schools in the Trentino, discharging his duties so much to the satisfaction of the officials that, when the Augustinian Order was restored to community life in the Papal States and Stephen insisted upon rejoining his religious brethren at Bologna, strong opposition was raised to his departure. In spite of threats of violence he carried out his purpose, and was made master of novices first at Rome and afterwards at Città della Pieve. After some years he passed to the famous Augustinian church at Genazzano, near Palestrina, the shrine

of our Lady of Good Counsel, where he became parish priest. In attending the sick during an epidemic of cholera he was himself stricken down, dying on February 2, 1840. Bd Stephen was beatified in 1904.

Two lives were published shortly after the beatification, both based upon the documents of the process—Billeri, *Vita del b. Stefano Bellesini* (1904) and Weber, *Breve vita del b. Stefano Bellesini* (1904). The former prints more extracts from Bd Stephen's letters.

4: ST ANDREW CORSINI, Bishop of Fiesole (A.D. 1373)

THIS saint was called Andrew after the apostle of that name, upon whose festival he was born in Florence in 1302. He came of the distinguished family of the Corsini, and we are told that his parents dedicated him to God before his birth; but in spite of all their care the first part of his youth was spent in vice and extravagance, amongst bad companions. His mother never ceased praying for his conversion, and one day in the bitterness of her grief she said, "I see you are indeed the wolf I saw in my sleep," and explained that before he was born she dreamt she had given birth to a wolf which ran into a church and was changed into a lamb. She added that she and his father had devoted him to the service of God under the protection of the Blessed Virgin, and that they expected of him a very different sort of life from that which he was leading. These rebukes made a very deep impression. Overwhelmed with shame, Andrew next day went to the church of the Carmelite friars, and after having prayed fervently before the altar of our Lady he was so touched by God's grace that he resolved to embrace the religious life in that convent. All the artifices of his former companions, and the solicitations of an uncle who tried to draw him back into the world, were powerless to change his purpose: he never fell away from the first fervour of his conversion.

In the year 1328 Andrew was ordained; but to escape the feasting and music which his family had prepared according to custom for the day on which he should celebrate his first Mass, he withdrew to a little convent seven miles out of the town, and there, unknown and with wonderful devotion, he offered to Almighty God the firstfruits of his priesthood. After some time employed in preaching in Florence he was sent to Paris, where he attended the schools for three years. He continued his studies for a while at Avignon with his uncle, Cardinal Corsini, and in 1332, when he returned to Florence, he was chosen prior of his convent. God honoured his virtue with the gift of prophecy, and miracles of healing were also ascribed to him. Amongst miracles in the moral order and conquests of hardened souls, the conversion of his cousin John Corsini, a confirmed gambler, was especially remarkable.

When the bishop of Fiesole died in 1349 the chapter unanimously chose Andrew Corsini to fill the vacant see. As soon, however, as he was informed of what was going on, he hid himself with the Carthusians at Enna: the canons, despairing of finding him, were about to proceed to a second election when his hiding-place was revealed by a child. After his consecration as bishop he redoubled his former austerities. Daily he gave himself a severe discipline whilst he recited the litany, and his bed was of vine branches strewed on the floor. Meditation and reading the Holy Scriptures he called recreation from his labours. He avoided talking with women as much as possible, and refused to listen to flatterers or informers. His tenderness and care for the poor were extreme, and he was particularly solicitous in seeking out those who were ashamed to make known their distress: these he helped

with all possible secrecy. St Andrew had, too, a talent for appeasing quarrels, and he was often successful in restoring order where popular disturbances had broken out. For this reason Bd Urban V sent him to Bologna, where the nobility and the people were miserably divided. He pacified them after suffering much humiliation, and they remained at peace during the rest of his life. Every Thursday he used to wash the feet of the poor, and never turned any beggar away without an alms.

St Andrew was taken ill whilst singing Mass on Christmas night in 1373 and died on the following Epiphany at the age of seventy-one. He was immediately proclaimed a saint by the voice of the people, and Pope Urban VIII formally canonized him in 1629. Andrew was buried in the Carmelite church at Florence; and Pope Clement XII, who belonged to the Corsini family, built and endowed a chapel in honour of his kinsman in the Lateran basilica. The architect of this chapel, in which Clement himself was buried, was Alexander Galilei, who lived for some years in England. The same pope added St Andrew Corsini to the general calendar of the Western church, in 1737.

The two principal Latin lives of St Andrew are printed in the *Acta Sanctorum*, January, vol. ii. See also S. Mattei, *Vita di S. Andrea Corsini* (1872), and the biography by P. Caioli (1929), who makes use of certain unpublished Florentine documents.

ST THEOPHILUS THE PENITENT (No Date)

Although the legend of St Theophilus must almost certainly be regarded as pure romance, still it is seriously discussed in the *Acta Sanctorum*, and as an early example of a type of devil-pact story, which was firmly believed and had an enormous vogue in later ages, it claims a brief notice here.

Theophilus is described as *oeconomus*—let us say "administrator"—of the church of Adana in Cilicia, a humble, earnest man, who on being chosen bishop declined the honour, preferring to remain in his subordinate station. On his refusal of the bishopric a stranger was appointed to the see, and he, through the subtle machinations of the Devil, without any reason deposed Theophilus from his office. The injustice rankled, and the sufferer, brooding over his wrongs, was finally led on to a complete recoil from all his former good practices. Bent at all costs upon procuring his reinstatement, he consulted a Jewish sorcerer, by whom he was brought into personal communication with Satan. The Devil exacted from him a repudiation of Christ and His holy Mother, duly signed and sealed; and on the fulfilment of this condition the bishop, by some diabolic spell, was induced to lay aside his prejudices and to restore the former administrator to his office. But when he had attained his purpose, Theophilus's remembrance of what he had done left him no peace. Eventually he did forty days' penance in the church of our Lady, humbly beseeching her intercession, and she, after administering a severe rebuke, prevailed with her Son to show mercy to the offender. After his fasts had been still further prolonged she appeared to Theophilus again in a vision during his sleep, and when he woke he found that the pact which he had signed was lying on his breast. Thereupon, prompted by gratitude and a wish to proclaim to all the world the compassion of the Mother of Mercy, he made public confession before the bishop in church of all that had happened, and the pact was burnt by the bishop's own hand in the sight of the people.

It is stated that this legend was committed to writing in Greek by one Eutychian, who professed to have been born in Theophilus's own house. See the *Acta Sanctorum*, February,

vol. i. It was translated into Latin by Paul the Deacon in the ninth century, and since then the story has been told again and again with slight variations. Roswitha, the nun of Gandersheim (*c.* 980), produced a Latin metrical version (Migne, PL., vol. cxxxvii, c. 1101). It is found in all the great collections of " Marienlegenden " (see Mussafia's " Studien " in the *Sitzungsberichte* of the Vienna Academy, 1887, 1888, etc., and H. S. D. Ward, *Catalogue of Romances in the British Museum*, vol. ii, pp. 595 *seq.*) and in nearly all European languages.

ST PHILEAS, BISHOP OF THMUIS, MARTYR (A.D. 304)

PHILEAS was of Thmuis in Egypt and a learned and eloquent man. After being converted to the faith, he was chosen bishop in his city, but was apprehended and carried prisoner to Alexandria by the persecutors. Eusebius has preserved part of a letter which he wrote in his dungeon, and sent to his flock to comfort and encourage them. Describing the sufferings of his fellow confessors at Alexandria, he says that everyone had full liberty to insult, strike and beat them. Culcian was then governor of Egypt under Maximinus. We have a long account of the trial of St Phileas before him, said to have been extracted from the court registers.

After many other questions Culcian asked, " Was Christ God ? " The saint answered, " Yes," and cited His miracles as a proof. The governor expressed great regard for Phileas, and said, " If you were a poor man you would be dispatched without more ado ; but you have sufficient not only for yourself and your family, but almost for the maintenance of a province. I pity you with all my heart, and will do my best to save you." The counsellors and lawyers, who also wished to save him, declared that he had already sacrificed in the Phrontisterium, the Academy of Literature. Phileas replied, " I have not done so by any immolation, but if you say merely that I have sacrificed, you say no more than the truth." (As he had been confined there for some time, he had probably celebrated the Holy Mysteries.) His wife, children, and other relations were present at the trial, and the governor, hoping to overcome him by his affection for them, said, " See how sorrowfully your wife stands there watching you." Phileas replied, " Jesus Christ, the Saviour of souls, calls me to His glory. He can also, if He pleases, call my wife." The counsellors out of compassion said to the judge, " Phileas asks for a delay ". Culcian answered, " I grant it willingly that you may think over what to do ". Phileas said, " I *have* considered, and it is my unchangeable determination to die for Jesus Christ ".

Then the counsellors, the chief magistrate and his relations besought him to have compassion on his family and not to abandon his children while they were so young and required his care. But he stood unmoved and, raising up his heart to God, protested that he owned no other kindred than the apostles and martyrs. One of those present was a Christian called Philoromus, a tribune and the emperor's treasurer in Alexandria, so that he had his tribunal in the city where he heard causes every day. Admiring the courage of Phileas, he exclaimed, " Why do you try to overcome this brave soul and make him renounce God by impiously yielding to men ? Do you not see that he is contemplating the glory of Heaven and that he makes no account of worldly things ? " This speech drew down upon him the indignation of the court, who demanded that both men should die, and the judge assented. As they were led out to execution, the brother of Phileas said to the governor, " Phileas asks for pardon ". Culcian therefore recalled him and asked if it were true. Phileas answered, " God forbid. Do not listen to this unhappy man. Far from desiring the reversal of my sentence, I am greatly obliged to the

emperors, to you and to the court, for through you I become a co-heir with Christ and shall enter to-day into possession of His kingdom." After exhorting the faithful to perseverance, he was beheaded with Philoromus.

See Ruinart. *Acta martyrum sincera*, p. 494. E. Le Blant, "Notes sur les Actes de S. Phileas", *Nuovo Bullettino di arch. crist.*, vol. ii (1896), pp. 27–33, expresses a very favourable opinion of this document, but *cf. Analecta Bollandiana*, vol. xvi (1898), p. 94, and Delehaye, *Les martyrs d'Égypte*, pp. 155–170.

ST ISIDORE OF PELUSIUM, ABBOT (*c.* A.D. 450)

ST ISIDORE was a monk from his youth and became superior of a monastery in the neighbourhood of Pelusium in the fifth century. According to Facundus and Suidas, he was also ordained priest. During his lifetime men regarded him as a model of religious perfection, and his patriarch, St Cyril, and other prelates of his time, treated him as their father. He chose St Chrysostom for his model. We still have two thousand and twelve of his letters, full of excellent instructions in piety and showing great theological learning. They are so well expressed that according to some enthusiasts they might be used to replace the classics in the study of the Greek language. From their pages shine forth the saint's prudence, humility, undaunted zeal and ardent love of God.

There is some biographical material printed in the prefaces to Isidore's letters in Migne, PG., vol. lxxviii. See also Aigrain, *Quarante-neuf lettres d'Isidore Pélusiote* (1911), and L. Bayer, *Isidors klassische Bildung* (1915).

ST MODAN, ABBOT (*c.* A.D. 550 ?)

THERE is no certainty about the life of this Scottish saint. According to his legend he was a monk of great austerity of life, who against his will was made abbot of his monastery. He is said to have preached the faith at Stirling and in other places near the Forth, especially at Falkirk; but he frequently interrupted his apostolic labours to seek solitude in the mountainous country near Dumbarton, where he would spend thirty or forty days at a time in contemplation, during which he enjoyed a foretaste of the joys of Heaven. At last, when he grew too feeble to move from place to place, he finally retired to a lonely spot near the sea surrounded by high rocks, and here he died. He is titular saint of the High Church at Stirling, and was particularly honoured at Roseneath in Dunbartonshire and at Falkirk.

See *Acta Sanctorum*, February, vol. i; *Aberdeen Breviary*, February 4; and KSS. The supposed connection of St Modan with Dryburgh, which was emphasized by Butler, seems improbable, as A. P. Forbes points out, since there is no reason to believe that there was any monastery at Dryburgh before a Premonstratensian abbey was founded there in the twelfth century.

BD RABANUS MAURUS, ARCHBISHOP OF MAINZ (A.D. 856)

RABANUS, born about the year 784, was probably a native of Mainz, though by some writers he is said to have been a Scot or Irishman. His early education was undertaken by his parents, who afterwards took him to the neighbouring monastery of Fulda, which had been founded by St Boniface, the English apostle of Germany. The monastery school under the abbot Bangulf had a great reputation, and Rabanus responded eagerly to the instruction. He soon became a wonder to his masters

and schoolfellows, so great were his abilities and so quickly did he learn. To complete his education he was sent, with his friend Hatto, to study for a year at Tours under another great Englishman, Charlemagne's learned adviser, Alcuin. In him he found an ideal master and a second father. Alcuin was much attached to him and nicknamed him Maurus, after St Benedict's favourite disciple, and he wrote him touching letters of counsel after the young man had returned to Fulda. " Be a father to the poor and needy ", he says in one of them, " be humble in rendering them service, generous in conferring benefits, and so will their blessing descend upon you ".

At Fulda there was a fine library founded by Charlemagne and enriched by the zeal of the monastic scribes, and there Rabanus worked. To understand and to be able to expound the Holy Scriptures, upon which he afterwards wrote many commentaries, he learnt Greek, Hebrew and something of Syriac, and he studied the fathers and made a synopsis of their teaching. About the year 799 he received deacon's orders and was made master of the monastery school and, about the same time, he composed a metrical work in acrostic form in honour of the Holy Cross. The monks had a hard time in 805 when a famine was succeeded by a pestilence. Harder still was it for Rabanus when the abbot Ratgar ordered all the monks to set to work to build, and he had to give up his beloved books to do work for which he was quite unfitted. In 815 he was ordained priest and, under the abbot Egilius, he resumed his scholastic work as teacher. He never omitted any observance prescribed by his order, although his teaching work and his writing made very great inroads upon his time. In 822 he became abbot, and it was probably then that he wrote most of his works (though he complained ruefully that " seeing that these youngsters have enough to eat is a great hindrance ")—notably the sixty-four homilies that have come down to us which illustrate his able method of teaching. He wrote also a well-known martyrology and had great veneration for the saints. He was so obedient to the Holy See that he was called " the Pope's slave ", and such was his hatred of heresy that to him every heretic was Antichrist ; on dogmatic subjects he stood on the authority of the fathers and distrusted new departures. So widespread was his reputation that we find him constantly having to attend synods and councils at various cities. He completed the monastery buildings and built churches and oratories on all the estates belonging to his house, and he also built one or two monasteries. He resigned his office to his friend Hatto and appears to have lived some time in retirement, but in 847 he was made archbishop of Mainz, though he was seventy-one.

Henceforth Rabanus lived, if possible, more strenuously than ever, and never relaxed his old rule of life, drinking no wine and eating no meat. Three months after becoming archbishop he had to hold a synod, the result of which was a series of resolutions all tending to stricter observance of the laws of the Church. It was so evident that the new archbishop was behind these regulations that a conspiracy was formed against his life, but it was discovered, and he magnanimously forgave the plotters. A second synod took place in 852 and Rabanus was instrumental in bringing about the condemnation of the doctrines of the monk Gottschalk, who had been spreading heretical doctrines about grace and predestination, based upon an exaggeration of the teaching of St Augustine. The energies of Rabanus lasted almost to the end—he travelled about the diocese with capable priests, teaching, preaching and reconciling sinners to God. During a famine he daily fed 300 poor people at his house, and he continued his labours and his writings until his health

entirely gave way; he became bedridden shortly before his death in 856. Bd Rabanus was one of the most learned men of his age.

A life of Rabanus by his disciple Rudolf has been many times printed (*e.g.* in Migne, PL., vol. cvii; in the *Acta Sanctorum*, February, vol. i; and in MGH., *Scriptores*, vol. xv, pp. 329–341). A convenient outline of his career may be found in Knöpfler's edition of his *De institutione clericorum* (1900), pp. ix–xvi; *cf.* Hauck, *Kirchengeschichte Deutschlands*, vol. ii, pp. 620 *seq.*, and Dümmler in the *Sitzungsberichte* of the Berlin Academy, 1898.

ST NICHOLAS STUDITES, Abbot (A.D. 863)

This Nicholas was born at Sydonia (now Canea) in Crete, of well-to-do parents who took him in his tenth year to Constantinople to his uncle Theophanes at the monastery of Studius. The abbot was greatly struck by the little lad and allowed him to enter the monastery school, where he soon distinguished himself by his docility and eagerness to learn. At the age of eighteen he became a monk, and it was noticed that obedience to rule presented no difficulty to him, so thoroughly had he already attained to self-surrender. Nicholas was not destined to live a life of peace in those troublous times. The Saracens pillaged his home in Crete, whilst in Constantinople and Greece the Church was cruelly persecuted by the inconoclastic emperors. Before long, Nicholas, the patriarch St Nicephorus, the abbot St Theodore and others were sent into banishment, where Nicholas did all he could to assist his fellows and alleviate their sufferings. After the murder of Leo V the Armenian the persecution died down for a while and the exiles were allowed to return, but on conditions which not all of them would accept. When St Theodore died, St Nicholas, who had been a pattern disciple to others, became himself a leader and teacher. The persecution lasted on until the death of the Emperor Theophilus in 842, when his widow, Theodora, recalled the exiled servants of God and restored the venerated images to the churches. Among those who returned was the new abbot of the Studites, who was afterwards succeeded by St Nicholas.

In December 858 began the great and far-reaching dispute when St Ignatius was replaced in the patriarchal chair of Constantinople by Photius, the nominee of the Emperor Michael III. St Nicholas would have no dealings with him and went into voluntary banishment, refusing to return at the summons of Michael, who then appointed another abbot. For several years the saint wandered about, but he was eventually seized and sent back to his monastery where he was kept in strict confinement. He was consequently unable to obey the summons of Pope St Nicholas I, who wished to examine him as a witness on behalf of Ignatius. In 867 Michael was killed, and his successor, the Emperor Basil, not only restored St Ignatius, but also wished to reinstate the abbot Nicholas, who, however, excused himself on the plea of old age. He died amongst his monks, and was buried beside St Theodore, his great predecessor.

See the *Acta Sanctorum*, February, vol. i; but there is a great deal of biographical material contained in the Life of St Evaristus the Faster, printed in the *Analecta Bollandiana*, vol. xli (1923), pp. 288–325.

ST REMBERT, Archbishop of Hamburg and Bremen (A.D. 888)

St Rembert (or Rimbert) was born near Bruges, and became a monk in the neighbouring monastery of Torhout. St Anskar called him to his assistance in his missionary labours, and in his last illness recommended him as his successor,

saying, " Rembert is more worthy to be archbishop than I am to be his deacon ". After the death of Anskar in 865, Rembert was chosen archbishop of Hamburg and Bremen, with the superintendence of the churches of Sweden, Denmark and Lower Germany. He also began the conversion of the Slavs of the North. He sold sacred vessels to redeem captives from the Northmen, and gave the horse he was riding for the ransom of a maiden taken by the Slavs. He was most careful never to waste a moment which could be given to serious duties or his prayers, and never in all external occupations to forget the presence of God. He died on June 11, but is commemorated in the Roman Martyrology on February 4, the day he was chosen archbishop. Rembert's Life of St Anskar, considering the period at which it was written, is remarkable both for its accuracy and for its style. His letter to Walburga, first abbess of Nienheerse, is an eloquent exhortation.

See the *Acta Sanctorum*, February, vol. i, pp. 564–571 ; G. Waitz has re-edited this Latin life in the series *Scriptores rerum Germanicarum*, along with that of St Anskar, BHL., n. 7258.

ST JOAN OF FRANCE, MATRON, FOUNDRESS OF THE ANNONCIADES OF BOURGES (A.D. 1505)

ST JOAN of France, formerly more usually known as Joan of Valois, was the daughter of King Louis XI and Charlotte of Savoy and was born in 1464. Her small stature and misshapen body rendered her an object of aversion to her father, who married her to his cousin Louis, Duke of Orleans, in 1476. She obtained her husband's life from her brother Charles VIII, who had determined to put him to death for rebellion. Yet nothing could conquer his dislike of her, though she bore all things with patience, making exercises of religion her chief occupation and comfort. When her husband came to the throne under the name of Louis XII, he desired an advantageous match with Anne, the heiress of Brittany and the late king's widow. He therefore alleged the nullity of his marriage with Joan, chiefly on the ground that she had been forced upon him by Louis XI, and he applied to Pope Alexander VI for commissaries to examine the matter. After consideration they declared the marriage void in 1498, and Joan herself made no opposition, but rejoiced to be at liberty and in a position better to serve God. She therefore meekly acquiesced, and the king, pleased at her submission, gave her the duchy of Berry, besides Pontoise and other townships. She lived at Bourges, and devoted herself entirely to prayer and to works of charity.

In 1501, with the help of her confessor, the Franciscan Bd Gabriel Mary, St Joan founded an order of nuns " of the ten virtues of our Lady ", in honour of the Annunciation. The first postulants were a group of eleven girls from a school at Bourges, some of whom were less than ten years old. Father Gabriel Mary drew up their rule, for which after some difficulty approval was granted at Rome ; later permission was given for St Joan to be professed without doing a novitiate. This she did at Pentecost 1504. She died less than a year later, and was canonized in 1950. A few houses of her order still exist, of which one is in England, at St Margaret's-at-Cliffe in Kent ; they are commonly known as the Annonciades (of Bourges) and their life is contemplative. The order is under the direction of the Friars Minor, who keep the saint's feast on February 14.

See Maulde de la Clavière, *Jeanne de France* (1883) ; de Flavigny, *Une fille de France* (1896) ; Othon, *Le b. Gabriel Maria et l'Ordre de l'Annonciade* (1913) ; M. Cagnac, *La bse*

Jeanne de Valois (1930); J. F. Bonnefoy, *Chronique de l'Annonciade* (1937); A. Redier, *Jeanne de France* (1946); de Levis-Mirepoix, *Princess and Saint* (1950); and Anne M. C. Forster, *St Joan of France* (1950). The proceedings in the nullity suit which pronounced St Joan's marriage invalid have been published *in extenso* by M. Maulde de la Clavière in *Procédures politiques du règne de Louis XI* (1885).

BD THOMAS PLUMTREE, MARTYR (A.D. 1570)

HE appears to have been born in Lincolnshire and to have been a scholar of Corpus Christi, Oxford, taking his degree in 1546. He became rector of Stubton, but resigned his living on the change of religion under Queen Elizabeth. His next post, as master of a school in Lincoln, he also had to leave on account of his religion. He became chief chaplain to the insurgents in the Rising of the Two Earls, and in an old ballad he is described as "The Preacher of the Rebels". He celebrated Mass in Durham Cathedral on December 4, 1569. When it was found impossible to maintain the rising and the whole north was at the mercy of the queen's troops, Plumtree tried, with others, to escape, but was captured and sent back to Durham Castle. He was specially singled out for punishment and condemned to death. His gibbet was erected in the market-place, and upon his arrival there he was offered his life as the price of apostasy, but replied that he had "no desire so to continue living in this world, as meantime to die to God". He died courageously and was buried on January 14—ten days after his death. His feast is kept today in the diocese of Hexham and Newcastle.

See Camm, LEM., vol. ii, pp. 111–186.

ST JOSEPH OF LEONESSA (A.D. 1612)

THIS saint was born in 1556 at Leonessa in Umbria, and at the age of eighteen made his profession as a Capuchin friar in his native town, taking the name of Joseph, whereas he had previously been called Eufranio. He was humble, obedient and mortified to a heroic degree, and three days of the week he took no other sustenance but bread and water. He generally preached with a crucifix in his hand, and the fire of his words kindled a flame in the hearts of his hearers. In 1587 he was sent to Turkey as a missioner among the Christians at Pera, a suburb of Constantinople. There he encouraged and served the Christian galley-slaves with wonderful devotion, especially during a virulent pestilence in which he himself caught the infection, though he afterwards recovered. He converted many apostates, and, by preaching the faith to the Moslems rendered himself liable to the utmost severity of the Turkish law. Joseph was twice imprisoned, and the second time he was condemned to a cruel death. He was hung on a gibbet by one hand which was pierced with a sharp hook at the end of a chain, and was suspended by one foot in the same way. However, after he had been thus tortured for many hours, he was released and his sentence commuted to banishment. He landed in Venice and, after an absence of two years, arrived back at Leonessa, where he resumed his labours with extraordinary zeal. Towards the end of his life he suffered greatly from cancer, for the removal of which he underwent two operations without the least groan or complaint, holding all the while a crucifix on which he kept his eyes fixed. When it was suggested before the operation that he should be bound, he pointed to the crucifix, saying, "This is the strongest bond; this will hold me better than any cords could do". The operation proving unsuccessful, St Joseph

died happily on February 4, 1612, at the age of fifty-eight. He was canonized in 1745.

See Giacinto da Belmonte, *Vita di S. Giuseppe di Leonessa* (1896); Léon, *Auréole séraphique* (Eng. trans.), vol. i; and a useful popular work by Fr Ernest-Marie, *Le protégé des anges* (1936). Two letters of the saint have been published in the *Miscellanea francescana*, vol. ix.

ST JOHN DE BRITTO, MARTYR (A.D. 1693)

IT is stated that when John de Britto as a child fell grievously ill, his mother, a lady of noble family connected with the court of Lisbon, invoked the aid of St Francis Xavier and dedicated her son to him. Be this as it may, John, though he was the favourite companion of the Infante Don Pedro, who eventually succeeded to the throne of Portugal, aspired only to wear the habit of the great missionary and to devote his life to the conversion of the infidel. Born in 1647, he made application at the age of fifteen to be received into the Society of Jesus, and in spite of much opposition he accomplished his purpose. His success in his studies was so remarkable that great efforts were made after his ordination to keep him in Portugal, but grace triumphed, and in 1673 he set sail for Goa with sixteen of his fellow Jesuits; the rest of his life, except for a brief interval, was spent amid incredible hardships and hindrances of all kinds in evangelizing southern India. He was made superior of the Madura mission and travelled most painfully on foot through all that vast region, only ten degrees north of the equator. Those who worked with him in their letters to Europe speak in glowing terms of his courage and devotion, of the extraordinary austerity of his life, and of the rich harvest of conversions which were the fruit of his labours.

From the beginning Father de Britto realized the wisdom of the method previously adopted by the missionary Father de Nobili, *viz.* of living a life identical with that of the natives of the country, adopting their dress, abstaining from animal food, and respecting in all things lawful the ineradicable prejudices of caste. As we may learn on the unexceptionable testimony of Sir W. W. Hunter in his *Imperial Gazetteer of India* (vol. vi, pp. 245–253), "the early Jesuit missions are particularly interesting. Their priests and monks [*sic*] became perfect Indians in all secular matters, dress, food, etc., and had equal success among all castes, high and low. In the south of the peninsula they brought the old Christian settlements of the Syrian rite into temporary* communion with Rome and converted large sections of the native population throughout extensive districts." It is interesting to note also that he adds: "Schisms troubled the Church. The Portuguese king claimed, as against the pope, to appoint the archbishop of Goa; and the Dutch adventurers for a time persecuted the Catholics along the coast." And with regard to such missionaries as John de Britto, he remarks, "All that chivalry and enthusiastic piety could effect, they accomplished". To describe in detail the terrible odds against which de Britto had to contend would be impossible here, not the least handicap being the delicacy of his constitution which in the fevers and agues to which he was subject repeatedly brought him face to face with death. Politically also the country was in a terribly unsettled state, a condition which allowed the

* "Temporary" in the sense that in 1653 there was a very serious schism. It was to a considerable extent mended, and today the Christians of Syrian rite in Malabar are in a majority Catholics.

fanatical pagan priesthood to call into play at every turn the superstitions of the people. Many times Father de Britto and his Indian catechists were subjected to brutal violence. On one occasion in 1686, after preaching in the Marava country, he and a handful of devoted Indians were seized, and upon their refusal to pay honour to the god Siva, were subjected for several days in succession to excruciating tortures. They were hung up by chains from trees, and at another time by means of a rope attached to an arm or foot and passing over a pulley, were dipped repeatedly in stagnant water, with other indescribable outrages.

Father de Britto's recovery was deemed miraculous, and not long after he was set at liberty he was summoned back to Lisbon. Great efforts were made by King Pedro II and by the papal nuncio to induce him to remain in Europe, but he pleaded so strongly that duty called him back to Madura that he was allowed to have his way. For three years more he returned to his mission to lead the same life of heroic self-sacrifice ; and then, through the machinations of one of the repudiated wives of the Poligar of Siruvalli, who had been baptized and therefore had given up polygamy, he was arrested and eventually put to death at Oriur, near Ramuad, by order of the Rajah Raghunatha. Father de Britto sent two letters from his prison the day before his execution. " I await death ", he writes to the father superior, " and I await it with impatience. It has always been the object of my prayers. It forms today the most precious reward of my labours and my sufferings." The next morning, February 4, 1693, a large crowd gathered to see the end of this teacher (*guru*) who was sentenced to die because he had taught things subversive of the worship of the gods of the country. After a long delay, for the local prince was nervous about the whole business, St John's head was struck from his body. When the news reached Lisbon, King Pedro ordered a solemn service of thanksgiving ; and the martyr's mother was there, dressed not in mourning but in a festal gown. St John de Britto was canonized in 1947.

The best source of information seems to be Fr J. Bertrand's *La Mission du Maduré* (1850), in the third volume of which will be found several of the saint's letters. But the second edition of the Portuguese life by his brother F. Pereira de Britto, *Historia do Nascimento, Vida e Martyrio do Beato João de Britto* (1852), is also valuable, especially because it contains (pp. 273–287) a long letter written by his fellow labourer Fr Francis Laynes, a week after the martyrdom. See also C. A. Moreschini, *San Giovanni de Britto* (1948). Writing in 1929 Father Thurston said, " No satisfactory life seems to exist in English. That written by Father de Beauvais and translated in the Oratorian series is distressingly uncritical." Since then, in 1947, Fr A. Saultière has published at Madura, under the title of *Red Sand*, a detailed biography of St John de Britto, intended primarily for young people but valuable to others as well.

5 : ST AGATHA, VIRGIN AND MARTYR (DATE UNKNOWN)

THE cities of Palermo and Catania in Sicily dispute the honour of St Agatha's birth, but it is agreed that she received the crown of martyrdom at Catania. Her " acts ", which with many variations exist in both Latin and Greek, but which are of no historical value, state that she belonged to a rich and illustrious family and, having been consecrated to God from her earliest years, she triumphed over many assaults upon her purity. Quintian, a man of consular dignity, thought he could carry out his evil designs upon Agatha by means of the emperor's edict

against Christians. He therefore had her brought before him. Seeing herself in the hands of her persecutors, she prayed, " Jesus Christ, Lord of all, thou seest my heart, thou knowest my desires. Do thou alone possess all that I am. I am thy sheep : make me worthy to overcome the Devil." Quintian ordered her to be handed over to Aphrodisia, a most wicked woman who with her six daughters kept a house of ill-fame. In this dreadful place Agatha suffered assaults and stratagems upon her honour more terrible to her than torture or death, but she stood firm. After a month Quintian tried to frighten her with threats, but she remained undaunted and declared that to be a servant of Jesus Christ was to be truly at liberty. The judge, offended at her resolute answers, commanded her to be beaten and taken to prison. The next day she underwent another examination, and she asserted that Jesus Christ was her light and salvation. Quintian then ordered her to be stretched on the rack—a torment generally accompanied by stripes, the tearing of the sides with iron hooks, and by burning with blazing torches. The governor, enraged at seeing her suffer all this with cheerfulness, ordered her breasts to be cruelly crushed and then cut off. Afterwards he remanded her to prison, enjoining that neither food nor medical care should be supplied to her. But God gave her comfort : she had a vision of St Peter who filled her dungeon with a heavenly light, and who consoled and healed her. Four days later Quintian caused her to be rolled naked over live coals mixed with broken potsherds. As she was carried back to prison, she prayed, " Lord, my Creator, thou hast always protected me from the cradle ; thou hast taken me from the love of the world and given me patience to suffer. Receive now my soul." After saying these words, she breathed out her life.

There is good evidence of the early *cultus* of St Agatha. Her name occurs in the Calendar of Carthage (*c.* 530), and in the " Hieronymianum ", and her praises were sung by Venantius Fortunatus (*Carmina*, viii, 4), but we can affirm nothing with confidence concerning her history. She is depicted in the procession of the saints at Sant' Apollinare Nuovo at Ravenna. As an attribute in art her breasts, which were cut off, are often shown on a dish. These in the middle ages were often mistaken for loaves, and from this a practice seems to have arisen of blessing bread on St Agatha's feast which is brought on a dish to the altar. As in Sicily she was credited with the power of arresting the eruptions of Mount Etna, so she is invoked against any outbreak of fire. Whether because warning of a fire was given by a bell, or because the molten metal in the casting of a bell resembles a stream of lava, the guilds of bell-founders took St Agatha for their patroness. Two sixth-century churches in Rome were dedicated in her honour, and she is named in the canon of the Mass.

See the *Acta Sanctorum*, February, vol. i, where there is, *inter alia*, a Latin version of an encomium attributed to St Methodius of Constantinople (d. 847), on which see *Analecta Bollandiana*, vol. lxviii (1950), pp. 58 *seq.* See also J. P. Kirsch in the *Catholic Encyclopedia*, vol. i, pp. 203–204 ; and, for the saint in art, Künstle, *Ikonographie der Heiligen* (1926), pp. 37–39. An Italian work on St Agatha in two vols., by B. G. Consoli, appeared in 1951.

ST AVITUS, Bishop of Vienne (*c.* A.D. 525)

St Alcimus Ecdicius Avitus was born in Auvergne. His father Isychius was chosen bishop of Vienne upon the death of St Mamertus and was succeeded by

Avitus in 490. Ennodius, in his Life of St Epiphanius of Pavia, says of Avitus that he was a storehouse of learning, and adds that when the Burgundians had crossed the Alps and carried home many captives out of Liguria, he ransomed a great number. Clovis, King of France, whilst yet a pagan, and Gondebald, King of Burgundy, though an Arian, held him in great respect, and after Gondebald's death in 516 his son and successor, Sigismund, was brought over to the Christian faith by St Avitus. In 517 the saint presided over a famous council at Epaon. When King Sigismund had stained his hands with the blood of his son Sigeric, on a false charge brought against him by his stepmother, St Avitus inspired him with such horror of his crime that he rebuilt the abbey of Agaunum or Saint-Maurice (*cf.* May 1). Most of the works of Avitus are lost, but we have five poems forming a series to which he himself gives the title *De spiritalis historiae gestis*, and another on virginity, dedicated to his sister Fuscina and other nuns. There are seventy-eight letters (including a well-known one to Clovis at his baptism), two complete homilies and fragments of twenty-five others. He died about 525. Ennodius and other writers of the age extol his learning, his charity to the poor and his many other virtues; but St Avitus was a man of letters rather than a theologian.

See Duchesne, *Fastes Épiscopaux*, vol. i, pp. 153–155 and 185–187; DTC., vol. i, cc. 2639–2644, and especially U. Chevalier, *Œuvres complètes de S. Avit* (1890). There is a short Latin life published in the Bollandist Catalogue of Brussels Hagiographal MSS., vol. i, pp. 57–63. *Cf.* also G. Bardy, *L'Église et les derniers Romains* (1948).

ST BERTULF, OR BERTOUL (*c.* A.D. 705 ?)

ST BERTULF was born in Germany of pagan parents, but while still young he migrated to Flanders. There he found himself in a Christian atmosphere, and was so favourably impressed by what he saw and heard that he sought instruction and was baptized. He became acquainted with Count Wambert and his wife Homburga, and the count gradually made him steward over everything he possessed. Bertulf administered his office wisely and faithfully, improving his lord's property whilst not forgetting to give alms to the poor. Envious tongues accused him of wastefulness and extravagance, but Wambert gave no credence to the tales, having ample proof of his steward's fidelity, and all endeavours to entrap him failed ignominiously. When Wambert and Homburga made a pilgrimage to Rome, Bertulf accompanied them. It was told that after a tiring day on the journey, probably when they had been crossing Alpine passes, the servants pleaded that they were too exhausted to watch over the horses by night. St Bertulf undertook to take the animals to pasture and to return them all safely in the morning. This he did, although a violent storm arose, as often happens in the mountains, and Wambert was anxious about his steward; he, however, had been protected—miraculously it was averred—and was found reading peacefully, quite unaffected by the rain and the wind. Wambert treated him as a son and made him heir to his estates at Renty. When Wambert and his wife died Bertulf buried them in one of the four churches the good count had built; he himself then retired into a monastery which he founded at Renty in connection with the church of St Denis, and there he remained until his death.

See Ghesquière, *Acta Sanctorum Belgii*, vol. v, pp. 453–489; L. van der Essen, *Étude sur les Vitae des saints mérov. . . .* (1907), pp. 422–423; and DHG., vol. viii, cc. 1112–1113.

SS. INDRACTUS AND DOMINICA, MARTYRS (*c.* A.D. 710 ?)

INDRACTUS was an Irishman—some say a king's son—who, we are told, came to England on his way to Rome or on his way back and was treacherously killed by Saxons, together with his sister Dominica or Drusa and seven or nine companions. Their bodies, claimed by Glastonbury Abbey, were held in great veneration. Tradition connects their names with several places in Cornwall and Somerset, but no great reliance can be placed on any of the stories told of them. One picturesque legend relates that their murderers hid their bodies, but that the place of their burial was indicated by a shaft of light which was seen by Ina, King of the West Saxons, as he wandered out of his lodging, fevered and sleepless, one dark night.

See the *Acta Sanctorum*, February, vol. i, and LBS., vol. iii, pp. 318–320.

ST VODALUS, OR VOEL (*c.* A.D. 720)

THIS saint was said to be a Scot or Irishman who crossed the sea from Scotland to preach the gospel in Gaul, and who wandered about teaching until he reached Soissons. There he was cordially received by Adalgard, abbess of the great convent of St Mary, and he settled in a cottage outside the gate, living a life of poverty and holiness. The further story is mainly apocryphal. It is related that Adalgard once reproached him with not returning a silver dish which she had sent him with food. Instead of telling her that he had passed on the food to a beggar who had stolen the dish, Vodalus meekly took the blame and begged her pardon. Then, quietly withdrawing from Soissons, he determined to return to Scotland. He caught fever on the way, and by the time he took ship was nearly dead with illness and hunger. Terrible storms were encountered until the captain, surmising that they might be a judgement on him for neglecting the passenger, sent sailors to look after him and the weather improved. Vodalus was cured by an angel, who told him to return to Soissons and announced that he would be given power to heal fevers and to avert fires. He obeyed, and lived and died at Soissons where he was greatly venerated.

See *Acta Sanctorum*, February, vol. i.

ST ADELAIDE OF BELLICH, VIRGIN (A.D. 1015)

SHE was the daughter of Megengose, Count of Guelder, and ruled over the nunnery of Bellich on the Rhine, near Bonn, but died in 1015 as abbess of St Mary's in Cologne, both convents having been founded by her father and both being under her rule at the time of her death. Her festival is kept at Bellich, where the nunnery she instituted under the Benedictine rule was subsequently converted into a church of canonesses. She used to make it a great point that her nuns should know Latin so that they might follow the choir offices properly. She showed great prudence in other matters too, notably in the way in which she provided for the poor during a severe famine. St Heribert, Archbishop of Cologne, had the greatest respect for her and consulted her in all his difficulties.

See *Acta Sanctorum*, February, vol. i, pp. 721–727, where her life by Bertrada, a nun and her contemporary, is printed. *Cf.* DHG., vol. i, c. 517.

THE MARTYRS OF JAPAN, I (A.D. 1597)

ST FRANCIS XAVIER planted Christianity in Japan where he arrived in 1549. He himself converted and baptized a considerable number and eventually whole provinces received the faith. It is said that by 1587 there were in Japan over two hundred thousand Christians. In 1588 the haughty Emperor Cambacundono, having arrogated to himself the honours of a deity, ordered that all missionaries should leave his dominions within six months; some obeyed, but many remained behind in disguise. In 1596 the Emperor Tagcosama,* one of the proudest and most vicious of men, was roused to fury by the boast of the captain of a Spanish ship that the object of the missionaries was to facilitate the conquest of Japan by the Portuguese or Spaniards, and three Jesuits and six Franciscans were crucified on a hill near Nagasaki in 1597.

The Franciscans were ST PETER BAPTIST, commissary of the friars in Japan, ST MARTIN DE AGUIRRE, ST FRANCIS BLANCO, ST FRANCIS-OF-ST-MICHAEL (a lay-brother), all Spaniards; ST PHILIP DE LAS CASAS, born in Mexico City and not yet ordained, and ST GONSALO GARCIA. The nationality of the last named, also a lay-brother, has been a subject of discussion. He was born at Bassein, near Bombay, it is generally said of Portuguese parents; but others claim that his parents were Indian converts who took Portuguese names. If this be so, then he is the only Indian yet to have been formally canonized. Of the Jesuits, one was ST PAUL MIKI, a high-born Japanese and an eminent preacher; the other two, ST JOHN GOTO and ST JAMES KISAI, were admitted to the order as lay-brothers shortly before they suffered. The remaining seventeen martyrs were also all Japanese; several of them were catechists and interpreters, and all were Franciscan tertiaries. They included a soldier, ST CAIUS FRANCIS, a physician, ST FRANCIS OF MIAKO, a native of Korea, ST LEO KARASUMA, and three boys of about thirteen who used to serve the friars at Mass, SS. LOUIS IBARKI, ANTONY DEYNAN and THOMAS KASAKI, whose father also suffered.

Twenty-four of the martyrs, after part of their left ears had been cut off, were led through various towns, their cheeks stained with blood, as a terror to others. Upon their arrival at the place of execution near Nagasaki, they were allowed to make their confession to two Jesuits and, after being fastened to crosses by cords

* In Steichen's book (see bibliography below) can be found the means of rectifying the Japanese designations which have been left in the above account as they were originally printed in the pages of Alban Butler. They afford an interesting illustration of the misunderstandings into which the most conscientious chronicler is apt to be betrayed when he is dealing with matters which, owing to their remoteness in time or space, are only imperfectly comprehended. The potentate "Cambacundono", as the name is printed above, and he who is referred to as "Tagcosama", are in reality one and the same person, and the statement that he was "Emperor" of Japan is a pure misconception. In the histories now written by Europeans who have had the opportunity of studying the Japanese chronicles, this personage, who was beyond doubt in practice the ruler of the country from 1583 to 1598, is generally referred to as Hideyoshi. All that he did during his years of power professed to be undertaken under commission from the emperor, his relations with whom corresponded in a measure with those of the "master of the palace" towards the later Merovingian sovereigns. In 1585 Hideyoshi received from the emperor the title of *Kwampaku*, and in 1592 he abdicated this dignity and assumed that of *Taikō*. Hence we hear of him in the missionaries' letters in the former period as "Cambacundono", and in the latter as "Tago-sama". His real power corresponded to that of *Shōgun*—the Portuguese wrote the word Xoguno—though Hideyoshi does not seem to have been formally so designated in his lifetime.

and chains about their arms and legs and with an iron collar round their necks, they were raised into the air, the foot of each cross falling into a hole in the ground prepared for it. The crosses were planted in a row, about four feet apart, and each martyr had an executioner near him with a spear ready to pierce his side—according to the Japanese method of crucifixion. As soon as all the crosses had been planted, the executioners raised their lances at a given signal, and the martyrs were killed almost at the same instant. Their blood and garments were treasured by their fellow Christians and miracles were ascribed to them. These twenty-six witnesses to Christ were canonized in 1862.

While the heroism of the children on this occasion and in other similar tragedies at a later period must fill us with admiration, it should be remembered that it was the customary Japanese practice to involve the whole family in the condemnation of the head of the household. As a modern historian of Japan (Captain Brinkley) has pointed out, " comprehensive punishment had long been counted one of the administrator's most effective weapons ". An extraordinary ruthlessness, he adds, was part of the cherished traditions of the nation : " When, in consequence of falling under suspicion of treason, Hidetsugu, the Taikō's adopted son, was ordered to commit suicide, his wife, his concubine and his children were all put to death without mercy by order of the Taikō. The Tokugawa chief, Iyeyasu, showed similar inclemency. After he had effected the final conquest of the Osaka party, he put to death all the relatives and surviving supporters of its leader."

For other martyrs in Japan, see herein under June 1 and September 10.

See *Acta Sanctorum*, February, vol. i, pp. 729–770 ; Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 169–223 ; C. M. Caddell, *The Cross in Japan* (1904) ; M. Steichen, *The Christian Daimyōs* (1903) ; an account of St Gonsalo Garcia by Father P. A. Fernandez was reprinted at Bombay in 1947. For Japanese missions in general, see bibliography for the second group of martyrs, under June 1, and an article by Father Thurston in the *Month*, March, 1905.

6 : ST TITUS, Bishop in Crete (First Century)

ST TITUS was born a Gentile, and seems to have been converted by St Paul, who calls him his son in Christ. His virtue and merit gained him the affection of the apostle, for we find him employed as his secretary ; and Paul styles him his brother and partner in his labours, commends his zeal for his brethren, and expresses the comfort he found in him, in so much that on one occasion he declared that he found no rest in his spirit because at Troas he had not met Titus. They went together to the council held at Jerusalem to debate the question of the Mosaic rites ; and though the apostle had consented to the circumcision of Timothy in order to render his ministry acceptable among the Jews, he would not allow the same in Titus, lest he should thereby seem to sanction the error of certain brethren, who contended that the ceremonial provisions of the Mosaic law were not abolished by the law of grace. St Paul sent Titus from Ephesus to Corinth to remedy several occasions of scandal, as also to allay the dissensions in that church. He was there received with great respect, and was satisfied with regard to the penance and submission of the offenders ; but he could not be prevailed upon to accept from them any present, not even so much as his own maintenance. His love for that church was considerable, and at their request he interceded with St Paul for the

pardon of the incestuous man. He was sent by the apostle a second time to Corinth, to collect the alms for the poor Christians at Jerusalem. All these particulars we learn from St Paul's two letters to the Corinthians.

St Paul made some stay in the island of Crete to preach the faith of Jesus Christ; but the necessities of other churches requiring his presence elsewhere, he ordained Titus bishop for that island, and left him to finish the work he had begun. "We may judge", says St Chrysostom, "from the importance of the charge, how great the esteem of St Paul was for his disciple." But at his return into Europe later the apostle ordered Titus to meet him at Nicopolis in Epirus, and to set out as soon as either Tychicus or Artemas, whom he had sent to supply his place, should arrive in Crete. St Paul sent these instructions to Titus in the canonical epistle addressed to him. He ordered him to establish presbyters in all the cities of the island, sums up the principal qualities necessary for a bishop, and gives him advice touching his own conduct to his flock, exhorting him to maintain strict discipline among the Cretans, of whom Paul had a poor opinion. This letter contains the rule of episcopal life, and we may regard it as faithfully copied in the life of this disciple. After a visit to Dalmatia Titus again returned to Crete, and all that can be affirmed further of him is that he finished a laborious and holy life by a peaceful death there at an advanced old age. St Titus has always been looked upon in Crete as the first archbishop of the see, but no special feast was at first kept in his honour in the Western church; it was only in the time of Pope Pius IX that a feast was assigned to him on February 6.

We know practically nothing of St Titus apart from his connection with St Paul. Such details as the statement found in the Acts of St Thecla that Titus was born at Iconium, or that of St Chrysostom that he was born at Corinth, are quite untrustworthy. For a chronology and a fuller discussion of his character the reader must consult the books specially devoted to St Paul, such as those of Prat, Le Camus or Fouard. See also Vigouroux, *Dictionnaire de la Bible*, vol. v, c. 2247. Certain "Acts of Titus", purporting to be written by "Zenas the lawyer", mentioned in the Epistle to Titus (iii, 13), can only be regarded as a work of fiction; still, they seem to have had a certain vogue, and the account of Titus which is given in the Synaxary of Constantinople under August 25, the date of his feast in the Byzantine church (see Delehaye's edition in the *Acta Sanctorum*, p. 921), is avowedly derived from this source. Here Titus is represented as of royal descent and born in Crete, whence, at the age of twenty, he was called away to Judea by a voice from Heaven a year before the ascension of our Lord. He is also stated to have lived on in Crete until he was a nonagenarian. See R. Lipsius, *Die apokr. Apostelgesch.*, vol. ii, 2, pp. 401–406.

ST DOROTHY, VIRGIN AND MARTYR (*c.* A.D. 303 ?)

ST ALDHELM, quoting from her acts—which, however, are mostly apocryphal—says that Fabricius, the governor of Caesarea in Cappadocia, inflicted on St Dorothy the most cruel torments because she refused to marry or to worship idols and that she converted two apostate women sent to seduce her. He also gives the well-known story from which the saint derives the apples and roses which are her attributes in art. It relates that, as she was being led to execution, a young lawyer called Theophilus jeered at her and asked her to send him fruits from the garden to which she was going. She promised that she would. At the place of execution, she knelt and prayed, and suddenly there appeared an angel with a basket containing three apples and three roses which she sent to Theophilus, telling him she would await him in the garden from whence they came. When Theophilus tasted the fruit he became a Christian and subsequently gave his life as a martyr. St Dorothy

most probably suffered under Diocletian, and her body is believed to repose in the church which bears her name in Rome. Rufinus mentions another holy virgin whom he calls Dorothy, a rich lady of Alexandria who suffered torments and voluntary banishment to preserve her faith and honour against the lust of the Emperor Maximinus, but this story is possibly due to confusion with that of the celebrated St Catherine of Alexandria.

The legendary fruits and flowers of St Dorothy may well remind us of the benefits we receive from the merits and intercession of the saints. Time after time, from the martyrdom of St Stephen onward, we find the martyrs praying for their persecutors and executioners and time after time we find that these have been converted.

See *Acta Sanctorum*, February, vol. i ; CMH., p. 79 ; and BHL. nn. 2321–2325.

SS. MEL AND MELCHU, BISHOPS (A.D. 488 ?)

THE records we have of these saints are conflicting, and contain so much that is obviously legendary that it is hard to arrive at actual facts. They are said to have been the sons of Conis and of Darerca, the sister of St Patrick, whom they accompanied to Ireland and helped to evangelize that country. Some of the accounts omit the name of Melchu and several commentators have thought that his name was a mistaken interpolation, especially as both he and St Mel are generally described as bishops of Ardagh. On the other hand, in the Life of St Brigid the two brothers are stated to have had no fixed sees, which might fit in with their being missionaries. St Patrick himself built the church at Ardagh and to this he appointed his nephew Mel. Acting upon the apostolic precept, he supported himself by working with his hands, and what he gained beyond bare necessaries he gave to the poor. For some time he lived with his aunt Lupait, but slanderous tongues spread serious accusations against them, and St Patrick himself came to investigate their conduct. Mel was ploughing when he arrived, but he cleared himself of the charge by miraculously picking up a live fish from the ground as if from a net, and Lupait established her innocence by carrying glowing coals without burning herself or her clothing. St Patrick was satisfied, but he told his nephew in future to do his fishing in the water and his ploughing on the land, and he moreover enjoined them to avoid scandal by separating, living and praying far apart. If Melchu was also bishop at Ardagh, he must have succeeded Mel. Two other brothers of St Mel (who is commemorated today in Ireland) are mentioned in the legends, SS Muinis and Rioch, both bishops.

See the *Acta Sanctorum*, February, vol. i ; LBS., vol. iii, pp. 461–463 ; *The Tripartite Life of St Patrick*, ed. W. Stokes, vol. i, pp. 87–89 ; LIS., vol. ii.

ST VEDAST, OR VAAST, BISHOP OF ARRAS (A.D. 539)

ST VEDAST was very young when he left his own province, which seems to have been in the west of France. His aim was to live concealed from the world in the diocese of Toul, but there he came under the notice of the bishop who, recognizing his qualities, promoted him to the priesthood. When Clovis I, King of France, returning from his victory over the Alemanni, was hastening to Rheims to be baptized, he asked at Toul for some priest to accompany him on his journey and to prepare him. Vedast was presented to the monarch for that purpose. His

biographers tell how, as they were about to cross the Aisne, a blind beggar on the bridge besought the saint to restore his sight. St Vedast prayed and made the sign of the cross on his eyes and immediately the power of vision was given back to him. This miracle confirmed the king in the faith and converted several of the courtiers. St Vedast assisted St Remigius (Rémi) in instructing the Franks until that prelate consecrated him bishop of Arras that he might re-establish the faith where it had died out.

Entering the city in 499, he restored sight to a blind man and cured one who was lame. These miracles disposed the hearts of many unbelievers to accept the Gospel, which had suffered much from the inroads of the northern marauders. Vedast could find no traces of Christianity except the ruins of a church where, within the memory of certain old people, Christians had worshipped. St Vedast found the people boorish and obstinate, but he persevered, and in the end we are told he succeeded in restoring Christianity throughout the land. He laboured nearly forty years, and left his church at his death in a flourishing condition.

There are two ancient lives of St Vedast, one seemingly by St Jonas of Bobbio, the other by Alcuin. Both will be found in the *Acta Sanctorum*, February, vol. i, and in MGH., *Scriptores Merov.*, vol. iii. See also L. Van der Essen, *Saints Mérovingiens* (1907); and W. S. Simpson, *Life and Legend of St Vedast* (1896); and E. Guilbert, *St Vaast* . . . (1938). Two English medieval churches were dedicated under the name of St Vedast, one of which is in London in " Foster " Lane.

ST AMAND, Bishop (*c.* A.D. 679)

This great missionary was born in Lower Poitou about the year 584. At the age of twenty he retired to a small monastery in the island of Yeu, near that of Ré. He had not been there more than a year when his father discovered him and tried to persuade him to return home. When he threatened to disinherit him, the saint cheerfully replied, " Christ is my only inheritance ". Amand afterwards went to Tours, where he was ordained, and then to Bourges, where he lived fifteen years under the direction of St Austregisilus the bishop, in a cell near the cathedral. After a pilgrimage to Rome, he returned to France and was consecrated bishop in 629 without any fixed see, receiving a general commission to teach the faith to the heathen. He preached the gospel in Flanders and northern France, with a brief excursion to the Slavs in Carinthia and perhaps to Gascony. He reproved King Dagobert I for his crimes and accordingly was banished. But Dagobert soon recalled him, and asked him to baptize his new-born son Sigebert, afterwards king and saint. The people about Ghent were so ferociously hostile that no preacher durst venture amongst them. This moved Amand to attempt that mission, in the course of which he was sometimes beaten and thrown into the river. He persevered, however, although for a long time he saw no fruit, and in the end people came in crowds to be baptized.

As well as being a great missionary St Amand was a father of monasticism in ancient Belgium, and a score of monasteries claimed him as founder. He did in fact found houses at Elnone (Saint-Amand-les-Eaux), near Tournai, which became his headquarters; St Peter's on Mont-Blandin at Ghent, but probably not St Bavo's there as well; Nivelles, for nuns, with Bd Ida and St Gertrude; Barisis-au-Bois, and probably three more, including Marchiennes. It is said, though the

fact is not certain, that in 646 he was chosen bishop of Maestricht, but that three years later he resigned that see to St Remaclus and returned to his missions, which he always had most at heart. He continued his labours among the heathen until a great age, when, broken with infirmities, he retired to Elnone. There he governed as abbot for four years, spending his time in preparing for the death which came to him at last soon after 676. That St Amand was one of the most imposing figures of the Merovingian epoch is disputed by no serious historian ; he was not unknown in England, and the pre-Reformation chapel of the Eyston family at East Hendred in Berkshire is dedicated in his honour.

Prof. Hauck in his *Kirchengeschichte Deutschlands* (vol. i, ch. 5) bears cordial testimony to the impression which the saint made upon his generation. At the same time we have no very reliable materials for the details of his life. B. Krusch in MGH., *Scriptores Merov.*, vol. v, pp. 395–485, has printed *inter alia* the *Vita Amandi*, which is attributed by some (*e.g.* by L. Van der Essen, *Saints mérovingiens*, pp. 336–349) to his disciple Baudemund, but Krusch rejects this attribution very positively and maintains that the *vita* cannot have been written earlier than the second half of the eighth century : however, Fr de Moreau attributes it to the beginning of that century at the latest (*cf.* the *Analecta Bollandiana*, vol. lxvii (1949), pp. 447–454). St Amand's testament is unquestionably a genuine document ; but for the passage wherein he expresses his will that his remains should rest at Elnone and lays a curse on anyone who should move them hence, *cf.* what is said by Mgr Lesne in DHG., vol. ii, c. 944. See the excellent book by E. de Moreau, *St Amand* (1927).

ST GUARINUS, CARDINAL-BISHOP OF PALESTRINA (A.D. 1159)

THIS saint was born at Bologna, and even as a child he gave himself to fasting and prayer and took no pleasure in boyish pursuits and amusements. Against the wishes of his father, who desired an heir, he decided to become a priest and was accordingly ordained. Grieved at the lack of austerity of his associates, he withdrew more and more from their company, spending long hours in prayer and retiring into solitary places. He was led to join the Augustinian canons of the Holy Cross at Mortaria, and there he advanced yet further in holiness. His superiors transferred him to the church of St Frigdianus, where he was received with veneration on account of his sanctity. Several years later he returned to Mortaria where he made some stay. There occurred at that time a vacancy amongst the local bishops and, owing to the great reputation of Guarinus, he was elected to fill it. He was so convinced of his unworthiness that he climbed out through a window and hid until someone else had been chosen, when he quietly returned to live the life of an ordinary monk.

His fame, however, afterwards reached Pope Lucius II, himself a native of Bologna, and he sent for Guarinus who excused himself on the plea that he lacked the experience and virtues requisite, adding that after living forty years in a monastery he feared to return to the world. The pope insisted, and he accordingly went to Rome where he was consecrated to the see of Praeneste (Palestrina), which carried with it the dignity of cardinal. The pope gave him costly gifts and equipment to use in connection with his new office, but he sold them all and gave the proceeds to the poor, to the amazement and edification of the whole city. Guarinus took up his abode near his titular church, spending much of his time in prayer. At last, when he was very old, and he felt that death which he had long desired was approaching, he called his clergy round him and addressed to them his final spiritual admonitions. All night long, as the aged saint lay on his bed rapt in contemplation, the watchers noticed that the sky outside was filled with a light so vivid that it

seemed like day. Then, in the early hours of the morning, he quietly passed to his rest.

See the *Acta Sanctorum*, February, vol. i ; BHL., nn. 8815–8816.

BD RAYMUND OF FITERO, ABBOT (A.D. 1163)

IT was at the end of 1157, or at the beginning of 1158, when King Sancho of Castile was in residence in his capital, Toledo, that there came alarming reports of an impending attack by the Moors upon the outpost of Calatrava. The Templars, who occupied the fortress, entreated the king to take over the castle and town, as they were too few in number to defend it, nor could they get sufficient help. Now there happened to be staying in Toledo just then a certain Raymund, Abbot of Fitero, a Cistercian, and with him a monk called Diego Velasquez, who had formerly been a knight well trained in arms and who had been educated with King Sancho. Velasquez urged the abbot to get the king to give him Calatrava, and Raymund, though at first unwilling, eventually petitioned Sancho to let him take over this outpost. The ministers declared it would be folly, but the king presented the town and castle to the abbot and his abbey. Raymund then went to the archbishop of Toledo who promised to lend him all the assistance he could ; treating the cause as a crusade he proclaimed a plenary indulgence which could be gained by all who came to the assistance of Calatrava. The city was so greatly moved that those who could not go in person sent men or horses or money, and Raymund rode forth to Calatrava at the head of an army computed by an eyewitness to have numbered as many as 20,000. The Moslems did not attack Calatrava after all, but out of the most promising of these recruits Raymund formed a new military order under religious rule, who took the offensive and waged war successfully against the infidels. In this way Bd Raymund founded the military order of the Knights of Calatrava, which did great deeds in its day, and his *cultus* in Spain was approved in 1719.

See *Acta Sanctorum*, under February 1 ; *Catholic Encyclopedia*, s.v. Calatrava ; Florez, *España Sagrada*, vol. l, pp. 37–48.

ST HILDEGUND, WIDOW (A.D. 1183)

THE parents of St Hildegund were Count Herman of Lidtberg and Countess Hedwig who, on losing her husband, retired with her third daughter, Gertrude, into the Premonstratensian convent of Dunwald. The example of her mother was followed by Hildegund when her husband, Count Lothair, and one of her sons had died and the other, Herman, had entered a monastery. In 1178, after a pilgrimage to Rome, she made over all her possessions to Christ, and with the consent and help of her son Herman started to convert her castle of Mehre, some way north of Cologne, into a convent. She was somewhat delayed in executing her purpose, because her sister Elizabeth, withdrawing her consent to a first division of their inheritance, demanded a fresh settlement. After this had been arranged, Hildegund and her daughter Hedwig (called Blessed) assumed the Premonstratensian habit and entered their new foundation, of which the saint became prioress. The number of inmates increasing rapidly, she removed the convent to a more convenient site, where it grew and flourished, filled with holy women who maintained an unbroken stream of prayer and praise : the house, in the words of its charter,

had been converted from being a fort for military exercises into a college for holy virgins. St Hildegund's son Herman was also called Blessed, and a portrait of him, standing at his mother's right hand, hung formerly in the convent church.

See the *Acta Sanctorum*, February, vol. i ; Dunbar, *Dictionary of Saintly Women*, vol. i.

BD ANGELO OF FURCIO (A.D. 1327)

THIS Angelo was a native of Furcio in the Abruzzi. His parents, for many years childless, vowed that if a boy were granted them they would dedicate him to God. They had a vision of St Michael and St Augustine, who promised them a son, who should follow the Rule of St Augustine. At an early age his mother took him to her brother, the abbot of Cornaclano, to be educated ; here he lived the life of a little monk and despised not only the games of a child, but even such modest relaxations as were allowed to the religious. He loved prayer and studies, and was admitted to minor orders at the age of eighteen. His uncle dying, he returned home, where attempts were made by various people to arrange a marriage for him. His father would only say, " If it be God's will and if it please my son " ; but when he was on his deathbed he related to Angelo the vision he had had before his birth. The young man was horrified to find that he had unwittingly contemplated frustrating God's purpose for him, and, as soon as he had settled the affairs of his widowed mother, he left to enter the Augustinian monastery of Vasto d'Aimone. There he made such progress that he was sent to study in Paris, and one of the most eminent teachers, Giles the Roman (Colonna) took him to live in his own house. Angelo stayed five years in Paris, passing through the various stages of philosophical and theological learning, until he received his licentiate. Then he returned to Italy and presented himself to the prior general of his order at Naples. Very soon the prior appointed him professor of theology in their Neapolitan college, and he gathered round him a band of eager students. Later he was offered a bishopric, which he declined to accept. He died in Naples, where he was greatly venerated, and his *cultus* was confirmed in 1888.

See *Acta Sanctorum*, February, vol. i ; Ossinger, *Bibliotheca Augustiniana*, pp. 375–376 ; BHL., n. 461.

7 : ST ROMUALD, ABBOT, FOUNDER OF THE CAMALDOLESE BENEDICTINES (A.D. 1027)

ST ROMUALD, of the family of the Onesti, Dukes of Ravenna, was probably born about the year 950. The statement of his biographer, St Peter Damian, that he lived to the age of 120 years is now universally rejected. Though he grew up a worldly youth and a slave to his passions, yet he occasionally experienced aspirations after higher ideals. His father, whose name was Sergius, had agreed to decide by duel a dispute he had with a relation over some property, and Romuald was an unwilling spectator of the encounter. Sergius slew his adversary and Romuald, horrorstricken, fled to the monastery of Sant' Apollinare-in-Classe near by. In this house he passed three years in such fervour and austerity that his observance became a standing reproach to certain lax and unfaithful monks, who were yet more exasperated when he reproved their conduct. So, with the abbot's

consent, he left the monastery and, retiring to the neighbourhood of Venice, placed himself under the direction of a hermit named Marinus. Under him Romuald made great advance in the way of perfection. Romuald and Marinus are said to have been concerned in the retirement of the doge of Venice, St Peter Orseolo, to Cuxa, and to have lived there for a time as solitaries. The example of St Romuald had such an influence on his father Sergius that to atone for his sins he entered the monastery of San Severo, near Ravenna. After a time he was tempted to return to the world, whereupon his son went thither to dissuade him from that infirmity of purpose. He succeeded in this, and Sergius stayed in the monastery for the rest of his life.

Romuald seems to have spent the next thirty years wandering about Italy, founding hermitages and monasteries. He stayed three years in a cell near that house which he had founded at Parenzo. Here he laboured for a time under great spiritual dryness, but suddenly, one day, as he was reciting the words of the Psalmist, " I will give thee understanding and will instruct thee ", he was visited by God with an extraordinary light and a spirit of compunction which from that time never left him. He wrote an exposition of the Psalms full of admirable thoughts, he often foretold things to come, and he gave counsel inspired by heavenly wisdom to all who came to consult him. He had always longed for martyrdom, and at last obtained the pope's licence to preach the gospel in Hungary ; but he was stricken with a grievous illness as soon as he set foot in the country, and as the malady returned each time he attempted to proceed, he concluded it was a plain indication of God's will in the matter and he accordingly returned to Italy, though some of his associates went on and preached the faith to the Magyars. Subsequently he made a long stay at Monte di Sitrio, but whi'st there he was accused of a scandalous crime by a young nobleman whom he had reprimanded for his dissipated life. Extraordinary as it seems, the monks believed the tale, enjoined on him a severe penance, forbade him to celebrate Mass, and excommunicated him. He bore all in silence for six months, but was then admonished by God to submit no longer to so unjust a sentence, pronounced without authority and without a shadow of foundation. He passed six years in Sitrio, observing strict silence, and, in spite of old age, increasing rather than relaxing his austerities. Romuald had some significance in missions to the Slavs and Prussians through the monastery founded for him and St Bruno of Querfurt at Pereum, near Ravenna, by Otto III in 1001. A son of Duke Boleslaus I of Poland was a monk in this monastery, and on behalf of his father presented Romuald with a fine horse. He exchanged it for a donkey, declaring that he felt closer to Jesus Christ when astride such a mount.

The most famous of all St Romuald's monasteries is that of Camaldoli, near Arezzo in Tuscany, founded by him about the year 1012. It lies beyond a mountain, the descent from which on the farther side is almost a sheer precipice looking down upon a pleasant valley, which then belonged to a lord called Maldolo, who gave it the saint, and from him it retained the name Camaldoli (Campus Maldoli). In this place St Romuald built a monastery, and by the several observances he added to St Benedict's rule he gave birth to that new congregation called the Camaldolese, in which he united the cenobitic and eremitical life. After their benefactor had seen in a vision monks climbing a ladder to heaven all dressed in white garments, Romuald changed the habit from black to white. The hermitage is two short miles distant from the monastery. It is on the mountain-side overshaded by a dark wood of fir trees. In it are seven clear springs of water. The very sight of this solitude

in the midst of the forest helps to fill the mind with compunction and a love of contemplation. On the left side of the church is the cell in which St Romuald lived when he first established these hermits. Their cells, built of stone, have each a little garden walled round, and each cell has a chapel in which the occupant may celebrate Mass.

After some years at Camaldoli Romuald returned to his travels, and eventually died, alone in his cell, at the monastery of Val-di-Castro, on June 19, 1027. A quarter of a century before he had prophesied that death would come to him in that place and in that manner. His chief feast is kept today because it was on February 7, 1481 that his incorrupt body was translated to Fabriano : it was so fixed when Pope Clement VIII added his name to the general calendar in 1595.

The principal source of information for the life of St Romuald is the biography written by St Peter Damian, which has been printed in the *Acta Sanctorum*, February, vol. ii, and in many other collections. See BHL., n. 7324. But much subsidiary material is also available in the Life of St Peter Orseolo, the *Chronicon Venetum*, and the two Lives of St Bononius of Lucedio. A valuable preliminary study of these sources has been made by W. Franke, *Quellen und Chronologie zur Geschichte Romualds von Camaldoli und seiner Einsiedlergenossenschaften im Zeitalter Ottos III* (1910). See *Analecta Bollandiana*, vol. xxxi (1912), pp. 376–377 ; and also W. Franke in *Hist. Studien*, vol. cvii (1913). Two Italian lives were published in 1927, by A. Pagnani and C. Ciampelli ; and *cf.* A. Giabbini, *L'eremo* (1945).

ST ADAUCUS, MARTYR (A.D. 303)

THE Roman Martyrology for February 7 makes mention of St Adaucus in the following terms : " In Phrygia, of St Adaucus, martyr, who came of noble Italian stock and was honoured by the emperor with dignities of almost every rank, until while performing the office of *quaestor*, he was found worthy of the martyr's crown for his defence of the faith. In the same place, of very many holy martyrs, citizens of one city, whose leader this same Adaucus was ; who, since they were all Christians and remained constant in the confession of the faith, were burnt with fire by the Emperor Galerius Maximian." The facts rest upon the high authority of the church historian Eusebius, who was a contemporary, but while he mentions the martyrdom of St Adauc(t)us and the burning of the town in the same chapter, he does not connect the two events, though the early translation of Rufinus does. In Eusebius the matter is presented in this form :

> A small town of Phrygia, inhabited solely by Christians, was completely surrounded by soldiers while the men were in it. Throwing fire into it they consumed them with the women and children while they were calling upon Christ. This they did because all the inhabitants of the city and the curator himself, and the governor with all who held office, and the entire populace, confessed themselves Christians and would not in the least obey those who commanded them to worship idols.
>
> There was another man of Roman dignity named Adaucus, of a noble Italian family, who had advanced through every honour under the emperors, so that he had blamelessly filled even the general offices of magistrate, as they call it, and of finance minister. Besides all this he excelled in deeds of piety and in the confession of the Christ of God and was adorned with the crown of martyrdom. He endured the conflict for religion while still holding the office of finance minister.

As against the inference that these two incidents occurred in the same place and that Adaucus set the example to his fellow-townsmen, some difficulty has been raised on the ground that a native of Italy who had had so distinguished a career would not be likely to have an official position given him in a small town in Phrygia. Rufinus, however, who lived in the same century and had travelled much, apparently saw nothing surprising in such an arrangement.

See Eusebius, *Eccles. Hist.*, bk viii, ch. 11 ; and *cf.* CMH., pp. 253–254.

ST THEODORE OF HERACLEA, MARTYR (NO DATE ?)

AMONG the martyrs whom the Greeks honour with the title of Megalomartyr (*i.e.* great martyr), such as St George, St Pantaleon and others, four are distinguished above the rest : they are St Theodore of Heraclea, surnamed Stratelates (general of the army), St Theodore of Amasea, surnamed Tiro (the recruit), St Procopius and St Demetrius. St Theodore of Heraclea, with whom we are now concerned, is said to have been general of the forces of Licinius and governor of a large tract of Bithynia, Pontus and Paphlagonia. Heraclea in Pontus, originally a Greek city founded by a colony from Megara, was where the saint is supposed to have resided, and it was here that, according to one legend, he died a martyr's death, being beheaded for his faith after having been cruelly tortured by order of the Emperor Licinius.

The whole question has been very carefully studied by Father H. Delehaye in his book *Les Légendes grecques des saints militaires* (1909). In his opinion there was but one St Theodore, probably a martyr and possibly a soldier by profession. His cult seems traceable at an early date to Euchaïta, an inland town in the Helenopontus, and it spread widely from that centre. By degrees many fictitious and contradictory details were worked into his story by hagiographers who were in nowise concerned to adhere to historic truth in what they wrote. The divergences in the different narratives became in time so flagrant that it was necessary to have recourse to the hypothesis of two different St Theodores—the Stratelates and the Tiro, but even so their biographies overlap and cannot be kept distinct. One of the fictitious elements introduced into certain versions of the story was a conflict with a dragon, and this detail seems to have attached itself to the legend of St Theodore even earlier than to that of St George. Thus statues and pictures in which he appears mounted on horseback and piercing a dragon with a lance are not rare and are apt to be wrongly identified. The differentiation of two separate Theodores seems to have occurred somewhat earlier than Father Delehaye supposes. An Armenian homily which F. C. Conybeare believes to be of the fourth century already regards them as distinct ; and Mgr Wilpert has reproduced a mosaic which Pope Felix IV (526–530) set up in the church of St Theodore on the Palatine, in which our Saviour is represented seated, while St Peter on one side presents to Him one St Theodore and St Paul on the other side presents another.

The earliest written evidence we possess for the cult of St Theodore is a panegyric of the martyr attributed to St Gregory of Nyssa (Migne, PG., vol. xlvi, pp. 736–748). Even if it be not authentic it belongs to about the end of the fourth or the beginning of the fifth century. A selection of the most characteristic of the Greek lives of the two St Theodores is printed by Fr Delehaye in the book mentioned. An early Armenian homily on the saint has been translated into English by Prof. Conybeare in his *Monuments of Early Christianity*

(pp. 217–238). For St Theodore in art, see Künstle, *Ikonographie*, pp. 551–552, who refers in particular to an article by Hengstenberg, " Der Drachenkampf d. hl. Theodor ", in *Oriens Christianus*, 1912, pp. 18 *seq.*; and Wilpert, *Die römischen Mosaiken* . . ., Taf. 106–107. *Cf.* St Theodore Tiro herein on November 9.

ST MOSES, BISHOP (*c.* A.D. 372)

ST MOSES, the apostle of the " Saracens ", was an Arab by birth and lived for a long time the life of a hermit at Rhinoclura, in the region between Syria and Egypt. The country was mainly inhabited by wandering bands of Saracens—worshippers of the stars—who, under their warlike queen, Mavia, waged a guerilla warfare on the Roman frontiers. A punitive expedition sent against them appears to have been of the nature of a religious crusade, and ended in a pact whereby Mavia consented to the evangelization of her people provided they might have the holy hermit Moses as their bishop. Lucius, the archbishop of Alexandria, would have been the right person to consecrate him, but he was an Arian and Moses refused to accept episcopal orders from him. Eventually he succeeded in being consecrated by orthodox bishops, and thereafter spent his days in moving from place to place —he had no fixed see—teaching, preaching and converting a large proportion of his flock to the faith. He also succeeded during the rest of his life in maintaining peace between the Romans and the Saracens. " Saracen ", it should be noted, is a term which was applied by the later Greeks and Romans to the nomad tribes of the Syro-Arabian desert. The exact date of the death of St Moses is not known.

See *Acta Sanctorum*, February, vol. ii. The details are supplied by the statements of the church historians, Sozomen and Theodoret.

ST RICHARD, " KING " (A.D. 720)

IN the spring of the year 720 a little party left the Hamble to go on pilgrimage to Rome and the Holy Land. They were a Wessex family, consisting of the father, whose name is not recorded, and his sons, Willibald and Winebald. They sailed up the Seine, landed at Rouen, visited several French shrines, and set out for Rome. But at Lucca the father died, and was buried in the church of St Frigidian (San Frediano). Miracles were recorded at his tomb, where his relics still are and where his festival is observed with great devotion.

The son St Willibald afterwards joined St Boniface, and became first bishop of Eichstätt in Bavaria. And we owe the above particulars to a document called the *Hodoeporicon*, in which, during his lifetime, one of his relatives, a nun of Heidenheim, set down the recollections of his early life that she had from his own mouth. It tells us all we know about the father of St Willibald and St Winebald and their sister St Walburga: but this was not enough for the faithful of Lucca and of Eichstätt, who had so great a reverence for the holy man. So they supplied him with a name—Richard, a " life " and a background—he was a " king of the English ". Actually there was no King Richard in England before Cœur-de-Lion, and nothing is known of the status of Willibald's father except that he could afford to go on a long pilgrimage: nevertheless he appears in the Roman Martyrology today as " sanctus Richardus rex Anglorum ". The little we know about him is compensated by a good deal of reliable information about his children.

See the *Acta Sanctorum*, February, vol. ii and, especially, *Analecta Bollandiana*, vol. xlix (1931), pp. 353–397, where Father M. Coens uses an Eichstätt office of St Richard and an

unpublished *vita* to throw some light on the evolution of his legend at Eichstätt in the tenth century and the rise of his cult at Lucca in the twelfth. In view of this article, T. Meyrick's *The Family of St Richard the Saxon* (1844), the second issue of Newman's Lives of the English Saints, calls for many corrections.

ST LUKE THE YOUNGER (*c.* A.D. 946)

ST LUKE THE YOUNGER, also surnamed Thaumaturgus or the Wonderworker, was a Greek. His family came from the island of Aegina, but were obliged to leave on account of the attacks of the Saracens, and came eventually to settle in Thessaly where they were small farmers or peasant proprietors. His father, Stephen, and his mother, Euphrosyne, had seven children, of whom he was the third. He was a pious and obedient boy, and was at an early age set to mind the sheep and cultivate the fields. From a child he often went without a meal in order to feed the hungry, and sometimes he would strip himself of his clothes that he might give them to beggars. When he went forth to sow, he was wont to scatter half the seed over the land of the poor, and it was noticed that the Lord used to bless his father's crops with abundant increase. After the death of Stephen, the boy left the work of the fields and gave himself for a time to contemplation. He felt called to the religious life, and on one occasion he started off from Thessaly, meaning to seek a monastery, but was captured by soldiers who took him to be a runaway slave. They questioned him; but when he said that he was a servant of Christ and had undertaken the journey out of devotion, they refused to believe him and shut him up in prison, treating him very cruelly. After a time they discovered his identity and released him, but upon returning home he was received with gibes and was jeered at for running away.

Although he still desired to consecrate himself to God, Luke's relations were unwilling to let him go, but two monks who, on their way from Rome to the Holy Land, were hospitably entertained by Euphrosyne, managed to persuade her to let her son travel with them as far as Athens. There he entered a monastery, but was not suffered to remain there long. One day the superior sent for him and gave the young man to understand that his (Luke's) mother had appeared to him in a vision and that, as she was needing him, he had better go home again to help her. So Luke returned once more and was received with joy and surprise; but, after four months, Euphrosyne herself became convinced that her son had a real call to the religious life and she no longer opposed it. He built himself a hermitage on Mount Joannitsa near Corinth, and there he went to live, being at that time in his eighteenth year. He led a life of almost incredible austerity, spending his nights in prayer and depriving himself almost entirely of sleep. Nevertheless he was full of joy and charity, although at times he had to wrestle with fierce temptations. He received such graces from God that miracles were wrought through him both during his life and after his death. He is one of the early saints of whom a circumstantial story is told that he was seen raised from the ground in prayer. St Luke's cell was converted into an oratory after his death and was named Soterion or Sterion—the Place of Healing.

See the *Acta Sanctorum*, February, vol. ii. The Greek text, which was printed incomplete by Combefis and in Migne, PG., vol. cxi, cc. 441–480, has been re-edited entire in the *Analecta Bollandiana*, vol. xiii, pp. 82–121. The whole text is also found in P. Kremos, *Phocica*. BHG., p. 70.

BD RIZZERIO (A.D. 1236)

WHEN St Francis of Assisi, seemingly on August 15, 1222, preached that unforgettable sermon at Bologna of which Thomas of Spalatro has left us a vivid picture, two well-born students of the university were so impressed that they abandoned the world and offered themselves at once for a life of poverty and toil amongst the Friars Minor. One of these was Rizzerio, who belonged to a wealthy family at Muccia, not far from Camerino. The incident is recorded in chapter 27 of the *Fioretti*, where, however, by some strange confusion Rizzerio is called Rinieri. We are told that St Francis knew by revelation that both applicants were sent by God and that they would lead a holy life in the order, and accordingly, " Knowing their great fervour, he received them gladly ". He prophesied at the same time that while Peregrine, though a learned canonist, was to remain in the path of lowliness and never become a priest, Rizzerio would " serve his brethren ". It will be remembered that among the Franciscans the title given to the higher superiors is *minister* (*i.e.* servant), and Rizzerio accordingly received holy orders and became in the end provincial minister of the Marches.

Our early documents, notably the *Actus beati Francisci*, reproduced in the *Fioretti*, describe him as most intimate with and tenderly beloved by the saint in the last years of his life on earth, and there is a touching story of Rizzerio's temptation to despair of God's mercy. For a long time he fought it by fasts and flagellations and prayers, but at last he determined to have recourse to his beloved father. " If ", he said, " Brother Francis shall make me welcome, and shall treat me as his familiar friend, even as he is wont to do, I believe that God will yet have pity on me ; but if not, it will be a sign that I shall be abandoned of God." St Francis was grievously ill at the time, but he knew by revelation of Rizzerio's temptation and of his coming. So calling Brothers Leo and Maneo he said to them, " Go quickly to meet my dearest son, Brother Rizzerio, and embrace him in my name and bid him welcome and tell him that among all the friars that are in the world I love him exceedingly." And when at length the sorely tempted brother came to where St Francis lay, the saint rose up in spite of his illness and went to meet him. " And he made the sign of the most holy cross upon his brow and there he kissed him, and afterward said to him, ' Dearest son, God hath permitted thee to be thus tempted for thy great gain of merit ; but if thou wouldst not have this gain any more, have it not ! ' " Then the temptation departed from him never to return. It was apparently to Brother Rizzerio also that St Francis told his original intention regarding the practice of poverty in the order, *viz.* that no friar ought to have any possessions whatever, not even books, but only his habit and breeches and the cord with which he was girded. Brother Rizzerio seems to have died young, March 26, 1236. His *cultus* was confirmed in 1836.

See the *Speculum Perfectionis*, ch. 2 ; the *Actus b. Francisci*, chs. 36 and 37 ; the early portions of Wadding's *Annales*, and the *Analecta Franciscana*, vol. iv, pp. 283–285.

BD ANTONY OF STRONCONE (A.D. 1461)

LUIGI and Isabella Vici, the father and mother of Antony, were people of good position and ancient lineage. Being fervent tertiaries they were both devoted to the Franciscan Order and seem to have raised no great opposition when their son and heir, at the early age of twelve years, sought admission among the Friars Minor

as a lay-brother. His training in the religious life was superintended by his uncle, who was commissary general of the Observants in Italy. The boy, in spite of much ill-health, bravely persisted in the austerities of the life which he had chosen. So great was his progress that when he was twenty-six he was associated with Bd Thomas of Florence as deputy-master of novices at Fiesole, and thirteen years later was appointed to assist the same Thomas in a mission confided to him by the Holy See of denouncing and suppressing the Fraticelli in the Sienese territory and in Corsica. These, developing out of the party of the "Spirituals" within the Franciscan body itself, and identifying themselves with an impossible ideal of poverty and moral purity, had grown into a definitely heretical sect which rejected all constituted ecclesiastical authority.

Bd Antony, though not a priest, was employed on this mission for more than ten years, of which the last three were spent in Corsica; but in 1431 he took up his abode in the friary of the Carceri, a place of retirement not far from Assisi, where he was more free to give rein to his intense longing for self-crucifixion. For thirty years he lived there, eating practically nothing but bread and water seasoned with wormwood, reputing himself the meanest of all and taking every opportunity which offered for humiliation and increased austerity. On one occasion, on account of his known aversion to anything which savoured of self-indulgence, he was suspected of having destroyed a number of vines which produced grapes for the community. He accepted and performed without protest the very severe penance which was enjoined him, but it was afterwards discovered that he was wholly innocent of the offence imputed to him. In 1460 Antony was transferred to the historic friary of St Damian in Assisi, and there he happily breathed his last on February 8, 1461, at the age of eighty. Many miracles followed, and popular belief maintains that Bd Antony shows to those who are devout to him the curious favour of warning them beforehand of their approaching death: a knocking is heard which seems to proceed either from his tomb or from some statue or picture representing him. A similar belief is entertained regarding two other Franciscan saints, St Paschal Baylon and Bd Matthia Nazzerei. The *cultus* of Bd Antony was confirmed in 1687.

See the *Acta Sanctorum*, February, vol. ii, where a Latin version is printed of the short life by Louis Jacobillo of Foligno. Other accounts have been written by Fathers Mariano of Florence and James of Oldis. Léon in his *Auréole Séraphique* (Eng. trans.), vol. i, has furnished an enthusiastic summary.

BD THOMAS SHERWOOD, MARTYR (A.D. 1578)

FROM an account written by the martyr's brother we are exceptionally well-informed regarding this heroic young man of twenty-seven, the son of most devout parents, his mother after his execution having been confined in prison for fourteen years, where eventually she died. He was not a student at the English College at Douay, as Challoner alleges, but when in London, after having made his plans to study for the priesthood, he was apprehended on suspicion of being a papist at the instigation of the son of Lady Tregonwell, a Catholic whose house he had frequented. He was sent to the Tower, where he was cruelly racked in a vain endeavour to make him disclose where he had heard Mass, and then thrust into a filthy dungeon. More's son-in-law, Roper, tried to send him money to alleviate his sufferings, but the lieutenant of the Tower would not permit of any money to be spent

on him beyond six-pennyworth of clean straw for him to lie on. After six months he was tried, condemned for denying the queen's supremacy, and hanged at Tyburn.

The case is interesting because we possess the letter of the lords of the Privy Council directing that the lieutenant of the Tower and others are " to assay him [Sherwood] at the rack upon such articles as they shall think meet to minister unto him for the discovering either of the persons or of further matters ". In other words, they tortured him in order to obtain information which might convict other Catholics. In the Diary of Douay College, the death of the martyr is recorded three weeks later: " On the first of March [1578] Mr Lowe returned to us from England bringing news that a youth, by name Thomas Sherwood, had suffered, for his confession of the Catholic faith, not only imprisonment, but death itself. Amidst all his torments, his exclamation had been: ' Lord Jesus, I am not worthy to suffer this for thee, much less to receive those rewards which thou hast promised to those that confess thee.' "

See J. H. Pollen, *Acts of English Martyrs* (1891), pp. 1–20; and MMP., pp. 11–12.

BB. JAMES SALÈS AND WILLIAM SAULTEMOUCHE, MARTYRS (A.D. 1593)

JAMES SALÈS was born in Auvergne in 1556, son of a servant of the bishop of Clermont, who helped the lad's father to send him to the Jesuit college at Billom; and there he entered the noviceship of the order at the age of seventeen. Saultemouche was a simple, honest youth employed at the same college as a servant, who became a lay-brother a few years later. James meanwhile pursued his studies and graduated at the newly founded University of Pont-à-Mousson. Apparently he was the first graduate, and late in the seventeenth century Peter Abram, when writing the history of that institution, ventured to express a hope that " he who figures first on the register of our university may one day be inscribed on the roll of the martyrs ". This anticipation was realized in 1926.

Somewhat later James pursued his studies in Paris, and it was there that the desire for martyrdom came vehemently upon the young scholastic. He accordingly applied for permission to go to the Indies. Father Aquaviva learned that his talent for preaching and teaching made him a very useful subject where he was, and he refused his request in words which now seem prophetic. " In France ", he wrote, " you will find all that the Indies have to give." In point of fact the Cévennes at that date, as well as a century later, were by no means free from peril for Catholics. It was a stronghold of the Huguenots, religious fanaticism was intense, and the whole country was in a very disturbed state. In the autumn of 1592 the mayor of Aubenas applied to the Jesuit provincial for a father to preach the Advent course with a special view to discussions with the Calvinist ministers. Father Salès was appointed and Brother Saultemouche was chosen for his companion. At the end of November they set out, the priest having about his neck a relic of Bd Edmund Campion, who had suffered at Tyburn less than a year previously. He seems to have had some presentiment that the crown which he had longed for was within his grasp, for he said cheerily to the porter on quitting the house, " Pray for us, dear brother, we are going to face death ".

The Advent course was completed, but the mayor begged that the preacher would remain until Easter. There seems to have been a great dearth of priests in that diocese at the time, and Aubenas was without one. Towards the beginning of February 1593 the father and brother were one night awakened by a clamour outside the walls of the town. Huguenot raiders were thundering at the gates, and knowing what had happened in other places, the two Jesuits made all haste to the church with the view of preventing a sacrilege. Father Salès gave holy communion to the brother and consumed the remainder of the sacred particles. Either by force, or, as seems more probable, by treachery, the raiders effected an entrance, and they were not long in discovering the whereabouts of the man they especially sought, for the vehemence and success of the recent controversial sermons had made a great stir. The Jesuits were seized, and when on being asked for their money the priest could produce no more than thirty sous, this seemed to infuriate their captors. They were dragged off with much brutality and brought before a kind of court of Calvinist ministers, one of whom, named Labat, seems to have borne the father a particular grudge in regard of a past encounter in which he had been put to shame. The proceedings resolved themselves into an acrimonious theological discussion. This was protracted until the next day and resulted plainly in the intense exasperation of the Protestant disputants as soon as the subject of the Holy Eucharist was broached. The scene ended in the priest being dragged out of the hall into the open air, and there he was shot by order of the Huguenot commander. His companion, though exhorted by Father Salès to make his escape, as he might easily have done, would not quit his side. When the priest, kneeling to make a last prayer, was mortally wounded by an arquebus discharged at such close quarters that it singed his habit, the crowd fell upon the two victims with every kind of weapon, and in a few minutes had ended their bloody work amid indescribable brutalities. Brother Saultemouche had thrown his arms round Father Salès, and when his body was afterwards examined it was found to have been stabbed in eighteen places. This took place on February 7, 1593.

See J. Blanc, *Martyrs d'Aubenas* (1906), and H. Perroy, *Deux martyrs de l'Eucharistie* (1926).

BD GILES MARY (A.D. 1812)

ALTHOUGH the life of Bd Giles Mary-of-St-Joseph would have seemed singularly uneventful in the eyes of men, its very simplicity and humility made every day full of merit before the throne of God. He was born in 1729 near Taranto in Apulia. He was a rope-maker by trade, but when twenty-five years of age he was received among the Discalced Friars Minor of St Peter of Alcantara at Naples. There he spent most of his life as porter, showing intense compassion for the sick, the poor and the *lazzaroni* who formed so large a proportion of the population of that city. The distribution of alms was largely in his hands, but the more he gave away the more help seemed to flow in, and many miraculous cures are said to have been associated with his works of charity. He was also very earnest in propagating devotion to St Joseph. He died on February 7, 1812, and was beatified in 1888.

See P. P. Ausserer, *Seraphischer Martyrologium* (1889), and C. Kempf, *The Holiness of the Church in the Nineteenth Century* (1916).

8: ST JOHN OF MATHA, Co-Founder of the Order of the Most Holy Trinity (A.D. 1213)

ST JOHN was born at Faucon, on the borders of Provence, and when a young man was sent to Aix, where he learned grammar, the use of arms, riding and other exercises suitable for his position. His chief interest, however, lay in the works of mercy and in prayer, and upon his return home he retired to a little hermitage not far from Faucon, with the intention of living away from the world, united to God by penance and contemplation. However, he found his solitude so frequently broken in upon that he obtained leave from his father to study theology in Paris, where he gained his doctor's degree and was ordained priest. During his first Mass he resolved, by a special inspiration from God, to devote himself to the task of ransoming Christian slaves from the Moslems—a work which impressed him as one of the greatest acts of charity since it benefited both their souls and their bodies. However, before he entered upon so important an undertaking, he thought it desirable to spend some time in retirement and prayer. Accordingly, having heard of a holy hermit, St Felix of Valois, he went to him at Cerfroid and begged to be admitted to his solitude and to be instructed in the way of perfection.

One day, as they sat together on the bank of a stream, John told Felix of his plan to rescue the Christians who were held in bondage by the Mohammedans, and he spoke so eloquently that Felix offered to join him in his enterprise. They set out for Rome in the depth of winter—it was at the close of the year 1197—to obtain the Pope's benediction. Innocent III, convinced that these two men were led by the Holy Spirit, consented to their founding a new religious order and declared St John the first general superior. The bishop of Paris and the abbot of St Victor were ordered to draw up the rule, which the pope approved by a bull in 1198. He directed the religious to wear a white habit with a red and blue cross on the breast and to take the name of the Order of the Most Holy Trinity. The two founders returned to France and presented themselves to King Philip Augustus, who authorized the establishment of their order in his kingdom, whilst Gaucher III, lord of Châtillon, gave them Cerfroid, which became the headquarters of the order.

In the years which followed the two saints founded other convents in France and sent several of their religious to accompany the counts of Flanders and Blois and other lords to the Crusades. St John in 1201 sent to Morocco two members of the order who redeemed 186 Christian slaves. The next year John himself went to Tunis, where he purchased the liberty of 110 more. He returned to Provence and received gifts which he took with him to Spain, and there ransomed a number of prisoners whom the invaders held in captivity. On a second voyage to Tunis he suffered much from the infidels, who were enraged at his zeal and at his success in exhorting the poor slaves to be constant to their faith. As he was returning with 120 Christians whom he had ransomed, the Moslems, by damaging the rudder of his ship and tearing the sails, made certain that the vessel and its living freight would perish at sea. But the saint, full of confidence in God, begged Him to be their pilot, and after setting his companions' cloaks in place of the useless sails, he recited his psalter, kneeling on the deck with a crucifix in his hands. They had a prosperous voyage and landed safely at Ostia. By this time Felix had greatly propagated the order in Italy and had obtained for it a foundation in Paris on the

site of a chapel of St Mathurin, from the name of which convent these religious are called Mathurins in France. St John lived two more years in Rome, and died there ; his *cultus* was recognized in 1666.

The foregoing account, abridged from Alban Butler, reproduces what may be read in the traditional and, so to speak, official biographies of St John of Matha. In the *Petits Bollandistes* and in the lives by Gil Gonzalez de Avila and Father Calixte, still further details are supplied—for example, we are told of a mission to Dalmatia whither the saint is supposed to have been sent by Pope Innocent III in 1199 as legate. The fact is, as Paul Deslandres has pointed out in his admirable work, *L'Ordre des Trinitaires pour le rachat des captifs* (1903), the religious in question had taken no care to preserve any archives. They knew practically nothing of the history of their founder, and in the fifteenth and sixteenth centuries, feeling handicapped by this ignorance and spurred on by rivalry with the Mercedarians, Hospitallers and others, certain writers of the order deliberately compiled a fictitious record which they professed to base on documentary evidence. This procedure is the more regrettable because it did not take place in the dark ages but in comparatively modern times. It appears plain that some few individuals, under pretext of edification, did not scruple to invent a chronicle of glorious achievements, studded at every turn with supposed miracles and supernatural revelations, and to palm all this off upon their unsuspecting readers as a history of the beginnings of the order. Painful as the fact may be, it deserves to be remembered, for it forms the justification of the severely critical and sceptical attitude of the scientific hagiographers of the present day. Moreover, it is noteworthy that once the path of historical fabrication has been entered upon, all scruples soon vanish and the habit grows apace. The bogus chronicle of Gil Gonzalez de Avila was followed in course of time by the still wilder extravagances of Figueras and Domingo Lopez. A convincing illustration is ready to hand.

For the Spaniard or the Provençal of the seventeenth century Great Britain was an *Ultima Thule* about which no one was likely to know very much. It was a locality which offered every encouragement to the romancer, for fictitious detail would not be readily detected. Consequently we have a folio volume of 600 pages, *Noticias historicas de las tres Provincias del Orden de la SS. Trinidad en Inglaterra, Escocia y Hybernia* (Madrid, 1714), in which Fray Lopez professes to deal with the fate of the Trinitarian houses in England in the time of King Henry VIII. According to Lopez, there were forty-four Trinitarian houses in the British Isles when the persecution under Henry began ; they were wealthy and prosperous and they were peopled by 300 or 400 religious, *every one of whom* laid down his life for the faith. It cannot be necessary to dwell upon the fact that the Trinitarians were one of the least considerable of all the orders in the British Isles. They had only ten houses, most of them very straitened in means, and we have no reason to think that a single one of the religious was martyred. Beyond question, the statements made by Lopez, from whatever source he derived them, are a tissue of fictions. The elaborate parade of references, with names, dates, titles, etc., proves on being tested to be a mere sham, though some authentic names of persons and places connected with the Trinitarians have been worked in with the rest. Unfortunately it seems clear that the traditional biography of St John of Matha is a work of much the same character. No doubt need be felt that such a person existed, that he came from Provence, that he was an exceptionally holy and zealous man, that he founded the

Trinitarian Order for the Redemption of Captives, that he obtained an approval of his rule from Pope Innocent III, and that he died at Rome on December 17, 1213. But beyond this we know little or nothing.

The work already cited of Paul Deslandres seems to have said the last word on all these matters. For a statement from the Trinitarian standpoint the reader may be referred to Antonino-de-la-Asuncion, *Monumenta ordinis Excalceatorum SS. Trinitatis Redemptionis captivorum ad provinciam S.P.N. Joannis de Matha spectantia* (1915), and to his *Les origines de l'Ordre de la T. S. Trinité d'après les documents* (1925); on this last *cf.* the *Analecta Bollandiana*, vol. xlvi (1928), pp. 419–420. The book of D. Lopez referred to above was dealt with by Fr J. H. Pollen in an article in *The Month* (June 1895) entitled "Spurious Records of Tudor Martyrs".

ST NICETIUS, OR NIZIER, BISHOP OF BESANÇON (*c.* A.D. 611 ?)

AFTER the election of St Nicetius as bishop he restored to Besançon the episcopal see which had been transferred to Nyon, on the Lake of Geneva, when Besançon had been destroyed by the Huns. A holy and learned man, he was a vigorous opponent of heresy, and is said to have been intimate with Pope St Gregory the Great, whom he visited and with whom he exchanged letters. Another of his friends was St Columban, for whom he consecrated altars at Fontaines, Luxeuil and Annegray, and whom he hospitably received at Besançon when the Irish missionary had to flee from Queen Brunehilda and her grandson Thierry II. Mgr Duchesne shows that there certainly was a Nicetius who was bishop of Besançon and also that he was at a comparatively early date venerated there as a saint. He holds, however, that it was St Nicetius who buried St Waldebert, Abbot of Luxeuil, on May 2, 670. If this were true it would certainly be impossible that Nicetius could have been a friend of St Gregory and of St Columban.

This Life, derived from Chifflet in the *Acta Sanctorum*, February, vol. ii, illustrates well the uncertainties which beset the investigator of Merovingian episcopal history. The Life of St Waldebert to which Duchesne appeals (MGH., *Scriptores*, vol. xv, p. 1173) does not seem necessarily to imply more than that St Waldebert was buried in a crypt which St Nicetius had constructed—possibly more than half a century earlier.

ST ELFLEDA, ABBESS OF WHITBY, VIRGIN (A.D. 714)

ST ELFLEDA (Aelfflaed; Bede spells the name Aelbfled) was the daughter of Oswy, King of Northumbria. Her father made a vow that if Heaven would give victory to his arms, he would consecrate his daughter to God and would give lands for the foundation of religious houses. As the fortune of war continued to favour him, he fulfilled his promise, and Elfleda was taken when hardly weaned to the convent of Hartlepool, and afterwards took the veil there. When the abbess, St Hilda, founded her famous monastery at Whitby, St Elfleda accompanied her thither, and after St Hilda's death was chosen abbess jointly with her mother Eanfleda. Her influence and authority extended far beyond the walls of the religious house. In the contentions which arose between St Theodore of Canterbury and St Wilfrid of York, Elfleda was always a conciliatory influence and did much to allay the animosity against Wilfrid. On one occasion she stood up before the assembled bishops and said, "Cease your discussion: I will declare to you my brother's [Aldfrid] last will, as I myself was present. He promised that if he recovered he would immediately obey the command of the Apostolic See [concerning Wilfrid] and he is known to have charged the heir to do the same in the event of his death."

Elfleda was a devoted admirer of St Cuthbert, who evidently reciprocated her affection and regarded her with great respect. On one occasion the application of his girdle had cured her, as she believed, of a severe attack of an ailment by which she had been bent almost double. In Bede's Life of St Cuthbert we have a detailed and touching account of an interview in which Cuthbert in 684 came to meet St Elfleda at Coquet island. There this " most reverend virgin and venerable handmaid of Christ ", to use Bede's language, " who increased the lustre of her royal lineage with the higher nobility of exalted virtue ", fell at Cuthbert's feet and implored him to satisfy her anxiety regarding the future of her brother, King Egfrid. The saint in guarded terms gave her to understand that Egfrid would die within the year, that Aldfrid, his illegitimate brother, would succeed, and that he himself, Cuthbert, would be forced to accept a bishopric—all which prophecies were duly fulfilled. Elfleda seems to have died at Whitby in 714. Her fame was such that her death is recorded in the Irish annals. In William of Malmesbury's time her relics had recently been rediscovered at Whitby and honourably translated.

See the *Acta Sanctorum*, February, vol. ii ; C. Plummer's edition of Bede, *Eccles. Hist.* ; and Stanton's *Menology*, pp. 68–69. A letter of Elfleda to Adela, Abbess of Pfalzel, near Trier, is printed in Jaffé, *Monumenta Moguntina*, p. 49 ; on this see E. Ewig, *St Bonifatius Gedenkgabe zum zwölfhundertjahrigen Todestag* (1954), p. 418.

ST MEINGOLD, MARTYR (*c.* A.D. 892 ?)

THE history of St Meingold, if indeed there was ever any such saint, has been overlaid with a number of unreliable and often conflicting embellishments. He appears to have been a count of Huy in what is now Belgium and, like most of the chieftains of the day, was constantly engaged in feuds with his neighbours. After a time he repented of the blood he had shed and spent seven years in deeds of penitence. In the end he was attacked and killed by some of his former adversaries at Stierke on the Moselle.

One of the tales to which we have alluded above represents him to have been the son of a certain English king, Hugh (of whom nothing else is known), and of the sister of the Emperor Arnulf. As Arnulf had no children he adopted Meingold as his heir, and as soon as he was grown to man's estate Meingold came over from England to the emperor's court, where he was received with enthusiasm. There were, however, certain lords who resented his arrival, as they thought their own standing would be shaken, and the chief of these was one Duke Albrecht, whose widowed sister, Geyla, Meingold married. Now Albrecht had compassed the death of Geyla's first husband because he had claimed property which was really part of Geyla's dowry, and he was not more disposed to yield it up to Meingold. However, with the support of the emperor, Meingold obtained possession of these estates and proceeded to stock and cultivate them, for they had been thoroughly neglected and the tenants were starving. Thereupon Duke Albrecht and his ally, Duke Baldwin, sacked the place, setting fire to houses and barns and carrying off captives. Meingold arrived to see his property in flames, and, engaging the marauders in battle, killed Baldwin. The emperor called together a council to consider the matter and urged Meingold and Albrecht to come to terms : Meingold was quite willing, and as Albrecht pretended to agree, an apparent reconciliation took place.

Soon afterwards, however, Albrecht treacherously besieged Meingold in a castle, which eventually was relieved by the imperial troops. These captured Albrecht, who was then imprisoned in the castle he had besieged. He disappeared mysteriously and his fate was unknown until the emperor, having an afternoon's fishing in the castle pond, found Albrecht's body which had been thrown there by two soldiers of the garrison. Meingold and Geyla were left in possession of their estates, but they resolved to give them up to the poor. Meingold took the garb of a penitent, and for seven years wandered about from one shrine to another. At the end of that time he came home and resolved to seek a quiet spot in which to prepare for death. Some of his ancient enemies came upon him, knowing him to be unprotected and alone, and they found him resting on the ground. When they threatened him, he stretched out his arms in the form of a cross and quietly awaited the death-stroke they dealt him. In spite of, or rather perhaps because of, this bizarre history, St Meingold is much honoured in Belgium, especially at Huy, and for some not very intelligible reason he has been adopted as the patron of bakers and millers.

Father Albert Poncelet points out that there was a historic Meingaud, Count of Wormsfeld, who was assassinated in 892. Some time afterwards a holy ascetic called Meingold died and began to be venerated in the neighbourhood of Huy, and then two or three centuries still later, this devotion led to a life being written in which some enterprising cleric fused together all that popular tradition reported concerning both the count and the hermit.

See the *Acta Sanctorum*, February, vol. ii ; and Fr Poncelet in the *Analecta Bollandiana*, vol. xxxi (1912), p. 357. *Cf.* also Dümmler, *De Arnulfo, Francorum rege*, pp. 201–204 ; and S. Balau, *Étude critique des sources de l'histoire du Pays de Liége*, p. 338.

ST CUTHMAN (*c.* A.D. 900)

As his name shows, Cuthman was of Anglo-Saxon extraction, and was born in the south of England. He was brought up in the spirit of Christian piety by his parents, and he never disobeyed them. We are told in particular that when sent to mind his father's sheep he never failed to return at the appointed time. This employment gave him leisure to consecrate himself to God in prayer, and what gave his prayer power was his simplicity combined with detachment and obedience. Cuthman after his father's death spent all that he earned to support his decrepit mother, whom apparently he used to trundle about in a sort of barrow, for to obtain by work or from charity what was necessary for her he moved from place to place, suffering hardships and austerities cheerfully. Finding at last a home at Steyning in Sussex, he built there a little cottage as a shelter for his mother, where they might devote themselves to the service of God. No sooner was it finished than he measured out the ground near it for the foundations of a church which he proceeded to build with his own hands. The people who lived round about, fired by his zeal, contributed to assist him in completing the work. Cuthman laboured all day, conversing at the same time in his heart with God, and spent a considerable part of the night in prayer. His name was rendered famous by many miracles which were ascribed to him, both during his lifetime and after his death.

No very positive traces are left of the cult of this saint, but his name does appear in a few early calendars, notably in one of the tenth or early eleventh century (Cotton MS. Nero A ii). Two short lives are printed in the *Acta Sanctorum*, February, vol. ii. Both

seem to have been derived from the abbey of Fécamp in Normandy, to which the estate of Steyning had been made over by William the Conqueror. *Cf.* Christopher Fry's play, *The Boy with a Cart* (1939); and the article, "A Neglected Saint", in *Speculum*, vol. xiii (1938), pp. 448–453. The Cuthman legend also appears in Gotha MS. I, 81, from which it was printed in *Analecta Bollandiana*, vol. lviii (1940), pp. 197–199.

BD PETER IGNEUS, CARDINAL-BISHOP OF ALBANO (A.D. 1089)

IN the Roman Martyrology under February 8 mention is made of "Blessed Peter, Cardinal and Bishop of Albano, of the Order of Vallombrosa, surnamed 'Igneus' because he passed through fire unharmed". Of the incident here referred to a remarkable description is given in an apparently authentic letter addressed by the citizens of Florence to Pope Alexander II, which Abbot Atto has incorporated in his Life of St John Gualbert. The writers dwell upon the excitement of the populace, who were roused to fury by the simoniacal intrusion of Peter of Pavia into that see. Nothing would content them but that the lawfulness of this appointment should be left to the judgement of God by the ordeal of fire. They accordingly appealed to the monks of Vallombrosa to vindicate the cause of right.

By the command of the abbot, the monk Peter (his family name is said to have been Aldobrandini) undertakes to face the test. Two great piles of wood, ten feet long, five wide, and four and half high, are prepared with only a narrow lane, a couple of feet broad, running between them. Peter offers Mass with great devotion while the assembled crowd of nearly three thousand people pray fervently. The wood being now in full combustion, Peter removes his chasuble, retaining his alb, maniple and stole, and addresses a prayer to God, in which he beseeches the Almighty, in testimony of His abhorrence of the simony which has taken place, to preserve him unscathed in the flames, as the three youths of old were preserved in the fiery furnace of Babylon. Then, "undaunted in mind and cheerful of aspect, having made the sign of the cross and carrying a crucifix in his hand, the monk, with a certain stately solemnity, passed through the fire, sustaining no injury either to his body or to any of the things which he carried". The writers declare that before their eyes the flames seemed to fill and expand the alb, and that Peter's feet sank up to the ankles in the red-hot ashes, but that not even the hairs on his legs were singed.* Having made the transit, the monk turned round and would have retraced his steps, but the people would not allow him. They were satisfied that God had clearly spoken, and soon after, by the formal judgement of Pope Alexander II, Peter of Pavia was deposed from the see of Florence. On the other hand the monk Peter, after being appointed abbot in another monastery, was summoned to Rome, made cardinal-bishop of Albano by St Gregory VII, and sent as legate on missions to the Italian states, to France and to Germany. It is generally stated that he died on February 8, 1089.

See the *Kirchenlexikon*, vol. ix, c. 1915; and Mann, *The Lives of the Popes*, vol. vi, p. 302, who points out that there is other contemporary evidence corroborating the letter of the Florentines. A short essay on the *Vita e Gesta di S. Pietro Igneo*, by I. M. Pieroni, was published at Prato in 1894. It seems highly probable that the ordeal by fire proposed by Francis di Puglia in the case of Savonarola, which, ending as it did in fiasco, brought about

* There are innumerable stories, many of which seem to rest on trustworthy evidence, of religious mystics in all parts of the world, especially in the Far East, who perform this same feat. Andrew Lang has collected some of them in his *Magic and Religion* (pp. 270–294), but there are numbers of others. See too the excellent pages by J. F. Rinn in *Sixty Years of Psychical Research* (New York, 1950), pp. 582–585.

the great reformer's downfall, must have been suggested by the historical case of Peter Igneus 400 years earlier. The letter of the citizens of Florence has been many times printed ; it may be found in Migne, PL., vol. cxlvi, cc. 693–698, and in the *Acta Sanctorum*, July, vol. iii, pp. 358–359. *Cf.* Benedict XIV (Lambertini), *De . . . beatificatione*, bk iv, II, 6.

ST STEPHEN OF MURET, ABBOT (A.D. 1124)

THIS St Stephen, sometimes called " of Grandmont ", is said to have been the son of a viscount of Thiers in the Auvergne, who accompanied his father to Italy and eventually there decided to become a monk, obtaining papal authority for the establishment in France of a community based on the example of some religious he had known in Calabria. However, the life of Stephen as it is related by the seventh prior of Grandmont is unreliable and presents a number of difficulties, chronological and other, so that the facts are far from clear. What is certain is that, probably about the year 1110, Stephen founded a monastery in the valley of Muret, near Limoges, which developed into a distinct monastic congregation that continued to exist, uneasily, till towards the end of the eighteenth century. It was known as the Order of Grandmont, from the name of the place to which his disciples migrated after St Stephen's death in 1124.

Though he did not write the rule which bears his name—" There is no rule ", he said, " except Christ's gospel "—what manner of man Stephen of Muret was can perhaps best be inferred from the life of his monks in their earlier history. It closely resembled that of the Carthusians and the Camaldolese, but was distinguished by an extreme severity that bordered on the *doctrinaire*. All property in land and fixed revenues were forbidden, no monk might go outside enclosure, and the lay-brothers were made almost completely responsible for administration. Such regulations, combined with its personal austerities, gave the order an initial appeal to enthusiastic souls and it spread rapidly, but after little more than a half-century its decline had already begun. The isolated places favoured for their houses by the earlier Grandmontines is well illustrated by the site of Craswall Priory in Herefordshire, under the north-eastern edge of the Black Mountains. King Henry II of England was a benefactor of Grandmont, and it was at his request that Pope Clement III canonized St Stephen in 1189.

The *Vita Sti Stephani* is printed in the *Acta Sanctorum*, February, vol. ii, and in Migne, PL., vol. cciv, cc. 1065–1072. See Martène, *Amplissima Collectio*, vol. vi, pp. viii *seq.* ; Heimbucher, *Die Orden und Kongregationen*, vol. i (1907), pp. 415–416 ; D. Knowles, *The Monastic Order in England* (1949), pp. 203–204, and the two articles of R. Webster there referred to, in the *Catholic Encyclopedia*, vol. vi, pp. 725–726 and vol. xiv, p. 291.

BD ISAIAH OF CRACOW (A.D. 1471)

ISAIAH BONER was a Pole, a native of Cracow. He was sent by his parents to the academy there, where his exceptional abilities were recognized and developed, and he afterwards passed brilliantly through the higher courses of study until he acquired the degree of doctor of divinity. For a short time he was quite uncertain how he could best serve God, but he eventually chose the religious life and entered the Augustinian friary at Kazimiertz—a town which took its name from King Casimir who had built the church and the monastery. Here Isaiah set an example of singleness of heart, edifying everyone by his sanctity and learning. He was soon given the congenial task of expounding obscure and difficult passages of Holy

Scripture. This he did with much eloquence, not merely stimulating and interesting the minds of his brother friars by the subtle truths he set forth, but also attracting their souls wonderfully to the love of Christ. Sometimes, we are told, his words would descend like firebrands amongst his audience, kindling a flame of devotion which consumed all worldliness, and at another time he would expound the Bible devotionally, from the Fall onwards, in the manner of a prayer, after a special method of his own.

Whilst he was thus inspiring others, Isaiah was privately mortifying himself more and more, lest while he preached to others he should himself become a castaway. It was not so much his passions that he had to fight as the hidden powers of evil which assailed him even when his heart was uplifted in meditation and contemplation ; sometimes he was disturbed by the voices of evil spirits, sometimes he was struck with blows. His recreation was to make pilgrimages to the shrines of saints and to visit the sick, whom he cheered by directing their minds to the heavenly reward which is laid up for those who bear their sufferings on earth with resignation. To any who had a grudge against him or who showed him any antipathy, he was most humble, kneeling to ask their pardon very earnestly. As his life was drawing to a close, he had a vision of our Lady carrying the Infant Saviour. She was surrounded by angels and followed by a procession of Polish saints, and she addressed him, saying, " Isaiah, my dear servant, prepare to enter the kingdom of Heaven, prepared by God for the saints from the foundation of the world."

See the *Acta Sanctorum*, February, vol. ii, and Ossinger, *Bibliotheca Augustiniana.*

9 : ST CYRIL, Archbishop of Alexandria, Doctor of the Church (A.D. 444)

ST CYRIL has been called the Doctor of the Incarnation, as St Augustine was styled the Doctor of Divine Grace : in the great intercession of the Syrian and Maronite Mass he is commemorated as " a tower of truth and interpreter of the Word of God made flesh ". Throughout his life he made it a rule never to advance any doctrine which he had not learnt from the ancient fathers, but his books against Julian the Apostate show that he had also read the profane writers. He often said himself that he neglected human eloquence, and it is certainly to be regretted that he did not cultivate a clearer style and write purer Greek. Upon the death of his uncle Theophilus in 412, he was raised to the see of Alexandria. He began to exert his authority by causing the churches of the Novatians to be closed and their sacred vessels to be seized—an action condemned by the church historian Socrates, but we do not know his reasons and the grounds upon which he acted. He next drove out the Jews, who were numerous and who had enjoyed privileges in the city since the time of Alexander the Great. Their generally seditious attitude and several acts of violence committed by them decided him to take this step, which incensed Orestes the governor, although it was approved by the Emperor Theodosius. This unhappy disagreement with Orestes led to grievous results. Hypatia, a pagan woman of noble character, was the most influential teacher of philosophy at that time in Alexandria, and her reputation was so great that disciples flocked to her from all parts. Among these was the great

Bishop Synesius, who submitted his works to her criticism. She was much respected by the governor, who used to consult her even on matters of civil administration. Nowhere was the populace more unruly or more prone to lawless acts of violence than in Alexandria. Acting upon a suspicion that Hypatia had incensed the governor against their bishop, the mob in 417 attacked her in the streets, pulled her out of her chariot, and tore her body in pieces—to the great grief and scandal of all good men, and especially, it may be believed, of St Cyril. Only one other fact is known to us concerning this earlier period of his episcopate. He had imbibed certain prejudices against St John Chrysostom, having been with Theophilus at the Synod of The Oak ; Cyril had something of his uncle's obstinacy, and it was no easy matter to induce him to insert Chrysostom's name in the diptychs of the Alexandrian church.

In the year 428 Nestorius, a priest-monk of Antioch, was made archbishop of Constantinople ; and he there taught with some of his clergy that there were two distinct persons in Christ, that of God and that of man, joined only by a moral union whereby, according to them, the Godhead dwelt in the manhood merely as its temple. Consequently he denied the Incarnation, that God was made man. He also said that the Blessed Virgin ought not to be styled the mother of God, but only of the man Christ, whose humanity was but the temple of the divinity and not a nature hypostatically assumed by the divine Person. His homilies gave great offence, and protests arose from all sides against the errors they contained. St Cyril sent him a mild expostulation, but was answered with haughtiness and contempt. Both parties appealed to Pope St Celestine I who, after examining the doctrine in a council at Rome, condemned it and pronounced a sentence of excommunication and deposition against Nestorius unless, within ten days of receiving notice of the sentence, he publicly retracted his errors. St Cyril, who was appointed to see the sentence carried out, sent Nestorius, with his third and last summons, twelve propositions with anathemas to be signed by him as a proof of his orthodoxy. Nestorius, however, showed himself more obstinate than ever.*

This occasioned the summoning of the third general council which was held at Ephesus in 431, attended by two hundred bishops with St Cyril at their head as senior bishop and Pope Celestine's representative. Nestorius was present in the town, but refused to appear ; so after his sermons had been read and other evidence received against him, his doctrines were condemned, and a sentence of excommunication and deposition was pronounced. Six days later there arrived at Ephesus Archbishop John of Antioch, with forty-one bishops who had not been able to reach Ephesus in time. They were in favour of Nestorius, although they did not share his errors, of which indeed they deemed him innocent. Instead of associating themselves with the council, they assembled by themselves and presumed to depose St Cyril, accusing him in turn of heresy. Both sides appealed to the emperor, by whose order St Cyril and Nestorius were both arrested and kept in confinement. When three legates arrived from Pope Celestine, the matter took another turn. After a careful consideration of what had been done, the legates confirmed the condemnation of Nestorius, approved Cyril's conduct, and declared the sentence pronounced against him null and void. Thus he was vindicated with honour and, though the bishops of the Antiochene province continued their schism for a while, they made peace with St Cyril in 433, when they condemned Nestorius and gave

* It is debatable whether Nestorius in fact held all the opinions attributed to him ; in any case he was hardly the originator of the heresy that bears his name.

a clear and orthodox declaration of their own faith. Nestorius retired to his old monastery at Antioch, but later was exiled to the Egyptian desert.

St Cyril, who had thus triumphed over heresy by his intrepidity and courage, spent the rest of his life in maintaining the faith of the Church and in the labours of his see, until his death in 444. The Alexandrians gave him the title of Teacher of the World, whilst Pope Celestine described him as " the generous defender of the Catholic faith " and " an apostolic man ". He was a man of strong and impulsive character, brave but sometimes over-vehement, indeed violent. Abbot Chapman has suggested that more patience and diplomacy on his part might have prevented the rise of the Nestorian Church which was for so long a power in the East. But we have to thank him for the firm and uncompromising stand he took with regard to the dogma of the Incarnation—an attitude which led to the clear statements of the great council over which he presided. Although since his day Nestorianism and Pelagianism have, from time to time and under different names, tried to rear their heads in various quarters of the world, they have never again been a real menace to the Catholic Church as a whole. We ought indeed to be grateful that we, in our generation, are left in no doubt as to what we should believe with regard to that holy mystery upon which we base our faith as Christians. He was declared a doctor of the Universal Church in 1882, and at the fifteenth centenary of his death in 1944 Pope Pius XII issued an encyclical letter, " *Orientalis ecclesiae* ", on " this light of Christian wisdom and valiant hero of the apostolate ".

The great devotion of this saint to the Blessed Sacrament is manifest from the frequency with which he emphasizes the effects it produces upon those who receive it worthily. Indeed, he says that by holy communion we are made concorporeal with Christ. And it must surely be difficult for those who profess to hold the same faith as that defined in the first six general councils to shut their eyes to the vigour and conviction with which St Cyril before the year 431 affirmed his eucharistic doctrine. In a letter to Nestorius, which received the general and formal assent of the fathers at Ephesus, he had written :

> Proclaiming the death according to the flesh of the only begotten Son of God, that is, Jesus Christ, and confessing His resurrection from the dead and ascent into Heaven, we celebrate the bloodless sacrifice in our churches ; and thus approach the mystic blessings, and are sanctified by partaking of the holy flesh and the precious blood of Christ the Saviour of us all. And we receive it, not as common flesh (God forbid), nor as the flesh of a man sanctified and associated with the Word according to the unity of merit, or as having a divine indwelling, but as really the life-giving and very flesh of the Word Himself (Migne, PG., lxxvii, 113).

And he wrote to Calosyrius, Bishop of Arsinoë :

> I hear that they say that the sacramental consecration does not avail for hallowing if a portion of it be kept to another day. In saying so they are crazy. For Christ is not altered, nor will His holy body be changed ; but the power of the consecration and the life-giving grace still remain in it (Migne, PG., lxxvi, 1073).

Our knowledge of St Cyril is derived principally from his own writings and from the church historians Socrates, Sozomen and Theodoret. The view of his life and work presented by Butler is the traditional view, and we are not here directly concerned with the discussions which, owing mainly to the discovery of the work known as *The Bazaar of Heracleides*, have since been devoted to the character of Nestorius and his teaching. The

literature connected with St Cyril is very copious. A sufficient account will be found in the two articles in DTC., " Cyrille d'Alexandrie " and " Ephèse, Concile de "—as well as in Bardenhewer's *Patrology*. See also Duchesne, *Histoire ancienne de l'Église*, vol. iii (Eng. trans.); Abbot Chapman in the *Catholic Encyclopedia*, vol. iv, pp. 592–595; and A. Fortescue, *The Greek Fathers* (1908).

ST APOLLONIA, VIRGIN AND MARTYR (A.D. 249)

ST DIONYSIUS of Alexandria wrote to Fabius, Bishop of Antioch, an account of the persecution of the Christians by the heathen populace of Alexandria in the last year of the reign of the Emperor Philip. The first victim of their rage was a venerable old man named Metras or Metrius, whom they tried to compel to utter blasphemies against God. When he refused, they beat him, thrust splinters of reeds into his eyes, and stoned him to death. The next person they seized was a Christian woman, called Quinta, whom they carried to one of their temples to force her to worship the idol. She addressed their false god with words of scorn which so exasperated the people that they dragged her by the heels over the cobbles, scourged and then stoned her. By this time the rioters were at the height of their fury. The Christians offered no resistance but betook themselves to flight, abandoning their goods without complaint because their hearts had no ties upon earth. Their constancy was so general that St Dionysius knew of none who had renounced Christ. Apollonia, an aged deaconess, was seized. With blows in the face they knocked out all her teeth, and then, kindling a great fire outside the city, they threatened to cast her into it unless she uttered certain impious words. She begged for a moment's delay, as if to consider the proposal; then, to convince her persecutors that her sacrifice was perfectly voluntary, she no sooner found herself free than she leaped into the flames of her own accord. They next wreaked their fury on a holy man named Serapion and tortured him in his own house; then they threw him headlong from the roof.

We meet with churches and altars dedicated in honour of St Apollonia in most parts of the Western church, but she is not venerated in any Oriental church, though she suffered in Alexandria. To account for her action in thus anticipating her death St Augustine supposes that she acted by a particular direction of the Holy Ghost, since it would not otherwise be lawful for anyone to hasten his own end. She is invoked against toothache and all dental diseases, and her more common attributes in art are a pair of pincers holding a tooth, or else a golden tooth suspended on her necklace.

The statement of St Dionysius of Alexandria is incorporated by Eusebius in his history (vi, 41). See also *Acta Sanctorum*, February, vol. ii; Künstle, *Ikonographie*, pp. 90–93, where an excellent bibliography will be found dealing mainly with the representations of St Apollonia in art; and *Il martirio di S. Apollonia* (1934), by G. B. Poletti, a dental surgeon. *Cf.* also an article by H. Nux in the *Revue d'odontologie*, vol. iii (1947), pp. 113 *seq.*, and Fr M. Coens in *Analecta Bollandiana*, vol. lxx (1952), pp. 138–159, where some recent bibliographical references are given. There is a dentists' periodical in Boston, U.S.A., called *The Apollonian*.

ST NICEPHORUS, MARTYR (NO DATE)

THERE dwelt in Antioch a priest called Sapricius and a layman named Nicephorus, who were close friends of many years, but dissension having arisen their friendship was succeeded by bitter hatred. This continued for a time until Nicephorus, realizing the sinfulness of such animosity, resolved to seek a reconciliation. Twice

he deputed some of his friends to go to Sapricius to ask his forgiveness. The priest, however, refused to be placated. Nicephorus sent a third time—but still to no purpose, Sapricius having closed his ears even to Christ who commands us to forgive as we would be forgiven. Nicephorus now went in person to his house and, owning his fault, humbly begged for pardon ; but this succeeded no better. It was the year 260, when the persecution against the Christians suddenly began to rage under Valerian and Gallienus.

Sapricius soon after was apprehended and brought before the governor, who asked him his name. " Sapricius ", he answered. " Of what profession ? " inquired the governor. " I am a Christian." Then he was asked if he was of the clergy. " I have the honour to be a priest ", replied Sapricius, adding, " We Christians acknowledge one Lord and Master, Jesus Christ, who is God : the only and true God, who created heaven and earth. The gods of the pagans are devils." The president, exasperated, gave orders for him to be tortured on the rack. This did not shake the constancy of Sapricius, who said to his tormentors, " My body is in your power, but you cannot touch my soul of which my Saviour Jesus Christ is master ". The president, seeing him so resolute, pronounced sentence : " Sapricius, the Christian priest, who is so ridiculously certain that he will rise again, shall be delivered over to the public executioner to be beheaded, because he has contemned the edict of the emperors ".

Sapricius seemed to receive this sentence cheerfully, and was in haste to arrive at the place of execution. Nicephorus ran to meet him and, casting himself at his feet, said, " Martyr of Jesus Christ, forgive me my offence." Sapricius made no answer. Nicephorus waited for him in another street and again besought forgiveness, but the heart of Sapricius was more and more hardened and he would not even look at him. The soldiers jeered at Nicephorus for being so anxious for the pardon of a criminal about to die. At the place of execution, Nicephorus renewed his supplications, but all in vain. The executioner ordered Sapricius to kneel down that they might cut off his head. Sapricius asked, " Upon what account ? "— " Because you will not sacrifice to the gods or obey the emperors." The wretched man exclaimed, " Stay, friends ! Do not put me to death. I will do as you desire : I am ready to sacrifice ! " Nicephorus, distressed at his apostasy, exclaimed, " Brother, what are you doing ? Do not renounce our master, Jesus Christ ! Do not forfeit a crown you have gained by your sufferings ! " But as Sapricius would pay no attention to his words, Nicephorus, weeping bitterly, said to the executioners, " I am a Christian, and believe in Jesus Christ whom this miserable man has denied : behold, I am ready to die in his stead." All were greatly astonished, and the officers despatched a lictor to the governor, asking what they should do. The governor replied that if Nicephorus persisted in refusing to sacrifice to the gods, he should perish ; and he was accordingly executed. Thus Nicephorus received three immortal crowns, of faith, of humility and of charity.

Although St Nicephorus is commemorated on this day in the Roman Martyrology, and though the acts have been included by Ruinart in his collection of authentic stories of martyrdoms, there can be little doubt that Father Delehaye is absolutely right in characterizing the narrative summarized above as nothing better than a pious romance. Ruinart has not in fact been quite candid in his treatment of the text which he prints. The older Greek text contains many citations from Scripture and other comments which to the discerning eye betray the purpose of edification which the author had dominantly in view. These Ruinart, following a later recension, has omitted. The whole object of the Nicephorus narrative, as Delehaye (*Les passions des martyrs et les genres littéraires*, 1921, p. 220) points

out, is to teach the moral lesson of the forgiveness of injuries. He holds that these acts constitute a typical specimen of " the romance of the imagination ", the hero of which never existed (see *Les légendes hagiographiques*, 1927, pp. 109 and 113). It is true that Nicephorus has been adopted as a local saint in Istria (*ib.*, p. 56), but he certainly did not belong there. See the *Acta Sanctorum*, February, vol. ii ; BHL., nn. 6085, 6086 ; BHG., nn. 1331–1334 ; *Analecta Bollandiana*, vol. xvi (1897), p. 299.

ST SABINUS, Bishop of Canosa (*c.* A.D. 566)

The history of St Sabinus is rather difficult to disentangle, not only because it has been overlaid with legend, but also because there are two other saints of the same name inscribed in the *Acta Sanctorum* on February 9 and some points in their lives are so similar that it seems as though they had been confused. One of them was a bishop who assisted at the consecration of St Michael's sanctuary on Monte Gargano in 493 and was buried at Atripaldo, but our saint lived later and his body was interred elsewhere. He was born at Canosa* in Apulia. From his youth he only desired the things of God and cared nothing for money, except as a means of helping the poor which he did most generously. He became bishop of Canosa, and was on friendly terms with the most prominent men of his time, including St Benedict himself, who appears to have foretold to him that Rome would not be destroyed by Totila and the Goths. Pope St Agapitus I sent him to the court of the Emperor Justinian to support the newly-appointed patriarch, St Mennas, against the heretic Anthimus, and he attended the council presided over by Mennas in the year 536. On his way back through Lycia, he visited the tomb of St Nicholas at Myra and saw the saint in a vision.

In old age Sabinus lost his sight, but was endowed with great inward light and with the gift of prophecy. It is related that Totila, wishing to test it, persuaded the bishop's cupbearer to let him proffer the drinking-cup to the blind saint. No sooner had Sabinus grasped the cup than he exclaimed, " Long live that hand ; " and from thenceforth Totila and his courtiers held him to be indeed a prophet. Another occasion on which he displayed this power was when his archdeacon, Vindimus, who was eager to obtain the bishopric, wishing to hasten his death induced the cupbearer to put poison in the old man's cup. St Sabinus said to the youth, " Drink it yourself : I know what it contains ". Then, as the cupbearer started back in terror, the saint took the goblet and drained it, saying, " I will drink this, but the instigator of this crime will never be a bishop ". The poison did him no harm, but his would-be successor died that same hour, in his own house three miles away. St Sabinus died in his fifty-second year, and his body was eventually translated to Bari, where it seems to have been forgotten for a time and rediscovered in 1901. In 1562, the marble altar under which his relics lay was overlaid with silver and an inscription engraved upon it, recording the saint's chief actions.

See the *Acta Sanctorum*, February, vol. ii ; the *Dialogues* of St Gregory, bk ii, ch. 15, and bk iii, ch. 5 ; and Ughelli-Coletus, *Italia Sacra*, vol. x (1722), p. 37.

ST TEILO, Bishop (Sixth Century)

There is ample evidence from the manuscript Book of St Chad, church-dedications and the like that St Teilo was a very important man in South Wales in his time,

* Canosa in Apulia (Canusium) is quite a different place from Canossa, not far from Parma, famous in the life of Pope St Gregory VII.

but there are no extant writings about his life till some five hundred years after his death. Around the year 1130 Geoffrey (Galfridus), a priest of Llandaff, composed a life of Teilo in the form of a sermon ; and what seems to be a longer version of this life, altered to add glory to the see of Llandaff, is contained in the *Liber Landavensis*.

Stripped of obvious accretions and borrowings from the lives of other saints, we are told that Teilo was born near Penally, hard by Tenby in Pembrokeshire, and the earlier form of his name was Eliud. He was the pupil first of St Dubricius and then of one Paulinus (possibly St Paul Aurelian is meant), with whom he met St David. Teilo is then made to accompany David on his mythical visit to Jerusalem. During the yellow plague, so called " because it made everyone it attacked yellow and bloodless ", Teilo with others went abroad, the Book of Llandaff says to Brittany, where he stayed with St Samson at Dol ; and they " planted a big orchard of fruit-trees, three miles long, reaching from Dol to Cai, which is still called after their names ".

After seven years St Teilo returned to Wales, and died eventually at Llandeilo Fawr in Carmarthenshire, where (and not at Llandaff) was certainly his chief monastery and the centre of his ministry. A dispute concerning the custody of his body arose between Llandeilo, Llandaff and Penally, " on the ground of the burial-place of his fathers being there and of his hereditary rights in the place " ; we need not believe the story that this was settled by the miraculous multiplication of his body to satisfy the three claims. There is attributed to Teilo a reply to a question put by St Cadoc, " The greatest wisdom in a man is to refrain from injuring another when it is in his power to do so ".

In speaking of charters granted to the see of Llandaff, the *Liber Landavensis* mentions three in what is now Monmouthshire which are of interest. The first is the grant to Teilo by Iddon ab Ynyr, " king " of Gwent, of his house, formerly belonging to St Dubricius, at Llangarth (Llanarth*), " with all its territory and sanctuary ". The second is the not far distant Lann Maur, now Llandeilo Pertholey. The third is also close by. Here Iddon was faced by a force of marauding Saxons. He asked the aid of Teilo, who was then at Llanarth. The saint accompanied him to a hill at Cressinych by the river Trothy, where he stood and prayed to Almighty God " for His people who had been despoiled, and God gave them the victory ". In gratitude Iddon granted the place to Teilo ; it is now called Llandeilo Crossenny.

Traces of the *cultus* of St Teilo in place-names and church-dedications are abundant all over South Wales, and are also found in Brittany, especially at Landeleau in the diocese of Quimper. His feast is still observed in the archdiocese of Cardiff and on Caldey island. Teilo is one of the four saints in whose honour the cathedral of Llandaff is dedicated : the others were Peter the Apostle, Dubricius and Oudoceus. Nothing certain is known about the last named, who is reputed to have been Teilo's nephew and successor.

The text of the *Book of Llan Dâv* was reproduced and commented on in detail by J. G. Evans in 1893, and the life of St Teilo therein critically edited by J. Loth in *Annales de Bretagne*, t. ix and x (1893). The best summary is Canon Doble's *St Teilo* (1942). See also LBS., vol. iv, pp. 226–242, and *Analecta Bollandiana*, vol. xiv, pp. 445 *seq.* For St Oudoceus (Euddogwy), see Doble's pamphlet.

* Llanarth is one of the few districts in Wales where the Catholic faith has never died out since the Protestant Reformation.

ST ANSBERT, Bishop of Rouen (*c.* A.D. 695)

Ansbert of Chaussy was chancellor to King Clotaire III, and in that position combined the recollection of a monk with the duties of a married man and of a statesman (he was at one time engaged to St Angadrisma ; *cf.* her on October 14). Later he took the monastic habit at Fontenelle under St Wandregisilus and, when that holy founder's immediate successor, St Lambert, was made bishop of Lyons, Ansbert was appointed abbot of the famous monastery. He was confessor to King Theodoric III, with whose consent he was chosen bishop of Rouen upon the death of St Ouen in 684. By his care, good order, learning and piety flourished in his diocese ; nevertheless Pepin, mayor of the palace, seemingly for some political motive, banished him upon a false accusation to the monastery of Hautmont, on the Sambre in Hainault, where he died.

A good deal of controversy has arisen over the Life of St Ansbert, the best text of which is that edited by W. Levison in MGH., *Scriptores Merov.*, vol. v, pp. 613–643. Levison considers that the life is not what it claims to be, the work of Aigradus, a contemporary, but that its composition must be assigned to the end of the eighth century or the beginning of the ninth. With this verdict, as against Vacandard (*Revue des Quest. Histor.*, vol. lxvii, 1900, pp. 600–612), the modern Bollandists agree. See also Legris in *Analecta Bollandiana*, vol. xvii (1898), pp. 265–306 ; and Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 207–208.

ST ALTO, Abbot (*c.* A.D. 760)

This saint was a monk, probably an Irishman, who found his way into Germany, and about the year 743 established himself as a hermit in a wood near Augsburg. The fame of his holiness and missionary labours reached King Pepin, who made him a grant of land where he was living, and on which he founded a monastery at the place now known as Altomünster, in Bavaria. Its church was dedicated by St Boniface about the year 750. The abbey followed the Irish mode of life, and St Boniface wanted entirely to interdict the approach of women to its precincts and church in accordance with the strict Celtic custom. To this St Alto would not agree, though he included the well blessed by Boniface within the monks' enclosure. After Alto's time the monastery fell on evil days, but was restored in 1000 as a Benedictine house, and still exists as an abbey of Bridgettine nuns. Nothing further is known of St Alto ; but in the midst of a barbarous nation, at that time overrun with ignorance, vice and superstition, his humility and devotion infused into many the perfect spirit of religion, and his single life was a sensible demonstration of the power of divine grace in raising vessels of weakness and corruption to a state of sanctity.

The Life of St Alto, written by Abbot Othlonus in the middle of the eleventh century, is printed in the *Acta Sanctorum* under February 9, but the text has been re-edited in Pertz, MGH., *Scriptores*, vol. xv, pp. 843–846. See also M. Huber in *Wissenschaft Festgabe zum Jubilaeum des hl. Korbinian* (1924), pp. 14–44 ; and Gougaud, *Gaelic Pioneers of Christianity*, p. 21.

BD MARIANUS SCOTUS (A.D. 1088)

The actual name of Marianus Scotus was Muiredach mac Robartaigh, and he appears to have been born in Donegal. As a boy he was remarkable for his personal beauty and great strength, as well as for his piety and for the charming simplicity of his manners. His parents destined him for the priesthood and he early assumed

some sort of monastic habit, but without joining any community. With several companions he set out from Ireland in the year 1067, apparently with the intention of ultimately reaching Rome. At Bamberg they were kindly received by Bishop Otto of Regensburg, and under his direction they practised the strictest conventual rule, though still seculars. After a year the bishop, convinced of their vocation, advised them to enter a religious house and they were admitted to the Benedictine monastery of Michelsburg. Though they were very cordially received by the monks, they elected, as they could not speak German, to live apart from the rest, and accordingly a cell at the foot of the mountain was made over to them. There they remained for some time, but they had not forgotten their original intention of making a pilgrimage to Rome. They told the abbot, who, knowing that it was a devout practice very popular with Irishmen, gave them his blessing and a licence to continue on their way.

Upon arrival at Regensburg they were hospitably entertained at the convent of the Upper Monastery and here Marianus, who was a most skilful and industrious scribe, was able to make himself extremely useful to the Abbess Emma by transcribing books for her. His biographer, after speaking of the rapidity with which he wrote, adds : " Among all the acts which Divine Providence deigned to perform through the same person, I deem this the most worthy of praise and admiration that the holy man wrote, from beginning to end, with his own hand, the Old and New Testaments, with explanatory comments on the same books, and this he did not once or twice but repeatedly, with a view to the eternal reward—all the while clad in sorry garb, living on slender diet, attended and aided by his brethren, both in the Upper and Lower Monasteries." From the Upper Monastery he moved to the Lower, where a cell was made over to him and to his brethren, who used to prepare the vellum while he was writing. A remarkable incident was related about Marianus at this period. It was usual to prepare lights for him, as he did much of his work at night. One evening the woman whose duty it was to provide the lights forgot all about them. After she had gone to bed she suddenly remembered her omission and, calling some of her companions, she started to fulfil her duty. They came to the holy man's cell, walking on tiptoes, and then peeped through the chinks of the door. There they saw Marianus busily writing with his right hand whilst from three fingers of his uplifted left hand there proceeded three jets of light which gave an illumination more brilliant than that of many lamps. They told the abbess, and the fame of it spread far and wide. Nevertheless, as the chronicler remarks, Marianus—like Moses—was ever the meekest and humblest of men.

After remaining some time in Regensburg he proposed to resume his journey to Rome, but he first asked the Holy Spirit to make it clear to him whether it was the will of God that he should go or that he should remain where he was. His prayer was answered by a dream, in which he was told to start on his journey but to remain wherever he should first see the sun rise. He therefore got up very early and went to the church of St Peter outside the walls of the town to ask God's blessing, and, as he emerged from the building, the sun rose and he knew that he was to stay in Regensburg. Here he settled down to a life which suited his tastes and talents. He was specially remarkable for his devotion to sacred literature, and not only was he a theologian but he was also a poet. It would not be possible to give a list of all the books he transcribed or wrote : probably no record was kept of the smaller books and manual psalters which, we are told, he often wrote and gave away to poor clerics and distressed widows. Early copies of at least two of his

codices are still extant, and the great library in Vienna possesses a manuscript containing the Epistles of St Paul (and the apocryphal Epistle to the Laodiceans) which is quite clearly an autograph production of his. It is written in small delicate letters and has a full marginal commentary with extracts from the fathers and other theological writers—all penned in the same handwriting—and, at the end, Marianus signs, in his mother tongue, his native Christian and family names. Father Denis, S.J., who was librarian at the close of the eighteenth century, has given an interesting description of this document.

The abbess granted to Marianus the church of St Peter and a plot of land adjoining it, and here he built a house for himself and those of his fellow-countrymen who wished to live under his direction. In 1078 a burgher named Bezelin built for the Irish, at his own expense, a monastery with a cloister. The fame of Bd Marianus soon reached his native country, and relations and friends came over to join him: in fact, it was not long before his renown had spread to all parts of Ireland and disciples flocked over from every district, although the six abbots who succeeded him all hailed from the province of Ulster. This was the origin of the Scottish or Irish monasteries of the south of Germany, some of which afterwards became so celebrated.

See the Life of Marianus in the *Acta Sanctorum*, February, vol. ii; Rader, *Bavaria Sancta*, vol. ii, pp. 227–228; and *Proceedings of the Royal Irish Academy*, vol. vii, pp. 290 *seq.*

10: ST SCHOLASTICA, VIRGIN (A.D. 543)

THIS saint, who was St Benedict's sister, traditionally his twin, consecrated herself to God from her earliest years, as we learn from St Gregory. It is not known where she lived, whether at home or in a community; but after her brother had moved to Monte Cassino, she settled at Plombariola in that same neighbourhood, probably founding and ruling a nunnery about five miles to the south of St Benedict's monastery. St Gregory tells us that St Benedict governed nuns as well as monks, and it seems clear that St Scholastica must have been their abbess, under his direction. She used to visit her brother once a year and, since she was not allowed to enter his monastery, he used to go with some of his monks to meet her at a house a little way off. They spent these visits in praising God and in conferring together on spiritual matters.

St Gregory gives a remarkable description of the last of these visits. After they had passed the day as usual they sat down in the evening to have supper. When it was finished, Scholastica, possibly foreseeing that it would be their last interview in this world, begged her brother to delay his return till the next day that they might spend the time discoursing of the joys of Heaven. Benedict, who was unwilling to transgress his rule, told her that he could not pass a night away from his monastery. When Scholastica found that she could not move him, she laid her head upon her hands which were clasped together on the table and besought God to interpose on her behalf. Her prayer was scarcely ended when there arose such a violent storm of rain with thunder and lightning that St Benedict and his companions were unable to set foot outside the door. He exclaimed, "God forgive you, sister; what have you done?" Whereupon she answered, "I asked a favour of you and you refused it. I asked it of God, and He has granted it." Benedict

was therefore forced to comply with her request, and they spent the night talking about holy things and about the felicity of the blessed to which they both ardently aspired and which she was soon to enjoy. The next morning they parted, and three days later St Scholastica died. St Benedict was at the time alone in his cell absorbed in prayer when, lifting up his eyes, he saw his sister's soul ascending to Heaven as a dove. Filled with joy at her happiness, he thanked God and announced her death to his brethren. He then sent some of the monks to fetch her body which he placed in a tomb which he had prepared for himself. " So it happened to these two, whose minds had ever been united in the Lord, that even in the grave their bodies were not separated." But her relics are said to have been translated to France, along with those of St Benedict, in the seventh century and to have been deposited at Le Mans.

We know practically nothing of St Scholastica except from the two chapters of St Gregory's *Dialogues*, bk ii, chs. 33 and 34, summarized above.

ST SOTERIS, Virgin and Martyr (A.D. 304)

St Ambrose proudly claims this saint as being the greatest honour of his family. Soteris was descended from a long line of consuls and prefects, but she derives her chief glory from the contempt which, for Christ's sake, she evinced for birth, riches, great beauty and all that the world prizes as valuable. She consecrated her maidenhood to God, and to avoid the dangers to which her beauty exposed her she took no account of it, and resolutely forswore all ornaments that might set it off. Her virtue prepared her to make a noble confession of the faith when she was brought before the magistrates after the edicts of Diocletian and Maximian against Christians. When the judge ordered that she should be struck on the face, she rejoiced to be thus treated as her Saviour had been, and though the judge ordered her to be tortured in many other ways he was unable to draw from her one groan or tear. At length, overcome by her patience and constancy, he commanded that her head should be struck off. It must be confessed that we do not clearly know whether all this happened at one time. It may be that St Soteris was arrested and tortured as a young girl in the persecution of Decius, and only suffered death fifty years later under Diocletian.

Practically speaking we are dependent upon two passages of St Ambrose for our knowledge of this martyr. He speaks of her in his *De virginibus*, iii, 7, and in his *Exhortatio virginis*, c. 12. At the same time we know from the " Hieronymianum " that she was originally buried at Rome on the Via Appia. One of the catacombs, the location of which it is difficult to determine, afterwards bore her name. Her body was later on translated by Pope Sergius II to the church of San Martino di Monti. See the *Acta Sanctorum*, February, vol. ii, and the *Römische Quartalschrift*, 1905, pp. 50–63 and 105–133.

ST TRUMWIN, Bishop of the Picts (*c.* A.D. 690)

Trumwin was in 681 appointed to be bishop over the southern Picts, who were at that time subject to the English. He set up his see at the monastery of Abercorn, on the Firth of Forth. Little is known of St Trumwin's episcopate, and in 685 it came to a violent end when King Egfrid marched against the Picts and was defeated and killed in battle. Whereupon the English who were in the country of the Picts were slain or enslaved or fled south. Among the last were Trumwin and his monks. He dispersed them among various monasteries, and himself retired

to the abbey of Whitby. " And there for several years ", says St Bede, " he led a life of monastic austerity with a few of his own people, to the benefit not only of himself but of many others." His relics, with those of the abbess St Elfleda and others, were found and solemnly translated during the twelfth century, but the evidence of *cultus* is slight.

Little is known of St Trumwin apart from what we learn from Bede's *Ecclesiastical History*. There is a notice in the *Acta Sanctorum* for February, vol. ii. The Anglican Bishop G. F. Browne maintained that St Trumwin erected a stone cross at Abercorn, large fragments of which are still in existence ; see his book *Theodore and Wilfrith*, pp. 163–164, and *cf.* Howorth, *The Golden Days of the Early English Church*, vol. ii, p. 111 and *passim*. Consult also W. D. Simpson, *The Celtic Church in Scotland*, pp. 42–43 and 108–109.

ST AUSTREBERTA, VIRGIN (A.D. 704)

ST AUSTREBERTA or Eustreberta was the daughter of one of King Dagobert's foremost courtiers, the Count Palatine Badefrid, and of St Framechildis. She was born near Thérouanne in Artois and was a pious and serious child, her mind set on churches and convents ; one day when she was looking at her reflection in the water she saw a veil over her head : a strange experience which made a permanent impression. When she was growing up her father began to plan a marriage for her, but the idea was so distasteful that she ran away from home, accompanied by a little brother. She found her way to St Omer, and from him she received the veil. However, knowing who she was and what anxiety would be felt concerning her, he persuaded her to let him take her back to her home. Omer explained matters to her parents, who fully recognized that she was now the bride of Christ. After remaining a short time at home, Austreberta began to be tormented by scruples, because she was still living in the world ; so her father consented to allow her to enter the nunnery of Port (afterwards Abbeville) on the Somme.

Here her piety and humility won all hearts ; the community was very observant and devout, and she was extremely happy amongst the nuns. It was told of her that one day when it was her turn to bake the bread for the house, she went to the bakery with a young girl. The oven had been heated, the fire had been taken out, the loaves were all ready, and it only remained to rake out the embers and clean the oven. Suddenly the besom blazed up and set the whole oven on fire. Austreberta, fearing that the bread would be spoilt and that no ordinary measures would be of any use, first shut the door of the bakery and then, leaning unscathed through the flames into the blazing oven, with her wide sleeves cleaned out the interior, extinguishing the flames. She charged the astonished girl, who had been standing out of the way near the door, not to mention the affair, and then quietly went on with her work, without a scorch or a mark on herself or her clothes. The only person she told was a priest. Although he was filled with admiration he said, " Daughter, do not again be so rash, lest next time you may tempt Satan to do you an injury ".

There was living at that time a man called Amalbert who had founded at Pavilly a monastery in which he had placed his daughter Aurea. He consulted St Philibert about it, and the saint advised him to appoint as superior Austreberta, who had already for a long time been abbess of Port. St Austreberta was most unwilling to leave her beloved nuns and perhaps she saw the difficulties ahead, but St Philibert insisted and she gave way. She found her new daughters undisciplined and lax, and she set to work to bring them to a better observance of rule ; but they opposed her, and at last some of them appealed to Amalbert, accusing the saint of various

grave offences. He believed the charges, and after an outbreak of violent abuse worked himself into such a rage that he brandished his sword and threatened her. Austreberta remained quite calm and, drawing her veil closer to her throat, bent her neck in anticipation of the fatal blow. Her courage brought him to his senses, and henceforth she was left to rule her nuns in the way she thought fit, though perhaps not till the malcontents had been removed to another house.

The Life of St Austreberta, edited by the Bollandists (*Acta Sanctorum*, February, vol. ii), was probably compiled shortly after her death in the early years of the eighth century. Some few points are further illustrated by a life of her mother, St Framechildis, printed in the *Analecta Bollandiana*, vol. xxxviii (1920), pp. 155–166, from a manuscript in the British Museum. See also DHG., vol. v, cc. 790–792.

ST WILLIAM OF MALEVAL (A.D. 1157)

WE know nothing of the birth or parentage of this saint except that he seems to have been a Frenchman. He is thought to have been a soldier in his youth and to have led a life of dissipation. The first definite accounts we have represent him as a penitent making a pilgrimage to Rome. Here he begged Bd Eugenius III to impose a penance upon him, and the pope enjoined a pilgrimage to Jerusalem. This was in 1145, and the saint spent eight years in performing this and other pilgrimages. Upon his return to Tuscany he hid himself in some lonely spot, until he was prevailed upon to undertake the government of a monastery in the territory of Pisa. However, he found the laxity and irregularity of the monks unbearable, and as he was unable to reform them he withdrew and settled on Monte Pruno. Here he found his disciples no more amenable to discipline than the previous ones, so he determined to lead in solitude the life he had hitherto unsuccessfully proposed to others. For this purpose he fixed upon a desolate valley, the very sight of which was sufficient to daunt the most resolute. It was then called in Latin " Stabulum Rodis ", but has since been known as Maleval: it is situated in the territory of Siena. He entered this solitude in September 1155, and had no lodging but a cave until after some months he was discovered and the lord of Buriano built him a cell. During the first four months he had no company but that of wild beasts, and he ate only the herbs on which they fed. He was joined by a disciple named Albert, who lived with him till his death, which happened thirteen months later: it was Albert who recorded the last events of his life.

St William instructed his disciple in the ways of penance and perfection which he taught him even more effectually by his own example—an example, however, so transcendent that it was rather to be admired than imitated. He had the gift of prophecy and of miracles. A short time before his death a physician called Renaldo came to join them, and he and Albert buried St William's body in the garden. They continued to live according to his rule, and some time after, when others came to swell their little community, they built a chapel over the founder's grave and a hermitage to serve their own needs. This was the origin of the Gulielmites, or Hermits of St William, who afterwards spread over Italy, France, Flanders and Germany; later many of them joined the Augustinian hermit friars.

See the *Acta Sanctorum*, February, vol. ii, and the *Kirchenlexikon*, vol. xii, cc. 1609–1611; BHL., nn. 8922–8923. One of the Lives of St William of Maleval, who is also called " William the Great ", is attributed to Theobald, Archbishop of Canterbury; but the authorship seems very doubtful. *Cf.* Heimbucher, *Die Orden und Kongregationen*, vol. ii (1907), p. 180.

BD HUGH OF FOSSES (A.D. 1164)

THE Premonstratensian Order has long venerated the memory of him who was in a true sense its second father, and who had undertaken this onerous charge in the lifetime of the founder himself. Hugh was born at Fosses, about seven miles from Namur. Becoming an orphan at an early age he was educated by a Benedictine community close at hand, and then passed into the service of a devout and zealous prelate, Burchard, Bishop of Cambrai. Hugh was in attendance on his patron when the latter unexpectedly met his old friend Norbert, like himself a man of noble birth, but now going barefoot, dressed as a humble penitent, and preaching the gospel of Christ to the poor with wonderful fervour and success. Hugh was at once captivated and besought the favour of being allowed to join Norbert as his first disciple. In June 1119, Hugh being already a priest and about twenty-six years old, the two set out to carry on their apostolic work in Hainault and Brabant. Probably St Norbert at this time had no very definite idea of founding a new religious order, but the appeal of Bartholomew, Bishop of Laon, that he should undertake the reformation of a certain community of regular canons, and other circumstances which developed out of this frustrated effort, led to the creation of the monastery of Prémontré, which was followed by the establishment of other houses and the drafting of a religious rule. Hugh took the initiative in the drawing up of these statutes, for on his shoulders, in the absence of Norbert who was constantly being called away for all sorts of apostolic work, much of the burden fell; we are in particular told of a great battle with the powers of darkness, which occurred when the elder saint was at a distance. The Devil, it seems, strove to put to flight the men of God who were converting the uncultivated wilds of Prémontré into a paradise of prayer.

In 1126 St Norbert was consecrated archbishop of Magdeburg, and two years later Hugh by a unanimous vote was elected abbot of the mother house and superior general of the order. During the thirty-five years which his administration lasted, more than one hundred foundations of the "white canons" came into existence; but he was now an old man, worn out by austerities and incessant labour, and on February 10, 1164 he passed to his reward. His remains were interred in the church of Prémontré before the altar of St Andrew, and when in 1279 they were removed to a still more honourable resting-place close to the high altar we are told that the church was flooded with a celestial perfume. These relics were happily recovered after the first world-war, despite a conflagration which consumed the church in which they were temporarily preserved. From our fragmentary materials it is not easy to obtain a clear idea of the personal character of Bd Hugh, but he seems to have been an impetuous man who did not always realize that there might be two sides to a question in which he was keenly interested. St Bernard in a long letter addressed to him (No. 253, Migne, PL., vol. clxxxii, cc. 453–458), remonstrates strongly against the bitterness and injustice of certain complaints which Hugh had made in writing. We do not unfortunately know the response that was returned to St Bernard's vehement but charitable appeal.

The two recensions of the *Vita Sti Norberti*, for one of which Hugh himself has been claimed as the author, constitute our most authentic source of information. See also such modern lives of St Norbert as those of G. Madelaine (1886) in French, G. van den Elsen (1890) in Flemish, and C. Kirkfleet (1916) in English; and H. Lamy, *Vie du b. Hugues de*

Fosses (1925). The *cultus* of Hugh was sanctioned by the Holy See in 1927, and the decree, published in the *Acta Apostolicae Sedis* for that year, pp. 316–319, contains a brief summary of his career.

BD CLARE OF RIMINI, WIDOW (A.D. 1346)

BORN of a rich family in Rimini, Clare Agolanti married young and lived a life wholly given up to frivolity and to the gratification of her senses. She became a widow, and, owing to party factions, was exiled for a time—returning to see her father and brother perish on the scaffold. She still continued her careless life and married again. When she was thirty-four, she entered a Franciscan church one day and heard a voice which said, " Clare, try to say one Pater and one Ave Maria to the glory of God, without thinking of other things". She began to reflect seriously, and soon afterwards in the same church she had a vision of the Blessed Virgin Mary who spoke to her. By this she was so much impressed that she resolved henceforth to live only for the world to come, and as a first step in the upward path she joined the third order of St Francis. Her husband allowed her to lead almost the life of a nun, and when he died soon afterwards she gave herself up to austerities. In place of the jewels she had formerly worn she now had rings of iron round her neck and arms and she also wore an iron cuirass which is still shown at Rimini. To punish herself for her luxury and sensuality she slept upon rough planks, and, to mortify her fastidious taste, she forced herself at times to eat food from which even the starving would have revolted. During Lent, she took up her quarters in a hollow in the old city wall and there she lived, exposed to all weathers.

When the Poor Clares from Regno were forced by war to take refuge in Rimini and were in great distress, Clare went begging for them from door to door. Several women placed themselves under her direction, and with the help of friends she bought the piece of ground about that part of the old wall which contained her cell and built a convent. She herself did not become professed or enclosed, but continued her works of charity outside. Owing to the extreme lengths to which she carried her desire for penance she had much opposition to face. On Good Friday she got people to tie a cord round her neck and, with her hands bound behind her back, she had herself dragged through the streets in imitation of our Lord. These and similar practices caused even her fellow religious to regard her as unbalanced, and they locked her up to prevent her from resorting to her old haunt in the wall. She was also accused of heresy, but upon no clear grounds. She tried to go without drinking anything at all in order to experience something of our Lord's thirst on the cross, and she nearly died in consequence. Once she fell into an ecstasy which lasted five days, during which she was deprived of the power of speech, and for the last few months of her life she seemed to have lost consciousness and sensation : when she came to herself she was blind and could not communicate with anyone.

It is important to remember that the authority and approval of the Church are by no means involved in such extravagances as those we read of in this account of Bd Clare of Rimini. It is extremely improbable that if such a cause were now introduced for beatification it would successfully pass the tests required by the Congregation of Rites. She is styled Blessed because from her death onwards she seems to have been venerated locally at Rimini, and after the existence of this *cultus* had been proved by the production of sufficient evidence it was sanctioned and allowed to continue by a decree issued by Pius VI in 1784. We must also bear in

mind that just as the life of St Simeon Stylites on his pillar, and those of his many imitators, undoubtedly did enormously impress his contemporaries, from the emperor downwards, though such an existence would now be regarded even by devout Catholics as crazy ostentation or fanaticism, so the standards of taste in such matters as manifesting contempt of the world's opinion have altered very much since the fourteenth century.

For Clare's life see Mazzara, *Leggendario Francescano* (under Feb. 2), and Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 235–238.

11 : THE APPEARING OF OUR LADY AT LOURDES (A.D. 1858)

ON February 11, 1858 three little girls, Bernadette Soubirous, aged fourteen, her sister Marie-Toinette, aged eleven, and their friend Jeanne Abadie, aged twelve, started out from their home in Lourdes to pick up wood. To reach a place where, as they had been told, driftwood and broken branches were likely to be found on the bank of the Gave they had to pass in front of a grotto or natural cavity in the rocky cliff of Massabielle which here skirts the course of the river on the south side, and they had first to cross a shallow mill-stream. The two younger girls made their way over, but exclaimed at the icy coldness of the water. Bernadette who, unlike her companions, wore stockings on account of her delicate health—she was subject to asthma—hesitated to follow their example. When, however, the other two refused to help her to cross, she began to take off her stockings. Suddenly she heard beside her a rustling sound as of a gust of wind. She looked up and saw that the trees on the other side of the river were still, but she seemed to notice some waving of boughs in front of the grotto which she had nearly reached. She paid no further attention and, removing her stockings, had already put one foot into the water when the rustling sound came again. This time she looked intently towards the grotto and saw the bushes violently agitated, and then, in the opening of a niche behind and above the branches, she perceived " a girl in white, no taller than I, who greeted me with a slight bow of the head ". The apparition, she afterwards said, was very beautiful: it was clad in white, with a blue girdle, whilst a long rosary hung over the arm. The figure seemed to the child to invite her to pray, and when Bernadette knelt down and, taking her rosary out of her pocket, began to say it, the apparition also took her rosary in her hand and passed the beads through her fingers, although the lips did not move. No words were exchanged, but at the end of the five decades, the figure smiled, withdrew into the shadow and disappeared. When the other children returned and saw Bernadette on her knees, they laughed at her. Jeanne scolded her for not helping to collect wood, and went away over the rocks on the other side of the grotto, but Toinette said, " You were frightened: did you see anything ? " Bernadette told her, making her promise to say nothing, but she told her mother that evening. Madame Soubirous questioned Bernadette. " You were mistaken . . . you saw a white stone."—" No," said the child, " she had a beautiful face." Her mother thought it might be a soul from Purgatory, and forbade her to return to the grotto.

She kept away the next two days, but some children who had heard about the apparition tried to persuade her to go. Madame Soubirous, harassed, sent her to ask advice of the Abbé Pomian, but he paid no attention : the mother then told her to ask her father, who after some demur said she might go. They returned home and, taking a bottle of holy water, they went to the grotto and knelt down to say the rosary. At the third decade " the same white girl showed herself in the same place as before ". To quote Bernadette's own words. " I said, ' There she is,' and put my arm round the neck of one of them and pointed to the white girl, but she saw nothing." A girl called Marie Hillot gave her the holy water and she went forward and threw some towards the vision, which smiled and made the sign of the cross. Bernadette said, " If you come from God, come nearer ". The vision advanced a little. At that moment, Jeanne Abadie with some other children came to the top of the rock above the grotto and threw a stone down which fell near Bernadette. The apparition disappeared, but Bernadette remained kneeling and in a trance, with her eyes upraised. They could not make her move and went to fetch help. The miller Nicolau and his mother with great difficulty pulled her up the hill to his mill where she suddenly came to and cried bitterly. Here quite a crowd collected and her mother began to scold her—after which they all returned to Lourdes. Not one of Bernadette's relations nor the nuns who taught her the catechism would, for a moment, believe her story. Others felt sure she had seen a soul from Purgatory.

The third apparition took place on February 18, when a certain Madame Millet and a girl, an " enfant de Marie ", took Bernadette very early to the grotto. They had with them a blessed candle and pen and ink. They knelt down, and when Bernadette said, " There she is ", the young girl handed her the paper and ink. Bernadette said to the figure, " If you come from God, please tell me what you want ; otherwise go away ". As the Lady only smiled, she said, " Please have the goodness to put down in writing your name and what you want ". The apparition then spoke for the first time, and said, using the Lourdes *patois*, " There is no need to write what I have to say. Will you do me the kindness to come here every day for a fortnight ? " The figure added, " I do not promise to make you happy in this life, but in the next ", and, rising towards the vault of the niche, she disappeared.

The visions of the next two days passed without any special features, except that Bernadette each day went into a trance of about a quarter of an hour's duration.

On Sunday, February 21, a large number of people accompanied her to the grotto, including Dr Dozous, then a sceptic, who felt her pulse and tested her breathing while she was in the trance. The vision said to her, " You will pray to God for sinners ". After high Mass that day, Bernadette was asked to visit the imperial procurator, J. V. Dutour, who questioned her closely and came to the conclusion that she was sincere, though deluded. After Vespers Dominic Jacomet, commissary of police, sent for her and cross-examined her rather severely, dismissing her with a caution to keep away from the grotto. These officials considered that her conduct was causing a public disturbance, and they realized also that the ground about the grotto was insecure in view of the great crowds that were now assembling there. On the 22nd, Bernadette went again to the grotto in spite of the prohibition. There was a small crowd and two policemen, but on this occasion she did not see the apparition. On the same day, the Abbé Pomian, Bernadette's confessor, decided that since it was not the chief authority, M. Dutour, who had

forbidden the child to go, she need not be kept away. On the 23rd, she went to the grotto at six o'clock in the morning, and there was a crowd of two hundred people. She then saw the apparition again, and fell into a trance which lasted nearly an hour. The next day the crowd had increased to four or five hundred, and again Bernadette went into an hour's trance when the vision revealed itself. She refused, however, to divulge anything that the Lady had said to her. On Thursday the 25th, Bernadette, after repeating a decade of the rosary, dragged herself on her knees up the sloping floor of the cave, gently brushing aside the hanging sprays of foliage. At the back of the grotto she turned round and came back—still on her knees—and, after looking inquiringly at the niche, walked to the left of the grotto.* What Bernadette herself related is as follows: The Lady had said to her, " Go, drink at the spring and wash in it ". She did not know of any spring in the rock, so she turned towards the river. The Lady said she did not mean that. " She pointed with her finger, showing me the spring: I went there: I only saw a little dirty water; I put my hand in, but could not get enough to drink. I scratched and the water came—but muddy. Three times I threw it away, but the fourth time I could drink it." The child was seen to stoop, and when she rose, her face was bedaubed with mud. She again stooped and appeared to eat a little of a bright green plant that grew there. A moment later she rose and returned to Lourdes. The crowd began by scoffing, but they were amazed later in the day when the saucerful of muddy water was seen to be running into the Gave. Within a week, it was pouring forth its 27,000 gallons of water as it does to this day. On February 26, eight hundred persons were present when Bernadette, in a trance, crawled up to the grotto, frequently kissing the ground, and by a gesture appearing to invite others to do the same. The apparition was enjoining penitence.†

The visions of the 27th and 28th followed the same course. The crowd became yet denser. Bernadette repeatedly kissed the ground and the people imitated her. In the afternoon of the latter day, she was brought before a magistrate who cautioned her again. On March 1, the onlookers had increased to 1000, and, for the first time, a priest was present. The curé of Lourdes had decided that he and his four curates must have absolutely nothing to do with the grotto, but the Abbé Dézirat, coming from a distance, was not directly under his jurisdiction. This priest was greatly impressed. A cure took place on this day, but that was not known till months later. On March 2 at 7 a.m. there were 1700 people present when Bernadette saw the apparition for the thirteenth time. She was then bidden to tell the clergy that a chapel should be built and a procession held. Bernadette went to the curé, who received her harshly, and who gave the civil officials to understand that he strongly discouraged the whole business.

March 3 was a day of great disappointment and humiliation for Bernadette. Surrounded by a vast crowd of 4000, she saw no vision and acknowledged her failure. Returning later, when the greater part of the crowd had dispersed, she

* There are two openings or niches in the grotto, a higher one, where our Lady's statue now stands, and a sort of tunnel leading up to it. The vision appeared in several places: on the two chief occasions, February 25 and March 25, it was at the lower opening of this " tunnel ", on the ground-floor, as Father Martindale puts it.

† In that year this day, the day on which the spring was first recognized to be a spring, was the second Friday in Lent, on which the gospel at Mass tells of the healing pool at the Sheep Gate (John v 1–15).

saw the vision and fell for a short time into a trance. On March 4, in the presence of a great gathering, there was again the apparition and trance, but no new features. This was the end of the fourteen days, but on March 25—Lady day—Bernadette started for the grotto at four or five in the morning and the Lady appeared and told her to come nearer. Bernadette then asked, " Would you kindly tell me who you are ? " At these words the apparition smiled and made no reply. Bernadette repeated her question twice more, and then the Lady, joining her hands on her breast and raising her eyes to heaven answered, " Que soy era Immaculado Conceptiou ", " I am the Immaculate Conception ".

Then she added, " I want a chapel built here ". Bernadette replied, " I have already told them what you have asked me ; but they want a miracle to prove your wish ". The Lady smiled again, and without another word passed from Bernadette's sight.

The last solemn apparition took place on April 7, when there was again a crowd of people—1200 or 1300. Bernadette remained in a trance three-quarters of an hour or more, and Dr Dozous, who was near her, stated that he saw her lift her hands and hold them arched over the flame of her burning candle which rested on the rock floor. He noticed that the flame played upon her fingers and passed between them without her taking any heed. Not only was she insensible to pain, but there was no destruction of tissue nor was there any mark. When she came out of the trance, he pushed the burning candle under her left hand which she snatched away, exclaiming: " You're burning me ". It must be admitted, however, that Father Cros in his *Histoire de Notre-Dame de Lourdes* (i, 494–499) has given reasons for discrediting this statement. No weight seems to have been attached to it by the episcopal commission which examined and reported on the facts. The eighteenth and final apparition was on July 16, the feast of our Lady of Mount Carmel. The grotto was then barricaded to exclude the public and Bernadette could only see the top of the niche above the planks from the opposite bank of the Gave, and yet the figure seemed no farther off than before. Never again, after this day, had Bernadette Soubirous any vision of our Blessed Lady during the twenty-one years she still remained on earth. To none but her had sight of any of these visions been granted.

On two points connected with the appearances of the Blessed Virgin at Lourdes it seems desirable to add a few words of comment. In the first place, certain unfriendly critics maintained * that these manifestations were organized of set purpose by the clergy at the instigation of the Roman authorities in order to confirm and popularize the dogma of the Immaculate Conception which had been defined by Pope Pius IX less than four years previously. To this it may be replied that the contemporary reports submitted by the local authorities to the prefect of the department and to the minister of the Interior absolutely exonerate the clergy from showing any belief in or sympathy with the alleged apparitions until they had taken profound hold of the people and until the strange coincidence of the discovery and persistence of the new spring had brought crowds to the grotto from all the surrounding country. Again, no one can be blind to the extreme improbability that if the church authorities had designed, as was alleged, to popularize the dogmas of the Vatican, " by appealing to the imagination and superstition of the masses ",

* See particularly the *British Medical Journal* for June 18, 1910, a number which is almost entirely devoted to the question of faith healing and the Lourdes miracles. A long article by Sir Henry Morris speaks strongly in this sense.

they would have selected as the site of the future miraculous shrine a remote spot in the Pyrenees eighty miles from any line of railway. Further, attention may be called to the fact that the subsequent career of the little visionary, Bernadette Soubirous, who upon the hypothesis of an organized imposture must have been the cunning and mendacious tool of some ecclesiastic, contradicts upon every point all the anticipations one would form in such a case. Bernadette had no more visions. She never embroidered with later and more effective enlargements the story which she told at first. She took no pleasure in the attention which was paid to her, and never put it to any sort of pecuniary profit. Shunning all excitement and still retaining the simplicity of a child, Bernadette entered a religious order of nursing sisters in 1866 at the age of twenty-two. She was sent far away from Lourdes to the noviceship of the order at Nevers, and there contentedly remained until her death twelve years later. In all the grand doings of the consecration of the basilica above the grotto and other splendid functions she had no part or share.

Secondly, attention may be drawn to a very notable confirmation of the unique character of Bernadette's visions. During those long visits to the grotto when she remained entranced, her gaze fixed upon the apparition which she beheld so clearly, presenting always an image of grace, reverence and purity which brought tears to the eyes of the rough peasants who looked on, no one ever pretended to see what she saw. There was no contagious hallucination of the crowd, no scenes of disorder, nothing of the extravagance, the cries, the physical contortions which we read of in connection with the *convulsionnaires*, or with so many of the camp-meetings of revivalists. But when the series of Bernadette's visions had quite come to an end, a veritable epidemic of false visionaries set in, which was marked by many repellent features. The reports sent to the prefect by the commissary of the police are explicit upon the point. Some of the visionaries were really pious and well-conducted girls. Marie Courrech in particular, the mayor's housemaid, bore the very highest character. She went on having visions from April to December of the same year and many people believed in her, but the difference between her trances and those of Bernadette was always very marked. Father Cros prints the testimony of an unexceptionable witness of Marie's extravagances. If these extravagances were observable in good and self-respecting young women, it is not surprising that the most preposterous antics were performed by those of indifferent character and by the children of all ages who soon began to see visions in imitation of their elders. The pious townsfolk of Lourdes and the peasants of the surrounding hamlets, now absolutely convinced of the genuineness of the first apparitions at the grotto, were prepared to treat even the youngest of their offspring as channels of divine inspiration. There seems no doubt that these children often did pass into a state of trance, and that some of them at least had real hallucinations. Of the adult " visionaries ", apart from those already mentioned, nearly all seem to have exhibited strange and repellent phenomena, hysterical convulsions, grimaces, contortions, etc. ; while, of course, in many cases, there was the gravest reason to suspect deliberate imposture.

The books on Lourdes are numberless, but, from the historical point of view, that of Fr L. J. M. Cros, *Histoire de Notre-Dame de Lourdes* (1901), 3 vols., is much the most fully documented and the most complete. A more recent work (1935) is that of Fr H. Petitot, *Histoire exacte des apparitions de N.D. de Lourdes*. *Cf.* the note to St. Bernadette on April 16 ; in B. G. Sandhurst's *We Saw Her* (*i.e.* Bernadette), published in 1953, the evidence for the visions is collected, translated and arranged with both critical acumen and deep sympathy.

SS. SATURNINUS, DATIVUS, AND OTHER MARTYRS (A.D. 304)

THE Emperor Diocletian had ordered Christians under pain of death to deliver up the Holy Scriptures to be burnt. This persecution had already raged a whole year in Africa, during which time a certain number of Christians had betrayed the cause of their Master, but many more had defended it with their blood. In Abitina, a city of proconsular Africa, Saturninus, a Christian priest, was celebrating the holy mysteries one Sunday when the magistrates with a troop of soldiers broke in upon them and seized forty-nine men and women. Among them were the priest Saturninus with his four children, namely, Saturninus the younger and Felix, who were both lectors, Mary, who had consecrated herself to God, and Hilarion, a little boy. Besides these the names are recorded of Dativus and another Felix, who were senators, Thelica, Emeritus, Ampelius, Rogatian and Victoria. Dativus and Saturninus with his children headed the procession of captives who were led before the magistrates. When questioned they confessed their faith so resolutely that the very judges applauded their courage. (It made amends for the apostasy of Fundanus, Bishop of Abitina, who had a short time previously yielded up the sacred books to be burnt; it was recorded, however, that on that occasion a sudden violent storm had extinguished the flames.) The prisoners taken at Abitina were shackled and sent to Carthage, the residence of the proconsul, and during their journey they sang hymns and psalms to God, praising His name and rendering Him thanks.

The proconsul first examined the senator Dativus, asking him who and what he was and whether he had attended the assembly of the Christians. He replied that he was a Christian and worshipped with Christians. The proconsul asked who presided at these meetings and in whose house the assemblies took place, but, without waiting for an answer, ordered that Dativus should be racked to make him confess. Thelica when questioned as to their ringleader replied at once, "The holy priest Saturninus and all of us with him". Emeritus boldly acknowledged that the assemblies took place in his house, and in reference to the Holy Scriptures said to be kept there replied that he kept them in his heart. In spite of torture they one and all made profession that they were Christians and that they had been present on Sundays at the "collects", that is to say, the celebration of the liturgy. Women were as brave as men in enduring suffering and in proclaiming Christ. One young girl, named Victoria, distinguished herself particularly. She had been converted when very young and had vowed herself to the Lord, although her pagan parents had insisted upon betrothing her to a young nobleman. To escape from him she had jumped out of a window on her wedding-day and, escaping unhurt, took shelter in a church where she consecrated herself to God. The proconsul, because of her rank and for the sake of her brother who was a pagan, tried hard to induce her to renounce her faith, but she persisted in repeating, "I am a Christian". Her brother Fortunatian undertook her defence and tried to prove that she was a lunatic and that she had been enticed away by the Christians; but Victoria, fearing lest she might lose the crown of martyrdom, made it clear by the good sense of her answers that she was in her right mind and that she had elected to be a Christian of her own free choice. Asked whether she would like to return with her brother, she said she could acknowledge no fraternal relation with those who did not keep the law of God.

St Saturninus and his children all made a noble confession of faith, including Hilarion, who was little more than a baby. "I am a Christian", he said, "I have

been at the ' collects '. I went of my own accord ; nobody made me go." The judge, who was sorry for him, tried to frighten him by threatening him with childish punishments, but the little boy only laughed Then the governor said, " I will cut off your nose and ears". Hilarion answered, " You may do it, but anyhow I am a Christian". When the proconsul ordered them back to prison Hilarion cried out with the others, " Thanks be to God". It appears that they all died in prison, either from the length of their confinement or from torture and the hardships they had undergone.

The " acts " of these martyrs are undoubtedly genuine, though it seems possible that some recensions of the text have been modified by transcribers in sympathy with the Donatists. See P. Monceaux, " Les Martyrs Donatistes " in *Revue de l'histoire des religions*, vol. lxviii (1913), pp. 146–192. The text of the acts will be found in Ruinart ; in the *Acta Sanctorum*, February, vol. ii ; and in Migne, PL., vol. viii, cc. 705–715.

ST LUCIUS, Bishop of Adrianople, Martyr (A.D. 350)

St Lucius was raised to the see of Adrianople in Macedonia after the death of St Eutropius, who had been banished to Gaul for preaching against the Arians. Lucius was no less courageous than his predecessor in upholding the divinity of our Lord and he also was exiled. He returned to his see only to encounter shameful calumnies and to be driven out once more. He went to Rome to vindicate his innocence and there he met St Paul, Bishop of Constantinople, and the great St Athanasius—both exiles like himself. After further difficulties and persecution St Lucius and other citizens of Adrianople were arrested because they would not enter into communion with those who had been condemned by the Council of Sardica. The laymen were beheaded, whilst Lucius, with chains round his neck and handcuffs on his wrists, was carried away into exile, where he died in prison as the result of the treatment he had received. The fate of his friend made a great impression upon St Athanasius, who, in more than one of his writings, treats of the constancy and courage of St Lucius and the other martyrs of Adrianople.

The story has to be pieced together from the data furnished by St Athanasius, St Hilary, the historian Socrates, etc. See *Acta Sanctorum*, February, vol. ii ; Hefele-Leclercq, *Conciles*, vol. i, pp. 815 and 826.

ST LAZARUS, Bishop of Milan (*c.* A.D. 450)

St Lazarus became bishop of Milan about the year 449. The times were troublous, for the Goths were ravaging Italy and were masters of Milan, but although St Lazarus had much to suffer at their hands he ruled his flock prudently and faithfully. St Ennodius includes him in a list of twelve holy bishops of Milan, of whom St Ambrose was the first and most eminent. Lazarus is chiefly remembered in connection with the Rogationtide litanies which he is said to have been the first to introduce. To invoke the protection of God at that distressful period, he ordered a three days' fast with processions, litanies and visits to various churches from the Monday to the Wednesday within the octave of the Ascension. Afterwards, according to the same very questionable authority, St Mamertus introduced these litanies into the diocese of Vienne and changed the date to the three days before Ascension day. The first Council of Orleans (511) ordered that this observance should be general throughout France, and it spread quickly to England and elsewhere. Later still, Archbishop Stephen Nardini and St Charles Borromeo did

much to encourage and establish this custom at Milan, which continues to the present day. St Lazarus died on March 14, probably in the year 450, after having been bishop eleven years, but his festival is kept on February 11, because saints' days are not celebrated during Lent in the diocese of Milan which, as is well known, follows its own Ambrosian rite.

See the *Acta Sanctorum*, February, vol. ii. That St Mamertus introduced the Rogation days at Vienne is beyond dispute, but there is no trustworthy evidence to establish the claim of St Lazarus to priority.

ST SEVERINUS, ABBOT (A.D. 507)

THIS St Severinus, a Burgundian, was educated in the Catholic faith at a time when the Arian heresy was very prevalent in that land. He forsook the world in his youth and entered the monastery of Agaunum, which then consisted only of scattered cells. He became abbot and had governed his community wisely for many years when, in 504, Clovis, the first Christian king of France, who had for two years been suffering from a disease which his physicians were unable to cure, sent his chamberlain to conduct the holy man to his court, as he had heard of the wonderful recoveries obtained through his prayers. Severinus took leave of his monks, telling them that he should never see them again in this world. On his journey he healed Eulalius, Bishop of Nevers, who had been for some time deaf and dumb, and he also cured a leper at the gates of Paris. Upon his arrival he immediately restored the king to perfect health by putting on him his own cloak. As St Severinus was returning towards Agaunum, he stayed at Château-Landon in the Gâtinais with two priests who served God in a solitary chapel and who, not knowing who he was, were at once struck by his sanctity. He foresaw his death, which happened there shortly after. The beautiful church of Saint-Séverin in Paris is called after him and not after the hermit of the same name.

In editing for the MGH., *Scriptores Merov.*, vol. iii, pp. 166–183, an abstract of the Life of St Severinus, B. Krusch has shown that the long biography printed in the *Acta Sanctorum*, February, vol. ii, and elsewhere, has no historical value of any sort. It was written 300 years after the death of the saint, apparently without any reliable materials. The details given above are probably all imaginary, and there is the gravest reason for thinking that Severinus could never have been either monk or abbot at Agaunum, because according to the biography he died in 507 or 508, and sound documentary evidence seems to show that Agaunum was not founded before 515. See *Analecta Bollandiana*, vol. xxxi (1912), pp. 354–355.

ST CAEDMON (*c.* A.D. 680)

CAEDMON is a familiar name in the history of English literature as the herdsman who was " the father of English sacred poetry " ; it is less common in lives of the saints, but his feast used to be observed in the abbey of Whitby on February 11 and it is therefore appropriate that he should be included herein. The little that is known of him is found in St Bede's *Ecclesiastical History*, and Bede's own account is too precious to be abbreviated.

" In the monastery [Whitby] of this abbess [St Hilda] there was a certain brother marked in a special way by the grace of God, for he used to make devotional and religious songs ; whatever was expounded out of Scripture he soon turned into verse very expressive of fervour and penitence, and that in English, his native tongue. Many people's minds were moved to contempt of the world and desire

for the heavenly life by his songs. After his time others of the English nation attempted to compose religious poems, but none could equal him, for he did not learn the poetic art from men ; rather did he receive the free gift of song by God's grace, so that he could never make a trivial or vain poem but only such as concerned religion and befitting his religious tongue. As he was a layman till he was well advanced in years, he had never learned anything of versifying ; and so when sometimes at a festive meal men would amuse themselves by singing in turn, he would get up from the table and go home if he saw the harp coming towards him.

" On one occasion he did this and lay down to rest in the stable where he had to take care of the cattle that night. And as he slept one stood by him, greeted him and, calling him by name, said, ' Caedmon, sing me something '. ' I cannot sing ', he answered, ' I left the dining-hall and came in here because I could not sing.' Then his visitor replied, ' Nevertheless you can sing to me '. ' What shall I sing ? ' Caedmon asked. ' Sing about the creation ', said the other. Whereupon Caedmon straightway began to sing verses in praise of God the Creator, verses which he had not heard before, the purport whereof was as follows :

' Now must we praise the Maker of the heavenly kingdom,
' the might of God and the thought of his mind,
' the glorious Father of men,
' How he, the Lord everlasting, wrought the beginning of all wonders.
' He, the holy Creator, first fashioned
' the heavens as a roof for the children of earth ;
' then this middle-earth the Master of mankind,
' the Lord eternal, afterwards adorned,
' the earth for men, the Ruler almighty.'

" This is the sense of the words as Caedmon sang them in his sleep, but not their order, for however well composed poetry may be, it cannot be translated literally from one language into another without losing its beauty and loftiness. When he awoke he remembered all he had sung in his dream, and added more of the same kind in words that worthily showed forth God's praise.

" In the morning Caedmon told the headman who was over him about the gift he had received. He was taken to the abbess, and told again to tell his dream and repeat the verses, so that the many learned men who were present might examine and give their judgement about the origin and nature of the gift of which he spoke. And they all agreed that heavenly grace had been given him by the Lord, and they set before him a passage of sacred history or doctrine, telling him to put it into verse were he able. Having accepted this task, Caedmon went away, and when he came back the next morning he gave them the passage he had been told to translate, rendered into excellent verse. Whereupon the abbess, joyfully recognizing the grace of God in the man, told him to leave the world and take the vows of religion ; and when he had been received into the monastery, she and all her people admitted him to the company of the brethren, and gave instructions that he should be taught the whole course of sacred history.*

" So he gave ear to all that he could learn, turning it over in his mind and as it were ruminating like a clean animal ;† then he made most musical verse of it and sang it sweetly to his teachers, so making them his hearers in their turn. He sang

* Whitby was a double monastery.
† *Cf.* Leviticus xi 3.

of the creation of the world, the beginning of man, and all the story of Genesis, the going of the children of Israel out of Egypt, their coming into the promised land, and many other things from Holy Scripture; the incarnation, passion and resurrection of our Lord, and His going-up into Heaven; the coming of the Holy Ghost and the teaching of the apostles. Likewise he made many songs about the terrors of the judgement that is to come, the horrible pains of Hell, and the joys of Heaven, and others about the blessings and judgements of God, by all of which he tried to draw men away from sin to stir in them a love of well-doing and perseverance therein. For Caedmon was a very religious man, who himself submitted humbly to monastic discipline and expected others to do likewise; and so he made a good end.

"The hour of his departure from this life was preceded by fourteen days of sickness, yet of such a kind that he could talk and go about the whole time. The house to which those who were sick and like to die were taken was close by and, on the evening of the night when he should go hence, Caedmon asked the brother attending him there to make ready a place where he might rest. The brother did as he was asked, but wonderingly, for there was as yet no sign of Caedmon's approaching death.

"When he had lain down, Caedmon talked happily and pleasantly for a time with those who were already in the infirmary, and then, it being past midnight, he asked whether the Eucharist was within. 'What need is there of the Eucharist?' they replied. 'The time for you to die is not yet come, seeing you talk so merrily with us as if you are in good health.' 'Bring me the Eucharist all the same,' said he. Receiving It into his hand,* he asked whether they were all in charity with him and had no complaint against him nor any quarrel or grudge. They answered that they were in perfect charity with him and without any anger; and they in turn asked him to be of the same mind towards them. To which he answered at once, 'My children, I am in charity with all the servants of God'. Then he strengthened himself with the heavenly viaticum and prepared for entrance into another life. He asked how near it was to the time when the brethren should be awakened to sing the nightly praises of the Lord, and they answered, 'It is not far off'. 'It is well; let us wait for that hour', he said. Then he signed himself with the sign of the holy cross and laid his head on the pillow; and so, falling asleep for a little while, Caedmon ended his life in quietness.

"Thus it was that he who had served the Lord with a simple and pure mind and quiet devotedness passed equally quietly from the world to behold His presence. And that tongue which had uttered so many wholesome words in praise of the Creator spake its last words also in His praise, while he signed himself with the cross and commended his spirit into His hands. And, from what has been said above, Caedmon seems to have had foreknowledge of his death."

Thus, with his usual care, delicate appreciation and living touches, wrote St Bede about fifty years later at the abbey of Wearmouth. This monastery was only some fifty miles from Whitby, so he was well placed to have informed himself as exactly as might be.

It was for long supposed, naturally enough, that the long scriptural poems, "Genesis" and the rest, in the Bodleian manuscript Junius 11, were the poems of Caedmon referred to by St Bede; but it is now recognized that this attribution is

* The custom of receiving the sacred host directly into the mouth was not yet general in the Western church at this date.

impossible. They belong to at least a generation later. The same is true of the " Dream of the Rood " (though it is earlier), parts of which are inscribed on the Ruthwell cross in Annandale in Dumfriesshire. So the only authentic fragment of St Caedmon's verse that survives—" possibly the oldest surviving piece of English poetry composed on English soil "—is the few lines preserved in Bede's Latin, of which a version is given above. The Old English translation of Bede's *Ecclesiastical History*, made not by but under the direction of King Alfred, gives a West-Saxon version of them, and an eighth-century manuscript at Cambridge includes a Northumbrian rendering that may possibly be Caedmon's own words.

" The advent of Caedmon ", wrote the Rev. Charles Hole in the *Dictionary of Christian Biography*, " must have been hailed by the Christian teachers much as if a native Milton were in our days to arise in some Hindu or Chinese mission to propagate the truth among his countrymen whom the preacher could not reach."

Bede's *Ecclesiastical History*, bk iv, c. 24. See also the *Cambridge History of English Literature*, vol. i, edited by F. W. Bateson (1940); Lingard's *Anglo-Saxon Church* (1852); Hodgkin's *History of the Anglo-Saxons* (1939). The West-Saxon " Bede " has been printed among the publications of the Early English Text Society. The name " Caedmon " cannot be explained in English; it has been conjectured that it is an adaptation of the British Celtic name " Catumanus ".

ST GREGORY II, POPE (A.D. 731)

THIS Gregory was born in Rome, and being conspicuous for his piety and regular observance Pope St Sergius I ordained him subdeacon. Under the four succeeding popes he was treasurer of the church and afterwards library-keeper and was charged with several important commissions. So great was his wisdom and learning that he was chosen to accompany Pope Constantine to Constantinople when he was summoned there to discuss with the Emperor Justinian II certain difficulties and differences which had arisen from the Council *in Trullo* in 692. Upon the death of Constantine, Gregory was chosen pope and consecrated in 715.

With unwearied zeal and watchfulness he laid himself out to extirpate heresies on all sides and to bring about a reformation of manners. He held synods in which regulations were made to enforce discipline, to promote morality and to check abuses of all kinds. He re-erected a great part of the walls of Rome against the Lombards, rebuilt and restored many churches, and was very solicitous for the sick and aged. Besides a hospital for old men, he rebuilt the great monastery near the church of St Paul in Rome, and, after the death of his mother in 718, he converted her house into the monastery of St Agatha. He helped to re-establish the abbey of Monte Cassino, to which he sent the abbot St Petronax to take upon him the government, one hundred and forty years after it had been laid in ruins by the Lombards. St Gregory commissioned missionaries to preach the faith of Christ in Germany, consecrating St Corbinian and St Boniface bishops, and under him the English pilgrims in Rome increased to the point of requiring a church, a cemetery and a school of their own there.

Perhaps, however, it was in his dealings with the Emperor Leo III that Gregory most fully displayed his strength and magnanimity. Leo ordered the destruction of holy images and enforced the execution of his edicts by a cruel persecution. St Germanus and other prelates in the East endeavoured to convince him, but finding him obdurate they refused to obey, and appealed to the pope. Gregory long continued to use entreaties and arguments, and yet all the time strenuously en-

couraged the people of Italy to maintain their allegiance to their prince. When rebellions arose in Sicily, Ravenna and Venice he effectually opposed them; on the other hand, by his letters he encouraged the pastors of the Church to resist the heresy which the emperor endeavoured to establish by violence. St Gregory II was pope for fifteen years, dying in 731.

The sources for the life of Pope Gregory II are very fully indicated in H. K. Mann's *Lives of the Popes*, vol. i, pt. 2, pp. 141–142. The *Liber Pontificalis*, Paul the Deacon, Bede, Theophanes and Andrea Dandolo, together with John the Deacon (Sagorninus) and the letters of St Boniface, are the most important.

ST BENEDICT OF ANIANE, Abbot (A.D. 821)

Benedict was the son of Aigulf of Maguelone and served King Pepin and his son, Charlemagne, as cupbearer. At the age of twenty he made a resolution to seek the kingdom of God with his whole heart. He took part in the campaign in Lombardy, but, after having been nearly drowned in the Tesino, near Pavia, in endeavouring to save his brother, he made a vow to quit the world entirely. Upon his return to Languedoc he was confirmed in his determination by the advice of a hermit called Widmar, and he went to the abbey of Saint-Seine, fifteen miles from Dijon, where he was admitted as a monk. He spent two and a half years here learning the monastic life and bringing himself under control by severe austerities. Not satisfied with observing the Rule of St Benedict, he practised those other points of perfection which he found prescribed in the Rules of St Pachomius and St Basil. When the abbot died, the brethren were disposed to elect him to fill the post, but he was unwilling to accept the charge because he knew that the monks were opposed to anything in the shape of systematic reform.

Benedict accordingly quitted Saint-Seine and, returning to Languedoc, built a small hermitage beside the brook Aniane upon his own estate. Here he lived for some years in self-imposed destitution, praying continually that God would teach him to do His will. Some solitaries, of whom the holy man Widmar was one, placed themselves under his direction, and they earned their livelihood by manual labour, living on bread and water except on Sundays and great festivals when they added a little wine or milk if it was given them in alms. The superior worked with them in the fields and sometimes spent his time in copying books. When the number of his disciples increased, Benedict left the valley and built a monastery in a more spacious place. So much did he love poverty that for a long time he used chalices of wood or glass or pewter in celebrating Mass, and if valuable silk ornaments were given him he bestowed them upon other churches. However, he afterwards changed his mind on this point, and having built a cloister and a stately church adorned with marble pillars, he furnished it with silver chalices and rich ornaments and bought a number of books. In a short time he had many religious under his direction, and at the same time exercised a general inspection over all the monasteries of Provence, Languedoc and Gascony, becoming eventually the director and overseer of all the monasteries in the empire; he reformed many with little or no opposition. One of the chief of those which came under his influence was the monastery of Gellone, founded by St William of Aquitaine in 804.

In order to have him close at hand, the Emperor Louis the Pious obliged Benedict to dwell first at the abbey of Maurmünster in Alsace and then, as he wanted him yet nearer, he built a monastery upon the Inde, later known as Cornelimünster,

two leagues from Aachen, the residence of the emperor and court. Benedict lived in the monastery yet continued to help in the restoration of monastic observance throughout France and Germany. He was the chief instrument in drawing up the canons for the reformation of monks at the council of Aachen in 817, and presided in the same year over the assembly of abbots to enforce the restoration of discipline. His statutes, the *Capitula* of Aachen, were annexed to the Rule of St Benedict and imposed on all monks throughout the empire. Benedict also wrote the *Codex Regularum* (Code of Rules), a collection of all the monastic regulations which he found extant; he likewise compiled a book of homilies for the use of monks, collected from the works of the fathers; but his most important work was the *Concordia Regularum*, the Concord of Rules, in which he gives those of St Benedict of Nursia in combination with those of other patriarchs of monastic observance to show their similarity. This great restorer of monasticism in the West, worn out by mortifications and fatigues, suffered much from continual sickness in the latter part of his days. He died at Inde with great tranquillity in 821, being then seventy-one years of age.

Great as was the energy and the influence of St Benedict of Aniane it must be admitted that his scheme for a peaceful revolution in the monastic life could not be carried into effect as he had planned it. According to Edmund Bishop, the general idea of Benedict and of his patron the Emperor Louis was this: All houses were to be reduced to an absolute uniformity of discipline, observance, even of habit, according to the pattern of Inde; visitors were to be appointed to see that the constitutions were strictly observed. The new scheme was to be launched at the meeting of abbots at Aachen in 817. But to plan is one thing, Mr Bishop goes on,

> to carry into effect another. It is clear that in the general assembly of abbots, Benedict, backed as he was by the emperor, had to give up, for the sake of peace and in order to carry through substantial reforms, many details of observance by which he set great store. His biographer and friend Ardo, too, who knew everything by personal observation and at first hand, in a roundabout way and darkly gives this to be understood. But the decrees of this meeting of Aachen, of which Benedict was as well the author as the life and soul, were a turning-point in the history of the Benedictines, forming the basis of later legislation and practice. After the great founder himself, Benedict of Nursia, no man has more widely affected Western monasticism than did the second Benedict, he of Aniane (*Liturgica Historica*, 1918, pp. 212–213).

Few English scholars had a better right to form an opinion on the monastic history of the ninth century than Edmund Bishop, and these words of his form a notable tribute to the work which the great monastic reformer achieved; but, as Dom David Knowles has pointed out, his influence was quite different from that of Benedict of Nursia: "Benedict of Aniane has never been a spiritual guide for monks."

The primary authority for the life of St Benedict is the Latin biography by his disciple and friend Ardo. The best text is that in the MGH., *Scriptores*, vol. xv. See also the *Acta Sanctorum*, February, vol. ii; DCB., vol. i, pp. 305–308; Hauck, *Kirchengeschichte Deutschlands*, vol. ii, pp. 528 *seq.*; P. J. Nicolai, *Der Hl. Benedikt Gründer von Aniane*; J. Narberhaus, *Benedikt von Aniane* (1930); W. Williams in the *Downside Review*, vol. liv (1936), pp. 357–374; J. Winandy in *Mélanges bénédictins* (1947), pp. 235–258; and D. Knowles, *The Monastic Order in England* (1949), pp. 25–30.

ST PASCHAL I, POPE (A.D. 824)

PASCHAL, a Roman, abbot of St Stephen's on the Vatican, was elected pope on the very day of his predecessor's death. He straightway informed the Emperor Louis of his election, and the " pact of confirmation " which he received in return is the first of which the text is known. During this pontificate the iconoclast persecution was going on again in Constantinople under the Emperor Leo V, the chief defenders of orthodoxy being the patriarch, St Nicephorus, and the abbot of the monastery of Studius, St Theodore. The last-named in particular appealed to the pope, as representative of St Peter—" You have received the keys. . . . You are the rock. . . ."—to come to their aid. Paschal sent legates and received a warm letter of thanks from the imprisoned Theodore ; but the legates achieved nothing. Many Greek monks fled to Rome and the pope put St Praxedis and other monasteries at their disposal.

Paschal I was very active in church building and decoration, and he translated the relics of numerous martyrs (including St Cecily) from the catacombs to the city ; in the apse of Santa Maria della Navicella may still be seen the small portrait of himself in mosaic, kneeling at the feet of our Lady, which he had put there.

In the year 823 two papal officials, who had sided against the pope in a dispute with some secular nobles, were murdered, and Pope Paschal was accused of having instigated the crime. He cleared himself by a solemn oath, but refused to hand over the criminals (members of his household), on the grounds that secular courts had no jurisdiction over them and that their crime was treason, which put them beyond the pale of the law. But when Pope Paschal died shortly afterwards, in 824, the Romans would not allow him to be buried with the usual honours in St Peter's—they apparently still believed he had been mixed up in the murder ; so he was laid to rest in the church of St Praxedis, " in the place which he had built for the purpose in his lifetime ".

The *Liber Pontificalis* contains little but a record of the pope's building operations and benefactions. For his history we have to turn to the scanty correspondence preserved to us, and to the chroniclers. There has not, of course, ever been any question of a formal canonization, and the grounds upon which Pope Paschal's name has been included in the Roman Martyrology are somewhat obscure. There is a notice devoted to him in the *Acta Sanctorum*, May, vol. iii ; but see especially H. K. Mann, *Lives of the Popes*, vol. ii, pp. 122–135.

12 : THE SEVEN FOUNDERS OF THE SERVITE ORDER
(THIRTEENTH CENTURY)

IT was between the years 1225 and 1227 that seven young Florentines joined the Confraternity of the Blessed Virgin—popularly known as the " Laudesi " or Praisers. It was at a period when the prosperous city of Florence was being rent by political factions and distracted by the heresy of the Cathari : it was also a time of general relaxation of morals even where devotional practices were retained. These young men, members of the most prominent families of the city, had from their childhood been occupied more with spiritual than with temporal affairs and had taken no part in local feuds. Whether they were all friends before they joined the Laudesi is not clear, but in that confraternity they became closely allied, and

all seven grew daily more detached from the world and more devoted to the service of the Blessed Virgin. The eldest of them was Buonfiglio Monaldo, who became their leader, and the others were Alexis Falconieri, Benedict dell' Antella, Bartholomew Amidei, Ricovero Uguccione, Gerardino Sostegni, and John Buonagiunta. They had as their spiritual director James of Poggibonsi, who was chaplain of the Laudesi, a man of great holiness and spiritual insight. All of them came to realize the call to a life of renunciation, and they determined to have recourse to our Lady in their perplexity. On the feast of the Assumption, as they were absorbed in prayer, they saw her in a vision, and were inspired by her to withdraw from the world into a solitary place and to live for God alone. There were difficulties, because, though three of them were celibates, four had been married and had ties, although two had become widowers. It was necessary to make suitable provision for their dependants; but that was arranged, and with the approval of the bishop they withdrew from the world and betook themselves to a house called La Carmarzia, outside the gates of Florence, twenty-three days after they had received their call. Their aim was to lead a life of penance and prayer, but before long they found themselves so much disturbed by constant visitors from Florence that they decided to withdraw to the wild and deserted slopes of Monte Senario, where they built a simple church and hermitage and lived a life of almost incredible austerity.

In spite of difficulties, visitors sometimes found their way to the hermits and many wished to join them, but they refused to accept recruits. So they continued to live for several years, until they were visited by their bishop, Ardingo, and Cardinal Castiglione, who had heard much about their sanctity. He was greatly edified, but he made one adverse criticism. "Your mode of life", he said, "is too much like that of the wild creatures of the woods, so far as the care of the body is concerned. You treat yourselves in a manner bordering on barbarity: and you seem more desirous of dying to time than of living for eternity. Take heed: the enemy of souls often hides himself under the appearance of an angel of light. . . . Hearken to the counsels of your superiors." The seven were deeply impressed by these words and hastened to ask their bishop for a rule of life. He replied that the matter was one that called for prayer, and he entreated them not to continue to refuse admittance to those who sought to join them. Again the solitaries gave themselves up to prayer for light, and again they had a vision of our Lady, who bore in her hand a black habit while an angel held a scroll inscribed with the title of Servants of Mary. She addressed them and said she had chosen them to be her servants, that she wished them to wear the black habit, and to follow the Rule of St Augustine. From that date, April 13, 1240, they were known as the Servants of Mary, or Servites. In accepting this rule, the Seven Founders found themselves called upon to adopt a different kind of life—much to the satisfaction of their old friend the Bishop of Florence. James of Poggibonsi, who had followed them, resolved to join them, and they were clothed by the bishop himself, Buonfiglio being elected their superior. According to custom they selected names by which they should thenceforth be known, and became Brothers Bonfilius, Alexis, Amadeus, Hugh, Sostenes, Manettus and Buonagiunta. By the wish of the bishop, all except St Alexis, who in his humility begged to be excused, prepared to receive holy orders, and in due time they were fully professed and ordained priests. The new order, which took a form more like that of the mendicant friars than that of the monastic orders, increased amazingly, and it soon became necessary to form fresh houses. Siena, Pistoia and Arezzo were the first places chosen, and afterwards the houses

at Carfaggio, the convent and church of the Santissima Annunziata in Florence, and the convent at Lucca were established. Meanwhile, although the Servites had the approval of their immediate superiors, they had not been recognized by the Holy See. Again and again efforts were made to obtain recognition for them, but difficulties were raised by those who desired to see the new order abolished or absorbed in another. The Council of the Lateran had declared that no new orders should be founded, and later on the Council of Lyons had added further limitations, and therefore each time the petition of the Servites came before the pope it was set aside or ignored. It was only in 1259 that the order was practically recognized by Alexander IV, and not till 1304—over sixty years after its foundation—that it received the explicit and formal approbation of Bd Benedict XI. St Bonfilius had remained as prior general until 1256, when he begged to be relieved owing to old age. He died a beautiful death in the midst of a conference of his brethren on new year's night, 1261. St Buonagiunta, the youngest of the seven, was the second prior general, but not long after his election he breathed his last in chapel while the gospel of the Passion was being read. St Amadeus ruled over the important convent of Carfaggio, but returned to Monte Senario to end his days. St Manettus became fourth prior general and sent missionaries to Asia, but he retired to make way for St Philip Benizi, upon whose breast he died. St Hugh and St Sostenes went abroad—Sostenes to Paris and Hugh to found convents in Germany. They were recalled in 1276, and, being attacked by illness, they passed away side by side the same night. St Alexis, the humble lay-brother, outlived them all, and he was the only one who survived to see the order fully and finally recognized. He is reported to have died at the age of one hundred and ten.

There is a certain lack of precise information regarding the early history of the Seven Holy Founders. A short chronicle by Peter of Todi and the reminiscences of Father Nicholas Mati seem to constitute the nearest approach to contemporary sources. The *Annales Sacri* of Giani, continued by Garbi, are not very reliable for the beginnings of the order. The *Histoire des Sept Saints Fondateurs de l'Ordre des Servites de Marie*, by Father Ledoux (1888), has been translated into English. They were numbered among the saints by Pope Leo XIII in 1887.

ST MARINA, VIRGIN (NO DATE)

A CERTAIN man of Bithynia named Eugenius, having been left a widower, retired into a monastery and became a monk. After a time he became much oppressed by the memory of his little daughter, Marina, whom he had left in the care of a relative, and, having represented to his abbot that the child was a boy, named Marinus, he obtained his permission to bring " him " to live in the monastery. Here she was dressed as a boy, and passed as such, and lived with her father until he died, when Marinus was seventeen. She continued to live as a monk and was often employed to drive a cart down to the harbour to fetch goods. From time to time it was necessary to pass the night at an inn by the quay, and when the innkeeper's daughter was found to be pregnant, the handsome and attractive Marinus was accused of being her seducer.

When word was brought to the abbot he taxed Marinus with the charge, and " he " would not deny it; whereupon " he " was dismissed from the monastery and lived as a beggar at its gates. And when the innkeeper's daughter had weaned her boy, she brought him to Marinus and contemptuously told " him " to look after " his " child. This also Marinus suffered in silence, looking after the boy

and bearing " his " shame in the face of all who passed by. After five years the abbot, at the intercession of the monks, who were impressed by this example of patience and humiliation, re-admitted Marinus and the boy to the monastery, but imposing on " him " severe penance and all the lowliest offices of the house.

But very soon after Marinus died, and when the brethren came to prepare the body for burial, its sex was discovered. The abbot was overcome with remorse at the injustice which he had unwittingly committed and with admiration for the heroism of the woman. Marina was buried with respect and lamentation, and the girl who had falsely accused her became possessed, and was released only on confessing her sin and calling upon Marina for her intercession in Heaven.

The story of this Marina, whose name appears in Greek menologies on February 12, is simply one of those popular romances of women masquerading as men of which the " lives " of SS. Apollinaris, Eugenia, Euphrosyne, Pelagia of Jerusalem and Theodora of Egypt are other examples.

For the texts of the Marina legend see L. Clugnet, *Vie et office de Ste Marine* (1905), reprinted from the *Revue de l'Orient chrétien*, Migne, PG., vol. cxv, pp. 348 *seq.*, and also the *Acta Sanctorum*, July, vol. iv. To determine the precise sequence in the tangle of plagiarisms referred to above is by no means an easy task : Delehaye has discussed the matter at some length in his *Legends of the Saints*, pp. 197–206. He is of opinion that the starting-point in this group of imaginary saints was a sort of pious romance on " the repentance of Pelagia ", which purported to be written by a certain James and was founded on an incident related in a sermon of St John Chrysostom. It will be noted, of course, that Marina is nothing but a Latin rendering of the Greek name Pelagia.

ST JULIAN THE HOSPITALLER (No Date)

On January 27 herein reference is made under the heading, " Julian, Bishop of Le Mans ", to another St Julian known as " the Hospitaller ". It is barely possible to regard the story told of him as anything but pure romance, but a strange confusion has grown up among the different St Julians, and it is very hard to disentangle the few grains of authentic fact which may possibly belong to the lives of one or other of them. Even in the fifteenth century the difficulty was recognized, and Caxton's version of the *Golden Legend*, from which we may conveniently borrow the traditional story of " the Hospitaller ", begins by introducing us to at least three other Julians. The first was the bishop of Le Mans already mentioned, and we are told of him that some say that he was no other than Simon the leper whom our Lord healed of " meselry " (leprosy) and who " bad Jhesu Cryst to dyner ". For this reason, the writer further states, many people identify him also with the saint whom pilgrims and wayfaring men invoke for good " herborowe " (harbouring), " because our Lord was lodged in his house " ; but our medieval critic thinks this less probable. Then there was another St Julian " born in Almane (Germany) whiche was of noble lynage, and yet more noble in faythe and in vertu." This saint was a martyr and " ete never no moton ", and consequently when after his death an unprincipled cleric stole the white sheep which belonged to the church of which he was patron, he interfered in ways which the culprit found extremely disagreeable. Yet a third St Julian was " broder to one named Julie ". They were martyrs together and worked many miracles after their death, one or two of which are recounted in detail. But the Julian to whom most space is accorded is the Hospitaller " who slew his father and mother by ignorance ". His story, modernizing the spelling, is recounted thus :

" This man was noble and young and gladly went for to hunt. And on a time among all other he found a hart which returned towards him and said, ' Thou huntest me and shalt slay thy father and mother.' Hereof was he much abashed and afeared. And for dread that it should not happen to him which the hart had said to him, he went privily away so that no man knew thereof and found a prince noble and great to whom he put him in service ; and he proved himself so well in battle and in services in his palace, and he was so much in the king's grace that he made him knight, and gave to him a rich widow of a castle and for her dower he received the castle. And when his father and his mother knew that he was thus gone, they put them in the way for to seek him in many places. And so long they went until they came to the castle where he dwelt, but then he was gone out and they found his wife. And when she saw them she inquired diligently who they were ; and when they had said and recounted what was happened of their son, she knew verily that they were the father and mother of her husband and received them most charitably and gave to them their own bed, and made another for herself.

" And on the morrow the wife of Julian went to the church, and her husband came home whilst she was at the church. And entering into his own chamber for to awake his wife, he saw twain in his bed. And as he weened it was a man that had lain with his wife he slew them both with his sword. And after that he went out and saw his wife coming from the church. Then was he much abashed and demanded of his wife who they were that lay in his bed. Then she said that they were his father and his mother which had long sought him and she had them to lie in his bed. Then he swooned and was almost dead, and began to weep bitterly and to cry aloud, ' Alas ! caitiff that I am, what shall I do that have slain my father and my mother ? Now is that very thing happened which I supposed I had eschewed.' And he said to his wife, ' Adieu and farewell, my right dear love ; I shall never rest till that I have knowledge if God will pardon and forgive me this that I have done and that I shall have worthy penance therefore.' And she answered, ' Right dear love, God forbid that ye should go without me ; like as I have had joy with you, so will I have pain and heaviness.

" Then departed they and journeyed till they came to a great river over which much folk passed ; where they edified an hospital for to harbour poor people, and they did their penance in bearing men over that would pass. After long time, St Julian slept about midnight, sore travailed, and it was freezing and much cold, and he heard a voice lamenting and crying, that said, ' Julian, come and help us over.' And anon he arose and went over and found one almost dead for cold. Anon he took him and bore him to the fire and did great labour to chafe and warm him. And when he saw that he could not be chafed nor warmed, he bore him into his bed and covered him in the best wise he might. And anon after, this man that was so sick and appeared as he had been meselle (a leper), he saw all shining ascending into Heaven. And he said to St Julian, his host, ' Julian, our Lord hath sent me to thee, and sendeth thee word that He hath accepted thy penance.' And a while after, St Julian and his wife rendered unto God their souls and departed out of this world."

This is the legend of St Julian, which undoubtedly was extremely popular in the middle ages. Many hospitals were, and some still are, dedicated to him, especially in the Netherlands. A number of scenes from the legend are represented in one of the stained-glass windows of Rouen Cathedral, which seems to have been put up by the guild of ferrymen in that city. Innkeepers, travellers and boatmen

all placed themselves under his protection. No very constant emblem seems to be associated with St Julian the Hospitaller, but he is often represented with a stag, or with a boat, acting as ferryman.

It would be difficult to date the origin of this romance. It is in the *Legenda Aurea* of Bd James Voragine, and the Bollandists print the version of the story found in St Antoninus of Florence, dealing with the subject on January 29. But the legend is certainly older than either Voragine or Antoninus ; being found, for example, in Vincent of Beauvais. Consult the most valuable article, including an unpublished *vita*, by Fr B. de Gaiffier in *Analecta Bollandiana*, vol. lxiii (1945), pp. 144–219. There is a considerable literature connected with this St Julian. See, *e.g.* Gustave Flaubert, *La légende de St Julien l'Hospitalier* (1874), and A. M. Gossez, *Le St Julien de Flaubert* (1903).

ST MELETIUS, ARCHBISHOP OF ANTIOCH (A.D. 381)

MELETIUS belonged to one of the most distinguished families of Lesser Armenia, and was born at Melitene. His sincerity and kindly disposition gained for him the esteem of both Catholics and Arians, and he was promoted to the bishopric of Sebastea. However, he met with such violent opposition that he left it and retired, first into the desert and afterwards to Beroea in Syria, a town of which Socrates supposes him to have been bishop. The church of Antioch had been oppressed by the Arians ever since the banishment of Eustathius in 331, several succeeding bishops having fostered the heresy. Eudoxus, the last of these, though an Arian, was expelled by a party of Arians in a sedition and shortly afterwards usurped the see of Constantinople. The Arians and some Catholics then agreed to raise Meletius to the chair of Antioch, and the emperor confirmed their choice in 361, although other Catholics refused to recognize him, as they regarded his election as irregular on account of the share which the Arians had taken in it. The Arians hoped that he would declare himself of their party, but they were undeceived when, on the arrival in Antioch of the Emperor Constantius, he was ordered with several other prelates to expound the text in the Book of Proverbs concerning the wisdom of God : " The Lord hath created me in the beginning of His ways ". First George of Laodicea explained it in an Arian sense, then Acacius of Caesarea gave it a meaning bordering on the heretical, but Meletius expounded it in the Catholic sense and connected it with the Incarnation. This public testimony angered the Arians, and Eudoxus at Constantinople persuaded the emperor to banish Meletius to Lesser Armenia. The Arians gave the see to Euzoius, who had previously been expelled from the Church by St Alexander, Archbishop of Alexandria. From this time dates the famous schism of Antioch, although it really originated with the banishment of St Eustathius about thirty years before.

The complex events of the next eighteen years, during which St Meletius was several times exiled and recalled, are a matter of general ecclesiastical history. The fortunes of orthodox and of Arians, of Meletius and of other claimants to the Antiochene see, ebbed and flowed, largely according to the policies and views of the reigning emperors ; and some prelates and others were only too ready " to accommodate their opinions to those invested with supreme authority ", as the historian Socrates put it. The death of the Emperor Valens in 378 put an end to the Arian persecution, and St Meletius was reinstated ; but his difficulties were not at an end, for there was another orthodox hierarch, Paulinus, recognized by many as bishop of Antioch.

In 381 the second oecumenical council assembled at Constantinople, and St

Meletius presided; but while the council was yet sitting death took this long-suffering bishop, to the great grief of the fathers and the Emperor Theodosius who had welcomed him to the imperial city with a great demonstration of affection, " like a son greeting a long-absent father ". By his evangelical meekness Meletius had endeared himself to all who knew him. Chrysostom tells us that his name was so much venerated that his people in Antioch gave it to their children; they cut his image on their seals and on their plate, and carved it on their houses. His funeral in Constantinople was attended by all the fathers of the council and the faithful of the city. One of the most eminent of the prelates, St Gregory of Nyssa, delivered his funeral oration. He refers to the dead man's " sweet calm look and radiant smile, the kind hand seconding the kind voice "; and closes with the words, " He now sees God face to face and prays for us and for the ignorance of the people ". Five years later St John Chrysostom, whom St Meletius had ordained deacon, pronounced his panegyric on February 12—the day of his death or of his translation to Antioch. His panegyrics by St Gregory of Nyssa and Chrysostom are still extant.

See the *Acta Sanctorum*, February, vol. ii; BHG., p. 91; DCB., vol. iii, pp. 891–893; Hefele in the *Kirchenlexikon*; and H. Leclercq in the *Catholic Encyclopedia*, vol. x, pp. 161–164.

ST ETHELWALD, Bishop of Lindisfarne (*c.* A.D. 740)

St Ethelwald was one of St Cuthbert's assistants, and he became first of all prior and then abbot of Old Melrose in Scotland. There he proved himself to be a man of great ability and piety, and when Eadfrith, Bishop of Lindisfarne or Holy Island, died in 721, St Ethelwald was chosen to fill his place. He was still alive when Bede wrote about him as being worthy of his high office. It is recorded of him that on Lindisfarne he erected a great cross which was afterwards removed to Durham, and that he bound the book of the gospels which his predecessor had written and which had been miraculously preserved when it had been washed overboard in a storm. He got an anchoret, St Bilfrid, to decorate the cover with metal and gems. This copy of the gospels, but not unfortunately the cover, is now preserved in the British Museum (Cotton MS., Nero D, iv). Charles Plummer described it as " the fairest manuscript that has ever come under my notice ". After ruling his diocese for many years, Ethelwald died and was buried in his cathedral. To protect them from the ravages of the Danes, the relics of St Ethelwald as well as those of St Cuthbert were removed first to Scotland, then to Chester, and finally to Durham, where they still lie in the cathedral.

Bede, Simeon of Durham and Florence of Worcester furnish all the materials we possess for any judgement of the character of this holy bishop. See especially Plummer's edition of Bede's *Ecclesiastical History*, vol. ii, pp. 297–298.

ST ANTONY KAULEAS, Patriarch of Constantinople (A.D. 901)

Antony Kauleas was a Phrygian by extraction, but was born near Constantinople at a place where his parents lived in retirement for fear of the persecution and contagious influence of the Iconoclasts. Upon his mother's death the lad entered a monastery at Constantinople, where he served God with great fervour; in time

he became abbot, and gave the religious habit to his own father. Upon the death of Stephen, brother to the Emperor Leo VI, Antony was chosen patriarch of Constantinople in 893. His predecessor had succeeded Photius when he was dismissed for the second time in 886; and St Antony was specially active in peace-making and conciliation in the difficult circumstances that were the legacy of the Ignatius-Photius affair. Contemporary writers speak of Antony as a man who had "the discretion of a pure mind that keeps its balance and is not deceived" . . . "whose happy and praiseworthy life was a credit to all". A true spirit of mortification, penance and prayer in his private and his public life characterized this great pastor, who died probably in the year 901.

See the *Acta Sanctorum*, February, vol. ii; and Migne, PG., vol. cvi, cc. 181–200. For the representative council said to have been held in Constantinople under St Antony Kauleas, *cf.* F. Dvornik, *The Photian Schism* (1948), pt i, c. 8.

ST LUDAN (A.D. 1202 ?)

BEYOND his name and the *cultus* paid him, we know nothing for certain about St Ludan. According to tradition he was the son of a Scottish or Irish prince, and upon his father's death devoted his inheritance to charity. He built a large hospice for the care of pilgrims, strangers and the infirm of all kinds, and went on a pilgrimage to Jerusalem. As he was making his way home through Alsace he found himself one day on the road near Strasbourg and, feeling weary, he stopped to rest under an elm tree just outside the little town of Northeim and fell asleep. It was revealed to him in a dream that he was about to die, and as soon as he awoke he fell on his knees and asked God that he might receive before his death the Body of the Lord. His prayer was granted, for an angel brought him his last communion before he passed away. His death was announced by a miraculous pealing of all the bells in the countryside. A boy found in the wallet he carried a small scroll on which was written: "My name is Ludan: I am the son of the noble Scottish prince Hiltebold. For the honour of God I have become a pilgrim." He was buried in the Scheerkirche, near Hispheim, where his relics were honoured until they disappeared during the Thirty Years War.

See the *Acta Sanctorum*, February, vol. ii; and *Archives de l'Église d'Alsace*, n.s. vol. ii (1947–48), p.p. 13–61.

BB. THOMAS HEMERFORD AND HIS COMPANIONS, MARTYRS (A.D. 1584)

IT was the name of Thomas Hemerford, with his companions, that distinguished and identified the cause of all the second group of English and Welsh martyrs (beatified in 1929) while that cause was under consideration in Rome. But actually, of the four secular priests who suffered at Tyburn on February 12, 1584, he is the one of whom least is known. He was born somewhere in Dorsetshire and was educated at St John's College and Hart Hall in the University of Oxford, where he took the degree of bachelor of law in 1575. He went abroad to Rheims, and thence to the English College at Rome, being ordained priest in 1583 by Bishop Goldwell of St Asaph, the last bishop of the old hierarchy. A few weeks later he left Rome for the English mission, but shortly after landing he was arrested, tried for his priesthood and sentenced to death. For six days before execution he lay loaded

with fetters in Newgate jail, and then met the savagery of hanging, drawing and quartering with calm fortitude. Bd Thomas was a man " of moderate stature, a blackish beard, stern countenance, and yet of a playful temper, most amiable in conversation, and in every respect exemplary ". There suffered with him BB. JAMES FENN, JOHN NUTTER and JOHN MUNDEN, and GEORGE HAYDOCK.

The first of these was born about 1540 at Montacute, near Yeovil, and was elected a fellow of Corpus Christi College at Oxford, but was expelled for refusing the oath of supremacy. He became a tutor and schoolmaster in his native Somerset, where he married and had two children. On the death of his wife, he, being then nearly forty years old, went to the college at Rheims, where he was ordained priest in 1580 and returned to minister in Somerset. It was not long before Mr Fenn was arrested and put in prison at Ilchester, from whence he was conveyed to London and lodged in the Marshalsea. During the two years he spent there he was most zealous in his care both for his fellow Catholics and others, giving particular attention to pirates and others condemned to death. One notably bad character he converted both to repentance and to the Church.

When he was brought to trial he was put in the dock with another priest, the Venerable George Haydock. These two had never met one another before; yet they were charged with conspiring together at Rome (where Fenn had never been) to kill the queen, and with entering the country to do so. By direction of the judge, the jury found them guilty; and the dishonesty of the whole business is shown by the fact that the attorney general called on Fenn while he was awaiting execution, and offered a reprieve if he would acknowledge the queen's ecclesiastical supremacy. As he was tied to the hurdle to be dragged to Tyburn his young daughter, Frances, came weeping to take leave of him and receive his last blessing; and so Bd James Fenn went to his crown.

John Nutter was born near Burnley, at Reedley Hallows, admitted bachelor of divinity in the University of Oxford, abjured Protestantism, and in 1579 entered the English College at Rheims. Three years later he was made priest, but on his way to the mission suffered shipwreck on the coast of Suffolk and was taken ill at the same time. This combination of misfortunes led to the discovery of his priesthood, whereupon he was apprehended and treated with great lack of consideration, till the order came to send him to London. In the Marshalsea prison Nutter was distinguished for the same zeal as Mr Fenn, and his candour and forthrightness earned him the nickname of " Plain-dealing John ". After a year's confinement, whose discomforts he increased by his own penances, he was brought to trial with those mentioned above, and shared their martyrdom.

John Munden, or Mundyn, was another Dorset man, born at Coltley, near South Maperton. He was educated at Winchester and New College, Oxford, where he was deprived of his fellowship on account of his religion in 1566. Fourteen years later we hear of him at the college at Rheims (he had been schoolmastering in Dorset in the meantime); he left with a letter of recommendation from Dr Allen to the rector of the English College in Rome, but he does not seem to have been a student there, though he was ordained in the City in 1582. Early in the following year, while travelling from Winchester to London, he was betrayed by a lawyer named Hammond who handed him over to the magistrates at Staines. He was examined by Sir Francis Walsingham, and then lodged in the Tower, where for three weeks he lay in chains on a bare floor. When brought to trial and sentenced a year later, Bd John Munden's demeanour was so cheerful that bystanders thought he had

been acquitted. The night before execution he addressed a touching letter to his " Cousin Duck " at Rheims, the text of which is still extant (Oliver's *Collections*, p. 362).

These four martyrs, together with the Venerable George Haydock, were all condemned and put to death ostensibly for high treason. What contemporaries thought is shown by the chronicler Stow, when he writes that their treason consisted " in being made priests beyond the seas and by the pope's authority ". And that was the view that the Church took when she beatified them among the other English martyrs in 1929.

See MMP., pp. 85–105 ; Burton and Pollen, LEM. ; J. H. Pollen, *Acts of English Martyrs ;* and *Publications* of the Catholic Record Society, vol. v.

13 : ST POLYEUCTUS, MARTYR (A.D. 259)

THE city of Melitene in Armenia, which was a station of Roman troops, is illustrious for the large number of its martyrs. Of these the foremost in rank was Polyeuctus, a Roman officer of Greek parentage. While still a pagan he made friends with a zealous Christian named Nearchus who, when news of persecution reached Armenia, prepared himself to lay down his life for his faith. His only regret was that Polyeuctus was still a heathen, but he had the joy of winning him over to the truth and of inspiring him with an eager desire to die for the Christian religion. Polyeuctus openly declared himself a Christian, and was apprehended and condemned to cruel tortures. When the executioners were tired of tormenting him, they began to argue and persuade him to renounce Christ. The tears and entreaties of his wife Paulina, of his children and of his father-in-law might well have shaken a less resolute man. Polyeuctus, however, strengthened by God, only grew firmer and received the death sentence with joy. On the road to execution he exhorted the bystanders to renounce their idols, and spoke so eloquently that many were converted. He was beheaded during the persecution of Decius or Valerian.

There is good and indeed convincing evidence of the martyrdom of one St Polyeuctus at Melitene : a church is known to have been dedicated to him there before 377. His name is entered on January 7, as suffering at Melitene, in the Syriac Martyrology of the fourth century, and the same entry occurs on the same day in the " Hieronymianum ". At the same time, we can by no means trust the accuracy of the history assigned to the martyr in his " acts ". The elements of romance, utilized by Corneille in his tragedy *Polyeucte*, are unmistakable. The Greek text of the acts was first published entire by B. Aubé, *Polyeucte dans l'histoire* (1882). An Armenian version has been translated by F. C. Conybeare in his book, *The Apology and Acts of Apollonius* . . . (1894).

ST MARTINIAN THE HERMIT (DATE UNKNOWN)

MARTINIAN was born at Caesarea in Palestine during the reign of Constantius. At eighteen he retired to a mountain called " The Place of the Ark ", where he lived for twenty-five years as a hermit. His so-called Life contains many stories of more than doubtful authenticity. According to them, a woman of Caesarea called Zoe, hearing his sanctity much extolled, undertook the part of temptress. She pretended that she was a poor woman wandering in the desert late at night, and nearly at death's door. By this pretext she persuaded Martinian to let her remain that night

in his cell. Towards morning, she threw aside her rags, showing her best clothes, and going in to Martinian told him that she was a lady of Caesarea and possessed large estates and a plentiful fortune which she offered him—together with herself. To induce him to abandon his solitary life, she quoted instances of Old Testament saints who were rich and married. He listened to her words and consented in his heart to her suggestion. However, as he was then expecting some visitors who were coming to receive his blessing, he told her that he would go to meet them on the road and dismiss them. He started out with that intention but, being touched with remorse, he speedily returned to his cell, where he made a great fire and thrust his feet into it. The pain was so intense that he could not help crying out, and the woman hearing the noise ran in and found him writhing in anguish on the ground with his feet half burnt. When he saw her, he exclaimed, " Ah, if I cannot bear this weak fire, how can I endure that of Hell ? " This example brought Zoe to repentance, and she begged him to put her in the way of securing her salvation. He sent her to Bethlehem, to the convent of St Paula, in which she lived in penitence.

For seven months Martinian was unable to rise from the ground, but as soon as his legs were healed he retired to a rock surrounded by water on every side, to be secure from danger and occasions of sin. Here he lived, exposed to all the winds of heaven, and without ever seeing any human being except a boatman who brought him twice a year biscuit, fresh water and twigs wherewith to make baskets. Six years he lived there, and then one day he saw a ship wrecked close to his island. All on board perished except one girl who, floating on a plank, cried out for help. Martinian went down and saved her life, but as he feared the danger of living on the same mountain with her, he resolved to leave her there with his provisions to await the boatman's coming in two months' time. She chose to spend the rest of her life on the rock in imitation of his penitential example ; and he, trusting himself to the waves and to God, swam to the mainland and travelled to Athens, where he made a happy end at the age of about fifty. Though not mentioned in the Roman Martyrology, St Martinian was greatly venerated in the East, particularly at Constantinople.

There is much reason to doubt the very existence of Martinian. The legend summarized above will be found in the *Acta Sanctorum*, February, vol. ii. See also Rabbow, " Die Legende des Martinian " in *Wiener Studien*, vol. xvii (1895), pp. 253–293, who prints the Greek text ; and *cf. Analecta Bollandiana*, vol. xv (1896), pp. 346–347. Rabbow has shown among other things that the Metaphrast's revision of the legend has borrowed from the Buddhistic romance of Barlaam and Joasaph. A German translation of the story has been made by H. Lietzmann in his *Byzantinische Legenden*, pp. 53–62.

ST STEPHEN OF RIETI, Abbot (*c.* A.D. 560)

Stephen was abbot of a monastery near Rieti in Italy, and a man of wonderful piety. Pope St Gregory the Great in his writings speaks several times of this holy man " whose speech was so rude, but his life so cultured ", and he quotes an instance of his patience. Prompted by the Devil, a wicked man burnt down his barns with the corn that constituted the whole means of subsistence of the abbot and his household. " Alas," cried the monks, " alas, for what has come upon you ! "— " Nay," replied the abbot, " say rather, ' Alas, for what has come upon him that did this deed ', for no harm has befallen me." St Gregory also relates that eye-witnesses testified that they saw angels standing beside the saint on his death-bed,

and that these angels afterwards carried his soul to bliss—whereupon the watchers were so awe-stricken that they could not remain beside his dead body.

Beyond what St Gregory tells us in one of his homilies (Migne, PL., vol. lxxvi, cc. 1263–1264) and in his *Dialogues*, iv, 19 (Migne, PL., vol. lxxvii, c. 352), we know practically nothing of St Stephen of Rieti.

ST MODOMNOC (SIXTH CENTURY)

THE Irish martyrologies, and notably that of Oengus the Culdee (*c.* 804), are of great service in giving some idea of the nature of the popular appeal made by the saints they commemorate. The eulogium of St Modomnoc (" Dominic ") takes this form : " In a little boat, from the east, over the pure-coloured sea, my Domnoc brought—vigorous cry—the gifted race of Ireland's bees." Modomnoc is said to have belonged to the Irish royal line of the O'Neils and to have left his native land for Wales with the object of perfecting himself in learning and acquiring greater religious fervour. Here he came under the direction of St David, who esteemed him highly. One of his duties was to look after the bees, and a picturesque but apocryphal legend states that when Modomnoc returned to Ireland the bees insisted on following him—swarming on the ship—and that he was thus the means of introducing bees into Ireland. In any case, with or without bees, St Modomnoc returned to his own country and settled at a place called Tipra-Fachtna, now called Tibraghny in County Kilkenny, near the river Suir. He is said by some to have become bishop of Ossory.

No formal ancient life of St Modomnoc in Latin or Irish is now known to exist, but references to him occur in the Life of St David and elsewhere. Plummer, *Miscellanea Hagiograph. Hibern.*, p. 217, notes that an Oxford manuscript preserves a short account in Irish of the bringing of the bees, and the notes on the *Félire* tell us that the quantity he brought was " the full of his bell ". Giraldus Cambrensis also makes reference to the story. *Cf.* Wade-Evans, *Life of St David* (1923), p. 104.

ST LICINIUS, OR LÉSIN, BISHOP OF ANGERS (*c.* A.D. 616)

LICINIUS was born of a family closely allied to the French kings about the year 540. He grew up a handsome youth with charming manners and high principles, and when he was twenty his father took him to the court of his cousin, King Clotaire I. Here he signalized himself by his valour, by his chivalrous qualities and even more by his piety, for he fulfilled his Christian duties with exactitude and fervour. Fasting and prayer were constant practices with him and his heart was always upraised to God. King Chilperic was greatly attached to him and made him count of Anjou. Overruled by the wishes of his friends, he consented to take a wife, but his betrothed was seized with leprosy on the eve of the marriage. Licinius was so much affected by this that he resolved to carry out a design he had formerly entertained of entirely renouncing the world. This he did in 580 ; he became a priest and entered a religious community, where he led a very austere life.

When Audouin, Bishop of Angers, died, the people, remembering the equity and the clemency with which Licinius had ruled them when he was civil governor, clamoured to have him return as their pastor. The clergy seconded their appeal, and Licinius accepted, though unwillingly. Thereafter his time and his substance were devoted to feeding the hungry, comforting and releasing prisoners, and curing

the souls and bodies of his people. Although he was careful to keep discipline in his diocese, he was more inclined to indulgence than to rigour, imitating the tenderness which our Lord Jesus Christ showed to sinners. By his strong and persuasive eloquence, by the example of his severe and holy life and by miracles which were wrought through him he succeeded in winning the hearts of the most hardened and in making daily conquests of souls for God. He renewed his own spirit of devotion by frequent periods of recollection and desired to lay down his bishopric so as to retire into solitude. The bishops of the province refused to listen to such a proposal, and Licinius therefore submitted to their will, spending the rest of his life in the service of his flock, although, in his later years, he suffered from continual infirmities.

The Life of St Licinius (BHL., n. 4917) cannot deserve confidence, for the author pretends to be almost a contemporary, but it is certain that he did not write until more than a hundred years afterwards. The more favourable views expressed in a paper by J. Demarteau in *Mélanges Godefroid Kurth* are criticized in the *Analecta Bollandiana*, vol. xxviii (1909), p. 106. There is, however, no reason to doubt the existence of St Licinius or his episcopate or the reverence in which he was held. Duchesne, *Fastes Episcopaux* (vol. ii, p. 354), while treating the life as a very suspicious document, points out that a letter was written to Licinius in 601 by Pope Gregory the Great and that he is also mentioned in the will of St Bertram, Bishop of Le Mans, which is dated March 27, 616.

ST ERMENGILD, OR ERMENILDA, ABBESS OF ELY, WIDOW (A.D. 703)

ST ERMENGILD, or Ermenilda, was the daughter of King Ercombert of Kent and his wife, St Sexburga. She married Wulfhere, King of the Mercians, and by her zeal and piety did much to influence him to spread the Christian faith in his dominions. She was the mother of St Werburga and also of Coenred, who subsequently became a monk in Rome. When King Wulfhere died in 675, Ermengild went to join her mother, who was then building an abbey at Minster on Sheppey. She received the veil at the monastery of Milton to which the isle belonged and was under the rule of her mother until St Sexburga retired to Ely to be under her sister, St Etheldreda. Ermengild then became abbess of Minster, but after a few years she also resigned and retired to Ely, where her daughter St Werburga was a nun and where Sexburga had by now succeeded as abbess. Ermengild followed St Sexburga so that Ely had the distinction of being ruled in quick succession by three abbesses of royal race, closely related to each other and all of them saints. It is unlikely that St Werburga was ever abbess of Ely.

Bede, William of Malmesbury and Thomas of Ely contribute the principal materials for this rather complicated history, but there is also an Anglo-Saxon fragment, printed in Cockayne's *Anglo-Saxon Leechdoms*, vol. iii, p. 430, which fills in certain details. See also Stanton's *Menology*, pp. 67–68.

BD BEATRICE OF ORNACIEU, VIRGIN (A.D. 1309)

SOME rather unusual mystical experiences are recorded of this Carthusian nun. She was born at the castle of Ornacieu, in what is now the department of Isère in the Dauphiné, and seems to have entered the Carthusian convent of Parménie at an early age. There she led a life of extreme austerity, favoured by constant evidences of the special predilection of her heavenly Spouse. For a long time in the early years of her religious life she saw our Lord, we are told, constantly standing

beside her in a visible form, and her heart was so touched with sensible devotion that she was in danger of injuring her sight from the abundance of tears which she shed. When it fell to her lot to act as cook and to have to tend the kitchen fire, she used to rake out the burning embers with her hands, and though the flesh was scorched she was so absorbed in God that she felt no pain. In particular she had an intense sympathy with our Lord in His passion, and this carried her to such lengths in her desire to share His sufferings that she was wont to drive a sharp nail through the skin into the palms of her hands. By some strange prodigy—so at least the seemingly contemporary account assures us—no flow of blood came from the wounds thus made, but only pure water, and, what is more, they healed at once, leaving no trace of any lesion. As we are accustomed to find in mystics who have many visions and other sensible communications with the unseen, Beatrice was tormented in almost equal measure by diabolic manifestations. Her biographer seems to insist—though it is difficult to feel quite certain on the point—that the devil assailed her physically with showers of stones and blazing darts. She felt herself struck, he tells us, but nevertheless these missiles inflicted no pain. Such an experience would be in curious accord with the poltergeist phenomena, both ancient and modern, of which we may read in chronicles of quite another character.

Beatrice's devotion to the Holy Eucharist was also very great, and this not merely in receiving communion and in her rapt attention at Mass, but she also seems to have been one of the pioneers in realizing the treasure of graces which is opened to those who do honour to our Lord's abiding presence in the tabernacle. Praying before the Blessed Sacrament for the release of her brother who had been taken prisoner, she had a wonderful vision of our Saviour bearing the glorious marks of the five wounds; which appears to be an early example of the Eucharistic Christ, so well known in the representation commonly called "the Mass of St Gregory". Our Lord, she believed, assured her that her prayer was granted, and she learnt at a later date that at that precise moment her brother in a distant land had succeeded in making his escape. But Beatrice was afterwards sent with two other sisters to Eymeu, near Valence, to make a new foundation. This residence was eventually found unsuitable, and the community after a while returned to Parménie; but Bd Beatrice refused to give in to hardships and died there on November 25, 1309 (or 1303). Her remains were later brought to Parménie, not, it was believed, without many miraculous incidents attending the translation. In that neighbourhood she seems always to have been venerated as a saint, and her *cultus* was confirmed in 1869.

See C. Le Couteulx, *Annales Ordinis Cartusiensis*, vol. v, pp. 5–23. There are lives in French by Bellanger (1874) and Chapuis (1900); and see *Histoire Littéraire de France*, vol. xx, pp. 315–319.

BD CHRISTINA OF SPOLETO (A.D. 1458)

CHRISTINA is supposed to have been a member of the Visconti family of Milan and was remarkable for her extraordinary religious precocity. When she was little more than five, she was already leading a life of prayer and mortification. When she was ten her parents began to speak about arranging a marriage for her: she opposed the idea because she wished to become a nun, but they persisted, as they desired heirs. The contention had lasted two years and she was just twelve when,

realizing that she was about to be forced into the marriage, she escaped with a young servant girl. Christina assumed the habit of the Hermitesses of St Augustine, and the two girls wandered about for years, having no fixed abode and living on what they could. When she was about twenty Christina made a pilgrimage to Assisi, and passing by way of Spoleto she went to lodge with a holy woman called Galitia. After visiting Assisi she became separated from her friend, who had left the church after paying her devotions, whereas Christina had spent the whole night there in prayer. Next day, Christina hunted everywhere for her companion : she searched Assisi and all the neighbouring towns, but in vain. Returning to Spoleto, she joined the staff of a hospital and spent some months nursing the sick. All this time she never relaxed her rather sensational mortifications. Then she again met her former hostess and friend, Galitia, who persuaded her to stay with her for a little ; while she was there Christina was taken with fever, of which she died at the age of twenty-two. Numerous miracles of healing were reported as having taken place at her tomb and elsewhere by her intercession.

The story here epitomized is that which the Bollandists of the seventeenth century have taken over from the Augustinian historiographer, Cornelius Curtius, and have printed in the *Acta Sanctorum*, February, vol. ii. Later investigation, however, has shown that it is almost pure romance. There was undoubtedly a very holy penitent named Christina, who died at Spoleto on February 13, 1458, after spending three or four years in austerities the recital of which makes the modern reader shudder. But this Christina was in no way connected with the illustrious Visconti family. Her name was Augustina Camozzi, and she was the daughter of a worthy physician who lived near Lake Lugano. As a girl she led a rather disorderly and very tempestuous life in the world, but died at the age of twenty-three or so after making expiation by the austerest penance.

The facts have been cleared up by M. E. Motta in the *Bolletino storico della Svizzera italiana*, vol. xv (1873), pp. 85–93. *Cf.* also the *Analecta Bollandiana*, vol. xiii (1894), p. 411, and xxxviii (1920), pp. 434–435.

BD EUSTOCHIUM OF PADUA, VIRGIN (A.D. 1469)

THERE are few stories in the records of hagiography more curious than that of Bd Eustochium. It should be said at the outset that her *cultus* seems never to have received the formal approbation of the Holy See, though her Life has more than once been written and she is to this day liturgically honoured at Padua. Her very birth forms a sad memorial of a period at which terrible scandals were rife in the cloister as well as in the outside world. She was the daughter of a nun who had been seduced by a profligate, and she was actually born within the convent in which she eventually died. The community which connived at such irregularities was afterwards dispersed by the bishop's orders and was replaced by sisters from a more observant foundation. The little Lucrezia, to use the name by which she was christened, showed in her childhood signs of being beset by certain influences of a strongly poltergeist type, and she was believed to be possessed. She was, however, sent to school at San Prosdocimo, the convent in which she had been born, but her conduct was in every way edifying, and when she was somewhat older she sought to be received there as a novice. The majority of the new community were much opposed to her admission among them, for the story of her birth was well known. However, with the bishop's approval, the habit was eventually given her, and she

took the name of Eustochium. Hardly had her noviceship begun when the strangest symptoms manifested themselves. Normally she was the most gentle, obedient and kindly of beings, full of fervour and observant of every rule, but now at not infrequent intervals her character seemed to undergo a complete transformation. She became stubborn, rude and subject to violent outbursts of temper. Whether this was due to one of those strange dissociations of personality with which modern psychological studies have made us familiar it would be difficult to say, but it was attributed then to diabolical possession.

In any case the treatment of the afflicted girl was probably not very judicious. It terminated in a blood-curdling scene in which the novice was seized with the most horrible convulsions, shrieking, howling and eventually snatching up a knife when an attempt was made to restrain her. She was treated as mad people were commonly treated in that age, and for several days she was kept tied up to a pillar. During these paroxysms, which recurred from time to time, she seems sometimes to have inflicted severe injuries upon herself which were said to have been caused by the devil which possessed her. Though a period of calm succeeded, Eustochium was still regarded with hostility and suspicion, and when the abbess fell ill of a malady for which the doctors were unable to account, Eustochium was believed to have poisoned her by diabolical or magical practices in revenge for having been kept tied up. The story of what was happening got abroad in the town, and a mob gathered round the convent who clamoured that she should be surrendered to them that they might burn her for a witch. The bishop decided that she must be kept prisoner in one of the cells and that she should be allowed nothing but bread and water, passing the alternate days without any food at all. This treatment seems to have continued for three months. Fortunately the abbess recovered, but in spite of the efforts of her confessor, who declared Eustochium to be perfectly innocent, the feeling of the community against her was so strong that she was treated as an outcast. No one would speak to her or have anything to do with her. Efforts were made to persuade her to leave the convent of her own accord, for she had as yet taken no vows. Friendly help was promised and a marriage portion offered if she would accept a husband, but Eustochium, when quite herself, believed that God had called her to serve Him in religion and refused to consent.

For a long time the paroxysms continued to return at intervals. Under their influence, to the horror of the sisters, Eustochium clambered or was transported to a beam high up in the roof where a false step would have meant instant destruction ; she was lifted into the air and then let fall like a stone ; she was found in her cell divested of all her garments, with marks of violence on her throat and on her limbs ; she took a knife and gashed herself with cuts from which she lost great quantities of blood ; but none the less as soon as these spasms passed, she became the same gentle, obedient unresentful creature, ready to sacrifice herself in any work of charity for those who treated her so harshly. Eventually, at the end of four years, she was allowed to take her vows, and by degrees she gained the good will and in fact the reverence of all her fellow nuns. She spent her last days bedridden, in much physical suffering, and died at the age of twenty-six on February 13, 1469. In preparing the body for burial the name of Jesus was found cauterized, it would seem, upon her breast. Apparitions and many miracles are said to have followed and a celestial fragrance proceeded from the place of sepulture. Three and a half years later, by order of the very bishop who had been instrumental in her cruel

imprisonment, her body was transferred to a more honourable resting-place. Though buried without a coffin, it was found perfectly incorrupt, as if it had just been borne to the grave.

Fantastic as this story may appear, it rests upon good contemporary evidence. A short sketch was compiled and made public by Peter Barozzi, who in 1487 became bishop of Padua, where Eustochium eighteen years earlier had ended her days. Fuller biographies were later on printed by G. M. Giberti (1672) and G. Salio (1734); but the most reliable is undoubtedly that of the well-known Jesuit historian Giulio Cordara, which first appeared in 1765. Cordara explains that he based his whole narrative upon a manuscript relation, drawn up by the priest Jerome Salicario, who was confessor to the community during all the period of Eustochium's residence as a nun and who had himself taken a leading part in the proceedings. This relation was still preserved at San Prosdocimo and was entrusted to Fr Cordara for the purpose of his biography. A somewhat fuller account than that here printed may be found in *The Month* for February, 1926, entitled "A Cinderella of the Cloister", by Fr Thurston.

BD ARCHANGELA GIRLANI, VIRGIN (A.D. 1494)

ELEANOR GIRLANI was born at Trino in northern Italy in the year 1460, and from earliest childhood showed herself intensely serious and devout. She went to the neighbouring Benedictine convent of Rocca delle Donne for her education, but found that her people came to see her too often and that the discipline observed by the nuns was not strict enough. Being bent on consecrating herself to God, and her father refusing his consent, she implored the intervention of the Marquess of Monferrato. In the end her father yielded, but only on condition that she took the veil in the Benedictine house already mentioned. We are told that every preparation had been made for celebrating her entry into religion there with great solemnity. The marquess himself was present in state, and the procession set out, but when the horse which Eleanor was riding had gone but a little way it stood stock still and nothing could make it advance further. In the end the company dispersed, and Eleanor returning home was met soon afterwards by a Carmelite friar who gave her a glowing account of the edifying life led by the nuns of his order at Parma. Taking Archangela as her name in religion, the girl entered there on her seventeenth birthday and took her vows a year later, in 1478.

It is strange to read that very shortly afterwards she was made prioress. How soon exactly we are not told, but since she was sent at the request of the Gonzagas to found a new Carmelite convent at Mantua, where she died, and had raised this new community to a state of great perfection before she was taken from them, the delay in advancing her to the office of superior cannot have been long. We probably must attribute a great deal of this precipitancy to her social position. As appears plainly from the records of the religious houses of women in the early middle ages, a princess or great lady who took the veil and proved herself to be reasonably observant and virtuous was almost always elected abbess as soon as a vacancy occurred. This practice seems to have lingered on through later centuries. In Archangela's case the deference paid to rank does not seem to have been misplaced. She was the model of every religious virtue, most austere in her practice of penance, charitable to all and possessed of a marvellous spirit of prayer. Many times, we are told, she was found in her cell rapt in ecstasy and raised several yards from the ground. On one occasion an ecstasy in which she was completely insensible to outward impressions lasted more than twenty-four hours. When, owing to inundations, the convent at Mantua was threatened with absolute

starvation, she fell on her knees in prayer and straightway an unknown person came to the gate bringing an adequate supply of provisions.

Certain strange happenings were recorded after her death, which occurred on January 25, 1494, of which the most interesting perhaps is the pear tree tradition. Shortly after her arrival at Mantua Mother Archangela had planted a pear tree in the convent garden. Now it was believed that the tree always produced as many blossoms, and in due course as many pears, as there were sisters in the community. What is more, if a pear fell off, this was a certain indication that one of the community would die within the year. The prioress herself, as long as she was in charge, always, when a pear fell, exhorted her community to make a good preparation for death, seeing that they none of them knew for whom the warning was intended. It is also averred that the same marvel continued for many years, long after Bd Archangela's death. Her *cultus* was confirmed in 1864.

It is difficult to form any idea of the value of the evidence upon which these and similar details connected with the life of Bd Archangela are based. They may be read in a tiny booklet written by the Abbé Albarei from notes supplied by a Piedmontese Dominican. It bears the Carmelite device of cross and stars, and is entitled *Notice sur la Vie de la bse. Archangela Girlani* (Poitiers, 1865).

ST CATHERINE DEI RICCI, VIRGIN (A.D. 1590)

THIS saint was born in 1522 into a well-known Florentine family, and at her baptism was called Alexandrina. She took the name of Catherine at her religious clothing, when she was thirteen, in the Dominican convent of St Vincent at Prato, of which her uncle, Father Timothy dei Ricci, was director. Here for two years she suffered agonizing pain from a complication of diseases which remedies seemed only to aggravate; but she sanctified her sufferings by her exemplary patience, which she derived in great part from constant meditation on the passion of Christ. Catherine while still very young was chosen novice-mistress, then sub-prioress, and in her thirtieth year was appointed prioress in perpetuity. The reputation of her holiness and wisdom brought her visits from many lay people and clergy, including three cardinals, each of whom afterwards became pope. Something similar to what is related by St Augustine about St John of Egypt happened to St Philip Neri and St Catherine dei Ricci. They had exchanged a number of letters, and although they never met in the body she appeared to him and talked with him in Rome—without ever having left her convent at Prato. This was expressly stated by St Philip Neri, who was always most cautious in giving credence to or publishing visions, and it was confirmed by the oaths of five witnesses.

Catherine is famous, even in a greater degree than other mystics who have been similarly privileged, for her extraordinary series of ecstasies in which she beheld and *enacted* in their order the scenes which preceded our Saviour's crucifixion. These ecstasies seem always to have followed the same course. They began when she was twenty years old in February 1542, and they were renewed every week for twelve years continuously. Naturally they occasioned much talk, crowds of devout or curious people sought to visit the convent. The recollection of the community was interfered with, and the inconveniences resulting were only the more acutely felt when in 1552 she was herself elected prioress. Earnest supplication was made by all the nuns at her request that these manifestations might cease, and in 1554 they came to a end. While they lasted they exhibited several features which are

unusual in such cases. Catherine uniformly lost consciousness at midday every Thursday and only came to herself twenty-eight hours afterwards, at four o'clock on the Friday afternoon. One interruption, however, occurred in this state of rapture. Holy communion was regularly brought to her in the morning, and she became sufficiently conscious of the outer world to receive it with intense devotion, but almost immediately afterwards she again became entranced, resuming her contemplation of the scenes of the Passion at exactly the point where she had left off. Catherine had ecstasies at other times, and during these she usually remained quite passive, her eyes fixed on heaven. But in her weekly Passion-ecstasy her body moved in conformity with our Lord's own gestures and movements as she witnessed them in contemplation. For instance, when He was arrested in the garden she held out her hands as if to be bound, she stood majestically upright to represent His fastening to the pillar for the scourging, she bent her head as though to receive the crown of thorns, and so on. What is an even more unusual feature in such experiences, she would often take occasion from the particular sufferings of Jesus Christ to address exhortations in the midst of her ecstasy to the sisters who were standing around, which she did, says one of her biographers, " with a knowledge, loftiness of thought and eloquence not to be expected from a woman, and especially from a woman neither learned nor literary ".

That Catherine was favoured with the stigmata, the wounds in hands, feet and side, as well as the crown of thorns, was also commonly asserted, and depositions to this effect submitted in the process of beatification. Strangely enough the impression made upon those who professed to have seen the stigmata seems in each case to have been different. Some beheld the hands pierced right through and bleeding, others saw the wound-marks shining with so brilliant a light that it dazzled them, others again perceived only " healed-up wounds, red and swollen, with a black spot in the centre, round which the blood seemed to circulate ". This remarkable diversity in the accounts of the witnesses is if possible still more pronounced in the descriptions given of that mystical phenomenon for which St Catherine is more especially famous, the ring, said to have been given her by Christ in token of His spiritual espousals with this His handmaid. On Easter day 1542 our Saviour, we are told, appeared to her radiant with light, and then drawing from His own finger a gleaming ring He placed it upon the forefinger of her left hand, saying, " My daughter, receive this ring as pledge and proof that thou dost now, and ever shalt, belong to me."

In the *Positio super Virtutibus*, a printed summary of evidence issued, as is always now done in such cases, for the convenience of the consultors who have to pronounce upon the question of the heroic virtue of any candidate for beatification, the statements made concerning Catherine's mystic espousals occupy a great deal of space. The promoter of the faith (popularly known as " the Devil's Advocate ") at the time when the cause was brought before the Congregation of Rites was the famous Prosper Lambertini, even better known afterwards as Pope Benedict XIV. The question of St Catherine's ring attracted his particular attention, and he made several criticisms which were replied to in detail by the postulator of the cause. St Catherine, as we have seen, was born in 1522 and died in 1590; unfortunately it was only in 1614 that the first juridical examination of witnesses took place in connection with the cause of beatification. As the ring had originally become manifest in April 1542, it was practically impossible that any of the nuns who had

formed part of the community when this wonder first occurred could be living to give evidence in 1614, seventy-two years afterwards. But the phenomenon showed itself at least intermittently throughout Catherine's life and, apart from written and second-hand testimony, some few witnesses were able to give an account of what they themselves had seen. Their evidence gives the impression of being somewhat conflicting.

Perhaps the most valuable testimonies produced in the beatification process were two written documents, one a letter of the Dominican Father Neri, dated 1549, that is seven years after the mystic espousals, the other a few notes made by Catherine's special friend and nurse in her illness, Sister Mary Magdalen Strozzi. The former recounts the apparition of our Lord on Easter Sunday and remarks particularly that the ring was placed on the index finger of her left hand. After which he goes on :

> Within a fortnight of Easter, the true ring, that is to say the ring of gold with its diamond, was seen by three very holy sisters at different times, each of them being over forty-five years of age. One was Sister Potentiana of Florence, the second Sister Mary Magdalen of Prato [this was Mary Magdalen Strozzi, who left the manuscript account of her beloved Mother Catherine], the third Sister Aurelia of Florence, so the superiors of our province have ascertained.
>
> A command was laid upon [Catherine] by her superior to ask a favour of Jesus Christ ; and by Him the favour was granted that all the sisters saw the ring, or at least a counterfeit presentment of it, in this sense, that for three days continuously, *i.e.* the Monday, Tuesday and Wednesday of Easter week, all the sisters beheld on the finger beside the long finger of the left hand, and in the place where she said the ring was, a red lozenge (*quadretto*) to represent the stone or diamond, and similarly they saw a red circlet around the finger in place of the ring, which lozenge and circlet Catherine averred she had never seen in the same way as the sisters, because she always beheld the ring of gold and enamel with its diamond. Also the ring was seen in this way as a reddening of the flesh throughout the whole of Ascension day 1542, and also on the day of Corpus Christi, when it was accompanied by a most wonderful perfume which was perceived by all.*

Father Neri also goes on to remark that this reddening of the finger could not have been due to any paint or dye, for on Corpus Christi day, as he relates, Catherine was brought into the church that the governor of the city might see this red circlet. But all traces of it disappeared in his presence, though immediately afterwards it showed itself again to the nuns.

Regarding Father Neri's statement that three of the elder nuns were privileged to see the real ring of gold and red enamel, it is curious that no confirmation of this seems to be found in Sister Mary Magdalen Strozzi's own notes, though she is one of the three sisters mentioned. What she does make perfectly clear is that for three days after Easter there was a red circle round Catherine's finger, which she describes as a ring " between skin and skin ", corresponding closely to what Dr Imbert-Gourbeyre tells of Marie-Julie Jahenny that her finger looked as if a red coral ring had been buried in the flesh. Again, Sister Mary Magdalen's notes give a curiously touching impression of her solicitude lest Catherine had become the

* *Positio super Virtutibus : Summarium*, p. 352. Cf. *Responsio ad animadversiones*, p. 79.

dupe of some wile of the Devil. She went to the confessor about it, and together they made experiments with cinnabar and other pigments, but they found they could produce nothing in the least like the reddening on Catherine's finger. Then Sister Mary Magdalen went to Catherine herself, and seems frankly to have told her doubts and scruples. These abnormal manifestations, she urged, were contrary to the spirit and traditions of the convent and were very dangerous to humility and to that desire for self-effacement which was so important in the religious life. Catherine agreed, and was delighted to let her do anything she pleased in order to get rid of the mark. She only blamed herself, and begged pardon for being the cause of so much trouble and disquiet of mind among the rest of the community. So Sister Mary Magdalen put the finger into her mouth to find if the red mark had any taste, and also left it to steep in water, and then tried to wash out the mark with soap—all, of course, without any effect. On the other hand, Catherine declared quite simply that she saw on her finger a gold ring set with a pointed diamond, and could see nothing else. " I have to take it on faith ", she said to her friend, " when you tell me that you perceive simply a red mark." The fact that St Catherine continually saw the ring and its stone with her bodily eyes, and could not see the circle of red is also definitely mentioned in the letter of Father Neri in 1549.

The facts are very puzzling. There is apparently overwhelming evidence that at certain times the marks of a red circle and lozenge showed themselves on Catherine's finger in a way that could be perceived by all. It also appears to be certain that she always with her bodily eyes saw on that finger a gold ring set with a diamond, but one cannot feel satisfied that the testimony recorded is sufficient to establish the fact that the gold ring was really seen by any others beside herself. There are so many well-attested instances of a radiance shining from the faces, hands and garments of mystics when rapt in ecstasy that we may readily agree that this is likely to have happened in the case of Catherine's finger. If so, casual witnesses may very well have persuaded themselves that in the midst of this radiance they discerned the gold ring and the diamond of which they had previously heard mention. One nun expressly said that such a bright light came from the finger that she could not see what kind of ring encircled it.

St Catherine dei Ricci died after a long illness at the age of sixty-eight on February 2, 1590. The extraordinary phenomena of which some account has just been given have tended to distract attention from other features of her life. She was distinguished by " a magnificent psychological and moral healthiness ", and like so many other contemplative saints she was a good administrator in carrying out the duties of her house and office, who was never happier than when looking after the sick, and exercised an influence well beyond the walls of her convent and her city. Not the least interesting of her characteristics was her reverence for the memory of Jerome Savonarola, to whose heavenly intercession she attributed the recovery of her health in 1540. St Catherine was canonized in 1747.

It will be sufficient to refer the English reader to the *Life of St Catherine de' Ricci*, by F. M. Capes (1905). The most authentic sources of information are, of course, the depositions of the witnesses in the process of beatification : a copy of the *Summarium de Virtutibus* is in the British Museum. Several selections from the saint's lively letters have been published in Italian and French. " Tokens of espousal " are studied in Fr Thurston's collected papers, *The Physical Phenomena of Mysticism* (1952).

14: ST VALENTINE, MARTYR (*c.* A.D. 269)

THE commemoration of St Valentine on February 14 affords an interesting example of the peculiar difficulties which beset the student of early hagiography and of the mixture of truth and fiction which is commonly to be found in such abstracts of traditional belief as the notices in the Roman Martyrology. Alban Butler, who deserves credit for using the best sources available in his day, based his account of St Valentine upon Tillemont, an authority who was far from uncritical. From the data thus supplied, Butler, nearly 200 years ago, drew up his summary in the following terms:

> Valentine was a holy priest in Rome, who, with St Marius and his family, assisted the martyrs in the persecution under Claudius II. He was apprehended, and sent by the emperor to the prefect of Rome, who, on finding all his promises to make him renounce his faith ineffectual, commanded him to be beaten with clubs, and afterwards to be beheaded, which was executed on February 14, about the year 270. Pope Julius I is said to have built a church near Ponte Mole to his memory, which for a long time gave name to the gate now called Porta del Popolo, formerly Porta Valentini. The greatest part of his relics are now in the church of St Praxedes. His name is celebrated as that of an illustrious martyr in the sacramentary of St Gregory, the Roman Missal of Thomasius, in the calendar of F. Fronto and that of Allatius, in Bede, Usuard, Ado, Notker and all other martyrologies on this day. To abolish the heathen's lewd superstitious custom of boys drawing the names of girls, in honour of their goddess Februata Juno, on the 15th of this month, several zealous pastors substituted the names of saints in billets given on this day.

That the practice of sending valentines on February 14 is connected with any pagan observances of classical times in honour of Februata Juno seems exceedingly doubtful, and when Butler speaks of "zealous pastors substituting the names of saints in billets given on this day" he is speaking of a pious device introduced at what was relatively a very late date and of which we read, for example, in the life of St Francis de Sales. But our immediate concern here is with the martyr St Valentine, and the first objection that might be raised against the celebration of a feast in his honour is the fact that the Roman Martyrology on this day makes mention, not of one, but of two St Valentines, both martyrs put to death by decapitation and both on the Flaminian Way, though one died at Rome and the other is located some sixty miles from Rome at Interamna (Terni). Moreover, when we study the so-called "acts" of the Roman martyr, who is alone referred to by Butler, we find that the greater part of his story has been taken over bodily from a similar narrative dealing with the martyrdom of SS. Marius and Martha.

Nevertheless there seems no conclusive reason for doubting the real existence of either of these two martyrs. The evidence of early local *cultus* in both cases is strong. The Roman Valentine seems to have been a priest. He probably did suffer on February 14 in the persecution of Claudius the Goth about the year 269. He was buried on the Flaminian Way, a basilica was erected as early as 350, a catacomb was later on formed on this spot, the location of his remains was known,

and they were subsequently translated. On the other hand, the connection with Interamna of a St Valentine, martyr, who is also described as bishop of that town, is attested by the martyrology known as the " Hieronymianum ", and there is some other evidence of a similar nature. It might, of course, have happened that in the persecution of the Emperor Claudius the Goth, Valentine, Bishop of Interamna, was taken to Rome after his arrest and was there put to death.

Although the story of Valentine the bishop is just as fabulous as that of Valentine the priest, it does contain an isolated fragment of what looks like genuine tradition. The acts make mention of a high official " Furiosus Placidus " who was concerned in the martyrdom, and we happen to know that a certain Furius Placidus was consul in 273. It is not, of course, necessary to suppose that if there were two martyrs named Valentine they both suffered on February 14. The mere fact that the memory of a saint was definitely associated with a particular day led in a number of cases to the inclusion of other saints of the same name among the *elogia* belonging to that day. If the Roman church honoured the memory of their St Valentine in his basilica on February 14, that would be sufficient reason for the people of Terni, if they were in any doubt as to the actual day on which their martyr suffered, to keep his festival at the same time that the Romans honoured his namesake. But clearly also it is possible that a Valentine of Interamna having actually suffered at Rome, the Romans may have venerated him with a special *cultus*, though Terni also claimed him and invented a separate legend concerning him. This is the solution which Father Delehaye seemed to favour, though Professor O. Marucchi holds fast to his belief in two separate St Valentines.

The custom, which at the present time is hardly more than a memory, for young men and maidens to choose each other for Valentines on this day, is probably based on the popular belief which we find recorded in literature as early as the time of Chaucer, that the birds began to pair on St Valentine's Day. The sending of a missive of some kind was only a natural development of this choosing. One of the earliest references to the custom of choosing a Valentine is to be found in *The Paston Letters* (no. 783). In February, 1477 Elizabeth Drews, who had a marriageable daughter and who wished to arrange a match for her with their relative John Paston, wrote to the prospective bridegroom :

> And, Cousin, upon Friday is St Valentine's Day and every bird chooseth him a mate, and if it like you to come on Thursday at night, and so purvey you that you may abide there till Monday, I trust to God that you shall speak to my husband, and I shall pray that we shall bring the matter to a conclusion. For, cousin,
>
> It is but a simple oak
> That is cut down at the first stroke.

During the same month, Margery, the marriageable daughter in question, addressed the following letter to John Paston as her Valentine :

> Unto my right well beloved Valentine John Paston, Squyer, be this bill delivered.
>
> Right reverend and worshipful and my right well beloved Valentine, I recommend me unto you, full heartily desiring to hear of your welfare, which I beseech Almighty God long for to preserve unto His pleasure and your heart's desire.

Her next letter is not quite so formal, and in the course of it she says :

> If ye could be content with that good [her small dowry] and my poor person, I would be the merriest maiden on ground ; a good true and loving Valentine, that the matter may never more be spoken of, as I may be your true lover and bedewoman during my life.

Although on account of the custom connected with his feast the name of St Valentine was very familiar in England, no church is known to have been dedicated in his honour in this country.

The supposed " acts " of the two Valentines are in the *Acta Sanctorum*, February, vol. ii. See also O. Marucchi, *Il cimitero e la basilica di S. Valentino* (1890). *Cf. Analecta Bollandiana*, vol. xi (1892), p. 472 ; Delehaye, *Les origines du culte des martyrs* (1933), pp. 270, 315-316, his CMH., pp. 92-93, and in *Bulletin d'ancienne littérature et d'archéologie chrétiennes*, vol. i (1911), pp. 161 *seq.* ; and especially Grisar, *Geschichte Roms und der Päpste*, vol. i, pp. 655-659.

ST ABRAHAM, Bishop of Carrhae (*c.* A.D. 422)

A native of Cyrrhus in Syria, St Abraham (Abraames) became a solitary. Fired with zeal for the spreading of the gospel, he went to a village on Mount Lebanon, the inhabitants of which were pagans. He is said to have appeared amongst them at first as a fruit-seller, but as soon as he began to preach Christianity they rose against him and ill-treated him. However, he gradually won his way by meekness and patience. After he had narrowly escaped death at their hands, he borrowed money with which to satisfy the collector of taxes who was about to cast the villagers into prison on account of their failure to pay these dues. He thus gained them all to Christ. After instructing them for three years, he left them in the care of a priest and returned to his desert. Some time afterwards he was ordained bishop of Carrhae in Mesopotamia, and succeeded in clearing that place of idolatry, dissensions and other evils. St Abraham combined the recollection and penance of a monk with the vigorous execution of his episcopal duties and died in 422 at Constantinople, whither he had been summoned by the Emperor Theodosius II, who esteemed him highly and treated him with the greatest honour. The emperor kept one of his garments of haircloth and wore it himself on certain days out of veneration for the saint.

Our main authority is the historian Theodoret, a contemporary, who speaks of St Abraham both in his *Ecclesiastical History* and in his *Philotheus*. The passages are cited in the *Acta Sanctorum*, February, vol. ii. *Cf.* also Tillemont and DCB., vol. i, p. 8. Carrhae is the Haran of the Bible, where Jacob served seven years for Rachel.

ST MARO, Abbot (A.D. 433)

St Maro chose a solitary abode not far from the city of Cyrrhus in Syria, and there, in a spirit of mortification, he lived mainly in the open air. He had indeed a little hut covered with goatskins to shelter him in case of need, but he very seldom made use of it. Finding the ruins of a heathen temple, he dedicated it to the true God, and made it his house of prayer. St John Chrysostom, who had a great regard for him, wrote to him from Cucusus, the place of his banishment, and, recommending himself to his prayers, begged to hear from him as often as possible. St Maro had had for his master St Zebinus, whose assiduity in prayer was such that he is said to have devoted to it whole days and nights without experiencing any weariness. He generally prayed standing, though in extreme old age he had to support himself

on a staff. He gave advice in the fewest possible words to those who came to consult him, so desirous was he to spend all his available time in converse with God.

St Maro imitated his master in his constancy in prayer, but he treated his visitors differently. Not only did he receive them with great kindness, but he encouraged them to stay with him—although few were willing to pass the whole night in prayer standing. God rewarded his labours with most abundant graces and with the gift of healing infirmities both of mind and body ; it is consequently not surprising that his fame as a spiritual adviser spread far and wide. This drew great multitudes to consult him, and he trained many holy solitaries and founded monasteries ; we know that at least three great convents afterwards bore his name. Theodoret, Bishop of Cyrrhus, says that the great number of monks who peopled his diocese were the fruit of the saint's instructions. St Maro was called to his reward after a short illness which, says Theodoret, revealed to all the great weakness to which his body was reduced. A contest for his remains ensued amongst the neighbouring provinces. The body was finally secured by the inhabitants of a relatively populous centre who built over his tomb a spacious church with an adjoining monastery near the source of the Orontes, not far from Apamea.

It is generally said that the people called Maronites, who now mostly live in the Lebanon and have a long and honourable history among the Catholics of Eastern rite, received their name from this monastery, Bait-Marun. They venerate St Maro as their patriarch, and name him in the canon of the Mass according to their rite. They also venerate a St John Maro, who is said to have been their bishop in the late seventh century, but his very existence is problematical.

Almost all that is known about St Maro is derived from the *Philotheus* of Theodoret and from St John Chrysostom. On the origins of the Maronites see S. Vailhé in *Échos d'Orient* for 1901, 1902 and 1906 ; and P. Dib in DTC., vol. x, cc. 1 *seq.*

ST AUXENTIUS (A.D. 473)

ALTHOUGH it seems that Auxentius was the son of a Persian named Addas, he spent the greater part of his long life as a hermit in Bithynia. In his youth he was one of the equestrian guards of Theodosius the Younger, but his military duties, which he discharged with entire fidelity, did not hinder him from making the service of God his main concern. All his spare time was spent in solitude and prayer, and he often visited the holy recluses who occupied hermitages in the neighbourhood in order that he might pass the night with them in penitential exercises and in singing the praises of God. Finally, the desire of greater perfection, or the fear of vainglory, induced him to adopt the eremitical life himself. He took up his abode on the desert mountain of Oxia, only about eight miles from Constantinople but on the other side of the Hellespont in Bithynia. There he seems to have been much consulted and to have exercised considerable influence on account of his reputation for holiness.

When the fourth oecumenical council had met at Chalcedon to condemn the Eutychian heresy, Auxentius was summoned by the Emperor Marcian, not, as some of the saint's biographers would seem to suggest, as a tribute to his high character and learning, but rather under an unjust suspicion of entertaining Eutychian sympathies. Auxentius in any case cleared himself of the imputation, but when he was again left free he did not return to Oxia, but chose another cell nearer to Chalcedon on the mountain of Skopa. There he remained, leading a life of great

austerity and instructing the disciples who flocked to him, until his death, which probably took place on February 14, 473. Even while St Auxentius was yet living at court the historian Sozomen wrote with enthusiasm of his steadfast faith, the purity of his life and his intimacy with fervent ascetics. Amongst those who sought his direction in his later days were a number of women. These formed a community and lived together at the foot of Mount Skopa, and they were known as the Trichinaraeae (*τριχιναραῖαι*), "the nuns dressed in haircloth." It was they who, after a long contest, were successful in obtaining possession of his mortal remains which were enshrined in the church of their convent.

There are several recensions of the Life of St Auxentius (for which see BHG., 2nd edn., nn. 199–203) though these all seem to be dependent on one primitive source. The whole question has been studied with very great care by J. Pargoire in the *Revue de l'Orient chrétien*, vol. viii (1903), pp. 1, 240, 426, and 550. The information there collected supersedes all such earlier notices as may be found in the *Acta Sanctorum*, February, vol. ii, or in the DCB.

ST CONRAN, BISHOP (SIXTH CENTURY ?)

THE isles of Orkney are twenty-six in number, besides the lesser, called Holmes, which are uninhabited and serve only for pasture. The faith was planted here by St Palladius and St Silvester, one of his fellow-labourers, who was appointed by him the first pastor of this church, and was honoured in it on February 5. In these islands formerly stood a great number of monasteries, the chief of which was Kirkwall. This place was the bishop's residence, and is at this day the only remarkable town in these islands. It is situated in the largest of them, which is thirty miles long, called anciently Pomonia, now Mainland. This church is much indebted to St Conran, who was bishop here in the seventh century, and whose name, for the austerity of his life, zeal and eminent sanctity, was no less famous in those parts, so long as the Catholic religion flourished there, than those of St Palladius and of St Kentigern. The cathedral of Orkney was dedicated under the invocation of St Magnus, King of Norway. On St Conran, see Bishop Lesley, *Hist. Scot.*, l, 4.

The above notice, which is here copied unaltered from Alban Butler, has a certain interest as illustrating the process by which pure fiction becomes accepted as fact in records of this kind. Where the name of Conran ultimately came from it is hard to tell; possibly it was borrowed from Hector Boece or from Arnold Wion, but Boece, Wion and Bishop John Leslie were quite uncritical and are valueless as authorities for the remote past. The Bollandists in the *Acta Sanctorum* refer to the Conran legend on this day, but in the absence of any satisfactory material for discussion the name is only entered among the "Praetermissi et in alios dies rejecti". What is certain is that in such standard works as Skene's *Celtic Scotland* and Dietrichson's *Monumenta Orcadica* not a shadow of evidence is to be found for the statement that the name of any St Conran was famous in the Orkneys. Dietrichson mentions eight early Celtic churches in the Orkneys, but no one of these dedications makes allusion to St Conran, though several were known as St Colmskirker. It is conceivable that the Colum or Colm thus honoured was a missionary in the Orkneys, and not the famous Columba of Iona. But Colm is something quite different from Conran.

See the *Acta Sanctorum*, February, vol. ii; Skene, *op. cit.*; Dietrichson, *op. cit.* (Christiania, 1906); and J. Mooney, *Eynhallow, the Holy Island of the Orkneys* (1949); but *cf. Analecta Bollandiana*, vol. lxix (1951), pp. 168–169.

ST ANTONINUS OF SORRENTO, ABBOT (A.D. 830)

ST ANTONINUS appears to have been born at Picenum, in the district of Ancona in southern Italy, and to have entered when still young a monastery under the rule of Monte Cassino—not Monte Cassino itself, as some writers have erroneously supposed. The ravages of Duke Sico of Benevento forced him to leave his convent, and he went to Castellamare near Sorrento, to the bishop St Catellus, who received him very cordially and with whom he soon formed the closest friendship. They lived and worked together, and when St Catellus felt drawn to lead for a while a solitary life on a lonely mountain-top he entrusted St Antoninus with the care of his diocese. Antoninus, however, soon followed his friend, and the two had a vision of St Michael which led them, later on, to build an oratory there, dedicated to the archangel. When St Catellus was recalled on a charge of neglecting his diocese, and then summoned to Rome and imprisoned on a false accusation, St Antoninus continued to live on his peak, which commanded an extensive view over the sea and land and which, under the name of Monte Angelo, soon became a favourite place of pilgrimage. After a time, the inhabitants of Sorrento begged him to come and live in their midst, as their bishop was in prison and they felt that Antoninus would be a help and support to them. He therefore abandoned his solitary life and entered the monastery of St Agrippinus, of which he afterwards became abbot. When he lay dying, he was understood to say that he wished to be buried neither within nor without the city wall. Accordingly his monks decided to bury him in the city wall itself.

Tradition adds that when Sicard of Benevento (the son of Sico) besieged Sorrento, he tried with battering rams to break down that portion of the city wall which contained the saint's tomb, but all in vain. During the night St Antoninus appeared to Sicard and, after upbraiding him, beat him severely with a stick. In the morning he was covered with weals and, as he was taking counsel with his advisers, word was brought him that his only daughter had become possessed with devils and was rending her garments like a madwoman. He discovered upon inquiry that this had come upon her at the very hour when he had begun his attack upon the wall. Convinced that he was withstanding the will of God, Sicard abandoned the siege and sought the intercession of St Antoninus, who obtained the girl's restoration to health. Twice more—in 1354 and in 1358—Sorrento was invested, but by the Saracens, and each time the successful repulse of the enemy was attributed to the intercession of St Antoninus, who is therefore considered the chief patron of Sorrento.

The anonymous author of the Latin life of St Antoninus lived shortly after his time, and his account is probably trustworthy in its main features. This document was first printed by A. Caracciolo in his *Antonini coenobii Agrippinensis abbatis vita* (1626). The same life with other material will be found in the *Acta Sanctorum*, February, vol. ii, and also in Mabillon.

BD CONRAD OF BAVARIA (A.D. 1154)

EVER since the death of Conrad honour has been paid him in the diocese of Molfetta in Apulia, where he ended his days, and also by his Cistercian brethren. This *cultus* was confirmed in 1832. Conrad was the son of Henry the Black, Duke of Bavaria, and seems to have been born about the year 1105. He came to Cologne to make his studies, but desiring a more perfect way of life he became a Cistercian

at Clairvaux. A little later, with St Bernard's permission, he journeyed to Palestine, wishing to settle as a hermit amid the scenes which the presence of our Saviour had sanctified. After a while, however, the disturbed conditions of the country and broken health induced him to return to Europe. He never reached his native land, but being put ashore somewhere in the neighbourhood of Bari or Molfetta —the exact locality and the length of his sojourn seem to be matters of uncertainty —he was unable to resume his journey. There, at any rate, worn out by his austerities and labours of charity, he is said to have died on March 15, 1154, his sanctity being revealed by the marvels which occurred at his tomb. We are told amongst other things that the lambs used to pay him reverence by coming to kneel beside the grave.

Reliable materials for his history are scanty, but there are lives of him by Giovene and Catacchino. See also Rader, *Bavaria Sancta*, vol. ii, p. 252 ; and J. E. Stadler's *Heiligen-Lexikon*.

ST ADOLF, Bishop of Osnabrück (A.D. 1224)

Except for the date of his episcopate chronological details are scanty in the case of St Adolf. He belonged to the family of the Counts of Tecklenburg (Westphalia) and at a very early age was made a canon of Cologne. Wishing, however, to serve God more perfectly he entered the neighbouring Cistercian monastery of Camp. He seems to have been still a young man when on the translation of Gerard, Bishop of Osnabrück, to the see of Bremen in 1216, he was elected to replace him. The new bishop is said to have been extremely active in every work of charity and to have made a deep impression upon the citizens by his virtues and the austerity of his life. At his death they paid every mark of respect to his last resting-place, and though he has never been formally canonized, the *cultus* which began in the thirteenth century has lasted down to our own day, and is liturgically recognized in the diocese by a feast in his honour on February 14. The actual day of his death was June 30, 1224.

See the *Acta Sanctorum*, February, vol. ii, but the account there given errs in attributing to him an episcopate of twenty-one years. This clearly appears from the documents printed in F. Philippi's *Osnabrücker Urkundenbuch*, pp. 47–140, and *cf.* Strunck, *Westphalia Pia Sancta*, vol. ii, pp. 188–191.

BD NICHOLAS PAGLIA (A.D. 1255)

There seems to be a good deal of legendary matter in what we are told of Bd Nicholas Paglia. What is best attested is the fact that as a young man studying at Bologna he heard St Dominic preach there, and was so impressed that he begged to be received into the Order of Preachers. He is said to have belonged to a noble family which had estates at Giovenazzo in Apulia, and it is possible that it was the resources which came to him by inheritance which enabled him to found a Dominican priory at Perugia in 1233 and another at Trani in 1254 or thereabouts. We know further that he was prior provincial of the Roman province as early as 1230 and again in 1255. In the *Vitae Fratrum* of Gerard de Frachet, he is described as " a holy and prudent man, well versed in sacred lore ", and two or three anecdotes are recounted of him which suggest that he was frequently the recipient of visions and other heavenly communications. He died at Perugia in August 1255, and on

the ground that his remains were always held in honour there as those of a saint his *cultus* was confirmed in 1828.

See S. Razzi, *Historia degli huomini illustri* . . . (1596), vol. i, pp. 237 *seq.*; Procter, *Lives of the Dominican Saints*; Taurisano, *Catalogus Hagiographicus O.P.*, p. 14.

BD ANGELO OF GUALDO (A.D. 1325)

THE information we possess concerning this servant of God is extremely scanty. He seems to have been born about 1265 at Gualdo on the borders of Umbria. He was distinguished all his life for his extreme simplicity, innocence and gentleness. One of the greatest crimes which troubled his conscience in youth was the giving away bread to the poor, a fault for which he was scolded, but as his mother died the same day he regarded himself as in some sense guilty of hastening her end. In early life he made many pilgrimages, travelling in particular barefoot from Italy to St James of Compostela in Spain. On his return he offered himself as a lay-brother to the Camaldolese monks, but after a very short time received permission to lead a solitary life according to his desire. In this vocation he faithfully persisted for nearly forty years. When he died on January 25, 1325 it is said that the church bells in the neighbouring district rang of themselves: the people scoured the country to discover the cause, and coming to his little cell they found him dead, kneeling in the attitude of prayer. The miracles wrought at his tomb brought many to do him honour, and Pope Leo XII approved the *cultus* in 1825.

See Mittarelli, *Annales Camaldulenses*, vol. v, pp. 237–241, 328–329; J. E. Stadler, *Heiligen-Lexikon*.

BD JOHN BAPTIST OF ALMODOVAR (A.D. 1613)

THERE seems good reason to believe that, as among the Carmelites and certain sections of the Order of Friars Minor, so among the Trinitarians towards the close of the sixteenth century there were some who realized that very great relaxations had been introduced in the discipline of religious observance, and that there was urgent need of reform. The leader of this movement in the Trinitarian Order was John Baptist-of-the-Conception. He had been born at Almodovar del Campo in 1561, had studied at Baeza and Toledo, and had taken the Trinitarian habit in the latter city. In 1594 a general chapter of the order passed a resolution that in every province two or three houses should be set aside for the purpose of observing the primitive rule in all its strictness. It appears, however, that nothing, or next to nothing, was done to carry this resolution into effect, and it was openly stated that the measure had only been drafted to please King Philip II who in his last days inclined more and more towards religious views of an extremely austere type.

The fervent piety of John Baptist took scandal at this slackness. With the aid of a generous benefactor, the Marquess of Santa Cruz, he founded in 1597 a new house of reformed Trinitarians at Valdepeñas, and two years later was able to secure at Rome approbation for his new congregation of " Barefooted Reformed ". Though a serious breach resulted in the Trinitarian Order taken as a whole—the more so because the religious supervision of the new congregation was not confided to those who wore the same habit but to Discalced Carmelites and Franciscan Observants—still the zeal, devotion and disinterestedness of the reform made a great impression upon the laity. The generous alms contributed for the ransom of

captives was now largely attracted to this new and more reliable channel. As a result the hostility of the unreformed members of the order reached such a pitch that a band of them came to Valdepeñas one night with the avowed intention of ridding themselves of this inconvenient rival. They did not actually put him to death, but they bound him, threw him into a ditch, and carried off a sum of 500 reales. In spite of the opposition of their jealous brethren, the Discalced Trinitarians steadily increased in numbers, and it is stated that when Father John Baptist died thirty-four monasteries had accepted the reform. After setting a great example of good observance and patience in suffering he passed away at Cordova on February 14, 1613. He was beatified in 1819.

See P. Deslandres, *L'Ordre des Trinitaires* (1903), vol. i, pp. 227–228; Seeböck, *Die Herrlichkeit der Katholischen Kirche* (1900), p. 65.

15: SS. FAUSTINUS AND JOVITA, MARTYRS (DATE UNKNOWN)

FAUSTINUS and Jovita were brothers, nobly born and natives of Brescia. All the incidents in their reputed "acts" are of doubtful authority, and we can only be sure of their names and martyrdom. According to the tradition of Brescia, they preached Christianity fearlessly while their bishop lay in hiding. Their zeal excited the fury of the heathen against them, and they were arrested by a heathen lord called Julian. They were tortured and dragged to Milan, Rome and Naples, and then brought back to Brescia. A single feature may be cited to illustrate the extravagance which characterizes these hagiographical romances. When taken to Rome and Naples the martyrs are represented as having baptized in the course of their journey 191,128 persons in all, 42,118 at the place called Lubras, 22,600 at the Milvian bridge, 73,200 in the city of Rome and 53,210 at Naples. As neither threats nor torments could shake their constancy, the Emperor Hadrian, who happened to be passing through Brescia, commanded them to be beheaded. The city of Brescia honours them as its chief patrons and claims to possess their relics.

On April 18 the Roman Martyrology names the martyr St Calocerus, who figures largely in the legendary history of S. Faustinus and Jovita, whose heroic confession he is said to have witnessed when, as a court official, he accompanied Hadrian to his native city Brescia and was present in the amphitheatre. The constancy of the two confessors and the refusal of the wild beasts to touch them brought about his conversion, and he was baptized by Bishop Apollonius with 12,000 other citizens. He was tortured and imprisoned in several Italian towns, notably in Asti, where he instructed St Secundus who visited him in gaol. Eventually, we are told, he was taken to Albenga in Liguria and beheaded on the seashore.

A careful study of the text of the fuller "acts" of SS. Faustinus and Jovita with all their intricate ramifications involving the story of SS. Calocerus, Calimerus, Afra, etc., has been made by Fr Fedele Savio in the *Analecta Bollandiana*, vol. xv (1896) and in subsequent publications. No good purpose could be served by attempting to summarize his conclusions here. Although it would perhaps be rash to deny the real existence of Faustinus and Jovita and that they suffered at Brescia, still the difficulties involved are serious. As F. Lanzoni in his essay, *Le origini delle diocesi antiche d'Italia* (1923), has pointed out (pp. 532–533), the two early ecclesiastical writers of Brescia, Philastrius and Gaudentius, make no reference to these local patrons, and in the case of Gaudentius, at least, who was a great preacher and a

devout collector of relics, this omission is surprising. Though the " Hieronymianum " apparently contained an entry of their names, this entry in most of our best and oldest manuscripts describes them as suffering not in Brescia but in " Brittania " (!); CMH., p. 99. However, St Gregory in his *Dialogues* refers to a church of St Faustinus at Brescia, and in the episcopal lists of that city the sixth bishop bears the same name. This seems to show that the martyr was honoured there at an early date. St Calocerus, like the story of St Innocent of Tortona, is an excrescence upon the legend of Faustinus and Jovita. Fr Savio maintained that the supposed martyr of Albenga was identical with St Calocerus, Bishop of Ravenna, whose remains were in the eighth century translated to Albenga. As is pointed out in CMH., p. 197, this Calocerus of Brescia cannot be said to be commemorated in the " Hieronymianum ", but he figures prominently in the *acta* of St Secundus of Asti.

ST AGAPE, Virgin and Martyr (Date Unknown)

This Agape is mentioned in many of the early martyrologies, sometimes alone, and sometimes with companions. She is specially honoured at Terni in Umbria, and is one of the patrons of that town. According to a tradition of doubtful authenticity she lived at Interamna (Terni) in the days of the martyred bishop St Valentine, under whose direction she formed a kind of community of women who lived like nuns. When persecution against the Christians broke out, it was particularly fierce at Terni and, after a bold witness for Christ, Agape received the martyr's crown, not long after the death of St Valentine. A church was built at Interturres in her honour. It is probable that she actually suffered at Antioch.

The fact that a St Agape is commemorated in the Roman Martyrology on this day and is said to have suffered at Interamna does not go far towards vindicating her historical existence. No liturgical tradition supports it. There has probably been some confusion with other martyrs of the same name. See Delehaye in *Bulletin d'ancienne littérature et d'archéologie chrétiennes*, vol. i (1911), pp. 161–168, and P. Franchi de' Cavalieri in *Studi e Testi*, no. ix, pp. 1–20.

ST WALFRID, Abbot (*c.* A.D. 765)

Walfrid or Galfrido della Gherardesca was born in Pisa, of which he became a prosperous and honoured citizen. He married a wife to whom he was deeply attached, and they had five sons and at least one daughter. After a time, Walfrid and his wife Thesia felt that God was calling them to enter the religious life. Walfrid had two friends—a kinsman named Gunduald and a certain Fortis, a native of Corsica: like him they were living in the world, but were drawn to a closer service of God under monastic discipline. Together they discussed the future, and were led by a dream to choose Monte Verde, between Volterra and Piombino, as the site of their future monastery. They decided to follow the Benedictine rule of Monte Cassino and, besides their own abbey of Palazzuolo, they built at a distance of about eighteen miles a convent for women, in which their wives and Walfrid's daughter Rattruda took the veil.

The new foundation attracted many novices, and before long there were sixty monks, including Walfrid's favourite son Gimfrid and Gunduald's only son Andrew, who became the third abbot and wrote the history of St Walfrid. Gimfrid was made priest, but in an hour of temptation he fled from the monastery, taking with him men, horses and papers which belonged to the community. Walfrid, greatly distressed, sent a search party after the fugitive. On the third day, when he was praying in the midst of his monks for his son's repentance and return, he besought God also to send Gimfrid a sign which would be constantly before him

as a reminder and a warning for the rest of his life. That same day Gimfrid was caught and brought back penitent, but with the middle finger of his right hand so mutilated that he could never use it again. Walfrid ruled the abbey wisely and well for ten years, and after his death was succeeded by Gimfrid, who in spite of his earlier lapse became, as Andrew records, a great and good pastor. St Walfrid's *cultus* was confirmed in 1861.

The life by Andrew is printed in the *Acta Sanctorum*, February, vol. ii, and also by Mabillon, vol. iii, pt 2, pp. 178–184.

ST TANCO, Bishop of Verden, Martyr (A.D. 808)

St Tanco (or Tatto) was a " Scottish " monk—almost certainly a native of Ireland. Moved by missionary zeal he went over to Germany, to the abbey of Amalbarich, near Verden in Saxony. Here he gained a great reputation for learning and piety, and he was made abbot after the resignation of St Patto, who afterwards became bishop of Verden. Through an ardent desire for martyrdom Tanco also vacated his office ; and after preaching in Cleves and in Flanders succeeded Patto as bishop of Verden. His success in propagating the gospel was great, but it was a great grief to him to see so many nominal Christians enslaved to degrading passions. In order to convert or at least to confound them, he preached strenuously against the vices to which they were prone. The mob was so enraged that they attacked him fiercely, and one man stabbed him to death with a lance, thus procuring for him the martyr's crown. According to another account he overturned the statues of some false gods, and the barbarians beat out his brains with clubs and cut off his arms and legs.

There seems to be no contemporary evidence to substantiate this story, but the legend is duly recounted in the *Acta Sanctorum*, February, vol. ii ; and LIS., vol. ii, p. 567.

ST SIGFRID, Bishop of Växjö (*c.* A.D. 1045)

The history of St Sigfrid is somewhat obscure, owing to conflicting narratives. One account states that after King Olaf Tryggvason of Norway had been converted to Christianity (he was confirmed at Andover by St Alphege the martyr who then was bishop of Winchester), he asked the English king, Ethelred, to send him missionaries. Sigfrid, said to have been a priest of York (or possibly Glastonbury), went out from England as a missionary bishop, and with him also went two other bishops, John and Grimkel. They did not confine themselves to Norway, but passed on to Sweden which, after having been in part evangelized by St Anskar, had relapsed into idolatry. There they laboured under the protection of the archbishop of Bremen, and Sigfrid made his headquarters at Växjö. The king of Sweden, whose name also was Olaf, was himself converted by St Sigfrid, who baptized him at Husaby in a spring which afterwards bore Sigfrid's name and was the channel of many miracles. St Sigfrid continued his labours successfully for many years, and at his death was buried in the church of Växjö. Tradition has added many details to the accounts of St Sigfrid's labours. It is said that when he first arrived at Växjö he began by planting a cross and building a wooden church in which he celebrated the divine mysteries and preached. The twelve principal men of the district were converted by him, and one of them, who died almost immediately, received Christian burial and had a cross placed on his grave. So

wonderfully did the truth spread, that within a short time the faith was planted in all Värend. The fountain in which St Sigfrid baptized the catechumens long retained the names of the first twelve converts, engraved on a monument. It is said that he ordained two bishops, for East and West Gothland. His three nephews, Unaman a priest, Sunaman a deacon, and Vinaman a subdeacon, were his chief assistants.

After a time, St Sigfrid entrusted the care of his diocese to these three and set off to carry the light of the gospel into more distant provinces. During his absence, a troop, partly out of hatred for Christianity and partly for booty, plundered the church of Växjö and murdered Unaman and his brothers, burying their bodies in a forest and placing their heads in a box which they sank in a pond. The heads were duly recovered and placed in a shrine, on which occasion, we are told, the three heads spoke. The king resolved to put the murderers to death, but St Sigfrid induced him to spare their lives. Olaf compelled them, however, to pay a heavy fine which he wished to bestow on the saint, who refused to accept a farthing of it, notwithstanding his extreme poverty and the difficulties with which he had to contend in rebuilding his church. He had inherited in an heroic degree the spirit of the apostles, and preached the gospel also in Denmark. Sigfrid is said, but doubtfully, to have been canonized by Pope Adrian IV, the Englishman who had himself laboured zealously for the propagation of the faith in the North over one hundred years after St Sigfrid. The Swedes honour St Sigfrid as their apostle.

It would be impossible here to discuss the extremely intricate and contested history of the conversion of Sweden. It must be sufficient to refer to two valuable articles, the one by Edmund Bishop in the *Dublin Review*, January, 1885, especially pp. 182–189; the other by L. Bril, "Les premiers temps du Christianisme en Suède" in the *Revue d'histoire ecclésiastique*, October, 1911. Both writers are agreed that Adam of Bremen, to whom commonly appeal is made as a primary authority, has to be used with great caution, it being his obvious purpose to glorify the share of the see of Bremen in the conversion of Scandinavia and to belittle the efforts made by English missionaries. Secondly, they both attach importance to the data furnished by the lives of Sigfrid, though it is admitted that the earliest of these dates only from the beginning of the thirteenth century and that they embody much which is purely legendary. The lives may best be consulted in the *Scriptores Rerum Suecicarum*, vol. ii, pt 1, pp. 345–370; and *cf.* "Trois légendes de St Sigfrid" in *Analecta Bollandiana*, vol. lx (1942), pp. 82–90. The best account is said to be in Swedish, T. Schmid, *Den hl Sigfrid* (1931). On C. J. A. Oppermann's *English Missionaries in Sweden* (1937), see *Analecta Bollandiana*, vol. lvii (1939), pp. 162–164. There seems to be considerable doubt whether Sigfrid was an Englishman.

BD JORDAN OF SAXONY (A.D. 1237)

Bd Jordan was St Dominic's immediate successor, and was therefore the second master general of the Dominicans. Nothing is actually known as to the place and date of his birth; but his name was really Gordanus, or Giordanus, and we know that he was a Saxon and that he was a bachelor of divinity in Paris by 1219, at which date St Dominic sent to him Reginald, one of his first scholars. Apparently it was thus that he first became known to St Dominic. On Ash Wednesday of the following year, he and his friend Henry were clothed with the Dominican habit, and he at once came to the fore from his extraordinary eloquence. While he was yet a novice, as he himself relates in his Life of St Dominic (one of the main sources for that saint's career), and before he had been two months in the order, he was

summoned from Paris, with three other brothers, to attend the first general chapter at Bologna. At the following chapter, at which he was not present, he was chosen prior provincial of Lombardy, and in 1222, after the death of St Dominic, he was elected master general.

Bd Jordan did great things to extend and strengthen the order, and many friaries were founded under him, notably those at Regensburg, Constance, Bâle, Freiburg and Strasbourg, and the brothers eventually extended their labours to Denmark and other distant lands. He used to frequent places where young students foregathered, and his eloquence won them in crowds : he has been called " the first university chaplain ", and on one occasion he preached the University Sermon at Oxford ; it was perhaps here that he met and impressed Bishop Grosseteste. It was a sermon of Jordan's that decided Albertus Magnus to enter the order. One learned professor, Walter the German, who had solemnly warned his pupils against the wiles and snares of the Dominican who was coming amongst them, was himself the first to fall into the net. Not that Bd Jordan cared only for the wise and learned. While he was still in Paris, complaints were made to him that there were some sixty novices so uninstructed or of such poor intellect that it was only with the greatest difficulty that they could be taught to read one lesson of the office. He replied, " Let them be—despise not one of these little ones : I tell you that many amongst them will become excellent preachers," and his words proved true. Not only could he win men, but he knew how to retain them, and he could make allowance for human weakness. Once he had collected a number of postulants or novices in a place where there was no Dominican house. In the evening, when he began Compline in the lodging where they were assembled, one of the young men under emotional strain began to giggle and all the others followed suit. One of the brothers, greatly shocked, made gestures to try to stop them. Jordan finished the office and gave the blessing ; then, addressing the brother, he asked, " Who made you novice master ? " and turning to the young men he said, " Laugh on ! You may well laugh, for you have escaped from the Devil who formerly held you in bondage. Laugh away, dear sons ! "

Many of his sayings which have been preserved are full of religious common sense. Someone asked him whether a paternoster on the lips of an ignorant layman could possibly have as much value as a paternoster in the mouth of a learned cleric who understood it. He replied that a gem lost none of its value when it was in the hand of one who could not appreciate its worth. When asked which was better—studying the Scriptures or praying—he made answer, " You might as well ask me which is better—eating or drinking." Upon being questioned as to the best way of praying, he said, " The way in which you can pray most fervently."

Friar Jordan was on his way to the Holy Land in 1237 with two of the brothers when they encountered a great storm off the coast of Syria, and the ship was wrecked, all lives being lost. The body of Bd Jordan was washed ashore and was interred in the Dominican church at Akka. It is said that within a few days of his death he appeared in a vision or dream to a young Carmelite at Akka who was troubled about his vocation and had said, " This Friar Jordan was a good man—and all he got for it was to be drowned." " Fear not, brother ", said Jordan to the doubter, " Everyone who serves Jesus Christ to the end will be saved." It has been suggested as an hypothesis that this was the origin of the tradition of St Simon

Stock's scapular-vision of our Lady. The ancient *cultus* of Bd Jordan was confirmed in 1828.

The main original sources for a life of Jordan are his own letters and such early Dominican chronicles as the *Vitae Fratrum*, or the *Chronica* of Galvagno de la Flamma, with the *Acta Capitulorum*, both general and provincial, etc. Fr Berthier printed in 1891 a good edition of Bd Jordan's *Opera ad res O.P. spectantia ;* there is a very useful German volume, *Die Briefe Jordans von Sachsen*, with comments by B. Altaner (1925), and an edition, *B. Jordani de Saxonia epistulae* (1950), by A. Walz. The most systematic study of Bd Jordan in his public capacity has been made by Mortier in his *Histoire des Maîtres Généraux O.P.*, vol. i, pp. 137–274, and there are several special biographies by Danzas, Mothon and others, including M. Aron, *Un animateur de la jeunesse . . .* (1931). Fr Reichert compiled a valuable *Itinerarium* of Jordan which was included in the *Festschrift zur Jubiläum des deutsches Campo-Santo*, pp. 153–160. For a fuller bibliography, see Taurisano, *Catalogus*, pp. 10–11.

BD ANGELO OF BORGO SAN SEPOLCRO (*c.* A.D. 1306)

THE decree emanating from the Congregation of Sacred Rites, which in 1921 confirmed the *cultus* of this Augustinian hermit, frankly admits that the life of Angelo said to have been written by John of St William has perished. We are consequently very ill-informed regarding his career. His family name was Scarpetti, and he was born at Borgo San Sepolcro in Umbria. He seems to have taken the Augustinian habit about the same time as his more famous contemporary St Nicholas of Tolentino. The decree referred to states that he spent part of his religious life in England and was instrumental in founding several Augustinian houses in this country. Two anecdotes are also recorded which are believed to illustrate the high favour he enjoyed with Almighty God. We are told that once when he had sternly rebuked a man of scandalous life the offender in a passion raised his arm to strike him. It was, however, instantaneously paralysed, and the miscreant only recovered the use of it by the prayer of Bd Angelo. On another occasion an innocent man who had been sentenced to death recommended himself to Angelo's prayers. He was hanged in accordance with the sentence, but when the Brothers of the Misericordia came to cut him down and bury him, they found him still alive, and the man declared that Angelo had supported him all the time so that his neck was not broken. Obviously such stories, reported at fourth or fifth hand, are not very convincing ; but there appears to be better evidence that the body of Bd Angelo remained entire down to the year 1583, exhaling, it is asserted, a sweet fragrance, and that the veneration paid to his remains at Borgo San Sepolcro as those of a saint has been continuous.

See L. Torelli, *Ristretto delle vite degli huomini etc. dell' Ordine Agostiniano*, pp. 165–166, and the decree of confirmation in the *Acta Apostolicae Sedis*, 1921, pp. 443–446.

BD JULIA OF CERTALDO, VIRGIN (A.D. 1367)

THIS is another case of confirmation of cult where very little detail seems available regarding the life of the *beata* thus honoured. Her surname is said to have been della Rena, and it has been hastily assumed that she was a kinswoman of that noble family. However, Julia was at first a domestic servant in the household of some people called Tinolfi, but in 1337 at the age of eighteen she joined the third order of the Augustinians at Florence. Finding that the distractions of a great city interfered with her recollection, she returned to Certaldo, and there, owing to her heroic and, as men believed, miraculous rescue of a child left in a burning house,

she was sought out by many as a soul marvellously privileged. This decided her to avoid, as far as could be, intercourse with her fellow-men, and she had herself walled up as a recluse in a cell beside the sacristy of the church of SS. Michael and James at Certaldo. She wished in this, we are told, to follow in the footsteps of Bd Verdiana of Castelfiorentino. In this same tiny anchorage she lived for nearly thirty years, dying on January 9, 1367, at the age of forty-eight. There seems to be good evidence that after her death she was honoured as a saint, and her *cultus* was accordingly confirmed in 1819.

See I. Malenotti, *Vita della beata Giulia, vergine da Certaldo* (1819); and N. Risi, *Un giglio tra le spine* (1919). F. Dini has shown in *Miscellanea storica della Valdelsa* (1902), pp. 56–61, that Julia did not belong to either branch of the great family della Rena.

BD CLAUD LA COLOMBIÈRE (A.D. 1682)

A CONTEMPORARY artist has left us the portrait of Bd Claud taken when he was between thirty-five and forty-one years of age—a longish face, eyes small but bright and penetrating, a broad forehead, a well-proportioned mouth and rather a pointed chin. We are told that when he entered the Society of Jesus he was fairly strong physically, of a lively disposition, with very high ideals and in every way wise and gracious. Such gifts were to be carefully cultivated in the religious life. His intellect was trained and developed so that his outlook was broad and his judgement acute and sound. He was a lover of the fine arts; and Olivier Patru, a member of the French Academy in 1640, corresponded with him and speaks of his writings in high praise. But these gifts would have been of little use in his work for souls if they had not been united to the interior spirit of the perfect religious animated by zeal for the glory of God. The source of his inner life was union with God in prayer, which occupied him continually. He so accustomed himself to refer everything to God that human respect and worldly motives became impossible to him. This wonderful detachment was indeed his distinguishing feature.

Bd Claud was born at Saint-Symphorien d'Ozon near Lyons in 1641. His family was well-connected, pious and in easy circumstances. There are no special records of his childhood till he was sent to the Jesuit college at Lyons for his studies. Though he acknowledged a strong aversion to the idea of a religious vocation, he conquered himself, and when he applied to be received into the Society he was at once accepted. He made his novitiate at Avignon, and after the usual two years passed into the college in that city to complete his course of philosophy. When this was ended, he was at first put to teach grammar and then the humanities, in which occupations he spent the years from 1661 to 1666. Since 1659 Avignon had been in a state of unrest; there was continuous friction between the nobles and the people. In 1662 came the unfortunate affray in Rome between the papal guard and the suite of the French ambassador, which resulted in the occupation of Avignon, at that date still papal territory, by the troops of Louis XIV. The pupils' studies, however, were not interfered with, and the simultaneous increase of Calvinism only served to redouble the zeal of the Jesuit fathers who spent themselves in apostolic labours in the town and in the neighbouring country.

With the return of peace the townspeople of Avignon celebrated the canonization of St Francis de Sales, and the older of the two convents of the Order of the Visitation in that city was the scene of a great ecclesiastical function. This was the first occasion on which Bd Claud's gifts of oratory were displayed. He, though

not yet ordained, was one of those chosen to preach the saint's panegyric in the convent church. His text was : " Out of strength has come sweetness " (Judges xiv, 14), and the sermon was pronounced magnificent. Meanwhile it had been decided to send the young Claud to Paris to finish his course of theology, and here he found himself in the very centre of the intellectual life of France. Here also a great honour was conferred on him : the two sons of the famous Colbert were put under his care. Most probably Colbert realized how gifted his sons' tutor was, and therefore, though he was no friend to the Jesuits, he had chosen Claud for such an important post. However, his connection with the Colbert family came to an abrupt conclusion, as unfortunately a satirical phrase in an article which Claud had written was brought to the great minister's knowledge. He was much offended, and asked that Claud might be recalled to his own province. This, however, could not be till 1670.

The young priest was in 1673 appointed festival preacher in the college church at Avignon. He took immense pains with his sermons, which are models of the art of preaching both for their sound doctrine and their beauty of language. The same sermons seem to have been preached later in England, and the name of the Duchess of York (Mary of Modena, afterwards queen when James II succeeded to the throne), in whose chapel they were delivered, is traditionally attached to them in the printed editions. During his time in Paris he had come into contact with Jansenism with its network of untruths and calumnies. He could now from the pulpit combat these errors, animated as he was by that special love of the Sacred Heart which was to prove a most potent antidote. At the end of 1674 Father La Chaize, Bd Claud's rector, was directed by the father general to admit him to solemn profession after he had made a month's retreat at the outset of what is called the third probation. The retreat brought Claud many graces. He was led to consecrate himself specially to the Sacred Heart, and in addition to the vows of profession he took a private vow to practise exact obedience to the rule of the Society of Jesus in every detail which it prescribed. He notes that he had for some time lived as he was now pledged by this vow to live, and that he had bound himself thus formally in order to insure his perseverance. At this date he was just thirty-three years old, the age at which our Lord died, and the inspiration came to him that he must now die still more completely to the world and to himself. As a spiritual note of his records : " It seems right, dear Lord, that I should begin to live in thee and for thee alone, at the age at which thou didst die for all and for me in particular."

Two months after his solemn profession in February, 1675, Claud was made superior of the college at Paray-le-Monial. It was unusual to put a young professed at the head of a house, and on the other hand gifts such as he possessed seemed hardly to have sufficient scope in a small residence of only four or five fathers such as was Paray. We may well believe that he was sent by God for the sake of an elect soul who needed him. That soul was St Margaret Mary Alacoque. She was suffering and perplexed because of the extraordinary revelations of the Sacred Heart which were granted her and which became every day clearer and more intimate. In obedience to her superior, Mother de Saumaise, she had told everything to a priest, a learned man, but one who had no knowledge of these extraordinary ways. He insisted that she was suffering from delusions, and her distress was only increased. She prayed for help and believed that our Lord answered that His faithful servant and perfect friend should be sent her.

Father La Colombière* came one day to give the community an instruction. " As he spoke ", the saint tells us, " I heard in my soul the words ' He it is I send you '." The first time she went to confession to him he behaved as if he knew what was passing within her. She felt a repugnance and shrank from speaking openly to him, though she knew it was God's will she should do so. When next he came he told her he was glad to be the means of giving her an opportunity of making a sacrifice to God, and thereupon " without my feeling any pain ", she says, " he opened out my heart and showed me its depths, good and bad. He consoled me greatly and told me not to fear God's leading as long as I was obedient, that I must give myself entirely to Him to be treated as He willed. He taught me to cherish the gifts of God and to receive His communications with faith and humility." Thus he was of the greatest service to her personally, and he did much to further the devotion to the Sacred Heart in the Church in general, realizing that this devotion was the best antidote to Jansenism.

Father La Colombière was not long at Paray. His next mission was very different : on the recommendation of Father La Chaize, the confessor of Louis XIV of France, he was sent to London as preacher to Mary Beatrice d'Este, Duchess of York. In England he preached by word and by the example of his holy life. The love of the Sacred Heart became his favourite subject. His process tells us of his work for souls in this country and of the many Protestants he converted. The position of Catholics in England was extremely difficult as the hostile feeling against them was just then intense. An agitation was set on foot to exclude the Duke of York, who had become a Catholic, from the royal succession and to put the Prince of Orange or some other in his place. The story of a spurious " Popish Plot ", a tale fabricated by the infamous Titus Oates and his abettors, convulsed the country and in this Father La Colombière amongst the rest was supposed to be implicated. The object of the plot was said to be the murder of King Charles II and the destruction of the Established Church. Claud La Colombière was accused of having exercised his ministry and of having converted Protestants and lapsed Catholics. He was imprisoned in the King's Bench, but did not win the martyr's crown, as through the intervention of Louis XIV he was simply banished from England. His already bad health was completely broken by his imprisonment, and when he returned to France at the beginning of 1679 it was only to lead the life of an invalid. Although there were intervals when he rallied and active work was possible, his lungs were seriously attacked. His superiors, hoping that the air of his native province would be beneficial, sent him to Lyons and to Paray, and it was on a second visit to Paray that by the direct counsel of St Margaret Mary he remained there to die. After setting an example of great humility and perfect patience he passed away on the evening of February 15, 1682, and it seems that the next morning St Margaret Mary was supernaturally assured that his soul was in Heaven and needed no prayers. Bd Claud was beatified in 1929.

See *A Jesuit at the English Court*, by Sister Mary Philip (1922), and the lives written in French by Fr Seguin and by Fr Charrier, the former of which exists in an English translation ; but the most up-to-date biography, fully-documented, is by Fr G. Guitton (1943). Mrs M. Yeo's *These Three Hearts* is a reprint of a life published first in 1940. See also Frs Monier-Vinard and Condamin, *Bx. Claude . . . Notes spirituelles* (1929), and the *Dictionnaire de spiritualité*, vol. ii, cc. 939–941. Bd Claud's complete works, containing a good deal of autobiographical detail, have been more than once published, and some of them translated.

* The " de " was added after his death.

In the decree of beatification Bd Claud is described as the " coadjutor " of St Margaret Mary in propagating devotion to the Sacred Heart, and as one chosen by God to direct her in the time of her trouble and vexation of spirit. For his part in spreading the devotion, *cf.* P. Pourrat, *La spiritualité chrétienne* (Paris, 1947 ; Eng. trans.), vol. iv, pp. 420–423.

16 : ST ONESIMUS, MARTYR (FIRST CENTURY)

ONESIMUS was a slave of Philemon, a person of note of the city of Colossae in Phrygia who had been converted to the faith by St Paul. Having robbed his master, and being obliged to fly, he met with St Paul, then a prisoner for the faith at Rome, who converted and baptized him, and entrusted him with his canonical letter of recommendation to Philemon. By him, it seems, Onesimus was pardoned, set at liberty and sent back to his spiritual father, whom he afterwards faithfully served, for apparently St Paul made him, with Tychicus, the bearer of his epistle to the Colossians, and afterwards, as St Jerome and other fathers witness, a preacher of the gospel and a bishop. Baronius and others confound him with St Onesimus, the bishop of Ephesus some time after St Timothy, who showed great respect and charity to St Ignatius when on his journey to Rome in 107, and is highly commended by him.

The Roman Martyrology devotes a notice to Onesimus, identifying him with this bishop of Ephesus, consecrated to that see by St Paul (!) after the episcopate of St Timothy, and stating further that he was brought in chains to Rome, was there stoned to death, and that his remains were afterwards taken back to Ephesus. The so-called " Apostolic Constitutions ", an apocryphal document of the end of the fourth century (bk vii, c. 46), describes Onesimus as bishop of Beroea in Macedonia, and affirms at the same time that his former master Philemon became bishop of Colossae. Nothing of this clearly is any more worthy of credit than the fantastic story which represents him as being the companion in Spain of the supposed martyrs Xanthippe and Polyxena and as being the compiler of the " acts " of their martyrdom. The fact is that Onesimus was a very common name, especially for those of servile condition, and that anyone bearing such a name who became prominent was likely to be identified with the Onesimus of the New Testament.

Nothing is known of Onesimus except what can be gleaned from the Epistle to Philemon and the possible reference in Colossians iv 7–9.

ST JULIANA, VIRGIN AND MARTYR (*c.* A.D. 305 ?)

THE Roman Martyrology under this date commemorates at Cumae in Campania the translation of St Juliana, virgin and martyr, " who first was grievously scourged at Nicomedia by her father Africanus under the Emperor Maximian, and then tortured in divers ways by the prefect Evilasius whom she had refused to marry. Afterwards she was cast into prison where she openly fought with the Devil ; and then overcoming flames of fire and a boiling cauldron she consummated her martyrdom by having her head stricken off." The story of St Juliana was popular in the middle ages, as is attested by the fact that a long section is devoted to her in the

Golden Legend of James of Voragine. It is at the same time quite unhistorical, though our best manuscripts of the "Hieronymianum" point to some veneration of a St Juliana in the neighbourhood of Cumae and Naples. We also find St Gregory the Great writing to Fortunatus, Bishop of Naples, to ask him for *sanctuaria* (substitutional relics) of this saint which might serve for the consecration of an oratory which a lady had erected on her estate in honour of St Juliana and St Severinus. The martyrologies seem to have tried to reconcile the conflicting data which they found in their sources by the suggestion of a translation of the martyr's remains from Nicomedia to Pozzuoli or Cumae. A prominent feature in the "acts" is a wordy contest between Juliana and the Devil, who, transforming himself into an angel of light, endeavours to persuade Juliana to comply with the wishes of her father and her suitor. From this she is often represented in medieval art as preparing to bind a winged devil with a chain or rope.

See *Acta Sanctorum*, February, vol. ii, and BHL., nn. 4522–4524. *Cf.* Delehaye, *Les Origines du culte des martyrs* (1933), pp. 301–302; Detzel, *Christliche Ikonographie*, vol. ii, p. 456.

SS. ELIAS, JEREMY AND THEIR COMPANIONS, MARTYRS (A.D. 309)

IN the year 309, when the Emperors Galerius Maximian and Maximus were continuing the persecution begun by Diocletian, five Egyptians went to visit the confessors condemned to the mines in Cilicia, and on their return journey were stopped by the guards of the gates of Caesarea in Palestine. They readily declared themselves to be Christians and acknowledged the motive of their journey. Thereupon they were arrested, and on the following day, together with St Pamphilus and others, were brought before Firmilian the governor. The judge, as was his custom, ordered the five Egyptians to be stretched on the rack before beginning his examination. After they had suffered all manner of torture, he addressed the one who appeared to be their chief and asked him his name and his country. The martyr, using the names which they had taken upon their conversion, said that he was called Elias and that his companions were Jeremy, Isaias, Samuel and Daniel. Firmilian asked him their country, and Elias answered that it was Jerusalem—meaning the heavenly Jerusalem, the true country of all Christians. Elias was then tortured again, his body being scourged whilst his hands were tied behind him, and his feet squeezed into wooden stocks. The judge then commanded that they should be beheaded, and his order was immediately carried out.

Porphyry, a youth who was a servant of St Pamphilus and who heard the sentence passed, exclaimed that they ought not to be denied burial. Firmilian, angry at this boldness, ordered him to be apprehended, and, finding that he was a Christian and that he refused to sacrifice, ordered his sides to be so cruelly torn that his very bones and bowels were exposed. He underwent this without a sigh or a groan. The tyrant then gave orders that a great fire should be kindled with a vacant space in the middle in which the martyr should be placed when removed from the rack. This was accordingly done, and he lay there a considerable time, surrounded by the flames, singing the praises of God and invoking the name of Jesus; until at length he achieved a slow but glorious martyrdom. Seleucus, an eyewitness of this victory, was heard by the soldiers applauding the martyr's constancy. They

brought him before the governor, who without more ado ordered his head to be struck off.

This story is one of overwhelming interest for all who are concerned with Christian hagiography, for it is the account given by Eusebius, the father of Church history, who was not only living in Caesarea at the time, but was the intimate friend of the St Pamphilus here named, the principal martyr who suffered on the same occasion. To mark his devotion to his friend, the historian loved to call himself " Eusebius (the disciple) of Pamphilus ". St Pamphilus, however, is commemorated separately on June 1, and will come before us again on that date. The Greek text of Eusebius, with a French translation *en face*, may conveniently be consulted in the edition of E. Grapin (vol. iii, pp. 259–283), forming part of the series of *Textes et documents pour l'étude historique du Christianisme*. It forms the eleventh chapter of the Book on the Martyrs of Palestine, of which there is an English version, with the *Ecclesiastical History*, by H. J. Lawlor and J. E. L. Oulton (1929).

ST GILBERT OF SEMPRINGHAM, Founder of the Gilbertine Order (A.D. 1189)

St Gilbert was born at Sempringham in Lincolnshire, and in due course was ordained priest. For some time he taught in a free school, but the advowson of the parsonages of Sempringham and Terrington being in the gift of his father, he was presented by him to the united livings in 1123. He gave the revenues of them to the poor, reserving only a small sum for bare necessaries. By his care, his parishioners were led to sanctity of life, and he drew up a rule for seven young women who lived in strict enclosure in a house adjoining the parish church of St Andrew at Sempringham. This foundation grew, and Gilbert found it necessary to add first lay-sisters and then lay-brothers to work the nuns' land. In 1147 he went to Cîteaux to ask the abbot to take over the foundation. This the Cistercians were unable to do, and Gilbert was encouraged by Pope Eugenius III to carry on the work himself. Finally Gilbert added a fourth element, of canons regular, as chaplains to the nuns.

Thus the Gilbertines came into being, the only medieval religious order of English origin. Except for one house in Scotland, it never spread outside this country and became extinct at the dissolution, when there were twenty-six monasteries. The nuns had the Rule of St Benedict and the canons St Augustine's. The houses were double, but it was mainly a women's order, though at its head was a canon, the master general. The discipline of the order was severe and strongly influenced by Cîteaux; and the insistence on simplicity in church-furnishing and worship went to the extent of celebrating the choir office " in monotone in a spirit of humility, rather than to pervert the minds of the weak like the daughter of Herodias ".

Eventually St Gilbert himself assumed the office of master general of the order, but resigned the direction of it some time before his death, when the loss of his sight rendered adequate supervision impossible. So abstemious was he that others wondered how life could be supported on such slender fare. He always had at his table a dish which he called " the plate of the Lord Jesus ", into which he put all that was best of what was served up, and this was for the poor. He wore a hair-shirt, took his short rest sitting, and spent a great part of the night in prayer. During the exile of St Thomas of Canterbury, he and other superiors of his order were accused of having sent him assistance. The charge was untrue; yet the saint chose to suffer imprisonment and to run the risk of the suppression of his order

rather than deny the accusation, lest he should seem to condemn what would have been good and just. When nearly ninety he suffered from the slanders of some of the lay brothers, who were in revolt.

St Gilbert died in 1189 at the age of 106, and was canonized in 1202. His relics are said to have been taken by King Louis VIII to Toulouse, where what purports to be them are still kept in the church of St Sernin. His feast is kept in the dioceses of Northampton and Nottingham today, and by the Canons Regular of the Lateran on February 4, the day on which he is named in the Roman Martyrology.

Most of the materials for a biography of St Gilbert have been printed in the 1830 edition of Dugdale's *Monasticon*, vol. vi, pt 2. See also BHL., nn. 3524–3568. Much useful information regarding him and his order may be found in the work of Rose Graham, *St Gilbert of Sempringham and the Gilbertines* (1901). See also R. Foreville, *Le Livre de St Gilbert de Sempringham* (1943). Capgrave's Life of St Gilbert has been edited by J. J. Munro for the E.E.T.S. *Cf.* D. Knowles, *The Monastic Order in England* (1949), pp. 204–207, and references there given.

BD PHILIPPA MARERI, VIRGIN (A.D. 1236)

WONDERFUL things, of which one would like to have better evidence, are reported as heralding the entrance into this world of Philippa Mareri. Wonderful things also are told of her beauty of feature, her preternatural gravity and precocious learning in childhood. She was born towards the close of the twelfth century at Cicoli in the diocese of Rieti, and the family to which she belonged were the principal landowners in that district of the Abruzzi. Her father and mother were devout Christians, and St Francis of Assisi, we are told, was more than once received in their house when he was preaching in the neighbourhood. From him Philippa imbibed a desire to aim at complete union with the suffering life of Christ our Lord. When her parents were anxious to arrange a marriage for her, she resisted the proposal with all her might, cut her hair short, wore the most unattractive clothes, and shut herself up in a corner of the house where she was hidden from the eyes of all. Her brother Thomas was furious at this conduct and did his best to break down her resolution ; but the only result of his importunity was that she finally ran away from home, and with a few companions whom she had gained over to the same way of thinking set out to lead the life of an anchoress upon Mount Marerio. There, we are told—but the evidence for all this seems far from satisfactory—they managed to get a walled enclosure built with a few huts inside and gave themselves up entirely to religious devotion and penance.

The determination thus shown had the best effect upon her brother Thomas. Touched by grace he now came to ask his sister's forgiveness. What was more, he offered her a more suitable place of retirement close to a church on an estate belonging to him. A deserted religious house was repaired and adapted to suit their needs, while a friar who had recently become a disciple of St Francis and who is now venerated as Bd Roger of Todi, was charged with the spiritual direction of the community. Other fervent souls joined them, a rule similar to that of St Clare was adopted, and Philippa was chosen abbess. The strictest poverty was maintained, and more than once the sisters seemed in danger of starving if it had not been for some supernatural intervention kindred to our Saviour's multiplication of the loaves and fishes. God's favour was also shown by other miraculous incidents ; but the nuns were not left long to enjoy the company of their foundress.

In 1236 she was seized with a painful illness, and knowing that the time of her departure was at hand, she gathered her spiritual children around her and bade them a most touching farewell, exhorting them before all else to maintain peace among themselves. She passed away on February 13, 1236. Bd Roger preached at her funeral and made no secret of his conviction that her soul was already in bliss.

See Mazzara, *Leggendario Francescano* (1676), vol. i, pp. 233–235; Léon, *Auréole Séraphique* (Eng. trans.), vol. i; and Constantini, *Vita e miracoli della b. Philippa Mareri.*

BD VERDIANA, VIRGIN (*c.* A.D. 1240)

VERDIANA, whose name is variously written Viridiana and Veridiana, was born at Castelfiorentino in Tuscany of a noble family which had fallen from its high estate. When she was twelve years old, a well-to-do relation took her as a companion for his wife, who made her housekeeper. Even at that time she had a reputation for sanctity, and when she obtained permission to join a pilgrimage to St James of Compostela she had first to promise that she would come back to Castelfiorentino. Upon her return, her fellow pilgrims gave such an account of her holiness that the people begged her to stay permanently amongst them. This she consented to do if they would allow her to live the life of a recluse and would build her a hermitage. They erected one near the river Elsa, adjoining a little oratory; it is reputed to have measured ten feet by four and to have been furnished only with a narrow stone ledge to serve as a seat. She lived for thirty-four years in her cell, and all the communication she had with the outside world was through a little window which opened into St Antony's oratory.* She ate once a day, mainly bread and water with, occasionally, a few vegetables. She slept on the bare earth except in winter when she used a plank. She had a very great love for the poor, to whom she gave nearly everything which the piety of visitors brought to her, and she only cared to receive the poor and the afflicted.

Wonderful miracles were ascribed to Bd Verdiana. It was commonly reported that two serpents had entered her cell through the tiny window and that they remained with her for years, being allowed to torment her and even eating from her plate; but that the saint kept their presence a secret, as she did not wish her sufferings to be known. She had a visit from St Francis of Assisi himself in 1221. The two saints talked together of heavenly things and he admitted her, it was said, into his third order. She was divinely warned of her approaching death, and she closed her window and was heard reciting the penitential psalms. Tradition tells that her passing was miraculously announced by the sudden pealing of the bells of Castelfiorentino. In Florentine art Bd Verdiana appears in the habit of a Vallombrosan nun, carrying a basket with two snakes in it. It seems certain that she was associated with the Vallombrosan Order, but her connection with the Franciscan third order is by no means so clearly established. The *cultus* was approved by Clement VII in 1533.

O. Pogni, *Vita di S. Verdiana* (1936), published a Latin text written soon after her death. A later one, translated back from an Italian version, is in the *Acta Sanctorum*, February, vol. i. Canon Pogni also published Canon M. Cioni's account of the *beata* and her church and hospital at Castelfiorentino (1932–34). See also Gonnelli, *Vita di S. Verdiana* (1613). There is a notice in Léon, *Auréole Séraphique* (Eng. trans.), vol. i.

* Just such a window or hatchway can be seen at the site of an anchorhold at Lewes in Sussex, giving on to the church of St Anne.

BD EUSTOCHIUM OF MESSINA, VIRGIN (A.D. 1468)

WHEN St Matthew of Girgenti was preaching in Messina, the young Countess Matilda of Calafato came under his direction and joined the Franciscan third order, giving herself up to good works. She was for some time childless, but a daughter was vouchsafed to her in answer to her prayers. Shortly before the child's birth a stranger told the countess that she could only be delivered in a stable, so she was taken to one, and there in 1432 she gave birth to an infant who, because of her beauty, was named Smaragda. Deeply pious from her earliest years, the child vowed herself to a life of virginity, although her father signed a marriage contract with a suitor, who died before the nuptials could be celebrated. After her father's death in 1446 Smaragda took the habit of St Clare in the convent of Basico, where the second rule was followed under the direction of the Franciscan Conventuals, and she then assumed the name of Eustochium. She was distinguished for her love of poverty, her spirit of penitence and for her devotion to the passion of our Lord. After reading an itinerary of the Holy Land, she worked out for herself a system whereby she could visit all the Holy Places in spirit and could visualize the scenes in the life of our Lord and of the Blessed Virgin Mary. She regularly tended the sick and devoted herself especially to nursing them when the plague visited Messina.

After eleven years spent at Basico, Bd Eustochium felt that she desired a stricter rule, and Pope Callistus III allowed her to found another convent to follow the first rule of St Francis under the Observants. In 1458-1459 her mother and sister built the convent which was called Maidens' Hill (Monte Vergine). There she received, amongst others, her sister and her niece Paula, who was only eleven years of age. The foundation passed through many trials during its early years. When Eustochium became thirty—the legal age—she was elected abbess and gathered around her crowds of fervent souls. The authority of her virtues was increased by the fame of her miracles—the sick being healed even by the kerchief which had been bathed by her tears of penitence. She died at the age of thirty-five, her *cultus* being subsequently approved in 1782.

The most reliable account of Eustochium is to be found in a narrative written by her first disciple, Jacopa Pollicino. It has been printed by G. Macri in the *Archivio storico Messinese*, vols. iii and iv (1903), under the title of *La leggenda della b. Eustochia da Messina.* See also Léon, *Auréole Séraphique* (Eng. trans.), vol. i.

BD BERNARD SCAMMACCA (A.D. 1486)

IT is unfortunate that in regard to those servants of God who are publicly venerated in virtue of a confirmation of cult, reliable details are so often lacking which would give us any real insight into their lives. Of Bernard we are told that he was born of a noble family at Catania in Sicily, that he led a wild life as a young man, that his leg was seriously injured in a brawl, and that in the course of the illness and long convalescence thus occasioned he turned to God and determined to enter the Dominican Order. He is believed to have set a great example of obedience and humility and to have expiated the sins of his youth by severe penance. But for the embellishments added to this account we have no guarantee. It was said that the birds perched on his arms and sang to him, that he prophesied the future, that he was seen raised from the ground in prayer, and on another occasion that his cell

was irradiated with brilliant light which came from a torch held by a child of heavenly beauty who stood beside him. After his death on February 9, 1486 other marvels were reported. After lying in the grave for fifteen years he appeared to the prior and bade him remove his body to a more honourable resting-place. This was done; his remains were found incorrupt, and during the translation the church bells rang of their own accord. Still later a nobleman organized a raid with the object of carrying off the body to his own castle. But Bd Bernard had no intention of allowing his relics to be kidnapped. Before the raiders could reach the church he knocked at the door of every cell, and when the sleeping friars were rather tardy in responding to this unexpected summons he rang the great bell, which proved an effective tocsin. The good Dominicans rushed to the church "where they found the tomb empty and the sacred body lying at the door, surrounded by armed men who were vainly endeavouring to raise it from the ground. It had miraculously become so heavy that the robbers were unable to move it." So the raiders took to flight, and the saint without difficulty was restored to his shrine. The *cultus* of Bd Bernard was confirmed in 1825.

See Procter, *Short Lives of the Dominican Saints*, pp. 21–23; Mortier, *Maîtres Généraux O.P.*, vol. iv, p. 648; M. Coniglioni, *Vita del b. Bernardo Scammacca* (1926); Taurisano, *Catalogus Hagiographicus O.P.*, pp. 45–46.

17: SS. THEODULUS AND JULIAN, MARTYRS (A.D. 309)

ST THEODULUS and St Julian suffered at Caesarea in Palestine immediately after the five Egyptians commemorated on the 16th, but they are mentioned under this date in the Roman Martyrology. Theodulus, a wise and pious old man, occupied one of the most honourable positions in the household of Firmilian, the governor of Palestine, who held him in great esteem. After witnessing the fortitude and patience of the five saints, he visited the prison and held the martyrs up as examples to encourage the other confessors and to prepare them for a similar ordeal. Firmilian was so furious at this action on the part of his old servant that he sent for him, reproached him sternly for his ingratitude and, without hearing his defence, condemned him to be crucified. Theodulus received the sentence gladly, and went joyfully to a form of death which so closely resembled that of his Saviour and by means of which he would speedily be united with Him.

Julian, who shared his triumph, was only a catechumen, held in great honour by the faithful on account of his exemplary character. He had been absent from Caesarea and had scarcely arrived back when he was informed of the sufferings and of the execution of the martyrs which had just been taking place. At once he ran to the spot, and finding that all was over he expressed his veneration by kissing and embracing the bodies of the saints. The guards apprehended him and took him to the governor, who, perceiving that he was as determined as the rest, wasted no time in useless cross-examination but immediately ordered him to be burnt. Julian thanked God for the honour, and asked Him to accept his life as a voluntary sacrifice. His cheerfulness whilst he was being tortured by slow fire amazed his executioners and the spectators.

As in the case of SS. Elias and his companions, so our knowledge of SS. Theodulus and Julian depends entirely upon Eusebius, as cited above.

ST LOMAN, BISHOP (*c.* A.D. 450 ?)

ACCORDING to Jocelin's Life of St Patrick, Loman was the son of Patrick's sister Tigris, and was one of those disciples who accompanied him to Ireland. The story runs that when St Patrick landed to go to Tara, he left St Loman to look after the boat and to navigate it up the Boyne. Fortchern, the son of the chieftain of Trim, heard him singing psalms and chants in the boat, and was so attracted that he came down to the water's edge to listen. St Loman entered into conversation with him and taught him from the little ship and they began to sing together. Presently they were joined by Fortchern's mother, a British or Scottish princess, who, being herself a Christian, was overjoyed at the news that the gospel of Christ was being brought to Ireland. Soon Fortchern's father, Fedelmid, came under instruction and was baptized with all his household. He gave St Patrick land at Trim for a church, of which St Loman was consecrated bishop. In the course of time Fortchern also became a saint and a bishop, apparently succeeding St Loman at Trim.

It has been much contested whether St Loman actually belonged to the times of St Patrick or whether, as there seems some reason to believe, he should rather be identified with a certain Bishop Loman of Trim who is known to have lived in the seventh century.

The account given above seems to be ultimately founded on the *Tripartite Life of St Patrick* (Rolls Series, vol. i, pp. 66–69), though nothing is there said of " singing psalms ", but the writer speaks only of reading the gospel. No great reliance, of course, can be placed upon any of the Celtic legends of this period. Colgan and the Bollandists have connected this commemoration with February 17, which is the common feast of Loman (Lommán) and the other saints of Trim ; October 11 is his proper day. See Fr P. Grosjean's essay in the *Journal of Ecclesiastical History*, vol. i, no. 2 (1950), pp. 164–166.

ST FINTAN OF CLONEENAGH, ABBOT (A.D. 603)

IN a tractate preserved in the Book of Leinster St Fintan is presented as an Irish counterpart of St Benedict, and there can be no question as to the high repute in which his monastery of Cloneenagh in Leix was held by his contemporaries. An early litany speaks of " the monks of Fintan, descendant of Eochaid, who ate nothing but herbs of the earth and water ; there is not room to enumerate them by reason of their multitude ". Quite in accord with this is a gloss in the *Félire* of Oengus : " Generous Fintan never consumed during his time aught save the bread of woody barley and muddy water of clay." The Latin life bears out this description of extreme asceticism, which indeed St Canice of Aghaboe thought excessive and protested against. It tells us how the saint's future holiness was foretold to his mother by an angel before his birth, how even in his boyhood he possessed the gift of prophecy and of a knowledge of distant events, how he was trained by St Columba of Tir da Glas, and how in accord with this master's direction he settled in Cloneenagh, leading an eremitical life of great austerity, but gathering round him eventually a multitude of disciples. Apart from this we have little more than a catalogue of miracles, though the miracles are not so extravagant as those often found in Irish hagiographical documents. The account leaves the impression that Fintan, while extraordinarily severe to himself, was gentle and compassionate in his treatment of others. When the monks of neighbouring communities protested that his rule was too austere for human endurance, he consented to allow some mitigation for the benefit of his subjects, but would make no change

in his own practice. Not a few characteristic traits of early Irish monasticism are revealed in the narrative. For example, we read of a section of the brethren at Cloneenagh who " burning with an over-great love of a pilgrim's life (the Irish *peregrini* were famous throughout Europe) and unwilling to live in their own native land departed from the monastery without the permission of their holy abbot ", and went to Bennchor and to Britain. Fintan does not seem to have taken a very stern view of their offence, and he even accorded a warm welcome to one at least of the fugitives who subsequently asked to be taken back. Again the lawlessness and violence of those rude times are brought home to us in a story which illustrates his respect for the dead. A band of marauders after making a successful raid against some neighbouring clan returned in triumph, bringing with them the gory heads of the enemies they had slain. They left the heads near the monastery, and St Fintan had them buried in the cemetery of the monks. When asked why he did this, Fintan replied," We trust in the Lord that at doomsday these men will not suffer torment, in virtue of the merits and the glory of all the saints of this holy spot who themselves will lie here interred and who will pray in their lifetime for the souls of those to be buried in their company. Since the principal part of their bodies reposes here, we hope that they will find mercy." Whatever theological misconceptions may be detected in this answer, the keen desire to be buried in close proximity to those who were thought to be sure of rising in glory was widely prevalent from the days of the catacombs to the close of the middle ages. Of the triumphant raiders just referred to, one afterwards became a monk at Cloneenagh. St Fintan, it is said, when praying in a lonely spot was surrounded by such a radiance of light that a brother who had followed him out of curiosity to observe what he did was almost blinded by the effulgence which dazzled him. We are also told that every Sunday night St Columba from his island home at Iona beheld in a vision St Fintan standing among the angels before the judgement seat of Christ. Columba told a disciple to seek out the abbot in Ireland, and described him as a man saint-like and comely, with a ruddy face and gleaming eyes, whose hair was flecked with white. The feast of St Fintan is kept throughout Ireland.

See VSH., vol. ii, pp. 96–106 (*cf.* vol. i, pp. lxx–lxxi), and Colgan, *Acta Sanctorum Hiberniae*, pp. 349–353. The Bollandist text in the *Acta Sanctorum*, February, vol. iii, pp. 17–21, presents a conflation of two different recensions of the same original. *Cf.* J. Ryan, *Irish Monasticism* (1931), pp. 127–128 and *passim.*

ST FINAN, Bishop of Lindisfarne (A.D. 661)

St Finan, an Irishman by birth and then a monk of Iona, succeeded St Aidan at Lindisfarne, of which he became the second bishop. His huge diocese comprised the whole of the modern counties of Northumberland, Durham and York, but he was a man of strong character as well as of most saintly life, and he appears to have exerted a firm and unquestioned sway over his half-civilized, widely-scattered and somewhat unruly flock. He was a strenuous upholder of the Celtic tradition in which he had been reared, and opposed the modern innovations introduced from the south of England by the successors of Augustine, who kept in closer touch with Rome. St Finan's ten years' rule was a peaceful one, and he lived on terms of friendship with King Oswy of Northumbria. He had the joy of baptizing Peada, prince of the Middle English, at whose request he sent St Cedd and other missionaries to preach to the Mercians. Their labours were crowned

with success, and numbers of souls were converted to Christianity. After a time another royal penitent came to Finan to ask for baptism : this was Sigebert, King of the East Saxons, who had been converted through the efforts of King Oswy. Sigebert also asked for missionaries, particularly for St Cedd of whom he had heard much from Oswy. Eventually St Finan consecrated St Cedd bishop of the East Saxons and Diuma, a Scot, bishop of the Middle English. On Holy Island St Finan built a cathedral : it was of wood, after the Celtic fashion, and the roof was covered with a thatch of bent or sea-grass which is so plentiful along the Northumbrian coast. His feast is observed in the dioceses of Lancaster and Argyll.

Our principal authority is Bede, *Hist. Eccles.*, bk iii, chs. 17, 21, 22, 25.

ST SILVIN, BISHOP (*c.* A.D. 720)

NOTHING is definitely known of the parentage of St Silvin. His early manhood was spent at the court of Kings Childeric II and Thierry III. He was betrothed and was about to be married when he felt the call to abandon the world and to follow Christ in the path of poverty and celibacy, and he accordingly retired from the court. He received holy orders in Rome and afterwards became a bishop. Some accounts say that his diocese was Toulouse, others give it as Thérouanne, but as his name is not found in any register of either of these churches it seems more likely that he was ordained a regionary bishop to preach the gospel to the heathen. Silvin worked zealously in the north of France, spending most of his time in the region of Thérouanne, which was then full of pagans or of nominal Christians who were not much better than heathens. He was indefatigable in preaching to them and he gained a considerable harvest of souls by his teaching and example. Much of his private fortune was expended in ransoming slaves from the barbarians, and he devoted the rest to charity and to the building of churches. Although he was endowed with good looks and a courtly address he wore the meanest clothes and practised great austerities ; it was remarked that in his humble house he received every stranger as though he were Christ Himself. St Silvin's biographer says that for forty years he ate no bread, but lived on potherbs and fruit, and the only possession he retained for himself was a horse which he rode when he became too weak to walk. His great wish was to live the life of a hermit, but his bodily infirmities would have precluded it even had he obtained release from his episcopal duties. He appears to have died at Auchy-les-Moines near Arras, and was certainly buried in that monastery. Even in his lifetime he was held in great honour, not only on account of his charity and holiness, but also for the gift of healing with which he was credited.

There is a Latin life of St Silvin by Bishop Antenor, who must have been a contemporary, but it has undergone revision and amplification at a later date. The text will be found in the *Acta Sanctorum*, February, vol. iii, and in Mabillon. Duchesne, *Fastes Épiscopaux*, vol. iii, p. 134, thinks that Silvin was probably a " Scot ", and points out that Folcuin makes it clear that he was still living at the time of the battle of Vincy (717).

ST EVERMOD, BISHOP OF RATZEBURG (A.D. 1178)

WHEN St Norbert was preaching at Cambrai in 1120 his eloquence made a deep impression upon a young man named Evermod, who thereupon forsook the world and joined the Premonstratensian canons under St Norbert's rule. He accompanied his beloved superior to Antwerp, where he laboured strenuously to repair

the mischief done by the heretical teacher and firebrand, Tanchelm. In 1134 Evermod succeeded St Norbert as superior of the monastery of Gottesgnaden ; but in 1138 the urgent recommendation of Wigger, Bishop of Brandenburg, put him in charge of the abbey dedicated in honour of the Blessed Virgin at Magdeburg. Sixteen years later he was consecrated first bishop of Ratzeburg, on the confines of what is now Schleswig-Holstein, an office which he retained until his death. His apostolic energy won the admiration of all, and he is known to posterity as an apostle of the Wends.

No formal biography of St Evermod seems to have been preserved to us, but an account of his life is furnished from miscellaneous sources in the *Acta Sanctorum*, February, vol. iii. See also C. Hugo, *Sancti Ordinis Praemonstratensis Annales*, vol. i, p. 766, and vol. ii, pp. 172 and 599 *seq.*

BD REGINALD OF ORLEANS (A.D. 1220)

Of the sons of St Dominic who have been proposed for the veneration of the faithful, Bd Reginald was the first to pass out of this world. He wore the habit for a very short time, but tradition holds that it was to him, and not to the founder himself, that our Lady appeared and made known her wish that the linen rochet which the saint's companions had hitherto worn as canons should be exchanged for the white woollen scapular of the friars. Reginald, who was born in 1183 at Saint-Gilles in Languedoc, not far from Arles, seems to have been a young man of singular promise. He had taught canon law in the University of Paris from 1206 to 1211 before he was appointed in 1212 dean of the collegiate chapter of Saint-Aignan at Orleans. In the course of a pilgrimage he came to Rome in 1218, and there met St Dominic, whom he recognized as the spiritual guide who had already been shown to him by our Lady in a time of dangerous illness. He offered himself as a disciple, and Dominic had so much confidence in him that he made him vicar of his rapidly growing religious family during the time that he himself was absent in Spain. Reginald, being bidden in that same year 1218 to betake himself to Bologna, laid the foundations of a great Dominican house in connection with the university there. Both there and at Paris, whither he was sent the next year, he had immense success both in preaching and in gaining recruits for the order. But he was already ripe for Heaven, and dying in Paris, February 1, 1220, he was buried in Notre-Dame-des-Champs. It is said that his tomb was venerated from the beginning as that of a saint, and on this ground his *cultus* was confirmed in 1875.

Our information about him is derived from the early chronicles of the Dominican Order, such, for instance, as Gerard de Frachet's *Vitae Fratrum* and Bartholomew of Trent's *Liber Epilogorum*. Memoirs have also been compiled in modern times by E. C. Bayonne, T. A. Karr and A. Gardeil. See also Mortier, *Maîtres Généraux O.P.*, vol. i, pp. 96–100 and 118–119, and Taurisano, *Catalogus Hagiographicus O.P.*, p. 8.

BD LUKE BELLUDI (*c.* A.D. 1285)

THE devotion to St Antony of Padua is so widespread and of such early date that we cannot be surprised if those more intimately associated with him have been irradiated with his glory. Luke Belludi, born in the year 1200 of an opulent family near Padua, received the habit and cord of the Friars Minor in that city when he was twenty years old at the hands of St Francis himself. There also a little later

he became the companion and intimate friend of St Antony, who, as an ancient chronicle attests, worked a great miracle at Luke's urgent request by restoring a dying child to health. When St Antony himself in 1231 passed away at Padua in the Franciscan house known as the Aracoeli or " Arcella ", Bd Luke was one of the two friars who tended him in his last moments. Finally it was Luke who, as provincial minister of the order, was mainly instrumental in erecting the magnificent basilica which enshrines the remains of his beloved friend and which perpetuates to this day the glory of the tender-hearted Franciscan. We know little more of Luke beyond the fact that he was active in preaching and good works. When he died in 1285, he was interred in the empty marble tomb which the body of St Antony had first occupied, and the slab which covered it was, it appears, used as an altar upon which Mass was celebrated. In virtue of these and similar facts attesting the honour in which Luke has always been held in Padua, his *cultus* was confirmed in 1927.

See the decree of confirmation in the *Acta Apostolicae Sedis*, vol. xix (1927), pp. 213–216; B. Marinangeli, *Cenni sulla vita del b. Luca Belludi* (1929); and *cf.* Mazzara, *Leggendario Francescano*, vol. i, pp. 235–236.

BD ANDREW OF ANAGNI (A.D. 1302)

IN the Franciscan supplement to the Roman Martyrology this servant of God is described as " Beatus Andreas de Comitibus "; but it would seem that the more accurate form of his name is Andrea dei Conti di Segni (Andrew of the Counts of Segni). In Mazzara he is called Andrea d'Anagni, from his birthplace. As we learn from these designations he was of noble family, nephew of the Roland Conti who became Pope Alexander IV and a near kinsman of another native of Anagni, Benedict Gaetani, Pope Boniface VIII.

Laying aside all thought of worldly advancement he gave himself to the Order of Friars Minor, in which he remained a simple brother, not even aspiring to the priesthood. His reputation for holiness was great, and it is probably true that a cardinalate was at some time offered him, and that he definitely declined to be so honoured. Our sources of information, however, do not seem very trustworthy. One is consequently a little disposed to be sceptical about some incidents recounted in the legend of Bd Andrew. For example: " Wadding relates that one day when he was ill and unable to take his ordinary food, a friend brought him some roasted birds. The saint, touched with pity at the sight of the innocent creatures, would not eat, but, making the sign of the cross over them, commanded them to resume their feathers and fly away. He was instantly obeyed, and the little birds, restored to life, took flight with chirps of joy " (Léon, i, 134). There is no doubt that Andrew was held in great veneration both in life and after death for the miracles he was believed to work. He breathed his last on February 1, 1302, and his *cultus* was formally approved in 1724.

See Léon, *Auréole Séraphique* (Eng. trans.), vol. i; Mazzara, *Leggendario Francescano* (1676), vol. i, pp. 155–156.

BD PETER OF TREIA (A.D. 1304)

THIS Peter was one of the early Franciscans and received the habit from St Francis himself. He was born at Montecchio, near Treia, of poor parents, and he entered

the order when still quite young. He received holy orders, after which he was most devoted in carrying out the duties of the sacred ministry. He preached boldly against licentiousness and converted many sinners. It is related that once, when he was praying in the church of the convent of Ancona, his superiors saw him rapt in ecstasy and lifted from the ground; our Lady, St John the Evangelist and St Francis all manifested themselves to him in visions. He had a particular veneration for the Archangel St Michael, who appeared to him on the last day of the special Lent which he used to keep in his honour and talked with him a long time, promising him the remission of his sins. He was united by a great bond of friendship to Bd Conrad of Offida, who lived with him for some years in the convent of Torano which St Francis had founded. They worked and preached together and roused each other in noble emulation to higher and higher stages of sanctity, until the fame of their holiness shed a glow of distinction over their simple little community; on the feast of the Purification one year Peter had a wonderful vision in which he saw our Lady place her Son in the arms of Bd Conrad. After a long life of labour, adorned by miracles and the gift of prophecy, Bd Peter died at the convent of Sirolo in the Marches. Popular devotion, which had gathered about him from the hour of his death, was sanctioned in the year 1793.

There is a pronounced atmosphere of legend in the accounts given of Bd Peter by Mazzara, *Leggendario Francescano*, vol. i, pp. 245–246, and the *Auréole Séraphique* of Fr Léon (Eng. trans.), vol. i. They all derive from Wadding, and Wadding used, without discrimination, almost any materials that came to hand. *Cf.* also A. Canaletti Gaudenti, *Il b. Pietro da Treja* (1937).

BD WILLIAM RICHARDSON, MARTYR (A.D. 1603)

THIS priest was the last martyr to suffer death for his religion during the reign of Queen Elizabeth. He apparently belonged to a Lancashire family but was born at Wales, near Sheffield. He went to the college at Valladolid in 1592, and from thence to Seville, where he was ordained. It is not known how long he ministered in England (under the name of Anderson); but in February 1603 he was arrested in London, having been betrayed by one whom he had trusted. His trial and condemnation for being a seminary priest were hurried through, and he was executed at Tyburn on the 17th of the same month.

Information about this martyr is very slight. See MMP., p. 269, and Gillow's *Biog. Dict.*, vol. v, p. 414. There are references in *Calendar of State Papers Domestic*, 1601–1603, pages 292–302.

THE MARTYRS OF CHINA, I (NINETEENTH CENTURY)

So far as is known, Christianity was first preached in China in the seventh century, and then in its heretical Nestorian form. The first mission from the Catholic West was established in 1294 at Khanbaliq (Peiping, Peking) by a Franciscan friar, John of Monte Corvino; the first permanent settlement was made, by the Jesuits, during the sixteenth and seventeenth centuries; in 1631 they were followed by the Dominicans, two years later by the Franciscans again, in 1680 by the Augustinian friars, and by priests of the Paris Foreign Missions in 1683. This settlement has survived all persecution and other difficulties down to our own time.

In 1900 and 1909 a number of martyrs of the Chinese missions were beatified, of whom two outstanding ones suffered during this month of February. There is

something so splendidly heroic in his life, crowned by a cruel martyrdom when seventy-two years old, that Bd Francis-Regis Clet claims some special notice, however brief and inadequate. He was born at Grenoble in 1748, and joined the Congregation of the Mission (Lazarists) at the age of twenty-one. After a brief period during which he acted as professor of theology at Annecy, he was appointed novice-master at Saint-Lazare, Paris, in 1788. During this troubled revolutionary period it was often difficult to maintain the despatch of a regular succession of missionaries to the Far East. An opportunity of securing a passage for two or three to China occurred in 1791, but as one of the priests appointed was accidentally detained, Father Clet offered to supply his place. He reached Macao, and thence, after tedious delays, made his way into the interior of the empire.

It would be difficult to do justice to the arduousness of the life he led there for nearly thirty years. Apart from the language which, beginning as he did when he was over forty, he never was able to learn well, he came into a district in which the existence of much disaffection and even open rebellion had created an atmosphere of suspicion. The officials, at least intermittently, scrutinized all who came and went. His life for long periods was like that described in the Epistle to the Hebrews: "they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted." The few priests who were in that vast province, then called Hukwang, died or fell into the hands of the persecutors. For three years he carried on his work absolutely alone. Communications were most difficult. Many of his letters both to Europe and to his superiors at Peking went astray, and his health, tried by the climate and the hardships to which he was exposed, constantly broke down. None the less he was beloved, and he often had the consolation of witnessing the most astounding steadfastness, in the face of indescribable torments and brutality, among the converts he had gained. In 1818 began a period of exceptional persecution. A strange and inexplicable darkness occurred one morning at Peking. The emperor was frightened and, though he had hitherto been tolerant of Christian teachers, it was put into his head that the local deities were offended and that all foreign religions must be suppressed. He issued a decree of which the effects were widespread. Father Clet for a long time evaded capture, but owing to the malice of a pagan against a Christian convert, and afterwards to the treachery of another convert who betrayed the priest to gain the reward of 1000 taels (nearly £300) which had been offered for his apprehension, the missionary was captured and then had to endure scourgings, cruel confinement and other forms of torment which it is terrible to read of as inflicted on a man of his venerable age. The firmness of his replies only provoked his judges. They ordered him to be repeatedly struck in the face, and in the end he was sentenced to be strangled. This was not the simple punishment which we might suppose but, according to their barbarous custom, after the victim had been rendered unconscious by tightening the noose, the pressure was relaxed until he came to. This was twice repeated, and it was only on the third application of the torture that Father Clet was finally despatched. He suffered at Wuchangfu, just opposite Hankow, the capital of Hupeh. It was February 17, 1820.

Bd Louis Gabriel Taurin Dufresse, martyred in 1815 and among those beatified in 1900, was one of the most effective missionaries ever sent out by the Paris Society of Foreign Missions. He went to China as a priest at the age of twenty-six, and worked for seven years in the province of Szechwan, till in 1785 he was denounced and went into hiding. He successfully eluded capture for

several months, but being afraid that the search for him would lead to the finding of some of his *confrères* he gave himself up and was imprisoned at Peking. He was released with other prisoners and deported to Manila, where he remained for four years till he accompanied the vicar apostolic, Mgr de Saint-Martin, back to Szechwan. In 1800 M. Dufresse was consecrated titular bishop of Tabraca as his auxiliary, and in the following year succeeded to the vicariate. For a time persecution was lessened and Mgr Dufresse administered his district with great vigour. Forty thousand heathen had been converted and the mission required a complete organization, which was taken in hand by a synod held in 1803. In 1811 a decree was issued ordering a search for foreign preachers. Only seven were found at Peking, three of whom were officials in charge of the observatory (European skill in astronomy and mathematics provided a lever at the imperial court of which missionaries took full advantage). But the inquisition was extended to the provinces and persecution began again in Szechwan worse than ever. On May 28, 1815, Mgr Dufresse was betrayed and taken to Chintai, the capital of the province.

It is satisfactory to be able to record that the venerable bishop, now sixty-four years old, was treated without barbarity and indeed with consideration by the local mandarins. His books were returned to him and he was allowed to speak freely in court, a permission that he availed himself of with such effect that many of his auditors were deeply moved by his passionate plea for Christianity. The several interrogations to which he was submitted were conducted without bullying and the bishop's replies were courteously listened to : his known character and works were such that his judges were somewhat prejudiced in his favour. On September 14 he was brought before the governor, who sentenced him to death by beheading. According to the law this sentence required the imperial confirmation before it could be carried out, but the governor disregarded this and ordered the execution on the spot, in order, as he hoped, to terrify and weaken the other captive Christians, who were sent for to be present. But the bearing and words of Bd Louis Gabriel had the contrary effect, and as he gave them his last blessing they affirmed aloud that they too would die for Jesus Christ, as in fact many of them did. The head of the martyr was put on a pole and with his trunk was publicly displayed for a week as a warning, guarded day and night by Christians, who when they were allowed gave them decent burial.

For those who are not experts, the map of China is a very bewildering study, and when one learns from one authority that Bd John Lantrua suffered at Shian Sa, which is said also to be in the province of Hupé, from another that the scene of his martyrdom was Tchang Cha, the capital of Hou Nan, and from the Franciscan supplement to the martyrology that he was strangled at Chansai, one is inclined to give up in despair any attempt to identify the locality. It appears, however, that the most authorized spelling is Changsha, and that this stands for a town of 500,000 inhabitants in the very centre of the country and south of the great Tungting lake —in fact Hunan, the province of which it is the capital, means nothing but " south of the lake ". Here it was that Father John ended at last by a comparatively merciful death his career of many labours and much suffering.

He was born in 1760 at Triora in Liguria, became a Franciscan at the age of seventeen, taught theology at Corneto in 1784, and was appointed guardian at Velletri in 1785, but after some years of strenuous labour he obtained leave to devote the rest of his life to the foreign missions. He left Italy in 1798, but a year's delay occurred at Lisbon before he could obtain a passage to Macao. Thence he

proceeded into the interior of China, facing many dangers and hardships, for it was a period of almost unremitting persecution, but he brought encouragement to many Christians who were wavering in their faith and himself gained a rich harvest of converts. In the provinces of Hupeh and Hunan he was at that time labouring almost alone. In the end he was delated to the authorities, his little chapel was burnt to the ground, and all his effects seized. To the questions put to him he made answer with all the boldness and resolution of the ancient martyrs. Being then sent in chains a long and weary journey to a court of higher jurisdiction, he got for those who were arrested with him the privilege of being carried in a litter. Finally he was transferred to Changsha, where for six months he was kept in durance under the most intolerable conditions, his neck, feet and hands being secured with fetters. He was dragged by force over the crucifix that it might be said that he had trampled it under foot, but he at once protested, in tones which compelled the attention of all, that this had happened against his will. There remained no alternative for his judges but to sentence him to death. In the last scene he prayed fervently in public and by giving a bribe to the executioners he saved himself from being stripped naked. Then he was strangled and his body exposed to infamy. He suffered on February 7, 1816.

Among the later martyrs—he suffered on February 27, 1856—was Bd Augustus Chapdelaine, who was born near Coutances in 1814. His family, mainly by their own labour—he was the ninth child—farmed an estate of many hectares. He was a generous and pious lad, and when he turned his hand to field-work it is recorded of him that he toiled like a galley-slave—*il faisait de la besogne pour quatre*. Death, however, visited their homestead. Two of the more vigorous sons were taken. The labour of the rest no longer sufficed, and the farm had to be broken up. This set Augustus free to gratify the desire he had long entertained of studying for the priesthood. In due course he was ordained, and became in 1844 curate of a parish in which his zeal worked marvels. However, in 1851 he felt a higher call to the foreign missions, and after a short period of training at the house of the Missions Étrangères he left Paris for China. It was only after many hardships that he eventually reached the destination assigned him. In December 1854 he was denounced to the mandarin governor by the jealous relative of a Christian convert. He was arrested, and for some days spent a most anxious time, but the mandarin proved friendly and no harm befell him. He laboured strenuously, and in spite of his imperfect knowledge of the language made many converts.

Later on, however, another mandarin was appointed to this district. A new denunciation was followed by the apprehension of M. Chapdelaine with a number of his Christians. His brave answers provoked the judge and he was ordered three hundred blows with a rattan, which left him half dead. No cry of pain or word of complaint was heard from him, and in a day or two he seemed to be miraculously restored to health. The mandarin believed that some spell had been employed, and a dog was accordingly killed and its warm blood thrown over him to dispel the magic. At a second hearing of the case the missionary was sentenced to receive three hundred blows in the face with a heavy leather shoe-sole. Many of his teeth were knocked out and his jaw fractured. In the end he was given to understand that he might be released for a payment of 1000 taels, afterwards reduced to 300, but no such sum could be raised. Sentence of death was therefore passed, and he was subjected to slow martyrdom by the torture of the cage. When life was extinct his head was struck off, and we are told that three jets of blood spouted

heavenwards and deeply impressed the spectators that something extraordinary had taken place.

Among the others beatified in 1900 and 1909 were the laymen PETER LIEU, strangled after encouraging his sons in prison (1834), PAUL LIEU (1818) and JOHN-BAPTIST LO (1861); the lay catechist JEROME LU (1858) and the seminarist JOSEPH SHANG (1861); JOHN PETER NÉEL, a French priest who was beheaded in 1862, together with his Chinese catechist, MARTIN; AGNES SAO KUY, a young maiden killed by torture at Kwangsi (1856); and the school-teacher AGATHA LIN, beheaded at Maoken in 1858.

For other martyrs in China see BB. Francis de Capillas (January 15), Peter Sanz and his companions (May 26), Gregory Grassi and his companions (July 9) and John Perboyre (September 11).

An excellent biography of Clet will be found in an anonymous work called *Le disciple de Jésus*, first published in 1853. There is another life in French by G. Guitton (1942), and one in English by A. S. Foley (1941). The French life of John of Triora by A. du Lys has been translated into German. See also A. Launay's works on the Chinese missions, such as *Les 52 serviteurs de Dieu . . .*, vol. ii, pp. 287–304, and his *Salle des martyrs du Séminaire des Missions;* H. Leclercq, *Les martyrs*, vol. x; H. Walter, *Leben, Wirken und Leiden der 77 sel. Martyrer von Annam und China* (1903); B. Wolferstan, *The Catholic Church in China* (*c.* 1910); and Kempf, *The Holiness of the Church in the Nineteenth Century* (1916), pp. 304–306. For the early history of the Church in China, Moule's *Christians in China before the year* 1550 (1930) is invaluable.

18: ST SIMEON, BISHOP AND MARTYR (*c.* A.D. 107)

IN St Matthew's Gospel, ch. xiii, we read of St Simon or Simeon who is described as one of our Lord's brethren or kinsmen. His father was Cleophas, St Joseph's brother, and his mother, according to some early writers, was our Lady's sister. He would therefore be our Lord's first cousin and is supposed to have been about eight years older than He. No doubt he was one of those brethren of Christ who are mentioned in the Acts of the Apostles as having received the Holy Spirit on the day of Pentecost. St Epiphanius says that when the Jews massacred St James the Lesser, his brother Simeon upbraided them for their cruelty. The apostles and disciples afterwards met together to appoint a successor to James as bishop of Jerusalem, and they unanimously chose Simeon, who had probably assisted his brother in the government of that church. In the year 66 civil war broke out in Palestine, as a consequence of Jewish opposition to the Romans. The Christians in Jerusalem were warned of the impending destruction of the city and appear to have been divinely ordered to leave it. Accordingly that same year, before Vespasian entered Judaea, they retired with St Simeon at their head to the other side of the Jordan, occupying a small city called Pella. After the capture and burning of Jerusalem, the Christians returned and settled among the ruins until the Emperor Hadrian afterwards entirely razed it. We are told by St Epiphanius and by Eusebius that the church here flourished greatly, and that many Jews were converted by the miracles wrought by the saints.

When Vespasian and Domitian had ordered the destruction of all who were of the race of David, St Simeon had escaped their search; but when Trajan gave a similar injunction, he was denounced as being not only one of David's descendants

but also a Christian, and he was brought before Atticus, the Roman governor. He was condemned to death and, after being tortured, was crucified. Although he was extremely old—tradition reports him to have attained the age of 120—Simeon endured his sufferings with a degree of fortitude which roused the admiration of Atticus himself.

The above account of St Simeon, which follows in substance the elogium printed in the Roman Martyrology, is by no means free from difficulty. See the *Acta Sanctorum*, February, vol. iii, and Eusebius, *Hist. Eccl.*, bk iii. No final solution can be arrived at determining the identity of our Lord's " brethren ". See, *e.g.* Cornely, *Introduct. in S. Scrip.*, vol. iii, 2nd edn., pp. 595 *seq.*

SS. LEO AND PAREGORIUS, MARTYRS (DATE UNKNOWN)

ACCORDING to their legend these two were close friends, and when Paregorius had suffered martyrdom at Patara in Lycia, Leo was disconsolate at being deprived of the happiness of sharing his victory. But Lollian, the governor of Lycia, published an edict obliging all men to offer sacrifice on the festival of Serapis. Now the mysteries celebrated in honour of this deity were of such a licentious character that the Roman senate had at one time ordered them to be abolished. St Leo, on his way to the martyr's tomb, had to pass the temple of Serapis, and was greatly distressed to see amongst the crowds some whom he knew to be Christians, but who were led by fear to join in the worship of the false god. Soon after his return from his friend's tomb he fell asleep and had a dream in which it was revealed to him that God was calling him to a conflict similar to that which St Paregorius had endured. Filled with exultation, he determined that the next time he visited the martyr's grave he would not go through by-roads, but would make his way openly through the city. As he crossed the market-place, he saw that the Tychaeum or Temple of Fortune was illuminated with lanterns and candles. In his zeal for God he did not scruple to pull down all the lanterns he could reach and to trample the tapers under foot. When the priest cried out to the people, " If this sacrilege is not punished, the goddess Fortune will withdraw her protection from the city ", St Leo exclaimed, " Let the idol take vengeance if it can ".

The report of these proceedings soon reached the governor, who commanded that St Leo should be brought before him, and charged him with impiety to the gods and to the emperors. The martyr replied calmly, " You are mistaken in supposing that there are many gods : there is only one God, who is Lord of Heaven and earth and who does not require men to worship Him in the gross way that men worship idols."—" Answer the charges that are brought against you ", said the governor, " this is not the time to preach your Christianity. Either sacrifice to the gods or else suffer the punishment due to impiety." Leo answered, " The fear of torment shall never deter me from my duty. I am quite prepared to suffer whatever you may inflict : all your tortures cannot reach beyond death. Eternal life can only be won through tribulation, for, as the Holy Scriptures teach us, narrow is the way that leadeth to life."—" Since you own that the path you tread is narrow," retorted the governor, " exchange it for ours which is broad and easy."—" I called it narrow ", said the saint, " because it is hard to enter and because at the beginning it is often beset with afflictions and persecution. But when once it has been entered, it can be kept to without great difficulty through the practice of virtue which helps to widen it and makes it easier—as many have discovered." The people cried out

to the judge to silence him, but Lollian protested that he was willing to allow him liberty of speech and would even befriend him if he would only sacrifice. The confessor replied, " Would you have me acknowledge as a god that which has nothing divine about it ? " Then the governor, losing patience, ordered Leo to be scourged. Whilst the executioners were tearing his body, Lollian, who pitied his old age, continued to urge him at least to say that the gods were great. Leo retorted, " If I say they are great, it is only with reference to their power to destroy their worshippers ". The judge threatened to have him dragged over rocks and stones, but the martyr said, " You do nothing but threaten : why do you not carry out your threats ? " By this time the mob had become clamorous, and Lollian sentenced Leo to be tied by the feet, dragged to the torrent and there executed. Before he died, the martyr thanked God that he was not long separated from Paregorius, commended his soul to the care of the angels, and prayed for his enemies. After his death the executioners threw the body down a precipice but the Christians recovered it, unbruised and entire. It was noticed that his face was quite peaceful and appeared to be smiling.

This passion has been included by Ruinart in his collection of *Acta sincera*. Later criticism has not endorsed this favourable view. The story must probably be classed among the historical romances which were so widely disseminated both in East and West from the fifth century onwards (Delehaye, *Les Légendes Hagiographiques*, 1927, p. 114). Lollian was, no doubt, an historical personage, but that does not make the story true. A Latin rendering of the " acts " will be found in the *Acta Sanctorum*, February, vol. iii. The original Greek may be consulted in Migne, PG., vol. cxiv, cc. 1452–1461.

ST FLAVIAN, Patriarch of Constantinople, Martyr (A.D. 449)

St Flavian, priest and treasurer of the church of Constantinople, succeeded St Proclus as patriarch or archbishop in 447. The chamberlain Chrysaphius, a special favourite with the Emperor Theodosius II, suggested to his master that he should require a present of Flavian as an expression of gratitude to the emperor for his promotion. The bishop sent him some blessed bread, according to the custom of the Church at that time, as a benediction and symbol of communion. Chrysaphius intimated that it was a very different sort of present which was expected. St Flavian answered resolutely that the revenues and treasure of the Church were designed for other uses. From that moment the favourite resolved to compass his ruin. Chrysaphius persuaded the emperor, through his wife Eudocia, to order the patriarch to make St Pulcheria, sister to Theodosius, a deaconess of his church, and so get rid of her influence over her brother. Flavian's avoidance of this was a second offence in the eyes of Chrysaphius, who was still further incensed by the saint's condemnation of the errors of Eutyches, abbot of a monastery near the city. The abbot, in his excessive zeal against Nestorius's heresy of two distinct persons in Christ, had rushed to the other extreme and, denying that our Lord had two distinct natures after the Incarnation, was the protagonist of the monophysite heresy. In a synod held by St Flavian in 448, Eutyches was accused of this error by Eusebius of Dorylaeum, and the opinion was there condemned as heretical, Eutyches being cited to appear before the council to give an account of his faith. He eventually did so, and was deposed and excommunicated. Whereupon he declared that he appealed to the bishops of Rome, Egypt and Jerusalem ; and he addressed a letter to St Leo I in which he complained of the way he had been treated and stated his case. But the pope was not misled. In a carefully-worded

letter to Flavian, famous in ecclesiastical history as his " Tome " or " Dogmatic Letter ", Leo set out the orthodox faith upon the principal points in dispute.

A further council having confirmed the findings of the first one, Chrysaphius, baffled but not beaten, sought to gain his ends by other means. He wrote to Dioscorus, St Cyril's successor in the see of Alexandria, promising him his friendship and support if he would undertake the defence of the deposed abbot against Flavian and Eusebius. Dioscorus fell in with the proposal, and they used their interest with the Empress Eudolcia, who hoped that by striking at Flavian she would mortify her sister-in-law Pulcheria. Theodosius was prevailed on to summon another council which should be held at Ephesus. Dioscorus of Alexandria was invited by the emperor to preside, and with him came a number of his bishops and also of lay supporters who, it seems, were simply an organized gang of roughs. Other Eastern bishops were present, and Pope St Leo sent legates.

This assembly at Ephesus, which is commonly called by the name Leo afterwards gave it, the *Latrocinium* or Robber Synod, on account of the violence that accompanied it, opened on August 8, 449. Eutyches was there, and two officials from the emperor with a considerable body of soldiers. Everything was carried on by violence and open faction in favour of Eutyches, and the pope's legates were not allowed to read his letters to the council. Amidst wild disorder the result of these proceedings was a sentence of deposition against Flavian and Eusebius. The papal legates protested. When Dioscorus began to read the sentence he was interrupted by several of the bishops, who besought him to proceed no further in so unwarrantable a course. Dioscorus started up and called loudly for Elpidius and Eulogius, the imperial commissioners, who without more ado ordered the church doors to be opened, thus giving admittance to Proclus, the proconsul of Asia, who entered surrounded by soldiers and followed by a mob with clubs. The assembly was so intimidated that, when the bishops were required to subscribe, few or none had the courage to withstand the threats of Dioscorus except the pope's legates who loudly protested and left in disgust.

St Flavian was able to appeal to Pope Leo and the other bishops in the West, and to deliver his written acts of appeal to the legates. But during the confusion and disorder he was thrown to the ground and, egged on it is said by Dioscorus himself and the abbot Barsumas, he was kicked and beaten so severely by the soldiers and roughs that he died very shortly after—not at Ephesus as some have supposed but in his place of exile near Sardis in Lydia. The triumph of Chrysaphius was short-lived. The Emperor Theodosius died in the following year, and Chrysaphius was executed by order of Marcian, whose consort St Pulcheria had St Flavian's body brought to Constantinople with great honour to be buried among his predecessors in the see. He was vindicated at the great Council of Chalcedon in 451, when Eusebius of Dorylaeum was reinstated and Dioscorus of Alexandria deprived of his see and exiled.

Despite the copious materials, supplemented in recent years by fresh Syriac documents, which we possess regarding St Flavian and the " Robber Council " of Ephesus, some of the evidence is contradictory and many points still remain obscure. A very full discussion of these matters will be found in the text and notes of Hefele-Leclercq, *Histoire des Conciles*, vol. ii, pp. 499–880. The Roman Martyrology does not explicitly call St Flavian a martyr, but it says that he was attacked " by the faction of the impious Dioscorus with blows and kicks and driven into exile where after three days he died ". There is, however, some conflict of evidence as to the occasion and manner of his death.

ST HELLADIUS, Archbishop of Toledo (A.D. 633)

St Helladius in early life as a layman was attached to the court of the Visigothic kings. Not only was he a learned man but he was also an able diplomatist; he became a royal official, and in that capacity he attended the Council of Toledo in 589 and was one of its signatories. Even at that period he had aspirations after the religious life, and St Ildephonsus, who was afterwards ordained deacon by him, describes how he loved to slip away to the monastery of Agali near the banks of the Tagus. There he would assist the brethren in their labours and help them to carry home the sheaves of corn. After some time, the call became so insistent that he abandoned the world altogether and entered the monastery. In 605 he was elected abbot and when, after the death of Archbishop Aurasius in 615, the vacant see was pressed upon him, he accepted with the greatest reluctance. He showed boundless generosity to the poor, but we have few, if any, other details of his episcopate. Some writers have conjectured that it was Helladius who instigated King Sisebut to expel the Jews from his kingdom, but there is no positive evidence to go upon. He died in 633.

See the *Acta Sanctorum*, February, vol. iii, and *cf.* Gams, *Kirchengeschichte von Spanien*, vol. ii, pt 2, pp. 82 *seq.*

ST COLMAN, Bishop of Lindisfarne (A.D. 676)

St Colman, the third bishop of Lindisfarne, equalled St Aidan and St Finan in piety and zeal; like them, he was a native of Ireland and had been a monk of St Columba's on the island of Iona. His short episcopal rule of three years' duration is, however, chiefly remembered from the part he took in the Synod of Whitby. Differences of discipline and custom between the adherents of the Celtic tradition in the Church and those who followed the Roman use had been the cause of disputes for some years, but the question came to a head when King Oswy of Northumbria found that one year when he and his subjects were keeping Easter, his wife Eanfleda and her Kentish chaplain were observing the day as Palm Sunday. This question of the date of Easter was the burning one.

To settle the matter once for all, a synod was in 663 or 664* called at Whitby at the instance of King Oswy, and whilst St Wilfrid and the Frankish bishop St Agilbert defended the Roman cause St Colman upheld the Scottish use. Colman alleged the example of his predecessors and of St Columba himself, and claimed that practice to have been established in Asia by St John the Evangelist: which assertion it would have been a difficult task to prove, as Alban Butler gently observes. Agilbert, pleading himself unpractised in English, asked St Wilfrid to reply for him. He accordingly pointed out to the assembly at some length that Colman and his followers would be at fault did they refuse to follow the instructions of the Apostolic See, and claimed that the whole of the rest of the Church followed the Roman use: "Only these people [*i.e.* the Irish] with their confederates the Picts and the Britons, inhabitants of two islands in the farthest west—and not even all of them—persistently stand out against the whole world." It is so that Bede

* Following Bede, the date of the important synod of Whitby is generally given as 664. According to our system of reckoning it was perhaps in the autumn of 663: see F. M. Stenton, *Anglo-Saxon England*, p. 129. But *cf.* W. Levison, *England and the Continent* . . . (1946), pp. 265 *seq.*

reports Wilfrid's somewhat intemperate words. St Wilfrid concluded his fighting speech by quoting our Lord's commission to Peter: "Thou art Peter. . . ." Oswy asked Colman if it were true that these words were spoken. "It is true," answered Colman. Then said the king, "Can you show any such power given to your Columba?" "None."—"Do you all", asked Oswy, "on both sides admit that our Lord said this particularly to Peter, and that the Lord gave him the keys of the kingdom of Heaven?" They replied: "We do." "Then", he concluded, "I declare that I will not oppose this keeper of the gate of Heaven, and that I will obey his orders to the utmost of my power lest he shut that gate against me." This resolution of the king was approved by the assembly.*

St Colman, however, could not bring himself to accept the decision, and he preferred to resign his bishopric. With all the Irish monks of Lindisfarne and thirty of the Englishmen he withdrew, first to Iona and then to Ireland, where he founded a monastery on the Isle of Inishbofin, off the coast of Connacht. Here they could continue to carry out their traditional use, for the authorities in Rome were not disposed to press a point which involved no question of doctrine: they trusted that time would bring about the gradual adoption of the practice of the rest of the Church—and the event proved their wisdom. Even now, St Colman's troubles were not over, for his English and Irish monks could not get on together. The Englishmen complained that the Irishmen left them to do the work of harvesting and then expected to enjoy the fruit of their labours. The saint decided to found a second house, and built a monastery at Mayo on the mainland to which he transferred the English monks. He remained abbot over the two communities until his death in 676.

St Bede could not bear the "strange practices" of the Celtic churchmen, but neither could he resist the fragrant memory of St Colman and his monks, and he wrote a long generous tribute to them. "The whole care of those teachers was to serve God, not the world, to feed the soul rather than pamper the belly . . . so that wherever any priest or monk went all gladly received him as God's servant . . ." St Colman's feast is observed in the diocese of Argyll and the Isles.

The story is told in Bede, *Eccl. Hist.*, bk iii, caps 25 and 26, and bk iv, cap. 4. On the paschal controversy among the Celts, see *Analecta Bollandiana*, vol. lxiv (1946), pp. 200–244; and *cf.* MacNaught's *Celtic Church and the See of Peter* (1927), pp. 68–93. The Colmans in the Irish martyrologies are innumerable, and it does not seem quite certain that the "chaste Colman" who left his native land and who is commemorated in the *Félire* of Oengus on February 18 is to be identified with this Colman. We are told in the Life of St Carthage that some of his monks were working beside a stream. The one in charge called out, "Colman, get into the water". Twelve jumped in.

* The form of the tonsure was also discussed; the Celtic monks shaved the part of the head in front of a line drawn over the crown from ear to ear. There was also supposed to be something the matter with the way they baptized. The synod of Whitby marked the end of the paschal controversy in the West, but as in other like disputes there was more than matters of discipline at stake. St Wilfrid definitely led the churches of the British Isles towards closer dependence on Rome. Had both "Celts" and "Romans" previously shown more of the Roman tolerance, the acerbities and damage of their controversy would have been considerably less. Some of the arguments used on either side would not hold water. Italy, Gaul and Egypt all kept Easter on different dates at the end of the fourth century, to name no other variations; even today some Eastern Catholics celebrate the feast by the discarded Julian computation.

ST ANGILBERT, ABBOT (A.D. 814)

THE early career of St Angilbert gave no indication of the sanctity to which he afterwards is said to have attained. Brought up at the court of Charlemagne and educated by Alcuin, he grew up a brilliant and able but worldly young man. Classical nicknames were in vogue amongst the aristocratic young highbrows of the time, and Angilbert was known as " Homer ". His Latin verses were greatly admired by his contemporaries, and they prove that he possessed something of the poetic genius ; but he was far removed from Homer. So greatly was he loved by Charlemagne, that it was said of him that he was the monarch's second self. Although destined eventually for an archbishopric, he is stated by his biographer Anscher to have married Bertha, a daughter of the king, and the monk Nithard distinctly claimed that he and his brother Harnid were the sons of Angilbert and Bertha. On the other hand Eginhard never even mentions Angilbert in his *Life of Charlemagne*—a strange omission if he had been Charlemagne's son-in-law, but natural enough if the union had been a mere intrigue, as it may well have been in that licentious court.

According to his biographer it was a dangerous illness that first turned Angilbert's thoughts towards the religious life. Amongst the offices he is said to have held was that of count or protector of the maritime provinces against the Northmen, who were a constant menace. We are told that on one occasion he had to cope with a most dangerous invasion when the Danes actually sailed up the Somme. On the eve of battle, St Angilbert went to implore aid at the tomb of St Riquier in the monastery of Centula, near Amiens, and he then vowed that, if successful, he would himself become one of the monks. His prayer was answered by a violent storm which utterly disorganized the enemy's fleet and made the defeat of the invaders an easy matter. Angilbert carried out his vow, and Bertha also entered a convent. It must be confessed, however, that the whole story is very doubtful. In any case the king continued to shower favours upon him : he invested him with the revenues of Centula and helped him to rebuild the abbey with great magnificence, and he made him his privy councillor as well as chief court chaplain, and entrusted him with important missions to Rome and elsewhere. Angilbert did, however, spend his last years as a monk of Centula, of which he soon became abbot. He built a fine library, and instituted amongst his monks the *laus perennis*, or continuous choir service whereby the praise of God never ceased by day or night. He lived to a great age, but managed to travel to court to append his signature to the last will and testament of his great earthly patron, who made him one of his executors. But Angilbert took to his bed immediately after his return, and died twenty-two days after the death of Charlemagne.

The two late medieval biographies of Angilbert, by Hariulf and by Anscher, are not very reliable, but they supply a certain amount of detail and they may be supplemented from contemporary letters and chronicles. The lives will be found in Mabillon, vol. iv. A good account of Angilbert is given in the *Kirchenlexikon*, vol. i, cc. 849–851 ; see also DHG., vol. iii, cc. 120–123. Modern writers are apt to set Angilbert's lapses in a very misleading light. In the *Cambridge Medieval History* (vol. ii, p. 663) Prof. G. Seeliger remarks that Charlemagne's daughter Bertha " had two sons by the pious Abbot Angilbert of St Riquier ". There is no satisfactory evidence that at that time he was either monk or priest ; it is indeed not certain that he ever was a priest.

ST THEOTONIUS (A.D. 1166)

ST THEOTONIUS is held in great honour in Portugal. A nephew of Cresconius, Bishop of Coimbra, he had been destined for the priesthood from his earliest years; after his ordination he was appointed to Viseu, and in a short time the spiritual charge of all in that township was entrusted to him. A man of true holiness and austerity of life, he was also a great preacher whose fame spread far and wide. He resigned his office of archpriest to visit the Holy Land, but on his return continued to work at Viseu. The queen and her husband, Henry, Count of Portugal, repeatedly urged him to accept a bishopric, but he always refused. He had a great love for the poor and for the souls in Purgatory, for whom he used to sing solemn Mass every Friday. This was followed by a procession to the cemetery in which the whole population joined and in the course of which large sums of money were given in alms: these he invariably distributed amongst the poor. He was outspoken in rebuking vice, and the greatest in the land feared and respected him. When the widowed queen and Count Ferdinand (whose association with her was causing scandal) were present at one of his sermons, St Theotonius uttered from the pulpit stern words so obviously aimed at them that they were filled with confusion and beat a hasty retreat. On another occasion he was vested and about to celebrate a Mass of our Lady when he received a message from the queen, who was at the church, asking him to shorten the time he usually took. He sent back word that he was offering Mass in honour of a sovereign who was greater than any royal personage on earth, and that the queen was quite at liberty to stay or to go. Far from resenting this, she was filled with penitence and waited till after the service was over to ask pardon and to receive the saint's reprimand.

After a second pilgrimage to the Holy Land, St Theotonius found that his former preceptor, Tellus, was busied with a scheme of a new monastery at Coimbra to be composed of Canons Regular of St Augustine; and Theotonius decided to join them, being the twelfth on the original foundation, of which he soon became prior. King Alphonsus, who greatly venerated him, heaped gifts on this monastery of the Holy Cross, as did also Queen Mafalda, although she sought in vain to be permitted to cross the threshold. In a careless age, St Theotonius was remarkable for his insistence on the exact and reverent recitation of the daily offices: he would never allow them to be gabbled or hurried. The king attributed to the holy man's prayers his victories over his enemies and recovery from illness, and in his gratitude granted the saint's request that he should liberate all his Mozarabic Christian captives. Theotonius rose to be abbot of the monastery, where he spent the last thirty years of his life, dying at the age of eighty. When Alphonsus heard of his death, he exclaimed, "His soul will have gone up to Heaven before his body is lowered into the tomb".

The Life of St Theotonius, written by a contemporary who was one of the community of the Holy Cross which he governed so wisely, leaves the impression of an exceptionally sane and trustworthy document. There are no extravagant miracles, but there breathes in every line a true and reverent affection for the saint which it commemorates. It is printed in the *Acta Sanctorum*, February, vol. iii. *Cf.* also Florez, *España Sagrada*, vol. xxiii, pp. 105 *seq.*, and Carvalho da Silva, *Vida do admiravel Padre S. Theotonio* (1764).

BD WILLIAM HARRINGTON, MARTYR (A.D. 1594)

A CURIOUS fact about this martyr is that after his death he was accused by a woman of having had a child by her before he was ordained. She was an apostate Catholic, of disorderly life, and this was only one charge among others made by her against Harrington and Catholics in general, some of them of such a kind that her testimony about anything is discredited from the start. The baselessness of the particular accusation against Harrington has been shown by Father Morris in his *Troubles of our Catholic Forefathers*. Father Pollen has noted that, at a time when Catholics were subjected to the most outrageous charges, this is the only one of its kind on record as having been made against one who died for his faith.

William Harrington was born in 1566 at Mount St John, Felixkirk, in the North Riding. When he was a youth of fifteen he met Bd Edmund Campion who was a guest in his father's house, and under the force of that example he went abroad to become a priest, first to the college at Rheims and then to the Jesuits at Tournai. But here his health gave way ; he had to give up any idea of joining that order, and for half-a-dozen or more years he returned home. Then he went back to Rheims, and was ordained in 1592. In midsummer of that year Mr Harrington came on the mission, and in the following May was apprehended in London, where he had been ministering. For nine months he was kept in prison, and bore its rigours with notable fortitude and constancy. His demeanour at his trial made a deep impression ; but he was condemned for his priesthood, and sentenced to be hanged, drawn and quartered.

The sentence was carried out on February 18, 1594, Stow in his *Chronicle* recording that, " Harrington, a seminary priest, was drawn from Newgate to Tyburn, and there hanged, cut down alive, struggled with the hangman, but was bowelled and quartered ". Of which Bishop Challoner pertinently remarks that it " cannot be drawn to an argument of his not being resigned to die, but only shows the efforts which nature will be sure to make in a man whose senses are stunned by having been half hanged, and therefore, by the motions of his hands and body, strives to resist that unnatural violence which is offered by the hands and knife of the executioner ". Bd William Harrington was only twenty-seven years old at his death.

See MMP., p. 197 ; Morris, *Troubles* . . ., pp. 104–107 ; Gillow, *Biog. Dict.* ; Pollen in the *Catholic Encyclopedia*, s.v., and *The Month* for April, 1874. The source for the slander on Harrington's memory is Harsnet, *Declaration of egregious Popish Impostures* . . . (London, 1603). The poet John Donne's brother, Henry, was imprisoned in 1593 for harbouring Harrington, and died of jail-fever.

BD JOHN PIBUSH, MARTYR (A.D. 1601)

THIS martyr was born at Thirsk in the North Riding and was made priest at Rheims in 1587. After ministering in England for four years he was arrested at Moreton-in-the-Marsh in Gloucestershire in 1593, and taken to London, where he was confined without trial in the Gatehouse for a year. Then he was brought up at the Gloucester assizes and convicted of being a seminary priest, but was sent back to the local jail without being sentenced. In the following February he took advantage of a break-out by other prisoners to escape himself, but was careless enough to walk openly on the highway and so was retaken the next day, at Matson. He was then sent to London again, retried, and sentenced to death, on July 1, 1595.

But in fact the sentence was not carried out for another five years and more. In the meantime Mr Pibush was left to suffer in the filth and brutality of the Queen's Bench prison. Not only was his health undermined, so that his lungs rotted with tuberculosis, but he was subjected to ill-treatment from his fellow prisoners, especially when he tried to bring them to a more godly frame of mind. However, in the long run he seems to have softened both them and his jailers, for he was allowed some little privacy and was even able to celebrate Mass occasionally. His name was on the list of those imprisoned Catholics to be sent to Wisbech castle, but at the last moment it was struck off; and after all this time in prison Mr Pibush was put to death at twenty-four hours' notice.

On February 17, 1601, he was brought before Popham, L.C.J. (who had removed his name from the Wisbech list) and asked for any reason why his sentence should not be carried out. He replied that he had never in his life done anything for which he could justly be put to death; that he was condemned simply for being a Catholic priest; and that he was willing to lay down his life several times over for that cause. He was then told to prepare for death, which took place the next day at St Thomas's Waterings in Southwark, a spot whose very name spoke of pilgrims to the shrine of another martyr, Thomas Becket.

See MMP., pp. 152–153; Gillow, *Biog. Dict.*; Pollen, *Acts of the English Martyrs*, pp. 335–336; Catholic Record Society's publications, vol. v, pp. 337–340.

19: ST MESROP, BISHOP (A.D. 441)

IN the account of St Isaac the Great on September 9 mention is made of his work in unifying the Armenian people and laying the foundations of a literature in the national tongue, and that his chief helper therein was St Mesrop (Mashtots), who for a time had been a "civil servant". When Armenia was partitioned between the Empire and Persia Mesrop retired to a solitary life, becoming a priest and pursuing his studies in the Greek, Syriac and Persian languages. He then became a missionary among his own people, and found himself handicapped by the fact that the Bible and the liturgy were in Syriac and that there was no adequate way of writing them in Armenian. He therefore decided in consultation with St Isaac to revive and remake an Armenian alphabet, which in due course was done with the help of other scholars, the chief basis being the small letters of the Greek alphabet.

Some years later the first Armenian translation of the Bible was completed from Syriac, St Mesrop being said to be responsible for the New Testament and the book of Proverbs. This version was soon after revised at Edessa by two of his pupils, and eventually the final revision of the Old Testament was made from the Septuagint.* The liturgy also was translated into Armenian. Mesrop preached and taught throughout Armenia and into Georgia, setting up schools and creating

* The Armenian Bible has roused the interest not only of scriptural and linguistic scholars, but of Lord Byron. He seems to have contemplated making an English version from it, but did not get further than an apocryphal letter from the church of Corinth to St Paul and the apostle's equally apocryphal reply which are found in some editions. *Cf. The Commonweal*, August 29, 1941, pp. 441-442. The Armenian Bible was first printed at Amsterdam, in 1666; the Psalter only at Venice a hundred years earlier.

a Georgian alphabet; he then returned to his own part of the country, where with the encouragement of St Isaac he established a school of his own. It was here, and under the direction of these two, that numerous translations from Greek and Syriac were made. St Mesrop died at the age of over eighty at Valarshapat on February 19, 441. "Mesrop the Teacher" is named in the intercession of the Mass of the Armenian rite.

There is an Armenian life of St Mesrop by his disciple Koriun or Goriun. It exists in at least two recensions (numbered in the BHO. 755 and 756). The former of these has been translated into German by Canon S. Weber in vol. i of *Ausgewählte Schriften der Armenischen Kirchenväter* (1927). With regard to the life and activities of St Mesrop, consult Tournebize, *Histoire politique et religieuse de l'Arménie* (1910), especially pp. 503–513 and 633–636; and also Weber, *Die Katholische Kirche in Armenien* (1903), pp. 393–421. Fr P. Peeters has expressed a high opinion of the value of Koriun's biography, so far at least as regards its broader issues of fact, and St Mesrop's claim to have created the Georgian alphabet. See the *Analecta Bollandiana*, vol. liii (1935), pp. 148–150, p. 298, with its references, and *Recherches d'histoire et de philologie orientales* (1951), vol. i, pp. 171–207. Some discussion of a divergent view will be found in the *Analecta Bollandiana*, vol. liv (1936), pp. 339–401.

ST BARBATUS, Bishop of Benevento (A.D. 682)

We know nothing definite about the parentage and youth of St Barbatus, although a late tradition declares him to have been a native of Benevento and to have ministered after his ordination in the church of St Basil at Morcona. He was afterwards transferred to the neighbouring Benevento, and for the remainder of his life we have a not very trustworthy biography of the ninth century. When St Barbatus began his ministry, he found even the nominal Christians steeped in pagan superstitions, including Duke Romuald, whose father Grimoald, King of the Lombards, had edified all Italy by his conversion to Christianity. They venerated a golden viper and worshipped at a tree on which they hung the skin of a wild beast. The ceremonies in honour of these terminated with public games in which the skin served for a mark at which bowmen shot arrows over their shoulders. St Barbatus preached boldly against these abuses and laboured long to no purpose, although he supplemented his exhortations with fervent prayer and rigorous fasting for the conversion of the deluded people. At length he roused them from their indifference by vividly portraying the calamities their city was bound to suffer from the army of the Emperor Constans II, who, landing soon afterwards in Italy (A.D. 663), laid siege to Benevento. In their distress and alarm they listened to the preacher and renounced their errors and pagan practices. Thereupon St Barbatus consoled them by his assurance that the siege would be raised and the emperor worsted—as actually happened. The saint with his own hand felled the tree which had been the object of their veneration and melted down the golden viper, of which he made a chalice. Hildebrand, Bishop of Benevento, had died during the siege, and St Barbatus was chosen as his successor. He was able to complete the good work he had begun and stamped out heathenism throughout the state. In the year 680 he attended the sixth general council, which was held at Constantinople against the monothelites. He did not long survive this assembly, for he died on February 29, 682, at the age of seventy years.

See the *Acta Sanctorum*, February, vol. iii. A more correct text of the life has been edited by Waitz in the MGH., *Scriptores rerum Langobardorum*, pp. 556–563. The life is not older than the beginning of the ninth century.

ST BEATUS OF LIEBANA (*c.* A.D. 798)

IN the latter part of the eighth century there was at Toledo an aged archbishop called Elipandus, who had been infected by that subtle revival of the Nestorian heresy which asserted that Christ was only the adopted son of the Eternal Father. This false doctrine Elipandus taught openly and disseminated far and wide. Against this Goliath, God raised up another David in the form of a priest called Beatus, a monk of Liebana in the Asturian mountains. When he heard the errors of Elipandus he at once set himself to counteract his teaching, both by speech and by writing, and he was joined by Etherius, who afterwards became bishop of Osma in Catalonia. They were very successful, and won back multitudes to the true faith. This soon reached the ears of the archbishop, who was furious and wrote a scathing letter to Abbot Fidelis, apparently a dignitary of great importance in the Asturias. In it he denounced Beatus as a vagrant mountaineer (and worse things) who dared set himself against the archbishop of Toledo and the Church. As for Etherius, he was a mere youth who had been led away by the bombast of this adventurer, but Beatus must be shown his error, and if he persisted he must be delivered up for correction. This letter the abbot showed to Beatus, and the saint's reply was to publish a book with Etherius in which they set forth, none too clearly, the orthodox teaching. Beatus was influenced and praised by Alcuin, who called him "a learned man, as holy in his life as in his name".

Ten years before the *Liber adversus Elipandum*, St Beatus had in 776 published a Commentary on the Apocalypse, of which a number of illuminated manuscripts of artistic interest exist, of ninth-century date onwards. It is likely that he was also the author of several of the hymns of the Mozarabic liturgy. Through a confusion of names, it has been mistakenly asserted that St Beatus was buried at Valcavado; his monastery at Liebana, near Santander, was probably St Martin's, later called Santo Toribio.

See the *Acta Sanctorum*, February, vol. iii; Florez, *España Sagrada*, vol. xxxiv, pp. 378–389; Gams, *Kirchengeschichte von Spanien*, vol. ii, pt 2, pp. 275–281; and DHG., vol. vii, cc. 89–90. And also Mateo del Alamo, "Los comentarios de Beato al Apocalipsis y Elipando" in *Miscellanea Giovanni Mercati*, vol. ii (*Studi e Testi*, vol. cxxii, 1946); and H. A. Sanders, *Beati in Apocalipsim libri duodecim* (American Academy in Rome, 1930).

ST BONIFACE, BISHOP OF LAUSANNE (A.D. 1260)

ST BONIFACE was born in Brussels and was sent at the age of seventeen to study at Paris, where he in due course became one of the best-known lecturers in the university. He remained in Paris for seven more years, but disputes arose between the masters and the students, and his pupils struck and would not attend his lectures any longer. This decided him to leave Paris and he betook himself to Cologne, where a post was assigned to him in the cathedral school. He had been there only two years when he was elected bishop of Lausanne. He went to his diocese full of zeal and laboured indefatigably, but he found himself continually opposed and misunderstood throughout the eight years of his episcopate. Perhaps his long connection with the University of Paris unfitted him for dealing tactfully with his difficult people; he appears to have publicly denounced from the pulpit the weaknesses of the clergy. Having incurred the enmity of the Emperor Frederick II, Boniface was set upon and badly wounded in 1239. Convinced that he was

unfit for his office, he went to the pope and begged to be released, and his request was granted. The saint went back to Brussels, to the Cistercian nunnery at La Cambre, where the abbess invited him to stay amongst them. This he seems to have done, donning the Cistercian habit if he did not actually take the vows, and living the rest of his life within the precincts of the abbey. His *cultus* was approved in 1702.

Apart from the two short Lives of Boniface which have been printed in the *Acta Sanctorum*, February, vol. iii, a great deal of information concerning him may be gleaned from contemporary chronicles, charters, etc. All this has been turned to account by J. F. Kieckens, *Étude historique sur St Boniface* (1892); by Fr Rattinger in two articles in the *Stimmen aus Maria Laach*, 1896; and by A. Simon and R. Aubert, *Boniface de Bruxelles* (1945). Boniface has been claimed as the first "Weihbischof", a type of prelate without definite see, analogous to the *chorepiscopi* of the early middle ages. We have abundant evidence that during the eighteen years or more that he resided at La Cambre, he went about consecrating churches and altars and discharging other episcopal functions.

ST CONRAD OF PIACENZA (A.D. 1351)

THIS Conrad belonged to a noble family of Piacenza, where he lived with his wife, to whom he was much attached. One day when he was out hunting he ordered his attendants to fire some brushwood to drive out the game. This they did, but a strong wind drove the flames into the cornfields, and the conflagration spread to the neighbouring villages. Conrad, unable to check the fire, returned home secretly with his beaters, and they said nothing about their share in the disaster. A poor man who was found picking up sticks near the fire, was accused of incendiarism and sentenced to death. Upon hearing this, Conrad was filled with remorse and hastened to exculpate the accused and to give himself up, explaining how it had all come about. He was ordered to make good the damage which his carelessness had caused. The fine thus inflicted swallowed up nearly all his possessions as well as his wife's dowry. This caused them to think very seriously, and they came to the conclusion that the finger of God was to be seen in what had happened. They agreed to give away to the poor whatever was left them, and, whilst his wife entered a convent of Poor Clares, Conrad put on the garb of a pilgrim and attached himself to some hermits who lived under the rule of the third order of St Francis, to which he was admitted. From that time he led a life of extraordinary piety, and soon his fame began to bring him visits from his former fellow-citizens. To avoid this publicity he decided to leave the neighbourhood; he crossed over to Sicily and took up his abode in the valley of Noto, where he dwelt for thirty years, partly in the Hospital of St Martin and partly in a hermitage founded by William Bocherio, another nobleman who had become an anchorite. Towards the end of his life St Conrad, to obtain more complete solitude, betook himself to the grotto of Pizzoni, three miles from Noto.

In spite of all attempts to hide himself, the fame of his sanctity spread far and wide, and when a famine occurred numbers of people came to him to implore his help. Through his prayers relief came at once to the stricken inhabitants, and from that time his cell was besieged by sufferers of all kinds. The Bishop of Syracuse himself visited him, and it was told afterwards that while his attendants were preparing to unpack the provisions they had brought, the bishop had asked St Conrad with a smile whether he had nothing to offer his visitors. The holy man replied that he would go and look in his cell, from which he emerged carrying

delicious newly-made cakes which the bishop accepted as miraculous and for which he gave praise to God. Some time before his death, Conrad returned the bishop's visit and made a general confession to him; as he arrived he was surrounded by birds who fluttered round him and afterwards escorted him back to Noto. When his last hour was come, he lay on the ground in front of the crucifix and prayed for his benefactors and for the people of Noto. He was buried in the church of St Nicholas there and his tomb became a favourite shrine at which many miraculous cures took place. He is more particularly invoked for ruptures on account of the large number of people who owed their recovery from hernia to his intercession. The *cultus* of St Conrad has been approved by three popes.

See the *Acta Sanctorum*, February, vol. iii; Mazzara, *Leggendario Francescano*, vol. i, pp. 246–254; and Léon, *Auréole Séraphique* (Eng. trans.), vol. i. The many marvels of which these accounts are full do not seem to be borne out by any reliable evidence.

BD ALVAREZ OF CORDOVA (*c.* A.D. 1430)

THE birthplace of Bd Alvarez is uncertain: some authorities give it as Lisbon and others Cordova, where the greater part of his life was spent. He entered the Dominican convent of St Paul there in 1368. He became a wonderful preacher and laboured with great success first in Andalusia and afterwards in Italy. On the death of King Henry II of Castile, Alvarez became confessor and adviser of the Queen-mother Catherine (who was the daughter of John of Gaunt, Duke of Lancaster), and directed the early training of the young King John II. He completely reformed the court, but when, owing to political dissensions, the regency was divided he withdrew from court and resumed his former work as a preacher. Bd Alvarez had long formed the design, which he proceeded to carry out, of founding a Dominican house which, in accord with the reform already begun by Bd Raymund of Capua, should follow strictly the rule of St Dominic. He chose a mountainous region not far from Cordova, and there he erected the Escalaceli, Ladder of Heaven, which became a centre of piety and learning, to which men flocked from all parts of Spain. Alvarez exercised a great influence in resisting the papal claimant "Benedict XIII", Peter de Luna, and in bringing the people and—what was much more difficult—the grandees, to acknowledge the legitimate pope.

In spite of advancing age Bd Alvarez continued his work of catechizing, teaching and preaching: he would spend his whole day in such tasks, and when he returned at night to his monastery he would devote nearly all the night to prayer. He and his brethren depended upon alms for their food, and sometimes he went to the market-place in Cordova and addressed the people, ending up by saying, "My dear brethren, the poor friars of St Dominic in the mountain recommend themselves to your charity". His practices of penance grew ever more severe; he crawled on his knees to a chapel dedicated to our Lady of Pity, taking the discipline as he went, and a picture still at Cordova represents him thus kneeling, his shoulders covered with blood and accompanied by angels, some of whom are clearing away little rocks from his path. He built several chapels in the monastery grounds, each one representing a "station" or scene of our Lord's passion, doubtless suggested to him by his experiences as a pilgrim in Jerusalem. It was told that one night when he had been praying in one of these, a violent storm made the brook which separated it from the monastery quite impassable. When the bell rang

for Matins the holy man lifted his eyes to God, took off his black cloak, spread it on the water and walked safely across to dry land; he resumed his cloak and returned to his place in choir as usual. The *cultus* of Bd Alvarez was confirmed in 1741.

See Touron, *Les Hommes illustres de l'Ordre de St Dominique*, vol. iii, pp. 98–110; Procter, *Dominican Saints*, pp. 42–44; Mortier, *Maîtres Généraux O.P.*, vol. iv, pp. 210–214. Mortier points out that the date 1420 usually assigned for the death of Alvarez cannot possibly be correct, for documentary evidence shows that he was living in 1423. The same historian seems to claim for Bd Alvarez that he was the originator in the West of the devotion of the Stations of the Cross. But the idea of a series of such shrines may be traced as far back as St Petronius of Bologna in the fifth century, and the Augustinians, Peter and John da Fabriano, erected similar stations shortly before the time of Alvarez. The idea at this period was becoming very general.

20: SS. TYRANNIO, ZENOBIUS AND OTHER MARTYRS (A.D. 304 AND 310)

EUSEBIUS, an eyewitness of what he relates concerning these martyrs, gives the following account of them: "Several Christians of Egypt, some of whom had settled in Palestine, others at Tyre, gave astonishing proofs of their patience and constancy in the faith. After innumerable stripes and blows, which they cheerfully endured, they were exposed to wild beasts such as leopards, wild bears, boars and bulls. I myself was present when these savage beasts, accustomed to human blood, were let out upon them, and, instead of devouring them or tearing them to pieces as might naturally be expected, they stood off, refusing to touch or approach them, but turned on their keepers and any that came in their way. It was only the soldiers of Christ that they refused to attack, although these martyrs, in obedience to an order given them, tossed about their arms—which was thought to be a sure way of provoking the beasts against them. Sometimes indeed the animals were seen to rush towards them with their usual impetuosity, but they suddenly withdrew, held back by a divine power: this happened several times, to the wonder of all the onlookers. The first relay having done no execution, a second and a third was loosed upon them, but all in vain. Meanwhile the martyrs stood there unshaken, although some of them were very young. Amongst them was a youth not yet twenty who remained quite still in one position, undaunted and not trembling, with his eyes uplifted to heaven and his arms extended in the form of a cross, whilst the bears and leopards with wide-open jaws threatening immediate death seemed on the point of tearing him to pieces: but by a miracle, not being suffered to touch him, they withdrew. Others were exposed to a furious bull which had already gored and tossed into the air several infidels who had ventured too near and had left them half dead. It was only the martyrs that he could not approach: he would stop and stand scraping the dust with his hoofs, though endeavouring to rush forward, he would butt with his horns in all directions and paw the ground whilst he was being urged on by red-hot goads, but it was all in vain. After repeated trials with other wild beasts with no better success, the saints were slain by the sword and their bodies cast into the sea. Others who refused to sacrifice were beaten to death or burned or executed in some other way."

This happened in the year 304, and the Church on this day commemorates also the bishop of Tyre, St Tyrannio, who had been present at the triumph of the earlier martyrs and had encouraged them in their conflict. He had not the comfort of following them till six years later, when he was arrested, conducted from Tyre to Antioch in the company of St Zenobius, a priest and physician of Sidon, and, after suffering many torments, was thrown into the river Orontes. Zenobius died on the rack. Some time after, under Maximinus, St Silvanus, Bishop of Emesa, in Phoenicia, was devoured by wild beasts in his own city, together with two companions. Peleus and Nilus, two Egyptian priests in Palestine, were consumed by fire with several others. St Silvanus, Bishop of Gaza, was condemned to the copper mines of Phaenon near Petra in Arabia, and afterwards beheaded there with thirty-nine companions.

Whilst St Tyrannio is commemorated on this day with those who perished at Tyre in 304, St Zenobius, who suffered with him, is assigned to October 29, St Silvanus of Emesa to February 6 and St Silvanus of Gaza to May 29.

Eusebius, *Hist. Eccles.*, bk viii, cap. 13, is the principal authority, but the *Acta Sanctorum* and Le Quien, *Oriens Christianus*, supply some further discussion of geographical details, etc.

ST SADOTH, Bishop of Seleucia-Ctesiphon, Martyr (*c.* A.D. 342)

St Sadoth (Shadost, Sadosh, Shiadustes) appears to have acted as deacon to the bishop of Seleucia-Ctesiphon, whom he represented at the Council of Nicaea in 325. When the bishop St Simeon Barsabae suffered martyrdom during the terrible persecution by Sapor II, Sadoth was chosen to succeed him in the see, the most important in the Persian kingdom but the most exposed to the storm. This grew more violent, and for a short time Sadoth and some of his clergy took refuge in a hiding-place from which they could give assistance and encouragement to their distressed flock. During this period St Sadoth had a vision which seemed to indicate that the time had come for him to seal his faith with his blood. He described the dream to his assembled priests and deacons: "I saw in my sleep a ladder surrounded with light and stretching from the earth to heaven. At the top stood the holy Simeon in great glory. He beheld me at the bottom and said with a smile, 'Climb up, Sadoth: do not be afraid. I mounted yesterday and it is your turn to-day.' This means that as he was slain last year, I am to follow him this year."

King Sapor having come to Seleucia, St Sadoth was apprehended with many clergy and others, 128 persons in all. They were cast into dungeons, where for five months they suffered incredible misery and torments. Three times they were put to the rack: their legs were bound with cords which were drawn with so much force that their breaking bones were heard to crack like sticks in a faggot. In the midst of these tortures the officers cried out to them, "Worship the sun and obey the king if you would save your lives". Sadoth answered in the name of all that the sun was but a creature, the work of God, made for mankind, and that they would worship none but the Creator. The officers said, "Obey! or death is certain and immediate." The martyrs cried with one voice, "We shall not die but live and reign eternally with God and His Son, Jesus Christ". They were chained in couples and led out of the city, singing joyfully as they went, and their prayer and praise did not cease till the death of the last of the blessed company. St Sadoth

himself, however, was separated from his flock and taken to Bait-Lapat, where he was beheaded after being bishop for less than a year.

See Assemani, *Bibliotheca orientalis*, vol. i, p. 188 and vol. iii, pp. 399, 613 ; Gregory Barhebraeus, *Chronicon*, ii, 38 ; and Le Quien, *Oriens christianus*, vol. ii, p. 1108.

ST ELEUTHERIUS, Bishop of Tournai (A.D. 532)

A GREAT fire which destroyed Tournai Cathedral in 1092 is responsible for the loss of the relics of its first bishop, St Eleutherius, and of all the most ancient records of his life. Very little is known about him, although many legends grew up about his life and death. He is said to have been born at Tournai of Christian parents whose family had been converted by St Piat one hundred and fifty years before ; and to have been made bishop in 486, ten years before the baptism of King Clovis at Rheims. He appears to have been a zealous preacher and to have converted to Christianity a great part of the Franks in his diocese. He also vigorously opposed certain heretics who denied the mystery of the Incarnation, and was attacked by some of them as he was leaving the church one day after Mass. He was so severely wounded in the head that he died five weeks later. The legend of the raising to life of the governor's daughter is recounted in the ninth-century biography of the saint. According to this extravagant fiction, the girl fell in love with the youthful bishop, and, finding him at prayer, revealed her passion. He fled from her presence and she fell lifeless to the ground. Eleutherius undertook to restore her life if her father would become a Christian. He promised, but without meaning to fulfil his promises, and the saint's prayers were unavailing. On the third day the governor was moved to contrition, and Eleutherius was then able to raise the girl from the tomb, and he then baptized her. The governor, however, would not keep his promise, and even withdrew the girl from the hands of the Christians, until so terrible a plague broke out that he was humbled, sought instruction and was himself baptized.

See the *Acta Sanctorum*, February, vol. iii. A long list of quasi-biographical materials is given in BHL., nn. 2455–2470, but they are none of them reliable. The *châsse* of St Eleutherius is archaeologically interesting and has often been discussed from the point of view of medieval art.

ST EUCHERIUS, Bishop of Orleans (A.D. 743)

ACCORDING to his biographer, apparently a contemporary, St Eucherius led a holy life from earliest childhood. He was born at Orleans, and entered the Benedictine abbey of Jumièges about the year 714. After he had spent six or seven years there, Soavaric, Bishop of Orleans, who was his uncle, died, and the senate and people with the clergy of the city sent a deputation to Charles Martel, mayor of the palace, to ask his permission to elect Eucherius to fill the vacant see. Charles consented, and charged one of his officers of state to conduct the young monk from his monastery to Orleans. The saint was filled with dismay and entreated the monks to save him from the dangers that threatened him in the world. In spite of their reluctance they urged him to depart, setting the public good above their own desires. He was consecrated in 721. Unwilling as he had been to take office, he proved himself an exemplary pastor and devoted himself entirely to the care of his people, who loved and venerated him.

Eucherius did not, however, retain the favour of Charles Martel. To defray the expenses of his wars and other undertakings, and to recompense those who served him, it was the practice of that prince to seize the revenues of churches and he encouraged others to do the same. It would appear that St Eucherius strenuously opposed these confiscations, and certain persons represented this to Charles as an insult offered to his person. In the year 737, when he was returning to Paris after having defeated the Saracens in Aquitaine, Charles took Orleans on the way and ordered Eucherius to follow him to Verneuil-sur-Oise, and then exiled him to Cologne. Here the saint became so popular on account of his piety and charming character that Charles ordered him to be transferred to a fortified place near Liège, where he would be under the observation of the governor of the district. Here again the bishop won all hearts, and the governor made him distributor of alms and allowed him to retire to the monastery of Saint-Trond near Maestricht, where he spent the rest of his life in prayer and contemplation. The legend that St Eucherius saw Charles Martel burning in hell is an interpolation which does not belong to the primitive biography, but it is worth mentioning because the incident is sometimes depicted in representations of the saint in art.

The biography is printed in the *Acta Sanctorum*, February, vol. iii, and in Mabillon. See also Duchesne (*Fastes Episcopaux*, vol. ii, p. 458), who points out that whereas the author of the life makes Eucherius the immediate successor of Soavaric, the episcopal lists of Orleans mention two or three bishops as intervening. There are also other difficulties about the chronology of the life which suggest serious doubts as to its being the work of a contemporary. See " Saints de Saint-Trond " in *Analecta Bollandiana*, vol. lxxii (1954).

ST WULFRIC (A.D. 1154)

THE burial-place of St Wulfric at Haselbury Plucknett was a popular place of pilgrimage in the middle ages. Born at Compton Martin, eight miles from Bristol, and trained for the priesthood, Wulfric lived a careless life even after his ordination, being engrossed with hawking and hunting. But while priest at Deverill, near Warminster, he was suddenly touched by divine grace, and his conversion was popularly attributed to a chance interview he had with a beggar. The man asked him if he had any of the new coins which had recently been minted and were still rare. Wulfric replied that he did not know : he would see. " You have two and a half ", said the stranger, and sure enough, when the saint opened his purse, there they lay. He gave them to him as an alms, and the beggar said, " God reward thee for thy charity ! I tell thee that soon thou shalt depart from here to go to a place where at last thou shalt find rest. If thou wilt persevere, thou shalt ere long be admitted to the fellowship of the saints." St Wulfric was casting about for a solitary spot in which he might devote himself entirely to the service of God when a knight offered him a cell adjoining the church at Haselbury in Somerset. Here he gave himself up to great austerities, and by fasting and scourging reduced himself to skin and bone. He wore chain-mail next his skin, and a curious miracle is recounted in detail of the cutting of the iron links with an ordinary pair of scissors or shears as if they were so much linen. The reason why Wulfric wanted his cuirass shortened was that it prevented him from making the innumerable prostrations which formed, perhaps as a survival of Celtic influences, so favourite a type of penitential exercise at that period. It was practised especially by St Thomas of

Canterbury and by St Gilbert of Sempringham, to take two prominent English examples.

We are told that sometimes Wulfric would at night, summer or winter, strip and get into a tub of cold water, remaining there till he had recited the whole psalter ; at other times he would spend the night in prayer in the church, where he offered Mass daily and was served by a boy named Osbern, afterwards parson of Haselbury, to whom we owe valuable information about the anchoret. One Easter eve Wulfric was troubled in sleep by a sensual illusion ; he was so distressed thereby that the next day he made open confession of it before the whole congregation in church. When a certain cleric from Cirencester tried to tempt him to avarice with the offer of two silver pennies, Wulfric pointed to the window-sill : " Put them there ", he said, " Somebody will come and take them." And so it happened, to the confusion of the tempter. Wulfric employed himself in the copying of books (he sometimes had a secretary to help him), which he bound himself, and it looks as if he also made things for the church. The many wonders attributed to Wulfric show the veneration in which he was held, but it seems that it was for prophecy more than anything else that he was famous, even to far parts of the land : among his visitors were King Henry I and King Stephen.

St Wulfric (there is no reason to suppose that he was ever canonized) died on February 20, 1154, and was buried in the cell in which he had lived : the vestry of the present church at Haselbury stands on its site. Later the body was moved for safety to an unmarked grave, where it probably still rests. Wulfric had a great regard for the Cistercian Order, but the idea that he belonged to it is now rejected.

St Wulfric ought to be better known than he is, for what we read of him comes to us upon the authority of contemporaries. There is an excellent work by Dom M. Bell, *Wulfric of Haselbury* (1933), which gives the text of the life by Abbot John of Ford, with *apparatus criticus*, introduction and notes. Fr Bell adds the text of the first life in English, by Jerome Porter, printed at Douay in 1632 in the rare *Flowers of the Lives of the . . . Saints of the three Kingdoms*. See also the *Acta Sanctorum*, February, vol. iii ; and R. M. Clay, *Hermits and Anchorites of England* (1914). Wulfric's name is spelt in several ways.

BD ELIZABETH OF MANTUA, VIRGIN (A.D. 1468)

VERY little incident marks the career of Bd Elizabeth Picenardi. Her parents were people of consideration in Mantua, and she received a very religious education. Her father taught her Latin so that she was able to read daily the Little Office of our Lady, and her mother encouraged her in the practice of meditation. She would not contemplate the idea of marriage, and after her mother's death both she and one of her sisters obtained permission to enter the third order of the Servites. We are told, but the authority for the statement does not seem very reliable, that Elizabeth made a practice of confessing and communicating daily, a thing almost unheard of in the fifteenth century. The example of her humility and gentleness, together with the supernatural gifts with which she was credited, made a deep impression upon several young girls of her own age, and they banded themselves together to form a community of the Servite third order under Elizabeth's direction. She is said to have prophesied her own death a year before it happened. At the age of forty, worn out by a painful internal complaint, " she rested in the Lord ", so the Servite Martyrology states, " while sweetly contemplating Jesus and his Mother amid the choirs of angels ". Extraordinary crowds attended her funeral

and many miracles were said to have been worked at her tomb. She was beatified in 1804.

See Bianchi, *Memorie storiche intorno alla Vita di Elizabetta Picenardi* (1803); and J. E. Stadler, *Heiligen-Lexikon.*

21: ST SEVERIAN, Bishop of Scythopolis, Martyr (A.D. 453)

IN the year 451 the fourth general council was called at Chalcedon to pronounce upon the Eutychian or monophysite heresy which was spreading very rapidly in the Eastern portion of the Church. Dioceses were being split into factions which, in some cases, elected rival bishops and refused communion to their opponents. The decision of the council, which totally condemned the heresy, was accepted at once by a great proportion of the Palestinian monks, but there were many exceptions. At the head of these was Theodosius, a violent and unscrupulous man who obtained sufficient following to enable him to expel Juvenal, Bishop of Jerusalem, and to gain possession of the see for himself. He then raised so cruel a persecution in Jerusalem that he filled the city with blood, as we learn from a letter of the Emperor Marcian. At the head of a band of soldiers he then proceeded to carry desolation over the country, although in certain places he met with opponents who had the courage to stand firm in their orthodoxy. Of these no one showed more determination than Severian, Bishop of Scythopolis, who received as his reward the crown of martyrdom. The soldiers seized him, dragged him out of the city, and then put him to death.

See the *Acta Sanctorum*, February, vol. iii; and Hefele-Leclercq, *Conciles*, vol. ii. In the course of a paragraph on the Holy Land, Butler refers to the dissensions and jealousies there of those who call themselves Christians, and adds: "We have ceased to think that it is the will of God that we should win back the Holy Land by the sword, but we may well pray earnestly that its inhabitants may be united to the One Holy Catholic and Apostolic Church, and that peace and goodwill may prevail amongst those to whom is committed the custody of the Holy Places."

BD PEPIN OF LANDEN (A.D. 646)

Pepin of Landen was never canonized, although his name appears as a saint in some of the old martyrologies. The wisest statesman of his time, he was mayor of the palace to Kings Clotaire II, Dagobert I and Sigebert III, and was practically ruler of their dominions. He was the grandfather of Pepin of Herstal, great-grandfather of Charles Martel, and the ancestor of the Carolingian dynasty. He has been well described as "a lover of peace, the constant defender of truth and justice, a true friend to all the servants of God, the terror of the wicked, the father of his country, the zealous and humble defender of religion". He associated with himself as counsellors two wise and holy bishops, St Arnulf of Metz and St Cunibert of Cologne, and though a most faithful minister to the king, he considered himself equally the servant of the people.

First and foremost he always placed his duty to the King of kings, and when King Dagobert, forgetful of the principles which had been instilled into him in his youth, gave himself up to a vicious life, Pepin boldly rebuked him and never ceased to show his disapproval until he became sincerely penitent. Dagobert,

before his death in 638, had appointed Pepin tutor to his three-year-old son Sigebert, who under his guidance became himself a saint and one of the most blessed amongst the French kings. Pepin protected the Christian communities of the north against the invasions of the Slavs, worked hard for the spread of the Christian faith, and chose only virtuous and learned men to fill the bishoprics. His wife was Bd Itta, or Iduberga, by whom he had one son, Grimoald, and two daughters, St Gertrude and St Begga. Pepin died in 646 and was buried at Landen, but his body was translated to Nivelles, where it lies in the same tomb as that of his wife and close to the altar of St Gertrude. For many centuries their relics were carried every year in the Rogationtide processions at Nivelles.

There is a eulogistic ninth-century Life of Pepin which has been printed in large part by the Bollandists, *Acta Sanctorum*, February, vol. iii, and there are many references to him in the lives of St Gertrude of Nivelles. See also DCB., vol. iv, pp. 398–399.

ST GERMANUS OF GRANFEL, MARTYR (*c.* A.D. 677)

ST GERMANUS was brought up almost from the cradle by Modoard, Bishop of Trier. At the age of seventeen he asked permission to retire from the world, but Modoard hesitated, telling him that, as his parents were dead, he ought to obtain the king's consent. The young man, however, decided the matter for himself, and, after giving away all his possessions to the poor, started off with three other youths to seek St Arnulf, whose example had fired them: that holy man had resigned the bishopric of Metz to live as a hermit. Arnulf received them affectionately and, after keeping them with him for some time, suggested that they should enter the monastery which he and St Romaric had founded at Romberg. Germanus first sent two of his companions to fetch his brother Numerian, who was a mere child, and together they entered the monastery which was situated in the Vosges Mountains and was afterwards known as Remiremont.

St Germanus subsequently passed on with his brother and other monks to the abbey of Luxeuil, then governed by St Walbert. When Duke Gondo was founding the monastery of Granfel in what is now the Val Moutier, Walbert, to whom he applied for an abbot, could find none worthier than Germanus, who was accordingly appointed. The Münsterthal, or Val Moutier, is a grand mountain pass through which runs the old Roman road, but at that time it was blocked by fallen rocks and could not be used. St Germanus cleared it and widened the entrance to the valley. Afterwards two other monasteries were also placed under his charge, those of St Ursitz and of St Paul Zu-Werd, but he continued to live chiefly at Granfel. Duke Cathic, or Boniface, who succeeded Gondo, inherited no share of his kindly religious spirit, and oppressed the monks and the poor inhabitants with violence and extortion. One day when he was plundering their houses at the head of a band of soldiers, Germanus went out to plead for the poor sufferers. The duke listened to him and promised to desist: but, while the abbot was praying in the church of St Maurice, the soldiers began again to burn and to destroy. St Germanus, finding that remonstrance was useless, started back for the monastery with his prior Randoald, but they were overtaken by the soldiers, who stripped and killed them.

The facts are recorded in a contemporary life by the monk Bobolenus, which is printed in the *Acta Sanctorum*, February, vol. iii, and by Mabillon.

ST GEORGE, Bishop of Amastris (*c.* A.D. 825)

Early in the ninth century there lived at Cromna, near Amastris on the Black Sea, a couple, Theodosius and Megetho, who had long been childless, but upon whom in answer to prayer God bestowed a son, whom they named George. They nearly lost him when he was three years old, as he fell into the fire whilst at play and was very severely burnt. He recovered, however—miraculously as it was believed—although both hands and one foot remained permanently scarred. He grew up a youth of such singular goodness that he was the wonder of all who knew him. In due time he studied for the priesthood and his ordination was attended by crowds who had watched him grow up or who knew him by reputation. He soon decided that he must aim at complete detachment from the world and retired into the desert of Mount Sirik, where he met with an aged anchorite who undertook to train him for the hermitical life. They remained together until the old man was at the point of death, when he advised George not to remain there alone, but to go to the monastery of Bonyssa. When George presented himself he was at once accepted, although a complete stranger, and the monks received him like an old friend. They had no reason to regret it, for George soon showed himself to be remarkable even among that company of saints.

In the meantime the people of Amastris had not forgotten him, and when their bishop died they elected George to fill his place and sent to the monastery to tell him of their decision. George, however, refused to accept the office, and the deputation then carried him off by force to Constantinople to the patriarch St Tarasius, who at once recognized him. Years before, on the eve of his consecration, George had taken part in the solemn singing of the night office. It was usual at the close of such services for the choir to be given a small fee, but George had steadfastly refused to accept anything, and this had greatly impressed Tarasius, who now declared himself ready to consecrate him. The emperor, on the other hand, had a candidate of his own, but St Tarasius said that George had been properly elected and he would only yield so far as to nominate the two candidates and to tell the clergy and people of Amastris to proceed to a new election. Their choice again fell on George, who was duly consecrated and was received by his people with acclamation. He proved himself a true father to his people and as wise as he was pious. It was a time when the country was subject to attacks from the Saracens. On the eve of one of these, the farmers and countryfolk were advised to take refuge within the city walls, but they could not be convinced of their danger nor would they quit their homes. St George accordingly went round in person from farm to farm explaining the matter and urging the people to seek a safe refuge. They listened to him and obeyed. When the enemy came, they found the city strongly garrisoned, and, recognizing that their own numbers were insufficient to take it by storm, they abandoned the attack and retired.

See the *Acta Sanctorum*, February, vol. iii ; but the complete Greek text has been published in modern times by V. Vasilievsky in *Analecta byzantinorussica*, vol. iii, 1893, pp. 1–73, where he discusses the whole history of the saint in a valuable introduction.

BD ROBERT SOUTHWELL, Martyr (A.D. 1595)

It is a commonly received dogma of literary criticism that a poet should be studied in relation to his times, occupation and general background. It is nevertheless

usually possible, and rewarding, to consider a given writer in the light of his writings, rather than vice versa. But Robert Southwell is one of the exceptions: he was not first and foremost a poet; he was first and foremost a man, a priest, a missionary and a martyr.

He was born in or about 1561 at Horsham Saint Faith in Norfolk, being related through his mother with the Sussex Shelleys, so that there was a remote connection between the two poets, Shelley and Southwell. He was sent to school at Douay, where he was a pupil of the famous Leonard Lessius, and so made his first contact with the Society of Jesus. He then studied in Paris, under Thomas Darbyshire, who had been archdeacon of Essex in Queen Mary's time, and when he was hardly seventeen decided that he wanted to be a Jesuit himself. At first he was refused on account of his youth, and his grief at this refusal prompted the earliest of his writing that has come down to us. However, in the autumn of 1578 he was admitted to the novitiate in Rome. He eventually was made prefect of studies in the Venerable English College, and was ordained priest in 1584. Two years later, with Father Henry Garnet, he was sent on the English mission.

Father Southwell's active career as a missionary lasted for six years. In 1587 he became chaplain at the London house of Anne, Countess of Arundel, and so became acquainted with her husband, Bd Philip Howard, who was then in the Tower.* In spite of the necessary secrecy of his movements, Southwell became well-known, and was effective in his work particularly on account of his gentle, quiet disposition; he held aloof from all political and ecclesiastical intrigue and controversy and was concerned solely with the carrying out of his priestly duties. In 1592 he was arrested by the infamous Topcliffe at Uxenden Hall, Harrow: he had been betrayed by a daughter of the house.

In a vain attempt to elicit information about his fellow Catholics, Bd Robert was examined under terrible torture at least nine times in the house of Topcliffe himself (who had boasted to the queen, "I never did take so weighty a man, if he be rightly used"), and other times elsewhere. After nearly three years in the Gatehouse and the Tower he appealed to Cecil that he should be either tried or given at least some liberty. The appeal was successful. He was brought to trial, and condemned for his priesthood. On February 21, 1595 he was hanged, drawn and quartered at Tyburn, the awed bystanders insisting that he should not be cut down until he was dead. Bd Robert Southwell was only thirty-three years old.

This is, in brief outline, what is known of Southwell's life. But we may go a little further and fill in some of the gaps, concerning both himself and his circumstances, by a short consideration of his writings. As mentioned above, the first thing that we have is a prose lament when he was refused admittance to the Society of Jesus. Foley, in his *Records of the English Province, S.J.*, says that Bd Robert wavered for a time between the Jesuits and the Carthusians—an enlightening fact when we consider the difference of life offered by these alternatives. When he had finally decided to become a Jesuit and was refused—temporarily—he wrote: "Alas where am I, and where shall I be? A wanderer in a dry and parched land. . . . These favours are not communicated to aliens, they are the privileges of souls admitted to the inner chamber of the King; now feeding on the spiritual delights of Paradise, then nesting upon the couch of love they take a repose that transcendeth all delights." We possess many of his writings from the period of

* It was to console him on the death of his half-sister, Lady Margaret Sackville, that Southwell wrote his *Triumphs over Death.*

his novitiate, and they show he had a clear idea of the pains, duties and joys of a member of the Society of Jesus : " Thou also, delighting in its possession [of the Jesuit life], how inflamed should not be thy love of God ! How grateful for so high a favour ! . . . How great a perfection is required in a religious of the Society, who should ever be ready at a moment's notice for any part of the world and for any kind of people, be they heretics, Turks, pagans or barbarians. . . . Hence we should reflect upon the virtues necessary for a life among the Indians. . . . Likewise for him who may be cast by the heretics into chains, macerated by hunger and thirst, tempted by a thousand solicitations, tortured by the rack and various torments. These should always live with the enemy, keep him ever in sight, engage in continual combat, yet never yield or be overcome."

There could hardly be a better expression of the attitude of mind necessary in the Jesuit missionary. And Southwell learnt well the lesson of obedience, he took it into his mind and made it part of himself, passing it on to others by example and in his writing : he had learnt true humility. " Remembering that the rule enjoins thee to esteem *all* in thy heart as thy superior, striving to acknowledge God in each one, as in His image."

Bd Robert seems to have felt from the beginning that his part would be that of the martyr. He knew very well the conditions in which his fellow Jesuits lived and worked, in England and elsewhere ; at Rome he would hear many reports of those trials and sufferings. He heard of the execution of Bd Edmund Campion, the first English Jesuit martyr, and presumably read the eye-witness account, a sufficiently disturbing document if one is aware that oneself may soon be running the danger of a similar death. But Southwell's letter on the subject to Father Persons carries (under its disguise of a merchant's business communication) a note rather of exultation : " He [Campion] has had the start of you in loading his vessel with English wares and has successfully returned to the desired port. Day by day we are looking forward to something similar of you." His letter from Calais to the father general of his order, Father Aquaviva, written before setting out for England in 1586, expresses his desire for the martyr's crown, and gives a glimpse of the writer's sensitiveness and normal human frailty : " Nor do I so much dread the tortures as look forward to the crown. The flesh indeed is weak and profiteth nothing. Yea, while pondering these things it even recoils." He was no thick-skinned adventurer embarking on an exciting and profitable expedition, any more than he was a story-book saint saved from human suffering by angelic helpers ; rather was he a man of deep feeling, moved by his love to give up all to God, even his life : not without moments of fear and disturbance, but those powerless to move him permanently because of the strength of his will, which relied not on itself but on God's grace.

For the life of a Jesuit missionary in England in the late sixteenth century we have Father John Gerard's autobiography, telling of toil and struggle, journeyings in disguise and secret meetings, hair-breadth escapes, final capture and imprisonment, often torture and sometimes escape.* After a period of this restless life Father Southwell became chaplain to Lady Arundel, and it was then that he produced his two important prose works, *Mary Magdalen's Funeral Tears* and the

* Gerard mentions Southwell several times : once in connection with a secret conference of missionaries in Warwickshire, which was very nearly followed by capture ; another time, as learning from him [Gerard] the sporting jargon needed for easy conversation with the gentry. See Father Philip Caraman's edition of the autobiography, *John Gerard* (1951).

Epistle of Comfort, both directed to the comfort and encouragement of his fellow Catholics. We have no evidence of the date of any of his poems : he had a certain amount of spare time then, and a great deal more during the years of imprisonment, and we may assume that he was composing during either, or more probably both, of these periods.

If the poet comes a long way behind the priest and the missionary, this does not mean that Bd Robert's poetry is apart from his life : quite the contrary. His short carefully-constructed lyrics in their intensity and fervour are an expression, in a small compass and sometimes a stumbling manner, of his qualities of mind and soul ; and these qualities are best realized by an examination of that life which both conditioned and expressed them. The mixture of courage and sensitiveness ; the lyrical faith in God and love of the beauty of His works, in the midst of the worser brutalities of the age ; the strange contrast of the holy and peace-loving man evading the law by means of dark hiding-places and cunning disguises, as if he were a dangerous criminal : these are reflected vividly in the poetry. We find also the stern asceticism and devotion to a " military " discipline necessary for the work he was called to do ; the renunciation of all worldly pleasures inspired, not by a morbid desire to choke the natural feelings, but by an irresistible impulse to give up all things for the sake of one, " the pearl of great price " : the eternal Christian paradox of " having nothing yet possessing all things ". The essential paradox in the fundamental truths of Christianity is the source and inspiration of Southwell's poetry. " New Prince, New Pomp ", as its name implies, reveals the contradictory values brought into the world by the new Prince whose court is a stable. In the " Lauda Sion Salvatorem " he translates—with conspicuous success in a difficult verse-form—St Thomas Aquinas's great hymn, with all its emphasis on the seeming contradiction between faith and sense, reason and revelation. The apparent simplicity of dogma, possessing on closer study this apparent contradiction, which again reveals such depths of meaning, richness of interpretation, such complementary truths, was admirably suited to Southwell's genius.

It was natural that Bd Robert should write in the popular manner of his day (whatever other reasons he might have had for doing so), and the particular " conceited " style of the late sixteenth century was well suited to the emphasis he placed on the paradoxical aspect of his faith and the feelings aroused by it within himself :

> I live, but such a life as ever dies ;
> I die, but such a death as never ends ;
> My death to end my dying life denies,
> And life my living death no whit amends.

He has been compared to Sir Philip Sidney, both for his fondness of the conceit and his general style, and we may remember that Sidney had a great influence on the young poets of his time. But the comparison has also been made for their common intensity, warmth and personal feeling. This is true so far as it goes ; yet it is the more interesting for the differences it reveals. Sidney was the perfect example of the ideal gentleman of his day—and Southwell was not that : he was a hunted and hated Jesuit, suspect of treason. Nevertheless Sidney would probably have got on well with Southwell, for they were both men of cultured intellect, lively, sweet-tempered and of great personal integrity : in Father Garnet's words, " Our dear Father Southwell . . . being at once prudent, pious, meek, and exceedingly winning " ; and again, " What a famous man and how much beloved was Father Southwell."

Bd Robert's poetry tends to be short, compact and intensely expressed. Carefully designed and made indeed, but never polished—nothing so urbane as that—yet with many felicitous phrases, among many a maze of words and ideas. These more complicated tangles are not found in the very best of his lyrics : the famous " Burning Babe " has conceits enough, but the reader is never lost in them. The most moving of all his poems, " The Virgin Mary to Christ on the Cross ", is simple and direct, with very little conceit, and that not too startling.

Robert Southwell was the poet of the lyric : his fire, energy and passion, combined with a severe discipline imposed not only by his vocation but also by his own will, found its best expression in a few lines heavily laden with meaning and emotion, carefully controlled by the power and acuteness of his understanding. His two long works are a less rewarding study, the " Fourfold Meditation on the Four Last Things " (a doubt has been cast on its authorship) and " St Peter's Complaint ". But whatever their quality, these poems show again in what their writer was most deeply interested : in the hard facts of the four last things in the life of every man ; in the way that man's sin has wounded the love of God, the repentance He wishes to draw from the hearts of men, and in what happens if man does not repent. In the preface to his poems we find Southwell bewailing that the great gift of poetry is being put to such an unworthy use in the profane writings of so many of his contemporaries. He states his purpose of using the popular poetic style for his own—that is, for the divine—purpose : " to weave a new web in their own loom ". We can look back to the years when, as study-master at the English College in Rome, he applied himself to the study of his own tongue ; ultimately it was for this, to be able to fight the enemy with his own weapons. And this style was an excellent weapon, for whereas in profane poetry words would be twisted and turned to make strange meanings for the sake of wit or cleverness, in the sacred, without losing any of the intellectual dexterity, the conceit could be seen to carry with it the most profound religious teaching, partly because of the nature of the doctrine, partly because of Southwell's own skill.

The poems achieved an almost immediate popularity, for the manner, if nothing else, appealed to the general public ; to his fellow Catholics they were precious " spiritual reading " cast in a form familiar and easy to them. He knew and expressed for them how they were feeling, for whom life was indeed—

> A wandering course to doubtful rest
> . . . a maze of countless straying ways.

They were experiencing the frailty of present happiness and the worthlessness of worldly pleasures of which Southwell wrote ; and they needed the comfort he brought in his triumphal acclamation of the Christian's salvation, of the mercy and love of God, the words of spiritual joy uttered in the midst of suffering, and not least in translations of the songs of the Church's worship and meditations upon the life of her Lord. The omission from these last of any meditation on the Resurrection shows how he had fixed his attention on Christ's life, suffering and death, seeing and feeling all too acutely the parallel between that Passion and the lives of himself and his fellow Catholics.

" Love is not ruled with reason, but with love. It neither regardeth what can be nor what shall be done, but only what itself desireth to do. No difficulty can stay it, no impossibility appal it " (*Mary Magdalen's Funeral Tears*). It was with this outlook that Bd Robert Southwell lived and worked and died ; it is this that

permeates his poetry, preventing the fierceness of his faith and the acuteness of his intellect from turning lyrical beauty into the bitterness of loveless fanaticism. He does not forbid us to seek flowers ; but he tells us to seek them in Heaven.

The fullest and standard work on Bd Robert Southwell, who shares the literary laurels of the English Jesuit province with Gerard Manley Hopkins, is Janelle's *Robert Southwell : the Writer* (1935) ; a third of the book is devoted to his life and there is a full bibliography. The best edition of his works is still that of Grosart (1872). There are articles by Father Thurston in *The Month* for February and March 1895, September 1905, and others, and in the *Catholic Encyclopedia*, vol. xiv, pp. 164–165. Challoner in MMP. describes the scene on the scaffold, and gives the text of two letters from Southwell to a friend in Rome, as well as a translation of a manuscript account of his trial kept at Saint-Omer. See also Lee in DNB. ; Foley's REPSJ., vol. i ; Catholic Record Society's publications, vol. v ; Child in the *Cambridge History of English Literature*, vol. iv ; and Hood's *The Book of Robert Southwell* (1926). Trotman's edition of the *Triumphs over Death*, with the Epistle to His Father and two other letters (1914) includes a sketch of the martyr's life, and some notes and speculations of which Janelle says they " are partly inaccurate and sometimes absurd ". Bd Robert's feast is observed by the Society of Jesus. For R. C. Bald's edition of the *Humble Supplication to Her Majesty* (1953), see *Analecta Bollandiana*, vol. lxxii (1954), p. 301. A new study of Southwell by Fr Christopher Devlin is announced (1955).

BD NOEL PINOT, MARTYR (A.D. 1794)

THE fact that the cause of Bd Noel was introduced by itself and dealt with independently of the other martyrs of the French Revolution gives him a certain distinction amongst those who suffered for their faith during the Reign of Terror. He was a simple parish-priest who had been born at Angers in 1747, and had made only the ordinary studies of the secular clergy. After serving as *vicaire* in one or two churches, and distinguishing himself by his devotion to the sick when in charge of an hospital for incurables, he was in 1788 appointed *curé* in the little town of Louroux-Béconnais, where his zeal and devotion were attended by abundant fruit in the moral reformation of his parishioners.

In 1790 the Constituent Assembly forced upon King Louis XVI the measure known as the " Civil Constitution of the Clergy ", which struck at the fundamental principles of Catholic Church government and which required every priest to take an unlawful oath denounced by the Holy See. Like many other good priests, the Abbé Pinot refused to take this oath. He was arrested, and by a tribunal at Angers was sentenced to be deprived of his cure for two years. This, however, did not deter him from exercising his ministry in secret, and he was energetic in bringing back to better dispositions many priests who had not shown the same firmness as himself. When the revolt in Vendée gained some temporary success, he openly took possession of his parish again to the great joy of his flock, and even when the arms of the Republic prevailed in that region he continued his pastoral work in defiance of civil and military authority. For some time he was successful in evading the attempts persistently made to effect his capture, but at last he was betrayed by a man to whom he had shown great kindness. He was seized when actually vested for Mass and was dragged in his chasuble through the streets amid the jeers of the rabble and the soldiery. During the twelve days he was kept in prison, he was very roughly treated, and upon his reiterated refusal to take the oath he was sentenced off-hand to the guillotine. On February 21, 1794, he was led out to death still wearing the priestly vestments in which he had been arrested, and on the way to offer his final sacrifice he is said to have repeated aloud the words which the priest recites at the foot of the altar in beginning Mass : *Introibo ad altare Dei . . .*, " I

will enter unto the altar of God, to God who giveth joy to my youth." Bd Noel Pinot was beatified in 1926.

All the essential facts will be found rehearsed in the decrees published in the *Acta Apostolicae Sedis*, vol. xi (1919), pp. 86–88, and vol. xviii (1926), pp. 425–428. See also A. Crosnier, *Le b. Noël Pinot* (1926).

22: ST PETER'S CHAIR

WE are accustomed to use such phrases as the power of the " throne ", the heir to the " throne ", the prerogative of the " crown ", etc., substituting the concrete insignia of dignity for the office itself. The same metonomy is familiar in ecclesiastical matters. The " Holy See " is no more than the *Sancta Sedes*, the holy *chair*, for the word " see " is simply *sedes*, which has come to us through the Old French *sied*. But the Romans had another name, which they borrowed from the Greeks, for the seat occupied by a teacher or anyone who spoke with authority. This was *cathedra*, and its use in this sense can not only be traced back to the early Christian centuries, but it survives to this day, notably in the phrase " an *ex cathedra* decision ", that is to say a pronouncement in which the pope speaks as teacher of the Universal Church.

The question has been raised whether the commemoration of " St Peter's Chair " has arisen out of the honour paid to some material object venerated as a memorial and a relic, or whether the purpose of the feast was not from the first to glorify the pontifical office conferred on St Peter and his successors at their consecration. Reference has previously been made, under January 18, to the ancient *sedia gestatoria*, known as St Peter's chair, now enshrined in the apse of Rome's great basilica. De Rossi contended that this was honoured in the feast kept on February 22, but he has also given prominence to a mention by St Gregory the Great of " oil from the chair upon which Saint Peter first sat in Rome ", which seems to mean oil from the lamps which burned before a stone seat cut out of the tufa in the so-called " coemiterium Ostrianum " where St Peter used to baptize. This seat the great archaeologist associated with the feast of January 18. It may be that the two feasts originated in some such tradition, but the arguments vigorously urged by Mgr Duchesne, Marucchi, and others against the identification of the liturgical " chair of St Peter " with any material object seem to have won the day. Of the chair, ancient though it may be, now honoured at the Vatican, there is no mention, says Duchesne, before 1217. " Peter Mallius, writing of the basilica of St Peter (1159–1181) does not allude to it, and considering how constantly he enlarges on the relics therein, his silence shows that no chair of St Peter was venerated then." And when we look at the earliest collects, lessons, etc., provided for the liturgical celebration, these seem to indicate that the dominating note of the feast was the glorification of St Peter's *office*.

It has already been stated in connection with the feast of St Peter's Chair on January 18 that there was originally only one chair feast and that this was kept on February 22, having no reference to Antioch, but presumably to the beginning of St Peter's episcopate in Rome. What we know for certain is that the Philocalian calendar, which gives a list of the Roman liturgical celebrations in A.D. 354, or possibly as early as 336, contains on February 22 the entry *natale Petri de cathedra*, *i.e.* " Peter's chair feast ", for *natale* by this time, from its primitive meaning of

birthday, had come to denote any kind of anniversary. We may thus be quite sure that in the middle of the fourth century, within a very few years of the death of the Emperor Constantine, the Roman church honoured St Peter by a festival which was in some way associated with his consecration to the pastoral office. That this commemoration had anything consciously to do with Antioch is highly unlikely. Not until several centuries later do we find in the calendar of St Willibrord (*c.* A.D. 704) the entry *Cathedra Petri in Antiochia*, and this is probably the earliest mention of the sort preserved to us. On the other hand it appears that in the Auxerrois " Hieronymianum " of the sixth century the entry *Cathedra Petri in Roma* must already have been attached to January 18; but the Gallican liturgies for the most part adhere to February 22, without any mention of Antioch.

The most important element in the case is undoubtedly the fact that on or about February 22 according to pagan usage occurred the annual commemoration of dead relatives, called the *Feralia* or *Parentalia* (when food was brought to the graves). It does not seem possible to determine a precise day, for though Ovid in his *Fasti* speaks of the Feralia under the heading February 18, still by using the phrase *parentales dies* he clearly implies that the celebration continued for more than twenty-four hours, and there are other ancient authorities who in the same connection give prominence to February 21. As Kellner points out, during the Parentalia " no marriages were celebrated, the temples remained closed, and the magistrates laid aside the external insignia of their office. Upon the commemoration of the departed followed immediately, on February 22, the festival of surviving relatives, named in consequence *Charistia* or *Cara cognatio*. This celebration had no recognized place among the functions of the official worship of the state . . . nevertheless it was a very popular feast and struck its roots deeper into the life of the people than any of the official festivals ". This affords good reason for supposing that the very early institution of the feast of St Peter's Chair was simply an effort to provide a Christian substitute for the pagan rites practised at this season (*cf.* January 1 in reference to the New Year celebration, and Candlemas as regards the Robigalia and Lupercalia). Several clear testimonies point to the same conclusion. For example, in the calendar of Polemius Silvius, compiled in Gaul about the year 448, we have under February 22 the entry " the Deposition of SS. Peter and Paul; ' the dear ties of blood ' (*cara cognatio*) so styled, because though there might be feuds among living relatives, they would be laid aside at the season of death ". This plainly suggests that a Peter and Paul feast had been introduced on this day as a substitute for the pagan celebration of the Charistia. Probably the Christian festival was of much the same character liturgically whether it was called " St Peter's Chair at Rome " or " the Deposition of SS. Peter and Paul "; it would in either case have amounted to a celebration of the special prerogatives of the Holy See.

What is perhaps most surprising as an illustration of the vitality of superstitious abuses is the fact that as late as the middle of the twelfth century, the February feast was still called " St Peter's banquet day ".* Beleth the liturgist, to whom we owe this information, is said to have been an Englishman, but he lived a good deal in France and it is perhaps the latter country to which he is referring. After mentioning that both the feasts of St Peter's Chair were separated by no great interval from Septuagesima, he tells us that the Antioch or February celebration was the

* Yet is it so surprising when we reflect what can be seen even now no farther away than the Abbots Bromley horn-dance and the so-called hobby-horse at Padstow on May 1?

more solemn of the two and that it was called *festum beati Petri epularum*, probably the equivalent of a homely phrase which might be rendered " St Peter's beano ". " For ", he goes on, " the pagans of old were accustomed every year on a certain day in the month of February to set out a good meal beside the graves of their relatives, which the demons made away with in the night-time, though it was believed not less untruly than absurdly that the souls of the dead were refreshed therewith. For men thought that these provisions were consumed by the souls that wandered about the graves. However, this custom and this false persuasion could hardly be eradicated, Christians though they were. Accordingly when certain holy men realized the difficulty and were anxious to suppress the custom altogether, they instituted the feast of St Peter's Chair, both of the Roman chair and the chair at Antioch, assigning it to the day on which these pagan abominations took place, in order that this evil practice might be utterly abolished. Hence it is that from the spread of good food then laid out the feast acquired the name of ' St Peter's banquet day '."

It is clear that these allusions to the offerings made at the graveside must all have reference to the February feast, and this only makes it harder to understand how the feast came to be duplicated. Various suggestions have been offered, of which the most plausible seems to be that of Mgr Duchesne, that as the original celebration on February 22 often occurred in Lent it could not be regularly kept. So " in countries observing the Gallican rite, where Lenten observance was considered incompatible with the honouring of saints, the difficulty may have been avoided by holding the festival on an earlier date." For the selection of January 18 we may perhaps find a reason in the fact that this day is the earliest possible date on which Septuagesima can occur. No doubt if January 17 had been chosen this would have placed the Chair feast altogether beyond the possibility of any concurrence, but there may easily have been some little miscalculation in the matter. Although Septuagesima *can* fall on January 18, this happens very rarely. It has not occurred since 1818, and will not occur again until the year 2285. Further, it seems highly probable that a feast of the Blessed Virgin is entered in the " Hieronymianum " on January 18 for precisely the same reason, and the conjecture suggests itself that the feast now known to us as " the Conversion of St Paul " was originally a sort of octave of the Chair feast of St Peter. Polemius Silvius, it will be remembered, seemed to regard the latter as concerned with both apostles and called it *Depositio SS. Petri et Pauli.*

A puzzling feature in the problem is the fact that though our feast was celebrated at so early a date in Rome, it seems at a later period to have disappeared from the Roman calendar altogether. It is not in the Gelasian or Gregorian Sacramentaries in their original form, nor in the primitive Roman Antiphonarium. It was never adopted in Africa or in the East, and we cannot trace it at Monte Cassino or in Naples. It may be that the pagan celebration of the Parentalia and the Charistia in Rome itself died out before the sixth century, though they lingered on in Gaul. In that case, since the feast of the Chair had effected its purpose and was now apt to interfere with the reorganized Lenten stations, it may have been suppressed at Rome in favour of this Lenten scheme. In Gaul, however, the feast was retained. In some places it was transferred to January 18, but in many calendars it kept its old position on February 22. To explain the duplication someone hit upon the idea that if the former celebration commemorated the beginning of St Peter's Roman episcopate, the latter must be referred to Antioch, for through the Clemen-

tine Recognitions the close connection of St Peter with Antioch was widely credited in the fourth and fifth centuries. Eventually both feasts were adopted pretty well everywhere in Gaul, and from thence it would seem Rome eventually readopted them both, just as Gaul gave to Rome the Rogation days and a good many other liturgical features.

See Abbot Cabrol in DAC., vol. iii, pp. 76–90 ; Duchesne, *Origines du culte chrétien* (Eng. trans.), pp. 279–280 ; Kellner, *Heortology* (1908), pp. 301–308 ; De Rossi in *Bullettino di archeologia cristiana*, 1867, p. 38. See also Belethus, *Rationale div. off.*, in Migne, PL., vol. ccii, cc. 9 *seq.* ; pseudo-Augustine in Migne, PL., vol. xxxix, c. 2102 ; G. Morin in *Revue bénédictine*, vol. xiii, pp. 343–346 ; CMH., p. 109.

SS. THALASSIUS AND LIMNAEUS (*c.* A.D. 450)

WE read of the holy hermits Thalassius and Limnaeus in the *Philotheus* of Theodoret, Bishop of Cyrrhus, who wrote of them from personal knowledge. He describes Thalassius as an ascetic of wonderful simplicity and meekness, who outshone all his contemporaries in holiness. " I often visited the man ", he says, " and had sweet converse with him." Thalassius had taken up his abode in a cave on a hillside south of the town of Tillima in Syria, and Limnaeus, who was much younger than he, came to live with him as his disciple. To control too free a tongue, Limnaeus kept complete silence for a long period, and, by similar practices, obtained complete mastery over himself. Later on Limnaeus left Thalassius to attach himself to another solitary—the famous St Maro—under whom he completed his training. He then went to live alone on a neighbouring mountain peak, where he built himself a rough stone enclosure without mortar and without a roof. It had a little window through which he could communicate with the outside world, and a door which was usually cemented up and only opened to admit Theodoret, his bishop. The anchoret was widely famed for his healing powers : sick people and those afflicted with evil spirits used to come to his window and he healed them in the name of Jesus by making over them the sign of the cross. Once he trod on a snake and it bit the sole of his foot, and when he tried to remove it, it bit his hands also : he suffered great pain, but was healed by prayer. He had a special affection for blind people, and used to gather them together and teach them to sing hymns. He also built two houses for them near his cell and did all he could to help them. Theodoret says that Limnaeus had lived thirty-eight years in this way in the open air at the time he was writing his history.

The *Philotheus* of Theodoret is our main authority, but these saints also have a detailed notice in the Greek synaxaries.

ST BARADATES (*c.* A.D. 460)

ST BARADATES was another anchoret who lived in the diocese of Cyrrhus in Syria and of whom Bishop Theodoret makes mention in his *Philotheus*. He had such a great reputation that the Emperor Leo wrote specially to him as well as to St Simeon Stylites and St James of Syria when he wished to ascertain the verdict of the Eastern church upon the Council of Chalcedon. Theodoret, who calls him " the admirable Baradates ", says that he was always devising fresh methods of self-discipline. He lived exposed to all weathers in a tiny hut made of trellis work, so small that he could not stand upright in it. Here he remained for a long time, but when the patriarch of Antioch desired him to leave it, he gave proof of his

humility by immediate obedience. He was clothed in a leather garment which covered him so completely that only his mouth and nose could be seen. It was his practice to spend long hours in prayer with his hands upraised, and, though he was of a weakly constitution, the fervour of his spirit triumphed over the infirmity of the body. He was also a man of learning, well versed in theology. His answer to the Emperor's letter is still extant.

Theodoret in his *Philotheus* is again our most reliable authority. See also the *Acta Sanctorum*, February, vol. iii.

ST MARGARET OF CORTONA (A.D. 1297)

IN the antiphon to the " Benedictus " in the office of St Margaret of Cortona she is described as " the Magdalen of the Seraphic Order ", and, in one of our Lord's colloquies with the saint, He is recorded to have said, " Thou art the third light granted to the order of my beloved Francis. He was the first, among the Friars Minor: Clare was the second, among the nuns: thou shalt be the third, in the Order of Penance." She was the daughter of a small farmer of Laviano in Tuscany. She had the misfortune to lose a good mother when she was only seven years old, and the stepmother whom her father brought home two years later was a hard and masterful woman who had little sympathy with the high-spirited, pleasure-loving child. Attractive in appearance and thirsting for the affection which was denied her in her home, it is not wonderful that Margaret fell an easy prey to a young cavalier from Montepulciano, who induced her to elope with him one night to his castle among the hills. Besides holding out a prospect of love and luxury he appears to have promised to marry her, but he never did so, and for nine years she lived openly as his mistress and caused much scandal, especially when she rode through the streets of Montepulciano on a superb horse and splendidly attired. Nevertheless she does not seem to have been in any sense the abandoned woman she afterwards considered herself to have been. She was faithful to her lover, whom she often entreated to marry her and to whom she bore one son, and, in spite of her apparent levity, there were times when she realized bitterly the sinfulness of her life. One day the young man went out to visit one of his estates and failed to return. All one night and the next day Margaret watched with growing anxiety, until at length she saw the dog that had accompanied him running back alone. He plucked at her dress and she followed him through a wood to the foot of an oak tree, where he began to scratch, and soon she perceived with horror the mangled body of her lover, who had been assassinated and then thrown into a pit and covered with leaves.

A sudden revulsion came as she recognized in this the judgement of God. As soon as she possibly could she left Montepulciano, after having given up to the relations of the dead man all that was at her disposal (except a few ornaments which she sold for the benefit of the poor); and, clad in a robe of penitence and holding her little son by the hand, she returned to her father's house to ask forgiveness and admittance. Urged by her stepmother, her father refused to receive her, and Margaret was almost reduced to despair, when she was suddenly inspired to go to Cortona to seek the aid of the Friars Minor, of whose gentleness with sinners she seems to have heard. When she reached the town she did not know where to go and her evident misery attracted the attention of two ladies, Marinana and Raneria by name, who spoke to her and asked if they could help her. She told them her

story and why she had come to Cortona, and they at once took her and her boy to their own home. Afterwards they introduced her to the Franciscans, who soon became her fathers in Christ. For three years Margaret had a hard struggle against temptation, for the flesh was not yet subdued to the spirit, and she found her chief earthly support in the counsel of two friars, John da Castiglione and Giunta Bevegnati, who was her ordinary confessor and who afterwards wrote her " legend ". They guided her carefully through periods of alternate exaltation and despair, checking and encouraging her as the occasion required. In the early days of her conversion, she went one Sunday to Laviano, her birthplace, during Mass, and with a cord round her neck asked pardon for her past scandals. She had intended also to have herself led like a criminal through the streets of Montepulciano with a rope round her neck, but Fra Giunta forbade it as unseemly in a young woman and conducive to spiritual pride, though he subsequently allowed her to go to the church there one Sunday and ask pardon of the congregation. He also restrained her when she sought to mutilate her face, and from time to time he tried to moderate her excessive austerities. " Father," she replied, on one of these occasions, " do not ask me to come to terms with this body of mine, for I cannot afford it. Between me and my body there must needs be a struggle till death."

Margaret started to earn her living by nursing the ladies of the city, but she gave this up in order to devote herself to prayer and to looking after the sick poor. She left the home of the ladies who had befriended her, and took up her quarters in a small cottage in a more secluded part, where she began to subsist upon alms. Any unbroken food that was bestowed upon her she gave to the poor, and only what was left of the broken food did she use for herself and her child. Her lack of tenderness to her boy seems singular in one who showed such tenderness to other people, but it may well be that it was part of her self-mortification. At the end of three years her earlier struggles were over, and she reached a higher plane of spirituality when she began to realize by experience the love of Christ for her soul. She had long desired to become a member of the third order of St Francis, and the friars, who had waited until they were satisfied of her sincerity, at length consented to give her the habit. Soon afterwards her son was sent to school at Arezzo, where he remained until he entered the Franciscan Order. From the time she became a tertiary, St Margaret advanced rapidly in prayer and was drawn into very direct communion with her Saviour. Her intercourse with God became marked with frequent ecstasies and Christ became the dominating theme of her life. Fra Giunta has recorded a few of her colloquies with our Lord and has described some of her visions, though he acknowledges that even to him she spoke of them with reluctance and only when divinely ordered to do so or through fear of becoming the victim of delusion.

The communications she received did not all relate to herself. In one case she was told to send a message to Bishop William of Arezzo, warning him to amend his ways and to desist from fighting with the people of his diocese and Cortona in particular. Though he was a turbulent and worldly prelate he appears to have been impressed, for he made peace with Cortona soon afterwards and this was generally attributed to Margaret's mediation. In 1289 she strove to avert war when Bishop William was again at strife with the Guelfs. Margaret went to him in person but this time he would not listen, and ten days later he was slain in battle. The bishop had, however, done one good turn to Margaret and to Cortona, for in 1286 he had granted a charter which enabled her to start putting her work for the

sick poor on a permanent basis. At first she seems to have nursed them by herself in her own cottage, but after a time she was joined by several women, one of whom, Diabella, gave her a house for the purpose. She enlisted the sympathy of Uguccio Casali, the leading citizen of Cortona, and he induced the city council to assist her in starting a hospital called the Spedale di Santa Maria della Misericordia, the nursing sisters of which were Franciscan tertiaries whom Margaret formed into a congregation with special statutes; they were called the Poverelle. She also founded the Confraternity of Our Lady of Mercy, pledged to support the hospital and to search out and assist the poor.

As Margaret advanced in life, so did she advance in the way of expiation. Her nights she spent, almost without sleep, in prayer and contemplation, and when she did lie down to rest, her bed was the bare ground. For food she took only a little bread and raw vegetables, with water to drink; she wore rough hair-cloth next her skin and disciplined her body to blood for her own sins and those of mankind. In spite of the wonderful graces which she received Margaret had to endure fierce trials throughout her life. One of them came upon her unexpectedly some eight years before her death. From the first there had been certain people in Cortona who doubted her sincerity, and they continued to do so even after she had so evidently proved the reality of her conversion. At last they began to cast aspersions on her relations with the friars, especially with Fra Giunta, and managed to stir up such suspicions that the veneration in which she was held was temporarily turned to contempt and she was spurned as a madwoman and hypocrite. Even the friars were moved by the general indignation: restrictions were laid on Fra Giunta's seeing her, and in 1289 he was transferred to Siena, only returning shortly before her death. This trial was intensified by the withdrawal of the sense of sweetness in prayer. There had been further misunderstandings with the friars when she had retired the previous year by divine command to a more retired cottage at some distance from the friars' church. According to Fra Giunta, they realized that her health was broken and feared lest they might lose the custody of her body after her death. All these trials she bore quietly and meekly and gave herself more and more to prayer. Thus she was led on ever higher.

Towards the latter part of her life, our Lord said to St Margaret, "Show now that thou art converted; call others to repentance. . . . The graces I have bestowed on thee are not meant for thee alone." Obedient to the call, she set about attacking vice and converting sinners with the greatest eagerness and with wonderful success. The lapsed returned to the sacraments, wrongdoers were brought to repentance and private feuds and quarrels ceased. Fra Giunta says that the fame of these conversions soon spread, and hardened sinners flocked to Cortona to listen to the saint's exhortations, not only from all parts of Italy, but even from France and Spain. Great miracles of healing too were wrought at her intercession, and the people of Cortona, who had long forgotten their temporary suspicions, turned to her in all their troubles and difficulties. At length it became evident that her strength was failing, and she was divinely warned of the day and hour of her death. She received the last rites from Fra Giunta and passed away at the age of fifty, after having spent twenty-nine years in penance. On the day of her death she was publicly acclaimed as a saint, and the citizens of Cortona in the same year began to build a church in her honour. Though she was not formally canonized until 1728, her festival had been by permission celebrated for two centuries in the diocese of Cortona and by the Franciscan Order. Of the original church built by Nicholas

and John Pisano nothing remains but a window; the present tasteless building, however, contains St Margaret's body under the high altar and a statue of the saint and her dog by John Pisano.

The main historical source for the life of St Margaret is the "legend" of Giunta Bevegnati; it seems probable that in MS. 61 of the convent of St Margaret at Cortona we have a copy of this corrected by the hand of the author himself. The text is in the *Acta Sanctorum*, February, vol. iii; but it has been re-edited in more modern times by Ludovic da Pelago (1793) and E. Cirvelli (1897). See also Father Cuthbert, *A Tuscan Penitent* (1907); Léopold de Chérancé, *Marguerite de Cortone* (1927); M. Nuti, *Margherita da Cortona: la sua leggenda e la storia* (1923); F. Mauriac, *Margaret of Cortona* (1948); and another life in French by R. M. Pierazzi (1947).

23: ST PETER DAMIAN, Cardinal-Bishop of Ostia, Doctor of the Church (A.D. 1072)

ST PETER DAMIAN is one of those stern figures who seem specially raised up, like St John Baptist, to recall men in a lax age from the error of their ways and to bring them back into the narrow path of virtue. He was born at Ravenna and, having lost his parents when very young, he was left in the charge of a brother in whose house he was treated more like a slave than a kinsman. As soon as he was old enough he was sent to tend swine. Another brother, who was archpriest of Ravenna, took pity on the neglected lad and undertook to have him educated. Having found a father in this brother, Peter appears to have adopted from him the surname of Damian. Damian sent the boy to school, first at Faenza and then at Parma. He proved an apt pupil and became in time a master and a professor of great ability. He had early begun to inure himself to fasting, watching and prayer, and wore a hair shirt under his clothes to arm himself against the allurements of pleasure and the wiles of the Devil. Not only did he give away much in alms, but he was seldom without some poor persons at his table, and took pleasure in serving them with his own hands.

After a time Peter resolved to leave the world entirely and embrace a monastic life away from his own country. Whilst his mind was full of these thoughts, two religious of St Benedict, belonging to Fonte Avellana of the reform of St Romuald, happened to call at the house where he lived, and he was able to learn much from them about their rule and mode of life. This decided him, and he joined their hermitage, which was then in the greatest repute. The hermits, who dwelt in pairs in separate cells, occupied themselves chiefly in prayer and reading, and lived a life of great austerity. Peter's excessive watchings brought on a severe insomnia which was cured with difficulty, but which taught him to use more discretion. Acting upon this experience, he now devoted considerable time to sacred studies, and became as well versed in the Holy Scriptures as he formerly had been in profane literature. By the unanimous consent of the hermits he was ordered to take upon himself the government of the community in the event of the superior's death. Peter's extreme reluctance obliged the abbot to make it a matter of obedience. Accordingly after the abbot's decease about the year 1043, Peter assumed the direction of that holy family, which he governed with great wisdom and piety. He also founded five other hermitages in which he placed priors under his own general direction. His chief care was to foster in his disciples the spirit of solitude, charity

and humility. Many of them became great lights of the Church, including St Dominic Loricatus, and St John of Lodi, his successor in the priory of the Holy Cross, who wrote St Peter's life and at the end of his days became bishop of Gubbio. For years Peter Damian was much employed in the service of the Church by successive popes, and in 1057 Stephen IX prevailed upon him to quit his desert and made him cardinal-bishop of Ostia. Peter constantly solicited Nicholas II to grant him leave to resign his bishopric and return to his solitude, but the pope had always refused. His successor, Alexander II, out of affection for the holy man, was prevailed upon with difficulty to consent, but reserved the power to employ him in church matters of importance, as he might hereafter have need of his help. The saint from that time considered himself dispensed not only from the responsibility of governing his see, but from the supervision of the various religious settlements he had controlled, and reduced himself to the condition of a simple monk.

In this retirement he edified the Church by his humility, penance and compunction, and laboured in his writings to enforce the observance of morality and discipline. His style is vehement, and his strictness appears in all his works—especially when he treats of the duties of the clergy and of monks. He severely rebuked the bishop of Florence for playing a game of chess. That prelate acknowledged his amusement to be unworthy, and received the holy man's reproof meekly, submitting to do penance by reciting the psalter three times and by washing the feet of twelve poor men and giving them each a piece of money. Peter wrote a treatise to the bishop of Besançon in which he inveighed against the custom by which the canons of that church sang the Divine Office seated in choir, though he allowed all to sit for the lessons. He recommended the use of the discipline as a substitute for long penitential fasts. He wrote most severely on the obligations of monks and protested against their wandering abroad, seeing that the spirit of retirement is an essential condition of their state. He complained bitterly of certain evasions whereby many palliated real infractions of their vow of poverty. He justly observed, " We can never restore primitive discipline when once it is decayed ; and if we, by negligence, suffer any diminution in what remains established, future ages will never be able to repair the breach. Let us not draw upon ourselves so foul a reproach ; but let us faithfully transmit to posterity the example of virtue which we have received from our forefathers." St Peter Damian fought simony with very great vigour, and equally vigorously upheld clerical celibacy ; and as he supported a severely ascetical, semi-eremitical life for monks, so he was an encourager of common life for the secular clergy. He was a man of great vehemence in all he said and did ; it has been said of him that " his genius was to exhort and impel to the heroic, to praise striking achievements and to record edifying examples . . . an extraordinary moral force burns in all that he wrote ".

In spite of his severity, St Peter Damian could treat penitents with mildness and indulgence where charity and prudence required it. Henry IV, the young king of Germany, had married Bertha, daughter of Otto, Marquis of the Marches of Italy, but two years later he sought a divorce under the pretence that the marriage had never been consummated. By promises and threats he won over the archbishop of Mainz, who summoned a council for the purpose of sanctioning the annulment of the marriage ; but Pope Alexander II forbade him to consent to such an injustice and chose Peter Damian as his legate to preside over the synod. The aged legate met the king and bishops at Frankfurt, laid before them the order and instructions of the Holy See, and entreated the king to pay due regard to the law

of God, the canons of the Church and his own reputation, and also to reflect seriously on the public scandal which so pernicious an example would give. The nobles likewise entreated the monarch not to stain his honour by conduct so unworthy. Henry, unable to resist this strong opposition, dropped his project of a divorce, but remained the same at heart, only hating the queen more bitterly than ever.

Peter hastened back to his desert of Fonte Avellana. Whatever austerities he prescribed for others, he practised himself, remitting none of them even in his old age. He used to make wooden spoons and other little useful things that his hands might not be idle during the time he was not at work or at prayer. When Henry, Archbishop of Ravenna, had been excommunicated for grievous enormities, Peter was again sent by Alexander II as legate to settle the troubles. Upon his arrival at Ravenna he found that the prelate had just died, but he brought the accomplices of his crimes to a sense of their guilt and imposed on them suitable penance. This was Damian's last undertaking for the Church. As he was returning towards Rome he was arrested by an acute attack of fever in a monastery outside Faenza, and died on the eighth day of this illness, whilst the monks were reciting Matins round about him, on February 22, 1072.

St Peter Damian was one of the chief forerunners of the Hildebrandine reform in the Church. His preaching was most eloquent and his writing voluminous, and he was declared a doctor of the Church in 1828.

Although the biography by his disciple John (who is almost certainly John of Lodi, later bishop of Gubbio) supplies a connected account of the life of St Peter Damian, still his history is very largely written in the chronicles of the times as well as in his own letters and diatribes. John's biography is printed in the *Acta Sanctorum*, February, vol. iii, as well as in Mabillon. See also the excellent study of R. Biron, *St Pierre Damien* in the series " Les Saints ", and Capecelatro, *Storia di San Pier Damiano*. For English readers Mgr Mann's *Lives of the Pope's*, vols. v and vi, provide much collateral information. *Cf.* O. J. Blum's *St Peter Damian* (1947), in which his teaching is examined ; and D. Knowles, *The Monastic Order in England* (1949), pp. 193–197, with the references there given. There is a study in German by F. Dressler (1954).

ST SERENUS THE GARDENER, MARTYR (A.D. 302 ?)

ST SERENUS is also known as St Cerneuf at Billom in Auvergne, where some of his relics are said to be preserved. A Greek by birth, he left all that he had to serve God in the ascetic life of celibacy, penance and prayer. Coming with this intention to Sirmium in what is now Yugoslavia (its present name is Mitrovica), he bought a garden, which he cultivated, living on the fruit and vegetables it produced. When a persecution broke out against the Christians, he hid for several months, but afterwards returned to his garden. One day he found a woman walking about in it, and he asked her gravely what she was doing there within the enclosure of an ascetic. " I particularly enjoy walking in this garden ", she replied. " A lady of your position ought not to be wandering about here at an unbecoming time ", retorted the saint, and he would not allow her to stay. It was the hour of siesta, when it was not usual for persons of quality to be abroad, and Serenus suspected that she had come with no good intention. The lady, however, was furious at the rebuke, and immediately wrote to her husband, who belonged to the guards of the Emperor Maximian, and complained that she had been insulted by Serenus.

Her husband went to the emperor to demand justice, and said, " Whilst we are waiting on your Majesty's person, our wives in distant lands are insulted ". Whereupon the emperor gave him a letter to the governor of the province to enable him to obtain satisfaction. With this letter he set out for Sirmium, and, presenting it to the governor, charged him to avenge the affront offered. " And who is the insolent man who has dared to insult the wife of such a gentleman as yourself ? " inquired the magistrate. " A vulgar fellow—a gardener called Serenus." The governor at once sent for him and asked him his name. " Serenus ", was the reply. " Thy occupation ? "—" I am a gardener ". The governor said, " How then hast thou the insolence to affront this officer's wife in your garden ? " Serenus answered, " I have never, to my knowledge, insulted a woman in all my life. But I do remember a lady coming to my garden some time ago at an unseemly hour. She said she had come to take a walk, and I own that I told her it was improper for one of her sex and quality to be wandering abroad at such an hour." This defence caused the officer to look at the matter from another point of view : it seemed that it was his wife who was in fault and he therefore withdrew, dropping the prosecution.

The governor, however, had had his suspicions aroused : he thought that so scrupulous a man must of necessity be a Christian. Consequently he proceeded to cross-examine him on that point, and asked him what his religion was. " I am a Christian ", was the unhesitating reply. The governor asked him where he had been lurking that he had not offered sacrifice to the gods. " It has pleased God to reserve me for this time," replied Serenus. " It seemed for a while that he had rejected me as being a stone unfit for His building, but now that He calls me to be placed in it I am ready to suffer that I may have a part in His Kingdom with His saints." The governor exclaimed, " Since thou hast sought by flight to elude the emperor's decrees and hast refused to offer sacrifice to the gods, I condemn thee to suffer death by decapitation ". The sentence was immediately carried out.

The so-called Acts of Serenus have been printed by the Bollandists (Feb., vol. iii). Although Ruinart includes them in his *Acta sincera*, the details of the story are quite unreliable ; Delehaye (*Légendes hagiographiques*, p. 115) classifies them as fictitious, but possibly based on some historic foundation.

ST ALEXANDER AKIMETES (*c.* A.D. 430)

ALTHOUGH the name of Alexander, who was a restless and somewhat turbulent archimandrite, has never found a place in the Roman Martyrology, he is honoured in certain Eastern provinces, and his biography is given on January 15 in the *Acta Sanctorum*. Alexander was born in Asia, but in early manhood he studied in Constantinople, where he was converted through his earnest reading of the gospels, and then retired to Syria to practise asceticism. After eleven years' experience of the religious life, both as a cenobite and as an anchoret, he devoted himself to a missionary career in Mesopotamia, and is said to have converted the famous Rabulas, afterwards bishop of Edessa. After this he founded a large monastery beside the Euphrates, but before long he was on the move again, taking with him a large company of his monks. He settled for a while in Antioch, where his visit caused great disturbances, but finally established a new monastery at Constantinople. There, once more, violent animosities were aroused, and his enemies procured his banishment. After crossing the Hellespont, Alexander was mobbed

and severely maltreated, but by the help of some powerful protector he managed to build another monastery at Gomon, on the Asiatic shore of the Bosphorus, where he eventually died in 430.

The fame of Alexander is mainly due to his institution of a form of choral service, the execution of which was carried on night and day without interruption, the monks being divided into relays for the purpose. They were hence called ἀκοίμητοι (sleepless ones), and it is now recognized that this type of *cursus* which Alexander created has had a considerable indirect influence upon the divine office in the Western church. So far as there was any liturgical *cultus* of St Alexander in the East, his feast seems to have been kept either on February 23 or July 3.

See the excellent article of J. Pargoire in DAC., vol. i, cc. 307–321 ; and also the *Revue des questions historiques*, January, 1899. A Latin version of the life is printed in the *Acta Sanctorum* for January 15 ; the Greek text was edited by E. De Stoop in 1911 in the *Patrologia orientalis*, vol. vi, part 5. *Cf.* also S. Vailhé in DHG., vol. i, cc. 274–282. For the *laus perennis*, *cf.* herein St Sigismund, May 1.

ST DOSITHEUS (*c.* A.D. 530)

DOSITHEUS was brought up a pagan, entirely ignorant of the doctrines of Christianity, but he used to hear much talk about Jerusalem, and was induced, out of curiosity, to visit it. He went to see the chief sights of the city including Gethsemane, where he was impressed by a painting representing the lost being tormented in Hell. He did not understand what he saw until a stranger, an elderly lady, explained the picture and told him about the last judgement, Heaven and Hell. Greatly impressed, he asked what he should do to avoid the terrible punishment and she replied that he must fast and pray. He set about following her advice, but his friends laughed at him and told him that he had better become a monk ; so making his way to the monastery at Gaza ruled by the Abbot Seridos he asked to be admitted. At first the abbot hesitated on account of his youthful appearance, but the young man's earnestness was reassuring and he accordingly accepted him with the approval of St Barsanuphius, committing him to the care of one of his monks called Dorotheus. This experienced ascetic, aware of the difficulty of passing from one extreme to another, and seeing that Dositheus was not robust, left him pretty much to his own devices at first, so far as the external practices of asceticism were concerned, but he taught him to discipline his tongue and to conquer irregular impulses. He impressed upon him the necessity of a perfect renunciation of his own will in everything, great or small, and then, as he found his strength would permit, he daily diminished his supply of food till the quantity of six pounds of bread a day, with which he had begun, became reduced to eight ounces.

After a time Dositheus was entrusted with the care of the sick—an office which he discharged to the satisfaction of all : he was so kind and cheerful that the sick loved his presence. At first, when they were unreasonable, he would sometimes lose patience and speak crossly. Then, overcome with remorse, he would run to his cell and throw himself on the ground weeping bitterly until his master came to comfort him and to assure him of God's forgiveness. After a time phthisical symptoms seem to have developed, and he suffered constant haemorrhages from the lungs, but he continued to the last to deny his own will. Unable to do anything but pray, he continually asked the direction of his master and followed it in all that he attempted. Dorotheus said, " Be instant in prayer—lose not hold of that ", and

Dositheus replied, " Master, it is well—pray for me ". When he grew weaker he murmured, " Forgive me, master, but I cannot continue ". " Give up the effort, then, my son, but keep God in mind as ever present beside thee." He asked Dorotheus to pray that God would soon take him, and was assured that the end was near: " Depart in peace; thou shalt appear in joy before the Holy Trinity, and there pray for us ".

Some of the other monks murmured at Dorotheus for promising Dositheus Heaven, and for asking the intercession of one who had done nothing in the way of fasting and had moreover performed no miracles, but Dorotheus replied, " He did not fast, it is true, but he completely surrendered his own will ". Shortly after the death of Dositheus, there came to the monastery a very holy old man who greatly desired that God would show him those departed monks of the house who had entered into glory. His wish was granted, and he saw in a vision a number of aged saints forming a choir and amongst them there was one quite young man. Relating the vision afterwards he asked who the young man could be, and described him so exactly that none could doubt that it was Dositheus. He has been described as a forerunner of St John Berchmans and St Stanislaus Kostka.

See the *Acta Sanctorum*, February, vol. iii. Dositheus has never been officially recognized as a saint in either the East or the West, but there is a seemingly contemporary life which the Bollandists have translated and he is spoken of by Dorotheus the Archimandrite in the first of his " Twenty-four Discourses ". See also P. M. Brun, " La vie de St Dosithée ", in *Orientalia Christiana*, vol. xxvi (1932), pp. 89–123, text and translation.

ST BOISIL, OR BOSWELL, ABBOT OF MELROSE (A.D. 664)

THE famous abbey of Melrose, which at first followed the Rule of St Columba but afterwards the Cistercian, was situated on the river Tweed in a great forest which, in the seventh century, was included in the kingdom of Northumbria. Boisil, who would appear to have been trained in his youth by St Aidan, was a priest and monk of Melrose under St Eata, whom he succeeded as abbot there. Bede says that he was a man of sublime virtue richly endowed with the prophetic spirit, and his contemporaries were greatly impressed with his powers of prevision, as well as by his profound knowledge of the Holy Scriptures. His fame determined St Cuthbert to go to Melrose rather than to Lindisfarne to be trained, and in later years Cuthbert often confessed how much he owed to the teaching and example of his spiritual master. When Cuthbert first arrived at Melrose and was dismounting from his horse, Boisil said to the bystanders, " Behold a servant of God ", and Cuthbert afterwards declared that the holy abbot had foretold to him the chief events of his after life. He loved to repeat the names of the Blessed Trinity, and had a special veneration for the holy name of Jesus, which he pronounced with such devotion as moved the hearts of all who heard him. Boisil made frequent excursions into the villages to preach to the poor and to bring back erring souls to the paths of truth and light.

Three years beforehand he foretold the great pestilence of 664, adding that he himself would die of the Yellow Plague, but that Eata would survive it. St Cuthbert first contracted the malady, and no sooner had he recovered than Boisil said to him, " You see, brother, that God has delivered you from this illness, and you will not get it again, nor will you die at present, but since my own death is at hand learn of me as long as I shall be able to teach you—which will not be more than seven days."—" And what will be best for me to read that may be finished in

seven days ? " asked St Cuthbert. " The Gospel of St John. I have a copy in ten sheets which we will finish in that time "—for they were only seeking to read it devotionally, Bede tells us, and not to treat of profound questions. It came to pass as he foretold that at the end of seven days Boisil was taken ill and passed away in great jubilation on account of his earnest wish to be with Christ. He had always had a great love for the Gospel of St John, reading from it every day, for which purpose he divided it into seven portions. St Cuthbert inherited this devotion from him, and a Latin copy of St John's Gospel, now preserved at Stonyhurst College, was found in his tomb. After his death St Boisil appeared to a follower of St Egbert and told him that it was not God's will that Egbert should go as a missionary to Germany, but that he was to labour amongst the children of Columba in Iona. In the eleventh century the relics of St Boisil were translated to Durham.

Our chief authority is Bede, who speaks of St Boisil both in his *Ecclesiastical History* and in his Life of St Cuthbert. Saint Boswell's, Roxburghshire, takes its name from him and a church at Lessuden in the same county is dedicated to him. See also the *Acta Sanctorum*, January, vol. iii. It is by no means clear why Butler notices St Boisil on this day. The Bollandists treat of him on January 23 and March 20. From certain late Durham calendars he would seem to have been commemorated there on July 7 or 8, as Stanton, *Menology*, points out, pp. 318, 658, and September 9 is also said to have been his date.

ST MILBURGA, Abbess of Wenlock, Virgin (*c.* A.D. 700)

St Milburga was St Mildred's elder sister, and she founded the nunnery of Wenlock in Shropshire—now known as Much Wenlock. Her father Merewald and her uncle Wulfhere, King of Mercia, assisted her greatly and endowed the house. Archbishop St Theodore consecrated her abbess and the monastery is said to have flourished like a paradise under her rule. She was remarkable for her humility, but the more she humbled herself the more did God favour her with wonderful graces. She was endowed with the gift of healing, and is said to have restored sight to the blind. She had also great spiritual power and brought numerous sinners to repentance by her exhortations.

Many stories are told of her : one tells how one night she remained so long in prayer that she fell asleep and did not awake until next morning when the rays of the sun roused her. She started up so quickly that her veil fell from her head, but before it could touch the ground it was caught by a sunbeam which kept it poised in the air until she could compose herself and resume it. On another occasion we are told that a widow came to her, bringing a dead child whom she entreated the saint to restore to life. Although Milburga reproved her, the woman refused to go. Then Milburga threw herself down in prayer beside the child, and was immediately surrounded by fire from Heaven. One of the sisters who entered the room at that moment cried out to her to fly, but even as she spoke the fire disappeared, and the saint, rising from the ground, gave the child alive into its mother's arms. After a life of holiness and good works, St Milburga was attacked by a painful and lingering disease which she bore with complete serenity. Her last words were, " Blessed are the pure in heart : blessed are the peacemakers ".

Her tomb was long venerated, but the Danes destroyed the abbey, and it was almost forgotten till the Norman conquest when Cluniac monks built a monastery on the spot. Whilst the building was going on, two boys at play there found themselves sinking into the ground, and when the monks started excavation they

discovered the bones of St Milburga. The beautiful ruins at Much Wenlock are those of the later house. St Milburga was credited with having power over the birds of the air, and was invoked for the protection of the crops against their ravages. Her feast is still observed in the diocese of Shrewsbury. Of the third sister of this family, St Mildgytha, all that is recorded is that she was a nun, at whose tomb in Northumbria " miraculous powers were often exhibited ".

What we know of St Milburga comes to us mainly through the not very satisfactory channels of John of Tynemouth, Capgrave, William of Malmesbury and William Thorn. It is curious, however, that while many native saints of more historical importance are little noticed in our English calendars, Milburga's name appears in quite a number of them, beginning with the Bosworth Psalter, written *c.* 950. See also the *Acta Sanctorum*, February, vol. iii ; and Stanton, *Menology*, pp. 81–82.

ST WILLIGIS, Archbishop of Mainz (A.D. 1011)

St Willigis, a great statesman and one of the most eminent churchmen of his age, was born of humble parents in the little town of Schöningen. Quite early he showed remarkable ability and was educated for the priesthood. He was a canon of Hildesheim when the Emperor Otto II appointed him first of all his chaplain-in-chief and then chancellor of Germany in 971. His outstanding qualities caused Otto to nominate him archbishop of Mainz and chancellor, as just mentioned, in spite of great opposition from those who resented his humble origin. Willigis was indefatigable in his energy. It was to him that Otto III, a minor, owed the crown which the archbishop placed on his head at Aachen in 983, and it was he who, after the death of the Empress Theophano, carried on the government with the Empress Adelaide. When the promising young emperor died without issue at the age of twenty-one, it was Willigis who contrived to get his cousin Henry of Bavaria elected as his successor—a most judicious choice, for Henry is numbered among the saints. These early emperors protected Germany from the anarchy that prevailed elsewhere in central Europe : as heads of the Holy Roman Empire they represented the unity of western Christendom, and much of their success they owed directly to St Willigis.

Absorbed as he might seem to be in politics, the saint never lost sight of his ecclesiastical duties. He helped on the spread of Christianity in Schleswig, Holstein, Denmark and Sweden, and at all times he was careful that none but worthy men should be appointed bishops. He consecrated the great church of Halberstadt, established the collegiate churches of St Stephen and St Victor and entirely rebuilt the cathedral in Mainz ; when it was burnt down on the very day of consecration, he patiently accepted the trial and immediately set about re-erecting it, though it was not completed until the reign of his successor. Several great bishops were consecrated by him—notably St Adalbert of Prague, Rathgar of Paderborn, St Bernward of Hildesheim, Bd Burchard of Worms, and Eberhard, first bishop of Bamberg. In the midst of worldly cares and successes, Willigis maintained a simple and childlike fear of God and an extraordinary humility. A contemporary and one who knew him wrote : " His countenance remained ever unruffled, but even more remarkable was his inward peace. He spoke little, but his few words carried more weight than many oaths from other people." All he did was performed punctually and carefully. He so arranged his recital of the offices that they occupied him until noon, after which he transacted business, and if any time of leisure were left over he would spend it happily in studying the Holy

Scriptures. Every day his steward had to provide food and drink for thirty poor persons and thirteen others were fed from his own table and given a present in money.

The only unedifying episode in the life of St Willigis was a dispute he had with the bishop of Hildesheim, St Bernward, over the nunnery and church of Gandersheim which stood on the boundary between their dioceses. The contention, which was caused by the mischief-making of a nun called Sophia, a sister of the emperor, caused grave scandal, and was eventually settled in favour of Hildesheim. At once the archbishop withdrew his claim, and did not hesitate to do so openly. " Brother and fellow bishop ", he said, " I resign all pretensions regarding the church and I hand over to you this staff as a token that neither I myself nor any of my successors will ever revive the claim." That he spoke and acted in good faith can be seen from the words of his opponent's biographer, who, speaking of the death of Willigis, remarks that he passed to the Lord full of years and of good works. He was honoured as a saint immediately after his death, and in the church of St Stephen a special Mass is offered on the anniversary of his death. Some of his Mass vestments are preserved, but the so-called chalice of St Willigis which was formerly used on his feast does not date from his time. The saint is chiefly known in England through the old tradition which the Rev. S. Baring-Gould popularized in his poem, " The Arms of Mayence ". It describes how the archbishop at his investment and enthronization, perceiving the empty escutcheon for his arms and having none of his own, asked that he might be allowed to choose a wheel—as a reminder of his father's trade—and it goes on to relate how the burgesses, who had sneered at him for his plebeian origin, decided after his death to adopt a wheel as the emblem of the city in thanksgiving for his peaceful and glorious reign. But the story is quite anachronistic.

No ancient biography of St Willigis is known to exist, although a brief summary of his life, corresponding to what may usually be found in the Breviary lessons, has been printed by G. Waitz in MGH., *Scriptores*, vol. xv, pp. 743–745. Abundant material concerning him may, however, be found in the chroniclers of the time, all which F. Falk has turned to good account in a series of articles in the periodical *Der Katholik* of Mainz for 1869, 1871 and 1881. There are modern biographies by H. Böhmer (1895) and J. Schmidt, the latter of which appeared as articles in *Der Katholik* for 1911 and 1912, and deals particularly with the attitude of St Willigis to the Holy See. See also H. K. Mann, *Lives of the Popes*, vols. iv and v.

24 : ST MATTHIAS, APOSTLE (FIRST CENTURY)

CLEMENT OF ALEXANDRIA says that according to tradition St Matthias was one of the seventy-two disciples whom our Lord had sent out, two by two, during His ministry, and this is also asserted by Eusebius and by St Jerome. We know from the Acts of the Apostles that he was constantly with the Saviour from the time of His baptism until His ascension. When St Peter soon after had declared that it was necessary to elect a twelfth apostle in place of Judas, two candidates were chosen as most worthy, Joseph called Barsabas and Matthias. After prayer to God that He would direct their choice, they proceeded to cast lots, and the lot fell upon Matthias, who was accordingly numbered with the eleven and ranked among the apostles. He received the Holy Ghost with the rest soon

after his election and applied himself with zeal to his mission. It is stated by Clement of Alexandria that he was remarkable for his insistence upon the necessity of mortifying the flesh to subdue the sensual appetites—a lesson he had learnt from Christ and which he faithfully practised himself.

The first part of his ministry was spent, we are told, in Judaea, but he afterwards went to other lands. According to the Greeks, he planted the faith in Cappadocia and on the coasts of the Caspian Sea; he endured great persecution and ill-treatment from the savage people amongst whom he worked, and finally received the crown of martyrdom at Colchis. We know nothing for certain of the manner of his death, but the Greek *Menaia* and other legendary sources say that he was crucified. His body is stated to have been kept for a long time in Jerusalem and to have been translated from there to Rome by St Helen.

Apart from the short passage in the Acts of the Apostles we possess no reliable source of information concerning St Matthias, but there is a good deal of apocryphal literature connected with his name. In particular the "Acts of Andrew and Matthias in the city of the Cannibals" is a Greek fiction, dated by some as early as the second century, which had very wide currency. We have translations in Syriac, Armenian, Coptic, and even an adaptation in Anglo-Saxon. Further, Origen already knew in his time an apocryphal "Gospel of Matthias", and there has been much discussion as to whether this is identical with a document from which Clement of Alexandria quotes a sentence or two under the name of the "Traditions" (*Παραδόσεις*) of Matthias. See, for example, Hennecke, *Handbuch zu den Neutestamentlichen Apokryphen*, pp. 90–91, 238, 544.

SS. MONTANUS, LUCIUS, AND THEIR COMPANIONS, MARTYRS (A.D. 259)

THE persecution raised by Valerian had raged for two years, during which many received the crown of martyrdom, including St Cyprian in September, 258. The proconsul Galerius Maximus, who had pronounced sentence on him, died soon after, but the procurator Solon continued the persecution; an insurrection against him broke out in Carthage, and in it many were killed. Solon, instead of making search for the guilty, vented his fury upon the Christians and arrested eight of them, all disciples of St Cyprian and most of them clergy. The following graphic account of the proceedings is taken from the *acta* of these martyrs: "As soon as we were apprehended, we were given in custody to the officers of the quarter. When the governor's servants told us that we should be condemned to the flames, we prayed fervently to God to be delivered from that punishment, and He in whose hands are the hearts of men was pleased to grant our request. The governor modified his first intention and committed us to a very dark and incommodious prison where we found the priest Victor and some others: but we were not dismayed at the filth and darkness of the place, for our faith and joy in the Holy Ghost reconciled us to our sufferings, though these were such as cannot readily be described in words. However, the greater our trials the greater is He who overcomes them in us. In the meantime, our brother Renus had a vision in which he saw several of the prisoners going out, each preceded by a lighted lamp, whilst others, who had no such light, stayed behind. He identified us in the vision and assured us that we were of those who went forth with lamps. This gave us great joy, for we understood that the lamp represented Christ, the true light, and that we were to follow Him by martyrdom.

"The next day we were sent for by the governor to be examined. It was a triumph to us to be conducted as a spectacle through the market-place and the

streets with our chains rattling. The soldiers, who did not know where the governor would hear the case, dragged us from place to place, until at length he ordered us to be brought into his closet. He put several questions to us: our answers were modest but firm. At length we were remanded to prison, and here we prepared ourselves for new conflicts. The sharpest trial we endured was hunger and thirst, the governor having commanded that we should be kept without meat and drink for several days, so that even water was refused us after our work; yet Flavian, the deacon, added great voluntary austerities to these hardships, often bestowing on others that little refreshment which was most sparingly allowed us at the public charge. God was pleased to comfort us in this our extreme misery by a vision which He vouchsafed to the priest Victor, who suffered martyrdom a few days after. 'I saw last night,' said he, 'a child whose countenance was of a wonderful brightness enter the prison. He took us to all parts to find a way of release, but there was no exit. Then said he to me, "Thou art still concerned at being here, but be not discouraged for I am with thee: carry these tidings to thy companions and let them know that they shall have a more glorious crown." I asked him where Heaven was, and he replied, "Out of the world".' Victor said, 'Show it to me'. The child answered, 'Where then would be thy faith?' Victor said, 'I cannot remember what thou commandest me: tell me a sign that I may give them'. He answered, 'Give them the sign of Jacob, that is, his mystical ladder reaching to the heavens'. Soon after this, Victor was put to death. This vision filled us all with joy.

"God gave us, the night following, another assurance of His mercy by a vision to our sister Quartillosia, a fellow prisoner whose husband and son had suffered death for Christ three days before, and who followed them by martyrdom a few days after. 'I saw', said she, 'my son who suffered: he was in the prison, sitting on a vessel of water, and said to me, "God has seen your sufferings". Then entered a young man of wonderful stature, and he said, 'Be of good cheer, God hath remembered you'."

The martyrs had received no nourishment the preceding day, nor had they any on the day that followed this vision; but at length Lucian (who was then a priest, but afterwards became bishop of Carthage), surmounting all obstacles, contrived to have food carried to them by the subdeacon Herennian and by Januarius, a catechumen. The acts say they brought the "never-failing food"—very possibly the Holy Eucharist is meant, but the matter is not clear. What is less open to question is the claim the martyrs make to have preserved fraternal charity in spite of difficulties. "We have all one and the same spirit", they write, "and this unites and cements us together in prayer, in mutual intercourse and in all our actions. These are those bonds of affection which put the Devil to flight, which are most pleasing to God, and which by supplication in common obtain from Him whatever is asked. These are the ties which link hearts together, and which make men the children of God. To be heirs of His kingdom we must be His children, and to be His children we must love one another. It is impossible for us to attain to the inheritance of His heavenly glory unless we keep that union and peace with our brethren which our heavenly Father has established amongst us. Nevertheless this union suffered some prejudice in our company, but the breach was soon repaired. It happened that Montanus had some words with Julian about a person who was not of our communion, but who had found his way into our company" (probably admitted by Julian). "Montanus, on this account, rebuked Julian, and

they for some time afterwards behaved with coldness, which was, as it were, a seed of discord. But God had pity on them both and, to unite them, admonished Montanus by a dream, which he related to us as follows: 'It appeared to me that the centurions were come to us and that they led us through a long path into a spacious field, where we were met by Cyprian and Lucius. Then we came to a very luminous place where our garments became white, and our flesh even whiter than our garments, and so wonderfully transparent that there was nothing in our hearts that was not clearly exposed to view. Looking into myself, I discerned some dirty stain in my own bosom and, meeting Lucius, I told him what I had seen, adding that the filth I had observed within my breast denoted my coldness towards Julian. Wherefore, brethren, let us love and cherish union with all our might. Let us be of one mind here in imitation of what shall be hereafter. As we hope to share in the rewards promised to the just, and to avoid the punishments wherewith the wicked are threatened—as, in short, we desire to be and to reign with Christ—let us do those things which will lead us to Him and to His heavenly kingdom.'" Up to this point apparently we have the words the martyrs wrote in prison, but the rest of the story was compiled by certain persons present, at the recommendation of Flavian, one of the martyrs.

After suffering extreme hunger and thirst, with other hardships, during an imprisonment of many months, the prisoners were brought before the president and made a glorious confession. Valerian's decree condemned only bishops, priests and deacons to death. The well-meaning but mistaken friends of Flavian maintained before the judge that he was not a deacon and was therefore not included in the scope of the emperor's decree. Consequently, although he declared himself to be one, he was not then condemned, but the others were sentenced to death. They walked cheerfully to the place of execution and each one gave exhortations to the people. Lucius, a man of mild and retiring nature, was weak on account of ill health and the hardships of the prison: he therefore went on before the rest, accompanied by few people lest he should collapse in the pressure of the crowd and so not have the honour of shedding his blood. Some cried out to him: "Remember us!"—"Do you also remember me", was his reply. Julian and Victorinus exhorted the brethren to peace, and recommended to their care the whole body of the clergy, especially those who had undergone the hardships of imprisonment. Montanus, who was endowed with great strength of body and mind, cried out many times, "He that sacrificeth to any but the true God shall be utterly destroyed". He also denounced the pride and obstinacy of heretics, telling them that they might discern the true Church by the multitude of its martyrs. A true disciple of St Cyprian and a zealous lover of discipline, he exhorted those who had fallen not to be over-hasty, but faithfully to accomplish their penance. He exhorted the virgins to preserve their purity and to honour the bishops, whom he charged to remain in concord. When the executioner was ready to give the stroke, Montanus prayed aloud to God that Flavian, who had been reprieved at the people's request, might follow them on the third day. To express his assurance that his prayer was heard, he rent in pieces the handkerchief with which his eyes were to be covered and ordered one half of it to be reserved for Flavian, desiring that a place might be kept for his grave that they might not be separated even in the tomb. Flavian, seeing his crown delayed, made it the object of his ardent desires and prayers.

To his mother, who kept close by his side and who longed to see him glorify God by martyrdom, he said, "You know, mother, how I have longed for the

privilege of dying the death of a martyr ". In one of the two nights during which he survived, he was favoured with the vision of one who said to him, " Why dost thou grieve ? Thou hast twice been a confessor and thou shalt suffer martyrdom by the sword." On the third day he was brought before the governor and it was clearly to be seen what a favourite he was with the people, for they endeavoured by all means to save his life. They cried out to the judge that he was not a deacon, although he insisted that he was. A centurion presented a note which set forth that he was not. The judge accused him of lying to procure his own death. He answered, " Is it probable ? Is it not more likely that they are guilty of untruth who maintain the contrary ? " The crowd then demanded that he should be tortured, in the hope that he would recant on the rack, but the judge condemned him to be beheaded. The sentence filled him with joy, and he was led to the place of execution accompanied by a great multitude, including many priests. A shower dispersed the unbelievers, and the martyr was led to a house where he had an opportunity of taking leave of the faithful without the presence of pagan onlookers. He told them that in a vision he had asked St Cyprian whether the death stroke was painful, and that the martyr had answered, " The body feels no pain when the soul gives herself entirely to God ". At the place of execution he prayed for the peace of the Church and the unity of the brethren, and appears to have foretold to Lucian that he would be bishop of Carthage—a prophecy which was fulfilled soon afterwards. When he had finished speaking, he bound his eyes with that half of the handkerchief which Montanus had left him and, kneeling in prayer, received the last stroke.

The Acts of Montanus and Lucius may be found in the *Acta Sanctorum*, February, vol. iii, and also in Ruinart, *Acta sincera ;* but the best text is that edited from a collation of several new manuscripts by Pio Franchi de' Cavalieri in a Supplementheft (No. 8) to the *Römische Quartalschrift*, 1898. Taken as a whole the document may be unhesitatingly commended as a reliable narrative of contemporary date, and this is the conclusion adhered to by such critical authorities as Pio Franchi himself (see his " Note Agiografiche " in *Studi e Testi*, vol. xxii, pp. 1–32 and 111–114) and Delehaye (*Les Passions des martyrs et les genres littéraires*, 1921, pp. 72–78). At the same time certain difficulties cannot be ignored. It has been pointed out that the whole construction of the story bears a close resemblance to the famous acts of that other group of Carthaginian martyrs, Perpetua and Felicity. Rendel Harris and Gifford in their edition of the latter text (*Acts of the Martyrdom of SS. Perpetua and Felicitas*, 1890, p. 27) have in fact gone so far as to treat the history of Montanus and Lucius as a fiction or plagiarism, based upon the Perpetua document. Without going into detail, it must be sufficient to refer to the discussion of the subject by Pio Franchi and Delehaye. It is in every way probable that the compiler of the later acts, living at Carthage, would have been familiar with the written story of Perpetua and Felicity, and that he may justifiably have regarded the manner of treatment as a model to be followed. Adhémar d'Alès (in *Recherches de Science religieuse*, vol. ix, 1918, pp. 319–378) identifies the author of the Acts of Montanus and Lucius with the deacon Pontius, who wrote an account of the martyrdom of St Cyprian, but Delehaye (in *Analecta Bollandiana*, vol. xxxix, 1921, p. 171) does not consider that a case has been satisfactorily made out.

ST PRAETEXTATUS, OR PRIX, BISHOP OF ROUEN, MARTYR (A.D. 586)

ST PRAETEXTATUS became bishop of Rouen in 549 and occupied that see for thirty-five years. During this long episcopate he suffered grievous difficulties, exile and in the end martyrdom due to the rivalry between King Clotaire I's sons Chilperic

and Sigebert, and the deadly feud of Chilperic's mistress, Fredegund, with Sigebert's wife, Brunhilda, sister to the poisoned second wife of Chilperic. Fredegund contrived the murder of Sigebert in 575, and Chilperic threw Brunhilda into prison at Rouen, from whence she appealed for help to Meroveus, Chilperic's son by his first wife. The young man dreaded the power of Fredegund, and was not unwilling to take up arms against his father. Furthermore, he fell in love with his step-aunt Brunhilda and married her, thus making common cause with her. Praetextatus found himself placed in a very awkward position. Meroveus had made Rouen his headquarters and expected or exacted contributions from the Church which it was difficult to refuse. The young man was the bishop's spiritual son—that is to say, he had been baptized by him, and the tie was then considered a very close one. Chilperic was ready to believe accusations against Praetextatus and summoned him to appear before a council of bishops in Paris on the charges of having broken the canons by marrying Meroveus to his aunt and also of fomenting the rebellion by giving aid to the prince. With regard to the first of these charges there is some uncertainty. It is thought by some that the bishop, in order to prevent a grievous scandal, judged the case suitable for a dispensation and actually married them and acknowledged that he had done so, but Gregory of Tours, who was present and who is the authority for all that happened, says that Praetextatus denied having married them.

At first the bishop would plead guilty to neither charge, but he was afterwards prevailed upon by false friends to acknowledge that he had favoured and helped Meroveus. He was thereupon condemned and banished to a little island off Coutances. His powerful enemies spared no trouble to blast his reputation, but St Gregory of Tours never wavered in his support. Meroveus and his brothers were put to death by order of the savage Fredegund, who was also suspected of causing the death of her husband to clear the way to the throne for her own son, Clotaire II. On the death of Chilperic, Praetextatus returned to his see by order of King Gontran of Burgundy, but sorely against the wishes of Fredegund. At the Council of Mâcon he was formally reinstated, and he took a prominent part in the deliberations of that body. He frequently remonstrated with the wicked queen, who often resided at Rouen, and her hatred for him became greater than ever. In 586 she said to him, " The time is coming when thou shalt revisit the place of thine exile."—" I was a bishop always, whether in exile or out of exile ", replied the saint, " and a bishop I shall remain ; but as for thee, thou shalt not always enjoy thy crown," and he exhorted her to abandon her evil ways. On the following Sunday, soon after midnight, as he was saying Matins in Church, an assassin sent by Fredegund stabbed him under the armpit. He was carried to his bed, where he died.

Gregory of Tours is our trustworthy authority for this story of Merovingian barbarity. See also Duchesne, *Fastes Episcopaux*, vol. ii, p. 206.

25 : SS. VICTORINUS AND HIS COMPANIONS, MARTYRS (A.D. 284)

VICTORINUS, Victor, Nicephorus, Claudian, Dioscorus, Serapion and Papias were citizens of Corinth who had made a good confession of their faith in their own country before Tertius the proconsul in 249, at the beginning of the reign of Decius. After being tortured, they passed into Egypt,

but whether they were banished thither or went into voluntary banishment is not stated. They completed their martyrdom at Diospolis, the capital of the Thebaïd, under the governor Sabinus in the reign of Numerian. After the governor had tried the constancy of the martyrs with the rack and scourge, he caused Victorinus to be thrown into a great marble mortar. The executioners began by pounding his feet and legs, saying to him at every stroke, " Save thyself ! Thou canst escape this death by renouncing thy new god." But as he continued constant, the governor became impatient and ordered that his head should be battered to pieces. When Victor was threatened with the same death, his only wish was that his execution should be hastened, and pointing to the mortar he said, " Salvation and happiness await me there ! " He was immediately cast into it and pounded to death. Nicephorus, the third martyr, leaped of his own accord into this engine of destruction. The judge, angry at his boldness, commanded several executioners to beat him at the same time. Sabinus caused Claudian, the fourth martyr, to be hacked to pieces.

He expired after his feet, hands, arms, legs and thighs had been cut off. The governor, pointing to his mangled limbs and scattered bones, said to the other three, " It rests with you to avoid this punishment : I do not compel you to suffer." They answered with one voice, " We would rather ask thee to inflict on us any still more excruciating torment that thou canst devise. We will never violate the fidelity we owe to God or deny Jesus Christ our Saviour, for He is our God from whom we have our being and to whom alone we aspire." The tyrant then commanded that Dioscorus should be burnt alive and Serapion hung up by the heels and then beheaded. Papias was cast into the sea with a stone attached to his neck and drowned. This happened on February 25, the day allotted to these saints in the Western martyrologies, but the Greeks honour them on January 21, said to be the date of their confession at Corinth.

The Syriac text of the acts of these martyrs was published for the first time by Stephen E. Assemani in the eighteenth century with a Latin translation. In modern times the Syriac has been re-edited from fresh manuscript sources by Paul Bedjan. A French translation of the same acts, by F. Lagrange, was printed in 1852. The substance of the account is probably reliable, though we may suspect a certain amount of embroidery in the details.

ST CAESARIUS OF NAZIANZUS (A.D. 369)

CAESARIUS was the brother of St Gregory Nazianzen, and his father was bishop of that city. Both boys received an excellent education, but whilst Gregory went to study at Caesarea in Palestine, Caesarius repaired to Alexandria, where he distinguished himself in every branch of knowledge, specializing in oratory, philosophy and more particularly in medicine. He perfected his medical studies in Constantinople and became the foremost physician of his age, but he refused to settle there, although the city and the Emperor Constantius begged him to do so. He was afterwards recalled there and greatly honoured by Julian the Apostate, who nominated him his first physician and excepted him from several edicts which he published against the Christians. Caesarius resisted all the efforts of that prince to make him abjure his faith, and was persuaded by his father and brother to resign his post at court in spite of Julian's solicitations. Jovian restored him to his former post and Valens made him also treasurer of his private purse with control of the finances in Bithynia. A narrow escape in an earthquake at Nicea in Bithynia in 368 made such an impression upon his mind that he renounced the world, and when he died shortly

after he left all he possessed to the poor. His funeral oration was preached by his brother St Gregory.

It is from St Gregory's panegyric that most of our information is derived. In virtue of this sermon Caesarius has been honoured as a saint and is commemorated in the Roman Martyrology. Nevertheless it seems certain that it was only after the earthquake at Nicea and consequently only a few months before his death that Caesarius received baptism. For the best part of the forty years he lived on earth he by his own choice was no more than a catechumen, and was consequently debarred from participating in the sacred mysteries.

ST ETHELBERT OF KENT (A.D. 616)

ETHELBERT, King of Kent, married a Christian princess, Bertha, only child of Charibert, King of Paris. She had full liberty to practise her religion, and she brought with her a French prelate, Bishop Liudhard, who officiated in an ancient church, which he dedicated to God in honour of St Martin, at Canterbury. Tradition speaks of the piety and amiable qualities of Queen Bertha, and these no doubt made a great impression on her husband, but his conversion did not take place until the coming of St Augustine and his companions. These missionaries, sent by St Gregory the Great, first landed in Thanet, from whence they sent a message to the king announcing their arrival and explaining the reason of their coming. Ethelbert bade them remain in the island, and after some days he himself came to Thanet to hear what they had to say. His first conference with them took place in the open air, as he was afraid they might use spells or some form of magic, which were held to be powerless out of doors. Ethelbert, sitting under an oak, received them well and, after listening to them, told them that they might freely preach to the people and convert whom they could. As for himself, he could not immediately abandon all that he had held sacred, but he would undertake that the missionaries should be well treated and should have the means to live. Bede tells us that he gave them the church of St Martin in which " to sing psalms, to pray, to offer Mass, to preach and to baptize ". Conversions took place, and it was not long before Ethelbert and many of his nobles were convinced. They received baptism on Whitsunday, 597 ; and the king's conversion was followed by that of thousands of his subjects.

He told Augustine and his followers that they might rebuild the ancient British churches and build others but, eager as he was for the spread of God's kingdom, he would constrain no man to change his religion, for, as Bede informs us, he had learnt from his teachers that the service of Christ must be voluntary and not compulsory. He treated all alike, although he felt a special affection for those who had become Christian. In the government of his kingdom his thoughts were set on increasing the welfare of his people, for whom he enacted laws which were held in high esteem in England in succeeding ages. Buildings and land at Canterbury he gave up for the use of the archbishop, who founded in the city the cathedral called Christ Church and built, outside the walls, the abbey and church of St Peter and St Paul (afterwards called St Augustine's). In his own dominions Ethelbert established a second bishopric, that of Rochester, where he founded the church of St Andrew ; whilst in London, in the territory of the king of the East Saxons, he built the first cathedral of St Paul. He was the means of winning over to Christianity Sabert, King of the East Saxons, and Redwald, King of the East Angles, although the latter subsequently relapsed into semi-idolatry. Ethelbert reigned fifty-six years, dying in 616, and was buried in the church of St Peter and St

Paul where the bodies of Queen Bertha and of St Liudhard already rested. Up to the days of Henry VIII, a light was always kept lighted before his tomb. His feast is now kept in the dioceses of Westminster, Southwark and Northampton, with a commemoration in Nottingham, and he is named in the Roman Martyrology.

We see in King Ethelbert a very noble type of convert. His reception of the missionaries and his willingness to give them a fair hearing must strike all those who read his history. After his conversion, whilst he was eager to win others, he would constrain no one, and thus aided instead of hindering the labours of the missionaries. The use of force has always been a real enemy to the progress of the faith—even when it appears for the moment to be successful—for it is opposed to the spirit of our Lord and to the essence of Christianity. The evangelization of the world will be brought about by prayer, by teaching and by example, but never by force of arms, by persecution or by compulsion of any kind.

Bede's *Ecclesiastical History* is, practically speaking, our sole authority for the life of Ethelbert (he spells the name Aedilberct). Gregory of Tours twice over alludes to the marriage of Bertha to a prince of Kent, but does not name him. The " Dooms " of Ethelbert should be consulted in the text of Liebermann, *Gesetze der Angelsachsen*, with its ample notes and glossary. Among general works, see F. M. Stenton's *Anglo-Saxon England* (1943). According to Dom S. Brechter's views, Ethelbert was not baptized till 601.

ST WALBURGA, VIRGIN (A.D. 779)

ST WALBURGA (Waldburg) is honoured in various parts of France under the names of Vaubourg, Gauburge and Falbourg, and in Germany and the Netherlands as Wilburga, Warpurg and Walpurgis. She was in fact an Englishwoman, the sister of St Willibald and St Winebald, and was educated at the monastery of Wimborne in Dorset, where she afterwards took the veil. When St Boniface set out on his great mission to preach Christianity to the German people, he was joined by St Walburga's brothers, and when St Tatta was asked by Boniface to send some nuns to found a convent in the newly evangelized districts, St Walburga was one of the religious who crossed to the continent under the care of St Lioba. For two years she lived at Bischofsheim, but as soon as her brother Winebald founded the double monastery of Heidenheim she was called upon to rule over the nunnery whilst he directed the monks. At his death she was appointed abbess of both houses by her other brother, Willibald, then bishop of Eichstätt, and she retained this office of superior over men and women until her death. She is said to have studied and practised medicine.

St Walburga was present in 776 at the translation of the body of St Winebald to Eichstätt, and her own body, interred at first at Heidenheim, was afterward placed beside that of her brother in the church of the Holy Cross. Although the greater part of her remains still rest there, fragments are distributed all over Europe —notably at Brussels, Antwerp, Thielt, Zutphen and Groningen. Her fame has been spread from very early times by the so-called miraculous oil—an aromatic watery fluid, perhaps possessed of natural medicinal properties, which flows through an opening in the rock on which rest her relics. Great cures have been ascribed to it even down to the present day. In art, she is represented sometimes holding three ears of corn, with which she is said to have cured a girl afflicted with a voracious appetite. On the night of one of her festivals, Walpurgisnacht, May 1, the witches were supposed to hold their revels at Blocksberg in the Hartz

Mountains: " a highly incongruous association ", as Professor Stenton remarks. Some of the *cultus* with which she was formerly honoured—including her attribute of corn—may possibly have been transferred to her from the old heathen goddess Walborg or Mother Earth. St Walburga's feast is kept in the diocese of Plymouth as well as in Germany.

The three or four medieval Latin lives are all of relatively late date, and no great trust can be placed in the details they record. But the " Hodoeporicon " of her brother St Willibald, compiled by a nun in St Walburga's own convent of Heidenheim, is a reliable document, and the Life of St Willibald, incorrectly ascribed to Bishop Reginold of Eichstätt, is also of some value. A rather uncritical narrative (*Life of St Walburge*), derived from these materials, was written by Fr T. Meyrick. A translation of the " Hodoeporicon " has been published by C. H. Talbot, *Anglo-Saxon Missionaries in Germany* (1954). The best edition of the Latin texts is that edited by Holder-Egger in MGH., *Scriptores*, vol. xv, pt 1, pp. 86–106. Fuller materials are printed in the *Acta Sanctorum*, February, vol. iii. See also *Analecta Bollandiana*, vol. xlix (1931), pp. 353 *seq.*

ST TARASIUS, PATRIARCH OF CONSTANTINOPLE (A.D. 806)

ST TARASIUS, although a layman and chief secretary to the young Emperor Constantine VI and his mother Irene, was chosen patriarch of Constantinople by the court, clergy and people after having been nominated by his predecessor Paul IV, who had retired into a monastery. Tarasius came of a patrician family, had had a good upbringing, and in the midst of the court, though surrounded by all that could flatter pride or gratify the senses, he had led a life of almost monastic severity. He was most loath to accept the dignity which had been conferred upon him, partly because he felt that a priest should have been chosen, but also on account of the position created by the succession of emperors, beginning with Leo III in 726, whose policy it was for various reasons to abolish the veneration of sacred images and banish *eikons* from the churches.* Tarasius was called to be patriarch at a time when the Empress Irene had the imperial power in her hands as regent for her son, Constantine VI, then only ten years old. She was an ambitious, artful and heartlessly cruel woman, but she was opposed to Iconoclasm. When therefore Tarasius had been consecrated on Christmas day 784, on the understanding that a council should be held to restore the unity of the churches disrupted by the campaign against images, the way was clear for such a gathering. This, the seventh oecumenical council, eventually assembled at Nicaea in 787, under the presidency of the legates of Pope Adrian I. After due discussion it was declared to be the sense of the Church to allow to holy pictures and other images a relative honour, but not of course that worship which is due to God alone. He who reveres the image, it was emphasized, reveres the person it represents.

Tarasius, in obedience to the decision of the synod, restored holy images throughout his patriarchate. He also laboured zealously to abolish simony, and his life was a model of disinterestedness to his clergy and people. At his table and in his residence he allowed himself nothing of the magnificence of some of his predecessors. Intent on serving others, he would scarcely allow his servants to

* The use of sacred images had become general throughout the Church and had been encouraged by the authorities when, all danger of idolatry being over, it became necessary to impress on men's minds that God had actually become man and had been born of a human mother. For this purpose, and as a means of reviving the memory of the saints and of lifting up the soul to God, pictures and other images were introduced into the churches.

do anything for him. He permitted himself but little sleep, and all his leisure was devoted to prayer and reading. He banished the use of fine clothes from amongst his clergy, and was particularly severe against theatrical entertainments. He often took dishes from his table to distribute with his own hands to the poor, and that none might be overlooked, he visited all the charitable institutions and hospitals in Constantinople.

Some years later the emperor became enamoured of Theodota, a maid of honour to his wife, the Empress Mary, whom he had been forced to marry by his mother and whom he now resolved to divorce. To further his purpose he tried to gain over the patriarch, and sent an officer to inform him that the empress was plotting to poison him. Tarasius answered the messenger sternly, " Tell him I will suffer death rather than consent to his design ". The emperor, hoping to win him by flattery, sent for the patriarch and said to him, " I can conceal nothing from you whom I regard as my father. No one can deny that I may divorce one who has attempted my life. The Empress Mary deserves death or perpetual penance." He then produced a vessel full of poison which he pretended she had prepared for him. The patriarch, perceiving this to be an attempt to hoodwink him, replied that he was only too sure that Constantine's passion for Theodota was at the bottom of all his complaints against the empress ; he also warned him that even if she were really guilty of the crime, a second marriage during her lifetime would be adulterous. The monk John who was present also spoke so resolutely to the emperor that in his fury he drove them both from his presence. Then he turned Mary out of the palace and forced her to take the veil. As Tarasius persisted in his refusal to marry him to Theodota, it was done by Abbot Joseph, an official of the church of Constantinople. Tarasius had to face the resentment of Constantine, who persecuted him during the remainder of his reign.* We are told that spies were set to watch the patriarch's comings and goings, that none was suffered to associate with him without leave, and many of his relations and servants were banished. In the meantime, however, the Dowager Empress Irene, dissatisfied at being no longer at the head of the government, gained over the principal officers of the court and army, and having made her son prisoner caused his eyes to be put out. Irene reigned for five years, but was deposed by Nicephorus, who usurped the empire and banished her to the isle of Lesbos.

Under the reign of Nicephorus, Tarasius persevered peaceably in the functions of his pastoral office. In his last sickness, as long as he was able to move, he continued to offer the Holy Sacrifice. Shortly before his death he fell into a trance, as his biographer, who was present, relates, and he seemed to be disputing with a number of accusers who were busily scrutinizing all the actions of his life and making accusations. He appeared to be in great agitation as he defended himself against their charges. This filled all present with fear—knowing how worthy his life had been. But a wonderful serenity succeeded, and the holy man gave up his soul to God in great peace after he had ruled his patriarchal see for twenty-one years.

For the ascetical side of St Tarasius's activities our chief authority is the biography by Ignatius the deacon. The Greek text has been edited by A. Heikel in the Proceedings of

* On the other hand, there were those who judged that Tarasius had been too complaisant about the imperial divorce. They were led by the abbot St Plato (April 4) and by St Theodore, afterwards the Studite (November 11), who were imprisoned by Constantine.

the Helsingfors Academy. The *Acta Sanctorum*, February, vol. iii, only supplies a Latin translation. An excellent account of the Iconoclast controversy is provided in Hefele-Leclercq, *Histoire des Conciles*, vol. iii, pt 2 (1910), pp. 741 *seq.*; and there is a summary in N. H. Baynes and H. L. B. Moss, *Byzantium* (1948), pp. 15–17, 105–108. See also Krumbacher, *Geschichte der Byzantinischen Literatur*, 2nd ed., p. 73; Hergenröther, *Photius*, vol. i, pp. 264–361; and *Byzantinische Zeitschrift*, 1909, pp. 57 *seq.*

ST GERLAND, Bishop of Girgenti (A.D. 1100)

Gerland was bishop of Girgenti in Sicily, the cathedral of which city was placed under his patronage, but beyond this fact nothing definite can be stated about him except that he was born at Besançon. From various sources and traditions his life has been reconstructed conjecturally. It is supposed that he was closely related to the two Norman counts, Robert Guiscard and Roger, who in the eleventh century set out to conquer Sicily from the Arabs; they succeeded in their efforts, and their kinsman Gerland was entrusted with various ecclesiastical offices. He was, however, so scandalized at the dissolute conduct of those with whom he was brought in contact that he returned to his native Burgundy with the intention of leading a solitary life. Count Roger recalled him to Sicily to appoint him bishop of Girgenti, and he was consecrated by Bd Urban II. He found much to do in a land where the Moslems had ruled for so long. He re-established the cathedral, which had been reduced to ruins, built an episcopal residence, and obtained a charter of his jurisdiction. He sought out Jews and Saracens, had private interviews with them besides public conferences, and converted many, baptizing them himself. His success has been described as marvellous. Gerland died soon after returning from a visit to Rome, having apparently foreseen his approaching end.

See the *Acta Sanctorum*, February, vol. iii; Lauricella, *S. Gerlando . . . di Girgenti* (1893); and *Analecta Bollandiana*, vol. lvii (1939), pp. 105–108.

BD ROBERT OF ARBRISSEL, Abbot (A.D. 1117)

Robert of Arbrissel is commonly called Blessed, but the title is a courtesy one: attempts to bring about his beatification in the seventeenth century and again in the nineteenth came to nothing. He was a doctor of the University of Paris, and as vicar of the bishop of Rennes the vigour of his reforming zeal was ill-received, and in 1093 he had to leave his native Brittany. After a short association with St Bernard of Tiron, Bd Vitalis of Savigny and other ascetics, he in 1099 made a monastic settlement on the borders of Poitou and Anjou that developed into the famous congregation of Fontevrault.

A characteristic of this congregation was that men and women religious lived in adjacent establishments, under the authority of an abbess. Such double monasteries were not entirely new and there were to be more of them; but the arrangement was the occasion of difficulties which aggravated the adverse criticism to which Robert of Arbrissel was subjected. He was a man of much ability and enthusiasm, but clearly lacked discretion, though the extreme eccentricities attributed to him were probably only gossip. He brought about many notable conversions, the best known being that of Bertrada, daughter of Simon de Montfort, who had left her husband, Fulk of Anjou, for King Philip I of France. She eventually became a nun of Fontevrault, which remained one of the most famous

monasteries of France until the Revolution. Robert of Arbrissel died at the priory of Orsan, probably in 1117.

The most valuable study of Robert of Arbrissel is that of J. von Walter, *Die ersten Wanderprediger Frankreichs* (1903), vol. i. The principal sources are printed in *Acta Sanctorum*, February, vol. iii, but it can no longer be maintained that the letters of Bishop Marbod of Rennes and Abbot Geoffrey of Verdun, which severely criticize Robert, are not authentic : it is very probable that Geoffrey was misled by vague popular rumour. See also Poncelet in *Analecta Bollandiana*, vol. xxiii (1904), pp. 375–377, and G. Niderst, *Robert d'Arbrissel et les origines de . . . Fontevrault* (1952).

BB. AVERTANUS AND ROMAEUS (A.D. 1380)

LIMOGES was the birthplace of Avertanus, a holy lay-brother of the Carmelite Order. As soon as he could speak he would prattle about God and talk to Him. He was never naughty, nor did he want to play like other children, but he would pray and often appeared rapt in contemplation. Very early he began to long to join a religious order, and one night he had a vision of an angel, who enjoined him to enter the Carmelite Order. Overjoyed, he laid the matter before his parents. Although they were pious people, they were greatly distressed at the idea of losing the hope and prop of their old age ; but Avertanus persuaded them that it was the will of God and that in his cell he would not be so far away, so that in the end they yielded and dismissed him with their blessing. The prior of the Carmelite monastery of Limoges admitted him, and the brethren seem soon to have realized that the newcomer was a youth of singular holiness. They recorded that, when he received the habit, angelic voices mingled with their own chants and that the Blessed Virgin herself was seen with her hand extended in blessing above the head of the humble lay-brother. When not at prayer, it was his delight to perform the most menial tasks in the convent ; he was often found in his cell entirely rapt in ecstasy, and it was with the greatest difficulty that he could be recalled to ordinary life. At night he was wont to get up from his bed and creep on hands and knees to the top of one of the rocky hills near the monastery, where with his arms outstretched, he would pray till daybreak. He had such a horror of money that he would not touch it or speak of it or even see a coin if he could help it.

At length Avertanus was inspired with a great wish to visit the Holy Places and, with the prior's consent, he started off for Rome with a companion called Romaeus. As his biographer remarks, theirs was not the sort of pilgrimage which combines pleasure and comfort with religion. They made their way painfully over the Alps in winter, and when they reached Italy they found that the plague was raging and that the gates of the cities were closed against all strangers and tramps who might spread the disease. It was in the cities that pilgrims were usually accommodated, but the two men made their way as best they could till they reached, in the suburbs of Lucca, the hospital of St Peter, where they were taken in. The next morning Avertanus attempted to enter the city, but the gatekeepers refused to admit the gaunt and ragged pair. No doubt they were justified, for by the time Avertanus had returned to the hospital he was in a high fever, having apparently contracted the dread disease. He grew rapidly worse and, warned that his last hour was approaching, he uttered three prophecies, *viz.* that a great schism would be healed through the intercession of the Blessed Virgin, that the city of Lucca which had rejected him in life would honour him after his death, and that the hospital of St Peter would pass into the care of the Carmelites. He received the last sacraments

and died happily in the midst of a vision of Christ and the angels. Romaeus did not long survive him. Stricken with the complaint and sad at the loss of his friend, he hourly grew weaker until the eighth day, when he passed away to rejoin Avertanus whom his dying eyes had beheld in glory. The *cultus* of Bd Romaeus was confirmed by Pope Gregory XVI.

See *Acta Sanctorum*, February, vol. iii. The biography given in Grossi, *Viridarium Carmelitanum*, from which the above account is mainly derived, cannot be considered a very reliable source. Avertanus is called Saint in his order. The very jejune second-nocturn lessons in the Carmelite Breviary supplement on March 4 are an indication of the slender information we possess regarding the life of Bd Romaeus.

BD CONSTANTIUS OF FABRIANO (A.D. 1481)

EARLY in the fifteenth century, there lived at Fabriano a boy of such extraordinary goodness that even his parents would sometimes wonder whether he were not rather an angel than a human child. Once, when his little sister was suffering from a disease which the doctors pronounced incurable, Constantius Bernocchi asked his father and mother to join him in prayer by her bedside that she might recover. They did so, and she was immediately cured. At the age of fifteen he was admitted to the Dominican convent of Santa Lucia and he seems to have received the habit from the hands of Bd Laurence of Ripafratta, at that time prior of this house of strict observance. Constantius was one of those concerned with the reform of San Marco in Florence, and it was whilst he was teaching in that city that it was discovered that he had the gift of prophecy or second sight. Among other examples, the death of St Antoninus was made known to him at the moment that it took place, and this is mentioned by Pope Clement VII in his bull for the canonization of that saint. He was also credited with the power of working miracles, and besides the cares of his office he acted as peacemaker outside the convent and quelled popular tumults.

The joyous spirit conspicuous in many saints of his order was denied him. Constantius was usually sad, and when some one asked him why he so seldom laughed, he answered, " Because I do not know if my actions are pleasing to God ". He used to say the office of the dead every day and often the whole psalter, which he knew by heart. He urged this devotion on others, and said that when he desired any favour and recited the psalter for that intention, he never failed to obtain his petition. With the assistance of the municipal council, he rebuilt the friary of Ascoli and lived and died there, in spite of the entreaties of the people of Fabriano that he should spend his last years amongst them. He was esteemed so holy that it was reckoned a great favour to speak to him or even to touch his habit. Upon the news of his decease, the senate and council assembled, " considering his death a public calamity ", and resolved to defray the cost of a public funeral. The *cultus* of Bd Constantius was confirmed in 1821.

The most reliable source of information concerning Constantius is Mortier's *Maîtres Généraux O.P.*, in which he lays much stress upon the holy friar's theological attainments and the influence he exercised, after the example of Bd Raymund of Capua, in promoting the reform of the order. See also Procter, *Lives of the Dominican Saints*.

BD SEBASTIAN APARICIO (A.D. 1600)

THE son of poor parents, Sebastian Aparicio was sent out into the fields as a child to mind the sheep. At the age of fifteen he went as servant to a widow at Sala-

manca, but as he found he was exposed to temptation he left her suddenly and became valet to a wealthy man. After a year he returned to more congenial work as servant to two farmers at San Lucar. He could combine his work in the fields with prayer and contemplation, and he remained there for eight years, during which period he earned enough to give marriage portions to his sisters. At the close of that time, being once more assailed by temptation, he saved himself by running away, and was moved to cut himself off completely from his native land and to go to America.

He settled in Mexico at Puebla de los Angeles, and began by doing agricultural work. Soon he found a better opening and started a carrying business—conveying merchandise from Zacatecas to Mexico City and running a sort of post. He then undertook the construction of roads, and through his enterprise and industry became a rich man. The money he made he gave away freely in charity, providing dowries, feeding the poor, and lending to farmers without asking for repayment. Sebastian's authority and prestige amongst Spaniards and Indians became immense: his judgement was accepted in the settlement of any dispute. In the midst of his wealth, he practised great austerity, sleeping only on a mat and eating the poorest food. In 1552 he retired from his business and bought a property near Mexico City, where he could live a quieter life, and for twenty years he developed the soil and bred cattle. He was often urged to marry, and, at the age of sixty, he married a poor girl at the entreaty of her relations. Upon her death he married again, but in both cases the marriage, by mutual consent, was never consummated. After the death of his second wife, when he was seventy years of age, he contracted so dangerous an illness that his life was despaired of. However, he recovered, and regarding it as a warning and call from Heaven, he made over everything he possessed to the Poor Clares and received the habit of the third order of St Francis.

At first he gave his services to the Poor Clares, but he soon felt drawn to the monastic life and entered the convent of the Friars Minor of the Observance in Mexico City. Old as he was, Sebastian was full of fervour and proved an exemplary novice, deeply humble and perfectly obedient. He was transferred first to Tecali and then to Puebla to join a community of over a hundred friars, where he spent the last twenty-six years of his life in the wearisome and humble rôle of begging brother. It was said that angels were seen to accompany the aged man on his long and arduous journeys and to guide him when he did not know the way. He had a wonderful power over beasts, and could instantly tame mules and even wild animals. To obtain food for the large community he used to have to take carts, drawn by oxen, across great tracts of country to carry the corn and other food given by charitable people, but he never had the least trouble with the animals, which obeyed the slightest movement of his lips. Bd Sebastian lived to the great age of ninety-eight, and his one sorrow at the last was that, because he was not able to retain what he swallowed, he could not receive the Blessed Sacrament. But it was carried into his cell that he might adore it, and he was so overcome with joy that he caused himself to be placed on the bare ground and poured out his soul in an ecstasy of thanksgiving to God. He was beatified in 1787.

See M. Cuevas, *Historia de la Iglesia en Mexico,* vol. i ; Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 313–319.

26: ST NESTOR, BISHOP OF MAGYDUS, MARTYR (A.D. 251)

POLLIO, governor of Pamphylia and Phrygia during the reign of Decius, sought to curry favour with the emperor by the cruelty with which he enforced his edict against the Christians. At that time the bishop of Magydus was Nestor, who was held in great respect by Christians and pagans alike. He realized that he was a marked man, but his only care was for his flock whom he sent to places of safety whilst he remained quietly at home to pray for his people and await his fate. He was actually at prayer when he was told that the officers of justice had come for him. They greeted him respectfully, and he said, "My sons, what brings you here?" They replied, "The irenarch [magistrate] and the curia summon thee". Thereupon he signed himself with the sign of the cross and, with his head covered by his scarf, he followed them to the forum. As he entered, the whole court rose to its feet as a mark of respect, and he was led to a place apart and seated in a chair whilst the magistrates sat on stools. The irenarch said, "Sir, dost thou not know the order of the emperor?"—"I know the order of the Almighty—not that of the emperor," was the reply. "Nestor, give way quietly that you may not be condemned," said the magistrate, but the bishop was inflexible and, when the irenarch warned him of tortures, replied, "The only torments that I fear are those of my God. Be assured that in torture and out of torture Him only will I confess."

Regretfully the court recognized that he must be sent to the governor, and the irenarch took him to Perga. Here he was no longer amongst friends, but his reputation had preceded him, and he was at first urged kindly and courteously to abjure his religion. He firmly refused; whereupon Pollio caused him to be extended on an instrument of torture called the little horse, and as the executioner laid bare his sides and tore them with iron hooks, Nestor sang, "I will give thanks unto the Lord at all times: His praise shall be ever in my mouth". The judge asked if he was not ashamed to put his trust in a man who had died such a death. "Let that be my confusion and that of all who call upon the name of the Lord", was Nestor's answer. The crowd began to clamour that he should be put out of his sufferings, and Pollio said, "Wilt thou sacrifice or no? Wilt thou be with us or with thy Christ?" The martyr replied, "With my Christ I have ever been, with Him am I now, and with Him shall I be for evermore." Pollio then ordered that he should be crucified, and the sentence was carried out. As he hung on the cross, he exhorted and encouraged the Christians who stood round. His passing was like a triumph for, as he cried out, "My children, let us kneel and pray to God through the same Lord Jesus Christ," the whole of the crowd—Christians and pagans alike—knelt down and prayed, whilst he breathed forth his last breath.

The least unsatisfactory account of the martyrdom of St Nestor is that presented in a Latin text printed in the *Acta Sanctorum*, February, vol. iii. We do not possess the original Greek. Pio Franchi de' Cavalieri, "Note Agiografiche" in *Studi e Testi*, vol. xxii, p. 97, agrees with Allard in attributing to the document "a flavour of high antiquity", even if we cannot with confidence pronounce it to be an authentic relation by a contemporary. In the notes referred to, Franchi has published another Greek recension of the story. *Cf.* also BHG., 2nd ed., n. 1328.

ST ALEXANDER, Bishop of Alexandria (A.D. 328)

St Alexander, the successor of St Achillas in the see of Alexandria, is chiefly celebrated for the determined resistance he offered to the heresy which Arius, an Alexandrian priest, first began openly to propagate during his episcopate. Alexander was a man of apostolic doctrine and life, charitable to the poor, and full of faith, zeal and fervour. He admitted to the ministry by preference those who had sanctified themselves in solitude, and was happy in his choice of bishops throughout Egypt. It seemed as though the Devil, enraged at the disrepute into which idolatry was falling, had endeavoured to repair his losses by fomenting this new and impious heresy of Arius, who taught not only that Christ was not truly God, but also that the Son was a creature, that there was a time when He did not exist, and that He was capable of sinning. Some of the orthodox were disposed to be scandalized by the forbearance of St Alexander who, being one of the mildest of men, at first made use of gentle methods and by kindly expostulations and sound argument sought to bring Arius back to the true faith. As his efforts proved ineffectual and the Arian faction grew in strength, the bishop summoned Arius to appear in an assembly of the clergy, where being found to be obstinate and incorrigible he was excommunicated. At a council held in Alexandria, Arius was again tried, his sentence of excommunication being confirmed by the bishops who were present. St Alexander wrote a letter to Bishop Alexander of Constantinople and a circular epistle to the other bishops of the Church, giving them an account of the heresy and of the condemnation of the heretic, the only two communications that have survived from his large correspondence on the subject.

In due course, in the year 325, the first oecumenical council assembled at Nicaea to deal with the matter, Pope St Silvester being represented by legates. Arius was himself present, and both Marcellus of Ancyra and the deacon St Athanasius, whom St Alexander had brought with him, exposed the falsity of the new doctrines and completely confuted the Arians. The heresy was emphatically and finally condemned, and Arius and a few others banished by the Emperor Constantine to Illyricum. St Alexander, after this triumph of the faith, returned to Alexandria, where he died two years later, having named St Athanasius as his successor.

We have no proper biography of St Alexander, but Socrates, Sozomen and Theodoret supply a good deal of information. See the *Acta Sanctorum*, February, vol. iii ; and also DCB., vol. i, pp. 79–82, and Hefele-Leclercq, *Conciles*, i, pp. 357 *seq.* and 636, note.

ST PORPHYRY, Bishop of Gaza (A.D. 420)

Porphyry came of a family of Thessalonica (the modern Salonika) in Macedonia. Turning his back upon the world, he left friends and country at the age of twenty-five and went to Egypt, where he consecrated himself to God in a monastery in the desert of Skete. After five years he made his way to Palestine, and took up his abode in a cave near the Jordan, where he passed five more years, until a complication of diseases obliged him to return to Jerusalem. There he never failed daily to visit all the holy places, leaning on a stick, for he was too weak to stand upright. It happened about that time that Mark, an Asiatic who afterwards wrote his life, also came to Jerusalem as a pilgrim. He was greatly edified by the devout assiduity with which Porphyry continually visited the scene of our Lord's resurrection and

other stations, and seeing him one day struggling with difficulty to climb the steps in the church he ran to offer his assistance. Porphyry, however, refused, saying, " It is not right that I, who have come here to implore pardon for my sins, should be helped to make my task easier: rather let me undergo some trouble and inconvenience that God, seeing it, may have compassion on me." Feeble as he was, he never omitted his usual visits to the holy places and he daily partook of the Blessed Sacrament. The only thing which troubled him was that his paternal estate had not as yet been disposed of and the proceeds given to the poor. This commission he entrusted to Mark, who set out for Thessalonica and in three months' time returned to Jerusalem with money and effects of considerable value.

Mark scarcely recognized Porphyry, so completely had he recovered his health. His face had lost its pallor and was fresh and ruddy. Seeing his friend's amazement, he said with a smile, " Do not be surprised, Mark, to see me in perfect health, but only marvel at the unspeakable goodness of Christ who can easily cure what men despair of ". Mark asked him by what means he had been cured. He replied, " Forty days ago, being in great pain, I tried to reach Mount Calvary, and there I fainted away and fell into a kind of trance or ecstasy in which I seemed to see our Saviour on the cross and the good thief hanging near Him. I said to Christ, ' Lord, remember me when thou comest into thy kingdom ', and he replied by bidding the thief come to my assistance. This he did, and raising me from the ground he bade me go to Christ. I ran to Him and He came down from His cross, saying to me, ' Take this wood ' (meaning the cross) ' into thy custody '. In obedience to Him, methought I laid it on my shoulders and carried it some way. I awoke soon after and have been free from pain ever since, nor is there any sign left of the ailments from which I formerly suffered."

Mark was so much impressed by the holy man's words and example that he determined to take up his abode with him altogether. All the money he had brought was distributed amongst the poor, and consequently Porphyry found himself compelled to work for his living. He learned to make shoes and to dress leather, while Mark, who was well skilled in writing, gained a competence by copying books. He wished the saint to share his earnings, but Porphyry replied in the words of St Paul, " He that doth not work, let him not eat ". The saint led this laborious and penitential life until he was forty, when the bishop of Jerusalem ordained him priest, and committed to his charge the great relic of the holy cross. This was in 393. The saint changed nothing in his austere life, subsisting only on roots and the coarsest bread, and generally not taking food until after sunset. He continued this mode of life until his death. In 396 he was elected bishop of Gaza without his knowledge, and John, the bishop of Caesarea, wrote to the bishop of Jerusalem desiring him to send Porphyry, alleging that he wished to consult him on various difficult passages of Holy Scripture. He was therefore bidden to go, but to return in seven days.

Upon receiving this order Porphyry seemed at first disturbed, but he said, " God's will be done ". That evening he called Mark, and said to him, " Brother Mark, let us go and venerate the holy places and the sacred cross, for it will be long before we shall do so again." Mark asked him why he spoke in such a tone, and he replied that our Saviour had appeared to him the night before, and had said, " Give up the treasure of the cross which you have in custody, for I will marry you to a wife, poor indeed and lowly, but of great piety and virtue. Take care to adorn

her well for, however she may appear, she is my sister."—" This," he added, " Christ signified to me last night, and therefore I fear that I may be charged with the sins of others while I seek to expiate my own—but the will of God must be obeyed." When they had done as he had said he started off with Mark and the following day, which was a Saturday, they reached Caesarea. Next morning Bishop John bade certain townsmen of Gaza lay hold of Porphyry, and while they held him he ordained him bishop. The holy man was much distressed at being promoted to a dignity for which he judged himself unfit. The Gazaeans did their best to console him, and they started for Gaza, where they arrived on Wednesday night, harassed and weary, for the heathen in the villages near Gaza, having had notice of their coming, had so broken up the roads and obstructed them with thorns and logs that they were scarcely passable.

That year there was a great drought, which the pagans ascribed to the coming of the new Christian bishop, for they said their god Marnas had foretold that Porphyry would bring calamities on the city. In Gaza there stood a famous temple dedicated to that deity, which the Emperor Theodosius I had ordered to be closed but not destroyed because of the beauty of its structure. The governor had allowed it to be reopened and when, for two months after the arrival of Porphyry, no rain had fallen, the pagans assembled in this temple to make supplication to Marnas. Then the Christians after a day of fasting and a night of prayer, went in procession to the church of St Timothy outside the walls, singing hymns. Upon their return they found the city gates shut against them. Then Porphyry and his flock besought God with redoubled fervour to bestow the boon so greatly needed, and in a short time clouds gathered and rain fell in such plenty that the heathen opened the gates and, joining them, cried out, " Christ alone is God ! He alone has overcome ! " This and the miraculous healing of a woman led to a great number of conversions, so that the pagans, perceiving their numbers decrease, became very troublesome to the Christians, whom they excluded from commerce and public offices and harassed in various ways. Porphyry, to protect himself and his flock, had recourse to the emperor, to whom he sent Mark his disciple, and afterwards followed him to Constantinople himself in company with John, his metropolitan.

Through the advocacy of St John Chrysostom and the Empress Eudoxia, Arcadius eventually was induced to grant all that was asked, including permission for the destruction of the temples of Gaza. An imperial edict to that effect was delivered to a patrician named Cynegius, who was charged to see the order carried out. When they landed again in Palestine near Gaza, the Christians came out to meet them singing hymns ; and as the two bishops and the procession passed through a square called Tetramphodos in which stood a marble statue of Venus, which was supposed to give oracles to young women about the choice of husbands, the idol fell, apparently of itself, and was broken to pieces. Ten days later arrived Cynegius with a strong guard of soldiers and the emperor's edict. In accordance with it, eight public temples were destroyed by fire, including the Marneion. After this, private houses and courts were searched and the idols were destroyed or cast into the sewers, and all books of magic were consigned to the flames. Many of the pagans desired baptism ; but many others were only angered by these proceedings, and in a riot they raised Porphyry barely escaped with his life (*cf.* St Marcellus on August 14). On the site of the temple of Marnas was built a church in the form of a cross, and the Empress Eudoxia sent pillars and rich marbles from

Constantinople to adorn the building, which was called after her the Eudoxiana. At its beginning St Porphyry, with his clergy and all the Christians of the city, went in procession from the church called Eirene singing the " *Venite, exultemus Domino* " and other psalms, each verse being answered with an " Alleluia ". They all set to work carrying stones and other materials and digging the foundations under the direction of Rufinus, a famous architect. The church was begun in 403, took five years to build, and the bishop consecrated it on Easter day, 408. His alms to the poor on that occasion seemed boundless, though at all times they were very great. St Porphyry spent the rest of his life in the zealous discharge of his pastoral duties, and lived to see the city for the most part free from open idolatry.

The Life of St Porphyry by Mark the deacon is an historical document of qui te exceptional interest. Apart from the insight which it affords into the character of the saint, it provides much valuable information regarding the last efforts of paganism in the Christian East. In 1913 an English translation by G. F. Hill was published, and an annotated German version by Dr George Rohde appeared in 1927. The *Acta Sanctorum*, February, vol. iii, only prints a Latin version of the Life. The Greek text was edited for the first time by M. Haupt in the *Abhandlungen* of the Berlin Academy in 1874, and, in 1895, more accurately by the Philological Society of Bonn. In 1930 H. Grégoire and M. A. Kugener published the Greek text, with a French translation and commentary ; according to them, it is not an authentic contemporary work of Mark, but was written at least twenty-five years after Porphyry's death. In *Analecta Bollandiana*, vol. lix (1941), pp. 63–216, there is printed a Latin version of a Georgian life of St Porphyry (probably of Syrian origin) : an interesting feature is that the writer seems to emphasize that paganism was brought to an end at Gaza without the violence associated with the name of St Cyril at Alexandria. See also the excellent essay by F. M. Abel in the *Conférences de Saint-Etienne* (ed. Lagrange, 1910).

ST VICTOR THE HERMIT (*c.* A.D. 610)

ST BERNARD in his sermons has left us two panegyrics of the priest and hermit St Victor, or Vittré, of Arcis-sur-Aube in Champagne. He says : " Now in Heaven, he beholds God clearly revealed, but not forgetting us though swallowed up in joy. It is not a land of oblivion in which Victor dwells. Heaven does not harden or narrow hearts, but it makes them more tender and compassionate ; it does not distract minds or alienate them from us ; it does not diminish but increases affection and charity ; it augments capacity for pity. The angels, although they behold the face of their Father, visit us and come continually to our assistance : and shall those now forget us who were once amongst us and who formerly suffered what they see us to be undergoing now ? No : I know the just await me until Thou render to me my reward. Victor is not like Pharaoh's cupbearer who could forget his fellow captive. He has not so put on the stole of glory himself as to lay aside his pity or the remembrance of our misery."

St Victor, born in the diocese of Troyes, was a saint from his cradle, and in his youth prayer, fasting and almsgiving were his delight. He received holy orders, but the love of heavenly contemplation being always the chief inclination of his soul, he preferred solitude to the life entailed by the care of souls. In this the Holy Ghost was his director, and he lived in such continual union with God through prayer and contemplation that he seemed raised above the ordinary conditions of this mortal life. God glorified him by graces and miracles, but the greatest wonder of all seems to have been the powerful example of his life, which brought about the

conversion of many sinners. He lived a solitary life at Arcis, near Plancy-sur-Aube. His remains were translated to the Benedictine monastery of Montiéramey, and at the request of the monks St Bernard drew up an office of St Victor with a hymn of his own composition.

See the *Acta Sanctorum*, February, vol. iii. We know practically nothing of St Victor from any authentic source. St Bernard seems simply to have made himself the mouthpiece of vague local tradition.

BD LEO OF SAINT-BERTIN, ABBOT (A.D. 1163)

LEO, fortieth abbot of Saint-Bertin, was a native of Furnes in Flanders. He is described as having received an unusually good education, so that he became well versed in all branches of sacred and secular learning. As a very young man he was attached to the court of the Count of Flanders where he held important offices, including that of almoner—although he was only twenty. He soon retired from the world and entered the monastery of Anchin, where he distinguished himself amongst his brother monks, and ere long was called to rule the abbey of Lobbes. During the protracted wars that had desolated the country the affairs of the monastery had fallen into a bad state, but Leo succeeded in setting them in order and in restoring discipline. In 1138 he was recalled to become abbot of Saint-Bertin —an abbey of such importance that it was known as the Monastery of Monasteries. His name appears on several contemporary charters. That same year he went to Rome, where the main purpose of his visit was to free his abbey from the interference of Cluny, which claimed certain rights over it. Amongst the works of St Bernard are two letters addressed " to the dear and venerable Leo and to all his community ".

When in 1146 Thierry of Alsace, Count of Flanders, took part in the Second Crusade, he was accompanied by Bd Leo, but, beyond the fact that he reached Jerusalem, nothing is known about the abbot's stay in the Holy Land. On his return he brought with him to the chapel of St Blaise in Bruges the relic of the Precious Blood which the count had obtained and which is still treasured and venerated in that ancient city. When the abbot was quite an old man, his monastery was entirely destroyed by fire in the year 1152. Undismayed he started at once to rebuild it, and was fortunate in enlisting the help of a nobleman known as William of Ypres : in two years the monks were able to return, and Bd Leo lived to see the whole monastery entirely reconstructed. In 1161 he lost his sight, and two years later he died.

See Destombes, *Vies des saints du diocèse de Cambrai*, vol. i, pp. 284–287 ; *Biographie nationale* (*de Belgique*), vol. xi, pp. 822–824. It does not seem clear whether the chapel in which the alleged relic of the Precious Blood was first deposited was dedicated to St Blaise or to St Basil. The relic purported to be drops of the actual blood of Christ our Lord collected by St Joseph of Arimathea when he washed our Saviour's body before laying it in the tomb. The question of the nature of the veneration to be paid to such relics, apart from the question of their authenticity, was keenly debated among theologians in the fifteenth century. See Jox, *Die Reliquien des kostbares Blut*.

BD ISABEL OF FRANCE, VIRGIN (A.D. 1270)

A DAUGHTER of Louis VIII and Blanche of Castile and the sister of St Louis, Princess Isabel was possessed not only of rank and fortune, but also of personal

beauty and exceptional qualities of mind. Pomp and luxury attracted her so little that she confided to a nun that although she sometimes allowed herself to be richly attired to please her mother, fine clothes never gave her any pleasure. In her girlhood she used to pray with such fervour that she was sometimes rapt in ecstasy, and she fasted three times a week besides observing the ordinary fasts, and though her mother tried to coax her to eat by promising her gifts for the poor, she entreated that other conditions might be imposed. She was clever and eager to learn, and added Latin to her other studies that she might read the offices of the Church and the writings of the fathers. Her fasts and the nervous strain of the life she led brought on so severe an illness that she was publicly prayed for, and her mother sent to consult a holy woman at Nanterre who was reputed to have the gift of prophecy. The reply was that the princess would recover, but that she must never be counted among the living because for the rest of her life she would be dead to the world. The truth of this was soon perceived when various suitors presented themselves. She refused first Count Hugo of Austria and then Conrad, King of Jerusalem, although Pope Innocent IV sent her a letter urging her to accept him for the benefit of Christendom. She answered him so humbly and wisely that he applauded her resolution to serve God in perpetual virginity.

Every day before her dinner Isabel would admit a number of poor people upon whom she waited herself, and after dinner she went out to visit the sick and the poor; and she used to pay the expenses of ten knights in the Holy Land as her share in the crusade. She was tried by several long and painful illnesses, but the ill-success of the crusade and her brother's capture were far harder trials to her. After the death of her mother she resolved to establish a house for daughters of the Order of St Francis, and obtained the approval of St Louis, who promised material aid. The next thing was to have a rule drafted in accordance with the Rule of St Clare, and some of the greatest Franciscans of the day, including St Bonaventure himself, set to work to draw up a set of constitutions. Thus began the famous Franciscan convent of Longchamps, whose site was within what is now the Bois de Boulogne in Paris. It was called the Monastery of the Humility of the Blessed Virgin Mary.

Bd Isabel herself was never actually enclosed, but lived in a part of the building separate from the nuns' cells, and she wore secular clothing. One reason for this was that her bodily sufferings would not permit her always to keep the full rule, and she was also influenced by her determination not to be elected abbess. Moreover, by keeping part of her property, she could help to support the house and continue her gifts to the poor. She still maintained her fasts and disciplines, and observed almost constant silence. Before she went to communion she used always, on her knees, to beg the pardon of the few servants she retained. In this manner of life she spent ten years. Towards the end she passed several nights in contemplation without taking rest, and was seen rapt in ecstasy by her chaplain, her confessor and Sister Agnes who afterwards wrote her life. Her *cultus* was approved in 1521.

Bd Isabel is dealt with in the *Acta Sanctorum* on August 31 (Aug., vol. vi), but she is commemorated by the Friars Minor now on June 8, with BB. Agnes of Bohemia and Baptista Varani. The principal source of our information is her life by Agnes de Harcourt, Abbess of Longchamps, under whose care her last days were spent. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 91–96; and the sketch by A. Garreau, *Bse Isabelle de France* (1943).

27 : ST GABRIEL POSSENTI (A.D. 1862)

THIS young saint was the son of a distinguished advocate who held a succession of official appointments under the government of the States of the Church. There were thirteen children in the family of Sante Possenti, of whom the future saint, born in 1838 and christened Francis, was the eleventh. Several died in infancy and their delicate mother was herself taken from them in 1842, when Francis was only four years old. Mr Possenti had just then become " grand assessor ", let us say registrar, of Spoleto, and it was in the Jesuit college of that city that Francis received most of his education. After a surfeit of the dubious marvels which meet us in the legendary story of so many aspirants for canonization, it is a distinct relief to find that the childhood of Francis Possenti, like that of Teresa Martin, was perfectly normal. It is not recorded that he had visions at the age of four, or that he had devised extraordinary forms of self-torture before he was eight. On the contrary he seems by nature to have possessed a warm temper which was not always under perfect control, and to have been fastidious about his dress and personal appearance. As a youth he read novels, he was fond of gaiety and of the theatre, though seemingly the plays he frequented were innocent enough, and on account of his cheerfulness and good looks he was a universal favourite. Though there is not the least reason to believe that he ever lost his innocence or seriously broke the law of God, he, from the shelter of the cloister, looked back upon these years with evident alarm.

> Dear Philip, [he afterwards wrote to a friend] If you truly love your soul, shun bad companions ; shun the theatre. I know by experience how very difficult it is when entering such places in the state of grace to come away without having lost it, or at least exposed it to great danger. Avoid pleasure-parties and avoid evil books. I assure you that if I had remained in the world, it seems certain to me that I should not have saved my soul. Tell me, could any one have indulged in more amusements than I ? Well, and what is the result ?—nothing but bitterness and fear. Dear Philip, do not despise me, for I speak from my heart. I ask your pardon for all the scandal that I may have given you ; and I protest that whatever evil I may have spoken about anyone, I now retract it and beg of you to forget it all, and to pray for me that God may forgive me likewise.

Probably much of this self-accusatory tone was due to the sensitiveness of conscience which developed in the noviceship, but there must have been a certain relative frivolity in the years which preceded, and his friends, we are told, used in playful exaggeration to call him *il damerino*, " the ladies' man ". As a consequence the call of God does not seem to have been at once attended to even when it was clearly heard. Before his very promising career as a student was completed he fell dangerously ill, and he promised if he recovered to enter religion ; but when he was restored to health he took no immediate step to carry his purpose into effect. After the lapse of a year or two he was again brought to death's door by an attack of laryngitis, or possibly quinsy, and he renewed his promise, having recourse in this extremity to a relic of the Jesuit martyr St Andrew Bobola, just then beatified. Once more he was cured, miraculously as he believed, and he made application to

enter the Society of Jesus. But though he was accepted, he still delayed—after all, he was not yet seventeen—possibly because he doubted whether God was not calling him to a more penitential life than that of the Society. Then his favourite sister died during an outbreak of cholera, and so, stricken with a sense of the precarious nature of all earthly ties, he at last, with the full approval of his Jesuit confessor, made choice of the Passionists. Thus in September 1856 he entered their noviceship at Morrovalle, where he was given the name in religion of Brother Gabriel-of-our-Lady-of-Sorrows.

The rest of Gabriel's career is simply a record of an extraordinary effort to attain perfection in small things. His brightness, his spirit of prayer, his charity to the poor, his consideration for others, his exact observance of every rule, his desire (constantly checked by wise superiors) to adopt forms of bodily mortification which were beyond his strength, his absolute submission in all matters in which he could practise obedience evidently made an ineffaceable impression upon all who lived with him. Their testimony in the process of his beatification is most convincing. It was a life of continual self-surrender, but the most charming feature of the whole was the cheerfulness with which the offering was made. Naturally there is not much to chronicle in such an existence. But as an illustration of the simple means—simple except for the weariness of the endless renewal of such acts of self-repression—by which heroic sanctity may be reached, the following may be quoted from one of his biographies :

> He was always eager to do more bodily penance, and for a long time, to take a single example, he asked permission to wear a chain set with sharp points. Leave was refused, but he still begged for it with modest persistence. His director replied, " You want to wear the little chain ! I tell you what you really ought to have is a chain on your will—yes, that is what you need. Go away, don't speak to me about it." And he retired deeply mortified. Another time when he was asking leave for the same thing, " Well, yes," I said, " wear it by all means ; but you must wear it outside your habit and in public, too, that all may see what a man of great mortification you are." Though stung to the quick, he wore it as I directed ; besides, to satisfy his thirst for penances, I made fun of him before his companions ; but he accepted all in silence, and did not even ask to be dispensed from thus becoming a laughing stock.

After only four years spent in religion, in the course of which Brother Gabriel had given rise to the expectation of great and fruitful work for souls once the priesthood had been attained, symptoms of tuberculous disease manifested themselves so unmistakably that from henceforth he had to be exempted, very much against his will, from all the more arduous duties of community observance. Patience under weakness and bodily suffering, and a ready submission to the restrictions imposed by superiors upon his ardent nature, became the keynote of his effort after perfection. Young and old were indescribably impressed by the example which he gave, but he himself shrank from any sort of favourable notice, and not long before his death he succeeded in securing the destruction of all his private notes of the spiritual favours which God had bestowed upon him. He passed away in great peace in the early morning of February 27, 1862, at Isola di Gran Sasso in the Abruzzi. St Gabriel-of-our-Lady-of-Sorrows was canonized in 1920.

See N. Ward, *Life of Gabriel of our Lady of Sorrows* (1904); Anselm de la Dolorosa, *Vida de San Gabriel de la Virgen Dolorosa* (1920); *Lettere di San Gabriele dell' Addolorata* (1920); and C. Hollobough, *St Gabriel, Passionist* (1923).

SS. JULIAN, CRONION AND BESAS, MARTYRS (A.D. 250)

DURING the persecution of Christians under Decius many of the citizens of Alexandria, especially amongst the rich and those who held public office, apostatized and sacrificed to idols under stress of fear. St Dionysius, Bishop of Alexandria, who records and deplores this in a letter to Fabian, adds: "Others, firm and blessed pillars of the Lord, confirmed by the Lord Himself and receiving of Him strength suited to the measure of their faith, proved themselves noble witnesses of His kingdom. Foremost of these was a man afflicted with gout and unable to walk or to stand, Julian by name, who was apprehended together with his two bearers. One of these immediately denied his faith, but the other, Cronion, surnamed Eunus, and the aged Julian himself, after having confessed the Lord, were carried on camels through the whole city, a very large one, as you know, and were scourged and at length consumed in an immense fire in the midst of a crowd of spectators. A soldier named Besas, who was standing by and who opposed the insolence of the multitude while these martyrs were on their way to execution, was assailed by them with loud shouts, and this brave soldier of God, after he had shown his heroism in the great conflict of piety, was beheaded."

The Roman Martyrology mentions on December 7 a certain soldier, martyred at Alexandria under Decius, whom it calls Agatho. He was set to guard the dead bodies of some martyrs, and resolutely refused to allow the crowd to come near in order to insult and mutilate them. The angry mob therefore denounced him to the magistrate, and upon his confessing Christ he was sentenced to death and beheaded. Dom Quentin has shown that this martyr is really the same as St Besas, just mentioned. Rufinus in translating the *Ecclesiastical History* of Eusebius omitted the name of the soldier, and it was supplied as Agatho by the martyrologist Ado out of his own head.

The letter of St Dionysius here referred to is quoted in Eusebius, *Eccles. Hist.*, bk vi, ch. 41. See Feltoe's edition of Dionysius of Alexandria, pp. 11–12. Dom Quentin explains the confusion about Besas in his *Martyrologes historiques*, pp. 449, 462, 611, 658.

ST THALELAEUS THE HERMIT (*c.* A.D. 450)

FOR our knowledge of the holy recluse Thalelaeus we are chiefly indebted to Theodoret, who says that he was personally acquainted with him. He was a native of Cilicia, and for some time he lived in a hut beside a heathen shrine near Gabala, to which people used to go to sacrifice. The evil spirits or the pagan priests tried to scare him away by fearful apparitions and hideous noises, but the holy man stood his ground and converted many of those who had come to worship in the temple. Theodoret says that he himself conversed with some of these converts. Afterwards St Thalelaeus contrived for himself a sort of penitential cage. He made two wheels and joined them by bars into a kind of barrel, but open between the bars. He shut himself up in this, and it was so small and cramped that his chin rested on his knees. He had been in it ten years when Theodoret saw him and asked him why he had chosen so strange an abode. The penitent answered, "I punish my criminal body that God, seeing my affliction for my sins, may be moved to forgive

them and to deliver me from the torments of the world to come, or at least to mitigate their severity". John Moschus, in the *Spiritual Meadow*, relates that Thalelaeus the Cilician spent sixty years in the ascetic life, weeping almost without intermission; and that he used to say to those that came to him, "Time is allowed us by the divine mercy for repentance and satisfaction, and woe be to us if we neglect it". He was surnamed Epiklautos, "weeping much".

See the *Acta Sanctorum*, February, vol. iii, where the passage from Theodoret's *Philotheus* is quoted, and *cf.* DCB., vol. iv, p. 882.

ST LEANDER, Bishop of Seville (A.D. 596)

It was mainly through St Leander's efforts that the Western Goths or Visigoths, who had ruled in Spain for a hundred years, were converted from the errors of Arianism. His father was Severian, Duke of Cartagena, at which place the saint was born, and his mother was the daughter of the Ostrogothic King Theodoric. His brothers were St Fulgentius, Bishop of Ecija, and St Isidore, who succeeded him in the see of Seville. He had a sister, St Florentina, and according to tradition a second sister who married King Leovigild. This, however, is not certain; if true it must have added enormously to his difficulties, for Leovigild was a determined Arian. Even as a boy, Leander was remarkable for his eloquence and fascinating personality; while still quite young he took the monastic habit at Seville, where he gave himself for three years to devotion and study. Upon the death of the bishop of Seville he was unanimously chosen to succeed him, but his change of condition made little or no alteration in his mode of living. He immediately set to work to fight against the prevalent heresy of Arianism, and through his prayers and his eloquence caused many conversions, including that of Hermenegild, the eldest son of King Leovigild. In 583 St Leander went to Constantinople on an embassy to the emperor, and there he became acquainted with St Gregory the Great, who had been sent there as legate by Pope Pelagius II. The two men formed a close and lasting friendship, and it was at the suggestion of Leander that Gregory wrote his *Morals on the Book of Job*.

Upon his return, he continued his fight for the true faith, but in 586 Leovigild caused his son St Hermenegild to be put to death for refusing to receive communion from the hands of an Arian bishop, and he banished several Catholic prelates, including St Leander and his brother St Fulgentius. Even in exile the bishop continued his fight, writing two works against Arianism and a third to meet the objections that had been raised against his arguments. Before long, however, Leovigild recalled the exiles, and when he found that he was on his death-bed he sent for St Leander and entrusted to him his son and successor Reccared to be instructed in the Catholic faith. Nevertheless, through fear of his people, St Gregory tells us, Leovigild himself died unreconciled to the Church. Reccared, under the guidance of St Leander, became an ardent and well-instructed Catholic. Leander spoke with so much wisdom on the controverted points to the Arian bishops that, by force of his reasoning rather than by his authority, he brought them over to the truth and thus converted the whole nation of the Visigoths. He was equally successful with the Suevi, a people of Spain whom Leovigild had perverted. No one rejoiced more than did St Gregory the Great at the wonderful blessings bestowed by Almighty God on the labours of the holy bishop, and he wrote him

an affectionate letter in which he congratulated him warmly and also sent him the pallium.

In 589 St Leander presided over the third Council of Toledo, at which a solemn declaration of the consubstantiality of the Three Persons of the Trinity was drawn up, and twenty-three canons were passed relating to discipline, for the holy prelate was no less zealous in the reformation of manners and morals than in restoring the purity of the faith. The following year another synod was held at Seville to complete, establish and seal the conversion of the nation to the true faith. St Leander was deeply sensible of the importance of prayer, and he laboured to encourage true devotion in all, but especially in those who were consecrated to God under a religious rule. His letter to his sister Florentina, usually called his Rule of a Monastic Life, turns chiefly on the contempt of this world and on prayer. A very important work of his was his reform of the Spanish liturgy. In this liturgy and in the third Council of Toledo, in conformity with the practice of the Eastern churches, the Nicene Creed was appointed to be said at Mass in repudiation of the Arian heresy. Other Western churches, and eventually Rome itself, adopted this practice later.

St Leander was tried by frequent illness, particularly by the gout, and St Gregory, who was afflicted with the same complaint, alludes to it in one of his letters. According to an old Spanish tradition, the famous picture of our Lady of Guadalupe was a present from the pope to his friend Leander. Of the bishop's many writings none have come down to us except his Rule of a Monastic Life, and a homily in thanksgiving for the conversion of the Goths. He died in 596, and his relics are now in a chapel of Seville Cathedral. In Spain St Leander is honoured liturgically as a doctor of the Church.

See the *Acta Sanctorum*, March, vol. ii ; Gams, *Kirchengeschichte von Spanien*, vol. ii, pt 2, pp. 37 *seq.* and 66 *seq.* ; DTC., vol. ix, p. 95. There is also an excellent article on St Leander by Mrs Humphry Ward in DCB., vol. iii, pp. 637–640 ; and *cf.* F. H. B. Daniell's article on Reccared, vol. iv, pp. 536–538.

ST BALDOMERUS, OR GALMIER (*c.* A.D. 660)

ST GALMIER was a locksmith in Lyons who lived in great poverty and austerity, spending all his leisure moments in holy reading and prayer. He gave his earnings —and sometimes even his tools—to the poor, and to everyone he met he used to say, " In the name of the Lord, let us always give thanks to God ". Viventius, abbot of Saint Justus, came upon him when he was at prayer, and was greatly struck by the fervour of his devotion, but he was still more impressed when he entered into conversation with him. The abbot offered him a cell in his monastery, and here he devoted himself almost entirely to contemplation. His biographer says that as a mark of God's special favour the wild birds of the air whom no man had ever caught or tamed used to come at the hour of his meal and eat out of his hands, whilst he would say to them, " Take your refreshment and always bless the Lord of Heaven ". Bishop Gundry ordained him subdeacon, in spite of his reluctance. He was sometimes venerated as the patron of locksmiths, and is represented in art with pincers and other implements of his trade.

St Baldomerus is commemorated under this name in the Roman Martyrology, but we have no reliable materials for his history. See the *Acta Sanctorum*, February, vol. iii ; Detzel, *Christliche Ikonographie*, vol. ii, p. 179.

ST ALNOTH (*c.* A.D. 700)

AT Weedon in Northamptonshire there stood a house which was presented by Wulfhere, King of Mercia, to his daughter St Werburga and was converted by her into a monastery. On the estate lived a cowherd called Alnoth, a man of singular simplicity and holiness. It is told in Goscelin's Life of St Werburga that she one day saw her steward cruelly belabouring the poor serf for some fancied fault. Although she might well have used her authority to command the bailiff to stop, the saint in her humility cast herself at his feet and besought him to spare the good cowherd, who, she felt sure, was more acceptable to God than any of themselves. Later on, Alnoth became a hermit, and lived in the woods at Stowe near Bugbrooke. He was murdered by robbers—for what reason is not clear, as he possessed nothing that they could plunder. He was buried at Stowe and his memory was long venerated in the neighbourhood, a festival being kept in his honour.

See the *Acta Sanctorum*, February, vol. iii. There seems to be no mention of St Alnoth in any of the early English calendars.

ST JOHN OF GORZE, ABBOT (A.D. 974)

THE father of John of Gorze was well on in years when his son was born at Vandières near Pont-à-Mousson, and, though he lived long enough to have him well educated at Metz and at Saint-Mihiel, he died before John attained to manhood. The youth was called upon to look after the family property, and was thus brought into touch with leading men in church and state. The benefices of Vandières and of Saint-Laurent in the village of Fontenoy were vested in him, and he did much to adorn and beautify these churches, especially Saint-Laurent, where he would sometimes spend several days in prayer when he was free from secular business. Although the world still had attractions for him, he was greatly influenced by an old priest who had a special devotion to the Divine Office and by a holy deacon named Bernier. The church and monastery on his estate were dependent on the nunnery of St Peter at Metz, and he used often to go there to serve at Mass. The accidental discovery of the austerity practised by the nuns and those who were under their care brought home to him the ease and luxury in which he was living. From that moment he turned his mind entirely to spiritual matters. He is credited with having learnt the Bible by heart, and is said to have acquired an extraordinary knowledge of the *Comes*, the Penitentials, the canons of ecclesiastical law, the homilies of the fathers, and the lives of the saints, so that he could recite them as though he were reading from a book.

A pilgrimage to Rome brought John into touch with various holy persons who helped him to advance in the spiritual life, and he visited Monte Gargano, Monte Cassino—and Vesuvius. Upon his return to Lorraine, he formed a great friendship with Archdeacon Einhold of Toul, whom he persuaded to give away his possessions and to join him on another pilgrimage to Rome. However, Adelborn, Bishop of Metz, interposed, and the two then betook themselves to the almost deserted abbey of Gorze in 933. They soon instilled new life into the monastery, and Einhold became abbot, with John as his prior; so severe were the austerities which he undertook that his superior felt obliged to moderate them. The Emperor Otto I having asked for two monks to go as his ambassadors to the court of the Caliph Abdur-Rahman of Cordova, John was chosen as the chief spokesman, and he fulfilled his mission with so much courage and wisdom that he won the admiration

of the Mussulman chief. On his return in 960 he was elected abbot of Gorze, and he proceeded to introduce reforms which spread to other Benedictine monasteries in Upper Lorraine ; the reform, like that of the contemporary St Gerard of Brogne, was marked by its physical severity. It seems rather uncertain whether John should be styled "Saint", or "Blessed": the Bollandists give the latter description, but he is popularly spoken of as St John of Gorze.

A full and historically important biography of John of Gorze was written in 980 by his friend John, abbot of St Arnulf at Metz, but the only manuscript we possess is unfortunately incomplete. The text has been edited by the Bollandists (*Acta Sanctorum*, February, vol. iii), by Mabillon, and in the MGH., *Scriptores*, vol. iv, whence it has been reprinted in Migne, PL., vol. 137, cc. 241–310. See also Mathieu, *De Joannis Abbatis Gorziensis Vita* (1879), and Sackur, *Die Cluniacenser*, vol. i.

BD MARK BARKWORTH, MARTYR (A.D. 1601)

MARK BARKWORTH (*alias* Lambert) was born in Lincolnshire in 1572, and brought up a Protestant. He was a graduate of the University of Oxford, and while travelling on the continent visited the seminary at Douay, where he was shortly afterwards received into the Church. He began studying for the priesthood there, and concluded his course at Valladolid, where he was ordained in 1599. At this time there was a movement towards the Order of St Benedict among the students in the English college at Valladolid, and of this movement Mr Barkworth seems to have been the leader ; it was viewed with strong disfavour by the Jesuit fathers who conducted the college, and when Barkworth left Spain for the English mission in the year of his ordination, and in company with Bd Thomas Garnet, he was still a secular priest. So on his way through Navarre he visited the abbey of Hirache and was there accepted as a Benedictine novice, with the privilege of making his profession at the hour of death, if there were no opportunity for him to do so before.

Within a few months of his arrival in England Father Mark was arrested, and it was while in prison that he told a Genoese soldier, Hortensio Spinola, of a vision of St Benedict from whom he had learned that he would die a martyr and a monk. It is said that for this reason he would not make use of opportunities for escape ; and in February 1601 he was brought to trial at the Old Bailey, together with the Venerable Roger Filcock. The jury included three men who were not only apostates but probably former fellow students of Father Mark, and so with antecedent knowledge that he was a priest. His answers to questions caused several demonstrations in court, and he was sentenced without any witnesses having been called.

The day of his execution was very cold and it was snowing heavily. By some means Father Mark got hold of a Benedictine habit, which he put on, and had his head shaved in the monastic form of tonsure. When he and Father Roger Filcock arrived at Tyburn the dead body of Bd Anne Line (see below) was hanging from the gallows : he kissed the edge of her dress and her hand, saying, "Thou hast got the start of us, sister, but we will follow thee as quickly as we may". He addressed the people, reminding them that Pope St Gregory had sent monks of St Benedict to preach the gospel to their heathen ancestors, "And I come here to die", he said, "as a Catholic, a priest and a religious of the same order". He had made his profession in two senses. Then as he was about to be turned off the cart he sang "in manner and form following: *Haec est dies Domini, gaudeamus, gaudeamus, gaudeamus in ea*"—"This is the day of the Lord ; let us rejoice, rejoice, rejoice in it." The contemporary account of the subsequent butchery is one of the most

horrible in the records of the English martyrs; but Father Filcock was allowed to hang till he was dead. While the martyrs were being quartered it was noticed that Father Mark's knees were calloused by constant kneeling. A young man picked up one of his legs and showed it to the attendant Protestant ministers, asking "Which of you gospellers can show such a knee?" Bd Mark Barkworth died on February 27, 1601, the first English Benedictine martyr.

There is a complete account of this *beatus* in Camm's *Nine Martyr Monks* (1932). The principal sources are MMP., pp. 253–256, wherein is used a manuscript provided by the English monks of Douay; Raissius in his *Catalogus Christi Sacerdotum . . .*; Blackfan, *Annales Collegii Sti Albani in oppido Valesoleti*, and the usual Benedictine authorities.

BD ANNE LINE, MARTYR (A.D. 1601)

THIS Anne was daughter to William Heigham, a gentleman of Dunmow in Essex and a strong Protestant, who disinherited his son and daughter when they became Catholics. Anne married Roger Line, of Ringwood, in the New Forest of Hampshire. Shortly afterwards Mr Line was imprisoned for recusancy and then allowed to go abroad, to Flanders, where he died in 1594. His widow, who suffered from extreme ill-health, then devoted the rest of her life to the service of her hunted co-religionists. When the Jesuit, Father John Gerard, organized a house of refuge for clergy in London, Mrs Line was put in charge of it; but after Father Gerard's escape from the Tower in 1597 she began to come under suspicion of the authorities, and had to find a new residence. But this also was tracked down, and on Candlemas day 1601 the pursuivants broke in just as Father Francis Page, S.J., had vested for Mass. He managed to remove his vestments and escape detection, but Mrs Line, Mrs Gage and others were taken.

A friend at court brought about the release of Mrs Gage, but Anne Line was brought before Lord Chief Justice Popham at the Old Bailey, charged with having harboured a priest from overseas. She was so ill at the time that she had to be carried into court in a chair. When asked if she were guilty of the charge, she replied in a loud voice for all to hear, "My lords, nothing grieves me more but that I could not receive a thousand more." The prosecution, which had only one witness, signally failed to prove its case; the jury nevertheless, at the judge's direction, found a verdict of guilty, and Anne was sentenced to death. She spent her last days and hours with composure and spiritual comfort, and when brought to Tyburn to be hanged she kissed the gallows and knelt in prayer up to the last moment. There suffered with her Roger Filcock, a Jesuit, who had long been Mrs Line's friend and confessor, and Bd Mark Barkworth. Father Filcock's cause is among those still under consideration.

See MMP., pp. 257–259; John Gerard's autobiography (tr. P. Caraman, 1951), pp. 82–86; and Gillow, *Biog. Dict.*

28: MARTYRS IN THE PLAGUE OF ALEXANDRIA (A.D. 261)

PESTILENCE raged throughout the greater part of the Roman empire during the years from 249 to 263. In Rome, five thousand persons are said to have died in one day and Alexandria in particular suffered severely: St Dionysius of Alexandria tells us that his city had already been afflicted with famine,

and this was followed by tumults and violence so uncontrolled that it was safer to travel from one extremity of the known world to the other than to go from one street of Alexandria to the next. To these scourges succeeded the plague, which raged until there was not one house in that great city that escaped or which had not some death to mourn. Corpses lay unburied, and the air was laden with infection, mingled with pestilential vapours from the Nile. The living appeared wild with terror, and the fear of death rendered the pagan citizens cruel to their nearest relations; as soon as anyone was known to have caught the infection, his friends fled from him: the bodies of those not yet dead were thrown into the streets and abandoned.

At this juncture, the Christians of Alexandria came forward and displayed a great example of charity. During the persecutions of Decius, Gallus and Valerian they had been obliged to remain hidden, and had held their assemblies in secret or in ships that put out to sea or in pestilential prisons. Now, however, they came forth, regardless of danger, and set to work to tend the sick and to comfort the dying. They closed the eyes of the plague-stricken and carried them when dead upon their shoulders, washing their bodies and decently burying them, although they knew they were likely to share the same fate. In the words of the bishop: "Many who had healed others fell victims themselves. The best of our brethren have been taken from us in this manner: some were priests, others deacons and some laity of great worth. This death, with the faith which accompanied it, appears to be little inferior to martyrdom itself." The Roman Martyrology, recognizing the force of these words of St Dionysius, in fact honours those loving Christians as martyrs. Their charity in thus relieving their persecutors when attacked by sickness may well make us ask ourselves what our attitude is to the sick poor, who are not our enemies but who are, in most cases, our fellow Christians.

Our knowledge of the charity of the Christians of Alexandria is derived from Eusebius, who in bk vii, ch. 22, of his *Ecclesiastical History* inserts a long quotation from the letter of St Dionysius referred to above. The Greek text may be conveniently consulted in Feltoe's edition of *The Letters and other Remains of Dionysius of Alexandria*, pp. 79–84.

ST PROTERIUS, Patriarch of Alexandria, Martyr (A.D. 457)

St Cyril's successor as patriarch of Alexandria was an unprincipled man named Dioscorus, who patronized the heretic Eutyches and upheld his errors. The leader of the orthodox party was Proterius, who had been ordained by Cyril. Dioscorus, knowing his great reputation and hoping to win him over to his views, had appointed him archpriest and entrusted him with the care of his church, but when the patriarch began to show himself to be clearly heretical, Proterius openly opposed him. The Council of Chalcedon condemned and deposed Dioscorus in 451, and Proterius was elected in his place. The city of Alexandria, always notorious for its riots and tumults, divided into two parties, the one demanding the return of Dioscorus and the other supporting Proterius. The schismatic party was headed by two priests, Timothy Elurus and Peter Mongus (Elurus, αἴλουρος, means "cat", and Mongus, μογγός, means "croaker"). So great and so frequent were the tumults they raised against Proterius that during the whole of his pontificate he was never out of danger of falling a victim to violence, in spite of the decision of the Council of Chalcedon and of the imperial orders. Dioscorus being dead, Elurus, who had contrived to get himself consecrated, was proclaimed by his party the sole lawful bishop in Alexandria. The imperial commander drove Elurus out, and this so enraged the

Eutychian party that their menaces obliged St Proterius to take sanctuary in the baptistery adjoining the church of St Quirinus. The rabble had no respect for sanctuary, and, breaking into the church, they stabbed him to death during Holy Week in the year 457. Not satisfied with this, they dragged his dead body through the streets, cut it in pieces, burnt it and scattered the ashes in the air. The bishops of Thrace, in a letter they wrote to the Emperor Leo soon after, declared that they reckoned Proterius among the martyrs and hoped to find mercy through his intercession.

There is no special biography of Proterius, but in the *Acta Sanctorum*, February, vol. iii, the principal texts, letters, etc., which make reference to him have been collected. See also Hefele-Leclercq, *Conciles*, vol. ii, p. 858.

SS. ROMANUS AND LUPICINUS, ABBOTS (*c.* A.D. 460 AND 480)

ST ROMANUS had reached the age of thirty-five when he withdrew into the forests of the Jura Mountains between Switzerland and France to live there as a hermit. He took with him Cassian's *Lives of the Fathers of the Desert*, a few tools and some seeds, and found his way to an uninhabited spot at the confluence of the Bienne and the Alière, enclosed between steep heights and difficult of access. Here under the shelter of an enormous fir tree he spent his time praying, reading and cultivating the soil. At first his solitude was disturbed only by the beasts and an occasional huntsman, but before long he was joined by his brother Lupicinus and by one or two more. Other recruits soon flocked to them, including their sister and a number of women.

The two brothers soon built the monastery of Condat and then that of Leuconne, two miles to the north, whilst for the women they established the nunnery of La Beaume (the site of the present village of Saint-Romain-de-la-Roche). The brothers ruled as joint abbots in perfect harmony, although Lupicinus was inclined to be the stricter; he generally lived at Leuconne, and when at one time the brethren at Condat were making their food more palatable, he came over and forbade the innovation. Although they strove to imitate the anchorites of the East, they were obliged to modify some of their austerities owing to climatic and other differences. The Gauls were naturally great eaters, and these monks spent much of their time in very hard manual labour, but they never touched flesh-meat and were only allowed milk and eggs when they were ill. They wore wooden sabots and the skins of animals sewn together, which protected them from the rain, but not from the bitter cold in winter or from the summer rays of the sun reflected from the perpendicular rocks.

St Romanus made a pilgrimage to what is now Saint-Maurice in the Valais, to visit the place of martyrdom of the Theban Legion. He cured two lepers on the way, and, the fame of this miracle reaching Geneva, the bishop, the clergy and the whole town turned out to greet him as he was passing through. He died about the year 460, and was buried, as he had desired, in the church of the nunnery where his sister ruled. Lupicinus survived his elder brother by some twenty years, and he is commemorated separately on March 21. In the longer Latin biography the austerity of Lupicinus is much dilated on, but there are also wonderful things told of his compassion for his monks and of his spirit of faith. When starvation seemed to threaten he obtained from God by his prayers a multiplication of the

corn which remained to them; and when his subjects, yielding to temptation, planned to leave or actually quitted the monastery, he did not deal harshly with them, but was only intent on animating them with courage to persevere in their vocation.

The historical value of the Lives of Romanus, Lupicinus and Eugendus (January 1), which had gravely been called in question not only by Bruno Krusch, but also by Quesnel and Papebroch, was vindicated by Mgr Duchesne in a remarkable paper called "La Vie des Pères du Jura" in *Mélanges d'archéologie et d'histoire*, vol. xviii (1898), pp. 3–16. M. Poupardin in *Le Moyen Age*, vol. xi (1898), pp. 31–48, pronounced in a similar sense. *Cf.* M. Besson, *Nos origines chrétiennes*. The text of the Life of Romanus and Lupicinus may be found in the *Acta Sanctorum*, February, vol. iii, but it has been more recently edited by Krusch in MGH., *Scriptores Merov.*, vol. iii, pp. 131–153. In the former it has been divided into two sections, so far as it treated separately of Romanus and Lupicinus; the latter prints the whole continuously.

ST HILARUS, POPE (A.D. 468)

UNDER St Flavian of Constantinople on February 18 mention has been made of the ominously-named "Robber Council" held at Ephesus in 449, when the heresiarch Eutyches was upheld by rebel bishops and those who maintained orthodoxy were abused and physically maltreated, St Flavian so that he died. The legates of Pope St Leo I were powerless: they made their protest and withdrew, barely escaping with their lives. One of these legates was Hilarus, a Sardinian by birth. His letter to the Empress St Pulcheria is extant, in which he apologizes for not personally delivering to her the pope's letter after the synod, explaining that owing to the violence and intrigues of Dioscorus he could not get to Constantinople and was only just able to escape to Rome. As a votive offering for his preservation at this time he afterwards built the chapel of St John the Apostle in the baptistery of St John Lateran. Over the door may still be seen the inscription he put up there: *Liberatori suo beato Iohanni evangelistae Hilarus episcopus famulus Christi:* "Hilarus, bishop and servant of Christ, to his liberator, the blessed John the Evangelist."

On the death of Leo the Great in 461 the deacon Hilarus was elected to the pontifical chair, and he was a worthy successor to Leo. Little or nothing is known of his personal life; but his chief work as pope seems to have been the strengthening of ecclesiastical discipline and administration in Gaul and Spain, both by curbing the excesses of individual bishops and by maintaining their rights. On one occasion he publicly rebuked the Emperor Anthemius in St Peter's for favouring teachers of unsound doctrine. Pope St Hilarus died on February 28, 468 and was buried in the church of St Laurence outside the walls of Rome, where also he had provided a library and two public baths.

Beside the notice in the *Liber Pontificalis* (Duchesne, vol. i, pp. 242–248) and the letters, which may be consulted in Thiel and in Jaffé, the Bollandists reproduce most of the relevant materials in the *Acta Sanctorum*, September, vol. iii. See also Hefele-Leclercq, *Conciles*, vol. ii; Grisar, *Geschichte Roms und der Päpste*, pp. 323 and *passim;* and DCB., vol. iii, pp. 72–74.

ST OSWALD OF WORCESTER, ARCHBISHOP OF YORK (A.D. 992)

ST OSWALD, of Danish extraction, was the nephew of St Odo, Archbishop of Canterbury. He was educated by Odo and became a priest of Winchester, but

he crossed over to France and took the monastic habit at Fleury. In spite of invitations from his uncle to return to England he could not be prevailed upon to do so until he heard that the archbishop was dying, but he arrived too late to see him alive. Oswald then joined his other uncle, Oskitell, Archbishop of York, remaining with him for some years. Oswald's piety and great qualities attracted the attention of St Dunstan who, upon being appointed to Canterbury, recommended him to King Edgar, by whose order he was made bishop of Worcester. He at once founded a monastery of twelve monks at Westbury-on-Trym, and he subsequently built the great abbey of Ramsey on an island formed by marshes and the River Ouse in Huntingdonshire, *c.* 970. Oswald was a great supporter of St Dunstan's plans for the revival of religion and for the spread of the monastic order. He and St Ethelwold, Bishop of Winchester, were the prelates specially charged to enforce the decree that the clergy must either live single lives or resign their cures. In his own diocesan city Oswald showed great forbearance and tact in dealing with the lax clergy of St Peter's. Instead of removing them, he founded another church near by which was served by Benedictine monks and to which all the people soon flocked. Seeing their church empty the clergy of St Peter decided that they also would embrace the monastic rule, and they carried out their resolution.

The saint spent much of his time in visiting his diocese, preaching without intermission and reforming abuses; he also fostered the study of letters and encouraged learned men to come from abroad. In the year 972, he was promoted to the see of York, but by the wish of the king and with the pope's sanction he retained Worcester, and although he divided his time between the two dioceses, Worcester remained the place of his predilection, and he loved to worship with the monks in the monastery church of St Mary which he had founded and which became the cathedral of Worcester. Every day St Oswald used to wash the feet of twelve poor persons whom he afterwards fed at his own table. On February 29, 992 he had just wiped and kissed the feet of the last poor man and was yet on his knees, saying, "Glory be to the Father and to the Son and to the Holy Ghost", when he gently passed away. As his body was being borne to burial at Worcester it was noticed that a white dove was hovering over it. St Oswald's feast is observed in the archdiocese of Birmingham.

There are several early lives of St Oswald, the more valuable of which have been edited by James Raine for the Rolls Series in the first and second volumes of his *Historians of the Church of York*. The earliest biography there printed must have been written by a monk of Ramsey between 995 and 1005, shortly after the saint's death. See also Stanton, *Menology*, pp. 89–91, from which we may learn that St Oswald's name is entered under this day in a considerable number of medieval English calendars, and D. Knowles, *The Monastic Order in England* (1949), pp. 40–56 and *passim*.

BD ANGELA OF FOLIGNO, WIDOW (A.D. 1309)

ANGELA of Foligno must always take her place among the great mystics and contemplatives of the middle ages, side by side with Catherine of Siena and Catherine of Genoa. She has a very marked and distinct individuality of her own, and presents an unusual type of the great Franciscan revival which influenced central Italy so strongly. She seems in many ways the opposite to her great spiritual father, St Francis. His life was *action*, Angela's was *thought, vision*; Francis saw God in all His creatures—Angela saw all creatures in God; but the underlying principle is the same, namely, joyful love.

Very little is known of Bd Angela's history—not even her surname.* The date of her birth must have been about 1248, and she belonged to a good family of Foligno, where she was born and lived. She was married to a rich man and was the mother of several sons. In her early life she was careless and worldly ; indeed, according to her own account, her life was not only pleasure-seeking and self-indulgent, but actually sinful. Then suddenly about 1285 there came to her the vision of the True Light, the call to a love full of fruitful suffering, to the peace of greater and more living joys than any on earth. It was a sudden, vivid conversion, a conversion of her whole point of view, impetuous, painful, joyous. The life she had thought harmless, even if without any higher aim, she now saw in its true perspective, as sinful, and from this conviction of sin was born in her a craving for penance, suffering, renunciation—renunciation complete and joyful, that has lost all to find all, the victorious faith of her great model, St Francis, whose third order she eventually joined.

For some time after her conversion she continued outwardly her life in the world. Then gradually all ties were broken. Her mother, to whom she was much attached, though, perhaps naturally, she hindered her in her new life, died ; then before long her husband ; and finally her sons, and though her biographer exults over the providence displayed in thus removing all hindrances to her spiritual ascent, she was herself not inhuman, and Brother Arnold tells us how cruelly she suffered as blow after blow fell upon her. Still, her conversion had been so complete, so violent, that all things, joy or sorrow, as with St Francis, were but one, a living unity. For these early Franciscans nothing existed but the love of God.

What little we know of Angela's life is told us mostly by Brother Arnold, a Friar Minor, who was her confessor and who prevailed upon her to dictate the account of her visions to him.† He tells us that after a time she gave up all her possessions, selling last of all a " castle " which she loved very much. That this sacrifice was asked of her had been revealed in a vision, in which she was told that if she would be perfect she must follow St Francis in his absolute poverty. Arnold tells us pathetically how, time after time, when he read over to her what he had written, she exclaimed that he had misunderstood her and given quite a wrong meaning to her words. At other times she would cry out that when her visions were put into words they were blasphemous, and Arnold warns us not to be scandalized at the heights of ecstasy to which Angela rises, and adds that the greater her ecstasy the deeper was her humility. For instance, when she says she has been raised " for ever " to a new state of light and joy, she does not speak in any spirit of over-confidence or spiritual pride. She simply tells us that her state is one of continual progress, that she is entering into a new light, a new sense of God, a solitude which she has not yet inhabited.

She gathered round her a family of tertiaries, both men and women. We hear from Brother Arnold that she had one special companion, " una vergine Cristiana ", who lived with her and who was evidently not exempt from human respect, for

* Father Ferré is able to tell us from his examination of the Assisi manuscript that she was known among her family and intimates as " Lella ", but this was probably only a pet name derived from Angela.

† Later research has shown that the third of the three sections into which the manuscript is divided cannot, as was previously supposed, have been written or edited by Brother Arnold.

when she and Angela were walking from Foligno, perhaps climbing the heights to Spello or Assisi, or going along that wonderful plain of Umbria to Rivotorto or Santa Maria degli Angeli, Angela would fall into ecstasy, her face shining and her eyes burning. The companion became much embarrassed and, thinking to set a good example, covered her own head, imploring Angela to do the same, telling her that her eyes were like lamps. " Hide yourself—what will people say of you ? Hide yourself from the eyes of men." " Never mind," said Angela, " if we meet anyone God will take care of us." Arnold adds that the companion had to accustom herself to such episodes as Angela's states of ecstasy occurred at any moment.

One Holy Thursday she said to the companion, " Let us go and look for Christ our Lord. We will go to the hospital and perhaps amongst the sick and suffering we shall find Him." She could not go empty-handed, and the only things they possessed were their veils for covering their heads on which the companion set such store. These Angela hastily sold to buy food to take to the hospital, " and so we offered food to these poor sick people, and then we washed the feet of the women, and the men's hands, as they lay lonely and forsaken on their wretched pallets—more especially was a poor leper much consoled ", and great was the joy and sweetness they experienced on their way home, and so they found the Lord Christ on this Maundy Thursday. And so this strange life of great simplicity and of such overwhelming spiritual experience ran its course, and at the end of 1308 she knew that death was near. She had all her spiritual children assembled and laid her hand in blessing on the head of each, leaving them as her last will and testament words of wonderful confidence and assurance. Bd Angela died happily and in great peace on January 4, 1309.

We have one other detail of her outer life. Ubertino di Casale entered the Order of Friars Minor in 1273. For fourteen years his life was zealous and exemplary. He was a man of great learning, and these years were spent in various universities. He then fell away grievously into carelessness and sin. He tells us he made Angela's acquaintance in a wonderful manner which he does not relate, and that she revealed to him his most secret thoughts, " God speaking through her ", as he says, and that she brought him back to a holy life. He adds that he was only one of a large family of spiritual children who owed the life of their souls to her.

Though so little is known of her outer life, she has revealed her inner life very fully. " I, called Angela of Foligno, walking in the path of penance, made eighteen spiritual steps before I knew all the imperfection of my life." These eighteen steps begin with the consciousness of sin, then, through the shame of confession, to the mercy of God, to self-knowledge, to the cross of Christ. At the ninth step, " the way to the cross ", she discards her rich clothing, her delicate food, but this is all still done very much against the grain, for she is not yet really controlled by divine love. At the tenth step comes the vision of Jesus Christ, which is granted to her in answer to her prayer : " What can I do to please thee ? " The vision of Christ and His passion reveals to her the smallness of all her sufferings, and she tells us that she wept so continuously and so bitterly that she had to bathe her eyes for a long time with cold water. After the vision of the Cross she knows true penitence, and she decides on a life of absolute poverty. So one by one she climbs her steps. She learns more and more of the Passion. God Himself through the Lord's Prayer teaches her to pray. She finds what graces come from our Blessed Lady, and at the eighteenth step she says that she realizes God most vividly, and so

delights in prayer that she forgets to eat. At this stage she sells her much-loved castle.

Angela tells us that she has dwelt in two abysses, of height and of depth. Now, after the eighteenth step, she is hurled from the abyss of height and we have a terrible chapter telling of her temptations. She seems to herself to be stripped of every good wish or thought. She is tried by the most horrible sensual temptations, haunted by longings for sins of which she had never heard. At last the light broke through and she had a short reprieve. What she calls the next abyss was the temptation to false humility, great self-consciousness and scrupulosity. She wanted to tear off her clothes and run about the town naked, with fish and meat hung round her neck, crying out, " This is a most vile woman who stinks of evil and falsehood, who spreads vice and sin wherever she goes. Yes, that is what I am—a humbug. I pretend I eat no fish or meat, and really I am a glutton and a drunkard. I pretend I wear common rough clothing, but at night I sleep under the softest coverings, which I hide in the morning." She implored the Friars Minor and her tertiaries tc believe these self-accusations. At last she was delivered from this curse of false humility only to fall into the other extreme of great spiritual pride. She was filled with anger, bitterness, ill-nature. This state of torment began in 1294 and lasted more than two years. At last her poor tortured soul was lifted out of this abyss of darkness and she was comforted with a vision of God as the highest good, and more and more, as her life proceeded, she was filled with great joy and happiness —that joy which was the keynote of the early Franciscan life. Over and over again in her visions she is shown the love and goodness and kindness of God ; more and more she grasps the underlying principle that St Francis taught, which binds all things together and " makes of all things one "—namely, love. When she is in the state of love everything that could be said about God or the life of Christ in Holy Scripture would only be a hindrance—she is " in God " and reads much greater and incomparable words. When she comes to herself after this experience she is so peaceful and happy that she says she is full of love " even for the devils ". She is so lost in love that not even the passion of our Lord can sadden her—all is joy. Sometimes the soul contemplates the human flesh of God which died for us, at other times joyful love wipes out all the sorrow of the Passion. " Therefore ", she concludes, " the Passion is to me only a shining path of life."

A large part of the book of visions is taken up with these wonderful, vivid, but always restrained descriptions of every detail of Christ's passion and crucifixion. More and more she rises above the pain and suffering in the spirit of her Lord Himself, " who for the joy set before Him endured the cross and despised the shame ". She tells us that assisting at a representation of the Passion (apparently a kind of mystery play) in the open air she was so overcome with this spirit of joy that she seemed to herself to be taken up and hidden in the shining wound of the side of Christ. Wonderful favours and visions were granted her at Mass and holy communion. One of the last recorded visions is *Peace.* Something had disturbed her and she had lost her joy and peace. At last God spoke to her and told her she was favoured above anyone in the valley of Spoleto. Her soul cried out, Why, then, did God desert her ? The answer was that she must trust more and more, and gradually peace returned to her, greater than she had ever known.

The book concludes with a vision she calls the path of salvation, in which she speaks of the blessedness of those who know God, not by what He gives, but by

what He is in Himself. " ' Lord ', she cried, ' tell me what thou dost want of me ; I am all thine.' But there was no answer, and I prayed from Matins till Terce—then I saw and heard." There was an abyss of light—an abyss in which the truth of God was spread out like a road on which those passed who went to Him and those also who turned away from Him, and the voice of God said to me, " In truth the only way of salvation is to follow my footsteps from the cross on earth to this light ". Here the divine Word became clearer and more distinct, and the path was bathed in light and splendour as far as the eye could reach.

We know very little about Bd Angela of Foligno apart from her own disclosures regarding herself. These are printed in the *Acta Sanctorum* for January 4, and they were re-edited by Boccolini in the eighteenth century, and by Faloci-Pulignani from 1899. An Italian arrangement of the same materials had appeared in 1536, of which there is an English rendering by Mary G. Steegman, which was published under the title *The Book of the Divine Consolation of Bd Angela of Foligno* (1909). But a re-editing of the sources was highly desirable (*cf.* the article " Les œuvres authentiques d'Angèle de Foligno " in the *Revue d'histoire franciscaine*, July, 1924) ; this was done from MS. 342 in the municipal library at Assisi by Fr P. Doncœur, text (1925) and French translation (1926), and by Fr M. J. Ferré (text and translation, 1927). See also L. Leclève, *Ste Angèle de Foligno* (1936) ; and Fr Doncœur's bibliography in the *Revue d'ascétique et de mystique*, July, 1925. The *cultus* of Bd Angela has been approved by Pope Innocent XII and other pontiffs (she is sometimes called Saint).

BD VILLANA OF FLORENCE, MATRON (A.D. 1360)

BD VILLANA was the daughter of Andrew de' Botti, a Florentine merchant, and was born in 1332. When she was thirteen she ran away from home to enter a convent, but her attempts were unsuccessful and she was forced to return. To prevent any repetition of her flight, her father shortly afterwards gave her in marriage to Rosso di Piero. After her marriage she appeared completely changed : she gave herself up to pleasure and dissipation and lived a wholly idle and worldly life. One day, as she was about to start for an entertainment clad in a gorgeous dress adorned with pearls and precious stones, she looked at herself in a mirror. To her dismay the reflection that met her eyes was that of a hideous demon. A second and a third mirror showed the same ugly form. Thoroughly alarmed and recognizing in the reflection the image of her sin-stained soul, she tore off her fine attire and, clad in the simplest clothes she could find, she betook herself weeping to the Dominican fathers at Santa Maria Novella to make a full confession and to ask absolution and help. This proved the turning point of her life, and she never again fell away.

Ere long Villana was admitted to the third order of St Dominic, and after this she advanced rapidly in the spiritual life. Fulfilling all her duties as a married woman, she spent all her available time in prayer and reading. She particularly loved to study St Paul's epistles and the lives of the saints. At one time, in her self-abasement and in her love for the poor, she would have gone begging for them from door to door had not her husband and parents interposed. So completely did she give herself up to God that she was often rapt in ecstasy, particularly during Mass or at spiritual conferences ; but she had to pass through a period of persecution when she was cruelly calumniated and her honour was assailed. Her soul was also purified by strange pains and by great bodily weakness. However, she passed unscathed through all these trials and was rewarded by wonderful visions and colloquies with our Lady and other saints. Occasionally the room in which

she dwelt was filled with supernatural light, and she was also endowed with the gift of prophecy. As she lay on her deathbed she asked that the Passion should be read to her, and at the words " He bowed His head and gave up the ghost ", she crossed her hands on her breast and passed away. Her body was taken to Santa Maria Novella, where it became such an object of veneration that for over a month it was impossible to proceed with the funeral. People struggled to obtain shreds of her clothing, and she was honoured as a saint from the day of her death. Her bereaved husband used to say that, when he felt discouraged and depressed, he found strength by visiting the room in which his beloved wife had died. Bd Villana's *cultus* was confirmed in 1824.

See the *Acta Sanctorum* for August 26 (Aug. vol. v) ; Procter, *Lives of Dominican Saints*, pp. 50–52 ; M. C. Ganay, *Les Bienheureuses Dominicaines*, pp. 153–175.

BD HEDWIG OF POLAND, MATRON (A.D. 1399)

THERE are two Hedwigs (Jadwiga) of royal blood, both of whom Butler commemorates on the same day (October 17). The younger of these, whose claim to liturgical celebration is not clearly made out, seems to be honoured in her own country on the last day of February with a popular *cultus*. The cause of her beatification was indeed introduced, but it has never been prosecuted to a successful issue. She was born in 1371, and was the youngest daughter of Louis, nephew and successor to Casimir III, King of Poland. After his death in 1382 it was pressed upon Hedwig as a religious duty to accept for a husband the still pagan Jagiello, Duke of Lithuania. Diplomatically such an alliance seemed most advantageous for Poland and the Church, as the duke was not only willing in view of the marriage to accept Christianity himself, but promised that all his people should become Christians also. Hedwig, child as she still was in years (she was then thirteen), had to make a decision according to her conscience. A sympathetic pen in modern times has given this account of her surrender :

> Covering herself with a thick black veil she proceeded on foot to the cathedral of Cracow, and repairing to one of the side chapels, threw herself on her knees, where for three hours with clasped hands and streaming eyes she wrestled with the repugnance that surged within her. At length she rose with a detached heart, having laid at the foot of the cross her affections, her will, her hopes of earthly happiness ; offering herself, and all that belonged to her, as a perpetual holocaust to her crucified Redeemer, and esteeming herself happy, if so by this sacrifice she might purchase the salvation of those precious souls for whom He had shed His blood. Before leaving the chapel she cast her veil over the crucifix, hoping under that pall to bury all human infirmity that might still linger round her heart, and then hastened to establish a foundation for the perpetual renewal of this type of her soul's sorrow. This foundation yet exists ; within the same chapel the crucifix still stands, covered by its sable drapery, being commonly known as the " crucifix of Hedwig ".

Jagiello seems to have been sincere. He received baptism, together with the new name of Ladislaus, and we read strange stories of the " conversion " of the Lithuanian people—how the temples of the false gods were destroyed wholesale, and how men, women and children drawn up in platoons, " were sprinkled [for their baptism] by the bishops and priests, every division receiving the same name."

All through the troubled years which followed, Hedwig was the most stable as well as the most judicious element in the government of the kingdom. She exercised a moderating influence upon the policy of her husband, she came to the rescue of the poor suffering people, who too often had to pay the penalty for the mistakes or the selfishness of their rulers, she won the love of her subjects by her gentleness and boundless charity, and yet she showed that she could defend herself with dignity against Ladislaus's irrational outbursts of jealousy. It was only in her asceticism that she seemed to forget the need of a measure of prudence. But she was conscientious in all wifely duties, and her husband beyond doubt regarded her with deep affection as well as with a certain feeling of awe. When at last there was promise of an heir to the throne he was extravagant in the preparations he wished made. From the frontier where he was conducting a campaign he wrote about providing jewels and rich draperies. Hedwig replied: "Seeing that I have so long renounced the pomps of this world, it is not on that treacherous couch—to so many the bed of death—that I would willingly be surrounded by their glitter. It is not by the help of gold or gems that I hope to render myself acceptable to that Almighty Father who has mercifully removed from me the reproach of barrenness, but rather by resignation to His will and a sense of my own nothingness." Humanly speaking, she was not altogether wise in her use of penance and prayer. On the anniversary of her great renunciation she went out unattended to make a vigil in the cathedral before the veiled crucifix. Her ladies-in-waiting found her there, hours later, rapt in ecstasy or possibly in a swoon. Not long afterwards the birth of a daughter, who lived only a few days, cost the mother her life. It was believed that many miracles were wrought at her tomb.

See the *Dublin Review*, October, 1864, pp. 311–343; A. B. C. Dunbar, *Dictionary of Saintly Women*, vol. i, pp. 366–369; H. Sienkiewicz, *Knights of the Cross*, ch. 4; and the *Cambridge History of Poland*, vol. i (1950), for the historical background of the marriage that united Poland and Lithuania for 400 years.

BD ANTONIA OF FLORENCE, WIDOW (A.D. 1472)

THE town of Aquila in the Abruzzi contains the relics of three distinguished Franciscans—St Bernardino of Siena, Bd Vincent of Aquila and Bd Antonia of Florence. Antonia married whilst still quite young, lost her husband after a few years and, desiring after her widowhood to consecrate herself to God, she resisted the efforts of her relations who wished her to marry again. When in 1429 Bd Angelina of Marsciano sent two of her religious to found in Florence the fifth of her convents of regular tertiaries of St Francis, Antonia was one of the first to enter the new house. The following year the superioress of the Observance, who recognized her exceptional merits and powers, transferred her to Foligno and placed her in charge of the convent of St Anne, which was the original house founded by Bd Angelina. Here Antonia had the privilege of being under the immediate direction of the foundress. Three years later she was sent to rule a recently established community at Aquila, and once again she set the example of a holy life poured forth in acts of charity. Bd Angelina died the second year after Antonia had gone to Aquila, and she lost another of her chief supports in the person of St Bernardino of Siena, who died in 1444 at Aquila.

When St John Capistran visited the town, Antonia told him that she desired a stricter rule, and he so fully sympathized with her wishes that he obtained for her

the monastery of Corpus Christi, which had just been built for another order, and thither she retired in 1447 with eleven of her nuns to practise the original rule of St Clare in all its rigour. Girls gave up brilliant prospects to join her and the convent soon had to be enlarged to contain the hundred or more nuns who sang the divine praises day and night. Humility and patience were the outstanding qualities of Bd Antonia, who for fifteen years bore uncomplainingly a most painful disease, and in her spiritual life had to undergo severe trials. Her son was nothing but a trouble to her : he dissipated his whole fortune, and he and her other relations used to come and worry her with their quarrels and affairs. It was also a great blow to her when the Franciscans of Aquila, to whom St John Capistran had entrusted the care of the convent, gave up the direction of the nuns ; but they subsequently resumed the spiritual guidance of the community. She was a true daughter of St Francis in her love for poverty, which she called the Queen of the House. She was full of tenderness to her spiritual daughters, and when after seven years she resigned her office, she retained the affection and veneration of the whole community. Bd Antonia at times was seen to be in ecstasy and upraised from the ground, and once a fiery globe appeared to rest upon her head and to light up the place in which she prayed. When she died in 1472 the bishop, magistrates and people of Aquila insisted on conducting her funeral with great solemnity at the public charge. Her cult was confirmed in 1847.

See Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 36–40 ; Mazzara, *Leggendario Francescano*, vol. i, pp. 287–289.

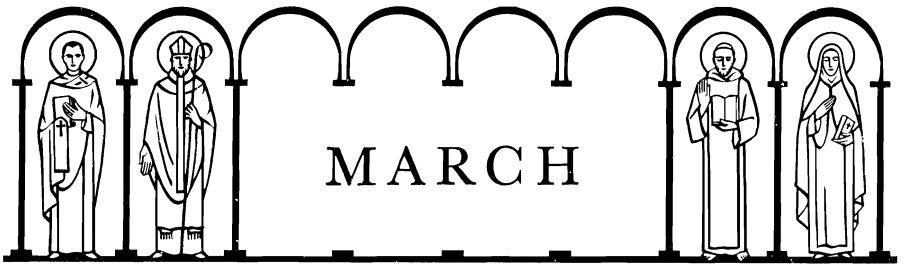
BD LOUISA ALBERTONI, Widow (A.D. 1533)

Louisa's (Lodovica) father, Stephen Albertoni, and her mother, Lucrezia Tebaldi, belonged to distinguished Roman families. She was born in 1473, and lost her father while yet an infant. Her mother married again, and Louisa was brought up first by her grandmother, and then by two of her aunts ; and she was induced by family influence to marry James de Cithara, a young man of noble family and great wealth. She bore him three daughters and lived with him on terms of deep affection, but he died in 1506. Becoming in this way her own mistress, Louisa gave herself up almost entirely to prayer, assuming finally the habit of the third order of St Francis. Her contemplation of the Passion was so uninterrupted, and the devotion with which she called to mind the sufferings of our Lord so intense, that she is said to have nearly lost her sight by the tears in which these hours of prayer were spent. What remained of her time was given to the service of the sick and the poor, and to visiting the seven great basilicas of Rome. She lived in the deepest poverty, her whole fortune expended in alleviating the distress of those around her.

The methods of relief which her humility adopted were often somewhat original, as when, for example, she baked a great batch of bread to be distributed at random to the poor, putting into the loaves gold and silver coins of different values, and praying at the same time that the largest alms might providentially find their way to those who most needed help. Louisa in fact stripped herself so generously of all she possessed that the time came when she had nothing left to give : her relatives supplied her with her daily food, but she kept little even of this for herself. In these last years of her life she enjoyed profound peace of soul and was constantly rapt in ecstasy, during which times, as we are told by her biographers, she was not

seldom raised physically from the ground. She fell asleep in the Lord on January 31, 1533, as she repeated, like her Divine Master, the words " Father, into thy hands I commend my spirit ". Many miracles are said to have taken place when her body lay in the church awaiting burial, and afterwards at her tomb. Her *cultus* was confirmed in 1671.

See G. Paolo, *Vita della B. Lodovica Albertoni* (1672); Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 127–132; B. Mazzara, *Leggendario Francescano* (1676), vol. i, pp. 145–155.



MARCH

1 : ST DAVID, OR DEWI, BISHOP IN MYNYW, PATRON OF WALES (A.D. 589 ?)

IT is certainly unfortunate that we have no early history of St David (as we anglicize his name Dewi), the patron of Wales and perhaps the most celebrated of British saints. All the accounts preserved to us are based on the biography written about 1090 by Rhygyfarch (Ricemarch), son of Bishop Sulien of Saint Davids. Rhygyfarch was a learned man and his claim to have drawn on old written sources is probably justified ; but he was concerned to uphold the fabulous primacy of the see of Saint Davids and he appears incapable of distinguishing historical facts from the wildest fables.

According to the legend David was the son of Sant, of princely family in Ceredigion, and of St Non (March 3), grand-daughter of Brychan of Brecknock ; and he was born perhaps about the year 520. " The place where holy David was educated ", says Rhygyfarch, " was called Vetus Rubus [Henfynyw in Cardigan] and he grew up full of grace and lovely to behold. And there it was that holy David learnt the alphabet, the psalms, the lessons for the whole year and the divine office ; and there his fellow disciples saw a dove with a golden beak playing at his lips and teaching him to sing the praise of God." Ordained priest in due course, he afterwards retired to study for several years under the Welsh St Paulinus, who lived on an island which has not been identified. He is said to have restored sight to his master, who had become blind through much weeping. Upon emerging from the monastery, David seems to have embarked upon a period of great activity, the details of which, however, are at least for the most part pure invention. To quote again from his biographer : " He founded twelve monasteries to the glory of God : first, upon arriving at Glastonbury, he built a church there ; then he came to Bath, and there, causing deadly water to become healing by a blessing, he endowed it with perpetual heat, rendering it fit for people to bathe in ; afterwards he came to Croyland and to Repton ; then to Colfan and Glascwm, and he had with him a two-headed altar ; after that he founded the monastery of Leominster. Afterwards, in the region of Gwent, in a place that is called Raglan, he built a church ; then he founded a monastery in a place which is called Llangyfelach in the region of Gower." Finally, and here we are on surer ground, he settled in the extreme south-west corner of Wales, at Mynyw (Menevia), with a number of disciples and founded the principal of his many abbeys.

The community lived a life of extreme austerity. Hard manual labour was obligatory for all, and they were allowed no cattle to relieve them in tilling the ground. They might never speak without necessity, and they never ceased praying mentally, even when at work. Their food was bread, with vegetables and salt, and they drank only water, sometimes mingled with a little milk. For this reason

St David was surnamed " The Waterman ", as being the head of those strictly teetotal ascetic Welsh monks whom St Gildas criticized as being sometimes more abstemious than Christian, and whose aim was to reproduce the lives of the hermits of the Thebaïd. When any outsider wished to join them, he had to wait at the gate for ten days and be subjected to harsh words ere he could be admitted. Always from Friday evening until dawn on Sunday a strict vigil was kept and prayer was maintained uninterruptedly, with only one hour's repose, on the Saturday after Matins.

We are told that a synod was held at Brefi in Cardigan to suppress the Pelagian heresy, which was springing up in Britain for the second time. There is, however, no trace of any preoccupation about Pelagianism in the decrees which were said to have been passed by the assembly. St David was invited to attend, but was unwilling to go until St Deiniol and St Dubricius came in person to fetch him. At the synod David is said to have spoken with such grace and eloquence as to silence his opponents completely, and he was thereupon unanimously elected primate of the Cambrian church, Dubricius having resigned in his favour. St David was obliged to accept, but he did so on condition that the episcopal seat should be transferred from Caerleon to Mynyw—now Saint Davids—a quiet and solitary place.

An extraordinary story, fabricated presumably to demonstrate the imaginary metropolitan status of Saint Davids, represents David as having made a pilgrimage to the Holy Land, where he was consecrated archbishop by the patriarch of Jerusalem. He is alleged to have called at Caerleon another council, known as the Synod of Victory, because it was said to mark the extirpation of Pelagianism in Britain. It ratified the decrees of Brefi and also a code of rules which had been drawn up for the regulation of the British church. Giraldus, in his paraphrase of Rhygyfarch, adds : " The decrees of these two synods which Bishop David had promulgated by word of mouth, he also committed to writing with his own sacred hand, and commanded them to be kept for his own church and several others throughout Wales. But, like many other excellent treasures of his noble library, they have disappeared owing to age and negligence, and also in the frequent attacks of pirates who, arriving in summer-time in ships of war from the Orkney Islands, had been wont to lay waste the maritime provinces of Wales." Of St David himself Giraldus tells us that he was the great ornament and example of his age and that he continued to rule his diocese until he was a very old man. At his death, which, according to Geoffrey of Monmouth, took place in his monastery at Mynyw, St Kentigern at Llanelwy saw his soul borne to Heaven by angels. His last words to his monks and neighbours are recorded as, " Be joyful, brothers and sisters. Keep your faith, and do the little things that you have seen and heard with me." His body was subsequently translated from the monastery church to Saint Davids cathedral, where the empty tomb is still shown. It is said that the relics werere moved to Glastonbury, but they were apparently at Saint Davids in 1346.

In art St David is represented standing on a mound with a dove on his shoulder —in allusion to the legend that when he was speaking at Brefi, a snow-white dove descended upon his shoulder, whilst at the same time the earth on which he stood rose up to form a hill, from the summit of which his voice could be heard like a trumpet by the whole assembly. In Shakespeare's *Henry V* allusion is made to the practice of Welshmen wearing leeks on St David's day, and it is called " an

ancient tradition begun upon an honourable respect ", but no adequate explanation of the usage is forthcoming. There is no mention of leeks in St David's life. Pope Callistus II is said to have approved the cult of St David about the year 1120 and to have granted an indulgence to those who should visit his shrine—" two visits to Menevia being reckoned equal to one visit to Rome "—but this is doubtful. There can, however, be no question that he was a highly popular saint in his own country. More than fifty pre-Reformation churches in South Wales are known to have been dedicated in his honour. Moreover, even in England, Archbishop Arundel in 1398 ordered his feast to be kept in every church throughout the province of Canterbury. His feast is now observed in Wales and in the dioceses of Westminster and Portsmouth.

The earliest surviving mention of St David's name occurs in the *Catalogue of Saints of Ireland* (*c.* 730?) and in the *Martyrology of Oengus* (*c.* 800), but no details are added. The text of Rhygyfarch's Life has been accurately edited by A. W. Wade-Evans in *Y Cymmrodor*, vol. xxiv, and the same scholar has published a translation in English, abundantly annotated, together with some other relevant documents, in the *Life of St David* (1923); the Latin text is printed also in his *Vitae Sanctorum Britanniae* (1944). The adaptation of Rhygyfarch by Giraldus Cambrensis may be found in vol. iii of his works in the Rolls Series. See also LBS., vol. ii, pp. 285–322; J. E. Lloyd, *History of Wales* (1939), vol. i, pp. 152–159; S. M. Harris, *St David in the Liturgy* (1940); J. Barrett Davies in *Blackfriars*, vol. xxix (1948), pp. 121–126. For David's influence on the Irish church, see J. Ryan, *Irish Monasticism* (1931), pp. 113–114, 160–164 and *passim*; and on the alleged canonization, *Analecta Bollandiana*, vol. xlix (1931), pp. 211–213. An extremely full bibliography of all materials relating to St David has been published by Wyndham Morgan in connection with the Cardiff Public Library. See also the very beautiful volume printed at the Gregynog Press in 1927, Ernest Rhys, *The Life of St David*; and Diana Latham, *The Story of St David* (1952).

ST FELIX II (III), Pope (A.D. 492)

According to the Roman Martyrology this Pope Felix was an ancestor (great-great-grandfather) of Pope St Gregory the Great; it recalls Gregory's statement that when his aunt, St Tharsilla, lay dying, Felix appeared in vision and summoned her to Heaven. The martyrology calls him Felix III, through the long-standing but erroneous numeration of the antipope Felix as Pope St Felix II (see July 29).

Little certain is known about him personally, but he was a straightforward, courageous Roman of the type of Leo I, and he has his place in general church history in connection with the monophysite troubles. In 482 the Emperor Zero published a document called the *Henotikon*, which had been devised by the patriarch of Constantinople, Acacius, to placate the dissenting monophysites by ignoring the decisions of the Council of Chalcedon. Two years later St Felix held a synod at the Lateran and excommunicated Acacius and his supporters for a betrayal of the Catholic faith. St Felix thus appears in the common role of the Roman pontiffs as an upholder of an oecumenical council against the secular power, while much of the East meekly accepted the emperor's " line ". But the resulting " Acacian schism " unhappily lasted for thirty-five years, and helped to pave the way for the eventual separation of the Byzantine church.

In the west, Felix helped in the restoration of the African church after its long persecution by the Arian Vandals. He died in 492 after a pontificate of nearly nine years, and his feast is kept in Rome.

See Duchesne's edition of the *Liber pontificalis*, vol. i, pp. 252–253; DCB., vol. ii, pp. 482–485, s.v. Felix III; and works of general ecclesiastical history.

ST ALBINUS, OR AUBIN, BISHOP OF ANGERS (*c.* A.D. 550)

THE great popularity of St Aubin appears to be due, not so much to his career, which presents no remarkable features, as to the many miracles attributed to him not only during his life but more particularly after his death. His *cultus* spread over France, Italy, Spain, Germany and even to distant Poland, and he became the titular patron of an immense number of French parishes. Born in the diocese of Vannes in Brittany, the saint belonged to a family said to have originally come from England or Ireland. While still young he entered the monastery of Tincillac, about which little is known, and there he led a life of great devotion. At the age of about thirty-five he was elected abbot, and, under his rule, the house flourished exceedingly and became a garden of virtues. Consequently, when the see of Angers fell vacant in 529 the clergy and citizens of Angers turned their eyes to Aubin. Greatly against his will, but much to the joy of the bishop of Rennes, St Melanius, he was appointed bishop of Angers and proved himself a capable and enlightened pastor.

St Aubin preached daily, and whilst always generous to the sick and needy he was specially concerned with helping poor widows who were struggling to bring up large families. The ransoming of slaves was another good work very dear to his heart, and he spent large sums of money in buying back prisoners who had been carried off in the numerous raids of the barbarians. Tradition says that one of these captives was ransomed, not from the pirates, but from King Childebert himself. This was a lovely girl called Etheria upon whom the monarch had cast eyes. He caused her to be carried off from her home and imprisoned in a fortress. As soon as this came to the ears of the bishop, he went to the castle to demand her release, and such was the respect he inspired that the guards delivered her up at once. The legend adds that one soldier tried to detain the maiden and used threats and violence, but St Aubin breathed upon him and he fell down dead. The king made no further attempt to recapture the girl, but was undignified enough to demand a ransom which, we are told, was paid by the saint. Whether or not there is any truth in the story, it is certain that King Childebert had a great veneration for the bishop, but in other quarters he was very unpopular because of the energy with which he enforced the decrees of the Councils of Orleans in 538 and 541 against incestuous marriages.

St Aubin was credited with very many miracles. Besides numerous cases of the healing of the sick and the restoration of sight to the blind, we read of a youth called Alabald who was raised from the dead by his intercession. Once, after he had pleaded in vain with a judge to release some criminals, a great stone fell during the night from the prison wall and thus enabled the prisoners to regain their liberty. They immediately came to seek the saint and assured him that they would in future lead reformed lives.

The principal source for the life of St Albinus is a short biography by Venantius Fortunatus, the most critical text of which is to be found in MGH., *Auctores antiquissimi*, vol. iv, "opera pedestria", pp. 27–33. His name is entered in the "Hieronymianum", and St Gregory of Tours refers to the *cultus* paid to him. See Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 347–349, 353–354; DHG., vol. v. cc. 254–255; and the *Acta Sanctorum*, March, vol. i.

ST SWITHBERT, BISHOP (A.D. 713)

ST SWITHBERT (Suidbert) was one of a band of twelve missionaries who, headed by St Willibrord, started in 690 to evangelize the pagans of Friesland. A

Northumbrian by birth, and brought up as a monk near the Scottish border, Swithbert, like so many other Englishmen of his period, had crossed over to Ireland in search of higher perfection. Here he had come under the direction and influence of St Egbert, who, though long consumed with zeal for the conversion of Lower Germany, had been restrained by divine command when he prepared a ship and was on the point of embarking in person. His place had then been taken by his disciple and devoted friend St Wigbert, but the mission was a complete failure, and after labouring for two years Wigbert returned home. Egbert, however, refused to be discouraged and never slackened in his appeal for volunteers, until he succeeded in collecting and training this second mission which he despatched. By this time the conditions had become much more favourable. The missionaries landed at the mouth of the Rhine and, according to Alcuin, made their way as far as Utrecht, where they set to work to preach and to teach.

Swithbert laboured mainly in Hither Friesland, which comprised the southern part of Holland, the northern portion of Brabant and the provinces of Guelderland and Cleves. His efforts were successful and multitudes were converted to the faith by his eloquence and zeal. His fellow labourers pressed him to obtain consecration that he might the better preside over his converts, and he returned to England for that purpose and also probably to collect more workers. There in 693 he was consecrated regionary bishop by St Wilfrid who, banished from his own see of York, was preaching the faith in Mercia. Bede tells us that this took place at the time when the see of Canterbury was still vacant after the death of St Theodore, and doubtless St Swithbert was well known to St Wilfrid, who hailed from his own country of Northumbria. The newly appointed bishop then returned to his flock, but did not long remain with them—possibly because Pepin of Herstal was not satisfied at his election, but more likely simply to extend the missionary field. After settling the churches he had founded, he left them in the care of St Willibrord and his companions and penetrated further into the country, up the right bank of the Rhine, where he converted to the faith a considerable number of the Boructuari, who inhabited the district between the Ems and the Lippe. A few years later, however, the Saxons invaded the country, which they devastated and occupied, and the saint, finding his work undone, withdrew into Frankish territory where he resolved to retire from the world and prepare his soul for death. Pepin, at the request of his wife Plectrudis, bestowed upon him a small island in the Rhine where he built a monastery which flourished for many years. Round this monastery grew up the town of Kaiserswerth, six miles north of Düsseldorf, but it is now united to the mainland, a channel of the Rhine having changed its course.

St Swithbert died in his abbey about the year 713, and has ever since been held in great veneration in Holland and the other places where he laboured. He is joint patron of St Peter's, Kaiserswerth, where his relics, which were found in 1626 in a silver shrine, are still preserved and honoured. Many miracles were ascribed to him and he is appealed to as a patron against angina. He is sometimes spoken of as St Swithbert the Elder, to distinguish him from St Swithbert the Younger, Bishop of Werden, with whom he was formerly often confused. One very interesting memorial of St Swithbert which still survives is a manuscript of Livy now preserved in Vienna. This codex of fifth-century date seems to have belonged to him, for it bears his name and

he is described in it as bishop of Dorostat, now Wijk-bij-Duurstede on the Rhine.

The principal source for the life of St Swithbert is Bede's *Ecclesiastical History* (bk v, chs. 9–11) with Plummer's notes, but see also Alcuin, *De Sanctis Ebor.* (v, 1073, in Jaffé's edition). The life by Marcellinus, printed in Surius, is a shameless fabrication. A panegyric and hymn by Radbod, Bishop of Utrecht, may be consulted in Migne, PL., vol. cxxxii, cc. 547–559. *Cf.* also the *Acta Sanctorum*, March, vol. i, and Bouterwek, *Der Apostel des Bergischen Landes* ; BHL., 7939–7942 ; Van der Essen, *Étude sur les saints mérovingiens*, pp. 428 *seq.* ; and W. Levison, *England and the Continent* . . . (1946), pp. 57–58.

ST RUDESIND, OR ROSENDO, BISHOP OF DUMIUM (A.D. 977)

ST RUDESIND, or San Rosendo as he is called by his Spanish fellow countrymen, came of a noble Galician family. According to his biographer, Brother Stephen of Celanova, his mother was praying in St Saviour's church on Mount Cordoba when the birth of this son was divinely foretold to her. Rudesind grew up a serious and saintly youth, and when the see of Dumium (now Mondoñedo) fell vacant, the people demanded that he should be appointed. In vain did he plead that he was only eighteen and quite unsuitable : they insisted, and eventually he had to accept consecration. As a bishop he was a great contrast to his cousin Sisnand, Bishop of Compostela, who neglected his duties and spent all his time in sports and dissipation. This caused such scandal that King Sancho put him in prison, and requested Rudesind to take over the diocese, which he did very reluctantly. On one occasion, when King Sancho was away, the Northmen descended upon Galicia, whilst at the same time the Moors invaded Portugal. Bishop Rudesind gathered together an army and, with the battle-cry, " Some put their trust in chariots and some in horses, but we will call on the name of the Lord ", he led his men first against the Northmen whom he drove back to their ships, and then against the Moors whom he forced to retire into their own territories.

But at the death of King Sancho in 967 Sisnand broke out of prison and on Christmas night attacked Rudesind, whom he threatened with death unless he vacated the see. The holy man made no resistance and retired into the monastery of St John of Caveiro which he had founded, and here he remained until he was instructed in a vision to build another abbey in a place that would be shown him. To his joy he found the place of his dream at Villar—a valley owned by his forefathers—" full of springs and streams and suitable for flowers, grain and herbs, as well as for fruit trees ". Here he began to build and in eight years he completed the monastery, which he called Celanova. Over it he placed a saintly monk named Franquila, under whose obedience he chose to serve. With the help of this abbot he continued to build more monasteries as well as to enforce in those already founded a stricter observance of the Rule of St Benedict. After the death of Franquila, he was elected abbot, and so great was his influence that bishops and abbots came to him for advice and instruction and other religious houses placed themselves under his jurisdiction.

Many miracles are related by his biographer Stephen as having been wrought through St Rudesind—demoniacs and epileptics were healed, the blind cured, stolen property restored and captives liberated ; and he prefaces his catalogue with a simple little personal experience of his own. " When I was at a tender age ", he says, " my parents delivered me over to study letters. In order to escape from the toil of study and also from canings (which are the common lot of boys) I used

to hide in the woods. As I could not be made amenable, even when I was securely tied up, my master, moved by a divine inspiration, went to the tomb of St Rudesind, lit a candle and prayed that if I were destined by the Just Judge for the order of the clergy, He would constrain me by the bonds of His virtue and would open my heart to learn. After this I became more docile, as I have often heard him say, and not so very long afterwards I received the religious habit in that very monastery." St Rudesind was canonized in 1195.

It is not certain whether the life attributed to the monk Stephen was really written by him, and in any case he lived nearly two centuries after the saint he commemorates. By far the greater part of the documents printed in the Bollandist *Acta Sanctorum* are taken up with the miracles after Rudesind's death. Much obscurity envelops his connection with the two sees, Dumium and Compostela, and whether he did not retire to Celanova before he was called away to take his cousin's place. See A. Lopez y Carballeira, *San Rosendo* (1909); and Gams, *Kirchengeschichte Spaniens*, vol. ii, pt 2, pp. 405–406. In Antony de Yepes, *Coronica General de la Orden de San Benito*, vol. v, pp. 14–16, is printed a Spanish translation of the bulls of beatification and canonization of San Rosendo. *Año Cristiano*, by Justo Pérez de Urbel (5 vols., 1933–1935) is useful for this and other Spanish saints, but it makes no claim to be a critical work.

BD ROGER LE FORT, Archbishop of Bourges (A.D. 1367)

Roger le Fort finds recognition in the Bollandist *Acta Sanctorum* on this day, though his cult has never been formally approved. He is said to have owed his elevation to the bishopric of Orleans to a jest. On the day of the election he had been criticizing the unseemly eagerness of the canons in pushing their claims without any thought of the responsibilities and difficulties involved in such a dignity. In mock earnest he said to one of those who were entering the chapter-house, "I hope the electors will think of me on the present occasion, for I too should like to be a bishop!" The canon, taking the words seriously, informed the rest, and the whole gathering acclaimed the name of the new candidate. The presiding prelate then rose and said, "Brethren, Heaven and earth are witnesses that you have made choice of Messire Roger for your bishop. Concurring as I do with your judgement, I declare that he upon whom your votes have fallen is the preordained pontiff of this city, for he is a man of eminent sanctity and wisdom. Assuredly this is the decision of the Holy Spirit, whom we cannot resist without guilt." Thereupon Roger was unanimously elected. It was in vain that he protested that he had only spoken in jest and that he had neither the desire nor the ability to undertake such a charge: the voice of the people came to ratify the choice of the clergy, and he was compelled to submit. On his entry into Orleans at his consecration an ancient custom was revived and all the prisoners in the city prison were released.

Roger was afterwards translated to Limoges, and in 1343 he became archbishop of Bourges. He is perhaps best remembered in connection with the feast of the Conception of our Lady, which he established in his diocese and which he did much to popularize. When he died, at the age of ninety, it was found that he had left all his possessions to enable poor boys to receive a good education. The archbishop's unsullied reputation and piety had caused him to be greatly venerated during his life, and immediately after his death his tomb became a place of pilgrimage where many miracles were said to be worked.

See the *Acta Sanctorum*, March, vol. i, and Cochard, *Saints de l'Église d'Orléans*, pp. 487–495.

BD BONAVITA (A.D. 1375)

A BLACKSMITH by trade and a Franciscan tertiary, Bd Bonavita lived and died in the little town of Lugo, fourteen miles west of Ravenna. It is recorded of him that whether walking or sitting, at work or at leisure, indoors or out of doors, he was liable to become so rapt in contemplation as to be oblivious to all that was round about him. He had the true Franciscan spirit, and when one bitter winter's day he found a poor wretch half frozen outside the church he stripped and gave the man his own clothes. The little urchins of the town pursued the nearly naked blacksmith with abuse and stones, but he reached home unhurt and unperturbed. Upon another beggar he bestowed his newly-mended shoes, and he made it his regular practice not only to feed the hungry, but to visit the prison and to help bury the dead.

A disastrous fire broke out which destroyed many of the houses in Lugo, but although nearly the whole population turned out in the hope of arresting its progress, Bonavita appears not even to have noticed it. When his attention was at last aroused he proceeded to the spot where the conflagration was raging, and as soon as he made the sign of the cross the fire was totally extinguished. We are told that through the same holy sign he also wrought many other wonders, but it must be admitted that the evidence for these marvels is not very satisfactory. The cult of this good tertiary seems never to have been formally approved.

See the *Acta Sanctorum*, March, vol. i, where the details given are derived mainly from Wadding, *Annales*, *s.a.* 1375.

BD CHRISTOPHER OF MILAN (A.D. 1484)

BD CHRISTOPHER, who is called the apostle of Liguria because of his great success in evangelizing that part of Italy, received the Dominican habit at Milan, early in the fifteenth century. Soon after his ordination he began to be known as a great preacher, and his fame afterwards spread far and wide. His biographers record that his sermons, which brought about conversions and improvement of morals wherever he went, were always based on the Bible, the theology of St Thomas and the writings of the fathers, and that he denounced those preachers who, in their attempts to be popular and up-to-date, aired new-fangled notions and scorned to preach on the gospel for the day. Like a true missionary he wandered fearlessly and untiringly over dangerous passes and difficult country in his labours for souls. At Taggia, where he was particularly successful, the grateful inhabitants built Father Christopher a church and a monastery of which he became prior. He was endowed with the gift of prophecy. One day, as he was watching the people of Castellano dancing in the square, he exclaimed, "' You are now dancing merrily, but your ruin is nigh and your joy will be changed into sorrow "—a forecast which was fulfilled a few years later when the plague carried off most of the inhabitants. He also foresaw the destruction of Trioria by the French, and he warned the population of Taggia that they would flee from their city though not pursued, and that their river would leave its banks and destroy their gardens—prophecies which came true in every particular. When his last illness came upon him, he was preaching the Lent at Pigna. He had himself carried to his beloved Taggia and there breathed his last. His cult was confirmed in 1875.

See Mortier, *Histoire des Maîtres Généraux O.P.*, vol. iv, pp. 371–372 and 648 ; Procter, *Lives of Dominican Saints*, p. 56 ; Taurisano, *Catologus Hagiographicus O.P.*, pp. 44–45.

BD PETER RENÉ ROQUE, MARTYR (A.D. 1796)

THIS devoted Breton priest was born at Vannes in 1758. After his studies in the seminary of that city he was ordained in 1782, and for a while became chaplain to the Dames de la Retraite ; but four years later he made his way to Paris to join the Lazarists, or Congregation of the Mission of St Vincent de Paul. Even before his noviceship was completed he was sent to act as professor of theology in his native town, and there when the Revolution broke out he showed the utmost heroism in devoting himself to every form of apostolic work. He refused to take the Constitutional Oath which was tendered him and for some time lived disguised and in hiding. In the end, having been betrayed by some miscreant, he was arrested by the revolutionaries ; but even confinement in gaol did not put an end to his activities, for he found means to write in defence of religion and to render numberless services, both bodily and spiritual, to his fellow-prisoners. On being sentenced to death, Father Roque fell on his knees and gave fervent thanks to God. He was guillotined on March 1, 1796, and as soon as peace was restored to the Church an episcopal process was begun with a view to his beatification. This came about in 1934, and in the same year his remains were enshrined in Vannes cathedral.

See L. Brétaudeau, *Un Martyr de la Révolution à Vannes* (1908) ; M. Misermont, *Le bx P. R. Rogue* (1937), and the decrees in the *Acta Apostolicae Sedis*, vol. xxi (1929), pp. 564–567, and vol. xxvi (1934), pp. 304–308 and 292–296, which include a biographical summary.

2 : THE MARTYRS UNDER THE LOMBARDS (*c.* A.D. 579)

ST GREGORY THE GREAT in one of his Dialogues has preserved for us the record of those martyrs under the Lombards whom we commemorate on this day, who were in fact contemporaries of his own. It was about the middle of the sixth century that the Lombards from Scandinavia and Pomerania, who had already descended upon Austria and Bavaria, penetrated yet further south into Italy, bringing ruin and desolation in their train. Not content with material destruction, they attempted in many cases to pervert the Christian population, forcing their pagan rites upon them. In one place they endeavoured to induce forty peasants to eat meat offered to idols : when they refused to a man, the invaders killed them all with the sword. In the case of another party of prisoners, their captors sought to make them join in the worship of their favourite deity, a goat's head, which they carried in procession and to which they bowed the knee, singing obscene songs in its honour. The greater part of the Christians—about 400 in number—chose rather to die than to flout God thus.

See St Gregory's *Dialogues*, bk iii, chs. 26–27.

ST CHAD, OR CEADDA, BISHOP OF LICHFIELD (A.D. 672)

ST CHAD was one of four holy brothers of whom all became priests and two—St Chad himself and his elder brother St Cedd—were raised to the episcopate. Angles by race and born in the kingdom of Northumbria, Cedd and Chad were trained at Lindisfarne under St Aidan. Chad went to Ireland after the death of Aidan and

appears to have spent some years with St Egbert at Rathmelsigi. He was recalled to England, however, by St Cedd to take charge of the abbey of Lastingham which he had founded in a wild and solitary spot on the Yorkshire moors south-west of Whitby. The new abbot was not left long in his retirement. Within a year he was summoned by King Oswy to become bishop of York, although St Wilfrid had already been designated by Oswy's son Alcfrid (to whom he had given over part of the kingdom) and had actually gone to France to be consecrated by St Agilbert because he objected to being consecrated by those who held the Scottish view about the keeping of Easter. It has been conjectured by some that Oswy feared that Wilfrid, like Agilbert, would accept a French see, and by others that he was influenced by the Scottish party, but all we actually know is what we learn from the words of the Venerable Bede.

" King Alcfrid ", he writes, " sent the priest Wilfrid to the king of the Gauls to have him consecrated for himself and his subjects. Now he sent him for ordination to Agilbert, who, as we stated above, had left Britain and had been made bishop of Paris. By him Wilfrid was consecrated with great pomp, several bishops having assembled for that purpose in a town called Compiègne belonging to the king. While he was still abroad, King Oswy, following his son's example, sent to Kent a holy man of modest character, well versed in the Scriptures and practising with diligence what he had learnt from them, to be ordained bishop of the church of York. This was a priest named Ceadda (or Chad). . . . But when they reached Kent, they found that Archbishop Deusdedit had departed this life and that as yet no other had been appointed in his place. Thereupon they turned aside to the province of the West Saxons, where Wine was bishop, and by him the above-mentioned Chad was consecrated bishop, two bishops of the British nation, who kept Easter in contravention of canonical custom from the 14th to the 20th of the moon, being associated with him, for at that time there was no other bishop in all Britain canonically ordained besides Wine. As soon as Chad had been consecrated bishop, he began most strenuously to devote himself to ecclesiastical truth and purity of doctrine and to give attention to the practice of humility, self-denial and study : to travel about, not on horseback, but on foot, after the manner of the apostles, preaching the gospel in the towns and the open country, in cottages, villages and castles, for he was one of Aidan's disciples and tried to instruct his hearers by acting and behaving after the example of his master and of his brother Cedd."

When St Theodore, the new archbishop of Canterbury, arrived in England in 669 and came on his first visitation to Northumbria, he adjudged the see of York to Wilfrid and charged Chad with being improperly ordained. The saint humbly replied, " If you consider that I have not been properly consecrated, I willingly resign this charge of which I never thought myself worthy. I undertook it, though unworthy, under obedience." St Theodore was so deeply impressed by the respondent's humility and holiness that, before allowing him to retire to Lastingham, he supplied whatever was defective in his episcopal consecration, and soon after, at the death of Jaruman, Bishop of Mercia, he asked King Oswy to let St Chad have that see. In consideration of his age the archbishop forbade him to continue to make his visitations on foot, and to enforce his command lifted him on a horse with his own hands. St Chad moved the seat of the diocese from Repton to Lichfield. King Wulfhere gave him land on which to build a monastery at " Ad Barvae " in the province of Lindsey, and the abbey of Bardney in the same district is believed

to have owed its foundation to him. Hard by the church in Lichfield he built a house of retreat, and thither in his leisure time he was wont to betake himself, to pray and read with the seven or eight monks he had settled there, including his friend Owen. This monk, Bede tells us, declared that one day he heard sweet singing—which melody descended from heaven into the bishop's oratory, filling the same for about half an hour and then mounting up again to heaven. After this the bishop opened his window and, seeing him at his work, bade him call the other brethren. When the monks entered the oratory, he exhorted them to keep peace among themselves and to practise with fervour the rules of regular discipline. Then he added that the day of his death was at hand, " for ", said he, " that gracious guest who was wont to visit our brethren has vouchsafed to come to me also to-day and to call me out of this world. Return therefore to the church and speak to the brethren that they in their prayers recommend my passage to the Lord." Chad then fell into what is described as " a languishing distemper " which increased until the seventh day when, " after receiving the body and blood of our Lord, he departed this life, escorted by the soul of his brother Cedd and by a joyful company of angels ". Though St Chad only ruled over the Mercians for two and a half years, his virtues left a deep impression upon all that country. Thirty-one churches were dedicated in his honour in the Midlands and several wells bear his name. Bede, to whom we owe most of the details of St Chad's life, says that he received some of his information from those who studied under the saint.

According to legend sometimes reproduced in art, St Chad was once praying by a stream in a wood, when a hart escaped from its pursuers and leapt into the water. The saint moved with compassion sent it to graze in the wood, and when the huntsmen, the two sons of King Wulfhere, pressed on to secure their prey, he first read them a little homily on kindness to animals and in the end converted them to the faith. Their father was a renegade Christian who had never allowed them to be baptized, and when he discovered that the young men had renounced paganism he murdered them both. Afterwards, seized with remorse, he sought out St Chad (to whose sylvan retreat he was conducted by the hart), and after having made confession to him and done penance, he built several abbeys by way of atonement and completed Peterborough minster, which had been begun by his father. Though the story is extravagant, an entry in Codex E of the Anglo-Saxon Chronicle does bring the name of Wulfhere into connection with Peterborough as contributing to its endowment. Part of St Chad's relics are in the cathedral at Birmingham which bears his name, and a seventh-century manuscript, known as St Chad's Gospel, is preserved in Lichfield cathedral library. The saint's feast is kept in several English dioceses, and Birmingham has a second feast, of the translation of his relics.

Nearly everything that can be regarded as historically trustworthy concerning St Chad's life will be found in the text and notes of C. Plummer's edition of Bede's *Ecclesiastical History*. The data furnished by such sources as Eddius, William of Malmesbury, Capgrave, etc., are unimportant and for the most part legendary. There is an attractive volume by an Anglican clergyman, the Rev. R. H. Warner, *The Life and Legends of St Chad* (1871), in which many out-of-the-way materials have been laid under contribution, such as a Middle English metrical life attributed to Robert of Gloucester, and sundry references in Bradshaw's *Life of St Werburg*. There is also an interesting paper dealing with St Chad's relics in the *Journal of the Archaeological Institute*, vol. xxxiii, pp. 72 *seq.*, and further information will be found in *The History of St Chad's Cathedral, Birmingham* (1904). There is a Life of St Chad, apparently unpublished, in the Codex Gothanus : see *Analecta Bollandiana*, vol. lviii (1940), p. 96.

BD CHARLES THE GOOD, MARTYR (A.D. 1127)

BECAUSE of his wise and beneficent rule as well as for his personal holiness, Charles, Count of Flanders and Amiens, fully deserved the title of " the Good " which his subjects bestowed upon him. His father was St Canute, King of Denmark, who had been slain in St Alban's church, Odense, in 1086. Charles, who was but five years old at the time, was taken by his mother to the court of her father, Robert, Count of Flanders, and in due time was knighted with his father's sword which, if we may believe an old legend, had come into his possession in a singular way. As a small boy, we are told, Charles had been taken to the prison of Bruges to visit those who were confined there, and amongst others Ivend Trenson, who had long been detained as a hostage and who happened to have been entrusted with the sword of King Canute at the time of his murder. The prisoner was lying on his pallet with the sword under his pillow, and the child, perceiving it, asked permission to gird it on. " It is only right that you should keep it altogether," said Ivend, " for it was your father's sword." Charles carried it home in triumph and obtained from his grandfather the liberation of the hostage and his companion. When Robert II joined the crusade in Palestine, his nephew accompanied him and covered himself with glory and scars ; moreover, upon their return home, Charles helped his uncle to fight against the English. Robert was succeeded by his son Baldwin who, having no children, designated his cousin Charles as his heir. He also brought about his marriage with Margaret, daughter of Renault, Count of Clermont. Finally he associated Charles with himself in the government of Flanders, so that when he died, the populace, who had become accustomed to Charles's wise and benevolent rule, received him with acclamation.

There were, however, other claimants, and for several years Charles had to face a great deal of turbulent resistance to his authority. As soon as he was free from external aggression he devoted himself to the task of inaugurating an era of peace and justice amongst his subjects. He enacted excellent laws, enforced them strictly, and by his example even more than by legislation sought to civilize the people. When he was reproached with unfairly espousing the cause of the poor against the rich, he said, " It is because I know so well the needs of the poor and the pride of the rich." He had such a horror of blasphemy that any member of his household who swore by God's name was punished by a fast of forty days on bread and water. One of his humane regulations forbade the taking away of a child without the consent of its parents, and he was so stern with those who oppressed the helpless that the poor lived in peace and security. This security was troubled first by an eclipse of the sun in August 1124, which was held by the superstitious to portend awful calamities, and then by a terrible famine which occurred a year later, after an exceptionally long and hard winter.

Daily at Bruges and at each of his castles Bd Charles fed a hundred poor men, and at Ypres he distributed 7800 two-pound loaves in one day. He reprimanded the inhabitants of Ghent for allowing men to die at their gates, and in order that the grain might be used for bread he forbade the brewing of beer. All the dogs were killed by his command, and a fixed price was set for the sale of wine. He ordered the land to be sown everywhere in a proportion of two-thirds in grain and one-third in peas or beans which grow fast.

Discovering that certain nobles had bought up grain and were hoarding it that they might retail it at exorbitant prices, Charles and his almoner Tancmar obliged

them to sell at once and at a reasonable charge. This aroused their fury, and the chief of these profiteers, Lambert, with his brother Bertulf, the dean of St Donatian's at Bruges, formed a plot to murder the count. In this they were joined by Erembald, magistrate of Bruges, together with his sons, who owed Charles a grudge for having repressed their violence. The count, who used to go every morning barefoot to pray before Mass in the church of St Donatian, was warned one day, as he was starting, that there was a conspiracy on foot against him. He replied quietly, " We are always in the midst of dangers, but we belong to God. If it be His will, can we die in a better cause than that of justice and truth ? " As he was saying the psalm " *Miserere* " before the altar of our Lady in the church he was set upon by the conspirators : his arm was cut off by one of them and his head was cloven by Bertulf's nephew, Borchard. The relics of the martyr are preserved in the cathedral of Bruges and his festival is observed with great solemnity. His *cultus* was confirmed in 1883. The chronicler Galbert notes as a marvel that the news of the murder, which took place on Wednesday morning, reached the inhabitants of London on Friday at the first hour, " and yet no one could have crossed the sea in that time ".

The sources for the history of Charles the Good are abundant and reliable. Walter, Archdeacon of Thérouanne, a contemporary, wrote one account, and Galbert, a notary at Bruges, also a contemporary, provided another describing still more fully the events which followed the martyrdom. Both these documents will be found in the *Acta Sanctorum*, March, vol. i, as also in Migne, PL. and in MGH., *Scriptores*, vol. xii, pp. 537–623. See BHL., nn. 1573–1576. Further materials are contributed by other chroniclers, *e.g.* by Abbot Suger. *Cf.* Le Glay, *Histoire du bx Charles le Bon*, and *Analecta Bollandiana*, vol. xi (1892), pp. 188–197. This article contains some few criticisms upon what is undoubtedly the best available text of Galbert, that edited by H. Pirenne for the " Collection de Textes pour servir à l'étude et l'enseignement de l'Histoire ". The edition is provided with a preface, a map and many useful notes.

BD FULCO OF NEUILLY (A.D. 1201)

THE early life of this great preacher, whose activities seem to have centred in the north of France, is said to have been by no means free from reproach, but after a serious conversion he set about his priestly duties at Neuilly-sur-Marne with fervour and success. His sermons, delivered with intense enthusiasm in a simple, popular style, attracted hearers from far and near, and soon he began to undertake missionary journeys through Normandy, Picardy and Burgundy, fearlessly denouncing the evils of the time and bringing numberless sinners to repentance. The general licence of manners and the extortions of usurers formed the theme of his discourses, and he had often to pay the penalty of the freedom with which he spoke. He was more than once thrown into prison, but escaped miraculously (?) from custody, and was reputed to have a strange knowledge of men's thoughts and to have worked innumerable cures upon those who had recourse to him in their infirmities. A remarkable feature in his apostolic career, considering the ideas of the age in which he lived, was his repudiation of any conspicuous practice of asceticism. Ralph Coggeshall, the English chronicler, records that he took his night's rest like other people, attempted no unusual fasts and accepted gratefully any food that was set before him. It may have been this which at a later date started rumours unfavourable to his disinterestedness. In certain comments of the worthy Cardinal James de Vitry we seem to find the echo of some such gossip.

All the chroniclers, however, are agreed that Fulco never flattered and was no respecter of persons. According to Roger Hoveden it was he who told King Richard Cœur-de-Lion that unless he married off his three disreputable daughters, he would certainly come to a bad end. When Richard exclaimed in a fury that the words proved his censor to be a hypocrite and an impostor, for he had no daughters, the holy man answered, " Yes, but indeed you have three daughters, and I will tell you their names. The first is called Pride, the second Avarice and the third Lust."

The fame of the French priest's missionary labours attracted the notice of Pope Innocent III, and in the year 1198 he commissioned Fulco to preach the new Crusade, accounted the Fourth, throughout the northern part of France. His eloquence had already produced marvellous effects, and if we may credit his own statement, as reported by Coggeshall, 200,000 people in the course of three years had taken the cross at his hands. Fulco was himself to have joined in the expedition, but before starting he fell ill and died on March 2, 1201. His tomb was still venerated at Neuilly-sur-Marne in the eighteenth century. The *cultus* formerly paid to him seems never to have been authoritatively confirmed.

Contemporary chroniclers, such *e.g.* as Roger Hoveden, Rigord and Ralph Coggeshall, as well as the later Jordan, provide a good deal of information about Fulco. See also Raynald's continuation of Baronius's *Annales Ecclesiastici*, *s.a.* 1198, nn. 38–42. A letter addressed by Innocent III to " Brother Fulco " is printed in his *Regesta* (Migne, PL., ccxiv, 375), but there seems no evidence that the preacher belonged to any religious order.

BD AGNES OF BOHEMIA, VIRGIN (A.D. 1282)

BD AGNES of Bohemia, or " of Prague ", whom St Clare called her " half self " and who founded the first establishment of Poor Clares north of the Alps, was a descendant of St Wenceslaus (" Good King Wenceslaus ") ; her father was Ottokar I, who succeeded to the throne of Bohemia in 1197, and her mother was sister of Andreas II, King of Hungary : St Elizabeth of Hungary was her first cousin and two years her junior. Agnes was only three years old when, in 1208, she was betrothed to Boleslaus, the son of Henry, Duke of Silesia, and of St Hedwig, and she was immediately sent away from home, under the care of her nurse and a suitable retinue, to the monastery of Trebnitz in Silesia, which her fiancé's mother had founded. Here, according to a fourteenth-century Latin document in the Bamberg library, " she was taught the rudiments of faith and morals by a daughter of St Hedwig "—who must have been Gertrude the abbess. Boleslaus died when the little girl was only six, and she returned to Bohemia, where she was placed in the Premonstratensian convent of Doxan. Two years later she was recalled to her father's court, and when, at the age of nine, she was betrothed to the Emperor Frederick II's son Henry, she was sent away again—this time to the Austrian court to learn the German language and customs. The life had no attraction for Agnes, and more and more she turned her mind to God, practising in private strict fasts and austerities. She was seized with a great desire to consecrate herself to a life of virginity, and prayed fervently that she might be enabled to follow the call. Her life at the time can hardly have been a happy one, for Duke Leopold of Austria, to whose care she had been committed, was plotting to break off her engagement and to marry his own daughter to the prince. In this he was eventually successful, and Agnes was once more sent back to her home—joyfully enough, we may be sure, and feeling that her prayers had been answered.

But she was not long left in peace. Proposals for her hand came from Henry III of England as well as from Frederick II, who had become a widower, and in spite of her vehement objections her brother, King Wenceslaus, affianced her to the emperor. From this time Bd Agnes increased her penances and prayers, and under her jewelled robes wore a hair-shirt and a girdle studded with iron points. Often she would rise before dawn and barefoot and meanly clad sallied forth, escorted by the most devout of her ladies, to visit the churches. Upon her return she would bathe her bleeding feet, resume the attire fitted to her rank, and attend to her duties as a princess and visit the sick. She was twenty-eight years old and a beautiful woman when, in 1235, the emperor sent an ambassador to Prague to escort her to Germany that the marriage might take place. Wenceslaus would listen to no remonstrances ; but Agnes found means to delay her departure and wrote to Pope Gregory IX, entreating him to prevent the marriage because she had never consented to it and had long desired to be the spouse of Christ. Gregory, although for the moment he had made peace with Frederick, knew him well enough to be able to sympathize with the unwilling victim. He sent his legate to Prague to undertake her defence and to Agnes herself he wrote letters which she showed to her brother. Wenceslaus was greatly alarmed. On the one hand he feared to anger the emperor, but on the other he did not wish to alienate the pope or to force his sister to marry against her will. Eventually he decided to tell Frederick and to let him deal with the matter. The emperor on this occasion showed one of those flashes of magnanimity which have made his complex character so fascinating a study to historians. As soon as he had satisfied himself that the objection came, not from the King of Bohemia, but from Agnes herself, he released her, saying, " If she had left me for a mortal man, I should have made my vengeance felt ; but I cannot take offence if she prefers the King of Heaven to myself."

Now that she was free, Agnes set about consecrating herself and her possessions wholly to God. Her father had brought the Friars Minor to Prague, probably at her suggestion, and she built or completed a convent for them. With the help of her brother she endowed a great hospital for the poor and brought to it the Knights Hospitallers of the Cross and Star, whose church and monastery still remain in the same place, and the two also built a convent for Poor Clares. The citizens would fain have shared in the work, but the king and his sister preferred to complete it alone. Nevertheless it is said that the workmen, determined to do their part, would often slip away unperceived in the evening in order to avoid being paid. As soon as the convent was ready, St Clare sent five of her religious to start it, and on Whitsunday 1236 Bd Agnes herself received the veil. Her profession made a great impression : she was joined by a hundred girls of good family, and throughout Europe princesses and noble women followed her example and founded or entered convents of Poor Clares. Agnes showed the true spirit of St Francis, ever seeking the lowliest place and the most menial work, and it was with difficulty that she was induced, when nominated by Pope Gregory IX, to accept the dignity of abbess—at least for a time. After much entreaty she obtained for the Poor Ladies of Prague the concession obtained in 1238 by St Clare at San Damiano, namely, permission to resign all revenues and property held in common. The four letters from St Clare to Bd Agnes which have come down to us express her tender affection for her devoted disciple, to whom she also sent, in response to her request for a souvenir, a wooden cross, a flaxen veil and the earthen bowl out of which she drank. Agnes lived to the age of seventy-seven and died on March 2, 1282. Her *cultus* was

confirmed by Pope Pius X; the Friars Minor now keep her feast on June 8, with BB. Isabel of France and Baptista Varani.

The questions relating to the sources of Bd Agnes's life are very fully treated by Dr W. W. Seton in his volume *Some New Sources for the Life of Bd Agnes of Bohemia.* The better-known documents have been printed in the *Acta Sanctorum*, March, vol. i, but Dr Seton has found and edited an earlier Latin text (fourteenth century), together with a fifteenth-century German version which presents sundry expansions of the original. He also vindicates the authenticity of the four letters addressed to Agnes by St Clare. A popular account may be found in Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 339–348, and in Mazzara, *Leggendario Francescano*, March, nn. 19–21.

BD HENRY SUSO (A.D. 1365)

THE fourteenth century was a period of remarkable spiritual activity in Germany, where the religious revival took the form of a pronounced mysticism. Most of its chief exponents came, either directly or indirectly, under the influence of the Dominican, Meister Eckhart, and were to be found, sometimes in convents, sometimes as itinerant prophets, and sometimes as the heads of small societies of people calling themselves friends of God, who lived more or less in the world without being of it and who devoted much time to religion and to good works. The teaching of these leaders was propagated through their writings, through their preaching, and also through table-talks which seem rather to have corresponded to modern retreat-addresses. Of all Eckhart's pupils perhaps the most famous was Henry Suso.

His real name was Von Berg, but he preferred to be known by the surname, Seuse, of his mother, a very holy woman who suffered much at the hands of her dissolute husband. The date of his birth is uncertain and all we know of his early years is derived from a paragraph in his autobiography (but *cf.* below) where, writing of himself as he always does in the third person, he says: "In his childhood it had been his custom when the beautiful summer came and the tender flowrets first began to spring up, never to pluck or touch a flower until he had greeted, with the gift of his first flowers, his spiritual love, the sweet blooming rosy maid, God's mother." At the age of thirteen he entered the Dominican priory at Constance, which town, as Bihlmeyer has shown, was also his birthplace. The building, which was beautifully situated on a small island at the point where the Rhine flows out of the lake, is still in existence, but now serves as a factory. Here he remained until he had been professed, when he was transferred to Cologne that he might study at the *studium generale* in that city. For several years he appears to have lived a somewhat careless life, satisfied with the avoidance of any gross or serious sin, but in his eighteenth year he received what he describes as "a secret illumination and drawing sent by God" which "speedily wrought in him a turning away from creatures". "Forsake all" were the words that rang in his ears, and he determined to obey at once, making no reservations. In vain did the Devil seek to deter him by maxims of worldly wisdom, suggesting that his conversion was too rapid, that he could not count upon corresponding to grace, that perseverance was impossible, and that moderation was the secret of success. Heavenly wisdom taught him how to meet these suggestions and how to overcome them.

Bd Henry was wonderfully moved to make himself "the servant of the Eternal Wisdom", whom he beheld afar off in vision (one thinks of Solovyev half a millennium later); his veneration for the Holy Name caused him to cut its letters in his flesh; his deep love for the Mother of God, his whole highly-charged religious

outlook, expressed themselves in ways that are loosely called " mystical ", sometimes touching, sometimes perhaps rather extravagant. In the same spirit he inflicted on himself bodily penances of the greatest severity, exercising upon them an ingenuity that in later times would seem somewhat morbid. Besides these physical mortifications, Henry Suso was tormented by inner sufferings in the shape of imaginations against faith, intense sadness or nervous depression and a haunting fear that he was doomed to lose his soul whatever he might do. He says of himself: " After the terrible suffering had lasted about ten years, during which period he never looked upon himself in any other light than as one damned, he went to the holy Master Eckhart and made known to him his suffering. The holy man delivered him from it and thus set him free from the hell in which he had so long dwelt." The time also came—when Bd Henry was about forty years old—when he gave up his outward mortifications, for God showed him that these practices were but a beginning and that he must now press on in quite another direction if he wished to reach perfection. Instead of remaining at home and cultivating his own soul only, he must now go forth to save his neighbour. It was also revealed to him that, though he was freed from the crosses he had borne in the past, there were others in store for him. Whereas he had afflicted himself at will, he would be afflicted and persecuted by others, meeting with ingratitude and losing his good name and his friends.

Suso had distinguished himself when a student at Cologne, and now that he began to go forth preaching his learning and eloquence brought him many disciples of both sexes. He is said to have preached for thirty-seven years, converting many sinners and working miracles. On one occasion, when he was speaking at Cologne, the congregation were amazed to see his face shining like the sun. Nevertheless trouble followed him wherever he went. Upon the flimsy accusation of a child he was charged with theft and sacrilege, at another time he was suspected of poisoning, and elsewhere he was accused of faking a miracle and was obliged to fly for his life. In the Netherlands he was reprimanded for writing heretical books, and although he was afterwards exculpated his distress at the charge brought on a serious illness. His sister, a nun, fell into grievous sin and ran away from her convent; he never rested until he had found her, and after bringing her to repentance placed her in another community where she died a holy death. Another of his efforts to reclaim an erring woman did not turn out so well. A sinner who had placed herself under his direction had professed to be leading a better life, but when he discovered that she was continuing her evil ways he refused to continue to assist her with alms. In revenge she accused him of being the father of her child, and the charge seems to have been believed. Perhaps his own charitable action may have seemed to substantiate it, for when someone took to him the baby whom its mother had abandoned he received it lovingly and adopted it until he could find it a suitable home. In view of the scandal, the master general of the order caused an inquiry to be made into the matter, and the truth being established his character was vindicated.

At a time when his monastery was burdened with debt, Suso was elected prior. Instead of seeking to raise money by begging or borrowing, he ordered a special Mass to be said in honour of St Dominic, trusting to the saint's dying promise never to abandon his children. The other friars murmured: " The prior must be crazy. Does he think God will send food and drink from heaven? " As Bd Henry was still standing in choir, deep in thought, he was called out to receive a gift of twenty pounds of Constance money from a canon who had been admonished by God to

come to his assistance. Not only did the monastery wipe off its debt, but it never lacked provisions during his term of office.

Bd Henry died at Ulm, on January 25, 1365, and was buried in the Dominican convent. It has been maintained that two hundred and forty years later his body was accidentally disinterred by workmen and was found incorrupt, wearing the Dominican habit. There is, however, no serious evidence for this identification. The burgomaster ordered the body to be covered up again, and all traces of it have been lost. The *cultus* of Bd Henry was confirmed in 1831.

Suso left several devotional books of great beauty, one of which, *The Book of Eternal Wisdom*, was extraordinarily popular during the latter part of the middle ages. His so-called " autobiography " is said to have been preserved to us by his spiritual daughter, Elizabeth Stagel, of the Dominican convent of Töss, near Winterthur. Consisting mainly of materials supplied by him, it shows evident marks of having been edited by someone other than himself—so much so that of late years the authenticity of the whole has been called in question. His books record some of the many occasions when the veil between this world and the next was lifted for him. Not only had he visions of our Lord, the Blessed Virgin and the saints, but many of those whom he had known appeared to him after death—notably his parents, Elizabeth Stagel and his beloved teacher Eckhart, whom he beheld in glory. In reply to his question asking how he might attain to eternal happiness, the master replied in words which might serve as an epitome of the life of Suso himself: " To die to self in perfect detachment, to receive everything as from God, and to maintain unruffled patience with all men, however brutal or churlish they may be."

Both the life and the writings of Bd Henry Suso have of late years given rise to much discussion. Those interested may be referred for fuller information to the third part of Xavier de Hornstein's very painstaking volume *Les grands mystiques allemands du XIV^e siècle* (1922). It contains a clear statement of conflicting views with a good bibliography. See also Wilms, *Der s. Heinrich Seuse ;* R. Zeller, *Le bx Henri Suso* (1922) ; and J. Ancelet-Hustache, *Le bx Henri Suso* (1943). Several editions of Suso's works have appeared since Father Denifle in 1880 brought out the first critical text of *Die deutschen Schriften.* That of K. Bihlmeyer (1907) may be specially recommended both for the writings themselves and for the introduction thereto. There is an excellent French translation of the *Œuvres mystiques* by Father Thiriot. and see B. Lavaud, *L'œuvre mystique de Henri Suso* (3 vols., 1946). In English, the translation of the " Autobiography " made many years ago by Father T. F. Knox, after falling out of copyright, was reprinted by other publishers with an introduction by Dean Inge ; " S.M.C." in *Henry Suso : Mystic, Saint and Poet*, brings out his relevance to our times. There is an English translation by R. Raby of the *Horologium Sapientiae* (1868), and of its shorter original form, *The Little Book of Eternal Wisdom*, with *The Little Book of Truth* (1952), by J. M. Clark, who has also translated *The Life of the Servant* (1952), that is, Suso's autobiography. See also J. A. Bizet, *Henri Suso et le déclin de la scolastique* (1947).

3 : SS. MARINUS AND ASTYRIUS, MARTYRS (*c.* A.D. 262)

EUSEBIUS, in his *Ecclesiastical History*, describes the martyrdom of St Marinus. As a man who belonged to a noble family of Caesarea in Palestine, and had served with distinction in the army, he was about to be honoured with the decoration of the vine switch (κλῆμα), emblematic of the dignity of " centurion ", when a rival, who was in the running for the same distinction, raised the objection that since Marinus was a Christian and would not sacrifice to the

emperor, he was therefore disqualified. Achaeus, the governor, accordingly questioned him, and eliciting a confession of his faith, gave him three hours in which to reconsider his position. As he left the judgement hall he was met by Theotecnus, bishop of the city, who leading him into the church made him stand close to the altar. Pointing to the sword which hung at his side and then to the book of the gospels, he told him to choose between the two. Marinus without hesitation stretched out his hand and took the book. "Hold fast then to God", said the bishop, "that, strengthened by Him, thou mayest obtain what thou hast chosen. Go in peace." Upon returning before the judge he declared his faith with as great determination as before, and was immediately led away to execution.

St Astyrius, a Roman senator in high favour with the emperor, was present at the martyrdom. Wrapping the body in the cloak he was wearing he carried it away on his own shoulders and gave it honourable burial. Eusebius does not say that Astyrius himself was put to death, but Rufinus in his Latin version of the history assumes this, and both the Roman Martyrology and the Greek Menaion (under August 7) commemorate the senator as a martyr.

All the information we possess regarding these saints is derived from Eusebius, *Eccl. Hist.*, bk vii, chs. 15 and 16.

SS. EMETERIUS AND CHELIDONIUS, MARTYRS (A.D. 304)

BEYOND their names and the fact of their martyrdom, scarcely anything is actually known about St Emeterius and St Chelidonius, the patrons of Santander. Prudentius, who composed a long poem in their honour, says that the persecutors burned the acts of their martyrdom, "grudging us the history of so glorious a triumph". Tradition says that they were the sons of St Marcellus, both of them soldiers like their father, and that they perished by the sword, under Diocletian, at Calahorra in Spain. According to a story related by St Gregory of Tours, the ring of St Emeterius and the *orarium* (handkerchief ?) of St Chelidonius were caught up into heaven at the moment of their execution.

This seems to be one of the cases in which an early local *cultus* and tradition fully guarantee the fact of the martyrdom, though we lack knowledge of anything more than the names of the martyrs and the date and place where they suffered. Prudentius mentions them in more than one of his poems, and they are noticed in the "Hieronymianum" (CMH., p. 124). The chapter devoted to them by Gregory of Tours is no. 92 of his *In gloria martyrum.*

ST ARTHELAIS, VIRGIN (*c.* A.D. 560 ?)

DURING the reign of the Emperor Justinian, there lived in Constantinople a charming and virtuous girl, the daughter of the proconsul Lucius and his wife Anthusa. Many were the suitors for the hand of Arthelais, but the emperor, hearing of her beauty, sent messengers to her father asking that she should be handed over to him. Her parents and she were dismayed, and concluded that the only way to avoid dishonour was by flight. It was arranged that she should go to her uncle Narses Patricius at Benevento, and her father escorted her as far as Buda in Dalmatia, where he left her to prosecute her journey under the charge of three attendants. Hardly had he departed when they were set upon by robbers, who seized Arthelais whilst her servants took to flight. After three days' imprisonment she was miraculously delivered and rejoined her escort, but the wrath of God fell upon her captors. The travellers crossed the sea in safety and arrived at Sipontum, from whence they sent

messengers to Narses, who, however, had already started to meet them, having been apprised of their arrival in a dream. From Sipontum they passed on to Lucera and thence to Benevento, where the whole population came out to greet her. From the Golden gate of the city she walked barefoot to the church of our Lady, where she offered gifts, the bells in the meantime pealing forth in her honour. She then gave herself to unceasing prayer and fasted every day except Sunday—thereby, no doubt, undermining her health, for she died of fever at the age of sixteen amid general lamentation.

These historical details cannot be regarded as trustworthy. Besides the two very short biographies printed in the *Acta Sanctorum*, March, vol. i, a longer account is furnished in the text translated from a Greek original by a certain Peter. See S. Borgia, *Memorie istoriche di Benevento*, vol. i, pp. 143–176.

ST NON, OR NONNITA (SIXTH CENTURY)

SINCE the revised March volume of Butler's *Lives* was published a church has been opened on the cliffs near Saint Davids by the Passionist fathers dedicated in honour of our Lady and St Non. It therefore seems desirable to say a word about this obscure saint, if only to show how little is known about her.

If St Non is obscure, she is also famous in the Celtic lands as the mother of St David, and the few references to her are mostly to be found in Rhygyfarch's (Ricemarch) life of St David and its derivatives. According to his story there was in the sixth century a religious house of women at Ty Gwyn, north-west of the village-city that we now call Saint Davids and close to the Whitesand bay (Porth Mawr) from which tradition says St Patrick set out to convert the Irish. In this nunnery was a young woman of noble birth and great beauty named Non; she came under the notice of a local chieftain, called Sant, who violated her; and the fruit of this association was St David. He is supposed to have been born during a storm, at the spot on the coast, south of modern Saint Davids and overlooking St Bride's Bay, where the ruins of the medieval St Non's chapel still stand. Two hundred yards away is the Catholic church referred to above, built in part of stones from old ecclesiastical buildings of the district. David was baptized in the spring at Porth Clais, it is said, by or at the instance of St Ailbhe, who is stated to have been Non's nephew and who was responsible, according to some writers, for her leaving the nunnery after her violation.

What truth there is in all this no one can say. It at least seems likely that she was not a nun; the Latin form of her name, Nonna, means "nun", and so could easily be misunderstood. According to some Irish writers she subsequently had other children. And it may well be that, whether before or after David's birth, she was Sant's wife. Later in life she is said to have gone into Cornwall and then settled in Brittany, where place-names and church dedications give some support to the statement. In the west of England in the middle ages she was esteemed to be buried at Altarnun in Cornwall, but Dirinon, in the department of Finistère in Brittany, seems to have a better claim. Her grave is shown in the church there, covered by a striking medieval table-tomb on which is a recumbent effigy of the saint. In both Brittany and Wales there was considerable devotion to St Non in the past; she was often called Non the Blessed, and the bards refer to her beauty. Lewis Glyn Cothi (fifteenth century) in a poem swears "by the hand of Non", perhaps a reference to the legend that while in labour with David she left the impression of her hand on a stone which was by her side.

See bibliographical note to St David (March 1). A mystery play in Breton, *Buhez Santes Nonn*, formerly performed at Dirinon, was translated from a manuscript of about 1400 into French in the *Revue Celtique* (vol. viii, 1887). See also LBS., *s.v.* Non and David, with numerous references. There are holy wells of St Non at Saint Davids, at Dirinon and at several places in Cornwall, though the best-known one here, at Altarnun, is now dried up ; the Saint Davids well is now in the grounds of the Passionist retreat there. For an interesting reference to St David's birth, see *Blackfriars*, vol. xxix (1948), pp. 123–125 ; and *cf.* G. H. Doble in the *Cornish Times* for August 17, 1928 (reprinted separately, *St Nonna*, same year) : he suggests that the Cornish St Non was a man.

ST WINWALOE, OR GUÉNOLÉ, ABBOT (SIXTH CENTURY)

THE accounts of the early life of St Winwaloe are so conflicting that it has been suggested that there were two holy men of that name, one of whom was born in Britain and became the disciple of St Samson, whereas the abbot who is commemorated on this day was born in Brittany, whither his parents, Fracan and Gwen, had migrated from Britain and settled at Ploufragan. On account of his beauty, the boy was named Winwaloe, or " He that is fair ", and, because he was their third son, his parents consecrated him to God from his birth. They were tenderly attached to him, and in spite of their vow they kept him with them until he was fifteen, although he had given early evidence of a vocation for the religious life. A violent thunderstorm which they took to be a sign from Heaven finally decided them to part from him, and his father took him to a monastery on the little island of Lauré, under an Abbot Budoc. Here St Winwaloe and his two brothers appear to have spent several years. It is told of him that while he was still at home he was one day walking with his father when he perceived a number of sails on the horizon, and with boyish exaggeration exclaimed, " I see a thousand ships ". They turned out to be pirates who landed on the coast, but Fracan and his followers completely defeated them. Winwaloe, who had been praying earnestly during the fight, persuaded his father to build a monastery with the spoil, and a cross which marks the spot where the invaders landed is called to this day, " The Cross of the Thousand Sails ".

St Winwaloe made such progress as a monk that the thought occurred to him of sailing to Ireland to carry on the labours of St Patrick, but that saint, appearing in a vision, dissuaded him. Thereupon Budoc sent him with eleven monks to found another monastery. After wandering through the northern part of Brittany they found, as they thought, a suitable island at the mouth of the river Aulne, and there they built themselves a settlement of huts which afterwards gave to the island its name of Tibidy or " The House of Prayer ". The place proved, however, to be exposed to such violent storms that, after three years, the monks were obliged to abandon it and to settle on the mainland. With the assistance of the rough Prince Grallo, who had a great veneration for St Winwaloe, they founded the monastery of Landévennec in a sheltered valley on the opposite side of Brest harbour, and there the holy abbot ruled over a large number of monks for many years, until at last in extreme old age he died when standing at the altar after giving the kiss of peace.

The popularity of the saint is attested by the number of dedications made to him and by the many variations of his name. He appears as Winwalocus, Guinvaloeus, Wingalotus, Galnutius, Guingalois, Guignolé, Guénolé and in several other spellings. St Winwaloe's name is entered in two or three late medieval English calendars, but there seems to have been little *cultus* outside the area of Celtic

influences ; there are dedications to him in Cornwall, at Gunwalloe, Landewednack and elsewhere.

The legendary character of the sources upon which this history is based is made evident by the extravagant miracles with which it is freely embroidered. The longest form seems to have been the composition of Wrdisten, Abbot of Landévennec, who lived more than 300 years after the time of St Winwaloe. The text of Wrdisten's very tedious and discursive biography may be found in the *Analecta Bollandiana*, vol. vii (1888), pp. 167–264. In LBS., vol. iv, pp. 353–362, there is a discussion of the various texts and abridgements of the life. See also G. H. Doble, *St Winwaloe* (1940) ; and Fr J. Le Jollec, *Guénolé, le saint de Landévennec* (1952), who gives an account of the abbey of Landévennec, whose restoration has been undertaken by the Benedictines of Kerbénéat, and of the saint's *cultus*.

ST ANSELM OF NONANTOLA, ABBOT (A.D. 803)

WHEN the Langobard King Aistulf was reigning in Italy, he was greatly assisted in his military campaigns by his brother-in-law, Anselm, Duke of Friuli. The duke was not only a valiant soldier but also an ardent Christian, and founded first a monastery with a hospital at Fanano in the province of Modena and then a larger abbey twenty miles further south at Nonantola. Desirous of consecrating himself entirely to God, he then went to Rome, where he was clothed with the habit of St Benedict and appointed abbot over the new community. He also received from Pope Stephen III permission to remove to Nonantola the body of Pope St Silvester ; and as Aistulf enriched the abbey with gifts and granted it many privileges it became very celebrated throughout all Italy. Abbot Anselm came to rule over more than one thousand monks, besides having charge of a great hospital and hospice for the sick and for pilgrims. This he had built near the monastery and dedicated it in honour of St Ambrose. After the death of Aistulf, his successor Desiderius banished the holy abbot to Monte Cassino, where he remained for seven years, but Charlemagne restored him to Nonantola, where he died in a good old age, after having spent fifty years in religion.

The short Latin life of St Anselm, which has been several times printed (*e.g.* by Mabillon, by Muratori, and in MGH.), was edited with much illustrative matter by P. Bartolotti in 1892, *Antica vita di S. Anselmo di Nonantola*.

ST CUNEGUND, WIDOW (A.D. 1033)

ST CUNEGUND was piously trained from her earliest years by her parents, Siegfried of Luxemburg and his saintly wife Hedwig. She married St Henry, Duke of Bavaria, who gave her as a wedding present a crucifix of eastern workmanship which is said to be identical with one now existing in Munich. Later writers have asserted that they both took a vow of virginity on their wedding-day, and the story is accepted in the Roman Martyrology ; but historians now seem to agree that there is no reliable evidence to corroborate the statement. In the middle of the eleventh century Cardinal Humbert knew nothing of the alleged celibate marriage : he attributed their childlessness to divine punishment for what he regarded as Henry's exploitation of the Church. Upon the death of the Emperor Otto III, Henry was elected king of the Romans, and his coronation by St Willigis at Mainz was followed, two months later, by that of his wife at Paderborn. In 1013 they went together to Rome to receive the imperial crown from Pope Benedict VIII.

In spite of her exemplary life, Cunegund is said by the hagiographers of a later age to have become the victim of slanderous tongues, so that even her husband's

confidence in her was momentarily shaken. Feeling that her position required her vindication, the empress asked to be allowed the ordeal by fire, and walked unscathed over red-hot ploughshares. Henry was eager to make amends for his unworthy suspicions, and they lived thenceforth in the closest union of hearts, striving in every way to promote the glory of God and the advancement of religion. But this story too is insufficiently supported.

It was partly at the instigation of St Cunegund that the emperor founded the monastery and cathedral of Bamberg, to the consecration of which Pope Benedict came in person, and she obtained for the city such privileges that by common report her silken threads were a better defence than walls. During a dangerous illness she had made a vow that if she recovered she would found a convent at Kaufungen, near Cassel, in Hesse. This she proceeded to do, and had nearly finished building a house for nuns of the Benedictine Order when St Henry died. Her later biographers relate a quaint story about the first abbess. It appears that the empress had a young niece, called Judith or Jutta, to whom she was much attached, and whom she had educated with great care. When a superior had to be found for the new convent, St Cunegund appointed Judith and gave her many admonitions and much good advice. No sooner, however, did the young abbess find herself free, than she began to show symptoms of frivolity and lax observance. It was soon noticed that she was ever the first in the refectory and the last to come to chapel, and that she was a gossip and listened to tales. In vain did her aunt remonstrate with her. The climax came when she failed to appear in the Sunday procession and was found feasting with some of the younger sisters. Filled with indignation St Cunegund sternly upbraided the culprit, and even struck her. The marks of her fingers remained impressed upon the abbess's cheek until her dying day, and the marvel not only converted her, but had a salutary effect upon the whole community.

On the anniversary of her husband's death in 1024 Cunegund invited a number of prelates to the dedication of her church at Kaufungen. There, when the gospel had been sung at Mass, she offered at the altar a piece of the true cross, and then, putting off her imperial robes, she was clothed in a nun's habit, and the bishop gave her the veil. Once she had been consecrated to God in religion, she seemed entirely to forget that she had ever been an empress and behaved as the lowest in the house, being convinced that she was so before God. She feared nothing more than anything that could recall her former dignity. She prayed and read much and especially made it her business to visit and comfort the sick. Thus she passed the last years of her life, dying on March 3, 1033 (or 1039). Her body was taken to Bamberg to be buried with her husband's.

It is to the contemporary chroniclers, rather than to the relatively late biography of St Cunegund, that we must look for a trustworthy statement of the facts of her life. The latter is under suspicion of having been written with a view to her future canonization, which eventually came about in the year 1200. J. B. Sägmüller, in particular (*Theologische Quartalschrift*, 1903, 1907, 1911), has shown good reason for doubting that the childlessness of the emperor and empress was due to any compact between the parties to live together as Mary and Joseph; *cf.* A. Michel in the same, vol. xcviii (1916), pp. 463–467. The biography, in varying forms, has been edited in the *Acta Sanctorum* (March, vol. i) and by G. Waitz in MGH., *Scriptores*, vol. vii. There are popular but rather uncritical modern lives of St Cunegund written by Toussaint and by H. Müller, the latter including an account of both St Henry and St Cunegund in one narrative. *Cf.* Hauck, *Kirchengeschichte Deutschlands*, vol. iii, p. 539.

ST GERVINUS, ABBOT (A.D. 1075)

ST GERVINUS came of a family which is said to have been related to Bruno, Bishop of Toul, who afterwards was raised to the papacy as Leo IX. He was born in the district of Rheims and received his education at the episcopal school. A clever and eager student, he was greatly attracted by the Latin classics, and was at one time in danger of being led astray by the sensuous charm of the poetry he read, but by the grace of God he triumphed over temptation. After his ordination to the priesthood he became one of the canons of Rheims, and was thus comfortably provided for. Finding, however, that the life of a secular priest did not satisfy him, he entered the abbey of Saint-Vanne at Verdun, where he soon was noted for his wide knowledge, his eloquence and his modesty. In 1045 Henry I, King of France, appointed Gervinus abbot of Saint-Riquier, but he would not accept until he had received the suffrages of all the monks. His term of office was marked by the building of several chapels and sanctuaries, by his prudence in the management of the affairs of the abbey and by the zeal he displayed in collecting Greek and Latin manuscripts for the library. Pilgrims used to throng the church, and the abbot sometimes spent nearly the whole day in hearing confessions. Nor was his zeal confined to his abbey, for he made excursions through Picardy, Normandy, Aquitaine and as far as Thuringia, preaching and hearing confessions. When Pope St Leo IX in 1050 came in person to Rheims to consecrate the church of St Remigius and to preside over a council, the abbot of Saint-Riquier accompanied him on his journey back to Rome.

More than once St Gervinus visited England, where his abbey owned estates, and each time he preached the word and visited English shrines. St Edward the Confessor esteemed him highly, and a curious story is told that Queen Edith, sharing her husband's admiration, on their first meeting came forward according to the English custom to welcome the abbot with a kiss. Gervinus, thinking this unseemly, drew back and declined the proffered salute. Queen Edith was so furious that her husband had some difficulty in placating her, but the scene ended in her making the abbot a present of a very handsome cloak.

So great was the veneration in which he was held that he was called " the holy abbot " even during his lifetime. Although, for the last four years of his life, he suffered from a terrible form of leprosy, he continued to carry on all his customary duties as before, and he would often bless God for sending him the trial. On March 3, 1075, when he offered his last Mass in the little underground church of Notre-Dame de la Voûte which he had built, he was so ill that he could scarcely finish, and had to be carried back to his cell as soon as it was over. To his monks who stood round him in consternation he said, " Children, to-day our Blessed Lady has given me my discharge from this life ", and he insisted upon making a public confession of his sins. He then had himself taken back to the church and laid before the altar of St John Baptist, where he died. When his body was then washed, it was noticed that no trace of the leprosy remained.

The main source of our knowledge of the life of St Gervinus is the Chronicle of Saint-Riquier compiled by Hariulf. It is printed in Migne, PL., vol. clxxiv, and extracts also in MGH.

BD SERLO, ABBOT OF GLOUCESTER (A.D. 1104)

THE claims of Serlo to be included in the calendar are perhaps doubtful, but he is described as " Blessed " in the Benedictine martyrologies of Ménard and Bucelin, while as abbot of a famous English monastery he has an interest for English readers. By birth he seems to have been a Norman, and he entered the Benedictine Order at Mont-Saint-Michel. In 1071 he was recommended to William the Conqueror by St Osmund (then chancellor of Salisbury) as a good religious to whose rule the abbey of Gloucester might suitably be confided, and he was consecrated abbot at the hands of St Wulfstan, Bishop of Worcester. When he came to Gloucester there were only two adult monks and about eight young boys : he left when he died a community of more than a hundred professed.

In July 1100 the abbot thought it his duty to write boldly to King William II telling him of the vision which had been vouchsafed to one of the Gloucester monks —it may have been himself—which announced that the cup of the king's iniquities was full to overflowing, and that the vengeance of Heaven was about to strike him down. Ordericus, the chronicler, tells us that the letter was brought to Rufus on the very morning that he was setting out on the hunting excursion from which he was never to return. After reading the letter the king laughed, gave his orders for the hunt to William Tirel, and said aloud in the presence of all : " I wonder why my lord Serlo has been minded to write thus to me, for he is, I believe, a good abbot, and a judicious old man. In his extreme simplicity he passes on to me, busied with so many affairs, the nightmares of his snoring monks, and from a long distance has even sent them to me in writing. Does he suppose that I follow the example of the English, who will defer their journey or their business for the dreams of wheezing old women ? " Thereupon the king mounted his horse and rode off, only to be pierced an hour or two later by Tirel's sharp arrow glancing from a tree (?).

Serlo himself died in 1104 after ruling the abbey for more than thirty years. William of Malmesbury, a younger contemporary, writes of him : " How much the grace of God, conspiring with his industry, elevated the place [Gloucester Abbey], what eloquence can sufficiently explain ? The management of the abbey in spirituals is what the weak may look up to and the strong not despise. This was effected by the discipline of Serlo, a man humble to the good, but menacing and terrible to the proud of heart." Serlo seems to have been a writer of ability both in prose and verse, but it is difficult to disentangle his compositions from what has been written by others who bore the name of Serlo and from those of Godfrey of Winchester.

See the *Historia et Cartularium Monasterii Sancti Petri Gloucestriae*, vol. i (Rolls Series), pp. xvii–xxii, as also the *Gesta Regum* of William of Malmesbury (Rolls Series), vol. ii, p. 512, and Symeon of Durham (Rolls Series), vol. ii, p. 236. There is also a notice of Serlo in the DNB. and in T. D. Hardy, *Catalogue of British History*, vol. ii, p. 27.

ST AELRED, ABBOT OF RIEVAULX (A.D. 1167)

AELRED (Ailred) was of good family, son of the " hereditary " priest of Hexham, and was born there in 1110. After a good education he was invited by St David, King of Scotland, to his court, and made master of his household, where he gained the esteem of all. His virtue shone with bright lustre in the world, particularly his meekness, which Christ declared to be the distinguishing mark of His true disciples. The following is a memorable instance of his gentle bearing. A certain

person of quality having insulted and reproached him in the presence of the king, Aelred heard him out with patience, and thanked him for his charity in telling him his faults. This behaviour made such an impression on his adversary that he asked his pardon on the spot. Another time, whilst he was speaking on a matter of importance, someone interrupted him very harshly and rudely : the servant of God heard him with tranquillity, and afterwards resumed his discourse with the same calm and presence of mind as before. He wished to devote himself entirely to God by forsaking the world ; but the claims of friendship detained him some time in it. Reflecting, however, that he must sooner or later be separated by death from those he loved most, he condemned his own cowardice, and broke these ties of friendship at no little cost to himself. He describes his feelings during this crisis, and says, " Those who saw me, judging by the courtly atmosphere in which I lived, and not knowing what passed within my soul, said, speaking of me : ' Oh, how well is it with him ! how happy he is ! ' But they knew not the anguish of my mind : for the deep wound in my heart caused me a thousand torments, and I was not able to bear the intolerable stench of my sins." But after he had taken his resolution, he says, " I began then to know, by a little experience, what immense comfort is found in Thy service, and how sweet that peace is which is its inseparable companion."

To cut himself off from the world, Aelred left Scotland, and embraced the austere Cistercian life at Rievaulx in Yorkshire, where a noble lord called Walter Espec had founded a monastery in 1132. At the age of twenty-four he became a monk under the first abbot, William, a disciple of St Bernard. Fervour lending strength to his delicate body, he practised severe austerities and employed much of his time in prayer and reading. He surrendered his heart with great ardour to the love of God, and by this means finding all his mortifications sweet and light, he cried out, " This is a yoke which does not crush but liberates the soul ; this burden has wings, not weight." He speaks of the love of God always with rapture, and from his frequent outbursts these thoughts seem entirely to have absorbed him. " May thy voice (says he) so sound in my ears, good Jesus, that my heart may learn how to love thee, that my mind may love thee, that the interior powers of my soul and the very marrow of my heart may love thee, and that my affections may embrace thee, my only true good, my sweet and delightful joy ! What is love, O my God ? If I mistake not, it is the wonderful delight of the soul, so much the more sweet as more pure, so much the more overflowing and enlivening as more ardent. He who loves thee, possesses thee ; and he possesses thee in proportion as he loves, because thou art love. This is that abundance with which thy beloved are inebriated, melting away from themselves, that they may pass into thee by loving thee." He had taken much delight in his youth in reading Cicero's *De amicitia* : but after his conversion found that author and all other reading tedious which was not sweetened with the honey of the holy name of Jesus and seasoned with the word of God. This he tells us himself in his book, *On Spiritual Friendship*. He was much edified with the very looks of a monk called Simon, who had despised high birth, an ample fortune and all the advantages of mind and body to serve God in that penitential state. This monk went and came as one deaf and dumb, always recollected in God ; and was such a lover of silence that he would scarce speak a few words on necessary occasions. His very silence however, was sweet and full of edification. Aelred says of him, " The very sight of his humility stifled my pride, and made me blush at the immortification of my looks. The silence practised among us prevented my ever addressing him of set purpose ; but one day, on my speaking a word to him

inadvertently, his displeasure at my infraction of the rule appeared in his looks, and he suffered me to lie some time prostrate before him to expiate my fault ; for which I grieved bitterly, and for which I could never forgive myself."

St Aelred, much against his inclination, was made abbot of a new monastery of his order, founded at Revesby in Lincolnshire, in 1142, and soon after, in 1147, abbot of Rievaulx, where he presided over three hundred monks. Describing their life, he says that they drank nothing but water ; ate sparingly and of the coarsest food ; laboured hard, slept little, with boards for their bed ; never spoke except to their superiors on necessary occasions ; carried the burdens which were laid on them without refusing any ; went wherever they were led ; gave not a moment to sloth or amusements of any kind, and never had any lawsuit or dispute. St Aelred also speaks of their mutual charity and of the peace in which they lived, and he is not able to find words to express the joy which the sight of every one of them inspired in him. His humility and love of solitude made him steadfastly refuse the bishoprics which were pressed upon his acceptance. Reading and prayer were his delight. Even in times of spiritual dryness, if he opened the divine books, he found his soul flooded with the light of the Holy Ghost. In the *Revue Bénédictine* for April, 1925, Dom A. Wilmart printed for the first time a very beautiful prayer of St Aelred, which is called his " Oratio Pastoralis ". It is a sort of examination of conscience upon the duties and responsibilities incumbent upon him as superior of a large community. The document throws much light upon the saint's interior spirit and upon the deep and tender affection with which he regarded the monks committed to his charge. He adapted Osbert of Clare's life of St Edward the Confessor for the translation of his relics in 1163, and preached at Westminster on that occasion.

It appears clearly from Aelred's biographers, notably from the life by Walter Daniel, that in spite of all the saint's stern asceticism there was something singularly gentle and lovable about him in his relations with others. " For seventeen years I lived under his rule ", writes Walter, " and during all that time he dismissed no one from the monastery." Towards the close of his life he was a great sufferer, apparently from gout and stone ; in 1157 we find the general chapter of the Cistercians granting him exemptions which the state of his health demanded. Nevertheless he is heard of in Scotland in 1159 and again in 1165, and other visits of his can be traced to different parts of England, and on one occasion to Cîteaux itself. For one afflicted as he was, such journeys must have been a torment. But by 1166 he could leave his monastery no more, and after a lingering illness he died, on January 12, 1167, in the shed alongside the infirmary which for ten years had been his living and sleeping quarters. Of those last days, Aelred's patience and trust in God, the love and grief of his monks, Walter Daniel has left us a most moving account. It must be admitted that Alban Butler is not at his best in his treatment of St Aelred, who is one of the most attractive of English saints, a great teacher of friendship, divine and human, and a man who, quite apart from his writings, must have exercised a great influence through the monasteries he founded from Rievaulx. He was himself, " One whom I might fitly call friendship's child : for his whole occupation is to love and to be loved " (*De spirituali amicitia*).

It seems that St Aelred was canonized in 1191 ; his feast is kept on March 3 in the dioceses of Liverpool, Hexham and Middlesbrough, and by the Cistercians.

Besides the admirable study of St Aelred by Father Dalgairns (in Newman's series of *Lives of the English Saints*), which may be truly described as one of the classics of hagiography,

a very complete and up-to-date account of the saint is provided by F. M. Powicke's *Ailred of Rievaulx and his Biographer Walter Daniel* (1922). This writer shows that the life by Walter Daniel, a contemporary monk of Rievaulx, is the source from which both the two biographies previously known have been condensed. In 1950 Professor Powicke published Daniel's biography in Latin and English, with notes and a long introduction. We also obtain a good many sidelights upon Aelred's character from his own treatises and sermons. All these, with the exception of his book on the Hexham miracles, will be found printed in Migne, PL., vol. cxcv. There is a great devotional glow in many of his ascetical writings, notably in his *Speculum charitatis*. He was the author also of several short biographies—*e.g.* that of St Ninian—and of historical and theological tractates. There is a translation of *De spirituali amicitia* by Fr Hugh Talbot, called *Christian Friendship*. T. E. Harvey's *St Aelred of Rievaulx* (1932) is an excellent short book by a Quaker. See also D. Knowles, *The Monastic Order in England* (1949), pp. 240–245, 257–266 and *passim*. Aelred's name is variously spelt. In the DNB., for example, he appears as " Ethelred ", in Powicke and others as " Ailred ". See, further, the *Acta Sanctorum* for January 12 ; and the *Dictionnaire de Spiritualité*, vol. i, cc. 225–234.

BD JACOPINO OF CANEPACI (A.D. 1508)

THE life of this good Carmelite lay-brother seems to have been one of those in which perfection is found by prayer, austerity and charity, and in which there is little to relate of striking achievements or of intercourse with the outer world. He was born of humble parents in the township of Piasca in the diocese of Vercelli, and being animated with an intense devotion to the Blessed Virgin he sought admission at Vercelli among the Carmelites of the old observance. The example of his fervour was a stimulus to all. His special work was to collect alms, begging from door to door throughout the town, and in the discharge of this humble duty he seems to have found many opportunities for consoling those in trouble or saying a word of good advice to the tempted or the fallen. Worn out with toil, austerities and infirm health, he died on his seventieth birthday in 1508. A *cultus* is said to have begun at his tomb shortly after his death on account of the miracles worked there, and this was approved in 1845.

The outlines of Bd Jacopino's life are sketched in the office sanctioned for his feast, and there is a short biography, *Vita del b. Giacobino di Ayloche* (1846).

BD TERESA VERZERI, VIRGIN, FOUNDRESS OF THE DAUGHTERS OF THE SACRED HEART (A.D. 1852)

TERESA VERZERI, born at Bergamo in Lombardy on July 31, 1801, was one of the several children of Antony Verzeri and his wife Helen, of the family of the counts of Pedrocca-Grumelli. The Verzeris had a devotion to St Jerome ; a son (who became bishop of Brescia) was named after him, and Teresa was given as a second name Eustochium, after the daughter of St Paula, the dear friends of Jerome who were in turn the heads of the community of women near his monastery at Bethlehem. This choice of name proved to be prophetic.

Teresa Verzeri is said to have first thought of becoming a nun when she made her first communion at the age of ten. Such aspirations are not uncommon at such a time ; but by the time of her confirmation Teresa's inclination had hardened into a resolution. In this she received the help and encouragement of Canon Joseph Benaglio, of the cathedral chapter of Bergamo ; but it is not easy to say whether at this time the good canon could not make up his own mind about Teresa or whether he was trying her. For three separate times she entered the Benedictine convent

of St Grata on his instructions, and each time on his instructions she left it again. This unquestioning obedience brought upon her a certain amount of contempt and mockery, which she bore bravely and cheerfully. It was certainly a hard apprenticeship.

After her third withdrawal from the convent Teresa gave herself entirely to the religious instruction of girls, at a small house in the country called Gromo, and this proved to be the seed of the new congregation which she was to establish. She was joined by one of her sisters, Antonia, and by two other young women, Virginia Simoni and Catherine Manghenoni; and these four made simple vows before Canon Benaglio, who designated them as teachers of the young. They imposed a stern way of life on themselves, with long periods of silence and fasting; and Teresa herself had many spiritual difficulties, doubts and temptations to contend with. But recruits began to come in, some of them of good education, and they eventually included three more of her own sisters, Mary, Judith and Catherine, and even her mother, who was now a widow. The community lived under the general direction of Canon Benaglio, and with his help a rule and constitutions were drawn up. The rule envisaged charitable works of several kinds: schools for poor children, visiting sick women, recreational and religious centres for girls in moral danger, and, above all, retreats for lay women, to be conducted according to the Spiritual Exercises of St Ignatius.

At first the bishop of Bergamo, Mgr Charles Gritti-Morlacchi, viewed the new institute with favour, but afterwards he put obstacles and discouragements in its way. A further and worse trial for Teresa Verzeri arose from her own undecidedness and humility. Was God really calling her to this work as a foundress, seeing that there were other similar congregations already in existence, notably the Society of the Sacred Heart of St Madeleine Sophie Barat? Sister Teresa visited Turin, where in 1832 Mother Barat began her work of retreats for women, and she there felt strongly drawn towards a fusion of her budding institute with that of Madeleine Sophie. But it became clear to her that God's will was otherwise; there was room and need for two separate congregations, though so alike. There were then these and other difficulties to be overcome and much patience to be exercised and disappointments to be borne before the new congregation could be said to be solidly established. At length in 1841 Mother Teresa Verzeri and her companions were allowed to make their solemn vows, which were received for the Church by the prefect himself of the Congregation of Bishops and Regulars, Cardinal Constantine Patrizi. A few days later the Holy See's approbation of the congregation was issued, and this approbation was confirmed in 1847; on this second occasion permission was given to the mother foundress to open a house of her institute in Rome itself.

Among those who helped Bd Teresa Verzeri in her difficulties was Bd Ludovic Pavoni, of Brescia. He printed the constitutions of her congregation at his institute, at a time when to do so was to risk serious displeasure; he simply refused to be intimidated by gossip and intrigue. Furthermore, he asked Mgr Speranza to do what he could to forward the cause of the Daughters of the Sacred Heart, and when Bd Teresa acquired an old monastery at Brescia, Canon Pavoni was the architect and contractor for the alterations and personally supervised their carrying out. On her behalf he went several times to Bergamo and Trento, and made himself responsible that Mass should be celebrated daily in their mother house. In fact nothing was too much for Bd Ludovic to do for these sisters; he and Bd Teresa

had a very high regard for one another, and this mutual esteem has continued in their respective congregations for the century that has passed since the death of their founders.

For four more years, after opening the Rome house, Bd Teresa grew in grace and holiness, and her foundation with her. Then, in a cholera epidemic that swept northern Italy, she was struck down and died, at Brescia, on March 3, 1852. The crowds at her funeral bore witness to the reputation of holiness that was already hers; as time passed it continued to increase, and she was beatified in 1946.

See the brief of beatification, printed in the *Acta Apostolicae Sedis*, vol. xxxix, no. 1 (1947). There seem to be no biographies of Teresa Verzeri in other languages than Italian; apparently several volumes of her letters have been published: *cf. Un apostolo della gioventù derelitta* (Bd Ludovic Pavoni), pages 209–211 and footnotes (1928).

4: ST CASIMIR OF POLAND (A.D. 1484)

ST CASIMIR, to whom the Poles gave the title of "The Peace-maker", was the third of the thirteen children of Casimir IV, King of Poland, and of Elizabeth of Austria, daughter of the Emperor Albert II. Casimir was the second son; he and his two brothers, Ladislaus and John, had as their tutor John Dlugosz, the historian, a canon of Cracow and a man of extraordinary learning and piety. All the princes were warmly attached to the holy man, but Casimir profited the most by his teaching and example. Devout from his infancy, the boy gave himself up to devotion and penance, and had a horror of anything approaching softness or self-indulgence. His bed was often the ground, and he was wont to spend a great part of the night in prayer and meditation, chiefly on the passion of our Saviour. His clothes were plain, and under them he wore a hair-shirt. Living always in the presence of God he was invariably serene and cheerful, and pleasant to all. The saint's love of God showed itself in his love of the poor who are Christ's members, and for the relief of these the young prince gave all he possessed, using in their behalf the influence he had with his father and with his brother Ladislaus when he became king of Bohemia. In honour of the Blessed Virgin Mary Casimir frequently recited the long Latin hymn "*Omni die dic Mariae*", a copy of which was by his desire buried with him. This hymn, part of which is familiar to us through Bittleston's version, "Daily, daily sing to Mary", is not uncommonly called the Hymn of St Casimir, but it was certainly not composed by him; it is three centuries older than his time.

The nobles of Hungary, dissatisfied with their king, Matthias Corvinus, in 1471 begged the King of Poland to allow them to place his son Casimir on the throne. The saint, at that time not fifteen years old, was very unwilling to consent, but in obedience to his father he went to the frontier at the head of an army. There, hearing that Matthias had himself assembled a large body of troops, and withal finding that his own soldiers were deserting in large numbers because they could not get their pay, he decided upon the advice of his officers to return home. The knowledge that Pope Sixtus IV had sent an embassy to his father to deter him from the expedition made the young prince carry out his resolution with the firmer conviction that he was acting rightly. King Casimir, however, was greatly incensed

at the failure of his ambitious projects and would not permit his son to return to Cracow, but relegated him to the castle of Dobzki. The young man obeyed and remained in confinement there for three months. Convinced of the injustice of the war upon which he had so nearly embarked, and determined to have no further part in these internecine conflicts which only facilitated the further progress into Europe of the Turks, St Casimir could never again be persuaded to take up arms, though urged to do so by his father and invited once more by the disaffected Hungarian magnates. He returned to his studies and his prayers, though for a time he was viceroy in Poland during an absence of his father. An attempt was made to induce him to marry a daughter of the Emperor Frederick III, but he refused to relax the celibacy he had imposed on himself.

St Casimir's austerities did nothing to help the lung trouble from which he suffered, and he died at the age of twenty-three in 1484 and was buried at Vilna, where his relics still rest in the church of St Stanislaus. Miracles were reported at his tomb, and he was canonized in 1521.

A Latin life of St Casimir by Zachary Ferreri was printed at Cracow in 1521 and has been reproduced in the *Acta Sanctorum*, March, vol. i, and there is also a biography by Prileszky in the *Acta Sanctorum Hungariae* (1743), vol. i, pp. 121–132. A popular account in German is that of Felix Iózefowicz, *Der heilige Kasimir*, commending the saint as a patron for young students. In the article devoted to St Casimir in the *Catholic Encyclopedia*, Prof. L. Abraham gives references to several works in Polish of more modern date. Casimir is sometimes referred to as king of Poland and Hungary, though he never occupied the throne of either country. The fact that he is accorded apparently only one line in the *Cambridge History of Poland*, vol. i (1950) shows perhaps how little impression he made in secular affairs. The so-called Hymn of St Casimir forms one division of the great *Mariale*, a remarkable rhyming Latin lyric of the twelfth century, which has been attributed both to St Anselm and to St Bernard of Clairvaux. The true author is probably Bernard of Morlaix, or Cluny. Casimir's love of these verses is a testimony at once to his good literary taste and to his devotion to the Mother of God. At a time when certain enthusiastic sympathizers with Polish aspirations were eager to claim the *Omni die dic Mariae* as a sort of national anthem, a book was brought out which printed the text of the hymn along with translations in various modern languages in the metre of the original. When a second edition was in contemplation, Cardinal Wiseman was invited to contribute an English version of this hymn. His rendering was afterwards published separately, with a musical setting, but it is now little known.

ST LUCIUS I, POPE (A.D. 254)

ALMOST immediately after his accession the persecution which had been initiated by Decius was renewed under Gallus, and Pope Lucius I was banished to a place the name of which has not been recorded. But he had been but a short time in exile when he and his companions were recalled, to the great joy of his people who flocked in crowds to meet him. On this occasion St Cyprian wrote him a letter of congratulation. In it he assures the pope that he had not lost the palm of martyrdom, although, like the three children in the fiery furnace, he had been preserved by God from death. The letter adds: "We do not cease in our sacrifices and prayers to God the Father and to Christ His Son, giving thanks and offering supplication that He who perfects all may consummate in you the glorious crown of your confession. He perhaps has only recalled you that your glory may not be hidden, for it is fitting that the victim who owes to his brethren an example of virtue and faith should be sacrificed in their presence." In another letter, which St Cyprian afterwards wrote to Pope St Stephen, he quotes St Lucius as having

condemned the Novatian heretics for their refusal of absolution and communion to those who had fallen but were penitent.

According to Eusebius, St Lucius did not occupy the pontifical chair for more than eight months. Although in the Roman Martyrology on this day Lucius is described as " Martyr in the persecution of Valerian ", it is practically certain that he was no longer living when the persecution of Valerian began, and it is improbable that he suffered death as a martyr. The chronographer of 354 does not insert his name in the " depositio martyrum ", but in the " depositio episcoporum ", and the remnants of the catacomb inscription discovered by De Rossi supply no indication of martyrdom. No credence can be given to the statement of the *Liber Pontificalis* that St Lucius, as he was being led to death, virtually nominated Stephen as his successor.

Certain relics of St Lucius are said to be treasured in Bologna, whilst a head, reputed to be that of this pope, was long venerated in the cathedral of Roeskilde, near Copenhagen—the burial-place of the Danish kings—and Pope Lucius is honoured as chief patron of that city ; but most probably the relics in Sweden and in Bologna are the remains of one of the two other saints of the name of Lucius who are commemorated on this same day. The pope's body was buried in the catacomb of St Callistus, but the remains after an early translation were transferred to the church of St Cecilia, where they now lie, by order of Clement VIII.

See Duchesne, *Liber Pontificalis*, vol. i, pp. xcvii and 153 ; St Cyprian (Hartel), pt ii, pp. 695 and 748 ; De Rossi, *Roma Sotterranea*, vol. ii, 62–70 ; and *cf.* the *Acta Sanctorum*, March, vol. i, and Allard, *Histoire des persécutions*, vol. iii, pp. 27 *seq.*

SS. ADRIAN AND HIS COMPANIONS, MARTYRS (A.D. 875 ?)

IN the ninth century, during one of their numerous descents upon the coast of Scotland, the Danes massacred St Adrian and a number of his companions who, after having helped to evangelize Fifeshire, had retired into a monastery on the Isle of May in the Firth of Forth. The early history of these saints is uncertain. According to the Aberdeen Breviary, St Adrian was of royal descent and a native of Pannonia in Hungary, where he became a bishop. Fired by missionary zeal, he came to Scotland with Clodion, Gaius, Stolbrand, Monan and 6602 other companions—all of whom perished with him. As a missionary bishop he appears to have had no fixed see, but he has been credited with the bishopric and even the archbishopric of Saint Andrews. Some modern historians identify St Adrian with the Irish St Odhran, and are disposed to follow Boece, who states that all the martyrs were Angles and Scots. The Angles may well have been the followers of St Acca who, when driven from Northumberland, founded a bishopric among the Picts, whilst the Scots or Irish will have been Adrian and his friends, who were probably obliged by Danish invasions to leave Ireland and so came to the Firth of Forth. Fordun gives the number of martyrs as 100 ; there certainly was a battle in 875 between the Scots and the Danes, in the course of which many of the Scots were killed. In the Aberdeen Breviary, printed in 1509, the martyrs had an office with nine lessons, and Wyntoun celebrates their death in a metrical chronicle :

> And upon Haly Thurysday
> Saint Adrian thai sloe in May
> With mony of his cumpany
> In that haly Ile thai ly.

St David I built a priory on the island and placed it under the Benedictines of Reading, but it afterwards passed to the canons regular of Saint Andrews. The Isle of May became a favourite place of pilgrimage, and as such it was visited several times by the Scottish King James IV.

See the Aberdeen Breviary, and KSS., pp. 266–268.

ST PETER OF CAVA, Bishop of Policastro (A.D. 1123)

Peter Pappacarbone was a native of Salerno in Italy, a nephew of St Alferius, founder of the monastery of Cava, and entered upon the religious life at a very early age under St Leo, the second abbot. He distinguished himself at once by his piety, abstemiousness and love of solitude. At this time the fame of the abbey of Cluny had spread far and wide, and the young monk was so attracted by what he had heard that about 1062 he obtained permission to leave Cava and go to France. When the older monks at Cluny would have sent him to the school to be trained, their abbot, St Hugh, disagreed, saying that Peter might be young in years but that he was a full-grown man in devotion. The abbot's opinion was abundantly justified, for Peter proved himself well among that household of holy men and he remained there for some six years. He was then recalled to Italy, having been released by St Hugh apparently at the request of the archdeacon of Rome, Hildebrand (who was afterwards Pope St Gregory VII).

St Peter was appointed the first bishop of Policastro, but he found himself unfitted for the turmoil of the world and for the secular cares which devolved upon him. He obtained permission to resign and retired to Cava, where Abbot Leo, realizing that he himself was becoming too old to govern, nominated him as his successor and withdrew. The monks by their votes had confirmed the election of their new superior, but soon found the strict rule he had brought from Cluny extremely irksome: they began to murmur and rebel, and some of them carried their complaints to the aged Leo in his retirement. St Peter, far from resisting and equally far from relaxing the rule, quietly left and betook himself to another monastery. It was not long before the monks of Cava, urged by Abbot Leo, came to entreat St Peter to return, which he consented to do. Thereafter it was remarked that those who had the most vehemently opposed him were now foremost in welcoming the rule they had previously spurned.

Under the government of Abbot Peter the monastery flourished amazingly. Not only did numbers of aspirants to the religious life flock to him from all sides, but men and women in the world showered money and lands upon the community, which was enabled to minister far and wide to the sick and the poor. The abbey itself had to be enlarged to admit the new members, and a new church was built, to the dedication of which came Pope Urban II, who had been with St Peter at Cluny and had remained his close friend. The description of this occasion was preserved in the chronicles of Cava, where it is stated that Bd Urban talked freely with the abbot and monks, as though "forgetting that he was pope". St Peter lived to a great age and died in 1123.

The abbey of Cava still exists, and in 1912 the monks gave proof of their devotion to the founders of their observance by reprinting from the unique ancient manuscript in their possession the Lives of Alferius, Peter and two other early abbots, purporting to be written by Hugh of Venosa, a younger contemporary of St Peter. It is to this biography, which may be found in the *Acta Sanctorum* (March, vol. i) as well as in Ughelli and Muratori, that we owe all our knowledge of St Peter of Cava.

BD HUMBERT III OF SAVOY (A.D. 1188)

HUMBERT III, Count of Savoy, was born in 1136 at Avigliana, and his parents, Amadeus III of Savoy and Matilda of Vienne, were at pains to give him a good and religious education.. They entrusted his training to Bd Amadeus, Bishop of Lausanne, under whom the youth made great progress, especially in the life of prayer. Called to rule at his father's death, he sacrificed a desire for solitude to the task imposed upon him, and though a mere boy when he took up the reins of government he showed himself fully equal to his position, finding it quite possible to reconcile the duty of a secular ruler with that of self-sanctification. When his wife died childless, the count sought in the monastery of Aulps the consolation he needed, and would fain have remained there, but his vassals came to entreat him not to abandon them and to take steps to ensure the succession in his family. Yielding to these representations he again took up the burden and contracted two, if not three, more marriages. By his second wife, Germana of Zähringen, he had a child, Agnes, who was betrothed to John Lackland, afterwards king of England, but both mother and daughter died before the marriage could take place. During this period Humbert had occasion to repel aggression by force of arms, and he then proved himself as capable in warfare as in peace. " Brave in contest, undaunted in reverse, just and moderate in victory, he was ever unflinching in his adherence to what he held to be just." His reputation for wisdom and probity reached far beyond the limits of his own country, and won for him the confidence of his contemporaries. We read, however, that on one occasion he came into violent conflict with St Anthelmus, Bishop of Belley. Happily the two holy men, though they had lost their tempers badly, arrived at a very edifying reconciliation.

The time came at last when Count Humbert felt that he was justified in retiring from the world to prepare himself for death. He accordingly withdrew to the Cistercian abbey of Hautecombe, where he gave himself up to the humblest and most austere practices of the religious life. According to some authorities, however, he was not suffered to remain long in retirement : the call of his people, who were again threatened with invasion from Germany, summoned him from the cloister to take command of the army. Though forewarned of his approaching death he marched with them as far as Chambéry, where he died in 1188. This account of the close of his troubled career is, it must be confessed, very doubtful. There is good reason to believe that Bd Humbert died peacefully in his Cistercian retreat, where also was buried nearly a century later Bd Boniface of Savoy, who had been archbishop of Canterbury. The *cultus* of Bd Humbert was approved in 1838.

There seems to be no early biography of Bd Humbert. The facts have to be gathered from the imperfect and often conflicting accounts of the chroniclers. Most of the story can be gleaned from the important work of Samuel Guichenon, *Histoire généalogique de la royale Maison de Savoye*, of which the first edition appeared in 1660. See also the convenient little volume of F. G. Allaria *Il b. Umberto III : storia e leggende* (1879). It is noteworthy that Guichenon strongly maintains that Humbert was married, not three, but four times, and that his fourth wife, when he retired to his Cistercian abbey, herself became a nun at Messines in Flanders.

BD CHRISTOPHER BALES, MARTYR (A.D. 1590)

CONISCLIFFE in the diocese of Durham was the birthplace of Christopher Bayles, or Bales (who also took the name of Rivers). He received his education abroad at the

English College in Rome and at the Douai College at Rheims, and was then ordained and sent on the English mission in 1588. After labouring for nearly two years, he was arrested and imprisoned. The misery of his confinement was aggravated by his bodily weakness, for he was consumptive, but nothing could overcome his courage and patience. He was cruelly racked in prison to force him to admit where he had said Mass and by whom he had been harboured, and on one occasion he was left hanging by the wrists for twenty-four hours.

Eventually he was brought to trial and found guilty of treason, for having been ordained priest beyond the seas and for coming to England to exercise his priestly office. When the judge asked him in the usual form whether he had anything to say in his defence, Bales answered that he wished to put one question : " Was St Augustine, the monk sent by the Pope of Rome to preach the Catholic faith in England, guilty of treason in complying with that commission ? " The court replied in the negative. " Why, then ", asked the martyr, " do you arraign and condemn me for a traitor who do the same thing as he did, and to whom nothing can be objected but what might equally be objected against him ? " They replied that the difference lay in the fact that, by English law, such action had now been made treason. Having been accordingly sentenced to death, he was hanged, disembowelled and quartered in Fleet Street on March 4, 1590.

See MMP., p. 160, and J. H. Pollen, *Acts of English Martyrs.* The Penkevel Papers in the Westminster Archives and Fr Grene's *Collectanea* at Stonyhurst furnish contemporary evidence, and *cf.* John Gerard's autobiography (ed. Caraman, 1951), pp. 8–9.

BD PLACIDA VIEL, VIRGIN (A.D. 1877)

VICTORIA EULALIA JACQUELINE VIEL, who was to become second superior general of the Sisters of the Christian Schools, was born in the Norman village of Val-Vacher in 1815, the eighth child of a farmer. The only schooling she had herself was seven years at a sort of dame's school in the near-by town of Quettehou. She was serious and shy by disposition, leading the quiet ordered life of a farmer's daughter and housekeeping for her brother until she was seventeen, when she went on a visit to her aunt, who was a member of St Mary Magdalen Postel's community at Saint-Sauveur-le-Vicomte. Victoria was so impressed by what she saw there that she offered herself to the community and was accepted, receiving the name of Placida at her clothing.

Mother Mary Postel was then nearly eighty, and by the end of Sister Placida's noviciate had decided that this young sister was the one most likely to succeed herself at the head of the community. Placida was therefore sent for a short period of intensive training to the normal-school in Argentan ; on her return she was set to teach in the boarding-school, and the foundress quietly initiated her into the duties and responsibilities of administration, even to the extent of sending her to open new houses. In five years' time Placida was made novice-mistress ; but this was soon interrupted by her being sent to Paris to beg funds for the restoration of the abbey church at Saint-Sauveur and to do other important convent business.

On July 16, 1846 St Mary Magdalen Postel died, and at the ensuing general chapter of the Sisters of the Christian Schools Sister Placida was chosen in her place. Her aunt, Sister Mary, had expected to be the choice ; and although the new superioress gave her a maximum of authority and responsibility, Sister Mary, who had already shown hostility to her niece, was the source of much worry and

unpleasantness to Mother Placida for the next ten years. Indeed, she stayed at the mother-house as little as possible so long as her aunt lived, directing her society "from the rough winding highways and byways of central and western France" which she traversed so often collecting funds and on other business of the rapidly-growing convents: notably the getting of official civil recognition, a long and wearisome business, which once took her on a mysterious secret visit to the Count de Chambord in Vienna.

Mother Placida directed the institute for thirty years, and it was a period of great expansion: orphanages, nursery-schools, workrooms and free elementary schools were opened, one of the largest and best-loved foundations being the orphanage of the Holy Heart of Mary in Paris, where by 1877 there were 500 children being looked after; and the foundress's undertaking of the rebuilding of the great church at the mother-house was carried to a triumphant conclusion. Cardinal Guibert, Archbishop of Bordeaux, speaking of the state of France in the 1870s echoed what had been said of Bd Anne Javouhey, and remarked, "I know only one man capable of restoring order in France. He is at Saint-Sauveur-le-Vicomte, and his name is Mother Placida." In reading of her life and achievements one gets an impression of great charm and good-humour, and of quietness and confidence in her determination that what St John Baptist de la Salle had done for boys should be spread wider yet among girls; thirty-six poor-schools were opened in Normandy—and *Les ordonnances de Louis XIV* was abolished as a reading-book for beginners, or for anyone else.

Bd Placida's life was of the simplest from every point of view. We read of no great spiritual trials or mystical graces; but occurrences to all seeming miraculous were not wanting. These and other things she consistently attributed to the intercession in Heaven of Mother Postel, the preliminary steps towards whose beatification she took. Bd Placida herself died on March 4, 1877, being only 62 years old; and she was beatified in 1951. During the time she was at the head of the Sisters of the Christian Schools their convents in France had risen from 37 to 105, and their religious from 150 to over 1000.

See, in French, D. Meunier, *Une gerbe de merveilles* (1931); L. Canuet, *Bonne Mère Placide* (1925) and the biography by P. de Crisenoy (1943); in English, *Bd Placide Viel* (1951), by S[ister] C[allista]. *Cf.* also lives of St Mary M. Postel (July 16).

5: SS. ADRIAN AND EUBULUS, MARTYRS (A.D. 309)

THE seventh year of Diocletian's persecution, when Firmilian was governor of Palestine, Adrian and Eubulus came from Batanea to Caesarea to visit the holy confessors. At the gates of the city they were asked their business and their destination, and frankly acknowledged that they had come to minister to the followers of Jesus Christ. They were immediately brought before the president, by whose orders they were scourged, their sides were torn with iron hooks, and they were condemned to be thrown to the wild beasts. Two days later, at the local festival of the goddess Fortune, Adrian was first exposed to a lion which mangled but did not kill him, and then slain with the sword; Eubulus suffered a similar fate a day or two after. The judge had offered him his liberty if he would sacrifice to idols, but the saint preferred to die, and was the last to suffer at Caesarea in this

persecution, which had lasted for twelve years, under three successive governors, Flavian, Urban and Firmilian. Retribution soon overtook the cruel Firmilian, for that same year he fell into disgrace and was beheaded by the emperor's order—as his predecessor Urban had been two years previously.

The historian Eusebius, who was a contemporary, is our reliable source of information concerning these martyrs. See his *Martyrs of Palestine*, xi, 29–31.

ST PHOCAS OF ANTIOCH, MARTYR (DATE UNKNOWN)

PHOCAS, in the words of the Roman Martyrology (derived ultimately from St Gregory of Tours), " after suffering many outrages in the name of the Redeemer, triumphed over the Old Serpent and has his victory made manifest to-day by this marvel ; to wit, that whenever a man, bitten by a venomous snake and full of faith, touches the door of the martyr's basilica, the poison loses its power and he is cured ". The Bollandists have identified him with St Phocas of Sinope (" the Gardener "), of whom relics were deposited in the church of St Michael at Antioch.

St Gregory of Tours, *De gloria martyrum*, bk i, ch. 98 ; his words have been adopted by Florus and the other later martyrologists. See Delehaye, *Origines du culte des martyrs* (1933), pp. 169, 205, and CMH., pp. 128, 374–375.

ST EUSEBIUS OF CREMONA (*c.* A.D. 423)

ST EUSEBIUS of Cremona paid a visit as a young man to Rome and during his stay made the acquaintance of St Jerome. There sprang up between the two an intimacy which proved lifelong, and when Jerome proposed to journey to the Holy Land Eusebius determined to accompany him. Arrived at Antioch, they were joined by the widow St Paula and her daughter St Eustochium, who accompanied them in their pilgrimages to the Holy Places and Egypt, before they all settled at Bethlehem. In view of the large number of poor pilgrims who flocked to Bethlehem, St Jerome proposed to build a hostel for them ; and it was apparently to collect funds for that purpose that he sent Eusebius and Paulinian first to Dalmatia and then to Italy, where they seem to have sold the property St Eusebius owned at Cremona as well as that of St Paula in Rome.

In Rome Eusebius found himself involved in an acrimonious dispute with Rufinus, a priest of Aquileia, who was charged with making a garbled translation of Origen and disseminating false doctrine. St Jerome had opposed his teaching, and Eusebius identified himself with his master. Rufinus attacked Eusebius violently, and complained that through his agency his translation of Origen had been stolen and tampered with. Later on, we find St Jerome accusing Rufinus of hiring a monk to get possession of a letter from St Epiphanius to John of Jerusalem —the monk having undertaken to make a Latin translation of it for Eusebius who, though an excellent Latin scholar, knew no Greek. The details of these protracted controversies are obscure and not very edifying. It seems that Eusebius was largely responsible for having eventually induced Pope St Anastasius to condemn the writings of Origen.

In 400 he again visited his native town, and is said to have remained in Italy. The account attributed to him of Jerome's last illness is certainly a forgery. Several of St Jerome's commentaries are dedicated to his friend, whose body is said to have been buried beside that of his master at Bethlehem ; but the fact is very doubtful.

An altar in the crypt of the church of the Nativity is dedicated in honour of St Eusebius. A tradition states that St Eusebius was the founder of the monastery of Guadalupe in Spain, and that he introduced into the Peninsula the Order of Hieronymites, but the legend is baseless.

Nearly all the reliable information we possess concerning St Eusebius of Cremona comes from the works and letters of St Jerome. The long life printed in the *Acta Sanctorum* (March, vol. i) was compiled by Francis Ferrari from this source, but very uncritically. See also DCB., vol. ii, pp. 376–377, and Cavallera, *St Jérôme, sa vie et son œuvre* (1922).

ST GERASIMUS, ABBOT (A.D. 475)

ST GERASIMUS was a native of Lycia in Asia Minor, where he embraced the life of a hermit. Passing thence to Palestine, he fell for a time into the errors of Eutyches, then very prevalent, but St Euthymius brought him back to the true faith. He appears afterwards to have stayed at several settlements in the Thebaïd and then to have returned to the Holy Land, where he became intimate with St John the Silent, St Sabas, St Theoctistus and St Anastasius of Jerusalem. So great a number of disciples gathered round him that he established for them by the Jordan, near Jericho, a *laura* of 70 cells, with a *cenobium* for the training of aspirants. His monks observed almost complete silence ; their only bed was a reed mat and no fire was ever lighted in their cells, the doors of which might never be closed. Bread, dates and water were their usual food, and their time was divided between prayer and manual work : to each one was set an appointed task which he was expected to finish by Saturday. Severe as was the rule, St Gerasimus made it severer still for himself, and never ceased doing penance for his temporary lapse into heresy. He was wont, it is said, to spend the whole of Lent without taking any food but the Holy Eucharist. So highly did St Euthymius esteem his convert that he used to send to him for training those of his followers whom he regarded as called to the highest perfection. The fame of St Gerasimus was second only to that of St Sabas, and at the time of the Council of Chalcedon in 451 his name was honoured throughout the East. His great laura long survived its founder and was still flourishing a hundred years after his death.

John Moschus in his *Spiritual Meadow* furnishes us with a charming anecdote. One day when the abbot was beside the Jordan, a lion came up to him evidently in great pain, walking on three feet with the fourth paw in the air. Gerasimus examined the paw and, seeing that a sharp thorn had entered, extracted it, bathed the foot and bound it up. After this, the lion would not leave him, but became tamer than any domestic animal. Now the monastery had a donkey that was used for fetching water, and after a time the lion was sent to take care of it when it went to pasture. One day, Arab traders stole the donkey, and the lion returned home to the monastery alone and very dejected. Questioned, it could only be silent and look over its shoulder. " Thou hast eaten him ", said the abbot. " Blessed be God. But henceforth thou must do what the donkey did." Accordingly the lion had to carry the water-bottles for the community. Shortly afterwards the Arab thief passed again with the ass and with three camels, and the lion, recognizing them, chased the man off, seized the donkey's bridle in his mouth, and brought it and the camels back in triumph to the monastery. St Gerasimus saw his mistake and gave his favourite the name of Jordan. When the old abbot died the poor beast was disconsolate. The new abbot said to him, " Jordan, our friend has left us orphans and has gone to join the Master whom he served, but do thou take thy food and

eat." But he only moaned and roared the more. At last Sabbatius, the abbot, led him to the grave of Gerasimus, and weeping knelt down beside it saying, "See where he is buried." Then the lion stretched himself over the grave and beat his head upon the ground and could not be prevailed upon to leave, but was found dead there a few days later. It has been suggested that the lion which has become the attribute of St Jerome was really the lion of St Gerasimus, confusion having arisen when, as sometimes happened, St Jerome's name was spelt Geronimus.

The *Acta Sanctorum*, March, vol. i, prints more extracts from the Life of St Euthymius, by Cyril of Scythopolis, which mention Gerasimus, as well as quotations from John Moschus. But besides these sources a Life of Gerasimus has also been edited in Greek by Papadopoulos Kerameus in the fourth volume of his *Analecta*. He ascribes it to Cyril of Scythopolis, but H. Grégoire in the *Byzantinische Zeitschrift* (vol. xiii, pp. 114–135) has given substantial reasons for setting aside this attribution.

ST KIERAN, OR CIARAN, OF SAIGHIR, BISHOP IN OSSORY
(*c.* A.D. 530 ?)

OF the sons of Erin senior to or associated with St Patrick, one of the most celebrated is St Kieran, whom the Irish designate as the first-born of their saints. Very conflicting accounts of him appear in the legendary lives, where he seems to have been confused with other holy men of his name and where, in order to reconcile discrepancies of date, he is sometimes credited with having lived to the age of 300. According to some he was a native of Ossory, according to others Cork was his birthplace. Having received some elementary knowledge of Christianity, he is said to have made a journey to Rome, at the age of about thirty, in order to be more fully instructed in the faith, and after a stay of some years to have returned to Ireland accompanied by four learned men, all of whom were afterwards raised to the episcopate. Some writers maintain that he was ordained bishop in Rome, and that it was in Italy, on his homeward journey, that he first met St Patrick, who was not yet a bishop; but others, with more show of probability, assert that St Kieran was one of the twelve whom St Patrick upon his arrival in Ireland consecrated bishops to assist him in evangelizing the country. We read that he made himself a cell in a lovely spot surrounded by woods near a famous spring, and for some time lived the life of a hermit. Ere long, however, disciples gathered about him and he constructed a monastery or collection of huts, round which subsequently sprang up a town called after him Sier-Ciaran and Saighir, or Saigher. He is venerated as the first bishop of Ossory, a diocese now including Kilkenny and parts of Leix and Offaly, and his feast is observed throughout Ireland.

Many legends, some fantastic and some poetical, have grown up round St Kieran, but only two or three of them can be set down here. The holy man had had for his nurse St Cuach, who afterwards became abbess of Ros-Bennchuir, a place situated in a part of Ireland very remote from Saighir. Nevertheless, every Christmas night, when St Kieran had offered Mass and had given communion to his monks, he celebrated again at Ros-Bennchuir and gave communion to Cuach. How he got there and back in the same night was never known, for he told no one, but, as the chronicler truly remarks, God could if He willed convey this faithful servant, as He had in the past conveyed the prophet Habakkuk from Palestine to Chaldaea.

St Kieran lent some oxen to Cuach to help her to cultivate her fields. He sent no word that they were arriving and the animals found their own way to the abbess,

who, divining from whence they came, set them to work at the plough. They remained for several years at Ros-Bennchuir, but when they judged that the land was in a good state of cultivation the wise beasts of their own accord returned to their master.

One day a boy called Crichidh came to St Kieran, who took him in and employed him in the monastery. But the mischievous lad, " at the instigation of the Devil ", extinguished the paschal fire which was lighted at Easter and was kept burning for the rest of the year, the only source from which all lights in the monastery were kindled. Then said the aged St Kieran, " Brothers, our sacred fire has been put out on purpose by that rascally boy Crichidh, for he is always doing things to annoy us. Now we shall have no fire until next Easter unless the Lord sends us some ", and he went on to foretell that the miscreant would meet with an untimely death. The very next day when the boy went out into the woods, he was eaten up by a wolf.

Tidings of this reached St Kieran the Younger at Clonmacnois to whom the lad belonged, and he came to Saighir. It was bitterly cold and the monks had no means of warming their guests or of cooking a meal. Then St Kieran the Elder upraised his hands to God in prayer, and immediately there fell into his lap a glowing fire-ball which he carried in his skirt to his guests, who were able to warm themselves by its heat. As soon as supper was announced and they had all sat down to table, Kieran of Clonmacnois said, " I will not eat here until my boy who has been killed in this place has been restored to me safe and sound." The other Kieran replied, " We knew why you had come. The Lord will bring him to life for us. Therefore eat freely, for the boy is just coming." Even as he spoke the lad entered and sat down to supper with the brethren, who all gave thanks to God.

Aengus, King of Munster, had seven minstrels who were wont to sing him sweet lays of the deeds of heroes to the accompaniment of their harps. As they wandered through the land they were murdered by the king's enemies, who threw their bodies into a bog and hung their harps upon a tree which overshadowed the swamp. Aengus was very sad, for he did not know what had become of them, and, being a Christian, he would not consult magicians. St Kieran, however, was divinely enlightened as to their fate and came and told Aengus where they were. At the king's request, the saint went to the spot, and when he had fasted for a day the water from the bog evaporated and he could plainly discern the bodies of the bards lying side by side in the mud. St Kieran recalled them to life in the name of the Holy Trinity, and although they had lain in the bog for a month they arose as out of sleep, and taking down their harps they sang their sweetest songs to the king and to the bishop. Then, amid a shower of blessings from Aengus and his people, St Kieran returned to Saighir and the bog has remained dry ever since.

Both the Latin and the Irish lives of St Kieran have been edited and annotated by C. Plummer. See his VSH., vol. i, pp. 217–233, and *Bethada Náem n-Érenn* (Eng. trans.), vol. ii, pp. 99–120. The newly-found Latin life in MS. Gotha I. 81, is printed in *Analecta Bollandiana*. vol. lix (1941), pp. 217–271. There is, of course, only a very slender kernel of history to be looked for in these legends, and the stories themselves are differently narrated in different texts. For example, in the first Irish life the boy Crichidh becomes " Trichem, a rich man, cunning in many kinds of evil ". The Latin life, BHL., 4658, is to be found both in Colgan and the *Acta Sanctorum*, March, vol. i ; and there is an analysis of it in G. H. Doble's *St Perran* (1931). See also LBS., vol. ii, pp. 119–138 ; and J. Ryan's *Irish Monasticism* (1931) ; and *cf.* next notice.

ST PIRAN, Abbot (Sixth Century ?)

The identification of the Cornish St Piran (or Perran) with St Kieran (Ciaran) of Saighir goes back to the middle ages; but the most recent investigation, that of Canon Doble, follows the early Bollandists, and Dr Plummer and Joseph Loth, in rejecting it. He conjectures that, the identification having been made on the strength of the resemblance of name (initial C in Irish is P in Cornish), and there being a connection between Ossory and Bodmin priory, a west-country cleric appropriated the life of Kieran for Piran. The life has suffered in the process, and nothing of Cornish interest has been added.

It is specially disappointing if we know nothing of St Piran because there is more information about his medieval *cultus* than that of any other Cornish saint, and the remains of his chapel at the centre of this *cultus* are a "relic" of great interest. They were discovered by chance, buried in the sand at Perranzabuloe (Piran-in-the-Sand), on the coast north of Perranporth, at the end of the eighteenth century and properly excavated in 1910. It is not likely that the ruin goes back to the saint's time, but it, with the adjacent cross, was probably the centre of the Celtic monastic settlement that revered Piran as its founder.

Other places bearing the saint's name are Perranarworthal and Perran Uthnoe (the present Catholic church at Truro is dedicated in his honour), there are traces of his *cultus* in Wales, and it is widespread in Brittany. So late as the middle of the eighteenth century the tin-miners of Breage and Germoe kept the feast of St Piran as their patron on March 5; this date, like his life, was borrowed from St Kieran: but Wilson's Martyrology (1608) gives his date at Padstow as May 11.

Canon Doble's monograph, *St Perran, St Keverne and St Kerrian* (1931), with C. Henderson's section on the *cultus*, is most valuable. The medieval Latin life, "a recension of a recension" derived from the life of Kieran of Saighir, is in John of Tynemouth's *Nova Legenda Angliae*. The newly-found *Vita Sancti Pirani* in the Gotha MS. I. 81 is printed in *Analecta Bollandiana*, vol. lix (1941), pp. 217–271. And see Doble in *Old Cornwall*, Winter, 1942.

ST VIRGIL, Archbishop of Arles (*c.* A.D. 610)

St Virgil was born in Gascony, but was educated at the monastery on Saint-Honorat—one of the Lérins islands two miles south of Cannes which are so familiar a sight to the dwellers in the French Riviera. He became a monk there and afterwards abbot—if we are to believe the anonymous biographer who is our chief authority for his life, but who, living some centuries later, romances freely to glorify his hero. According to him, the saint was walking one night by the shore when he noticed a strange ship drawn up on the beach. He could plainly discern the sailors working on the deck and it was evident that they must also have perceived him, for two of them disembarked and came to meet him. Accosting him by name, they assured him that his reputation had spread to foreign lands, and that if he would accompany them to Jerusalem he would give great joy to the faithful and would attain to great sanctity. Virgil was not to be deceived, and, making the sign of the cross, he replied, "The wicked wiles of the deceiver cannot beguile the soldiers of Christ, nor can you entrap those whom God forewarns. For prayer has so fortified the island of St Honoratus that the dragon is cast forth, nor has the Devil any power to do harm." Immediately the ship and its sailors vanished. The name of Virgil

does not appear in the list of abbots of Lérins, and in other chronicles he is spoken of as a monk of Lérins who afterwards became abbot of Saint-Symphorien at Autun.

It is certain that he was called from monastic life to become archbishop of Arles, receiving the pallium from Pope St Gregory I, by whom he was appointed apostolic vicar for the kingdom of Childebert II. The Venerable Bede mentions him in connection with the mission to England of St Augustine : it would appear that it was St Virgil who was the consecrator of Augustine, at the special request of Gregory. The archbishop was an able and vigorous administrator whose zeal, in one instance, outran his discretion, for we find St Gregory remonstrating with his friend for his attempts to convert the Jews of his diocese by force, and recommending him to confine his efforts to prayer and preaching.

St Virgil built several churches in Arles, and the story goes that when the basilica of St Honoratus was under construction and the stone pillars were being brought there, it was suddenly found impossible to move them. No reason could be found until the archbishop repaired to the spot. His enlightened eyes at once perceived what was hidden from others, *viz.* that the Devil in the form of a little Negro of enormous strength was hanging on to the stone column and frustrating all efforts to drag it along. St Virgil spoke sternly to the fiend and he vanished in a dreadful stench, leaving the pillars free to be drawn to their destination. His biographer gives many instances of the saint's powers as a wonder-worker ; according to him, Virgil wrought many miracles of healing, raised to life several dead persons and destroyed a terrible serpent which had been causing great damage. The people of Arles undoubtedly had great confidence in his protection, for they were convinced that so long as they retained his body alive or dead in their midst, the great archbishop would deliver them from all their foes. He was buried in the church of St Saviour which he had built.

The legendary biography of St Virgil has been printed in the *Acta Sanctorum*, March, vol. i. See also Duchesne, *Fastes Épiscopaux*, vol. i, pp. 259–260.

ST JOHN JOSEPH OF THE CROSS (A.D. 1734)

ON the feast of the Assumption 1654, in the island of Ischia, off Naples, a boy was born, who, being baptized the same day, received the names of Carlo Gaetano. His parents, Joseph Calosirto and Laura Garguilo, were a well-to-do and most exemplary couple, who strove to bring up their numerous family in the right way. Their house was ever open to the poor—especially to the shamefaced poor who were loath to beg—and Madonna Laura used to prepare food and medicaments for those in need, to whom she dispensed them with her own hands. Of their seven sons, five entered religion, but little Carlo was pre-eminent amongst them for his precocious piety and for his sweet disposition. Generally the boy's sanctity was recognized and approved by his relations, who left him free to follow his own devices even when—to the modern mind at least—they might seem extravagant and imprudent. To be freer to pray, Carlo chose as his bedroom a remote attic, and as he could not afford to buy any instrument of penance, he managed to make himself one with nails, and he undertook many severe fasts while still a mere child. After such a childhood it was but natural that the boy should feel a strong vocation for the religious life, and, with the hope of obtaining divine guidance to choose aright, he made a fervent novena.

Two Spanish Franciscan friars of the " Alcantarine " reform in the course of a begging tour came to the hospitable house of Madonna Laura. Carlo, whose novena had just come to an end, was greatly impressed by the poverty and conversation of these sons of St Francis and went to their convent in Naples, Santa Lucia del Monte, to consult with the superiors. Here he met Father Carlo-of-the-Wounds-of-Jesus, and this experienced director discerned in the youth the germs of a great vocation. For nine months he put him through a strenuous course of self-abnegation and trained him in the method of mental prayer bequeathed by St Peter of Alcantara. Then the aspirant, only sixteen years old, was clothed with the religious habit, and that habit, we are told, he never laid aside night or day in all the sixty-four years that he lived as a friar. It was at his clothing that he took the name of John Joseph-of-the-Cross. The new novice did not disappoint the expectation of his superiors : his fervour, humility and obedience were such that he seemed like another Peter of Alcantara. It is a proof of the high esteem in which he was held that when the Neapolitan Alcantarines were about to build a monastery at Piedimonte di Alife, they chose John Joseph to start a tradition of regular observance, although he was not yet twenty-one and was not a priest. To labour with his hands in such a cause was a congenial task to the young friar, who strove to make the new house an exact replica of St Peter's little monastery at Pedrosa. Day after day through the bitterest cold he might be seen toiling up the mountain with bare and bleeding feet, carrying stone for the builders.

It had been the wish of St John Joseph to remain a deacon in imitation of the Seraphic Father St Francis, but his superiors decided that he should be raised to the priesthood, and on Michaelmas day 1677 he celebrated his first Mass. A month later, when at an unusually early age he was entrusted to hear confessions, it was found that the young priest, who from his purity of heart had grown up ignorant of evil, was endowed with an extraordinary insight and wisdom in the tribunal of penance. About this time he formed the plan of building in the wood near the convent some little hermitages, like those of the early Franciscans, where he and his brethren could spend periods of retirement in even stricter austerity than was possible in the house. He easily obtained the permission of his superiors, and these hermitages became the means of great spiritual advancement.

From this congenial life the saint was recalled to the mother-house to be charged with the delicate and difficult task of novice-master. Here again he acquitted himself successfully, inculcating upon his novices strict observance of the rule, but not exacting from them the austerities he practised himself. Indeed, he was most particular that they should have regular times of recreation. He was again transferred to Piedimonte to be superior, and though he obtained leave to lay down the office for a short period, which he devoted to the direction of souls, he was soon recalled to take up the charge of governing his brethren a second time. He was then passing through a season of great aridity and desolation, but he was consoled by a vision of a departed lay-brother who reassured him as to his condition. It was after this vision that St John Joseph began to show powers as a wonder-worker, not only by miracles of healing, but also by supplying and multiplying food for the house ; his fame spread so rapidly that when he went back to Ischia, to visit his mother in her last illness, he had the unusual experience of being acclaimed as a saint in his native town. A second period as novice-master was succeeded by a third term as superior at Piedimonte, at the close of which an illness brought him

to death's door—the malady had been brought on by hardships and austerities—and hardly had he recovered when he was called upon to take the lead in a crisis which threatened the very existence of the Italian Alcantarines.

It had been laid down by a papal brief that the office of minister provincial and other important charges among the Italian branch of Alcantarines should always be confided to Spaniards. This led to great friction, partly no doubt on account of racial differences, but also because of the fact that, as the Spanish friars in Italy were comparatively few, suitable superiors were often not forthcoming. The troubles increased until the Spaniards obtained entire separation from the Italians, with possession of the two Neapolitan houses, one of which was Santa Lucia del Monte. Disorganized and threatened with total suppression, the Italian friars turned to St John Joseph to help and direct them, and it was mainly through his wisdom, personality and reputation that they held together, lived down slander and opposition, and gained permission to turn themselves into a province. At one period in Naples it was as much as they could do to keep a roof over their heads, and they were without many of the ordinary necessaries of life—but Father John Joseph took all these hardships cheerfully, as being in keeping with the teaching of the founder. As soon as the branch was well started the saint, who had been made the first minister provincial, was bent on taking measures to lay down his office and to retire into obscurity. Obscurity for him, however, was out of the question, for his holiness, his miracles and the conversions he wrought made him more and more famous. By this time he was growing old and was partially paralysed, but when he appeared in the streets, hobbling along with the help of a stick, he was followed by crowds who wanted his advice or his blessing, or sought surreptitiously to cut—or even to bite—pieces from his habit. In 1722 the two Neapolitan houses were restored to them, and St John Joseph returned to Santa Lucia where, as he had prophesied when he had left it, he was ultimately to lay his bones.

One of the many miracles reported by his biographer is worthy of record because of the sensation it created at the time and because of the large number of persons who appear to have witnessed it. It was in the octave of the feast of St Januarius and John Joseph had gone into the cathedral to honour the saint's relic, when, in the seething crowd, there slipped from his hand the stick without which he could not move a step. Undismayed he appealed to the saint whose festival was being kept, and immediately he was transported first to beneath the pulpit and then to the door of the cathedral. He was sitting on the steps without a stick when there drove up in a coach the Duke of Lauriano who, surprised to see him there, asked if there was anything the matter. " I have lost my steed ", replied the friar cheerfully, and when the duke offered to carry him to his coach, John Joseph refused his offer with thanks and motioned him to enter the cathedral, saying, " You will see the walking-stick there." The duke obeyed, but before he had reached the high altar he heard a cry of " A miracle ! A miracle ! " from the congregation and, looking round, he saw the stick flying through the air at a distance of about two hand's-breadths above the heads of the congregation. Those who were outside beheld the stick pass through the door, strike St John Joseph lightly on the chest with its handle, and then return to his hand. The old man grasped it joyfully and hobbled away home as fast as he could, for the crowd were following him with acclamations and were tearing pieces from his ragged old habit. Besides miracles and the gift of prophecy John Joseph was endowed with other supernatural gifts, such as ecstasies, levitation and heavenly visions : moreover, during a great part

of his life he could read the thoughts of those who came to consult him as clearly as though they had been writtten words.

As the day of his death approached, St John Joseph was divinely warned and spoke of it freely to those around him, but he continued to carry on his usual avocations. At two o'clock in the morning of March 1, 1734, he had a violent apoplectic seizure from which he never recovered, although he lingered on for five days, passing away at the age of eighty. He was buried at Santa Lucia del Monte in the habit he had worn so long, and his tomb almost immediately became a very popular place of pilgrimage. He was canonized in 1839.

See Diodato dell' Assunta, *Saggio istorico* (1789), and *Compendium vitae, virtutum et miraculorum B. Joannis Josephi a Cruce* (1839).

6: SS. PERPETUA, FELICITY AND THEIR COMPANIONS, MARTYRS (A.D. 203)

THE record of the passion of St Perpetua, St Felicity and their companions is one of the greatest hagiological treasures that have come down to us. In the fourth century these acts were publicly read in the churches of Africa, and were in fact so highly esteemed that St Augustine found it necessary to issue a protest against their being placed on a level with the Holy Scriptures. In them we have a human document of singularly vivid interest preserved for us in the actual words of two of the martyrs themselves.

It was in Carthage in the year 203 that, during the persecution initiated by the Emperor Severus, five catechumens were arrested. They were Revocatus, his fellow-slave Felicity (who was shortly expecting her confinement), Saturninus, Secundulus and Vivia (Vibia) Perpetua, at that time twenty-two years of age, the wife of a man of good position, and the mother of a young child. She had parents and two brothers living—a third, names Dinocrates, having died at the age of seven. These five prisoners were joined by Saturus, who seems to have been their instructor in the faith and who underwent a voluntary imprisonment with them because he would not leave them. Perpetua's father, of whom she was the favourite child, was an old man and a pagan, whereas her mother was probably a Christian—as was also one of her brothers, the other being a catechumen. The martyrs, after their apprehension, were kept under guard in a private house, and Perpetua's account of their sufferings is as follows: "When I was still with my companions, and my father, in his affection for me, was trying to turn me from my purpose by arguments and thus weaken my faith, 'Father', said I, 'do you see this vessel—waterpot or whatever it may be? . . . Can it be called by any other name than what it is?' 'No', he replied. 'So also I cannot call myself by any other name than what I am—a Christian.' Then my father, provoked at the word 'Christian', threw himself upon me as if he would pluck out my eyes, but he only shook me and in fact he was vanquished. . . . Then I thanked God for the relief of being, for a few days, parted from my father . . . and during those few days we were baptized, the Spirit bidding me make no other petition after the rite than for bodily endurance. A few days later we were lodged in prison, and I was greatly frightened because I had never known such darkness. What a day of horror! Terrible heat, owing to the crowds! Rough treatment by the soldiers! To crown all I was tormented

with anxiety for my baby. Then Tertius and Pomponius, those blessed deacons who ministered to us, paid for us to be removed for a few hours to a better part of the prison and obtain some relief. Then all of them went out of the prison, and I suckled my baby, who was faint for want of food. I spoke anxiously to my mother on his behalf and encouraged my brother and commended my son to their care. I was concerned because I saw their concern for me. Such anxieties I suffered for many days, but I obtained leave for my baby to remain in the prison with me, and, being relieved of my trouble and anxiety for him, I at once recovered my health, and my prison suddenly became a palace to me and I would rather have been there than anywhere else.

" Then my brother said to me : ' Lady sister, you are now in great honour—so great that you may well pray for a vision in which you may be shown whether suffering or release be in store for you.' And I, knowing myself to have speech of the Lord for whose sake I was suffering, confidently promised, ' To-morrow I will bring you word.' And I made petition and this was shown me. I saw a golden ladder of wonderful length reaching up to heaven, but so narrow that only one at a time could go up ; and on the sides of the ladder were fastened all kinds of iron weapons. There were swords, lances, hooks, daggers—so that if anyone went up carelessly, or without looking upwards, he was mangled and his flesh caught on the weapons. And at the foot of the ladder was a huge dragon [or ' serpent '] which lay in wait for those going up and sought to frighten them from making the ascent. Now the first to go up was Saturus, who had given himself up of his own accord for our sakes, because our faith was of his own building and he had not been present when we were arrested. He reached the top of the ladder, and, turning, said to me, ' Perpetua, I wait for you, but take care lest the dragon bite you,' and I said, ' In the name of Jesus Christ, he will not hurt me.' And the dragon put out his head gently, as if afraid of me, just at the foot of the ladder ; and as though I were treading on the first step, I trod on his head. And I went up and saw a large garden, and sitting in the midst a tall man with white hair in the dress of a shepherd, milking sheep ; and round about were many thousands clad in white. And he raised his head and looked upon me and said, ' Welcome, child.' And he called me and gave me some curds of the milk he was milking, and I received it in my joined hands and ate ; and all that were round about said Amen. At the sound of the word I awoke, still eating something sweet. And at once I told my brother, and we understood that we must suffer and henceforth began to have no hope in this world.

" After a few days there was a report that we were to be examined. Moreover, my father arrived from the city, worn with anxiety, and he came up that he might overthrow my resolution, saying, ' Daughter, pity my white hairs ! Pity your father if I am worthy to be called father by you, if I have brought you up to this your prime of life, if I have preferred you to your brothers. Make me not a reproach to men ! Look on your mother and your mother's sister, look upon your son who cannot live after you are gone. Lay aside your pride, do not ruin us all, for none of us will ever speak freely again if anything happens to you.' So spoke my father in his love for me, kissing my hands and casting himself at my feet ; and with tears called me by the name, not of ' daughter ', but of ' lady '. And I grieved for my father's sake, because he alone of all my kindred would not have joy at my martyrdom. And I comforted him, saying, ' It shall happen as God shall choose, for assuredly we lie not in our own power but in the power of God.' And he departed

full of grief. Another day, whilst we were taking our meal, we were suddenly summoned to be examined and we arrived at the market-place. The news of this soon spread and brought a vast crowd together. We were placed on a platform before the judge, who was Hilarian, procurator of the province, the proconsul being lately dead. The rest, who were questioned before me, confessed their faith. When it came to my turn, my father appeared with my baby, and drawing me down from the step besought me, 'Have pity on your child.' The president Hilarian joined with my father and said, 'Spare your father's white hairs: spare the tender years of your child. Offer a sacrifice for the prosperity of the emperors.' I replied, 'No.'—'Are you a Christian?' asked Hilarian, and I answered, 'Yes, I am.' As my father attempted to draw me from my resolution, Hilarian commanded that he should be beaten off and he was struck with a rod. This I felt as much as if I myself had been struck, so greatly did I grieve to see my father thus treated in his old age. Then the judge passed sentence on us all and condemned us to the wild beasts; and joyfully we returned to our prison. Then, as my baby was accustomed to the breast, I sent Pomponius the deacon to ask him of my father, who, however, refused to send him. And God so ordered it that the child no longer required to suckle, nor did the milk in my breasts distress me." Secundulus seems to have died in prison before his examination. Before Hilarian pronounced sentence, he had caused Saturus, Saturninus and Revocatus to be scourged and Perpetua and Felicity to be hit on the face. They were reserved for the shows which were to be exhibited for the soldiers in the camp on the festival of Geta, whom his father Severus had made *caesar* when his brother Caracalla was created *augustus* four years previously.

St Perpetua relates another of her visions in the following words: "A few days later, while we were all praying, I happened to name Dinocrates—at which I was astonished, because I had not had him in my thoughts. And I knew that same moment that I ought to pray for him, and this I began to do with much fervour and lamentation before God. The same night this was shown me. I saw Dinocrates coming out of a dark place where there were many others, hot and thirsty; his face was pale with the wound which he had on it when he died. Dinocrates had been my brother according to the flesh, and had died pitiably at the age of seven years of a horrible gangrene in the face. It was for him that I had prayed and there was a great gulf between us, so that neither of us could approach the other. Near him stood a font full of water, the rim of which was above the head of the child, and Dinocrates stood on tiptoe to drink. I was grieved that though the font had water he could not drink because of the height of the rim, and I awoke realizing that my brother was in travail. But I trusted that I could relieve his trouble and I prayed for him every day until we were removed to the garrison prison—for we were to fight with the wild beasts at the garrison games on Geta Caesar's festival. And I prayed for him night and day with lamentation and tears that he might be given me. The day we were in the stocks, this was shown me. I saw the place I had seen before, but now luminous, and Dinocrates clean, well-clad and refreshed; and where there had been a wound, there was now only a scar; and the font I had perceived before had its rim lowered to the child's waist; and there poured water from it constantly and on the rim was a golden bowl full of water. And Dinocrates came forward and began to drink from it, and the bowl failed not. And when he had drunk enough he came away—pleased to play, as children will. And so I awoke and I knew he suffered no longer.

" Some days later, Pudens, the officer who had charge of the prison, began to show us consideration, perceiving that there was some great power within us, and he began to admit many to see us for our mutual refreshment. When the day of the games drew near, my father came, overwhelmed with grief, and he began to pluck out his beard and throw himself upon the ground and to curse his years and to say such words as none could listen to unmoved. I sorrowed for the unhappiness of his old age.

" On the eve of the day we were to suffer I saw in a vision Pomponius the deacon come hither and knock loudly at the prison door, which I opened to him. He was dressed in a white robe without a girdle, wearing shoes curiously wrought, and he said to me, ' Perpetua, we are waiting for you : come.' Aud he took me by the hand and we began painfully and panting to pass through rough and broken country till we reached an amphitheatre, and he led me into the middle, saying, ' Fear not ; I am here with you and I labour with you.' Then he departed. And I saw a huge crowd watching, and because I knew that I was condemned to the beasts, I wondered that there were none let loose on me. Then there came out an ill-favoured Egyptian with his attendants to fight against me. And another troop of goodly young men came to be my supporters. And I was stripped and changed into a man and my attendants rubbed me down with oil for the combat ; and I saw the Egyptian, opposite, rolling in the dust. And there came forward a man so wonderfully tall that he rose above the top of the amphitheatre, clad in a purple robe without a girdle, with two stripes, one on each side, running down the middle of the breast, and wearing shoes curiously made of gold and silver ; and he was carrying a rod like a trainer, and a green bough on which were golden apples. Having called for silence, he said, ' This Egyptian, if he overcome her, shall kill her with a sword, and if she overcome him, she shall receive this bough.' And he withdrew. And we approached each other and began to use our fists. My opponent tried to catch hold of my feet, but I kept on striking his face with my heels ; and I was lifted up into the air and began to strike him as would one who no longer trod the earth. But when I saw that the fight lagged, I joined my hands, linking my fingers. And I caught hold of his head and he fell on his face ; and I trod on his head. And the people shouted, and my supporters sang psalms. And I came forward to the trainer and received the bough ; and kissing me, he said, ' Peace be with thee, daughter.' And I began in triumph to go towards the Gate of Life ;* and so I awoke. And I saw that I should not fight with beasts but with the Devil : but I knew the victory to be mine. I have written this up to the day before the games. Of what was done in the games themselves, let him write who will."

St Saturus also had a vision which he described in writing. He and his companions were conducted by angels into a beautiful garden, where they met martyrs named Jocundus, Saturninus and Artaxius, who had lately been burnt alive, and Quintus, who had died in prison. Then they were led to a place which seemed as though it were built of light, and sitting in it was One white-haired with the face of a youth—" whose feet we saw not "—and on His right and on His left and behind Him were many elders, and all sang with one voice, " Holy, holy, holy." They stood before the throne, and " we kissed Him, and He passed His hand over our faces.† And the other elders said to us, ' Stand up '. And we stood up and gave

* *Porta sanavivaria.* See below, penultimate paragraph.

† *Cf.* Apocalypse vii, 17 : " And God shall wipe away all tears from their eyes.'

the kiss of peace. And the elders said to us, ' Go and play '." Then Saturus said to Perpetua, " You have all you desired "; and she replied, " Thanks be to God that as I was merry in the flesh, so am I still merrier here." He adds that as they went out they found before the gate their bishop Optatus, and Aspasius, a priest, alone and sorrowful. They fell at the martyrs' feet and begged them to reconcile them, for they had quarrelled. As Perpetua was talking to them in Greek, " beneath a rose-tree," the angels told the two clerics to compose their differences, and charged Optatus to heal the factions in his church. Saturus adds : " We began to recognize many brethren and martyrs there, and we all drew strength from an inexpressible fragrance which delighted us ; and in joy I awoke."

The rest of the acts were added by another hand—apparently that of an eye-witness. Felicity feared that she might not suffer with them, because women with child were not allowed to be exposed for punishment. All joined in prayer on her behalf, and she was delivered in the prison, giving birth to a daughter, whom one of their fellow-Christians adopted. The apprehension that the captives might use magic to obtain their deliverance caused the tribune who had charge of the martyrs to treat them harshly and to refuse to allow them to see visitors ; but Perpetua remonstrated with him and he relented somewhat, and admitted certain of their friends, whilst Pudens their gaoler, " who now believed," did all he could for them. The day before the games, they were given the usual last meal, which was eaten in public, and was called " the free feast ", but the martyrs strove to make of it an *agape*, a love-feast, and to those who crowded round them they spoke of the judgements of God and of the joy of their own sufferings. Their courage astonished the pagans and caused the conversion of many.

The day of their triumph having arrived, the martyrs set forth from the prison as though they were on their way to Heaven. After the men walked Perpetua, " abashing with the high spirit in her eyes the gaze of all ", and Felicity beside her " rejoicing to come from the midwife to the gladiator, to wash after her travail in a second baptism ". At the gates of the amphitheatre the guards wished to force the men to wear the robes of the priests of Saturn and the women the dress consecrated to Ceres, but Perpetua resisted so strenuously that the officer allowed them to enter the arena clad as they were. Perpetua was singing a psalm of triumph, whilst Revocatus, Saturninus and Saturus threatened the bystanders and even Hilarian, as they passed his balcony, with the judgement of God. The crowd, enraged at their boldness, yelled that they should be scourged, and accordingly, as they passed in front of the gladiators, each received a lash. Saturninus had expressed a hope that he might be exposed to various sorts of beasts to gain a more glorious crown, and he and Revocatus, after being attacked by a leopard, were also set upon by a bear. Saturus, on the other hand, had a great horror of bears and hoped that a leopard would despatch him at once. He was exposed to a wild boar which turned upon its keeper, who received such wounds that he died soon afterwards, whereas Saturus was only dragged along by the beast. Then the martyr was tied up before the bear, but the bear refused to come out of his den, and Saturus was reserved for a second encounter. This gave him an opportunity of speaking to the gaoler Pudens, who had been converted. He encouraged him, saying, " You see that what I desired and foretold has come to pass : not a beast has touched me. Believe steadfastly. See, I go forth yonder, and with one bite from the leopard, all will be over." It happened as he had foretold ; a leopard sprang upon him and in a moment he was covered with blood. The mob jeered and cried out, " He is well

washed [baptized] ! " whilst the martyr said to Pudens, " Farewell : keep the faith and me in mind, and let these things not confound but confirm you." Then he took a ring from the gaoler's finger, and having dipped it in his blood, he returned it to Pudens as a keepsake, and so died, going to await Perpetua, according to her vision.

In the meantime Perpetua and Felicity were exposed to a savage cow. Perpetua was tossed first and fell on her back, but sat up and gathered her torn tunic round her, pinning up her dishevelled hair lest she should seem to be mourning. Then she went to the help of Felicity, who had also been tossed, and side by side they stood expecting another attack ; but as the mob cried out that it was enough, they were led to the gate Sanavivaria, through which victorious gladiators left the arena. Here Perpetua seemed to return as from an ecstasy and asked when she was to fight the cow. Upon being told what had happened, she could not believe it until she saw on herself and on her clothing the marks of what she had suffered. Then, calling her brother she said to him and to the catechumen Rusticus, " Stand fast in the faith and love one another ; and do not let our sufferings be a stumbling-block to you." By this time the fickle people were clamouring for them to come out into the open, which they did willingly, and after giving each other the kiss of peace, they were killed by the gladiators, Perpetua guiding to her own throat the sword of her nervous executioner, who had failed to kill her at the first stroke, so that she shrieked out with pain. " Perhaps so great a woman . . . could not else have been slain except she willed it."

In 1907 Father Delattre discovered and pieced together an ancient inscription found in the Basilica Majorum at Carthage, where the bodies of these martyrs were buried—as we know from Victor Vitensis, a fifth-century African bishop, who had seen the place where they were interred. It reads : " Here are the martyrs Saturus, Saturninus, Revocatus, Secundulus, Felicity and Perpetua, who suffered on the nones of March." It cannot, however, be confidently maintained as a matter of certainty that the inscription discovered is that of the *tombstone* of the martyrs. The proper day for their commemoration, that on which they suffered, is *nonis Martii* (March 7), but the feast, owing to its concurrence with that of St Thomas Aquinas, has now been transferred to March 6. No saints are more uniformly honoured in all the early calendars and martyrologies. Their names appear not only in the Philocalian calendar at Rome of the year 354, but also in the Syriac calendar compiled probably in the neighbourhood of Antioch at the end of the same century.

The Acts of SS. Perpetua and Felicity have naturally produced a very considerable literature. Both Latin and Greek texts may be conveniently consulted in the edition of Dean Armitage Robinson in *Texts and Studies*, vol. i, pt 2. There are English translations by R. W. Muncey, *The Passion of St Perpetua* (1927) and E. C. E. Owen, *Some Acts of the Early Martyrs* (1927). But the best is by W. H. Shewring, *The Passion of Perpetua and Felicity* (1931), with a Latin text and an excellent introduction. The theory that the Greek text was the original and the Latin a translation has now been generally abandoned, and no one seems to have followed Hilgenfeld in his curious contention that the document was first drafted in the Punic language. A considerable number of scholars, notably among Catholics Fr Adhémar d'Alès, have inclined to the view that the editor of the acts was no other than Tertullian himself. One reason which weighs in favour of this theory is to be found in the traces which appear of Montanist teaching and phraseology ; but these, as Delehaye has shown, are but slight, and there is no reason for identifying the acts with heretical teaching of any sort. See Delehaye, *Les Passions des martyrs et les genres littéraires* (1921), pp. 63–72. *Cf.* Monceaux, *Histoire littéraire de l'Afrique chrétienne*, i, pp. 70–96, and A. J. Mason, *Historic Martyrs* (1905), pp. 77–106.

ST FRIDOLIN, ABBOT (SIXTH CENTURY ?)

THE history of St Fridolin, " the Traveller ", presents many difficulties to the historian, for the accounts which have come down to us are so conflicting that even the very century of his birth is uncertain. The " acts " of his life, long preserved at Säckingen, were unfortunately lost, and our chief authority, a somewhat unreliable one, is a biography written by one Balther, who had read a copy of the acts and who professed to have reproduced them from memory, the prior of the monastery which owned it having refused him permission to keep the book.

Fridolin was reported to be an Irishman of good family who became a priest. He exercised his ministry by wandering from city to city preaching the word of God ; but soon he felt the call to a missionary career and left his native land, in spite of the entreaties of his disciples, his relations and even the Irish prelates. His first landing-place was some distant shore which cannot with certainty be identified. Passing on to France, he travelled as an itinerant preacher until he reached Poitiers, where he was hospitably received by the monks of the monastery of St Hilary, which he eventually joined. The church had been left in ruins by the ravages of the Vandals and the bones of the founder had been lost, and Fridolin was most anxious to find them. His wish was gratified by a vision in which St Hilary told him where his body lay buried. It was agreed to rebuild the church and to place the relics in a suitable shrine, and St Fridolin was chosen abbot to carry out the work.

News of the discovery having reached King Clovis III, that monarch summoned the bishop and the abbot to appear before him. According to the legend, a magnificent banquet was given, at which many nobles, pagan and Christian, were entertained, and the king filled a costly goblet and he offered it to St Fridolin. By some misadventure the cup fell off the table and was broken into four pieces. Clovis, half in jest, suggested that the saint should work a miracle over them and thus exalt God's name before his pagan guests. St Fridolin took the fragments, bent over them in prayer, and then restored the cup entire and without a flaw. Immediately upon his return to Poitiers, Fridolin set to work to restore the monastery, which had fallen into disrepair, as well as to rebuild the church, in which he caused part of the relics to be deposited with great ceremony. Two of the saint's nephews, who had come over from Northumbria to join him, assisted him in his work, and not long after their arrival St Fridolin had another vision of St Hilary, who said to him : " Brother Fridolin, why do you delay in doing what you promised to God and to me when you were separating a certain portion of my remains to carry with you ? Do not tarry any longer in this place, which your nephews will take care to have dedicated to the service of Almighty God after your departure." In answer to Fridolin's inquiry as to where he should go, he was directed to a certain island in the Rhine.

On his way he is said to have founded the monastery of Hilera on the Moselle and to have built a church in honour of St Hilary in the Vosges mountains. Passing through the town now called Strasbourg, he erected another church under the same patronage. At Coire, in the present canton of Grisons in Switzerland, he stayed for some time with the bishop, and is credited with the foundation of yet another church of St Hilary. Whilst at Coire he ascertained that there was an uncultivated island in the Rhine which corresponded to the island of his dream ; being unable to obtain any particulars beyond the fact that it was called Säckingen, he started out

to examine it for himself with a view to making a settlement there. His motives were misunderstood, and he was so severely belaboured that he was forced to beat a retreat and to seek a charter granting him possession of the island. Authorities differ as to the ruler from whom he obtained this charter: some say Thierry I of Austrasia, and others Sigismund of Burgundy; but eventually he was able to build a church and monastery. He is also stated to have founded a convent for nuns and to have obtained lands for its endowment from the lord of Glarus. In later times the canton of Glarus was subject to the abbess of Säckingen. The last years of St Fridolin's life were spent at the head of his monastery, but he appears also to have founded a sort of school for very young boys in which he encouraged sports and at times joined in them. His many travels to spread the gospel earned him the name of "Viator", and it is recorded that in later centuries Scottish or Irish pilgrims who went to Rome used to track his progress along the Rhine.

For the biography by Balther, see MGH., *Scriptores Merov.*, vol. iii, pp. 354–369, and the *Acta Sanctorum*, March, vol. i. Extravagant as the legend is, it was very well known in the later middle ages, more particularly in Switzerland and the adjacent provinces. Hence a considerable literature has gathered round it. See more particularly the monograph of C. Benziger, *Die Fridolins-legende nach einem Ulmer Druck des Johann Zainer* (1913).

SS. CYNEBURGA, CYNESWIDE AND TIBBA (SEVENTH CENTURY)

BEDE tells us that Cyneburga, a daughter of King Penda of Mercia, was married to Alcfrid, a son of King Oswy of Northumbria. It is not known what happened to Alcfrid after he rebelled against his father, but after a time Cyneburga found herself free to leave the north and to return to her own land. On a piece of fenland on the borders of Northampton and Huntingdon, her brothers or she founded a convent which she entered. The place was afterwards called Cyneburgecester, and it is now known as Castor. Round her gathered a band of women who served God in much holiness, whilst she as their abbess outshone them all and was remarkable for the wisdom and care with which she watched over her nuns. Here she was joined by her sister St Cyneswide, who from her earliest years had devoted herself to God alone. Her brother, King Wulfhere, had betrothed her to Offa, son of the king of the East Saxons, but she so wrought upon her affianced husband that he released her. She eventually succeeded her sister as abbess.

A third holy woman, who is associated with the other two and was venerated on this day, is their kinswoman St Tibba, of whom it is recorded that she spent many years in solitude and devotion, but whether she lived in the abbey or in some cell in the neighbourhood history does not record. They were all laid to rest eventually in the abbey of Medeshamstede (Peterborough), which the two sisters must have helped to establish, for their names appear in the list of those who took part in the assembly which sanctioned its foundation, and they were reckoned among its patrons. In the reign of Henry I the bones of these three saints were restored to Peterborough from Thorney, whither they had been taken when Peterborough was for a second time ravaged by the Danes, and a festival was instituted to honour the translation. According to Camden, St Tibba was specially honoured at Ryhall in Rutlandshire, so she may possibly have at one time occupied a cell in that neighbourhood, where, indeed, the Anglo-Saxon Chronicle (*s.a.* 963) says she was at first buried.

We know little of St Cyneburga beyond what may be found in the text and notes of Plummer's edition of Bede's *Historia Ecclesiastica*. What is stated in William of Malmesbury and the *Peterborough Chronicle* is not very trustworthy. The references to Cyneburga in the *Cartularium Gloucestriae* are due to confusion with another saint of that name : *cf.* J. B. L. Tolhurst, " St Kyneburga of Gloucester ", in *Pax*, Summer 1943, pp. 85–87. The names Alcfrith and Cyneburh may clearly be read in the runes of the Bewcastle Cross in Cumberland.

ST CHRODEGANG, Bishop of Metz (A.D. 766)

St Chrodegang was born near Liège, and was probably educated at the abbey of S.-Trond. We are told that he spoke his own tongue and Latin with equal fluency ; in appearance he was singularly prepossessing, and his kindness and gracious manners endeared him to all. Charles Martel recognized his exceptional qualities, and chose him as his secretary and referendary. After the death of Charles, Chrodegang, though still a layman, was in 742 invested with the bishopric of Metz ; he combined in such an eminent degree sanctity with sagacity that nothing but good could result from such an appointment, and everywhere the holy man used his influence for the furtherance of justice and for the public weal. His biographers extol his almost boundless charity and his special solicitude for widows and orphans. As ambassador from Pepin, mayor of the palace, to Pope Stephen III, Chrodegang was concerned closely with Pepin's coronation as king in 754, his defeat of the Lombards in Italy, and the handing over of the exarchate of Ravenna and other territory to the Holy See.

St Chrodegang, having thus contributed to set the papacy on a firmer basis and to establish the Frankish supremacy in Italy, turned his attention to the spiritual affairs of his diocese. The laxity and lawlessness of the times had not been without influence on the clergy : many of them had become overmuch entangled in worldly affairs, and the younger ones were not being adequately trained in knowledge and discipline. He started with those of his own city and cathedral, for whom he drew up a series of regulations, founded to a considerable degree on the Rule of St Benedict. He brought together in clergy-houses all the ecclesiastics—higher and lower—and obliged them to assist at the choir offices and to live a common life according to rule. The code which has come down to us consisted originally of thirty-four chapters. At the daily meetings, one of these sections had to be read, and from this reading the meeting came to be called " the chapter ". Soon the name " chapter " became attached to those present, whilst those who were bound by these canons (rules) were called *canonici* or canons, the conventuals who had their own regulations becoming known as " regulars ". The reputation of St Chrodegang caused his reform to spread beyond his own diocese and later it attracted the attention of Charlemagne ; the emperor caused it to be enacted that all bodies of clerics should live either the collegiate life—according to canon—or else as regulars or monks. Thus was the saint a notable influence in the " canon regular " movement that reached beyond France and Germany to Italy and the British Isles.

Another of the activities of St Chrodegang was the building and restoration of churches, monasteries, and charitable institutions. The abbey of Gorze, which he loved above all others, was one of his foundations. For these monasteries the pope sent him the bodies of three saints whose shrines attracted crowds of pilgrims, and as a further mark of favour the Holy See accorded him precedence of all the other Frankish bishops—even, according to some authorities, sending him the pallium.

It is generally agreed that the church of Metz under Chrodegang was the first in the north to adopt the pure Roman liturgy and the Gregorian chant. The choir school which he established became famous, and in 805 Charlemagne ordered that all choirmasters should be drawn from the school at Metz. Its reputation lasted for several centuries, and when the fathers of Cîteaux wished to perpetuate the very best traditions in the matter of choral service they turned to the church of Metz and adopted its antiphonary. St Chrodegang died on March 6, 766, and his body was laid to rest at Gorze.

As a source of reliable history the biography of St Chrodegang attributed to John of Gorze and printed in MGH., *Scriptores*, vol. x, cannot claim confidence, but from Paul Warnefrid, *De Episcopis Mettensibus* (in *Scriptores*, vol. ii, of the same series), and from other chroniclers we are fairly well informed concerning the saint's activities. The primitive text of Chrodegang's rule for his canons is best studied in the edition of Wilhelm Schmitz, *S. Chrodegangi Regula canonicorum mit Umschrift der Tironischen Noten* (1889). See also the paper of Dr H. Reumont in the *Festschrift für Georg von Hertling* (1913), pp. 202–215; the *Acta Sanctorum* (March, vol. i); A. Hauck, *Kirchengeschichte Deutschlands*, vol. ii, pp. 62–68; DCB., vol. i, pp. 498–503; and J. C. Dickinson, *The Origin of the Austin Canons* (1950), pp. 16–20.

SS. BALRED AND BILFRID (EIGHTH CENTURY)

ST BALRED or Balther was a priest who led the solitary life in the kingdom of Northumbria, which comprised the south of Scotland. He appears to have lived at one time at Tyningham, at another period inhabiting a cell on the Bass Rock. A legend recounts that there was then a dangerous shoal in the Firth of Forth, which was visible only at low tide and was the cause of many shipwrecks; it stood between the Bass Rock and the mainland. According to the lesson in the Aberdeen Breviary, St Balred, out of pity for sailors, decided to move it. Going out to the rock, he stood upon it and it floated away under him "like a little boat wafted by a fair wind", and was steered by him to the neighbouring shore, where it remained and became known as St Baldred's Rock. After a life of great austerities and trials, the holy hermit died at Aldham, and a dispute arose with the neighbouring parishes of Tyningham and Preston for the possession of his body. Tradition relates that in the morning it was found that there were three precisely similar bodies and so each parish was able to have its own.

The relics were lost during a Danish attack, but two centuries later a priest called Elfrid discovered through a dream the body of St Balred, which was removed to Durham together with the remains of another hermit, St Bilfrid the goldsmith, who was honoured with him on March 6. Bilfrid, as the inscription on it states, adorned with gold, silver and gems St Cuthbert's famous Book of the Gospels, which, after being miraculously rescued uninjured from the sea, was long preserved in Durham, but now forms one of the treasures of the Cottonian Library in the British Museum.

Here again, as pointed out in Stanton's *Menology* (pp. 105 and 633), some confusion seems to have arisen between two different holy men, the Baldredus of the Aberdeen Breviary, who was a bishop, and the Baltherus of Symeon of Durham, who was a priest. Moreover, if Baldredus, as stated in the Breviary, was a bishop under St Kentigern, he cannot have died more than 150 years later, as Baltherus is said to have done. See KSS., pp. 273–274.

ST CADROE, OR CADROEL, ABBOT (A.D. 976)

ST CADROE was the son of a Scottish prince or thane, who was sent over to Ireland for his education, and so greatly distinguished himself at Armagh that he was

credited with having read " all that ever poet has sung, orator spoken and philosopher thought ". Upon his return to Scotland he set to work to foster vocations and to train priests because—to quote the old chronicler—" the Scots had many thousands of schoolmasters and but few fathers ". After some years he was divinely moved to relinquish his country and his father's house, and amid general lamentations he left Scotland with his pilgrim's staff in hand.

After visiting shrines in England and Wales he came south to London, where he was kindly received by an aged man named Hegfrid. In the middle of the night Cadroe was aroused by his host, who told him that the town was on fire. Cadroe made his way to the scene of the conflagration and, earnestly invoking God's help, lifted his hands towards heaven. The flames immediately died down and London was saved. The news of the miracle spread far and wide and reached King Edmund, who invited the saint to visit him in his royal city of Winchester. Then St Odo, bishop of that see and afterwards archbishop of Canterbury, escorted him to the coast, from whence he sailed to France with a dozen companions. At Péronne they were befriended by a lady who enabled them to settle in the forest of Thiérache, in a monastery which they dedicated to St Michael. St Cadroe refused to become abbot and went on to Fleury, where he received the Benedictine habit, but he returned to St Michael's after he had passed through the novitiate. He became abbot of Waulsort, on the Meuse, which he ruled for several years, until the bishop of Metz begged him to take charge of the abbey of St Clement at Metz which had fallen upon evil days. He completely reformed it and succeeded in raising it to even more than its former glory.

No doubt can be entertained that St Cadroe ruled the abbey of Waulsort, for, as Mabillon points out, a charter of the Emperor Otto III in the year 991 refers to him as " Cadroel of blessed memory ". But it is not easy to pronounce upon the historical value of the Latin life written, probably in the eleventh century, by one Reimann or Ousmann—the name is uncertain. It is not a mere romance, in spite of its occasionally extravagant tone. The text is published most fully by Colgan, *Acta Sanctorum Hiberniae*, under March 6, but it has also been edited by the Bollandists and by Mabillon. See also Skene, *Chronicles of the Picts and Scots*, pp. 106–116; KSS., pp. 293–294; and *cf.* Gougaud, *Gaelic Pioneers of Christianity*.

ST OLLEGARIUS, OR OLDEGAR, ARCHBISHOP OF TARRAGONA (A.D. 1137)

THE father of Ollegarius (Olaguer in Spanish) and his mother both came of noble Visigothic families. Catalonia was suffering severely from the ravages of the Saracens, and it was apparently as a votive offering for protection from their incursions that Ollegarius was dedicated by his parents to God and to St Eulalia in the church of which that saint was patroness in Barcelona. At the age of fifteen the boy was made over to the canons attached to the church, and with him was given an endowment of vineyards, buildings and other property. In those days it was not essential that a canon should be a priest, or even a celibate, and therefore it did not seem extraordinary that the youth should be appointed provost when he had scarcely reached manhood—the importance of his family and his personal piety would sufficiently justify such a choice. When he had been raised to the priesthood he was sent to France to the monastery of St Adrian, in which canons regular had lately been installed, and was made prior, the first of several such offices that he held. The story goes that, the bishopric of Barcelona falling vacant in 1115, Count

Raymond was desirous of appointing Ollegarius, but the holy man shrank from taking the office and withdrew into hiding. The count, not to be beaten, went to Rome to obtain confirmation of his choice, and, fortified with a papal bull and accompanied by a legate, he tracked Ollegarius to his retreat amongst the canons of Maguelonnes and overcame his resistance. The new bishop proved himself both a zealous overseer and an able administrator, and was soon translated to the archiepiscopal see of Tarragona.

In 1123 Ollegarius went to Rome to attend the first Council of the Lateran, where he asked Pope Callistus II and the assembly to enact that the privileges which were being offered to those who would take part in the crusades in Palestine should be extended to those who would fight the Moslems in Spain. His petition was granted, and he returned home as apostolic delegate charged to preach a crusade against Moors. Success crowned his efforts, and Count Raymond succeeded in obtaining sufficient reinforcements to inflict severe losses on the Moors and to drive them from some of their strongholds. Ollegarius also did much to encourage and extend in his diocese the newly formed Order of Knights Templars. His metropolitan city of Tarragona had been almost entirely destroyed by the Moors, and he set to work to rebuild and restore it. Ollegarius also made the care of the sick poor, and in particular the mentally afflicted, the object of his special solicitude. Although he was closely bound to the ruling family, he did not hesitate to denounce Count Raymond III when the count sought to reimpose an unjust tribute which his father, Raymond Berengarius, had remitted. At a synod in 1137 the archbishop, who was old and in failing health, was suddenly taken ill. He was carried from the council-chamber to his bed, from which he never rose again.

There is a Latin life, or rather two separate lives, of Ollegarius which have been printed by Florez in his *España Sagrada*, vol. xxix, pp. 472–499, together with a collection of the saint's miracles. In Spain, and especially in Catalonia, his memory was at one time cherished very devoutly, and he was the subject of many popular biographies, such as that of Jaime Rebullosa, *Vida y milagros del d. Olaguer* (1609). See also the *Acta Sanctorum*, March, vol. i.

ST CYRIL OF CONSTANTINOPLE (*c.* A.D. 1235 ?)

IN the Carmelite supplement to the Roman Martyrology we may read on this day the following entry: "In the Holy Land, of St Cyril, Confessor, of the Carmelite Order, who by his learning and holiness brought many to the faith of Christ and ruled his order with great praise for twenty-seven years. At length, in the reign of the Emperors Philip and Otto, he had rest in a blessed end." The unsatisfactory character of this notice is revealed at once by the fact that while the Emperors Philip of Swabia and Otto IV must unquestionably be here referred to, Otto was not the colleague but the opponent and successor of Philip. Moreover Otto IV died in 1218, while Brocard, the predecessor of Cyril in the office of prior general of the Carmelites, was still living at that date. It would serve no good purpose to enter into any detail regarding the fanciful biography which at a later period was invented for St Cyril and which still holds its place in the lessons of the Carmelite Breviary. According to this, Cyril was a gifted priest of Constantinople who had rendered marvellous services to the Church in controversy with the Greek Orthodox over the question of the *Filioque*, and who had been sent by the Emperor Manuel Comnenus on an embassy to Pope Alexander III. In point of fact we know no more about St Cyril than the circumstance that about the year 1232 he succeeded

to the office of prior general in Palestine, retaining it for not more than three years, and secondly that, owing in part to a most extravagant confusion of his name with that of St Cyril of Alexandria and St Cyril of Jerusalem, there were attributed to him long after his death a supposed treatise on the procession of the Holy Ghost, a dissertation upon the development of the Carmelite Order, and a much-controverted Oracle or Prognostic, " solemnly transmitted from Heaven by angelic hands to St Cyril of Constantinople, the Carmelite ". The first of these alleged writings probably never existed in any shape or form, while the second and third were forgeries. Owing, however, to the enormous vogue which attached in the thirteenth century to the mystic and prophetical utterances which passed under the name of Joachim of Flora, the supposed *Oraculum* of St Cyril, the first mention of which occurs about the year 1295, came to play a part in the controversy over Joachim's " Eternal Gospel ". As a result Cyril's name became widely known, and by the aid of much confusion with the other Cyrils who had lived 800 or 900 years earlier he was venerated by his brethren as a saint and doctor of the Church. It should be mentioned, however, that no commemoration of this " St Cyril of Constantinople " finds a place in the Roman Martyrology.

The case of St Cyril has been very frankly and thoroughly investigated by Fr Benedict Zimmerman. The outcome of his researches is presented summarily in the *Catholic Encyclopedia* (vol. iv, p. 595), but a fuller discussion will be found in his *Monumenta Historica Carmelitana*, pp. 295–311, and in his contribution to U. Chevalier's *Bibliothèque liturgique*, vol. xiii, pp. 289–291 and 329–332. The fictitious history of the saint may be read in some detail in the *Acta Sanctorum*, March, vol. i. The literature which centres round Cyril's *Oraculum* and Joachim of Flora, notably certain contributions by Cardinal Ehrle to the *Archiv für Litteratur und Kirchengeschichte*, is duly indicated in Fr Zimmerman's notes.

BD JORDAN OF PISA (A.D. 1311)

JORDAN OF PISA is perhaps best known at the present day as one of the creators of the modern Italian language. A contemporary of Dante and a preacher of great eloquence and learning, he was among the first to use the Tuscan dialect instead of Latin in his addresses and sermons—thus fixing and enriching the spoken language, as Dante and Petrarch gave a stable form to the written word. Nothing is known of his parentage or early youth, but from a passage in one of his sermons it is thought that he was studying in Paris in 1276. " Consider ", he says, " a man who has obtained the friendship of the king of France : what honour may he not receive ? I have seen such a man with my own eyes—a man of mean and low extraction who managed to win the friendship of the king. The entire court and all the barons bowed down before him and paid him incredible honour simply because he was the king's friend." The allusion was certainly to Peter de la Brosse, who, after acting as barber-surgeon to St Louis IX, became the intimate friend of his son, King Philip the Bold. The first thing we know about Jordan is that he received the Dominican habit at Pisa in 1280, and that he was afterwards sent to complete his studies at the University of Paris.

At the Dominican provincial chapter at Rieti in 1305 he was appointed lector in Florence, and during the three years that he occupied that post he made the house of Santa Maria Novella famous throughout Italy for the high standard of excellence of its studies. Whilst teaching in the schools, Bd Jordan never forgot that he belonged to the Order of Preachers, and he was one of the greatest orators of his age. In Florence he sometimes preached five times a day, in the churches and in

the open air. Often he would begin to treat of a subject in the morning in one church, continue it at noon in another, and finish it in the evening in a third, the Florentines following him from church to church. Many of his hearers took notes, some of which have come down to us and are treasures of the language of the time. His teaching was simple but powerful: he preached Christ crucified and the doctrine of the faith illustrated by examples from Holy Scripture and by anecdotes from the lives of the saints. He often refers to the necessity and importance of preaching, and to the work of St Dominic, before whose time, Jordan said, "there were scarcely any schools of theology: now they fill the whole of Christendom, and every great community has its own school—a most useful thing. Before him, only bishops announced the word of God: it was their distinctive office. Priests, monks and hermits did no more than preach by example."

The effect of his own preaching—especially in Florence—was quite wonderful, and the tone of public morality in the city was entirely changed. He was also careful to ensure the perseverance of his penitents by constantly pointing out to them the means of perseverance, daily attendance at Mass, frequent use of the sacraments, morning and evening prayer, recalling the presence of God, reading, meditating on the vanity of this world and on the eternity that awaits us. Often after he had spoken for a couple of hours, he would be completely exhausted, and sometimes his disciple Ventura—afterwards Bd Silvester of Valdiseve—would wait at the foot of the pulpit stairs to refresh him with wine. The two men were close friends, and Ventura afterwards entered the Camaldolese monastery in Florence as a lay-brother. Many of Jordan's other penitents likewise became famous for their sanctity. In the chronicle of the Dominican convent at Pisa it is noted that the holy man had learnt by heart "the Breviary, the Missal, the greater part of the Bible with its marginal notes, the second part of the *Summa* of St Thomas and many other things". Of the confraternities which Jordan founded in Pisa, one, the Confraternity of the Holy Redeemer, still retains its primitive constitution. In 1311 Bd Jordan was appointed professor of theology in the friary of St James in Paris, but he was taken ill on the way and died at Piacenza. His *cultus* was confirmed in 1833.

See S. Razzi, *Historia degli Uomini illustri O.P.*, vol. i, pp. 66 *seq.*; A. Galletti, "Fra Giordano da Pisa, predicatore del secolo xiv" in *Archivio storico italiano*, vol. xxxiii (1899); Procter, *Lives of Dominican Saints*, pp. 61–64; Taurisano, *Catalogus Hagiographicus O.P.* (1918), p. 25.

ST COLETTE, VIRGIN (A.D. 1447)

ALL human institutions, however excellent, are apt to degenerate after the death of their founders or the immediate successors of those founders. If they are to continue they need to be reanimated with their original ideals or else remodelled to bring them up to date. We find this with the great religious orders, which all have their ups and downs, their periods of activity and eclipse, and it is as the reformer of one of the most austere of these families, the Poor Clares, that St Colette did her chief work in the world. The impression she made upon her order was very great, and one branch still bears after her the name of Colettines. The circumstances of her birth were humble, her father being a carpenter at the abbey of Corbie in Picardy; her parents were devout people who gave to their little girl the name of Nicolette, in honour of St Nicholas of Myra. Colette, as she was called, was a

singularly attractive child, very lovely to behold, but so tiny that her father was quite concerned about it. The child prayed that she might grow taller, and her prayer was answered. As she grew older she lived at home almost as a solitary, busying herself with prayer and manual work, and her parents, recognizing that she was led by the spirit of God, allowed her full liberty. Nevertheless, even in her retirement, her beauty attracted so much attention that Colette, finding it a hindrance, prayed that her complexion might be changed, and we read that her face became so thin and pale that she was scarcely recognizable, but that her sweet and modest demeanour continued to make her singularly attractive to all who saw her.

Both her parents died when Colette was seventeen, leaving her under the care of the abbot of Corbie ; after a time in a convent, she distributed to the poor the little she had inherited and entered the third order of St Francis. The abbot gave her a small hermitage beside the church of Corbie, where she lived a life of such austerity that her fame spread far and wide and many sought her prayers and advice. After a while, however, she received no more visitors, and for three years maintained complete silence and seclusion. Doubtless during that period she had pondered much over the condition of the order to which she was affiliated and had spoken of it to her confessor, Friar Henry de Baume, for we read that he dreamt he saw Colette tending a vine covered with leaves but fruitless, and that after she had pruned it it began to bear an abundance of grapes. Colette herself also had visions, in one of which the Seraphic Father St Francis appeared and charged her to restore the first rule of St Clare in all its original severity. Not unnaturally, she hesitated, but she received what she recognized as a sign from Heaven when she was struck blind for three days and dumb for three days more. Encouraged by her director, she left her cell in 1406, and straightway made an attempt to explain her mission in one or two convents, but soon discovered that, if she was to succeed, she must be invested with the proper authority. Barefoot, dressed in a habit made up of patches, Colette set out for Nice to seek Peter de Luna, who at that epoch of the great schism was acknowledged by the French as pope, under the name of Benedict XIII. He received her with great consideration, and not only professed her under the rule of St Clare, but was so much impressed that he constituted her superioress of all convents of Minoresses that she might reform or found, with a mission to the friars and tertiaries of St Francis as well. At the same time he appointed Father Henry de Baume to act as her assistant.

Armed with these powers, St Colette went from convent to convent, travelling through France, Savoy and Flanders, and at first she met with violent opposition, being treated as a fanatic and even accused of sorcery. But rebuffs, ill-will, and calumnies were all alike received with joy, and after a while she began to meet with a more favourable reception, especially in Savoy, where her reform gained both sympathizers and recruits, and from thence it passed to Burgundy, France, Flanders and Spain. Besançon was the first house of Poor Clares to receive her revised rule, in 1410. Her fame spread far and wide and was enhanced by the many miracles she wrought. " I am dying to see that wonderful Colette who raises people from the dead ", wrote the Duchess of Bourbon. She saw her, and no family was more deeply influenced by the saint. This peasant woman exercised a singular spell over people of high rank in the world, like Blanche of Geneva, the Duchess of Nevers, Amadeus II of Savoy, the Princess of Orange, and Philip the Good, Duke of Burgundy.

It is said that, as Colette made a stay at Moulins in 1429, she met St Joan of Arc on her way with an army to besiege La Charité-sur-Loire, and one would be pleased to imagine an interview between these two remarkable women, so unlike in their missions but so similar in their spirit. Unfortunately no evidence exists of any personal intercourse between them. One place closely connected with St Colette is Le Puy-en-Velay, where her convent has had an unbroken life to this day. Altogether she founded seventeen new convents, besides reforming numerous old ones, and several houses of Franciscan friars accepted her reform.

Underlying all her external activity was St Colette's life of prayer which sustained her throughout her whole career. She beheld our Lord in a vision suffering and dying on the cross, and always on Fridays, from six in the morning until six in the evening, she meditated unceasingly on the Passion, neither eating nor drinking nor doing anything else. In Holy Week particularly, but also at other seasons, she would be rapt in ecstasy when assisting at Mass or when praying in her cell, which was sometimes irradiated with a supernatural light, whilst her own countenance shone with celestial brightness. Almost always after holy communion she was rapt in an ecstasy which lasted for many hours. Once she had a vision of men and women falling from grace in appalling numbers, like the flakes in a snowstorm, and ever afterwards she would daily pour forth fervent prayer for the conversion of sinners and for the souls in Purgatory : indeed we read that she actually died in a transport of intercession for sinners and for the Church. Like her spiritual father St Francis, Colette was a lover of animals, especially of those that are weak and gentle : lambs and doves she would gather round her and the shyest of birds would eat out of her hand. For children too she had a great affection, and she liked to play with them and to bless them—as her Saviour had done.

It was in Flanders, where she had established several houses, that St Colette was seized with her last illness. She foretold her own death, received the last sacraments and died in her convent at Ghent in her sixty-seventh year. Her body was removed from Ghent by the Poor Clares when the Emperor Joseph II was suppressing a number of religious houses in Flanders, and borne to her convent at Poligny, thirty-two miles from Besançon. She was canonized in 1807.

Although much manuscript material for the history of St Colette which is known to have existed in the sixteenth century has now disappeared, we are not destitute of contemporary and first-hand sources. The text of the narrative of Father Henry de Baume, her confessor for thirty-three years, seems to have been lost, as also the memoirs of Fr Francis Claret, another of her spiritual guides, but the record compiled by her devoted friend and daughter in religion, Sister Perrine, still survives. Moreover, we have a good number of the saint's own letters and the copious but disjointed recollections of Fr Peter de Vaux, her confessor in her last years. It is interesting to note that a copy of this life by Peter de Vaux was made and richly illuminated by command of Margaret, Duchess of Burgundy, who was the sister of Edward IV, King of England. She presented it to a convent of Colettines and wrote at the end in her own hand, " Votre Loyal fylle Margarete d'Angleterre ; priez pour elle et pour son salut ". This manuscript is now in the convent of the Poor Clares at Ghent. The lives by Sister Perrine and Peter de Vaux, formerly printed in a Latin translation by the Bollandists, together with some extracts from the processes, have been edited by Fr Ubald d'Alençon in the language in which they were written (1911). In modern times we have biographies by Bizouart, Germain, Pidoux, Imle and Poirot. See also some valuable notes by Ubald d'Alençon in the *Archivum Franciscanum Historicum*, vols. ii and iii (1909–1910). The admirable biography of the saint by Mme Sainte-Marie Perrin has been translated into English with some useful additions (1923), as has the life by Fr Sellier (1864).

7 : ST THOMAS AQUINAS, DOCTOR OF THE CHURCH (A.D. 1274)

THE family of the counts of Aquino was of noble lineage, tracing its descent back for several centuries to the Lombards. St Thomas's father was a knight, Landulf, and his mother Theodora was of Norman descent. There seems something more northern than southern about Thomas's physique, his imposing stature, massive build and fresh complexion. The precise year of his birth is uncertain, but it was about 1225 and took place in the castle of Rocca Secca, the ruins of which are still to be seen on a mountain crag dominating the fertile plain of Campagna Felice and the little town of Aquino. Thomas was the youngest of four sons, and there were also several daughters, but the youngest little girl was killed by lightning one night, whilst Thomas, who was sleeping in the same room, escaped unscathed. Throughout life he is said to have been very nervous of storms, often retiring into a church when lightning was about. Hence the popular devotion to St Thomas as patron against thunderstorms and sudden death.

A few miles to the south of Rocca Secca, on a high plateau, stands the abbey of Monte Cassino, the cradle of Western monasticism and one of the holiest spots in Europe, whose abbot at this time was a kinsman of the Aquino family, Landulf Sinibaldo. As a child of five Thomas was taken here as an oblate (*cf.* cap. lix of St Benedict's Rule), and he remained till he was about thirteen, living in the monastery and getting his schooling there. He was taken away probably because of the disturbed state of the times, and about 1239 was sent to the University of Naples, where for five years he studied the arts and sciences, and even began to " coach " others. It was in Naples that he became attracted by the Order of Preachers, whose church he loved to frequent and with some of whose members he soon became intimate. The friars, who saw him often absorbed in prayer in their midst, noticed on several occasions rays of light shining about his head, and one of them, Father John of San Giuliano, exclaimed, " Our Lord has given you to our order ". St Thomas confided to the prior that he ardently desired to become a Dominican, but in view of the probable opposition of his family, he was advised to foster his vocation and to wait for three years. Time only confirmed his determination, and, at the age of about nineteen, he was received and clothed in the habit of the order.

News of this was soon carried to Rocca Secca, where it aroused great indignation —not because he had joined a religious community, for his mother was quite content that he should become a Benedictine, and indeed probably saw in him the destined abbot of Monte Cassino, but because he had entered a mendicant order. Theodora herself set out for Naples to persuade her son to return home. The friars, however, hurried him off to their convent of Santa Sabina in Rome, and when the angry lady followed in pursuit, the young man was no longer to be found there. The master general of the Dominicans, who was on his way to Bologna, had decided to take Thomas with him, and the little party of friars had already set out on foot together. Theodora, not to be baulked, sent word to the saint's elder brothers, who were serving with the emperor's army in Tuscany, desiring them to waylay and capture the fugitive. As Thomas was resting by the roadside at Aquapendente near Siena, he was overtaken by his brothers at the head of a troop of soldiers, and after a vain attempt to take his habit from him by force, was brought back, first to Rocca Secca and then to the castle of Monte San Giovanni, two miles distant, where he was kept in close confinement, only his worldly-minded sister Marotta being allowed to visit

him. They sought to undermine his determination in every way, but after a time began to mitigate the severity of his imprisonment. During his captivity Thomas studied the *Sentences* of Peter Lombard, learned by heart a great part of the Bible, and is said to have written a treatise on the fallacies of Aristotle.

Other devices for subduing him having failed, his brothers conceived the infamous plan of seducing him by introducing into his room a woman of bad character. St Thomas immediately seized a burning brand from the hearth and chased her out of the place. We are told that he immediately fell into a deep sleep in which he was visited by two angels, who seemed to gird him round the waist with a cord emblematic of chastity.*

This captivity lasted two years before Thomas's family gave up and in 1245 permitted him to return to his order. It was now determined to send him to complete his studies under St Albert the Great, and he set out in company with the master general, John the Teutonic, who was on his way to Paris; from thence Thomas went on to Cologne. The schools there were full of young clerics from various parts of Europe eager to learn and equally eager to discuss, and the humble, reserved new-comer was not immediately appreciated either by his fellow students or by his professors. His silence at disputations as well as his bulky figure led to his receiving the nickname of "the dumb Sicilian ox". A good-natured companion, pitying his apparent dullness, offered to explain the daily lessons, and St Thomas humbly and gratefully accepted the offer; but when they came to a difficult passage which baffled the would-be teacher, his pupil explained it to him so clearly and correctly that his fellow student was amazed. Shortly afterwards a student picked up a sheet of Thomas's notes, and passed it on to the master, who marvelled at the scholarly elucidation. The next day St Albert gave him a public test, at the close of which he exclaimed, "We call Brother Thomas 'the dumb ox'; but I tell you that he will yet make his lowing heard to the uttermost parts of the earth". But Thomas's learning was exceeded by his piety, and after he had been ordained priest his union with God seemed closer than ever. His disciple and biographer William da Tocco writes that from that time he used to spend hours in prayer, both during the day and at night, and, he adds, "when consecrating at Mass, he would be overcome by such intensity of devotion as to be dissolved in tears, utterly absorbed in its mysteries and nourished with its fruits".

There are chronological difficulties about these years of St Thomas's life, but certainly in 1252, at the instance of St Albert and Cardinal Hugh of Saint-Cher, he was ordered to Paris to teach as a bachelor in the university. Academical degrees were then very different from what they are now, and were conferred only in view of the actual work of teaching. In Paris Thomas expounded the Holy Scriptures and the *Liber sententiarum* of Peter Lombard; he also wrote a commentary on these same Sentences, and others on Isaias and St Matthew's Gospel. Four years later he delivered his inaugural lecture as master and received his doctor's chair, his duties being to lecture, to discuss and to preach; and towards the end of the time he began the *Summa contra Gentiles*. From 1259 to 1268 Paris saw nothing of her most popular professor, for he was in Italy. Here he was made a preacher general, and was called upon to teach in the school of selected scholars attached to the papal

* It has been suggested that the first part of this story is simply an exaggerated version of the visit to Thomas of his sister Marotta. He certainly converted her to better ways, and she became a Benedictine nun and abbess at Capua. After her death she appeared to St Thomas, asking him to offer Masses for her in Purgatory.

court, and, as it followed the pope in his movements, St Thomas lectured and preached in many of the Italian towns. About 1266 he began the most famous of all his written works, the *Summa theologiae.*

In 1269 he was back again in Paris. St Louis IX held him in such esteem that he constantly consulted him on important matters of state, but perhaps a greater testimony to his reputation was the resolution of the university to refer to his decision a question upon which they were divided, *viz.* whether in the Blessed Sacrament of the altar the accidents remained really or only in appearance. St Thomas, after fervent prayer, wrote his answer in the form of a treatise which is still extant, and laid it on the altar before making it public. His decision was accepted by the university first and afterwards by the whole Church. It was on this occasion that we first hear of the saint receiving from our Lord's own lips a formal approval of what he had set down. Appearing in a vision, the Saviour said to him, " Thou hast written well of the sacrament of my Body " ; and almost immediately afterwards Thomas passed into an ecstasy and remained so long raised from the ground that there was time to summon many of the brethren to behold the spectacle. Later on, towards the end of his life, when the Angelic Doctor was at Salerno and was busied with the third part of his *Summa* which deals with Christ's passion and resurrection, a sacristan saw him at night kneeling before the altar in ecstasy. Then a voice, which seemed to come from the crucifix, said aloud, " Thou hast written well of me, Thomas ; what reward wouldst thou have ? " To which he answered, " Nothing but thyself, Lord ". A story of a different kind is told of an occasion when Thomas had been invited to lunch with King St Louis. During the meal he suddenly had an idea about a matter on which he had been writing, and banging his fist on the table he exclaimed, " That's finished the Manichean (?) heresy ! " The prior tugged at Thomas's *cappa* and reminded him that he was at table with the king, and Thomas pulled himself together and apologized for his absent-mindedness.

During his second, as during his first, period in Paris the university was torn by dissensions of different kinds, and in 1272 there was a sort of " general strike " among the faculties, in the midst of which St Thomas was recalled to Italy and appointed regent of the study-house at Naples. It was to prove the last scene of his labours. On the feast of St Nicholas the following year he was celebrating Mass when he received a revelation which so affected him that he wrote and dictated no more, leaving his great work, the *Summa theologiae*, unfinished. To Brother Reginald's expostulations he replied, " The end of my labours is come. All that I have written appears to be as so much straw after the things that have been revealed to me."

He was ill when he was bidden by Pope Gregory X to attend the general council at Lyons for the reunion of the Greek and Latin churches and to bring with him his treatise " Against the Errors of the Greeks ". He became so much worse on the journey that he was taken to the Cistercian abbey of Fossa Nuova near Terracina, where he was lodged in the abbot's room and waited on by the monks. In compliance with their entreaties he began to expound to them the Canticle of Canticles, but he did not live to finish his exposition. It soon became evident to all that he was dying. After he had made his last confession to Father Reginald of Priverno and received viaticum from the abbot he gave utterance to the famous words, " I am receiving thee, Price of my soul's redemption : all my studies, my vigils and my labours have been for love of thee. I have taught much and written much of the

most sacred body of Jesus Christ ; I have taught and written in the faith of Jesus Christ and of the holy Roman Church, to whose judgement I offer and submit everything." Two days later his soul passed to God, in the early hours of March 7, 1274, being only about fifty years of age. That same day St Albert, who was then in Cologne, burst into tears in the presence of the community, and exclaimed, " Brother Thomas Aquinas, my son in Christ, the light of the Church, is dead. God has revealed it to me."

St Thomas was canonized in 1323, but it was not until 1368 that the Dominicans succeeded in obtaining possession of his body, which was translated with great pomp to Toulouse, where it still lies in the cathedral of Saint-Sernin. St Pius V conferred upon him the title of doctor of the Church, and in 1880 Leo XIII declared him the patron of all universities, colleges and schools. Of the holy man's writings, which fill twenty thick volumes, this is not the place to give any detailed account : they were mainly philosophical and theological. He commented much on Aristotle, whose teaching he was in some sense the first to utilize in order to build up a complete system of Christian philosophy. With regard to his method it has been said that he applied geometry to theology, first stating his problem or theorem, and then propounding difficulties. This he follows up with a train of relevant passages drawn from the Bible, the Church's tradition and various theological works, and concludes with a categorical answer to all the objections made at the beginning.

St Thomas also wrote dissertations on the Lord's Prayer, the Angelical Salutation and the Apostles' Creed, besides composing commentaries on many parts of the Holy Scriptures and treatises in answer to questions propounded to him. Of all his works the most important was the *Summa theologiae*, which is the fullest exposition of theological teaching ever given to the world. He worked at it for five years, but, as already stated, he never finished it. It was the greatest monument of the age, and was one of the three works of reference laid on the table of the assembly at the Council of Trent, the other two being the Bible and the Pontifical Decrees. It is almost impossible for us, at this distance of time, to realize the enormous influence St Thomas exerted over the minds and theology of his contemporaries and their immediate successors. Neither were his achievements confined to matters of dogma, Christian apologetic and philosophy. When Pope Urban IV, influenced by the visions of Bd Juliana of Liège, decided to institute the feast of Corpus Christi, he appealed to St Thomas to compose the liturgical office and the Mass for the day. These give proof of an extraordinary mastery of apt expression, and are as remarkable for their doctrinal accuracy as for their tenderness of thought. Two of the hymns, the " Verbum supernum " and " Pange lingua ", are familiar to all Catholics, because their final verses, " O salutaris " and " Tantum ergo ", are regularly sung at Benediction ; but others of the saint's hymns, notably the " Lauda Sion " and the " Adoro te devote ", are hardly less popular.

Of the many noble characteristics of St Thomas Aquinas perhaps the two which may be considered with the greatest profit are his prayerfulness and his humility. He was ever wont to declare that he learnt more at the foot of the crucifix than from books. " His marvellous science ", says Brother Reginald, " was far less due to his genius than to the efficacy of his prayers. He prayed with tears to obtain from God the understanding of His mysteries, and abundant enlightenment was vouchsafed to his mind." St Thomas was singularly modest about his great gifts.

Asked if he were never tempted to pride or vainglory, he replied, " No ", adding that if any such thoughts occurred to him, his common sense immediately dispelled them by showing him their utter unreasonableness. Moreover he was always apt to think others better than himself, and he was extremely modest in stating his opinion : he was never known to lose his temper in argument, however great the provocation might be, nor was he ever heard to make a cutting remark or to say things which would wound other people.

We are not as well informed about the life of St Thomas as we should like to be—especially about his early years—but there is a considerable amount of more or less contemporary evidence. William da Tocco, the author of the biography printed in the *Acta Sanctorum*, was a pupil of his, and so also was Ptolemy of Lucca, who devotes a good deal of space to him in his *Ecclesiastical History*. A great part of the testimony presented when evidence was taken with a view to canonization has been preserved and is printed by the Bollandists. Besides this, the letters and chronicles of the period, and Denifle's great work, the *Chartularium Universitatis Parisiensis*, supply an abundance of collateral information. But for fuller details the reader must be referred to the *Bibliographie thomiste* (1921) compiled with great care by Frs Mandonnet and Destrez. For the English public we have the very copious *Life and Labours of St Thomas of Aquin* (1871), by Abp. R. B. Vaughan, and smaller biographies by Frs Conway and Kavanagh, and two works dealing with the more philosophic aspect of the work of the Angelic Doctor, M. Grabmann, *Thomas Aquinas, his Personality and Thought* (1928), trans. from the German ; and Fr M. C. d'Arcy, *Thomas Aquinas* (1930). Those who desire to obtain an insight into the spirituality of St Thomas, to learn, in other words, what made him a saint, may be recommended to make acquaintance with the admirable sketch of L. H. Petitot, *Saint Thomas d'Aquin : la vocation, l'œuvre, la vie spirituelle* (1923). This is largely based upon the very thorough researches of Fr Mandonnet, notably his *Siger de Brabant*. On the other hand the contributions to the subject made by modern German scholars, notably by Endres and Grabmann, should not be neglected. Among more recent publications in English may be mentioned J. Maritain, *The Angelic Doctor* (1931) ; G. K. Chesterton, *St Thomas Aquinas* (1933) ; A. Sertillanges, *St Thomas Aquinas and His Work* (1933) ; G. Vann, *St Thomas Aquinas* (1940) ; R. Coffey, *The Man from Rocca Sicca* (1944). But the standard biography, in which critical science and " unction " are neatly combined, is *St Thomas Aquinas* (1945), by Fr Angelo Walz, tr. into English by Fr Sebastian Bullough (1951) ; this has extensive bibliographies. There are anthologies of the saint's writing by Fr d'Arcy (1939) and Fr Thomas Gilby (1951 and 1955).

ST PAUL THE SIMPLE (*c.* A.D. 339)

PAUL, surnamed " the Simple " on account of his childlikeness, is not to be confused with St Paul, the first hermit, of whom an account has been given under January 15. This second Paul, also an anchorite, became one of the most eminent of the early followers of St Antony in the Egyptian Thebaïd. Up to the age of sixty he had lived the life of a labourer, but the misconduct of his wife, whose infidelity he had surprised, contributed to wean him from all earthly ties. Leaving her without a word, the old man went an eight days' journey into the desert to seek St Antony and to beseech him to accept him as a disciple and to teach him the way of salvation. The great patriarch, judging him to be too old to enter upon a hermit's life, repulsed him, bidding him return to the world to serve God by hard work, or at any rate to enter some monastery where they would put up with his stupidity. He then shut the door. Paul, instead of obeying, remained outside, fasting and praying continuously until the fourth day, when Antony opened the door and discovered him still there. " Go away, old man ", he exclaimed. " Why are you so persistent ? You cannot remain here."—" I cannot die anywhere but here ", replied his would-be disciple. Realizing that Paul had had no food, and fearing lest he should actually have the old man's death on his conscience, Antony admitted him rather reluctantly,

saying, " You can be saved if you are obedient and do what I enjoin." The reply was, " I will do whatever you command."

The neophyte was thereupon subjected to a course of training which was calculated to discourage anyone less determined. First he was bidden to stand outside and pray until he was told to stop—and he obeyed, undisturbed by the heat of a scorching sun and without having broken his fast. Next he was invited to enter the cave and to weave mats and hurdles as he saw St Antony do. This also he performed, praying all the while. When he had made fifteen mats he was told that they were badly made and that he must take them to pieces and start over again. He complied without a murmur, although he was still fasting. This done, St Antony bethought him of another test, telling him to moisten with water four six-ounce loaves of bread—the bread being exceedingly hard and dry. When the food was ready, instead of eating, he instructed Paul to sing psalms with him and then to sit down beside the loaves until the evening, when it would be time to eat. At night they would pray together and then take a short rest, rising at midnight for further prayers which continued until daybreak. After sunset each one would eat a loaf and Antony would ask his disciple if he would like another, receiving the reply, " Yes, if you do." To Antony's rejoinder, " It is enough for me ; I am a monk ", the old man would meekly reply, " Then it is enough for me ; I also wish to be a monk." The same routine was repeated day after day, but sometimes the training would take another form. Paul would have to spend the time drawing water and pouring it away, or weaving rushes into baskets and undoing them, or sewing and unsewing his garments ; but whatever he was told to do he did it cheerfully and promptly. Once St Antony overturned a pot of honey and told him to collect it all from the ground without picking up any dust.

On another occasion, when there were guests at the hermitage and a general conversation was going on, Paul asked if the prophets were before Jesus Christ or Jesus Christ before the prophets. St Antony, mortified at his disciple's display of ignorance, told him sharply to hold his tongue and go away. Paul at once did so, and continued to keep silence until the matter was reported to Antony, who had forgotten all about it. When he had elicited the fact that Paul's silence was simply a question of obedience, he exclaimed, " How this monk puts us all to shame ! He immediately obeys man's simplest order, while we often fail to listen to the word which comes to us from Heaven." When the training was deemed complete, Antony established Paul in a cell at a distance of three miles from his own, and there he was wont to visit him. He recognized in the old man singular spiritual gifts and certain powers of healing and exorcising greater than his own. Often when he could not effect a cure, he would send the sufferer on to St Paul, who would restore him at once. Another divine gift he possessed was the power to read men's thoughts. As each one came into church he could tell by glancing at his face what was in his mind and whether his thoughts were good or bad. By such signs of God's predilection St Antony came to esteem his aged follower above all his other disciples, and frequently held him up to them as a model.

The substance of all that precedes is to be found in the 22nd chapter of Palladius's *Lausiac History*, with a few additions from the *Historia Monachorum* as translated by Rufinus. Seeing that Palladius wrote sixty or seventy years after the death of Paul the Simple it is likely that his account is embellished by some legendary accretions. A detailed account of Paul may also be found in J. Bremond, *Les Pères du désert*, vol. i, pp. xli–xliii and 94–96.

ST DRAUSIUS, OR DRAUSIN, BISHOP OF SOISSONS (*c.* A.D. 674)

ONE of the treasures now preserved in the museum of the Louvre in Paris is an interesting and beautiful Romano-Gallic sarcophagus which is actually the tomb of St Drausius, though the relics it contained were scattered at the time of the Revolution. Up to that period it had stood in the cathedral of Soissons, where the saint's shrine was held in the utmost veneration. Five foot six in length, the tomb is made of hard stone, dug out for the body and adorned with sculptures outside.

Drausius was educated by St Anseric, Bishop of Soissons, and was appointed archdeacon by Anseric's successor. So highly did Bishop Bettolin esteem his young subordinate that when he himself was about to retire, on the plea that his election had not been valid, he urged that Drausius should be chosen in his place. The new bishop soon proved himself a most zealous administrator, whilst by his sermons and instructions he gained many to Christ. His abstinence was such that his life was one constant fast, and although he suffered nearly all his life from most painful maladies, he added to his sufferings by voluntary mortifications. He founded two religious houses, one for men and the other for women, to serve as havens of rest in those troublous times, and also that through the prayers of the communities the blessing of God might descend upon the city. From Bettolin he bought land beside the Aisne, and there he built his monastery for men at Rethondes. The nunnery was at Soissons itself, and in establishing it St Drausius was greatly assisted by Leutrude, the wife of Ebroin, mayor of the palace. In 664 the church of Notre-Dame de Soissons was completed and dedicated. Already at this date a single church was not considered sufficient for the needs of a great community, and St Drausius therefore built two other chapels, one for the abbess and obedientiaries, and another for sick nuns, guests and the poor whom they received. The holy bishop only lived long enough to complete his work, and died on March 5 about the year 674.

St Drausius's fame extended to other countries, and it is recorded that St Thomas of Canterbury had recourse to him before returning to England, where he foresaw martyrdom awaiting him. As it was supposed that those who spent a night in intercession at the tomb of the saint became invulnerable against all hostile machinations, Italians and Burgundians, when they had war in their own country, were wont to make pilgrimages to the shrine of St Drausius to enable them to bid defiance to their enemies. All this comes to us on the authority of John of Salisbury who, writing in 1166, remarks that Robert de Montfort had passed a night at the shrine in prayer before his encounter with Henry, Earl of Essex.

There is a short Latin life of St Drausius which has been printed in the *Acta Sanctorum* (March, vol. i). See also Duchesne, *Fastes Episcopaux*, vol. iii, p. 90, from whom we may learn that in signing his name the saint wrote variously Drusio, Drauclo, and Drauscio.

ST ESTERWINE, ABBOT (A.D. 686)

ST ESTERWINE spent his early years at the court of Northumbria where his noble birth, handsome looks and gracious speech seemed to offer him every chance of advancement. Feeling called, however, to the religious life, he betook himself to the abbey of Wearmouth, lately founded by his kinsman, St Benedict Biscop. The high qualities which had endeared him to the court were no less conspicuous in the monastery, and his exceptional abilities, coupled with his piety and humility, made him eminently fitted for a post of authority. When St Benedict, finding that duty

often called him away, decided that it would be to the interest of the monastery that another abbot should be appointed to rule in his absence, his choice fell upon St Esterwine, who held office wisely and successfully for four years—until his death, which took place whilst Benedict was still absent in Rome. Though aware that his sickness was mortal, St Esterwine lay in the common dormitory of the monks until four days before the end, when he caused himself to be carried to a quiet spot where he could prepare himself for death. He passed away while his monks were singing the night office.

Nearly all that is to be known concerning St Esterwine will be found in the text and notes of Plummer's Bede. The older *Historia Abbatum* should be consulted, as well as Bede's own narrative. *Cf.* also Stanton's *Menology*, p. 106.

ST ARDO (A.D. 843)

ARDO is remembered chiefly through the life he wrote of his superior, St Benedict of Aniane, " the reviver of monastic discipline, the second father of monasticism in the West ". A Frank by race, he was a native of Languedoc, but not much is known of his history, which appears to have been uneventful. He changed his name of Smaragdus to Ardo, and became one of the earliest followers of Benedict of Aniane, from whom he received the habit. He was raised to the priesthood and was made director of the schools attached to the monastery. He won the special regard of his abbot, who generally chose him as his travelling companion. It seems to have been on one of these journeys that he became known to Charlemagne, who presented him with a curiosity in the shape of a stone which resounded like brass. When, in 814, St Benedict was about to leave Aniane to settle at Aachen he chose Ardo as provisional superior of Aniane. History furnishes us with no further details as to his life or death. The only one of his writings that has survived is the biography of Benedict, which he compiled at the request of his brethren.

In the ninth century all knowledge and science was kept alive by the monks, who alone saved it from extinction. Among the schools of the day that of Aniane, of which Ardo was director, was perhaps the most prominent. St Benedict, its founder, had collected a considerable library and had selected some excellent masters. We know there was a singing master, a reading master, and teachers of literature and arts, as well as experienced theologians. Several of the boys trained under Ardo became bishops, and many of the others helped to spread the method of Aniane in the schools attached to the great religious houses of France and Germany.

Although the Bollandists reject the claims of Ardo to be included in the register of saints, Mabillon seeks to prove that he must have been the subject of a definite *cultus*, because he has his own office in the Aniane Breviary and his relics were publicly venerated. See his *Acta Sanctorum O.S.B.*, vol. iv, pt 1, p. 558, where we learn also that Ardo's head was preserved in a casket of silver-gilt, and his body in a wooden chest " wonderfully carved ".

ST THEOPHYLACT, BISHOP OF NICOMEDIA (A.D. 845)

ST THEOPHYLACT came as a boy from Asia to Constantinople and became known to St Tarasius, who took a liking to him and gave him a good education. Finding that he had a vocation to the religious life, the patriarch sent him and another of his disciples, St Michael the Confessor, to a monastery which he had recently founded beside the Bosphorus. After they had lived there some years and had been

thoroughly tested, St Tarasius raised them both to the episcopate, Theophylact becoming bishop of Nicomedia and Michael bishop of Synnada.

When Leo V revived Iconoclasm, St Nicephorus, the successor of St Tarasius in the see of Constantinople, summoned a council to maintain the Catholic doctrine in the presence of the emperor. The case was ably and eloquently argued by St Theophylact and other learned men, but Leo remained obdurate. When all had spoken and there was a slight pause, Theophylact stood up and prophesied, saying, " I know that you are scornful of the patience and long-suffering of God. But, like a hurricane, calamity and a terrible death will overtake you, and there shall be none to deliver you." Leo was infuriated and ordered them all into banishment: St Theophylact was imprisoned in a fortress in Caria, where he died thirty years later. As for the words of his prophecy, they were fulfilled to the letter. When he was in his chapel on Christmas day 820, Leo was attacked by conspirators, and although he seized the cross from the altar and fought desperately with it against his foes, he was cut down and killed before assistance could arrive.

We read of the liberality of St Theophylact, his generosity to the poor, his care of widows, orphans and the insane, and of his tenderness to the blind, the lame and the sick, for whom and for travellers he established hospices.

In the *Acta Sanctorum* under March 8 will be found a summary of such information as it is possible to collect concerning St Theophylact, who must not, of course, be confused either with the historian Theophylact who lived in the seventh century, or with the archbishop and scripture commentator who wrote at the close of the eleventh. St Theophylact was duly honoured in the Greek *Menaion* and in the synaxaries. See Delehaye, *Synaxarium Constantinopolitanum*, pp. 519–522; and *Analecta Bollandiana*, vol. 1 (1932), pp. 67 *seq.*

8: ST JOHN OF GOD, Founder of the Brothers Hospitallers (A.D. 1550)

THIS St John was born in Portugal and spent part of his youth in the service of the bailiff of the count of Oroprusa in Castile. In 1522 he enlisted in a company of soldiers raised by the count, and served in the wars between the French and the Spaniards and afterwards in Hungary against the Turks. From contact with licentious companions in the army, he gradually lost the practice of religion and fell into grievous excesses. The troop having been disbanded, he went to Andalusia, where he entered the service of a woman near Seville as a shepherd. At the age of about forty, stung with remorse for his past misconduct, he resolved to amend his life, and began to consider how he could best dedicate the rest of his life to God's service. Compassion for the distressed led him to leave his situation in the hope that by crossing to Africa he might succour the Christian slaves there and perhaps win the crown of martyrdom. At Gibraltar he met a Portuguese gentleman who had been condemned to banishment. This exile and his wife and children were bound for Ceuta in Barbary, and John was so full of pity for them that he attached himself to the family and served them without wages. At Ceuta the man fell ill, and John hired himself out as a day labourer to earn a little money for their benefit. However, he sustained a great shock owing to the apostasy of one of his companions, and as his confessor assured him that his going in quest of martyrdom was an illusion, he resolved to return to Spain.

Upon reaching Gibraltar the idea suggested itself that by turning pedlar and selling sacred pictures and books he might find opportunities of doing good to his customers. He succeeded well in this business, and in 1538, when he was forty-three, he was able to open a shop in Granada. Now on St Sebastian's day, which is kept as a great festival in that city, it happened that they had invited as special preacher the famous John of Avila. Amongst those who flocked to hear him was this other John, who was so affected by his sermon that he filled the church with his cries, beating his breast and imploring mercy. Then, as though demented, he ran about the streets, tearing his hair and behaving so wildly that he was pelted with sticks and stones and returned home a pitiable object. There he gave away his stock and began roaming the streets distractedly as before, until some kindly persons took him to Bd John of Avila. The holy man spoke to him in private, gave him advice and promised him help. John was quieted for a time, but soon returned to his extravagances and was carried off to a lunatic asylum, where, according to the practice of the times, the most brutal methods were employed to bring him to his senses. When John of Avila was informed of what had befallen, he came to visit his penitent and told him that he had practised his singular method of penance long enough, and advised him to occupy himself for the future in something more conducive to his own spiritual profit and that of his neighbour. This exhortation had the effect of instantly calming John—much to the astonishment of his keepers—but he remained in the hospital, waiting upon the sick, until St Ursula's day 1539, when he finally left it.

His mind was now set upon doing something to relieve the poor, and he began selling wood in the market-place to earn money for feeding the destitute. Soon afterwards he hired a house in which to harbour the sick poor, whom he served and catered for with such wisdom, zeal and economy as to astonish the whole city. This was the foundation of the order of Brothers of St John of God, which has since spread all over Christendom. John was busy all day long tending his patients, and at night he used to go out and find new objects of charity: he soon ceased to go daily in quest of provisions, for people of their own accord brought him all that was necessary for his little hospital. The archbishop of Granada favoured the undertaking and gave considerable sums to extend it. This encouraged others to contribute in various ways, and the modesty and patience of St John did quite as much as his wondertul efficiency to make the hospital popular. The bishop of Tuy invited the holy man to dinner and put questions to him which he answered in such a manner as to impress the prelate most favourably with his prudence and common sense. It was this bishop who gave him the name of "John of God" and who prescribed for him a kind of habit, although John never thought of founding a religious order: the rules which bear his name were only drawn up six years after his death, and religious vows were not introduced among his brethren before the year 1570, twenty years after he had disappeared from the scene.

To make trial of the saint's disinterestedness, the marquis of Tarifa came to him in disguise to beg an alms, and received from his hands twenty-five ducats—which was all John had. The marquis, in addition to returning the loan, bestowed on him 150 gold crowns, and sent to his hospital daily during his stay in Granada good supplies of bread, mutton and poultry. St John was always generous, but he was willing to give more than money to help those in distress. When a fire broke out in his hospital he carried out most of the sick on his own back, and, although he passed and repassed through the flames and stayed in the midst of them several

times, he received no hurt. Moreover, his sympathies were universal. Unlike many beneficent persons, he did not confine his charity to his own hospital: he considered himself bound to try to succour every distressed person of whom he had tidings. He therefore organized inquiries into the wants of the poor throughout the province, relieved some in their homes, provided work for others, and with singular tact and wisdom laid himself out in every way to comfort and assist the afflicted members of Christ. He was particularly careful to provide for young girls in distress to protect them from the temptations to which they are often exposed. Nor did his solicitude stop there. Crucifix in hand, St John would seek out hardened sinners and with tears exhort them to repentance. Although his life seemed to be one of continual action, he accompanied it with perpetual prayer and corporal austerities. Frequent ecstasies and an exalted spirit of contemplation shed lustre upon the other qualities, but pre-eminent amongst his virtues was the extraordinary humility which appeared in his actions, not least of all amidst the honours he received at the court of Valladolid, whither business sometimes called him.

Worn out at last by ten years' hard service, St John fell ill. The immediate cause was over-fatigue through his efforts to save his wood and other things for the poor in a flood, and to rescue a drowning man. At first he concealed his symptoms that he might not be compelled to diminish his work, but he carefully went over the inventories of the hospital and inspected the accounts. He also revised the rules of administration, the time-tables, and the devotional exercises to be observed. His archbishop sent for him in consequence of a complaint that he harboured tramps and women of bad character. When told of the charges John dropped to his knees at the prelate's feet and said, "The Son of man came for sinners, and we are bound to seek their conversion. I am unfaithful to my vocation because I neglect this, but I confess that I know of no bad person in my hospital except myself alone, who am indeed unworthy to eat the bread of the poor." He spoke with such evident sincerity that the archbishop dismissed him with respect, leaving all things to his discretion.

As his disease gained greater hold it became impossible to conceal it, and the news quickly spread. Lady Anne Ossorio came in her coach to visit him, and found him lying in his habit in his little cell, with an old coat spread over him instead of a blanket, whilst under his head was a basket. The good lady, who seems to have been as practical as she was kind, despatched a messenger to the archbishop, who immediately sent an order to John to obey her during his illness as he would obey himself. In virtue of this authority Lady Anne prevailed with him to leave his hospital. He named Antony Martin superior over his helpers, and before leaving he visited the Blessed Sacrament, remaining there so long that the masterful Lady Anne caused him to be lifted forcibly into her coach, in which she conveyed him to her own home where he was looked after with delicate attention. He complained that whilst our Saviour in His agony drank gall, he, a miserable sinner, was served with good food. The magistrates begged him to give his benediction to his fellow townsfolk. This he was loath to do, saying that his sins made him the scandal and reproach of the place, but that he recommended to them his brethren, the poor and those who had served him. At last, at the wish of the archbishop, he gave the city his dying blessing. St John passed away, on his knees before the altar, on March 8, 1550, being exactly fifty-five years old. He was buried by the archbishop, and the whole of Granada followed in procession.

St John of God was canonized in 1690, and in 1886 Pope Leo XIII, as the Roman Martyrology records, " declared him the heavenly patron of all hospitals and sick folk ", with St Camillus of Lellis, to whom Pope Pius XI in 1930 added nurses of both sexes. Because of his early venture in hawking books and pictures he is also sometimes specially honoured by book and print sellers.

The facts set out in the life, compiled, it would seem, about twenty years after the founder's death by Francis de Castro, who was rector of St John's own hospital at Granada, may be taken as substantially reliable : De Castro's biography, written in Spanish, has been reproduced in Latin in the *Acta Sanctorum* (March, vol. i). Modern resettings of the same story are fairly numerous. The best known are those of A. de Govea (1624) and L. del Pozo (1908) in Spanish ; and those of Sagnier (1877) and R. Meyer (1897) in French. In English a translation of the life by G. de Villethierri was included in the Oratorian Series in 1847, and there are lives by E. Baillon (1884), by M. and F. Leonard, and by N. McMahon (1952). *Cf.* also Heimbucher, *Die Orden und Kongregationen*, vol. ii, pp. 245–251, who gives details of the developments of the institute founded by St John. In art the saint is commonly represented with a pomegranate surmounted by a little cross. The *granada*, which is the Spanish for pomegranate, stands for the city of Granada, and the reference is to a vision in which the Child Jesus told him, " Thou wilt find thy cross in Granada ".

ST PONTIUS (*c.* A.D. 260)

WHEN St Cyprian, the great bishop of Carthage, was banished to Curubis, his deacon Pontius volunteered to accompany him, and remained with him until his death. In those days the tie between a bishop and his deacon was a close one, and in this case circumstances no doubt drew the two men together into a somewhat intimate relationship. Pontius must have had ample opportunities for obtaining information about the bishop's earlier life and activities. But he seems to have been preoccupied with the idea of producing a tractate which would eclipse in popularity the " acts " of Perpetua and Felicity, and in his biography of St Cyprian, from the date of his baptism to his martyrdom, it is the last scenes which rouse his enthusiasm almost to the exclusion of other matter. This *Vita et passio Cypriani*, as it is called, won high praise for its style and matter from St Jerome and other great churchmen. Certain modern writers, on the other hand, have depreciated the tractate as being uncritical and over-laudatory, not realizing that it was written professedly as a panegyric—to glorify the martyr—and that a critical biography in the modern sense would have been neither comprehensible nor acceptable to the circle for whom it was intended. Quite incidentally the author exhibits his own piety and zeal for the Christian faith. When St Cyprian was condemned, Pontius was spared—probably because he was not considered to be of much importance. As he had longed for martyrdom, this was a great disappointment to him, and he ends his account of St Cyprian with the words : " Greatly, very greatly do I exult in his glory, but even more greatly do I grieve that I have remained behind." How and where he died we do not know, but there is no reason to suppose that he suffered martyrdom.

It is only through St Jerome that we know the name of the author of the Life of St Cyprian, which is referred to again under Cyprian on September 16. Here it is sufficient to give a reference to Delehaye, *Les passions des martyrs et les genres littéraires* (1921), pp. 82–110, and to point out that Harnack has re-edited and annotated the text of Pontius, *Das Leben Cyprians von Pontius*, in the series *Texte und Untersuchungen*, vol. xxxix. This Pontius must not be identified with the martyred Pontius whose feast is observed on May 14.

SS. PHILEMON AND APOLLONIUS, MARTYRS (*c.* A.D. 305)

ST APOLLONIUS was a Christian deacon of Antinoë in the Thebaïd, and Philemon was a popular musician and entertainer who was converted through his instrumentality. They were apprehended during the persecution of Diocletian and brought before a judge of the name of Arrian, who had already put to death SS. Asclas, Timothy, Paphnutius and several other martyrs. After being questioned and tortured they were removed to Alexandria, where they were condemned to death and cast into the sea. The so-called acts of these martyrs as circulated in Greek by the Metaphrast are very extravagant. They end, as these romances usually do, with the conversion and martyrdom of the judges, but the earlier part may conceivably be founded on fact—especially in view of the circumstance that timorous Christians in time of persecution did occasionally hire pagans to offer sacrifice in their stead and to bring back to them a certificate to the effect that they had complied with the law. The Church compelled such *libellaticii*, as they were called, to do penance, but did not everywhere regard them as apostates.

According to these " acts ", Apollonius, alarmed at the prospect of torture, went to a well-known piper and dancer called Philemon and offered him four gold pieces if he would go and sacrifice in his place. Philemon agreed, but asked him for some of his clothes and for his hooded cloak with which he might conceal his face. Thus disguised he went before the judge, who began to question him and required him to carry out the rite imposed. Then the Holy Spirit came upon Philemon, and he avowed himself a Christian and refused to offer sacrifice. The judge argued with him, and then said, " Send for the piper Philemon : perhaps his sweet tunes will drive away the fancies of this fool ". Being unable to find Philemon, the officers brought his brother Theonas, who promptly revealed the identity of Philemon. The judge treated the incident as a joke, quite in keeping with the jester's powers of impersonation, but made it clear that he must now in earnest comply with the emperor's edicts. This Philemon stoutly refused to do. Arrian told him that it was folly for him to pretend to be a Christian, seeing that he was not baptized. Upon hearing these words the piper was greatly distressed, but when he prayed to God there descended upon him a cloud from heaven, and in that cloud he was baptized. Then Arrian appealed to his professional pride, reminding him how greatly he would be missed at the forthcoming games, and asking how he could bear to think of his beloved pipes being played by unskilled hands. Again Philemon prayed, and this time there came down from heaven fire which consumed the pipes.

In the meantime the officers had arrested Apollonius, who now appeared before the tribunal very penitent for his cowardice and eager to proclaim himself a Christian. As both men persisted in their refusal to sacrifice, they were sentenced to have their heads struck off. Before the execution, Philemon asked that a great pot should be brought into court and a living baby placed inside. Then, the lid having been replaced, he directed the officers to shoot at it with their bows. They did so, and the pot was transfixed with their arrows, but the child within was found to be unscathed. Thereupon Philemon said, " The Christian's body like the pot may be riddled with wounds, whilst the soul within, like the baby, remains unhurt ". At these words the judge ordered the archers to direct their arrows upon the prisoner, but the musician raised his hand and all the arrows remained poised in mid-air, with the exception of one which turned back and blinded Arrian himself. The judge's sight was, however, miraculously restored by clay from the martyr's tomb.

This led to his conversion as well as to that of four officials sent to hold an inquiry, and eventually all five were put to death by being sewn up in sacks and cast into the sea.

The story of the death of these martyrs, divested of its later accretions, is told in the *Historia Monachorum*, which was translated by Rufinus (see Preuschen, *Palladius und Rufinus*, pp. 80–82). Rufinus declares that he had visited the shrine and seen the relics. There was evidently a *cultus* in his time. But there is no mention of the burning of the pipes or of the shooting with arrows ; there is indeed a cloud-burst, but this only puts out the fire in which the martyrs were at first sentenced to be burned alive. Another version of the tale appears in the synaxaries : see Delehaye, *Synax. Constant.*, pp. 307–308. Here the commemoration of the martyrs is attached to December 14 ; but the Roman Martyrology registers their names on March 8.

ST SENAN, BISHOP (A.D. 560)

ST SENAN of Scattery Island (Inis Cathaigh) was the most celebrated of the twenty-two saints who, according to Colgan, bore the name of Senan, and some of the episodes recorded in his life and certain of the miracles with which he is credited may well have belonged originally to one or other of his less well known namesakes. Senan came of Christian parents in Munster, and the legends, as is often the case, lay stress upon his youthful precocity ; we are told that when he was out with his mother and she began to pluck and to eat some berries, the child gently reproved her for eating between meals. On another occasion, when the family was moving home elsewhere, Senan was told to get the house ready by arranging the furniture and cooking utensils in their place. Absorbed in prayer he neglected to do so, and was scolded by his mother. The boy told her to trust in God who would repair his negligence, and immediately the pots and pans shot up to their places on the shelves and the furniture began to move automatically into position—to the great edification of all present.

After some time as a fighting-man Senan determined to enter upon the religious life. He therefore betook himself to a holy abbot called Cassidus, who trained him in monastic discipline. After a time the abbot was told in a vision to send his young disciple to St Natalis, abbot of Kilmanagh in Ossory. In his new home St Senan was soon distinguished for his piety and docility as well as for many remarkable miracles. One day he was sent to mind a herd of cows, and, in order that the abbey might have enough milk, he sought to prevent the calves from having access to the cows. At first he was unsuccessful ; but when he laid his staff on the ground between them and retired to pray, the animals were unable to cross the barrier. On another occasion he was working at the mill, and, as it was growing dark, he asked the cook for some candles. He replied that he had none for the moment, but expected soon to have some ready. As Senan did not return to him for a week, the cook was curious to know how he had managed without candles or whether he was neglecting his work. He therefore peeped through the mill-door and was amazed to see the millstones working automatically, whilst the saint was reading in a corner by the light of a candle which the cook recognized as being the last one which he himself had supplied. These and similar wonders spread Senan's fame, and multitudes flocked to him to be healed, to ask his prayers and to be instructed. Natalis decided that he was now fit to be placed over others, but when Senan asked where he was to go, Natalis replied that such direction must be sought from God. St Senan started out towards East Leinster, and was directed by an angel to a place

called Inis Conerthe, which is probably identical with the present Enniscorthy. After some time spent there, the saint journeyed to Rome, from which he returned through France, England and Wales. He appears to have stayed with St David, and we are told that when they parted David presented his friend with his staff, which St Senan brought back to Ireland.

Landing on a small island off the coast of Leinster, he was warned by an angel that this was not the place where he could rest and be buried, but that he must go on and build many cells and churches to God's glory and must do much to promote the increase of monastic discipline in Ireland before he could settle down. Accordingly he made a foundation at Inishcarra, near Cork (where he was joined by some Italian monks), and others elsewhere. At length he was told that the time had come for him to choose his final retreat. From the summit of Mount Tese an angel pointed out Arnanaingel, the Hill of the Angels, rising up in the distance, in the estuary of the Shannon, and promised not only that he and his monks should possess the island on which it stood, but also that other holy men should succeed them there. This piece of land, which is now called Scattery Island, lies south of Kilrush Quay, and contains a round tower which local tradition attributes to St Senan, and also a small church of St Senan, part of which is of great antiquity. Accompanied by the angel, the saint afterwards made a circuit of the island, and when he saw the waves dashing against the cliffs, he criticized the place as being too exposed, but the angel gave him the assurance that none of his monks would be drowned when crossing the water in obedience to their superior.

The monastery soon became famous and many men came there, but it was St Senan's rule that no woman should be allowed to land on the island. Legend, however, relates that St Cannera, knowing she was about to die, greatly desired to receive viaticum and to be buried there. An angel brought her across the water, but on the shore she was met by Senan, who refused to allow her to proceed. " If Christ will receive my soul, why should you reject my body ? " she asked. " That is true," replied St Senan, " but for all that, I will not allow you to come here : go back and do not plague us. You may be pure in soul . . . but you are a woman." —" I will die before I go back ", retorted St Cannera ; and she gained her point, for she died on the shore and was buried in the island.

At some period of his life, St Senan appears to have been consecrated a bishop but the chroniclers do not say when or where. As his last hour was approaching, the holy man was moved to revisit the monastery of St Cassidus and the nunnery of St Scotia, his aunt. On his return journey, in a field at Killeochailli, he heard a voice saying, " Senan, servant of God, thou art called to Heaven ", and that very day he passed away. His monks brought his body back to Iniscattery. According to another legend, he was restored to life for a short time and sat up in his coffin to nominate his successor and to deliver a long discourse to the assembled monks, who were not unnaturally much impressed by what they had seen and heard.

The documents printed by Colgan in his *Acta Sanctorum Hiberniae* and thence re-edited by the Bollandists (March, vol. i) seem substantially to exhaust the available material for the life of St Senan. There is an Irish life preserved in the Book of Lismore and one or two other manuscripts ; it has been edited by Whitley Stokes in the *Anecdota Oxoniensia* (1890) and Colgan gives an abbreviated Latin translation of it. For his *cultus* in Cornwall see G. H. Doble, *Saint Senan, Patron of Sennen* (1928) ; but this may be another man. See also Gleeson in the *North Munster Antiquarian Journal*, 1940, pp. 14–30 ; and *Analecta Bollandiana*, vol. lxvi (1948), pp. 199–230. St Senan has a commemoration today throughout Ireland.

ST FELIX OF DUNWICH, Bishop of the East Angles (A.D. 648)

Sigebert, ruler of the East Angles, had previously been an exile in Gaul, where he had accepted the Christian faith and received baptism. On becoming king he in 631 obtained a bishop, Felix, from the archbishop of Canterbury, St Honorius, to direct the evangelization of the East Anglian people. This Felix was a Burgundian and was, it seems, already a bishop before coming on the English mission.

Sigebert, whom Bede describes as "a most Christian and learned man", appointed Dunwich in Suffolk to be the episcopal see of Felix, who for seventeen years preached the gospel in what are now the counties of Norfolk, Suffolk and Cambridge; he was very successful in bringing the people "to the faith and works of righteousness and the gift of everlasting happiness". A school was set up, for which Felix secured teachers who could conduct it on the Kentish model. From this slender foundation later writers have argued that this institution was the germ of Cambridge University, and would have us honour King Sigebert and St Felix as its founders. But neither Bede nor even William of Malmesbury makes any mention of Cambridge. The young East Anglian church was further strengthened at this time from another quarter, when St Fursey came from Ireland and established a monastery, probably at Burghcastle.

Dunwich, where St Felix died and was buried in 648, has been entirely swallowed up by the gradual inroads of the sea, although it was once a considerable town. The relics of the saint were translated first to Soham, near Ely, and then to Ramsey abbey, where they still were in the twelfth century. St Felix (whose name is found in Felixstowe) is mentioned in the Roman Martyrology as the apostle of the East Angles; his name appears in a number of English medieval calendars, and his feast is observed today in the diocese of Northampton.

All our reliable information is derived from Bede's *Ecclesiastical History*, bks ii and iii.

ST JULIAN, Archbishop of Toledo (A.D. 690)

At the time of his death in 690 St Julian, Archbishop of Toledo, was the most important person in Spain. He is said to have been of Jewish extraction, but his parents were Christian and he was baptized in the chief church of Toledo, as we learn from his successor in the episcopal chair, who gives a short account of his life. The youth was trained by another prelate of Toledo, St Eugenius II, and he had as companion a lad who was afterwards known as Gudila Levita. Bound by community of tastes as well as by affection, the friends at first gave themselves to prayer, study and retirement, but apostolic zeal drew them into the world to labour for the conversion of sinners. St Julian, who was an able theologian and a learned man, rose promptly to a position of importance, and when Wamba, the last of the Visigothic kings, was given over by the physicians, it was Julian who gave him the monastic habit and shaved his head that he might "die in religion". The Life of King Wamba written by Julian has survived, and is much valued by historians as it enables them to know more of the reign of that monarch than they can learn of his predecessors or successors.

Julian was chosen to occupy the see of Toledo in 680, and he seems to have ruled his diocese with the same wisdom which characterized him in secular affairs. His biographer assures us that he was endowed with all graces of soul and body, and was so kind that everyone who appealed to him for assistance went away comforted and

content. He presided over several synods and succeeded in obtaining for his see the supremacy over all Spain. He is consequently recognized as archbishop of Toledo, though the term was not in general use in Spain at that period. Later writers have censured Julian for encouraging the kings to revive persecution against the Jews; but it should be noted that the really scandalous and cruel law which enacted that all adult Jews should be sold as slaves, while their children were to be taken from them at the age of seven and reared in Christian families, was not passed until the sixteenth council of Toledo, five years after his death.

The bishop was a voluminous writer. Amongst his literary works was a revision of the Mozarabic liturgy in use in Spain at that period, a book against the Jews, and the three books of the "Prognostics", which treat of death and the state of the soul after death. In this work he states that love and the wish to be united to God are sufficient to extinguish in us the natural fear of death; and that the blessed in Heaven pray for us, earnestly desire our happiness and know our actions—either in God whom they behold and in whom they discern all the truth they are concerned to know, or else through the angels, God's messengers upon earth.

The very brief memoir written by Felix, Julian's successor in the see of Toledo, is the principal source of information concerning him. See the *Acta Sanctorum*, March, vol. i; but something also may be learnt from the chroniclers and the acts of the councils over which he presided.

ST HUMPHREY, OR HUNFRID, BISHOP OF THÉROUANNE (A.D. 871)

THE Benedictine abbey of Prüm in the Eifel was celebrated in the ninth century, and it attracted amongst others a young man named Humphrey, who came thither from France and received the habit. It was when St Egilon was abbot and Humphrey and St Ansbald (the future rebuilder of the abbey) were fellow monks at Prüm that there arrived in the monastery a very sick old man, the Emperor Lothair I, to end his life amongst the brethren. He only survived six days, and doubtless Humphrey was one of those of whom it is recorded in an ancient chronicle that "the brothers reverently buried the emperor in the church of the Holy Saviour". Within a year died another important personage—St Folkwin, Bishop of Thérouanne; and Humphrey was elected in his stead. The position in which the new bishop found himself was one of great difficulty, and it is little to be wondered at if the simple monk was appalled at the prospect before him. In the report of the Council of Toulouse at which St Humphrey was present we read something of the condition of the country—devastated by the Normans, insufficiently defended, and with everything in disorder.

The diocese of Thérouanne suffered even more than others. The invading Northmen had penetrated as far as they could in their ships and had then descended upon the country, laying waste the fields and burning the towns and villages. At Whitsuntide they seized the great monastery of Saint-Bertin at Saint-Omer and set it on fire, after having looted it and put to death with cruel tortures four monks who had been left in charge. The town of Thérouanne was also attacked, and the bishop was obliged to seek safety in flight. Dismayed and discouraged, Humphrey appealed to Pope St Nicholas I for permission to lay down his charge and to retire into a monastery. The pope answered kindly and sympathetically, but would not grant the petition. "Do you not know, dearest brother", he wrote, "that if it is dangerous for the pilot to desert the ship when the sea is calm, it is far worse if he

abandons his post in troubled waters ?" Whilst making it quite clear that Humphrey was justified in escaping from his persecutors, the pope urged him to hold himself in readiness to return as soon as the storm blew over, again to gather together and encourage his scattered flock. The barbarians did actually withdraw shortly afterwards, and St Humphrey went back to his devastated see and played a noble part in encouraging the people to return to their homes and restore their sanctuaries. He assisted Abbot Adelard to rebuild Saint-Bertin and after Adelard's death, Humphrey was chosen to succeed him, and ruled the abbey wisely and well whilst continuing to be bishop of Thérouanne. But in 868 he was ousted from Saint-Bertin by King Charles the Bald, who wished to replace him by a creature of his own, a secular canon named Hildwin. St Humphrey continued to rule his diocese and died three years later. By his order the feast of the Assumption became generally observed throughout his province : up till then it had only been fitfully kept in certain churches.

No proper biography of St Humphrey seems to be known, but a good deal of information concerning him has been collected by the Bollandists in the *Acta Sanctorum*, March, vol. i. See also Destouches, *Vies des saints de Cambrai et Arras*, vol. i, pp. 310–314 ; Duchesne, *Fastes Épiscopaux*, vol. iii, p. 136.

ST DUTHAC, Bishop of Ross (*c.* A.D. 1065)

St Duthac was greatly venerated in Scotland before the Reformation, and his memory is still preserved in place-names—notably Kilduthie, Arduthie near Stonehaven and Kilduich on the Loch of Duich. Tayne, where he was buried and where a church was built in his honour, is called in Gaelic Dhuich Baile, or Duthac's Town, and near it still stands St Duthac's Cairn, although the biennial fairs called by his name are no longer held in the town. Educated in Ireland, like so many of his countrymen, he returned to labour in Scotland as a priest and became bishop of Ross. His reputation for sanctity was enhanced by his miracles and predictions : he is said to have foretold the invasion of the Danes which took place ten years after his death. The victory of the Scots under Alexander Stewart, great-grandfather of King Robert II, was ascribed to the intercession of St Andrew and of St Duthac, whose shrine became a favourite place of pilgrimage.

Legendary history relates that St Duthac, as a child, was once sent by his master to fetch embers from the forge to kindle a fire, and that he carried home the live coals in his kilt without being singed. In later life, when a kite stole a ring and some meat from one of the saint's disciples, St Duthac summoned the bird, which relinquished the ring but was allowed to retain the flesh. On another occasion a canon slew an ox at Dornoch, and after distributing portions to the poor, determined to carry a piece to the saint who lived some way off. The canon travelled on a dark and stormy night, but the spit on which he bore the meat shone like a lamp and led him safely on his way until he had delivered up his gift, in its first freshness, to the holy bishop. His feast is kept in the diocese of Aberdeen.

See the *Acta Sanctorum*, March, vol. i ; KSS., pp. 328–329 ; and the lessons of the Aberdeen Breviary.

ST VEREMUND, Abbot (A.D. 1092)

Of the religious houses in the kingdom of Navarre in the eleventh century the chief in importance was the Benedictine abbey of Hyrache, which under the direction of

St Veremund became second to none in all Spain. He had entered the monastery as a mere boy under his uncle, Abbot Munius, from whom he afterwards received the habit. He grew up an exemplary monk, distinguished especially for his boundless love of the poor. In illustration of this, a story appears amongst the chronicles of the abbey. When serving as doorkeeper Veremund was sometimes carried away by his zeal to distribute to the poor more than the prescribed allowance of food, and the abbot, meeting him one day as he was going to the door with a great number of pieces of bread gathered up in his tunic, asked him what he was carrying. "Chips", replied the young man—" pieces of bread being, as it were, like chips for warming the poor within", explains the chronicler. When, at the abbot's command, Veremund opened out his tunic the bread had been changed into chips—" God thus showing through this miracle", to quote the words of the narrative, " that the liberality of Veremund to the poor was pleasing in His eyes and that his ambiguity was not a lie but a mystery."

Upon the death of Munius, St Veremund succeeded him as abbot and led his brethren on by precept and example to ever higher degrees of perfection. He appears to have possessed the gift of healing the sick, and is said to have arrested in a marvellous way a fire which was about to destroy the crops of the abbey. His care for the reverent and accurate recitation of the Divine Office won for him high approval and praise from Rome, and he was an upholder of the particular Spanish usages, called Mozarabic. The kings of Navarre made grants to his abbey, and the rise of the town of Estella was due to one of these donations. One night shepherds watching their flocks were amazed to see a shower of stars fall on a hill which was afterwards known in the local dialect as Yricarra, " Starry ". A search at the spot where the meteorites had fallen was rewarded by the find of a remarkable statue of our Lady with the Holy Child, and King Sancho Ramirez was so much impressed that he started to build a city to be called Estella upon the same spot. He presented the site to Veremund, with the request that he would dedicate the new town to the Mother of God. Thus it came to pass that practically every building in Estella paid rent or tribute to the abbey.

At one time there arose a great famine in Navarre, and the poor flocked to their good friend the abbot, and the numbers were increased by pilgrims on their way to or from Compostela. The monks' granaries and store-houses were bare, but three thousand persons had collected and their wailing rent the air. Veremund had gone up to the altar to celebrate Mass, and when he reached that part where the priest prays for the people, he made intercession with tears for the starving crowd. Suddenly there appeared a white dove, which flew down low over the heads of the people, seeming to touch them in its passage, and then disappeared as suddenly as it had come. Meanwhile the people experienced a wonderful feeling of contentment: not only was their hunger appeased, but their mouths were filled with a delicious taste, as though they had been regaled with some heavenly and invigorating food. In their joy and relief they cried aloud and gave thanks and glory to God for His goodness.

See the *Acta Sanctorum*, March, vol. i, and Mabillon.

ST STEPHEN OF OBAZINE, Abbot (A.D. 1154)

The parents of this Stephen lived in the Limousin district of France, and the youth from his childhood was addicted to religious exercises and to works of charity.

After his ordination he felt called to a stricter life, and renouncing all pleasures he began to practise mortifications. Having made friends with another priest of similar views, he determined to embrace with him the solitary life and to retire into the forest of Obazine, a wild district about two leagues from Tulle. On the day they were to start they gave a feast to their friends and distributed all their possessions to the poor. After a time others desired to join them, and the holy men felt called to accept these disciples. Stephen's friend Peter accordingly went to Limoges to ask the sanction of Bishop Eustace, and they were allowed to build a monastery and to celebrate the Holy Mysteries on condition that they maintained the rules handed down by ancient custom. These eremitical monasteries were not, of course, single buildings, but collections of huts, in each one of which lived one or two solitaries.

The austerities practised by the little community were extreme, and Stephen, though he had a gentle and kindly nature, was rigid in enforcing them. All their time was occupied with prayer, reading and manual labour, and they never ate until evening. St Stephen did not look upon himself as in any way above the others, and he cooked and carried water like the rest : but they had no written rule, because Stephen was their living rule. His brethren nominated him superior, but he left the direction of the community to Peter. Stephen also founded a convent for women which soon contained 150 nuns, with a rule almost as severe as that of the men. It was said of them that they lived so much separated from the world and in such simplicity that they appeared to be only tied to earth by bonds which they were not allowed to break.

After some years St Stephen, fearing lest the discipline of his communities should grow relaxed after his death because they had no written constitutions, applied to the monastery of Dalon, belonging to the Order of Cîteaux, to ask that some monks might be sent to instruct his own in the rule of that order. In 1142 he himself received the Cistercian habit and the bishop of Limoges gave him his blessing as abbot. He died twelve years later.

There is a Latin life of St Stephen of Obazine of considerable bulk which has been printed by Baluzius and of which a summary will be found in the *Acta Sanctorum*, March, vol. i.

BD VINCENT, Bishop of Cracow (A.D. 1223)

Vincent Kadlubek was born at Karnow in Poland about the year 1150. He studied in Italy and France, took his master's degree, and held several ecclesiastical offices, of which provost of the cathedral chapter of Sandomir was one. In 1208 he was elected to the bishopric of Cracow. At this time the archbishop of Gniezno, Henry Kietlicz, was energetically implementing the reforms of Pope Innocent III in Poland, and he received notable support from Bishop Vincent, his fellow student. The country was in a state of political disorder and religious demoralization, and Bd Vincent looked particularly to the religious orders to help him in his task : with the object of strengthening their influence he became a benefactor of several monasteries, and at the same time seconded their efforts by his own preaching and frequent visitations. He took an active part in politics, and was solicitous for the temporal welfare of the common people.

In 1218 Vincent resigned his see and retired to the monastery of Jedrzejow, where he was professed a monk of the Cistercian reform. It was perhaps, but not

certainly, in these last years of his life that he was engaged in that historical work for which he is best remembered, for he was the first Polish chronicler. His "Chronicle of the Kings and Princes of Poland", in four books, is valuable in so far as part of it was written from his own experience, and it has been reprinted in modern times. But his uncritical acceptance of popular legends has caused him to be likened to Geoffrey of Monmouth; and "the Latin which he employs is detestable." Vincent Kadlubek died at his monastery on March 8, 1223, leaving a great reputation for holiness, and in 1764 his ancient *cultus* was confirmed by the Holy See.

See Manrique, *Annales Cistercienses*, vol. iv; Henriquez, *Menologium Cisterciense;* and the *Cambridge History of Poland*, vol. i (1950), pp. 154–155. In some calendars Bd Vincent appears as Saint.

9: ST FRANCES OF ROME, Widow (A.D. 1440)

THE gentle saint who was known first to her fellow-citizens and then to the Church at large as Santa Francesca Romana, St Frances the Roman, possessed to an extraordinary degree the power of attracting the love and admiration of those who came in contact with her. Nor has her charm ended with her death, for she is still honoured by countless souls who seek her intercession and pray before her tomb in Santa Maria Nuova. On her feast day and within its octave, crowds flock to visit Tor de' Specchi and the Casa degli Esercizi Pii (the successor of the old Palazzo Ponziano), the rooms of which are annually thrown open to the public and every memorial and relic of the saint exhibited.

She was born in the Trastevere district of Rome in 1384, at the beginning of the Great Schism of the West, which was to cause her much grief as well as adversely to affect the fortunes of her family. She did not live to see harmony completely restored. Her parents, Paul Busso and Jacobella dei Roffredeschi, were of noble birth and ample means, and the child was brought up in the midst of luxury but in a pious household. Frances was a precocious little girl, and when she was eleven she asked her parents to allow her to become a nun, only to be met by a point-blank refusal. Her parents, who were excellent people and much attached to her, had quite different plans for their attractive little daughter. Within a year they announced to her that they had arranged to betroth her to young Lorenzo Ponziano, whose position, character and wealth made him a suitable match. After a time Frances withdrew her objections, and the marriage was solemnized when she was barely thirteen. At first she found the new life very trying, although she did her best to please her husband as well as her parents-in-law, and Vannozza, the young wife of Lorenzo's brother Paluzzo, discovered her one day weeping bitterly. Frances told her of her frustrated hopes, and learnt to her surprise that this new sister of hers would also have preferred a life of retirement and prayer. This was the beginning of a close friendship which lasted till death, and the two young wives strove together henceforth to live a perfect life under a common rule. Plainly dressed they sallied out to visit the poor of Rome, ministering to their wants and relieving their distress, and their husbands, who were devoted to them, raised no objection to their charities and austerities. This life was for a time interrupted by a severe and somewhat mysterious illness to which Frances fell a victim, and which

her relatives sought to remedy by the aid of magic. We are told that after a year St Alexis appeared to her in a vision. He inquired if she was prepared to die or if she wished to recover. She replied that she had no will but the will of God. The saint then informed her that it was God's will that she should recover and work for His greater glory, and, after throwing his cloak over her, he disappeared. Her infirmity had disappeared also.

After this the lives of the sisterly pair became even stricter than before, and daily they went to the hospital of Santo Spirito in Sassia to nurse the patients, singling out more particularly those suffering from the most repellent diseases. Their mother-in-law, Donna Cecilia, not unnaturally, was afraid lest they might injure their health, and thought that their avoidance of banquets and entertainments might be misconstrued in society and bring discredit on the family, but her sons, to whom she appealed, refused to interfere in any way. In 1400 a son was born to Frances, and for a time she modified her way of life to devote herself to the care of little John Baptist (Battista). The following year Donna Cecilia died, and Frances was bidden by her father-in-law take her place at the head of the household. In vain she pleaded that Vannozza was the wife of the elder brother: Don Andrew and Vannozza insisted that she was the more suitable, and she was obliged to consent. She proved herself worthy of this position, discharging her duties efficiently whilst treating her household not as servants but as younger brothers and sisters, and trying to induce them to labour for their own salvation. In all the forty years that she lived with her husband there was never the slightest dispute or misunderstanding between them. When she was at her prayers, if summoned by Lorenzo or asked to give orders about the house, she laid all aside to respond to the call of that duty. "It is most laudable in a married woman to be devout", she was wont to say, "but she must never forget that she is a housewife. And sometimes she must leave God at the altar to find Him in her housekeeping." Her biographers relate that once when she was reading our Lady's office a page was sent to fetch her. "Madonna, my master begs you to come to him", said the lad. She immediately closed the book and went. Three more times this interruption happened; but when at last she opened the book for the fifth time she found the words of the antiphon were written in letters of gold. In addition to the eldest, two other children of Frances are known, a younger boy, Evangelist, and a girl, Agnes; and she allowed no one but herself to look after them during childhood.

Although, like so many other interior souls, Frances was sorely tried all her life by violent temptations, which in her case sometimes took the form of hideous or enticing visions, and sometimes resembled bodily assaults, still for several years outward prosperity seemed to smile upon her and her family. The first indication of the clouds that were gathering came in the form of a famine and pestilence, mainly the result of the civil wars which were then convulsing Italy. Plague-stricken people were dying in the streets, and disease and starvation decimated Rome. Frances was unremitting in her efforts to relieve the sufferers and, with the help of Vannozza, tried to succour all she came across. Even the plentiful stock of provisions at the Palazzo Ponziano was exhausted at last, and the two women went from door to door begging for food for the poor in spite of rebuffs and insults. It was then that she received her father-in-law's consent to sell her jewels, and she never from that time forth wore any but the plainest dresses.

In 1408 the troops of Ladislaus of Naples, the ally of the antipope, had entered Rome and a soldier of fortune, Count Troja, had been appointed governor. The

Ponziani had always supported the legitimate pope, and in one of the frequent conflicts Lorenzo was stabbed and carried home to Frances, to whose devoted nursing he owed his restoration to health. Troja resolved to leave the city after having wreaked his vengeance on the principal papal supporters. Amongst these were the Ponziani, and he not only arrested Vannozza's husband Paluzzo, but also demanded as a hostage little Battista ; but whilst his mother Frances was praying in the church of Ara Coeli the boy was released in circumstances that seemed to be miraculous. Then, in 1410 when the cardinals were assembled at Bologna for the election of a new pope, Ladislaus again seized Rome. Lorenzo Ponziano, who as one of the heads of the papal party went in danger of his life, managed to escape, but it was impossible for his wife and family to follow him. His palace was plundered and Battista was taken captive by the soldiers of Ladislaus, though he afterwards got away and was able to join his father. The family possessions in the Campagna were destroyed, farms being burnt or pillaged and flocks slaughtered, whilst many of the peasants were murdered. Frances lived in a corner of her ruined home with Evangelist, Agnes and Vannozza, whose husband was still a prisoner, and the two women devoted themselves to the care of the children and to relieving as far as their means would allow the sufferings of their still poorer neighbours. During another pestilence three years later, Evangelist died. Frances then turned part of the house into a hospital, and God rewarded her labours and prayers by bestowing on her the gift of healing.

Twelve months after the death of Evangelist, as his mother was praying one day, a bright light suddenly shone into the room and Evangelist appeared accompanied by an archangel. After telling her of his happiness in Heaven he said that he had come to warn her of the impending death of Agnes. A consolation was, however, to be vouchsafed to the bereaved mother. The archangel who accompanied Evangelist was henceforth to be her guide for twenty-three years. He was to be succeeded in the last epoch of her life by an angel of still higher dignity. Very soon Agnes began to fail, and a year later she passed away at the age of sixteen. From that moment, as Evangelist had promised, the angel was always visible to St Frances, though unseen by others. Only when she committed a fault did he fade away for a time, to return as soon as she felt compunction and made confession. The form he took was that of a child of about eight years old. But, weakened by what she had gone through, Frances herself fell a victim to the plague. So ill was she that every hope of recovery was abandoned, but the disease suddenly left her, and she began to regain her health. It was at this time that she had a vision of Hell so terrible that she could never allude to it without tears.

After many delays Pope John XXIII summoned the Council of Constance which was to prepare the healing of the Great Schism, and in that same year 1414 the Ponziani regained their property after being recalled from banishment. Lorenzo was now a broken man and lived in retirement, being tended with the utmost devotion by his faithful wife. It was his great wish to see his son Battista married and settled before his death, and he chose for him a beautiful girl called Mobilia, who proved to have a violent and overbearing temper. She conceived a great contempt for Frances, of whom she complained to her husband and his father, and whom she ridiculed in public. In the midst of a bitter speech she was struck down by a sudden illness, through which she was nursed by the saint. Won by her kindness Mobilia found her contempt turned to love, and thenceforward she sought to imitate her saintly mother-in-law. By this time the fame of the virtues and miracles of St

Frances had spread over Rome, and she was appealed to from all quarters, not only to cure the sick but also to settle disputes and heal feuds. Lorenzo, whose love and reverence for her only increased with age, offered to release her from all the obligations of married life provided only that she would continue to live under his roof.

She was now able to carry out a project which had been taking shape in her mind of forming a society of women living in the world and bound by no vows, but pledged to make a simple offering of themselves to God and to serve the poor. The plan was approved by her confessor Dom Antonio, who obtained the affiliation of the congregation to the Benedictines of Monte Oliveto, to which he himself belonged. Known at first as the Oblates of Mary, they were afterwards called the Oblates of Tor de' Specchi. The society had lasted seven years when it was thought desirable to take a house adapted for a community, and the old building known as Tor de' Specchi was acquired. Whatever time she could spare from her home duties St Frances spent with the oblates, sharing in their daily life and duties. She never allowed them to refer to her as the foundress, but insisted that all should be subject to Agnes de Lellis who was chosen superioress. Three years later Lorenzo died and was laid beside Evangelist and Agnes ; and St Frances announced her intention of retiring to Tor de' Specchi. On the feast of St Benedict she entered her foundation as a humble suppliant and was eagerly welcomed. Agnes de Lellis immediately insisted upon resigning office and Frances had to take her place in spite of her protestations.

Her life was now lived closer than ever to God. Her austerities indeed she could not well increase, for she had long subsisted on dry bread with occasionally some vegetables ; she had scourged herself and made use of horsehair girdles and chains with sharp points. But now visions and ecstasies became more frequent, and she sometimes spent whole nights in prayer. One evening in the spring of 1440, though feeling very ill she tried to get back home after visiting Battista and Mobilia. On the way she met her director, Dom John Matteotti, who, shocked at her appearance, ordered her to return at once to her son's house. It was soon evident that she was dying, but she lingered on for seven days. On the evening of March 9 her face was seen to shine with a strange light : " The angel has finished his task : he beckons me to follow him ", were her last words. As soon as it was known that she was dead, the Ponziani Palace was thronged by mourners and by those who brought their sick to be healed. Her body was removed to Santa Maria Nuova, where the crowds became even greater as the report of miracles wrought there was spread abroad. She was buried in the chapel of the church reserved for her oblates. Her congregation still survives at Tor de' Specchi, where the oblates carry on educational work ; their dress remains that of the Roman noble ladies of the period. St Frances was canonized in 1608, and Santa Maria Nuova is now known as the church of Santa Francesca Romana.

By far the most important source for the Life of St Frances of Rome is the collection of visions, miracles and biographical details compiled first of all in Italian by John Matteotti and afterwards, with omissions and additions, translated by him into Latin. Matteotti had been the saint's confessor during the last ten years of her life, but there is no evidence that he had been acquainted with her at an earlier date. The seventeenth-century biography which has been printed under the name of Mary Magdalen Anguillaria, superioress of Tor de' Specchi, adds little to the materials provided by Matteotti, though it may have incorporated some new facts from the processes which preceded the canonization. All these sources in a Latin version will be found in the *Acta Sanctorum*, March, vol. ii. There is a

short but very sympathetic life of St Frances in English by Lady Georgiana Fullerton published in 1855; and lives in French by Rabory (1884), Rambuteau (1900) and Mrs Berthem-Bontoux (1931), the last a solid but rather prolix work. The Italian text of Matteotti has been edited by Armellini, but *cf.* M. Pelaez in the *Archivio Soc. Romana di Storia patria*, vols. xiv and xv (1891–1892).

ST PACIAN, Bishop of Barcelona (*c.* A.D. 390)

St Pacian is chiefly remembered through his writings, for very little is known of his history. At some time in his life he married—probably before he became a priest—and his son, Flavius Dexter, was chamberlain to the Emperor Theodosius and captain of the royal bodyguard under Honorius. St Jerome, who was intimate with Dexter, had the greatest regard for the father, whose eloquence, learning and sanctity he extolled while dedicating to the son his *Catalogue of Illustrious Men.*

St Pacian lived to old age and was a voluminous writer; but of his many works the only ones which have come down to us are an exhortation to penance, a sermon on baptism and three epistles addressed to a nobleman called Sympronian, who had embraced the Novatian heresy and had sent Pacian a letter in which he censured the Church for allowing repentance and absolution for all sins and also for taking the title of Catholic. In his reply St Pacian makes the now famous retort: "Christianus mihi nomen: Catholicus vero cognomen. Illud me nuncupat: istud ostendit. Hoc probor: inde significor."—"My name is Christian, my surname Catholic. The one puts me in a class, the other gives me a character. The second is a testimonial, the first is a label." Elsewhere he insists that those alone are embraced in the unity of the Church who are united to the chair of St Peter. "To Peter alone did the Lord speak" (Thou art Peter, etc.) "that from him, the one, He might establish unity."—"Ut ex uno fundaret unum."

Amongst St Pacian's lost writings was one entitled *Cervulus*, directed against an obscene heathen pageant which took place annually at the new year and in which, apparently, Christians sometimes participated. The performance, which centred round a little stag and which is alluded to by St Ambrose and other writers, consisted of masquerades in which those who took part were dressed up as wild animals. Like many a modern censor the bishop found that his strictures acted rather as an advertisement, and at the beginning of his treatise on penance he deplores that the chief effect of his censure was to make more people curious to witness the objectionable revels.

A brief account of St Pacian will be found in the *Acta Sanctorum*, March, vol. ii. See also Bardenhewer's *Patrologie.*

ST GREGORY, Bishop of Nyssa (*c.* A.D. 395)

St Gregory of Nyssa, upon whom the seventh general council, the second at Nicaea, bestowed the title of "Father of the Fathers", was the brother of St Basil the Great, St Peter of Sebastea and St Macrina, and the son of St Basil and St Emmelia, herself the daughter of a martyr. He was born at Caesarea in Cappadocia, and must have been left an orphan at an early age for he was brought up by his elder brother Basil and by his sister Macrina. In a letter to his younger brother Peter, Gregory speaks of Basil as "our father and master", and throughout his life he looked up to him with the greatest affection and veneration. After an excellent education in secular and religious knowledge he became a rhetorician and married

a wife called Theosebeia. He had become a reader in the Church, but was led to accept a wholly secular post as professor of rhetoric, a branch in which he excelled. The post was not very congenial : he complained that his scholars were more intent upon military than upon academic distinction, and when St Gregory Nazianzen wrote him a sharp letter of reprimand in which he urged him to renounce " that ignoble glory ", as he expressed it, the epistle had the desired effect of bringing the young man back to the sacred ministry. He was promoted to the priesthood, and it has been suggested that he ceased to live with Theosebeia as his wife, but there is no evidence to show this. Celibacy at that date was not a matter of precept for the clergy even in the West, and in any case we do not know whether she still remained under his roof or whether, as some have thought, she joined St Macrina in her convent. St Gregory Nazianzen, who had a great regard for Theosebeia, was wont to refer to her as his friend's " holy and blessed sister ", and in the eloquent oration which he preached at her funeral he calls her " the boast of the Church and the blessing of our generation."

St Gregory is thought to have spent the first few years of his priesthood in some sort of retirement—perhaps on the Iris in Pontus. In the meantime, his brother Basil, the bishop of Caesarea, was having a hard struggle against heresy and opposition on all sides, and amongst his opponents was his own uncle, the Pontic bishop Gregory. This division in a family otherwise so united seemed a terrible scandal to the younger Gregory, and in hopes of bringing about a reconciliation he devised the extraordinary expedient of forging letters purporting to come from his uncle to Basil tendering the olive branch. Of course the fraud was promptly exposed, and brought upon the real author his brother's wrathful reprimand, not unmingled, however, with a little amusement.

It was apparently at Basil's suggestion that Gregory was chosen bishop of Nyssa in 372. It was part of his policy to place orthodox prelates on the outposts of his diocese to try to stem the inroads of heresy, and he accordingly consecrated his brother, sorely against Gregory's desires, to this remote see on the confines of Lower Armenia. As soon as he arrived in Nyssa he was faced with difficulties. The city was a hotbed of Arianism, and one of the emperor's courtiers had wanted the bishop's chair for himself or for a friend. Gregory, with the best will in the world, was wanting in tact, and he had not much notion of ruling a province. In the hopes of helping Basil he called a synod of provincial bishops at Ancyra, but as he could not handle the delegates the meeting did more harm than good to Basil's cause. No wonder then that, when Gregory was suggested to his brother as one of his envoys to Pope St Damasus in Rome, Basil should have negatived the proposal, saying that his brother was entirely inexperienced in ecclesiastical affairs and was no diplomatist.

Supported by the Arians, the governor of Pontus, Demosthenes, called a meeting at which a certain Philocares accused Gregory of embezzling church property as well as of irregularity in his election, and soldiers were sent to arrest him. The bishop suffered himself to be led away, but discouraged by the brutality of his gaolers he contrived to escape and reached a place of safety. His enemies pretended that his flight was an evidence of guilt, and St Basil wrote them a strong letter in which he pointed out that the treasurer of the church had entirely acquitted Gregory of any irregularity. However, a synod of Galatian and Pontic bishops deposed him, and he wandered about whilst a usurper took possession of his see until the year 378, when the Emperor Gratian restored him after his lengthy banishment.

His people received him with open arms, but his joy at returning was clouded by the death of St Basil and by that of St Macrina which occurred soon afterwards. Of his sister's approaching end he had a premonition, and he was able on the afternoon before her death to have a long conversation with her which he afterwards recorded.

From the time of St Basil's death, Gregory became a man of influence, and a period of great activity opened out for him. He was present at the Council of Antioch which was called to deal with the errors of the Meletians, and the orthodox bishops of the East there assembled sent him on a mission to Palestine and Arabia to remedy the disorders which heresy had caused in the Arabian church. To assist him in his work, the Emperor Theodosius gave him the use of government post-horses and carriages. At the General Council of Constantinople in 381 Gregory occupied an important place. He had come to be regarded as "the common mainstay of the Church", and to be on Gregory's side was considered in his day as a proof of orthodoxy. The council, which had been called by the Emperor Theodosius, asserted the faith of Nicaea and strove to put an end to Arianism. At that assembly he seems to have been charged with a kind of inquisitorship over Pontus. Towards the end of his life he paid another visit to Palestine, and was so much shocked by the abuses he found among the pilgrims as well as by the heretical atmosphere to which they were exposed, that he came to the conclusion that pilgrimages under the conditions then prevailing were not a form of devotion to be recommended. In a letter or treatise on those who go to Jerusalem he remarks that pilgrimages form no part of the gospel precept, and adds that he himself derived no benefit from visiting the Holy Places.

Three episcopal sees having been fixed by the Emperor Theodosius as centres of communion in the East, Gregory of Nyssa, Helladius of Caesarea and Otreius of Melitene were the bishops selected. This honour, however, seems to have gained for Gregory the jealousy and ill-will of Helladius, who considered himself his metropolitan and resented being placed on an equality with him. In one of Gregory's letters he gives a graphic description of the discourtesy with which Helladius had treated him. At Constantinople, on the other hand, he was highly honoured and much consulted. He preached there the funeral orations on St Meletius of Antioch and on the Princess Pulcheria and the Empress Flaccilla. He also delivered a discourse at the enthronization of St Gregory Nazianzen, and, at a much later period, the oration at the dedication of the great church which the prefect Rufinus erected near Chalcedon. Although it is known that he lived to a great age, the exact date of his death is uncertain.

The veneration in which Gregory was held during his life and the even greater esteem with which he was regarded for some time after his death, is not altogether endorsed by modern ecclesiastical writers, who are indisposed to regard him as the main destroyer of Arianism and as the originator of those clauses which the Council of Constantinople inserted into the Nicene Creed. Nevertheless it is certain that he exercised a predominant influence in this the second great oecumenical council, and that his orthodoxy was quite unquestioned, although it may be admitted that he inclined to Universalism and to the theory that all things would be restored in Christ at the last day. The writings of St Gregory show him to be well versed in the pagan philosophers, and he used the teaching of Plato in much the same way that the schoolmen used that of Aristotle. Of Christian teachers he was most influenced by Origen, whose allegorical interpretations of Holy Scripture he largely

adopted. His literary works, which were greatly admired for their diction, are valuable for their accurate exposition of the Christian faith and interesting for their intermixture of everyday ideas with elaborate mystical and poetical speculations. Of his voluminous writings the chief are his great Catechetical Discourse, which was an instruction on the Christian faith, two works against Eunomius and Apollinaris which are the main source from which knowledge of these heresies has been derived, and numerous commentaries on Holy Scripture. On the ascetic side may be mentioned his book on Virginity, a number of sermons on Christian life and conduct, and sundry panegyrics on the saints. His letters, of which about twenty are extant, are natural and charming. Amongst them may be mentioned one which narrates the life and death of St Macrina, one to three ladies in Jerusalem, and one which describes in a truly modern manner the beauties of a house and villa in Galatia where he stayed on a visit. Both he and his brother Basil had an appreciation of the beauties of nature seldom found in the writers of the early centuries.

Our knowledge of the life of St Gregory of Nyssa is derived from many various sources, and more especially from the correspondence of his friends. See the *Acta Sanctorum*, March, vol. ii ; Bardenhewer, *Patrology* (Eng. trans.), pp. 195–206 ; Bardenhewer's larger work on the Fathers which is accessible in French as well as in German ; and DTC., vol. vi, cc. 1847–1852, etc. There is also an excellent account of Gregory in DCB., vol. ii, pp. 761–768. Recent works on the saint's thought are H. Urs von Balthasar, *Présence et Pensée* (1942), and J. Daniélou, *Platonisme et théologie mystique* (1944).

ST BOSA, Bishop of York (A.D. 705)

When St Wilfrid of York had been driven out in consequence of his dissensions with King Egfrid and his diocese was divided into two sees, it was a monk of Whitby, Bosa by name, who was chosen to become bishop of Deira, the southern portion, whilst Eata of Lindisfarne was appointed to Bernicia. They were both consecrated by St Theodore, Archbishop of Canterbury, in 678. Bosa, who is described by the Venerable Bede as " beloved by God . . . a man of singular merit and holiness ", made his seat at York, and governed his province wisely and well until his death, being succeeded by St John of Beverley. Bede says that St Acca, for whom he had the greatest regard, had been brought up and trained from boyhood by St Bosa at his school in York, and that he owed much to the example and teaching of this holy master.

All the facts will be found in the text and notes of Plummer's edition of Bede.

ST CATHERINE OF BOLOGNA, Virgin (A.D. 1463)

John de' Vigri, the father of St Catherine of Bologna, was a lawyer and diplomatic agent to Nicholas d'Este, Marquis of Ferrara. At the request of his patron, he sent Catherine at the age of eleven as maid of honour to young Margaret d'Este, whose studies she shared and whose most intimate companion she became. Amongst other lessons, the two girls worked at Latin, in which language Catherine afterwards wrote several small works. When a marriage was arranged between Margaret and Robert Malatesta she desired to retain her friend in her service, but Catherine had already felt the call to the religious life. Soon after returning home she lost her father, and almost immediately she joined a company of Franciscan tertiaries at Ferrara, who lived a semi-monastic life under the guidance of a woman called Lucy Mascaroni.

Although only fourteen at the time of her admission, Catherine at once aimed at a perfection so exalted as to win the admiration of her sisters. From this early age she was subject to visions, some of which indeed came from God, whilst others were of Satanic origin, as she was afterwards forced to conclude. In order to help others to distinguish between divine visions and the artifices of Satan, Catherine subsequently declared that she had learnt to recognize when it was our Lord who was really deigning to visit her, by the holy light of humility which, at such times, always preceded the rising sun, for, as she went on to explain, " she used to experience at the approach of the Divine Guest a sentiment of respect which would inwardly bow her spirit, or make her outwardly bow her head ; or else she would be aware that the origin of her faults, past, present or future, was in herself : she used to consider herself too as the cause of all the faults of her neighbours, for whom she felt a burning charity. And Jesus would enter into her soul like a radiant sunshine, to establish there the profoundest peace." The Devil then sought to instil into her mind blasphemous thoughts and doubts, the most grievous of which concerned the real presence of Jesus Christ in the Blessed Sacrament. This caused her intense misery, until at last God revealed the whole doctrine to her, and so completely answered her difficulties that her doubts left her for ever. He also assured her that if the conscience is pure the effects of the sacrament are independent of sensible fervour, nor do doubts hinder its efficacy, provided no consent is given to them ; and, moreover, that those who are patient under such trials gain more by their communions than if they were favoured with spiritual consolation. Probably as the result of all she had gone through, St Catherine became oppressed by a constant and overpowering inclination to sleep, which she regarded as a diabolic temptation, but which may well have been a merciful dispensation to relieve the bodily and mental strain which had preceded. This too passed away and peace settled upon her soul.

She now began to write down an account of her trials and the favours she had received, thinking that it might help others after her death. Not wishing the sisters to see this diary, she used to sew it up in the cushion of a chair, but the others, suspecting that she was doing something of the sort, searched for and found the manuscript. Their indiscretion was soon discovered by Catherine, and taking the leaves she threw them into the oven furnace. This oven was under her special charge, for she was the baker, and at one time, indeed, finding that the glare was injuring her eyes and fearing lest she might become a burden to the community, she mentioned her apprehensions to the superior, who, however, told her to remain at her post and leave her health to God. When she had been baker for a considerable period, St Catherine became novice-mistress, and it was about this time that she had a remarkable vision which is often represented in art and which may best be described in her own words. Writing of herself in the third person she says : " She asked permission of her mistress to pass the night of Christmas in the church of the monastery and she obtained it. She went there as soon as she could, with the intention of reciting a thousand Ave Marias in honour of our most Blessed Lady : and this she really did with all the attention and fervour of which she was capable, and she was occupied in this way till midnight, the hour when it is believed our Saviour was born. At this very hour she saw our Blessed Lady appear, holding in her arms the Infant Jesus, swathed in linen bands as new-born infants commonly are. This kind mother came to her and gave her Son to her. I leave you to picture the joy of this poor creature when she found herself holding the Son of the

eternal Father in her arms. Trembling with respect, but still more overcome with joy, she took the liberty of caressing Him, of pressing Him against her heart and of bringing His face to her lips. . . . When the poor creature we speak of dared to move her lips towards the Divine Infant's mouth, He disappeared, leaving her, however, filled with joy." Two works she wrote about this time consisted of a series of non-metrical verses on the mysteries of the life of our Lord and of His Mother, which she called a " Rosary ", and which was treasured after her death in her monastery at Bologna, and a treatise on the Seven Spiritual Weapons which was published posthumously and had a great circulation throughout Italy.

Already some years earlier the little community governed by Lucy Mascaroni had embraced the strict Rule of St Clare and had removed to a more suitable building, but it was felt by St Catherine and the more austere sisters that the full regularity of the convent could not be obtained until it should become enclosed. The inhabitants of Ferrara, however, long resisted this innovation, and it was mainly through the prayers and efforts of St Catherine that enclosure was conceded, and finally sanctioned by Pope Nicholas V. Catherine was then appointed superioress of a new convent of strict observance at Bologna, and although she shrank from the office and would have preferred to remain in Ferrara, she received a divine intimation that she was to go and made no further protest. She and the religious who accompanied her were received at Bologna by two cardinals, by the senate and magistrates, and by the entire population, and there they established the convent of Corpus Christi. Despite the strictness of the enclosure, the fame of the sanctity and healing powers of St Catherine, as well as her gifts of prophecy, attracted so many would-be postulants that room could not be found for them all.

After working hard all the week, she would devote the free time she had on Sundays and festivals to copying her breviary, illuminating it with colours. The whole of this breviary, with the figures of our Lord, our Lady and the saints was her work and is still preserved. She also composed a number of hymns and painted several pictures. Three precepts which Catherine practised all her life she was wont to impress upon her daughters. The first was always to speak well of others, the second was to practise constant humility, and the third was never to meddle in matters which were no business of hers. Strict beyond measure with herself, she was most tender to the weaknesses of other people, and when the triennial election of the abbess was pending the only objection that could be urged against her re-election was that the rules lost their force through her kindness. When she was novice-mistress and thought some of the younger sisters were insufficiently fed, she used to beg for eggs (hard-boiled, presumably), which she slipped into their bags after having peeled them and left the shells on her own plate. This caused her to be censured for sensuality at the annual visitation, but she received the reproofs humbly as though they had been deserved.

The saint's health, which had been failing since before her return to Bologna, ere long broke down altogether. On the first Sunday in Lent of 1463 she was attacked by violent pains, and was obliged to take to her bed, from which she never rose again. On March 9 she rendered up her soul to God, and her passing was so peaceful that the watching sisters did not realize that she was dead until they perceived a sweet fragrance and noticed that her face had become so fresh and beautiful that she looked like a young girl of fifteen who was sleeping. Her body was buried without a coffin and remained in the ground for eighteen days, when it was disinterred, owing to the cures which were reported and to the sweet scent

which proceeded from the grave. It was found to be incorrupt, and has ever since been preserved in the chapel of the convent church in Bologna. There the entire body may be seen through glass and behind bars: it is in a sitting posture and richly habited, but the face and hands, which are uncovered, are now black with damp and age. St Catherine is honoured as a patron of artists. The miniatures executed by her, which are still preserved in her convent of Corpo di Cristo at Bologna, are said to have been painted with remarkable delicacy. Two pictures of hers are also still in existence. One is in the Pinacoteca at Bologna, the other in the Academy of Fine Arts at Venice. She was canonized in 1712.

The outlines of St Catherine's history may be learnt from a short memoir published nearly fifty years after her death by a Franciscan friar, Denis Paleotti, but more completely from the biography of Father J. Grassetti who, though he only wrote in 1610, had access at Bologna to such records as existed concerning her. Both these lives, originally composed in Italian, were printed by the Bollandists (*Acta Sanctorum*, March, vol. ii) in a Latin translation. It seems regrettable that the most valuable source of first-hand information concerning Catherine Vigri has apparently never yet been printed. This is the *Specchio d'illuminazione*, a memorial of the saint penned by her fellow religious and subject, Sister Illuminata Bembi, whose manuscript is still preserved in the convent. Most modern biographies depend almost entirely on Grassetti. The most imposing of these is that of J. E. Duver, *Vie de sainte Catherine de Bologne* (1905); there is another in French by J. Stiénon du Pré (1949). A very useful collection of essays bearing on the subject of Catherine appeared at Bologna in 1912 under the title *La Santa nella storia, nelle lettere e nell' arte.* See also Léon, *Auréole Séraphique* (Eng. trans., vol. i, pp. 394–437) and Dunbar, *Dictionary of Saintly Women*, vol. i, pp. 160–161. An English translation of Grassetti was included in the Oratorian Series.

ST DOMINIC SAVIO (A.D. 1857)

THE year 1950 saw the canonization of a twelve-year-old girl, Mary Goretti, as a martyr and the beatification of a fifteen-year-old boy, Dominic Savio, as a confessor. The Church has raised several child martyrs to her altars, but the case of Dominic Savio seems to be unique. He was canonized in 1954.

He was born at Riva in Piedmont in 1842, the son of a peasant, and grew up with the desire to be a priest. When St John Bosco began to make provision for training youths as clergy to help him in his work for neglected boys at Turin, Dominic's parish-priest recommended him. An interview took place, at which Don Bosco was most deeply impressed by the evidence of grace in the boy's soul, and in October 1854, when he was twelve, Dominic became a student at the Oratory of St Francis de Sales in Turin.

His own personality apart, Dominic was best remembered at the oratory for the group he organized there. It was called the Company of the Immaculate Conception, and besides its devotional objects it helped Don Bosco in his work by undertaking various necessary jobs, from sweeping the floors to taking special care of boys who for one reason or another were misfits. When the time came, in 1859, for St John Bosco to form the kernel of his now world-wide Salesian congregation, among the twenty-two present were all the original members of the Company of the Immaculate Conception; all, that is, except Dominic Savio: he had been called to the congregation of Heaven two years before.

Early on at the oratory Dominic prevented a brutal fight with stones between two boys by characteristically direct action. Holding up a little crucifix between them, "Before you fight", he said, "look at this, both of you, and say, 'Jesus

Christ was sinless, and He died forgiving His executioners ; I am a sinner, and I am going to outrage Him by being deliberately revengeful '. Then you can start—and throw your first stone at me." The rascals slunk away. He was scrupulous in observing the discipline of the house, and some of the wilder spirits did not like it when he expected them to be equally scrupulous. They called him a sneak, and told him to " run and tell Don Bosco "—thereby showing how little they knew about Don Bosco, who would not tolerate tale-bearing. Likely enough Dominic laughed it off ; for he was a ready laugher, and sometimes it got him into trouble with the masters. But if he was no tale-bearer he was a good story-teller, and that endeared him to his companions, especially the younger ones.

It was a specially happy dispensation of Providence that brought Dominic Savio under the care of so moderate and wise a man as St John Bosco : otherwise he might have developed into a young fanatic and spoiled himself by excess. Don Bosco insisted on cheerfulness, on careful attention to daily duties, on joining in the games, so that Dominic would say, " I can't do big things. But I want all I do, even the smallest thing, to be for the greater glory of God." " Religion must be about us like the air we breathe ; but we must not weary the boys with too many devotions and observances and so forth ," Don Bosco used to say. And, true to that spirit, he forbade Dominic to inflict the least bodily mortification upon himself without express permission. " For ", he said, " the penance God wants is obedience. There is plenty to put up with cheerfully—heat, cold, sickness, the tiresome ways of other people. There is quite enough mortification for boys in school life itself." Nevertheless he found Dominic shivering in bed one cold night, with all the bed-clothes save one thin sheet thrown off. " Don't be so crazy," he said, " You'll get pneumonia ." " Why should I ? " replied Dominic. " Our Lord didn't get pneumonia in the stable at Bethlehem."

The most important source for the details of Dominic Savio's short life is the account written by St John Bosco himself. In writing it he was careful not to set down anything that he could not vouch for, and he was most particularly careful when dealing with the spiritual experiences that were accorded to this boy : such things as supernatural knowledge—of people in need, of their spiritual state, of the future. Or the occasion when Dominic was missing all the morning till after dinner. Don Bosco found him eventually in the choir of the church, standing in a cramped position by the lectern, rapt in prayer. He had been there for about six hours, yet thought that early Mass was not yet over. Dominic called these times of intense prayer " my distractions ". They would sometimes overtake him at play : " It seems as though Heaven is opening just above me. I am afraid I may say or do something that will make the other boys laugh."

St John Bosco tells us that the needs of England had an important part in this boy's prayers ; and he records " a strong distraction " in which Dominic saw a wide mist-shrouded plain, with a multitude of people groping about in it ; to them came a pontifically-vested figure carrying a torch that lighted up the whole scene, and a voice seemed to say, " This torch is the Catholic faith which shall bring light to the English people ". At Dominic's request Don Bosco told this to Pope Pius IX, who declared that it confirmed his resolution to give great care and attention to England.

Dominic's delicate health got worse and worse, and in February 1857 he was sent home to Mondonio for a change of air. His complaint was diagnosed as inflammation of the lungs, and according to the practice of the day he was bled,

bled to excess. The treatment seems certainly to have hastened his end. He received the last sacraments, and on the evening of March 9 he asked his father to read the prayers for the dying. Towards the end of them he tried to sit up. " Good-bye, father ", he murmured, " the priest told me something. . . . But I can't remember what. . . ." Suddenly his face lit up with a smile of intense joy, and he exclaimed, " I am seeing most wonderful things ! " He did not speak again.

The cause of the beatification of Dominic Savio was begun in Rome in 1914. It met with some opposition, on the ground of his extreme youth. Pope Pius X on the other hand regarded his age as a point in favour of beatification. This view eventually prevailed ; but Dominic Savio was not beatified till 1950, sixteen years after the canonization of Don Bosco.

The definitive text of the biography written by St John Bosco is that published at Turin in 1950, edited by Fr E. Ceria. An English translation, by Mary Russell, was published in 1934. Other Italian lives are by Cardinal Salotti (1921) and Don Cojazzi (1950), and among the French ones is A. Auffray's *Un Saint de quinze ans* (1950). There is an excellent short account by Fr John Sexton, issued by the Salesian Press in London in 1950.

10 : THE FORTY MARTYRS OF SEBASTEA (A.D. 320)

THE Emperor Licinius who at one time had extended a measure of toleration to Christians, reversed his policy after his breach with his brother-in-law Constantine and a fresh persecution was begun. In Cappadocia he published a decree ordering every Christian, on pain of death, to abandon his religion. When Agricolaus, the governor of Cappadocia and Lesser Armenia, communicated this decree to the army, forty young soldiers of various nationalities stationed at Sebastea refused to sacrifice to idols. The forty, who are said to have all belonged to the famous " Thundering Legion ", appeared before the tribunal at Sebastea (now Sivas in Turkey) saying that they were Christians and that no torments would induce them to forsake their religion. The governor at first tried persuasion, representing to them the disgrace which would follow upon their refusal to obey and promising promotion if they would conform. Finding them inexorable, he commanded that they should be tortured and cast into prison. Here they sang together Psalm xc, " He that dwelleth in the aid of the most High shall abide under the protection of the God of Heaven ", and they were comforted by a vision of our Lord who encouraged them to persevere.

Then the governor, incensed at their obstinacy, subjected them to a strange ordeal which he had devised. The cold in Armenia is very severe, especially in March when the north wind rages. Under the walls of the city stood a pond or lake which was frozen hard, and on it the prisoners were condemned to be exposed quite naked and to be left there night and day. Agricolaus also ordered that a fire and a warm bath should be prepared on the edge of the lake to tempt them to apostasy. The martyrs, without waiting to be stripped, undressed themselves, encouraging each other and saying that one bad night would purchase for them a happy eternity. Together they prayed, " Lord, we are forty who are engaged in this conflict : grant that forty may be crowned and that we may not fall short of that sacred number ". Their guards were continually urging them to offer up sacrifice and so to pass on to the fire and the warm bath, but all in vain. St Gregory

of Nyssa asserts that they endured for three days and three nights this lingering death. Out of the whole number, only one failed and allowed himself to be led to the shore. As it turned out, the reaction of the heat after the intense cold was too great and he died in the bath, thus losing the life he had striven to save as well as the palm of victory. This defection greatly grieved the others, but they were consoled by seeing his place filled and their number miraculously completed.

One of the soldiers who had been set to guard the prisoners, being off duty, sat down by the fire, and he fell asleep and had a strange dream. He seemed to be standing by the lake when suddenly the sky was filled with beautiful angelic forms. One by one they descended upon the ice bearing robes and crowns with which they invested the martyrs. The soldier counted : there were thirty-nine crowns. This vision and the desertion and fate of the apostate wrought his instantaneous conversion. By a special inspiration of the Holy Ghost, he flung off his clothes, stepped on to the ice, and took his place among the survivors, proclaiming himself a Christian. By his martyrdom he obtained the grace of what is known as the " baptism of blood " as well as the fortieth crown which had been forfeited by the deserter. God had indeed heard the petition of His servants and had answered it in this wholly unexpected way.

By the following morning most of the victims were dead, but a few still lingered on, notably Melito, the youngest. Agricolaus ordered that the arms and legs of the survivors should be broken and the bodies cast into a furnace where they would be consumed. With their dying lips they sang faintly, " Our soul hath escaped from the snare of the fowler : the snare is broken and we are set free ". The officials left Melito to the last : they pitied his youth and hoped that he would give way when he found himself alone, but his mother, a poor widow, reproached the executioners for their mistaken kindness. As she drew near to her son he looked up at her with his dimmed eyes, and being unable to smile he made a little sign of recognition with his feeble hand. Fortified by the Holy Ghost, she urged him to persevere to the end, and lifted him up and placed him herself upon the waggon with the rest of the victims. The bodies of the martyrs were burned and their ashes thrown into the river, but the Christians managed secretly to rescue some of the charred remains or bought them with money. A portion of the precious relics were kept at Caesarea, and St Basil says of them, " Like bulwarks they are our protection against the inroads of enemies ". He adds that everyone implored the succour of the martyrs, who raised up those who had fallen, strengthened the weak and increased the fervour of the saints.

St Basil the Elder and St Emmelia, the parents of the four saints, Basil the Great, Gregory of Nyssa, Peter of Sebastea and Macrina, procured a share of these relics some of which Emmelia gave to the church she built near Annesis. The enthusiasm with which they were received was extraordinary, and according to St Gregory of Nyssa they were honoured by miracles. He adds, " I buried the bodies of my parents by the relics of these holy martyrs, that in the resurrection they may rise with the encouragers of their faith ; for I know they have great power with God, of which I have seen clear proofs and undoubted testimonies ". St Gaudentius, Bishop of Brescia, writes in his sermons on these martyrs, " God gave me a share of these venerable relics and granted me to found this church in their honour ". He says that as he passed through Caesarea on his way to Jerusalem they were presented to him by the two nieces of St Basil, who had received them from their

uncle. Portions of their relics were also taken to Constantinople, as we learn from Sozomen and Procopius.

Perhaps the most interesting feature connected with the memory of these champions of the faith is the preservation of a document known as " The Testament of the Forty Holy Martyrs of Christ ". The Greek text has been in print for more than a couple of centuries, but it is only of recent years that its authenticity has come to be recognized. It is a unique but perfectly genuine relic of the age of persecution. Though it cannot well be here inserted entire, the summary account written by Father H. Delehaye, the Bollandist, will not be out of place.

" Meletios, Aetios and Eutykhios, prisoners of Christ, salute the bishops, presbyters, deacons, confessors and other ' ecclesiastics ' of the whole Christian world, and make known their wishes regarding the disposal of their mortal remains after the consummation of their martyrdom. They desire that all their relics be placed in the care of the priest Proidos and certain other persons, in order that they may repose together in Sareim near Zela. Meletios writes this exordium in the name of all.

" At this point Aetios and Eutykhios, speaking for their companions, conjure the families of the martyrs not to give way to excessive grief, and carefully to fulfil their last wishes as to the disposal of their remains. When their ashes shall be gathered together, let no one retain any particle for himself, but deliver everything to the persons designated. Should anyone disobey this injunction, they hope he may fail of obtaining the favours which he looks for from the possession of the relics.

" The martyrs then express their solicitude for one of their number, a young man named Eunoikos, whose tender age might probably move the persecutors to clemency. If, say they, he shall win the palm of martyrdom with us, let him repose with us. In case he should be spared, let him remain faithful to the law of Christ, in order that, on the day of the resurrection, he may enjoy the blessed lot of those whose sufferings he has shared.

" Here, it seems, Meletios again takes the pen. He addresses himself to his brothers, Krispinos and Gordios, exhorting them to be on their guard against the deceitful pleasures of this world, and to hold themselves in constant readiness by a strict adherence to the precepts of our Lord. He wishes these exhortations to be taken to heart by all the followers of Christ.

" Then begins a list of salutations : ' We salute the lord priest Philip, and Proklianos and Diogenes and at the same time the holy church. We salute the lord Proklianos of Phydela with the holy church and all who are his. We salute Maximos with the church, Magnos with the church. We salute Domnos with his, and Iles our father, Valens with the church.' Again Meletios intervenes : ' And I, Meletios, salute my relations Lutanios, Krispos and Gordios, etc.' There follow other salutations, general and particular ; and finally : ' We salute you, we the forty brethren united in captivity,' with the forty names. ' We, the forty prisoners of Christ, have signed by the hand of Meletios, one of us ; we have confirmed all that has been written, for we were all in full agreement with it.' "

It is extremely improbable that all, or even many, of the forty would have been able to write for themselves. Therefore Meletios set down the names in their place. But the names preserved in the *acta* are those of the " Testament ", and we may fairly draw the inference that there was sound historical evidence for part of the story, though not necessarily for such extravagant excrescences as that the

stones hurled at them recoiled upon the throwers or that their ashes were recovered after being cast into the water.

The Greek *passio*, which seems to be the source from which all the other versions of the "acts" are derived, was first edited by R. Abicht in the *Archiv für Slavische Philologie* (vol. xviii, pp. 144 *seq.*). The text may now most conveniently be consulted in O. von Gebhardt, *Acta Martyrum Selecta*, pp. 166–181, where the "Testament" is also printed. The Latin, Armenian and Old Slavonic versions have no particular importance. On the other hand, the panegyrics of St Basil, St Gregory of Nyssa, St Ephraem, St John Chrysostom and St Gaudentius of Brescia bear valuable witness to the veneration in which the martyrs were held already at the close of the fourth century. See on these homilies Delehaye, *Les Passions des Martyrs . . .*, pp. 184–235. There are certain inconsistencies between the details furnished by the *passio* and those of the panegyrics, notably as to the question whether the martyrs were exposed to their ordeal in the middle of the town or upon a frozen lake outside it. On this see Pio Franchi de' Cavalieri in *Studi e Testi*, no. 22, fasc. 3, pp. 64–70, and Delehaye in *American Catholic Quarterly Review*, 1899, pp. 161–171. *Cf.* also Bonwetsch, *Studien zur Geschichte d. Theologie*, vol. i, pt 1, pp. 71–95; and BHG., nn. 1201–1208.

SS. CODRATUS AND HIS COMPANIONS, MARTYRS (A.D. 258 ?)

THE parents of St Codratus were Greek Christians belonging to the city of Corinth. They both died early and, according to one tradition, he was actually born in the wilderness whither his mother had retired to escape persecution under Decius and where she died. It was commonly reported that he grew up in the desert and was divinely nourished with food from the skies—the clothes with which his mother had covered him adapting themselves miraculously to his growth. In any case, he emerged from his retirement to study medicine and surrounded himself with a band of disciples, most of whom seem to have led ascetical lives.

Under the Emperors Decius and Valerian, Jason was the prefect of Greece entrusted with the enforcement of the cruel laws against the Christians. St Codratus was one of those summoned to appear before him, and the judge strove at first to persuade him to offer sacrifice to the gods and so escape punishment. The holy man, who was attended by five of his faithful disciples, protested that eternal salvation was dearer to them than life, and instead of defending himself, he is said to have given a summary of God's dealings with men from the creation of the world to the death and resurrection of our Lord. Jason scornfully rejected the doctrine that God had become man and had suffered for us, and finding that argument and persuasion had no effect upon the martyr, he ordered him to be scourged.

Then the prefect addressed himself to Cyprian, a mere boy, thinking that he would be more readily won, but Codratus exhorted his companions to be steadfast. They were all of them subjected to tortures and then cast to the wild beasts, which, however, refused to touch them. Finally they were led out of the city to the place of execution, where they were beheaded. The names of the other four were Dionysius, Anectus, Paul and Crescens.

No confidence can be placed in the Greek acts and the synaxaries in which this history is recounted. See the *Acta Sanctorum*, March, vol. ii.

ST MACARIUS, BISHOP OF JERUSALEM (*c.* A.D. 335)

PRESERVED in the pages of the historian Eusebius is the letter which Constantine wrote to Macarius, Bishop of Jerusalem, entrusting him with the construction of a church on the spot where the Empress Helen had discovered the site of Christ's

sepulchre, and giving him practically a free hand in its design and in the choice of workmen and materials. He lived to complete the basilica he had undertaken. We know from the testimony of St Athanasius that Macarius was a sincere and upright man, filled with the true apostolic spirit. He succeeded Bishop Hermon in 314 at the time when the Arian heresy was beginning seriously to menace the Church, and we know from the testimony of St Athanasius that he proved himself a valiant champion of the true faith. At the Council of Nicaea his name appears first of the Palestinian bishops in the list of the signatories.

According to the popular legend, Macarius was not only present at the finding of Christ's cross, but was also actually the means of identifying it. When the necessary excavations had been made three crosses were discovered, and it was at first doubtful which of the three was that on which our Lord had suffered. If we may trust the account which Rufinus gives in his Ecclesiastical History: "It happened that in the city there was a woman lying ill, nigh unto death. Macarius was bishop of that church at the time. When he saw the queen and the rest standing by, he said, 'Bring hither all the crosses that have been found, and God will show us which it was that bore the Lord'. Then having entered with the queen and the others into the house of the woman who was ill, he knelt down and prayed thus: 'O God, who through thine only-begotten Son hast inspired the heart of thine handmaid to seek the holy wood upon which our salvation depends, show plainly which cross was identified with the glory of the Lord and which served for the punishment of slaves. Grant that as soon as the health-giving wood touches this woman who is lying half-dead, she may be recalled to life from the gates of death.' When he had spoken these words, he touched her with one of the crosses—and nothing happened. Then he applied the second—equally without effect. As soon, however, as he touched her with the third cross, she started up open-eyed and, with her strength fully restored, began to glorify God and to run about the house with greater agility than before her illness. The queen, having obtained her desire through such a clear indication, erected with royal pomp a marvellous temple on the spot where she had found the cross."

Constantine's great basilica was consecrated on September 13, 335, the year which is generally considered to have been that of the death of its supervisor and builder Macarius.

It must be confessed that there is some discrepancy between the accounts given by St Ambrose and the church historians concerning the miracle by which the cross was identified, but this is dealt with more fully on May 3. See the *Acta Sanctorum*, March, vol. ii; DCB., vol. iii, p. 765; and F. J. Bacchus in the *Catholic Encyclopedia*, vol. ix, pp. 482–483.

ST SIMPLICIUS, Pope (A.D. 483)

St Simplicius, who succeeded St Hilarus in 468, occupied the papal throne at a most difficult and troublous period. Already all the provinces of the West outside Italy had fallen into the hands of the barbarians, who were mostly pagans or Arians, and during his tenure of the chair of St Peter Rome itself was permanently occupied by Odoacer, the ruler of the Heruli, and the empire of the West ceased to exist. The people, ground down under the taxes of the Roman governors and impoverished by devastating raids, offered but little resistance to the conquerors who exacted no imposts from them. St Simplicius was greatly concerned to alleviate their miseries and to sow the seeds of the faith among the barbarian invaders. In the East he was engaged in a protracted struggle with monophysite influences. He

vindicated the binding force of the Council of Chalcedon against those who sought to set it aside, and laboured zealously to maintain the faith which he saw betrayed on every hand. Simplicius died in 483 and was buried in St Peter's.

It would be possible to compile a long biography of St Simplicius, for his activities made themselves felt in secular as well as ecclesiastical history, but regarding his virtues as a servant of God we know little beyond generalities ; neither is there any great evidence of *cultus*. See the *Liber Pontificalis* (Duchesne), vol. i, pp. 249–251 ; Hefele-Leclercq, *Conciles*, vol. ii, pp. 912–930 ; and the excellent notice by J. P. Kirsch in the *Catholic Encyclopedia*.

ST KESSOG, Bishop and Martyr (Sixth Century)

St Kessog (Mackessog) is believed to have come of the royal race of Munster, his father being king at Cashel. The story is told that on one occasion, when several of the neighbouring princes and their sons were being entertained, Kessog, with two of the visitors, boys like himself, fell into a lake and only Kessog escaped with his life. For some reason he was blamed by the victims' parents, who threatened to burn Cashel and devastate the province. Kessog had recourse to prayer and the life of the two boys was restored. The saint passed over to Scotland, where, after having been attached to the Culdees, he was elected itinerant bishop and laboured in the provinces of Leven and Boyne ; he made his headquarters on Monks' Island in Loch Lomond, and from there he evangelized the whole of the surrounding country.

There is considerable uncertainty about his fate. According to one tradition he suffered death for the truth at Bandry : according to another he was martyred in foreign parts and his body, embalmed with sweet herbs, was brought back to Scotland and buried at Luss. From these herbs, which germinated and were called in Gaelic *luss*, the parish afterwards derived its name. The Scots used to invoke him as a battle-cry until they adopted St Andrew as the national patron, and they long held him in honour. They represented him in their art as an archer with a quiver at his back and a bent bow in his hands. In Lennox, of which he is the patron, St Kessog's bell was venerated in the seventeenth century, and the church of Auchterarder is dedicated in his honour. At Inverness there is a Kessog Ferry, and in Cumbrae a Kessog's Fair is held on the third Wednesday in March, whilst the fair of Fel-ma-Chessaig is held on March 21, which, according to the old style, would be March 10. Malcolm, Earl of Lennox, gave a charter to John of Luss " for the reverence and honour of our patron, the most holy man, the blessed Kessog ", and at Buchanan is, or was, another charter wherein Robert Bruce granted a sanctuary-girth of three miles " to God and St Kessog " at Luss.

See KSS., pp. 373–374, and the Aberdeen Breviary. There is also a short notice of him in the *Acta Sanctorum*, March, vol. ii.

ST ANASTASIA PATRICIA, Virgin (No Date)

The history of this Anastasia rests on very slender authority. She is stated to have been the daughter of a patrician of Egyptian race and to have been a lady-in-waiting in the court of Constantinople. Her beauty won the heart of the Emperor Justinian and the jealousy of the Empress Theodora. She was as good as she was fair, and when she found herself the object of the emperor's attentions she escaped by night and made her way to Alexandria, where she entered a convent. The emperor did not forget her, and after the death of Theodora he caused a search to be made,

intending to raise her to the throne as his wife. News of this reached Anastasia and she fled into the desert, where she wandered about until she came to the community ruled over by Abbot Daniel, whom she told her history and her plight. Without delay he gave her the habit of a monk and the necessary instructions for becoming a hermit. Then he enclosed her in a cave at a considerable distance from his own cell and left her—charging her on no account ever to emerge or to allow anyone to enter her hermitage. After that, she saw no more of him. His disciples used to bring water and food which they placed before her door, but they never knew her sex.

Thus did " Anastasius the Eunuch " live for twenty-eight years, and in all that time she never beheld the face of man, but gave herself up to prayer and mortification. Only when she felt the hand of death upon her did she send a message to the aged abbot, requesting him to come to her. Full of foreboding, Daniel hastened to the cell, accompanied by one of his disciples, and there he found her at the point of death. After a few parting words, he gave her communion and stood by while her soul left her body. Then the abbot and his disciple buried her in her habit according to the wish she had expressed just before her death. It is supposed that her relics were afterwards removed to Constantinople.

The story in all probability is pure romance. The theme is one very familiar to the Greek hagiographers ; see, for example, the legend of St Apollinaris Syncletica (January 5) and that of St Pelagia (October 8), and *cf.* Delehaye, *Les Légendes Hagiographiques* (1927), pp. 188–189. The tale of Anastasia Patricia may be found in certain copies of the synaxaries, and it is printed by Delehaye, *Synax. Constant.*, cc. 524–528, as well as in the *Acta Sanctorum*, March, vol. ii.

ST DROCTOVEUS, OR DROTTÉ, ABBOT (*c.* A.D. 580)

AUXERRE was the birthplace of St Droctoveus. He was educated under St Germanus in the abbey of Saint-Symphorien at Autun, and afterwards became a monk in that community. The rule followed was a very strict one, and we are told that Droctoveus was foremost amongst his brethren for his spirit of mortification and prayer. When Germanus was appointed bishop of Paris, he still wished to lead the religious life, and a monastery was accordingly attached to the church which King Childebert built, dedicated in honour of the Holy Cross and St Vincent. Probably St Droctoveus was placed by St Germanus over the new abbey and he continued to govern it until his death. He is lauded by the chroniclers as the embodiment of all Christian and monastic virtues, and Venantius Fortunatus has left us some verses in his honour, but any detailed record of his life was destroyed by Northmen when they burnt the monastery. The monks of his house subsequently adopted the Benedictine rule, and when the body of St Germanus had been laid there both church and abbey took the name of Saint-Germain. The site is that of the present well-known church of Saint-Germain-des-Prés.

See Mabillon, vol. i, pp. 239–243 ; and the *Acta Sanctorum*, March, vol. ii.

ST ATTALAS, ABBOT (A.D. 627)

ST ATTALAS, a Burgundian, spent his youth with Aregius, Bishop of Gap, to whom his parents had confided him. There he received excellent instruction in letters, but found that he was not making sufficient spiritual progress. He therefore made his way to the monastery of Lérins, where he entered, but later resolved to seek a

stricter community. At the celebrated monastery of Luxeuil, which St Columban had founded on the site of the old Roman town of Luxovium, he found all the austerity he desired, and of all the pious band Attalas was perhaps the one most after Columban's heart: he recognized in him a kindred spirit and took special pains to lead him on to perfection. When the holy abbot and his Irish companions were exiled from France by Theodoric, King of Austrasia, whom he had boldly rebuked for his vices, Columban took Attalas with him on his travels, which ended in Lombardy, when Agilulf, King of the Lombards, gave him land for the foundation of a monastery at Bobbio, a lonely spot in the Apennines. St Columban was seventy years of age at the time, and as he only lived one year after the foundation of Bobbio much of the credit for the establishment and prestige of the great monastery is certainly due to Attalas, who succeeded him as abbot in 615. The new superior had many difficulties with which to contend, the chief of which was disloyalty amongst his brethren. Once the authority of St Columban was removed, they murmured against the severity of the rule and broke out into rebellion.

Like St Columban, Attalas contended strenuously against Arianism, which was rife in the districts about Milan. He was endowed with the power of healing, and Jonas the Scot, who wrote his life, was eye-witness of some of the cures which he effected. Fifty days before his death, St Attalas was divinely warned to get ready for a long journey. Doubtful whether this meant an expedition to foreign parts or the passage to eternity, the abbot put everything in order in the monastery and prepared himself for a voyage. Falling ill with fever he realized that the warning referred to death, and when the disease increased, he asked to be laid outside the door of his cell, beside which stood a cross which he always touched on leaving or returning to it. As he wished to be alone for a while, all withdrew except St Blimond (afterwards abbot of Saint-Valéry), who remained near at hand in case St Attalas might require assistance. The dying man besought mercy of God with many tears, and then he saw Heaven unveiled, and contemplated it for several hours. Afterwards he recalled his monks and bade them carry him back to his cell. The following day he rendered up his soul to his Creator, and was buried at Bobbio beside his master Columban. The body of St Bertulf was afterwards placed in the same tomb and the three holy men were venerated together.

See Mabillon, vol. ii, pp. 115–118. The short contemporary biography of St Attalas by his disciple Jonas is also printed by the Bollandists (March, vol. ii) and by Migne, PL., vol. lxxxvii, cc. 1055–1062. But the best edition is by B. Krusch in MGH., *Script. merov.*, vol. iv, pp. 113–119.

ST HIMELIN (*c.* A.D. 750)

THE holy priest Himelin was by birth said to be an Irishman, closely related to St Rumold of Malines, and he is remembered by the following legend. Returning from a pilgrimage to Rome, in the days of King Pepin of France, he was taken very ill one evening at Vissenaeken, near Tirlemont in Brabant. As he rested by the roadside, weary and thirsty, he asked for a drink of water from the maid-servant of the parish priest, as she passed with a pitcher of water which she had drawn from the well. She had been strictly forbidden to let anyone touch the vessel for fear of infection, as plague was raging in the district, so " I cannot let you drink out of the pitcher, for my master has forbidden it ", she replied. Then, pitying his evident misery, she added, " But if you will come to the house, you shall have both

food and drink." The pilgrim, however, insisted, and assured her that if she would only let him take a draught of the water, her master would be well satisfied. She complied with his request and returned home. No sooner had the parish priest tasted the water than he perceived that it had been changed into delicious wine, and on questioning the girl he elicited from her what had previously happened to the pitcher. Deeply impressed by the miracle the good man ran out and brought back the sick pilgrim to his house, where he nursed him tenderly until his death, although he could not induce him to lie on a better bed than a heap of straw. St Himelin was buried at Vissenaeken, the church bells of which pealed forth at his passing, although no human hands had set them in motion. His shrine is still a resort for pilgrims, especially on his feast-day, March 10.

See the *Acta Sanctorum*, March, vol. ii.

BD ANDREW OF STRUMI, ABBOT (A.D. 1097)

ABOUT the middle of the eleventh century the city of Milan was torn between the rival factions of Archbishop Guido and the " Pataria ", a nickname which has never been quite satisfactorily explained : they were the reform party who, under the leadership of the deacon Arialdo and a knight called Herlembald, strove against simony and concubinage amongst the clergy. Of all Arialdo's disciples perhaps the most prominent was Andrew, then known as " the Ligurian ", a native of Parma, who became his closest friend and associate.

The archbishop excommunicated Arialdo, who was, however, exculpated at Rome, Guido himself coming under ecclesiastical censure for simony. He continued, nevertheless, to harass the Pataria, and having seized Arialdo he is said to have wreaked his vengeance upon the unfortunate deacon, whose eyes were blinded and body mutilated in the most barbarous manner. At the risk of his life, Andrew penetrated several times into the enemy's territories, first to learn the fate of his master and then to try to recover his body. Shepherds led him to a lonely spot where they had seen the body deposited, but it was no longer there, having been disinterred and cast into the water. It was washed up again—miraculously as it seemed—at the very spot from which it had been cast, and Andrew was enabled with the assistance of Herlembald to remove it, still incorrupt after ten months.

After seeing Arialdo's body duly honoured at Milan, where he is venerated as a martyr, Andrew retired into the Vallombrosan Order, to which he appears to have been admitted by Abbot Rudolf, who was also in close sympathy with the Pataria. Rudolf's successor promoted Andrew to be abbot of San Fedele at Strumi on the Arno, and he was then able to devote part of his time to literary work. From his close association with Arialdo, he was eminently competent to amplify and supplement the Life of Arialdo, which had been begun by Abbot Rudolf. He also wrote the Life of St John Gualbert. Busily occupied as he was, Bd Andrew still retained the public spirit which had made him a leader of the Pataria. Italy was in a very disturbed condition owing to the struggle between the Emperor Henry IV and Pope Urban II, and Florence and Arezzo were paralysed by mutual antagonism. The abbot of Strumi came forward as a peacemaker between them ; and so well did he manage the situation that he earned the confidence of both parties, and the peace which he negotiated continued unimpaired during the rest of his life. The prestige he obtained had a totally unforeseen result : a number of churches, priories and hospitals in the dioceses of Florence and Arezzo and throughout the Casentino

placed themselves under his supervision and became affiliated to the Vallombrosan Order.

Bd Andrew died in 1097. Most of his writings appear to have perished about the year 1530 when, at the time of the siege of Florence, the mother-house of the Vallombrosans was almost entirely destroyed by fire, the library being burnt with nearly all its books and manuscripts, which included the records and documents of the beatified members of the community.

See the *Acta Sanctorum*, March, vol. ii.

BD JOHN OF VALLOMBROSA (*c.* A.D. 1380)

JOHN OF VALLOMBROSA was a Florentine who entered the monastery of the Holy Trinity in his native city. He was a clever man and spent hours of the day and night poring over books. In the course of his studies he became interested in necromancy and began to practise the black arts in secret. He had become thoroughly vicious and depraved when reports of his proceedings reached the ears of the abbot of Vallombrosa, who summoned him before a commission of monks and formally accused him. At first John lied and denied that he had had any dealings with magic, but when incontrovertible evidence was brought against him he acknowledged his guilt. His punishment was a lengthy imprisonment in a pestilential prison where he lost his health and was reduced to a skeleton.

When at last he was liberated John could scarcely walk, but he was sincerely penitent. Although the abbot and the monks would fain have restored him to their fellowship he asked to be allowed to continue voluntarily the life he had been compelled to lead. " I have learnt ", he said, " in this dark and long imprisonment, that there is nothing better, nothing more holy, than solitude : in solitude I intend to go on learning divine things and to try to rise higher. Now that I am free from temporal fetters I am resolved, with the help of Christ, to waste no more time." With the consent of the abbot he embraced the life of a hermit and soon became known as the foremost amongst the solitaries of the countryside for his sanctity and great learning. His letters and treatises, some written in Latin and some in the vernacular, were handed about from one to another and were prized for their subject-matter as well as for the elegance of their diction. He seemed as though divinely inspired to touch the hardest hearts and to expound the most abstruse points of Holy Scripture.

The " hermit of the cells ", as he came to be called, lived to extreme old age and enjoyed the friendship and esteem of St Catherine of Siena. Writing to Barduccio of Florence after her death, John says that whilst he was mourning over her loss she came to him in a vision, and gave him the consolation of witnessing her celestial glory.

There is a short life printed in the *Acta Sanctorum* under Andrew of Strumi, March, vol. ii, 3rd ed., pp. 49–50. *Cf.* Zambrini, *Opere volgari a stampa dei sec.* 13 *e* 14, pp. 238, 263–264, etc.

BD PETER GEREMIA (A.D. 1452)

THE life of this holy man was written by one of his brethren who knew him well and had lived with him in the same friary. Born in Palermo, Peter was the son of a jurist and fiscal agent to King Alfonso I and at the age of eighteen was sent to the

University of Bologna to study law with a view to succeeding to his father's office. There he made such progress that he was often called upon to take the chair of the professor when the latter was prevented from delivering his lectures. Peter was on the eve of taking his degree when he had a strange experience which he ever afterwards looked upon as a supernatural interposition. He was sitting one evening in his room, buried in study, when he was disturbed by loud and persistent rapping on his window—which was on the third storey. Startled, he inquired who the unseen visitor could be and what he wanted. " I am your cousin ", replied a voice. " After I had taken my degree, I also was called to the bar where, as you know, I gained honour and distinction. Blind and miserable wretch that I was, I spent my whole time in defence of others, and I even, against my conscience, undertook unjust cases in order to obtain money and fame. I found no one to plead my own case before the judgement-seat of God, and I am now condemned to everlasting torment. But before I am cast into Hell I am sent to warn you to flee from the courts of men if you wish to be acquitted before the judgement-seat of God."

Peter lost no time in acting upon the warning. Then and there he took a vow of perpetual chastity, and the next morning he bought an iron chain which he wound three times round his body and riveted there. This was found embedded in his flesh fifty-one years later when his body was being prepared for burial. He then obtained admission into the Dominican convent at Bologna. When news of this reached the ears of his father he was greatly incensed and travelled to Bologna, intending to remove the novice by force and compel him to complete his legal studies. Peter refused to see his parent, but sent a message saying that he was well and needed nothing that his relations could give him except their prayers. Whilst the father raged and threatened, the young man was asking as a special grace that he might neither be unfaithful to his vocation nor forfeit the love of his parents, to whom he was greatly attached. When an interview was at last arranged, the father was completely softened and gave Peter his blessing.

After he was raised to the priesthood he became a celebrated preacher and brought many to repentance and newness of life. St Vincent Ferrer when he visited Bologna sought him out to congratulate him on the work he was doing and to urge him to continue labours which God had so wonderfully blessed. Summoned as a theologian to the Council of Florence, Bd Peter found his learning and eloquence greatly extolled by Pope Eugenius IV, who wished to raise him to high ecclesiastical honours. He declined all preferment, but was obliged to accept the post of apostolic visitor in Sicily, though he stipulated that his powers should be limited to the restoration of regular observance in religious houses where irregularities had crept in during the Great Schism. In this delicate task he was entirely successful, and his preaching to the people was no less popular than in Italy. He died at Palermo in 1452, and his *cultus* was confirmed in 1784.

A picturesque story is told of Bd Peter when he was prior of Palermo. One day the procurator told him that there was no food in the house. It was a Friday, and the prior, knowing that a fisherman in the neighbourhood had had a good haul of tunny, took boat and went to beg a few of the fish for his brethren. The man refused roughly. Peter said nothing and started back in his boat, when lo! all the fish broke through the nets and were escaping out to sea. The fisherman, aghast, followed in pursuit of Peter and besought pardon. He made the sign of the cross over the sea, and thereupon the fish again became entangled

in the nets, and the man eagerly bestowed on the prior as much fish as he needed.

See the *Acta Sanctorum*, March, vol. i; Taurisano, *Catalogus Hagiographicus O.P.*, p. 38; Mortier, *Maîtres Généraux O.P.*, vol. iv, pp. 152–212; and M. A. Coniglione, *Pietro Geremia* (1952).

BD JOHN OGILVIE, MARTYR (A.D. 1615)

THE father of John Ogilvie was baron of Drum-na-Keith, lord of large territories in Banffshire and head of the younger branch of Ogilvies, whilst his mother, through whom he was connected with the Stewarts and the Douglases, was the daughter of Lady Douglas of Lochleven, Queen Mary's gaoler. The family, like many Scottish families at that time, was partly Catholic and partly Presbyterian, but John's father, though not unfriendly to the old faith, brought his eldest son up as a Calvinist, and as such sent him at the age of thirteen to be educated on the continent. There the lad became interested in the religious controversies which then and until a much later date were popular in France and in lands under French influence. The best Catholic and Calvinistic protagonists took part in these disputations, which profoundly influenced the intellectual world. Ere long the boy felt himself called to reconsider his position, and according to a speech ascribed to him in a Scottish version of his trial, he went to consult Italian, French and German scholars, who contrasted the unbroken faith of the Church with the novelty of the reformed doctrines and laid stress upon the unity which is characteristic of the Catholic organization alone. Confused, John withdrew himself from controversy and fastened upon two texts of Holy Scripture: "God wills all men to be saved and to come to the knowledge of the truth", and "Come to me, all who suffer and are laden, and I will refresh you". He began to see that the Catholic Church could embrace all kinds of people and that in her could be found men and women of every class who could and did despise the world. These reflections and the testimony of the martyrs decided him, and it was in order to belong to the Church of these martyrs that he decided to become a Catholic and was received into the Church at the Scots College in Louvain in 1596, at the age of seventeen.

His next three years were spent in various continental educational centres. Lack of funds caused Father Crichton, the head of the Scots College, to dismiss many of his pupils, including John Ogilvie, who betook himself to the Scottish Benedictines at Ratisbon, with whom he remained six months, studying the arts and perhaps acquiring something of the Benedictine outlook, which is independent of national traditions. He next passed on to the Jesuit College at Olmütz, which he entered as a lay student, and henceforth we find him intimately connected with the Jesuits. The Society, though not much more than fifty years old, was at the height of its fame, and had attracted some of the finest minds of the age. Within a year of joining the college, John asked to be admitted to the Society, but at that very moment an outbreak of plague compelled the authorities to close the college. Not to be deterred, the young man followed the superior to Vienna, obtained his consent, and after probation was admitted a novice at Brünn. For the next ten years he worked and trained in Olmütz, Gratz and Vienna. To quote the words of the Rev. W. E. Brown in his Life of John Ogilvie: "During these ten years in the Austrian province of the Society of Jesus, Ogilvie was undergoing a rigorous discipline. Renaissance learning and scholastic method were combined into an

intellectual training, consistent and, as far as knowledge went, complete. His spiritual life was being formed by a discipline no less severe. And all this time he was learning pre-eminently that discipline of the will which was the hall-mark of the Jesuit, which guaranteed the readiness of his obedience and his detachment from all earthly ties."

By the express command of Aquaviva, father general of the Society, John Ogilvie came to the French province, and it was in Paris that he received priest's orders in 1610. In France the young man was brought into contact with two Jesuits who had undertaken missionary work in Scotland, and had made expeditions thither still hoping, through the nobles, to win over King James. Both Crichton and Gordon had suffered arrest, and Gordon had spent three years in the Tower of London. It seemed to them that conditions were more unpromising than ever, and they were utterly dispirited. Therefore, when in 1611 the father general charged them to " consider the affairs of Scotland ", all they could do was to draw up a record of past failure and a declaration of the futility of any further efforts in that kingdom, in view of the tightening of the penal laws. It was at this time that Ogilvie formed the project of devoting his life to the work, and he wrote to the father general offering himself for the mission. In reply he received a stern reminder that it was for his superiors to recommend whom they would, and neither Crichton nor Gordon wished him to go. Undeterred, the young man returned to the charge, and after two and a half years of worrying and importunity received orders to proceed to Scotland.

In consequence of the strict regulations against the entry of priests into Great Britain, he travelled under the name of John Watson, and figured henceforth sometimes as a horse-dealer and sometimes as a soldier returning from the European wars. The Jesuit Moffat and a secular priest named Campbell crossed with him, but they parted at Leith and Ogilvie went north. He soon found out that the Catholic nobles on whom he had relied were only anxious to be left alone. Most of them had conformed, at least outwardly, to the established religion, and none but a very few middle-class uninfluential families were prepared to receive a proscribed priest. We know little of his movements during the next six months. According to his own depositions, he spent six weeks in the north of Scotland and apparently wintered in Edinburgh, but he does not seem to have gained any converts or to have made much headway. Realizing this, he reverted to the methods attempted by the earlier Jesuits and went to London, where he got into touch with King James, or one of his ministers, to whom he proposed some semi-political project the details of which are lost. On the strength of this, he made a journey to Paris to consult his superior, Father Gordon, who rebuked him sharply for leaving his mission and sent him back to Scotland.

Upon his return to Edinburgh, John Ogilvie made his headquarters at the house of William Sinclair, a parliamentary advocate and a sincere Catholic. Here he met a Franciscan namesake, and the two ministered to the little congregations which met at the houses of Sinclair, John Philipps and Robert Wilkie. Ogilvie soon increased his flock and became famous for his insistence on greater devotion among Catholics. He also appears to have acted as tutor to Sinclair's elder boy Robert, who afterwards became a Jesuit. Warming to his work, he now began to extend it in other directions, and set about visiting Catholics in prison—a risky proceeding in a place where all visitors were watched—and he even climbed to the castle and obtained leave to see old Sir James MacDonald, who recalled his ministrations in

after years. During the summer months of 1614 he made some converts, and Sinclair afterwards maintained that the number was great, considering the shortness of the time. Towards the end of August he went to Glasgow, where he was harboured by a widow called Marion Walker, who ended her days in prison for the faith. She had made of her house a centre where wandering priests could celebrate Mass and hear confessions. In Glasgow he succeeded in entering into relations with Sir John Cleland and Lady Maxwell, who were both secret Catholics, and also in reconciling to the faith several members of the Renfrewshire gentry. At the same time he was building up a congregation among the bourgeoisie. Shortly after his return to Edinburgh, news came that five other persons in Glasgow wished to be reconciled and he hurried back to Glasgow. On May 4 he celebrated Mass, one of the five would-be converts, Adam Boyd by name, being present. After the service the man said he desired instruction, and requested the priest to come at four o'clock in the afternoon to the market-cross, where a messenger would meet him and conduct him to a safe place. Ogilvie agreed, and Boyd immediately went to Archbishop Spottiswoode, a former Presbyterian minister who was now one of the king's most capable lieutenants, and who from his residence in Glasgow kept watch upon Catholics and Presbyterians alike. It was agreed between them that one of the archbishop's most muscular servants, Andrew Hay, should meet Adam Boyd and Ogilvie in the market-place. At the same time Boyd denounced all those whom he suspected of having dealings with Ogilvie.

The appointment was kept, and the Jesuit arrived in the square accompanied by James Stewart, the son of the former provost, who, recognizing Hay, tried to induce Ogilvie to return home. Stewart and Hay fell into a dispute which ended in a free fight in which outsiders took part, but finally Ogilvie was borne along to the provost's house. Thither came also Spottiswoode and his guards, and the prisoner was called upon to come forward, only to be received by a blow from the archbishop. " You are overbold, sir, to say your Masses in a reformed city ! " the prelate exclaimed. " You act as a hangman, sir, and not as a bishop in striking me ", was the spirited if impolitic answer he received. Immediately he was assailed by the servants and citizens, dragged by the beard, torn by men's nails, and only saved by the personal intervention of Lord Fleming, who happened to be present. A search was made in which he was stripped naked, but all that could be found on him was a purse of gold, another of silver, a few medicaments, a breviary and a compendium of religious controversy.

The following morning he was brought before the archbishop and the burghal court of Glasgow, and was asked, " Have you said Mass in the king's dominions ? " Knowing that this came under the criminal law the prisoner replied, " If this is a crime, it should be proved, not by my word, but by witnesses ". Questioned as to why he had come to Scotland, he replied boldly, " I came to unteach heresy and to save souls ". In response to the query, " Do you recognize King James ? " he said, " King James is *de facto* king of Scotland " ; and when interrogated in respect to the Gunpowder Plot, he answered, " I detest parricide and praise it not "— " parricide " being the recognized term for the assassination of a sovereign. All questions which would incriminate himself or endanger the life of others he refused to answer, and the trial dragged on until he had been without food for twenty-six hours and was trembling with fever. Then at last the judge allowed him to warm himself by the fire, but even there he was insulted by one of the archbishop's retainers, who then proceeded to express his desire to throw the prisoner into the

fire. " Your action would never be more welcome than it is now, when I am shivering with cold," replied the priest. At last he was sent back to his cell, where he was bound by the feet to an enormous iron bar which kept him lying on his back, for he was too weak to carry it about. Spottiswoode obtained permission to use the torture of the boot, but though it was fitted to his leg, the complete process does not appear to have been carried out upon him. His misery was increased by a report, spread by his captors, to the effect that he had betrayed the names of his friends.

When it was found that neither the threat of " the boot " nor yet promises of the king's favour if he would give way could obtain from the prisoner the betrayal of the unknown Catholics of Scotland, it was determined to deprive him of sleep and thus weaken his power of resistance. For eight days and nights he was kept from sleep by being prodded with sharp-pointed stakes, by being dragged from his couch, by shouts in his ears, by having his hair torn and by being flung upon the floor. Only because the doctors declared that another three hours would prove fatal was he allowed a day and a night's rest before being brought up for his second examination, which took place in Edinburgh before the lords commissioners appointed by the king's missives for his examination and trial. The charge against him was now completely changed. Ogilvie, the authorities declared, had been guilty of high treason in refusing to acknowledge the king's jurisdiction in spiritual matters ; but actually the whole object of the privy council was, not to convict him of saying Mass, or even to condemn him for asserting the papal jurisdiction in Scotland, but to discover, through him, what Scotsmen would be prepared to welcome a return to the Catholic faith. While he lay in prison, the authorities had encouraged people to visit him and had spread rumours that he had betrayed his friends, for they hoped that these, when arrested, would betray themselves and others. All the tortures he underwent were directed to the same end, and only when foiled in all their efforts to obtain from him the desired information did they press the question of the power of the pope to depose a monarch. To this—which was a moot point among the theologians of the day—the prisoner consistently replied that he would answer that question to the pope alone.

After the second trial, Ogilvie was taken back to Glasgow, where he seems to have been, at first, kindly treated. The report of his heroism in prison had gone through the length and breadth of Scotland, and even his keepers, including the archbishop, desired nothing so much as that he should recant and accept the royal supremacy. Soon, however, there came for the prisoner a questionnaire drawn up by no less a person that King James himself. To these five questions, which dealt entirely with the relations between church and state, he could only return answers which practically sealed his fate. His treatment in prison grew more rigorous. Nevertheless he still continued to write, in Latin, an account of his arrest and subsequent treatment and managed to transmit the pages through the crack between the door and the floor to persons who were passing outside—ostensibly on their way to visit other prisoners.

Though the gallows had been erected in readiness, there was still the show of a trial to be gone through. For the last time Father Ogilvie appeared before his judges. He was told that he was being tried, not for saying Mass, but for the answers he had given to the king's questions. In the face of the archbishop's offers of his patronage if he would retract his replies to the questionnaire he boldly declared, " In all that concerns the king, I will be slavishly obedient ; if any attack

his temporal power, I will shed my last drop of blood for him. But in the things of spiritual jurisdiction which a king unjustly seizes I cannot and must not obey."

He was accordingly condemned for high treason and sentenced to a traitor's death. His friend John Browne, who attended him to the end and heard his last words, asserted that even on the scaffold he was offered his freedom and a fat living if he would abjure his religion—a sure proof, if further proof were needed, that his offence was his faith and not his politics. As the ladder was removed and his body swung in the air, the crowd groaned and anathematized the cruelty and injustice of those who had done the martyr to death. The cause of John Ogilvie was not included in that of the English martyrs, but he was beatified separately, December 22, 1929; his feast is kept in Scotland and by the Society of Jesus.

See W. E. Brown, *John Ogilvie* (1925), which includes a translation of documents from the process of beatification; James Forbes, *Jean Ogilvie, Écossais, Jésuite;* G. Antonelli, *Il b. Giovanni Ogilvie* (1929), with some attractive illustrations.

11: ST CONSTANTINE, MARTYR (SIXTH CENTURY)

ACCORDING to the lessons in the Aberdeen Breviary the early career of King Constantine of Cornwall gave no promise of the holiness to which he afterwards attained; but after the death of his wife, daughter of the king of Brittany, he was so grief-stricken that he resolved to mend his ways and gave up his kingdom to his son. Concealing his rank and identity, he found his way to Ireland, where he entered the monastery of St Mochuda at Rahan. There he served for seven years, performing the most menial offices and carrying sacks of corn to and from the mill. According to the legend, he was finally identified by a monk who happened to be in the granary one day and overheard him laughing over his work and saying to himself: "Is this indeed King Constantine of Cornwall who formerly wore a helmet and breastplate and who now drudges at a handmill?" He learnt letters, was raised to the priesthood, and was sent to Scotland, where he was associated first with St Columba and then with St Kentigern. He is said to have preached the faith in Galloway and then to have become abbot of a monastery at Govan. As an old man Constantine went on a mission into Kintyre, but was attacked by pirates, who cut off his right arm. Calling his followers he gave them his blessing, and slowly bled to death. Scotland regarded him as her first martyr, and his feast is still observed in the diocese of Argyll and the Isles.

Cornwall, Wales and Ireland also had traditions of a Cornish king named Constantine who became a monk, but no confidence can be placed in their often contradictory details; nor is there any good reason to suppose that Constantine of Cornwall was identical with Gildas's "tyrannical Whelp of the unclean Lioness of Domnonia".

The principal source is the Aberdeen Breviary and Martyrology. The Bollandists (*Acta Sanctorum*, March, vol. ii) seem to have adopted in the main the conclusions of Colgan in his *Acta Sanctorum Hiberniae*. See KSS., pp. 311–314, and especially Canon Doble's excellent summary, *St Constantine* (1930), no. 26 in his Cornish Saints series. The annals of Tigernach (so-called) enter under the date 588 "Conversio Constantini ad Dominum"; the Annals of Ulster, however, record it in 587, and the *Annales Cambriae* give it under 589.

ST SOPHRONIUS, PATRIARCH OF JERUSALEM (*c.* A.D. 638)

ST SOPHRONIUS was born in Damascus. Although threatened at one time with blindness through over-study, he eventually became so great an adept in Greek philosophy that he was surnamed " the Sophist ". Falling under the influence of the celebrated hermit John Moschus, he joined forces with him, and they travelled widely in Syria, in Asia Minor and in Egypt, where he appears to have taken a monk's habit about the year 580. The two friends lived together for some years in the laura of St Sabas and at the monsatery of St Theodosius near Jerusalem. Ever eager to advance in the practice of asceticism they visited the monasteries and many famous solitaries in Egypt and then went on to Alexandria, where St John the Almsgiver, the patriarch, detained them for two years to assist him in reforming his diocese and opposing heresy. It was in that city that John Moschus wrote his *Spiritual Meadow*, which he dedicated to Sophronius. About 620 Moschus died in Rome, where they had gone on pilgrimage, and Sophronius eventually returned to Palestine, where his piety, learning and orthodoxy led to his being elected patriarch of Jerusalem.

No sooner was he established in his see than he assembled all the bishops of his patriarchate to condemn monothelite teaching, and composed a synodal letter to explain and state the Catholic doctrine on the subject contested. This letter, which was afterwards confirmed in the sixth general council, was sent by St Sophronius to Pope Honorius and to Sergius, Patriarch of Constantinople, who had persuaded Honorius to write evasively on this question as to one or two wills in Christ. It seems evident that Honorius never professed to pronounce upon the matter in dispute, but his silence was ill-timed, as it gave the appearance of conniving at heresy. Sophronius, seeing that the emperor and many Eastern prelates were fighting against the truth, felt that it was his duty to defend it with greater zeal than ever. He took his suffragan Stephen, Bishop of Dor, to Mount Calvary, and there adjured him by Christ who was crucified on that spot, and by the account he would have to render at the last day, " to go to the Apostolic See, where are the foundations of holy doctrine, and not to cease to pray till those in authority there should examine and condemn the novelty ". Stephen obeyed and remained in Rome for ten years, until he saw the heresy condemned by Pope St Martin I at the Council of the Lateran in 649.

Sophronius soon had other troubles to contend with. The Saracens had invaded Syria and Palestine, taking Damascus in 636 and Jerusalem in 638. During that time he had done all he could to help and strengthen his flock, sometimes at the peril of his life. He preached to them a most pathetic Christmas sermon when the Mohammedans were beleaguering the city and the faithful could not go out to keep the festival at Bethlehem according to custom. After the town fell, St Sophronius fled, and is thought to have died of grief soon afterwards, perhaps in Alexandria. Besides the synodal letter, St Sophronius wrote biographies and homilies, as well as hymns and anacreontic odes of considerable merit. The Life of John the Almsgiver, which he compiled in collaboration with John Moschus, has not come down to us, and another large work, in which he cited 600 passages from the fathers in support of the doctrine of Christ's twofold will, has likewise perished.

The identity of Sophronius " the Sophist " with Sophronius the patriarch of Jerusalem has been called in question : see S. Vailhé in the *Revue de l'orient chrétien*, vols. vii and viii

(1902–1903). We have no direct evidence that the patriarch was associated with John Moschus. It has, however, been generally assumed that " the Sophist " who travelled with Moschus is the man who was afterwards patriarch ; so *e.g.* by the Bollandists (*Acta Sanctorum*. March, vol. ii). *Cf.* Bardenhewer, *Patrology* (Eng. trans.), pp. 559–561 and 564–565 ; and DCB., vol. iv, pp. 719–721.

ST VINDICIAN, Bishop of Cambrai (A.D. 712)

Bullecourt near Bapaume was the birthplace of St Vindician who, upon the death of St Aubert about 669, was elected to succeed him as bishop of Cambrai. We are told that he visited all the parishes in his diocese and converted many sinners. He translated the body of St Maxellendis, who had been murdered by Harduin, a nobleman whom she had refused to marry. A great sensation was caused on that occasion by the sudden cure of blindness and conversion of the murderer. At Caudry, where the relics were deposited, Vindician settled an establishment of pious women to serve God and to watch over them. Monasteries sprang up plentifully under his fostering care, and we find him soon afterwards consecrating the chapels of two more new convents and assisting, when invited by St Amand, at the consecration of the church of the monastery of Elnone.

Upon his return to his own diocese, St Vindician found that it had become the scene of a terrible tragedy. St Leger (Leodegar), Bishop of Autun, had incurred the displeasure of the savage Ebroin, mayor of the palace, who had blinded him, mutilated his face and had him beheaded in the forest of Sarcy in Artois. The horror-stricken bishops held a consultation as to what should be done. Tradition says that they decided to send Vindician as their spokesman to King Thierry to make a solemn protest. It was an embassy fraught with danger, but he accepted it and succeeded in gaining access to the king. Vindician came straight to the point. It was the duty of a bishop, he said, to reprove those who have fallen from grace lest they perish in their sin and the bishop with them. He went on to call upon the king to listen to a solemn expostulation in regard of the murder of St Leger which had been perpetrated with his connivance. It was a crime so great that the assembled bishops hardly knew what atonement could be made for such an outrage. The king must humbly seek reconciliation with God, acknowledging his fault and saying with the patriarch Job, " I have not concealed my fault, but have confessed it in the presence of all the people ".

King Thierry declared that he recognized his offence and would try to make amends. The monastery of Arras—since called Saint-Vaast—became the special recipient of his bounty as being near the place where St Leger had died. That monastery, which had been begun by St Aubert on the spot where St Vaast used to retire for prayer and contemplation, had become for St Vindician the object of his particular solicitude. Carrying out the intentions of his predecessor, he was anxious to establish at Arras a community of men eager for the sanctification of souls. With that end in view he spared neither pains nor expense, and has consequently always been considered the primary benefactor of the abbey. He attempted to obtain for Arras the body of St Leger, but after some contention it was given to Poitiers. We find the holy bishop concerned in one more consecration, when he dedicated the church of the abbey of Hamage. No special events mark the rest of his life. He continued to rule over his diocese, and in his old age would often retire to Mont-Saint-Eloi or to Saint-Vaast to renew his fervour. He had reached his eightieth year when he was seized with the fever which proved

fatal. He was on a visit to Brussels, but his body at his own request was buried on Mont-Saint-Eloi.

There is no early biography of St Vindician, and it is to be feared that some of the details incorporated in the account of him furnished by the Bollandists (*Acta Sanctorum*, March, vol. ii) and by the Abbé Destombes (*Vies des Saints des diocèses de Cambrai et Arras*, vol. i, pp. 320–335) are based upon a forgery. See the article of A. Poncelet, *Analecta Bollandiana*, vol. xxvii, pp. 384–390. But there can be no question as to the important part played by this saint in the ecclesiastical history of the Low Countries in the seventh century: Van der Essen, *Saints Mérovingiens*, pp. 276–277.

ST BENEDICT, Archbishop of Milan (A.D. 725)

Very little is known about St Benedict Crispus. After he became archbishop of Milan he had a great lawsuit at Rome, being what Ughelli describes as "a very earnest defender" of his episcopal rights: but he lost his case. He has an interest for English people as he composed the epitaph for the tomb in St Peter's of the young Anglo-Saxon prince Caedwalla (April 20). Benedict is named in the Roman Martyrology.

See the *Acta Sanctorum*, March, vol. ii.

ST OENGUS, Abbot-Bishop (*c.* A.D. 824)

St Oengus (or Aengus) sometimes called "the Hagiographer", is better known as "the Culdee" or "God's Vassal"—a Celtic title which came to be applied to those who practised a particularly rigid observance, especially in the order of divine service, but which was attached specially to him as to one who made an important contribution to the devotional literature of the Church and who lived according to the strictest rule of religion. He came of royal race in Ulster, and was born about the middle of the eighth century. In early youth he entered the famous monastery of Clonenagh in Leix, which, under its saintly abbot Maelaithgen, then enjoyed a great reputation for learning, for sanctity and for its numbers. Here he made rapid advance until he had reached a point at which it could be said of him that no one in his time could be found in Ireland to equal him in virtue and in sacred knowledge. To shun the world more entirely he retired to a cell at Dysartenos some seven miles from the monastery, where he hoped to continue unnoticed the austerities he practised. Besides making three hundred genuflexions, it was his custom to recite the whole Psalter daily, dividing it into three parts, one of which he recited in his cell, another under a spreading tree, and the third whilst he stood tied by the neck to a stake, with his body partially immersed in a tub of cold water. His fame soon attracted too many visitors, and he departed secretly from his hermitage.

At the church of Coolbanagher, Oengus had a vision of angels who seemed to surround a particular tomb, singing hymns of celestial sweetness. Inquiry from the local priest elicited the fact that the tomb was that of a poor old man who formerly lived at the place. "What good did he do?" asked Oengus. "I saw no particular good done by him", replied the priest, "but that his customary practice was to recount and invoke the saints of the world, as far as he could remember them, both at his going to bed and his getting up, in accordance with the custom of the old devotees."—"Indeed", said Oengus, "he who would make a poetical composition in praise of the saints should doubtless have a high

reward, when so much has been vouchsafed to the efforts of this holy devotee." From this moment his metrical hymn in honour of the saints began to shape itself in Oengus's mind, although he did not immediately put it into words, fearing that he was unworthy and that his verses might not be dignified enough for so lofty a subject.

Continuing his journey, he finally reached the great monastery of Tallaght near Dublin, and asked to be received as a serving-man—concealing his name and scholarship. He was accepted by the abbot, St Maelruain, and for seven years he was given the meanest and most laborious offices, but he was well satisfied because he found plenty of time to raise his heart and thoughts to Heaven. His identity, however, was discovered in a singular way. One day as he was working in the monastery barn a scholar, who did not know his lesson and was therefore playing truant, took shelter in the granary and asked to be allowed to stay. Oengus took the little fellow in his arms and lulled him to sleep. When he awoke he had learnt his lesson perfectly. That, at least, was what he told the abbot, who cross-questioned him after hearing him repeat his lesson with unprecedented fluency and intelligence. Whether Maelruain thought that a miracle had been performed, or whether he realized that the humble serving-man was a teacher of exceptional ability, he ran out to the barn and embraced St Oengus with tender affection, divining or eliciting that he was the missing Oengus of Dysartenos. Blamed for the misplaced humility which had deprived the community of the benefit of his learning and experience, he fell on his knees and begged the abbot's pardon. From that moment the two saints became the closest of friends, and St Oengus, freed from menial work, set about composing the metrical hymn known in the Irish language as the *Félire* and in Latin as the *Festilogium*, although it does not appear to have been circulated until after the death of St Maelruain in 787, for the name of that abbot is included and he is called the " Bright Sun of Ireland ". As he meant to imitate the practice of the old man who was buried at Coolbanagher, Oengus could hardly be expected, consistently with the recital of the whole Psalter and his other devotions, to do more than invoke the principal saints in this metrical hymn, the repetition of which he is said to have added to his daily exercises. He remained on for some years at Tallaght, but after the death of St Maelruain he turned his steps back to Clonenagh, where he had spent his youth. Here he appears to have been made abbot in succession to Maelaithgen, and to have been raised to episcopal dignity in accordance with the practice prevalent in Ireland at the time of making the superiors of religious houses bishops without a definite see.

As he felt his end approaching, he withdrew to Dysartbeagh and there finished his Félire and perhaps composed some of his other works now lost, but whether he built a monastery in that place or whether he had a hermitage whilst continuing to guide a religious community elsewhere is uncertain. The exact date of his death is contested, but it is not thought that he lived to a great age. As he is said to have died on a Friday we may choose between 819, 824, and 830, in each of which years March 11, which is certainly his day, fell on a Friday.

The Life of St Oengus printed by the Bollandists in the *Acta Sanctorum* (March, vol. ii) is taken from Colgan. There seems to be no early biography in either Latin or Irish, and the saint is not commemorated liturgically in any Irish diocese. Some useful illustrative material has been collected by Whitley Stokes in the edition of the *Félire* which he edited for the Henry Bradshaw Society. See also Abp J. Healy, *Ireland's Ancient Schools and*

Scholars, pp. 404–413 ; J. O'Hanlon in the *Irish Ecclesiastical Record* for 1869, as also in his LIS. ; and L. Gougaud, *Christianity in Celtic Lands* (1932).

ST EULOGIUS OF CORDOVA, MARTYR (A.D. 859)

ST EULOGIUS has been described as the principal glory of the Spanish church in the ninth century. The descendant of a stock which had owned land in Cordova since the Roman occupation, he was one of a family of four brothers and two sisters. Cordova was then in the hands of the Moors, who had made it their capital, and Christianity, although to a certain extent tolerated, was hampered by vexatious restrictions : public worship was allowed on payment of a monthly tax, but Christians were forbidden under pain of death to make converts. At the same time many of them held high office under their conquerors, and the saint's youngest brother Joseph was an important official in the court of Abdur Rahman II.

Eulogius received his early education from the priests of Saint Zoïlus, and when he had learnt all they could teach him he placed himself under the illustrious writer and abbot Sperandeo. Here he had as fellow pupil Paul Alvarez, and they contracted a lifelong friendship, Alvarez afterwards becoming his biographer. Their studies completed, Eulogius was raised to the priesthood, whilst his friend married and took up a literary career. The two carried on a voluminous correspondence, but agreed to destroy their letters as being too effusive and lacking in polish. In his Life of St Eulogius, Alvarez gives a delightful description of his friend, whom he represents as pious, mortified, learned in all branches of knowledge, but especially in the Holy Scriptures, of an open countenance, so humble that he often deferred to the opinions of those whose judgement was greatly inferior to his own, and so kindly that he won the love of all who had dealings with him. Visiting hospitals and monasteries was his recreation, and he was in such high esteem that he was asked by the monks to draw up new rules for them. To do this he not only went to stay in Spanish houses, but also visited monasteries in Navarre and Pamplona, comparing their regulations and selecting what was best in each code.

In 850 the Moors started a sudden persecution of Christians in Cordova, either because certain Christians were indiscreet in inveighing openly against Mohammed, or else because they had attempted the conversion of some of the Moors. Matters were made worse for the faithful when an Andalusian bishop called Reccared, instead of defending the flock of Christ, opened the door of the fold to the fury of the wolves. Why he should have turned against his own clergy is not clear : probably he was a " moderate " man and preferred peace and toleration to missionary zeal and persecution. Whatever the reason, it was he who was responsible for the arrest of the priests of Cordova and of their bishop. They were shut up in prison and Eulogius, who was of their number, occupied himself in reading the Bible to the rest and in encouraging them to remain faithful to God. From his dungeon he wrote his Exhortation to Martyrdom, addressed to two maidens, Flora and Mary. " They threaten to sell you as slaves and dishonour you ", he said, " but be assured that they cannot injure the purity of your souls, whatever infamy they may inflict upon you. Cowardly Christians will tell you in order to shake your constancy that the churches are silent, deserted and deprived of the sacrifice on account of your obstinacy : that if you will but yield temporarily you will regain the free exercise of your religion. But be persuaded that, for you, the sacrifice most pleasing to God is contrition of heart, and that you can no longer draw back or

renounce the truth you have confessed." The girls were spared the threatened humiliation and were executed with the sword, declaring with their dying breath that as soon as they should find themselves in the presence of Jesus Christ they would ask for the release of their brethren. Six days after their death the prisoners were set free, and Eulogius immediately composed a metrical account of the passion of the martyrs in order to induce others to follow in their footsteps. His brother Joseph was deprived of his office at court and he himself was compelled to live from thenceforth with the traitor Reccared, but he continued to instruct and confirm the faithful both by his voice and by his pen.

In 852 several others suffered martyrdom, and that same year the Council of Cordova forbade anyone to provoke arrest of set purpose. As the persecution waxed hotter under Abdur Rahman's son and successor the zeal of Eulogius only increased, and he kept numerous weak Christians from falling away, besides encouraging others to martyrdom. In the three volumes which he entitled *The Memorial of the Saints* he described the sufferings and death of all who perished in that persecution. He also wrote an *Apologia*, directed against those who denied to these victims the character of true martyrs on the grounds that they had wrought no miracles, that they had sought death instead of awaiting it, that they had perished at one blow without previous torture, and that they had been killed, not by idolaters, but by men who acknowledged the one true God. In defending these he was also defending himself, because he had approved and encouraged their action.

After the death of the archbishop of Toledo, the clergy and people cast their eyes upon St Eulogius as the most prominent leader of the Church, but although he was canonically elected he did not live to be consecrated. For his activities he was a marked man and could not long escape the fate to which he had urged others. There was a young woman in Cordova called Leocritia who had been converted to Christianity by a relative and baptized, although her parents were Moslems. For a follower of Islam to become a Christian was punishable by death, and the girl's parents discovering her change of faith beat her and treated her cruelly in order to induce her to apostatize. She made her sufferings known to St Eulogius, who with the help of his sister Anulona assisted her to escape and concealed her amongst faithful friends. Her place of hiding, however, was discovered, and she and all those concerned in her escape were brought before the kadi. Eulogius, undaunted, offered to show the judge the true road to heaven, and declared that the prophet Mohammed was an impostor. The kadi threatened to have him scourged to death. The martyr replied that it would be to no purpose as he would never change his religion. The kadi then gave orders that he should be taken before the king's council. There one of the council led him aside and said, "Although ignorant people rush headlong to their death, a man of your learning and standing ought not to imitate their folly. Be guided by me. Say but one word—since necessity requires it: afterwards you may resume your own religion and we will promise that no inquiry shall be made." Eulogius replied with a smile, "If you could but conceive the reward which awaits those who persevere in the faith until the end, you would resign your dignities in exchange for it!" He then began boldly to proclaim the gospel to them, but the council, to avoid listening, promptly sentenced him to death. As he was being led away, one of the servants struck him on the face for having spoken against Mohammed: he at once turned the other cheek and meekly received a second blow. He was led out of the city to the place of execution,

and with great composure allowed himself to be decapitated. St Leocritia suffered four days later.

As stated above, for our knowledge of the history of St Eulogius we are almost entirely dependent upon the short Latin biography of his friend Alvarez or Alvarus. This has been printed in the *Acta Sanctorum*, March, vol. ii, and also in Migne, PL., vol. cxv, cc. 705–720, and other collections. See further Gams, *Kirchengeschichte von Spanien*, vol. ii, pp. 299–338, and the article "Eulogius" in the *Kirchenlexikon*. *Cf.* Dozy, *Histoire des Musulmans d'Espagne*, vol. ii, pp. 1–174, and W. von Baudissin, *Eulogius und Alvar* (1872). There is a popular account tr. into English, J. Perez de Urbel, *A Saint under Moslem Rule* (1937).

ST AUREA, VIRGIN (*c.* A.D. 1100)

WHEN Spain lay under the Moorish yoke it became the custom for those Christians who desired to live the religious life to build their monasteries in desolate mountain fastnesses where their conquerors seldom troubled to molest them. One of these was San Millán de la Cogolla above the Upper Ebro in the diocese of Calahorra. It was primarily a Benedictine abbey for men but, as was not unusual at the time, there was a settlement for women a short distance away, and these women were under the direction of the abbot of La Cogolla. Down below, in the village of Villavelayo, lived a couple, Garcia Nunno, or Nunnio, and Amunia his wife, with their daughter Aurea. Constant study of the Holy Scriptures and meditation on the lives of St Agatha, St Eulalia and St Cecilia determined her to devote herself to God in the religious life, and she sought admittance to the convent of San Millán. Receiving the habit she lived a life of complete abnegation as a solitary. Aurea was rewarded by a vision of her three patron saints who assured her of God's approval and promised her a crown of glory; the fame of her penances and miracles spread, and her assistance and intercession were eagerly sought. She became the victim of a painful disease, dying in her mother's arms, in the presence of the monk who wrote her life. Her mother, who did not long survive her, was buried by her side.

The evidence is not very satisfactory. Mabillon in the *Annales* says nothing of St Aurea; but a summary account is in the Bollandist *Acta Sanctorum*, March, vol. ii.

BD CHRISTOPHER MACASSOLI (A.D. 1485)

THIS Bd Christopher of Milan must not be confused with a Dominican of the same name and place who is commemorated on March 1. Christopher Macassoli entered the Franciscan Order at an early age. Love of poverty, great purity of heart and complete trust in God were his distinguishing characteristics. As a priest he converted many by his preaching and example. At Vigevano he helped to enlarge the friary in which he lived, and thousands of people flocked to receive his counsel and to ask his intercession with God. He died in 1485 and Pope Leo XIII in 1890 confirmed the local *cultus* which had been unbroken since his death. We are told that the little chapel of St Bernardino at Vigevano, where his remains repose in a tomb built into the wall, is covered with votive offerings made by the faithful in acknowledgment of miraculous answers to prayer.

See Mark of Lisbon, *Croniche dei Minori* (Italian adaptation by B. Barezzi), vol. iv, pp. 251–252.

BD JOHN BAPTIST OF FABRIANO (A.D. 1539)

THE life led by John Baptist Righi of Fabriano is much extolled in the chronicles of the Order of Friars Minor. He was a priest, but though said to be a man of great natural ability he would never, out of humility, acquire more learning than was needful for ordination. The rigour of his fasts recalled the asceticism of the fathers of the desert. He often passed the entire week from Sunday to Sunday without taking food, and during the long Lent which he kept from the Epiphany until Easter day he never ate except on Sundays and Thursdays. After the termination of the night office, instead of retiring to his cell to rest, he used to remain praying in the church, and on one occasion was discovered there by the sacristan rapt in ecstasy, while diffusing around him a heavenly perfume which had attracted the intruder to the corner in which John Baptist had hidden himself. He was a little man and very frail, but he would not consent to protect himself from the cold by using any more clothing than his single patched habit. He wore himself out rendering services to others, for though he was most earnest in insisting that the rule should be observed with strict fidelity, he spared no pains to secure for his brethren, and especially for the sick, such alleviations as they really needed. After his death at the friary of Massaccio in 1539 miracles were reported to have been worked at his tomb, and a considerable *cultus* followed, which was confirmed in 1903.

See Ciro da Pesaro, *Vita e culto del B. Giovanni Righi* (1904); the author has made use of a short biography written about sixty years after Father John's death. *Cf.* also Mark of Lisbon, *Cronche dei Minori*, vol. iii, pp. 602-603.

BB. JOHN LARKE, JERMYN GARDINER AND JOHN IRELAND, MARTYRS (A.D. 1544)

JOHN LARKE is sometimes erroneously described as having been Sir Thomas More's chaplain, whereas he was actually rector of Chelsea, the church which Sir Thomas habitually attended when in London, his town house being situated in that parish. We have no details concerning Larke's parentage, birth or upbringing, but it is conjectured that he must have been an old man when he suffered martyrdom. In 1504 he had been appointed rector of St Ethelburga, Bishopsgate, the incumbency of which he continued to hold until shortly before his death.* In 1526 he became rector of Woodford in Essex, but he resigned the living four years later when he was nominated to Chelsea by Sir Thomas More, who as lord chancellor held the right of appointment from the abbey of Westminster. He seems to have had the greatest veneration for his patron, and Cresacre More in his life of Sir Thomas says that "his death so wrought on the mind of Dr Larke, his own parish priest, that he, following the example of his own sheep, afterwards suffered a most famous martyrdom in the same cause of supremacy". The title of "doctor" appears to have been one of courtesy only. Though he never took the oath or sacrificed his principles to preserve his life and benefices, Larke does not appear to have been molested until 1544, when he was arrested and charged with treason, together with a secular priest named John Ireland, of whom little is known, and a young man called German or Jermyn Gardiner, a secretary and probably a relation of Stephen

* A remarkable painting of Larke may be seen in this interesting church, one of the few in the City to be spared by the great fire of 1666.

Gardiner, Bishop of Winchester. German was a zealous Catholic who, though sometimes spoken of as a priest, was almost certainly a layman.

The trial of Larke, Ireland and Gardiner took place at Westminster on February 15, 1544, and the record in the state papers contains the following statement:

> The Jury say upon their oath that John Heywood, late of London, gentleman, John Ireland, late of Eltham in the county of Kent, clerk, John Larke, late of Chelsea in the county of Middlesex, clerk, and German Gardiner, late of Southwark in the county of Surrey, gentleman, not weighing the duties of their allegiance nor keeping God Almighty before their eyes, but seduced by the instigation of the devil, falsely, maliciously and traitorously [have acted] like false and wicked traitors against the most serene and Christian prince, our Lord Henry VIII, by the grace of God King of England, France and Ireland, Defender of the Faith, and upon earth Supreme Head of the English and Irish Church—choosing, wishing and desiring and cunningly machinating, inventing, practising and attempting—together with many other false traitors unknown, in confederacy with them to deprive our said King Henry VIII of his royal dignity, title and name of " Supreme Head of the English and Irish Church " which has been united and annexed to his imperial crown by the laws and proclamations of this his realm of England.

The prisoners were all condemned and sentenced to death, but John Heywood, whose name figures first in the report of the trial, recanted after he had been placed on the hurdle, and received the king's pardon. The rest remained steadfast and perished at Tyburn on March 7, 1544. The feast of John Larke in the diocese of Brentwood is assigned to this day.

See Camm, LEM., vol. i, pp. 541–547.

ST TERESA MARGARET REDI, VIRGIN (A.D. 1770)

To the list of youthful saints who of late years have been honoured by the Church is now to be added the name of the Carmelite nun, Teresa-Margaret-of-the-Sacred Heart, canonized in 1934. Anne Mary Redi, as she was called in the world, belonged to Arezzo, but the greater part of her life was spent at Florence and within convent walls. Born in 1747, she was sent to Florence at the age of ten to be educated by the nuns of the community of St Apollonia. She remained with them for seven years, giving a most admirable example of obedience, modesty, prayerfulness, diligence and all the virtues appropriate to a child at school. Reclaimed by her parents when her education was completed, she remained for a few months at home, but received what seemed to her a supernatural admonition from St Teresa of Avila that she was called to the Carmelites. She accordingly entered the convent of St Teresa at Florence in 1765. She would have wished to enter as a lay-sister, but this was not allowed, and after a most edifying noviceship she took her vows as a choir-nun.

There is not much to chronicle in the retired life Teresa Margaret led in a cloistered order, but those who had known her during the five years she was spared to them spoke in glowing terms of her extraordinary fidelity to her Christian vocation. We have the actual words used by her fellow Carmelites when summoned to give evidence in the episcopal process instituted not long after her death in view of her beatification. She was especially devout to the Sacred Heart and marvellously

charitable, putting to profit every opportunity which a cloistered life could afford of sacrificing herself for the benefit of others. Her prayers, penances and a practice of poverty far more rigid than the rule required probably shortened her life. Moreover, she was much employed in tending the sick of the community, maintaining an unclouded brightness and equanimity even when she herself was far more fit to be a patient than a nurse. After her death at the age of twenty-three her body lay exposed for fifteen days without a sign of decomposition, and it has remained incorrupt until the present time. The devotion paid to her, especially in the city of Florence, has been attended with many miracles.

The *summarium de virtutibus* printed for the process of beatification may be found in the library of the British Museum. See also Fr Lorenzo, *La b. Teresa Margherita* (1930); and Fr Stanislas, *Un angelo del Carmelo* (1930), of which there is an adapted English version by Mgr J. F. Newcomb, *St Theresa Margaret* . . . (1934). She is honoured liturgically among the Carmelites on March 11, though March 7 was the day of her death.

12: ST GREGORY THE GREAT, POPE, DOCTOR OF THE CHURCH (A.D. 604)

POPE GREGORY I, most justly called "the Great", and the first pope who had been a monk, was elected to the apostolic chair when Italy was in a terrible condition after the struggle between the Ostrogoths and the Emperor Justinian, which ended with the defeat and death of Totila in 562. The state of Rome itself was deplorable: it had been sacked four times within a century and a half, and conquered four times in twenty years, but no one restored the damage done by pillage, fire and earthquake. St Gregory, writing about 593, says: "We see what has become of her who once appeared the mistress of the world. She is broken by all she has suffered from immense and manifold misfortunes. . . . Ruins upon ruins everywhere! . . . Where is the senate? Where are the people? . . . We, the few who are left, are menaced every day by the sword and innumerable trials. . . . Deserted Rome is in flames: her buildings also."

The saint's family, one of the few patrician families left in the city, was distinguished also for its piety, having given to the Church two popes, Agapitus I and Felix III, Gregory's great-great-grandfather. Little is known of Gordian, Gregory's father, except that he was a *regionarius*—whatever that might be—and that he owned large estates in Sicily as well as a house on the Coelian Hill; his wife Silvia is named as a saint in the Roman Martyrology. Gregory appears to have received the best education obtainable at that time in Rome, and to have taken up the career of a public official. In 568 a fresh calamity fell upon Italy in the form of the first Lombard invasion, and three years later the barbarian horde came alarmingly near Rome. At that time of panic Gregory probably showed something of the wisdom and energy which distinguished him later, for at the age of about thirty we find him exercising the highest civil office in Rome—that of prefect of the city. In that capacity he gained the respect and esteem of the Romans and developed an appreciation of order in the administration of affairs which he retained throughout his life. Faithfully and honourably though Gregory fulfilled his duties, he had long been feeling the call to a higher vocation, and at length he resolved to retire from the world and to devote himself to the service of God alone. He was one of the richest men in Rome, but he gave up all, retiring into his own house on

the Clivus Scauri, which he turned into a monastery and which he placed under the patronage of St Andrew and in the charge of a monk called Valentius, of whom Gregory writes that he was " the superior of my monastery and of myself ". The few years the saint spent in this seclusion were the happiest of his life—although his excessive fasting brought on gastric troubles and sowed the seeds of the painful infirmity which tormented him for the rest of his life.

It was not likely that a man of St Gregory's talents and prestige would be left long in obscurity at such a time, and we find him ordained seventh deacon of the Roman church, and then sent as papal *apocrisiarius* or ambassador at the Byzantine court. The contrast between the magnificence of Constantinople and the miserable condition of Rome could not fail to impress the saint, but he found the etiquette of the court wearisome and the intrigues revolting. He had the great disadvantage of knowing no Greek, and more and more he lived a monastic life with several of the monks of St Andrew's who had accompanied him. In Constantinople he met St Leander, Bishop of Seville, with whom he formed a lifelong friendship, and at whose request he began a commentary on the Book of Job which he afterwards finished at Rome and which is generally known as his *Moralia*. Most of the dates in St Gregory's life are uncertain, but it was probably about the beginning of the year 586 that he was recalled to Rome by Pelagius II. He immediately settled down again, deacon of Rome though he was, in his monastery of St Andrew, of which he soon became abbot ; and it seems that it is to this period we must refer the celebrated story told by the Venerable Bede on the strength of an old English tradition.

St Gregory, it appears, was one day walking through the market when he noticed three golden-haired, fair-complexioned boys exposed for sale and inquired their nationality. " They are Angles or Angli ", was the reply. " They are well named," said the saint, " for they have angelic faces and it becomes such to be companions with the angels in heaven." Learning that they were pagans, he asked what province they came from. " Deira."—" De ira ! " exclaimed St Gregory. " Yes, verily they shall be saved from God's ire and called to the mercy of Christ. What is the name of the king of that country ? "—" Aella."—" Then must Alleluia be sung in Aella's land." So greatly was he impressed by their beauty and by pity for their ignorance of Christ that he resolved to preach the gospel himself in Britain, and started off with several of his monks. However, when the people of Rome heard of their departure they raised such an outcry that Pope Pelagius sent envoys to recall them to Rome.

The whole episode has been declared apocryphal by modern historians on the ground of the flimsiness of the evidence. They also point out that Gregory never alludes to the incident, and moreover that even in his most informal writings he never indulges in puns. On the other hand, the first part of the story—the scene in the market-place—may easily be true : men sometimes pun in familiar conversation who would abstain from the practice when writing. Also it might plausibly be urged that St Gregory's admiration for the fair complexion and hair of the English lads, while natural enough in an Italian, is not the sort of trait which it would have occurred to a northern scribe to invent ; while finally there can be no dispute that Gregory later on was deeply interested in St Augustine's mission, however it came about.

The trental of Masses or Gregorian Masses for the Dead are also connected in origin with this period. Justus, one of his monks, being ill, acknowledged to having

three golden crowns hidden away, and the abbot sternly forbade the brethren to have any communication with him or to visit him on his death-bed. Upon his death he was excluded from the monks' burial ground and was interred under a dunghill, the pieces of gold being buried with him. Nevertheless, as he died penitent, the abbot ordered that Mass should be offered for thirty days for the repose of his soul, and we have St Gregory's own testimony that at the close of that time the dead man's soul appeared to Copiosus, his natural brother, assuring him that he had been in torments but was now released.

A terrible inundation of the Tiber was followed by another and an exceptionally severe outbreak of the plague: Rome was again decimated, and in January 590 Pelagius died of the dread disease. The people unanimously chose Gregory as the new pope, and to obtain by penitence the cessation of the plague he ordered a great processional litany through the streets of Rome. From seven churches in the city proceeded seven columns of people, who met at St Mary Major. St Gregory of Tours, after the report of one who was present, describes it: "The procession ordered for Wednesday took place on three successive days: the columns proceeded through the streets chanting 'Kyrie eleison' while the plague was still raging; and as they walked people were seen falling and dying about them. Gregory inspired these poor people with courage, for he did not cease preaching and wished that prayer should be made continually." The faith of the people was rewarded by the speedy diminution and cessation of the plague, as we learn from contemporary writers, but no early historian mentions the appearance of the Archangel Michael sheathing his sword on the summit of Hadrian's mausoleum during the passing of the procession. This legend, which subsequently gained great credence, accounts for the figure of the angel which now surmounts the ancient pile and for the name of Sant' Angelo which the castle has borne since the tenth century. Although St Gregory had thus been publicly devoting himself to the help of his fellow-citizens, his inclinations still lay in the direction of the contemplative life, and he had no intention of becoming pope if he could avoid it: he had written to the Emperor Maurice, begging him not to confirm the election; but, as we are told by Gregory of Tours, "while he was preparing to run away and hide himself, he was seized and carried off to the basilica of St Peter, and there, having been consecrated to the pontifical office, was given as pope to the city". This took place on September 3, 590.

A correspondence with John, Archbishop of Ravenna, who had modestly censured him for trying to avoid office, led to Gregory's writing the *Regula Pastoralis*, a book on the office of a bishop. In it he regards the bishop as first and foremost a physician of souls whose chief duties are preaching and the enforcement of discipline. The work met with immediate success, and the Emperor Maurice had it translated into Greek by Anastasius, Patriarch of Antioch. Later St Augustine took it to England, where 300 years later it was translated by King Alfred, and at the councils summoned by Charlemagne the study of the book was enjoined on all bishops, who were to have a copy delivered to them at their consecration. For hundreds of years Gregory's ideals were those of the clergy of the West and "formed the bishops who have made modern nations". To the twofold duty of enforcing discipline and of preaching the pope set himself vigorously from the moment of his assuming office. He promptly and publicly deposed the Archdeacon Laurence, the most important ecclesiastic in Rome, "on account of his pride and misdemeanours, about which we think it our duty to keep silence", says an old chronicle;

he appointed a *vice-dominus* to look after the secular affairs of the papal household, he enacted that only clerics should be attached to the service of the pope, he forbade the exaction of fees for burial in churches, for ordinations, or for the conferring of the pallium, and he prohibited deacons from conducting the sung part of the Mass lest they should be chosen for their voices rather than for their character. In the matter of preaching, St Gregory was no less zealous : it was the great work he did for the churches of Rome. He liked to preach during Mass and preferred to choose as his subject the gospel for the day. We still possess a number of these homilies, which are popular and eloquent : they always end with a moral lesson which each one is to apply to himself.

In his instructions to his vicar in Sicily and to the overseers of his patrimony generally, Gregory constantly urged liberal treatment of his vassals and farmers and ordered that money should be advanced to those in difficulties. He was indeed an ideal papal landlord ; his tenants were flourishing and content, and yet money flowed into the treasury. After his death he was blamed for the empty coffers left to his successors, but his huge charities—which took almost the form of state relief —must have saved multitudes from starvation in that distressful period. Large sums were spent in ransoming captives from the Lombards, and we find him commending the bishop of Fano for breaking up and selling church plate for that object and advising another prelate to do the same. In view of a threatened corn shortage he filled the granaries of Rome, and a regular list was kept of the poor to whom grants were periodically made. Cases of " decayed gentlewomen " seem to have received special consideration. St Gregory's sense of justice showed itself also in his enlightened treatment of the Jews, whom he would not allow to be oppressed or deprived of their synagogues. He declared that they must not be coerced but must be won by meekness and charity, and when the Jews of Cagliari in Sardinia complained that their synagogue had been seized by a converted Jew who had turned it into a church, he ordered the building to be restored to its former owners.

From the very outset of his pontificate the saint was called upon to face the aggressions of the Lombards, who from Pavia, Spoleto and Benevento made incursions into other parts of Italy. No help was obtainable from Constantinople or from the exarch at Ravenna, and it fell upon Gregory, the one strong man, not only to organize the defences of Rome, but also to lend assistance to other cities. When in 593 Agilulf with a Lombard army appeared before the walls of Rome and general panic ensued, it was not the military or the civil prefect but the Vicar of Christ who went out to interview the Lombard king. Quite as much by his personality and prestige as by the promise of an annual tribute Gregory induced him to withdraw his army and leave the city in peace. For nine years he strove in vain to bring about a settlement between the Byzantine emperor and the Lombards ; Gregory then proceeded on his own account to negotiate a treaty with King Agilulf, obtaining a special truce for Rome and the surrounding districts. Anticipating a few years we may add that Gregory's last days were cheered by news of the re-establishment of peace.

It must have been a relief to the saint to turn his thoughts sometimes from the busy world to his writings. Towards the end of 593 he published his celebrated *Dialogues*—one of the most popular books of the middle ages. It is a collection of tales of visions, prophecies and miracles gathered from oral tradition and designed to form a sort of picture of Italian efforts after holiness. His stories were obtained from people still living who, in many cases, claimed to be eye-witnesses of the

events recorded. St Gregory's methods were not critical, and the reader today must often feel misgivings as to the trustworthiness of his informants. Modern writers have wondered whether the *Dialogues* could have been the work of anyone so well balanced as St Gregory, but the evidence in favour of his authorship seems conclusive ; and we must remember that it was a credulous age and that anything unusual was at once put down to supernatural agency.

Of all his religious work in the West that which lay closest to Gregory's heart was the conversion of England, and the success which crowned his efforts in that direction was to him—as it necessarily is to Englishmen—the greatest triumph of his life. Whatever may be the truth of the Angles and Angels story, it seems most probable that the first move in regard to the sending of a mission came from England itself. This is the inference to be drawn from two letters of St Gregory still preserved. Writing to the French Kings Thierry and Theodebert he says : " News has reached us that the nation of the Angli greatly desires to be converted to the faith, but that the bishops in their vicinity pay no heed (to their pious wish) and refuse to second it by sending preachers." He writes to Brunhilda in almost exactly the same terms. The bishops alluded to are most probably the bishops of northern France—not the British (" Welsh ") or Scottish bishops. In this difficulty the pope's first action was to order the purchase of some English slaves, boys of about seventeen or eighteen, in order to educate them in a monastery for the service of God. Still, it was not to them that he intended primarily to entrust the work of conversion. From his own monastery of St Andrew he selected a band of forty missionaries whom he sent forth under the leadership of Augustine. It is not necessary to retell here the further history of that mission, already dealt with on May 26. Well may we say with the Venerable Bede : " If Gregory be not an apostle to others, he is one to us, for we are the seal of his apostleship in the Lord."

During nearly the whole of his pontificate St Gregory was engaged in conflicts with Constantinople—sometimes with the emperor, sometimes with the patriarch, occasionally with both. He protested constantly against the exactions of Byzantine officials whose pitiless extortions reduced the Italian country people to despair, and remonstrated with the emperor against an imperial edict which prohibited soldiers from becoming monks. With John the Faster, Patriarch of Constantinople, he had an acrimonious correspondence over the title of Oecumenical or Universal which that hierarch had assumed. It only meant the general or superior authority of one archbishop over many, but the use of the title Oecumenical Patriarch seemed to savour of arrogance, and Gregory resented it. For his own part, though one of the most strenuous upholders of the papal dignity, he preferred to call himself by the proudly humble title of *Servus servorum Dei*—Servant of the servants of God—a title still retained by his successors. In 602 the Emperor Maurice was dethroned by a military revolt under Phocas, who murdered the old emperor and his whole family in the most brutal fashion. The writing of a tardy but rather painfully diplomatic letter to this cruel usurper is the only act which has exposed the pope to hostile criticism. The letter consists mainly of hopes that peace is now assured ; in the interest of his defenceless people Gregory could not afford to launch denunciations.

Into the thirteen years of his pontificate Gregory had crowded the work of a lifetime. His deacon Peter declared that he never rested, and he certainly did not spare himself, though he suffered from chronic gastritis and was a martyr to gout. He became reduced almost to a skeleton, and the sands of life were running low, yet he dictated letters and looked after the affairs of the Church to the very end.

Almost his last action was to send a warm winter cloak to a poor bishop who suffered from the cold. Gregory was buried in St Peter's, and as the epitaph on his tomb expresses it, " after having conformed all his actions to his doctrines, the great consul of God went to enjoy eternal triumphs."

St Gregory has been credited with the compilation of the Antiphonary, the revision and rearrangement of the system of church music, the foundation of the famous Roman *schola cantorum*, and the composition of several well-known hymns. These claims have been contested, though he certainly had considerable effect on the Roman liturgy. But his true work lies in other directions. He is venerated as the fourth doctor of the Latin church, in which capacity he may be said to have popularized St Augustine and to have given clear expression to certain religious doctrines which had not previously been perfectly defined. For several centuries his was the last word on theology, though he was a popular preacher, catechist and moralist rather than a theologian. Perhaps his chief work was in strengthening the position of the Roman see. As the Anglican Milman writes in his *History of Latin Christianity*: " It is impossible to conceive what would have been the confusion, the lawlessness, the chaotic state of the middle ages without the medieval papacy; and of the medieval papacy, the real father is Gregory the Great." Not without reason did the Church bestow upon him that seldom granted title of Magnus, " the Great ".

As stated above, King Alfred the Great had a translation made of St Gregory's *Regula Pastoralis*, and presented a copy to each of his bishops. This he equipped with both a preface and an epilogue written by himself, and he also prefixed some Anglo-Saxon verses, of which the following prose translation may give an idea:

> This message Augustine brought over the salt sea from the south to the islanders, as the pope of Rome, the Lord's champion, had formerly decreed it. The wise Gregory was versed in many true doctrines through the wisdom of his mind, his hoard of studious thoughts. For he gained over most of mankind to the guardian of Heaven [St Peter], he the best of Romans, wisest of men, most gloriously famous. Afterwards King Alfred translated every word of me into English and sent me to his scribes south and north; ordered more such to be brought to him after the exemplar, that he might send them to his bishops, for some of them needed it who knew little Latin.

St Gregory's own letters and writings are the most reliable source of information for the history of his life, but in addition to these we have a short Latin biography by a monk of Whitby which probably dates from the early years of the eighth century, another by Paul the Deacon late in the same century, and a third by John the Deacon, between 872 and 882. We have also valuable notices in Gregory of Tours, Bede and other historians, and especially in the *Liber Pontificalis*. For the letters of St Gregory the edition of P. Ewald and L. M. Hartmann in MGH. should of course be consulted. A valuable modern life in brief compass is that of Mgr Batiffol in the series " Les Saints " (Eng. trans., 1929). See also the *Acta Sanctorum*, March, vol. ii; Mann, *Lives of the Popes*, vol. i; Snow, *Life of St Gregory the Great*; Fliche and Martin, *Histoire de l'Eglise*, vol. v (1938); and amongst Anglican writers the very careful work of Dr J. H. Dudden, *St Gregory the Great* (1905); but the literature of the subject is, of course, vast. See the bibliographies in DAC. and DTC.

ST MAXIMILIAN, MARTYR (A.D. 295)

THE *passio* of St Maximilian is one of that small collection of precious documents that is an authentic, contemporary and practically unembroidered account of the trial and death of an early martyr. It runs as follows:

In the consulate of Tuscus and Anulinus, on March 12, at Theveste in Numidia,* Fabius Victor was brought before the court, together with Maximilian. The public prosecutor, Pompeian, opened the case, and said, " Fabius Victor is here with Caesar's commissary, Valerian Quintian. I demand that Maximilian, son of Victor, a conscript suitable for service, be measured." The proconsul Dion asked the young man his name, and he answered, " What is the good of replying ? I cannot enlist, for I am a Christian " ; and added when the proconsul told the usher to take his height, " I cannot serve, I cannot do evil. I am a Christian." The proconsul repeated his order, and the usher reported that Maximilian measured five feet ten inches. Then the proconsul said he was to be given the military badge, but Maximilian persisted, " Never !—I cannot be a soldier."

DION : You must serve or die.

MAXIMILIAN : I will never serve. You can cut off my head, but I will not be a soldier of this world, for I am a soldier of Christ.†

DION : What has put these ideas into your head ?

MAXIMILIAN : My conscience and He who has called me.

DION (to Fabius Victor) : Put your son right.

VICTOR : He knows what he believes, and he will not change.

DION (to Maximilian) : Be a soldier and accept the emperor's badge.‡

MAXIMILIAN : Not at all. I carry the mark of Christ my God already.

DION : I shall send you to your Christ at once.

MAXIMILIAN : I ask nothing better. Do it quickly, for there is my glory.

DION (to the recruiting-officer) : Give him his badge.

MAXIMILIAN : I will not take the badge. If you insist, I will deface it. I am a Christian, and I am not allowed to wear that leaden seal round my neck. For I already carry the sacred sign of the Christ, the Son of the living God, whom you know not, the Christ who suffered for our salvation, whom God gave to die for our sins. It is He whom all we Christians serve, it is He whom we follow, for He is the Lord of life, the Author of our salvation.

DION : Join the service and accept the seal, or else you will perish miserably.

MAXIMILIAN : I shall not perish : my name is even now before God. I refuse to serve.

DION : You are a young man and the profession of arms befits your years. Be a soldier.

MAXIMILIAN : My army is the army of God, and I cannot fight for this world. I tell you, I am a Christian.

DION : There are Christian soldiers serving our rulers Diocletian and Maximian, Constantius and Galerius.

MAXIMILIAN : That is their business. I also am a Christian, and I cannot serve.

DION : But what harm do soldiers do ?

MAXIMILIAN : You know well enough.

DION : If you will not do your service I shall condemn you to death for contempt of the army.

* Now Tebessa in Algeria. It is suggested that this is a copyist's mistake, and that the martyrdom was really somewhere near Carthage. *Cf.* the penultimate paragraph.

† It was this insistence of the early Christians on being soldiers of Christ that gave us our word " pagan " : *paganus* = a civilian. *Cf. Shorter Oxford Dictionary*, edition of 1936.

‡ A leaden seal (*bulla*), worn round the neck. *Cf.* the modern identity disc.

MAXIMILIAN: I shall not die. If I go from this earth my soul will live with Christ my Lord.

DION: Write his name down. . . . Your impiety makes you refuse military service, and you shall be punished accordingly as a warning to others.

He then read the sentence: "Maximilian has refused the military oath through impiety. He is to be beheaded."

MAXIMILIAN: God liveth!

Maximilian's age was twenty-one years, three months and eighteen days. On his way to death he said to the assembled Christians, "Beloved brethren, make haste to attain the vision of God and to deserve a crown like mine with all your strength and with the deepest longing." He was radiant; and, turning to his father, he said, "That cloak you got ready for when I was a soldier, give it to the lictor. The fruits of this good work will be multiplied an hundredfold. May I welcome you in Heaven and glorify God with you!"

Almost at once his head was cut off.

A matron named Pompeiana obtained Maximilian's body and had it carried in her litter to Carthage, where she buried it close to the holy Cyprian, not far from the palace.

Victor went home joyfully, thanking God for having allowed him to send such a gift to Heaven, whither he was not long in following his son. Amen.

The text of the *passio* is in *Acta Sanctorum*, March, vol. ii, and Ruinart, *Acta sincera*. See Allard, *Histoire des Persécutions*, vol. iv; Delehaye, *Les Passions des martyrs . . .*, pp. 104–110. In the third century the Roman army was recruited chiefly from volunteers, but the sons of veterans were under obligation to serve. St Maximilian's rejection of this obligation has been the occasion of needless embarrassment to some writers (*e.g.* Paul Allard); the conflicting views on soldiering current in the early Church can be conveniently examined (without necessarily accepting all his conclusions) in the work of a Protestant scholar, Dr C. J. Cadoux, *The Early Christian Attitude to War*. *Cf.* St Victricius (August 7) and St Martin of Tours (November 11). In the Roman Martyrology, St Maximilian is called Mamilianus, and the place of his martyrdom is erroneously given as Rome.

SS. PETER, GORGONIUS AND DOROTHEUS, MARTYRS (A.D. 303)

WHEN the Emperor Diocletian was in residence at Nicomedia in Asia Minor it was reported to him that there were Christians in his own household. He accordingly caused images of the gods to be set up and ordered that all suspected persons should offer sacrifice to them. The Christians boldly refused, and the first to incur his vengeance was Peter, his major-domo. We read in Eusebius and elsewhere of the terrible tortures he had to endure. Stripped naked, he was suspended in the air while he was scourged until his bones were laid bare; vinegar mixed with salt was poured over the quivering flesh. Upon seeing this, Dorotheus, who was set over the imperial bedchamber, and Gorgonius, another high official, exclaimed, "Sire, why do you punish Peter for sentiments in which we all share? His faith, his opinions and his religion are ours also. Hitherto we have fought for you: from henceforth we will serve God whose creatures we are." They and another official named Migdonius were thereupon tortured and then put to death. Peter, whose spirit was undaunted, was cut down and trampled underfoot and finally slowly roasted like meat on a spit, pieces of flesh being cut off from time to time. In the

midst of his agony he uttered no cry of pain, but exclaimed exultingly, " The gods of the heathen are but devils : it is the Lord who made the heavens ".

We know practically nothing of these martyrs except what is found in the *Ecclesiastical History* of Eusebius, bk viii, ch. 6. But it is noteworthy that the Syriac Calendar or *Breviarium* of the end of the fourth century mentions on this day the names of martyrs who suffered at Nicomedia, and amongst these we find those of Peter and Dorotheus, to whom Eusebius gives prominence. It is probable that the " Egdunus and seven others at Nicomedia " commemorated in the Roman Martyrology all belong to the same group. The " Migdonius " mentioned above and the " Egdunus " of the martyrology are probably mere miswritings of the same name. *Cf.* note to St Gorgonius on September 9.

ST PAUL AURELIAN, BISHOP OF LÉON (*c.* A.D. 573)

THE Bretons are fortunate in having a life of one of the fathers of Christianity in their country written before the wholesale destructions by the Northmen, with some authentic particulars of its author. He was a monk of Landévennec, named Wrmonoc, who knew the Léon country well ; he based his work, he tells us, on an earlier life, and finished it in the year 884. The following is a summary of this document.

Paul Aurelian (afterwards known as St Pol de Léon), was the son of Perphius, a British chief, and was born in Penychen (or elsewhere) in South Wales. At the monastic school to which he had asked to be sent he had as his fellows St David, St Samson and St Gildas : this was at Ynys Byr under St Illtyd, and Paul was present at the well-known miracle of the enlargement of that island. When he was sixteen his master allowed him to withdraw to a lonely spot elsewhere (Llanddeusant in Carmarthenshire ?), where he built some cells and a chapel. There he lived for years a life of prayer, praise and study, and there after he had been raised to the priesthood he gathered round him twelve companions who lived in cells near his own. From this retreat he was recalled to a troubled world by a king called Mark, who besought him to come to " Villa Bannheddos " and evangelize his people. This he did so successfully that they wished to make him their bishop. He was reluctant to consent, and while casting about in his mind what to do an angel appeared to him, who told him that his vocation lay beyond the sea. King Mark was loath to let him go, and churlishly refused his request for a parting present in the shape of a little bell—one of seven which were rung before meals.

The holy man with his twelve companions took ship and arrived at the coast of Armorica or Brittany. But before setting sail from British soil he touched at a bay (in Cornwall ?) where his sister lived a solitary life with a few other nuns.* She prevailed upon him to stay some days, and on the eve of his departure besought him with tears to obtain for her a favour from God. The place, though convenient for their purpose, was too confined and close to " tiresome relatives ". " It is easy for you to obtain what I want if you will but pray to God for it : ask that the sea may be forced into a stationary bed and that the land may be a little extended." Then St Paul and his sister knelt down on the shore in prayer, having first put two rows of stones along low-water mark ; and immediately the sea receded and left dry ground behind. And the stones grew up into mighty pillars which acted as a dyke and kept out the sea.

* Her name is given as Sitofolla, and attempts have been made to identify her with that mysterious person St Sativola—Sidwell—who was venerated at Exeter. *Cf.* Fr P. Grosjean in *Analecta Bollandiana*, vol. liii (1935), pp. 359–365.

St Paul and his disciples came to the island of Ushant, where they landed at the place which is now called Porz-Pol. There they built cells and lived happily for some time, until the angel St Paul had seen before appeared again and told him to move further.

Coming to the mainland they went inland and made a settlement at Ploudalmézeau. Then Paul, again urged on by the angel, made his way to the lord of the district, a good Christian named Withur, who befriended them and gave them the island of Batz, where St Paul settled down and built a monastery. Wonderful tales are told about the benefits the saint conferred. He killed a dragon that had done untold mischief, he taught the people how to get honey by gathering a swarm of wild bees and setting them in a hive, and he tamed a wild sow whose descendants remained at Léon for many generations.

When Paul was talking one day to Withur, a fisherman came to show them a fish he had caught. In its head was embedded a bell which—curiously enough—turned out to be the very bell which King Mark had refused to give St Paul. (In proof of the authenticity of this incident the peasants of Léon point to an ancient hand-bell which is preserved in their cathedral, made of red copper mingled with silver. Miraculous properties were attributed to it.)

The people who had profited so much from the teaching and miracles of St Paul now began to clamour to have him as their bishop. Withur was equally anxious, but he knew how unwilling the holy man would be to accept such a dignity and therefore he had recourse to a stratagem. He gave him a letter which he asked him to deliver personally to King Childebert in Paris, as it contained matter of great importance. It actually contained a request that St Paul should be appointed bishop. He protested with tears, but the king had him consecrated and then sent him back to Léon, where he was received with acclamation. The name of the *oppidum* where his seat was fixed was changed to St-Pol-de-Léon in memory of him. He continued to live the same austere life as before, his only food being bread and water except on great festivals, when he took a little fish. It seems that Withur had given him his own house on the island of Batz as a monastery for his monks, and thither the holy bishop loved to retire at intervals for prayer and contemplation.

He lived to extreme old age, but had resigned office for some years before his death. After having outlived two of his followers whom he had ordained to succeed him in his episcopacy, he died in his monastery at Batz. St Paul was endowed with the gift of prophecy and foretold the incursions of the Marcomanni (Northmen), says Wrmonoc, and he recounts the saint's last moments very simply and movingly.

For discussion of this narrative—which must by no means be taken at its face value—the reader may be referred to the works mentioned below. It may be added that there are considerable traces of St Paul Aurelian in Wales, and in Cornwall at Paul, close to the western shore of Mount's Bay. If his sister's little monastery was in fact close by, on Gwavas Lake (as Charles Henderson thought), it is an interesting coincidence that, when driven out by the French Revolution, the last bishop of Léon, John Francis de la Marche, landed in Mount's Bay in 1791, nine days before St Paul's feast. That feast is now observed in the diocese of Quimper and at the monastery on Caldey.

The earliest manuscript (tenth century) of Wrmonoc's Life of St Paul Aurelian was printed by C. Cuissard in the *Revue Celtique*, vol. v (1883), pp. 417–458 ; a later manuscript (eleventh-twelfth century) is printed in *Analecta Bollandiana*, vol. i (1882), pp. 209–258 ;

see also vol. ii, pp. 191–194. The fullest and best discussion of the subject is by Canon G. H. Doble, *St Paul of Léon* (1941), where the more important parts of the Wrmonoc *vita* are translated ; *cf.* the same writer's article, " St Paulinus of Wales ", in *Laudate*, July 1941. See also LBS., vol. iv, pp. 75–86 ; and F. Duine, *Sources hagiographiques . . . de Bretagne*, pp. 58–61.

ST THEOPHANES THE CHRONICLER, ABBOT (A.D. 817)

IT was at the court of the Emperor Constantine V that St Theophanes grew up. His father had died early, leaving him heir to a large estate and entrusting him to the guardianship of the emperor. He was induced to marry, but by mutual agreement his wife became a nun ; Theophanes also retired from the world and seemingly built two monasteries, the first of which was situated on Mount Sigriana, near Cyzicus. When he established the second, on the island of Kalonymos, which was part of his heritage, he made this his home, and there spent six years. Eventually he returned to Mount Sigriana and remained on as abbot. In 787 Theophanes was invited to take part in the Second Council of Nicaea, which sanctioned the use and veneration of sacred images. But Leo the Armenian in 814 reversed the policy of his predecessors, and strove to suppress the *cultus* of images. Recognizing how widespread was the authority and reputation of St Theophanes, he attempted to win him over to his side by civilities and crafty letters. But the holy man was well armed against all the devices which could be used to ensnare him. At the age of fifty he had begun to be grievously afflicted with the stone and with another painful internal disease ; but, called to Constantinople by the emperor, he obeyed the call, although he was at the time tortured by these agonizing infirmities.

Leo sent him a message that flattered and then threatened. To this Theophanes replied : " Being now far advanced in years and much broken with pain and the weakness of my body, I have neither relish nor inclination for any of those things which I despised, for Christ's sake, in my youth. As to my monastery and my friends, I commend them to God. If you think to frighten me into compliance by your threats, as a child is awed by the rod, you are only losing your pains." The emperor sent several emissaries to argue with him, but he remained inflexible. He was condemned to be scourged and imprisoned, and, after receiving 300 stripes, was confined for two years in a close and stinking dungeon, where he was left almost without the necessaries of life, although his malady was ever increasing. At last he was removed from prison and banished to the island of Samothrace, where he died March 12, 817, seventeen days after his arrival, as the result of the treatment he had endured. He left a Chronography or short history of the world to the year 813, starting from A.D. 284, the date which terminated an earlier history written by his friend George Syncellus, secretary of the patriarch St Tarasius.

The importance of the work of St Theophanes as a chronicler of Byzantine history has led to much attention being paid to his life. The complete biography of the saint by Methodius was edited completely for the first time by D. Spyridon in the periodical *Ἐκκλησιαστικὸς Φάρος*, vol. xii (1913). The lives previously known seem all to be dependent on this. Moreover, we have a panegyric delivered by his fellow monk and disciple, St Theodore Studites, which is to be found in the *Analecta Bollandiana*, vol. xxxi (1912), pp. 11–25, as well as certain letters of the same Theodore printed in Migne, PG., vol. xcix, cc. 1197 *seq.* *Cf.* BHG., nn. 1788–1792. The *Chronographia* of Theophanes has been edited by De Boor (1885), with a valuable introduction. See also Pargoire in *Βυζαντινά Χρονικά*, vol. ix (1902), pp. 31–102 ; Krumbacher, *Gesch. der Byz. Literatur*, pp. 342–347 ; and *Analecta Bollandiana*, vol. xxxi (1912), pp. 11–25, 148–156.

ST ALPHEGE, Bishop of Winchester (A.D. 951)

St Alphege the Elder, or the Bald, as he is called to distinguish him from one of his successors, St Alphege the Martyr, is now chiefly remembered for his indirect part in the restoration of monasticism in England by encouraging his kinsman St Dunstan to become a monk. No doubt the bishop's arguments sank into his mind, but it required a dangerous illness to decide him. St Alphege, on hearing of his purpose, was greatly rejoiced and lost no time in investing him with the habit, and later had the joy of raising him to the priesthood. Two others were ordained on that occasion, St Ethelwold and another monk named Ethelstan. The spirit of prophecy came upon St Alphege, and addressing the new priests he is reported to have said, " To-day, before God, I have laid my hands upon three men, of whom two will attain to the grace of the episcopal order—one in the city of Winchester and then at Canterbury, and the other will also occupy my seat in legitimate succession later on. The third, after doing much evil and wallowing in sensual pleasures, will come to a miserable end." His words were fulfilled in every particular. The good bishop's life was one of great holiness and he was famous for his prophetical gifts.

The Life of Dunstan by " B ", together with the histories of William of Malmesbury and Simeon of Durham, are the principal sources for the little we know of St Alphege, whose name figures in two or three medieval calendars.

ST BERNARD OF CAPUA, Bishop of Caleno (A.D. 1109)

St Bernard of Capua, of whose antecedents and early life no records are available, became chaplain and adviser to Duke Richard II, son of Prince Jordan of Capua. He gained the confidence of his patron so entirely that it was said that Richard would undertake nothing without first consulting his confessor. When the see of Foro-Claudio was vacant he was appointed by Pope Victor III, and he soon began to consider removing his episcopal seat. Foro-Claudio was in an exposed place—not easily defended—on the high-road between Rome and Naples, whereas at a short distance off, in a far better position, stood Caleno. The change was accordingly made. On Monte Massico hard by lay the body of the hermit St Marcius (Martin), mention of whom is made in the *Dialogues* of St Gregory ; and Arachis, Duke of Benevento, came with a great retinue intending to remove the body and to take it to Benevento. Mass was celebrated for them in the presence of the relics, but suddenly there came an earthquake, and the duke, interpreting this as a warning that it was not God's will that the body should leave the neighbourhood, returned home. Then St Bernard and his priests went up to the mountain, and having brought the precious treasure to their new cathedral enclosed it in the altar.

The account of this saint in the *Acta Sanctorum*, March, vol. ii, is based upon certain breviary lessons cited by Ughelli and by Michael Monachus in his *Sanctuarium Capuanum*. The authority is not very satisfactory, but there can be no doubt of St Bernard's historical existence.

ST FINA, or SERAPHINA, Virgin (A.D. 1253)

The old town of San Geminiano in Tuscany treasures with special veneration the memory of Santa Fina, a young girl whose claim to be recognized as a saint lay in the perfect resignation with which she accepted bodily suffering. She was born of parents who had seen better days but had fallen into poverty. The child was

she and several other sisters lived in great self-abnegation and from midnight to midday served God in unbroken prayer. Diseases and sufferings of many kinds were cured through the prayers of Bd Justina, and still more wonderful miracles of healing were wrought after her death. She died in 1319 and her *cultus* was approved in 1890.

All that we know of Bd Justina is contained in the short life printed in the *Acta Sanctorum*, March, vol. ii.

BD NICHOLAS OWEN, MARTYR (A.D. 1606)

PERHAPS no single person contributed more to the preservation of the Catholic religion in England during the penal times than a humble artisan called Nicholas Owen, who in the reign of James I saved the lives of many priests by his extraordinary skill in devising hiding-places for them. Nothing is known of his antecedents or early life, but it is thought that he may have been a builder by trade. Familiarly known as " Little John " and " Little Michael ", he also passed under the names of Andrewes and Draper. Summarizing contemporary records Father Tanner says of him : " A great servant of God in a diminutive body, Nicholas Odoenus, otherwise Owen, spent eighteen years with Fathers Henry Garnet and John Gerard in the capacity of a faithful and most useful servant. Born in England in an age of licence, he lived a singularly innocent life, untainted by the allurements of the world ; his confessor, who had known his conscience from his earliest childhood, solemnly asserts that he preserved his baptismal innocence unsullied until death. With incomparable skill he knew how to devise a place of safety for priests in subterranean passages, to hide them between walls, and to bury them in impenetrable recesses. But what was much more difficult of accomplishment, he so disguised the entrances to these as to make them most unlike what they really were. Moreover he kept these places so close a secret with himself, that he would never disclose their existence to anyone else. He alone was both their architect and their builder, working at them with inexhaustible industry and labour, for generally the thickest walls had to be broken into and large stones excavated, requiring stronger arms than were attached to a body so diminutive as to give him the nickname of ' Little John '. And by his skill many priests were preserved from the fury of the persecutors, nor is it easy to find anyone who had not often been indebted for his life to Owen's hiding-places—a benefit redounding to all Catholics, whose progress in virtue and whose access to the sacraments were thus due to him. His unwonted success in constructing these hiding-places would seem to have been a reward from Heaven for his remarkable piety ; for when he was about to design one, he commenced the work by receiving the most holy Eucharist, sought to aid its progress by continual prayer, and offered the completion of it to God alone, accepting of no other reward for his toil than the merit of charity and the consolation of labouring for the good of Catholics."

When he had worked for some years in this way, Father Garnet admitted him to the Society of Jesus, before 1580, and he was amongst the first English lay-brothers—although, for good reasons, his connection with the order was kept secret. He was with Father John Gerard when they were betrayed by an unsuspected traitor and apprehended together on St George's day, 1594. He was imprisoned in the Counter and was subjected to terrible tortures to force him to disclose the names of other Catholics. He and Brother Richard Fulwood were

hung up for three hours together, with their arms fixed into iron rings, and their bodies hanging in the air, and Owen's suffering was increased by heavy weights which were attached to his feet. This was the notorious " Topcliffe " rack, which was also applied to Father Southwell. No information could be obtained from either of the prisoners, and Nicholas was released for a sum of money which a Catholic gentleman paid, because, as Father Gerard testified, his services in contriving priests' hiding-places were indispensable to them and many others.

He soon proved that he could do more than conceal them : he could deliver them from prison. The wonderful escape of Father Gerard from the Tower was almost certainly planned by Owen, although it was carried out by Brothers Fulwood and Lilly, who were less well-known to the prison authorities. Owen himself was waiting at a fixed spot with horses. Father Gerard in his narrative says : " After we landed . . . I with Richard Fulwood went to a house which Father Garnet had in the suburbs, and there I and Little John shortly before daylight mounted our horses which he had ready there for the purpose, and rode straight off to Father Garnet who was then living a short distance in the country." Father Gerard also mentions a narrow escape which Owen had when he had been lent by Garnet to construct hiding-places in a new house which Gerard had taken and was about to occupy. Suspicion had been aroused and the house was surrounded, " but the house was so large that although they had a numerous body of followers, they were not able to surround it entirely, nor to watch all the outlets so narrowly but what Little John managed to make off safely ".

At length, after a faithful service of twenty years, Owen fell once more into the hands of his enemies together with Father Garnet and Father Oldcorne. He came voluntarily out of the hiding-place in which he had carefully concealed them, in order that he might be captured and, by passing for a priest, save the lives of the fathers as more useful to the Church. He was apprehended with Brother Ralph Ashley, the servant of Father Oldcorne. At first a " free custody " was allowed in order that those who visited him might be watched, but Owen's prudence baulked the intentions of his captors. He was then removed from the Marshalsea to the Tower of London, the keeper of which, Wade, was possessed by a fanatical hatred of the Catholic faith. He kept his victim suspended day after day, sometimes for six hours together, although he was ill and suffering from a hernia, which was girt with an iron band. Owen consistently refused to answer Wade's questions and would speak to God alone, invoking the aid of Jesus and Mary. In the end the prolonged strain so extended the martyr's body that his bowels broke in a terrible way, the iron band assisting to tear and enlarge the wound, and in the midst of terrible anguish Brother Nicholas passed to his eternal reward.

Attempts were made to vilify his memory and to attribute his death to suicide, but his courage was too well known and the lie obtained little credence. A piece of evidence which has only been made available of recent years is contained in a despatch of the Venetian ambassador, Giustiniani, who on March 13, 1606, wrote to his government as follows (the portion in square brackets is in cypher) :

> I ought to add that while the king (James) was talking to me he let fall that last night one of the Jesuits, conscience-stricken for his sins, stabbed himself deeply in the body twice with a knife. When the warders ran up at the noise they found him still alive. He confessed to having taken a share in the plot at the suggestion of his provincial (Garnet), and now, recognizing his crime,

he had resolved to kill himself, and so escape the terrible death that overhung him, as he deserved. [Public opinion, however, holds that he died of the tortures inflicted on him, which were so severe that they deprived him not only of his strength, but of the power to move any part of his body, and so they think it unlikely that he should have been able to stab himself in the body, especially with a blunt knife, as they allege. It is thought that as he confessed nothing and is dead, they have hoodwinked the king himself by publishing this account] in order to rouse him and everybody to greater animosity against the Catholics and to make the case blacker against his companion the provincial.

King James's statement that Brother Owen in his dying agony " confessed to having taken a share in the plot at the suggestion of his provincial ", is not only supremely improbable in itself, but is refuted by the fact that not the least use was made of this alleged confession at Garnet's trial.

Father Gerard wrote of Brother Owen : " I verily think no man can be said to have done more good of all those who laboured in the English vineyard. For, first, he was the immediate occasion of saving the lives of many hundreds of persons, both ecclesiastical and secular, and of the estates also of these seculars, which had been lost and forfeited many times over if the priests had been taken in their houses ; of which some have escaped, not once but many times, in several searches that have come to the same house, and sometimes five or six priests together at the same time. Myself have been one of the seven that have escaped that danger at one time in a secret place of his making. How many priests then may we think this man did save by his endeavours in the space of seventeen years in all shires and in the chiefest Catholic houses of England ! "

The most reliable information we possess concerning Bd Nicholas Owen is to be found in the writings of his companion and contemporary, Father John Gerard, which are printed in *The Condition of Catholics under James I*, by Fr John Morris ; and see the translation of his autobiography by Fr P. Caraman (1951). See also REPSJ., vol. iv, pp. 245–267. Giustiniani's despatch, which alone enables us to fix the exact date of the death of Bd Nicholas, is printed in the *Calendar of State Papers, Venetian*, vol. x, pp. 327–328.

13 : ST EUPHRASIA, OR EUPRAXIA, VIRGIN (*c.* A.D. 420)

THE Emperor Theodosius I had a kinsman Antigonus, who died within a year of the birth of his daughter Euphrasia, and the emperor took the widow and her child under his protection. When the little girl was five years old he arranged to betroth her to the son of a wealthy senator—in accordance with the custom of the time—the marriage being deferred until the maiden should have reached a suitable age. The widow herself began to be sought in marriage, and she withdrew from court and went with Euphrasia to Egypt, where she settled down near a convent of nuns. Euphrasia, then seven years of age, was greatly drawn to the nuns and begged to be allowed to stay with them. To humour her and thinking it was only a childish fancy, her mother left her there for a little, expecting her soon to weary of the life, but the child was persistent, although she was told that she would have to fast and to sleep on the ground and to learn the whole Psalter if she remained. The abbess then said to the mother, " Leave the little girl with us, for the grace of God is working in her heart. Your piety and that of Antigonus have

opened to her the most perfect way." The good woman wept for joy, and leading her child before the image of our Lord she said, "Lord Jesus Christ, receive this child. Thee alone doth she love and seek, and to thy service alone doth she commend herself." Then turning to Euphrasia she exclaimed, "May God who laid the foundations of the mountains, keep you always steadfast in His holy fear". A few days later the child was clothed in the nun's habit, and her mother asked if she were satisfied. "Oh, mother!" cried the little novice, "it is my bridal robe, given me to do honour to Jesus my beloved." Soon afterwards the mother went to rejoin her husband in a better world, and as the years went by Euphrasia grew up a beautiful girl in the seclusion of the convent.

In due time the emperor, presumably Arcadius, sent for her to come to Constantinople to marry the senator to whom he had betrothed her. She was now twelve years old and an heiress, but she wrote him a letter begging him to allow her to follow her vocation and requesting him to distribute her parents' property to the poor as well as to enfranchise all her slaves. The emperor carried out her requests; but Euphrasia was sorely tried by vain imaginations and temptations to know more of the world she had forsaken. The abbess, to whom she opened her heart, set her some hard and humbling tasks to divert her attention and to drive away the evil spirits from which she suffered in body as well as in soul. Once the abbess ordered her to remove a pile of stones from one place to another, and when the task was completed she continued to make her carry them backwards and forwards thirty times. In this and in whatever else she was bidden to do, Euphrasia complied cheerfully and promptly: she cleaned out the cells of the other nuns, carried water for the kitchen, chopped the wood, baked the bread and cooked the food. The nun who performed these arduous duties was generally excused the night offices, but Euphrasia was never missing from her place in the choir, and yet at the age of twenty she was taller, better developed and more beautiful than any of the others.

Her meekness and humility were extraordinary. A maid in the kitchen once asked her why she sometimes went without food for the entire week, a thing no one but the abbess ever attempted. When the saint said she did it out of obedience, the woman called her a hypocrite, who sought to make herself conspicuous in the hope of being chosen superior. Far from resenting this unjust accusation, Euphrasia fell at her feet and besought her to pray for her. As the saint lay on her death-bed, Julia, a beloved sister who shared her cell, besought Euphrasia to obtain for her the grace of being with her in Heaven as she had been her companion on earth, and three days after her friend's demise, Julia was taken also. The aged abbess who had originally received Euphrasia remained for a month together very sad at the loss of her dear ones. She prayed earnestly that she might not have to linger on now that the others had gone to their reward. The following morning when the nuns entered her cell they found only her lifeless body, for her soul had fled in the night to join the other two. According to Russian usage St Euphrasia is named in the preparation of the Byzantine Mass.

The remarkable Greek life, which is the source of all we know concerning St Euphrasia, has been printed in the *Acta Sanctorum*, March, vol. ii. There seems good reason to regard it as a more or less contemporary and, in its main features, a trustworthy narrative. Certainly the asceticism it reflects is the asceticism of that age. Within a few years of the date at which Euphrasia died, St Simeon Stylites set up his first pillar. Of Euphrasia, as of her abbess, it is stated that she stood upright in one spot for thirty days until she lost consciousness

and fell down in a swoon. Etheria in her pilgrimage (*c.* 390) tells us much of the *ebdomadarii* who made it a point of honour and endurance to pass an entire week without food from Sunday to Saturday evening. Moreover, the whole atmosphere of the document recalls vividly the ascetic ideals set before us in the Life of St Melania the Younger, who was a contemporary. See also A. B. C. Dunbar, *Dictionary of Saintly Women*, vol. i, pp. 292–293.

ST MOCHOEMOC, ABBOT (SEVENTH CENTURY)

THE accounts we have of St Mochoemoc are overladen with fantastic legends. Perhaps all that we should be justified in asserting is that he was the nephew of St Ita, who had charge of him in his youth, that he entered the monastery of Bennchor (Bangor) in County Down, that he was afterwards commissioned by St Comgall to found a settlement at Arderin, that he eventually established a flourishing community at Liath-mor, where he became the teacher of St Dagan and St Cuan-ghas, and that he died at a very advanced age.

Tradition, however, declares him to have been the son of St Ita's sister Nessa and of Beoan, whom Ita had so marvellously raised to life. The boy was so handsome that he was named Coemgen (Pulcherius), but his aunt called him by the pet-form Mochoemog, and by that name he was always known. His father and mother came to St Ita and said, " Lady, the grace of God shines wonderfully in your little favourite, our son : we are earthly, and he is so spiritual that he cannot live with us." She at once replied, " Bring him hither and I will rear him myself." So she watched over him until he was twenty and superintended his studies. Then she blessed him and sent him to St Comgall at Bangor, where he was ordained. Recognizing his sanctity the abbot said one day to him, " My son, it is necessary that you should become the spiritual father of others, and that you should erect a house for God's service wherever He may decree."

So Mochoemoc set out with other monks and settled first at Arderin on Slieve Bloom, but later he departed to the country of Eile. There the chieftain offered to give him a lonely wooded place, and this the saint willingly accepted. Now when Ita had parted from her nephew she had given him a little bell, saying, " Here is this silent bell for you : it will not sound till you have reached the place of your resurrection." As soon as Mochoemoc had reached the land granted him, the bell tinkled, and the saint gave thanks to God because he knew it was to be the place of his resurrection. There also he found a great wild hog, which greeted the monks, and Mochoemoc exclaimed, " As the colour of that hog is *liath*—grey—so shall it be the name of this place for ever." Here then at Liath he founded his principal church which was called Liath-mor or Liath-Mochoemoc, but the place is now known as Leamokevoge in County Tipperary. Round the holy man gathered a number of disciples, and St Mochoemoc built for them a great monastery in which they lived in peace. At last, when he had founded many monasteries, the saint was warned that his time was come, and having blessed his monks and Liath he went to his reward a very old man.

There was formerly venerated in Scotland, particularly in the district about Glasgow, a maiden St Kennoch whose history is wrapped in great obscurity. We are met first with the difficulty that while in the text of the Aberdeen Breviary the name is printed Kenoca, the form in the calendar of the same book, as well as in the Aberdeen Martyrology and in the Arbuthnott calendar, is Keuoca or Kevoca. On the other hand, " Kennocha " appears among the virgins and widows in the ancient Litany of Dunkeld. Forbes, in his *Kalendars of Scottish Saints*, suggests

that an ancient Irish monk—no other than Mochoemoc of Leamokevoge—has here through some confusion been transformed into a woman. The Kevoge, in fact, which we find in Leamokevoge is simply the saint's name, and it may obviously be identified with Kevoca. No certain conclusion is possible. The statement that St Kennoch lived in the time of King Malcolm II (1005–1034) rests apparently only on the authority of Adam King (1588), which is quite worthless in such a matter.

There is a Latin Life of St Mochoemoc and an Irish text which is the translation of it. The Latin was printed by Colgan, and also in the *Acta Sanctorum*, March, vol. ii. It has been re-edited in VSH., vol. ii, pp. 164–183 ; see also LIS., vol. iii. For St Kennoch, see the *Acta Sanctorum*, March, vol. ii, and KSS.

ST GERALD OF MAYO, ABBOT (A.D. 732)

ST GERALD was an Englishman, a native of Northumbria, who became a monk at Lindisfarne. After the Council of Whitby which prohibited the Celtic observance of Easter in Northumbria, St Colman left England accompanied by all the Irish monks and thirty of the English novices. At Inishbofin, an island off the coast of Mayo, he founded a monastery for his community, but as he found that the Englishmen and the Irish could not agree, he built a second house on the mainland for the English monks. It is not certain whether Gerald was one of the original thirty or whether he followed later, for we know that English and other students long continued to frequent Colman's school at Mayo of the Saxons, as it came to be called. At first St Colman acted as abbot over the two monasteries, but Gerald afterwards succeeded him in the English house, which flourished exceedingly. He is sometimes spoken of as a bishop, notably in the litany of Irish saints from the Book of Leinster, but this is very doubtful, as even his so-called acts which attribute to him many marvellous miracles only allude to him as an abbot. It has been suggested that the title *pontifex* or president of the English which was bestowed upon him gave rise to the idea that he was a bishop, whereas it probably only meant that the abbot of Mayo had certain privileges as protector of his countrymen who were strangers in Ireland. St Gerald, who lived to old age, must have witnessed the introduction into his abbey of the Roman observance of Easter. He is also credited, though on doubtful authority, with the foundation of the abbeys of Elytheria or Tempul-Gerald in Connaught and of Teagh-na-Saxon, as well as of a nunnery which he is said to have placed under the care of his sister St Segretia.

The extravagant Latin Life of St Gerald printed by Colgan has been re-edited by Plummer, VSH., vol. ii, pp. 107–115. See also the *Acta Sanctorum*, March, vol. ii, and LIS. vol. iii.

ST NICEPHORUS, PATRIARCH OF CONSTANTINOPLE (A.D. 828)

THE father of St Nicephorus was secretary and commissioner to the Emperor Constantine Copronymus, but when that tyrant declared himself a persecutor of the orthodox faith, his minister maintained the honour due to holy images with so much zeal that he was stripped of his dignities, scourged, tortured and banished. Young Nicephorus grew up with his father's example before him to encourage him in boldly confessing his faith, while an excellent education developed his exceptional abilities. After Constantine VI and Irene had restored the use of sacred pictures and images, Nicephorus was introduced to their notice and by his sterling qualities

that an ancient Irish monk—no other than Mochoemoc of Leamokevoge—has here through some confusion been transformed into a woman. The Kevoge, in fact, which we find in Leamokevoge is simply the saint's name, and it may obviously be identified with Kevoca. No certain conclusion is possible. The statement that St Kennoch lived in the time of King Malcolm II (1005–1034) rests apparently only on the authority of Adam King (1588), which is quite worthless in such a matter.

There is a Latin Life of St Mochoemoc and an Irish text which is the translation of it. The Latin was printed by Colgan, and also in the *Acta Sanctorum*, March, vol. ii. It has been re-edited in VSH., vol. ii, pp. 164–183 ; see also LIS., vol. iii. For St Kennoch, see the *Acta Sanctorum*, March, vol. ii, and KSS.

ST GERALD OF MAYO, ABBOT (A.D. 732)

ST GERALD was an Englishman, a native of Northumbria, who became a monk at Lindisfarne. After the Council of Whitby which prohibited the Celtic observance of Easter in Northumbria, St Colman left England accompanied by all the Irish monks and thirty of the English novices. At Inishbofin, an island off the coast of Mayo, he founded a monastery for his community, but as he found that the Englishmen and the Irish could not agree, he built a second house on the mainland for the English monks. It is not certain whether Gerald was one of the original thirty or whether he followed later, for we know that English and other students long continued to frequent Colman's school at Mayo of the Saxons, as it came to be called. At first St Colman acted as abbot over the two monasteries, but Gerald afterwards succeeded him in the English house, which flourished exceedingly. He is sometimes spoken of as a bishop, notably in the litany of Irish saints from the Book of Leinster, but this is very doubtful, as even his so-called acts which attribute to him many marvellous miracles only allude to him as an abbot. It has been suggested that the title *pontifex* or president of the English which was bestowed upon him gave rise to the idea that he was a bishop, whereas it probably only meant that the abbot of Mayo had certain privileges as protector of his countrymen who were strangers in Ireland. St Gerald, who lived to old age, must have witnessed the introduction into his abbey of the Roman observance of Easter. He is also credited, though on doubtful authority, with the foundation of the abbeys of Elytheria or Tempul-Gerald in Connaught and of Teagh-na-Saxon, as well as of a nunnery which he is said to have placed under the care of his sister St Segretia.

The extravagant Latin Life of St Gerald printed by Colgan has been re-edited by Plummer, VSH., vol. ii, pp. 107–115. See also the *Acta Sanctorum*, March, vol. ii, and LIS. vol. iii.

ST NICEPHORUS, PATRIARCH OF CONSTANTINOPLE (A.D. 828)

THE father of St Nicephorus was secretary and commissioner to the Emperor Constantine Copronymus, but when that tyrant declared himself a persecutor of the orthodox faith, his minister maintained the honour due to holy images with so much zeal that he was stripped of his dignities, scourged, tortured and banished. Young Nicephorus grew up with his father's example before him to encourage him in boldly confessing his faith, while an excellent education developed his exceptional abilities. After Constantine VI and Irene had restored the use of sacred pictures and images, Nicephorus was introduced to their notice and by his sterling qualities

obtained their favour. He distinguished himself by his opposition to the Iconoclasts and was secretary to the Second Council of Nicaea, as well as imperial commissioner. Although a brilliant speaker, a philosopher, a musician and in every respect fitted for statesmanship, he always had a great inclination for the religious life, and while still occupied with public affairs had built a monastery in a solitary spot near the Black Sea. After the death of St Tarasius, Patriarch of Constantinople, no one could be found more worthy to succeed him than Nicephorus. As he was a layman at the time, his election was opposed by some as uncanonical, and it was only at the express request of the emperor that he could be induced to accept office. During the consecration, as a public testimony of his faith, he held in his hand a treatise he had written in defence of images, and at the conclusion he laid it up behind the altar as a pledge that he would ever defend the tradition of the Church.

The new patriarch ere long still further antagonized the hostile rigorists. At the request of the emperor, Nicephorus, with the consent of a small synod of bishops, pardoned and reinstated in office a priest called Joseph, who had been deposed and exiled for celebrating a marriage between the Emperor Constantine VI and Theodota during the lifetime of the lawful Empress Mary. No doubt he acted in this way to avoid worse evils, but the party which was headed by St Theodore Studites refused to have any dealings or even to be in communion with the patriarch and with those who supported what they called the " Adulterine Heresy " : they went so far as to appeal to the pope. St Leo III sent them an encouraging reply but, being imperfectly informed about the whole matter and having received no communications from Archbishop Nicephorus, he took no further action. After a time, however, a reconciliation was brought about between the patriarch and St Theodore (who meanwhile had been imprisoned and his monks dispersed). It was not until then that Nicephorus sent to the pope a letter announcing his apppointment to the see of Constantinople, with an apology and a rather lame excuse for his delay in making the customary notification. At the same time, in view of attacks that had been made upon his orthodoxy, he added a lengthy confession of faith and promised that in future he would give due notice at Rome of any important questions that might arise.

St Nicephorus was a zealous administrator and applied himself with patient determination to improving morals and restoring discipline in the various monasteries under his control as well as amongst the clergy generally, with the support of St Theodore. But Leo the Armenian became emperor in 813. He was an Iconoclast, although he did not at first express his opinions and evaded the confession of faith which Nicephorus tried to elicit before consecrating him. It was only when he felt his position assured that he allowed his views to become known. He attempted by crafty suggestions to win over Nicephorus to favour his design of destroying the images which had been replaced in the churches after their use had been vindicated and sanctioned by the Second Council of Nicaea. The patriarch replied, " We cannot change the ancient traditions : we respect the holy images, as we do the cross and the book of the gospels." Leo, however, persisted in his antagonism, which he proceeded to propagate without at first showing his hand too clearly. He privately encouraged some soldiers to insult an image of Christ which was fixed to a great cross at the Bronze Gate of Constantinople, and then ordered the figure to be removed on the plea of preventing a second profanation. Shortly afterwards the emperor, having assembled in his palace certain Iconoclastic bishops,

sent for the patriarch and his fellow dignitaries. They entreated Leo to leave the government of the Church to her pastors, one of them saying, " If this is an ecclesiastical affair, let it be discussed in the church, not in the palace." The emperor in a rage drove them all from his presence.

Some little time later the heterodox bishops held a meeting and cited the patriarch to appear before them. To their summons he replied, " Who gave you this authority ? If it was he who pilots the vessel of Old Rome, I am ready. If it was the Alexandrine successor of the Evangelist Mark, I am ready. If it was the patriarch of Antioch or he of Jerusalem, I make no opposition. But who are you ? In my diocese you have no jurisdiction." He then read the canon which declared those men excommunicated who presume to exercise any act of jurisdiction in the diocese of another bishop. On their side they proceeded to pronounce against him a sentence of deposition. After several attempts had been made against his life he was sent by the emperor into exile, and spent his fifteen remaining years at the monastery which he had built on the Bosphorus. Although Leo's successor Michael the Stammerer would not bring back the sacred images which Leo had banished from the churches, he was no persecutor and would have restored the patriarch had he been willing to keep silence on the disputed question ; but Nicephorus would not purchase his liberty at the expense of his conscience, and he felt that silence would be tantamount to consent. In exile he could and did continue to defend his tenets in writings which have lasted to this day.

His chief works were an Apology for orthodox teaching regarding sacred images and another larger treatise in two parts, the first of which consisted of a defence of the Church against the charge of idolatry, and the second, known as the Antirrhetica, was a confutation of the writings on images of Constantine V. Besides several other treatises, mostly dealing with Iconoclasm, he left two historical works known as the *Breviarium* and the *Chronographia*, the one a short history from the reign of Maurice to that of Constantine and Irene, and the other a chronicle of events from the beginning of the world. In the collection of the councils may still be found the seventeen canons of Nicephorus, in the second of which he declares it to be unlawful to travel on Sunday without necessity.

In 846, by order of the Empress Theodora and in the patriarchate of St Methodius, the body of St Nicephorus was translated from the island of Prokenesis to Constantinople, where it was deposited in the church of the Apostles on March 13—the day appointed for the commemoration of the saint in the Roman Martyrology.

The principal source for the life of St Nicephorus is a biography of the deacon Ignatius. It has been edited by De Boor in modern times, but is also found in the *Acta Sanctorum*, March, vol. ii. There is a good account of this disturbed period in Hergenröther, *Kirchengeschichte*, vol. i, and in the article " Nicephorus " in the *Kirchenlexikon ;* and summaries of the Iconoclast controversy in Baynes and Moss, *Byzantium* (1948), pp. 15–17, 105–108, by H. L. B. Moss and H. Grégoire. *Cf.* Hefele-Leclercq, *Histoire des Conciles*, vol. iii, pt 2 (1910), pp. 741 *seq.*

ST ANSOVINUS, Bishop of Camerino (A.D. 840)

St Ansovinus was born at Camerino in Umbria, but no details of his early life have been preserved. After his ordination to the priesthood he retired into a solitary spot at Castel-Raimondo, near Torcello, where he soon acquired a reputation for sanctity and miracles. It was even believed that when he came to church

he crossed the river on his cloak which he cast into the water, and that, when the rays of the sun dazzled him as he was offering the holy sacrifice, he hung the linen purificator in the air and it shaded his eyes. The Emperor Louis the Pious when in Italy chose him as his confessor, and ratified his election to the see of Camerino. The saint, however, had no wish to accept the dignity, and when he did consent it was with the proviso that he should not be expected to provide soldiers for the imperial army. Although such military service was usual in feudal and semi-feudal states, he considered it unsuitable and contrary to the law of the Church.

Ansovinus proved himself a wise and prudent pastor. Not only was he liberal to the poor, but in seasons of dearth he husbanded all the resources at his command with such sagacity that he was able to relieve the sufferings of the needy. Indeed, it was said that when he had entirely emptied a granary, it was supernaturally refilled. The saint had the gift of healing and was instrumental in curing many sick persons. He was in Rome when he was seized with a form of fever which he and those about him recognized as likely to prove fatal. In spite of the protests of his friends he insisted upon returning home to die amongst his own people. They carried the sick man out to his horse, and when the animal saw him that strange instinct which dumb creatures often possess impelled him to kneel down to enable his master to mount. Ansovinus reached Camerino and was able to give a last blessing and to receive the viaticum before he quietly expired.

A singular miracle with which he is credited is worth relating, if only to account for the attribute commonly connected with St Ansovinus. He was on his way to Rome to be consecrated when he and his friends arrived at Narni, where they stayed for refreshment. They called for wine, and the innkeeper brought some. Ansovinus, detecting that it had been watered, remonstrated with the man, who answered rudely that they could take it or leave it—it was all they would get. The saint then asked for cups, but the innkeeper said that he only provided wine and that visitors were expected to bring their own drinking-cups. So St Ansovinus took off his cape and told the host to pour the wine into the hood. He did so, under protest, and the hood retained the wine, whilst the water with which it had been mixed ran away.

The life printed in the *Acta Sanctorum*, March, vol. ii, which purports to have been written by a certain Eginus not less than a century after the death of the saint, is a wordy and unconvincing document consisting mainly of miracles. But the *cultus* of St Ansovinus is recognized, and his name is entered in the Roman Martyrology. See also M. Santoni, *Culto di Sant' Ansovino* (1883).

ST HELDRAD, Abbot (*c.* A.D. 842)

The father of St Heldrad was a feudal lord in Provence, whose castle was near Aix at a town called Lambesc, the exact situation of which appears to be uncertain. Heldrad, while still quite young, succeeded to a large fortune, a considerable proportion of which he expended in good works. Not far from the town, at a spot where several important roads met, a market was held which was a veritable Vanity Fair, with much fraud and blasphemy. Beside the market St Heldrad built a church and a hospice, where all guests, rich or poor, were received without payment. He also laid out a garden where vegetables could be grown by the people. In spite of all he had done, he was not satisfied and resolved to give up everything for Christ's sake and to seek the way of perfection. Part of his possessions he gave to the bishop for the upkeep of the works he had established, and the rest was devoted to

the poor. Meanly clad in the guise of a pilgrim, he started forth, visiting first the holy places of western France and of Spain, but not finding anywhere the kind of life to which he felt called.

Then he began tramping through Italy. Quite casually he heard from other pilgrims of the Benedictine monks of Novalese who, in their monastery at the foot of the Alps, not only exercised hospitality day and night, but also, it is said, took charge of a hospice on the top of the pass of Mont Cenis. Léon Lallemand, in his *Histoire de la Charité* (vol. ii, p. 183), speaks of a refuge on Mont Cenis constructed by Charlemagne on the site of an ancient temple of Jupiter, and it is possible that this was in charge of the monks of Novalese. One would like to think that in the winter season the brethren used to set out to seek travellers who were lost in the snow, bringing them back to the hospice to tend them and aid them on their journey. But positive evidence of this is lacking. The short summer season only gave the monks time to gather wood for fuel and to lay in provisions for the winter. It was in the autumn that Heldrad presented himself at the door of the abbey. The abbot Amblulf had had a premonition with regard to his coming and therefore received him with special cordiality.

Here at last Heldrad found the life of devotion and active charity which satisfied his aspirations. For a time the abbot tested him by entrusting him with the care of the monastery vineyards, but before long he gave him the habit. Raised to the priesthood, Heldrad no doubt took part in perilous mountain expeditions, perhaps even anticipating the work subsequently taken up by the canons of the Great St Bernard. What is more certain is that he was charged with the training of the young religious; he does not, however, seem to have been tied to the spot, for at one time we find him at Cluny whither he had been summoned by Louis the Pious. After the death of Amblulf, Charlemagne's son Hugh was appointed abbot, but he was so often absent that the abbey would greatly have suffered but for Heldrad, who acted as administrator with so much success that he was elected abbot upon the death of Hugh. In this capacity he did much for the monastery. Within the fortified enclosure he erected a tower, the upper part of which served as a signalling-station, whilst the lower part contained the treasures of the house and the famous library which was his special care. Not satisfied with succouring travellers on the Mont Cenis he established another hospice on the Lautaret Pass, now called the Monestier de Briançon. St Heldrad's death took place about 842. He was held in such veneration that his relics were long carried in procession in the valley of Novalese at Rogationtide, and his ***cultus*** was approved in 1903.

Nearly all that can be learnt about St Heldrad will be found collected in the volume published by C. Cipolla, *Monumenta Novaliciensia Vetustiora* (1898), including a fragmentary rhythmical life which may possibly be assigned to the ninth century and which is certainly not later than the tenth, and also a prose life which had previously been printed in the *Acta Sanctorum* (March, vol. ii) and elsewhere. This latter, according to Bethmann (MGH., *Scriptores*, vol. vii, p. 73 n.), may be assigned to the early eleventh century. A short poem addressed to Heldrad is printed among the *Poetae Latini Aevi Carolini*, ii, p. 549.

SS. RODERIC AND SOLOMON, MARTYRS (A.D. 857)

THE history of the two martyrs Roderic and Solomon has been preserved for us by their contemporary St Eulogius, who wrote, either from his own knowledge or from

the testimony of eye-witnesses, the acts of all those who perished before him in the persecution in which, as narrated above (March 11), he himself laid down his life. It must be acknowledged that these acts give an unfavourable impression of the mentality of the general run of Christians in Moorish Spain at that epoch. Families were divided, apostasy was common, and the Moors themselves were scandalized at the unfaithfulness of Christians and cast their laxity in their teeth. No wonder then that Eulogius begins his book with the words, " In those days, by a just judgement of God, Spain was oppressed by the Moors ". The story of St Roderic may serve as an illustration.

The martyr was a priest of Cabra who had two brothers, one of whom had become a Mohammedan whilst the other was a bad Christian who had practically abandoned his faith. One night the two brothers fell into an altercation which became so heated that they came to blows, and Roderic rushed in to separate them. Thereupon they both turned on him and beat him until he fell senseless to the ground. The Mohammedan then had him placed upon a litter and carried through the streets, whilst he himself walked beside the stretcher proclaiming that Roderic had apostatized and wished to be publicly recognized as a Mohammedan before he died. The victim was too ill to speak, but he suffered great anguish of mind, and as soon as he had recovered the use of his limbs he made his escape.

Not long afterwards, the Mohammedan brother met him in the streets of Cordova and immediately haled him before the kadi on the charge of having returned to the Christian faith after having declared himself a Mohammedan. Roderic indignantly denied ever having forsaken the Christian religion, but the kadi refused to believe him and cast him into one of the vilest dungeons in the city. There he found another prisoner, named Solomon, who had been confined there on the same charge. The two encouraged each other during the long and weary imprisonment by which the kadi had expected to wear out their constancy. As they remained inflexible, they were separated, but when that also proved ineffectual they were condemned and decapitated. St Eulogius, who saw their dead bodies exposed beside the river, noticed that the guards threw into the stream the pebbles stained with the martyrs' blood lest the people should pick them up to preserve them as relics.

Our primary authority is the *Apologeticus* of St Eulogius, from which the Bollandists in the *Acta Sanctorum* (March, vol. ii) have extracted the relevant passages. See also Florez, *España Sagrada*, vol. xii, pp. 36 *seq.*

BD AGNELLO OF PISA (A.D. 1236)

THE founder of the English Franciscan province, Bd. Agnello, was admitted into the order by St Francis himself on the occasion of his sojourn in Pisa. He was sent to the friary in Paris, of which he became the *custos* or guardian, and in 1224 St Francis appointed him to found an English province, although he was as yet only a deacon. Of the eight brothers selected to accompany him three were Englishmen, but only one was in priest's orders, namely, Richard of Ingworth. True to the precepts of St Francis, they had no money, and the monks of Fécamp paid their passage over to Dover. They made Canterbury their first stopping-place, whence Richard of Ingworth, Richard of Devon and two of the Italians went on to London to see where they could settle. The rest were lodged at

the Poor Priests' House, sleeping in a building which was used as a school by day. While the scholars were there, the friars were penned up in a small room at the back, and only after the boys had gone home could they come out and make a fire.

It was the winter of 1224, and they must have suffered great discomfort, especially as their ordinary fare was bread and a little beer, which was so thick that it had to be diluted before they could swallow it. Nothing, however, damped their spirits, and their simple piety, cheerfulness and enthusiasm soon won them many friends. They were able to produce a commendatory letter from Pope Honorius III, so that the archbishop of Canterbury, Stephen Langton, in announcing their arrival, said, " Some religious have come to me calling themselves Penitents of the Order of Assisi, but *I* call them of the Order of the Apostles ". By this name they were at first known in England, and when some of them were to be ordained acolytes at Canterbury four months after landing, the archdeacon, in bidding the candidates come forward, said, " Draw near, ye brothers of the Order of the Apostles ".

In the meantime Richard of Ingworth and his party had been well received in London and had hired a dwelling on Cornhill. They were now ready to push on to Oxford, and Agnello came from Canterbury to take charge of the London settlement. Everywhere the friars were received with enthusiasm, and Matthew Paris himself attests that Bd Agnello was on familiar terms with King Henry III. Although the minister provincial was not himself a learned man, yet he established a teaching centre which afterwards greatly influenced the university. To that school, in which Grosseteste, afterwards bishop of Lincoln, was a lecturer, flocked numbers of eager youths who were trained as friars and who, before many years were over, helped to raise Oxford to a position hardly inferior to Paris as a centre of learning.

Agnello seems to have died at the age of forty-one, only eleven years after he landed at Dover, but his reputation for sanctity and prudence stood high amongst his fellows. It is stated that his zeal for poverty was so great that " he would never permit any ground to be enlarged or any house to be built except as inevitable necessity required ". In particular the story runs that he built the infirmary at Oxford " in such humble fashion that the height of the walls did not much exceed the height of a man ". During Mass and when saying the Divine Office he shed tears continually, " yet so that neither by any noise nor by groans nor by any contortion of the face could it be known that he wept ". He was stern in resisting relaxations in the rule, but his gentleness and tact led him to be chosen in 1233 to negotiate with the rebellious Earl Marshal. His health is said to have been undermined by his efforts in this cause and by a last painful journey to Italy. On his return he was seized with dysentery at Oxford and died there, after crying out for three days, " Come, sweetest Jesus ". The cult of Bd Agnello was confirmed in 1892 ; his feast is observed in the archdiocese of Birmingham today and by the Friars Minor on the 11th.

The narrative of Thomas of Eccleston, *De adventu Fratrum Minorum*, together with the Chronicle of Lanercost, and the *De conformitate* of Bartholomew of Pisa are the most reliable sources of information. See especially the translation of Thomas of Eccleston with its appendixes, by Father Cuthbert, and the text edited by A. G. Little. See also the last-named's *The Grey Friars in Oxford* (1892) ; E. Hutton, *The Franciscans in England* (1933) ; and Father Gilbert, *Bd Agnellus and the English Grey Friars* (1937).

14: ST LEOBINUS, OR LUBIN, BISHOP OF CHARTRES (*c.* A.D. 558)

THE parents of St Lubin were peasants in the country near Poitiers, and from childhood he was set to work in the fields. As a boy he was keen to learn, and his thirst for knowledge increasing with years he went to a monastery—probably Noailles—where he was employed in menial tasks. His work occupied him all day, and he was obliged to do most of his studying at night, screening his lamp as best he could, because the monks complained that the light disturbed their slumbers. By humility and perseverance he advanced in religious knowledge until he had reached an honourable place in the house. In some way, however, he came into contact with St Carilef, and it was probably at his suggestion that Lubin sought out the hermit St Avitus, who recommended him to spend some time longer in a monastery and then to return to him in Le Perche.

After sundry misadventures Lubin settled down for five years in an abbey near Lyons, until in a war between the Franks and the Burgundians the monastery was raided and the monks took to flight, only Lubin and an old man remaining behind. The raiders, who were intent on plunder, tried to discover from the old man where the treasures were concealed, and he referred them to St Lubin. As they could obtain no information from him they had recourse to torture—fastening a cord round his head and tightening it. After this they tied his feet and dipped him, head first, into the river, but failing to make him divulge anything they eventually left him for dead. He recovered, however, and with two companions returned to Le Perche where St Avitus received him into his monastery. After the death of St Avitus, Lubin again lived the life of a hermit. Bishop Aetherius of Chartres nominated him abbot of Brou and raised him to the priesthood. He seems to have found his responsibilities too onerous and longed to lay down office and become a simple monk at Lérins, but St Caesarius, to whom his own bishop sent him for advice, told him to go back to Brou and not to leave his people like sheep without a shepherd. He obeyed, but soon after his return was promoted to succeed Aetherius as bishop of Chartres. He brought about various reforms and continued to be very famous for his miracles. He took part in the Fifth Council of Orleans and in the Second Council of Paris, dying on March 14, about 558, after a long illness.

The ancient Life of St Leobinus has been edited by B. Krusch in MGH., *Auct. Antiquiss.*, vol. iv, part 2, pp. 73–82, as an appendix to the works of Venantius Fortunatus, who was at one time believed to have been the author. Fr A. Poncelet considers that the biography in its present form cannot be older than the middle of the ninth century. See the *Analecta Bollandiana*, vol. xxiv (1905), pp. 25–31, and p. 82. *Cf.* Duchesne, *Fastes Épiscopaux*, vol. ii, p. 422, and the *Acta Sanctorum*, March, vol. ii.

ST EUTYCHIUS, OR EUSTATHIUS, MARTYR (A.D. 741)

DURING the reign of the Emperor Leo the Isaurian, when the empire was being attacked and seriously threatened by the invading forces of Islam, persecution came almost equally from both sides. On the one hand the emperor was so determined an opponent of the *cultus* of sacred images that the orthodox faithful were continually subjected to imprisonment and exile, whilst, on the other hand, the fanatical hatred of the Arabs was directed against all Christians alike, and their victories over Romans were apt to be celebrated by a fresh holocaust of victims. Eutychius

or Eustathius, the son of a patrician, was taken prisoner with many others by the Arabs. He was carried off and kept for many months in captivity, until the khalif, when another expedition of his against the Christians had suffered reverses, growing infuriated, wreaked his vengeance on the prisoners. For refusing to abjure the Christian faith Eutychius was put to death at Carrhae in Mesopotamia with several companions—perhaps at the stake—after enduring horrible tortures. His relics are said to have worked many miracles.

See the *Acta Sanctorum*, March, vol. ii, where the brief account given is based entirely upon the *Chronography* of Theophanes.

ST MATILDA, WIDOW (A.D. 968)

A DESCENDANT of the celebrated Widukind who led the Saxons in their long struggle against Charlemagne, St Matilda was the daughter of Dietrich, a Westphalian count, and of Reinhild, a scion of the royal Danish house. The little girl, who was born about the year 895, was confided to the care of her paternal grandmother, the abbess of the convent of Erfurt. Here, not far from her home, Matilda was educated and grew up to womanhood, excelling all her companions, we are told, in beauty, piety and learning. In due course she married the son of Duke Otto of Saxony, Henry, called " the Fowler " because of his fondness for hawking : the union was an exceptionally happy one, and Matilda ever exerted a wholesome and restraining influence over her husband. Just after the birth of their eldest son Otto, three years after their marriage, Henry succeeded to his father's dukedom, and when, about the beginning of the year 919, King Conrad died childless, he was raised to the German throne. It was well indeed for him that he was a capable soldier, for his life was one of warfare—in which he was singularly successful.

By Henry himself and his subjects his successes were attributed as much to the prayers of the queen as to his own prowess. Throughout her life she retained the humility which had distinguished her as a girl, and in the royal palace she lived almost like a religious. To her court and to her servants she seemed less a queen and mistress than a loving mother, and no one in distress ever applied to her in vain. Her husband rarely checked her liberal almsgiving or showed irritation at her pious practices, having entire confidence in her goodness and trusting her in all things. After twenty-three years of marriage King Henry died of an apoplectic fit in 936. Matilda had gone to the church to pour forth her soul in prayer for him at the foot of the altar when it was announced to her that he had passed away. At once she asked for a priest to offer the holy sacrifice for his soul, and cutting off the jewels that she was wearing gave them to the priest as a pledge that she renounced, from that moment, the pomps of the world.

Five children had been born to Henry and Matilda—Otto, afterwards emperor, Henry the Quarrelsome, St Bruno, subsequently archbishop of Cologne, Gerberga, who married Louis IV, King of France, and Hedwig, the mother of Hugh Capet. Although it had been Henry's wish that his eldest son Otto should succeed him, Matilda favoured her younger son Henry and persuaded a few nobles to vote for him ; but Otto was chosen and crowned. Unwilling to give up his claims, Henry raised a rebellion against his brother, but finding himself worsted, sued for peace, was pardoned by Otto, and at Matilda's intercession was made duke of Bavaria. The queen was now living a life of almost complete self-abnegation ; her jewellery

had gone to help the poor, whilst her bounties were so lavish as to arouse criticism. Her son Otto accused her of having treasure in hiding and of wasting the crown revenues : he called upon her to give an account of all she had spent and set spies to watch her movements and her donations. The bitterest part of her suffering was the discovery that her favourite Henry was aiding and abetting his brother. She bore all with invincible patience, remarking, with a touch of pathetic humour, that it was a consolation to know that her sons were united—even though it was only in their persecution of herself. " I would willingly endure all they could do against me if it would keep them together—provided that they could do it without sin ", she is reported to have said.

To satisfy them, Matilda resigned her inheritance to her sons and retired to the country residence where she had been born. But no sooner was she gone than Duke Henry fell ill and disaster began to descend upon the state. It was generally felt that these misfortunes were due to the treatment meted out to their mother, and Otto's wife Edith persuaded him to ask her forgiveness and to restore all he had taken from her. Matilda freely forgave both her sons and returned to court, where she resumed her works of mercy. But though Henry had ceased to persecute her, his conduct continued to cause her great sorrow. He again revolted against Otto and afterwards punished an insurrection of his own Bavarian subjects with almost incredible cruelty ; even the bishops were not spared. In 955 when Matilda saw him for the last time, she prophesied his approaching death and entreated him to repent before it was too late. The news that he had died, which reached her shortly afterwards, almost prostrated her and cut away one of the last ties that bound her to earth. She set about building a convent at Nordhausen, and made other foundations at Quedlinburg, at Engern and also at Poehlen, where she established a monastery for men. That Otto no longer resented her spending her own revenue in religious works is evident from the fact that when he went to Rome to be crowned emperor he left the kingdom in her charge.

The last time Matilda took part in a family gathering was at Cologne at the Easter of 965. Thither came also the Emperor Otto, " the Great ", and her other surviving children and grandchildren. After this appearance she practically retired from the world, spending her time in one or other of her foundations, chiefly at Nordhausen. Urgent affairs had called her to Quedlinburg when a fever from which she had been suffering for some time grew gradually worse and she realized she was dying. She sent for Richburga, who as lady-in-waiting had assisted her in her charities and was now abbess of Nordhausen. According to tradition, the queen proceeded to make a deed of gift of everything in her room until she was told that there was nothing left but the linen which was to serve as a winding-sheet. " Give that to Bishop William of Mainz ", she said designating her grandson. " He will need it first." He actually died, very suddenly, twelve days before his grandmother's decease on March 14, 968. Matilda's body was buried beside that of her husband at Quedlinburg, and she was locally venerated as a saint from the moment of her death.

The MGH. contain the best text of the two ancient lives of St Matilda—the older in *Scriptores*, vol. x, pp. 575–582, the more recent in *Scriptores*, vol. iv, pp. 283–302. Further information may be gleaned from the contemporary chroniclers and charters. See also the *Acta Sanctorum*, March, vol. ii ; L. Clarus, *Die hl. Mathilde ;* L. Zöpf, *Die Heiligenleben im 10 Jahrhundert ;* and L. E. Hallberg, *Ste Mathilde.*

BD JAMES, ARCHBISHOP OF NAPLES (A.D. 1308)

VITERBO was the birthplace of James Capocci, who entered the Augustinian Order at an early age. Giving great promise of eminence both in piety and learning he was sent to make his higher studies at the University of Paris, where he attended the lectures of his illustrious fellow Augustinian, Aegidius Romanus, who had been the pupil of St Thomas Aquinas and was an enthusiastic upholder of the teaching of the Angelic Doctor. After returning for a while to Italy and acting as theological instructor to his own brethren, Capocci was sent to make a second stay in Paris, where he took his doctor's degree, and thereupon lectured in that city and subsequently at Naples. It is recorded of him that he solemnly expressed his conviction that God had sent into the world three teachers to enlighten the Universal Church —first Paul the Apostle, then later on Augustine, and now in these last days Brother Thomas. In 1302 Bd James was appointed archbishop of Benevento by Pope Boniface VIII, but only a few months later the same pontiff translated him to the archiepiscopal see of Naples, in which office he won the veneration of all by his virtue and his learning. His death in 1308 was followed by many spontaneous manifestations of the ardour with which his memory was cherished by his flock, and the *cultus* then begun was confirmed in 1911.

See the rescript for the *confirmatio cultus*, which is printed in the *Acta Apostolicae Sedis*, vol. iii (1911), p. 319. Some idea of the mental attitude of Bd James towards questions much discussed in his day may be obtained from his work *De regimine christiano*, which was printed and edited by H. X. Arquillière in 1926, and also from the article of M. Grabmann in the *Festgabe Josef Geyser* (1930), vol. i, pp. 209–232.

15: ST LONGINUS, MARTYR (FIRST CENTURY)

THE story of St Longinus, who is commemorated on this day in the Roman Martyrology and is there associated with the city of Caesarea in Cappadocia, may conveniently be given in the terms of Bd James of Voragine's *Golden Legend*. St Longinus, according to this account, was the centurion who, standing by Pilate's direction with other soldiers beside the cross of our Lord, pierced His side with a lance, and seeing the portents which followed, the darkening of the sun and the earthquake, believed in Christ. But what influenced him most, as some relate, was that though his sight was failing him, either through age or infirmity, the blood of our Saviour running down the lance touched his eyes, and straightway he saw clearly. For this reason he gave up his soldiering, and, after being instructed by the apostles, he led a monastic life in Caesarea of Cappadocia, by his words and example winning many souls to Christ. Having been brought to trial and refusing to offer sacrifice, the governor ordered all his teeth to be knocked out and his tongue cut off. Nevertheless Longinus did not in consequence lose his power of speech. Catching up an axe, he broke the idols into fragments, and cried aloud, " Now we shall see whether they are gods ". But a pack of demons issuing forth from the idols entered into the governor and his attendants. Then gibbering and howling they fell down at Longinus's feet. Thereupon Longinus said to them, " Why take ye up your abode in idols ? " Who answered, " Where the name of Christ is not heard and the sign of His cross is not imposed, there is our dwelling-place ". Meanwhile the governor continued to rave and he was now blind. So Longinus

said to him, " Know that thou canst only be cured when thou hast put me to death. But as soon as I shall have surrendered my life by thy act, I will pray for thee, and I will obtain for thee health both of body and of soul." Straightway then the governor ordered his head to be cut off ; and immediately this was done he threw himself down beside the corpse and with tears manifested his repentance. But in that same moment he recovered his sanity along with his sight, and he ended his life in the doing of all good works.

The untrustworthy character of this account, which is supported by no documentary evidence of the early centuries, is patent upon the face of it. The " centurion " of Mark (xv 29) is unwarrantably identified with the " soldier " (John xix 34) who pierced the side of Jesus. To this latter, in the apocryphal " Gospel of Nicodemus ", otherwise known as the " Acts of Pilate ", the name Longinus is given in its later recensions ; but there seems every probability that it was suggested by the Greek word λόγχη (a lance), the weapon he is recorded to have used. There is a Syriac manuscript of the gospels in the Laurentian Library at Florence written by a certain monk Rabulus in 586, which contains a miniature of the crucifixion. In this the soldier piercing our Lord's side has the name Loginus written over his head in Greek characters. This may, however, have been a later addition. What we know for certain is that there were several different stories in circulation regarding Longinus which have given rise to different feasts at different dates. The most notable legend is that of Mantua, which claims that Longinus came to that city shortly after the death of our Lord, and that there, after preaching the gospel for some years, he suffered martyrdom. He is said, moreover, to have brought with him a portion of the precious blood shed upon the cross, which relic is alleged to be still preserved at Mantua, as well as the body of the saint.

There is a considerable literature connected with these fables. Some account of it will be found in C. Kröner, *Die Longinuslegende* (1899), but a still fuller treatment in R. J. Peebles, *The Legend of Longinus in Ecclesiastical Tradition and English Literature* (1911). See also the *Acta Sanctorum*, March, vol. ii ; and F. I. Dölger, *Antike und Christentum*, bk iv (1933), pp. 81–94.

ST MATRONA, Virgin and Martyr (Date Unknown)

There are three saints of this name who are commemorated in the *Acta Sanctorum* on March 15. One only of the three appears in the Roman Martyrology, where she is honoured with the following eulogium : " At Thessalonica, of St Matrona, the servant maid of a certain Jewess, who worshipped Christ by stealth and went daily to the church for secret prayer. She was discovered by her mistress and in many ways tormented until at last she was beaten to death with stout rods and in the confession of Christ rendered up her pure soul to God." The same account, slightly developed, is found in the Greek synaxaries, and we meet it in the West in the early part of the ninth century with certain additional details describing how the martyr, on two occasions being left overnight bound with thongs to a bench, was found in the morning miraculously released. Of this St Matrona no *cultus* seems to survive. In Barcelona, however, there is, or was, what purport to be the remains of a virgin of the same name who, though born in that region, was taken to Rome, and there, on account of the services she rendered to the Christians in prison, was arrested and put to death, her body being brought back to her own country. A third St Matrona, who is not a martyr, is honoured on this day in the

neighbourhood of Capua. She is said, however, to have been of royal birth and to have come from Portugal. She suffered grievously from dysentery, and was supernaturally directed to go to Italy to find a cure, for the relief of which disease she is now invoked.

See the *Acta Sanctorum*, March, vol. ii ; A. B. C. Dunbar, *Dictionary of Saintly Women*, vol. ii, p. 77 ; Quentin, *Les Martyrologes Historiques*, p. 181.

ST ZACHARY, POPE (A.D. 752)

DETAILS of the early life of St Zachary are lacking, but he is known to have been born at San Severino of a Greek family settled in Calabria, and he is believed to have been one of the deacons of the Roman church. Upon the death of St Gregory III, he was unanimously elected pope. No better selection could have been made : a man of learning and of great personal holiness, he joined a conciliatory spirit to far-sighted wisdom, and was able to cope with the grave problems which confronted him upon his accession. The position of Rome was one of much peril. The Lombards were again preparing to invade Roman territory, when the new pope decided to treat directly with their ruler, and went himself to Terni to visit him. He was received with respect, and his personality produced such an impression that Liutprand returned all the territory that had been taken from the Romans in the preceding thirty years. Moreover he made a twenty years' treaty and released all his prisoners. Peace having been made with Rome, Liutprand prepared to attack Ravenna. The exarch immediately turned to St Zachary and implored his assistance. The pope, after sundry unsuccessful efforts, went in person to Pavia, where his intervention induced the king to abandon his offensive. Liutprand died soon afterwards, and his second successor, Rachis, was encouraged by Zachary eventually to become a monk at Monte Cassino. But his brother Aistulf was a different sort of man : in the last years of St Zachary's pontificate he captured Ravenna, bringing the Byzantine imperial exarchate finally to an end, and Rome was again threatened.

Pope Zachary's relations with Constantinople, where the Emperor Constantine V maintained Iconoclasm, were rendered unimportant by political upheavals there, but in the further West progress was continuous. This was in the first place due to St Boniface, with whom the pope kept in close touch and to whom he gave every encouragement. By this time the power of the Merovingian kings in France had passed completely to the mayors of the palace, and in 751 Pepin the Short sent an embassy to the pope asking if he did not think that one who exercised sovereign rule ought to be king. Zachary, with equal diplomacy, replied that he did think so, and Pepin was accordingly elected king at Soissons and anointed by the papal legate St Boniface—a happening full of significance for both papacy and secular sovereignty.

Amid all his activities Pope Zachary found time to translate St Gregory's *Dialogues* into Greek, and he was always full of care for the poor and oppressed. He provided a home for nuns driven out of Constantinople by the iconoclasts, he ransomed slaves in the Roman market who otherwise would have been sold by the Venetians to the Saracens, and early in his pontificate he threatened with excommunication those who should sell Christian slaves to Jews. Zachary was venerated as a saint immediately after his death, which happened in March 752.

There is a fairly satisfactory account of St Zachary in the *Liber Pontificalis*, but for fuller detail we have to turn to his letters and to the chronicles, such as the Annals of Lorsch. See H. K. Mann, *Lives of the Popes*, vol. ii, pp. 225–288, and Cardinal Bartolini, *Di S. Zaccaria Papa* (1879). Hodgkin, Gregorovius and other secular historians speak appreciatively of his work.

ST LEOCRITIA, OR LUCRETIA, VIRGIN AND MARTYR (A.D. 859)

ST LEOCRITIA lived in Cordova when it was a Moorish city and when the conversion of a follower of Islam was punishable by death. Her parents were wealthy and influential Moslems, but she herself had been converted to Christianity by a relation called Litiosa, and had been baptized. At first she kept her religion secret, but as time went on she practised it more openly and admitted her faith to her parents. Angry and alarmed, they sought to make her apostatize by entreaties, by threats and finally by blows and confinement. She managed to send word to St Eulogius, asking if he could find her a refuge with his sister Anulona, and the messenger brought back a favourable answer. She now awaited an opportunity to escape. Her apparently passive attitude had led her parents to think she was about to comply with their wishes, and they accordingly gave her permission to attend a wedding ; she contrived to slip away from the gathering and to rejoin her Christian friends. Her absence was soon discovered and a great hue and cry was raised, followed by the arrest and examination of any Christians suspected of having had communication with her. Leocritia was handed on from one Christian family to another, St Eulogius visiting her from time to time to instruct her more fully and to strengthen her for the fate that awaited her. At length she was discovered, and both she and St Eulogius were brought before the judge. When St Eulogius was asked why he had concealed her, " I have been entrusted with the office of a preacher ", he replied, " and it is my holy duty to enlighten all who seek the light of the faith. To no seeker may I refuse to show the way of life. What I have done for her I would also have done for you, if you had asked me." They were both flogged and condemned to death. After St Leocritia had been decapitated, her body was thrown into the Guadalquivir. It was afterwards deposited at Oviedo, beside that of St Eulogius.

A short account of St Leocritia is given in the *Acta Sanctorum*, March, vol. ii.

BD WILLIAM HART, MARTYR (A.D. 1583)

THIS martyr, born at Wells in Somerset, went to Lincoln College, Oxford, and there came under the influence of Dr Bridgewater, who, on account of his Catholic principles, soon after resigned the rectorship and took refuge in Douai. Hart followed his example, and though a delicate man, suffering at times paroxysms of pain from the stone, he faced with marvellous cheerfulness the many hardships entailed by his life as a refugee. After teaching at Rheims he passed on to Rome, and being there ordained priest, returned to the English mission and laboured in Yorkshire. He was particularly remarkable for his joyous spirit and for his courage and charity in visiting those Catholics who were imprisoned in York Castle. On one occasion, when suspicion was aroused, he only escaped capture by letting himself down over the wall into the moat, where he was up to the chin in mud and water. Not long afterwards he was betrayed by an apostate and seems to have been arrested on Christmas night in the house of Bd Margaret Clitherow, who was one

of his penitents. He suffered much in the dungeon into which he was cast, not only from physical hardships, but also from the persistent attempts of Protestant ministers to argue with him even at the very foot of the gallows. He was hanged, but the crowd would not allow him to be cut down and disembowelled alive.

See Challoner (MMP., pp. 72–79), who prints a very touching letter written by the martyr to his Protestant mother a few days before his death ; and Camm, LEM., vol. ii, pp. 300 *seq.*

ST LOUISA DE MARILLAC, Widow, Co-Foundress of the Vincentian Sisters of Charity (A.D. 1660)

To the modern reader it must seem strange that this valiant woman, who had been a wife and a mother before she consecrated her widowhood to the service of God, was best known to her contemporaries as Mademoiselle Le Gras, Le Gras not being even her maiden name but the name of her husband. The title Madame, however, in seventeenth-century France, was given only to great ladies of the high nobility, and Louisa de Marillac, though well-born and married to an important official in the service of the queen, was not of the rank to whom that compliment was paid. Her father, Louis de Marillac, was a country gentleman of ancient lineage, and her father's brothers after rising to fame became even more celebrated in history as the tragic victims of the resentment of Cardinal Richelieu. Louisa, born in 1591, lost her mother when still a child, but had a good up-bringing and education, thanks partly to the nuns of Poissy to whose care she was confided for a while, and partly to the personal instruction of her own father, who, however, died when she was little more than fifteen. She had wished at one time to become a Capuchin sister but her then confessor, himself a Capuchin, dissuaded her because her health was too frail. In the end a suitable husband was found for her and she consented to marry Antony Le Gras, a man who seemed destined for a distinguished career. A son was born to them, and her twelve years of married life were happy enough except that before very long her husband fell ill of a lingering sickness in which she nursed him most devotedly. Unfortunately she was tempted to regard this visitation as a punishment for her own infidelity to grace, and these anxieties of conscience became the occasion of long spells of aridity and doubt. It was, however, her good fortune to make the acquaintance of St Francis de Sales, who spent some months in Paris during the year 1619. From him she received the wisest and most sympathetic of guidance. But Paris was not his home, and though he confided her to the spiritual care of his favourite disciple, Mgr Le Camus, Bishop of Belley, the latter's visits to the capital were rare and apt to be somewhat uncertain.

Not long before the death of her husband, Louisa made a vow not to marry again but to devote hereself wholly to the service of God, and this was followed a little later by a strange spiritual illumination in which she felt her misgivings dispelled and was given to understand that there was a great work which she was called to do in the future under the guidance of a director to whom she had never yet spoken. Her husband's state of health had long been hopeless. He died in 1625, but before this she had already made the acquaintance of " M. Vincent ", as the holy priest known to us now as St Vincent de Paul was then called, and he, though showing reluctance at first, consented eventually to act as her confessor. St Vincent was at this time organizing his " Confraternities of Charity ", with the

object of remedying the appalling misery and ignorance which he had found existing among the peasantry in country districts. With his wonderful tact and zeal he was soon able to count upon the assistance of a number of ladies (whom he styled *Dames de Charité*), and associations were formed in many centres which undoubtedly effected a great deal of good. None the less experience showed that if this work was to be carried on systematically and was to be developed in Paris itself, good order was needed and a copious supply of helpers. The aristocratic ladies of charity, however zealous, could not spare enough time from their other duties, and in many cases had not the physical strength, to meet the demands made upon them. For the purpose of nursing and tending the poor, looking after neglected children and dealing with rough-spoken male folk, the most useful recruits were as a rule those in humble station, who were accustomed to hardships. But they needed supervision and guidance from one whom they thoroughly respected and who had the tact to win their hearts and to show them the way by example.

Coming by degrees to be better acquainted with Mlle Le Gras, St Vincent found that he had here at hand the very instrument he needed. She had a clear intelligence, unflinching courage, a marvellous endurance in spite of feeble health and, perhaps most important of all, the readiness to efface herself completely, realizing that the work was wholly for God and not for her glory. Never perhaps was a greater or more enduring religious enterprise set on foot with less of sensationalism than the founding of that society which was at first known by the name of the " Daughters of Charity " (*Filles de la Charité*) and which has now earned the respect of men of the most divergent beliefs in every part of the world. It was only after some five years personal association with Mlle Le Gras that M. Vincent, who was ever patient to abide God's own good time, sent this devoted soul in May 1629 to make what we might call a visitation of the " Charity " of Montmirail. This was the precursor of many similar missions, and in spite of much bad health, of which St Vincent himself was by no means inconsiderate, his deputy, with all her reckless self-sacrifice did not succumb. Quietly, however, and very gradually, as activities multiplied, in the by-ways of Paris as well as in the country, the need of robust helpers made itself felt. There were many girls and widows of the peasant class who were ready to give their lives to such work, but they were often rough and quite illiterate. To obtain the best results instruction was necessary and tactful guidance. Vincent's own energies were already taxed to the uttermost, most of his time being necessarily given to his company of mission priests. Moreover, much of the work of the " Charities " had necessarily to be done by women, and to organize and superintend that work a woman was needed who was well acquainted with the instruments upon whom she had to depend.

Hence it came about that in 1633 a sort of training centre or noviceship was established in what was then known as the Rue des Fossés-Saint-Victor. This was the unfashionable dwelling which Mlle Le Gras had rented for herself after her husband's death, and she now gave hospitality to the first candidates who were accepted for the service of the sick and poor, four simple people whose very names are unrecorded. These with Louisa as their directress formed the grain of mustard seed which has grown into the world-wide organization known as the Sisters of Charity of St Vincent de Paul. But expansion was rapid. Soon it became evident that some rule of life and some guarantee of stability was desirable. Louisa had long wanted to bind herself to this service by vow, but St Vincent, always prudent

and content to wait for a clear manifestation of the will of God, had restrained her ardour. But in 1634 her desire was gratified ; and this naturally paved the way for a scrutiny of the whole position and the possibilities of the future. St Vincent had now complete confidence in his spiritual daughter, and it was she who drafted something in the nature of a rule of life which was to be followed by the members of their association. The substance of this document forms the kernel of the religious observance of the Sisters of Charity down to the present day. But although this was a great step forward, the recognition of the Sisters of Charity as an institute of nuns was still far distant. St Vincent himself insisted that he had never dreamed of founding a religious order. It was God who had done it all. These poor souls, as he often reminded them, must look upon themselves as nothing but Christian women devoting their energies to the service of the sick and the poor. " Your convent ", he said, " will be the house of the sick ; your cell, a hired room ; your chapel, the parish church ; your cloister, the streets of the city or the wards of the hospital ; your enclosure, obedience ; your grating, the fear of God ; your veil, holy modesty." If at the present day the white cornette and the grey stuff gown to which his daughters have remained faithful during nearly three centuries at once attract the eye in any crowd, that is only due to the modern abandonment of the peasant costume of past ages. In the towns of Normandy and Brittany not so long ago the white linen headdresses of the country-women were such that a Sister of Charity who had strayed amongst them would not easily have been distinguishable in the throng. St Vincent, the foe of all pretension, was reluctant that his daughters should claim even that distinction and respect which attach to the religious habit of those who are consecrated to God. It was not until 1642 that he allowed four of the company to take annual vows of poverty, chastity and obedience, and it was not until 1655—though this delay was mainly due to political and accidental causes—that Cardinal de Retz, Archbishop of Paris, despatched from Rome the formal approbation of the company and placed them definitely under the direction of St Vincent's own congregation of priests.

Meanwhile the good works of the Daughters of Charity had multiplied apace. The patients of the great Paris hospital of the Hôtel-Dieu had passed in large measure under their care, the brutal treatment of an abandoned child had led St Vincent to organize a home for foundlings, and despite the illiteracy of many of their own recruits the associates had found themselves compelled to undertake the teaching of children. In all these developments Mlle Le Gras had borne the heaviest part of the burden. She had set a wonderful example at Angers in taking over the care of a terribly neglected hospital. The strain had been so great that in spite of the devotion of her Daughters of Charity she had suffered a severe breakdown, which at first was reported, but incorrectly, to be a case of plague infection. In Paris she had nursed the plague-stricken herself during an outbreak of the epidemic and in spite of her delicate constitution had survived the ordeal. Her frequent journeys, necessitated by the duties of her office, would have tried the endurance of the most robust, but she was always at hand when her presence was needed, full of hope and creating around her an atmosphere of joy and peace. As we may learn from her letters to St Vincent and others, two things only troubled her ; the one was the respect and veneration with which she found her visits welcomed, the other was her anxiety for the spiritual welfare of her son Michael. With all her occupations she never forgot him. St Vincent himself kept an eye on Michael, and was satisfied that the young man was a thoroughly good fellow,

but with not much stability of character. He had no vocation for the priesthood, as his mother had hoped, but he married and seems to have led a good and edifying life to the end. He came with his wife and child to visit his mother on her deathbed and she blessed them tenderly. It was the year 1660, and St Vincent was himself eighty years old and very infirm. She would have given much to see this beloved father once more, but that consolation was denied her. Nevertheless her soul was at peace, her life's work had been marvellously blessed, and she uncomplainingly made the sacrifice, telling those around her that she was happy to have still this one deprivation left which she could offer to God. The burden of what, in those last days, she said to her grieving sisters was always this : " Be diligent in serving the poor . . . love the poor, honour them, my children, as you would honour Christ Himself." St Louisa de Marillac died on March 15, 1660, and St Vincent followed her only six months later. She was canonized in 1934.

No more valuable source exists for the biographer of St Louisa than the *Vie de Saint Vincent de Paul*, by Father P. Coste, together with the saint's correspondence and discourses which had previously been collected and published by the diligence of the same painstaking editor. Some value also attaches to the *Vie de Mlle le Gras*, which was brought out by M. Gobillon in 1676, and to three others of more modern date, that by the Countess de Richemont in 1882, that of Mgr Baunard in 1898, and that of E. de Broglie in the series " Les Saints " (Eng. trans., 1933). A slight but attractive, if not always accurate, sketch was written by Kathleen O'Meara under the title of *A Heroine of Charity*, and there are other popular accounts by M. V. Woodgate (1942) and Sister M. Cullen. All the lives of St Vincent de Paul mentioned herein under July 19 necessarily include much information concerning St Louisa.

ST CLEMENT HOFBAUER (A.D. 1820)

ST CLEMENT MARY HOFBAUER is sometimes called the second founder of the Redemptorists, because it was he who first planted the congregation of St Alphonsus Liguori north of the Alps. To him is due the further credit of having done more than any other individual to bring about the collapse of " Josephinism ", that Austrian counterpart of Erastianism which treated ecclesiastics as functionaries of the state and subject to secular control. Born in 1751 in Moravia, St Clement, whose baptismal name was John, was the ninth of the twelve children of a grazier and butcher who had changed his Slavonic surname Dvorak to the German equivalent Hofbauer. Even as a child the boy longed to become a priest, but poverty stood in the way, and, at the age of fifteen, he was apprenticed to a baker. Later he was employed in the bakery of the Premonstratensian monastery at Bruck, where his self-sacrifice during a time of famine won him the favour of the abbot, who allowed him to follow the classes of the Latin school attached to the abbey. After the abbot's death, the young man lived as a solitary, until the Emperor Joseph's edict against hermitages obliged him to take up his old trade again, this time in Vienna. From that city he twice made pilgrimages to Rome, in company with his friend Peter Kunzmann, and on the second occasion they obtained permission from Bishop Chiaramonti of Tivoli (afterwards Pope Pius VII) to settle as hermits in his diocese. Within a few months, however, it was borne in upon him that his work was to be that of a missioner, not a solitary, and he accordingly returned to Vienna. One day, after he had been serving Mass at the cathedral of St Stephen, he offered to fetch a carriage for two ladies who were detained in the porch by a downpour of rain, and this chance meeting led to the accomplishment of his heart's desire, for the two ladies, discovering that he had not the means to

prosecute the necessary studies for the priesthood, paid not only for him but also for his friend Thaddeus Hübl. As the University of Vienna was tainted with rationalistic teaching, they returned to Rome, and there, being greatly attracted by the Redemptorists, they both sought admission into the novitiate. St Alphonsus himself, who was still alive at the time, rejoiced greatly when he heard of the new-comers from the north, foreseeing the establishment of his congregation in Austria.

The two friends were professed and ordained in 1785, Clement being then already 34 years old. They then were sent back to Vienna, but since the Emperor Joseph II, not content with the overthrow of the Jesuits, had already suppressed several hundred monasteries belonging to other orders, it was useless to think of making a new foundation there. He was then charged by his superiors to begin a mission in Courland, and started northwards with Thaddeus Hübl. On the way St Clement met his old friend Emmanuel Kunzmann, who had continued to live in the hermitage at Tivoli, but was then on a pilgrimage. Their encounter seemed providential. Kunzmann soon determined to join the other two as a lay-brother, and became the first Redemptorist novice to be received north of the Alps. At Warsaw the papal nuncio placed at their disposal the church of St Benno. There were several thousand German Catholics in the city who, since the suppression of the Jesuits, had had no priest who knew their language. In his anxiety to retain the Redemptorists, the nuncio wrote to Rome and obtained the postponement of the mission to Courland in view of the work to be done in Warsaw. They began their labours in the utmost poverty : they had no beds, and the priests slept upon the table while Brother Emmanuel rested in a chair. They borrowed their cooking utensils, and as the lay-brother knew nothing of cooking, Clement was obliged to help him. In the early days they preached in the streets, but when the government prohibited outdoor sermons, they remained in St Benno's, which became the centre of a continuous mission. Between the years 1789 and 1808 the work done by St Clement and his brethren was extraordinary : five sermons were preached every day, three in Polish and two in German, for although St Clement's work lay primarily with the Germans, he wished to help all, and the work amongst the Poles received a great impetus after the reception of the first Polish novice, John Podgorski. The church of Holy-Cross-in-the-Fields was handed over to Clement and served from St Benno's. Numbers of Protestants were brought to the church, and St Clement was particularly successful in the conversion of Jews. In addition to this apostolic ministry the holy man also accomplished a great social work. The constant wars had left the lower classes in great misery, and the condition of many of the children was pitiful. To provide for them, he opened an orphanage near St Benno's and collected alms for their support. On one of his begging expeditions, a man who was playing cards in a tavern replied to his appeal by spitting in his face. St Clement, undeterred, said, " That was a gift to me personally ; now please let me have something for my poor children " : the man who had insulted him afterwards became one of his regular penitents. A school for boys was also founded, while confraternities and other associations helped to ensure the permanence of the good work thus begun. As his community increased, he began to send out missionaries and to establish houses in Courland as well as in Poland, Germany and Switzerland —but they all had eventually to be abandoned, owing to the difficulties of the times.

After twenty years of strenuous labours, St Clement had to give up his work in Warsaw also, in consequence of Napoleon's decree suppressing the religious

orders. The previous year the saint had lost his beloved friend Father Hübl, who had died of typhus contracted when he was giving the last sacraments to some Italian soldiers. A police-agent risked his life to warn the Redemptorists of their impending expulsion. They were therefore prepared for the official visitation when it came on June 20, 1808, and surrendered themselves without delay. They were taken to the fortress of Cüstrin on the banks of the Oder and there imprisoned; but such was their influence on their fellow prisoners and on the people outside who used to crowd round the prison to listen to the Redemptorists' hymns, that the authorities decided not to keep them there lest their presence should cause too many conversions. It was decided that the community should be broken up and that each member should return to his native country. St Clement, however, determined to settle in Vienna, in the hope of founding a religious house there in the event of the repeal of the laws of Joseph II, and after great difficulties, including another imprisonment on the Austrian frontier, he succeeded in reaching the city where he was to live and work for the last twelve years of his life.

At first he laboured quietly, helping in the Italian quarter, but before long the archbishop appointed him chaplain to the Ursuline nuns and rector of the public church attached to their convent. There he was free to preach, to hear confessions and perform all priestly duties, and soon from this centre fresh vigour was infused into the religious life of Vienna. His confessional was besieged not only by the poor and simple, but by ministers of state and university professors. As one of his biographers remarks: "By the sheer unaided force of his holiness, he, a man to whom the opportunity of acquiring anything like wide intellectual culture had been denied, gained such an ascendency over the minds of his contemporaries that he came to be regarded as an oracle of wisdom by leaders of thought both in the world of politics and letters." It was actually St Clement Mary Hofbauer and his friends and penitents, one of whom was Prince Ludwig of Bavaria, who were mainly responsible for defeating at the Congress of Vienna the attempt to create a national German church independent of the pope. The saint interested himself specially in the diffusion of good literature, but perhaps his crowning work was the establishment of a Catholic college, which proved an inestimable boon to Vienna, supplying many priests and monks as well as well-instructed laymen who afterwards occupied important positions in every civic career. All through his life St Clement had a great devotion to the sick, whom he loved to visit, and he is said to have been present at two thousand death-beds. He was summoned to rich and poor alike, and never refused a call. He was a particularly good friend to the Catholic Armenian Mekhitarist monks who had come to Vienna not long before; and in his dealings with Protestants he was much helped by his realization that, as he wrote in a letter to Father Perthes in 1816, "If the Reform in Germany grew and maintained itself it was not through heretics and philosophers, but through men who truly aspired after interior religion".

In spite of all his good works and public spirit St Clement was the object of frequent persecution by the supporters of "Josephinism", and the police kept an unwearying eye on him. They reported in 1818 that, "Pietism and bigotry are increasingly becoming the fashion of the day. The confessional, however, is the decisive factor in keeping this fashion alive"; and it indeed seems that his work as a confessor and director was a principal source of the influence that made of St Clement Hofbauer "the apostle of Vienna". Once he was forbidden to preach,

and his opponents, after the failure of their attempts at the Congress of Vienna, accused him of being a spy who reported to Rome all that was done in the Empire. The Austrian chancellor asked that he should be expelled, but Francis I heard such a good report of Clement from the archbishop and from Pope Pius VII, that he not only forbade any further annoyance of the Redemptorists, but in an interview with the saint spoke encouragingly of the prospect of a legal recognition of his congregation. The saint's two great objects were now practically attained: the Catholic faith was once more in the ascendant, and his beloved congregation was about to be firmly planted on German soil. He did not live to see the actual realization of his hopes, but he was perfectly satisfied. "The affairs of the congregation will not be settled until after my death", he said. "Only have patience and trust in God. Scarcely shall I have breathed my last when we shall have houses in abundance." The prophecy was soon to be fulfilled. Towards the end, in 1819, St Clement was suffering from a complication of diseases, but he worked as hard as ever. On March 9 he insisted upon walking through a storm of snow and wind to sing a requiem Mass for the soul of Princess Jablonowska, who had helped him greatly when he was living at Warsaw. He nearly fainted at the altar, and on his return home took to his bed, from which he was not again to rise. There, six days later, he breathed his last in the presence of many of his friends. All Vienna crowded the streets to do him honour when his body was borne by twelve of his dearest disciples into the cathedral through the great doors, which were only opened on solemn occasions; and in 1909 he was canonized.

There are excellent biographies in German by A. Innerkofler, M. Meschler and M. Haringer (this last was translated into English by Lady Herbert of Lea), but the best is that of J. Hofer, *Der heilige Klemens Maria Hofbauer : Ein Lebensbild* (1921). Much information may be gleaned from Fr H. Castle's *Life of St Alphonsus Liguori*, and there are English accounts by Fr O. R. Vassall-Phillips and Fr J. Carr. See also an article by W. C. Breitenfeld in *The Tablet*, January 5, 1952, pp. 7–9, and E. Hosp, *Der hl. K. M. Hofbauer* (1951).

16: ST JULIAN OF ANTIOCH, MARTYR (DATE UNKNOWN)

AMONGST the many St Julians who are registered as martyrs in the Roman Martyrology, perhaps the most important is the Cilician saint from Anazarbus who is honoured on this day. From the fact that his body—one knows not how or wherefore—was afterwards conveyed to Antioch, he is often referred to as St Julian of Antioch. In the church dedicated to him just outside that city St John Chrysostom preached a panegyric which is still preserved, and the great orator appeals to the marvellous effects which, as all men might witness, were produced by his relics in the exorcising of evil spirits, as evidence of the glory of the martyr and his power with God. What we learn from the panegyric and from the synaxaries about St Julian's history is not very much or probably very reliable. He is said to have been subjected to almost every form of torment which malignity could devise, and to have been paraded for a whole year as a kind of show through the various cities of Cilicia. In the end he was sewn up with scorpions and vipers in a sack and thrown into the sea. We are not told, however, at what period this happened or how the body was recovered. But the *cultus* of the martyr at Antioch

in Chrysostom's time was clearly very real and vigorous, and portions of his relics seem to have been conveyed to distant parts of the world.

Our main authority is the panegyric of St Chrysostom mentioned above (Migne, PG., vol. l, cc. 665–676). The Greek synaxaries give an account of St Julian under March 16 ; the " Hieronymianum " mentions him both under December 26 and February 14. See also Delehaye, *Les origines du culte des martyrs* (1933), pp. 166, 200; *Synax. Const.*, p. 541 ; CMH., p. 148.

ST ABRAHAM KIDUNAIA (Sixth Century)

The birthplace of St Abraham was near Edessa in Mesopotamia, where his parents occupied an important position, being possessed of great riches. They chose for him a bride, and although he felt called to a celibate life he did not dare to oppose their wishes. In accordance with the custom of the time and country, a seven-days' festivity preceded the actual marriage, and on the last day Abraham ran away to conceal himself in the desert. A search was made for the fugitive, who at length was discovered absorbed in prayer. All appeals and entreaties having failed to shake his resolution, his friends finally withdrew, and he walled up the door of his cell, leaving only a little window through which food could be passed. When his parents died, he inherited their riches, but he commissioned a friend to distribute all his goods to the poor. His only remaining possessions were a cloak, a goatskin garment, a bowl for food and drink, and a rush mat on which he slept. " He was never seen to smile ", says his biographer, " and he regarded each day as his last. And yet he preserved a fresh complexion and as healthy and vigorous a body (although he was naturally delicate) as though he were not leading a penitential life. . . . And, what is even more surprising, never once, in fifty years, did he change his coat of goatskin, which was actually worn by others after his death."

Not far from Abraham's cell there was a colony of idolaters who had hitherto resisted with violence all attempts to evangelize them, and who were a source of constant grief to the bishop of Edessa. The bishop accordingly appealed to him to leave his hermitage and preach to the people. Reluctantly St Abraham allowed himself to be ordained priest and did as he was bidden. Coming to the town which was called Beth-Kiduna he found the citizens determined not to listen, and on all sides were signs of idolatry and appalling abominations. He asked the bishop to build a Christian church in the midst of the pagan settlement, and when it was completed, the saint felt that his time had come. After praying earnestly, he went forth and cast down the altars and destroyed every idol he could see. The infuriated villagers rushed upon him, beat him and drove him from the village. During the night he returned, and was found in the morning praying in the church. Going out into the streets he began to harangue the people and to urge them to give up their superstitions, but they again turned on him, and seizing him dragged him away, stoned him and left him for dead. Upon recovering consciousness he again returned, and though constantly insulted, ill-treated and sometimes attacked with sticks and stones, he continued for three years to preach, without any apparent result. Suddenly the tide turned : the saint's meekness and patience convinced the people that he was indeed a holy man, and they began to listen. " Seeing them at last so well disposed, he baptized them all in the name of the Father and of the Son and of the Holy Ghost, to the number of a thousand persons, and thenceforth he read the Holy Scriptures assiduously to them every day while instructing them

in the principles of faith, of Christian justice and of charity." Thus for a year he continued to build up his converts, and then, fearing that he himself was becoming too much absorbed in the things of this world, he determined to leave his flock to the care of others and stole away at night to hide himself once more in the desert. St Abraham lived to the age of seventy. At the news of his last illness, the whole countryside flocked to receive his benediction, and after his death each one sought to procure some fragment of his clothing.

To the story of Abraham, which is in substance perhaps authentic, is attached the unhistorical legend of his niece Mary, to which in all probability the narrative owes the wide popularity it enjoyed both in the East and in the West. Mary is said to have been only seven years old when she became an orphan and was sent to her uncle, her sole surviving relation. For her he built a little cell near his own, and trained her in learning and piety until she had reached the age of twenty. She was then seduced by a false monk who came under pretence of receiving instruction from St Abraham, and having left her cell secretly she made her way to Troas, where she led the life of a common prostitute. Her uncle did not know what had become of her, and for two long years he ceased not to weep and to pray for her. Learning the truth at last, he resolved to seek out the lost sheep and to reclaim her if possible. He borrowed a horse and disguised himself in a soldier's uniform. He found where Mary was living, and sent word inviting her to sup with him, but not disclosing his identity. She made her appearance in a garb and with a lightness which plainly indicated her degradation, but she did not recognize her uncle, although she felt embarrassed in his presence. When the meal was over, laying aside his disguise, he grasped her hand and made a moving appeal until she was overcome with sorrow. Then, filled with hope and joy, he began to comfort her, undertaking to take all her sins upon himself if only she would return with him and resume her former holy life. Mary promised that henceforward she would obey him in all things, and Abraham led her back into their solitude. After three years God showed her that she was pardoned by granting her the gift of healing and of working miracles, the legend relates.

In accord with the Roman Martyrology, Alban Butler and one or two modern writers, notably Mgr Lamy, St Ephraem has been spoken of as the author of the narrative just summarized: this attribution seems now to be definitely rejected and the saint assigned to the sixth century. See the *Acta Sanctorum*, March, vol. ii; the *Analecta Bollandiana*, vol. x (1891), pp. 5–49, where a Syriac text is printed, and vol. xxvi (1907), pp. 468–469; Delehaye's *Synax. Const.*, under October 29; DHG., vol. i, cc. 175–177; A. Wilmart on the Latin versions of the story in the *Revue bénédictine*, vol. l (1938), pp. 222–245; and especially E. de Stoop in *Musée belge*, vol. xv, pp. 297–312.

ST FINNIAN LOBHAR, ABBOT (*c.* A.D. 560 ?)

THE records we have of this St Finnian are conflicting and untrustworthy, and even the century of his birth is uncertain. On his father's side he was descended from the kings of Munster, but his mother's family came from Leinster, and it was in Bregia on the east coast of Leinster that he appears to have been born. He was called Lobhar, "the Leper", from a painful scrofulous affection from which he suffered for many years—the name of leprosy being attached by the Irish (and others) to various forms of skin trouble. He is said to have been a disciple of St Columba, but it is possible that he lived much later and was only educated at one of the houses of the Columban observance. On reaching manhood he set out for

the south of Ireland, where Bishop Fathlad conferred holy orders upon him and perhaps raised him to episcopal rank. In any case his virtues and miracles began to make him famous, and people flocked to him to be cured of their diseases. It is related that a woman brought her small boy, who was blind, mute and a leper from birth, and that the saint prayed earnestly that the child might recover. It was revealed to him that if he wished his prayer answered he must bear the leprosy himself. He cheerfully agreed, and was covered with ulcers from the crown of his head to the sole of his foot. One day, as he sat reading by a lake, his book fell in and sank. The water was too deep for anyone to recover it, but presently it rose to the top and was restored to the saint undamaged. In that place he built a church and made a cemetery. Some writers identify the spot with the famous Innisfallen, and regard Finnian as the founder of the abbey.

If we may believe the " acts ", the saint afterwards went to a place later called Clonmore, where he suffered greatly from his infirmity, and then, wishing to revisit his own country, he came to Swords, where he found St Columba, who gave over Swords abbey to Finnian and took his departure. The new abbot ruled for many years, exercising hospitality, healing the sick and living a life of great austerity. For one quarter of each night he sat in cold water to sing the psalms, the rest of the night he lay on the bare ground. Elsewhere, however, we read that St Finnian spent the last thirty years of his life presiding over Clonmore monastery, which had been founded by St Maidoc.

See the Bollandists in the *Acta Sanctorum*, March, vol. ii, whose account is largely based upon Colgan's *Acta Sanctorum Hiberniae*, pp. 627–629, and upon a late Latin life which they consider to be of English origin. If we may trust the verses attributed to St Moling (seventh century) by the glossator of the *Félire*, St Finnian Lobhar rested at Clonmore in the same grave with St Onchu.

ST EUSEBIA, Abbess (*c.* A.D. 680)

St Eusebia was the eldest daughter of St Adalbald of Ostrevant and of St Rictrudis. After the murder of her husband, Rictrudis retired to the convent of Marchiennes with her two younger daughters, and sent Eusebia to the abbey of Hamage, of which her great-grandmother St Gertrude was abbess. Eusebia was only twelve years old when St Gertrude died, but she was elected her successor, in compliance with her dying wishes and in accordance with the custom of the times, which required that the head of a religious house should, when possible, be of noble birth, so that the community should have the protection of a powerful family in times of disturbance. St Rictrudis, who was now abbess of Marchiennes, not unnaturally considered Eusebia far too young to have charge of a community, and bade her come to Marchiennes with all her nuns. The little abbess was loath to comply, but she obeyed, and arrived with her community and with the body of St Gertrude, when the two communities were merged into one and all settled down happily, except Eusebia. The memory of Hamage haunted her, until one night she and some of her nuns stole out and made their way to the abandoned buildings, where they said office and lamented over the non-fulfilment of St Gertrude's last injunctions.

Though this escapade did not go unpunished, St Rictrudis, finding that her daughter was still longing for Hamage, consulted the bishop and other devout men, who advised her to yield to Eusebia's wishes. She therefore consented to her return and despatched her back with all her nuns. She had no reason to regret

her action, for the young abbess proved herself wise and capable, re-establishing discipline as in the days of St Gertrude, whom she strove to imitate in all things. No special incidents appear to have marked Eusebia's after life. She was only in her fortieth year when she had a premonition of her impending end, and gathering her nuns round her, gave them her parting instructions and blessing. As she finished speaking a great light spread throughout her room and almost immediately her soul ascended to Heaven.

See the *Acta Sanctorum*, March, vol. ii ; Destombes, *Vies des Saints de Cambrai*, i, pp. 349–353 ; and *Analecta Bollandiana*, vol. xx (1901), pp. 461–463.

ST GREGORY MAKAR, Bishop of Nicopolis (*c.* A.D. 1010)

St Gregory Makar, it is said, was born in Armenia and, desiring to serve God in solitude in a land where he was not known, he found his way to a monastery near Nicopolis in Little Armenia and joined the community. The bishop of Nicopolis after some time attached him to his own person, ordaining him priest and encouraging him to preach against prevailing heresies. Thus when this bishop died the clergy and people chose Gregory to be their shepherd. In that capacity he shone not only by his virtue and eloquence, but also as a wonder-worker, especially in healing the sick. Nevertheless he was not satisfied : he still longed for a solitary life and he feared that the adulation of his people would lead him to vainglory. He therefore left the city secretly, and in the company of two Greek monks made his way westwards, first to Italy and then to France.

At Pithiviers in the diocese of Orleans Gregory felt inspired to settle, and he built himself a hermitage and set about leading the life of a recluse after the Eastern manner, hitherto little practised in France. He abstained from all food on Mondays, Wednesdays, Fridays and Saturdays, and even on Tuesdays and Thursdays never ate till after sundown. His ordinary food was a handful of lentils, steeped in water and exposed to the sun, supplemented by a little barley bread and sometimes by a few roots eaten raw. Much as St Gregory wished to live in solitude, it soon became known that a holy hermit had settled at Pithiviers, and visitors began to throng to his cell. He worked many miracles of healing and gave wise spiritual counsel. The faithful brought him offerings, but these for the most part he distributed to the poor. For seven years St Gregory lived in his hermitage, combining the severe life of a solitary with the missionary zeal of a great preacher, and when he died the whole countryside was filled with lamentations.

The Latin Life of St Gregory has been printed in the *Acta Sanctorum*, March, vol. ii. See also Cochard, *Saints de l'Église d'Orléans*, pp. 384–393.

ST HERIBERT, Archbishop of Cologne (A.D. 1021)

St Heribert, one of the most distinguished of the prelates who have ruled over the diocese of Cologne, was born in the town of Worms in the Palatinate of the Rhine, and as he showed himself eager to learn he was sent to the celebrated abbey of Gorze in Lorraine. There he would fain have entered the Benedictine Order, but his father had other ambitions for him and recalled him peremptorily to Worms, where the young man was given a canonry and was raised to the priesthood. Heribert gained the confidence of the Emperor Otto III, whose chancellor he became, and in 998 he was raised to the see of Cologne amid general approval.

The one dissentient was Heribert himself, who declared and honestly believed that he was quite unfitted for the high dignity. From Benevento, whither he was summoned by Otto, he passed on to Rome, and there received the *pallium* from Pope Silvester II. He then returned to Cologne, which he entered humbly with bare feet on a cold December day, having sent the *pallium* on before him. It was on Christmas eve that he was consecrated archbishop in the cathedral of St Peter, and from that moment he devoted himself indefatigably to the duties of his high calling. State affairs were never allowed to hinder him from preaching, from relieving the sick and needy, and from acting as peacemaker throughout his diocese. He did not despise the outward splendour which his position required, but under his gold-embroidered vesture he always wore a hair-shirt. The more the business of the world pressed upon him, the more strenuously did he strive to nourish the spiritual life within.

Soon after taking possession of his see, Heribert accompanied the emperor on another visit to Italy, which was to prove Otto's last, for he died there, probably of smallpox, not, as alleged, by poison. In accordance with his master's last wishes St Heribert brought his body back to Aachen, where it was buried. He also bore with him the imperial insignia for he foresaw that there would be a contest for the imperial crown, and he felt in duty bound to retain possession of the insignia with which he had been entrusted until he could hand them over to the properly constituted sovereign. Unfortunately the nearest claimant, Duke Henry of Bavaria, misinterpreted his attitude and concluded that the archbishop would have preferred to see some other sovereign chosen. The consequence was that St Heribert was in disfavour with the duke, and continued to be so long after St Henry II had been duly elected king and emperor, and in spite of the fact that the prelate had immediately yielded up the insignia, proving himself on every occasion one of the emperor's most loyal supporters. Henry does not appear to have taken from him the chancellorship, for his name appears appended to edicts of the years 1007 and 1008, but it was only towards the close of Henry's reign that the emperor learned to appreciate the virtue and good faith of the great archbishop, and there was a public and moving reconciliation between the two saintly men who had been so long estranged.

St Heribert would gladly have freed himself from secular business to be at liberty to devote the rest of his life to the spiritual needs of his diocese and people. On the opposite side of the Rhine, at Deutz, he and Otto III had begun a monastery and church which he afterwards completed with the help of money which that emperor had bequeathed to him. His own income he habitually divided between the Church and the poor, reserving for his personal use only what was absolutely necessary. He would often steal away and seek out the sick and poor in their homes and in hospitals ; he relieved them, washed their feet, and by his example inspired others to do likewise. Not did he confine his charity to Cologne, but sent money to priests he could trust in other towns to be spent on assisting the destitute. At a time of great drought the archbishop instituted a penitential procession from the church of St Severinus to that of St Pantaleon, and exhorted the multitude to do penance and to trust in God. Some of those present declared that they saw a white dove flying close to the saint's head as he walked with the procession. Entering the church of St Severinus Heribert went up to the high altar and, bowing his head in his hands, gave himself to earnest prayer for his people. Scarcely had he risen from his knees when a torrential rain poured down upon the city and the

countryside, and the harvest was saved. Another procession which he instituted to avert plague and famine took place round the walls of the city in Easter week and was kept up each year until the end of the eighteenth century. He is still invoked for rain.

Zealous for the maintenance of discipline amongst the clergy, Heribert was assiduous in his visitations, and it was when visiting Neuss for one of these pastoral visits that he contracted a fever which he soon recognized as destined to be fatal. With great fervour the saint received viaticum and then suffered himself to be borne back to Cologne. After being laid at the foot of the crucifix in the cathedral of St Peter and commending himself and his flock to the mercy of God, he was carried to his own house, and shortly afterwards he breathed his last. His body was laid at Deutz, where in after years many miracles were attributed to his intercession.

The archbishop had been the founder of the abbey and minster of Deutz, and the monks were naturally solicitous that his memory should be held in veneration. A short biography of him was accordingly written by Lantbert, one of the monks, and it has been printed both by the Bollandists and in vol. iv of MGH (*Scriptores*). This life, rewritten and somewhat expanded by the more famous Rupert of Deutz, will also be found in the *Acta Sanctorum*, March, vol. ii, and in Migne, PL., vol. clxx, cc. 389–428. The text of what purported to be a bull of canonization, issued seemingly by Pope Gregory VII, was at one time accepted without suspicion, but of late years it has been shown to be almost certainly a forgery of the seventeenth century. See the *Analecta Bollandiana*, vol. xxvii (1908), p. 232; and vol. xxxii (1913), p. 96. There is a long account of St Heribert in Kleinermanns, *Die Heiligen auf den erzb. Stuhl von Köln*, vol. ii.

BD JOHN, BISHOP OF VICENZA, MARTYR (A.D. 1183)

JOHN was a native of Cremona and a member of the family of Sordi or Surdi; the name of Cacciafronte, by which he was generally known, was that of his stepfather, who wished the boy to adopt it. At the age of fifteen John was made a canon of Cremona, but the following year he entered the Benedictine abbey of St Laurence. Eight years later he became prior of St Victor and in 1155 he was recalled to be abbot of St Laurence. It was said by the monks that obedience was no hardship under his rule, for he was the first to practise what he enforced, and he made the spiritual and temporal welfare of the community his constant care. Bd John espoused the cause of Pope Alexander III against Octavian, Cardinal of St Cecilia, who, under the title of Victor IV, claimed to occupy the chair of St Peter. For his zeal in organizing penitential processions and urging the people of Cremona to remain loyal to Alexander, the good abbot was banished by the Emperor Frederic Barbarossa, who favoured the antipope. He lived for several years the life of a solitary in Mantuan territory and was then called upon to fill the bishopric of Mantua. He continued to practise great austerity, his food, clothing and furniture being of the plainest, and he daily fed the poor at his own table. He did much to remedy abuses and kept a strict watch over church property, although he was so indifferent to his own possessions and position that he wrote to urge the pope to reinstate Bishop Graziodorus, his predecessor, who had abandoned Mantua to follow the antipope, but who had afterwards repented. The Holy See acceded to his request and John resigned Mantua, but was soon given the see of Vicenza, where he became as popular as he had been in Mantua.

His death was due to an act of revenge. It was usual to farm out ecclesiastical property to tenants, whose rent formed part of the episcopal revenues. Amongst

the farmers on the estates of the bishopric of Vicenza was a man called Peter, who not only would not pay his dues but also treated the property as his own. The bishop expostulated with him—gently at first, and then more severely. Remonstrance proving ineffectual, excommunication followed. Peter thereupon waylaid Bd John and killed him with a dagger, the holy man exclaiming with his last breath, "Do thou forgive him, Lord". The people of Vicenza were filled with grief and anger. Determined to punish the murderer, they set fire to his house: he managed to escape, but was never heard of again.

Two interesting documents containing a brief report of the official inquiry made at Cremona in 1223 and at Vicenza in 1224 into the life of Bd John are printed by the Bollandists in an appendix to the *Acta Sanctorum*, March, vol. ii; see also A. Schiavo, *Della vita e dei tempi del B. Giovanni Cacciafronte* (1866).

BD TORELLO (A.D. 1282)

THE town of Poppi in the Casentino was the birth place of Bd Torello, who under parental care passed an almost blameless youth. After his father's death, however, he was led away into evil courses, until one day, when he was playing at bowls with some of his dissolute companions, a cock flew out from a hen-roost and, perching upon his arm, crowed three times—as though to wake him from the sleep of sin. Torello stood stock-still in amazement, convinced that this was a divine warning. Thereupon he sought out the abbot of San Fedele, at whose feet he poured forth his confession and from whom he received absolution and good advice. Torello then left Poppi, and striking out into the woods wandered about for eight days. At length he reached a great rock, under the shelter of which he remained for another eight days, subsisting on herbs and three little loaves which he had taken with him. Upon that rock he resolved to build himself a hermitage in which to serve God for the rest of his life, and he therefore returned to Poppi to distribute to the poor all his property except the little he required to carry out his plan.

He bought a small parcel of land about the rock for a garden and had a hut built just large enough to contain him, and there he lived a most penitential life. He wore next his skin a half-shaven pigskin garment with bristles so prickly that they cut into his flesh. He allowed himself barely three hours for sleep, and often he would go for two days without food, whilst his ordinary fare consisted of four ounces of bread and a little water. His manner of life was hidden from all but one chosen friend. Against temptations he would lacerate his body until the blood flowed and stand in cold water till he trembled with shivering fits. Increasing age and illness compelled him to eat more and to mix a little wine with the water he drank. Death overtook him at the age of eighty as he knelt in prayer; he had spent over fifty years in his hermitage. Many miracles were attributed to Torello—notably the rescue of a boy from a wolf and the taming of the wolf, who used afterwards to sleep at the entrance of the hermitage. Bd Torello is sometimes claimed as a Vallombrosan and sometimes as a Franciscan, but though he took the habit of a penitent from the abbot of Poppi he belonged to no order. His *cultus* was approved by Pope Benedict XIV.

The text of a short Latin Life of Torello is printed in the *Acta Sanctorum*, March, vol. ii. Also, in the eighteenth century, when his *cultus* was confirmed, several biographical sketches were published in Italian or Latin by Maccioni, Soldani, Cimatti, Bellogrado and others.

BB. JOHN AMIAS AND ROBERT DALBY, MARTYRS (A.D. 1589)

JOHN AMIAS (or Anne) and Robert Dalby were two Yorkshire men who, after being educated in the Douai College at Rheims, were ordained priests, were sent on the English mission, and suffered death together in 1589. Amias, a widower and formerly a clothmonger at Wakefield, had ministered for seven or eight years in England before he was captured, whereas Dalby, who had been a Protestant minister, had only come back to England the year before he was apprehended. Not much detail as to their labours seems to be extant, but we have a graphic description of their death in Dr Champney's manuscript history as quoted by Challoner. He says: "This year on March 16, John Amias and Robert Dalby, priests of the College of Doway, suffered in York as in cases of high treason, for no other cause but that they were priests ordained by the authority of the See of Rome, and had returned into England and exercised there their priestly functions for the benefit of the souls of their neighbours. I was myself an eye-witness of the glorious combat of these holy men, being at that time a young man in the twentieth year of my age; and I returned home confirmed by the sight of their constancy and meekness in the Catholic faith, which by God's grace I then followed. For there visibly appeared in those holy servants of God so much meekness, joined with a singular constancy, that you would easily say that they were lambs led to the slaughter."

After describing the execution Dr Champney adds: "The sheriff's men were very watchful to prevent the standers by from gathering any of their blood or carrying off anything that had belonged to them. Yet one, who appeared to me to be a gentlewoman, going up to the place where their bodies were in quartering, and not without difficulty making her way through the crowd, fell down upon her knees before the multitude, and with her hands joined and eyes lifted up to heaven, declared an extraordinary motion and affection of soul. She spoke also some words, which I could not hear for the tumult and noise. Immediately a clamour was raised against her as an idolatress, and she was drove away; but whether or no she was carried to prison, I could not certainly understand."

See MMP., pp. 152–153, and J. H. Pollen, *Acts of English Martyrs*, pp. 329–331.

17: ST PATRICK, ARCHBISHOP OF ARMAGH, APOSTLE OF IRELAND (A.D. 461)

"IF", says Alban Butler, "the virtue of children reflects an honour on their parents, much more justly is the name of St Patrick rendered illustrious by the lights of sanctity with which the Church of Ireland shone during many ages, and by the colonies of saints with which it peopled many foreign countries." The field of his labours, he adds, was the remote corner of the then known world, and he himself was born upon its confines. Whether his birthplace, the village of "Bannavem Taberniae", was near Dumbarton on the Clyde, or in Cumberland to the south of Hadrian's Wall, or at the mouth of the Severn or elsewhere is of no great moment. We may infer from what he says of himself that he was of Romano-British origin. His father Calpurnius was a deacon and a municipal official, his

grandfather a priest, for in those days no strict law of celibacy had yet been imposed on the Western clergy. The saint's full name in the Roman style was not improbably Patricius Magonus Sucatus. He tells us that when he was sixteen he "knew not the true God", meaning probably no more than that he lived thoughtlessly, like those around him, not heeding much the warnings of the clergy "who used to admonish us for our salvation". We cannot be far wrong in supposing that he was born about 389, and that about 403 he with many others was carried off by raiders to become a slave among the still pagan inhabitants of Ireland. There for six years he served his master, and amid the bodily hardships of this bondage his soul grew marvellously in holiness. It is the generally accepted tradition that these years were spent near Ballymena in Antrim upon the slopes of the mountain now called Slemish, but according to another view the place of his captivity, near the forest of Fochlad (or Foclut), was on the coast of Mayo. If this be true, then Crochan Aigli (Croagh Patrick), which was the scene at a later date of his prolonged fast, was also the mountain upon which in his youth he had lived alone with God tending his master's herds. Wherever it may have been, he tells us himself how "constantly I used to pray in the daytime. Love of God and His fear increased more and more, and my faith grew and my spirit was stirred up, so that in a single day I said as many as a hundred prayers and at night nearly as many, so that I used to stay even in the woods and on the mountain [to this end]. And before the dawn I used to be aroused to prayer, in snow and frost and rain, nor was there any tepidity in me such as now I feel, because then the spirit was fervent within."

After six years he heard a voice in his sleep warning him to be ready for a brave effort which would bring him back to freedom in the land of his birth. Accordingly he ran away from his master and travelled 200 miles to the ship of whose approaching departure he had had some strange intimation. His request for free passage was refused at first, but, in answer to his silent prayer to God, the sailors called him back, and with them he made an adventurous journey. They were three days at sea, and when they reached land it was only to travel in company for a month through some uninhabited tract of country until all their provisions gave out. It is St Patrick himself who narrates how hunger overcame them. "And one day the shipmaster began to say to me, 'How is this, O Christian, thou sayest that thy God is great and almighty; wherefore then canst thou not pray for us, for we are in danger of starvation? Hardly shall we ever see a human being again.' Then said I plainly to them, 'Turn in good faith and with all your heart to the Lord my God, to whom nothing is impossible, that this day He may send you food in your journey, until ye be satisfied, for he has abundance everywhere! And, by the help of God, so it came to pass. Lo, a herd of swine appeared in the way before our eyes, and they killed many of them, and in that place they remained two nights; and they were well refreshed and their dogs were sated, for many of them had fainted and were left half dead by the way. And after this they rendered hearty thanks to God, and I became honourable in their eyes; and from that day they had food in abundance. Moreover, they found wild honey, and gave me a piece of it. But one of them said, 'This is an idol-offering'. Thanks be to God, I tasted none of it."

At length they reached human habitations—probably in Gaul—but the fugitive was safe, and thus eventually Patrick, at the age of twenty-two or twenty-three, was restored to his kinsfolk. They welcomed him warmly and besought

him not to depart from them again, but after a while, in the watches of the night, fresh visions came to him, and he heard " the voices of those who dwelt beside the wood of Foclut which is nigh to the western sea, and thus they cried, as if with one mouth, ' We beseech thee, holy youth, to come and walk among us once more '." " Thanks be to God ", he adds " that after many years the Lord granted to them according to their cry."

With regard to the order of events which followed there is no certainty. St Patrick could hardly have set out upon such an undertaking as the conversion of Ireland without study and preparation, without priestly orders, without some sort of commission from ecclesiastical authority. It seems therefore beyond dispute, and it is quite in agreement with the statements of the saint's earliest biographers, that he spent several years in France before he made any attempt to take up his work in Ireland. The evidence for a considerable sojourn on the island of Lérins (off Cannes) is strong, and so also is that which represents him as being in personal contact with Bishop St Germanus, at Auxerre. Some have maintained that he journeyed to Rome at this period and was despatched on his special mission to the Irish by Pope St Celestine I. Since the publication of Professor Bury's *Life of St Patrick* the view has gained favour that he was three years at Lérins, from 412 to 415, that he then spent some fifteen years at Auxerre, during which time he received holy orders, that meanwhile Pope Celestine had sent Palladius to Ireland, who after less than a twelvemonth died among the Picts in North Britain, and that then, in 432, St Germanus consecrated Patrick bishop to replace Palladius and carry on his work of evangelization, which as yet was hardly begun.

To trace in detail the course of the saint's heroic labours in the land of his former captivity is impossible, left as we are to the confused, legendary and sometimes contradictory data supplied by his later biographers. Tradition declares that his first effort was made in the north beside that Slemish where, according to Muirchu, he had pastured the cattle and prayed to God as a slave. We may or may not accept the story that, apprised of the coming of his former bondsman, the master who had owned him elected to set fire to his own house and perish in the flames. But it seems probable that there is an historical basis for a preliminary stay of St Patrick in Ulster, whence after the foundation of Saul he embarked with characteristic energy on his attempt to gain the favour of the High-King Laoghaire, who held his court at Tara in Meath. There is doubtless much that is purely mythical in the legend of the encounter of Patrick with the magicians or Druids, but it is clear that something momentous was decided on that occasion, and that the saint, either by force of character or by the miracles he wrought, gained a victory over his pagan opponents which secured a certain amount of toleration for the preaching of Christianity. The text of the *Senchus Mor* (the old Irish code of laws), though in its existing form much later than St Patrick's time, makes definite reference to some understanding arrived at at Tara, and associates the saint and his disciple St Benen (Benignus) with the work of its composition. We are there told how " Patrick requested the men of Erin to come to one place to hold a conference with him. When they came to the conference the gospel of Christ was preached to them all; and when the men of Erin heard of the killing of the living and the resuscitation of the dead, and all the power of Patrick since his arrival in Erin; and when they saw Laoghaire with his druids overcome by the great signs and miracles wrought in the presence of the men of Erin, they bowed down in obedience to the will of God and Patrick."

Although King Laoghaire seems not to have become a Christian himself, certain members of his family did, and from that time the work of the great apostle, though carried on amid manifold hardships and often at the risk of his life owing to the lawless violence of those whom he thwarted or rebuked, was openly favoured by many powerful chieftains. The druids, as the most interested representatives of paganism, were his bitter opponents. A strange prognostic is preserved to us by Muirchu which was alleged to have been current amongst them even before the preaching of the gospel began. " Adze-head [this was a reference to the form of the tonsure] will come, with his crook-headed staff, and his house [chasuble, *casula* = a little house] holed for his head. He will chant impiety from his table in the east of his house. All his household shall answer, Amen, Amen." And they added, " When, therefore, all these things come to pass, our kingdom, which is a heathen one, will not stand." How full of peril the mission was we learn from the incident of Odhran, St Patrick's charioteer, who by some presentiment asked to take the chief seat while Patrick himself drove. Odhran was killed by a spear-thrust intended for his master, while the saint himself escaped. But the work of the evangelization of Ireland went steadily on, despite opposition. Proceeding northwards from Tara, Patrick overthrew the idol of Crom Cruach in Leitrim, and built a Christian church in the place where it had stood. Thence he passed to Connaught, and amongst his other doings there Tirechan has preserved the story of the conversion of Ethne and Fedelm, the two daughters of King Laoghaire, though the incident of the shamrock, used as an illustration of the Trinity in their instruction, is an accretion of much later date. But the whole history of his preaching in Ulster again, as well as in Leinster and Munster, cannot be told here.

When Patrick had gathered many disciples round him, such, for example, as Benignus, who was destined to be his successor, the work of evangelization was well under way. He maintained his contacts abroad, and it has been suggested that the " approval " of which we read was a formal communication from Pope St Leo the Great. In 444, according to the Annals of Ulster, the cathedral church of Armagh, the primatial see of Ireland, was founded, and no long time probably elapsed before it became a centre of education as well as administration. There is good reason to believe that St Patrick held a synod—no doubt at Armagh, though this is not expressly mentioned—and although, again, there may be interpolations, many of the decrees then enacted are still preserved to us as they were originally framed. The names of Auxilius and Iserninus, the southern bishops, which are attached to his *Collectio Canonum Hibernensis*, support the presumption of authenticity. It is likely that the synod was held towards the close of Patrick's days, and he must have been by that time a man in broken health, for the physical strain of his austerities and endless journeys cannot, apart from some miraculous intervention of Providence, have failed to produce its effect. Nevertheless the story of his forty days' fast upon Croagh Patrick and of the privileges he then extorted from the divine clemency by his importunity in prayer must be connected with the end of his life. As Tírechán briefly tells us : " Patrick went forth to the summit of Mount Aigli, and he remained there for 40 days and 40 nights, and the birds were a trouble to him, and he could not see the face of the heavens, the earth or the sea on account of them ; for God told all the saints of Erin, past, present and future, to come to the mountain summit—that mountain which overlooks all others, and is higher than all the mountains of the West—to bless the tribes of Erin, so that

Patrick might see [by anticipation] the fruit of his labours, for all the choir of the saints of Erin came to visit him there, who was the father of them all."

The British chronicler Nennius gives a similar account, but adds that " from this hill Patrick blessed the people of Ireland, and his object in climbing to its summit was that he might pray for them and see the fruit of all his labours. . . . Afterwards he went to his reward in a good old age, where now he rejoices for ever and ever. Amen." It seems certain that Patrick died and was buried, in or about the year 461, at Saul on Strangford Lough, where he had built his first church. That he spent his last days as abbot of Glastonbury is quite untrue.

It need hardly be said that in all the ancient lives of St Patrick the marvellous is continuously present and often in a very extravagant form. If we were dependent for our knowledge of him upon such material as is supplied in the *Vita Tripartita* we should understand little of his true character. Too many of the wonder-workers who are portrayed for us by Celtic hagiographers remain featureless, simply from the profusion of incredible marvels which reduces all to a dead level of unreality. Fortunately in the case of the apostle of Ireland we have a slender collection of his own writings, and these show us the man himself as he was and felt and acted. It is only by a study of the " Confession ", the *Lorica* and the Coroticus letter, that we come to understand the deep human feeling and the still more intense love of God which were the secret of the extraordinary impression he produced upon those with whom he came into contact. If he had not possessed a strongly affectionate nature which clung to his own kith and kin, he would not have referred so many times to the pang it had cost him to leave them, turning a deaf ear to their efforts to detain him. He was deeply sensitive. If he had not been that, he could never have laid so much stress upon his disinterestedness. The suggestion that he was seeking profit for himself in the mission he had undertaken stung him almost beyond endurance. All that was most human, and at the same time most divine, in Patrick comes out in such a passage as the following, from his " Confession ".

> And many gifts were proffered me, with weeping and with tears. And I displeased them, and also, against my wish, not a few of my elders ; but, God being my guide, in no way did I consent or yield to them. It was not any grace to me, but God who conquereth in me, and He resisted them all, so that I came to the heathens of Ireland to preach the gospel and to bear insults from unbelievers so as to hear the reproach of my going abroad and to endure many persecutions even unto bonds, the while that I was surrendering my liberty as a man of free condition for the profit of others. And if I should be found worthy, I am ready to give even my life for His name's sake unfalteringly and very gladly, and there I desire to spend it until I die, if only our Lord should grant it to me.

On the other hand, the marvel of the wondrous harvest which God had allowed him to reap was always before his eyes and filled him with gratitude. It is unquestionably true that, in his apostolate of less than thirty years, Patrick had converted Ireland as a whole to Christianity. This is not a mere surmise based upon the unmeasured encomiums of his enthusiastic biographers. It is the saint himself who alludes more than once to the " multitudes " (*innumeros*), the " so many thousands ", whom he had baptized and confirmed. And again he says : " Wherefore then in Ireland they who never had the knowledge of God, but until now only worshipped idols and abominations—how has there been lately prepared a people

of the Lord, and they are called children of God ? Sons and daughters of Scottic chieftains are seen to become monks and virgins of Christ." Paganism and rapine and vice had not entirely loosed their hold. The saint in this same " Confession ", which was written in his later days, still declares : " Daily I expect either a violent death or to be robbed and reduced to slavery or the occurrence of some such calamity." But he adds : " I have cast myself into the hands of Almighty God, for He rules everything ; as the Prophet saith, ' Cast thy care upon the Lord, and He Himself will sustain thee '." This was apparently the secret of the inexhaustible courage and determination manifested by St Patrick throughout his whole career.

The literature of the subject is naturally vast. The primary source of any accurate knowledge must always be St Patrick's own writings, referred to above. The most valuable text of the " Confession " (though incomplete) is that contained in the " Book of Armagh ". This manuscript, written in the first years of the ninth century, contains also the memoirs of St Patrick compiled by Muirchu and Tirechan, as well as other documents. The whole was very carefully edited by Dr John Gwynn for the Royal Irish Academy in 1913. The documents bearing on St Patrick had previously been published by Fr Edmund Hogan in the *Analecta Bollandiana*, vols. i and ii (1882–1883), and elsewhere. The *Vita Tripartita* is most readily accessible in the edition prepared for the Rolls Series by Whitley Stokes (1887). It is there supplemented by the Muirchu and Tirechan collections and other documents, notably by the hymns of Secundinus (Sechnall) and Fiacc, which last are also critically edited in the *Irish Liber Hymnorum* published by the Henry Bradshaw Society. Other later lives of St Patrick were printed for the first time by Colgan in his *Trias Thaumaturga* (1647). A very convenient little book containing in English the most material documents connected with St Patrick's life is that of Dr N. White, *St Patrick, his Writings and Life* (1920). Modern biographies of the saint are very numerous, the most noteworthy being those of J. B. Bury (1905) and the still more comprehensive volume of Abp J. Healy (1905), which last includes a text and translation of the documents of which St Patrick himself is the author. Prof. Bury's work is particularly valuable as exploding from an agnostic standpoint the theory of Prof. Zimmer that Palladius and Patrick were one and the same person and that the story of Patrick's life is a myth. But the identification of Palladius and Patrick has been revived in a modified form by T. F. O'Rahilly, *The Two Patricks* (1942). See also biographies by H. Concannon (1931), K. Müller (*Der hl. Patrick*, 1931), E. MacNeill (1934) ; J. Ryan, *Irish Monasticism* (1931), pp. 59–96 and *passim* ; *Codices Patriciani Latini* (1942), a descriptive catalogue ed. by L. Bieler, with notes thereon by the editor in *Analecta Bollandiana*, vol. lxiii (1945), pp. 242–256 ; Dr Bieler's *Life and Legend of St Patrick* (1949), with Fr P. Grosjean's notes on the same in *Analecta Bollandiana*, vol. lxii (1944), pp. 42–73 ; and for Patrick's birthplace, his stay in Gaul and other matters, *Analecta Bollandiana*, vol. lxiii (1945), pp. 65–119. Dr. Bieler has edited the texts, and see his *Works of St. Patrick* (1953) in English.

ST JOSEPH OF ARIMATHEA (First Century)

We know nothing authentically of St Joseph of Arimathea beyond what is recorded in the Gospels. He is mentioned by all four evangelists and we learn from them that he was a disciple of our Lord, but " secretly, for fear of the Jews ". He was " a counsellor, a good and a just man ". He had not taken any part in the vote of the Sanhedrin against Jesus and " was himself looking for the kingdom of God ". The scenes beside the cross would seem to have given him courage, so " he went in boldly to Pilate and begged for the body of Jesus ". Having obtained his request, he bought fine linen, and wrapping the body therein he laid Him in a sepulchre which was hewed out of the rock and in which " never yet any man had been laid ". History has no more to tell us about Joseph, but the apocryphal gospels, and in particular that fuller redaction of the " Gospel of Nicodemus ", which was

originally known as the " Acts of Pilate ", contain further references, but of a legendary kind.

But the most astonishing of the legends associated with the name of Joseph of Arimathea is of much later date. It was at one time supposed that William of Malmesbury in his *De Antiquitate Glastoniensis Ecclesiae* (*c.* 1130) was already familiar with the story of the coming of this Joseph to Glastonbury. This, however, has been shown to be an error. It was not until more than a century later that a chapter by another hand, embodying this fiction, was prefixed to William's book. Here at last we are told how when St Philip the Apostle was preaching the gospel in Gaul, he was accompanied by Joseph of Arimathea, who was his devoted disciple. St Philip sent over to England twelve of the clerics in his company and placed them all under Joseph's direction. The king in Britain to whom they addressed themselves would not accept their Christian teaching, but he gave them an island, Yniswitrin, afterwards known as Glastonbury, in the midst of the swamps, and there at the bidding of the archangel Gabriel they built a church of wattles in honour of our Blessed Lady, thirty-one years after the passion of Jesus Christ and fifteen after the assumption of the Blessed Virgin. This tale, before the end of the fourteenth century, is found very much developed in John of Glastonbury's history of the abbey. John informs us that besides St Philip's twelve disciples, no less than one hundred and fifty other persons, men and women, came from France to Britain to spread the gospel, and that at our Lord's command all of them crossed the sea borne upon the shirt of Josephes, the son of Joseph of Arimathea, on the night of our Saviour's resurrection, and reached land in the morning. They were afterwards imprisoned by the "king of North Wales", but, on being released, St Joseph, Josephes and ten others were permitted to occupy the isle of Yniswitrin, which is here identified not only with Glastonbury but also with Avalon. Here, as previously stated, the chapel of wattles was built, and in due course St Joseph of Arimathea was buried there.

Neither in Bede, Gildas, Nennius, Geoffrey of Monmouth, the authentic William of Malmesbury nor any other chronicler for eleven hundred years do we find any trace of the supposed coming of Joseph of Arimathea to Glastonbury. Not even in the legend as presented by John of Glastonbury about the year 1400 is mention made of the Holy Grail, though this is so conspicuously associated with Joseph and his son Josephes in the Grail romances. On the other hand, much is made by the later Glastonbury writers of two silver cruets which Joseph is supposed to have brought with him, one containing the blood and the other the sweat of our Saviour. But when this legend did obtain currency towards the close of the fourteenth century, it was enthusiastically adopted as a sort of national credential, and at the Councils of Constance (1417) and of Basle (1434) the English representatives claimed precedence on the ground that Britain had accepted the teaching of Christianity before any other country of the West. It might at any rate be said that the claim was not less well-founded than that made by France in virtue of the coming of SS. Mary Magdalen, Martha and Lazarus to Provence, or by the Spaniards on the ground of the preaching of the gospel in Spain by the apostle St James.

An admirable account of this example of medieval myth-making was published by Dean J. Armitage Robinson in *Two Glastonbury Legends* (1926), in which full bibliographical references are provided. The learned writer's sober exposition of the facts of history is particularly valuable in view of the mass of extravagant fictions obtained by automatic script—not the less pernicious because the writers who produced them printed them, no doubt, in

good faith—with which the country was flooded after the publication of Bligh Bond's *Gate of Remembrance* in 1918. See also the *Acta Sanctorum*, March, vol. ii ; articles by Henry Jenner in *Pax*, no. 48 (1916), pp. 125 *seq.*, and by Fr Thurston in *The Month*, July 1931, pp. 43 *seq.* ; and T. D. Kenrick, *British Antiquity* (1950).

THE MARTYRS OF THE SERAPEUM (A.D. 390)

THEOPHILUS, Archbishop of Alexandria (the same who later compassed the downfall of St John Chrysostom) obtained a rescript from the Emperor Theodosius authorizing him to convert a temple of Dionysius into a Christian church. This proceeding led to riots, in the course of which many were killed in the streets. The insurgents made their headquarters in the great temple of Serapis, from which they made sallies and seized a number of Christians, whom they tried to induce to offer sacrifice to Serapis, and upon their refusal put them to a cruel death. The emperor expressed his admiration of those who had received the crown of martyrdom, and in order not to dishonour their triumph he pardoned their murderers ; but he ordered the destruction of all the heathen temples in Egypt. When his letter was read in Alexandria, the pagans abandoned the temple of Serapis, and the idol having been cast down, it was thrown into a fire. The populace had been told that if it were touched the heavens would fall and the earth revert to chaos, but as soon as they realized that no terrible judgement followed upon its destruction, many heathens embraced Christianity. Two churches were built on the site of the temple of Serapis. one of the most famous buildings of the ancient world.

The accounts furnished by Theodoret, Rufinus, and other early church historians have been extracted and annotated in the *Acta Sanctorum*, March, vol. ii. For a vivid account of the scene in the Serapeum, see DCB., vol. iv, p. 1000. There seems to have been no ecclesiastical *cultus*, but an entry was added to the Roman Martyrology by Baronius.

ST AGRICOLA, BISHOP OF CHALON-SUR-SAÔNE (A.D. 580)

ST AGRICOLA, or Arègle, as he is popularly called in France, was a contemporary of St Gregory of Tours, who knew him well and was greatly impressed with the simplicity of his life. The saint came of a Gallo-Roman family of senatorial rank, but it seems to have been the father of another Agricola who adopted Venantius Fortunatus and educated him with his own son. In the year 532, during the reign of the sons of Clovis, Agricola was raised to the bishopric of Chalon-sur-Saône. His new position, which obliged him to keep up an appearance of state and to exercise hospitality, made no change in the simplicity and penitential abstinence of his daily life. St Gregory says that he never dined, and that he never broke his fast until the evening, when he partook of a light meal standing. Whole-heartedly devoted to the spiritual welfare of his people, St Agricola spent much time and money upon the enlargement and adornment of the churches of his diocese. His interests, however, were not entirely restricted to his own see, and he was present at many councils. After governing his diocese for forty-eight years and translating to his own cathedral city the remains of the recluse St Didier, St Agricola died at the age of eighty-three, and was buried in the church of St Marcellus, where his body was found three hundred years later. His relics are still preserved above the high altar.

St Gregory of Tours is the main authority (see Migne, PL., vol. lxxi, cc. 362 and 895), and *cf.* Duchesne, *Fastes Episcopaux*, vol. ii, p. 193 ; P. Besnard, *Les origines . . . de l'église chalonnaise* (1922), pp. 62–65.

ST GERTRUDE OF NIVELLES, VIRGIN (A.D. 659)

ST GERTRUDE, the younger daughter of Bd Pepin of Landen and of Bd Itta, Ida or Iduberga, was born at Landen in 626. She had a brother, Grimoald, who succeeded his father, and a sister, St Begga, who married the son of St Arnulf of Metz. Gertrude was brought up carefully by her parents, who fostered her naturally religious disposition. When she was about ten years old, her father gave a feast at which he entertained King Dagobert and the chief nobles of Austrasia. One of these lords asked the monarch to bestow the hand of Gertrude on his son, who was present. Dagobert, no doubt thinking to please the little girl, sent for her and, pointing to the handsome young man in his brave attire, asked the child if she would like him for a husband. To his surprise Gertrude answered that she would never take him or any earthly bridegroom, as she wished to have Jesus Christ as her only lord and master. No one seems to have thought of overruling the girl's determination, which was indeed applauded by the king and the assembly. Upon being left a widow, Bd Itta consulted St Amand, Bishop of Maestricht, as to how she and her daughter could best serve God, and by his advice began to build a double monastery at Nivelles. Lest any attempt should be made to interfere with Gertrude's vocation, her mother herself cut off her hair, shaving her head to the shape of a monk's tonsure. As soon as the new foundation was ready both mother and daughter entered it, but Itta insisted upon making Gertrude superior, while she herself served under her daughter, though assisting her from time to time with her advice. The young abbess proved herself fully equal to the position. She won the respect not only of her nuns but of the many pilgrims of distinction who visited the house. Amongst the latter were St Foillan and St Ultan on their way from Rome to Péronne, where their brother St Fursey was buried. St Gertrude gave them land at Fosses on which to build a monastery and a hospice. Foillan became its abbot, but Ultan and some others were retained at Nivelles (according to Irish writers) in order to instruct the community in psalmody.

Bd Itta died in 652, and St Gertrude, feeling the charge of so large an establishment, committed much of the external administration to others. This gave her more time for the study of the Holy Scriptures and enabled her to add to her mortifications. So severely did she treat her body that by the time she was thirty she was worn out by fasting and want of sleep, and felt compelled to resign in favour of her niece Wulfetrudis, whom she had trained, but who was only twenty years old. The saint now began to prepare for death by increasing her devotions and disciplines. Her biographer relates that once, when she was praying in church, a globe as of fire appeared above her head and lit up the building for half an hour. Holy though she was, when the time of her departure approached she was afraid because of her unworthiness, and sent to ask St Ultan at Fosses whether he had had any revelation with regard to her. The holy man sent back word that she would die the following day while Mass was being celebrated, but that she need have no fear, for St Patrick with many angels and saints was waiting to receive her soul. St Gertrude rejoiced at the message, and on March 17, while the priest was saying the prayers before the preface, she rendered up her soul to God. In compliance with her wish she was buried in her hair-shirt without shroud or winding-sheet, and her head was wrapped in a worn-out veil which had been discarded by a passing nun.

St Gertrude has always been regarded as a patroness of travellers, probably owing to her care for pilgrims and to a miraculous rescue at sea of some of her monks who invoked her name in great peril. Before starting on a journey it was once the custom to drink a stirrup-cup to her honour, and a special goblet, of old used for the purpose, is preserved at Nivelles with her relics. She came to be regarded also as a patroness of souls who, on a three days' journey to the next world before the particular judgement, were popularly supposed to lodge the first night with St Gertrude and the second night with St Michael. The most constant emblem with which St Gertrude (who was widely invoked and a very popular saint in Belgium and the Netherlands for many centuries) is associated is a mouse. One or more mice are usually depicted climbing up her crozier or playing about her distaff. No really satisfactory explanation of this symbolism has ever been given, though many suggestions have been made—for example, that while Gertrude was spinning, the Devil in the form of a mouse used to gnaw her thread in order to provoke her to lose her temper. In any case she was specially invoked against mice and rats, and as late as 1822, when there was a plague of field-mice in the country districts of the Lower Rhine, a band of peasants brought an offering to a shrine of the saint at Cologne in the form of gold and silver mice. There may also have been some underlying transference to her of traits derived from the Freya or other pagan myths. St Gertrude is further invoked for good quarters on a journey and for gardens. Fine weather on her feast day is regarded as a favourable omen, and this day is treated in some districts as marking the beginning of the season of out-door garden work.

There is an early Latin Life of St Gertrude (which has been critically edited by B. Krusch in MGH., *Scriptores Merov.*, vol. ii, pp. 447–474), as well as a number of other documents of which details will be found in the BHL., nn. 3490–3504. See also Mabillon and the Bollandist *Acta Sanctorum*. A full account of the folk-lore connected with St Gertrude of Nivelles is provided in Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens* (1927), vol. iii, cc. 699–786, with a comprehensive bibliography ; and *cf.* Künstle, *Ikonographie der Heiligen*, pp. 280–281. See also A. F. Stocq, *Vie critique de ste Gertrude* . . . (1931).

ST PAUL OF CYPRUS (*c.* A.D. 760)

AMONG the victims of the persecution initiated by the Emperor Constantine Copronymus against those who venerated the sacred images, one of the most outstanding was a Cypriot called Paul, who was hailed before the governor of Cyprus, and given the alternative of trampling upon the crucifix or of suffering the torture of the rack which was standing beside him. Without a moment's hesitation Paul cried out, " Far be it from me, Lord Jesus Christ, only begotten Son of God, to trample on thy divine image ", and stooping down he kissed the figure on the cross. The irate governor gave orders that he should be stripped and pressed between two boards. His body was then torn with iron combs and finally hung, head downwards, over a fire until it was consumed. The author of the Acts of St Stephen the Younger says that his example helped greatly to encourage the Constantinopolitan martyrs, and consequently some writers have thought that St Paul suffered in Constantinople, but the not very copious evidence shows that he almost certainly was martyred in the island of Cyprus.

See the *Acta Sanctorum*, March, vol. ii ; the account is based on the Greek *Menaia*. The entry in the Roman Martyrology, assigning this martyr to Constantinople, seems to have been due to a mistake of Baronius.

BD JOHN SARKANDER, MARTYR (A.D. 1620)

JOHN SARKANDER, who was to end his life as a martyr for the seal of confession, was born on the borders of Austrian Silesia, of well-connected parents who were more pious than affluent. His father died when he was thirteen, and his mother took special pains to find a suitable teacher for her fourth son, John, whose great abilities she recognized. He was eventually sent to the Jesuit college at Prague, and in due course raised to the priesthood. Returning to the diocese of Olmütz (Olomuc), he attracted the attention of the bishop, Cardinal von Dietrichstein, who appointed him parish priest of Holleschau (Holeshov). Since the fifteenth century that district had been a hotbed of the Hussite heresy and the Bohemian Brothers, but supported by the local landowner, Baron von Lobkovitz, and with the help of members of the Society of Jesus, Sarkander rekindled the faith amongst the inhabitants and reconciled about 250 heretics to the Church. By so doing he incurred the enmity of a powerful neighbouring landowner, Bitowsky von Bystritz, who was violently anti-Catholic and regarded Lobkovitz as a dangerous rival.

In 1618, at the beginning of the Thirty Years War, a revolt broke out in Moravia: the Protestants seized the reins of government and set about destroying Catholic institutions. On the advice of his friends, Sarkander left Holleschau and betook himself eventually to Cracow, where he remained for several months. As soon, however, as he could prudently do so, he returned to his parish and strove to reorganize his scattered flock. The country was still in a very disturbed state, and in February 1620 Polish troops, sent to the assistance of the emperor, came pouring across Moravia, pillaging on their way. When they drew near to Holleschau, Sarkander, at the head of his parishioners, went out to meet them carrying the Blessed Sacrament. As pious Catholics the Poles dismounted, fell on their knees and asked for the priest's blessing. Not only did they leave Holleschau intact, but they left a warning to the troops who followed that they should spare the village. Sarkander had indeed saved Holleschau, but he had signed his own death-warrant. His enemy Bitowsky immediately accused him of having treasonably brought the Poles into the country. His visit to Poland was misconstrued, and it was declared that he had planned the incursion as the agent of Baron von Lobkovitz, so he was carried off to Olmütz, where he was loaded with chains and confined in a subterranean dungeon. The commission which tried him was composed almost entirely of Hussites, and they called upon him to disclose who had brought the Polish troops into the country and what Baron von Lobkovitz, who was known to be his penitent, had told him in the confessional. Sarkander denied that he had anything to do with the coming of the Poles, but refused absolutely to divulge the secrets of the confessional. Thereupon he was subjected to the rack in its severest form, and four days later was again racked, and branded for two hours with torches. Moreover, the next morning, after being racked for three hours, he was plastered with feathers which had been dipped in a mixture of pitch, sulphur and oil and was then set on fire. He survived this atrocious treatment and lingered on for a month, reduced to almost complete helplessness, but praying continually, until on March 17, after receiving the last sacraments, he passed peacefully and joyfully to his reward.

The words Sarkander had used to those who sought to make him reveal the secrets of the confessional are worthy of record: "I know nothing, and nothing

has been entrusted to me in the holy sacrament of penance. Anything that may ever have been confided to me in that way is not retained in my memory. I have buried it in oblivion out of veneration for the inviolable seal of confession, and I would choose, with God's help, rather to be torn in pieces than sacrilegiously to violate the seal of confession." Bd John Sarkander was venerated as a martyr from the time of his death, and was beatified in 1859.

We are indebted to John Scintilla, a Catholic magistrate of Olmütz, for an account of the proceedings of the commission which tried the martyr. He was constrained by his official position to be present at the first session and he afterwards drafted a report for Cardinal von Dietrichstein. See Liverani, *Della vita e passione del Ven. Giovanni Sarcander* (1835), and the articles in the *Catholic Encyclopedia* (under " John "), and the *Kirchenlexikon* (under " Sarkander "). There is a fuller biography in Polish, P. Matuszynski, *Zyvot bl. Jana Sarkandra meczennika* (1875).

18 : ST CYRIL, ARCHBISHOP OF JERUSALEM, DOCTOR OF THE CHURCH (A.D. 386)

IT was the lot of St Cyril of Jerusalem, a man of gentle and conciliatory disposition, to live at a time of bitter religious controversy. The Duc de Broglie characterizes him as " forming the extreme right wing of Semi-Arianism, touching on orthodoxy, or the extreme left wing of orthodoxy, bordering on Semi-Arianism, but there is nothing heretical in his teaching ", and Newman describes him more accurately when he says : " He seems to have been afraid of the word ' Homoousios ' (consubstantial), to have been disinclined to the friends of Athanasius and to the Arians, to have allowed the tyranny of the latter, to have shared in the general reconciliation, and at length, both in life and death, to have received honours from the Church which, in spite of whatever objections may be made to them, appear, on a closer examination of his history, not to be undeserved " (Preface to the translation of Cyril's *Catecheses*, p. ii). If he was not born in Jerusalem (about 315), he was certainly brought up there, and his parents, who were probably Christians, gave him an excellent education. He acquired a wide knowledge of the text of Holy Scripture, of which he made great use, some of his instructions consisting almost entirely of biblical passages connected and interwoven with each other. He seems to have been ordained priest by the bishop of Jerusalem, St Maximus, who thought so highly of his abilities that he charged him with the important duty of instructing the catechumens. His catechetical lectures were delivered for several years—those to the *illuminandi*, or candidates for baptism, taking place in Constantine's basilica of the Holy Cross, usually called the Martyrion, and those to the newly-baptized being given during Easter week in the circular Anastasis or church of the Resurrection. They were delivered without book, and the nineteen catechetical discourses which have come down to us are perhaps the only ones ever committed to writing. They are most valuable as containing an exposition of the teaching and ritual of the Church in the middle of the fourth century, and are said to be " the earliest example extant of anything in the shape of a formal system of theology ". We find in them also interesting allusions to the discovery of the cross, to the proximity of the rock which closed the Holy Sepulchre, to the weariness his hearers must be experiencing after their long fast, and so on.

The circumstances under which Cyril succeeded St Maximus in the see of Jerusalem are obscure. We have two stories recorded by his opponents, but they are quite inconsistent with each other, and St Jerome, who is responsible for one of them, seems to have been prejudiced against him. In any case it is certain that St Cyril was properly consecrated by the bishops of his province, and if the Arian Acacius, who was one of them, expected to find in him a pliable tool he was doomed to disappointment. The first year of his episcopate was marked by a physical phenomenon which made a great impression on the city, and of which he sent an account to the Emperor Constantius in a letter which has been preserved. Its genuineness has been questioned, but the style is undoubtedly his, and, though possibly interpolated, it has resisted adverse criticism. The letter says : " On the nones of May, about the third hour, a great luminous cross appeared in the heavens, just over Golgotha, reaching as far as the holy mount of Olivet, seen, not by one or two persons, but clearly and evidently by the whole city. This was not, as might be thought, a fancy-bred and transient appearance : but it continued several hours together, visible to our eyes and brighter than the sun. The whole city, penetrated alike with awe and with joy at this portent, ran immediately to the church, all with one voice giving praise to our Lord Jesus Christ, the only Son of God."

Not very long after Cyril's accession, misunderstandings began to arise between him and Acacius, primarily about the precedence and jurisdiction of their respective sees, but also over matters of faith, for Acacius had now become imbued with the full Arian heresy. Cyril maintained the priority of his see as possessing an " apostolic throne ", whilst Acacius, as metropolitan of Caesarea, claimed control over it and pointed to a canon of the Council of Nicaea which ran, " Since a custom and old tradition has obtained that the bishop of Aelia [Jerusalem] should receive honour, let him hold the second place, the metropolitan [of Caesarea] being secured in his own dignity ". Disagreement increased to open strife, and finally Acacius called a small council of bishops of his own party, to which Cyril was summoned, but before which he refused to appear. To the charge of contumacy was added that of having sold church property during a famine to relieve the poor. This he had certainly done, as it was also done by St Ambrose, St Augustine and many other great prelates, who have been held fully justified. However, the packed meeting condemned him and he was driven out of Jerusalem. He made his way to Tarsus, where he was hospitably received by Silvanus, the semi-Arian bishop, and where he remained pending the hearing of an appeal which he had sent to a higher court. Two years after his deposition, the appeal came before the Council of Seleucia, which consisted of semi-Arians, Arians and a very few members of the strictly orthodox party—all from Egypt. Cyril himself sat among the semi-Arians, the best of whom had befriended and supported him during his exile. Acacius took violent exception to his presence and departed in anger, though he soon returned and took a prominent part in the subsequent debates. His party, however, was in the minority, and he himself was deposed, whilst Cyril was vindicated and reinstated.

Acacius thereupon, making his way to Constantinople, persuaded the Emperor Constantius to summon another council. Fresh accusations were made in addition to the old ones, and what particularly incensed the emperor was the information that a gold-brocaded vestment presented by his father Constantine to Macarius for administering baptism had been sold, and had been seen and recognized on a comedian performing on the boards of a theatre. Acacius triumphed and obtained

a second decree of exile against Cyril within a year of his vindication. But upon the death of Constantius in 361, his successor Julian recalled all the bishops whom his predecessor had expelled, and Cyril returned to his see with the rest. Comparatively few martyrdoms marked the reign of the Apostate, who recognized that the blood of the martyrs is the seed of the Church, and who sought by other and more insidious means to discredit the religion he had abandoned. One of the schemes he evolved was the rebuilding of the Temple at Jerusalem in order to falsify the prophecy of our Lord, who had foretold its permanent and utter ruin. The church historians Socrates, Theodoret and others expatiate in great detail upon the attempt made by Julian to rebuild the Temple and to appeal to the national sentiment of the Jews to further this scheme. Gibbon and other more modern agnostics scoff at the record of preternatural occurrences, the earthquakes, the visible balls of fire, the collapsing walls, etc., which led to the abandonment of the enterprise, but even Gibbon is constrained to admit that the story of these prodigies is confirmed not only by such Christian writers as St John Chrysostom and St Ambrose, but, " strange as it may seem, by the unexceptionable testimony of Ammianus Marcellinus, the philosophic soldier ", and a heathen. St Cyril, we are informed, looked on calmly at the vast preparations made for the rebuilding of the Temple and prophesied that it would fail.

In 367 St Cyril was banished for the third time, Valens having decreed the expulsion of all prelates recalled by Julian, but about the date of the accession of Theodosius he was finally reinstated and enjoyed undisturbed possession of his see for the last eight years of his life. He was distressed on his return to find Jerusalem torn with schisms and party strife, overrun with heresy and stained by appalling crimes. The Council of Antioch to which he appealed for help sent him St Gregory of Nyssa, who, however, found himself unable to do much and soon departed, leaving to posterity in his " Warning against Pilgrimages " a highly-coloured description of the morals of the holy city at this period.

In 381 both Cyril and Gregory were present at the great Council of Constantinople—the second oecumenical council—and the bishop of Jerusalem on this occasion took his place as a metropolitan with the patriarchs of Alexandria and Antioch. At this gathering the Nicene Creed was promulgated in its amended form, and Cyril, who subscribed to it with the rest, accepted the term " Homoousios ", which had come to be regarded as the test word of orthodoxy. Socrates and Sozomen have described this as an act of repentance. On the other hand, in the letter written by the bishops who had been at Constantinople to Pope St Damasus, Cyril is extolled as one who had at various times been a champion of orthodox truth against the Arians ; and the whole Catholic Church, by including him among her doctors (in 1882) confirms the theory that he had been, all along, one of those whom Athanasius calls " brothers, who mean what we mean and only differ about the word ". He is thought to have died in 386 at the age of nearly seventy, after an episcopate of thirty-five years, sixteen of which were spent in exile. Of St Cyril's writings, the only ones which have survived are the Catechetical Lectures, a sermon on the Pool of Bethesda, the letter to the Emperor Constantius, and three small fragments.

Our knowledge of St Cyril's life and work is mainly derived from the church historians and from the writings of his contemporaries. The *Acta Sanctorum*, March, vol. ii, and especially Dom Touttée in his preface to the Benedictine edition of this father, have brought together the most notable references. See also the articles devoted to St Cyril in

Bardenhewer's *Patrology*, the DCB. and the DTC. J. H. Newman's preface to the translation of the *Catechetical Discourses* is still of value ; see also the text and translation published by Dr F. L. Cross in 1952. There is an excellent sketch of St Cyril in A. Fortescue's *Greek Fathers* (1908), pp. 150–168.

ST ALEXANDER, BISHOP OF JERUSALEM, MARTYR (A.D. 251)

ST ALEXANDER was a student with Origen in the great Christian school of Alexandria, at first under St Pantaenus and then under his successor Clement. He was chosen bishop of his native city in Cappadocia, and during the persecution of Severus he made a good confession of his faith. Although not put to death, he was imprisoned for several years, until the beginning of the reign of Caracalla. His former master, Clement, who had been forced to leave Alexandria, undertook to convey a letter to the church of Antioch, in which St Alexander sent his congratulations upon the election of St Asclepiades—the news of which, he said, had lightened the chains with which he was loaded. When released from prison, he made a pilgrimage to Jerusalem, and there we read that moved by some celestial portent the people appointed him coadjutor bishop of that see. This event, which took place in 212, is the earliest recorded instance of an episcopal translation and coadjutorship, and it had to be ratified by the hierarchy of Palestine assembled in council. The two bishops were still governing the church of Jerusalem when St Alexander wrote to another see : " I salute you in the name of Narcissus who here, in his 116th year, implores you with me to live in inviolable peace and union." St Alexander came into conflict with Bishop Demetrius of Alexandria, who censured him for having taken part in the ordination of Origen and for having encouraged him while still a layman to teach in the churches. We have Origen's testimony that Alexander of Jerusalem excelled all other prelates in mildness and in the sweetness of his discourses. Amongst the benefits which he conferred on the city was the formation of a great theological library which still existed when Eusebius wrote and of which he made considerable use. In the persecution of Decius, St Alexander was seized and made a second public confession. He was condemned to the beasts, but they could not, we are told, be induced to attack him, and he was taken back to prison in Caesarea where he died in chains. The Church reckons him as a martyr.

Eusebius in his *Ecclesiastical History* (bk vi) is the primary source of information concerning St Alexander, from whose letters he quotes a few extracts. See also the *Acta Sanctorum*, March, vol. ii ; and Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. ii, pp. 271–273.

ST FRIGIDIAN, OR FREDIANO, BISHOP OF LUCCA (A.D. 588 ?)

ST FRIGIDIAN, or Frediano as he is called in Italy, was an Irishman by birth or by extraction. He is said to have been the son of a king of Ulster and to have been educated in Ireland, where he was raised to the priesthood. Irish writers have tried to identify him with St Finnian of Moville, but St Frediano lived for over twenty-eight years in Lucca and died there, whereas Finnian ended his days in Ireland, where he had spent the greater part of his life. On a pilgrimage to Italy Frediano visited Lucca, and was so greatly attracted by the hermitages on Monte Pisano that he decided to settle there himself as an anchorite. His repute for sanctity caused him to be chosen for the bishopric of Lucca ; it required, however, the intervention of Pope John II to induce Frediano to give up his life of solitude. After seven years of peaceful rule he was temporarily driven out of the city by the

Lombard invaders, who sacked and burnt the cathedral; but the holy bishop returned, and when the ferocity of the invaders had begun to abate he set to work to repair the damage. He rebuilt his cathedral on a new site outside the north wall of the city. This church, which now bears his own name, was by him dedicated to the Three Deacons (Stephen, Vincent and Laurence). We are told that he showed goodwill and charity to all, relieved the necessitous, clothed the naked, comforted the sorrowful and visited the sick. His influence extended to the conquerors, many of whom were converted. He never ceased to aspire to the solitary life, and would retire from time to time to some lonely hermitage. It is stated that he formed a community of clergy, with whom he lived, sharing their austere discipline. This association continued after his death, and we read that when relaxation had crept in among the canons of the Lateran, Pope Alexander II (*d.* 1073), who had been bishop of Lucca, "sent for some regular canons from San Frediano, as from a house of strict observance". It was not till 1507 that the congregation of San Frediano was merged into that of St John Lateran.

One of the many miracles said to have been worked by St Frediano has become specially famous, because it is recorded in the *Dialogues* of St Gregory, who writes: "Nor shall I be silent on this also which was related to me by the venerable Venantius, Bishop of Luni. I learned from him two days ago that at Lucca there had lived a bishop of marvellous power, by name Frediano, of whom the inhabitants relate this great miracle: that the river Auxer [Serchio] running close under the walls of the city and often bursting from its bed with great force, caused grievous damage to its inhabitants, so that they . . . strove to divert its course . . . but failed in the attempt. Then the man of God Frediano made them give him a little rake, and advancing to where the stream flowed, he knelt in prayer. He then got up and ordered the river to follow him. As he dragged the rake behind him, the waters left their usual course and ran after it, making a new bed wherever the saint marked the way. Whence thus ever following on, it ceased to do injury to the fields and crops."

When St Frediano felt his death approaching he gathered his brethren round him, and while they were singing hymns of praise and thanksgiving, he fell into a placid sleep and passed to his rest. His relics were, it is said, miraculously rediscovered during the reign of Charlemagne; in 1652 the bones were put together and the skeleton now lies in a glass coffin under the high altar of the cathedral at Lucca. As well as at Lucca the feast of St Frediano is kept throughout Ireland (as St Frigidian) and by the Canons Regular of the Lateran.

See Colgan, *Acta Sanctorum Hiberniae*, pp. 634–641, and especially Guerra and Guidi, *Compendio di storia ecclesiastica Lucchese dalle origini* . . . (1924). On St Finnian or Winnin, with whom St Frediano has been wrongly identified, see KSS., pp. 465–466. See also A. M. Tommasini, *Irish Saints in Italy* (1937), pp. 360–377; A. Pedemonte, *S. Frediano* (1937), who denies that the saint was Irish, and, with less reason, dates him in the third century; and M. Giusti in *Bollettino storico lucchese*, vol. xi, pp. 1–27.

ST EDWARD THE MARTYR (A.D. 979)

ST EDWARD was the son of King Edgar, sovereign of all the English, by his first wife, Ethelfleda, who did not long survive the birth of her son; he was baptized by St Dunstan, then archbishop of Canterbury. After Edgar's death a party sought to set aside Edward in favour of Ethelred, a boy hardly ten years old, who was Edgar's son by his second queen, Elfrida. Edward himself was but a youth

when he came to the throne, and his reign lasted a brief three years. The guidance of St Dunstan was unable to commend him to the disaffected thegns, for which the young king's violent temper was perhaps partly responsible. The chroniclers, who are all agreed that he was murdered, are not in accord as to the actual perpetrator of the deed, but William of Malmesbury claims to describe the crime in detail. He tells us that, from the moment of Edward's accession, his stepmother had sought an opportunity to slay him. One day, after hunting in Dorsetshire, the king, who was weary and wished to see his little stepbrother, of whom he was fond, determined to visit Corfe Castle, the residence of Elfrida, which was close at hand. Apprised of his arrival, the queen went out to meet him and noticed that he was alone, having outstripped his companions and attendants. She feigned pleasure at seeing him and ordered a cup to be brought to allay his thirst. As he drank, Elfrida made a sign to one of her servants, who stabbed the young king with a dagger. Although Edward immediately set spurs to his horse and tried to regain his escort, he slipped from the saddle, his foot caught in the stirrup, and he was dragged along till he died. "This year", says the Anglo-Saxon Chronicle under 979, "was King Edward slain at eventide at Corfe-gate, and was buried at Wareham without any kind of kingly honours." William of Malmesbury says that Elfrida had his body thrown into a marsh, thinking thus to dispose of it, but a pillar of light caused it to be discovered, and it was taken up and buried in the church at Wareham. His relics were afterwards removed to Shaftesbury. Elfrida herself was in the end seized with remorse for her crime and, retiring from the world, she built the monasteries of Amesbury and Wherwell, in the latter of which she died.

The earliest account of the murder attributes it to Ethelred's retainers; there is no good evidence for Queen Elfrida's alleged part in it, which is not mentioned till over a hundred years after the event. Edward was a martyr only in the broad sense of one who suffers an unjust death, but his *cultus* was considerable, encouraged by the miracles reported from his tomb at Shaftesbury; and his feast is still observed in the diocese of Plymouth.

Our principal authorities are William of Malmesbury, Florence of Worcester, the Anglo-Saxon Chronicle, Osbern the hagiographer and, earliest of all, the author of the Life of St Oswald in the *Historians of the Church of York* (Rolls Series), vol. i, pp. 448–452. See also F. M. Stenton, *Anglo-Saxon England* (1943), pp. 366–369; and particularly R. M. Wilson, *Lost Literature of Medieval England* (1952), pp. 111–112.

ST ANSELM, Bishop of Lucca (A.D. 1086)

It was in 1036 that St Anselm was born in Mantua, and in 1073 his uncle, Pope Alexander II, nominated him to the bishopric of Lucca, left vacant by his own elevation to the chair of St Peter, and sent him to Germany to receive from the Emperor Henry IV the crozier and the ring— in accordance with the regrettable custom of the time. Anselm, however, was so strongly convinced that the secular power had no authority to confer ecclesiastical dignities that he could not bring himself to accept investiture from the emperor and returned to Italy without it. Only after he had been consecrated by Alexander's successor, Pope St Gregory VII, did he consent to accept from Henry the crozier and the ring, and even then he felt scruples of conscience on the subject. These doubts led him to leave his diocese and to withdraw to a congregation of Cluniac monks at Polirone. A dignitary of such high-minded views could ill be spared, and Pope Gregory recalled

him from his retirement and sent him back to Lucca to resume the government of his diocese. Zealous with regard to discipline, he strove to enforce among his canons the common life enjoined by the decree of Pope St Leo IX. In acute discordance with the edifying example accredited to them above in our notice of St Frediano, the canons refused to obey, although they were placed under an interdict by the pope and afterwards excommunicated. Countess Matilda of Tuscany undertook to expel them, but they raised a revolt and, being supported by the Emperor Henry, drove the bishop out of the city in 1079. St Anselm retired to Canossa, to the Countess Matilda, whose director he became, and in all the territories under her jurisdiction he established strict order among the monks and the canons. He was wont to say that he would prefer that the Church should have neither, rather than that they should live undisciplined lives. He himself was most austere, and always spent several hours daily in prayer: he never drank wine, and found some pretext for avoiding delicate food at well-served tables. Although he used to celebrate every day, he was moved to tears in saying Mass, and he lived so continually in the presence of God that no secular affairs could banish the remembrance of it.

As one of Pope Gregory's most faithful supporters, he drew upon himself much persecution. His chief services to the pontiff were rendered in connection with investitures, the suppression of which was at that period a matter of life or death to the orderly government of the Church. This abuse had been gradually increasing until it had become a grievous scandal, especially in Germany. It had its roots in the feudal system, under which bishops and abbots had become owners of lands and even of cities, for which they naturally paid allegiance to the sovereign, receiving in exchange temporal authority over the territories they governed. But the consequence was that in course of time all sacred offices were shamelessly sold to the highest bidder or bestowed on profligate courtiers. Gregory had no more vigorous supporter than Anselm of Lucca, who had himself protested against receiving investiture at secular hands. After the death of Gregory, the next pope nominated St Anselm to be his legate in Lombardy—a post which entailed the administration of several dioceses left vacant in consequence of the investitures quarrel. Thus Anselm was apostolic visitor, but he was never actually made bishop of Mantua, as some of his biographers have claimed. We read that he was a man of great learning, and had made a special study of the Bible and of its commentators: if questioned on the meaning of any passage of Holy Scripture—a great part of which he knew by heart—he could cite at once the explanations given by all the great fathers of the Church. Amongst his writings may be mentioned an important collection of canons and a commentary on the Psalms which he began at the request of the Countess Matilda, but which he did not live to complete. The holy bishop died in his native town of Mantua, and the city has since adopted him as its principal patron saint.

The main source of information is the life of the saint, formerly attributed to Bardo, *primicerius* of the cathedral of Lucca, though Mgr Guidi has shown that the true author must have been a priest belonging to the suite of the Countess Matilda (see *Analecta Bollandiana*, vol. xlviii, p. 203). This "Bardo" life has been many times printed, *e.g.* by Mabillon, the Bollandists, and in MGH., *Scriptores*, vol. xii. But there is also a long poem by Ranierius (7300 lines), first printed by La Fuente (1870), on which *cf.* Overmann in the *Neues Archiv*, vol. xxi (1897). See also the *Acta Sanctorum*, March, vol. ii, and P. Schmeidler in the *Neues Archiv.*, vol. xliii. Anselm's *Collectio Canonum* has been critically edited in recent times by Thaner.

BD CHRISTIAN, ABBOT OF MELLIFONT (A.D. 1186)

BEYOND the fact that he was abbot of the first Cistercian monastery ever established in Ireland, practically nothing at all can be stated with certainty about Bd Christian, otherwise called Christian O'Conarchy or Giolla Criost Ua Condoirche. The various traditions and legends are confused and conflicting. According to some accounts, he was born at Bangor in Ulster, and Colgan says that he was the disciple and afterwards the archdeacon of St Malachy of Armagh, and that he probably accompanied that prelate on a visit to Rome, staying at Clairvaux on his way there. He would appear to have been one of the four disciples who remained behind at Clairvaux on the homeward journey and who received the habit from St Bernard himself. Upon his return to Ireland, St Malachy was anxious to introduce the Cistercian Order into his country, and at his prompting Donough O'Carroll set about building Mellifont. Malachy applied to the founder for a superior and some monks to start the new foundation, and St Bernard sent Christian and several French brothers in 1142.

Abbot Christian is said by some writers to have become bishop of Lismore and papal legate for Ireland. An ancient anonymous Irish annalist notes the year 1186 as the date of the death of Christian, the illustrious prelate of Lismore, " formerly legate of Ireland, emulator of the virtues which he saw and heard from his holy father St Bernard and from the Supreme Pontiff, the venerable man Eugenius, with whom he was in the novitiate at Clairvaux ".

See Colgan, *Acta Sanctorum Hiberniae*, and LIS., vol. iii, p. 839.

ST SALVATOR OF HORTA (A.D. 1567)

ST SALVATOR is usually described as " of Horta " because he spent many years in the Franciscan friary of that place, although he was born at Santa Columba in the diocese of Gerona in Spain. He came of a poor family, and lost both his parents while still a child. Migrating to the town, he worked as a shoemaker in Barcelona, but at the age of twenty, as his heart was set on the religious life, he became a Franciscan of the Observance. Employed in the kitchen, his virtue quickly matured in these humble surroundings, but he thirsted for greater austerity, and passed on, first to the convent of St Mary of Jesus at Tortosa, and then to the solitude of St Mary of the Angels at Horta in the same diocese. In that house of very strict observance he made a protracted stay, but eventually he returned to Barcelona, where his supernatural gifts attracted much notice, and where the blind, lame and deaf came to him to be healed. He always walked barefoot, scourged himself daily, and kept long and rigorous fasts. He was specially devoted to our Lady and to St Paul, who appeared to him on several occasions, notably on his death-bed. St Salvator had gone to Sardinia in compliance with the orders of his superiors when he was seized with an illness which proved fatal. He died at Cagliari, being forty-seven years of age, in 1567. He was venerated as a saint during his lifetime, and was eventually canonized in 1938.

A full biography by Father Serpi, who was the promoter of the cause of St Salvator in the process of beatification, is printed in the *Acta Sanctorum*, March, vol. ii. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 470–483.

19: ST JOSEPH, HUSBAND OF OUR LADY ST MARY (FIRST CENTURY)

ACCORDING to the Roman Martyrology March 19 is "the [heavenly] birthday of St Joseph, husband of the most Blessed Virgin Mary and confessor, whom the Supreme Pontiff Pius IX, assenting to the desires and prayers of the whole Catholic world, has proclaimed patron of the Universal Church". The history of his life, says Butler, has not been written by men, but his principal actions, through the inspired evangelists, are recorded by the Holy Ghost Himself. What is told in the gospels concerning him is so familiar that it needs no commentary. He was of royal descent and his genealogy has been set out for us both by St Matthew and by St Luke. He was the protector of our Lady's good name, and in that character of necessity the confidant of Heaven's secrets, and he was the foster-father of Jesus, charged with the guidance and support of the holy family, and responsible in some sense for the education of Him who, though divine, loved to call Himself "the son of man". It was Joseph's trade that Jesus learnt, it was his manner of speech that the boy will have imitated, it was he whom our Lady herself seemed to invest with full parental rights when she said without qualification, "Thy father and I have sought thee sorrowing". No wonder that the evangelist adopted her phrase and tells us, in connection with the incidents which attended the Child's presentation in the Temple, that "His father and mother were wondering at those things which were spoken concerning Him."

None the less our positive knowledge concerning St Joseph's life is very restricted, and the "tradition" enshrined in the apocryphal gospels must be pronounced to be quite worthless. We may assume that he was betrothed to Mary his bride with the formalities prescribed by Jewish ritual, but the nature of this ceremonial is not clearly known, especially in the case of the poor; and that Joseph and Mary were poor is proved by the offering of only a pair of turtle-doves at Mary's purification in the Temple. By this same poverty the story of the competition of twelve suitors for Mary's hand, of the rods deposited by them in the care of the High Priest and of the portents which distinguished the rod of Joseph from the rest, is shown to be quite improbable. The details furnished in the so-called "Protevangelium", in the "Gospel of Pseudo-Matthew", in the "History of Joseph the Carpenter", etc., are in many respects extravagant and inconsistent with each other. We must be content to know the simple facts that when Mary's pregnancy had saddened her husband his fears were set at rest by an angelic vision, that he was again warned by angels—first to seek refuge in Egypt, and afterwards to return to Palestine—that he was present at Bethlehem when our Lord was laid in the manger and the shepherds came to worship Him, that he was present also when the Infant was placed in the arms of Holy Simeon, and finally that he shared his wife's sorrow at the loss of her Son and her joy when they found Him debating with the doctors in the Temple. St Joseph's merit is summed up in the phrase that "he was a just man", that is to say, a godly man. This was the eulogy of Holy Writ itself.

Although St Joseph is now specially venerated in connection with prayers offered for the grace of a happy death, this aspect of popular devotion to the saint was late in obtaining recognition. The *Rituale Romanum*, issued by authority in

1614, while making ample provision of ancient formularies for the help of the sick and dying, nowhere—the litany not excepted—introduces any mention of the name of St Joseph. Many Old Testament examples are cited, our Lady of course is appealed to, and there are references to St Michael, SS. Peter and Paul, and even to St Thecla, but St Joseph is passed over, and it is only in recent times that the omission has been repaired. What makes this silence the more remarkable is the fact that the account given of the death of St Joseph in the apocryphal " History of Joseph the Carpenter " seems to have been very popular in the Eastern church, and to have been the real starting-point of the interest aroused by the saint. Moreover, it is here that we find the first suggestion of anything in the nature of a liturgical celebration. The recognition now universally accorded to St Joseph in the West is commonly said to have been derived from Eastern sources, but the matter is very obscure. In any case it is worthy of note that the " History of Joseph the Carpenter " was almost certainly first written in Greek, though it is now known to us only through Coptic and Arabic translations. In this document a very full account is given of St Joseph's last illness, of his fear of God's judgements, of his self-reproach, and of the efforts made by our Lord and His mother to comfort him and to ease his passage to the next world, and of the promises of protection in life and death made by Jesus to such as should do good in Joseph's name. It is easy to understand that such alleged promises will have made a deep impression upon simple folk, many of whom no doubt believed that they carried with them a divine warrant of fulfilment. At all periods of the world's history we find such extravagances developing hand in hand with great popular movements of devotion. The wonder would seem to be that for nearly a thousand years we find no recognizable traces either in East or West of any great response to such an appeal. Dr L. Stern, a high authority, who interested himself much in this document, believed that the Greek original of the " History of Joseph the Carpenter " might be as old as the fourth century, but this estimate of its antiquity, as Father Paul Peeters thinks, is probably excessive.

As regards the West and certain Irish references, Father Paul Grosjean concludes (see bibliography below) that the oldest explicit mention of St Joseph about March 19 that we have is in a manuscript preserved at Zurich (Rh. 30, 3); this martyrology, from Rheinau, is of the eighth century, and originated in northern France or Belgium. The references in the Martyrology of Tallaght and the *Félire* of Oengus, writes Father Grosjean, are concordant witnesses (depending on one another) to a continental tradition, that of the copy or abridgement of the " Martyrology of Jerome " that the writers used; and that tradition is further attested, a little later, by two abridgements of the *Hieronymianum* from Reichenau and one from Rheims. The idea that the Irish Culdees celebrated a feast of St Joseph on March 19 is a mistaken one. The *Félire* is indeed the work of a Culdee, but it is not a calendar: it is a devotional poem commemorating certain saints whose names are taken arbitrarily, day by day, from an abridged martyrology of continental origin, with supplements for Ireland. The evidence of Oengus is very valuable, because it testifies to the presence of the names of the saints he mentions in the document that he used; but a martyrology is not a liturgical calendar, and it does not enable us to conclude that such and such a saint was celebrated on such and such a day at Tallaght or in some other Irish monastery.

These early references were a starting-point for future developments, but they only came slowly. In the first printed Roman Missal (1474) no com-

memoration of St Joseph occurs, nor does his name appear even in the calendar. We find a Mass in his honour at Rome for the first time in 1505, though a Roman Breviary of 1482 assigns him a feast with nine lessons. But in certain localities and under the influence of individual teachers a notable *cultus* had begun long before this. Probably the mystery plays in which a prominent rôle was often assigned to St Joseph contributed something to this result. Bd Herman, a Premonstratensian who lived in the second half of the twelfth century, took the name of Joseph, and believed that he had received assurance of his special protection. St Margaret of Cortona, Bd Margaret of Città di Castello, St Bridget of Sweden and St Vincent Ferrer seem to have paid particular honour to St Joseph in their private devotions. Early in the fifteenth century influential writers like Cardinal Peter d'Ailly, John Gerson and St Bernardino of Siena warmly espoused his cause, and it was no doubt mainly due to the influence they exercised that before the end of the same century his feast began to be liturgically celebrated in many parts of western Europe. The claim which has been made that the Carmelites introduced the devotion from the East is quite devoid of foundation; St Joseph's name is nowhere mentioned in the "Ordinarium" of Sibert de Beka, and though the first printed Carmelite Breviary (1480) recognized his feast, this seems to have been adopted from the usage already accepted in Belgium, where this breviary was set up in type. The Carmelite chapter of 1498 held at Nîmes was the first to give formal authorization to this addition to the calendar of the order. But from that time forward the devotion spread rapidly, and there can be no question that the zeal and enthusiasm displayed by the great St Teresa in St Joseph's cause produced a profound impression upon the Church at large. In 1621 Pope Gregory XV made St Joseph's feast a holiday of obligation, and though this has been subsequently abrogated in England and elsewhere there has been no diminution down to our own time in the earnestness and the confidence of his innumerable clients. The number of churches now dedicated in his honour and the many religious congregations both of men and women which bear his name are a striking evidence of the fact.

The vast devotional literature which centres round the *cultus* of St Joseph does not call for attention here. From the historical point of view we must be content to refer to the *Acta Sanctorum*, March, vol. iii, and to a small selection of modern essays of which the best seems to be that of J. Seitz, *Die Verehrung des hl. Joseph in ihrer geschichtlichen Entwicklung bis zum Konzil von Trent dargestellt* (1908). See also three articles in the *Revue Bénédictine* for 1897; Canon Lucot, *St Joseph: Étude historique sur son culte* (1875); Pfülf in the *Stimmen aus Maria Laach*, 1890, pp. 137-161, 282-302; Leclercq in DAC., vol. vii; and Cardinal L. E. Dubois, *St Joseph* (1927), in the series "Les Saints". On the festivals celebrated in honour of the saint see especially F. G. Holweck, *Calendarium Festorum Dei et Dei Matris* (1925), p. 448. *The Man Nearest to Christ* (1944). by Fr. F. L. Filas is an excellent popular work, well documented. U. Holzmeister's *De sancto Ioseph quaestiones biblicae* (1945) is a very useful summary of history and tradition. The last word to date on the subject of the earliest liturgical references is from Fr P. Grosjean, in *Analecta Bollandiana*, vol. lxxii (1954), fasc. 4, "Notes d'hagiographie celtique", no. 26. My grateful thanks are due to Fr Grosjean for an advance copy of this article.

ST JOHN OF PANACA, Abbot (Sixth Century)

During the monophysite disturbances in the East, a Syrian called John left his native land and, coming to the West, settled not far from Spoleto. There he built an abbey of which he became superior, and he also founded another religious house near Pesaro. An untrustworthy legend informs us that when the holy man was leaving Syria, he prayed: "Lord God of Heaven and earth, God of Abraham,

Isaac and Jacob, I beseech thee, the true light, to enlighten me who hope in thee and to prosper my way before me, and to let it be to me for a sign of my resting-place when the person to whom I shall give my psalter shall not return it to me that same day." He landed in Italy and had travelled as far as the neighbourhood of Spoleto when he met a handmaid of the Lord, to whom he lent his psalter. When he asked her to return it, she said, "Where are you going, servant of God? Remain here and resume your journey to-morrow." John agreed to tarry the night, and remembering his prayer he said to himself, "This is indeed what I asked of the Lord: here will I stay." The next morning he received back his psalter and had walked the distance of four bow-shots when there appeared an angel, who led him to a tree under which he told him to sit, adding that it was the Lord's will that he should remain in that place and that there he would have a great congregation and would find rest.

It was the month of December and the ground was hard with frost, but the tree under which John was seated was blossoming like a lily. Some passing huntsmen asked him whence he came and what he was doing there. The holy man told them his whole history and they were filled with astonishment—especially at his clothes, the like of which they had never seen. "Please do not hurt me, my sons", said John, "for I have come here in the service of God." But the request was unnecessary, as they had already noticed the tree which was blossoming and recognized that the Lord was with him. Far from wishing to do him harm they were eager to announce his arrival to the bishop of Spoleto, who hurried out to greet him and found him praying under the tree. They wept for joy when they met, and all who were present gave glory to God. In that place John built his monastery, and there he lived until forty-four years later, when he fell asleep in peace and was buried with hymns and songs.

St John, who in the Roman Martyrology is said to have built his abbey "apud Pinnensem civitatem", appears in the Martyrology of Ado. His festival is still kept at Spoleto. See the *Acta Sanctorum*, March, vol. iii.

SS. LANDOALD AND HIS COMPANIONS (*c.* A.D. 668)

FOR the life of St Landoald and his companions we have only a very untrustworthy biography written in 981, three hundred years after their death, to replace their original acts said to have been lost in 954. When St Amand decided to resign the see of Maestricht, in order to resume work as a missionary bishop in the provinces which are now Holland and Belgium, he went to Rome to obtain the pope's sanction. St Martin I not only signified his warm approval, but selected several companions to assist him in his labours. Of these the principal was Landoald, a priest of the Roman church who came of a Lombard family and was filled with missionary zeal. A deacon, St Amantius, and nine other persons completed the party, which included St Adeltrudis, St Bavo's daughter, and St Vindiciana, Landoald's sister. They reached the territory between the Meuse and the Scheldt, and here Landoald remained, at the request of St Remaclus. He found a wide scope for his energies in the huge diocese of Maestricht, the country having been only partly evangelized and the people still addicted to gross superstitions and vices.

At Wintershoven, on the river Herck, Landoald made his headquarters, and there he built a church which St Remaclus dedicated about the year 659. Childeric II, King of Austrasia, made Maestricht one of his residences, and there he became

interested in the little community at Wintershoven, to whose support he contributed. It was necessary to send a messenger from time to time to receive the royal gifts, and one of St Landoald's disciples, Adrian by name, was deputed for that purpose. Returning from one of these expeditions, he was attacked and murdered by thieves, and was honoured as a martyr. St Landoald did not long survive his disciple, and is thought to have died before St Lambert succeeded to the see of Maestricht after the murder of St Theodard. He was buried in the church of Wintershoven, but his body was several times moved, eventually to Ghent in 980. There is said to have been another translation of part of the relics back to Wintershoven in 1624, which seems to have been the occasion for the fabrication of other spurious documents.

See the *Acta Sanctorum*, March, vol. iii; *Analecta Bollandiana*, vol. iv (1885), pp. 196–198, and vol. xxvii (1908), p. 475. See also Pirenne in *Biographie nationale* (*de Belgique*), vol. xi, pp. 256–257; Balau, *Sources de l'histoire de Liége*, pp. 135–139, but especially Holder-Egger in the *Aufsätze an Georg Waitz gewidmet*, pp. 622–665, and L. Van der Essen, *Saints Mérovingiens*, pp. 357–368.

ST ALCMUND, MARTYR (*c.* A.D. 800)

THERE were two Alcmunds to whom honour was paid in the north of England. One was a bishop of Hexham who died in 781, and is commemorated on September 17. The other is styled martyr and is said to have been put to death on March 19. This Alcmund was the son or nephew of Alhred, King of Northumbria, who according to the Anglo-Saxon Chronicle was driven from York in 774. It would seem that somewhere about 792, Osred, stated to have been the brother of Alcmund, made an attempt to regain possession of the Northumbrian kingdom, which he had previously ruled for a while, but was "seized and slain". It is possible that Alcmund took part in, or repeated, this attempt and shared his brother's fate. Eardwulf, who was "hallowed for king" in 795, is said to have been responsible for the crime. The slender items of information preserved by different writers are hopelessly inconsistent. If veneration was paid to Alcmund's remains shortly afterwards, this would seem to be due to the fact that many miracles were alleged to have been worked at his tomb at Lilleshall; these relics were afterwards translated to Derby. Several churches were dedicated in his honour in Shropshire and Derbyshire.

See Stanton, *Menology*, pp. 124, 636; Dugdale, *Monasticon*, vol. vi, p. 262; and *Analecta Bollandiana*, vol. lviii (1940), pp. 178–183.

BD ANDREW OF SIENA (A.D. 1251)

BD ANDREW DE' GALLERANI was a distinguished soldier, who led the Sienese to victory against the Orvietans. Having killed a man for openly blaspheming God, he was obliged to escape from justice or from the vengeance of his victim's friends, and retired to a family estate near the sea-coast. When he returned to Siena, it was to devote himself entirely to good works. He founded in that city the Society of Mercy to assist the sick, and established a hospital. The rest of his life was divided between charitable activities and prayer. His society, the members of which wore a special kind of cloak bearing a cross and the letter M, continued until the year 1308, when it was merged in the Dominican Order. Many miracles were attributed to Bd Andrew. Once he healed a foot which had already begun to

mortify; once he walked dry-shod and untouched by the rain through the streets of Siena whilst a violent downpour was raging; on another occasion, when he returned to his home late at night from a distant errand of mercy, the gates and doors of his house opened to him of their own accord.

There is an early and seemingly trustworthy Latin life which has been printed in the *Acta Sanctorum*, March, vol. iii.

20: SS. PHOTINA AND HER COMPANIONS, MARTYRS (NO DATE)

ACCORDING to the Roman Martyrology, "Photina the Samaritan woman, Joseph and Victor her sons, the army officer Sebastian, Anatolius, Photius, the sisters Photis, Parasceve and Cyriaca, all confessed Christ and attained martyrdom". The story which is preserved by the Greeks is purely legendary. It asserts that Photina was the Samaritan woman whom our Lord talked with at the well. After preaching the gospel in various places she went to Carthage, where she died after suffering three years' imprisonment for the faith. St Victor, an officer in the imperial army, was made governor in Gaul and converted St Sebastian. The martyrs were brought to Rome, where some of them were burned over a slow fire and then flayed, whilst the rest were beheaded after being horribly tortured. A Spanish legend states that St Photina converted and baptized Domnina (who was Nero's daughter) with one hundred of her servants.

See the *Acta Sanctorum*, March, vol. iii, and Delehaye, *Synax. Constant.*, cc. 549–552. It is difficult to understand how Baronius could have included this entry in the Roman Martyrology. He seems in his notes to suggest that this commemoration had come to Rome by way of the monks of Monte Cassino. The story, however, in its divergent forms had wide currency in the East, and there was a Syrian convent of St Photina on Mount Sion at Jerusalem. *Cf.* the *Analecta Bollandiana*, vol. xxxviii, pp. 197 and 406.

ST MARTIN, ARCHBISHOP OF BRAGA (A.D. 579)

ST MARTIN OF BRAGA is said by St Gregory of Tours to have surpassed in learning all the scholars of his age, and the Christian poet Fortunatus described him as having inherited the merits as well as the name of St Martin of Tours. His early history is uncertain. The story that he was a native of Pannonia is possibly the mistake of some scribe who confused him with St Martin of Tours. He is said to have made a pilgrimage to Palestine, and it was perhaps with returning pilgrims that he made his way to Galicia in Spain. There the Suevi held the mastery and had propagated Arian doctrines. St Martin, however, by his earnest preaching brought Galicia back to the Catholic Church. He began by converting and instructing King Theodomir, and subsequently reconciled many other Arians and lapsed Catholics. He built several monasteries, the principal among which, Dumium, served him as a centre for his missionary efforts.

The Suevian monarchs out of regard for him made Dumium the seat of a bishopric (now Mondoñedo), of which he became the first occupant, and so closely did they attach Martin to their court that he was called "the Bishop of the Royal Family". Nevertheless he never relaxed his own severe monastic rule of life, and maintained strict discipline in the government of his monks. He was afterwards promoted to the see of Braga, which made him metropolitan of the whole of

Galicia, and he held that dignity until his death. Besides his main work as a missionary, St Martin rendered great service to the Church by his writings. The chief of these are a collection of eighty-four canons, a *Formula vitae honestae*, written as a guide to a good life at the request of King Miro, a description of superstitious peasant customs entitled *De correctione rusticorum*, a symposium of moral maxims, and a selection of the sayings of the Egyptian solitaries. St Martin died in 579 at his monastery at Dumium, and his body was translated to Braga in 1606.

Our principal authorities are here Gregory of Tours and Venantius Fortunatus. See the *Acta Sanctorum*, March, vol. iii; Florez, *España Sagrada*, vol. iv, pp. 151–158; Gams, *Kirchengeschichte Spaniens*, vol. ii, pt 1, pp. 472–475. A cordial appreciation of the work and scholarship of St Martin of Braga may be found in the *Cambridge Medieval History*, vol. iii, pp. 489–490. Prominence is also given to him in Ebert's *Geschichte der Literatur des Mittelalters*, vol. i, 2nd ed., pp. 579–584. There is an account of his life in *Martini Episcopi Bracarensis Opera Omnia* (1950), ed. C. W. Barlow.

ST CUTHBERT, Bishop of Lindisfarne (A.D. 687)

Nothing authentic is known about the parentage and birthplace of St Cuthbert. Irish hagiographers claim him as an Irishman, whereas all the Saxon chroniclers maintain that he was born in the Lowlands of Scotland. According to Bede's metrical biography he was a Briton, and Bede in the preface to his prose History of St Cuthbert distinctly states that he has written nothing which is not well attested. The name Cuthbert is undoubtedly Saxon and not Celtic. We first make his acquaintance when he was about eight and was under the charge of a widow named Kenswith, whom he regarded as a mother and who treated him as her son. He was then a healthy, lively little lad, full of fun, and the ringleader of the boys of the countryside, all of whom he could beat in running, jumping and wrestling. One day, in the midst of their play, one child burst into tears, and exclaimed, "Oh, Cuthbert, how can you waste your time in idle sport—you whom God has set apart to be a priest and a bishop?" These words made so deep an impression on his mind that, from that moment, he developed a gravity beyond his years. The occupation to which he was bred—that of a shepherd—gave him ample opportunities of quiet communing with God on the great pasturages or folklands of Northumbria. It was at the end of August 651 that Cuthbert, then about fifteen years of age, had a vision which decided him to consecrate his life to God. The summer day was followed by a dark night without moon or stars, and Cuthbert was alone and in prayer. Suddenly a beam of dazzling light shone across the black sky, and in it appeared a host of angels carrying, as though in a globe of fire, a soul to heaven. Later he learnt that the holy bishop St Aidan had died that night at Bamborough. Although this was actually the turning-point in his life, he does not appear at once to have given up the world. It has been suggested that he may have been called upon to fight against the Mercians, for it was on horseback and armed with a spear that he eventually appeared at the gate of Melrose Abbey and asked to be admitted amongst the brethren. We are not told whether St Boisil the prior had any previous knowledge of him, or whether he instantaneously read the thoughts of his heart, but, as Cuthbert dismounted, he turned to one of the monks and said, "Behold a servant of the Lord!"

In the year 660 the abbot of Melrose received land for another monastery, and upon an elevation at the confluence of the rivers Ure and Skell was built the abbey of Ripon, to which St Eata came in 661, bringing with him Cuthbert as

guest-master. We read that on one cold winter's morning, as he entered the guest-chamber, he found a stranger already installed there. Fetching water he washed the visitor's hands and feet and offered refreshment. The guest courteously declined, saying that he could not wait because the home to which he was hastening lay at some distance. Cuthbert nevertheless insisted and went off to fetch some food. At his return he found the cell untenanted, but upon the table lay three loaves of singular whiteness and excellence. There was no footprint on the snow which surrounded the abbey, and St Cuthbert felt sure that he had indeed entertained an angel. The stay of Eata and Cuthbert at Ripon was of short duration. A year later King Alcfrid transferred the abbey to St Wilfrid, and, in the words of Bede, " Eata with Cuthbert and the rest of the brethren whom he had brought with him was driven home and the site of the monastery he had founded was given for a habitation to other monks ".

Cuthbert returned to Melrose. The whole country was being ravaged by a disease known as " the yellow plague ", and it prostrated Cuthbert. When, however, he was told that the monks had spent the whole night in prayer for his recovery, he cried, " What am I doing in bed ? It is impossible that God should close His ears to such men ! Give me my staff and my shoes." Getting up he immediately began to walk ; his will at the time seemed to triumph over his disease, but he never really regained his health. Under the infliction men and women were again, as Bede tells us, putting faith in charms and amulets. To assist the stricken people and to revive Christianity St Cuthbert now entered upon a strenuous missionary effort which extended over the years that he was prior, first at Melrose, and afterwards at Lindisfarne. Over hill and dale he travelled, sometimes on horseback, sometimes on foot, ever preferring the remoter hamlets because they had less chance of being visited. Like Aidan he taught from house to house, but whereas Aidan, who did not know the dialect, was always accompanied by an interpreter, Cuthbert could talk to the peasants in their own tongue and with their own Northumbrian accent. He knew the topography, having wandered over the lowlands with his flocks, and he could enter into the lives of his hearers and was content with their simple fare. Of pleasing appearance moreover and of cheery, winning address, he made his way at once to the hearts of his hosts, so that his teaching was extraordinarily successful. From the coast of Berwick to the Solway Firth he carried the gospel message, and everywhere he was a welcome and honoured guest.

At Coldingham, where he visited the monastery, a monk who watched him reported that he used to rise quietly at night from amongst the sleeping brethren, and making his way to the beach would enter the sea, and with the water up to his armpits would chant praises to God. A legend still current amongst the border peasantry tells of two otters—more probably seals— which followed the holy man back over the rocks and licked his half-numbed feet and wiped them with their coats until warmth was restored. If we may believe the tradition of St Cuthbert's visit to the Picts of Galloway, it was from Coldingham that he sailed with two companions, landing at the estuary of the Nith on the day after Christmas. Snowdrifts prevented them from penetrating inland, whilst a succession of storms made re-embarkation impracticable, and they seemed in danger of dying from hunger. The two companions were discouraged and depressed, but Cuthbert's faith never wavered. He assured them that all would be well, and presently they discovered, at the foot of a cliff, slices of dolphin's flesh which sustained them until the storm

abated and they were able to take once more to the sea. It is said that a church was afterwards built to mark the spot, and the name of the town, Kirkcudbright, which grew up near it, has preserved the memory of St Cuthbert's visit.

Meanwhile great changes were taking place at Lindisfarne, and it seemed at one moment as though Holy Island might lose altogether the famous community which had made it the most venerable sanctuary in the north. The disputes over the date of Easter had culminated in the celebrated Council of Whitby, at which King Oswy decided for the Roman use. St Colman returned to Lindisfarne, but soon decided that he could not conform and preferred to resign. Followed by all the Irish monks and thirty of the English, and bearing the body of St Aidan, he left England and made new homes in Ireland. To fill his place St Eata was recalled from Melrose and given the rank of bishop, and Cuthbert accompanied him again to act as his prior. Their task was no easy one, for many of the remaining monks were set against the innovations, whilst Eata and Cuthbert, whatever their private feelings may have been, were determined to enforce the decisions of the Council of Whitby. They had to face opposition and even insult, but Cuthbert's conduct was beyond praise : never once did he lose patience or self-control, but, when the malcontents became too offensive, he would quietly rise and close the discussion, only to resume it when passion had subsided. The life St Cuthbert led at Lindisfarne was similar to that at Melrose. He carried on his apostolic labours amongst the people, preaching and teaching and ministering not only to their souls but also to their bodies, by virtue of the gift of healing which was bestowed upon him. Wherever he went crowds flocked to hear him, to open their hearts to him, and to beg him to heal their sick. The days were not long enough, and he would sometimes forgo sleep on three nights out of four that he might spend the time in prayer by the sea-shore, or in the recitation of psalms as he paced up and down the church, or in meditation and manual work in his cell.

After some years at Lindisfarne, the longing to lead a life of still closer union with God led him with his abbot's consent to seek solitude. His first hermitage was at no great distance from the abbey—probably in the islet off Holy Island which local tradition associates with him and calls St Cuthbert's Isle. The place, wherever it may have been, appears not to have been sufficiently secluded, for in 676 he moved to a bleak and desolate island of the Farne group, two miles from Bamborough. The spot was then uninhabited, and afforded him at first neither water nor corn, but he found a spring and though the first crop which he planted failed entirely the second crop—which was barley—yielded sufficient to sustain him. In spite of the storms which then, as at all times, were wont to rage round the islands, visitors persisted in coming, and St Cuthbert build a guest-house near the landing-stage to lodge them. Only once did he leave his retreat, and that was at the request of the abbess St Elfleda, King Oswy's daughter. This meeting took place on Coquet Island, and Elfleda urged him on that occasion to accept a bishopric which King Egfrid was anxious to bestow upon him. Shortly afterwards he was elected bishop of Hexham. He refused to leave his island cell, and was only induced to consent when King Egfrid came in person to Farne, accompanied by Bishop Trumwin. Very reluctantly Cuthbert gave way, but stipulated to be allowed to remain in his hermitage for the six months that would elapse before his consecration. During that period he visited St Eata and arranged for an exchange of dioceses, whereby Eata would take Hexham and Cuthbert would have the see of Lindisfarne with charge of the monastery.

On Easter day 685 he was consecrated in York Minster by St Theodore, Archbishop of Canterbury. As a bishop the saint " continued to be the same man that he was before "—to quote his anonymous biographer. The two years of his episcopate were mainly spent in visiting his diocese, which extended far to the west and included Cumberland. He preached, taught, distributed alms, and wrought so many miracles of healing that he won during his lifetime the name of " the Wonderworker of Britain ", which the remarkable cures effected at his tomb caused him to retain after his death. He was making his first visitation of Carlisle, a few weeks after his consecration, when, by some strange telepathic gift or by divine revelation, he was apprised of the overthrow of the Northumbrian army and of the death in battle of King Egfrid. Defeat in war was followed by a recurrence of the plague, which was so severe that many villages were entirely deserted. The good bishop went fearlessly amongst his people ministering to the sick and dying, his very presence inspiring hope and often restoring health. On one occasion he revived with a kiss a widow's son in whom life appeared to be extinct.

But labours and austerities had sapped St Cuthbert's constitution, and he realized that he had not long to live. Upon his second visit to Carlisle he told his former disciple St Herbert, the hermit of Derwentwater, that they would meet on earth no more, consoling his afflicted friend by obtaining from Heaven the promise that they would die on the same day. After a farewell visitation through the diocese, he laid down the pastoral staff, and after celebrating the Christmas of 686 with the monks in Holy Island, he withdrew to his beloved Farne to prepare for his end. " Tell us, my lord bishop ", said one of the monks who assembled to bid him farewell, " when we may hope for your return."—" When you shall bring back my body ", was the reply. His brethren often visited him during the last three months, although he would not allow anyone to stay and minister to him in his growing weakness. Fever set in and he endured terrible trials from the spirits of evil during a stormy period of five days, when no one could approach the island. He wanted to be buried in his retreat, but yielded to the entreaties of his monks who wished that his bones should rest amongst them at the abbey. " You will bury me ", he said, " wrapped in the linen which I have kept for my shroud, out of love for the Abbess Werca, the friend of God, who gave it to me." His last instructions were given to Abbot Herefrid who sat beside him and asked for a message to the brethren. " Be of one mind in your councils, live in concord with the other servants of God : despise none of the faithful who seek your hospitality : treat them with kindly charity, not esteeming yourselves better than others who have the same faith and often live the same life. But hold no communion with those who err from the unity of the Catholic faith. Study diligently, carefully observe the canons of the fathers, and practise with zeal that monastic rule which God has deigned to give you by my hands. I know that many have despised me, but after my death it will be found that my teaching has not deserved contempt."

These were St Cuthbert's last words as Bede learnt them from the lips of Herefrid. He then received the last sacraments and died peacefully, seated, with his hands uplifted and his eyes gazing heavenwards. A monk immediately climbed the rock on which now stands the lighthouse and waved two lighted torches—for it was night—to announce to the brethren at Lindisfarne that the great saint had passed to his rest. His body, which at first was laid in the abbey and remained at Lindisfarne for 188 years, was removed when the Northmen began to descend upon the coast, and after many translations was deposited in a magnificent shrine in

Durham Cathedral, which continued to be a favourite place of pilgrimage for the north of England until the Reformation. In the reign of Henry VIII the shrine was desecrated and plundered, but the monks secretly buried the relics. In 1827 St Cuthbert's body was again discovered, and the various articles through which it was identified were removed to the cathedral library. Although the genuineness of the relics is generally admitted, yet there is another tradition, according to which St Cuthbert's remains still lie interred in another part of the cathedral, known only to three members of the English Benedictine Congregation, who hand on the secret before they die.

St Cuthbert is usually represented as carrying in his hands the head of King Oswald. This was buried with him for safety, and was found when the bishop's coffin was opened and examined at Durham in 1104. Sometimes the compassionate otters appear at his feet, but more often he is accompanied by a bird—probably representing one of the wild fowl, known as St Cuthbert's birds, which once swarmed in the Farne Islands. Several beautiful legends are told about the saint's friendship with these creatures whom he tamed and to whom he promised that they should never be disturbed. Two ancient copies of the gospels are specially connected with the saint. One is the famous eighth-century Lindisfarne Gospels, which the scribe who wrote it laid on St Cuthbert's tomb and which was beautifully adorned by St Bilfrid. It was accidentally dropped overboard by monks who were taking it to Ireland, but was washed up on the shore practically undamaged, and is now at the British Museum. The other is the seventh-century Gospel of St John which was buried with St Cuthbert and is one of the most cherished possessions of Stonyhurst College. His ring is treasured at Ushaw.

St Cuthbert's life was one of almost continuous prayer. All that he saw spoke to him of God, and his conversation was habitually about heavenly things. Bede says, " He was aflame with the fire of divine charity ; and to give counsel and help to the weak he considered equal to an act of prayer—knowing that He who said ' Thou shalt love the Lord thy God ', also said ' Thou shalt love thy neighbour as thyself '." As well as in several northern English dioceses, the feast of this great saint is kept in Saint Andrews and in Meath. Hexham has a second, translation, feast on September 4.

Our sources of information concerning St Cuthbert are in an exceptional degree authentic and reliable. No medieval historian commands more respect than Bede, and supplementary details of later date—notably in the account of the translations, etc., by Simeon of Durham (his complete works have been edited in the Rolls Series) and in the discoveries made when the tomb was opened in 1827 (for which see Raine, who did not like monks, *Saint Cuthbert*, 1828)—also confirm the earlier narratives. Much incidental information will be found in the notes to Plummer's edition of Bede's *Ecclesiastical History*. The archaeological aspects of the question may be best studied in the catalogue of Haverfield and Canon Greenwell, *Inscribed Stones*, etc., and in the Durham vol. i of the *Victoria County History*. The Irish account of St Cuthbert was printed in the eighth volume of the publications of the Surtees Society. The early anonymous life of the saint was edited with that written by Bede by Fr Stevenson, who also has printed a convenient English translation (1887) of the Bede life. There is a very full biography by Abp C. Eyre (1849) which is specially useful for its plans and maps ; another by Provost Consitt (1887) ; and an excellent popular sketch by Mrs H. Colgrave (1947). A new edition of the anon. and Bede lives is by B. Colgrave, *Two Lives of St Cuthbert* (1940) ; and for some miracles at Farne see *Analecta Bollandiana*, vol. lxx (1952), pp. 5–19. See also Craster in the *English Historical Review*, April 1954 (important for the translations of the relics).

ST HERBERT (A.D. 687)

ST HERBERT'S Island on Lake Derwentwater derives its name from the holy anchoret and priest who lived and died there in the seventh century. He was the disciple and close friend of St Cuthbert, and it was his custom every year to visit his master at Lindisfarne and thus to renew his fervour. St Cuthbert in the year before he died had occasion to come to Carlisle, and St Herbert repaired to him there instead of going all the way to Lindisfarne. They talked together for some time, and then St Cuthbert told his friend that if he had anything to ask he must ask it at once, because the time of his own departure was at hand and they would meet no more in this world. St Herbert wept bitterly, beseeching his spiritual father not to abandon him, but to pray that, as they had served God together in this life, they might be allowed at the same moment to behold His glory in heaven. St Cuthbert paused for a moment in prayer, and then replied, " Weep no more, but rather rejoice, dear brother, for God in His mercy has heard our prayer and has granted our petition ". Almost immediately afterwards St Herbert was seized with a painful illness which lasted until March 20 of the following year, when both saints were called from this world to enter Heaven together. In the fourteenth century an indulgence was granted to pilgrims who should visit St Herbert's Island, and the present Catholic church at Windermere is dedicated in his honour. St Herbert is best remembered in these days through Wordsworth's lines, beginning " If thou in the dear love of some one friend . . .".

See the Lives of St Cuthbert, prose and metrical, by Bede, and the *Acta Sanctorum*, March, vol. iii. There is a brief account of St Herbert in the " Lives of the English Saints ", edited by J. H. Newman. This was written by John Barrow, of Kendal, principal of St Edmund's Hall, who, when he became a Jesuit in 1867, changed his name to William Bernard.

ST WULFRAM, ARCHBISHOP OF SENS (A.D. 703 ?)

THE father of St Wulfram was an officer of King Dagobert, and the saint himself, though early raised to the priesthood, was summoned to the court. When Lambert, the occupant of the archiepiscopal seat of Sens, died, Wulfram was elected to succeed him, and discharged his episcopal duties very devotedly for two and a half years. He then made a solemn abdication, moved by a desire to labour among the heathen Frisians, coupled probably with doubts as to the canonicity of his appointment, for St Amatus (Amé), the rightful archbishop, was still alive. He had been unjustly banished by Thierry III and had survived both Méry and Lambert who had been installed in his place. In preparation for his missionary labours Wulfram retired to the abbey of Fontenelle and there obtained monks to assist him in his mission.

They travelled by sea and, upon landing in Friesland, they were successful in converting a number of people, including one of King Radbod's sons, and strove to wean the natives from the practice of offering human sacrifices. In reply to St Wulfram's remonstrances King Radbod declared that it was the custom of the country, and that he could not and would not interfere. It had become the practice to cast lots for the victim, who was usually a child of noble birth. A boy called Ovon was chosen in this way, and St Wulfram begged that he might be spared. The king replied that Wulfram was at liberty to rescue the child by the power of his God— if he could. The saint betook himself to prayer, and after the boy had been left hanging for two hours, the rope broke and the lad fell to the ground. He

was still alive and was given to Wulfram, who sent him to Fontenelle, where he became a monk and a priest and in later life supplied the details of the saint's mission to Friesland. St Wulfram also, in a wonderful way, rescued two children who were being drowned as victims to the sea-goddess. According to a story, which, however, is not to be found in the earliest manuscripts of his life, King Radbod was so impressed by the saint's miracles that he consented, half unwillingly, to be baptized. But at the last moment he suddenly asked where his ancestors were, and was informed by St Wulfram that Hell was the portion of all idolaters. Upon hearing these words Radbod drew back, declaring that he chose Hell with his ancestors rather than Heaven without them. After working for many years among the Frisians St Wulfram went back to Fontenelle, where he died. His relics were translated first to Blandigny and then to Abbeville, where they are still venerated.

The Latin Life of St Wulfram (printed by Mabillon, vol. iii, pt 1, and critically edited by W. Levison in MGH., *Scriptores Merov.*, vol. v) professes to be written by Jonas, monk of Fontenelle, and a contemporary of the saint. Despite the attempted vindication by Abbé Legris (*Analecta Bollandiana*, vol. xvii, pp. 265–306) it seems certain that it must have been compiled nearly a hundred years later (see *Analecta Bollandiana*, vol. xix, p. 234; vol. xxix, p. 450) and that it is not historically trustworthy. There is a short account of St Wulfram by W. Glaister in English, and in French by Sauvage and La Vieille (1876). *Cf.* Duchesne, *Fastes Épiscopaux*, vol. ii, p. 413.

THE MARTYRS OF MAR SABA (A.D. 796)

THE story of the sufferings of the monks of Mar Saba, between Jerusalem and the Dead Sea, has been graphically told by one of themselves, Stephen the Wonder-worker, known also as "the Poet", from the hymns which he composed. The Arabs had been devastating Palestine for some time, burning monasteries as well as despoiling churches, and the monks of the laura of St Sabas doubted whether to remain or to fly. Coming to the conclusion that their home would assuredly be destroyed if they left, they decided to remain, hoping that through their poverty they might be spared. Soon afterwards a party of Arabs rode down from the hills and, when some of the monks went forth to beg to be left in peace, demanded money. In vain did the brethren assure them that they were pledged to poverty and owned nothing. The new-comers drove them back into the settlement, and followed them there to ransack their cells and church. They could find nothing of value, and after desecrating the church and burning some of the hermitages, they withdrew. About thirty of the monks had been wounded, but Thomas, the leech, bound up their wounds. The monks repaired the other damage as best they could and resumed their customary life. A week later, as they were keeping their Saturday vigil in church, an aged white-haired brother from the monastery of St Euthymius brought a letter advising them that the marauders were about to return. In their terror the hermits tried to find hiding-places, and Sergius, the sacristan, concealed the sacred vessels—the only treasure which the laura possessed.

The marauders did not fail to reappear, and at once searched for the monks, many of whom they drove from their hiding-places. The first to suffer death was the sacristan, who had escaped, fearing lest under torture he might reveal the place where he had secreted the sacred vessels. When ordered to return he refused, and bared his neck to the executioner's sword. John, the hospitaller, they found at the top of the hill, near the guest-house of which he had charge. He was stoned,

hamstrung and then dragged by the feet over the rocks down into the church, where the Arabs hoped to force him to disclose hidden valuables. They failed, but he was suffocated with smoke as he lay there. Patricius tried to save those who were concealed with him by giving himself up when the enemy discovered the entrance to their hiding-place. He and others were then driven into a winding cavern and the Arabs blocked up the entrance with thorns and brushwood, which they set on fire. The dense smoke entered the cave, choking and blinding the poor victims. At intervals their tormentors would summon them to come out through the smouldering embers, question them, and drive them back. They would then pile on more fuel. Finally, after having pillaged and burnt the settlement and its church, they departed, taking with them everything that was portable. Of the monks who had been driven into the cavern, eighteen had died of suffocation and most of the others were at their last gasp.

The Greek narrative is printed in full in the *Acta Sanctorum*, March, vol. iii. See also Delehaye, *Synax. Constant.*, p. 548, in which text the marauders are called " Ethiopians ".

BB. EVANGELIST AND PEREGRINE (*c.* A.D. 1250)

DURING their school days in Verona, two boys, afterwards known as Evangelist and Peregrine, struck up a friendship which was to last throughout their lives and to extend beyond the grave. Both wished to give themselves to God in religion, and whilst uncertain what order to enter, they were favoured with a vision which led them to join a community of the Hermits of St Augustine outside Verona. Their conduct was exemplary, but the prior asked them one day why they usually prayed out of doors, with their eyes fixed on the sky. They replied that it was because they always saw our Lady there with her divine Son and with St Anne, as they had appeared in the vision which had brought them to join the hermits. The supernatural favours which they received, far from elating the two friends, only rendered them the more humble, and they were always eager to perform the most menial duties, as well as to do any good service to their brethren. They were both of them endowed with the gift of healing, and cured the sick people who came to them from all sides. Evangelist was warned by an angel of his approaching death, and passed peacefully away while upon his knees. Peregrine besought God that He would allow him to join his friend and, as he prayed, Evangelist appeared to him in glory and assured him that he was about to follow him. A few hours later he breathed his last, and the two were buried in the same grave. Their *cultus* was confirmed in 1837.

See the *Acta Sanctorum*, July, vol. vi.

BD AMBROSE OF SIENA (A.D. 1286)

SIENA venerates on this day the memory of one of the noblest of her sons, Ambrose Sansedoni. His parents belonged to two of the most distinguished Sienese families, and his father, nicknamed for his valour " Buonattaco ", was foremost in all schemes for the defence of Christendom against the Moors. The boy was born with an abnormally large head and apparently without having the use of his arms and legs. One day, when his nurse had taken him to the Dominican church of St Mary Magdalen, he was seen to struggle, and upon being extricated from the swathing bands in which he was wrapped like a Della Robbia *bambino*, it was found

that his limbs were as vigorous as those of any other child. Many instances of his precocious piety are given by his biographers, and as he grew older he developed a great devotion for the sick and poor, visiting the hospital every Sunday and the prison every Friday. At seventeen Ambrose decided to join the Order of Preachers. His superiors were not slow in recognizing his ability, and they sent him to Cologne, where he had St Albert the Great as his master and St Thomas Aquinas as a fellow student. So intelligent a pupil could not fail to make progress under such a teacher, and before long he was besieged in his cell by applicants asking for help in their difficulties. This popularity was distasteful to him, and he besought his superiors to allow him to retire into solitude. Having won their consent he withdrew from public life—but not for long. Influential people urged the Dominicans to recall him and to set him to preach. For three years he taught theology in Paris, where the students crowded to his lectures. He was sent to preach in Germany, France and Italy, and we are told that his sermons seemed inspired. Sinners were converted and enemies settled their differences amicably; some of his hearers declared that while he stood in the pulpit they had seen the Holy Spirit descend upon his head in the form of a dove.

Like many other Italian saints, men and women, the eloquent friar did not confine his energies to spiritual exhortations, but was called upon to take part in important public affairs. By his persuasive words he managed to reconcile the prince electors, who in their private quarrels were on the eve of kindling civil war. He arrested a new heresy in Bohemia which was causing strange disorder, and when charged by Bd Gregory X to preach the crusade he obtained a generous response to his appeals. Twice did he reconcile with the Holy See the people of Siena, who, having taken the part of Manfred, the bastard son of Frederic II, had been placed under an interdict. Several writers assert that when Ambrose entered the consistory to plead for his fellow-townsmen, his face was illuminated with so supernatural a light that the pope exclaimed, " Father Ambrose, you need not explain your mission; I grant whatever you wish ".

In spite of all the important missions with which he was entrusted, and of the success which attended his efforts, Ambrose ever remained singularly humble. The pope wished to make him a bishop, but he never could be induced to consent, although he filled the office of master of the sacred palace. After the death of Gregory he sought retirement in one of the houses of his order. Here he often swept out the church, the dormitories and the cloisters, and never gave more than four hours to sleep. After Matins he prayed for two hours in choir and studied the rest of the night until Prime. During the forty-five years that he was a religious Ambrose ate meat once—out of obedience—and on Fridays he took nothing but bread and water. Even to old age he continued to preach, and his sermons lost none of their fire and eloquence. At the beginning of Lent 1286, when preaching one day against usury, he spoke with such vehemence that he broke a blood-vessel. The following morning, as the haemorrhage had stopped, he tried to continue his sermon, but the trouble began again, and it was evident that his days were numbered. He died in his sixty-sixth year, and the *cultus* which had been paid to him in Siena from the time of his death was confirmed in 1622.

Ample materials for the biography of Bd Ambrose will be found in *Acta Sanctorum*, March, vol. iii, and they include a very interesting collection of contemporary testimonies to the numerous miracles worked at his tomb. Departing from the usual practice, Pope Clement VIII seems to have ordered his name to be inserted in the Roman Martyrology

before any formal canonization or *confirmatio cultus* had taken place ; but Baronius in his note upon this eulogium supplies a number of references to Dominican and other writers who bore testimony to the sanctity of Ambrose and the miracles he had worked. For a fuller bibliography see Taurisano, *Catalogus Hagiographicus O.P.*, p. 22.

BD JOHN OF PARMA (A.D. 1289)

JOHN BURALLI, the seventh minister general of the Franciscans, was born at Parma in 1209, and he was already teaching logic there when at the age of twenty-five he joined the Franciscans. He was sent to Paris to prosecute his studies and, after he had been ordained, to teach and to preach in Bologna, Naples and Rome. His eloquence drew crowds to his sermons, and great personages flocked to listen to him. It has been stated that in 1245, when Pope Innocent IV convoked the first general council of Lyons, John was deputed to represent Crescentius, the minister general, who owing to his infirmities was unable to attend, but this is incorrect ; the friar who went to the council was Bonaventure of Isco. John, however, that same year journeyed to Paris to lecture on the " Sentences " in the university, and in 1247 he was chosen minister general of the order. The work that lay before him was exceedingly difficult, for many abuses and a spirit of strife had crept in owing to the lax observance of Brother Elias. We are fortunate in having a first-hand description of Bd John's activities, written by his fellow townsman Brother Salimbene, who was closely associated with him for a long time. We learn that he was strong and robust, so that he could bear great fatigue, of a sweet and smiling countenance, with polished manners, and full of charity. He was the first among the ministers general to visit the whole order, and he travelled always on foot. Outside the friaries he would never allow his dignity to be known, and he was so humble and unassuming that on coming to a house he often helped the brothers to wash vegetables in the kitchen. A lover of silence and recollection, he was never heard to utter an idle word, and when dying he admitted that he would have more to answer for in respect of his silence than of his speech.

He began his general visitation with England, and when King Henry III heard that he was at hand to pay his respects, he rose from table and came out of doors to embrace the humble friar. In France John was at Sens visited by St Louis IX who, on the eve of his departure for the crusades, came to ask his prayers and blessing on the enterprise. The king, who arrived in pilgrim guise, staff in hand, struck Brother Salimbene as looking delicate and frail. He took food with the brothers in the refectory, but could not persuade John of Parma to sit beside him. Burgundy and Provence were next visited. At Arles, a friar from Parma, John of Ollis, came to ask a favour. Would the minister deign to give to him and to Salimbene a commission to preach ? John, however, was not going to make favourites of his compatriots. " Of a truth, if you were my blood-brothers ", he replied, " you would not obtain that office from me without an examination." John of Ollis was not easily snubbed. " Then if we *must* be examined, will you call on Brother Hugh to examine us ? " Hugh of Digne, the former provincial, was actually in the house. " No ! " said the minister promptly. " Brother Hugh is your friend and he might spare you, but call hither the lecturer and tutor of the house." Brother Salimbene cannot resist telling us that he himself passed the test, but that John of Ollis was sent back to do some more studies.

Soon after John of Parma's return from a mission as papal legate to the Eastern emperor, trouble broke out in Paris, whither he had sent St Bonaventure, as one

of the greatest scholars of the Friars Minor. William of Saint-Amour, a secular doctor of the university, had raised a storm against the mendicant orders and attacked them in a scurrilous libel. Bd John went to Paris, and is said to have addressed the university professors in terms so persuasive and humble that all were moved, and the doctor who was to have replied could only say, " Blessed art thou, and blessed are thy words ". The storm abated, and the minister general then applied himself to the restoration of discipline. Even before he had gone to the East he had held a general chapter at Metz, where measures were taken to secure the proper observance of the rule and constitutions and to insist upon the Roman Missal and Breviary being strictly adhered to. He obtained several papal bulls which assisted him, and Pope Innocent IV bestowed on the order the convent of the Ara Coeli in Rome, which became the residence of the minister general.

In spite of all his efforts Blessed John met with bitter opposition, partly caused by his Joachimite leanings. He became convinced that he was not capable of carrying through the reforms which he felt were essential. Whether he acted spontaneously or in obedience to pressure put upon him by the papal curia is not clear, but he resigned office in Rome in 1257, and when asked to nominate a successor chose St Bonaventure. The selection was a happy one, and St Bonaventure is sometimes spoken of as the Second Founder ; but the way had been prepared for him by his predecessor's firm government. John now retired to the hermitage of Greccio, the place where St Francis had prepared the first Christmas crib. He spent the last thirty years of his life there in retirement from which he only emerged two or three times when summoned by the pope. When, as a very old man of eighty, he heard that the Greeks had relapsed into schism, he begged that he might be allowed to go again to plead with them. He obtained the pope's consent and started off, but as he entered Camerino he realized he was dying, and said to his companions, " This is the place of my rest ". He went to his reward on March 19, 1289, and many miracles were soon after reported at his tomb. His *cultus* was approved in 1777.

John of Parma played so considerable a part in the early developments of the troubles which culminated in the Fraticelli revolt that his name figures more or less prominently in a multitude of books dealing with the Franciscan movement. Salimbene's picture of him, even as transmitted through the distorted medium of Dr Coulton's *From St Francis to Dante*, is unforgettable. Salimbene's text is published in MGH., *Scriptores*, vol. xxxii. We have no ancient biography, but two or three modern ones in Italian, notably by B. Affò (1777) and by Luigi da Parma (1909). See also Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 493–512, and Edouard d'Alençon in DTC., vol. viii, cc. 794–796. Although the Joachimite *Introductorius evangelii aeterni* was at one time attributed to John of Parma, it certainly was not written by him but by Gerard of Borgo-San-Donnino ; and even the authorship of the *Sacrum commercium beati Francisci cum domina paupertate* commonly assigned to him is uncertain ; see the critical edition of this latter brought out by Edouard d'Alençon in 1900.

BD MAURICE OF HUNGARY (A.D. 1336)

MAURICE CSAKY belonged to the royal Hungarian dynasty, his father being count of Csak, but the exact place of his birth is not known. From childhood he was seriously disposed, and loved to hear and read the lives of the saints, and he wished to enter a monastery ; but his aspirations were overruled, and at the age of twenty he was married to the daughter of the Palatine Prince Amadeus. His bride was in

every way worthy of him, and they were tenderly attached to each other ; but after some years they agreed to part and to retire into the cloister. Maurice chose the Order of Preachers, and entered the friary on the island of St Margaret. The step taken by the young couple created a great sensation, and Ladislaus, governor of Budapest, actually caused Maurice to be imprisoned for five months to test his resolution. He emerged from captivity with his intention unshaken, but his superiors in the order thought it wise to transfer him from Hungary to Bologna. Later the young friar returned to his own country as an emissary of peace. So eager was he to avert strife that he would rush in between combatants and exhort them to come to terms. When he was appointed sacristan he made this office an opportunity for almost unbroken devotion to the Blessed Sacrament. A great love for the poor was another characteristic of a singularly winning personality. Maurice died at Raab and was buried in the monastery of Javarin.

A Latin Life of Bd Maurice is printed by the Bollandists in the *Acta Sanctorum*, March, vol. iii. See also F. Kaindl in *Archiv f. österreichische Geschichte*, vol. xci (1902), pp. 53–58. Although there seems never to have been any formal beatification or *confirmatio cultus*, Bd Maurice is, or at any rate was, honoured liturgically in his native country.

BD MARK OF MONTEGALLO (A.D. 1497)

THIS great promoter, if he was not the originator, of those charitable loan-banks known as *monti di pietà*, was born in the town of Santa Maria di Montegallo, in the diocese of Ascoli. He studied with distinction at Perugia and Bologna, and after qualifying as a doctor he married. Before long, however, both he and his wife realized vocations to the religious life and separated by mutual consent, she to become a Poor Clare at Ascoli and he to enter a Franciscan community at Fabriano. Soon he was launched upon a preaching and missionary career which was to last for forty years. Once, as he knelt in prayer, a voice had murmured in his ear: " Brother Mark, preach love ", and love had become his favourite theme as he tramped up and down the country from Sicily to the valley of the Po. He seemed absolutely indefatigable in his zeal for souls, and often combined the healing of their bodies with that of their consciences.

Out of compassion for the poor who fell into the clutches of usurers Mark established houses where the impoverished could borrow the money they needed on very small security, and sometimes on no security at all. To found one such bank in Vicenza he preached with such eloquence that the money required was collected in one day, and the office was built and launched within a year. Pitiful and kind as Bd Mark was to others, he was merciless to himself. Even on his journeys he omitted nothing of the scourgings, night-watches and mortifications he practised in the friary. Dawn often found him deep in prayer which had begun at midnight. At Camerino, where the plague was rife, he prophesied the cessation of the pestilence if the people would repent. Believing his words they crowded to the tribunal of penance, confessing their sins, and the scourge was stayed. Besides the house at Vicenza, other loan-banks and hostels were started at Bd Mark's instigation, notably one at Fabriano which a friend of his built, and another at Perugia, founded by St James of the Marches. When he lay dying at Vicenza he asked that the Passion should be read to him, and as the reader pronounced the words, " It is consummated ", he breathed his last. In some Italian cities Bd

Mark of Montegallo was called " A new star of love ", and the description seemed singularly appropriate to one who was all aglow with the fire of charity.

See the *Acta Sanctorum*, March, vol. iii, where the Bollandists have printed extracts from Wadding's *Annales* together with a rhythmical Latin eulogy written by a contemporary. *Cf.* Léon, *Auréole Séraphique* (Eng. trans.), vol. i, p. 530.

BD BAPTIST OF MANTUA (A.D. 1516)

Bd Baptist came of a Spanish family on his father's side, but his mother was a native of Brescia in northern Italy, and he himself was born at Mantua. Because of his ancestry he, like his father, was known by the nickname, or possibly the surname, of Spagnuolo—the Spaniard. As a child he displayed great ability, and while still young he received a good grounding in philosophy and rhetoric. There were irregularities in his youth which led to trouble at home; but in the end Baptist felt himself called to the religious life, and he joined the Carmelite community at Ferrara. From the outset he sought to follow the path of perfection, but he also devoted himself to literature and sacred science with such success that in his Latin composition and verse he was accounted the equal of the most famous humanists of the age. God bestowed on him in a remarkable degree the gift of counsel, which was widely recognized, especially among the Carmelites of Mantua, by whom he was six times re-elected vicar general of the Reform. It was not only in the cloister that he gave inspiration and help, but he endeared himself to many people living in the world, and to the poor and destitute to whom he was a father. Princes and popes held him in the utmost esteem, partly for his scholarship and partly for the tact he displayed in dealing with delicate negotiations. When away from his convent and in secular surroundings never did he abate any of the rules of his order or depart from that poverty to which he had pledged himself; on several occasions he was visited with illness when a little relaxation would have been permissible, yet he continued all his customary mortifications and practices of devotion in spite of ill-health.

Sorely against his wish Bd Baptist was elected prior general of the Carmelite Order, but the special command of the pope was required before he could be induced to accept the office. In spite of his humble opinion of his own capacities, he proved himself a most able and exemplary superior. He had a great devotion to our Lady and lost no opportunity of extolling her and extending her veneration. His incredibly vast output of Latin verse (55,000 lines) was nearly all animated by some religious purpose. He glorified the marvels of Loreto and sang of the feasts of the Church, desiring above all things to prove that good literature need not necessarily be associated with paganism. His fellow-townsmen of Mantua thought so highly of his merits as a poet that they set up a bust of him in rivalry with that of Virgil. Baptist dedicated one of his longest effusions to that great connoisseur of letters, Pope Leo X, but he did not hesitate to tell him that one of the gravest needs of the time was the reform of the Roman curia, " which was infected by a deep corruption disseminating poison throughout all countries ". " Help, holy father Leo ", the poet exclaimed, " for Christendom is nigh its fall."

Returning to Mantua at the end of his days, Baptist endured with exemplary patience a painful illness, to which he succumbed, passing peacefully to his eternal reward in the spring of 1516. The whole city turned out to honour him on the

day of his burial, and a number of miracles, ascribed to his intercession, established his *cultus* immediately after his death. He was beatified in 1885.

See F. Ambrosio, *De rebus gestis . . . Baptistae Mantuani* (1784); G. Fanucci, *Della vita di Battista Spagnoli* (1887); Villiers, *Bibliotheca Carmelitana*, i, pp. 217–240; B. Zimmerman, *Monumenta historica Carmelitana* (1907), pp. 261 and 483–504, where several interesting letters of Bd Baptist are printed. *Cf.* also Pastor, *History of the Popes*, vol. viii, pp. 204–207.

BD HIPPOLYTUS GALANTINI (A.D. 1619)

HIPPOLYTUS GALANTINI was one of those who have attained to great holiness amid the cares of a secular life. The son of a worthy Florentine silk-weaver, he learnt and followed his father's trade, by which he earned his living. He was only twelve years old when he attracted the notice of Archbishop Alexander de' Medici—afterwards Pope Leo XI—who allowed him to help the priests in instructing children. He would fain have entered a religious order, but was debarred by ill-health, and adopted in his father's house a rule of life which was a counterpart of that of the cloister. By fasts, scourgings and long night-watches he obtained complete mastery over rebellious nature, and acquired a spiritual discernment which more than compensated for his lack of secular education. Without influence, without money and without book-learning Hippolytus succeeded in founding a secular institute devoted to teaching the main principles of religion and Christian duty to ignorant children of both sexes and even to uninstructed adults. For his associates he composed a rule about the year 1602, and his example inspired others all over Italy to imitate his work. The Institute of Christian Doctrine was the name given to the congregation thus founded, but they were popularly known as the "Vanchetoni". Hippolytus had only reached the age of fifty-five when he was seized with a painful and serious illness which proved fatal. His sufferings were alleviated by celestial visions, and he passed away whilst kissing a picture of his crucified Lord. His name is still greatly venerated in Tuscany and among the Franciscans, who reckon him as one of their tertiaries. He was beatified in 1824.

See D. A. Marsella, *De B. Hippolyto Galantinio* (1826); Moroni, *Dizionario di erudizione*, vol. xx, pp. 262 *seq.*, and xxxvi, 75–77; Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 513–516.

21: ST BENEDICT, ABBOT, PATRIARCH OF WESTERN MONKS (*c.* A.D. 547)

IN view of the immense influence exerted over Europe by the followers of St Benedict, it is disappointing that we have no contemporary biography of the great legislator, the father of Western monasticism; for St Benedict, it has been said, "is a dim figure, and the facts of his life are given us in a clothing which obscures rather than reveals his personality". The little we know about his earlier life comes from the *Dialogues* of St Gregory, who does not furnish a connected history, but merely a series of sketches to illustrate the miraculous incidents in his career.

Benedict was of good birth, and was born and brought up at the ancient Sabine town of Nursia (Norcia). Of his twin sister Scholastica, we read that from her

infancy she had vowed herself to God, but we do not hear of her again until towards the close of her brother's life. He was sent to Rome for his " liberal education ", being accompanied by a " nurse ", probably to act as housekeeper. He was then in his early teens, or perhaps a little more. Overrun by pagan and Arian tribes, the civilized world seemed during the closing years of the fifth century to be rapidly lapsing into barbarism : the Church was rent by schisms, town and country were desolated by war and pillage, shameful sins were rampant amongst Christians as well as heathens, and it was noted that there was not a sovereign or a ruler who was not an atheist, a pagan or a heretic. The youths in schools and colleges imitated the vices of their elders, and Benedict, revolted by the licentiousness of his companions, yet fearing lest he might become contaminated by their example, made up his mind to leave Rome. He made his escape without telling anyone of his plans excepting his nurse, who accompanied him. There has been considerable difference of opinion as to his age when he left the paternal roof, but he may have been nearly twenty. They made their way to the village of Enfide in the mountains thirty miles from Rome. What was the length of his stay we do not know, but it was sufficient to enable him to determine his next step. Absence from the temptations of Rome, he soon realized, was not enough ; God was calling him to be a solitary and to abandon the world, and the youth could no more live a hidden life in a village than in the city—especially after he had miraculously mended an earthenware sieve which his nurse had borrowed and had accidentally broken.

In search of complete solitude Benedict started forth once more, alone, and climbed further among the hills until he reached a place now known as Subiaco (Sublacum, from the artificial lake formed in the days of Claudius by the banking up of the waters of the Anio). In this wild and rocky country he came upon a monk called Romanus, to whom he opened his heart, explaining his intention of leading the life of a hermit. Romanus himself lived in a monastery at no great distance, but he eagerly assisted the young man, clothing him with a sheepskin habit and leading him to a cave in the mountain. It was roofed by a high rock over which there was no descent, and the ascent from below was rendered perilous by precipices as well as by thick woods and undergrowth. In this desolate cavern Benedict spent the next three years of his life, unknown to all except Romanus, who kept his secret and daily brought bread for the young recluse, who drew it up in a basket let down by a rope over the rock. Gregory reports that the first outsider to find his way to the cave was a priest who, when preparing a dinner for himself on Easter Sunday, heard a voice which said to him, " You are preparing yourself a savoury dish whilst my servant Benedict is afflicted with hunger ". The priest immediately set out in quest of the hermit, whom he found with great difficulty. After they had discoursed for some time on God and heavenly things the priest invited him to eat, saying that it was Easter day, on which it was not reasonable to fast. Benedict, who doubtless had lost all sense of time and certainly had no means of calculating lunar cycles, replied that he knew not that it was the day of so great a solemnity. They ate their meal together, and the priest went home. Shortly afterwards the saint was discovered by some shepherds, who took him at first for a wild animal because he was clothed in the skin of beasts and because they did not think any human being could live among the rocks. When they discovered that he was a servant of God they were greatly impressed, and derived much good from his discourses. From that time he began to be known and many people visited

him, bringing such sustenance as he would accept and receiving from him instruction and advice.

Although he lived thus sequestered from the world, St Benedict, like the fathers in the desert, had to meet the temptations of the flesh and of the Devil, one of which has been described by St Gregory. "On a certain day when he was alone the tempter presented himself. For a small dark bird, commonly called a blackbird, began to fly round his face, and came so near to him that, if he had wished, he could have seized it with his hand. But on his making the sign of the cross, the bird flew away. Then such a violent temptation of the flesh followed as he had never before experienced. The evil spirit brought before his imagination a certain woman whom he had formerly seen, and inflamed his heart with such vehement desire at the memory of her that he had very great difficulty in repressing it; and being almost overcome he thought of leaving his solitude. Suddenly, however, helped by divine grace, he found the strength he needed, and seeing close by a thick growth of briars and nettles, he stripped off his garment and cast himself into the midst of them. There he rolled until his whole body was lacerated. Thus, through those bodily wounds he cured the wounds of his soul", and was never again troubled in the same way.

Between Tivoli and Subiaco, at Vicovaro, on the summit of a cliff overlooking the Anio, there resided at that time a community of monks who, having lost their abbot by death, resolved to ask St Benedict to take his place. He at first refused, assuring the community, who had come to him in a body, that their ways and his would not agree—perhaps he knew of them by reputation. Their importunity, however, induced him to consent, and he returned with them to take up the government. It soon became evident that his strict notions of monastic discipline did not suit them, for all that they lived in rock-hewn cells; and in order to get rid of him they went so far as to mingle poison in his wine. When as was his wont he made the sign of the cross over the jug, it broke in pieces as if a stone had fallen upon it. "God forgive you, brothers", the abbot said without anger. "Why have you plotted this wicked thing against me? Did I not tell you that my customs would not accord with yours? Go and find an abbot to your taste, for after this deed you can no longer keep me among you." With these words he returned to Subiaco—no longer, however, to live a life of seclusion, but to begin the great work for which God had been preparing him during those three hidden years.

Disciples began to gather about him, attracted by his sanctity and by his miraculous powers, seculars fleeing from the world as well as solitaries who lived dispersed among the mountains; and St Benedict found himself in a position to initiate that great scheme, evolved perhaps or revealed to him in the silent cave, of "gathering together in this place as in one fold of the Lord many and different families of holy monks, dispersed in various monasteries and regions, in order to make of them one flock after His own heart, to strengthen them more, and bind them together by fraternal bonds in one house of the Lord under one regular observance, and in the permanent worship of the name of God". He therefore settled all who would obey him in twelve wood-built monasteries of twelve monks, each with its prior. He himself exercised the supreme direction over all from where he lived with certain chosen monks whom he wished to train with special care. So far they had no written rule of their own: but according to a very ancient document "the monks of the twelve monasteries were taught the religious life,

not by following any written rule, but only by following the example of St Benedict's deeds ". Romans and barbarians, rich and poor, placed themselves at the disposal of the saint, who made no distinction of rank or nation, and after a time parents came to entrust him with their sons to be educated and trained for the monastic life. St Gregory tells us of two noble Romans, Tertullus the patrician and Equitius, who brought their sons, Placid, a child of seven, and Maurus, a lad of twelve, and devotes several pages to these young recruits (see St Maurus, January 15, and St Placid, October 5).

In contrast with these aristocratic young Romans, St Gregory tells of a rough untutored Goth who came to St Benedict and was received with joy and clothed in the monastic habit. Sent with a hedge-hook to clear the thick undergrowth from ground overlooking the lake, he worked so vigorously that the head flew off the haft and disappeared into the lake. The poor man was overwhelmed with distress, but as soon as St Benedict heard of the accident he led the culprit to the water's edge, and taking the haft from him, threw it into the lake. Immediately from the bottom rose up the iron head, which proceeded to fasten itself automatically to the haft, and the abbot returned the tool saying, " There ! Go on with your work and don't be miserable ". It was not the least of St Benedict's miracles that he broke down the deeply-rooted prejudice against manual work as being degrading and servile : he believed that labour was not only dignified but conducive to holiness, and therefore he made it compulsory for all who joined his community—nobles and plebeians alike.

We do not know how long the saint remained at Subiaco, but he stayed long enough to establish his monasteries on a firm and permanent basis. His departure was sudden and seems to have been unpremeditated. There lived in the neighbourhood an unworthy priest called Florentius, who, seeing the success which attended St Benedict and the great concourse of people who flocked to him, was moved to envy and tried to ruin him. Having failed in all attempts to take away his character by slander, and his life by sending him a poisoned loaf (which St Gregory says was removed miraculously by a raven), he tried to seduce his monks by introducing women of evil life. The abbot, who fully realized that the wicked schemes of Florentius were aimed at him personally, resolved to leave Subiaco, lest the souls of his spiritual children should continue to be assailed and endangered. Having set all things in order, he withdrew from Subiaco to the territory of Monte Cassino. It is a solitary elevation on the boundaries of Campania, commanding on three sides narrow valleys running up towards the mountains, and on the fourth, as far as the Mediterranean, an undulating plain which had once been rich and fertile, but having fallen out of cultivation owing to repeated irruptions of the barbarians, it had become marshy and malarious. The town of Casinum, once an important place, had been destroyed by the Goths, and the remnant of its inhabitants had relapsed into—or perhaps had never lost—their paganism. They were wont to offer sacrifice in a temple dedicated to Apollo, which stood on the crest of Monte Cassino, and the saint made it his first work after a forty days' fast to preach to the people and to bring them to Christ. His teaching and miracles made many converts, with whose help he proceeded to overthrow the temple, its idol and its sacred grove. Upon the site of the temple he built two chapels, and round about these sanctuaries there rose little by little the great pile which was destined to become the most famous abbey the world has ever known, the foundation of which is likely to have been laid by St Benedict in the year 530 or thereabouts. It was

from here that went forth the influence that was to play so great a part in the christianization and civilization of post-Roman Europe : it was no mere ecclesiastical museum that was destroyed during the second World War.

It is probable that Benedict, who was now in middle age, again spent some time as a hermit ; but disciples soon flocked to Monte Cassino too. Profiting no doubt by the experience gained at Subiaco, he no longer placed them in separate houses but gathered them together in one establishment, ruled over by a prior and deans under his general supervision. It almost immediately became necessary to add guest-chambers, for Monte Cassino, unlike Subiaco, was easily accessible from Rome and Capua. Not only laymen but dignitaries of the Church came to confer with the holy founder, whose reputation for sanctity, wisdom and miracles became widespread. It is almost certainly at this period that he composed his Rule, of which St Gregory says that in it may be understood " all his manner of life and discipline, for the holy man could not possibly teach otherwise than he lived ". Though it was primarily intended for the monks at Monte Cassino, yet, as Abbot Chapman has pointed out, there is something in favour of the view that it was written at the desire of Pope St Hormisdas for all monks of the West. It is addressed to all those who, renouncing their own will, take upon them " the strong and bright armour of obedience to fight under the Lord Christ, our true king ", and it prescribes a life of liturgical prayer, study (" sacred reading ") and work, lived socially in a community under one common father. Then and for long afterwards a monk was but rarely in holy orders, and there is no evidence that St Benedict himself was ever a priest. He sought to provide " a school for the Lord's service ", intended for beginners, and the asceticism of the rule is notably moderate. Self-chosen and abnormal austerities were not encouraged, and when a hermit, occupying a cave near Monte Cassino, chained his foot to the rock, Benedict sent him a message, saying, " If you are truly a servant of God, chain not yourself with a chain of iron but with the chain of Christ ". The great vision, when Benedict saw as in one sunbeam the whole world in the light of God, sums up the inspiration of his life and rule.

The holy abbot, far from confining his ministrations to those who would follow his rule, extended his solicitude to the population of the surrounding country : he cured their sick, relieved the distressed, distributed alms and food to the poor, and is said to have raised the dead on more than one occasion. While Campania was suffering from a severe famine he gave away all the provisions in the abbey, with the exception of five loaves. " You have not enough to-day ", he said to his monks, marking their dismay, " but to-morrow you will have too much ". The following morning two hundred bushels of flour were laid by an unknown hand at the monastery gate. Other instances have been handed down in illustration of St Benedict's prophetic powers, to which was added ability to read men's thoughts. A nobleman he had converted once found him in tears and inquired the cause of his grief. The abbot replied, " This monastery which I have built and all that I have prepared for my brethren has been delivered up to the heathen by a sentence of the Almighty. Scarcely have I been able to obtain mercy for their lives." The prophecy was verified some forty years later, when the abbey of Monte Cassino was destroyed by the Lombards.

When Totila the Goth was making a triumphal progress through central Italy, he conceived a wish to visit St Benedict, of whom he had heard much. He therefore sent word of his coming to the abbot, who replied that he would see him. To

discover whether the saint really possessed the powers attributed to him, Totila ordered Riggo, the captain of his guard, to don his own purple robes, and sent him, with the three counts who usually attended the king, to Monte Cassino. The impersonation did not deceive St Benedict, who greeted Riggo with the words, " My son, take off what you are wearing ; it is not yours ". His visitor withdrew in haste to tell his master that he had been detected. Then Totila came himself to the man of God and, we are told, was so much awed that he fell prostrate. But Benedict, raising him from the ground, rebuked him for his evil deeds, and foretold in a few words all that should befall him. Thereupon the king craved his prayers and departed, but from that time he was less cruel. This interview took place in 542, and St Benedict can hardly have lived long enough to see the complete fulfilment of his own prophecy.

The great saint who had foretold so many other things was also forewarned of his own approaching death. He notified it to his disciples and six days before the end bade them dig his grave. As soon as this had been done he was stricken with fever, and on the last day he received the Body and Blood of the Lord. Then, while the loving hands of the brethren were supporting his weak limbs, he uttered a few final words of prayer and died—standing on his feet in the chapel, with his hands uplifted towards heaven. He was buried beside St Scholastica his sister, on the site of the altar of Apollo which he had cast down.

The fact that we know practically nothing of the life of St Benedict beyond what is told us by St Gregory, or what may be inferred from the text of the Rule, has not stood in the way of the multiplication of biographies of the saint. Among those in foreign languages, the lives by Abbots Tosti, Herwegen, Cabrol and Schuster have been translated into English ; perhaps the best life of English origin is that by Abbot Justin McCann (1938). See also T. F. Lindsay's *St Benedict* (1950) ; *High History of St Benedict and His Monks* (1945), by a monk of Douay ; and Zimmermann and Avery's *Life and Miracles of St Benedict* (1950), being bk ii of St Gregory's " Dialogues ". For those who wish to learn something of the spirit of the saint, Abbot Cuthbert Butler's *Benedictine Monachism* (1924) and Abbot Chapman's *St Benedict and the Sixth Century* (1929) may be strongly recommended, especially the first. See also P. Renaudin, *St Benoît dans l'Histoire* (1928). A convenient edition of the Rule, Latin and English, has been published by Abbot Hunter-Blair (1914), a critical revision of the Latin text by Abbot Butler (1933), text and translation by Abbot McCann (1952), and a commentary by Abbot Delatte (Eng. trans., 1921). See too *The Monastic Order in England* (1940), pp. 3–15 and *passim*, by Dom David Knowles, and his *The Benedictines* (1929).

ST SERAPION, Bishop of Thmuis (*c.* A.D. 370)

Surnamed " the Scholastic " on account of his learning both in sacred and in secular knowledge, St Serapion for some time presided over the catechetical school of Alexandria ; he afterwards retired into the desert, where he became a monk and formed a friendship with St Antony, who at his death left him one of his tunics. Serapion was drawn from his retreat to be placed in the episcopal seat of Thmuis, a city of Lower Egypt near Diospolis. He took part in the Council of Sardica in 347, was closely associated with St Athanasius in defence of the Catholic faith, and is said by St Jerome to have been banished by the Emperor Constantius. He informed Athanasius about the new Macedonian heresy which was being propagated and the four letters which Athanasius, from the desert where he lay concealed, wrote to Serapion were the first express confutation of that error to be published. St Serapion laboured with great success against the Arians and the Macedonians, and he also compiled an excellent book against the Manicheans. He wrote several

learned letters and a treatise on the titles of the Psalms, which are lost, but for us his most important work is the *Euchologion*, discovered and published at the end of last century. Socrates says that St Serapion made a short epigram or summary of Christian perfection which he often repeated: "The mind is purified by spiritual knowledge (or by holy meditation and prayer), the spiritual passions of the soul by charity, and the irregular appetites by abstinence and penance." He is thought to have died in banishment, but the exact date of his death is not known.

See the *Acta Sanctorum*, March, vol. iii; DCB., vol. iv, p. 613; and CMH., pp. 154–155. There has been much confusion in the martyrology entries. There is a short account of Serapion's career in the preface to Bishop John Wordsworth's booklet *Bishop Serapion's Prayerbook* (1910), being a translation of the prayers of his *Euchologion*.

ST ENDA, ABBOT, AND ST FANCHEA, VIRGIN (*c.* A.D. 530)

THE little which is recorded of St Fanchea (whose day is January 1) is of a very fabulous character, and is nearly all contained in the Life of St Enda, her brother. Fanchea, who along with other Irish maidens had consecrated herself to God, knew that Enda had taken part in a raid against his enemies, one of whom had been slain in the fight. The shouts of the victors as they returned from their expedition penetrated the convent walls. Fanchea recognized her brother's voice, but at the same time received a supernatural intimation that he was called to serve God in great sanctity of life. She accordingly reproved him for the deed of blood upon which he had been engaged, and when he promised to settle peacefully at home if she would give him one of her maidens in marriage, she pretended to be ready to comply. But it pleased God that the maiden in question should die at that very time, and when she brought her brother to see the bride that had been promised him, he found only a corpse, pale and rigid in death. Enda thereupon gave himself up to a monastic life; but even so thoughts of warlike exploits still recurred, and his sister impressed it upon him that when these temptations came he ought to put his hand to his shaven head to remind himself that he now wore, not a regal diadem, but the tonsure (*corona*) of his Master, Christ. Finally, still by her advice, Enda left Ireland and went to Rome, whither, after a long interval, Fanchea, with some of her nuns, set out to visit him, only spreading her cloak upon the sea, and being wafted over the waters. In Rome she asked Enda to return to Ireland for the good of his people. He promised to do so after a year, but she herself on reaching home surrendered her soul to God before he could follow her. It has been stated that St Fanchea built a nunnery at Ross Oirthir, or Rossory, in Fermanagh, and that her remains were deposited and long venerated at Killaine, but the evidence does not seem very satisfactory.

All that we are told of St Enda's history previous to his settlement at Aranmore is quite legendary, except perhaps for an important stay at Candida Casa, the monastery founded by St Ninian in Galloway. After his alleged visit to Rome, where he was ordained priest, Enda landed at Drogheda and built churches on both sides of the river Boyne. Afterwards he crossed Ireland and went to see Oengus, King of Munster, who was married to another of his sisters, and lived at Cashel. From his brother-in-law he asked for the isle of Aran that he might found a religious establishment there. Oengus urged him to choose a more fertile place nearer at hand, but when St Enda persisted that Aran was to be the place of his resurrection

and that it was good enough for him, Oengus yielded, declaring that he willingly gave it to God and to Enda, whose blessing he craved in return.

To this island St Enda brought his disciples, and the fame of his austerity and sanctity led many others to join them. The saint built, on the eastern side of Aranmore, a great monastery at Killeany, over which he presided, and half the land was apportioned to it, whilst the rest of the island was divided between ten other smaller houses which he founded and over which he set superiors. We are told that not only did he live a most penitential life himself, but that he exacted a very strict discipline from all under his charge. A legend relates that every night he tested his brethren by putting them in turn into a curragh, or wicker-work canoe, and setting it afloat without the hide covering which rendered it watertight. If a man was free from sin, the water could not get in. All the monks—including the abbot himself—escaped a wetting, except Gigniat the cook, who when questioned admitted that he had added a little to his own portion of food from that of Kieran, son of the artificer. St Enda ordered him to leave the island, saying, " There is no room here for a thief; I will not permit this at all ".

With St Finnian of Clonard, St Enda was a father of monachism in Ireland: with him organized monasticism, properly speaking, seems to have begun. One of his best-known disciples was St Kieran of Clonmacnois, just referred to.

The Latin Life of Enda has been printed by Colgan and in the *Acta Sanctorum*, March, vol. iii, but more critically by Plummer in his VSH., vol. ii, pp. 60–75, and *cf.* J. Healy, *Ireland's Ancient Schools and Scholars*, pp. 163–187. See J. Ryan, *Irish Monasticism* (1931), pp. 106–107. Fanchea's name is variously written Faenche, Faenkea, Fainche, Fuinche, etc.

BD SANTUCCIA, MATRON (A.D. 1305)

THE picturesque town of Gubbio in Umbria was the birthplace of Santuccia Terrebotti. She married a good man and they had one daughter, called Julia, who died young. The bereaved parents thereupon decided to retire from the world and to devote the rest of their days to God in the religious life. For some time Santuccia ruled a community of Benedictine nuns in Gubbio, but upon receiving the offer of the buildings which had once been occupied by the Templars on the Julian Way, she transferred herself and her sisters to Rome. There she inaugurated a community of Benedictine nuns who called themselves Servants of Mary, but were popularly known as Santuccie. The *cultus* of Bd Santuccia has never been confirmed.

See Garampi, *Memorie ecclesiastiche; Spicilegium Benedictinum* (1898), vol. ii; and the *Acta Sanctorum*, March, vol. iii.

22: ST PAUL OF NARBONNE (*c.* A.D. 290)

WE learn from St Gregory of Tours that St Paul of Narbonne was sent from Rome with several other missionaries to plant the faith in Gaul. Two of the band, St Saturninus of Toulouse and St Dionysius of Paris, received the crown of martyrdom, but St Paul of Narbonne, St Trophimus of Arles, St Martial of Limoges and St Gatian of Tours, after passing through many dangers and founding churches in the places now connected with their names, finally died in peace. Prudentius says that the name of Paul shed lustre on the city of

Narbonne. No attention need be paid to an extravagant legend which has identified St Paul of Narbonne with the Sergius Paulus who was proconsul at Cyprus when the apostle St Paul withstood the magician Elymas.

See the *Acta Sanctorum*, March, vol. iii, and Duchesne, *Fastes Épiscopaux*, vol. i, p. 303.

ST BASIL OF ANCYRA, MARTYR (A.D. 362)

IN the middle of the fourth century when Arians and semi-Arians were propagating their heresies, Basil was a priest of Ancyra, a holy man who had been trained by the saintly Bishop Marcellus in the full doctrine of the Catholic Church. After Marcellus had been banished by the Emperor Constantius, and a semi-Arian, another Basil, intruded into his see, the priest Basil never ceased exhorting his people to remain staunch to the orthodox faith. In 360 the extreme Arians obtained the upper hand, and not only deposed the semi-Arian bishop, but ordered the degradation of St Basil, whom they forbade to hold religious assemblies. He, however, disregarding their orders, supported his own flock, won over many who had been led astray, and boldly defended the faith in the presence of Constantius himself. When Julian the Apostate came to the throne, open persecution of Christians almost ceased for a time, as the emperor trusted to subtler means of undermining their faith. In some cases, however, he grew impatient, and permitted—if he did not actually urge—the punishment of well-known Christian leaders. Basil, who had continued to do his utmost to thwart the imperial policy in Ancyra, was arrested and accused of sedition, of overturning altars, of inciting the people against the gods and of speaking irreverently against the emperor and his religion. He made a bold confession, and after being suspended by his wrists and ankles and having his flesh torn with rakes, he was cast into prison, and eventually put to death. This martyred presbyter must not be confused with his opponent, the better-known Bishop Basil of Ancyra.

There is a fantastic account, upon which no reliance can be placed, of the torments endured by St Basil. See his so-called acts, a short Greek romance which appears to have been written in the tenth century by John, a monk of the monastery of St Elias. This was critically edited by M. Krascheninnikov in 1907, and it will be found also in the *Acta Sanctorum*, March, vol. iii. But there can be no reasonable doubt that Basil did suffer martyrdom, for Sozomen speaks of him in his *Eccles. Hist.*, v, 11.

ST DEOGRATIAS, BISHOP OF CARTHAGE (A.D. 457)

WHEN Carthage was seized by the Vandals in 439, the Arian barbarians expelled Bishop Quodvultdeus and set him adrift with most of his clergy in a water-logged hulk, which, however, managed eventually to reach Naples. After fourteen years, during which Carthage remained without a chief pastor, Genseric, at the request of Valentinian, allowed the consecration of another bishop. He was a priest of the name of Deogratias, who by his example and teaching strengthened the faith of his people and succeeded in winning the respect of pagans and Arians alike. Two years after the bishop's consecration, Genseric sacked Rome and returned to Africa with a multitude of captives. These unfortunate people were distributed between the Vandals and the Moors, regardless of natural ties, husbands being separated from wives and parents from their children. To buy them back, Deogratias sold the gold and silver vessels and ornaments of the altar, and thus redeemed a great number of families. As there were not enough houses in Carthage available for

their accommodation, the bishop gave over two of the largest churches which he filled with bedding, and organized a daily distribution of food. Some of the baser spirits among the Arians, resenting his activity, lay in wait to kill him, but the project failed. Worn out by his efforts, however, Deogratias died after an episcopate of little over three years, and was deeply mourned by his own flock and by the exiles who had found in him their great protector. The Carthaginians would have torn his body to pieces to obtain relics, but his corpse was secretly buried while the public prayers were being chanted, and was thus preserved from dismemberment.

Victor, Bishop of Vita, in his *Historia Persecutionis Vandalicae*, is the principal authority for what we know of St Deogratias. See the *Acta Sanctorum*, March, vol. iii.

BD ISNARDO OF CHIAMPO (A.D. 1244)

CHIAMPO, where Bd Isnardo was born, is a village near Vicenza. As a youth he seems to have fallen under the spell of St Dominic's eloquence, and joining the Order of Preachers he received the habit from the holy founder himself about the year 1219, along with Bd Guala Romanoni. Isnardo, we are told, in spite of the fact that he led an extremely ascetic life, was very stout, and physical exertion of any kind was a matter of much difficulty to him. Nevertheless nothing could daunt his energy as a preacher, and his persuasiveness and learning were such that he made many conversions. On one occasion a scoffer ridiculing the speaker's corpulence shouted out, " I could no more believe in the holiness of an old porpoise like Brother Isnardo than I could believe that that barrel there would jump up of itself and break my leg ". Whereupon, we are told, the barrel did fall upon his leg and crush it. Isnardo was one of the first Dominicans to preach in Pavia, and when a house of the Order was founded there he was elected prior in 1240. In this house he passed away in 1244, being credited with many miracles both before and after his death. His *cultus* was confirmed in 1919.

See G. M. Pio, *Delle vite degli huomini illustri di S. Domenico* (1607), pp. 205–206 ; the decree confirming the *cultus* in *Acta Apostolicae Sedis*, vol. xi (1919), pp. 184–186 ; and R. Majocchi, *B. Isnardo da Vicenza* (1910). On this last *cf. Analecta Bollandiana*, vol. xxxiii (1914), pp. 100–101.

ST BENVENUTO, BISHOP OF OSIMO (A.D. 1282)

ST BENVENUTO SCOTIVOLI was born at Ancona and intended for the law, which he studied at Bologna, but feeling that God called him to labour for souls he was ordained to the priesthood. By Pope Alexander IV he was appointed archdeacon of Ancona, besides being made administrator of the diocese of Osimo. The seat of the bishopric had been removed from that town to Recanati, because the people of Osimo had espoused the cause of the Emperor Frederick II against the Holy See, but Benvenuto succeeded in the difficult task of reconciling the city with the papacy. The episcopal chair was then restored to Osimo, of which in 1264 he was nominated bishop by Alexander's successor, Urban, and he was also appointed governor of the Marches of Ancona. Before his consecration Benvenuto was admitted into the Franciscan Order, and during the remaining eighteen years of his life he continued to wear his Minorite habit, which was long preserved at Osimo with his relics. It had ever been his earnest desire to imitate St Francis, and as he felt

death approaching, he asked to be carried into the church and laid on the bare ground that he might die like the Seraphic Father. Whilst the psalms were being intoned by the clergy round him, he passed away to his eternal rest.

See the *Acta Sanctorum*, March, vol. iii, and Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 517–519. It is stated that Benvenuto was canonized by Pope Martin IV, and consequently less than four years after his death.

BD HUGOLINO OF CORTONA (*c.* A.D. 1470)

VERY little seems to be known of the Augustinian hermit Hugolino Zefferini of Cortona. When Father Papebroch the Bollandist wrote to a high authority of the Augustinian Order to obtain information, a courteous reply was returned to the effect that the archives of their house in Cortona had unfortunately perished in a conflagration, and that a manuscript life of the holy man which they had once possessed had either been lost or stolen. All they could send was a seventeenth-century engraving which contained representations of a certain number of miracles alleged to have been wrought in connection with the relics of the *beatus*. One of the most surprising of these had reference to a lily which, growing out of the corpse of the deceased thirty years after his burial, effected the cure of a woman who was blind. Other traditions stated that when the first lily had been thoughtlessly plucked, two other lilies grew out of the wounds of the hermit's incorrupt body. From the conflicting accounts given it is not even clear whether Bd Hugolino belonged to Cortona or to Mantua, and whether he lived in the fourteenth century or in the fifteenth. It seems, however, to be certain that his relics were preserved and venerated at Cortona, and the *cultus* paid to him there was approved by Pope Pius VII in 1804.

See the *Acta Sanctorum*, March, vol. iii. Two short Italian biographies are also cited, one by F. Baldelli (1704), the other by N. Fabbrini (1891).

ST NICHOLAS VON FLÜE (A.D. 1487)

NICHOLAS VON FLÜE (" Bruder Klaus ") occupies a unique place in the estimation of his countrymen. Ecclesiastics, patriots, politicians, historians and poets of all creeds have sung his praises, and it may safely be asserted that no religious figure in the history of Switzerland has given rise to so varied and voluminous a body of literature. The holy man, who was born near Sachseln in Unterwalden in 1417, belonged to a much respected family of small farmers, owners of the Kluster Alp or pasture in the Melchthal and of the estate of Flüeli on the Sachsterberg, from which they derived their surname. His father Henry also held a civil post in the cantonal service, whilst his mother, Emma Robert, was a native of Wolfenschiessen. She was a deeply religious woman who brought up her two sons, Nicholas and Peter, to belong as she did to the brotherhood of the Friends of God (*Gottesfreunde*). The members of this society were scattered over Germany, Switzerland and the Netherlands, and were drawn from both sexes and all classes. Adhering loyally to the Catholic Church, they sought by strictness of life as well as by constant meditation on the passion of our Lord and similar devotions, to enter, as their name implied, into specially close relationship with God. Some of them lived in their own families, others formed small communities, and a few retired from the world altogether to lead an eremitic life. Nicholas was specially responsive to the training

he received, and was remarkable from childhood for his piety, his love of peace and his sound judgement.

At the age of twenty-two, and in spite of his peace-loving disposition, Nicholas fought in the ranks in the war with Zürich. Fourteen years later, on the occasion of the occupation of the Thurgau, he again took up arms, but this time he was captain of a company. The high esteem in which he was held caused him to be appointed magistrate and judge and to be sent on various occasions as deputy for Obwalden to councils and meetings, where his clear-sighted wisdom carried great weight. He was repeatedly offered the highest post of all, that of *landamman*, or governor, but he could never be induced to accept it. He had married a religious-minded girl called Dorothea Wissling, and their union had been a happy one. Of their ten children, John, the eldest son, became *landamman* during his father's lifetime, and the youngest studied at the University of Bâle, and was afterwards for many years parish-priest of Sachseln. Throughout the years of his married life, Nicholas had continued the devout practices of his youth. To quote the testimony of his eldest son : " My father always retired to rest at the same time as his children and servants ; but every night I saw him get up again, and heard him praying in his room until morning. Often too he would go in the silence of the night to the old church of St Nicholas or to other holy places." In obedience to what seemed to him a supernatural call to contemplation, for he had many visions and revelations, he used at times to withdraw into solitude in the valley of the Melch, but when he was about fifty he felt irresistibly drawn to abandon the world altogether and to spend the rest of his days far from home as a hermit. His wife did not oppose him, for the Friends of God recognized such vocations as sent from on high. Nicholas resigned his offices, took leave of his wife, his father and his children in the early autumn of 1467 and set forth barefoot and bareheaded, clad in a grey-brown habit and carrying his rosary and his staff.

His destination appears to have been Strasbourg, in the neighbourhood of which was a settlement of the brethren, Alsace having been their headquarters. Before crossing the frontier, however, he received hospitality from a peasant whom he discovered to be also a Friend of God, and in the course of conversation his host sought to deter him from leaving the country, assuring him that the Swiss were unpopular in Alsace and elsewhere abroad on account of their rough manners, and that he might fail to find the peaceful retreat he sought. That night there was a terrific thunderstorm, and as Nicholas looked at the little town of Liechstall beyond the frontier, the flashes of lightning made it appear to be in flames. He took this to be a sign which confirmed the advice he had received, and immediately retraced his steps. One evening during the homeward journey, as he lay under a tree, he was seized with such violent gastric spasms that he thought his last hour had come: the pain passed off, but from that time he lost all desire for ordinary food or drink, and became in fact incapable of taking either. Later that autumn, hunters who had been looking for game in the Melchthal brought home news that they had come across Nicholas on his pasture land of the Klüster, where he had made himself a shelter of boughs under a larch tree. His brother Peter and other friends went to beseech him not to remain there to die of exposure, and he was persuaded to move to Ranft, another part of the valley, where the people of Obwalden soon built him a little cell with a chapel attached.

In this spot, which was situated above a narrow gorge, the loneliness of which was emphasized by the roar of the mountain torrent in the valley below, St Nicholas

spent nineteen peaceful years. The hours from midnight to midday were passed in prayer and contemplation, but in the afternoon he would interview those who found their way to his hermitage to seek his advice on spiritual or even on temporal matters. God had given him the spirit of counsel, as he once admitted to his friend Henry Imgrund, and he continued to exercise it as he had done in the past. Strangers also were attracted by the fame of this remarkable man, who was reported to live without eating and drinking. Never very talkative, he was particularly sparing of his words to those who came out of mere curiosity. So also, when questioned as to his abstention from food, he would only reply, " God knows ". That no one brought him provisions the cantonal magistrates proved by having all approaches to his cell watched for a month, and unprejudiced foreigners, such as Archduke Sigismund's physician and envoys from the Emperor Frederick III, satisfied themselves of the truth of the report and were profoundly impressed by the hermit's sincerity. Once a year Nicholas took part in the great Musegger procession in Lucerne, but otherwise he only left his retreat to attend divine service and occasionally to visit Einsiedeln. The gifts of the faithful enabled him in his later years to found a chantry for a priest in connection with his own little chapel, and he was thus able to assist at Mass daily and to communicate often.

At this epoch the Swiss Confederation had just passed through the most glorious phase in its history. Within six years, in the three battles of Grandson, Morat and Nancy, the sturdy mountain folk had vindicated their independence and had routed the hitherto unconquered Charles the Bold, master of the two Burgundies and nearly the whole of Belgium : their reputation was so great that every prince in Europe sought their alliance. The hour of their most signal triumph proved nevertheless to be the hour of their greatest danger, for internal dissensions threatened to undo the success which their arms had won. Quarrels arose over the division of booty and between the country party and the towns. Another source of contention was the proposal to include Fribourg and Soleure (or Solothurn) in the confederation. At length agreement was reached on most points and was embodied in a document known as the Edict of Stans. On the subject of the inclusion of Fribourg and Soleure, however, no accommodation could be reached, and feeling ran so high that it seemed that the question would have to be settled by arms. The meeting was breaking up in disorder when the parish-priest of Stans suggested seeking a final opinion from Nicholas von Flüe. The deputies gave their consent and he set out to seek the hermit. His suggestion was no casual or sudden inspiration. As we know from the protocols of the Council of Lucerne, that city, which occupied an ambiguous position between the two parties, had, at an early stage of the strife, sent delegates to Brother Nicholas to obtain his advice, and it is quite possible that other districts had done the same. It has been even suggested that the Edict of Stans, a most statesmanlike charter, may have been drafted in the hermit's cell. In any case, it is greatly to the credit of the deputies that, in the heat of their quarrel, they should have been willing to refer the matter to him. The chronicler Diebold Schilling, who represented his father at the council, tells us that the priest Imgrund arrived back in Stans streaming with perspiration, and that, seeking out the deputies in their lodgings, he besought them with tears to reassemble immediately to hear the message which he must impart to them alone. Schilling does not record the words of that message, but he informs us that within an hour the council had arrived at a unanimous agreement. Fribourg and Soleure were to be admitted into the Swiss Confederation, but upon certain

conditions, which were accepted for them by Hans von Stall, the delegate of Soleure. The date was December 22, 1481.

That Christmas was a specially joyful one throughout Switzerland, and the Stans Council expressed in laudatory terms its gratitude to Nicholas for his services. Letters of thanks from Berne and Soleure to the holy man are still extant, as well as a letter written on his behalf by his son John, thanking Berne for a gift which would be expended upon the Church. (He himself could neither read nor write, but used a special seal by way of a signature.) Several of the hermit's visitors have left accounts of their interviews with him, and that written by Albert von Bonstetten, dean of the monastery of Einsiedeln, is particularly interesting. He describes the recluse as tall, brown and wrinkled, with thin grizzled locks and a short beard. His eyes were bright, his teeth white and well preserved, and his nose shapely. He adds, " He praises and recommends obedience and peace. As he exhorted the Confederates to maintain peace, so does he exhort all who come to him to do the same." The dean held him in great veneration, but with regard to the prophetical gifts ascribed to Nicholas in some quarters, he says cautiously that he had received no evidence of them from trustworthy sources. Six years after the Council of Stans, Nicholas was seized with his last illness, which lasted only eight days, but caused him intense suffering. He bore it with perfect resignation and died peacefully in his cell, on his birthday, having attained the age of seventy. Immediately his death became known he was honoured in all Switzerland both as a patriot and as a saint, though it was only in 1669 that his *cultus* was formally sanctioned: he was canonized in 1947. His skeleton lies in a shrine under a black marble canopied altar which stands close to the entrance to the choir of the present church of Sachseln, and the habit in which he died is preserved in a cupboard in the south apse. The two " Flüe houses " at Flüeli date back to the days of St Nicholas, and although they have been greatly modernized one room in his dwelling-house remains intact.

In 1917 the fifth centenary of the birth of " Bruder Klaus " was celebrated throughout Switzerland with quite remarkable enthusiasm. Perhaps the most valuable result of the interest thus awakened was the publication of a great historical monograph by Robert Durrer, a scholar with an unrivalled knowledge of the archives of his country. In these two quarto volumes, entitled *Bruder Klaus*, which together total some 1350 pages, will be found all the available material bearing on the life of Nicholas von Flüe. The collection includes two early sketches of the career of Bruder Klaus, one by Albrecht von Bonstetten, the other by Heinrich von Gundelfingen, but these are supplemented by a mass of documentary evidence derived from ancient records and other sources. A comprehensive nineteenth-century biography is that of J. Ming, *Der selige Bruder Nikolaus von Flüe*, and others have since been written by A. Baumberger, F. X. Wetzel and J. T. de Belloc, in Italian by F. Andina (1945), and in French by A. Andrey (1941) and C. Journet (1947). See also the *Acta Sanctorum*, March, vol. iii, and the *Kirchenlexikon*, vol. ix, pp. 316-319.

23: SS. VICTORIAN AND HIS COMPANIONS, MARTYRS (A.D. 484)

HUNERIC, the Arian king of the Vandals, succeeded his father Genseric in 477. He at first showed a certain moderation in regard to his orthodox Catholic subjects in Mauretania, but in 480 a policy of relentless persecution was again resorted to. Amongst the more conspicuous victims were a group of martyrs who are honoured on this day. Victorian, in particular, a native of

Hadrumetum, who was one of the wealthiest citizens of Carthage, had been appointed proconsul by Huneric himself. When the persecuting edicts were published, the Vandal king did all in his power to induce this representative Catholic to conform to Arianism. When promises and threats alike failed to shake his adherence to the true faith, the courageous witness to Christ was subjected to horrible torments, but persevered gloriously until death released him. With Victorian the Roman Martyrology associates four others who suffered about the same time. Two of these, who were brothers, were subjected to the same torture which, more than a thousand years later, was employed by the priest-hunter, Topcliffe, to test the constancy of the Elizabethan martyrs. The two brothers were hung up by the wrists and heavy weights were attached to their feet. We are told that when one of them gave signs that his resolution was weakening, the other exhorted him so powerfully to endure further that the faint-hearted brother cried out to the executioners not to diminish but to augment his pains. Both were afterwards seared with red-hot plates of iron, but bore all patiently to the end.

Our authority for these facts is the *Historia Persecutionis Vandalicae* by St Victor, Bishop of Vita, a contemporary.

ST BENEDICT THE HERMIT (*c.* A.D. 550)

ST GREGORY the Great, in his *Dialogues*, has preserved the memory of a hermit or solitary monk, named Benedict, who resided in some part of the Campagna and was barbarously shut up in an oven by the Goths when, under the leadership of Totila, they were devastating Italy. By a miracle, he was preserved from death, and was liberated unhurt the next day. He lived at the time of St Benedict of Nursia, who was personally acquainted with him. The holy man appears to have died a natural death in 543 or 550, and he may perhaps be identified with a St Benedict whose relics are venerated at Lavello, in the diocese of Venosa, who is also commemorated upon this day.

The *Dialogues* of St Gregory the Great (bk iii, ch. 18) are here our only authority, but the Roman Martyrology registers the name of St Benedict the Hermit on this day.

ST ETHELWALD THE HERMIT (A.D. 699)

AFTER the death of St Cuthbert, the hermitage he had inhabited on Farne Island was occupied by St Ethelwald, or Oidilwald, a monk from Ripon. He found Cuthbert's cell in a very dilapidated condition, and asked for a calf's skin to nail over the ill-adjusted planks of the wall against which he was wont to pray, because the wind, howling in his ear through the gaps, hindered his devotions. Farne is not very far distant from Lindisfarne or Holy Island, from which its cliffs are plainly visible on a clear day, but ocean swells and currents as well as fierce gales formerly rendered the group of islands inaccessible for weeks together. Bede relates a miracle wrought by St Ethelwald over the elements, which was told him by one of those for whom it was performed. Three monks from Lindisfarne had paid a visit to the hermit on a fine day, and had been greatly edified by his discourses. After they had started on their homeward journey, a terrific storm suddenly arose and they were in danger of their lives. Looking back, they saw St Ethelwald appear at the entrance of his cell and then fall on his knees in prayer. The wind immediately dropped, and a breeze wafted them safely home. No sooner, however,

had they disembarked and secured their boat, than the storm began again with redoubled fury and raged for the rest of the day. After living for twelve years on Farne, St Ethelwald died and was buried at Lindisfarne. Owing to Danish incursions, his relics were exhumed more than once, but they were eventually translated to Durham.

Bede and the books cited above in the notice of St Cuthbert tell us all that is to be known of St Ethelwald, but particular reference should be made to the account of him included in the volume of *Hermit Saints* (1844) in the series " Lives of the English Saints ", edited by J. H. Newman. A verse translation is there given of an incident concerning St Ethelwald.

BD PETER OF GUBBIO (*c.* A.D. 1250 ?)

No particulars have been preserved about the life of Bd Peter, a member of the Ghisengi family of Gubbio, who joined the Brictinian Hermits of St Augustine and is said to have become provincial. Attention was directed to him because of the wonders which were reported to have taken place at his tomb. During the night office a voice was heard chanting the alternate verses of the *Te Deum*, and when the community traced the sound and discovered that it proceeded from the vault where he was buried, they found his body in a kneeling posture with open mouth and joined hands. It was translated to a more honourable resting-place, where it remained incorrupt. Hence pilgrims, even from distant places, flocked to Gubbio to venerate his relics. The last translation of his body took place in 1666. Pope Pius IX confirmed his *cultus*.

See the *Acta Sacntorum*, March, vol. iii.

BD SIBYLLINA OF PAVIA, VIRGIN (A.D. 1367)

SIBYLLINA BISCOSSI, left an orphan in early childhood, constrained to earn her bread as a servant-maid before she was ten years old, unable to read or write, and afflicted with total blindness at the age of twelve, can have known little of comfort or joy in the sense which the world attaches to these terms. When her blindness rendered her incapable of doing any useful work, some kind Dominican tertiaries of Pavia, in which city she was born and died, took her to live with them. Intensely devout and full of faith, the child was at first convinced that if she prayed hard enough St Dominic would restore her sight. The days slipped by and nothing happened, but at last, when all hope of cure seemed to have left her, she had a dream, or perhaps a vision. She thought that St Dominic took her by the hand and led her through a long, long passage in pitchy darkness where the felt presence of evil beings would have caused her to faint with terror had it not been for the hand-clasp of her guide. But a glimmer of light showed itself beyond, which became more intense as they struggled forwards, and in the end they emerged into glorious sunshine in a home of ineffable peace.

When she awoke Sibyllina was at no loss for an interpretation. God meant her to remain blind ; and so she determined to second the divine purposes which had already made her so pointedly an exile in this world. She made arrangements to become a recluse and was enclosed in an anchorage beside the Dominican church. At first she had a companion living with her, who died after three years and no one took her place. Sibyllina as a solitary led a life of incredible austerity, but she lived until the age of eighty. People of all classes came to consult her in

their troubles and conversed with her through the window of her cell, while many miracles were ascribed to her intercession. It is recorded of her that she was specially devout to the Holy Ghost and that she regarded Whitsunday as the greatest feast of the year. When she died in 1367 she had been a recluse for sixty-five years. Her body was still incorrupt in 1853 when her cult was confirmed.

See G. M. Pio, *Delle vite degli huomini illustri di S. Domenico* (1607), cc. 467–469 ; Procter, *Lives of the Dominican Saints*, pp. 72–74 ; M. C. de Ganay, *Les Bienheureuses Dominicaines*, pp. 179–191.

ST JOSEPH ORIOL (A.D. 1702)

ST JOSEPH ORIOL was born in Barcelona and spent almost all his life in that city. His father having died while he was still in the cradle, his mother contracted a second marriage with a shoemaker, who loved his little stepson as though he had been his own child. Joseph early became a choirboy at the church of St Mary-of-the-Sea, and the clergy, noticing that he spent hours in prayer before the Blessed Sacrament, taught him to read and write, foreseeing in him a vocation to the priesthood. They subsequently enabled him to follow the university courses. At the death of her second husband, Joseph's mother was left very poor, and the son went to live with his foster-mother, who was tenderly attached to him. The young man's life as a student was most exemplary. After he had taken his doctor's degree and had been raised to the priesthood, Joseph accepted some tutorial work in a family of good position to enable him to support his mother. Here also he gained all hearts and was looked upon as a saint, but he remained under no illusions about himself, for God made known to him how far he was from perfection. In consequence of that revelation, he took a vow of perpetual abstinence, and lived for the rest of his days on bread and water. He also increased his bodily penances and wore such miserable clothes that he was often insulted in the streets of Barcelona.

Relieved of the support of his mother by her death in 1686, Joseph started for Rome to venerate the tombs of the apostles, and made the whole journey on foot. Here he was presented by Pope Innocent XI to a benefice in his native Barcelona, and as a priest with the cure of souls he continued to live in the most complete self-abnegation. The one little room which he hired at the top of a house contained only a crucifix, a table, a bench and a few books—it was all he needed. The income of his cure went for the relief of the poor, being expended in alms to the living and in Masses for the dead. No bed was necessary for one who never slept for more than two or three hours at night. St Joseph had a great gift for direction, and whatever time he could spare was spent in the confessional. At one time, indeed, he was accused of over-severity and of inflicting penances which were injurious to health. His critics succeeded in gaining the ear of the bishop, who forbade him to hear confessions, but the prohibition did not last long. The prelate in question died soon afterwards and his successor reinstated Joseph in all his faculties. Throughout his ministry his zeal was all-embracing, including the most opposite extremes. He was fond of teaching little children, but he also had a great influence over soldiers, whom he won by his gentleness and sympathy. Strangely enough, in the midst of this busy life, St Joseph was suddenly seized with an ardent desire for martyrdom, and decided to go at once to Rome to place himself at the disposal of the Congregation *de Propaganda Fide*. In vain did the people of Barcelona

entreat him not to leave them ; in vain did two wise priests urge him to take time for reflection. His decision was made ; his purpose unalterable : and he started off for Italy. At Marseilles, however, he fell ill, and the Blessed Virgin in a vision told him that his intention was accepted but that it was God's will that he should go back to Barcelona and spend the rest of his life in caring for the sick.

His return was attended with extraordinary demonstrations of joy. The fame of his wonderful healing powers spread far and wide, and sufferers came from long distances to be cured of their infirmities. Miracle after miracle was reported, and at one time the saint's confessor forbade him to perform such cures in church because of the disturbance which they caused. As a matter of fact St Joseph always sought to direct attention away from himself and to associate bodily cures with the tribunal of penance, but powers such as his could not be hidden. Like many other wonder-workers, he also possessed the gift of prophecy, and amongst other predictions he foretold the time of his own death. After receiving the last sacraments he asked for the *Stabat Mater* to be said aloud, and died on March 23, 1702. He was in his fifty-third year. Immense crowds collected round the bier of the dead saint, and on the day of the funeral it became necessary to close the cathedral before his burial could be proceeded with. His few little possessions were eagerly sought for as relics, and the tribute of popular veneration only augmented with the lapse of years. St Joseph Oriol was canonized in 1909.

The bull of canonization (*Acta Apostolicae Sedis*, vol. i (1909), pp. 605–622), of almost unprecedented length, gives a full summary of his career. The principal published life is that of J. Ballester de Claramunt, *Vida de San José Oriol, presbitero* (1909) ; but there are others both in Spanish and Catalan by M. E. Anzizu and by Masden, and one in Italian by Salotti.

24 : ST GABRIEL THE ARCHANGEL

BY a decree of the Congregation of Sacred Rites dated October 26, 1921, issued by command of Pope Benedict XV, it was directed that the feast of St Gabriel the Archangel should be kept in future as a greater double on March 24 throughout the Western church. As the question of the liturgical celebration of festivals in honour of the great archangels will be more naturally treated in connection with the older feast of St Michael on September 29, it will be sufficient here to point out that according to Daniel (ix 21) it was Gabriel who announced to the prophet the time of the coming of the Messiah, that it was he again who appeared to Zachary " standing on the right side of the altar of incense " (Luke i 10 and 19) to make known the future birth of the Precursor, and finally that it was he who as God's ambassador was sent to Mary at Nazareth (Luke i 26) to proclaim the mystery of the Incarnation. It was therefore very appropriate that Gabriel should be honoured on this day which immediately precedes the feast of the Annunciation of the Blessed Virgin. There is abundant archaeological evidence that the *cultus* of St Gabriel is in no sense a novelty. An ancient chapel close beside the Appian Way, rescued from oblivion by Armellini, preserves the remains of a fresco in which the prominence given to the figure of the archangel, his name being written underneath, strongly suggests that he was at one time honoured in that chapel as principal patron. There are also many representations of Gabriel in the early Christian art both of East and West which make it plain that

his connection with the sublime mystery of the Incarnation was remembered by the faithful in ages long anterior to the devotional revival of the thirteenth century. This messenger is the appropriate patron-saint of postal, telegraph and telephone workers.

See the *Acta Apostolicae Sedis*, vol. xiii (1921), and the note to Michael the Archangel on September 29.

ST IRENAEUS, Bishop of Sirmium, Martyr (A.D. 304)

An account of the sufferings and death of St Irenaeus, Bishop of Sirmium, is contained in the acts of his martyrdom which, while untrustworthy as to details, seem undoubtedly to be based on some authentic historical records. Sirmium, then the capital of Pannonia, stood on the site of the present Mitrovica, forty miles or more to the west of Belgrade, and St Irenaeus, quite apart from his position as leader of the Christians, must have been a man of considerable local importance. It was during the persecution of Diocletian that he was apprehended as a Christian and brought before Probus, governor of Pannonia. When commanded to offer sacrifice to the gods he refused, saying, " He that sacrifices to the gods will be cast into hell-fire ! " " The edicts of the most clement emperors require that all should sacrifice to the gods or suffer under the law ", replied the magistrate. " The law of my God bids me rather to suffer all torments than to sacrifice to the gods ", is said to have been the saint's retort. He was put to the rack, and whilst being tortured was again urged to sacrifice, but his resolution remained unshaken. All the bishop's relations and friends were greatly distressed. His mother, his wife and his children surrounded him. His wife, in tears, threw her arms round his neck and begged him to preserve his life for her sake and for that of his innocent children. His sons and daughters cried, " Father, dear father, have pity upon us and upon thyself ", whilst his mother sobbed aloud, and servants, neighbours and friends filled the court-house with their lamentations.

The martyr steeled himself against their appeals for fear that he might seem to offer to God a divided allegiance. He repeated those words spoken by our Lord, " If anyone renounce me before men, him will I renounce before my father who is in Heaven," and he avoided making any direct answer to their entreaties. He was again committed to prison, where he was detained a long time, suffering still more hardships and bodily torments, by which it was hoped to shake his constancy. A second public examination produced no more effect than the first, and in the end sentence was passed that for disobedience to the imperial edict he should be drowned in the river. Irenaeus is said to have protested that such a death was unworthy of the cause for which he suffered. He begged to be given an opportunity to prove that a Christian, strong in his belief in the one true God, could face without flinching the persecutor's most cruel torments. It was conceded to him that he should first be beheaded and that then his body should be cast from the bridge into the river.

The narrative of the martyr's death, drawn up originally in Greek, has been included by Ruinart in his collection of *Acta sincera*. But, as Delehaye has pointed out, the documents which Ruinart has brought together under this head vary greatly in value, and it cannot be maintained that the Passion of St Irenaeus represents the highest type of such acts : see Delehaye, *Les Légendes hagiographiques* (1927), pp. 114–116. The text may also be read in the *Acta Sanctorum*, March, vol. iii, the Greek original being printed in the appendix.

ST ALDEMAR, ABBOT (*c.* A.D. 1080)

CAPUA was the birthplace of the holy priest and monk Aldemar, surnamed the Wise. His parents sent their son to be educated and trained at the abbey of Monte Cassino, where he was raised to the diaconate. Princess Aloara of Capua asked that he might become the director of the convent which she had built in Capua. Here it soon became evident that God had bestowed upon him the gift of miracles, and these gave rise to so much talk that the abbot recalled him to Monte Cassino. The princess, however, would not consent to his removal and, the quarrel between them growing bitter, Aldemar, to bring it to an end, made his escape to Boiano, where he joined three brothers who lived like canons attached to the church. However, he did not find the peace he sought, for one of the brethren took an intense dislike to him which developed into hatred. He actually tried to kill Aldemar with a cross-bow, but either through his own clumsiness or by a miraculous interposition of Providence, the missile pierced his own arm, and he was only cured through the prayers of his intended victim. St Aldemar then withdrew from the little company and built the monastery of Bocchignano in the Abruzzi, the first of several religious houses, all of which remained under his direction. He had a very great love of animals, and when a swarm of bees made a hive of one of the cupboards in his monastery, he would not allow them to be disturbed. It was whilst he was making a visitation of the houses he had founded that he was stricken with a fever which proved fatal.

A short Latin life by Peter, a deacon of Monte Cassino, has been edited by Mabillon, and by the Bollandists in the *Acta Sanctorum ;* see also Michael Monachus, *Sanctuarium Capuanum.*

ST CATHERINE OF VADSTENA, VIRGIN (A.D. 1381)

ST CATHERINE (Karin) ULFSDOTTER was the fourth of the eight children of St Bridget, who with Catherine is commonly called " of Sweden ", though they were not of the royal house. In that religious family she first learned to love God, and at an early age she was entrusted to the care of the abbess of Risaberga. Catherine was betrothed by her parents to a devout young nobleman, Eggard von Kürnen (Kyren), who was of German descent, and the wedding was solemnized in due course ; but St Catherine is celebrated with the office of a virgin, for it is said that the young couple agreed from the outset to live together in perpetual continency. In her new position the young wife led a life of austerity which Eggard countenanced if he did not actually encourage, but her brother Charles was greatly incensed when she tried to induce his own wife to follow her example. After the death of her husband Ulf, St Bridget went to live in Rome, and Catherine afterwards told her namesake of Siena that on the day her mother left Sweden she, her daughter, forgot how to smile. In 1350 she got Eggard's leave to visit her mother in Rome, whereupon brother Charles wrote a violent letter to Eggard forbidding him to allow her to go. The letter came into Catherine's hands, but she was not deterred and set out under protection provided by one of her uncles. She was then about nineteen years old.

St Bridget had long desired a companion, and when her daughter, after a few weeks' stay, proposed to return home, she besought her earnestly not to go but to work with her in Rome for the cause of Christ. What followed is not altogether clear or easy to understand, seeing that Catherine was under obligation to her

husband, to whom she appears to have been deeply attached. But remain in Rome she did, though not without moments of great unhappiness: "I lead a wretched life, caged up here like an animal, while the others go and nourish their souls at church. My brothers and sisters in Sweden can serve God in peace"; for owing to the disorders of the city her mother, when she went out, made Catherine stop at home indoors. In the circumstances it may be reasonably supposed that her dream of our Lady reproaching her for her discontent was a product of nervous depression, though poor Catherine took it very seriously. Bridget, however, believed it to be revealed to her that her daughter's husband was about to die, as indeed he did before the year was out; and Catherine then seems to have lost all desire to go back to Sweden.

When it became known that this beautiful girl was a widow, she began to be importuned for her hand, and some of her suitors, in spite of her emphatic refusals, went so far as to lay plans for kidnapping her. One day, as she was on her way to worship at the church of St Sebastian, a Roman count, Latino Orsini, was actually lying concealed with his servants in a vineyard beside the road. Suddenly a stag made its appearance, and so diverted their attention that St Catherine passed by unobserved. * On another similar occasion, the same would-be abductors were temporarily blinded—so at least the leader of the party afterwards testified in the presence of the pope. But the outward beauty of the saint was only a mirror of the inward graces of her soul. Her charity was so great, extending beyond deeds to words, that she was never heard to say an angry or impatient word or to utter an unkindly criticism. Years later she prayed that the Bridgettine Order might always be kept from the poisonous venom of detraction, and she warned her niece Ingegerda, afterwards abbess of Vadstena, against uncharitable judgements, saying that both the backbiter and the listener carried the devil in their tongues. She shunned all display and wore her clothes until they were threadbare; yet she is stated to have cast a kind of radiance over her material surroundings, so that the very cover of her bed and the curtain behind her head seemed to be of gorgeous texture and hue.

For the next twenty-five years, Catherine's life was almost identified with that of her mother, in whose good works she took an active part. Besides the vocal prayers to which she had always been addicted, the daughter now spent four hours of every day in meditation on the Passion. She was praying in St Peter's one day when she was accosted by a woman in a white dress and a black mantle, whom she took to be a Dominican tertiary. The stranger asked her to pray for one of her fellow-countrywomen, from whom she would presently receive valuable assistance and who would set a crown of gold upon her head. Shortly afterwards came tidings of the death of a sister-in-law, who bequeathed to her the golden headdress which—like other women of her rank and country—she wore on great occasions. The tiara was broken up and on the proceeds of the sale St Bridget and her daughter lived for two years. From time to time they made pilgrimages to Assisi and elsewhere, and at last St Bridget resolved to pay a final visit to the Holy Land. She was accompanied by Catherine. Bridget herself did not long survive her return to Rome, and her body was that same year conveyed back to Sweden to be buried in her convent church at Vadstena.

The monastery had not yet been canonically erected, its religious living without vows and without habit. To St Catherine now fell the task of forming the

* *Cf.* a somewhat similar story told of the English St Osyth (October 7).

community according to the rule which her mother had laboured so long to get approved ; but a year later she returned to Rome to forward the cause of Bridget's canonization. Not till the end of five years did she come back to Sweden, with the canonization still not accomplished—the " Great Schism " had broken out meanwhile—but with a ratification of the Bridgettine rule from Pope Urban VI. During this time in Italy, St Catherine Ulfsdotter formed a friendship with St Catherine Benincasa of Siena, and Urban wished to send them together on a mission to Queen Joanna of Naples, who was supporting the claimant pope who called himself Clement VII. Catherine is said to have refused to go to the court of the woman who had seduced her brother Charles, as is mentioned in the notice herein of St Bridget on October 8. But Bd Raymund of Capua in his life of Catherine of Siena explains it otherwise : he himself, he says, dissuaded the pope from sending the two Catherines into so dangerous a *milieu*.

It seemed as though Catherine's work was now done, for immediately after her final retirement to Vadstena her health began to fail. She continued the practice she had long observed of making a daily confession, but the gastric trouble from which she suffered made it impossible for her to receive the Blessed Sacrament. She used therefore to ask that the Body of the Lord might be brought to her sickroom that she might adore It and offer up her devotions in Its presence. Commending her soul to God in a final prayer, she passed away peacefully on March 24, 1381. It was remarked that a bright star appeared over the house at the moment of her death and remained until the funeral. Her obsequies were attended by all the bishops and abbots of Scandinavia, as well as by the son of the king and by the whole neighbouring population. St Catherine has never been formally canonized, but her name was added to the Roman Martyrology and her feast is observed in Sweden and elsewhere as well as by the Bridgettines. She is said to have written a book entitled *The Consolation of the Soul*, consisting of extracts and maxims from Holy Scripture and various devotional works, but no copy has been preserved to us.

There is a short Latin biography of St Catherine which was written in the first quarter of the fifteenth century by one of the monks of Vadstena, Ulf Birgersson. It may be found in the *Acta Sanctorum*, March, vol. iii, and it was one of the first books printed in Sweden. A more critical text appears in the *Scriptores rerum Sueciarum*, vol. iii. Some of the documents and collections of miracles connected with her projected canonization have also been printed in both the works just named. The full text of the canonization documents has been edited by I. Collijn, *Processus seu Negocium Canonizacionis b. Katerinae de Vadstenis* (1942-1946). St Catherine's life was so intimately bound up with that of her mother, that perhaps the best account of the daughter will be found in the biographies of St Bridget, for whom see under October 8.

SS. SIMON OF TRENT AND WILLIAM OF NORWICH (A.D. 1475 and 1144)

In accord with the Roman Martyrology, which on this day commemorates " the passion of St Simeon, a boy, most cruelly slain by Jews at Trent and afterwards glorified by many miracles ", Alban Butler devotes some little space to two alleged cases of ritual child-murder for which the Jews were held responsible. Of the many reputed examples of this crime, the truth of which was universally credited in the middle ages, only that of St Simon, or Simeon, finds recognition in the martyrology. According to the statement drawn up at Trent shortly after the tragedy, a Jewish physician decoyed and kidnapped a little Christian child, two and a half years old,

in view of the celebration of the Jewish pasch. After crucifying the boy and draining his blood, the officials of the synagogue hid the body for a short time and eventually threw it into the canal. The crime was discovered ; and those suspected, under torture, admitted their guilt. Horrible punishments were inflicted after conviction, while on the other hand a profusion of miracles followed beside the tomb of the infant. In the case of William of Norwich, which occurred more than three centuries earlier, the victim was twelve years old. Here again it is alleged that the boy was enticed away, gagged, bound and crucified. The body was carried in a sack by two Jews to Mousehold Wood for the purpose of burying it there, but being surprised apparently before their task was completed they left it hanging on a tree.

It is to the credit of Butler's sober judgement that even while he accepts without question the traditional belief that the various child victims were really put to death by Jews in hatred of the Christian faith, he adds that " it is a notorious slander of some authors, who, from these singular and extraordinary instances, infer this to have been at any time the custom or maxim of that people ". Butler's protest is certainly well-founded. No scrap of serious evidence has ever been adduced which would show that the use of Christian blood formed any part of Jewish ritual. There is little room for doubt that in each of these cases a child had been deliberately killed by somebody ; and it is possible that such child-murders may occasionally have been committed by Jewish maniacs, or as an act of private vengeance, or by necromancers who wished to use the blood for some magical rite. This is not the place for a discussion of the problem which, in some instances—notably in that of " el santo Niño de la Guardia ", the official records of which have been published in the Spanish *Boletin de la real Academia de la Historia*, vol. xi—presents many perplexing features, but even medieval and eastern Jews must, as a people, unquestionably be acquitted of any participation in, or sympathy with, such crimes. Moreover, if we confine our attention to the two martyrs here in question, there is no conclusive evidence—that of confessions under torture being worthless—that the guilt was brought home to those who were really the culprits.

For Simon of Trent the more important documents will be found in the *Acta Sanctorum*, March, vol. iii ; in Muratori, *Rerum Italicarum Scriptores*, vol. xx, pp. 945 *seq.* ; and in G. Divina, *Storia del beato Simone da Trento* (1902), but *cf.* the critical discussion of the last-named work in *Analecta Bollandiana*, vol. xxiii (1904), pp. 122–124. For William of Norwich the only real authority is Thomas of Monmouth, whose manuscript was edited for the first time by Dr A. Jessopp and M. R. James in 1896. On the general question of these alleged Jewish ritual murders, the English reader may be referred to H. L. Strack, *The Jew and Human Sacrifice* (Eng. trans.), and to Father Thurston in *The Month*, June 1898, pp. 561–574, and November 1913, pp. 502–513. A number of cases of such alleged martyrdoms are discussed also by W. H. Hart, *Cartularium of Gloucester* (Rolls Series), vol. i, pp. xxxix to li. Concerning the similar case of St Wernher, at Trier in 1275, the Bollandists have printed the greater part of the documents which were prepared for the canonical process. See the *Acta Sanctorum*, April, vol. ii, where the very unsatisfactory nature of the evidence must strike every reader. The vindication of the Jews by Cardinal Ganganelli (afterwards Pope Clement XIV) in 1759, has been translated by C. Roth, *The Ritual Murder Libel and the Jews* (1935), and *cf.* Dr Roth's *History of the Jews in England* (1941).

BD DIDACUS, OR DIEGO, OF CADIZ (A.D. 1801)

BD DIDACUS JOSEPH OF CADIZ was popularly called " the apostle of the Holy Trinity ", because of his devotion to the mystery of the Three Divine Persons and the ingenuity with which he contrived to make the theological dogma of the Blessed

Trinity the subject of his eloquent and most fruitful sermons. He was born on March 29, 1743 in Cadiz, and was baptized Joseph Francis. His parents brought him up devoutly, and he preserved throughout his life his baptismal innocence. As a child he liked to construct and decorate little altars, and the same instinct led him when he was older to wait at the church doors in the early morning that he might offer his services to any priest who wanted a server. Constant attendance at the Capuchin church where he made his communions, and the reading of the lives of Capuchin saints, led Diego to desire to enter the Order of St Francis, but he was refused at first as he seemed to be insufficiently educated. However, he overcame this obstacle, and on being at last accepted began his novitiate at Seville as Brother Diego or Didacus. In due course he was raised to the priesthood and sent to preach. From the first it became evident that he was endowed with gifts of no mean order, for his sermons wherever he went brought conviction of sin and amendment of life. Throughout Spain, but more particularly in Andalusia, the holy man journeyed, teaching and preaching in remote villages and crowded towns, shrinking from no fatigue or hardship so long as there was work to do for souls. He was content simply to preach the gospel, indulging in no rhetorical artifices or flowery language. A wonderful intuition or sympathy seems to have brought him into touch with his hearers, so that he won the hearts alike of the poor and of the well-to-do, of young students in schools and of professors in universities. His work in the tribunal of penance was complementary to his preaching, for it enabled him to direct and strengthen those whom his sermons had touched. Any free time during the day was spent in visiting prisons and hospitals or in similar works of charity, whilst a great part of the night was given to prayer.

It is related that in preaching about the love of God, there were occasions when Father Diego was raised supernaturally into the air so that he required assistance to regain the floor of the pulpit. Sometimes the largest churches could not contain the crowds who flocked to hear him, and he would preach in a square or in the streets, whilst the crowds stood for hours entranced. At the close of his sermons he had to be protected from the people, who tried to tear pieces from his habit as relics. Popularity, however, could not injure one so humble as Bd Diego : slights and insults might serve, he thought, as a very inadequate expiation for his sins. He shunned all presents, and, if obliged to accept them, he immediately distributed them to the poor : money he absolutely refused. Immediately his death became known in 1801 he was acclaimed as a saint, and Pope Leo XIII proclaimed his beatification in 1894.

See C. Kempf, *The Holiness of the Church in the Nineteenth Century ; Analecta Ecclesiastica*, 1894, pp. 151 *seq.* ; Damase de Soisey, *Le bx Diego Joseph de Cadiz* (1902).

25 : THE ANNUNCIATION OF THE BLESSED VIRGIN MARY
COMMONLY CALLED LADY DAY

THIS great festival takes its name from the tidings announced by the angel Gabriel to the Blessed Virgin Mary concerning the incarnation of the Son of God. It was the divine purpose to give to the world a saviour, to the sinner a victim of propitiation, to the righteous a model, to this maiden—who should remain a virgin—a son, and to the Son of God a new nature, a human nature,

capable of suffering pain and death, in order that He might satisfy God's justice for our transgressions. The Holy Ghost, who was to her in place of a husband, was not content with rendering her body capable of giving life to the God-man, but enriched her soul with fullness of grace, that there might be a sort of proportion between the cause and the effect, and that she might be the better qualified to co-operate in this mystery of holiness : therefore the angel begins his address with " Hail ! full of grace ". If Mary had not been deeply rooted in humility, this manner of salutation and the purport of that great design for which her co-operation was asked might easily have elated her, but in her lowliness she knew that the glory of any graces she possessed belonged to God. Her modesty had suggested a doubt, but once that was set at rest, without further inquiry she gives her assent in that all-potent submission : " Behold the handmaid of the Lord, be it done to me according to thy word." The world was not to have a saviour until she had given her consent to the angel's proposal : she gives it, and behold the power and efficacy of her *Fiat !* In that moment the mystery of love and mercy promised to mankind thousands of years earlier, foretold by so many prophets, desired by so many saints, is accomplished upon earth. In that instant the Word of God becomes for ever united to manhood : the soul of Jesus Christ, produced from nothing, begins to enjoy God and to know all things, past, present and to come : at that moment God begins to have a worshipper who is infinite, and the world a mediator who is omnipotent : and to the working of this great mystery Mary alone is chosen to co-operate by her free assent.

There is some reason to think that of all the great mysteries of our Lady's life the Annunciation may have been the first to be honoured liturgically, and that the date of that event having once been identified, however this came about, with March 25, it became the starting-point for the whole of what may be called the Christmas cycle. If our Lord became incarnate on March 25, it would be natural to suppose Him born on December 25. His circumcision would then follow on January 1, and His presentation in the Temple and the purification of His mother on February 2, the fortieth day after that on which the shepherds were summoned to the manger at Bethlehem. Moreover as the day of the Annunciation was " the sixth month with her that is called barren ", the birth of St John Baptist would follow just a week before the end of June. What we know for certain is that already in the very early years of the third century Tertullian (*Adv. Judaeos*, ch. viii) states definitely that our Saviour died on the cross upon March 25. Moreover, this tradition, if it can so be called, is confirmed by other early writers—notably by Hippolytus in the first half of the same third century, who not only in his Commentary on Daniel indicates this same day as that of our Lord's passion, but in his Chronicle assigns to March 25 " the begetting of Christ " as well as His crucifixion. With this we find St Augustine in agreement, who in his *De Trinitate* (iv, 5) declares that Jesus was put to death upon March 25, the same day of the year as that on which He was conceived.

At the same time it must not be assumed that this recognition of a particular day in the calendar as the actual anniversary of the coming of the angel to Mary necessarily implied that any liturgical celebration had already been instituted to commemorate it. Apart from the birth and resurrection of our Lord and the feast of Pentecost, the primitive calendar of the Church seems only to have paid formal

honour to the heavenly birthdays of its martyrs. But by degrees all the greater episodes in the history of man's redemption came to be honoured separately by a special offering of the Holy Sacrifice with formularies of prayer appropriate to the occasion. Early Christian literature unfortunately abounds in apocryphal documents, often fathered without warrant upon writers whose names are famous in church history. Also there are genuine discourses and treatises which have been interpolated with foreign matter, or which, in the process of translation into other tongues, have taken on a colouring which belongs, not to the original, but to the country or period at which the translation was made. All this must of necessity impose very great caution in drawing inferences from literary allusions which cannot be securely dated. Though St Gregory Thaumaturgus, who lived in the third century, is credited with not less than six sermons which have the Annunciation for their principal subject, there is no solid ground for believing any one of them to be authentic, much less for supposing that any such festival was kept at that date. But before the year 400 a church in commemoration of the Annunciation was built at Nazareth, and the building of a church may be taken as good evidence of some liturgical celebration of the occasion it expressly commemorates. Such a solemnity would be likely to be adopted in course of time in other localities, and may gradually have diffused itself throughout the Christian world. There seems to be some indication of this in a sermon of St Proclus of Constantinople, before 446, but a more satisfactory example is provided by a discourse of St Abramius, Bishop of Ephesus, about a century later. As the oriental tradition was always opposed to the celebration of the eucharistic liturgy during Lent on any day except Sunday (or, in some countries, Saturday also), it was the practice to keep no feasts during the great fast. This must have stood in the way of any general recognition of the Annunciation, and in fact we find the Council *in Trullo* in 692 making a definite rule that the liturgy was not to be celebrated on week-days during Lent with the single exception of the feast of the Annunciation on March 25. From the discourse of St Abramius just referred to we learn that there had previously been a commemoration of this mystery (which of course may be regarded as a feast of our Lord as well as of His mother) on the Sunday before Christmas. The observance of the festival in March among the Greeks is clearly attested about the year 641 by the *Chronicon Paschale*.

In the West the history seems to have been very similar. The liability of the commonly accepted date to coincide with the solemn observances of Holy Week, or in any case with the " scrutinies " and fasts of Lent, was always an obstacle to the celebration of a feast in March. We learn from St Gregory of Tours that in the sixth century some festival of our Lady—its special purpose is not mentioned—was kept in Gaul " in the middle of January ". The Auxerre *Hieronymianum* (*c.* 595) apparently indicates more precisely January 18, but refers expressly to her passing away (*depositio*). The choice of this date seems to have been determined by the wish to avoid the possibility of concurrence with the earliest possible day on which Septuagesima could fall, and it therefore points to a liturgical celebration which was something more than a mere entry in the martyrology. In Milan, at Aquileia, and at Ravenna, as well as among such memorials as remain to us of the early Mozarabic rite in Spain, we find indications of a commemoration during Advent, stress being laid upon our Lady's special relation to the mystery of the Incarnation ; while among the decrees of the Council of Toledo in 656 we have a definite pronouncement on the subject. This enactment deplores the then

prevalent diversity of usage with regard to the date on which the feast of the Mother of God was kept, it points out the difficulty of observing it on the actual day when the angel came to her to announce the conception of her divine Son, owing to the likelihood that the festival would occur during Passiontide, and it enacts that in future it should be celebrated on December 18, exactly a week before Christmas. The statutes of Sonnatius, Bishop of Rheims (*c.* 625), let us know that the " Annunciation of Blessed Mary " was kept as a holiday, with abstention from servile work, but there is nothing to tell whether it fell on January 18 or in March. It seems, however, to have been generally recognized that the proper day was March 25, and there can be little doubt that when under Pope St Sergius, at the end of the seventh century, we find that the Annunciation, together with three other feasts of our Lady, was celebrated liturgically at Rome, it was kept, Lent notwithstanding, in March as the Greeks kept it. Henceforward the feast, obtaining recognition in the Gelasian and Gregorian sacramentaries, was gradually received throughout the West as part of the Roman tradition.

See Abbot Cabrol's article " Annonciation " in DAC., vol. i, cc. 2241–2255 ; S.Vailhé, *Echos d'Orient*, vol. ix (1906), pp. 138–145, also the same periodical, vol. xxii (1923), pp. 129–152 ; M. Jugie, in *Byzantinische Zeitschrift*, vol. xiv (1913), pp. 37–59, and in *Analecta Bollandiana*, vol. xliii (1925), pp. 86–95 ; and K. A. Kellner, *Heortology* (1908). On the date of the Crucifixion and its identification with the day of our Lord's conception *cf.* also the admirable article of C. H. Turner on the " Chronology of the New Testament " in Hastings, *Dictionary of the Bible.*

THE GOOD THIEF (A.D. 29)

ON the supposition that our Lord was crucified upon March 25 the Roman Martyrology for this day contains the following entry : " At Jerusalem the commemoration of the holy thief who confessed Christ upon the cross and deserved to hear from Him the words : ' This day shalt thou be with me in paradise.' " We know no more of his history than is contained in the few sentences devoted to him by the evangelist St Luke, but, as in the case of most of the other personalities mentioned in the gospels, such as Pilate, Joseph of Arimathea, Lazarus, Martha, a story was soon fabricated which gave him a notable place in the apocryphal literature of the early centuries. In the Arabic " Gospel of the Infancy " we are told how, in the course of the flight into Egypt, the Holy Family was waylaid by robbers. Of the two leaders, named Titus and Dumachus, the former, stirred by compassion, besought his companion to let them pass unmolested, and when Dumachus refused, Titus bribed him with forty drachmas, so that they were left in peace. Thereupon the Blessed Virgin said to her benefactor, " The Lord God shall sustain thee with His right hand and give thee remission of sins ". And the Infant Jesus, intervening, spoke, " After thirty years, mother, the Jews will crucify me in Jerusalem, and these two robbers will be lifted on the cross with me, Titus on my right hand Dumachus on my left, and after that day Titus shall go before me into paradise ". This story, with others, subsequently found popular acceptance in western Christendom, though the names there most commonly given to the thieves were Dismas and Gestas. But we also find Zoathan and Chammatha, and yet other variants. That genuine devotional feeling was sometimes evoked by the incident of the pardon of the good thief upon the cross seems to be shown by the vision of St Porphyrius (*c.* 400), to which passing reference was made herein on his day (February 26). We find the two thieves represented in pictures of the crucifixion at a quite early date,

as, for example, in the Syriac manuscript illuminated by Rabulas in 586, which is preserved in the Laurentian Library at Florence. The words of the good thief, "Lord, remember me when thou shalt come into thy kingdom", are adapted to very solemn usage in the Byzantine Mass, at the "great entrance" and again at the communion of the ministers and people.

See the *Évangiles apocryphes*, edited by P. Peeters, vol. ii ; the article " Larrons " in the *Dictionnaire de la Bible ;* Bauer, *Leben Jesu im Zeitalter der N.T. Apokryphen*, pp. 221–222 ; Rendel Harris in *The Expositor*, 1900, vol. i, pp. 304–308 ; and *Notes and Queries*, 10th series, vol. xi, pp. 321 and 394 ; vol. xii, p. 133. Echoes of the legend of the Good Thief are met with both in the medieval *Cursor Mundi*, ll. 16739 *seq.*, in Longfellow's *Golden Legend*, and elsewhere.

ST BARONTIUS (*c.* A.D. 695 ?)

AFTER a career " in the world " Barontius about the year 675 withdrew with his young son to the abbey of Lonray in Berry ; but though he professed first to distribute all his property he secretly retained some of it for his own use. One day after Matins he was suddenly attacked with violent pains, accompanied by difficulty of breathing, and he fell into a state of coma which lasted many hours. Upon coming to himself he described a series of extraordinary visions which he had experienced. He thought that two demons had seized him by the throat and had tortured him till the hour of Terce, but that St Raphael had come to his assistance and had delivered him from their hands. He had then been brought before St Peter, and the devils had accused him of the sins of his past life, but Peter (who was also the patron of the monastery) had defended him and had declared that he had expiated his lapses, but imposed a penance for his deceit about the property. After having sent him to witness the torments of Hell (where Barontius recognized certain bishops suffering for their avarice) and a wait in Purgatory, St Peter had bidden him return to his monastery, give his remaining possessions to the poor, and be careful not to relapse into sin.

Deeply impressed by this experience, Barontius went on a pilgrimage to the tomb of the Apostle in Rome, and then retired to a hermitage near Pistoia, together with another monk, named Desiderius. In 1018 a monastery was built on the site where the two hermits had lived and died. It was dedicated under the name of St Barontius, but it is possible that this recluse Barontius and he of the vision were not the same person.

We have two documents which supply information concerning St Barontius—the Vision and the Life. The former, as W. Levison has shown in MGH., *Scriptores Merov.*, vol. v, pp. 368–394, is of early date, possibly the close of the eighth century, and is an interesting specimen of the same type of experience as those of Fursey and Drithelm recorded in the pages of Bede. The life can hardly be older than the year 1000, and little reliance can be placed upon the incidents it professes to record. Both these texts had previously been edited by the Bollandists and Mabillon.

ST HERMENLAND, ABBOT (*c.* A.D. 720)

ST HERMENLAND was born in the diocese of Noyon, and from his earliest youth aspired to the religious life. His parents, however, had worldly ambitions for him and sent him to the court of King Clotaire III, where he was appointed cup-bearer. A marriage was arranged for him and preparations for the wedding were already in train when, convinced that he was opposing the will of God, Hermenland opened

his heart to the king, who, though grieved at the prospect of losing him, consented to allow him to follow his true vocation. He went to the abbey of Fontenelle in Normandy and received the habit from St Lambert; and when St Pascharius, Bishop of Nantes, appealed to the monastery for monks to take part in the evangelization of his diocese, Lambert chose Hermenland to be the superior of the twelve brethren whom he sent. Pascharius established them in a monastery which he had built in the estuary of the Loire, on the island called Aindre, and there they kept the Rule of St Columban as they had observed it at Fontenelle.

In this solitude St Hermenland and his brethren lived a life of great austerity, and in spite of their isolation their fame spread rapidly amongst the inhabitants of the mainland. Parents brought their children to be educated by the monks, who taught them to be good Christians as well as to love learning. The abbot sought to escape at times from the many visitors who frequented the monastery, and at certain seasons, notably in Lent, he would retire with several other monks to Aindrette, a neighbouring islet, for a period of retreat and special austerity. St Hermenland had the gift of prophecy and could read men's thoughts, besides being famous as a wonder-worker. It was said that once, when one of the monks was speaking with great relish about a lamprey which he had tasted at the table of the bishop of Nantes, Hermenland asked, " Don't you think that God is able to send us one here ? " As he spoke a wave washed up a lamprey at his feet, and that one small fish, distributed by the abbot, fed the whole community of monks. Another legend relates that when the saint had occasion to visit Coutances, he was offered hospitality by a citizen who had only a little wine left to set before his guests. Although a large number of people partook of the wine, the barrel, instead of being emptied, was found to have been miraculously filled. When the saint grew old, he resigned office and retired to Aindrette, where he spent his last years in solitude.

The Life of St Hermenland, attributed to the monk Donatus, which had previously been printed by the Bollandists and by Mabillon, has been critically edited in modern times by W. Levison. He pronounces that it is not the work of a contemporary, but was written at least fifty years after the saint's death, and that it is of little value as a historical document : see MGH., *Scriptores Merov.*, vol. v, pp. 674–710, and *cf.* the *Analecta Bollandiana*, vol. xxix (1910), p. 451.

ST ALFWOLD, Bishop of Sherborne (*c.* A.D. 1058)

St Alfwold became bishop of Sherborne during the reign of St Edward the Confessor in succession to his brother Bertwin. He had been a monk at Winchester, and he brought with him a picture of St Swithun, the patron of that city, and spread devotion to him in Dorsetshire. He was an extremely abstemious man, and in a country where self-indulgence in food was general and where even bishops were expected to keep a rich table, he drank water from a rough bowl and ate off a common platter. St Alfwold had a great veneration and love for St Cuthbert, and loved to repeat an antiphon from his office in memory of him. Quite late in life he visited Durham to honour Cuthbert's relics, and when the shrine was opened he talked familiarly with the great saint—as a man talks to his friend. It is said that when a sharp dispute arose between him and Earl Godwin, that noble was seized with a sudden illness which only left him when he had begged Alfwold's forgiveness. As the saint was dying, he tried to repeat once more his favourite antiphon from St Cuthbert's office, but he lost the power of speech when he was half-way through and made a gesture to those round his bed to complete the sentence for him. After

his death the see of Sherborne was united to that of Ramsbury to form the diocese of Salisbury.

Our principal authority is William of Malmesbury's *Gesta Pontificum* (Rolls Series, pp. 179–181). There seems to be little evidence of *cultus*.

BD THOMASIUS (A.D. 1337)

BD THOMASIUS, or Thomas, was a native of the village of Colle-Stracciario—popularly called Costacciaro—about seven miles from Gubbio in Umbria. Even as a child his heart was set on practices of piety, and his father would take him about the country to visit shrines and places of pilgrimage. It was in this way that he made the acquaintance of the Camaldolese hermits of St Romuald in their settlement at Sitria, and he was so greatly attracted by their way of life that he obtained his father's consent to entering their order. He spent several years among them, but he longed for a yet more penitential and solitary life. With the abbot's consent, he took possession of an old cave on Monte Cupo or Cucco, which was supposed to have been occupied at one time by St Jerome. For years he lived in this solitude, and his manner of life, as his biographer says, was only known to God. That he must have lived on roots and wild fruit is certain, because the faithful, not knowing of his existence, could not provide him with food as they did other hermits. At last, by accident, he was discovered by some travellers who had lost their way. His mortifications and fasts had reduced him to skin and bone, and pitiful people brought food and drink, but he would not alter his mode of life, and gave away everything to the poor who also began to gather round him. Several young men wished to join him and to submit to his discipline, but he would not bind them to any promises and left them free to come or to go. They treasured up his sayings and his miracles, and one of them afterwards wrote his life. Thomasius is said to have died in 1337, worn out by austerities and privations.

See the *Acta Sanctorum*, March, vol. iii, and Mittarelli, *Annales Camaldulensium*, v, pp. 360 *seq.*

BD MARGARET CLITHEROW, MARTYR (A.D. 1586)

WE are fortunate in possessing ample information about Margaret Clitherow, thanks to the biography written by her confessor, Father John Mush, supplemented by details from other contemporary documents. In York we can still see the guildhall in which she was tried, the castle in which she was imprisoned, the house in the Little Shambles which is the reputed home of her married life, and the room with the dormer window at the Black Swan inn, which tradition points out as the place which she hired as a Mass-house, when her own private chapel was considered unsafe.

Margaret was the daughter of a wealthy wax-chandler, called Thomas Middleton, who was a freeman of the city of York and had held the office of sheriff for the year 1564–65. He died shortly afterwards, and his wife within five months married a man of inferior condition of the name of May, who took up his residence with the family at the Middleton house in Davygate. It was from there that Margaret was married in 1571 to John Clitherow, a grazier and butcher, who like her own father was well-to-do and had held civic appointments. He had been bridgemaster and then chamberlain—becoming thus entitled to the address of Mr before his name.

Margaret was bred a Protestant, but two or three years after her marriage she embraced the Catholic faith, which she had been led to study, as her biographer tells us, " finding no substance, truth nor Christian comfort in the ministers of the new gospel, nor in their doctrine itself, and hearing also many priests and lay people to suffer for the defence of the ancient Catholic faith ". Her kindly, easy-going husband seems to have made no opposition then or at any time to what she chose to do. He was not of the stuff of which heroes are made, and continued to conform to the state religion, but he had one brother a priest, and a certain Thomas Clitherow who was imprisoned in York Castle for his religion in 1600 was probably another brother. Mr Clitherow was wont to say that he found but two faults in his wife : she fasted too much, and she would not accompany him to church.

Quite at first it seems that Margaret was able to practise her faith without much difficulty and could seek out backsliders and win converts, but the laws became harsher or were more strictly enforced. She was warned by cautious friends to be more circumspect : fines were imposed upon Mr Clitherow for his wife's continued absence from church and she herself was imprisoned in the castle—once for two whole years. The conditions there, as we know from contemporary records, were very bad, the cells were dark, damp and verminous, and many of the captives died during their confinement ; yet Margaret treated these periods as times of spiritual retreat, praying and fasting four days a week—a practice she continued after her liberation. It is not clear at what date she began to open her house to fugitive priests, but she continued to do so to the end, in spite of the enactment of the law which made the harbouring of priests an offence punishable by death. Father Thompson, Father Hart, Father Thirkill, Father Ingleby and many others had been hidden in the secret priest's chamber, the entrance to which " was painful to him that was not acquainted with the door, by reason of the straitness thereof, and yet large enough for a boy ". Moreover, in order that none should be deprived of Mass when it could be had, Father Mush tells us : " She had prepared two chambers, the one adjoining to her own house, whereunto she might have resort at any time, without sight and knowledge of any neighbours. . . . The other was a little distant from her own house, secret and unknown to any but to such as she knew to be both faithful and discreet. . . . This place she prepared for more troublesome storms, that God might yet be served there when her own house was not thought so safe, though she could not have access to it every day as she desired." She also supplied and tended all that was required for the service of the altar, both vestments and vessels.

Possessed of good looks, full of wit and very merry, Margaret's was a charming personality. " Everyone loved her ", we read, " and would run to her for help, comfort and counsel in their distresses. . . . Her servants also carried that reverent love to her that notwithstanding they knew when priests frequented her house, and she would reasonably sharply correct them for their faults and negligences, yet they had as great a care to conceal her secrets as if they had been her natural children." In many cases people of a different faith from hers were the first to try to shield her and to warn her of impending danger. Moreover, like a true Yorkshire woman, she was a good housewife and capable in business. In " buying and selling her wares ", we learn, " she was very wary to have the worth of them, as her neighbours sold the like, as also to satisfy her husband who committed all to her trust and discretion ", but we are not surprised to find that she often urged

her husband to give up the shop with all its worries and to confine his energies to the wholesale business.

Every day was begun with an hour and a half devoted to private prayer and meditation. It there was a priest available, Mass followed, and during it she would kneel behind her children and servants in the lowliest place beside the door—perhaps to be able to give the alarm in case of surprise. Twice a week, on Wednesday and Sunday, she tried to make her confession. Although not an educated woman she had learnt much from the priests who frequented the house, and three books she knew thoroughly, the Bible, Thomas à Kempis and Perrin's Exercise. At some time—perhaps in prison—she had committed to memory the whole of the Little Office of our Lady in Latin, " not knowing what God might do with her ". The thought of the martyred priests whom she had known and who had suffered at Knavesmire was constantly in Mrs Clitherow's mind, and when her husband was away she would sometimes go on pilgrimage barefoot with other women to the place of execution outside the city walls. At all hours a dangerous proceeding owing to spies, it was particularly perilous during the day, and therefore they generally went by night, and Margaret would remain meditating and praying under the gallows " as long as her company would suffer her " These expeditions were cut short, for Margaret, during the last year and a half before her final arrest, was compelled to remain confined in her own house, " at liberty under bonds "—apparently because she had sent her eldest son to school beyond the seas.

On March 10, 1586 Mr Clitherow was summoned to appear before the York tribunal set up by the Great Council of the North, and in the absence of the master his house was searched. Nothing suspicious was found until the officials reached a remote room where the children and a few others were being taught by a schoolmaster named Stapleton, whom they took for a priest. In the confusion that ensued he eluded them and escaped through the secret room, but the children were questioned and threatened. An eleven-year-old boy from abroad, who was living with the family, was terrorized into disclosing the entrance to the priest's chamber. No one was in occupation, but in a cupboard were found vessels and books which were obviously used for Mass. These were seized and Margaret herself was apprehended and led first before the council and then to prison in the castle. Once reassured as to the safety of her family, her high spirits never forsook her, and when two days later she was joined by Mrs Ann Tesh, whom the same boy had betrayed as frequenting the sacraments, the two friends joked and laughed together until Margaret exclaimed, " Sister, we are so merry together that I fear, unless we be parted, to lose the merit of our imprisonment ". Just before the summons to appear before the judge she said, " Yet before I go, I will make all my brethren and sisters on the other side of the hall merry ; " and, " looking forth of a window toward them—they were five and thirty and might easily behold her from thence—she made a pair of gallows with her fingers and pleasantly laughed at them ". After the charge had been read, accusing her of harbouring and maintaining priests and of attending Mass, the judge asked her whether she was guilty or not guilty. She replied, " I know no offence whereof I should confess myself guilty ", and when questioned as to how she would be tried she would only say, " Having made no offence, I need no trial ".

From this position she never swerved, although she was brought up several times and urged to plead and to choose trial by jury. It would be death in any case, as she well knew, but if she accepted trial her children, servants and friends would

be called up as witnesses, and either they would lie to save her, and thus commit perjury, or they would have to give evidence and so suffer the scandal and sorrow of having caused her death. Many attempts were made to persuade her to apostatize or at least submit to trial, and one Puritan divine who had argued with her in prison had the courage to stand up in court and declare that condemnation on the charge of a child was contrary to the law of God and of man. Judge Clinch, who would have wished to save her, was overruled by others of the council, and he finally pronounced the terrible sentence which the English law decreed for anyone who would not plead, *viz.* that she should be pressed to death. She heard the sentence with the utmost serenity and said, " God be thanked ; all that He shall send me is welcome. I am not worthy so good a death as this."

After this she was imprisoned in John Trew's house on the Ousebridge where even then she was not left in peace, but was visited by various people who tried in vain to shake her constancy, including her stepfather Henry May, who had been elected mayor of York. She was never allowed to see her children, and only once did she see her husband and then only in the presence of the gaoler. She was to suffer on March 25, which was the Friday in Passion week, and the evening before she sewed her shroud and then spent the greater part of the night on her knees. At eight in the morning the sheriff came to conduct her to the toll-booth a few yards from the prison, and " all marvelled to see her joyful, smiling countenance ". Arrived at the place of execution, she knelt down to pray and some of those present desired her to join them in prayer. She refused, as Bd William Hart had done almost exactly three years before. " I will not pray with you, nor shall you pray with me ", she said. " Neither will I say Amen to your prayer, nor shall you to mine." But she prayed aloud for the pope, cardinals, clergy, Christian princes and especially for Queen Elizabeth, that God would turn her to the faith and save her soul. She was then obliged to strip and to lie flat on the ground, with a sharp stone under her back and her hands were bound to posts at the side. A door was laid over her and weights placed upon it to the quantity of seven or eight hundredweights. Her last words, as they descended upon her were, " Jesu, Jesu, Jesu, have mercy upon me ! " She was about a quarter of a hour in dying, but her body was left for six hours in the press. At the time of her death she was something over thirty years old.

To her husband she had sent her hat " in sign of her loving duty to him as to her head ", and to her twelve-year-old daughter Agnes her shoes and stockings to signify that she should follow in her steps. The little girl became a nun at Louvain, whilst two of the martyr's sons were afterwards priests. One of Margaret Clitherow's hands is preserved in a reliquary at the Bar Convent, York.

Fr John Morris, in his *Troubles of our Catholic Forefathers*, vol. iii (1876), very fully investigated the materials available for the life of Margaret Clitherow and printed an accurate text of the contemporary memoir by John Mush, the martyr's confessor. Nothing substantial has since been added ; but see Burton and Pollen, LEM., vol. i, pp. 188–199 ; J. B. Milburn, *A Martyr of Old York* (1900) ; and Margaret T. Monro, *Bd Margaret Clitherow* (1948).

BD JAMES BIRD, MARTYR (A.D. 1593)

JAMES BIRD was a layman and only nineteen years old when he suffered martyrdom. His father was a Protestant gentleman of Winchester, and James had been brought up by him in that religion. Becoming convinced of the truth of the Catholic faith

he was received into the Church and went abroad, spending some time at the Douay College at Rheims. Upon his return to England, his zeal for religion led to his being apprehended and imprisoned. He was accused of high treason, in that he had become reconciled with the Church of Rome and had asserted that the pope was the head of the Church on earth. Bird pleaded guilty to both charges, and was sentenced to death, but he was offered life and liberty if he would once attend a Protestant service. He refused thus to compromise his conscience, and when his father entreated him to make this one concession, he replied that, as he had always obeyed him in the past so would he willingly have obeyed him now, if he could have done so without offending God. After enduring a long imprisonment he was brought to the scaffold, and endured the extreme penalty with perfect serenity. He was hanged, drawn and quartered at Winchester, and his head was set up on a pole upon one of the city gates.

See MMP., pp. 188–189 ; and J. H. Pollen, *Acts of English Martyrs*, p. 231.

ST LUCY FILIPPINI, VIRGIN (A.D. 1732)

THE institute of the " Maestre Pie " is not as well-known outside of Italy as it deserves to be, but at a period when compulsory education was still undreamed of it worked wonders both for the religious and the social improvement of the women of that country. Atlhough St Lucy was not the actual foundress of this remarkable organization, she was perhaps the most zealous, the most influential and the most holy of all its early promoters. Born in 1672 at Tarquinia in Tuscany, about sixty miles from Rome, she was left an orphan at an early age, and when still quite young her seriousness of purpose, her great piety and remarkable gifts brought her to the notice of the bishop of the diocese, Cardinal Marcantonio Barbarigo, who persuaded her to come to Montefiascone to take part in an educational institute for training teachers which he had established in that city under the direction of religious. Lucy threw herself heart and soul into the work and was there brought into contact with Bd Rose Venerini, whom as the successful and most devoted organizer of a similar work in Viterbo, the cardinal had summoned to Montefiascone, that she might give his own foundation the benefit of her experience.

No pupil could have shown more aptitude than St Lucy. Her modesty, her charity, her intense conviction of the value of the things of the spirit, together with her courage and her practical common sense, won all hearts. The work prospered amazingly. New schools for girls and educational centres multiplied in all directions, and in 1707, at the express desire of Pope Clement XI, she came to Rome and there founded the first school of the Maestre Pie in the Via delle Chiavi d'Oro. She was only able to remain in the city a little more than six months, her duties calling her elsewhere, but the children came in crowds which far exceeded the accommodation which could be provided for them, and Lucy before she left was known to half the district as the *Maestra santa* (the holy schoolmistress). Like Rose Venerini, she had a great gift of easy and convincing speech. Unfortunately her strength was not equal to the strain that was put on it. She became seriously ill in 1726, and in spite of medical care in Rome itself was never able to regain her normal health, dying a most holy death on March 25, 1732, the day she had herself predicted. St Lucy Filippini was canonized in 1930.

See the *Acta Apostolicae Sedis*, vol. xxii (1930), pp. 433–443 (the canonization) ; F. de Simone, *Vita della serva . . . Lucia Filippini* (1732) ; and *La B. Lucia Filippini . . .* (1926).

26: ST CASTULUS, MARTYR (A.D. 286)

DURING the reign of Diocletian, Pope St Caius was greatly concerned for the safety of the Christians in Rome. Certain legendary acts tell us that Castulus, a zealous Christian, who was the emperor's chamberlain, offered to arrange for religious services to be held actually in the palace itself, because no search was likely to be made there; and moreover, that he sheltered Christians in his own house, which adjoined the palace, and showed them the place of rendezvous. Not satisfied with thus serving the Church, he and his friend Tiburtius went about Rome converting men and women to Christianity and bringing them to the pope to be baptized. Eventually he was betrayed by an apostate Christian called Torquatus, and brought before Fabian, prefect of the city. He was cruelly tortured and then cast into a pit and smothered with sand. A cemetery and a church on the Via Labicana were named after St Castulus.

While the Acts of St Castulus, printed in the *Acta Sanctorum* (March, vol. iii), are historically valueless and are partly plagiarized from those of St Sebastian, there is no reason to doubt the historical existence of the martyr or that his remains were interred in the catacomb which bears his name. The friable nature of the sandstone in this cemetery, which easily crumbles, may have some relation to what is said of the manner of the martyr's death. See Leclercq in DAC., vol. ii, cc. 2372–2375.

ST FELIX, BISHOP OF TRIER (*c.* A.D. 400)

ST FELIX was consecrated bishop of Trier in 386 and took part in a synod held in his episcopal city at which St Martin was also present. He was a most holy man and extremely liberal to the poor. He built a monastery and a church which he dedicated to our Lady and the Theban Martyrs and in which he placed the alleged relics of the advance-guard of the Theban Legion—Thyrses the General and nine others. Because he had been elected by those who were said to have compassed the death of Priscillian, St Ambrose and Pope St Siricius refused to hold ecclesiastical communion with St Felix, and it was probably for this reason that he resigned his see in 398 and retired to the monastery he had built, which was subsequently called after St Paulinus. He died an edifying death and many miracles were reported as having taken place at his tomb. Sulpicius Severus speaks of him with much respect.

See the *Acta Sanctorum*, March, vol. iii, and Duchesne, *Fastes Épiscopaux*, vol. iii, p. 36.

ST MACARTAN, BISHOP (*c.* A.D. 505)

VERY little is known of St Aedh Mac Cairthinn, although his feast is kept throughout Ireland, in the diocese of Clogher, of which see he is said to have been the first bishop, as a double of the first class. On August 15, which was at one time reckoned as his special day, we find this cryptic utterance in the *Félire* of Oengus: "Fer da chrich, a fair champion." "Fer da chrich", used here as a name, means "man of two districts", and the gloss goes on to explain that this "man of two districts" was the abbot of Dairinis, or Bishop Mac Cairthinn, adding: "Aedh is truly the man's name, grandson of Aithmet, with many deeds, his name at Clochar of the churches was afterwards Bishop Mac Cairthinn; 'man of two districts' was his name at first; I will tell you his history, a true brother with victory, with fame,

to Mael-ruain, to his teacher. He was the maternal uncle of Mael-ruain, Oengus's tutor, and from him Mael-ruain brought 'Fer da chrich's' bell, which is in Tallaght." Little more is told in the fragmentary Latin life still preserved, except the extravagant miracles with which the saint defeated the attempts of the local chieftain to drive him from Clogher. St Macartan is believed to have been consecrated bishop by St Patrick himself.

A mutilated Latin life is printed by Colgan, and in the *Acta Sanctorum* (under August 15), from the Codex Salmanticensis. See also LIS., vol. viii, pp. 208 *seq.*

ST BRAULIO, Bishop of Saragossa (A.D. 651)

At the college founded in Seville by St Isidore, one of the more promising of the alumni was a boy of noble birth called Braulio, who grew up to be so eminent a scholar that Isidore regarded him as a friend and disciple rather than a pupil, and used to send him his own writings to correct and revise. Braulio prepared for the priesthood and was ordained, and when in 631 the see of Saragossa became vacant at the death of his brother Bishop John, the neighbouring prelates assembled to elect a successor and their choice fell upon Braulio. They are said to have been assisted in their selection by the appearance of a globe of fire which rested above Braulio's head, whilst a voice pronounced the words, "Behold my servant whom I have chosen and upon whom my spirit rests". As a pastor, St Braulio laboured zealously to teach and encourage his people, and at the same time to extirpate the Arian heresy which continued to flourish even after the conversion of King Reccared. He kept in close touch with St Isidore, whom he assisted in his task of restoring church order and regularizing ecclesiastical discipline. A small portion of the correspondence between the two saints has survived to this day. So great was St Braulio's eloquence and his power of persuasion, that some of his hearers asserted that they had seen the Holy Spirit, in the form of a dove, resting on his shoulder and imparting in his ear the doctrine he preached to the people. He took part in the fourth Council of Toledo, which was presided over by his friend and master St Isidore, and also in the fifth and sixth. The last-named assembly charged him to write an answer to Pope Honorius I, who had accused the Spanish bishops of negligence in the fulfilment of their duties. His defence was dignified and convincing.

The good bishop's duties did not prevent his constant ministrations in his cathedral church and in that of our Lady "del Pilar", where he spent many hours of the day and night in prayer. Luxury of all kinds he abhorred: his garments were rough and plain, his food simple and his life austere. An eloquent preacher and a keen controversialist, he could carry conviction by his telling arguments and absolute sincerity. His liberality to the poor was only matched by his tender care of all his flock. The close of his life was saddened by failing eyesight—a heavy trial to anyone, but especially to a scholar. As his end drew near, he realized that he was dying, and the last day of his life was spent in the recitation of psalms. According to a legend, which, however, appears to be comparatively modern, heavenly music resounded in the chamber of death, and a voice was heard to say, "Rise, my friend, and come away!" The saint, as though waking from sleep, replied with his last breath, "I come, Lord: I am ready!"

Of St Braulio's writings, we have a Life of St Emilian with a poem in his honour, forty-four letters, which were discovered at Leon in the eighteenth century

and shed great light on Visigothic Spain, and an eulogy of St Isidore, as well as a catalogue of his works. He is said to have completed some writings which St Isidore left unfinished, and he is almost certainly the author of the Acts of the Martyrs of Saragossa. St Braulio is the patron of Aragon and one of the most famous of the Spanish saints.

See the *Acta Sanctorum*, March, vol. ii ; Florez, *España Sagrada*, vol. xxx, pp. 305 *seq.* ; Gams, *Kirchengeschichte Spaniens*, vol. ii, pt 2, pp. 145–149 ; DTC., vol. ii, cc. 1123 *seq.* ; DHG., vol. x, cc. 441 *seq.* ; and C. H. Lynch, *St Braulio* (1938). But the indispensable work is now the critical edition of the saint's letters by J. Madoz, published in Madrid in 1941.

ST LUDGER, Bishop of Münster (A.D. 809)

It was in the abbey school of Utrecht, presided over by St Boniface's friend Gregory, that St Ludger (Liudger), a Frisian, received his earlier education. In the life which the pupil afterwards wrote of his master he tells us that in that school " some were of noble Frankish families ; some were English ; some of the new seed of God planted among the Frisians and Saxons ; others of the Bructeri and the Suevi ; others of sundry nations whom God had sent thither. Of all these, I, Ludger, am the least—yea, the weakest and most insignificant." At his own request the boy had been sent to Utrecht at an unusually early age by his parents ; amongst the memories of his childhood, he cherished the recollection of having once seen the great St Boniface, " when the hair of his head was white and his body decrepit with age ". Ludger was preparing for the diaconate when there arrived in Utrecht a priest from York, Alubert, who had been moved to preach the gospel in Friesland. St Gregory welcomed him eagerly, and urged him to have himself consecrated regionary bishop. Alubert rather unwillingly consented, but only on condition that he should be given one or two native clergy. Sigbold and Ludger were appointed to him, and the three returned to York, where Alubert was consecrated bishop, Sigbold ordained priest and Ludger deacon. There they met the famous Alcuin, whom the archbishop of York had set over the cathedral school. Ludger was attracted to him as steel to a magnet, and when he had to accompany his friends back to Utrecht he earnestly entreated permission to return to England to continue his studies under the most learned man and the greatest teacher of the age. St Gregory wished to retain him, but he was allowed to go back to England. He sat at Alcuin's feet for three and a half more years, and would, no doubt, have stayed longer, but for an untoward incident. In a quarrel, the son of an English earl had been killed by a Frisian merchant, and to avert the vengeance of the English it was thought expedient that all Frisians in England should return to their own land. Ludger accordingly returned to Utrecht, where he received a warm greeting from Gregory, who died not long afterwards, entrusting his monastery to his nephew Alberic.

Abbot Alberic sent Ludger to rebuild the wrecked church over the reputed grave of St Lebuin at Deventer. While he was occupied with this work, the true place of burial was revealed to him in a dream, and he was able to include the tomb in the new building. As soon as the church had been consecrated, Ludger was sent with several companions to preach on the frontiers of Friesland, where he made a number of converts and destroyed several pagan shrines. In these much treasure was found—the greater part of which was appropriated by Charlemagne, but one-third was returned for ecclesiastical use. Ludger was still only a deacon, and it

was felt that he ought to be raised to the priesthood. Accordingly, when Alberic went to Cologne to be consecrated bishop, he took with him Ludger, and there ordained him priest and gave him spiritual charge of the Ostergau. At Dokkum, the place of St Boniface's martyrdom, he seems to have built a church, for the porch of which Alcuin sent him from England some lines of his own composition. For seven years St Ludger worked with great success, founding churches, converting pagans and bad Christians and in general laying the foundations of a flourishing Christian community. Suddenly all his efforts were brought to a standstill, and his work to outward appearance ruined, through an invasion of Friesland by the Saxons, under Widukind ; they overran the country, destroyed the churches, drove out the priests and compelled the people to return to heathen rites. Ludger conducted his disciples to a place of safety and then started on a pilgrimage to Rome, accompanied by his brother Hildegrim and his nephew Gerfrid. They went on to Monte Cassino, and here Ludger spent three years, not taking the Benedictine vows, but studying and observing the Rule, for, as we read, " he was anxious to build a monastery on his own estate, and this was afterwards done at Werden ".

Meanwhile Alcuin, whom Charlemagne had attached to his court, brought his friend Ludger to the monarch's notice, and it seems not improbable that the emperor had met the saint on the occasion of his visit to Monte Cassino. In any case St Ludger returned to his country in 785, prepared to resume his missionary labours now that the field was again open to him. Charlemagne formed such a high opinion of him that he gave him spiritual charge over five provinces of Friesland. Aided by his knowledge of the people and of their speech, the holy man's labours were abundantly blessed, although he had but few helpers. He crossed the water to Heligoland, where he preached to the inhabitants and converted many, baptizing them in the fountain in which St Willibrord had once baptized three converts. On the return journey, he cured a blind minstrel named Bernlef, who embraced Christianity and afterwards accompanied the saint on his missionary journeys. These successes induced Charlemagne to offer Ludger the recently subjugated province of north-west Saxony or Westphalia, and the ardent missionary willingly accepted the additional charge. Although by no means a strong man, he laboured untiringly in this fresh field, travelling over the country, teaching and preaching indoors and in the open air, and baptizing his converts himself. Ludger's gentleness, persuasiveness and attractive personality did more to reconcile and settle the Saxons than all the emperor's repressive measures.

His headquarters he made at Mimigerneford, where he built a monastery, from which the town derived its later name of Münster, and in it he instituted the rule of St Chrodegang of Metz for clergy living in community. As the number of the faithful increased it became necessary to have a bishop, and Ludger was accordingly consecrated at Cologne about 804 by Archbishop Hildebald. With the help of his brother Hildegrim, the saint not only succeeded in evangelizing Westphalia, but crossed the Weser into what was formerly known as Eastphalia. His unquenchable zeal prompted him to go still further north, to preach to the Northmen of Denmark and Scandinavia, but Charlemagne refused his consent, realizing no doubt that the saint was growing old and that there were limits even to his powers. Years before, at Utrecht, St Ludger had beheld in a vision his lately deceased master Abbot Gregory, who from a height appeared to be dropping scrolls and fragments which he bade him collect. Automatically he obeyed and gathered them

into three piles. The dream had been interpreted by one of the monks to mean that Ludger would become the spiritual guide of three peoples ; but the saint had then ruefully exclaimed, " Would that God would rather grant me fruit in the place over which I now have charge ! " Legend has attributed to Ludger many monastic foundations, but with some of these, notably that at Helmstädt, which was afterwards called by his name, he had certainly nothing to do. Werden, however, undoubtedly owed its existence to his exertions. It was ruled by his relations until 877, and became one of the most important abbeys in Germany.

In spite of all his external activity, the holy man allowed nothing to interfere with his devotions, public or private. He was so particular about attention at offices, even whilst he was travelling, that when one of his clergy stooped to mend the fire during Matins, to prevent the smoke from blowing into the bishop's face, he was rebuked at the close of the service. St Ludger was once accused to Charlemagne of wasting his income in indiscriminate almsgiving and neglecting the embellishment of the churches in his care. The prince, who loved to see churches magnificent, considered this a serious charge, and ordered him to appear before him to reply to it. On the morning after his arrival, a chamberlain came to summon him, but found him at prayer. The saint sent back word that he would follow when he had finished his devotions. A second messenger was despatched and yet a third before he was ready, and Charlemagne indignantly asked him why he had not immediately obeyed his summons. " Because I believed that the service of God was to be preferred to yours or to that of any man," replied the accused calmly. " Such indeed was your will when you invested me with the office of a bishop, and therefore I deemed it unseemly to interrupt the service of God, even at the command of your majesty." St Ludger suffered great pain towards the end of his life, but he continued his labours until the last day—which was Passion Sunday, 809. That morning he preached at Coesfeld and then hurried to Billerbeck, where he preached again and said Mass. In the evening he peacefully died, surrounded by his disciples and in the presence of his sister, the Abbess Gerburgis. Münster and Werden disputed for the possession of his body, but he had expressed a wish to be buried at Werden. The greater part of his relics remain there to this day.

Our sources of information regarding the life of St Ludger are abundant and, on the whole, reliable. The biography by his admirer Altfrid, who was bishop of Münster from 839 to 849, was compiled from the statements of those who had lived with the saint. The other lives are not so trustworthy. All these documents will be found critically edited by W. Diekamp in his *Geschichtsquellen des Bisthums Münster*, vol. iv ; most of them had previously been printed by the Bollandists and Mabillon. There are modern biographies in German by Hüsing, by Pingsmann and by Krimphove, and for English readers there is an excellent account by Stubbs in DCB., vol. iii, pp. 729–731. See also Hauck, *Kirchengeschichte Deutschlands*, vol. ii, pp. 349, 354 and 406.

ST BASIL THE YOUNGER (A.D. 952)

THE story of the hermit St Basil the Younger, originally written by his disciple Gregory, has come down to us through Greek channels in which fable has obviously become intermingled with history. According to this tradition, he had a cell not far from Constantinople, but was arrested on suspicion of being a spy, under the rule of Leo VI and Alexander, and was conducted to Constantinople. Under cross-examination, as he refused to reply to the charges brought against him, he

was beaten with sticks and suspended by the feet. He was afterwards exposed to the lions, but since they did him no injury, he was then cast into the sea, but was brought safely back to land by dolphins—a very favourite form of rescue in Greek folk-lore, both pagan and Christian. Early the following morning he made his way into the city, where he cured of fever a bedridden man who received him into his house. His miracles and sanctity soon made him famous, but he was several times severely mishandled on account of his stern denunciation of wickedness in high places. When Constantine Porphyrogenitus was attempting to obtain a share in the empire, the holy man foretold his failure and uttered many other remarkable prophecies; and Basil never scrupled to admonish the princesses Anastasia and Irene when he deemed that reproof was necessary. He died at the age of 100, and was buried in the church of a nunnery in Constantinople.

See the *Acta Sanctorum*, March, vol. iii, where the Greek text is printed.

27: ST JOHN DAMASCENE, DOCTOR OF THE CHURCH (*c.* A.D. 749)

ST JOHN OF DAMASCUS, the last of the Greek fathers and the first of the long line of Christian Aristotelians, was also one of the two greatest poets of the Eastern church, the other being St Romanus the Melodist. The whole of the life of St John was spent under the government of a Mohammedan khalif, and it exhibits the strange spectacle of a Christian father of the Church protected from a Christian emperor, whose heresy he was able to attack with impunity because he lived under Moslem rule. He and St Theodore Studites were the principal and the ablest defenders of the *cultus* of sacred images in the bitterest period of the Iconoclastic controversy. As a theological and philosophical writer he made no attempt at originality, for his work was rather to compile and arrange what his predecessors had written. Still, in theological questions he remains the ultimate court of appeal among the Greeks, and his treatise *Of the Orthodox Faith* is still to the Eastern schools what the *Summa* of St Thomas Aquinas became to the West.

The Moslem rulers of Damascus, where St John was born, were not unjust to their Christian subjects, although they required them to pay a poll tax and to submit to other humiliating conditions. They allowed both Christians and Jews to occupy important posts, and in many cases to acquire great fortunes. The khalif's doctor was nearly always a Jew, whilst Christians were employed as scribes, administrators and architects. Amongst the officials at his court in 675 was a Christian called John, who held the post of chief of the revenue department—an office which seems to have become hereditary in his family. He was the father of our saint, and the surname of al-Mansur which the Arabs gave him was afterwards transferred to the son. The younger John was born about the year 690 and was baptized in infancy. With regard to his early education, if we may credit his biographer, "His father took care to teach him, not how to ride a horse, not how to wield a spear, not to hunt wild beasts and change his natural kindness into brutal cruelty, as happens to many. John, his father, a second Chiron, did not teach him all this, but he sought a tutor learned in all science, skilful in every form of knowledge, who would produce good words from his heart; and he handed over his son to him to be nourished with this kind of food". Afterwards he was able to provide another teacher, a monk called Cosmas, "beautiful in appearance and still more beautiful in soul",

whom the Arabs had brought back from Sicily amongst other captives. John the elder had to pay a great price for him, and well he might for, if we are to believe our chronicler, " he knew grammar and logic, as much arithmetic as Pythagoras and as much geometry as Euclid ". He taught all the sciences, but especially theology, to the younger John and also to a boy whom the elder John seems to have adopted, who also was called Cosmas, and who became a poet and a singer, subsequently accompanying his adopted brother to the monastery in which they both became monks.

In spite of his theological training St John does not seem at first to have contemplated any career except that of his father, to whose office he succeeded. Even at court he was able freely to live a Christian life, and he became remarkable there for his virtues and especially for his humility. Nevertheless, after filling his responsible post for some years, St John resigned office, and went to be a monk in the laura of St Sabas (Mar Saba) near Jerusalem. It is still a moot point whether his earlier works against the iconoclasts were written while he was still at Damascus, but the best authorities since the days of the Dominican Le Quien, who edited his works in 1712, incline to the opinion that he had become a monk before the outbreak of the persecution, and that all three treatises were composed at St Sabas. In any case John and Cosmas settled down amongst the brethren and occupied their spare time in writing books and composing hymns. It might have been thought that the other monks would appreciate the presence amongst them of so doughty a champion of the faith as John, but this was far from being the case. They said the new-comers were introducing disturbing elements. It was bad enough to write books, but it was even worse to compose and sing hymns, and the brethren were scandalized. The climax came when, at the request of a monk whose brother had died, John wrote a hymn on death and sang it to a sweet tune of his own composition. His master, an old monk whose cell he shared, rounded upon him in fury and ejected him from the cell. " Is this the way you forget your vows ? " he exclaimed. " Instead of mourning and weeping, you sit in joy and delight yourself by singing." He would only permit him to return at the end of several days, on condition that he should go round the laura and clear up all the filth with his own hands. St John obeyed unquestioningly, but in the visions of the night our Lady appeared to the old monk and told him to allow his disciple to write as many books and as much poetry as he liked. From that time onwards St John was able to devote his time to study and to his literary work. The legend adds that he was sometimes sent, perhaps for the good of his soul, to sell baskets in the streets of Damascus where he had once occupied so high a post. It must, however, be confessed that these details, written by his biographer more than a century after the saint's death, are of very questionable authority.

If the monks at St Sabas did not value the two friends, there were others outside who did. The patriarch of Jerusalem, John V, knew them well by reputation and wished to have them amongst his clergy. First he took Cosmas and made him bishop of Majuma, and afterwards he ordained John priest and brought him to Jerusalem. St Cosmas, we are told, ruled his flock admirably until his death, but St John soon returned to his monastery. He revised his writings carefully, " and wherever they flourished with blossoms of rhetoric, or seemed superfluous in style, he prudently reduced them to a sterner gravity, lest they should have any display of levity or want of dignity ". His works in defence of eikons had become known and read everywhere, and had earned him the hatred of the persecuting emperors.

If his enemies never succeeded in injuring him, it was only because he never crossed the frontier into the Roman empire. The rest of his life was spent in writing theology and poetry at St Sabas, where he died at an advanced age. He was proclaimed doctor of the Church in 1890.

The gospel of the man with the withered hand, which is appointed in the Roman Missal for the Mass of St John Damascene, refers to a story once widely credited but now regarded as apocryphal. When the saint was still revenue officer at Damascus, the Emperor Leo III, who hated him but could not take him openly, sought to destroy him by guile. He therefore forged a letter purporting to have been written to him by John to inform him that Damascus was poorly defended and to offer his aid in case he should attack it. This forgery Leo sent to the khalif with a note to the effect that he hated treachery and wished his friend to know how his official was behaving. The infuriated khalif had John's right hand cut off, but sent him the severed member at his request. The saint bore it into his private chapel and prayed in hexameter verse before an image of the Mother of God. By our Lady's intercession it was joined again to his body and was immediately employed to write a thanksgiving.

The formal biography of the saint written in Greek by John of Jerusalem about a century and a half after his death is pretentious in style and untrustworthy in the data it supplies. It is possibly no more than a translation of an Arabic original (see the *Analecta Bollandiana*, vol. xxxiii, 1914, pp. 78–81). It was edited by Le Quien and is reprinted in Migne (PG., vol. xciv, cc. 429–490) with Le Quien's valuable comments. The brief notice of John Damascene in the *Synax. Constant.* (ed. Delehaye, cc. 279–280) is probably more reliable. There is an excellent account of St John by J. H. Lupton in DCB., vol. iii, pp. 409–423, and by Dr A. Fortescue in his book, *The Greek Fathers*, pp. 202–248. A still fuller and more up-to-date estimate of the work of this great doctor of the Church is that of M. Jugie in DTC., vol. viii, cc. 693–751, where his writings and theological teaching are discussed in detail. See also J. Nasrallah, *S. Jean de Damas* (1950).

ST JOHN OF EGYPT (A.D. 394)

EXCEPTING St Antony, no desert hermit acquired such widespread fame as St John of Egypt, who was consulted by emperors and whose praises were sung by St Jerome, Palladius, Cassian, St Augustine and many others. He was born in the Lower Thebaïd at Lycopolis, the site of the present city of Asyut, and was brought up to the trade of a carpenter. At the age of twenty-five, he abandoned the world and placed himself under the direction of an aged anchoret, who for ten or twelve years trained him in obedience and self-surrender. John obeyed unquestioningly, however unreasonable the task imposed: for a whole year, at the command of his spiritual father, he daily watered a dry stick as though it had been a live plant and carried out other equally ridiculous orders. He continued thus until the old man's death, and it is to his humility and ready obedience that Cassian attributes the extraordinary gifts which he afterwards received from God. Another four or five years seem to have been spent in visiting various monasteries. Finally he retired to the top of a steep hill near Lycopolis and made in the rock a succession of three little cells—one as a bedroom, another as a workroom and living-room, and the third as an oratory. He then walled himself up, leaving only a little window through which he received the necessaries of life and spoke to those who visited him. During five days of the week he conversed only with God, but on Saturdays and Sundays men—but not women—had free access to him for his instructions and

spiritual advice. He never ate until sunset, and his fare was dried fruit and vegetables. At first and until he became inured, he suffered severely because he would not eat bread or anything that had been cooked by fire, but he continued this diet from his fortieth year until he was ninety.

He founded no community, but was regarded as a father by all the ascetics of the neighbourhood, and when his visitors became so numerous that it seemed necessary to build a hospice for their reception, the establishment was managed by his disciples. St John was especially famous for his prophecies, his miracles and his power of reading the thoughts and of discovering the secret sins of those who visited him. Wonderful cures were effected by the application to the sick and blind of oil which the man of God had blessed. Of his many prophecies the most celebrated were those made to the Emperor Theodosius I. John told him that he would be victorious against Maximus, and Theodosius thereupon confidently took the offensive and defeated him. So again in 392, four years later, when Eugenius seized the empire of the West, Theodosius once more had recourse to the recluse. He sent the eunuch Eutropius into Egypt with instructions to bring back St John if possible, but in any case to find out from him whether he should march against Eugenius or await his attack. The saint refused to leave his cell, but sent word that Theodosius would be victorious, though at the price of much blood, and that he would not long survive his triumph. The prediction was fulfilled: Eugenius was defeated on the plains of Aquileia and Theodosius died less than six months later.

Shortly before St John's death he was visited by Palladius, who gives a most interesting account of his journey and reception. The venerable hermit told him that he was destined one day to be consecrated bishop, and made other disclosures of things of which he could not normally have knowledge. Similarly, when some monks came from Jerusalem, John recognized at once that one of them was a deacon, though the fact had been suppressed. The recluse was then ninety years of age and died shortly afterwards. Divinely warned of his approaching end, he had shut his window and commanded that no one should come near him for three days. He died peacefully at the end of that period, when on his knees at prayer. In 1901 the cell he had occupied was discovered near Asyut.

The Bollandists in the *Acta Sanctorum* (March, vol. iii) have extracted the principal references made to St John of Egypt in Palladius's *Lausiac History*, in the *Historia Monachorum*, and elsewhere. For the text of Palladius we have to consult C. Butler, or Lucot; for the *Historia Monachorum*, see Preuschen, *Palladius und Rufinus*.

BD WILLIAM TEMPIER, BISHOP OF POITIERS (A.D. 1197)

BD WILLIAM TEMPIER, the forty-sixth bishop of Poitiers and the third to bear the name of William, was born at Poitiers. At a very early age he entered the monastery of St Hilaire-de-la-Celle in his native city and became one of the canons regular. He was remarkable for his piety and austerity and rose to be superior. In 1184 he was chosen to succeed Bishop John in the episcopal chair of Poitiers. A strenuous opponent of simony and of any secular control of ecclesiastical affairs, he had to endure persecution and calumny in defence of the rights of the Church. Dying in 1197, he was buried behind the high altar of the church of St Cyprian in Poitiers, and his tomb became a place of pilgrimage, because of the miracles of healing reported to have been wrought there.

See the *Acta Sanctorum*, March, vol. iii.

28 : ST JOHN OF CAPISTRANO (A.D. 1456)

CAPISTRANO is a little town in the Abruzzi, which of old formed part of the kingdom of Naples. Here in the fourteenth century a certain free-lance —whether he was of French or of German origin is disputed—had settled down after military service under Louis I and had married an Italian wife. A son, named John, was born to him in 1386 who was destined to become famous as one of the great lights of the Franciscan Order. From early youth the boy's talents made him conspicuous. He studied law at Perugia with such success that in 1412 he was appointed governor of that city and married the daughter of one of the principal inhabitants. During hostilities between Perugia and the Malatestas he was imprisoned, and this was the occasion of his resolution to change his way of life and become a religious. How he got over the difficulty of his marriage is not altogether clear. But it is said that he rode through Perugia on a donkey with his face to the tail and with a huge paper hat on his head upon which all his worst sins were plainly written. He was pelted by the children and covered with filth, and in this guise presented himself to ask admission into the noviceship of the Friars Minor. At that date, 1416, he was thirty years old, and his novice-master seems to have thought that for a man of such strength of will who had been accustomed to have his own way, a very severe training was necessary to test the genuineness of his vocation. (He had not yet even made his first communion.) The trials to which he was subjected were most humiliating and were apparently sometimes attended with supernatural manifestations. But Brother John persevered, and in after years often expressed his gratitude to the relentless instructor who had made it clear to him that self-conquest was the only sure road to perfection.

In 1420 John was raised to the priesthood. Meanwhile he made extraordinary progress in his theological studies, leading at the same time a life of extreme austerity, in which he tramped the roads barefoot without sandals, gave only three or four hours to sleep and wore a hair-shirt continually. In his studies he had St James of the Marches as a fellow learner, and for a master St Bernardino of Siena, for whom he conceived the deepest veneration and affection. Very soon John's exceptional gifts of oratory made themselves perceptible. The whole of Italy at that period was passing through a terrible crisis of political unrest and relaxation of morals, troubles which were largely caused, and in any case accentuated, by the fact that there were three rival claimants for the papacy and that the bitter antagonisms between Guelfs and Ghibellines had not yet been healed. Still, in preaching throughout the length and breadth of the peninsula St John met with wonderful response. There is undoubtedly a note of exaggeration in the terms in which Fathers Christopher of Varese and Nicholas of Fara describe the effect produced by his discourses. They speak of a hundred thousand or even a hundred and fifty thousand auditors being present at a single sermon. That was certainly not possible in a country depopulated by wars, pestilence and famine, and in view of the limited means of locomotion then available. But there was good evidence to justify the enthusiasm of the latter writer when he tells us : " No one was more anxious than John Capistran for the conversion of heretics, schismatics and Jews. No one was more anxious that religion should flourish, or had more power in working wonders ; no one was so ardently desirous of martyrdom, no one was more famous for his holiness. And so he was welcomed with honour in all

the provinces of Italy. The throng of people at his sermons was so great that it might be thought that the apostolic times were revived. On his arrival in a province, the towns and villages were in commotion and flocked in crowds to hear him. The towns invited him to visit them, either by pressing letters, or by deputations, or by an appeal to the Sovereign Pontiff through the medium of influential persons."

But the work of preaching and the conversion of souls by no means absorbed all the saint's attention. There is no occasion to make reference here in any detail to the domestic embarrassments which had beset the Order of St Francis since the death of their Seraphic Founder. It is sufficient to say that the party known as the " Spirituals " held by no means the same views of religious observance as were entertained by those whom they termed the " Relaxed ". The Observant reform which had been initiated in the middle of the fourteenth century still found itself hampered in many ways by the administration of superiors general who held a different standard of perfection, and on the other hand there had also been exaggerations in the direction of much greater austerity culminating eventually in the heretical teachings of the Fraticelli. All these difficulties required adjustment, and Capistran, working in harmony with St Bernardino of Siena, was called upon to bear a large share in this burden. After the general chapter held at Assisi in 1430, St John was appointed to draft the conclusions at which the assembly arrived, and these " Martinian statutes ", as they were called, in virtue of their confirmation by Pope Martin V, are among the most important in the history of the order. So again John was on several occasions entrusted with inquisitorial powers by the Holy See, as for example to take proceedings against the Fraticelli and to inquire into the grave allegations which had been made against the Order of Gesuats founded by Bd John Colombini. Further, he was keenly interested in that reform of the Franciscan nuns which owed its chief inspiration to St Colette, and in the tertiaries of the order. In the Council of Ferrara, later removed to Florence, he was heard with attention, but between the early and the final sessions he had been compelled to visit Jerusalem as apostolic commissary, and incidentally had done much to help on the inclusion of the Armenians with the Greeks in the accommodation, unfortunately only short-lived, which was arrived at at Florence.

When the Emperor Frederick III, finding that the religious faith of the countries under his suzerainty was suffering grievously from the activities of the Hussites and other heretical sectaries, appealed to Pope Nicholas V for help, St John Capistran was sent as commissary and inquisitor general, and he set out for Vienna in 1451 with twelve of his Franciscan brethren to assist him. It is beyond doubt that his coming produced a great sensation. Aeneas Sylvius (the future Pope Pius II) tells us how, when he entered Austrian territory, " priests and people came out to meet him, carrying the sacred relics. They received him as a legate of the Apostolic See, as a preacher of truth, as some great prophet sent by God. They came down from the mountains to greet John, as though Peter or Paul or one of the other apostles were journeying there. They eagerly kissed the hem of his garment, brought their sick and afflicted to his feet, and it is reported that very many were cured. . . . The elders of the city met him and conducted him to Vienna. No square in the city could contain the crowds. They looked on him as an angel of God." John's work as inquisitor and his dealings with the Hussites and other Bohemian heretics have been severely criticized, but this is not the place to attempt any justification. His zeal was of the kind that sears and consumes, though he was merciful to the submissive and repentant, and he was before his time in his attitude

to witchcraft and the use of torture. The miracles which attended his progress wherever he went, and which he attributed to the relics of St Bernardino of Siena, were sedulously recorded by his companions, and a certain prejudice was afterwards created against the saint by the accounts which were published of these marvels. He went from place to place, preaching in Bavaria, Saxony and Poland, and his efforts were everywhere accompanied by a great revival of faith and devotion. Cochlaeus of Nuremberg tells us how " those who saw him there describe him as a man small of body, withered, emaciated, nothing but skin and bone, but cheerful, strong and strenuous in labour. . . . He slept in his habit, rose before dawn, recited his office and then celebrated Mass. After that he preached, in Latin, which was afterwards explained to the people by an interpreter." He also made a round of the sick who awaited his coming, laying his hands upon each, praying, and touching them with one of the relics of St Bernardino.

It was the capture of Constantinople by the Turks which brought this spiritual campaign to an end. Capistran was called upon to rally the defenders of the West and to preach a crusade against the infidel. His earlier efforts in Bavaria, and even in Austria, met with little response, and early in 1456 the situation became desperate. The Turks were advancing to lay siege to Belgrade, and the saint, who by this time had made his way into Hungary, taking counsel with the great general Hunyady, saw clearly that they would have to depend in the main upon local effort. St John wore himself out in preaching and exhorting the Hungarian people in order to raise an army which could meet the threatened danger, and himself led to Belgrade the troops he had been able to recruit. Very soon the Turks were in position and the siege began. Animated by the prayers and the heroic example in the field of Capistran, and wisely guided by the military experience of Hunyady, the garrison in the end gained an overwhelming victory. The siege was abandoned, and western Europe for the time was saved. But the infection bred by thousands of corpses which lay unburied round the city cost the life first of all of Hunyady, and then a month or two later of Capistran himself, worn out by years of toil and of austerities and by the strain of the siege. He died most peacefully at Villach on October 23, 1456, and was canonized in 1724. His feast was in 1890 made general for all the Western church, and was then transferred to March 28.

The more important biographical materials for the history of St John of Capistrano are printed in the *Acta Sanctorum*, October, vol. x. See BHL., nn. 4360–4368. But in addition to these there is a considerable amount of new information concerning St John's writings, letters, reforms and other activities which has been printed during the present century in the *Archivum Franciscanum Historicum* edited at Quaracchi ; attention may be called in particular to the papers on St John and the Hussites in vols. xv and xvi of the same periodical. This and other material has been used by J. Hofer in his *St John Capistran, Reformer* (1943), a work of much erudition and value. English readers may also be referred to a short life by Fr V. Fitzgerald, and to Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 388–420.

ST GUNTRAMNUS (A.D. 592)

GUNTRAMNUS (Gontran), king of Burgundy and part of Aquitaine from 561 to 592, is said to have been very popular among his people, who certainly honoured him as a saint after his death ; and his name has found its way into the Roman Martyrology. But his claims to holiness scarcely would obtain formal canonization for him today. Nearly all we know of him is derived from the pages of St Gregory of Tours. Though far from disciplined himself (he divorced one wife and executed the

unsuccessful physicians of another), he encouraged the holding of three synods to improve the discipline of the clergy, endowed churches and monasteries, and dealt justly with his subjects.

The relevant chapters of Gregory of Tours are reprinted in the *Acta Sanctorum*, March, vol. iii. There is an excellent summary in DCB., vol. ii, pp. 820–822.

ST TUTILO (*c.* A.D. 915)

ST TUTILO was educated by Iso and Marcellus in the celebrated Benedictine monastery of Saint-Gall, where he had as schoolfellows Bd Notker Balbulus and Ratpert. They all three became monks in the abbey, Tutilo being appointed head of the cloister school and Notker librarian. Handsome, eloquent and quick-witted, St Tutilo appears to have been a universal genius, for he is described as a poet, an orator, an architect, a painter, a sculptor, a metal worker and a mechanic. Music, however, was his passion, and he could play all the various instruments taught to the monastery scholars. Although he did not invent liturgical tropes, he certainly cultivated them, and he was probably associated with his friend Notker in writing sequences and in fitting words to the final Alleluia in the gradual. King Charles the Fat had a great admiration for St Tutilo, and remarked that it was a pity such a genius should be hidden away in a monastery. The saint himself shrank from publicity, and when obliged to go to large cities like Metz and Mainz, where his artistic talents were in great request, he strove to avoid notice and shrank from compliments. He was wont to adorn his pictures and sculptures with an epigram or motto, and there are still at Constance, Metz, Saint-Gall and Mainz paintings attributed to him, but of his poetical and musical works only three little elegies and one hymn have been printed. He died about the year 915 and was buried in the chapel of St Catherine, which was renamed St Tutilo's in his honour.

See *Histoire littéraire de la France*, vol. v, pp. 671–673; Wagner, *Einführung in die Gregor. Melod.*, vol. i, p. 282; L. Gauthier, *Hist. Poés. Liturg.*, vol. i (Tropes), pp. 35–36.

29: SS. JONAS AND BARACHISIUS, MARTYRS (A.D. 327)

WE are able to quote here from what purport to be the genuine acts of the martyrs SS. Jonas and Barachisius, compiled by an eye-witness called Isaias, an Armenian in the service of King Sapor II. The Greek versions contain certain additions and interpolations, but the original Syriac text has been published by Stephen Assemani and by Bedjan.

In the eighteenth year of his reign, Sapor or Shapur, King of Persia, began a bitter persecution of Christians. Jonas and Barachisius, two monks of Beth-Iasa, hearing that several Christians lay under sentence of death at Hubaham, went thither to encourage and serve them. Nine of the number received the crown of martyrdom. After their execution, Jonas and Barachisius were apprehended for having exhorted them to persevere and to die. The president began by appealing to the two brothers, urging them to obey the King of Kings, *i.e.* the Persian monarch, and to worship the sun. Their answer was that it was more reasonable to obey the immortal King of Heaven and earth than a mortal prince. Barachisius was then cast into a narrow dungeon, whilst Jonas was detained and commanded to

sacrifice. He was laid flat on the ground, face downwards, with a sharp stake under the middle of his body, and beaten with rods. The martyr continued all the time in prayer, so the judge ordered him to be placed in a frozen pond; but this also was without effect. Later on the same day Barachisius was summoned and told that his brother had sacrificed. The martyr replied that he could not possibly have paid divine honours to fire, a creature, and spoke so eloquently of the power and infinity of God that the Magians in astonishment said to one another that if he were permitted to speak in public he would draw many to Christianity. They therefore decided for the future to conduct their examinations by night. In the meantime they tortured him too.

In the morning Jonas was brought from his pool and asked whether he had not spent a very uncomfortable night. "No", he replied. "From the day I came into the world I never remember a more peaceful night, for I was wonderfully refreshed by the memory of the sufferings of Christ." The Magians said, "Your companion has renounced!" but the martyr, interrupting them, exclaimed, "I know that he long ago renounced the Devil and his angels". The judges warned him to beware lest he perish abandoned by God and man, but Jonas retorted, "If you possess your vaunted wisdom judge whether it is not wiser to sow corn rather than to hoard it. Our life is seed, sown to rise again in the world to come, where it will be renewed by Christ in immortal life." He continued to defy his tormentors, and after further tortures he was squeezed in a wooden press till his veins burst, and finally his body was divided piecemeal with a saw and the mangled segments thrown into a cistern. Guards were appointed to watch the relics lest the Christians should steal them away.

Jonas having been thus disposed of, Barachisius was once more advised to save his own body. His reply was: "This body I did not frame, neither will I destroy it. God who made it will restore it, and will judge you and your king." So he was again subjected to torments, and was finally killed by having hot pitch and brimstone poured into his mouth. Upon receiving news of their death, an old friend bought the martyrs' bodies for five hundred drachmas and three silk garments, promising never to divulge the sale.

The Syriac text may be found in S. E. Assemani, *Acta Sanctorum Martyrum Orientalium*, vol. i, with a Latin translation. Bedjan in the last century re-edited the text, without a translation, in his *Acta Martyrum et Sanctorum*, vol. ii. The Greek version was first printed by Delehaye in the *Analecta Bollandiana*, vol. xxii (1903), pp. 395–407, and subsequently with a Latin translation in vol. ii of the *Patrologia Orientalis*, pp. 421–439. The account given in the synaxaries is also of some value: see Delehaye's edition of the *Synax. Constant.*, cc. 567–570.

SS. MARK, Bishop of Arethusa, and CYRIL, Martyr (*c.* A.D. 365)

The Eastern churches commemorate on this day St Mark, Bishop of Arethusa on Mount Lebanon. Baronius in the Roman Martyrology substituted St Cyril of Heliopolis, excluding Mark as a teacher of doubtful orthodoxy. St Mark's Confession of Faith in itself is unexceptionable, but amongst the anathemas which follow it is a strange and ambiguous passage which might easily be understood in an heretical sense. It may well be that it has been incorrectly reported, and the Bollandists have vindicated the bishop's orthodoxy. In any case the encomiums passed upon him by St Gregory Nazianzen, Theodoret and Sozomen when they

relate his sufferings would lead us to conclude that, even if tainted at one time with Semi-Arianism, he had subsequently joined the strictly orthodox party and had fully expiated any previous vacillation.

During the reign of the Emperor Constantius, Mark of Arethusa had demolished a heathen temple, and had built a church and made many converts to the Christian faith. He had by so doing incurred the resentment of the pagan population who, however, could take no revenge whilst the emperor was a Christian. Their opportunity came when Julian the Apostate succeeded to the throne and enacted that those who had destroyed heathen temples must either rebuild them or pay a heavy fine. Mark, who was both unable and unwilling to obey, fled from the fury of his enemies, but upon learning that some of his flock had been apprehended he returned and gave himself up. The old man was dragged by the hair through the streets, stripped, scourged, thrown into the city sewer, and then handed over to the tender mercies of schoolboys to be pierced and torn by their pointed iron styles or pens. They bound his legs with cords so tight as to cut his flesh to the bone and screwed off his ears with small cord. Finally they smeared him over with honey and, shutting him in a kind of cage, hung him up at midday in the heat of summer to be the prey of wasps and gnats. He was so calm in the midst of his sufferings that he derided his tormentors for having raised him nearer heaven whilst they themselves were grovelling upon earth.

At length the fury of the people was turned to admiration and they set him free, whilst the governor appealed to Julian for his pardon. The emperor eventually consented, saying that it was not his wish to give the Christians any martyrs. Even the pagan rhetorician Libanius seems to have realized that the cruelty which evoked such heroism only lent strength to the Christian cause, and he implored the persecutors to desist. Then we are told by the historian Socrates that the people of Arethusa were so much impressed by the bishop's fortitude that they asked to be instructed in a religion which was capable of inspiring such resolution, and that many of them embraced Christianity. Thus Mark was left in peace to the end of his life and died during the reign of Jovian or of Valens.

St Cyril was a deacon of Heliopolis, a city near the Lebanon. In the reign of Constantius, by destroying many idols, he too had earned the hatred of the pagan population. Upon the accession of Julian, they set upon him and killed him, ripping open his stomach and, it is stated, eating his liver.

See the *Acta Sanctorum*, March, vol. iii ; and Delehaye, *Synax. Constant.*, pp. 565–568.

SS. ARMOGASTES, ARCHINIMUS AND SATURUS, MARTYRS (*c.* A.D. 455)

GENSERIC, King of the Vandals, after he had renounced the orthodox faith, became a fierce persecutor of his Catholic subjects, and enacted that no Catholic should hold any post in his household. Armogastes, who had been in the service of Genseric's son Theodoric, was accordingly deprived of his honours and dignities in the court and most cruelly tortured. Cords were bound tightly round his head and legs, but as he lifted up his eyes to heaven and made the sign of the cross, they broke of themselves. This happened several times, although stronger and yet stronger cords were employed. He was then suspended by one foot, with his head hanging down, but he still refused to conform. Theodoric would have beheaded him, but the Arian priests deterred him, saying that it would only cause Armogastes

to be honoured by the people as a martyr. Theodoric therefore banished him to Byzacena to work in the mines, but afterwards, in order publicly to disgrace him, ordered him to be transferred to Carthage and there set to mind cattle. This brave man, however, regarded it as a glorious thing to be dishonoured before men in the cause of God. Not long afterwards he was divinely warned that his end was drawing near. He accordingly gave instructions as to his place of burial to a devout Christian called Felix and died at the time he had foretold.

Archinimus is supposed to have been a native of Mascula who, refusing to abjure the eternal Godhead of Christ, was threatened with death, but reprieved at the last moment. Saturus, the third of the martyrs, was master of the household to Huneric, who, on the score of his faith, threatened to deprive him of his estate. His wife besought him to purchase his pardon at the expense of his conscience, but he refused, saying to her in the words of Job, " You have spoken like one of the foolish women ". He was deprived of everything and reduced to beggary, but, says Victor of Vita, " of his baptismal robe they could not rob him ".

Victor of Vita is our only authority for these martyrdoms. The text is quoted by the Bollandists in the *Acta Sanctorum*, March, vol. iii. Some difficulty is caused by the word Archinimus, which in the Roman Martyrology appears as *archimimus*, so that the second martyr figures as " Mascula, the chief-actor," whereas the true reading probably is " Archinimus, a native of Mascula ", Archinimus being a proper name ; but there are other possibilities.

SS. GUNDLEUS AND GWLADYS (SIXTH CENTURY)

GUNDLEUS, the Latin form of Gwynllyw (now corrupted to Woolo), was the name of a chieftain of south-east Wales, whose wife Gwladys was, we are told, one of the many children of Brychan of Brecknock. According to one account Gundleus asked Brychan for his daughter's hand and was refused ; whereupon he came to Talgarth with a force of three hundred men and carried the lady off. An embroidery of this story is that Brychan, following in pursuit, was beaten off by King Arthur, though not before his " knights " Cai and Bedwyr had persuaded him not to try to get Gwladys for himself. Certainly such a kidnapping would have been an appropriate beginning to the marriage, for though their first-born was the great St Cadoc, much of the life of Gwladys and her husband was given over to violence and brigandage. At length Cadoc set himself to reform his parents, and was successful. They retired from the world and lived close to one another on what is now Stow Hill at Newport in Monmouthshire, where the ancient St Woolo's church stands. The place was pointed out to them in a dream : " On rising ground above the river there stands a white steer : there shall be your dwelling-place."

Here they lived austerely on the fruits of their labour, " washing themselves as often in the cold winter as in the hot summer ", going down the hill at night to the river Usk for the purpose—the account can be interpreted as meaning that they went to and from their bath naked, a distance of about half a mile each way. However, Cadoc insisted that his parents should separate altogether ; so Gwladys removed first to the bank of the river Ebbw and then to Pencarnau in Bassaleg (where the Catholic church is now dedicated in her honour). Both passed the remainder of their days in devout retirement, and the memory of Gwynllyw

and Gwladys is preserved in several place-names and church-dedications in the district.

The text and translation of a Latin life of St Gundleus, compiled about 1130, is printed in A. W. Wade-Evans, *Vitae Sanctorum Britanniae* (1944). Capgrave's abridgement of this is given in the *Acta Sanctorum*, March, vol. iii. *Cf.* the note to St Cadoc on September 25; T. D. Hardy, *Descriptive Catalogue of Materials* (Rolls Series), vol. i, pt 1, pp. 87–89; and see LBS., vol. iii, pp. 202–204 and 234 *seq.*, for useful summaries of the material.

ST RUPERT, BISHOP OF SALZBURG (*c.* A.D. 710)

THE early history of St Rupert was formerly very obscure, and there has been considerable difference of opinion as to the date at which he actually flourished. According to the most reliable sources he was a Frank, though Colgan claims him as an Irishman whose Gaelic name was Robertach. It may now be affirmed with certainty that before his missionary undertakings began he was already bishop at Worms, and in that case there is no great likelihood that he paid a visit to Rome, for, as bishop, he would not require any special authorization for such an enterprise. It was probably about the year 697 that he arrived with several companions at Regensburg and presented himself before Duke Theodo, without whose permission nothing much could be done. He may have brought credentials from the French King Childebert III, who was always anxious for the conversion of recently subjugated provinces. The duke, it seems, was still a pagan, but his sister is said to have been a Christian, and there is no room for doubt that many in Bavaria had received the message of the gospel before this date. Theodo not only gave the new-comers a welcome, but consented to listen to their preaching and to receive instruction. His conversion and baptism were followed by that of many of the nobles, and no serious opposition was offered to the work of the missionaries. The people were well disposed, and St Rupert and his followers met with conspicuous success. One heathen temple at Regensburg and another at Altötting were almost immediately adapted for Christian worship. Other churches were built and nearly the whole population was re-established in the Christian faith. The missionaries pushed their way also along the Danube, and at Lorch St Rupert made many converts and performed several miracles of healing.

It was, however, neither Regensburg nor Lorch which the saint made his headquarters, but the old ruined town of Juvavum, which the duke gave him and which was rebuilt and called Salzburg. Theodo's generosity enabled Rupert to erect there a church and a monastery with a school which were dedicated to St Peter, besides other sacred edifices. The neighbouring valley with its salt springs formed part of the duke's donation. St Rupert had been ably seconded by his companions, three of whom, Vitalis, Chuniald and Gislar, were afterwards reckoned as saints, but before long it became imperative to obtain more help. He therefore returned to his native land to enlist recruits, and succeeded in obtaining twelve more workers. He also induced his sister or niece St Erentrudis to enter a nunnery which he built at Nonnberg and of which she became the first abbess. A considerable number of churches and places bear St Rupert's name and are traditionally connected with him, but many of them were no doubt dedicated to him in after times. Besides the great work of evangelization the saint did much to civilize his converts and promoted the development of the salt mines. It was he who gave to Juvavum its modern name of Salzburg, and it was there he died,

probably about the year 710. St Rupert's feast is kept in Ireland as well as in Austria and Bavaria.

The most reliable source is a document known as the *Gesta S. Hrodberti* written in the first half of the ninth century. It has been edited by W. Levison in MGH., *Scriptores Merov.*, vol. vi. Other texts are cited in BHL., nn. 7391–7403, but they are much less reliable. See also Hauck, *Kirchengeschichte Deutschlands*, vol. i, pp. 372 *seq.*; W. Levison in the *Neues Archiv*, vol. xxviii, pp. 283 *seq.*; and L. Gougaud, *Les saints irlandais hors d'Irlande* (1936). The saint's name appears in many forms.

BD DIEMODA, OR DIEMUT, VIRGIN (*c.* A.D. 1130)

DIEMODA, or Diemut, was a Bavarian and a friend of the celebrated recluse Bd Herluka of Epfach, who no doubt greatly influenced her. Diemut had joined the nunnery of Wessobrunn, but she could not feel content in community life and aspired to seclusion as a solitary. She opened her heart to the abbot of the neighbouring monastery and he, after testing her, sanctioned the call and walled her into a tiny cell adjoining the church. Here she gave herself to prayer and penance, and to copying books for the service of the church and of the abbey. In the monastery library of Wessobrunn before its secularization there were at least fifty volumes, patristic and liturgical, in the beautiful handwriting of Bd Diemut. At her death her body was laid in the old minster, but the relics were transferred in 1709 to the abbey church of Wessobrunn.

See Hefner in the *Oberbayerischen Archiv*, vol. i, pp. 355–373; Hardy, *Descriptive Catalogue* (Rolls Series), vol. iii, pp. xxx–xxxii, where a list is given of the books she copied; *Kirchenlexikon*, vol. iii, cc. 1721–1722. There seems to have been no public *cultus*.

ST BERTHOLD (*c.* A.D. 1195)

ACCORDING to certain late and untrustworthy authorities St Berthold was born at Limoges and studied theology in Paris, where he was raised to the priesthood. With his kinsman Aymeric, who afterwards became Latin Patriarch of Antioch, he accompanied the Crusaders to the East and found himself in Antioch at the time when it was being besieged by the Saracens. We are told it was divinely revealed to him that the investment of the town was a punishment for the sins and especially for the licentiousness of the Christian soldiers. Berthold offered himself up as a sacrifice, and vowed that if the Christians were delivered from their great peril he would devote the rest of his life to the service of the Blessed Virgin. In a vision he saw our Lord, accompanied by our Lady and St Peter, and above their heads a great cross of light. The Saviour addressed Berthold and spoke of the ingratitude of the Christians in view of all the blessings He had showered upon them. In consequence of the appeals and warnings of the holy man, the soldiers and the citizens were brought to repentance. Although they were weak with fasting and privations, when the next assault took place they were completely victorious and the city and the army were delivered. All this, however, is legend.

What is more certain is that through the efforts of one Berthold, a relative of the Patriarch Aymeric, a congregation of priests was formed on Mount Carmel, Berthold appearing to have drawn into his community many of the scattered Latin hermits who had previously inhabited the district. Moreover, through his detachment and sanctity, he was an inspiration to the whole Order of Carmelites, of which he is often called the founder. It seems that he may have been its first superior,

receiving some encouragement from Aymeric, who was, however, never, as has been asserted, legate of the Holy See. Berthold's life was to a great degree a hidden one, and there is little more to record, except that he undertook the erection or the re-erection of the monastic buildings, and that he dedicated the church in honour of the prophet Elias—as Peter Emilianus afterwards informed King Edward I of England in a letter dated 1282. St Berthold ruled the community for forty-five years, and seems to have remained with them down to the time of his death, which occurred about the year 1195.

Father Papebroch, the Bollandist, writing in the *Acta Sanctorum*, March, vol. iii, maintained that St Berthold was the first superior of the Carmelite Order, and that the hermits whom he gathered round him had no more connection with Elias than the fact that they lived near Mount Carmel and venerated his memory. This contention led to a deplorably acrimonious controversy, now more than two centuries old, but all scholars have long been agreed that the Bollandist view was fully justified. Historical evidence is lacking which could establish any sort of continuity between St Berthold's group of Carmelite hermits and the " Sons of the Prophets ".

See B. Zimmerman, *Monumenta Historica Carmelitana*, pp. 269–276, in the *Catholic Encyclopedia*, vol. iii, pp. 354–356, and in DTC., vol. ii, cc. 1776–1792; the *Acta Sanctorum*, March, vol. iii ; *Analecta Ord. Carmel.*, vol. iii, pp. 267, 368 *seq.* ; C. Kopp, *Elias und Christentum auf dem Karmel* (1929) ; and Fr François, *Les plus vieux textes du Carmel* (1945).

ST LUDOLF, Bishop of Ratzeburg (A.D. 1250)

Although he did not actually die for the faith, St Ludolf is often honoured as a martyr because he patiently bore persecution, disgrace and banishment for the extension and freedom of the Church. He was a canon regular of the Premonstratensian Order, but was elected bishop of Ratzeburg in 1236. He still continued to live the life of a monk, and gave the rule of St Norbert to the chapter of his cathedral ; he built and endowed the Benedictine nunnery of Rehna, which long preserved and venerated his memory. He came several times into conflict with Duke Albert of Sachsen-Lauenberg, who imprisoned, ill-treated and finally banished him. At Wismar, however, he was hospitably received and entertained by Duke John the theologian. He died in 1250 as the result of the ill-treatment he had previously received. St Ludolf was canonized in the fourteenth century and is venerated at Wismar in Mecklenburg.

See the *Acta Sanctorum*, March, vol. iii, and the *Kirchenlexikon*, *s.v.* Ratzeburg.

30 : ST REGULUS, or RIEUL, Bishop of Senlis (*c.* A.D. 250 ?)

St RIEUL is the patron of the city and diocese of Senlis, of which he is said to have been the first bishop. He probably lived in the third century, as he is spoken of as having been the contemporary of other saints who are known to have flourished at that period. The cathedral of Senlis was burnt, and with it perished all its archives, including the ancient records of the early bishops. According to his quite apocryphal acts, St Rieul was converted by St John the Evangelist and accompanied St Dionysius the Areopagite (Denis) to France, where,

as bishop of Arles, he shepherded the Christian colony founded by St Trophimus. He subsequently went to Paris in search of the relics of the martyrs St Denis, St Rusticus and St Eleutherius, and then undertook the conversion of the people of Senlis. Possibly there were two bishops of the name of Rieul—one of Arles and the other of Senlis—and their history has been confused; but in any case the connection with St John the Evangelist is certainly a fiction.

See the *Acta Sanctorum*, March, vol. iii; BHL., nn. 7106–7109; Duchesne, *Fastes Épiscopaux*, vol. iii, pp. 117 and 147.

ST JOHN CLIMACUS, ABBOT (*c.* A.D. 649)

THE *Ladder* (*Klimax*) *to Paradise* was a book which was immensely popular in the middle ages and won for its author, John the Scholastic, the name "Climacus" by which he is generally known. The saint's origin is hidden in obscurity, but he was possibly a native of Palestine and is said to have been a disciple of St Gregory Nazianzen. At the age of sixteen he joined the monks settled on Mount Sinai. After four years spent in testing his virtue, the young novice was professed, and was placed under the direction of a holy man called Martyrius. Under the guidance of his spiritual father, he left the monastery and took up his residence in a hermitage nearby—apparently to enable him to check a tendency to waste time in idle conversation. He tells us himself that, under the direction of a prudent guide, he succeeded in shunning rocks which he could not have escaped if he had presumed to steer alone. So perfect was his submission that he made it a rule never to contradict anyone, or to contest any statement made by those who visited him in his solitude. After the death of Martyrius, when St John was thirty-five years of age, he embraced the completely eremitical life at Thole—a lonely spot, but sufficiently near to a church to enable him, with the other hermits and monks of the region, to assist on Saturdays and Sundays at the divine office and the celebration of the holy mysteries. In this retirement the holy man spent forty years, advancing ever more and more in the way of perfection. He read the Bible assiduously, as well as the fathers, and was one of the most learned of the desert saints, but his whole aim was to conceal his talents and to hide the extraordinary graces with which the Holy Ghost had enriched his soul. In his determination to avoid singularity he partook of all that was allowed to the monks of Egypt, but he ate so sparingly that it was a case of tasting rather than of eating. His biographer records with admiration that so intense was his compunction that his eyes seemed like two fountains which never ceased to flow, and that in the cavern to which he was wont to retire for prayer the rocks used to resound with his moans and lamentations.

As a spiritual director he was in great request. At one time indeed some of his fellow-monks, either through jealousy or perhaps justifiably, criticized him for wasting time in unprofitable discourse. John accepted the accusation as a charitable admonition and imposed upon himself a rigorous silence in which he persevered for nearly a twelvemonth. The whole community then besought him to resume advising others, and not to bury the talents which he had received; so he resumed his instructions, and came to be regarded as another Moses in that holy place, "for he went up into the mountain of contemplation, talked to God face to face, and then came down to his fellows bearing the tables of God's law, his Ladder of Perfection". This work, which he wrote at the request of John, abbot of Raithu, consists of thirty chapters illustrating the thirty degrees for attaining to religious perfection

from the first step of renunciation which rests on the three pillars of innocence, mortification and temperance, to the thirtieth and final step upon which are seated the three theological virtues of faith, hope and charity. It treats first of the vices and then of the virtues, and it is written in the form of aphorisms or sentences illustrated by many curious anecdotes of monastic life.

We are told that God bestowed upon St John an extraordinary grace of healing the spiritual disorders of souls. Amongst others to whom he ministered was a monk called Isaac who was brought almost to the brink of despair by temptations of the flesh. John recognized the struggle he was making, and after commending his faith said, " My son, let us have recourse to prayer ". They prostrated themselves in humble supplication and from that moment Isaac was released from those temptations. Another disciple, a certain Moses, who appears to have at one time lived near or with the saint, after carrying loads of earth for planting vegetables, was overcome with fatigue and fell asleep in the heat of the day under a great rock. Suddenly he was awakened by his master's voice and rushed forward, just in time to avoid being crushed by the fall of an overhanging crag. St John in his solitude had been aware of the impending danger and had been praying to God for his safety.

The good man was now seventy years old, but upon the death of the abbot of Mount Sinai he was unanimously chosen to succeed him. Soon after, the people in the time of a great drought applied to him as to another Elias, begging him to intercede with God on their behalf. The saint recommended their distress to the Father of mercies, and his prayer was answered by an abundance of rain. Such was his reputation that St Gregory the Great, who then sat in St Peter's chair, wrote to the holy abbot, asking for his prayers and sending him beds and money for the use of pilgrims to Sinai, who were numerous. For four years St John governed the monks wisely and well. It was, however, with reluctance that he had accepted the charge, and he found means to lay it down shortly before his death. He had attained the age of fourscore years when he passed away in the hermitage which had been so dear to him. His spiritual son George, who had succeeded him as abbot, entreated the dying saint that they might not be separated. John assured him that their prayers were heard, and the disciple followed his master within a few days. Besides the *Climax*, we have another work of St John's—a letter written to the abbot of Raithu, in which he describes the duties of a true shepherd of souls. In art, John is always represented with a ladder.

Although there is what professes to be an ancient Life of St John Climacus, written by Daniel, a monk of Raithu, this contains no more in the way of fact than is to be found in the *Synax. Constant.* The whole history is very obscure, and the note of F. Nau in the *Byzantinische Zeitschrift*, vol. xi (1902), pp. 35–37, must be accepted with great reserve in view of the criticism of L. Petit in DTC., vol. viii, cc. 690–692. This last article makes it probable that John was married in early life and that he only became a monk after the death of his wife. The accounts given in such works as DCB., and the *Kirchenlexikon* for the most do little more than expand the jejune data furnished by Daniel. See also *Échos d'Orient*, 1923, pp. 440-450.

ST ZOSIMUS, Bishop of Syracuse (*c.* A.D. 660)

The parents of St Zosimus were Sicilian landowners, who dedicated their little boy to the service of St Lucy and placed him, when he was seven years old, in the monastery that bore her name near Syracuse, not far from their home. There his main occupation seems to have been to watch near the relics of the saint. The duty

was not altogether congenial to the little lad, accustomed as he was to a free open-air life on a farm, and once, when the abbot Faustus had set him a particularly distasteful task, he ran away and went home. He was brought back in disgrace, and the enormity of his offence impressed upon him. That night, in his dreams, he saw St Lucy rise from her shrine and stand over him with a menacing countenance. As he lay in terror, there appeared beside her the gracious figure of our Lady interceding for him, and promising in his name that he would never do such a thing again. As time went by, Zosimus became more reconciled to the life of the cloister, his visits home became fewer and shorter, and he settled down to the regular round of prayer, praise and contemplation with the other monks.

For thirty years he lived almost forgotten. Then the abbot of Santa Lucia died, and there was great uncertainty and discussion over the choice of a successor. Finally the monks went in a body to the bishop of Syracuse and begged him to make the appointment for them. The prelate, after scrutinizing them all, asked if there was no other monk belonging to the convent. Thereupon they remembered Brother Zosimus, whom they had left to mind the shrine and to answer the door. He was sent for, and no sooner had the bishop set eyes upon him than he exclaimed, " Behold him whom the Lord hath chosen ". So Zosimus was appointed abbot, and a few days later the bishop ordained him a priest. His biographer says that he ruled the monastery of Santa Lucia with such wisdom, love and prudence that he surpassed all his predecessors and all his successors. When the see of Syracuse fell vacant in 649, the people elected Zosimus, who, however, did not wish to be raised to the dignity, whilst the clergy chose a priest called Vanerius, a vain and ambitious man. Appeal was made to Pope Theodore, who decided for Zosimus and consecrated him. In his episcopate the holy man was remarkable for his zeal in teaching the people and for his liberality to the poor ; but it is difficult to judge of the historical value of the anecdotes which purport to have been recorded by a contemporary biographer. At the age of nearly ninety St Zosimus died, about the year 660.

There is a short and fragmentary Latin life printed in the *Acta Sanctorum*, March, vol. iii. See also Cajetan, *Vitae Sanctorum Sicul.*, vol. i, pp. 226–231, and animad. 181–183. Gams describes him as a Benedictine, but he is not noticed by Mabillon ; he was perhaps a " Basilian ".

ST OSBURGA, Abbess of Coventry, Virgin (*c.* A.D. 1016)

Nothing is known of the life of St Osburga, except that she is supposed to have been the first abbess of the nunnery founded by King Canute at Coventry and that her death occurred about 1016. On the other hand it is possible that she flourished at a much earlier period. We first hear of her in 1410, when her shrine was already the object of popular *cultus* and the scene of so many miracles that the clergy and people of Coventry petitioned for the observance of her festival. A synod was therefore called, which issued a decree commanding that, in the archdeaconry of Coventry, the feast of St Osburga should be kept with the solemnity due to a patron saint. It does not seem certain what day was chosen. Devotion to St Osburga lingered on at Coventry until after the Reformation, and her feast is still kept in the archdiocese of Birmingham on this day.

See Stanton, *Menology*, p. 137 ; *cf.* Leland's *Collectanea*, vol. i, p. 50, and Dugdale, *Monasticon*, vol. iii, pp. 175 and 182.

BD DODO (A.D. 1231)

IN spite of his evident vocation to the religious life, Bd Dodo was constrained by his parents to marry. At his father's death, however, he was able to fulfil his aspirations, for his wife and his mother retired into a convent and he was free to join the Premonstratensians. With the abbot's permission, he afterwards betook himself to a lonely spot where he lived in complete solitude for four years, his only visitors being the evil spirits who strove to tempt him. He moved to another place in Friesland, called Asch or Hasch, and there he redoubled his austerities. As he lay prostrate before the crucifix one day, the figure spoke to him and told him that he would have to remain long upon the cross. He possessed the gift of healing, and many sick persons recovered health at his hands. In extreme old age he was killed by a falling wall, and after his death, marks of our Lord's wounds are said to have been found upon his body. This early case of alleged stigmatization is interesting because it may possibly be of older date than that of St Francis; but it seems likely that the wounds were caused by the falling masonry. The story that Dodo induced the Frisians to relinquish a number of their savage pagan customs may belong to someone else of the same name. As a solitary he would hardly have had occasion to intervene, as the legend says he did, to stop the practice of keeping the victims of assassination unburied until vengeance had been taken on the murderers, or on some members of their family.

See the *Acta Sanctorum*, March, vol. iii. As to the alleged stigmata, *cf.* Fr Thurston in *The Month*, July 1919, pp. 39–50.

BD AMADEUS IX OF SAVOY (A.D. 1472)

AMADEUS IX, who, like his ancestor Humbert III, afterwards attained to beatification, was the son of Duke Louis I of Savoy and Anne of Cyprus, and grandson of the antipope "Felix V". Amadeus was born at Thonon in 1435 and was betrothed in the cradle to Yolande, daughter of Charles VII of France, thereby cementing peace between the two countries. He is described as handsome, accomplished and endowed with exceptional spiritual graces; unfortunately he was subject all his life to severe attacks of epilepsy, which at times completely prostrated and incapacitated him. His marriage, which took place in 1451, was a happy one, but of his four sons and two daughters, the majority died very young. In the province of Brescia, which was given to him as his portion, the young prince lived a congenial and secluded life, away from the cares and tumults of the court, but upon his father's death he was called to take up the government of Savoy and Piedmont. He was a clement ruler, but inflexible in suppressing bribery and in preventing the oppression of the poor by the rich. Indeed, in cases which came before him personally, he was so much disposed to espouse the cause of the weak that Duke Galeazzo of Milan once jestingly remarked that whereas in the rest of the world it was better to be rich than poor, in the duchy of Savoy it was the beggars who were favoured and the wealthy who were harshly dealt with.

Amadeus could not bring himself to refuse alms to anyone, and after he had exhausted the contents of his purse, he would give away his own clothing and anything he had about him. He is even said on one occasion to have broken up the jewelled collar he wore and to have distributed the fragments. When an ambassador had been loudly boasting of the numerous packs of hounds and the

many different breeds of dogs kept by his master, the duke led him to a terrace outside the palace which was furnished with tables round which the poor of the city were being fed. " These are my packs and my hunting-dogs ", he remarked. " It is with the help of these poor people that I chase after virtue and hunt for the kingdom of Heaven." The ambassador objected that some amongst them were vicious and undeserving, mere idlers and hypocrites. " I would not judge them too severely ", replied Amadeus gently, " lest God should judge me likewise and withhold His blessing." He had the greatest horror of blasphemy and would not retain in his service anyone who used profane language. He was very liberal in all his benefactions, yet the finances of the state were not impoverished. On the contrary, through his wise administration, debts incurred by his predecessors were paid off, his exchequer which he had found empty was replenished, and he was able to provide marriage portions for three of his sisters without incurring any debts or imposing any fresh taxes.

In his private life he was extremely austere, and far from allowing himself any relaxations on the score of ill-health, he gave it out that he was obliged to fast on account of it. Beginning every day by private meditation and by hearing Mass, it is also stated that he frequented the sacraments more constantly than was usual at that period. Like all truly magnanimous men, he bore no malice towards those who treated him ill. He had received much provocation from the Sforzas of Milan, but when, upon the death of Duke Francis, his son Galeazzo, in his haste to reach Milan quickly from the Dauphiny, tried to pass incognito through Savoy and was arrested, Amadeus treated him with honour and provided an escort to conduct him to Milan. Afterwards Galeazzo was ungrateful enough to attack him, but Amadeus brought the war to an end and gained his friendship by giving him his sister Bona in marriage. It must be confessed that some historians judge his policy less favourably, and declare that his conciliatory attitude resulted in Savoy becoming a centre of continual strife. His brothers rebelled against him several times, but he always forgave them and made excuses for them. Because of his malady, Amadeus resigned the government into the hands of his wife, but his subjects rose in revolt and he himself was imprisoned until his brother-in-law, King Louis XI, came and set him at liberty. Though then only in his thirty-seventh year, his disease had sapped his strength, and he recognized that his end was approaching. Having exhorted his sons and nobles in words which are often inscribed on representations of the holy man, " Be just: love the poor and the Lord will give peace to your lands ", Bd Amadeus rendered up his soul to God on March 30, 1472. He was beatified in 1677.

See the *Acta Sanctorum*, March, vol. iii; J. F. Gonthier, *Œuvres historiques*, vol. iii, pp. 95–121; E. Fedelini, *Les Bienheureux de la Maison de Savoie* (1925).

31: ST BALBINA, VIRGIN (DATE UNKNOWN)

IN the Roman Martyrology today we read the following notice: " At Rome, of St Balbina, Virgin, daughter of blessed Quirinus, Martyr, who was baptized by Pope Alexander and chose Christ as her spouse in holy virginity; after completing the course of this world she was buried on the Appian Way near her father." This account was unfortunately dependent upon a wholly gratuitous

insertion of the martyrologist Ado, who borrowed certain details from the Acts of Pope Alexander which Bede had prudently ignored, and used the names Quirinus, Theodora and Balbina to fill three successive blank days in the month of March. The so-called Acts of Balbina are merely a late plagiarism from the Acts of Alexander. All that is known to us is that midway between the Via Appia and the Via Ardeatina there was a cemetery of Balbina, probably so called because it was constructed on the estate of a Christian lady named Balbina. On the other hand there seems to have been a Balbina, called daughter of Quirinus, but she cannot have been identical with the first-named Balbina because she lived at a much earlier date, and was buried in the catacomb of Praetextatus. Balbina was honoured in a little fourth-century church on the Aventine which bore her name, but it is difficult to decide which Balbina was intended.

The fabulous story of St Balbina is printed in the *Acta Sanctorum*, March, vol. iii, but it is all extracted from the Acts of Alexander, in one version of which Balbina is represented as a martyr. See also Dom Quentin, *Les martyrologes historiques*, especially pp. 113 and 490; Leclercq in DAC., vol. ii, pp. 137–157; and J. P. Kirsch, *Die Römischen Titelkirchen im Altertum*, pp. 94–96.

ST ACACIUS, OR ACHATIUS, BISHOP (THIRD CENTURY)

THIS Acacius has been claimed as a bishop of Antioch in Pisidia by some and of Melitene in Armenia Minor by others; a third view is that he was not a bishop at all. But a report of his trial has been preserved, in a document of which the Greek original is lost. According to this, Acacius was the great support of the Christians of Antioch, and as such was haled before the consular agent Martian. He declared that Christians were loyal subjects of the emperor, who prayed for him regularly, but when invited to an act of worship of the same emperor he refused.

Thereupon ensued a discussion between Martian and Acacius which ranged over the seraphim, Greco-Roman mythology, the Incarnation, Dalmatian morals, the nature of God and the religion of the Kataphrygians. When ordered to accompany the officer to sacrifice in the temple of Jupiter and Juno, Acacius replied, "I cannot sacrifice to someone who is buried in the isle of Crete. Or has he come to life again?" Then Martian made an accusation of magic and wanted to know where were the magicians who helped him; and to Acacius's rejoinder that all came from God and that magic was hateful to Christians he objected that they must be magicians, because they had invented a religion. "You make your own gods and are afraid of them; we destroy them", responded Acacius. "When there are no masons, or the masons have no stone, then you have no gods. We stand in awe of our God—but we did not make Him; He made us; for He is Master. And He loves us, for He is Father; and in His goodness He has snatched us from everlasting death."

Finally Acacius was required to disclose the names of other Christians, on pain of death, and he would not. "I am on trial and you ask for names. If you cannot overcome me alone, do you suppose you would be successful with the others? You want names—all right: I am called Acacius, and I have been surnamed Agathangelus ['good angel']. Do what you like." Acacius was then returned to prison and the proceedings of the examination forwarded to the emperor, Decius, who, we are told, could not forbear to smile when reading them. The upshot was that Martian was promoted to the legation of Pamphylia and Acacius received the imperial pardon, an interesting and unusual circumstance.

St Acacius is called a martyr but there is no evidence that he was eventually put to death for the faith, which may account for his never having received any *cultus* in the West; but his name figures in Eastern calendars on March 31 and other dates.

The *acta disputationis* (appropriately so called) are in *Acta Sanctorum* for March, vol. iii, and in Ruinart. Father Delehaye assigns them to his third category of such documents, *viz.* an embroidery of an otherwise reliable document: see his *Les Passions des Martyrs*. See also Allard, *Histoire des Persécutions*, vol. ii; and J. Weber, *De actis S. Achatii* (1913); but *cf.* the unfavourable judgement passed on Weber's dissertation by Delehaye in *Analecta Bollandiana*, vol. xxxiii (1914), pp. 346–347.

ST BENJAMIN, MARTYR (*c.* A.D. 421)

KING YEZDIGERD, the son of Sapor II, put an end to the cruel persecution of Christians which had raged in Persia under his father, and the Church had been in the enjoyment of peace for twelve years when a bishop named Abdas, with misdirected zeal, burnt down the Pyraeum, or Temple of Fire, the chief object of worship of the Persians. The king threatened to destroy all the churches of Christians unless Abdas would rebuild the temple. This he refused to do, and Yezdigerd put him to death and initiated a general persecution which was intensified under his son Varanes and lasted for forty years. Theodoret, who was living in the neighbourhood at the time, gives an appalling account of the cruelties practised.

One of the foremost of the martyrs was a deacon called Benjamin. After he had been beaten and then imprisoned for a year, an ambassador from the emperor at Constantinople obtained his release, promising on his behalf that he would refrain from speaking about his religion. Benjamin, however, declared that he could not observe such a condition, and in fact he lost no opportunity of preaching the gospel. He was again apprehended and brought before the king. At the trial his only reply to the indictment was to ask the monarch what he would think of a subject who would renounce his allegiance and join in war against him. The tyrant ordered that reeds should be thrust in between his nails and his flesh and into all the tenderest parts of his body and then withdrawn. After this torture had been repeated several times, a knotted stake was inserted into his bowels to rend and tear him. The martyr expired in the most terrible agony.

Besides Theodoret (*Eccles. Hist.*, bk v, ch. 38), which source is reproduced in the *Acta Sanctorum*, March, vol. iii, an account of these martyrs has been preserved both in Syriac and Armenian. See Peeters in the *Analecta Bollandiana*, vol. xxviii (1909), pp. 399–415, who throws great light upon certain inconsistencies in the narrative, and shows that Theodoret has probably used a Syriac original. *Cf.* also the *Historisches Jahrbuch*, vol. xxxiv (1913), pp. 94 *seq.*; and Labourt, *Le Christianisme dans l'Empire perse*, pp. 105–112.

ST GUY OF POMPOSA, ABBOT (A.D. 1046)

ST GUY, or Guido, who is also called Guion, Wido, Witen and Wit, was born near Ravenna, and his father and mother took great pride in him; and, mainly to please them, he was very careful of his appearance and dress. One day, however, he was smitten with compunction for this form of vanity. He went to Ravenna, where the patronal feast of St Apollinaris was being celebrated, and stripping off his fine clothes he gave them to the poor and donned the shabbiest garments he could find. To his parents' mortification, he started off in that garb

for Rome, and whilst he was there he received the tonsure. A divine inspiration led him to place himself under the guidance of a hermit called Martin, who lived on a little island in the river Po. For three years they remained together, and then the recluse sent him to the abbey of Pomposa, near Ferrara, to learn monastic life in a large community. That monastery and that of St Severus at Ravenna were actually under the ultimate direction of the hermit, who decided the appointment of the superiors.

St Guy's outstanding merits were such that he rose to high office, becoming abbot first of St Severus and then of Pomposa upon the nomination of Martin, confirmed by the vote of the monks. His reputation drew so many (including his father and his brother) to join the community, that the number of monks was doubled, and it became necessary for St Guy to build another monastery to accommodate all. After a time he delegated to others the secular part of his office, and concentrated on the more purely spiritual side, especially on the direction of souls. At certain seasons of the year he was accustomed to withdraw to a cell about three miles from the abbey, where he lived in such unbroken abstinence and devotion that he seemed to be sustained by fasting and prayer. During Lent especially, he treated his body with a severity which tortures could hardly have surpassed, and yet he was extraordinarily tender to his monks and they were devoted to him. St Peter Damian, who at his request delivered lectures on the Sacred Scriptures in the abbey of Pomposa for two years, dedicated to St Guy his book *De perfectione monachorum.*

Holy as he was, St Guy did not escape persecution. For some reason, Heribert, Archbishop of Ravenna, conceived a bitter hatred against him and actually determined to destroy his monastery. Warned of the approaching attack, the abbot's only measure of defence was a three days' fast, which the whole community observed. When the archbishop and his soldiers arrived at the gates, Guy went out to meet them, and with the utmost deference and humility led him into the church. Heribert's heart was touched : he begged the abbot's pardon, and promised him his protection for the future. Towards the close of his life, St Guy retired into solitude, but he was summoned to Piacenza by the Emperor Henry III, who had come to Italy and wished to consult the abbot, of whose sanctity and wisdom he had heard much. The aged man obeyed very unwillingly, and took a tender farewell of his brethren, telling them that he should see their faces no more. He had arrived at Borgo San Donnino near Parma, when he was attacked by a sudden illness, from which he died on the third day. A contest took place for the custody of his body between Pomposa and Parma ; the emperor settled the matter by having the relics taken to the church of St John the Evangelist at Speyer, which was afterwards renamed St Guido-Stift.

There is a short Latin life which has been printed both by the Bollandists, *Acta Sanctorum*, March, vol. iii, and by Mabillon.

BD JOAN OF TOULOUSE, VIRGIN (FOURTEENTH CENTURY)

As early as the year 1240 the Carmelite brothers from Palestine made a settlement at Toulouse. Twenty-five years later, when St Simon Stock was passing through Toulouse on his way to Bordeaux, he was approached by a woman called Joan, who begged him to affiliate her to his order, although she was living in her own home. The prior general consented, clothed her with the Carmelite habit, and allowed her

to take a vow of perpetual chastity. As far as it was possible Joan followed strictly the rule of St Albert of Jerusalem, and she was venerated not only as the first Carmelite tertiary, but as the founder of the Carmelite tertiary order. She daily frequented the fathers' church, and combined penance with love, depriving herself almost of the necessaries of life to relieve the sick and poor. She used also to train young boys in the practices of holiness, with a view to preparing them to enter the Carmelite Order. It was her custom to carry about with her a picture of the crucified Redeemer, which she studied as though it had been a book. Bd Joan was buried in the Carmelite church of Toulouse and her tomb was thronged by those who sought her aid. For 600 years she was honoured, and her body was re-enshrined several times—notably in 1805, when a little book of manuscript prayers was found beside her.

The above is a summary of the story of Bd Joan (whose *cultus* was confirmed in 1895) as it is related in the lessons for her feast in the Carmelite supplement to the Breviary, but there has apparently been considerable confusion. It seems clear that she in fact lived at Toulouse towards the end of the fourteenth, not the thirteenth, century, and that she was not a tertiary but a recluse.

See the Breviary lessons referred to above, and Fr Bonifatius, *Die sel. Johanna von Toulouse* (1897); and Fr B. Zimmerman's *Monumenta historica Carmelitana*, p. 369, and *Les saints déserts des Carmes déchaussés* (1927), pp. 17–18, where the problem is examined.

BD BONAVENTURE OF FORLI (A.D. 1491)

BD BONAVENTURE TORNIELLI was born at Forlì and was a man of good family. He does not seem to have entered the Order of Servites until 1448, when he was thirty-seven years old, but his fervour and austerity of life rapidly enabled him to make up for lost time. After his ordination he prepared himself for apostolic work by a year of retirement, and then began to preach with wonderful eloquence and success. He was especially commissioned by Pope Sixtus IV to undertake this apostolic mission, and throughout the papal states, Tuscany and the Venetian province his sermons were productive of a notable reformation of life. Towards the close of 1488 he was elected vicar general of his order, an office in which he gave proof of great administrative ability and charity. But he still continued his missionary work, and he had just finished preaching the Lent at Udine when on Maundy Thursday 1491 God called him to Himself, worn out by age and the hardships of the life he had been leading. His relics were ultimately conveyed to Venice, where a *cultus* grew up marked by many miraculous cures. This *cultus* was confirmed in 1911.

See the decree of confirmation printed in the *Acta Apostolicae Sedis*, vol. iii (1911), pp. 659–660; and F. Cornelius, *Ecclesiae Venetae*, vol. ii, pp. 34–51.

THE spirit and example of the world imperceptibly instil the error into the minds of many that there is a kind of middle way of going to Heaven; and so, because the world does not live up to the gospel, they bring the gospel down to the level of the world. It is not by this example that we are to measure the Christian rule, but by the words and life of Christ. All His followers are commanded to labour to become perfect even as our heavenly Father is perfect, and to bear His image in

our hearts that we may be His children. We are obliged by the gospel to die to ourselves by fighting self-love in our hearts, by the mastery of our passions, by taking on the spirit of our Lord. These are the conditions under which Christ makes His promises and numbers us among His children, as is manifest from His words which the apostles have left us in their inspired writings. Here is no distinction made or foreseen between the apostles or clergy or religious and secular persons. The former, indeed, take upon themselves certain stricter obligations, as a means of accomplishing these ends more perfectly ; but the law of holiness and of disengagement of the heart from the world is general and binds all the followers of Christ.

THE END OF VOLUME I

INDEX

SEE VOLUME IV FOR GENERAL INDEX

Individual members of groups, e.g. of martyrs, are not entered in this index if they have only a bare mention in the text. A general date-index of names, covering the whole work, will be found at the end of Volume IV.

A

Abachum, St (with Marius), 117
Abraham Kidunaia, St, 605
Abraham of Carrhae, St, 334
Acacius, St (bp.), 707
Achatius, St, 707
Adalbald, St, 236
Adalhard, St, 22
Adamnan of Coldingham, St, 215
Adaucus, St, 268
Adelaide of Bellich, St, 258
Adelard, St, 22
Adelelmus, St, 205
Adolf of Osnabrück, St, 338
Adrian, St (mart.), 480
Adrian, St (with Eubulus), 484
Adrian of Canterbury, St, 58
Aelred, St, 473
Aengus, St, 559
Agape, St, 341
Agatha, St, 255
Agathangelus, St (with Clement), 153
Agatho, St, 64
Agnello of Pisa, Bd, 589
Agnes, St, 133
Agnes of Bohemia, Bd, 462
Agrecius, St, 74
Agricola, St, 619
Aidan of Ferns, St, 214
Ailred, St, 473
Alban Roe, Bd, 140
Alberic, St, 173
Albert of Cashel, St, 119
Albertoni, Louisa, Bd, 447
Albinus of Angers, St, 452
Alcmund, St (mart.), 635
Aldegundis, St, 205
Aldemar, St, 669
Aldric, St, 48
Aleaume, St, 205
Alexander Akimetes, St, 402
Alexander of Alexandria, St, 423
Alexander of Jerusalem, St, 626
Alfwold, St, 678
Alix Le Clercq, Bd, 59
Almachius, St, 3
Alnoth, St, 434
Alphege of Winchester, St, 577
Alto, St, 290
Alvarez of Cordova, Bd, 378
Amadeus of Lausanne, St, 189
Amadeus IX of Savoy, Bd, 706
Amand, St, 263
Ambrose of Siena, Bd, 644
Amias, John, Bd, 612
Anastasia Patricia, St, 546
Anastasius the Persian, St, 144
Andrew Corsini, St, 246
Andrew of Anagni, Bd, 360
Andrew of Peschiera, Bd, 123
Andrew of Siena, Bd, 635
Andrew of Strumi, Bd, 549
Angela of Foligno, Bd, 440
Angelo of Borgo, Bd, 345
Angelo of Furcio, Bd, 266
Angelo of Gualdo, Bd, 339
Angilbert, St, 371
Anne Line, Bd, 436
Ansbert, St, 290
Anselm of Lucca, St, 628
Anselm of Nonantola, St, 470
Anskar, St, 242
Ansovinus, St, 586
Antherus, St, 26
Antonia of Florence, Bd, 446
Antoninus of Sorrento, St, 337
Antony, St (ab.), 104
Antony Kauleas, St, 317
Antony Pucci, St 90
Antony of Amandola, Bd, 191
Antony of Stroncone, Bd, 272
Antony the Pilgrim, Bd, 230
Aparicio, Sebastian, Bd, 420
Apollinaris, St (virg.), 33
Apollinaris the Apologist, St, 50
Apollo, St, 165
Apollonia, St, 286
Apollonius, St (with Philemon), 521
Aquinas, Thomas, St, 509
Arcadius, St (mart.), 70
Archangela Girlani, Bd, 327
Archinimus, St (with Armogastes), 698
Ardo, St, 516
Arègle, St, 619
Arialdo, Bd, 549
Armogastes, St (with Archinimus), 698
Artemas, St, 164
Arthelais, St, 467
Asclas, St, 152
Astyrius, St (with Marinus), 466
Attalas, St, 547
Aubin of Angers, St, 452
Audifax, St (with Marius), 117
Augustus Chapdelaine, Bd, 364
Aurea, St, 563

Austreberta, St, 294
Auxentius, St, 335
Avertanus, Bd (with Romaeus), 419
Avitus of Vienne, St, 256
Ayrald, Bd, 23

B

Babylas, St, 160
Balbina, St, 707
Baldomerus, St, 433
Bales, Christopher, Bd, 482
Balred, St, 502
Baptist of Mantua, Bd, 649
Barachisius, St (with Jonas), 696
Baradates, St, 395
Barbasymas, St, 82
Barbatus, St, 375
Barkworth, Mark, Bd, 435
Barnard, St, 156
Barontius, St, 677
Barsimaeus, St, 203
Bartholomew Roe, Bd, 140
Basil of Ancyra, St, 658
Basil the Younger, St, 688
Basilissa, St (with Julian), 56
Bathildis, St, 204
Beatrice of Ferrara, Bd, 116
Beatrice of Ornacieu, Bd, 323
Beatus of Liebana, St, 376
Bellesini, Stephen, Bd, 245
Belludi, Luke, Bd, 359
Benedict, St, 650
Benedict Biscop, St, 72
Benedict of Aniane, St, 309
Benedict of Coltiboni, Bd, 132
Benedict of Milan, St, 559
Benedict the Hermit, St, 664
Benjamin, St, 709
Benvenuto of Osimo, St, 659
Berard, St (with others), 103
Berhtwald of Canterbury, St, 59
Berhtwald of Ramsbury, St, 147
Berka, Zdislava, Bd, 14
Bernard Scammacca, Bd, 354
Bernard of Capua, St, 577
Bernard of Corleone, Bd, 124
Bernard of Vienne, St, 156
Berno, St, 75
Berthold, St, 701
Bertilia of Mareuil, St, 30
Bertoul, St, 257
Bertulf, St, 257
Besas, St (with Julian), 431
Bianchi, Francis X., St, 217
Bilfrid, St, 502
Bird, James, Bd, 682
Biscop, Benet, St, 72
Biscossi, Sibyllina, Bd, 665
Blaise, St, 239
Blesilla, St, 144
Boisil, St, 404
Bonaventure of Forlì, Bd, 711
Bonavita, Bd, 456
Boner, Isaiah, Bd, 282
Bonet, St, 97
Boniface of Lausanne, St, 376
Bonitus, St, 97
Bosa, St, 536
Bosco, John, St, 208
Boswell, St, 404
Botti, Villana de', Bd, 444
Bourgeoys, Margaret, Bd, 125
Braulio, St, 685
Bride, St, 225
Brigid, St, 225
Britto, John de, St, 254
Bufalo, Caspar del, St, 25

C

Cacciafronte, John, Bd, 610
Cadroe, St, 502
Caedmon, St, 305
Caesaria, St, 72
Caesarius of Nazianzus, St, 413
Calocerus, St, 340
Candlemas, 232
Canute, St, 121
Canute Lavard, St, 49
Capillas, Francis de, Bd, 98
Capocci, James, Bd, 594
Casimir, St, 478
Caspar del Bufalo, St, 25
Castulus, St, 684
Catherine dei Ricci, St, 328
Catherine of Bologna, St, 536
Catherine of Vadstena, St, 669
Ceadda, St, 457
Ceolwulf, St, 98
Cerneuf, St, 401
Chad, St, 457
Chapdelaine, Augustus, Bd, 364
Charlemagne, Bd, 188
Charles of Sezze, St, 125
Charles the Good, Bd, 460
Chelidonius, St (with Emeterius), 467
Christian, Bd, 630
Christina of Aquila, Bd, 117
Christina of Spoleto, Bd, 324
Christopher Bales, Bd, 482
Christopher Macassoli, Bd, 563
Christopher of Milan, Bd, 456
Chrodegang, St, 501
Chrysostom, John, St, 178
Ciaran of Ossory, St, 487
Ciaran of Saighir, St, 487
Ciccarelli, Christina, Bd, 117
Clare of Rimini, Bd, 297
Clarus, St (ab.), 10
Claud La Colombière, Bd, 346
Clement, St (with Agathangelus), 153
Clement Hofbauer, St, 601
Clet, Francis R., Bd, 362
Clitherow, Margaret, Bd, 679
Codratus, St, 544
Colette, St, 506
Colman of Lindisfarne, St, 369
Colombière, Claud La, Bd, 346
Conan, St, 172
Concordius, St, 3

Conrad of Bavaria, Bd, 337
Conrad of Piacenza, St, 377
Conran, St, 336
Constantine, St (mart.), 556
Constantius of Fabriano, Bd, 420
Conti, Andrew, Bd, 360
Convoyon, St, 37
Corsini, Andrew, St, 246
Crispus, Benedict, St, 559
Cronion, St (with Julian), 431
Csaky, Maurice, Bd, 647
Cunegund, St (wid.), 470
Cuthbert, St, 637
Cuthman, St, 280
Cyneburga, St, 500
Cyneswide, St. 500
Cyril of Alexandria, St, 283
Cyril of Constantinople, St, 504
Cyril of Heliopolis, St, 697
Cyril of Jerusalem, St, 623
Cyrus, St (with John), 212

D

Dalby, Robert, Bd, 612
Damian, Peter, St, 399
Datius, St, 83
Dativus, St (with Saturninus), 303
David, St, 449
Deicolus, St, 116
Deogratias, St, 658
Desiderius of Thérouanne, Bd, 133
Desle, St, 116
D'Este, Beatrice, Bd, 116
Dewi, St, 449
Didacus of Cadiz, Bd, 672
Didier of Thérouanne, Bd, 133
Diego of Cadiz, Bd, 672
Diemoda, Bd, 701
Diemut, Bd, 701
Dismas, St, 676
Dodo, Bd, 706
Dominic Savio, St, 539
Dominic of Sora, St, 147
Dominica, St (with Indractus), 258
Dorotheus, St (with Peter), 573
Dorotheus the Younger, St, 38
Dorothy, St, 261
Dositheus, St, 403
Drausin, St, 515
Drausius, St, 515
Droctoveus, St, 547
Drotté, St, 547
Dufresse, Louis, Bd, 362
Duthac, St, 526

E

Edward, St (mart.), 627
Edward Stransham, Bd, 140
Edward Waterson, Bd, 49
Eleusippus, St (with Speusippus), 109
Eleutherius of Tournai, St, 381
Elfleda, St, 278
Elias, St (mart.), 350
Elizabeth of Mantua, Bd, 383
Emerentiana, St, 152
Emeterius, St (with Chelidonius), 467
Enda, St, 656
Epiphanius of Pavia, St, 139
Epiphany of Our Lord, The, 39
Erhard, St, 53
Ermengild, St, 323
Ermenilda, St, 323
Erminold, St, 42
Esterwine, St, 515
Ethelbert of Kent, St, 414
Ethelwald, St (bp), 317
Ethelwald the Hermit, St, 664
Eubulus, St (with Adrian), 484
Eucherius of Orleans, St, 381
Eugendus, St, 5
Eulogius of Cordova, St, 561
Euphrasia, St, 581
Euphrosyne, St, 4
Eupraxia, St, 581
Eusebia, St, 607
Eusebius, St (mart.), 215
Eusebius of Cremona, St, 485
Eustathius, St (mart.), 591
Eustochium of Messina, Bd, 354
Eustochium of Padua, Bd, 325
Euthymius the Great, St, 130
Eutropius, St (with Tigrius), 71
Eutychius, St (mart.), 591
Evangelist, Bd (with Peregrine), 644
Evermod, St, 358
Eystein, St, 174

F

Fabian, St, 128
Fanchea, St, 656
Faustinus, St (with Jovita), 340
Fechin, St, 132
Felician, St, 160
Felicity, St (with Perpetua), 493
Felix II (III), St, 451
Felix of Bourges, St, 9
Felix of Dunwich, St, 524
Felix of Nola, St, 80
Felix of Trier, St, 684
Fenn, James, Bd, 319
Ferreolus, Bd, 102
Fidati, Simon, Bd, 244
Filippini, Lucy, St, 683
Fillan, St, 120
Fina, St, 577
Finan of Lindisfarne, St, 357
Finnian Lobhar, St, 606
Fintan of Cloneenagh, St, 356
Flavian of Constantinople, St, 367
Flüe, Nicholas von, St, 660
Foelan, St, 120
Fort, Roger le, Bd, 455
Founders of the Servites, The VII, 311
Frances of Rome, St, 529
Francis Bianchi, St, 217
Francis de Capillas, Bd, 98
Francis Clet, Bd, 362
Francis de Sales, St, 195

Frediano, St, 626
Fridolin, St, 499
Frigidian, St, 626
Fructuosus of Tarragona, St, 137
Fulco of Neuilly, Bd, 461
Fulgentius, St, 6
Fursey, St, 101

G

Gabriel Possenti, St, 429
Gabriel the Archangel, St, 667
Galantini, Hippolytus, Bd, 650
Gallerani, Andrew de', Bd, 635
Galmier, St, 433
Gambara-Costa, Paula, Bd, 216
Garcia, Gonsalo, St, 259
Gardiner, Jermyn, Bd, 564
Genevieve, St, 28
Genou, St, 110
Genovefa, St, 28
Genulf, St, 110
George of Amastris, St, 386
Gerald of Mayo, St, 584
Gerasimus, St, 486
Geremia, Peter, Bd, 550
Gerlac, St, 38
Gerland, St, 418
Germanicus, St, 118
Germanus of Granfel, St, 385
Gertrude of Delft, Bd, 43
Gertrude of Nivelles, St, 620
Gervinus, St, 472
Gilbert of Sempringham, St, 351
Gildas, St, 201
Giles Mary, Bd, 275
Giles of Lorenzana, Bd, 89
Girlani, Archangela, Bd, 327
Godfrey of Kappenberg, Bd, 75
Gonsalo Garcia, St, 259
Gonsalo of Amarante, Bd, 103
Good Thief, The, 676
Gorgonius, St (with Peter), 573
Gregory I, St, 566
Gregory II, St, 308
Gregory X, Bd, 66
Gregory Makar, St, 608
Gregory of Langres, St, 30
Gregory of Nyssa, St, 533
Guarinus of Palestrina, St, 264
Guarinus of Sion, St, 42
Gudula, St, 54
Guénolé, St, 469
Guérin, St, 42
Gundleus, St, 699
Guntramnus, St, 695
Guy of Pomposa, St, 709
Gwladys, St, 699

H

Harrington, William, Bd, 373
Hart, William, Bd, 597
Hedwig of Poland, Bd, 445
Heldrad, St, 587
Helladius, St, 369
Henry Morse, Bd, 231
Henry Suso, Bd, 464
Henry of Cocket, St, 103
Henry of Uppsala, St, 123
Hemerford, Thomas, Bd, 318
Herbert, St, 642
Heribert, St, 608
Hermenland, St, 677
Hilarus, St, 439
Hilary of Poitiers, St, 77
Hildegund, St (wid.), 265
Himelin, St, 548
Hippolytus Galantini, Bd, 650
Hofbauer, Clement, St, 601
Holy Name of Jesus, The, 18
Honoratus of Arles, St, 100
Hugh of Fosses, Bd, 296
Hugolino of Cortona, Bd, 660
Hugolino of Gualdo, Bd, 14
Humbert III of Savoy, Bd, 482
Humphrey, St (bp), 525
Hunfrid, St, 525
Hyacintha Mariscotti, St, 206
Hyginus, St, 67

I

Ia, St, 240
Ignatius of Antioch, St, 219
Ildephonsus, St, 155
Indractus, St (with Dominica), 258
Ines of Beniganim, Bd, 142
Ireland, John, Bd, 564
Irenaeus of Sirmium, St, 668
Isabel of France, Bd, 427
Isaiah Boner, Bd, 282
Isidore of Alexandria, St, 95
Isidore of Pelusium, St, 249
Isnardo of Chiampo, Bd, 659
Ita, St, 96

J

Jacopino of Canepaci, Bd, 476
James Bird, Bd, 682
James Fenn, Bd, 319
James Salès, Bd, 274
James of Naples, Bd, 594
James the Almsgiver, Bd, 190
Jermyn Gardiner, Bd, 564
Joan de Lestonnac, St, 237
Joan of France, St, 252
Joan of Toulouse, Bd, 710
Joan of Valois, St, 252
John, St (with Cyrus), 212
John Amias, Bd, 612
John Bosco, St, 208
John de Britto, St, 254
John Calybites, St, 95
John Chrysostom, St, 178
John Climacus, St, 703
John Damascene, St, 689
John Ireland, Bd, 564
John Joseph, St, 490

John Lantrua, Bd, 363
John Larke, Bd, 564
John Munden, Bd, 319
John Nelson, Bd, 245
John Nutter, Bd, 319
John Ogilvie, Bd, 552
John Pibush, Bd, 373
John de Ribera, St, 43
John Sarkander, Bd, 622
John Baptist of Almodovar, Bd, 339
John of Capistrano, St, 693
John of Egypt, St, 691
John Baptist of Fabriano, Bd, 564
John of God, St, 517
John of Gorze, St, 434
John " of the Grating ", St, 229
John of Matha, St, 276
John of Panaca, St, 633
John of Parma, Bd, 646
John of Reomay, St, 187
John of Triora, Bd, 363
John of Vallombrosa, Bd, 550
John of Vicenza, Bd, 610
John of Warneton, Bd, 184
John the Almsgiver, St, 153
John the Good, St (bp), 63
Jonas, St (with Barachisius), 696
Jordan of Pisa, Bd, 505
Jordan of Saxony, Bd, 343
Joseph, St, 631
Joseph Oriol, St, 666
Joseph Tommasi, Bd, 15
Joseph of Arimathea, St, 617
Joseph of Leonessa, St, 253
Josepha of Beniganim, Bd, 142
Jovita, St (with Faustinus), 340
Julia of Certaldo, Bd, 345
Julian, St (with Basilissa), 56
Julian, St (with Cronion), 431
Julian, St (with Theodulus), 355
Julian Maunoir, Bd, 193
Julian Sabas, St, 110
Julian of Antioch, St, 604
Julian of Le Mans, St, 183
Julian of Toledo, St, 524
Julian the Hospitaller, St, 314
Juliana, St, 349
Justina of Arezzo, Bd, 578
Jutta of Huy, Bd, 76
Juventinus, St (with Maximinus), 164

K

Kadlubek, Vincent, Bd, 528
Kauleas, Antony, St, 317
Kennoch, St, 583
Kentigern, St, 83
Kentigerna, St, 120
Kessog, St, 546
Kieran of Ossory, St, 487
Kieran of Saighir, St, 487

L

Landoald, St, 634
Lantrua, John, Bd, 363
Larke, John, Bd, 564
Laurence of Canterbury, St, 241
Laurence of Spoleto, St, 240
Lavard, Canute, St, 49
Lazarus of Milan, St, 304
Leander, St, 432
Le Clercq, Alix, Bd, 59
Leo, St (with Paregorius), 366
Leo of St Bertin, Bd, 427
Leobinus, St, 591
Leocritia, St, 597
Lésin, St, 322
Lesmes, St, 205
Lestonnac, Joan de, St, 237
Licinius, St, 322
Limnaeus, St (with Thalassius), 395
Line, Anne, Bd, 436
Loman, St, 356
Longinus, St, 594
Louis Dufresse, Bd, 362
Louisa Albertoni, Bd, 447
Louisa de Marillac, St, 598
Lourdes, Our Lady of, 298
Lubin, St, 591
Lucian of Antioch, St, 46
Lucian of Beauvais, St, 51
Lucius I, St, 479
Lucius, St (with Montanus), 408
Lucius of Adrianople, St, 304
Lucretia, St, 597
Lucy Filippini, St, 683
Ludan, St, 318
Ludger, St, 686
Ludolf, St, 702
Lufthildis, St, 157
Luke Belludi, Bd, 359
Luke the Younger, St, 271
Lupicinus, St, 438

M

Macarius of Alexandria, St, 19
Macarius of Jerusalem, St, 544
Macarius the Elder, St, 93
Macartan, St, 684
Macassoli, Christopher, Bd, 563
Macedonius, St, 161
Macrina the Elder, St, 82
Maedoc, St, 214
Maimbod, St, 157
Makar, Gregory, St, 608
Mamilian, St, 571
Mancini, Mary, Bd, 192
Manzi, Antony, Bd, 230
Marcella, St, 213
Marcellus I, St, 100
Marcian, St, 63
Marciana, St, 56
Marcolino of Forlì, Bd, 161
Mareri, Philippa, Bd, 352
Margaret Bourgeoys, Bd, 125
Margaret Clitherow, Bd, 679
Margaret of Cortona, St, 396
Margaret " of England ", St, 243
Margaret of Hungary, St, 176
Margaret of Ravenna, Bd, 157

Marianus Scotus, Bd, 290
Marillac, Louisa de, St, 598
Marina, St, 313
Marinus, St (with Astyrius), 466
Mariscotti, Hyacintha, St, 206
Marius, St (ab.), 183
Marius, St (with Martha), 117
Mark Barkworth, Bd, 435
Mark of Arethusa, St, 697
Mark of Montegallo, Bd, 648
Maro, St, 334
Martha, St (with Marius), 117
Martin of Braga, St, 636
Martina, St, 203
Martinian the Hermit, St, 320
Martyrs of China, I, 361
Martys of Ebsdorf, 237
Martyrs of Japan, I, 259
Martyrs under the Lombards, 457
Martyrs of Mar Saba, 643
Martyrs of the Plague, 436
Martyrs of Sebastea, The XL, 541
Martyrs of the Serapeum, 619
Martyrs of Sinai, 83
Mary, B.V., Annunciation of, 673
Mary, B.V., Appearing of, 298
Mary, B.V., Purification of, 232
Mary of Pisa, Bd, 192
Matilda, St (wid.), 592
Matrona, St, 595
Matthias, St, 407
Maunoir, Julian, Bd, 193
Maurice of Hungary, Bd, 647
Maurus, St. 97
Maurus, Rabanus, Bd, 249
Maximilian, St, 571
Maximinus, St (with Juventinus), 164
May, St, 183
Meingold, St, 279
Meinrad, St, 139
Mel, St, 262
Melchu, St, 262
Meletius, St, 316
Meleusippus, St (with Speusippus), 109
Mesrop, St, 374
Messalina, St, 161
Miki, Paul, St, 259
Milburga, St, 405
Mildgytha, St, 406
Mochoemoc, St, 583
Modan, St, 249
Modomnoc, St, 322
Montanus, St (with Lucius), 408
Morse, Henry, Bd, 231
Moses, St (bp.), 270
Munchin, St, 21
Munden, John, Bd, 319
Mungo, St, 83

N

Nathalan, St, 118
Nelson, John, Bd, 245
Nestor, St, 422
Nicephorus, St (bp.), 584
Nicephorus, St (mart.), 286
Nicetas of Novgorod, St, 216
Nicetius, of Besançon, St, 278
Nicholas von Flüe, St, 660
Nicholas Owen, Bd, 579
Nicholas Paglia, Bd, 338
Nicholas Studites, St, 251
Nizier of Besançon, St, 278
Noel Pinot, Bd, 391
Nolasco, Peter, St, 185
Non, St, 468
Nonnita, St, 468
Nutter, John, Bd, 319

O

Octave of Christmas, 1
Odilo, St, 12
Odo of Novara, Bd, 85
Odoric of Pordenone, Bd, 88
Oengus, St, 559
Ogilvie, John, Bd, 552
Oldegar, St, 503
Ollegarius, St, 503
Onesimus, St, 349
Oosten, Gertrude van, Bd, 43
Oringa, Bd, 32
Oriol, Joseph, St, 666
Orseolo, Peter, St, 64
Osburga, St, 705
Oswald of Worcester, St, 439
Oudoceus, St, 289
Owen, Nicholas, Bd, 579
Oyend, St, 5

P

Pacian, St, 533
Paglia, Nicholas, Bd, 338
Pallotti, Vincent, St, 148
Paregorius, St (with Leo), 366
Paschal I, St, 311
Patenson, William, Bd, 147
Patrick, St, 612
Patroclus, St, 138
Paul, St, Conversion of, 162
Paul Aurelian, St, 574
Paul Miki, St, 259
Paul of Cyprus, St, 621
Paul of Léon, St, 574
Paul of Narbonne, St, 657
Paul the Hermit, St, 91
Paul the Simple, St, 513
Paula, St, 171
Paula Gambara-Costa, Bd, 216
Paulinus of Aquileia, St, 188
Pega, St, 54
Pepin of Landen, Bd, 384
Peregrine, Bd (with Evangelist), 644
Perpetua, St (with Felicity), 493
Peter, St (with Gorgonius), 573
Peter, St, his Chair, 392
Peter, St, his Chair at Rome, 113
Peter Balsam, St, 26
Peter Baptist, St, 259
Peter Damian, St, 399
Peter Geremia, Bd, 550

Peter Igneus, Bd, 281
Peter Nolasco, St, 185
Peter Orseolo, St, 64
Peter Roque, Bd, 457
Peter Thomas, St, 191
Peter of Atroa, St, 10
Peter of Castelnau, Bd, 98
Peter of Cava, St, 481
Peter of Gubbio, Bd, 665
Peter of Sebastea, St, 57
Peter of Treia, Bd, 360
Pharaildis, St, 31
Phileas, St, 248
Philemon, St (with Apollonius), 521
Philippa Mareri, Bd, 352
Phocas of Antioch, St, 485
Photina, St, 636
Pibush, John, Bd, 373
Picenardi, Elizabeth, Bd, 383
Pinot, Noel, Bd, 391
Pionius, St, 224
Piran, St, 489
Placida Viel, Bd, 483
Plumtree, Thomas, Bd, 253
Polycarp, St, 167
Polyeuctes, St, 320
Pontius, St, 520
Poppo, St, 166
Porphyry, St, 423
Porras, Raphaela, Bd, 44
Possenti, Gabriel, St, 429
Praejectus, St, 166
Praetextatus, St, 411
Prisca, St, 115
Priscilla, St, 100
Prix, St, 166
Prix of Rouen, St, 411
Proterius, St, 437
Publius, St, 165
Pucci, Antony, St, 90

Q

Quinzani, Stephana, Bd, 24

R

Rabanus Maurus, Bd, 249
Raphaela Mary, Bd, 44
Raymund of Fitero, Bd, 265
Raymund of Peñafort, St, 149
Redi, Teresa M., St, 565
Reginald of Orleans, Bd, 359
Regulus, St, 702
Reinold, St, 48
Rembert, St, 251
Reynolds, Thomas, Bd, 140
Ribera, John de, Bd, 43
Ricasoli, Benedict, Bd, 132
Ricci, Catherine dei, St, 328
Richard, St (" King "), 270
Richardson, William, Bd, 361
Richimir, St, 112
Rieul, St, 702
Righi, John B., Bd, 564
Rigobert, St, 32
Rizzerio, Bd, 272
Robert Dalby, Bd, 612
Robert Southwell, Bd, 386
Robert of Arbrissel, Bd, 418
Roderic, St (with Solomon), 588
Roe, Alban, Bd, 140
Roger le Fort, Bd, 455
Roger of Ellant, Bd, 32
Roger of Todi, Bd, 88
Romaeus, Bd (with Avertanus), 419
Romanus, St (with Lupicinus), 438
Romuald, St, 266
Roque, Peter, Bd, 457
Roseline, Bd, 112
Rosendo, St, 454
Rudesind, St, 454
Rupert of Salzburg, St, 700

S

Sabinian, St, 201
Sabinus of Canosa, St, 288
Sabinus of Piacenza, St, 111
Sadoth, St, 380
Sales, Francis de, St, 195
Salès, James, Bd, 274
Salvator of Horta, St, 630
Salvius of Amiens, St, 70
Sansedoni, Ambrose, Bd, 644
Santuccia, Bd, 657
Sarkander, John, Bd, 622
Saturninus, St (with Dativus), 303
Saturus, St (with Armogastes), 698
Saultemouche, William, Bd, 274
Sauve of Amiens, St, 70
Sava, St, 86
Savio, Dominic, St, 539
Scammacca, Bernard, Bd, 354
Scholastica, St, 292
Scotivoli, Benvenuto, St, 659
Sebastian, St, 128
Sebastian Aparicio, Bd, 420
Sebastian Valfré, Bd, 207
Senan, St, 522
Seraphina, St, 577
Serapion of Thmuis, St, 655
Serenus the Gardener, St, 401
Serlo, Bd, 473
Severian, St, 384
Severinus, St (ab.), 305
Severinus of Noricum, St, 52
Severinus of Septempeda, St, 53
Sherwood, Thomas, Bd, 273
Sibyllina of Pavia, Bd, 665
Sigebert III, St, 229
Sigfrid, St, 342
Silvin, St, 358
Simeon of Jerusalem, St, 365
Simeon the Stylite, St, 34
Simon of Cascia, Bd, 244
Simon of Trent, St, 671
Simplicius, St (pope), 545
Solomon, St (with Roderic), 588
Sophronius, St, 557
Sordi, John, Bd, 610

Soteris, St, 293
Southwell, Robert, Bd, 386
Spagnuolo, Baptist, Bd, 649
Speusippus, St (with Eleusippus), 109
Stephana Quinzani, Bd, 24
Stephen Bellesini, Bd, 245
Stephen of Muret, St, 282
Stephen of Obazine, St, 527
Stephen of Rieti, St, 321
Stransham, Edward, Bd, 140
Sulpice, St, 111
Sulpicius II, St, 111
Sulpicius " Severus ", St, 202
Suso, Henry, Bd, 464
Swithbert, St, 452
Syncletica, St, 33

T

Tanco, St, 342
Tarasius, St, 416
Tatto, St, 342
Teilo, St, 288
Telemachus, St, 3
Telesphorus, St, 33
Tempier, William, Bd, 692
Teresa Redi, St, 565
Teresa Verzeri, Bd, 476
Terrebotti, Santuccia, Bd, 657
Thalassius, St (with Limnaeus), 395
Thalelaeus, St, 431
Theodore of Heraclea, St, 269
Theodosius the Cenobiarch, St, 68
Theodulus, St (with Julian), 355
Theophanes the Chronicler, St, 576
Theophilus the Penitent, St, 247
Theophylact, St, 516
Theotonius, St, 372
Thomas Aquinas, St, 509
Thomas Hemerford, Bd, 318
Thomas Plumtree, Bd, 253
Thomas Reynolds, Bd, 140
Thomas Sherwood, Bd, 273
Thomas of Cori, Bd, 127
Thomasius, Bd, 679
Thorfinn, St, 55
Tibba, St, 500
Tigrius, St (with Eutropius), 71
Tillo, St, 47
Timothy, St, 158
Titus, St, 260
Tommasi, Joseph, Bd, 15
Torello, Bd, 611
Tornielli, Bonaventure, Bd, 711
Trumwin, St, 293
Tutilo, St, 696
Tyrannio, St (with Zenobius), 379

U

Ulphia, St, 215

V

Vaast, St, 262
Valentine, St (bp), 47
Valentine, St (mart.), 332
Valerius of Saragossa, St, 142
Valfré, Sebastian, Bd, 207
Vaneng, St, 58
Vedast, St, 262
Verdiana, Bd, 353
Veremund, St, 526
Veronica of Binasco, Bd, 76
Verzeri, Teresa, Bd, 476
Victor the Hermit, St, 426
Victoria, St, 303
Victorian, St (ab.), 72
Victorian, St (mart.), 663
Victorinus, St (mart.), 412
Viel, Placida, Bd, 483
Villana of Florence, Bd, 444
Vincent Pallotti, St, 148
Vincent of Cracow, Bd, 528
Vincent of Saragossa, St, 142
Vincentian, St, 22
Vindician, St, 558
Virgil of Arles, St, 489
Vitalian, St, 184
Vittré, St, 426
Vodalus, St, 258
Voel, St, 258
Volusian, St, 116

W

Walburga, St, 415
Walfrid, St, 341
Waningus, St, 58
Waterson, Edward, Bd, 49
Werburga, St, 241
William Harrington, Bd, 373
William Hart, Bd, 597
William Patenson, Bd, 147
William Richardson, Bd, 361
William Saultemouche, Bd, 274
William Tempier, Bd, 692
William of St Benignus, St, 12
William of Bourges, St, 65
William of Maleval, St, 295
William of Norwich, St, 671
Willigis, St, 406
Wiltrudis, St, 42
Winwaloe, St, 469
Wulfram, St, 642
Wulfric, St, 382
Wulfstan, St, 121
Wulsin, St, 55
Wulstan, St, 121

Z

Zachary, St, 596
Zdislava, Bd, 14
Zenobius, St (with Tyrannio), 379
Zosimus, St, 704

BUTLER'S LIVES OF THE SAINTS

COMPLETE EDITION

EDITED, REVISED AND SUPPLEMENTED BY

HERBERT J. THURSTON, S.J.

AND DONALD ATTWATER

Foreword by Cardinal Basil Hume, O.S.B.
Archbishop of Westminster



VOLUME II

APRIL · MAY · JUNE

General Index in Volume IV

CHRISTIAN CLASSICS
Westminster, Maryland
1990

NIHIL OBSTAT: PATRICIVS MORRIS, S.T.D., L.S.S.
CENSOR DEPVTATVS
IMPRIMATVR: E. MORROGH BERNARD
VICARIVS GENERALIS
WESTMONASTERII: DIE XXIII FEBRVARII MCMLIII

Christian Classics, Inc.
P.O. BOX 30
WESTMINSTER, MD. 21157

All rights reserved. No part of this
publication may be reproduced in any
form or by any means without
previous written permission.

Lives of the Saints originally published 1756-9.
Revised edition by Herbert J. Thurston, S. J.,
published 1926-38. Copyright by Burns & Oates.
Second Edition, by Herbert J. Thurston, S. J. and
Donald Attwater, published 1956.
Copyright © Burns & Oates 1956.
Reprinted 1981
Foreword copyright © Burns & Oates 1981

LIBRARY OF CONGRESS CATALOG CARD NUMBER: 56-5383
ISBN: Cloth 0 87061 0457, Paperback 0 87061 1372

PRINTED IN THE UNITED STATES OF AMERICA

CONTENTS OF VOLUME II

APRIL

		PAGE
1.	St Melito, bishop	1
	St Walaricus, or Valéry, abbot	1
	St Macarius the Wonder-worker	2
	St Hugh of Grenoble, bishop	3
	St Hugh of Bonnevaux, abbot	5
	St Gilbert of Caithness, bishop	5
	St Catherine of Palma, virgin	6
	Bd Ludovic Pavoni	7
2.	St Francis of Paola	10
	SS. Apphian and Theodosia, martyrs	13
	St Mary of Egypt	14
	St Nicetius, or Nizier, bishop	16
	Bd John Payne, martyr	16
	Bd Leopold of Gaiche	17
3.	St Pancras of Taormina, bishop and martyr	18
	St Sixtus, or Xystus, I, pope and martyr	18
	SS. Agape, Chionia and Irene, virgins and martyrs	19
	St Burgundofara, or Fare, virgin	21
	St Nicetas, abbot	21
	St Richard of Chichester, bishop	22
	Bd Ganduif of Binasco	25
	Bd John of Penna	25
4.	St Isidore of Seville, bishop and doctor	26
	SS. Agathopus and Theodulus, martyrs	27
	St Tigernach, bishop	28
	St Plato, abbot	28
	Bd Peter of Poitiers, bishop	29
	St Benedict the Black	30
5.	St Vincent Ferrer	31
	St Derfel Gadarn	34
	St Ethelburga of Lyminge, matron	35
	St Gerald of Sauve-Majeure, abbot	35
	St Albert of Montecorvino, bishop	36
	Bd Juliana of Mount Cornillon, virgin	37
	Bd Crescentia of Kaufbeuren, virgin	38
6.	CXX Martyrs in Persia	39

PAGE

St Marcellinus, martyr 40
St Celestine I, pope 40
St Eutychius, bishop 41
St Prudentius, bishop 42
Bd Notker Balbulus 42
St William of Eskill, abbot 43
Bd Catherine of Pallanza, virgin 44

7. St Hegesippus 45
St Aphraates 45
St George the Younger of Mitylene, bishop 46
St Celsus, or Ceallach, archbishop 47
St Aybert 47
Bd Herman Joseph 48
Bd Ursulina, virgin 49
Bd William of Scicli 50
BB. Alexander Rawlins and Henry Walpole, martyrs 50
BB. Edward Oldcorne and Ralph Ashley, martyrs 51
Bd Mary Assunta Pallotta *(See Appendix III)*

8. St Dionysius of Corinth, bishop 52
St Perpetuus, bishop 53
St Walter of Pontoise, abbot 53
Bd Clement of Osimo 54
Bd Julian of St Augustine 55
Bd Julia Billiart, virgin 56

9. St Mary of Cleophas, matron 58
St Waldetrudis, or Waudru, widow 58
St Hugh of Rouen, bishop 59
St Gaucherius, abbot 59
Bd Ubald of Florence 60
Bd Thomas of Tolentino, martyr 60
Bd Antony Pavoni, martyr 61

10. St Bademus, abbot 61
The Martyrs under the Danes 62
St Macarius, or Macaire, of Ghent 62
St Fulbert of Chartres, bishop 63
St Paternus of Abdinghof 64
Bd Antony Neyrot, martyr 64
Bd Mark Fantucci 65
St Michael de Sanctis 66

11. St Leo the Great, pope and doctor 67
St Barsanuphius 70
St Isaac of Spoleto 71
St Godeberta, virgin 71
St Guthlac 72
Bd Waltman, abbot 73
Bd Rainerius Inclusus 74
Bd George Gervase, martyr 74
St Gemma Galgani, virgin 75
Bd Helen Guerra *(See Appendix III)*

PAGE

12. St Julius I, pope 76
St Zeno of Verona, bishop 77
St Sabas the Goth, martyr 78
SS. Alferius and other abbots of La Cava 80
Bd Andrew of Montereale 80
Bd Angelo of Chivasso 81

13. St Hermenegild, martyr 82
SS. Carpus, Papylus and Agathonice, martyrs 83
St Martius, or Mars, abbot 84
Bd Ida of Boulogne, widow 85
Bd James of Certaldo, abbot 85
Bd Ida of Louvain, virgin 86
Bd Margaret of Città-di-Castello, virgin 87
BB. John Lockwood and Edmund Catherick, martyrs 87

14. St Justin Martyr 88
SS. Tiburtius, Valerius and Maximus, martyrs 91
St Ardalion, martyr 91
St Lambert of Lyons, archbishop 91
St Bernard of Tiron, abbot 92
Bd Lanvinus 92
St Caradoc 93
St Bénezet 93
Bd Peter Gonzalez 94
SS. John, Antony and Eustace, martyrs 95
Bd Lydwina of Schiedam, virgin 95

15. SS. Basilissa and Anastasia, martyrs 98
St Padarn, or Patern, bishop 98
St Ruadan of Lothra, abbot 99
St Hunna, matron 100

16. SS. Optatus and his Companions, and St Encratis, virgin martyrs 100
St Turibius of Astorga, bishop 101
St Paternus, or Pair, bishop 101
St Fructuosus of Braga, archbishop 102
St Magnus of Orkney, martyr 103
St Drogo, or Druon 104
St Contardo 104
Bd Joachim of Siena 105
Bd William of Polizzi 106
Bd Archangelo of Bologna 106
St Benedict Joseph Labre 106
St Bernadette, virgin 108

17. St Anicetus, pope and martyr 112
SS. Mappalicus and his Companions, martyrs 112
St Innocent, bishop 113
SS. Donnan and his Companions, martyrs 113
St Robert of Chaise-Dieu, abbot 113
St Stephen Harding, abbot 114
Bd Eberhard of Marchthal, abbot 116

PAGE

Bd James of Cerqueto 117
Bd Clare of Pisa, widow 117

18. St Apollonius the Apologist, martyr 119
SS. Eleutherius and his Companions, martyrs 120
St Laserian, Laisren, or Molaisse, bishop 121
St Idesbald, abbot 122
St Galdinus, archbishop 122
Bd James of Lodi 123
Bd Andrew Hibernon 124
Bd Mary of the Incarnation, widow 124

19. St Leo IX, pope 126
St Expeditus 128
St Ursmar, abbot and bishop 129
St Geroldus 129
St Alphege, archbishop and martyr 129
Bd Bernard the Penitent 131
Bd Conrad of Ascoli 132
Bd James Duckett, martyr 132

20. St Marcellinus of Embrun, bishop 133
St Marcian, or Marian 134
St Caedwalla 134
Bd Hugh of Anzy 134
St Hildegund, virgin 135
St Agnes of Montepulciano, virgin 135
Bd Simon of Todi 137
BB. James Bell and John Finch, martyrs 137
BB. Robert Watkinson and Francis Page, martyrs 137

21. St Anselm, archbishop and doctor 138
SS. Simeon Barsabae, bishop, and his Companions, martyrs 141
St Anastasius I of Antioch, bishop 142
St Beuno, abbot 142
St Malrubius, or Maelrubha, abbot 143
St. Conrad of Parzham 143

22. SS. Soter and Caius, popes and martyrs 144
SS. Epipodius and Alexander, martyrs 144
St Leonides, martyr 145
St Agapitus I, pope 145
St Theodore of Sykeon, bishop 146
St Opportuna, virgin and abbess 147
Bd Wolfhelm, abbot 147
Bd Francis of Fabriano 147
Bd Bartholomew of Cervere, martyr 148

23. St George, martyr 148
SS. Felix, Fortunatus and Achilleus, martyrs 150
St Ibar, bishop 151
St Gerard of Toul, bishop 151
St Adalbert of Prague, bishop and martyr 152

PAGE

Bd Giles of Assisi 154
Bd Helen of Udine, widow 155

24. St Fidelis of Sigmaringen, martyr 156
St Mellitus, archbishop 157
St Ivo, bishop 157
St Egbert, bishop 158
St William Firmatus 158
St Mary Euphrasia Pelletier, virgin 159

25. St Mark, evangelist 160
St Anianus, bishop 162
St Heribald, bishop 162
BB. Robert Anderton and William Marsden, martyrs 163

26. SS. Cletus and Marcellinus, popes and martyrs 163
St Peter of Braga, bishop 164
St Richarius, or Riquier, abbot 164
St Paschasius Radbertus, abbot 164
Bd John I of Valence, bishop 165
St Franca of Piacenza, virgin and abbess 166
BB. Dominic and Gregory 166
Bd Alda, or Aldobrandesca, widow 166
St Stephen of Perm, bishop 167

27. St Peter Canisius, doctor 168
St Anthimus, bishop 171
St Asicus, or Tassach, bishop 171
St Maughold, or Maccul, bishop 172
St Floribert, bishop 172
St Stephen Pechersky, bishop 173
St Zita, virgin 173
Bd Peter Armengol 174
Bd Antony of Siena 175
Bd James of Bitetto 175
Bd Osanna of Cattaro, virgin 176
St Turibius of Lima, archbishop 176

28. St Paul of the Cross 178
SS. Vitalis and Valeria, martyrs 181
St Pollio, martyr 181
SS. Theodora and Didymus, martyrs 181
St Cronan of Roscrea, abbot 182
St Pamphilus of Sulmona, bishop 182
St Cyril of Turov, bishop 182
Bd Luchesio 183
St Louis Mary of Montfort 184
St Peter Mary Chanel, martyr 186

29. St Peter of Verona, martyr 186
St Wilfrid the Younger, bishop 187
St Hugh of Cluny, abbot 188
St Robert of Molesmes, abbot 189
St Joseph Cottolengo 191

PAGE

30. St Catherine of Siena, virgin 192
St Maximus, martyr 198
SS. Marian and James, martyrs 198
St Eutropius, bishop and martyr 199
Bd Hildegard, matron 199
St Forannan, abbot 200
St Gualfardus, or Wolfhard 200
BB. Francis Dickenson and Miles Gerard, martyrs 201
Bd Benedict of Urbino 201

MAY

1. St Joseph the Workman 203
St Amator, or Amatre, bishop 207
St Brieuc, or Briocus, abbot 208
St Sigismund of Burgundy 209
St Marculf, or Marcoul, abbot 210
St Theodard of Narbonne, archbishop 210
St Peregrine Laziosi 211

2. St Athanasius, archbishop and doctor 212
SS. Exsuperius and Zoë, martyrs 217
St Waldebert, abbot 217
St Ultan, abbot 218
St Wiborada, virgin and martyr 218
Bd Conrad of Seldenbüren 219
St Mafalda 219

3. The Finding of the Holy Cross 220
SS. Alexander, Eventius and Theodulus, martyrs 223
SS. Timothy and Maura, martyrs 223
St Juvenal, bishop 224
St Philip of Zell 224

4. The Martyrs of England and Wales 225
St Monica, widow 226
St Cyriacus, or Judas Quiriacus, bishop 229
St Pelagia of Tarsus, virgin and martyr 230
St Florian, martyr 230
St Venerius, bishop 231
St Godehard, or Gothard, bishop 231
Bd Catherine of Parc-aux-Dames, virgin 232
Bd Gregory of Verucchio 232
Bd Michael Giedroyć 233
Bd John Moyë *(See Appendix III)*

5. St Pius V, pope 234
St Hilary of Arles, bishop 236
St Mauruntius, abbot 238
St Avertinus 239

PAGE

St Angelo, martyr 239
St Jutta, widow 239

6. St John before the Latin Gate 240
St Evodius, bishop 242
St Edbert, bishop 242
St Petronax, abbot 242
Bd Prudence, virgin 243
BB. Edward Jones and Antony Middleton, martyrs 243

7. St Stanislaus, bishop and martyr 244
St Domitian, bishop 246
St Liudhard, bishop 246
SS. Serenicus and Serenus 247
St John of Beverley, bishop 247
Bd Rose Venerini, virgin 248

8. The Appearing of St Michael 249
St Victor Maurus, martyr 250
St Acacius, or Agathus, martyr 250
St Gibrian 251
St Desideratus, bishop 251
St Boniface IV, pope 252
St Benedict II, pope 252
SS. Wiro, Plechelm and Otger 253
St Peter of Tarentaise, archbishop 253

9. St Gregory Nazianzen, bishop and doctor 255
St Beatus 259
St Pachomius, abbot 259
St Gerontius, bishop 262
Bd Nicholas Albergati, bishop 262

10. St Antoninus of Florence, archbishop 263
St Calepodius, martyr 265
SS. Gordian and Epimachus, martyrs 265
SS. Alphius and his Companions, martyrs 265
SS. Catald and Conleth, bishops 266
St Solangia, virgin and martyr 267
Bd Beatrice of Este, virgin 267
Bd John of Avila 268

11. SS. Philip and James 269
St Mamertus, bishop 269
St Comgall, abbot 270
St Asaph, bishop 271
St Gengulf, or Gengoul 272
St Majolus, or Mayeul, abbot 272
St Ansfrid, bishop 273
St Walter of L'Esterp, abbot 274
Bd Albert of Bergamo 274
Bd Vivaldo 275
Bd Benincasa 275
Bd Aloysius Rabata 275

PAGE

Bd Ladislaus of Gielniow 276
The English Carthusian Martyrs, and others 277
St Francis di Girolamo 280
St Ignatius of Laconi 281

12. SS. Nereus, Achilleus and Domitilla, martyrs 284
St Pancras, martyr 285
St Epiphanius of Salamis, bishop 285
St Modoaldus, bishop 287
St Rictrudis, widow 288
St Germanus of Constantinople, bishop 288
St Dominic of the Causeway 289
Bd Francis Patrizzi 290
Bd Gemma of Solmona, virgin 291
Bd Jane of Portugal, virgin 291
Bd John Stone, martyr 292

13. St Robert Bellarmine, archbishop and doctor 292
St Glyceria, virgin and martyr 296
St Mucius, martyr 296
St Servatius, or Servais, bishop 297
St John the Silent 298
St Erconwald, bishop 299
St Euthymius the Enlightener, abbot 300
Bd Imelda, virgin 301
Bd Julian of Norwich, virgin 301
St Peter Regalatus 303
St Andrew Hubert Fournet 303

14. St Pontius, martyr 305
St Boniface of Tarsus, martyr 305
St Carthage, Carthach, or Mochuda, abbot 306
St Erembert, bishop 307
Bd Giles of Portugal 308
Bd Petronilla of Moncel, virgin 309
Bd Magdalen di Canossa, virgin 309
St Michael Garicoïts 312
St Mary Mazzarello, virgin 313

15. St John Baptist de la Salle 315
SS. Torquatus and his Companions, martyrs 319
St Isidore of Chios, martyr 319
SS. Peter of Lampsacus and his Companions, martyrs 319
St Hilary of Galeata, abbot 320
SS. Dympna and Gerebernus, martyrs 320
SS. Bertha and Rupert 322
St Hallvard, martyr 322
St Isaias of Rostov, bishop 323
St Isidore the Husbandman 323
Bd Magdalen Albrizzi, virgin 324

16. St Ubald of Gubbio, bishop 325
St Peregrine of Auxerre, bishop and martyr 326

PAGE

St Possidius, bishop 327
St Germerius, bishop 327
St Brendan, abbot 328
St Domnolus, bishop 329
St Carantoc, or Carannog, abbot 329
St Honoratus of Amiens, bishop 330
St Simon Stock 330
St John Nepomucen, martyr 332

17. St Paschal Baylon 333
St Madron, or Madern 337
Bd Ratho of Andechs 339
St Bruno of Würzburg, bishop 339
Bd Andrew Abellon 340

18. St Venantius, martyr 340
SS. Theodotus, Thecusa and their Companions, martyrs 341
St Potamon, bishop and martyr 342
St Eric of Sweden, martyr 342
Bd William of Toulouse 343
St Felix of Cantalice 344

19. St Celestine V, pope 345
SS. Pudentiana and Pudens, martyrs 347
SS. Calocerus and Parthenius, martyrs 348
Bd Alcuin, abbot 348
St Dunstan, archbishop 349
St Ivo of Kermartin 351
Bd Augustine Novello 353
Bd Peter Wright, martyr 353

20. St Bernardino of Siena 354
St Thalelaeus, martyr 357
St Basilla, or Basilissa, virgin and martyr 357
St Baudelius, martyr 357
St Austregisilus, or Outril, bishop 358
St Ethelbert, martyr 358
Bd Columba of Rieti, virgin 359

21. St Godric 361
Bd Benvenuto of Recanati 362
St Andrew Bobola, martyr 363
St Theophilus of Corte 364
Bd Crispin of Viterbo 365

22. SS. Castus and Aemilius, martyrs 365
St Quiteria, virgin and martyr 366
St Romanus 366
St Julia, martyr 367
St Aigulf, or Ayoul, bishop 367
St Humility, widow 368
St Rita of Cascia, widow 369

PAGE

Bd John Forest, martyr 370
St Joachima de Mas y de Vedruna, widow 371

23. St Desiderius, or Didier, bishop and martyr 374
St Guibert 375
St Leontius of Rostov, bishop and martyr 376
St Ivo of Chartres, bishop 376
St Euphrosyne of Polotsk, virgin 377
St William of Rochester, martyr 378
Bd Gerard of Villamagna 378
Bd Bartholomew of Montepulciano 379
St John Baptist Rossi 379

24. SS. Donatian and Rogatian, martyrs 381
St Vincent of Lérins 382
Bd Lanfranc of Canterbury, archbishop 383
St David I of Scotland 383
St Nicetas of Pereaslav, martyr 384
Bd John of Prado, martyr 385

25. St Gregory VII, pope 386
St Urban I, pope and martyr 389
St Dionysius of Milan, bishop 389
St Zenobius, bishop 390
St Leo, or Lyé, abbot 390
St Aldhelm, bishop 391
St Gennadius, bishop 391
Bd Claritus 392
St Madeleine Sophie Barat, virgin 392

26. St Philip Neri 395
St Quadratus, bishop 399
SS. Priscus, or Prix, and his Companions, martyrs 400
St Lambert of Vence, bishop 400
Bd Eva of Liège, virgin 400
St Mariana of Quito, virgin 401
BB. Peter Sanz, bishop, and his Companions, martyrs 402

27. St Bede the Venerable, doctor 402
St Restituta of Sora, virgin and martyr 404
SS. Julius and his Companions, martyrs 405
St Eutropius of Orange, bishop 405
St John I, pope and martyr 406
St Melangell, or Monacella, virgin 406

28. St Augustine, or Austin, of Canterbury, archbishop 407
St Senator, bishop 409
St Justus of Urgel, bishop 409
St Germanus of Paris, bishop 410
St William of Gellone 411
St Bernard of Montjoux 411
St Ignatius of Rostov, bishop 413
Bd Margaret Pole, widow and martyr 413

PAGE

Bd Mary Bartholomea of Florence, virgin 414
The London Martyrs of 1582 415

29. St Mary Magdalen dei Pazzi, virgin 416
St Cyril of Caesarea, martyr 419
St Maximinus of Trier, bishop 419
SS. Sisinnius, Martyrius and Alexander, martyrs 420
St Theodosia, virgin and martyr 420
SS. William, Stephen, Raymund and their Companions, martyrs 421
Bd Peter Petroni 421
Bd Richard Thirkeld, martyr 422

30. St Felix I, pope 422
St Eleutherius, pope 423
St Isaac of Constantinople, abbot 423
St Exsuperantius, bishop 424
St Madelgisilus, or Mauguille 424
St Walstan 424
St Ferdinand of Castile 426
Bd Andrew of Pistoia, bishop 426
St Joan of Arc, virgin 427
Bd James Bertoni 431
BB. William Scott and Richard Newport, martyrs 431

31. St Mary the Queen 432
St Petronilla, virgin and martyr 434
SS. Cantius, Cantianus and Cantianella, martyrs 434
St Mechtildis of Edelstetten, virgin 435
Bd James the Venetian 436

JUNE

1. St Angela Merici, virgin 432
St Pamphilus and his Companions, martyrs 437
St Wite, or Candida 438
St Proculus, " the Soldier ", and St. Proculus, bishop 439
St Caprasius, or Caprais 440
St Wistan 440
St Simeon of Syracuse 441
St Eneco, or Iñigo, abbot 442
St Theobald of Alba 443
Bd John Pelingotto 443
Bd Herculanus of Piegaro 444
Bd John Storey, martyr 444
The Martyrs of Japan, II 445
Bd Felix of Nicosia 452

2. SS. Marcellinus and Peter, martyrs 452
St Erasmus, bishop and martyr 453
SS. Pothinus and his Companions, the Martyrs of Lyons and Vienne 454
St Eugenius I, pope 458
St Stephen of Sweden, bishop and martyr 458

PAGE

St Nicholas the Pilgrim 459
BB. Sadoc and his Companions, martyrs 459

3. St Cecilius 460
SS. Pergentinus and Laurentinus, martyrs 460
SS. Lucillian and his Companions, martyrs 461
St Clotilda, widow 462
SS. Liphardus and Urbicius, abbots 463
St Kevin, or Coemgen, abbot 463
St Genesius of Clermont, bishop 465
St Isaac of Cordova, martyr 465
St Morand 466
Bd Andrew of Spello 466
Bd John "the Sinner" 467
SS. Charles Lwanga, Joseph Mkasa and their Companions, the Martyrs of Uganda 468

4. St Francis Caracciolo 470
St Quirinus, bishop and martyr 472
St Metrophanes, bishop 473
St Optatus of Milevis, bishop 474
St Petroc, abbot 475
St Vincentia Gerosa, virgin 476

5. St Boniface, archbishop and martyr 477
St Dorotheus of Tyre, martyr 481
St Sanctius, or Sancho, martyr 482
Bd Meinwerk, bishop 482
Bd Ferdinand of Portugal 483

6. St Norbert, archbishop 484
St Philip the Deacon 487
St Ceratius, or Cérase, bishop 488
St Eustorgius II of Milan, bishop 488
St Jarlath, bishop 489
St Gudwal, or Gurval 489
St Claud of Besançon, bishop 490
Bd Gerard of Monza 491
Bd Laurence of Villamagna 491
Bd Marcellinus Champagnat *(See Appendix III)*

7. St Paul I of Constantinople, bishop 492
St Meriadoc, bishop 493
St Colman of Dromore, bishop 493
St Vulflagius, or Wulphy 494
St Willibald, bishop 494
St Gottschalk, martyr 496
St Robert of Newminster, abbot 496
Bd Baptista Varani, virgin 497
Bd Anne of St Bartholomew, virgin 499
St Antony Gianelli, bishop 500

8. St Maximinus of Aix 501
St Medard, bishop 502

PAGE

St Clodulf, or Cloud, bishop 503
St William of York, archbishop 503
Bd John Rainuzzi 505
Bd Pacifico of Cerano 506

9. St Columba, or Colmcille, abbot 506
SS. Primus and Felician, martyrs 509
St Vincent of Agen, martyr 510
St Pelagia of Antioch, virgin and martyr 510
St Richard of Andria, bishop 511
BB. Diana, Cecilia and Amata, virgins 511
Bd Silvester of Valdiseve 512
Bd Henry the Shoemaker 513
Bd Anne Mary Taigi, matron 513

10. St Margaret of Scotland, matron 515
SS. Getulius and his Companions, martyrs 517
St Ithamar, bishop 518
St Landericus, or Landry, bishop 518
Bd Olive of Palermo, virgin and martyr 519
St Bogumilus, archbishop 519
Bd Henry of Treviso 520
Bd Bonaventure of Peraga 521
Bd John Dominici, archbishop 521

11. St Barnabas, apostle 522
SS. Felix and Fortunatus, martyrs 524
St Parisio 525
Bd Paula Frassinetti, virgin 525

12. St John of Sahagun 526
SS. Basilides and his Companions, martyrs 527
St Antonina, martyr 528
St Onuphrius 528
St Ternan, bishop 529
St Peter of Mount Athos 530
St Leo III, pope 531
St Odulf 532
St Eskil, bishop and martyr 533
Bd Stephen Bandelli 534

13. St Antony of Padua, doctor 534
St Felicula, martyr 537
St Aquilina, martyr 538
St Triphyllius, bishop 538
Bd Gerard of Clairvaux 538

14. St Basil the Great, archbishop and doctor 539
SS. Valerius and Rufinus, martyrs 542
St Dogmael 542
St Methodius I of Constantinople, bishop 543
Bd Castora Gabrielli, widow 544

PAGE

15. SS. Vitus, Modestus and Crescentia, martyrs 545
St Hesychius, martyr 546
St Tatian Dulas, martyr 546
St Orsiesius, abbot 547
St Landelinus, abbot 547
St Edburga of Winchester, virgin 548
St Bardo, archbishop 549
St Aleydis, or Alice, virgin 549
Bd Jolenta of Hungary, widow 550
St Germaine of Pibrac, virgin 550
Bd Aloysius Palazzolo *(See Appendix III)*

16. SS. Ferreolus and Ferrutio, martyrs 552
SS. Cyricus and Julitta, martyrs 552
St Tychon of Amathus, bishop 554
St Aurelian, bishop 554
St Benno, bishop 555
Bd Guy of Cortona 556
St Lutgardis, virgin 557
St John Francis Regis 558

17. St Gregory Barbarigo, bishop 561
SS. Nicander and Marcian, martyrs 562
St Bessarion 564
St Hypatius, abbot 564
St Avitus, abbot 565
St Nectan 566
St Hervé, or Harvey, abbot 567
St Botulf, or Botolph, abbot, and St Adulf 568
St Moling, bishop 569
St Rainerius of Pisa 569
SS. Teresa and Sanchia of Portugal 570
Bd Peter of Pisa 571
St Emily de Vialar, virgin 572

18. St Ephraem, doctor 574
SS. Mark and Marcellian, martyrs 578
St Amandus of Bordeaux, bishop 579
St Elizabeth of Schönau, virgin 579

19. St Juliana Falconieri, virgin 581
SS. Gervase and Protase, martyrs 583
St Deodatus, or Dié, bishop 584
St Bruno, or Boniface, of Querfurt, bishop and martyr 585
Bd Odo of Cambrai, bishop 586
Bd Thomas Woodhouse, martyr 587

20. St Silverius, pope and martyr 588
St Goban, or Gobain, martyr 589
St Bagnus, or Bain, bishop 589
St Adalbert of Magdeburg, archbishop 590
St John of Matera, abbot 590
Bd Michelina of Pesaro, widow 591

PAGE

Bd Osanna of Mantua, virgin 592
The English Martyrs of the Oates Plot 596

21. St Aloysius 603
St Eusebius of Samosata, bishop 607
St Alban, or Albinus, of Mainz, martyr 608
St Méen, or Mewan, abbot 609
St Engelmund 609
St Leutfridus, or Leufroy, abbot 610
St Ralph, or Raoul, archbishop 610
Bd John Rigby, martyr 611

22. St Alban, martyr 612
St Nicetas of Remesiana, bishop 614
St Paulinus of Nola, bishop 615
St Eberhard of Salzburg, archbishop 617
Bd Innocent V, pope 618

23. St Agrippina, virgin and martyr 620
St Etheldreda, or Audrey, widow 620
St Lietbertus, or Libert, bishop 621
Bd Peter of Jully 622
Bd Lanfranc of Pavia, bishop 622
Bd Mary of Oignies, virgin 623
Bd Thomas Corsini 626
Bd Thomas Garnet, martyr 627
St Joseph Cafasso 628

24. The Birthday of St John the Baptist 631
The Martyrs under Nero 633
St Simplicius, bishop 634
St Bartholomew of Farne 634

25. St William of Vercelli, abbot 635
St Febronia, virgin and martyr 637
St Gallicanus 638
St Prosper of Aquitaine 639
St Prosper of Reggio, bishop 639
St Maximus of Turin, bishop 640
St Moloc, or Luan, bishop 641
St Adalbert of Egmond 641
St Eurosia, virgin and martyr 642
SS. Gohard, bishop, and his Companions, martyrs 643
Bd Henry of Zdik Olomuc, bishop 643
Bd John the Spaniard 644
Bd Guy Maramaldi 645

26. SS. John and Paul, martyrs 645
St Vigilius, bishop and martyr 646
St Maxentius, abbot 647
SS. Salvius, or Sauve, and Superius 648
St John of the Goths, bishop 648
St Pelagius, martyr 649
St Anthelm, bishop 650

PAGE

27. SS. Zoilus and his Companions, martyrs 652
St Samson of Constantinople 652
St John of Chinon 653
St George Mtasmindeli, abbot 653
St Ladislaus of Hungary 654
Bd Benvenuto of Gubbio 655
BB. Madeleine Fontaine and her Companions, virgins and martyrs 655

28. St Irenaeus, bishop (transferred to July 3.) 656
SS. Plutarch, Potamiaena and their Companions, martyrs 658
St Paul I, pope 659
St Heimrad 660
SS. Sergius and Germanus, abbots 662
Bd John Southworth, martyr 662

29. St Peter, apostle 664
St Paul, apostle 669
St Cassius, bishop 672
SS. Salome and Judith 673
St Emma, widow 674

30. The Commemoration of St Paul 674
St Martial, bishop 675
St Bertrand of Le Mans, bishop 676
St Erentrude, virgin 677
St Theobald, or Thibaud, of Provins 678
Bd Arnulf of Villers 679
Bd Philip Powell, martyr 680

Index 683

BIBLIOGRAPHICAL ABBREVIATIONS

Acta Sanctorum. — This without qualification refers to the *Acta Sanctorum* of the Bollandists.

BHG. — The *Bibliotheca hagiographica graeca* of the Bollandists.

BHL. — The *Bibliotheca hagiographica latina* of the Bollandists.

BHO. — The *Bibliotheca hagiographica orientalis* of the Bollandists.

Burton and Pollen, LEM. — *Lives of the English Martyrs*, second series, ed. E. H. Burton and J. H. Pollen.

Camm, LEM. — *Lives of the English Martyrs*, first series, ed. Bede Camm.

CMH. — H. Delehaye's Commentary on the Hieronymian Martyrology, in the *Acta Sanctorum*, November, volume ii, part 2.

DAC. — *Dictionnaire d'Archéologie chrétienne et de Liturgie*, ed. F. Cabrol and H. Leclercq.

DCB. — *A Dictionary of Christian Biography*, ed. William Smith and Henry Wace.

DHG. — *Dictionnaire d'Histoire et de Géographie ecclésiastiques*, ed. A. Baudrillart *et al.*

DNB. — The *Dictionary of National Biography*, ed. Leslie Stephen ***et al.***

DTC. — *Dictionnaire de Théologie catholique*, ed. A. Vacant ***et al.***

KSS. — *Kalendars of Scottish Saints*, ed. A. P. Forbes.

LBS. — *Lives of the British Saints*, by S. Baring-Gould and John Fisher.

LIS. — *Lives of the Irish Saints*, by John O'Hanlon.

Mabillon. — *Acta Sanctorum Ordinis Sancti Benedicti*, ed. J. Mabillon.

MGH. — *Monumenta Germaniae Historica*, ed. G. H. Pertz ***et al.***

MMP. — *Memoirs of Missionary Priests*, by Richard Challoner, referred to in the edition of 1924, ed. J. H. Pollen.

PG. — *Patrologia graeca*, ed. J. P. Migne.

PL. — *Patrologia latina*, ed. J. P. Migne.

REPSJ. — *Records of the English Province of the Society of Jesus*, ed. Henry Foley.

Ruinart. — *Acta primorum martyrum sincera et selecta*, ed. T. Ruinart.

Stanton's *Menology*. — *A Menology of England and Wales*, by Richard Stanton.

VSH. — *Vitae Sanctorum Hiberniae*, ed. Charles Plummer.

Father H. Delehaye's *Les origines du culte des martyrs* is referred to in the " deuxième édition revue " of 1933.

There is an English translation by Mrs V. M. Crawford of Father Delehaye's *Les légendes hagiographiques* (" The Legends of the Saints "), made from the first edition. The third French edition (1927) is revised and is therefore sometimes referred to.

The English title of the work herein referred to as " Léon, ***L'Auréole séraphique*** (Eng. trans.) " is *Lives of the Saints and Blessed of the Three Orders of St Francis*,

by Father Léon (Vieu) de Clary. A corrected and enlarged edition of this work in Italian, by Father G. C. Guzzo, began publication in 1951: *Aureola serafica*. By 1954 four volumes had appeared, covering January–August.

It has not been deemed necessary to give every reference to such standard works as the *Dictionary of Christian Biography*, the *Dictionnaires* published by Letouzey, and A. Fliche and V. Martin's *Histoire de l'Église*, though these are often referred to in the bibliographical notes. The first two volumes of Fliche and Martin, by J. Lebreton and J. Zeiller, have been translated into English by Dr E. C. Messenger (*The History of the Primitive Church*, 4 vols.), and the first two English volumes of the continuation, *The Church in the Christian Roman Empire*, are also published.

The reader may here be reminded once for all that for all modern saints and *beati* the surest source of information on the more strictly spiritual side is the *summarium de virtutibus* with the criticisms of the *Promotor fidei* which are printed in the process of beatification. Copies of these are occasionally to be met with in national or private libraries, though they are not published or offered for sale to the general public.

For all saints named in the Roman Martyrology the standard short reference is in the *Acta Sanctorum, Decembris Propylaeum: Martyrologium Romanum ad formam editionis typicae scholiis historicis instructum* (1940). This great work provides a running commentary on the entries in the Roman Martyrology, correcting where necessary conclusions expressed in the sixty-odd volumes of the *Acta Sanctorum*, and anticipating much that will be said at greater length in those volumes that have yet to appear; and there are summary bibliographies throughout. It is indispensable for all serious study and reference.

BUTLER'S
LIVES OF THE SAINTS



1 : ST MELITO, Bishop of Sardis (*c.* A.D. 180 ?)

EUSEBIUS and other ecclesiastical writers greatly commend the writings of St Melito, Bishop of Sardis in Lydia, who during the second century wrote an Apology for Christianity addressed to the Emperor Marcus Aurelius and many other works, theological and ethical. Eusebius and St Jerome give the titles or the subjects of a number of these writings, but of the books themselves little has survived but a few fragments. According to Tertullian, who was rather disdainful of his oratorical diction and style, St Melito was regarded as a prophet by many people. His name occurs in some of the old *martyrologia*, but beyond the fact that he was unmarried and was said to have ruled his conduct by the teaching of the Holy Spirit, nothing whatever is known of his life or death.

Owing to the similarity between the names of Sardis and Sardinia, St Melito has often been confused with a fictitious namesake reputed to have been a pupil of St Boniface, the first bishop of Cagliari, and to have suffered martyrdom in Sardinia under Domitian.

There is a very full article on Melito, concerned of course principally with the writings attributed to him, in DTC., vol. x, cc. 540–547, to which the writer, E. Amann, appends a full bibliography. See also G. Salmon in DCB., vol. iii, pp. 894–900, and Bardenhewer, *Altkirchliche Literatur*, vol. i, pp. 546–557.

ST WALARICUS, or VALÉRY, Abbot (*c.* A.D. 620)

St Walaricus or Valéry, whose body William the Conqueror caused to be publicly exposed that the saint might obtain a favourable wind for his English expedition, was born in a humble home in the Auvergne. Somehow he learned to read, and he is said to have procured a psalter, the contents of which he committed to memory while tending sheep. His uncle one day took him to visit the monastery of Autumo, but when the time came for returning, the boy insisted upon staying behind ; so there he was allowed to remain and to continue his education, though it is doubtful whether he ever took the habit there. Some years later he left to enter the abbey of St Germanus near Auxerre, but his sojourn does not seem to have been a protracted one. It was not unusual in those days for monks voluntarily to go from one monastery to another ; some indeed were vagrants by nature who could never settle anywhere, but many of them were men striving after perfection, who were only eager to find a director capable of assisting them to attain their goal. Of this number was Walaricus. The renown of St Columban and of the life led by his followers at Luxeuil determined him to seek out the great Irishman and to place himself under his rule. With him went his friend Bobo, a nobleman who had been converted by him and who had abandoned his possessions to join him. At Luxeuil,

where they found the leader and the spiritual life they sought, they settled down happily. To Walaricus fell the duty of cultivating part of the garden. The flourishing condition of his allotment, when the rest of the estate was being devoured by insects, was regarded as miraculous, and is said to have induced St Columban, who already had a high opinion of him, to profess him after an unusually short novitiate.

When King Theodoric expelled the abbot from his monastery, allowing only the Irish and the Bretons to accompany him, Walaricus, not wishing to remain on at Luxeuil without St Columban, obtained leave to join a monk called Waldolanus, who was about to start on a mission of evangelization. Receiving permission to settle in Neustria, they preached freely to the people, and Walaricus's eloquence and miracles gained many converts. It was not long, however, before he began to feel again the call to retire from the world, but this time he thought it his vocation to be a hermit. By the advice of Bishop Berchundus he chose a solitary spot near the sea, at the mouth of the river Somme, where he proposed to live in solitude; but he could not remain hidden. Disciples discovered him and cells sprang up around, which developed into the celebrated abbey of Leuconaus. St Walaricus would occasionally issue forth to preach missions in the countryside, and so successful were his efforts that he is said to have evangelized not only what is now known as the Pas-de-Calais, but the whole eastern shore of the English Channel.

Tall and ascetic-looking, the holy man was noted for his singular gentleness which tempered the stern Rule of St Columban with excellent results. Animals were attracted to him: birds perched on his shoulders and ate from his hand, and often the good abbot would gently warn off an intruding visitor with the words, "Do let these innocent creatures eat their meal in peace".

After ruling his monastery for six years or more, St Walaricus passed to his rest about the year 620. Numerous miracles reported after his death quickly spread his *cultus*, at least two French towns, St-Valéry-sur-Somme and St-Valéry-en-Caux, being named after him. King Richard Cœur-de-Lion transferred his relics to the latter town, which is in Normandy, but they were afterwards restored to St-Valéry-sur-Somme, on the site of the abbey of Leuconaus.

We are told that a life of St Walaricus was written by Raginbertus, who became abbot of Leuconaus not long after the death of the saint. It was formerly believed that this document was preserved in substance by a later writer, who re-edited it in a new setting and in a more correct style. Bruno Krusch, however, seems to have proved that this later life dates only from the eleventh century and is a fabrication which borrows freely from other hagiographical materials which have nothing to do with St Walaricus. See MGH., *Scriptores Merov.*, vol. iv, pp. 157–175; where a more critical text than that of the Bollandists and Mabillon may also be found. For some criticisms of B. Krusch's edition see Wattenbach-Levison, *Deutschlands Geschichtsquellen im Mittelalter Vorzeit und Karolinger*, vol. i (1952), p. 137.

ST MACARIUS THE WONDER-WORKER (*c.* A.D. 830)

MACARIUS the Wonder-worker was a native of Constantinople. He received an excellent education, showing special aptitude for the study of the Holy Scriptures, "the whole of which", we read, "he ran through in a short time". Afterwards, leaving the city, he betook himself to the monastery of Pelekete where he dropped his baptismal name of Christopher to assume that of Macarius. A model monk, he was chosen abbot and soon became celebrated for his miracles of healing. Crowds flocked to Pelekete to be cured of diseases both of body and of mind. The

patriarch of Constantinople, St Tarasius, who had received many reports of his sanctity and miracles, greatly desiring to see him, dispatched to be his escort the patrician Paul, who had once been cured by the abbot and whose wife had recently been restored to health by him after she had been given over by the physicians. When the two saints met, Tarasius gave Macarius his blessing and, before allowing him to return, ordained him priest. He was not destined to remain long at peace in his cloister. The Emperor Leo the Armenian attacked in turn all the prominent supporters of the *cultus* of holy images, and Macarius was tortured in various ways and kept in prison until the emperor's death. His successor, Michael the Stammerer, released the saint and tried by promises and threats to win him over. Finding, however, that he remained inflexible, the emperor banished him to the island of Aphusia off the shore of Bithynia, where on August 18 he died in exile; the precise year is unknown.

A Greek life of St Macarius by the monk Sabas was edited in the *Analecta Bollandiana*, vol. xvi (1897), pp. 140–163. Its historical character is confirmed by certain letters of Theodore Studites. See the *Analecta Bollandiana*, vol. xxxii (1913), pp. 270–273; and cf. *Échos d'Orient*, i (1898), pp. 274–280. April 1 seems to have been the day of his translation.

ST HUGH, Bishop of Grenoble (A.D. 1132)

St Hugh was born at Châteauneuf, near Valence in the Dauphiné, in the year 1052. His father, Odilo, after being twice married, became a Carthusian, and died at the age of 100, receiving viaticum from his son in whose arms he passed away. After an education begun in Valence and completed with distinction in foreign centres of learning, Hugh was presented to a canonry in the cathedral of Valence though still a layman—such benefices at that period being often conferred on young students without orders. Very young, good-looking, and extremely bashful, he soon won all hearts by his courtesy and by the modesty which led him to conceal and underrate his talents and learning. The bishop of Die, another Hugh, was so charmed by his namesake when he came to Valence that he insisted upon attaching him to his household. The prelate soon proved the young canon's worth by entrusting him with some difficult negotiations in the campaign then directed against simony; and in 1080 he took him to a synod at Avignon, called to consider, amongst other matters, the disorders which had crept into the vacant see of Grenoble. The council and the delegates from Grenoble severally and collectively appear to have looked on Canon Hugh as the one man who was capable of dealing with the disorders complained of; but though unanimously elected it was with the greatest reluctance that he consented to accept the office. The legate himself conferred on him holy orders up to the priesthood, and took him to Rome that he might receive consecration from the pope. The kindness of the reception he met emboldened the young bishop elect to consult St Gregory VII about temptations to blasphemy which sometimes beset him, causing him great distress and, as he considered, rendering him unfit for the high office to which he was called. The pontiff reassured him, explaining that God permitted these trials to purify him and render him a more fitting instrument for the divine purposes. These particular temptations continued to assault him until his last illness, but he never yielded to them in any way.

The Countess Matilda gave the twenty-eight-year-old bishop his crozier and some books, including the *De officiis ministrorum* of St Ambrose and a psalter to

which were appended the commentaries of St Augustine. Immediately after his consecration, St Hugh hurried off to his diocese, but he was appalled by the state of his flock. The gravest sins were committed without shame; simony and usury were rampant; the clergy openly flouted the obligation to celibacy; the people were uninstructed; laymen had seized church property and the see was almost penniless. It was indeed a herculean task that lay before the saint. For two years he laboured unremittingly to redress abuses by preaching, by denunciations, by rigorous fasts and by constant prayer. The excellent results he was obtaining were patent to all but to himself: he only saw his failures and blamed his own incompetence. Discouraged, he quietly withdrew to the Cluniac abbey of Chaise-Dieu, where he received the Benedictine habit. He did not remain there long, for Pope Gregory commanded him to resume his pastoral charge and return to Grenoble. Coming out of his solitude, like another Moses from the mountain, he seemed—so men declared—to preach with greater fervour and success than before. It was to St Hugh of Grenoble that St Bruno and his companions addressed themselves when they decided to forsake the world, and it was he who granted to them the desert called the Chartreuse which gave its name to their order. The bishop became greatly attached to the monks: it was his delight to visit them in their solitude, joining in their exercises and performing the most menial offices. Sometimes he would linger so long in these congenial surroundings that St Bruno was constrained to remind him of his flock and of his episcopal duties. These periods of retreat were the bright oases in a hard and anxious life.

With the clergy and the common people St Hugh was most successful, but the nobles continued to withstand him to the end. Moreover, for the last forty years of his life he suffered almost unremittingly from headaches complicated by gastric trouble, and was tormented by severe temptations. Nevertheless occasionally he was granted sensible spiritual consolations which filled his heart with joy. During his sermons it was not unusual to see the whole congregation in tears, whilst individuals would be moved to make public confession on the spot. Of sin he had the utmost horror, and his loathing of detraction was so great that he disliked the duty of listening to official reports and closed his ears to the news of the day. Temporal things always seemed to him dull and irksome as compared with the heavenly things on which his heart was set. He besought pope after pope to release him from office. One and all refused point-blank. Honorius II, to whom he pleaded his age and infirmities, replied that he preferred to retain him as bishop of Grenoble—old and ill— rather than have any younger or stronger man in his place.

A generous almsgiver, St Hugh in a time of famine sold a gold chalice as well as rings and precious stones from his church treasury; and rich men were stirred by his example to give liberally to feed the hungry and supply the needs of the diocese. Although at the end of life his soul was further purified by a lingering illness of a very painful character, Hugh never uttered a word of complaint, nor would he speak of what he endured. His only concern was for others. His humility was all the more striking because everyone approached him with the utmost reverence and affection. In reply to someone who asked, "Why do you weep so bitterly—you who never offended God by any wilful sin?" he replied, "Vanity and inordinate affections alone are enough to damn a soul. Only through God's mercy can we hope to be saved, and should we ever cease to implore it?" A short time before his death he lost his memory for everything but prayer, and would recite the psalter or the Lord's Prayer without intermission. St Hugh died on April 1, 1132, two

months before attaining the age of eighty, having been a bishop for fifty-two years. Pope Innocent II canonized him two years later.

The main authority for the life of St Hugh is the Latin biography by Guigo, prior of the Grande Chartreuse, who died only five years after the saint himself. This life is printed in the *Acta Sanctorum*, April, vol. i, and elsewhere. See also Albert du Boys, *Vie de St Hugues* (1837); Bellet in the *Bulletin Soc. Archéol. Drôme* (1894), xxviii, 5–31, and Marion, *Chartulaire de l'Eglise de Grenoble* (1869). Hugh is reckoned amongst ecclesiastical writers chiefly on the strength of this cartulary, or collection of charters, copies of which, accompanied by curious historical notes, are preserved in Grenoble Library. The bishop is often associated with St Bruno as co-founder of the Grande Chartreuse.

ST HUGH OF BONNEVAUX, Abbot (A.D. 1194)

In one of his letters St Bernard of Clairvaux mentions with great praise a novice called Hugh, who had renounced considerable riches and entered the abbey of Mézières at a very early age against the wishes of his relations. He was nephew to St Hugh of Grenoble. Once, when greatly troubled by temptations and longings to return to the world, he entered a church to pray for light and help. As he raised his eyes to the altar, he beheld above it a figure which he recognized to be that of our Lady, and then, beside her, appeared the form of her divine Son. The Mother of Mercy, with a look of great kindness, addressed him, saying, "Bear yourself like a man and let your heart be comforted in the Lord; rest assured that you will be troubled no more by these temptations." Hugh afterwards gave himself up to such severe penances that his health broke down and he seemed to be losing his memory. He owed his recovery to the wise common-sense of St Bernard, who ordered him off to the infirmary with instructions that he should be properly tended and allowed to speak to anyone he liked.

Not long afterwards he was made abbot of Bonnevaux, and in Hugh's care the abbey became very flourishing. It was noted that the abbot could read men's thoughts and was quick to detect any evil spirit which had access to the minds of his brethren. The stories that have come down to us testify to his powers of divination and exorcism. Like so many of the great monastic luminaries, both men and women, Hugh did not confine his interests to his own house or even to his order. Moved by what he felt to be divine inspiration he went to Venice in 1177, there to act as mediator between Pope Alexander III and the Emperor Frederick Barbarossa. To him is due the credit of negotiating between them a peace which has become historic. St Hugh died in 1194, and his ancient *cultus* was approved in 1907.

In the *Acta Sanctorum*, April, vol. i, certain meagre details have been collected from the chroniclers Helinandus, Vincent of Beauvais, etc. On the other hand in vol. xi of the *Cistercienser-Chronik* (1899) G. Müller has compiled an adequate account, distributed through several numbers, drawing upon the cartularies of Bonnevaux and Léoncel, which have been published by Canon Ulysse Chevalier. And see the unpublished *vita* in *Collectanea O.C.R.*, vol. vi (1939), pp. 214–218, edited by A. Dimier, and that writer's *St Hugues de Bonnevaux* (1941).

ST GILBERT, Bishop of Caithness (A.D. 1245)

For his alleged defence of the liberty of the Scottish church, when threatened with subordination to England, St Gilbert was formerly held in honour by his fellow-countrymen as a great patriot. Born in Moray, he received holy orders and became archdeacon of Moray. Legend declared that while still a young man he was summoned with the heads of the Scottish church to a council at Northampton in

1176. As spokesman for the Scottish bishops he opposed with fervour and eloquence a proposal that the northern prelates should be suffragans to the archbishop of York. From the time that Scotland had received the Christian faith it had been free, he maintained, and was subject to no outside authority except that of the pope. It would be iniquitous to place it under an English metropolitan—especially since the English and the Scots were constantly at war. He seems to have carried his point. There was, no doubt, an ecclesiastic named Gilbert who made such a speech, but it is barely conceivable that he can be the man who was made bishop of Caithness in 1223.

According to the *Aberdeen Breviary*, St Gilbert was high steward to several monarchs, and a legend relates that enemies maliciously burnt the books in which he kept his accounts, hoping thereby to discredit him, but that the books were restored intact in answer to his prayers. After the death of Bishop Adam, who was murdered, King Alexander nominated Gilbert bishop of Caithness, and he ruled that northern diocese wisely and well for twenty years. He built several hospices for the poor as well as the cathedral of Dornoch, and both by preaching and example did much to civilize his flock.

As he lay dying, he said to those who stood by him: "Three maxims which I have always tried to observe I now commend to you: first, never to hurt anyone and, if injured, never to seek revenge; secondly, to bear patiently whatever suffering God may inflict, remembering that He chastises every son whom He receives; and finally to obey those in authority so as not to be a stumbling-block to others."

See Forbes, KSS., pp. 355–356, the *Aberdeen Breviary* (·854), and the DNB. (vol. xxi, p. 317), with the references there indicated.

ST CATHERINE OF PALMA, VIRGIN (A.D. 1574)

THE whole life of Catherine Tomàs—from the moment of her birth in the little village of Valdemuzza until her death at Palma—was spent in the Balearic island of Majorca. Her parents died when Catherine, their seventh child, was seven years old, leaving her unprovided for. Sad tales are told of the indignities to which she was subjected in the house of her paternal uncle, to whose custody she was transferred. Young as she was, she became a regular little drudge whom the very servants were encouraged to overwork and to slight. Nevertheless she bore her sufferings with unfailing sweetness and patience. When she was about fifteen years old, visions of St Antony and of her patroness St Catherine awoke aspirations after the religious life which she confided to a holy hermit priest, Father Antony Castagneda. Thinking that time was required as a test of her vocation, he replied that she would receive a reply in due course if she would continue to commend her case to God, as he himself would do. She meekly agreed, but she had to wait for a long time—a delay which was the more trying because the unkindness of her relations was increased by their fear of losing her services. Father Antony, however, had not forgotten her, although he found it difficult to find a convent which could afford to take a dowerless girl. As a preliminary step, he arranged for Catherine to enter the service of a family in Palma where no hindrances would be placed in the way of her spiritual life. The daughter of the house taught her to read and write, but soon became her disciple in religious matters, for Catherine had already advanced very far on the road to perfection.

Eventually several convents offered to open their doors to Catherine almost at the same moment, and she elected to join the canonesses of St Augustine in their convent of St Mary Magdalen at Palma. She was then in her twentieth year. From the moment of her admission she won the veneration of all by her sanctity and their love by her humility and eagerness to serve others. At first there was nothing about the convent life of Catherine Tomàs to distinguish her from any other holy nun, but she soon began to be subject to a number of strange phenomena which are carefully described in the records of her life. Annually, for thirteen or fifteen days before the feast of St Catherine of Alexandria, she was observed to lie in a profound trance and always, after making her communion, she would remain in an ecstasy which usually lasted for the greater part of the day and occasionally extended to several days or even to a fortnight. Sometimes she seemed to be in a cataleptic state, giving no signs of life, but at other times she would move about with her feet together and her eyes shut—sometimes holding converse as with celestial spirits and oblivious of all around, at other times answering quite intelligently questions that were put to her. She also possessed the gift of prophecy.

Alternating with these occurrences were severe trials and assaults from the powers of darkness. Not only did she suffer from evil suggestions and alarming hallucinations or phantoms, but she was subjected to physical violence of the most distressing nature. On such occasions fearful shrieks and sounds were heard by the other nuns who, however, could never see the attackers although they witnessed the results and tried to alleviate St Catherine's sufferings. But she tried never to allow her experiences to interfere with the punctual discharge of her duties. The death of St Catherine Tomàs, which she had foretold, took place when she was forty-one. She was beatified in 1792 and canonized in 1930.

The bull of canonization, which is printed in the *Acta Apostolicae Sedis*, vol. xxii (1930), pp. 371–380, gives a summary of her life and details of the miracles approved in the last stages of the process. Early biographies were written by Canon Salvador Abrines, who had been her confessor, and by Father Pedro Caldes. Both are freely quoted in the documents of the official process, the earliest portions of which appear to have been printed in 1669. There was a *Ristretto della Vita della Beata Caterina Tomas* published in Rome at the time of the beatification.

BD LUDOVIC PAVONI, Founder of the Sons of Mary Immaculate of Brescia (A.D. 1849)

This forerunner of St John Bosco in the education and care of boys, especially the orphaned and neglected, was born at Brescia in Lombardy in 1784. His parents were Alexander Pavoni and Lelia Pontecarali, and the family was of noble descent, with a sufficiency of property to maintain its position. Ludovic while still young showed a serious disposition ; his sister Paolina said of him that " Ludovic was always a good religious youngster, while I was always a scamp " ; and as a youth he already outlined his vocation when, during summer holidays at Alfianello, he played with the peasants' children and taught them the catechism. On another occasion he threw his shirt out of the window to a beggar shivering in the street below. He had a taste and some capacity for the fine arts and might have become a painter or an architect, but probably nobody was surprised when he decided to study for the priesthood. This he did under the Dominicans (all the Lombard seminaries were closed in consequence of the revolution), and he was ordained priest in 1807.

Don Pavoni received no benefice, but ministered as required in the various parishes of Brescia ; and especially he helped in the several " oratories " (a combination of boys' club, Sunday-school and church) which had been started by the Oratorian father Manelli and others, work for which he showed a marked ability. In 1818, when he was only thirty-four years old, he was nominated to a canonry in Brescia cathedral and was made rector of the parish of St Barnabas. Adjoining the church was a former Augustinian monastery, of which a corner served as rectory and the remainder was used as a military store ; and the new rector conceived the project of turning this building into a " permanent oratory " or institute, that is, a full-time home wherein boys who were destitute, abandoned or otherwise in need of care could be looked after, taught a trade and prepared for the world in a decent family atmosphere. Such a scheme bristled with difficulties, and Canon Pavoni laid it at the foot of the Crucifix—and the Figure seemed to say to him, " Go on ! "

Mgr Nava, the bishop, promised his support,* and Pavoni began his institute in a small part of the monastery that he called " the rat-hole ", choosing printing as the trade that his boys should learn. The next twenty years is a tale, on the one hand, of encouraging progress, and, on the other, of maddening negotiations with the civil authorities with the object, firstly, of getting the printing-press licensed, and secondly, of obtaining the use of the whole of the monastery buildings for the growing orphanage. In those days Lombardy was still under Austrian rule, the French Revolution and Napoleon were more than living memories, and Joseph II of Austria (" Our brother the sacristan "), though dead, still spoke. Among a people agitating for independence the authorities viewed an Italian printing-press with grave suspicion, if not alarm ; as for the buildings, the Austrian governor, though an admirer of Canon Pavoni, was a good Josephinist and would not easily release to the Church a property of which the state had deprived her. And then there were the ordinary bureaucratic conditions—in quintuplicate.† The press was licensed in 1823 (it had already been working, whether or no), but it was not till 1841 that the city council of Brescia granted the rest of the building required. This gave room for a school of the " three R's ", a school of design, and a school of music, which, with previous building and other work, Canon Pavoni was able to set up through the generosity of benefactors, of whom his own sister, Paolina Trivellini, and Bishop Nava were among the foremost, though the institute was not always free from money troubles.

In 1832 the work of the printing-press attracted favourable notice at the Brescia Exhibition, and in the following year Pope Gregory XVI commended the institute as *Cosa buona*, " A good thing " ; but in 1836 a great strain was put on its resources when there was a cholera epidemic in Brescia and hundreds of children lost their homes. Among those who distinguished themselves as nurses at this time was Paola di Rosa, foundress of the Handmaids of Charity (December 15), and it was she who inspired Mgr Pinzoni to organize a school for deaf-and-dumb boys. Canon Pavoni was asked to take over the responsibility for this undertaking, which he did. He also took over the Mercy Orphanage at the request of the civil governor, and it

* At a meeting of the Brescia Academy held at the Jesuit college there in 1858, Mr Ronchi acclaimed the holy partnership of Bishop Nava and Canon Pavoni in a hundred hexameters.

† The institute had to put up with all sorts of vexations. At the carnival of 1828, a circus was allowed to camp itself in the courtyard of the monastery. Fancy trying to keep boys in order with that going on under their windows.

was this generous action that at last shamed the city council into conveying the St Barnabas building to him, freehold and as a gift.

Ludovic Pavoni was a man of middle-height, well and strongly built, with rather silky hair ; his features strongly marked and expressive, with a mouth that had a smile playing about it. By nature he was hot and impulsive, and his words came easily and decisively ; but he had schooled himself to patience and calmness, and so gave an impression of restrained energy. He was what would be called today a man of good general culture, versatile but well-balanced, neither superficial nor deeply learned. His ideal of education was a broad one, to dispose a person *in his wholeness* to be *really* good ; and it is significant that, fifty years before " *Rerum novarum* ", he grasped the religious significance of social justice and set an example by his own dealings with his employees. Some of his boys were literally the scourings of the streets, and these had to be made good men, good workmen, good citizens, good Christians. Like St John Bosco after him, Canon Pavoni's methods were encouraging and preventive rather than repressive ; he preferred gentleness to severity. " Rigorism ", he said, " keeps Heaven empty." For all that, his means of discipline and vigilance might seem excessive to some ; but who will dare say they were unnecessary with such tough material as some of it was ? He aimed at a family and not an institution (those were the days of Oliver Twist in England), and one has only to read of some of his actual dealings with his pupils to detect a holy man at work and to see him " loving the children with all his heart, and being loved by them ". He was relentless in expelling really vicious characters, lest their fellows be corrupted—but they were not left to sink or swim : he continued to watch over them outside the institute.

If one feels that Rodriguez's *Treatise on Perfection* is a rather unhappy choice of spiritual reading for youths, comfort may be found elsewhere in the fact that the cook and kitchen staff were considered of such importance that they were under the immediate control of the director, and that good food, punctuality and good manners to the boys were their first duties ; nor was a " discreet measure of wine " regarded as superfluous. Not only that, but Canon Pavoni encouraged play-acting among his charges' recreations. This was looking for trouble from the *bien-pensants* of mid-nineteenth-century Italy, and it required the presence of the bishop, the seminarists and the pupils of the Jesuit college at the first performance to confound—but not to silence—the critics.

It had been for a long time in Ludovic Pavoni's mind that he ought to establish a religious society of some kind to carry on the work which he had begun, and he gradually elaborated a rule and constitutions for a congregation of priests and of laybrothers who should work at their own trades. After long prayer and deep consideration he opened his mind to Mgr Nava and to Cardinal Angelo Mai ; both of them encouraged the project, and he decided to go ahead in the face of the adverse criticism of other, less wise, people, some of whom thought that, while it was all right for religious to teach boys the sciences and letters, it was not all right for religious to teach boys the fine and useful arts. Was it not St Teresa who asked to be protected from pious fools ?

Premises for a novitiate were acquired at Saiano, a few miles from Brescia. Canon Pavoni restored the old buildings, established a farm colony, and transferred his deaf-mutes to Saiano, and in 1844 the Holy See gave permission for novices to be received. But such things could not be done in Austrian dominions without a further permission—that of the civil power ; and so it was not till another three

years had passed that the Congregation of Sons of Mary Immaculate was formally founded.* On December 8, 1847, Ludovic Pavoni, already named superior general, made his religious profession. On the previous day he had resigned his canonry, and conveyed the title to his house in Brescia and all his other private property, together with the buildings at St Barnabas's and Saiano, to the new congregation as a body ; and with his canonical cross he no doubt put off also the decoration of a knight of the Iron Crown, which his Imperial Majesty Ferdinand I had conferred on him in 1844. On which occasion Don Pavoni had remarked privately, " Why didn't the emperor send me a sack of flour to make *polenta* for my boys instead of this ? "

These happy events were not long over when Lombardy was convulsed by a revolt against Austrian domination. For a year the situation became daily more threatening ; in January 1849 the government imposed a heavy fine on the city of Brescia ; feeling ran so high on both sides that Bd Ludovic thought it prudent to close his beloved printing works : and on March 26 the storm broke. The people rose, and the "Ten Days of Brescia" began. On the following day Bd Ludovic gathered all his charges together, and in a storm of wind and rain they set out for Saiano. At Torricelle, where Paolina Trivellini lived, she wanted to get a carriage for her ageing brother : he refused it, " No, I can go on on foot like my youngsters". At length, wet through and worn out, the sad procession reached its destination, and Father Pavoni went up the hill to look out over burning Brescia, in the midst of which was the institute that had been his life's work for thirty years. At that moment he felt the first spasm of that weakening of his heart that in a few days was to end his course.

The rector of St Mary's, Father Amus, sent him to bed, and Bd Ludovic obediently went (it was the first time he had enjoyed the refinement of linen sheets since he was a young man). Daily he weakened, and a week later, surrounded by his weeping brethren and boys, Bd Ludovic Pavoni died, in his sixty-sixth year. It was April 1, 1849, Palm Sunday ; on the previous day and night the dying man had heard the roar of guns bombarding Brescia echoing in the hills around.

The body was buried at Saiano, but afterwards translated to Brescia, where it now rests in the Immacolata church, and his cause was introduced at Rome in 1919. Twenty-eight years later, in 1947, Ludovic Pavoni was solemnly beatified.

There seems to be nothing about Bd Ludovic Pavoni except in Italian. A full " life ", *Un Apostolo della Gioventù Derelitta*, by Canon Luigi Traverso, was published at Monza in 1928 ; this is summarized in a booklet by Giovanni della Cioppa, *Lodovico Pavoni* (1946), and a few misstatements of fact are corrected. A selection of the *beato's* letters (*Lettere del Servo di Dio P. Lodovico Pavoni* (1945) should be read by all attracted by this sympathetic character, of whom little is known outside his own country.

2 : ST FRANCIS OF PAOLA, Founder of the Minim Friars (A.D. 1507)

ST FRANCIS was born about the year 1416 at Paola, a small town in Calabria. His parents were humble, industrious people who made it their chief aim to love and to serve God. As they were still childless after several years of married life, they prayed earnestly for a son, and when at last a boy was born to them, they

* This congregation must not be confused with that of the Sons of the Immaculate Virgin Mary, founded at Luçon by the Venerable Louis Baudouin in 1828.

named him after St Francis of Assisi, whose intercession they had specially sought. In his thirteenth year he was placed in the Franciscan friary at San Marco, where he learnt to read and where he laid the foundation of the austere life which he ever afterwards led ; although he had not professed the rule of the order, he seemed even at that tender age to outstrip the religious themselves in a scrupulous observance of its requirements. After spending a year there he accompanied his parents on a pilgrimage which included Assisi and Rome. Upon his return to Paola, with their consent, he retired first to a place about half a mile from the town, and afterwards to a more remote seclusion by the sea, where he occupied a cave. He was scarcely fifteen years old. Before he was twenty, he was joined by two other men. The neighbours built them three cells and a chapel in which they sang the divine praises and in which Mass was offered for them by a priest from the nearest church.

This date, 1452, is reckoned as that of the foundation of his order. Nearly seventeen years later, when the number of disciples had been augmented, a church and a monastery were built for them in the same place, with the sanction of the archbishop of Cosenza. So greatly were they beloved by the people that the whole countryside joined in the work of construction. Several miracles are said to have been worked by St Francis during the erection of the building, one or two of which were vouched for in the process of canonization. When the house was finished, the saint set himself to establish regular discipline in the community, whilst never mitigating anything of the austerity he practised. Though his bed was no longer a rock, it was a plank or the bare ground, with a log or a stone by way of a pillow. Only in extreme old age would he allow himself a mat. Penance, charity and humility formed the basis of his rule : charity was the motto he chose ; but humility was the virtue which he inculcated continually on his followers. In addition to the three usual monastic obligations he imposed upon them a fourth, which bound them to observe a perpetual Lent, with abstinence not only from flesh but also from eggs and anything made with milk. Fasting he regarded as the royal road to self-conquest and, deploring as he always did the relaxation in the strict rule of Lent which the Church had been obliged to concede, he hoped that the abstinence of his followers might set a good example as well as make some sort of reparation for the lukewarmness of so many Christians.

Besides the gift of miracles St Francis was endowed with that of prophecy, and long afterwards, writing to Pope Leo X for the canonization of St Francis, the Bishop of Grenoble (uncle to Bayard, the " Chevalier sans peur et sans reproche ") wrote, " Most holy Father, he revealed to me many things which were known only to God and to myself ". Pope Paul II sent one of his chamberlains into Calabria to inquire about the truth of the wonderful things that were reported of the saint. Upon seeing a visitor approach, St Francis, who was busy with the masons over the construction of his church, left his work to greet him. The envoy attempted to kiss his hand, but this Francis would not allow ; he protested that it was for him to kiss the hands which for some thirty years had been sanctified by offering the holy Sacrifice. The chamberlain, surprised that Francis should know how long he, a stranger, had been a priest, did not disclose his mission, but asked to speak with him and was led within the enclosure. Here he expatiated eloquently on the dangers of singularity, and censured Francis's way of life as too austere for human nature. The saint attempted humbly to vindicate his rule and then, to prove what the grace of God would enable single-minded men to bear, he lifted out of the fire some

burning coals and held them for some time in his hands unscathed. It may be noted that there is record of several similar examples of his immunity from the effects of fire. The chamberlain returned full of veneration for the holy man, and the new order received the sanction of the Holy See in 1474. At that time the community was composed of uneducated men, with only one priest. They were then called Hermits of St Francis of Assisi, and it was not until 1492 that their name was changed to that of "Minims", at the desire of the founder, who wished his followers to be reckoned as the least (*minimi*) in the household of God.

St Francis made several other foundations in southern Italy and Sicily but he was threatened with a serious check to his activities; for Ferdinand, King of Naples, annoyed at some wholesome admonitions he and two of his sons had received from Francis, gave orders for him to be arrested and brought a prisoner to Naples. The official arrived to execute his order, but was so impressed with the saint's personality and humility that, returning awestruck without his prisoner, he dissuaded Ferdinand from interfering in any way with so holy a man. Indeed all Italy was then ringing with the praises of St Francis as a saint, a prophet, and a wonder-worker.

It happened in 1481 that Louis XI, King of France, was slowly dying, after an apoplectic fit. Never had anyone a stronger passion for life or a greater dread of death, and so irritable and impatient was he that everyone feared to approach him. Realizing that he was steadily growing worse, he sent into Calabria to beg St Francis to come and heal him, making many promises to assist him and his order. Then, as his request was not acceded to, he appealed to Pope Sixtus IV, who told Francis to go. He at once set out; and King Louis gave ten thousand crowns to the herald who announced the saint's arrival in his dominions, and sent the dauphin to escort him to Plessis-les-Tours. Louis, falling on his knees, besought Francis to heal him. The saint replied that the lives of kings are in the hands of God and have their appointed limits; prayer should be addressed to Him. Many interviews followed between the sovereign and his guest. Although Francis was an unlearned man, Philip de Commines, who often heard him, wrote that his words were so full of wisdom that all present were convinced that the Holy Ghost spoke through his lips. By his prayers and example he wrought a change of heart in the king, who died in resignation in his arms. Charles VIII honoured Francis as his father had done, and would do nothing in the affairs of his conscience or even in state matters without his advice. He built for his friars a monastery in the park of Plessis and another at Amboise, at the spot where they had first met. Moreover, in Rome, he built for the Minims the monastery of Santa Trinità del Monte on the Pincian Hill, to which none but Frenchmen might be admitted.

St Francis passed twenty-five years in France, and died there. On Palm Sunday 1507 he fell ill, and on Maundy Thursday assembled his brethren and exhorted them to the love of God, to charity and to a strict observance of all the duties of their rule. Then he received viaticum barefoot with a rope round his neck, according to the custom of his order. He died on the following day, Good Friday, being then ninety-one years of age. His canonization took place in 1519.

Besides the rule which St Francis drew up for his friars, with a *correctorium* or method of enjoining penances and a ceremonial, he also composed a rule for nuns, and regulations for a third order of persons living in the world. Today the number

of members of the Order of Minims is considerably reduced: they are mostly found in Italy.

In the *Acta Sanctorum*, April, vol. i, the Bollandists have printed a great part of the depositions made by witnesses in the process of canonization. Although the saint was canonized only twelve years after his death, still the advanced age to which he lived rendered it difficult to procure contemporary evidence as to his early life; those who had known him when he founded the Order of Minims were nearly all dead. Still the facts of his later career are well known, not only from the depositions but from the chronicles, letters and other documents of the period. Modern biographies are numerous, and among them may be mentioned those of Dabert (1875), Ferrante (1881), Rolland (1874), Pradier (1903), Porpora (1901) and G. M. Roberti (1915). Much information concerning the foundations of the Minims may be gathered from the volumes of G. M. Roberti, *Disegno storico dell' Ordine dei Minimi*, 1902, 1909, etc.

SS. APPHIAN AND THEODOSIA, MARTYRS (A.D. 306)

AMONGST the martyrs of Palestine whom Eusebius knew personally and whose sufferings he has described, there are two who seem to have made a special impression upon him by reason of their tender age. One was Apphian, or Apian, a youth in his twentieth year, and the other was a girl of eighteen called Theodosia.

Apphian, born in Lycia, had passed through the then famous schools of Berytus in Phoenicia, where he had become a Christian, and he went to live at Caesarea when he was eighteen. Not long afterwards there came instructions to the governor of the city that everyone should attend the public sacrifices. Thereupon Apphian, communicating his design to no one—" not even to us ", says Eusebius, with whom he lived—went to the place where Urban the governor was offering the sacrifice, and, slipping unnoticed through the guards, laid hold of the magistrate's arm and stopped him, exclaiming that it was impious to neglect the worship of the true God to sacrifice to idols. The guards fell upon him, beat him and kicked him, and he was thrown into a dark dungeon, where he remained twenty-four hours with his feet in the stocks. The following day, when his face had become so swollen with blows as to be unrecognizable, his sides were torn until his bones and entrails were exposed. To all interrogations he made but one reply: " I am a servant of Christ ". Lighted pieces of flax dipped in oil were next applied to his feet, but though the fire burnt to his bones his constancy could not be shaken. When urged to sacrifice he only said, " I confess Christ, the one God, and the same God with the Father ". Finding no weakening of resolution, the judge condemned him to be cast into the sea. Immediately after the sentence had been carried out there ensued a prodigy of which Eusebius says there were as many witnesses as there were inhabitants of Caesarea. The sea and city were shaken by an earthquake, and though the saint's feet were weighted down by heavy stones, his body was cast up on the shore.

Of Theodosia, who appears to have suffered also under Maximinus, Eusebius writes in the following words: " After the persecution had lasted over five years, on the . . . fourth day before the nones of April—actually on the day of the Lord's resurrection—there came into Caesarea a holy and very devoted girl called Theodosia, a native of Tyre. She approached some prisoners, who were sitting before the pretorium awaiting sentence of death, with the intention of greeting them and also probably of asking them to remember her when they came into the presence of God. She was set upon by the soldiers as though she had done something impious or criminal, and was brought before the president. He was in a savage mood and,

moved by some cruel impulse, he condemned her to horrible tortures, her sides and her breasts being torn to the bone by means of iron teeth. Then, as she was still breathing and her face bore a happy smile, he caused her to be thrown into the sea."

All this is taken from Eusebius in *The Martyrs of Palestine*. Two texts are preserved to us which may conveniently be consulted in E. Grapin's edition in the series *Textes et Documents pour l'Étude historique du Christianisme*, vol. iii, pp. 183–227. See also the *Analecta Bollandiana*, vol. xvi (1897), pp. 122–127.

ST MARY OF EGYPT (FIFTH CENTURY ?)

THE story of St Mary of Egypt seems to be based upon a short and not incredible account contained in the Life of St Cyriacus, written by his disciple Cyril of Scythopolis. The holy man had retired with his followers into the wild and apparently uninhabited desert beyond Jordan. One day two of his disciples suddenly saw a human figure which escaped into some bushes, but which they afterwards tracked into a cave. The figure told them not to approach because she was a woman and naked, but upon being interrogated she informed them that her name was Mary, that she was a great sinner who had been a public singer and actress, and that she had come there to expiate her former life. The two returned to tell St Cyriacus what they had seen and heard. Upon the occasion of a second visit which they paid to the cave they found her lying dead and they buried her on the spot.

Round about this narrative there grew up an elaborate legend which attained enormous popularity in the middle ages and which is illustrated on the old glass windows of the cathedrals of Bourges, Auxerre and elsewhere. It may be summarized as follows :

In the reign of Theodosius the Younger, there lived in Palestine a holy monk and priest named Zosimus who, having served God with great fervour in the same house for fifty-three years, was divinely directed to leave his monastery for one near the Jordan, where he might learn how to advance still further on the path of holiness. He found that the members of this community on the first Sunday in Lent after Mass used to disperse in the desert to pass in solitude and penance the time until Palm Sunday. It was at that season, about the year 430, that Zosimus found himself a twenty days' distance from his monastery, and sat down one day at noon to say his psalms and to rest. Perceiving suddenly what appeared to be a human form he made the sign of the cross and finished his psalms. Then, looking up, he saw a white-haired, sun-tanned figure which he took to be a hermit, but which ran away as he went towards it. He had nearly overtaken it and was near enough to crave its blessing, when it exclaimed, " Father Zosimus, I am a woman : throw your mantle to cover me that you may come near me ". Surprised that she should know his name, he complied, and they entered into conversation. In reply to his inquiries the woman told him her strange story with many expressions of shame and penitence : " My country ", she said, " is Egypt. At the age of twelve, while my father and mother were still living, I went without their consent to Alexandria. I cannot think without trembling of the first steps by which I fell into sin or of the excesses which followed." She then described how she had lived as a public prostitute for seventeen years, not for money, but to gratify her lust. At the age of about twenty-eight, curiosity led her to join a band of people who were going to celebrate at Jerusalem the feast of the Holy Cross—and even on the journey she continued her evil courses, corrupting some of the pilgrims. Upon their arrival in

Jerusalem she tried to enter the church with the rest of the congregation, but an invisible force held her back. After two or three ineffectual attempts, she withdrew into a corner of the outer court, and for the first time a full realization of her sinfulness swept over her. Raising her eyes to an *eikon* of the Blessed Virgin Mary she besought with tears the help of the Mother of God, vowing herself to a life of penance. With a lightened heart she was now able without any difficulty to enter the church to venerate the cross, and as she returned to the *eikon* to give thanks to our Lady she heard a voice which said, " Go over Jordan and thou shalt find rest ".

At a baker's where she bought loaves she inquired the way to the Jordan, and started off forthwith, arriving that same night at the church of St John the Baptist on the bank of the river. Here she made her communion and crossed the Jordan into the wilderness, where she had remained ever since—about forty-seven years, as far as she could judge. She had seen no human being and had lived on edible plants and on dates. The winter cold and the summer heat had sorely afflicted her unprotected body, and she had often been tortured by thirst. At such times she had been tempted to regret the luxuries and the wines of Egypt in which she had formerly indulged. These and other assaults beset her night and day almost unremittingly for seventeen years, but she had implored the intercession of the Blessed Virgin and the divine assistance had never failed her. She could not read, and had never had any human instruction in holy things, but God Himself had taught her the mysteries of faith. At her request, Zosimus undertook not to divulge what she had said until after her death, and promised to meet her again beside the Jordan on the Maundy Thursday of the following year to give her holy communion.

The next Lent, Zosimus made his way to the selected meeting-place, bearing the Blessed Sacrament, and that same Maundy Thursday evening beheld Mary standing on the opposite bank of Jordan. After she had made the sign of the cross, she proceeded to walk upon the water until she reached dry ground beside the astonished priest. She received communion with deep devotion, following it by the recitation of the opening words of the *Nunc dimittis*. From a basket of dates, figs and lentils which Zosimus offered, she would accept only three lentils ; and she thanked him for all he had done and commended herself to his prayers. Then, with a final entreaty that he would return a year later to the spot where they had first met, she departed over the river as she had come. But when Zosimus went back into the desert to keep this second appointment, he found Mary's dead body stretched out upon the ground, whilst beside her on the sand were traced these words : " Father Zosimus, bury the body of lowly Mary. Render earth to earth and pray for me. I died the night of the Lord's Passion, after receiving the divine and mystic Banquet." The monk had no spade, but a lion from the desert came to his assistance and with its claws helped him to dig her grave. Zosimus resumed his mantle, which he treasured henceforth as a holy relic, and returned to tell his brethren all his experiences. He continued for many years to serve God in his monastery until a happy death released him in the hundredth year of his age.

This legend has had a remarkable diffusion and popularity in the East. In its developed form it seems to have been the composition of St Sophronius, Patriarch of Jerusalem, who died in A.D. 638. Besides the digression referred to above, which Cyril of Scythopolis introduced into his Life of St Cyriacus, Sophronius had before him a somewhat similar story told by John Moschus in the *Pratum Spirituale*. This nucleus was elaborated into a narrative of respectable dimensions with the aid of sundry borrowings from the Life of St Paul of Thebes. St John Damascene, who died in the middle of the eighth century, makes

long quotations from the developed Life of St Mary of Egypt and apparently regarded it as an authentic record. A good account of the whole matter is furnished by H. Leclercq in DAC., vol. x (1932), cc. 2128–2136, where a full bibliography will be found. See also the *Acta Sanctorum*, April, vol. i; and A. B. Bujila, *Rutebeuf : La Vie de sainte Marie l'Égyptienne* (1949).

ST NICETIUS, or NIZIER, BISHOP OF LYONS (A.D. 573)

ST NICETIUS, or Nizier, a great-uncle to St Gregory of Tours, was descended from a Burgundian family and had been destined for the Church from an early age. Even after he was ordained priest, he continued to live in his own home with his widowed mother, whom he obeyed as implicitly as the lowliest of her servants. Although he valued letters so highly that he insisted that every boy born on the estate should learn to read and to know the psalms, yet he made a practice of personally assisting the servants and dependents in their manual labours, that he might carry out the apostolic precept, and have something to give to those that suffered need. When St Sacerdos, bishop of Lyons, lay on his death-bed in Paris, he was visited by King Childebert who urged him to nominate a successor. The aged prelate accordingly named his nephew Nicetius, who in due time was approved and consecrated. A man of blameless life, he was a determined opponent of loose and uncharitable speech, which he denounced on every possible occasion. He became famous for his power of exorcising unclean spirits; and in the course of an episcopate which lasted nearly twenty years St Nicetius revived and improved ecclesiastical chant in his diocese. St Gregory of Tours relates a number of miracles that occurred at his tomb.

See the *Acta Sanctorum*, April, vol. i, where a short anonymous life is printed, as well as an account by Gregory of Tours. The former has been more critically edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iii, pp. 521–524. See also Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 166–167; Hefele-Leclercq, *Conciles*, vol. iii, pp. 182–184; and especially A. Coville, *Recherches sur l'Histoire de Lyon* (1928), pp. 323–346.

BD JOHN PAYNE, MARTYR (A.D. 1582)

PETERBOROUGH appears to have been the birthplace of Bd John Payne, but nothing is known of his family, except that he had a brother who was an ardent Protestant —a fact which has given rise to the conjecture that he himself was a convert.

We first hear of him as a seminarist at Douai, where he arrived in 1574 for his theological training. Less than three weeks after his ordination to the priesthood he was sent on the English mission, his destination being Essex, whilst that of Bd Cuthbert Mayne, his fellow-traveller, was Devonshire. At Ingatestone, in the house of Lady Petre, whose steward he was supposed to be, Bd John had his headquarters, but he also found a lodging in London. He seems to have been very active, and his efforts, unlike those of many of the other martyrs, were crowned with immediate and visible success. As he writes in one of his letters: "On all sides, in daily increasing numbers, a great many are reconciled to the Catholic faith, to the amazement of many of the heretics", and he adds that this augmentation makes it essential that Douai should send more priests to minister to them. Less than a year after his arrival, he was arrested at Lady Petre's and imprisoned, but was released within four weeks and left England some nine months later—why and for how long a period history does not tell. We know that he was back in Essex by Christmas 1579, for the man who afterwards betrayed him stated that he first came

across the martyr at Lady Petre's at that date, and there seems no reason to doubt the statement. Ingatestone Hall was then a regular refuge for priests, and its priests' hiding-place, 14 feet by 2 feet and 10 feet in height, was accidentally rediscovered in 1855.

Mr Payne's second and final arrest was in Warwickshire on a charge of conspiracy, but Walsingham, who examined him, reported to Burleigh that he thought the accusation baseless. Nevertheless, as it was clear that he was a priest from Douai, it was deemed undesirable to let him go, although the law declaring it treason to be ordained abroad had not yet been passed. Accordingly a fresh charge of plotting to murder the queen, the lord treasurer and Walsingham was trumped up by his denouncer, who pretended that Payne had tried to enlist him in the conspiracy. This informer was John Eliot—Judas Eliot as he came to be called—who had occupied positions of trust at Lady Petre's and in other Catholic families, but was a profligate, an embezzler and a murderer. To escape punishment and to obtain money, he denounced no less than thirty priests and caused the capture of Bd Edmund Campion. On this man's accusation alone, Mr Payne suffered eight months' imprisonment in the Tower without being tried. Several times he was tortured, notably on August 31, when, according to the Diary of the Tower, " John Payne priest was most violently tormented on the rack ".

On the night of March 20, 1582, he was roused from sleep and hurried off to Chelmsford gaol, without being allowed to dress or to take his purse, which was appropriated by Lady Hopton. At the assizes, Eliot repeated his charge : there was no other witness, neither was there any attempt made to obtain one. The martyr declared his innocence and protested that it was against divine and human law that he should be condemned on the evidence of one man, and he a notoriously infamous character. But his fate had already been sealed : sentence of death was passed, the date of the execution fixed for April 2, and it was duly carried out. The crowd, who were well affected towards him, interfered to prevent the hangman from quartering and disembowelling him before he was dead. The feast of Bd John Payne is kept in the dioceses of Northampton and Brentwood (on the morrow).

See Challoner, MMP., pp. 39–44, and B. Camm, LEM. (1905), ii, pp. 424–442.

BD LEOPOLD OF GAICHE (A.D. 1815)

Bd Leopold was born at Gaiche in the diocese of Perugia, the son of humble parents, and was christened John. A neighbouring priest helped him with his education and in 1751, when he was eighteen, he received the Franciscan habit in the friary at Cibotola, taking the name Leopold. After he became a priest in 1757 he was sent to preach Lenten courses of sermons which soon made him famous. As the result of his eloquence and fervour, numerous conversions took place, enemies were reconciled, and penitents besieged his confessional. For ten years, from 1768 when he was made papal missioner in the States of the Church, he held missions in several dioceses, and even after he had become minister provincial he continued his apostolic labours. Fired by the example of Bd Thomas of Cori and of St Leonard of Port Maurice he was anxious to found a house to which missioners and preachers could retire for their annual retreat and where other brethren and friends of the order could come for spiritual refreshment. He had, however, many difficulties to overcome and disappointments to meet before he could realize his desire, on the lonely hill of Monte Luco, near Spoleto.

When in 1808 Napoleon invaded Rome and imprisoned Pope Pius VII, religious houses were suppressed and their occupants turned out. Bd Leopold, a venerable old man of seventy-seven, was obliged to abandon his beloved convent, and with three of his brethren to live in a miserable hut in Spoleto. While there he acted as assistant to a parish priest, but afterwards he had charge of an entire parish whose pastor had been driven out by the French. Then he was himself imprisoned for refusing to take an oath which he considered unlawful. His imprisonment, however, was of short duration, for we soon find him giving missions once more. His fame was enhanced by his prophetical powers and by strange phenomena which attended him : for example, when he was preaching his head often appeared to his congregation as though it were crowned with thorns.

With the fall of Napoleon, Bd Leopold hurried back to Monte Luco, where he set about trying to establish things as they had been before ; but he only survived for a few months, dying on April 15, 1815, in his eighty-third year. The numerous miracles reported to have taken place at his grave caused the speedy introduction of the process of his beatification, which reached a favourable conclusion in 1893.

Abundant information is provided by the documents printed for the process of beatification ; and there is a life by Fr M. Antonio da Vicenza. See also Kempf, *Holiness of the Church in the Nineteenth Century*, pp. 95–96, and Seeböck, *Die Herrlichkeit der Katholischen Kirche*, pp. 212–213.

3 : ST PANCRAS, Bishop of Taormina, Martyr (*c.* A.D. 90 ?)

WE have no trustworthy records of the life and death of this St Pancras (Pancratius) who, though less well known than his Roman namesake, is greatly honoured in Sicily. According to his legendary history he was a native of Antioch and was converted and baptized together with his parents by St Peter, who sent him to evangelize Sicily, consecrating him the first bishop of Taormina. There he preached, destroyed the idols, and, by his eloquence and miracles, converted Boniface, the city prefect, who helped him to build a church. After he had baptized a great number, he was stoned to death by brigands who came down from the mountains and captured him by guile.

A panegyric purporting to give biographical details is printed in the *Acta Sanctorum*, April, vol. i ; but while this information is quite unreliable, there seems to have been an early *cultus*. This St Pancratius is twice mentioned in the " Hieronymianum ", and even as far off as Georgia we find mention of him as a disciple of St Peter. His proper day seems to have been July 8 ; see the stone calendar of Nap ‹s and the *Acta Sanctorum*, November, vol. ii, part 2, p. 359. The Greek text of the panegyric by Theophanes is in Migne, PG., vol. 132, cc. 989 *seq.*

ST SIXTUS, or XYSTUS, I, Pope and Martyr (*c.* A.D. 127)

St Xystus I succeeded Pope St Alexander I about the end of the reign of Trajan, and governed the Church for some ten years at a period when the papal dignity was the common prelude to martyrdom. In all the old martyrologies he is honoured as a martyr, but we have no particulars about his life or death. He was by birth a Roman, his father's house in the ancient Via Lata having occupied, it is supposed, the site now covered by the church of St Mary-in-Broad-Street. The *Liber Pontificalis*

credits him with having laid down as ordinances that none but the clergy should touch the sacred vessels, and that the people should join in when the priest had intoned the *Sanctus* at Mass. The Sixtus mentioned in the canon of the Mass was probably not this pope but St Sixtus II, whose martyrdom was more widely famous.

See the *Liber Pontificalis* (ed. Duchesne), vol. i, pp. 56 and 128, and the *Acta Sanctorum*, November, vol. ii, pars posterior, pp. 173 and 177.

SS. AGAPE, CHIONIA and IRENE, Virgins and Martyrs (A.D. 304)

In the year 303, the Emperor Diocletian issued a decree rendering it an offence punishable by death to possess or retain any portion of the sacred Christian writings. Now there were living at that time at Thessalonica in Macedonia three Christian sisters, Agape, Chionia and Irene, the daughters of pagan parents, who owned several volumes of the Holy Scriptures. These books were kept so carefully concealed that they were not discovered until the following year when the house was searched after the sisters had been arrested upon another charge.

One day, when Dulcitius the governor had taken his seat on the tribune, his secretary Artemesius read the charge-sheet, which had been handed in by the public informer. It ran as follows: "The pensioner Cassander to Dulcitius, President of Macedonia, greeting. I send to your Highness six Christian women and one man who have refused to eat meat sacrificed to the gods. Their names are Agape, Chionia, Irene, Cassia, Philippa and Eutychia, and the man is called Agatho."

The president said to the women, who had been arrested, "Fools, how can you be so mad as to disobey the commands of the emperors?" Then, turning to the man, he asked, "Why will you not eat of the meat offered to the gods, like other subjects?" "Because I am a Christian," replied Agatho. "Do you adhere to your determination?" "Certainly I do." Dulcitius next questioned Agape as to her convictions. "I believe in the living God," was her answer, "and I will not lose all the merit of my past life by one evil action." "And you, Chionia, what have you to say for yourself?" "That I believe in the living God and therefore I cannot obey the emperor's orders." Irene replied when asked why she did not comply, "Because I was afraid of offending God." "What do you say, Cassia?" inquired the judge. "That I desire to save my soul." "Then will you not partake of the sacred offerings?" "No, indeed, I will not." Philippa declared that she would rather die than obey, and so did Eutychia, a young woman recently widowed who was about to become a mother. Because of her condition, she was separated from her companions and taken back to prison, while Dulcitius proceeded to press the others further. "Agape", he inquired, "what have you decided? Will you act as we do, who are obedient and dutiful to the emperor?" "It is not right to obey Satan", she answered, "I am not to be influenced by anything that you can say." "And you, Chionia", persisted the president, "what is your ultimate decision?" "My decision remains unchanged." "Have you not some books or writings relating to the religion of the impious Christians?" he asked. "We have none: the emperor now on the throne has taken them all from us", was the reply. To inquiries as to who had converted them to Christianity Chionia would only say, "Our Lord Jesus Christ."

Then Dulcitius gave sentence: "I condemn Agape and Chionia to be burnt alive for having out of malice and obstinacy acted in contravention of the divine

edicts of our lords the Emperors and Caesars, and for continuing to profess the rash and false religion of the Christians, which all pious persons abhor. As for the other four ", he added, " let them be kept in close captivity during my pleasure."

After the martyrdom of her elder sisters, Irene was again brought before the president, who said to her, " Your folly is patent enough now, for you retained in your possession all those books, parchments, and writings relating to the doctrine of the impious Christians which you were forced to acknowledge when they were produced before you, although you had previously denied that you had any . . . Yet even now, notwithstanding your crimes, you may find pardon if you will worship the gods. . . . Are you prepared to do so ? " " No ", replied Irene, " for those who do so are in danger of hell fire." " Who persuaded you to hide those books and papers for so long ? " " Almighty God, who has commanded us to love Him unto death. For that reason we prefer to be burnt alive rather than give up the Holy Scriptures and betray Him." " Who knew that you had those writings hidden away ? " " Nobody ", replied Irene, " except Almighty God ; for we concealed them even from our servants lest they should inform against us." " Where did you hide yourselves last year when the emperors' edict was first published ? " " Where it pleased God : in the mountains." " With whom did you live ? " persisted the judge. " We were in the open air—sometimes on one mountain, sometimes on another." " Who supplied you with food ? " " God, who gives food to all flesh." " Was your father privy to it ? " " No, he had not the least idea of it." " Which of your neighbours was in the secret ? " " Inquire in the neighbourhood and make your search." " After you returned from the mountains did you read those books to anyone ? " " They were hidden in the house, but we dared not produce them : we were in great trouble because we could no longer read them day and night as we had been accustomed to do."

Irene's sentence was a more cruel one than that of her sisters. Dulcitius declared that she like them had incurred the death penalty for having concealed the books, but that her sufferings should be more lingering. He therefore ordered that she should be stripped and exposed in a house of ill fame which was kept closely guarded. As, however, she appeared to be miraculously protected from molestation, the governor afterwards caused her to be put to death. The acts say that she suffered at the stake, being compelled to throw herself into the flames. But this is improbable, and some later versions speak of her being shot in the throat with an arrow.

As we read of these noble women who preferred to die rather than yield up their copies of the Sacred Scriptures, and as we consider the loving care lavished by the monks of a later generation upon copying and illuminating the gospels, we may with advantage question ourselves as to the value which we attach to God's written word. Irene and her sisters were distressed when they could not read the sacred books at all hours. Many of us in these latter ages do not even read them every day although we have every inducement and encouragement to do so. The very facilities which we have for obtaining cheap and well-printed Bibles seem to render us less appreciative and less studious of the word of God—in spite of the exhortations of our pastors. There is a salutary lesson for all in the story of Agape, Chionia and Irene.

The Greek text of the *acta* of these martyrs was discovered and edited in 1902 by Pio Franchi de' Cavalieri in part ix of *Studi e Testi*. It is admitted on all hands that the document was compiled from genuine and official records, but the Latin translation reproduced by

Ruinart in his *Acta Martyrum Sincera* is not altogether satisfactory. An English version of the Greek may be found in A. J. Mason, *Historic Martyrs of the Primitive Church* (1905), pp. 341–346. The names of Chionia and Agape occur in the old Syriac martyrologium, or " Breviarium ", of the beginning of the fifth century, entered under April 2. Irene's name was perhaps omitted because she suffered later and separately. Nothing is recorded of the fate of the other four. See the *Acta Sanctorum*, November, vol. ii, pars posterior (1932), pp. 169–170; and also Delehaye, *Les Passions des Martyrs . . .*, pp. 141–143.

ST BURGUNDOFARA, or FARE, VIRGIN (A.D. 657)

AMONGST the courtiers of King Theodebert II one of the foremost was Count Agneric, three of whose children were destined to be honoured by the Church. They were St Cagnoald of Laon, St Faro of Meaux, and a daughter called Burgundofara (" Fare " in France) who as a child had received a blessing from St Columban when he was a guest at Agneric's house. The girl was resolved to lead the religious life, but she had to face opposition and even persecution from her father, who wished to bestow her in marriage. The struggle caused her health to give way and she suffered from a prolonged malady which was cured by St Eustace. Even then the count did not at once surrender; but eventually Burgundofara had her way, and her father became so reconciled to her vocation that he built for her a convent which he richly endowed. Of this house, young as she was, she became abbess—in accordance with the custom of the time—and throughout the thirty-seven years of her rule she proved herself a capable and saintly superior. The convent, which in its early days kept the Rule of St Columban, was known by the name of Evoriacum, but after the death of St Burgundofara it was renamed in her honour and developed into the celebrated Benedictine abbey of Faremoutiers.

There are early materials for the life of this saint, particularly an account of the wonderful works wrought at Faremoutiers, written by Abbot Jonas of Bobbio. It is printed by Mabillon in the *Acta Sanctorum O.S.B.*, and has been more recently edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iv. St Fare is also mentioned by Bede, *Hist. Eccles.*, iii, ch. 8. Probably this reference by the great English writer, coupled with some confusion between Eboracum (York) and Evoriacum, led to the extraordinary blunder in earlier editions of the Roman Martyrology which stated that St Burgundofara died in England. An admirable modern account is that of H. M. Delsart, *Sainte Fare, sa vie et son culte* (1911).

ST NICETAS, ABBOT (A.D. 824)

THE parents of St Nicetas were residents of Caesarea in Bithynia, but his mother died when he was a week old, and his father, a very few years later, retired into a monastery. The boy, brought up from infancy in monastic austerity, responded eagerly to the teaching he received, and entered the monastery of Medikion on Mount Olympus in Asia Minor. It had been founded not long before by an eminent abbot named Nicephorus, who was subsequently honoured as a saint. In 790 Nicetas was ordained priest by St Tarasius and rose to be coadjutor to Nicephorus and then his successor. From the peaceful life of prayer which he led with his monks Nicetas was summoned to Constantinople, together with other important heads of monasteries, by the iconoclastic Emperor Leo the Armenian, who demanded their adherence to the usurper whom he had thrust into the seat of the banished patriarch St Nicephorus. Upon their refusal Nicetas was sent to a fortress in Anatolia, where he was confined in an uncovered enclosure, and had to lie on the earth exposed to the snow and rain. Brought back to Constantinople, he allowed himself to be over-persuaded by his brother abbots and to be imposed upon

by imperial guile: they all received communion from the so-called patriarch and were allowed to return to their monasteries.

Nicetas, however, promptly recognized his mistake. He embarked, it is true, on a vessel bound for the island of Proconnesus, but his conscience drove him back to Constantinople, and there publicly to retract his adherence to the usurper and to protest that he would never abandon the tradition of the fathers in the *cultus* of sacred images. He was in 813 banished to an island, where he languished for six years in a dark dungeon. His only food was a little mouldy bread tossed through the grating, and his drink stagnant water. In this martyrdom he lingered until Michael the Stammerer, upon his accession to the throne, released Nicetas with many other prisoners, and the holy man returned to the neighbourhood of Constantinople. There he shut himself up in a hermitage where he lived until he went to his reward.

See the *Acta Sanctorum*, April, vol. i, where a Greek biography of St Nicetas is printed and translated. It was apparently written shortly after his death by a disciple of his named Theosterictus. The substance of three letters from Theodore Studites addressed to St Nicetas was published by Mai in his *Nova Patrum Bibliotheca*, vol. viii, letters 176, 195, 196. See also C. Van de Vorst in the *Analecta Bollandiana*, vol. xxxi, pp. 149–155, and vol. xxxii, pp. 44–45.

ST RICHARD OF WYCHE, BISHOP OF CHICHESTER (A.D. 1253)

RICHARD DE WYCHE, or Richard of Burford, as he is sometimes called, was born *c.* 1197 at Wyche, the present Droitwich, then as now famous for its brine-springs. His father was a landed proprietor or small squire, but both he and his wife died when their children were very young, leaving the estate in the charge of a negligent guardian who allowed it to go to rack and ruin. Richard, the younger son, although addicted to study from childhood, was of a much more virile temperament than his brother, and, as soon as he realized the state of affairs he literally put his hand to the plough and worked like a common labourer until by sheer industry and good management he had retrieved the family fortunes. In a fit of gratitude, the elder, Robert, made over to him the title deeds, but when Richard discovered that a wealthy bride was being found for him and also that Robert was repenting of his generosity, he resigned to him both the land and the lady, departing almost penniless to take up a new life in the University of Oxford. Poverty was no drawback, social or educational, in a medieval seat of learning, and Richard was wont in after days to characterize those years at Oxford as the happiest of his life. Little did he reck that he was sometimes hungry, that being unable to afford a fire he had to run about in winter to keep warm, or that he and the companions who shared his room had but one college gown which they took it in turns to wear at lectures. They were athirst for learning, and they had great masters at Oxford in those days. Grosseteste was lecturing in the Franciscan house of studies, and the Dominicans, who arrived in the city in 1221, at once gathered round them a host of brilliant men. We are not told how it happened that, in the short interval between Richard's arrival and Edmund Rich's departure for Salisbury, the unknown freshman came into contact with the great university chancellor, but there seems no reason to doubt that the acquaintance was then begun which ripened to a life-long friendship.

From Oxford Richard went to Paris, but returned to his *alma mater* to take his M.A. degree, and then, some years later, proceeded to Bologna to study canon law

in what was regarded as the chief law school of Europe. He made a stay in that city for seven years, receiving the degree of doctor and winning general esteem, but when one of his tutors offered to make him his heir and to give him his daughter in marriage, Richard, who felt himself called to a celibate life, made a courteous excuse and returned to Oxford. There his career had been watched with interest. Almost immediately he was appointed chancellor of the university, and soon afterwards both St Edmund Rich, now archbishop of Canterbury, and Grosseteste, who had become bishop of Lincoln, invited him to become their chancellor. He accepted Edmund's offer and henceforth became his close companion and right-hand man, relieving him as much as he could of his heavy burdens. In the words of the Dominican Ralph Bocking, afterwards St Richard's confessor and biographer, "Each leaned upon the other—the saint upon the saint: the master upon the disciple, the disciple upon the master: the father on the son, and the son on the father."

St Edmund needed all his chancellor's help and sympathy in face of his well-nigh overwhelming difficulties, the greatest of which arose from Henry III's reprehensible and obstinate practice of either keeping benefices vacant that he might enjoy their revenues or else filling them with unworthy favourites of his own. When, after many ineffectual struggles, the archbishop, sick and despairing, retired to the Cistercian monastery of Pontigny, St Richard accompanied him and nursed him until his death. Unwilling to remain on without his master, the ex-chancellor then left Pontigny for the Dominican house of studies in Orleans, where he continued reading and lecturing for two years, and it was in the friars' church that he was ordained priest in 1243. Although he certainly contemplated eventually joining the Order of Preachers, he returned to England, for some reason unknown, to work as a parish priest at Deal, the prebendal stall of which had probably been conferred upon him by St Edmund, as it was in the gift of the archbishop. A man of his outstanding merits and qualifications could not long remain in obscurity, and he was shortly afterwards recalled to his former chancellorship by the new archbishop of Canterbury, Boniface of Savoy.

In 1244 Ralph Neville, bishop of Chichester, died, and Henry III, by putting pressure on the canons, obtained the election of Robert Passelewe, a worthless man who, according to Matthew Paris, "had obtained the king's favour in a wonderful degree by an unjust inquisition by which he added some thousands of marks to the royal treasury." The archbishop refused to confirm the election and called a chapter of his suffragans who declared the previous election invalid, and chose Richard, the primate's nominee, to fill the vacant see. Upon hearing the news, King Henry was violently enraged: he kept in his own hands all the temporalities and forbade the admission of St Richard to any barony or secular possession attached to his see. In vain did the bishop elect himself approach the monarch on two separate occasions: he could obtain neither the confirmation of his election nor the restoration of the revenues to which he was entitled. At last both he and the king carried the case to Pope Innocent IV, who was presiding over the Council of Lyons, and he decided in favour of St Richard, whom he consecrated himself on March 5, 1245. Landing once more in England the new bishop was met by the news that the king, far from giving up the temporalities, had forbidden anyone to lend St Richard money or even to give him houseroom. At Chichester he found the palace gates closed against him: those who would gladly have helped him feared the sovereign's anger, and it seemed as though he would have to wander

about his diocese a homeless outcast. However, a good priest, Simon of Tarring, opened his house to him, and Richard, as Bocking informs us, " took shelter under this hospitable roof, sharing the meals of a stranger, warming his feet at another man's hearth ".

From this modest centre St Richard worked for two years like a missionary bishop, visiting fisherfolk and downsmen, travelling about mainly on foot, and succeeding under great difficulties in holding synods—as we learn from the Constitutions of St Richard, a body of statutes drawn up at this period and dealing with the various abuses which had come to his notice. Only when the pope threatened to excommunicate him would Henry acknowledge the bishop and yield up the temporalities, but even then much of the money which should have been restored to him remained unpaid until after his death. Still, St Richard's position was now totally changed: he was enthroned and could henceforth dispense some of that general hospitality combined with liberal almsgiving which was expected of a medieval prelate. His own austerity remained unaltered, and, while his guests feasted, he kept to his simple fare from which flesh meat was rigorously excluded. When he saw poultry or young animals being conveyed to his kitchen he would say, half sadly and half humorously, " Poor little innocent creatures, if you were reasoning beings and could speak, how you would curse us ! For we are the cause of your death, and what have you done to deserve it ? " His dress was as plain as he could make it: lamb's wool took the place of the usual fur, and next to his skin he wore a hair shirt and a sort of iron cuirass.

In the course of his eight years' episcopate he won the affection of his people to a remarkable extent, but though fatherly and tender he could be very stern when he discovered avarice, heresy or immorality amongst his clergy. Not even the intercession of the archbishop and of the king could induce him to mitigate the punishment of a priest who had sinned against chastity. His objection to nepotism was so strong that he never would give preferment to any of his relations, always instancing the example given by the Pastor of pastors, who gave the keys, not to His cousin St John, but to St Peter, who was no relation. His charity was boundless. When his steward complained that his alms exceeded his income he bade him sell his gold and silver dishes, adding, " There is my horse too ; he is in good condition and should fetch a good price. Sell him also, and bring me the money for the poor." Of himself and of his own powers he had the lowest opinion, and it has been noticed that of the numerous miracles with which he has been credited the majority were performed at the request or at the suggestion of other people.

To the strenuous duties of his office, the pope added that of preaching a new crusade against the Saracens, and it was upon reaching Dover after conducting a strenuous campaign along the coast that St Richard was seized with a fever which he knew would prove fatal. He died at the house for poor priests and pilgrims called the Maison-Dieu, surrounded on his death-bed by Ralph Bocking, Simon of Tarring, and other devoted friends. He was then in his fifty-fifth year, and he was canonized only nine years later. No vestige of his relics or of his tomb at Chichester has survived. St Richard's feast is kept in the dioceses of Westminster, Birmingham and Southwark.

Two lives of St Richard are printed in the *Acta Sanctorum*, April, vol. i, that by Ralph Bocking, and another which is found in Capgrave's *Nova Legenda Angliae*. This last seems to be a copy of an early biography written before the canonization. There is an excellent

account of St Richard in J. H. Newman's " Lives of the English Saints ", the authorship of which has been assigned sometimes to Father Dalgairns, sometimes to R. Ornsby. The fullest modern biography is that of M. R. Capes, *Richard of Wyche* (1913). Further useful bibliographical references are given in DNB. and in the *Dictionary of English Church History*.

BD GANDULF OF BINASCO (A.D. 1260)

THE Sicilians have a great veneration for this Gandulf, a Franciscan who, though born at Binasco near Milan, lived and died upon their island. He was one of those who entered the order while the Seraphic Father was still alive, and the life he led was one of great self-abnegation. Alarm at hearing himself commended induced him to embrace the solitary life, lest he should be tempted to vainglory. With one companion, Brother Pascal, he left the friary at Palermo and set out for the wild district in which he had determined to settle. Afterwards from time to time he would emerge from his retreat to evangelize the people of the neighbouring districts, upon whom his discourses and miracles made a profound impression. Once while he was preaching at Polizzi, the sparrows chattered so loudly that the congregation could not hear the sermon. Bd Gandulf appealed to the birds to be quiet, and we are told that they kept silence until the conclusion of the service. On that occasion the holy man told the people that he was addressing them for the last time ; and in fact, immediately upon his return to the hospital of St Nicholas where he was staying he was seized with fever, and died on Holy Saturday as he had foretold, in 1260.

Afterwards, when his body was enshrined, the watchers declared that during the night there had flown into the church a number of swallows who had parted into groups and had sung, in alternating choirs, a *Te Deum* of their own.

Some account of this *beato* will be found in the *Acta Sanctorum*, September, vol. v. See also Léon, *Auréole séraphique* (Eng. trans.), vol. iii, pp. 201–205, and Mazara, *Leggendario Francescano* (1679), vol. ii, pp. 472–476.

BD JOHN OF PENNA (A.D. 1271)

PENNA in the March of Ancona was the birthplace of this holy Minorite. Impressed by the teaching of one of the early followers of St Francis of Assisi, he sought admission into his order and received the habit in the convent of Recanati. From Italy he was afterwards sent to Provence. In France, where he laboured for twenty-five years, he founded several houses of the order, and won all hearts by his exemplary life as well as by his kindly and courteous manners. Recalled to Italy he gave himself up, as far as he could, to prayer and retirement. The good friar's later years were tried by aridity and by a lingering illness which was of a very painful kind, but which he bore with perfect resignation. Ultimately he was rewarded by spiritual consolations and by the assurance that he had accomplished his purgatory on earth. As the hour of death drew near, his cell was illuminated with a celestial light, and he passed to glory with uplifted hands and with words of thanksgiving upon his lips. His *cultus* was approved by Pope Pius VII.

The story of Bd John of Penna fills a long chapter (45) in the *Fioretti*. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 276–278, and Mazara, *Leggendario Francescano* (1679), vol. i, pp. 474–476.

4: ST ISIDORE, Bishop of Seville, Doctor of the Church (A.D. 636)

IT was said of St Isidore by his disciple and friend St Braulio that he appeared to have been specially raised up by God to stem the current of barbarism and ferocity which everywhere followed the arms of the Goths who had settled in Spain. His father, Severian, who came from Cartagena, was probably of Roman origin, but he was closely connected with the Visigothic kings. Two of St Isidore's brothers, Leander, who was greatly his senior, and Fulgentius, became, like himself, saints as well as bishops, and of his sisters one was St Florentina, abbess of many convents. Isidore's education was entrusted to his brother Leander, who seems to have been a somewhat severe master. Once, the story runs, the little lad ran away to escape from his brother's castigations and from lessons which he found difficulty in remembering; and though he returned, with a new determination, after looking at the holes worn in rock by the continual dripping of water, even then, we are told, Leander found it desirable to shut him up in a cell to prevent him from straying: but that may only mean that he sent him to complete his education in a monastery.

The system, whatever it may have been, at any rate had good results, for Isidore became the most learned man of his age and, what is even more remarkable in the circumstances, an ardent educationist. Although it is almost certain that he never was a monk, he had a great love for the religious orders, and at their request drew up a code of rules for them which bore his name and was generally followed throughout Spain. In it he insists that no distinction must be made in monasteries between freemen and bondmen—all of them are equal in the sight of God. It seems probable that he assisted St Leander in ruling the diocese of Seville, and then succeeded to it after his brother's death. During the thirty-seven years of his episcopate, which extended through the reigns of six kings, he completed the work begun by St Leander of converting the Visigoths from Arianism to Catholicism. He also continued his brother's practice of settling the discipline of the Spanish church in councils, the arrangement and organization of which were largely due to Leander and Isidore. As models of representative government these synods have attracted the favourable notice of those interested in the origins of the modern parliamentary system.

St Isidore presided over the second Council of Seville in 619 and again over the fourth Council of Toledo in 633, where he was given precedence over the archbishop of Toledo on the ground of his exceptional merit as the greatest teacher in Spain. Many of the enactments of the council emanated from St Isidore himself, notably the decree that a seminary or cathedral school should be established in every diocese. The aged prelate's educational scheme was extraordinarily wide and progressive: far from desiring a mere counterpart of the conventional classical curriculum, his system embraced every known branch of knowledge. The liberal arts, medicine, and law were to be taught as well as Hebrew and Greek; and Aristotle was studied in the Spanish schools long before he was reintroduced by the Arabs.

St Isidore seems to have foreseen that unity of religion and a comprehensive educational system would weld together the heterogeneous elements which threatened to disintegrate his country, and it was mainly thanks to him that Spain was a centre of culture when the rest of Europe seemed to be lapsing into barbarism.

His crowning contribution to education was the compilation of a sort of encyclopedia, called the Etymologies or Origins, which gathered into compact form all the knowledge of his age. He has sometimes been called " The Schoolmaster of the Middle Ages ", and until almost the middle of the sixteenth century this work remained a favourite text-book. St Isidore was a voluminous writer, his earlier works including a dictionary of synonyms, a treatise on astronomy and physical geography, a summary of the principal events of the world from the creation, a biography of illustrious men, a book of Old and New Testament worthies, his rules for monks, extensive theological and ecclesiastical works, and the history of the Goths, Vandals and Suevi. Of all these writings the most valuable to us at the present day is undoubtedly his history of the Goths, which is our only source of information for one period of Visigothic history. Another great service which St Isidore rendered to the church in Spain was the completion of the Mozarabic missal and breviary which St Leander had begun to adapt for the use of the Goths from the earlier Spanish liturgy.

Although he lived to be almost eighty years of age, the holy bishop would remit none of his austere practices, even after his health had begun to break down. During the last six months of his life, he increased his charities to such an extent that from morning to night his house was crowded by all the poor of the countryside. When he felt that his end was drawing near, he invited two bishops to come to see him. In their company he went to the church where one of them covered him with sackcloth, while the other put ashes upon his head. Thus clad in the habit of penance, he raised his hands towards Heaven, praying earnestly and aloud for the forgiveness of his sins. Afterwards he received viaticum, commended himself to the prayers of those present, forgave his debtors, exhorted the people to charity, and distributed to the poor the rest of his possessions. He then returned to his house where he shortly afterwards peacefully departed this life.

St Isidore was declared a doctor of the Church in 1722, and he is named in the canon of the Mozarabic Mass still in use at Toledo. Some notes on St Isidore was one of the works on which the Venerable Bede was engaged just before his death.

No very satisfactory early materials exist for a biography of St Isidore. We have an account of his death by Redemptus and a panegyric by his disciple Braulio, but the life attributed to Luke, Bishop of Tuy, is a poor affair, and, being compiled many hundred years after the saint's death, is quite unreliable. It is printed in the *Acta Sanctorum*, April, vol. i. For a full bibliography and for further details of his life and work, see DTC., vol. viii, cc. 98–111 ; and P. Séjourné, *St Isidore de Séville* (1929). A *Miscellanea Isidoriana*, in several languages, was published in Rome in 1936.

SS. AGATHOPUS and THEODULUS, MARTYRS (A.D. 303)

THE cult of these martyrs is attested before the year 411 by the Syriac " Breviarium ". We find them also mentioned in the " Hieronymianum ", though only the name of Theodulus appears in the marble calendar of Naples. In the Roman Martyrology we have the entry : " At Thessalonica, of the holy martyrs Agathopus, deacon, and Theodulus, lector, who under the Emperor Maximian and the governor Faustinus were for their confession of the Christian faith drowned in the sea with stones tied to their necks." There is preserved among the Greek manuscripts of the Vatican Library what purports to be the *passio* of these martyrs. The slight historical details therein contained which recount the reiterated solicitations of the governor Faustus, the demand that they should surrender the

Christian scriptures, the tortures endured and derided by the victims, and finally the miraculous recovery of their bodies from the sea after the sentence of drowning had been carried out, seem to be entirely conventional and so far unreliable.

The Greek *passio* with a Latin translation is printed in the *Acta Sanctorum*, April, vol. i. An abridgment is to be found in the synaxaries. See also the *pars posterior* (1932) of the *Acta Sanctorum* for November, vol. ii, pp. 173–174.

ST TIGERNACH, BISHOP (A.D. 549)

IN the neighbourhood of Clones in County Monaghan the memory of St Tigernach or Tierney is held in great honour, but the account of his life was written from tradition centuries after his death and cannot be considered historically accurate. He is said to have been of royal race, and St Conleth of Kildare baptized him, St Brigid being his godmother. Taken prisoner by pirates when he was still a boy, he was carried as a slave to a British king who gave him his liberty. He then became the disciple of Monennus in the monastery of Rosnat in Scotland. From a pilgrimage to Rome he returned to Ireland, and was consecrated bishop at Clogher in succession to St Macartan, but he lived at the monastery of Clones which he had founded. Like St Macartan he seems to have been surnamed "Fer dá chrích"—man of two districts. In his old age he lost his sight and spent his time in continual prayer and contemplation. There still remain at Clones some ruins of a monastery and also of a round tower known until comparatively recently as Cloichteach or St Tierney's Clacker.

The Latin life originally printed in the *Acta Sanctorum*, April, vol. i, has been more critically edited by Plummer, VSH., vol. ii, pp. 262–269; see also the introduction, pp. lxxxviii *seq.* There are also some useful references in Father John Ryan's *Irish Monasticism* and in Whitley Stokes's *The Martyrology of Oengus*, p. 111.

ST PLATO, ABBOT (A.D. 814)

THE parents of St Plato died in Constantinople when he was thirteen years old, and an uncle, who was the imperial treasurer, took charge of him and trained him to be his assistant; but at the age of twenty-four the young man abandoned all his worldly prospects to enter upon the religious life. He sold his estates, and, after he had divided the proceeds between his two sisters and the poor, he set out for Bithynia to the monastery of Symboleon on Mount Olympus. When he had proved himself a perfect monk by performing the meanest offices and by receiving in silence punishment for faults he had not committed, he was set to the congenial task of copying books and making extracts from the works of the fathers.

Upon the death of the abbot Theoctistus in 770 he was chosen to succeed him, although he was only thirty-six. It was a time of tribulation and danger for orthodox monks, but the secluded position of the monastery appears to have protected him from the persecution of the iconoclast emperor, Constantine Copronymus. In 775 St Plato visited Constantinople, where he was received with great honour, being offered another monastery as well as the bishopric of Nicomedia, both of which he refused: he would not even be ordained priest. Afterwards, however, he was induced to leave Symboleon to become abbot of the Sakkudion which had been founded near Constantinople by the children of his sister Theoctista. This post, which he held for twelve years, he resigned to his nephew St Theodore Studites.

This was about the time that the Emperor Constantine Porphyrogenitus divorced his wife Mary to marry Theodota. Uncle and nephew became leaders of the monastic party which practically excommunicated the sovereign and the imperial vengeance fell upon St Plato, who was imprisoned and exiled. By the time he was released his brethren had been obliged, by the attacks of the Saracens, to leave Sakkudion for the greater security of the monastery of Studius. Thither St Plato returned to place himself once more under his nephew. He elected to live apart from the other monks in a cell where he spent his time in prayer and manual work; but he continued to oppose imperial misdoings, and suffered therefor. Eventually by the Emperor Nicephorus he was banished to the isles of the Bosphorus, although he was old and ill. For four years he bore his hardships with exemplary patience, being constantly and ignominiously moved from one place to another. In 811 Michael I gave orders that St Plato should be released. In Constantinople he was received with all possible marks of respect, but for the rest of his life he was bedridden and lived in great retirement. Among his visitors was the patriarch St Nicephorus, whose election he had formerly opposed, but who now came to commend himself to his prayers. St Plato died on April 4, 814, and St Theodore preached his funeral oration.

The only biographical account preserved to us is the panegyric by St Theodore Studites which may be found with a Latin translation in the *Acta Sanctorum*, April, vol. i. But there are many references to St Plato in other documents of the period, and there has been, indirectly at least, considerable discussion of the part he played in the religious disturbances of that age; see *e.g.* C. Van de Vorst in *Analecta Bollandiana*, vol. xxxii (1913), pp. 27–62 and 439–447; and J. Pargoire in the *Byzantinische Zeitschrift*, vol. viii (1899), pp. 98–101. See also articles by Fr Pargoire in *Échos d'Orient*, vol. ii (1899), pp. 253 *seq.*, and vol. iv (1901), pp. 164 *seq.*

BD PETER, BISHOP OF POITIERS (A.D. 1115)

ALTHOUGH his *cultus* seems never to have been officially sanctioned by the Church, Peter II of Poitiers has a feast in that diocese on account of the holiness of his life and the stand that he made for justice and good morals. King Philip I of France having repudiated his wife Bertha and entered into a union with Bertrada de Montfort, Bd Peter was a leader, with St Ivo of Chartres, St Bernard of Tiron and Bd Robert of Arbrissel, in convening a council to consider the matter. In vain did William the Troubadour, Count of Poitou, break in on its deliberations and try with his men-at-arms to intimidate the fathers. The assembly denounced the king's adulterous union and pronounced excommunication against him.

It was in Bd Peter's diocese that Robert of Arbrissel had settled, and it was with the encouragement and help of the holy bishop that he founded the abbey of Fontevrault. Indeed Peter went himself to Rome in 1106 to obtain sanction for the new establishment, of which he came to be reckoned one of the founders.

Peter never ceased to oppose the vices of those in high places. Especially did he protest against the enormities of William of Poitou, who threatened his life, sword in hand. "Strike: I am ready", said the bishop. The count did not dare to carry out his threat, but he succeeded in exiling Bd Peter to the castle of Chauvigny, where he died two years later.

There is no early biography of Bishop Peter, but some information may be obtained concerning him from the chroniclers, and from the Life of Robert of Arbrissel. William of Malmesbury in his *Gesta Regum* (§ 439) calls Peter "a man of eminent holiness" and reproduces some highly laudatory verses written in his honour. See also Auber, *Vies des Saints de l'Église de Poitiers* (1858).

ST BENEDICT THE BLACK (A.D. 1589)

BENEDICT was born in a village near Messina in Sicily. His parents were good Christians, but African slaves of a rich landowner whose name (Manasseri) they bore, according to the prevalent custom. Christopher's master had made him foreman over his other servants and had promised that his eldest son, Benedict, should be free. The baby grew up such a sweet-tempered, devout child that when he was only ten years old he was called "The Holy Black" (*Il moro santo*), a nickname which clung to him all his life. One day, when he was about twenty-one, he was grossly insulted by some neighbours, who taunted him with his colour and the status of his parents. There happened to be passing at the time a young man called Lanzi, who had retired from the world with a few companions to live the life of a hermit in imitation of St Francis of Assisi. He was greatly impressed by the gentleness of Benedict's replies and, addressing the mockers, he said, "You make fun of this poor black man now; but I can tell you that ere long you will hear great things of him". Soon afterwards, at Lanzi's invitation, Benedict sold his few possessions and went to join the solitaries.

Several times in the ensuing years the hermits were obliged to shift their quarters, and at last they settled on Montepellegrino near Palermo, already hallowed by having sheltered St Rosalia. Here Lanzi died, and the community chose Benedict as their superior, very much against his will. But when he was about thirty-eight, Pope Pius IV decreed that the hermits must either disperse or join some order. Benedict chose to join the Friars Minor of the Observance, and found a welcome as a lay-brother in the convent of St Mary near Palermo. At first he was employed as cook, a post which suited his retiring nature and which gave him opportunities for little deeds of kindness, but his extraordinary goodness could not long escape notice. His face when he was in chapel often shone with an unearthly light, and food seemed to multiply miraculously under his hands.

In 1578, when the Friars Minor of the Observance held their chapter at Palermo, it was decided to convert the house of St Mary into a convent of the reform. This necessitated the appointment of a very wise guardian, and the choice of the chapter fell upon Benedict, a lay-brother who could neither read nor write. He himself was greatly perturbed at the appointment, but was obliged under obedience to accept. The choice was abundantly justified. Benedict proved to be an ideal superior, for his judgement was sound and his admonitions were so tactfully and wisely given that while never resented they were always taken to heart. His reputation for sanctity and miracles quickly spread over Sicily, and when he went to attend the provincial chapter at Girgenti clergy and people turned out to meet him, men and women struggling to kiss his hand or to obtain a fragment of his habit as a relic.

Relieved of the office of guardian, St Benedict was made vicar of the convent and novice-master. To this post also he proved himself fully equal. An infused sacred science enabled him to expound the Holy Scriptures to the edification of priests and novices alike, and his intuitive grasp of deep theological truths often astonished learned inquirers. It was known that he could read men's thoughts, and this power, coupled with great sympathy, made him a successful director of novices. Nevertheless he was glad when he was released and allowed to return to the kitchen, although his position was scarcely that of the obscure cook of earlier years. Now, all day long, he was beset by visitors of all conditions—the poor

demanding alms, the sick seeking to be healed, and distinguished persons requesting his advice or his prayers. Though he never refused to see those who asked for him, he shrank from marks of respect, and when travelling would cover his face with his hood and if possible choose the night that he might not be recognized. Throughout his life he continued the austerities of his hermit days. In the matter of food, however, he was wont to say that the best form of mortification was not to deprive oneself of it, but to desist after eating a little, adding that it was right to partake of food given in alms, as a token of gratitude and to give pleasure to the donors.

Benedict " The Holy Black " died in 1589 at the age of sixty-three after a short illness. He was chosen as patron by the Negroes of North America and as protector by the town of Palermo, having been canonized in 1807.

See the life (*Vita di San Benedetto di San Fradello*) by F Giovanni da Capistrano, published in 1808 ; that by Father B. Nicolosi (1907) ; and Léon, *Auréole Séraphique* (Eng. trans.), ii, pp. 14–31.

5 : ST VINCENT FERRER (A.D. 1419)

THE descendant of an Englishman or a Scotsman settled in Spain, St Vincent Ferrer was born at Valencia, probably in the year 1350. Inspired by prophecies of his future greatness, his parents instilled into him an intense devotion to our Lord and His blessed Mother and a great love for the poor. Moreover they made him the dispenser of their bountiful alms, and from them also he learnt the rigorous Wednesday and Saturday fast which he continued to practise all his life. On the intellectual side he was almost equally precocious. He entered the Dominican priory of Valencia, where he received the habit in 1367, and before he was twenty-one he was appointed reader in philosophy at Lerida, the most famous university in Catalonia. Whilst still occupying that chair he published two treatises, both of which were considered of great merit. At Barcelona, whither he was afterwards transferred, he was set to preach, although he was still only a deacon. The city was suffering from famine : corn which had been despatched by sea had not arrived and the people were nearly desperate. St Vincent, in the course of a sermon in the open air, foretold that the ships would come in that day before nightfall. His prior censured him severely for making predictions, but the ships duly appeared—to the joy of the people who rushed to the priory to acclaim the prophet. His superiors, however, deemed it wise to transfer him to Toulouse, where he remained for a year. He was then recalled to his own country, and his lectures and sermons met with extraordinary success. Nevertheless it was to him a time of trial. Not only was he assailed by temptations from the hidden powers of darkness, but he was also exposed to the blandishments of certain women who became attached to him—his good looks were exceptional—and strove first to beguile him and then to blacken his name. From these trials the saint emerged braced for the strenuous life which lay before him, as well as for the priestly office which was conferred upon him. He soon became famous as a preacher, whose eloquence roused to penitence and fervour multitudes of careless Catholics, besides converting to the Christian faith a number of Jews, notably the Rabbi Paul of Burgos, who died bishop of Cartagena in 1435.

This was the time of the " great schism ", when rival popes were reigning at Rome and Avignon and when even great saints were divided in their allegiance.

That terrible scandal had begun in 1378 when, upon the death of Gregory XI, sixteen of the twenty-three cardinals had hastily elected Urban VI in deference to the popular cry for an Italian pope. Under the plea that they had been terrorized, they then, with the other cardinals, held a conclave at which they elected Cardinal Robert of Geneva, a Frenchman. He took the name of Clement VII and ruled at Avignon, whilst Urban reigned in Rome. St Vincent Ferrer, who had been amongst those who recognized Clement, naturally upon his death accepted as pope his successor, Peter de Luna or Benedict XIII as he was called, who summoned the Dominican to his side.*

St Vincent duly arrived in Avignon where he had great favour shown him, including the offer of a bishopric, which he refused ; but he found his position very difficult. He soon realized that Benedict by his obstinacy was hindering all efforts that were being made towards unity. In vain did Vincent urge him to come to some sort of understanding with his rival in Rome. Even when a council of theologians in Paris declared against his claim, the Avignon pontiff would not stir an inch. The strain upon the saint as his confessor and adviser was so great that he fell ill. Upon his recovery he with great difficulty obtained permission to leave the court and devote himself to missionary work. His object was not primarily to escape from the intrigues and worries of the papal court, but to obey a direct call, for it is said that during his illness our Lord had appeared to him in a vision with St Dominic and St Francis and, after making him understand that he was to go and preach penance as those two had done, had then instantaneously restored him to health. He set forth from Avignon in 1399 and preached to enormous congregations in Carpentras, Arles, Aix, Marseilles. Besides the inhabitants of the districts he visited, his audience consisted of a number of men, women and even children who followed him from place to place. These people, at first a heterogeneous crowd, were gradually weeded out, organized and brought under rule until, as " Penitents of Master Vincent ", they became valuable helpers, when necessary staying behind in places where the mission had been held to consolidate the good work begun. It is worthy of note that, in a lax age, no breath of suspicion appears to have attached to any member of that mixed company. Several priests travelled with the party, forming a choir and hearing confessions.

Between 1401 and 1403 the saint was preaching in the Dauphiné, in Savoy and in the Alpine valleys : he then went on to Lucerne, Lausanne, Tarentaise, Grenoble and Turin. Everywhere crowds flocked to hear him ; everywhere innumerable conversions and remarkable miracles were reported. Vincent preached mainly on sin, death, hell, eternity, and especially the speedy approach of the day of judgement ; he spoke with such energy that some of his hearers fainted with fear, whilst the sobs of his congregation often compelled him to pause, but his teaching penetrated beyond the emotions and bore fruit in many cases of genuine conversion and amendment of life. At the Grande Chartreuse, which he visited several times, his brother Boniface being prior, the Carthusian Annals record that " God worked wonders by means of these two brothers. Those who were converted by the preaching of the one, received the religious habit at the hands of the other."

In 1405 St Vincent was in Genoa, from whence he reached a port from which he could sail for Flanders. Amongst other reforms he induced the Ligurian ladies to modify their fantastic head-dress—" the greatest of all his marvellous deeds ",

* Because of their anomalous position this Clement VII and Benedict XIII are not referred to as antipopes but as " called popes in their obedience ".

as one of his biographers avers. In the Netherlands he wrought so many miracles that an hour was set apart every day for the healing of the sick. It has also been supposed that he visited England, Scotland and Ireland, but of this there is no shadow of proof. Although we know from the saint himself that beyond his native language he had learnt only some Latin and a little Hebrew, yet he would seem to have possessed the gift of tongues, for we have it on the authority of reliable writers that all his hearers, French, Germans, Italians and the rest, understood every word he spoke, and that his voice carried so well that it could be clearly heard at enormous distances. It is impossible here to follow him in all his wanderings. In fact he pursued no definite order, but visited and revisited places as the spirit moved him or as he was requested. In 1407 he returned to Spain.

Grenada was then under Moorish rule, but Vincent preached there, with the result that 8000 Moors are said to have asked to be baptized. In Seville and Cordova the missions had to be conducted in the open air, because no church could accommodate the congregations. At Valencia, which he revisited after fifteen years, he preached, worked many miracles, and healed the dissensions which were rending the town.

According to a letter from the magistrates of Orihuela, the effects of his sermons were marvellous : gambling, blasphemy and vice were banished, whilst on all hands enemies were being reconciled. In Salamanca he converted many Jews, and it was here that, in the course of an impassioned open-air sermon on his favourite topic, St Vincent declared himself to be the angel of the Judgement foretold by St John (Apoc. xiv 6). As some of his hearers began to protest, he summoned the bearers who were carrying a dead woman to her burial and adjured the corpse to testify to the truth of his words. The body was seen to revive for a moment to give the confirmation required, and then to close its eyes once more in death. It is almost unnecessary to add that the saint laid no claim to the nature of a celestial being, but only to the angelic office of a messenger or herald—believing, as he did, that he was the instrument chosen by God to announce the impending end of the world.

St Vincent of course had never ceased being deeply concerned at the disunity within the Church, especially since after 1409 there had been no less than three claimants to the papacy, to the great scandal of Christendom. At last the Council of Constance met in 1414 to deal with the matter and proceeded to depose one of them, John XXIII, and to demand the resignation of the other two with a view to a new election. Gregory XII expressed his willingness, but Benedict XIII still held out. St Vincent went to Perpignan to entreat him to abdicate, but in vain. Thereupon, being asked by King Ferdinand of Castile and Aragon to give his own judgement in the matter, the saint declared that because Benedict was hindering the union which was vital to the Church, the faithful were justified in withdrawing their allegiance. Ferdinand acted accordingly, and at length Benedict, Peter de Luna, found himself deposed. " But for you ", wrote Gerson to St Vincent, " this union could never have been achieved."

The last three years of the saint's life were spent in France. Brittany and Normandy were the scene of the last labours of this " legate from the side of Christ ". He was so worn and weak that he could scarcely walk without help, but in the pulpit he spoke with as much vigour and eloquence as though he were in the prime of life. When, early in 1419, he returned to Vannes after a course of sermons in Nantes, it was clear that he was dying, and on the Wednesday in Passion Week

1419 he passed away, being then in his seventieth year. His death was greeted by an outburst of popular veneration, and in 1455 St Vincent Ferrer was canonized.

Amid all the honours and applause which were lavished upon him, St Vincent was remarkable for his humility. It seemed to him that his whole life had been evil. " I am a plague-spot in soul and body ; everything in me reeks of corruption through the abomination of my sins and injustice ", he laments in his treatise on the spiritual life. It is ever thus with the great saints. The nearer they are to God, the baser do they appear in their own eyes.

According to Dr H. Finke, a most competent historian of this period, no satisfactory life of St Vincent Ferrer has yet been written. His story even now is overlaid with legend ; Peter Razzano, who compiled the first biography thirty-six years after the saint's death, set a very bad example of credulity, which was followed by too many of those who came after him. A collection of the depositions taken in 1453 and 1454 for the process of canonization has been printed by Fr H. Fages (1904) and other documents (1905), as well as his works (1909), but the French life by the same friar (1901) by no means corresponds to the requirements of modern criticism. Other materials have been studied by R. Chabas in the *Revista de Archivos* . . ., 1902–1903. A short English life, based on that of Fages, was published by Fr S. Hogan (1911). More recent accounts are those of R. Johannet (1930), of M. M. Gorce (1924 and 1935, " Les Saints " series), and S. Brettle (1924)—on which see the *Analecta Bollandiana*, xliv (1926), pp. 216–218—and there is a valuable note by H. Finke in the *Gustav Schnürer Festschrift* (1930) on St Vincent's sermons in 1413. St Vincent also figures largely in Mortier's *Histoire des Maîtres Généraux O.P.*, vol. iv. A characteristic study by H. Ghéon has been translated into English.

ST DERFEL GADARN (Sixth Century ?)

Derfel Gadarn, if he died a monk on Bardsey, was first a warrior, for he is frequently referred to by the Welsh bards for his prowess in the field (his surname means " the mighty "), and he is said to have distinguished himself at the battle of Camlan, " in which Arthur and Medrod perished ". But it is all very shadowy and legendary, and there would be no point in mentioning St Derfel and his folk-lore here were it not for the curious association with Bd John Forest (May 22).

Before the Reformation there was a wooden image of St Derfel in the church of Llandderfel in Merioneth, and in 1538 Mr Commissary Price wrote to Thomas Cromwell asking what should be done about this image of Derfel, " in whom the people have so great confidence, hope and trust that they come daily in pilgrimage unto him, some with kine, others with oxen, or horses, and the rest with money. . . . The innocent people have been sore allured and enticed to worship the said image, in so much that there is a common saying as yet amongst them, that whosoever will offer anything to the said image of Derfel Gadarn he hath power to fetch him or them that so offers out of Hell when they be damned."

If this superstition was really attached to it, one can for once sympathize with Cromwell when he ordered it to be brought up to London and burnt. And in spite of the vehement protests of the people of Llandderfel (Price says they offered him forty pounds if they might keep it) to London it was taken.

On May 22, 1538, the Franciscan friar Bd John Forest was burned at Smithfield for denying the king's ecclesiastical supremacy, and part of the fuel whose flames consumed him was the " huge and great " statue of Derfel. Now there was a saying in Wales that this image would one day set a *forest* afire, " which prophecy now took effect, for he set this friar Forest on fire, and consumed him to nothing ".

The chronicler Hall goes on to say that some verses were nailed to the gallows, of which the first stanza ran :—

David Derfel Gatheren,
As sayeth the Welshman,
  Fetched outlaws out of Hell.
Now is he come with spear and shield
In harness to burn in Smithfield,
  For in Wales he may not dwell.

The statue was an equestrian one, and the horse was not sent to London. Part of it, very much mutilated, still remains at Llandderfel. St Derfel's feast was on April 5, and formerly on Easter Tuesday the wooden horse was taken in procession to the neighbouring Bryn Sant (Holy Hill) and there fixed up so that the children could have rides on it.

Cotton MS. Cleopatra E., iv ; Wright, *Suppression of the Monasteries ;* Gairdner's *Letters and Papers . . . of the Reign of Henry VIII ;* Hall's *Chronicles ;* all summarized, with other references, by Baring-Gould and Fisher in LBS., vol. ii, pp. 333–336.

ST ETHELBURGA, Abbess of Lyminge, Matron (*c.* A.D. 647)

St Ethelburga was the daughter of St Augustine's convert, King Ethelbert of Kent and of his wife Bertha. Ethelburga, also called Tata, was given in marriage to Edwin, the pagan king of Northumbria, and St Paulinus, one of St Augustine's companions, accompanied her as chaplain. Although Edwin was well affected towards Christianity, he hesitated so long before accepting the faith that Pope Boniface V wrote expressly to Ethelburga, urging her to do her utmost to bring about his conversion. But it was not until 627 that Edwin himself received baptism. During the rest of his reign, Christianity made progress throughout Northumbria, encouraged as it was by the royal couple, but when Edwin had been killed at Hatfield Chase, his pagan adversaries overran the land. The queen and St Paulinus found themselves obliged to return to Kent where Ethelburga founded the abbey of Lyminge, which she ruled until her death.

We know nothing of St Ethelburga but what Bede (*Hist. Eccles.* ii, ch. 9 *seq.*) and Thomas of Elmham (pp. 176–177) have recorded.

ST GERALD OF SAUVE-MAJEURE, Abbot (A.D. 1095)

Corbie in Picardy was the birthplace of St Gerald, who became first a pupil and then a monk in its great abbey. Quite suddenly he was attacked by excruciating pains, the symptoms of which, as described by his biographer, suggest a severe attack of shingles in the head, with the acute neuralgia which so often follows it. He could get no rest or sleep by day or by night, and it seemed to him as though he were losing his reason. Doctors bled him and dosed him, but afforded him no relief. Worst of all, he could no longer pray. Feeling that all he could do for God was to minister to others, he undertook, in honour of the Holy Trinity, the care of three poor men whom he looked after. His abbot chose him as companion to go with him to Rome, where he hoped the sufferer might be cured. Together they visited the tombs of the Apostles, and at the hands of St Leo IX Gerald was ordained priest. But from time to time the terrible headaches recurred, until one day when —at the intercession, he was convinced, of St Adelard, whose life he had written—

the pains left him as suddenly as they had come, never to trouble him again. After this, in thanksgiving he redoubled his prayers and mortifications. In a vision he beheld our Lord come down from the crucifix towards him, he felt Him place His hand on his head, and heard Him say, " Son, be comforted in the Lord and in the power of His might ". A pilgrimage to Jerusalem was another source of inspiration and consolation.

Soon after his return St Gerald was chosen abbot by the monks of the abbey of St Vincent at Laon, but he found them lax and unwilling to submit to discipline. Unable to reform them, he resigned, and with some companions started southward in search of a suitable spot for a new foundation ; they continued their way until they reached Aquitaine. There, not far from the present city of Bordeaux, on a tract of forest land given them by William VII, Count of Poitou, they in 1079 founded the abbey of Sauve-Majeure (Silva Major), of which Gerald became the first abbot. The monks reclaimed the land and acted as missionaries to the inhabitants of the neighbouring districts, Abbot Gerald being foremost as a preacher and confessor. He instituted the practice of offering Mass and reciting the office of the dead for thirty days after the death of any member of the community, and he also ordered that bread and wine should be served for a whole year for the deceased member and given to the poor. This custom spread to other monasteries and even to parish churches, but after a time the offerings, placed on the bier or on the tomb, were no longer given to the poor but to the priest. St Gerald was canonized in 1197.

Our information comes mainly from two medieval Latin lives of the saint, one written by an anonymous contemporary, and the other somewhat later by the monk Christian. They are printed in the *Acta Sanctorum*, April, vol. i. See also Cirot de la Ville, *Histoire de St Gérard* . . . (1869), and F. Moniquet, *Un Fondateur de ville* . . . (1895).

ST ALBERT, Bishop of Montecorvino (A.D. 1127)

In the early days of Montecorvino in Apulia, when it was developing into a town, the father of St Albert took up his residence there with his little son. Albert grew up to be so highly esteemed that upon the death of the bishop he was unanimously chosen to be his successor. After a time he lost his sight, but although bereft of physical vision he was endowed with second sight and the gift of prophecy. Albert's fame became widespread mainly owing to two miracles with which he was credited. On a hot summer's day he had asked for a drink of water which his servant fetched from the spring. " My son ", said the bishop, when he had tasted it, " I asked for water and you have given me wine." The man declared that he had offered him water, and brought him some more. That also became converted into wine. Soon afterwards a citizen, taken captive and imprisoned, called upon the name of the bishop ; and a heavenly visitant carried him off from his prison in the Abruzzi and set him down near Montecorvino. The following morning he went to thank the bishop, who said, " Do not thank me, my son, but give thanks to God, who with His great might raises up the downtrodden and releases the fettered ".

In St Albert's old age he was given as vicar a priest called Crescentius. He was an unscrupulous man whose one hope was that the aged prelate would die soon that he might succeed him. Instead of assisting the old bishop he and his satellites persecuted him by playing cruel practical jokes. The good man bore all with patience, although he prophesied that Crescentius would not long enjoy the bishopric he coveted.

The people of Montecorvino loved their pastor to the end. When it was known that he was dying, men, women and children gathered round weeping. The old saint gave them his benediction with a parting injunction that they should live in piety and justice and then passed away as though in sleep.

The only account of St Albert which we now possess was written three or four hundred years after his death by one of his successors in the united dioceses of Montecorvino and Vulturaria. This was Alexander Gerardinus, a prolific author as Ughelli shows. However, he seems only to have put into more classical form a life of Albert which was compiled by Bishop Richard, the next but one to follow him at Montecorvino. It is printed in the *Acta Sanctorum*, April, vol. i, and by Ughelli, *Italia Sacra*, vol. viii (1662), cc. 469–474.

BD JULIANA OF MOUNT CORNILLON, VIRGIN (A.D. 1258)

THE introduction of the feast of Corpus Christi was primarily due to one woman, whose mind first conceived it and whose efforts brought about its observance. Juliana was born near Liège in 1192, but being left an orphan at the age of five, she was placed by guardians in the care of the nuns of Mount Cornillon, a double Augustinian monastery of men and women devoted to the care of the sick, more especially of lepers. To keep Juliana and her sister Agnes from contact with the patients, the superior sent them to a dependent farm near Amercoeur, where they were in the kindly charge of a Sister Sapientia, who also taught them. Agnes died young ; Juliana grew up into a studious girl who had an intense devotion to the Blessed Sacrament and who loved to pore over volumes of St Augustine, St Bernard and other fathers on the library shelves. Strangely enough, from the time when she was about sixteen she was haunted day and night by the appearance of a bright moon streaked with a dark band. Occasionally she feared lest it might be a device of the Devil to distract her from prayer, but usually she felt convinced that it had some deep spiritual meaning if only she could grasp it. At last she had a dream or vision in which our Lord explained that the moon was the Christian year with its round of festivals and that the black band denoted the absence of the one holy day required to complete the cycle—a feast in honour of the Blessed Sacrament.

The years passed and Juliana became a nun at Mount Cornillon ; but she was unknown, without influence and in no position to do anything in the matter of the desired feast. Then in 1225 she was elected prioress and began to speak about what she felt to be her mission to some of her friends, notably to Bd Eva, a recluse who lived beside St Martin's church on the opposite bank of the river, and to a saintly woman, Isabel of Huy, whom she had received into her community. Encouraged no doubt by the support of these two, she opened her heart to a learned canon of St Martin's, John of Lausanne, asking him to consult theologians as to the propriety of such a feast. James Pantaleon (afterwards Pope Urban IV), Hugh of St Cher, the Dominican prior provincial, Bishop Guy of Cambrai, chancellor of the University of Paris, with other learned men, were approached, and decided that there was no theological or canonical objection to the institution of a festival in honour of the Blessed Sacrament. On the other hand opposition arose in other quarters. Although John of Cornillon composed an office for the day which was actually adopted by the canons of St Martin's, and although Hugh of St Cher preached and spoke on her behalf, Juliana was criticized as a visionary, and worse. Feeling ran high against her even in the monastery, the constitution of which was somewhat peculiar. Whilst the ultimate direction of brethren and sisters was in the hands of the prior, the burgomaster and citizens seem to have had a voice in the

management of the hospital, the revenues of which, however, were administered by the prioress. A new prior, Roger by name, accused Juliana of falsifying the accounts, of making away with the title-deeds, and of misappropriating the funds to further the promotion of a feast which nobody wanted. These accusations so infuriated the people of Liège that they compelled Juliana to leave. Bishop Robert caused an inquiry to be made into the matter. This resulted in the recall of Juliana to Cornillon, the transference of the prior to the hospital of Huy, and in 1246 the proclamation of the new festival for the diocese of Liège. After the death of the bishop, however, the persecution was renewed and Bd Juliana was driven from Cornillon altogether.

With three of the sisters, Isabel of Huy, Agnes and Otilia, she wandered from one place to another until they found a shelter at Namur. Here for some time they lived upon alms, but the abbess of Salzinnes came to their rescue and, espousing Juliana's cause, obtained for her from Cornillon a grant from the dowry she had formerly brought to the convent. Misfortune, however, continued to dog her steps—misfortune which she foresaw and foretold. During the siege of Namur by the troops of Henry II of Luxemburg, Salzinnes was burnt down and Juliana was forced to escape with the abbess to Fosses, where she lived as a recluse for the rest of her days in poverty and sickness. She died on April 5, 1258, in the presence of the abbess and of a faithful companion called Ermentrude.

Juliana's great mission was carried on and completed by her old friend Eva, the recluse of St Martin's. After the elevation to the papacy of Urban IV, who as James Pantaleon had been one of Juliana's earliest supporters, Eva, through the bishop of Liège, begged him to sanction the new feast of the Blessed Sacrament. He did so ; and afterwards, in recognition of the part she had taken, he sent her his bull of authorization together with the beautiful office for Corpus Christi which St Thomas Aquinas had composed at his desire. The bull was confirmed in 1312 by the Council of Vienne under Pope Clement V, and the celebration of the feast of Corpus Christi has from that time become of universal obligation throughout the Western church, and most Catholics of the Eastern rite have adopted it too. The observance of a feast in honour of Bd Juliana was allowed by the Holy See in 1869.

A narrative originally compiled in French but translated into Latin by John of Lausanne is printed in the *Acta Sanctorum* (April, vol. i) and forms the principal source for the incidents here recorded. See also Clotilde de Sainte-Julienne, *Sainte Julienne de Cornillon* (1928); and E. Denis, *La vraie histoire de ste Julienne* . . . (1935). There is an account in Flemish by J. Coenen (1946).

BD CRESCENTIA OF KAUFBEUREN, VIRGIN (A.D. 1744)

IT was in the humble home of wool-weavers at Kaufbeuren in Bavaria that Crescentia Höss first saw the light in 1682, but if her parents were lacking in this world's goods, they could set their children an example of simple piety which Crescentia—or Anna as she was baptized—was quick to follow. At an early age, as she knelt in the chapel of the local convent of Franciscan nuns, a voice from the crucifix had said to her, " This shall be your dwelling-place ". When, however, her father applied that she might be received there, he was informed that the poverty of the house rendered a dowry essential—and a dowry he could not supply. Crescentia was content to wait, working at the family trade until she was twenty-one. The promise was then fulfilled in an unexpected way. Beside the convent was a tavern the noise from which was a constant annoyance to the nuns. When they would have

bought it up, a prohibitive price was set upon it by the owner. Eventually it came into their possession through the benevolence of the Protestant burgomaster who, as the only token of gratitude which he would accept, asked them to admit Crescentia, saying it would be a pity for such an innocent lamb to remain in the world. Her wish was thus accomplished and she entered the third order regular of St Francis.

Her life for the next few years was to be one of humiliations and persecution, for the superioress and the older nuns could not forget that she had come to them penniless. They taunted her with being a beggar, gave her the most disagreeable work, and then called her a hypocrite. At first she had a little cell, but that was taken away to be given to a novice who had brought money. For three years she had to beg first one sister and then another to allow her to sleep on the floor of her cell: then she was allowed a damp dark little corner of her own. Taking all humiliations as her due, Crescentia refused the sympathy of some of the younger nuns when they exclaimed at the treatment meted out to her. In time, however, another superioress was appointed, who had more charity and discrimination. In time the nuns recognized that they had a saint amongst them and eventually chose her as novice mistress and finally as superioress. She had many visions and ecstasies, besides a mystical experience of the sufferings of our Lord which lasted every Friday from nine until three, culminating often in complete unconsciousness. On the other hand she suffered greatly from the assaults of the powers of evil.

Unkindly criticism of others Crescentia always repressed, invariably defending the absent. Stern to herself, she yet said to her daughters, "The practices most pleasing to God are those which He himself imposes—to bear meekly and patiently the adversities which He sends or which our neighbours inflict on us". Gradually her influence spread beyond the walls of her convent, and people who came to consult her went away impressed by her wisdom and spoke of her to others: leaders in church and state visited the weaver's daughter or corresponded with her, and to this day her tomb is visited by pilgrims. Pope Leo XIII beatified her in 1900.

The decree of beatification, giving a summary of the life of Crescentia Höss, is printed in the *Analecta Ecclesiastica*, viii (1900), pp. 455–457. Besides the documents published for the Congregation of Rites in the course of the process, some unprinted materials connected with the first stages of the inquiry have been edited by Alfred Schröder in the *Hagiographischer Jahresbericht* for 1903, pp. 1–111. There are also sundry popular lives of the *beata* in German, *e.g.*, that by Jeiler, which has been translated into Italian, and others by Offner, Seeböck and P. Gatz (1930).

6: CXX MARTYRS IN PERSIA (A.D. 345)

WE do not know the names of any of these martyrs, but it was generally believed that at Seleucia-Ctesiphon under the Persian King Sapor II more than a hundred victims were put to death on the same day. There were among them nine consecrated virgins, and the rest were priests, deacons or monks. Refusing to worship the sun, they had been left for six months in filthy dungeons. However, a wealthy and devout woman, Yazdandocta by name, came to their aid by sending them food. She seems to have managed to discover the date which was fixed for the final ordeal. Arranging that a generous meal should be provided for them on the day before, she came herself to visit them and presented to each one a suit of festival white garments. On the morrow at dawn she came again, and gave them the news that this was the day on which they were to suffer, urging them to

implore with all their hearts the support of God's fortifying grace so that they might be ready to shed their blood in so glorious a cause. "As for myself", she added, "I ask most earnestly that you by your prayers will obtain for me from God the happiness of meeting you all again before His heavenly throne."

At the place of execution the confessors were again promised their freedom if only they would worship the sun, but they proudly replied that the robes they wore were only the outward expression of the feelings with which they were prepared to surrender their lives in the cause of their Master. The martyrs perished by decapitation ; and that night Yazdandocta found means to remove their bodies and to bury them at a distance where they would be safe from profanation.

Although this story is free from the sort of miraculous element which usually awakens suspicion, it contains certain improbabilities, and, as Father Peeters has shown (*Analecta Bollandiana*, vol. xliii, 1925, pp. 261–304), the Adiabene cycle of martyr-acts to which this belongs is by no means uniformly trustworthy. The Syriac text was first published by E. Assemani in his *Acta martyrum orientalium*, i, p. 100, and it has also been edited by Bedjan without a translation. The early Greek versions of the same acts have been edited by Delehaye in the *Patrologia Orientalis*, vol. ii (1905). French translation in H. Leclercq, *Les Martyrs*, t. iii.

ST MARCELLINUS, MARTYR (A.D. 413)

SEVERAL of the works of St Augustine, including his great book *On the City of God*, are dedicated to his friend Marcellinus, secretary of state to the Emperor Honorius. Moreover we still have the encomiums upon St Marcellinus pronounced by St Augustine and St Jerome after his martyrdom. In the year 409, the emperor had granted liberty of public worship to the Donatists, an ultra-puritan party in the Church who refused to readmit to communion penitents who, after baptism, had fallen into mortal sin, and especially those who had failed in time of persecution. The Donatists in North Africa had taken advantage of this permission to oppress and illtreat the orthodox, who appealed to the emperor. Marcellinus was sent to Carthage to preside over a conference of Catholic and Donatist bishops and to act as judge. After a three days' parley he decided against the Donatists, whose privileges were revoked and who were ordered to return to the communion of their Catholic brethren. It fell to the lot of Marcellinus and of his brother Apringius to enforce the decision, and they proceeded to do so with a severity which the Roman law justified but which, it must be admitted, drew upon them remonstrances from St Augustine. In revenge the Donatists accused them of being implicated in the rebellion of Heraclian, and the general Marinus, who was dealing with the insurrection, cast them both into prison. St Augustine, who visited them in their captivity, tried in vain to save them : they were taken from prison and executed without a trial. The emperor afterwards severely censured Marinus and vindicated Marcellinus as "a man of glorious memory" ; his name was added to the Roman Martyrology by Cardinal Baronius.

See the *Acta Sanctorum*, April, vol. i, where the more relevant passages in the correspondence and writings of St Augustine and St Jerome are collected ; and also DCB., vol. iii, pp. 806–807.

ST CELESTINE I, POPE (A.D. 432)

IN the Roman Martyrology the commemoration of this pope, which formerly occurred on April 6, has been transferred to July 27, the day of his death. It is,

however, on April 6 that his feast is still observed in Ireland. Of his private life we know little or nothing. He was born in Campania, and he had been for some time a conspicuous figure as deacon in Rome before he was elected pope in September 422. During the ten years of his pontificate he showed considerable energy and he had often to encounter opposition. The bishops of Africa, who had previously raised difficulties about the appeals of priests to Rome, remonstrated again at the pope's seemingly precipitate and ill-advised action in the case of Apiarius, but it seems certain that St Augustine in particular entertained for Celestine an affectionate veneration which is conspicuous in his letters. In counteracting the heretical movements of his times, notably in the measures taken against Pelagianism and against Nestorius, Celestine acted vigorously. A council held at Rome in 430 may be regarded as a prealiminry to the oecumenical assembly at Ephesus, and to this last vitally important gathering he despatched three legates of high standing to represent the Apostolic See. He encouraged St Germanus of Auxerre to make vigorous opposition to the spread of Pelagianism and wrote himself a tractate of dogmatic importance dealing with the heresy in its more diluted form known as semi-Pelagianism. We may trace to him the germs of the recognition of the Divine Office as an obligation incumbent upon all clergy of the higher ranks. There seems little likelihood that it was Pope Celestine who sent St Patrick to Ireland, but he must have had the spiritual needs of that country in his thoughts, for he commissioned Palladius to minister there to the people who already believed in Christ, just before St Patrick began his great work.

See the *Acta Sanctorum*, April, vol. i; Duchesne's notes in his edition of the *Liber Pontificalis*, vol. i, pp. 230–231; Hefele-Leclercq, *Conciles*, vol. ii, pp. 196 *seq.*; Cabrol in DAC., vol. ii, cc. 2794–2802; Portalié in DTC., vol. ii, cc. 2052–2061; and *Revue Bénédictine*, vol. xli, pp. 156–170. The so-called *Capitula Caelestini* condemning semi-Pelagian doctrine are probably not the work of Celestine himself, but rather have St Prosper of Aquitaine for their author.

ST EUTYCHIUS, Patriarch of Constantinople (A.D. 582)

Although the name of this Eutychius is not commemorated in the Roman Martyrology, and although his career belongs more to church history than to hagiography, still he has always been honoured as a saint among the Greeks (and at Venice, which claims his relics), and he set a noble example of resistance to the Emperor Justinian's pretensions to figure as arbiter in theological matters. Eutychius became a monk at Amasea in Pontus, having previously been ordained priest; and in 552 he was sent to Constantinople as the representative of his bishop; he there attracted the notice of Justinian who, on the death of the Patriarch Mennas, had Eutychius consecrated in his place. At the fifth oecumenical council, which met at Constantinople in 553, Eutychius presided along with the patriarchs of Alexandria and Antioch, Pope Vigilius having, for reasons readily intelligible in view of the complications of that disturbed period, refused to attend. Some years later in the intricate theological controversies still connected with the monophysite heresy, Eutychius found himself in conflict with the emperor. The patriarch would not give way, and he was banished to an island in the Propontis. There he is stated by his biographer to have worked many miracles. He was only restored to his see when Justinian was dead, after twelve years of exile. Towards the end of his days Eutychius was engaged in controversy with Gregory, then the representative of the Holy See at Constantinople, better known after his succession to

the papacy as Pope St Gregory the Great. Eutychius before his death is said to have admitted his error.

There is a fairly lengthy biography of the saint by his chaplain Eustratius printed in Greek with a Latin translation in the *Acta Sanctorum*, April, vol. i. For the controversies of the times, consult Hefele-Leclercq, *Conciles*, vol. iii, pp. 1–145, and also Duchesne, *L'Église au VI^ème^ siècle* (1925), pp. 156–218.

ST PRUDENTIUS, BISHOP OF TROYES (A.D. 861)

ST PRUDENTIUS was one of the most learned prelates of the Gallican church in the ninth century; and if, amid the intricacies of the predestination controversy in which he was involved, he steered a somewhat wavering course, it must be remembered that the question was a difficult one and that Prudentius appears to have been willing to accept the verdict of the Church even when it ran counter to his own conclusions. He was by birth a Spaniard, christened Galindo. About the year 840 or 845 he was elected bishop of Troyes, and in a sermon he preached upon St Maura he speaks of himself as occupied in hearing confessions and administering the last sacraments in addition to performing his strictly episcopal duties. He must already have won a considerable reputation as a theologian, for he was summoned by Bishop Hincmar of Reims to consider the case of the monk Gottschalk who had been condemned for teaching that Christ had died only for the elect, whilst the greater part of mankind had been irredeemably doomed by God from all eternity to sin and Hell. Gottschalk had been tortured and imprisoned, and Prudentius thought the punishment excessive—especially the excommunication which Hincmar had launched—and he seems to have been among those who suspected Hincmar of inclining towards the contrary error of semi-Pelagianism or the denial of the necessity for divine grace. In the disputes that followed St Prudentius played a conspicuous part, and a book he wrote to correct the errors of John Scotus Erigena is still extant.

Apart from his controversial efforts St Prudentius worked hard for the discipline of the Church and for the reformation of manners. He died on April 6, 861, and his feast is still kept at Troyes, but he is not commemorated in the Roman Martyrology, nor is he included by the Bollandists in their *Acta Sanctorum*.

The life of St Prudentius has to be pieced together from the chronicles and documents of the period, but the editors of his theological tractates and other works have generally prefaced them by some kind of memoir. See *e.g.* Migne, PL., vol. cxv, and Ebert, *Literatur des Mittelalters*, vol. ii. There is a full bibliography of the Predestination controversy in Hefele-Leclercq, *Conciles*, vol. iv, p. 138, and cf. the whole of Book xxii.

BD NOTKER BALBULUS (A.D. 912)

IN the days when Grimoald was abbot of Saint-Gall, the parents of Bd Notker placed their young son in its school. The boy was delicate, with an impediment in his speech from which he derived his nickname of Balbulus, and he seems to have been already what the monk Ekkehard (IV) described him to have been in later life, "weakly in body but not in mind, stammering of tongue but not of intellect, pressing forward boldly in things divine—a vessel filled with the Holy Ghost without equal in his time". With his companions and lifelong friends, Tutilo and Radpert, he studied music under Marcellus, the Irishman, and the trio afterwards did much to develop the singing-school of Saint-Gall which had hitherto mainly

confined itself to trying to maintain north of the Alps the form of ecclesiastical music as used in Rome. They were all three professed, and afterwards taught in the schools ; Notker was also librarian and guest-master. Charles the Fat, who was fond of visiting Saint-Gall, had a great regard for Notker whom he often consulted in his spiritual and even in his temporal difficulties, without, however, always following his advice. One day a messenger arrived from the monarch while the holy man was busy weeding his garden and planting and watering. " Tell the emperor to do what I am now doing ", was the answer he sent back, and Charles, who was no fool, was not at a loss to understand his meaning. The court chaplain, a learned but conceited man, thought to confound the monk whose influence with his master he resented. " Tell me, you who are so learned, what God is now doing ", he asked him in the presence of a large gathering. " He is doing now what He has done in the past, He is putting down the proud and exalting the humble ", was the ready reply : the chaplain beat a hasty retreat amid general laughter.

It was thought at one time that Notker was the inventor of the sequence or " prose " which fits into the music of the Alleluia *jubilus* between the epistle and the gospel at Mass, but it is now established that he composed his sequences on a model he found in an antiphonary brought to Saint-Gall by a fugitive monk when Jumièges was burnt down. To Notker belongs the credit of introducing sequences into Germany, of developing them, and of composing some thirty-eight or more original ones of his own. His other works comprise a martyrology, some hymns, and the completion of Echambert's Chronicle. A metrical biography of St Gall is also attributed to him as well as the *Gesta Caroli Magni* by an anonymous monk of Saint-Gall, but, as there were several other monks there of the name of Notker who also were writers, it is extremely difficult to allocate the works which became connected with their name.

So greatly was Bd Notker beloved that for a long time after his death in 912 his brethren could not speak of him without tears. His *cultus* was confirmed in 1512.

The life of Notker by Ekkehard V, who lived long after his time, is printed in the *Acta Sanctorum*, April, vol. i, but the biographical notice in Mabillon's *Acta Sanctorum O.S.B.* is also valuable. On Notker's musical and literary work much has been written. P. von Winterfeld in the *Neues Archiv* (1902) does not hesitate to call him the greatest poet of the middle ages. Valuable bibliographical references will be found in Julian's *Dictionary of Hymnology ;* in W. H. Frere, *The Winchester Troper* (H. Bradshaw Society) ; in DTC., vol. xi, cc. 805–806 ; DAC., vol. xi, cc. 1615–1623, and vol. xii, cc. 1727–1732 ; and in the *Analecta Hymnica* of Dreves and Blume, vol. liii. See also Manitius, *Geschichte des lateinischen Literatur des Mittelalters*, vol. i, § 48.

ST WILLIAM OF ESKILL, ABBOT (A.D. 1203)

ON this day the Roman Martyrology mentions the death in Denmark of St William, " famous for his life and miracles ". He was born about 1125 at Saint-Germain, Crépy-en-Valois, and became a canon of the collegiate church of St Genevieve in Paris. In 1148 Suger, abbot of Saint-Denis, carrying out the wishes of the pope, Bd Eugenius III, established canons regular in this church, and William was one of those who accepted a more austere and regular life with enthusiasm. In time his reputation for canonical discipline and holiness of life reached so far as Denmark, for, about 1170, he received a visit from a young Dane, Saxo Grammaticus, who was to become famous as an historian. Saxo had been sent by the bishop of Roskilde, Absalom or Axel, to invite William to undertake the restoration of discipline in the monastic houses of his diocese. William agreed, and began his

labours with the canons regular at Eskilsoe on the Ise fiord, where his delicate task was successfully carried out, but only after a hard struggle. His so-called canons regular followed no rule, kept no enclosure, and observed no discipline. Two of them he was obliged to expel, but gradually by patience he won over the rest to a stricter life. He had many other difficulties created by the severity of the climate, the persecutions of powerful men, and his own interior trials. Nevertheless in the thirty years that he discharged the office of abbot, he had the consolation of seeing many of his brethren walk with fervour in his footsteps.

Having established the monastery of St Thomas on Seeland, William undertook to reform other religious houses, and in all his very considerable difficulties he had the support of Axel, who had become archbishop of Lund. During his later years he left Denmark for a time, having embroiled himself in some semi-political affairs ; but he returned to his abbey, where he died peacefully on April 6, 1203.

St William of Eskill (who must be distinguished from St William of Roskilde, September 2) was canonized in 1224. His feast is observed in the modern diocese of Copenhagen, which in 1952 replaced the vicariate apostolic of Denmark, on the occasion of the eighth centenary of the Scandinavian ecclesiastical reorganization by Nicholas Breakspear.

William's biography, written by one of his canons some years after the saint's death, is printed in the *Acta Sanctorum*, April, vol. i ; but a better text has been edited by C. Gertz in his *Vitae Sanctorum Danorum* (1910) : the writer seems to have considerably embellished his facts. For the writings attributed to St William, see Migne, PL., vol. ccix, cc. 655–746.

BD CATHERINE OF PALLANZA, VIRGIN (A.D. 1478)

MORE destructive than the many wars which devastated medieval Europe was the dread disease called plague which, with varying severity, was of constant recurrence, sometimes sweeping away entire populations. During one of these epidemics there perished near Pallanza in the diocese of Novara a whole family except one little child of the name of Catherine. She was rescued by the local lord, who entrusted her to a Milanese lady who adopted and educated her. When Catherine was in her fifteenth year she was so profoundly touched by a sermon on the sufferings of our Lord that she then and there resolved to consecrate her life to His service. Her benefactress was now dead and there was no one to hinder her, so she withdrew to the mountain district above Varese, where the great St Ambrose, it was said, had once erected an altar in honour of the Mother of God. From time to time men had lived there as hermits, but she was the first woman to settle in that wilderness, and for the next fifteen years she led a life of the utmost austerity. She fasted for ten months of the year, living even at less penitential seasons on presents of fish which were brought to her, for she seldom left her retreat. Hidden as she strove to be, other women collected round Catherine to imitate her example and to become her disciples. Eventually she gathered them into a community which adopted the Augustinian rule and was known as the convent of Santa Maria di Monte. She died at the age of forty, after being prioress for four years. During her life Blessed Catherine was endowed with the gift of prophecy, and her *cultus* was approved in 1769.

See the *Acta Sanctorum*, April, vol. i, where a life of the *beata* written in Italian by Cesare Tettamanzi has been translated into Latin. Cf. also Sevesi in *Studi Francescani*, vol. xxv (1928), pp. 389–449.

7: ST HEGESIPPUS (*c.* A.D. 180)

IT is as the reputed Father of Church History that St Hegesippus is chiefly remembered to-day. By birth a Jew, and a member of the church of Jerusalem, he travelled to Rome, and there spent nearly twenty years, from the pontificate of St Anicetus to that of St Eleutherius. In 177 he returned to the East, where he died in extreme old age, probably at Jerusalem. In the course of his travels, he seems to have visited the principal Christian centres in the West as well as in the East, and he noted with satisfaction that, although disturbances had been caused by individual heretics, hitherto no episcopal see or particular church had fallen into error: everywhere he had found the unity of the faith as it had been delivered by our Lord to the saints. Unfortunately only a few chapters remain of the five books which he wrote on the history of the Church from the passion of our Lord down to his own time, but the work was highly esteemed by Eusebius and others, who drew largely upon it. He was a man filled with the spirit of the apostles and with a love of humility "which", says St Jerome, "he expressed by the simplicity of his style". St Hegesippus is named in the Roman Martyrology to-day.

The scant notices concerning St Hegesippus furnished by St Jerome and others are collected in the *Acta Sanctorum*, April, vol. i. See also Abbot J. Chapman in the *Revue Bénédictine*, xviii (1901) and xix (1902); and Bardenhewer, *Gesch. der altkirch. Literatur*, vol. i, pp. 385–392. Another work in five books formerly attributed to Hegesippus, is a Latin rendering of Josephus on the Jewish War. This was a blunder, due to the fact that the name Iosippus was miswritten Egesippus and eventually Hegesippus.

ST APHRAATES (*c.* A.D. 345)

ACCORDING to the Bollandists, followed by Alban Butler, we owe our knowledge of the history of St Aphraates to Theodoret, who recalled how, as a boy, he had been taken by his mother to visit the saint and how Aphraates had opened his door to bless them, promising to intercede with God on their behalf. In his later years Theodoret continued to invoke that intercession, believing that it had become even more potent since the holy man had gone to God.

Aphraates came of a Persian family, but after his conversion to Christianity he settled at Edessa in Mesopotamia, then a stronghold of the faith, hoping to discover the most perfect way of serving God. When he had come to the conclusion that this could best be done in solitude, he shut himself up in a cell outside the city walls, where he gave himself up to penance and heavenly contemplation. His food consisted of bread, eaten after sunset; only in old age did he add a few vegetables; his bed was a mat on the ground, and his clothing one coarse garment. After some time he changed his residence to a hermitage beside a monastery near Antioch in Syria, and gradually people began to resort to him there for advice. Anthemius, who afterwards became consul for the East, once brought back from Persia a garment which he presented to the hermit as a product of his native land. Aphraates asked him whether he thought it would be reasonable to exchange a faithful old servant for a new one merely because he was a fellow countryman. "Certainly not", replied Anthemius. "Then take back your tunic", said the recluse, "for I have one which I have used for sixteen years, and I do not need more than one."

When the Emperor Valens had banished the bishop St Meletius and the Arian persecution was making great havoc of the church in Antioch, St Aphraates left his

retreat to come to the assistance of Flavian and Diodorus who were governing the distressed Catholics during the exile of their pastor. His reputation for sanctity and miracles gave great weight to his actions and words. As the Arians had taken possession of their churches, the faithful were reduced to worshipping beside the river Orontes or in the large open space outside the city which was used for military exercises. One day, as St Aphraates was hurrying along the road which led from the city to this parade-ground, he was stopped by order of the emperor, who happened to be standing in the portico of his palace which overlooked the road. Valens inquired whither he was going : " To pray for the world and the emperor ", replied the recluse. The monarch then asked him how it happened that one dressed as a monk was gadding about far away from his cell. To this Aphraates answered with a parable : " If I were a maiden secluded in my father's house, and saw it take fire, would you recommend me to sit still and let it burn ? It is not I who am to blame, but rather you who have kindled the flames which I am striving to extinguish. We are doing nothing contrary to our profession when we gather together and nourish the adherents of the true faith."

The emperor made no reply, but one of his servants reviled the venerable man, whom he threatened to kill. Shortly afterwards the same attendant was accidentally scalded to death, which so terrified the superstitious Valens that he refused to listen to the Arians when they tried to persuade him to banish St Aphraates. He was also greatly impressed by the miracles wrought by the hermit, who not only healed men and women but also—or at least so it was reported—cured the emperor's favourite horse.

Whether the Aphraates, described as above by Theodoret in his *Philotheus* and his *Ecclesiastical History*, is identical with the early Syriac writer whose homilies or dissertations are preserved to us, remains a great problem. These homilies, as all scholars agree, belong to the years 336–345. Valens died in 378 and Theodoret seems to have been born in 386 at the earliest. It is difficult to suppose that the latter, as a little boy, could have been taken to receive the blessing of the author of the homilies. On the other hand we know very little about the history of the great writer. He seems to have been invested with some ecclesiastical authority and was very possibly a bishop. The statement, however, that he lived near Mosul cannot be depended on. There is also an Aphraates mentioned in the Syriac " Breviarium ", seemingly a martyr in the early years of the persecution under Sapor. The works of Aphraates may best be consulted in Parisot's edition, Syriac and Latin, in the *Patrologia Syriaca*, vols. i and ii. See also articles by Dom Connolly and F. C. Burkitt in the *Journal of Theological Studies*, vols. vi and vii ; and Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iv, pp. 327–342.

ST GEORGE THE YOUNGER, Bishop of Mitylene (*c.* A.D. 816)

Lesbos in ancient days was the birthplace of several celebrated men and of one famous woman. Pittacus, one of the seven wise men of Greece, was born at its capital Mitylene, whilst the poet Alcaeon, the poetess Sappho, and the historian Theophanes were all natives of that same island. Moreover, three saints bearing the name of George occupied the bishopric of Mitylene within a hundred years. George the Younger was a man of position who had devoted his wealth to the relief of the sick and poor and had entered a monastery, from which he was taken to rule over the church of Lesbos as bishop of Mitylene. In that capacity he was remarkable for his generosity in almsgiving, for his singular humility, and for the rigorous and prolonged fasts which caused men to say that he must be an angel, because he lived without food or drink. From the outbreak of the iconoclastic persecution

under Leo the Armenian he was a staunch upholder of Catholic tradition, encouraging his flock to venerate the sacred images. For this reason he was exiled to the Chersonese, where he died about the year 816. His body was afterwards brought back to Mitylene where, according to the Greek account, it wrought so many cures that the saint was called " the doctor of incurable diseases and the great exorcist of unclean spirits ".

Our information, derived principally from the Greek Menaion, is not very satisfactory. See the *Acta Sanctorum*, April, vol. i, and Nilles, *Kalendarium Manuale*, vol. i, p. 134.

ST CELSUS, or CEALLACH, Archbishop of Armagh (A.D. 1129)

Celsus is the Latin name given to Ceallach mac Aedha, in whose family the see of Armagh had become hereditary for several generations. Like his eight predecessors, Celsus himself was a layman when he succeeded to the see at the age of twenty-six in 1105; but he was then consecrated bishop and proved a good one. " He was a worthy and God-fearing man ", wrote St Bernard of Clairvaux. He was assiduous in conducting visitations, in conserving the temporalities of his see, and in restoring ecclesiastical discipline. For this last purpose he attended a great synod at Rath Breasail, whereat there were said to be no less than fifty bishops present, and Gilbert of Limerick presided as papal legate. Neither the liturgical reforms of this council nor the diocesan organization and boundaries that it drew up were well received. The Annals of the Four Masters says that St Celsus rebuilt the cathedral of Armagh. He lived in very troubled times and was called on to mediate between the warring Irish princes, while he himself suffered from the depredations of the O'Rourkes and O'Briens.

In all his labours St Celsus was supported by St Malachy, first as his archdeacon and then as bishop of Connor. On his death-bed at Ardpatrick in Munster in 1129, Celsus broke the evil custom of hereditary succession by nominating Malachy to succeed him at Armagh. By his own wish he was buried at Lismore.

The name of St Celsus was added by Cardinal Baronius to the Roman Martyrology, where it now appears on the day of his death, April 1. His feast is kept throughout Ireland to-day.

See *Acta Sanctorum*, April 6; St Bernard's life of St Malachy (Migne, PL., vol. clxxxii, col. 1086; DNB., vol. ix, p. 418; O'Hanlon, LIS., vol. iv, p. 43; and all modern lives of St Malachy.

ST AYBERT (A.D. 1140)

St Aybert or Aibert was born in 1060 at Espain, a village in the diocese of Tournai. From infancy his heart was wholly given to God. At night the little boy would rise from bed and slip away to pray without attracting the notice of his parents; when he got older he played truant from caring for his father's herds to go to church. One day a wandering minstrel sang in his hearing a lay about the life of a hermit—St Theobald of Provins—who had lately died. Forthwith there sprang up in Aybert's heart a desire to imitate the recluse. He accordingly sought out a priest called John who belonged to the abbey of Crespin, but who was permitted to live as a solitary. Father John accepted the youth as a companion and together they lived a most austere and penitential life.

The abbot of Crespin had to go to Rome some time later and as his companions he chose the two hermits; and the party set off barefoot. The hardships they

endured caused John to fall ill on the road, but he was nursed back to health by the kindly monks of Vallombrosa. Not long after their return, Aybert was moved by a dream or vision to seek admittance into the abbey itself, and for twenty-five years he was procurator and cellarer, dispensing hospitality and good cheer to others although never modifying his own austerities; he was always happy and very cheerful. The time came, however, when he felt the call to return to the solitary life which he had abandoned. With the abbot's leave, he built himself a hermitage in a barren district, and there he lived for twenty-two years more.

St Aybert's holiness began to attract visitors, who found themselves greatly helped by his spiritual advice and made him known to others. Bishops and laymen, grand ladies and canonesses, scholars and humble peasants flocked to him in such numbers that Bishop Burchard of Cambrai promoted him to the priesthood, providing him with a chapel beside his cell. Moreover Pope Innocent II granted him leave to absolve reserved cases—a right which he only exercised in exceptional circumstances. God crowned Aybert's long penance with a happy death in the eightieth year of his age.

One phase of Aybert's devotional practice is of great interest in its bearing on the controversy concerning the origin of the rosary. It is recorded that the saint used to repeat the *Ave Maria* fifty times in succession, accompanying each *Ave* with a prostration. A mention in the same context of his habit of dividing his recitation of the whole psalter into fifties makes the allusion still more significant.

The Latin biography from which all our information is derived was written by Robert, Archdeacon of Ostrevant, shortly after the saint's death. The text may be consulted most conveniently in the *Acta Sanctorum*, April, vol. i. See also the *Biographie nationale de Belgique*, vol. i.

BD HERMAN JOSEPH (A.D. 1241)

AMONGST the German mystics of the twelfth and thirteenth centuries, special interest attaches to Bd Herman Joseph, not so much for his writings as for his visions, which were later a source of inspiration even to poets and painters. Herman, to give him his baptismal name, was born in Cologne, and lived from his seventh year until his death in extreme old age apparently in continual intercourse with the denizens of Heaven. As a little boy he would enter a church and converse familiarly with our Lady and the Holy Child, as he knelt before their statue. Once, indeed, when he offered them an apple he had the joy of seeing the hand of the Madonna extended to accept it. Sometimes he was uplifted to another plane and permitted to play with the Infant Saviour and the angels; and on one bitter winter's day when he came to church barefoot, his parents being very poor, a kindly voice, which he took to be that of the Mother of Mercy, bade him look under a stone near by and he would find money wherewith to buy shoes. He looked, and the coins were there!

At the age of twelve, Herman offered himself to the Premonstratensian monastery of Steinfeld, but as he was far too young to receive the habit he was sent on to one of the order's houses in Friesland to study. There he profited by the general education that was imparted, though he deplored the time spent over profane literature: all study seemed to him unprofitable if it did not lead to the knowledge of God. His schooling completed, he returned to Steinfeld, where he was professed and afterwards set to serve the brethren in the refectory. His duties were exactly performed, but he was perturbed to find that they left him very little leisure

for prayer. He was reassured by a vision in which our Lady told him that he could do nothing more pleasing to God than to wait upon others in charity. Afterwards he was promoted to be sacristan, an office after his own heart, because he was able to spend the greater part of the day in church. His life was so blameless and his innocence so candid that he was jestingly called "Joseph"—a nickname he modestly disclaimed until it was confirmed by a vision in which, in the character of an earthly Joseph, he was mystically espoused by our Lady with a ring. This is the scene which Van Dyck has painted in a celebrated picture. It is not known at what date Herman received ordination, but the offering of the Holy Sacrifice was to him a time of extraordinary exaltation. Often he would be rapt in ecstasy, and would remain so long in that condition that it came to be increasingly difficult to find anyone who was willing to act as his server. Nevertheless he gained the love of his brethren for his eagerness to do kindnesses to others. Visionary as he was, he had a practical side, and, as he was a clever mechanic, he would go from monastery to monastery adjusting or repairing the clocks for them. He is said also to have composed a number of prayers as well as hymns and one or two mystical treatises, including one on the Canticle of Canticles which, though it has not come down to us, was greatly admired. He also wrote a hymn in honour of St Ursula and her maidens, whose reputed relics are venerated in his native city and whose *cultus* he did much to spread. On the other hand the two books of revelations concerning their lives and death sometimes attributed to him are probably by another hand; some, indeed, have claimed that they were no more than a very ill-considered joke.

At no time robust, Bd Herman Joseph's health became seriously affected by his fasts and austerities. Severe headaches attacked him, and his digestion became so impaired that he ate nothing and seemed a living skeleton. However, God granted him a reprieve from suffering towards the end, prolonging his life for nine years, and this was the period of his chief literary output. He had been sent in 1241 to the Cistercian nuns at Hoven for Passiontide and Easter when he was taken ill with fever from which he never recovered. The process of Herman's canonization was introduced but never completed; his *cultus*, however, has been authoritatively sanctioned.

We are fortunate in possessing a detailed biography of Bd Herman Joseph which was written by a contemporary, said to have been the prior of Steinfeld. It is printed with some other materials in the *Acta Sanctorum*, April, vol. i. Other adaptations and condensations based on this primitive life were produced at a later period, notably one by Raso Bonus Vicinus (Goetgebuer). The legend as presented in German by F. Kaulen has a charm and simplicity which reminds one of the *Little Flowers of St Francis:* English translation by Wilfrid Galway (1878). There are popular modern German lives by Pösl and others, and in French by Timmermans (1900) and Petit (1929). See also Michael, *Geschichte des deutschen Volkes . . .*, vol. iii, pp. 211 *seq.*; R. van Waefelghem, *Répertoire de l'Ordre de Prémontré* (1930); and *Histoire littéraire de la France*, vol. xxi, p. 583.

BD URSULINA, VIRGIN (A.D. 1410)

OF the intrepid women who made noble efforts to end the scandals of the "Babylonish Captivity" of Avignon and of the Great Schism which ensued, not the least courageous, though certainly the youngest, was Bd Ursulina of Parma. From her tenth year she had enjoyed heavenly visions and mystical experiences, and when she was fifteen a supernatural voice several times bade her go to Avignon to urge upon Clement VII the renunciation of his claim to the papacy. A vision which

was vouchsafed to her on Easter day decided her purpose. With two companions, besides her mother who accompanied her on all her subsequent travels, the girl made the toilsome journey over the Alps and succeeded in obtaining an audience with Clement more than once. Her efforts to persuade him proving fruitless, she went back to Parma, but almost immediately proceeded to Rome where she delivered a similar message to the true pope, Boniface IX. He received her graciously and appears to have encouraged her to make another attempt to win over his rival. Thereupon she undertook a second expedition to Avignon, with no better success than before. Indeed this time she was separated from her mother, was accused of sorcery, and narrowly escaped a trial. Another journey to Rome was followed by a somewhat perilous pilgrimage to the Holy Land. If she and her mother had hoped to settle down in Parma on their return they were doomed to disappointment, for civil war broke out in the city and they were expelled. They made their way to Bologna and then to Verona, which Bd Ursulina seems to have made her home until her death at the age of thirty-five.

Our information comes almost entirely from the Latin life by Simon Zanachi, a Carthusian of Parma. It is printed in the *Acta Sanctorum*, April, vol. i. A popular adaptation was published by H. M. Garofani in 1897, *Vita e Viaggi della B. Orsolina di Parma.*

BD WILLIAM OF SCICLI (A.D. 1411)

WILLIAM CUFITELLA was a Franciscan tertiary who became a hermit near Scicli in Sicily, and spent about seventy years in his little cell, giving himself up to prayer and to very severe mortifications. He lived on the vegetables which he cultivated in his garden and on a small part of what the faithful brought to him. He seldom left his hermitage except to visit and relieve the sick poor for whom he had great compassion, or to tend the adjacent chapel of our Lady of Pity which had been committed to his charge. Many people came to him for guidance and direction in their spiritual life. A very close friendship united him to another saintly solitary, Bd Conrad of Piacenza, who would come over from Pizzoni to pass Lent with him.

Bd William was ninety-five years of age when he died. The people of Scicli, hearing the sound of bells, hurried out and found the old man dead on his knees, hands joined in prayer, surrounded by beams of heavenly light. The town, which afterwards made him its protector in thanksgiving for preservation from plague, still keeps his feast. His *cultus* was approved in 1537.

See the *Acta Sanctorum*, April, vol. i (under April 4), where some fragments are printed from the beatification process; *cf.* also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 34–35.

BB. ALEXANDER RAWLINS and HENRY WALPOLE, MARTYRS (A.D. 1595)

ALEXANDER RAWLINS, secular priest, and Henry Walpole, Jesuit, who suffered martyrdom together in 1595, were men of good family, born, the one on the borders of Worcestershire and Gloucestershire, and the other in Norfolk. Whereas Rawlins seems to have gone directly to the English College at Rheims to prepare to receive holy orders, Walpole, who was intended for the law, continued his education at Cambridge and then took chambers at Gray's Inn. Realizing that he was becoming an object of suspicion to the authorities and feeling himself called to the

priesthood, he proceeded to Rheims and then to Rome, where he entered the Society of Jesus. After taking his final vows, he was sent on missions, first to Lorraine and then to the Netherlands, where he was captured by Calvinists and imprisoned for a year. Upon being liberated, he asked to be allowed to go to England, but he was sent to teach in English seminaries at Seville and Valladolid. After another mission to Flanders, the long-desired permission was accorded, and he set out for England, landing at Flamborough Head on December 4, 1593. Within twenty-four hours he was arrested and was taken prisoner to York.

In reply to interrogations Father Walpole owned quite frankly that he was a Jesuit priest, and that he had come to gain souls to God. Thereupon he was imprisoned, first at York and then in the Tower of London, where he was tortured fourteen times. In these straits he seems to have shown a certain weakness, but it is clear that he betrayed no one and never surrendered the faith in any essential point. The brutality of his torturer Topcliffe was such that the stern lieutenant of the Tower in pity gave him a little straw to lie on, and intimated to his relations that he was without bed or covering in the depth of winter. After a year's confinement he was taken back to York, tried at the Mid-Lent Assizes, and condemned to death on a charge of treason. It was decided that he should suffer at the same time as Mr Rawlins, who, ever since his ordination in March 1590, had been labouring in the English mission, and had been arrested about the date of Walpole's return from the Tower to York Castle. They were drawn to execution on the same hurdle, but, lest they should have the consolation of speaking to each other, they were laid with the head of the one beside the feet of the other. Bd Alexander suffered first; Bd Henry, obliged to look on while the usual barbarities were carried out upon his fellow-martyr, displayed the same fortitude as his brother priest.

See Challoner's MMP., pp. 217–227; and, for Walpole especially, the publications of the Catholic Record Society, vol. v, *Documents relating to the English Martyrs*, pp. 244–269, etc. *Cf.* also A. Jessopp, *One Generation of a Norfolk House* (1878), and John Gerard's autobiography (1951).

BB. EDWARD OLDCORNE and RALPH ASHLEY, MARTYRS (A.D. 1606)

A YORK man by birth, Edward Oldcorne pursued his ecclesiastical studies first at Rheims and then in Rome, where, after a stay of six years, he was ordained priest with a view to proceeding at once to the English mission. As he was very desirous of joining the Society of Jesus, Father Aquaviva admitted him without requiring the usual period of noviciate, because of the perilous nature of the enterprise to which he was committed. He landed in England with Father Gerard, but they separated almost immediately, and Father Oldcorne was sent to Worcester, where for seventeen years, under the name of Hall, he laboured zealously and had some hairbreadth escapes. He was successful in reconciling many lapsed Catholics and in converting a number of Protestants, amongst others Mrs Dorothy Abington, formerly one of Queen Elizabeth's ladies and a sister of the Catholic gentleman whose house at Henlip became Oldcorne's headquarters during the time he spent in Worcestershire. After the discovery of the Gunpowder Plot there was a great recrudescence of hostility to Catholics, and a proclamation was issued directed more particularly against Father Garnet, the superior of the English Jesuits, who was charged with knowledge of the plot. Garnet came to Henlip, and when the house was searched he was found in the priests' hiding-hole together with Father Oldcorne

—their place of concealment having been betrayed by a prisoner who hoped to save his own life by turning informer. Father Oldcorne was taken to Worcester and then to the Tower of London. Although he was racked five times, he could not be shaken in his repudiation of any cognizance of the scheme of the conspirators, and in reply to a charge of having approved of the plot, he persistently denied having either known or approved of it. He was nevertheless found guilty and sentenced to be hanged, drawn and quartered, and with him was condemned and executed also his servant, Ralph Ashley, a Jesuit lay-brother, against whom nothing could be proved except that he was in attendance upon the father. Littleton, the man upon whose information Father Oldcorne had been caught and upon whose evidence he had been condemned, publicly asked pardon for his treachery and false accusations, and died with the martyrs. Bd Edward was cut down and butchered while still alive, and the different parts of his body set up upon the gates of the city of Worcester.

See Challoner's MMP., pp. 289–291 ; John Morris, *Life of Father John Gerard ;* Foley, REPSJ., vol. iv ; and Gerard's autobiography (1951).

8 : ST DIONYSIUS, Bishop of Corinth (*c.* A.D. 180)

ST DIONYSIUS, bishop of Corinth, flourished in the reign of the Emperor Marcus Aurelius, and was one of the foremost leaders of the Church in the second century. Besides instructing and guiding his own flock he wrote letters to the churches of Athens, Lacedaemon, Nicomedia, Knossus and Rome, as well as to the Christians of Gortyna and Amastris and to a lady called Chrysophora. It is in the *Ecclesiastical History* of Eusebius that are contained the few extracts from the writings of St Dionysius which have come down to us. In a letter thanking the church of Rome, then under the pontificate of St Soter, for continuing to send alms as it had done in the past, the bishop of Corinth writes : " From the earliest times you have made it your practice to bestow alms everywhere and to provide for the necessities of many churches. Following the example set by your fathers you send relief to the needy, especially to those who labour in the mines. Your blessed Bishop Soter is so far from lagging behind his predecessors in this respect that he actually outstrips them—to say nothing of the consolation and advice which, with fatherly affection, he tenders to all who come to him. On this morning we celebrated together the Lord's Day and read your letter, even as we read the one formerly written to us by Clement." In other words, they read aloud these letters of instruction in church after the lessons from the Holy Scriptures and the celebration of the Divine Mysteries. The heresies of the first three centuries arose mainly from the erroneous principles of pagan philosophy, and St Dionysius was at pains to point out the source of these errors, showing from what particular school of philosophy each heresy took its rise. " It is not surprising that the text of Holy Scripture should have been corrupted by forgers ", he says, alluding to the Marcionites, " when they have not spared the works of a far less exalted authority." Although Dionysius appears to have died in peace, the Greeks venerate him as a martyr because he suffered much for the faith.

See the *Acta Sanctorum*, April, vol. i, where the text of Eusebius is quoted ; Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. i, pp. 235 and 785 ; DCB., vol. i, pp. 849–850 ; DAC., vol. viii, cc. 2745–2747.

ST PERPETUUS, Bishop of Tours (*c.* A.D. 494)

St Perpetuus succeeded Eustochius in the bishopric of Tours. During the thirty years or more that he ruled over the diocese he worked hard to spread the Catholic faith, to enforce discipline, and to regulate the fasts and festivals to be observed in his see. Among other provisions, a third fast day—probably Monday—was to be observed weekly from the feast of St Martin until Christmas day. This is interesting as showing the antiquity of the observance of Advent. St Gregory of Tours, writing a hundred and twenty years later, says that these regulations were still kept in his time. St Perpetuus had a great veneration for St Martin of Tours, in whose honour he enlarged or rebuilt the basilica which bore his name. As the church which St Britius had erected over St Martin's tomb was too small to accommodate the throngs of pilgrims, the bishop caused his relics to be translated with great solemnity to the new building at its consecration about the year 491 : it had taken nearly twenty-two years to build.

The saint's death is said to have been hastened by grief at the invasions of the Goths and the spread of Arianism. Some fourteen or fifteen years earlier he is said to have made a will, still extant, which, if genuine, would be of considerable interest. In it he professes to remit all debts owing to him and liberates his serfs : then, having bequeathed to his church his library besides several farms, and established a trust for the maintenance of lamps and the purchase of sacred vessels, he declares the poor his heirs. It begins : " In the name of Jesus Christ, Amen. I, Perpetuus, a sinner, priest of the church of Tours, would not depart without a last will and testament lest the poor should be defrauded. . . ." Towards the end he apostrophizes them : " You, my most beloved brethren, my crown, my joy, Christ's poor, ye needy, beggars, sick, widows and orphans ! You do I name and make my heirs. Of all I possess except the things especially allocated above, of my fields, pastures, groves, vineyards, houses, gardens, waters, mills, of my gold, silver and garments I constitute you my heirs. . . ." To his sister Fidia Julia Perpetua he leaves a little gold cross with relics, and to a church a silver dove for containing the Blessed Sacrament—a gift suggesting the prevalence at that date and in that diocese of the practice of reserving the Blessed Sacrament in a vessel shaped like a dove and hanging over the altar.

It is distressing to have to add that this document, accepted as genuine by d'Achéry, by Henschenius in the *Acta Sanctorum*, by Alban Butler, and even by the *Dictionary of Christian Biography* in 1887, is a shameless fabrication perpetrated by Jerome Vignier in the seventeenth century. It can only serve to illustrate the need of a rigidly critical examination of our hagiographical sources at all periods of history.

For the life of Perpetuus see the *Acta Sanctorum*, April, vol. i ; and *cf.* the *Analecta Bollandiana*, vol. xxxviii (1920), pp. 121–128, with Duchesne, *Fastes Episcopaux*, vol. ii, pp. 300–301. On the supposed will consult Havet, *Bibliothèque de l'École des Chartes*, vol. xlvi (1885), pp. 207–224. The epitaph, which has also received unmerited recognition, is equally a forgery.

ST WALTER OF PONTOISE, Abbot (A.D. 1095)

In studying the lives of the saints, we not infrequently meet with men and women whose lifelong aspiration it is to serve God in solitude, but who are recalled again and again by the voice of an authority which they dare not gainsay, and are forced

to shoulder responsibilities from which they shrink, in a world from which they fain would flee. Such a saint was Walter (Gautier) of Pontoise. A Picard by birth, he received a liberal education at various centres of learning and became a popular professor of philosophy and rhetoric. Then he entered the abbey of Rebais-en-Brie, and was afterwards compelled by King Philip I to become the first abbot of a new monastery near Pontoise. Although, in accordance with the custom of the time, he received his investiture from the sovereign, the new abbot placed his hand not under but over that of the king, and said: "It is from God, not from your Majesty, that I accept the charge of this church". His courageous words, far from offending Philip, won his approval; but the very honour in which he was held by persons in high office was a source of anxiety to Walter, and some time later he fled secretly from Pontoise and took refuge at Cluny, then under the rule of St Hugh, hoping there to lead a hidden life. His refuge was, however, discovered by his monks, who fetched him back to Pontoise. From the cares of office he would retire occasionally to a grotto in the abbey grounds, hoping for a little solitude; but his visitors followed him there, and he took to flight once more. This time he buried himself in a hermitage on an island in the Loire, but again he was forced to return.

Some time later, St Walter went to Rome, where he requested St Gregory VII to relieve him of his burden. Instead of doing so, the pope told him to use the talents God had bestowed upon him, and bade him resume his charge. From that time Walter resigned himself to his fate. The mortifications he would have wished to practise in solitude were more than compensated for by the persecutions he had to undergo in consequence of his fearless opposition to simony and to evil-living among the secular clergy; there was even one occasion when he was mobbed, beaten and thrown into prison, but his friends procured his release. In spite of advancing age he never relaxed but rather increased the austerity of his habits; he rarely sat down in church, but when his aged limbs would no longer support him, he leant upon his pastoral staff. After the other monks had retired at the close of the night offices, he would remain behind, lost in contemplation, until he sank to the ground, where in the morning he would sometimes be found lying helpless. His last public effort was to found, in honour of our Lady, a convent for women at Bertaucourt. He succeeded in building a church with a small house, but the community was not actually established there until after his death, which occurred on Good Friday 1095.

Two lives which seem to be of contemporary authorship have been printed by the Bollandists (in the *Acta Sanctorum*, April, vol. i) and by Mabillon. A more correct text of the first and older of these biographies has been edited by I. Hess, in the *Studien und Mittheilungen aus dem Benedictiner und dem Cistercienser Orden*, vol. xx (1899), pp. 297–406.

BD CLEMENT OF OSIMO (A.D. 1291)

BD CLEMENT was probably born at Sant' Elpidio in the March of Ancona, although his name is closely connected with Osimo where he would appear to have made a prolonged stay. In 1270 and in 1284 he was elected prior general of the Augustinian Hermits, whose constitutions he drew up or revised. He was consequently regarded as the second founder of the order. It is also stated that he acted as confessor to Cardinal Benedict Gaetani, afterwards Pope Boniface VIII, who held him in great esteem. Clement lived to extreme old age and died at Orvieto.

Jordan of Quedlinburg says that seventy years after his death, his remains were enshrined by order of Pope Nicholas IV on account of the miracles that were reported, and that the municipality of Orvieto caused some houses to be demolished and the road to the friars' church to be widened to make room for the huge crowds who thronged the building upon that occasion.

As in the case of many other holy men belonging to the Augustinian Order, little is known of the life of Bd Clement. The few data which may be found in Jordan of Quedlinburg's *Vitae Fratrum* have been extracted in the short notice which appears in the *Acta Sanctorum*, April, vol. i. See also Hélyot, *Ordres Monastiques*, vol. iii (1721), pp. 15–16.

BD JULIAN OF ST AUGUSTINE (A.D. 1606)

BD JULIAN MARTINET, who was descended from a long line of French knights, was born in the Castilian town of Medinaceli, where his family were living in such reduced circumstances that they were glad to apprentice him in his boyhood to a tailor. However, at an early age he sought admittance into the Franciscan convent of his native town and was permitted to try his vocation. The extraordinary devotional exercises and strange austerities to which he was addicted were looked at askance by his superiors who, judging him to be mentally unbalanced, dismissed him as unsuitable. From Medinaceli he went to Santorcaz, where he plied his trade until he made the acquaintance of Father Francis de Torrez, a Franciscan who was conducting a mission in the district. The friar recognized the young tailor's capacities and invited his assistance. During the rest of the mission Julian went up and down the streets, ringing a bell and inviting the inhabitants to come and listen to the preacher. Through the influence of Father de Torrez, the young man was received into another Franciscan house, the convent of our Lady of Salceda. Here history repeated itself: Julian's practices gave rise to the notion that he was crazy, and he was accordingly sent away. Disappointed but undaunted, he built himself a hermitage and lived his austere life in solitude, occasionally emerging to go with other beggars to the convent to ask for a little food.

Eventually the sanctity and growing reputation of the hermit induced the Franciscan superiors to welcome him back into the house. After a year's noviciate he was professed, as Brother Julian-of-St-Augustine, but he never sought the priesthood. He was left free to give himself up to his self-chosen mortifications, and lacerated his body with every instrument of torture he could devise; he took his few hours of rest either in the open air or else leaning against a wall or in one of the confessionals in the church. From time to time Father Torrez would enlist his help on his missionary tours, and the lay-brother was found to be possessed of an eloquence which went straight to the hearts and consciences of his audience. His fame spread rapidly, and Queen Margaret, the mother of Philip IV, expressed a desire to see him. Very unwillingly did Julian go to court at the command of his superiors, but when he found himself there he was too much embarrassed to utter a word. In 1606 he was taken very ill on the road two leagues from Alcala de Henares. Refusing all offers of transport he managed to drag himself as far as the friary of St Didacus, and there he died. At once he was honoured as a saint, but the process of his beatification was not formally concluded until 1825.

The documents printed in the process of beatification form the most reliable source of information, and from these Father Joseph Vidal in 1825 compiled a popular life of Bd Julian in Italian. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 47–59; and Mazzara, *Leggendario Francescano*, vol. i (1676), pp. 518–520.

BD JULIA BILLIART, VIRGIN, CO-FOUNDRESS OF THE INSTITUTE OF NOTRE DAME OF NAMUR (A.D. 1816)

THE origin of the Institute of Notre Dame was once described by Cardinal Sterckx as a breath of the apostolic spirit upon the heart of a woman who knew how to believe and how to love". That woman was Bd Mary Rose Julia Billiart. She came of a family of fairly well-to-do peasant farmers, who also owned a little shop at Cuvilly in Picardy, where she was born in 1751. Reading and writing she learnt from her uncle, the village schoolmaster, but her special delight was in religious instruction and the things of God. By the time she was seven, she was in the habit of explaining the catechism to other children less intelligent than herself. The parish priest encouraged these good instincts, and allowed her to make her first communion at the age of nine—a rare privilege in those days. He also permitted her to take a vow of chastity when she was fourteen. Although Julia had to work very hard, especially after heavy losses had impoverished her family, yet she always found time to visit the sick, to teach the ignorant and to pray. Indeed, she had already begun to earn the title by which she was afterwards known, "The Saint of Cuvilly".

Suddenly a complete change came over her hitherto active existence. As the result of shock caused by the firing of a gun through a window at her father, beside whom she was sitting, there came upon her a mysterious illness, attended with great pain, which gradually deprived her of the use of her limbs. Thus reduced to the condition of an invalid, she lived a life of even closer union with God, continuing on her sick-bed to catechize the children, to give wonderfully wise spiritual advice to visitors, and to urge all to practise frequent communion. "Qu'il est bon le bon Dieu!" was a saying of hers long remembered and often quoted. In 1790, when the curé of Cuvilly was superseded by a so-called constitutional priest who had taken the oath prescribed by the revolutionary authorities, it was mainly Julia's influence which induced the people to boycott the schismatic intruder. For that reason and because she was known to have helped to find hiding-places for fugitive priests, she became specially obnoxious to the Jacobins, who went so far as to threaten to burn her alive. She was with difficulty smuggled out of the house, hidden in a haycart, and taken to Compiègne, where she was hunted from one lodging to another until at last one day they heard her exclaim, "Dear Lord, will you not find me a corner in Paradise, since there is no room for me on earth?" The hardships she had to undergo so aggravated her malady that for several months she almost completely lost her power of speech.

She was, however, to enjoy a short period of peace. In the first lull which followed the end of the Reign of Terror, an old friend rescued Julia and brought her to Amiens to the house of Viscount Blin de Bourdon. In that hospitable home the invalid recovered her speech, and there she met a sensitive and highly-educated woman, Frances Blin de Bourdon, Viscountess de Gézaincourt, who was henceforth to be her close friend and her associate in all her work. In the sick-room, where the Holy Sacrifice was daily offered, gathered a little party of women who were inspired by the invalid and spent their time and money in good works; but a recrudescence of persecution scattered them, and forced Julia and her new friend to retire to a house belonging to the Doria family at Bettencourt. There the catechism classes were resumed and practically all the villagers were brought back to their religious duties through the efforts of these two devoted girls.

During their stay at Bettencourt, they were several times visited by Father Joseph Varin, who was immensely struck by the personality and capabilities of Julia. He was convinced that God intended her to do great things. Under his direction, as soon as they could return to Amiens, were laid the foundations of the Institute of Notre Dame which was to devote itself primarily to the spiritual care of poor children, but also to the Christian education of girls of all classes and to the training of religious teachers. The rules were in some respects a great departure from those of existing orders, notably in the abolition of the distinction between choir and lay sisters. Soon several postulants joined them, an orphanage was opened, and evening catechism-classes started. "My daughters," exclaimed Mother Julia, "think how few priests there are now, and how many poor children are sunk in the grossest ignorance. We must make it our task to strive to win them!" In 1804, when the Fathers of the Faith held a great mission in Amiens, they entrusted the teaching of the women to the Sisters of Notre Dame. The close of that mission was followed by an event that made a great sensation. Father Enfantin asked Bd Julia to join him in a novena for an unknown intention. On the fifth day—the feast of the Sacred Heart—he approached the invalid of twenty-two years' standing and said to her, "Mother, if you have any faith, take one step in honour of the Sacred Heart of Jesus". She at once got up, and realized that she was completely cured.

Her former activity now fully restored, Mother Julia was able not only to consolidate and extend the new institute, but also to give her personal assistance to the missions which were conducted by the Fathers of the Faith in other towns, until their activities in that direction were checked by the action of the government. The educational work of the sisters continued to increase rapidly; convents were opened by them at Namur, Ghent and Tournai, and everything seemed to augur well for their future when a disastrous set-back was experienced which threatened the very existence of the new community. Father Varin had been obliged to leave Amiens, and the post of confessor to the Sisters of Notre Dame fell to a capable but most injudicious, self-opinionated young priest, who tried to upset the rules of the congregation; when gently remonstrated with, he turned against the foundress. He even managed for a time to estrange from her many who had been her warm friends. Among these was the Bishop of Amiens, who now virtually demanded her withdrawal from his diocese. Accompanied by nearly all the sisters she accordingly retired to the branch house at Namur, where the bishop of that city received her warmly. Before long Bd Julia was fully vindicated and she was invited to return to Amiens; but it was found impracticable to restart the work there, so Namur became permanently the mother-house. The remaining seven years of the holy woman's life were spent in training her daughters and in founding new convents, fifteen of which were established during her lifetime. "Mother Julia is one of those souls who can do more for God's Church in a few years than others can do in a century", said the Bishop of Namur, who knew her worth. It is recorded that in the interest of her institute she made no less than one hundred and twenty journeys.

In 1816 it became evident to herself and to her community that she was failing fast. Mother Blin de Bourdon was also ill at the time, but whereas Bd Julia's earthly course had run, her faithful friend was to be restored to health to carry on the great work. On April 8, while she was gently repeating the *Magnificat*, the

foundress of the Institute of Notre Dame of Namur passed to her reward. She was beatified in 1906.

Lives of Bd Julia Billiart are numerous in French, English and German. That by Fr Charles Clair, S.J., *La bse Mère Julie Billiart* (1906), must not be confused with another written in English by a member of the order and edited by Fr James Clare, S.J. (1909). The French biography by Fr C. Clair was supplemented and re-edited by Fr Griselle (1907). In German the best life is that by B. Arens (1908). More recent accounts are by T. Réjalot (1922), Sr F. de Chantal (*Julie Billiart and Her Institute*, 1939), and M. G. Carroll, *The Charred Wood* (1951).

9: ST MARY OF CLEOPHAS, MATRON (FIRST CENTURY)

TO Mary of Cleophas whose name stands first in the Roman Martyrology on this day no general liturgical recognition is accorded, though her feast is kept by the Passionists, and by the Latins in Palestine. She seems to have been the wife of one Cleophas, who may or may not be identical with the Cleophas who is named as one of the two disciples who went to Emmaus on the day of our Lord's resurrection. Her identity among the various Marys mentioned by the evangelists is a matter of discussion among biblical commentators. The martyrology contents itself with saying that "Blessed John the Evangelist calls [her] sister of the most holy Mary, Mother of God, and relates that she stood with her by the cross of Jesus". But it is possible that the sister of the mother of Jesus mentioned (John xix 25) was in fact a fourth, unnamed, woman.

Round the name of Mary of Cleophas all sorts of legendary excrescences gathered in later days. She was said to have travelled to Spain with St James the Greater, to have died at Ciudad Rodrigo, and to have been venerated with great honour at Compostela. On the other hand another extravagant legend connects her with the coming of SS. Lazarus, Mary Magdalen and Martha to Provence, and her body was believed to repose at Saintes-Maries near the mouth of the Rhone.

See the *Acta Sanctorum*, April, vol. i; Moroni, *Dizionario di Erudizione*, vol. xciv, pp. 10–60; Vigouroux, *Dictionnaire de la Bible*, vol. iv, cc. 818–819; Durand, *L'Enfance de Jésus Christ* (1908).

ST WALDETRUDIS, or WAUDRU, WIDOW (*c.* A.D. 688)

ST WALDETRUDIS, called in French Waltrude or Waudru, who is venerated in Belgium, especially at Mons of which she is patron, belonged to a family of remarkable holiness. Her parents were St Walbert and St Bertilia, her sister St Aldegundis of Maubeuge, her husband St Vincent Madelgar, and their four children St Landericus, St Dentelinus, St Aldetrudis and St Madelberta, the last two named both being abbess of Maubeuge. She married a young nobleman called Madelgar, with whom she led a happy life of devotion and good works. Some time after the birth of the last of their children, Madelgar withdrew into the abbey of Haumont which he had founded, taking the name of Vincent.

Waldetrudis remained in the world two years longer than her husband and then she also withdrew, retiring into a very humble little house, built in accordance with her instructions, where she lived in poverty and simplicity. Her sister repeatedly invited her to join her at Maubeuge, but she wished for greater austerity than she could have at the abbey. Her solitude was so often broken in upon by those who

sought her advice and direction that she eventually founded a convent. This place, which afterwards became known as Chateaulieu (Castri locus in Monte), was in the centre of what is now the town of Mons. Throughout her life St Waldetrudis was greatly given to works of mercy, and she became celebrated for the miracles of healing which were wrought through her both before and after her death.

There are two Latin lives of St Waldetrudis ; the first, written in the ninth century, has only been printed in *Analectes pour servir à l'histoire ecclésiastique de la Belgique*, vol. iv, pp. 218–231 ; the second, at one time wrongly attributed to Philip de Harveng, is in fact a later adaptation of the former. It has been printed in the *Acta Sanctorum*, April, vol. i, and by Mabillon. See especially L. Van der Essen, *Saints Mérovingiens de Belgique*, pp. 231–237, and Berlière, *Monasticon Belge*, vol. i, pp. 327–328.

ST HUGH, Bishop of Rouen (A.D. 730)

History has preserved few details about St Hugh of Rouen, who owed much of the fame he enjoyed among his contemporaries to his family connections. The son of Drogo, Duke of Burgundy, he was the grandson on the paternal side of Pepin de Herstal and nephew of Charles Martel. He was made *primicerius* of the church of Metz, and subsequently, no doubt through the influence of his uncle Charles, bishop of Rouen, Paris and Bayeux, and abbot of Fontenelle and Jumièges. To be a pluralist in those days was unfortunately only too common, but Hugh, far from profiting by the revenues to which he became entitled, expended his own considerable wealth for the benefit of the churches which he governed. The Chronicle of Fontenelle, which is our chief source of information, expatiates upon the generous gifts with which he endowed that abbey alone. He died in the abbey of Jumièges in 730.

Our chief source of information is the *Gesta Abbatum* of the abbey of Fontenelle. The biography written by Bishop Baudri of Dol four hundred years after the death of the saint is of little worth. See the *Acta Sanctorum*, April, vol. i. The life by Baudri is printed in Migne, PL., vol. clxvi, cc. 1163–1172. See also Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 208 and 460.

ST GAUCHERIUS, Abbot (A.D. 1140)

St Gaucherius was only eighteen when he abandoned the world to live the solitary life. He was born at Meulan-sur-Seine, where he received a good and religious education. His director sent him to his own master, Humbert, one of the canons of Limoges, who happened to be staying in the neighbourhood. That wise man not only encouraged the youth, but offered to assist him in carrying out his heart's desire by taking him back to the Limousin district which was suitable for the life of retirement which he was contemplating. After spending a night in prayer at the tomb of St Leonard of Limoges, Gaucherius and a friend called Germond struck out into the wild forest region which stretched away for miles without any human habitation. In a particularly remote and inaccessible spot, they constructed a hermitage, and there they lived for several years unknown and forgotten. But gradually, as knowledge of the hermits' holy life spread, cells sprang up round about to accommodate disciples and visitors. Many holy men were trained in this community, which became known as Aureil. To them, and to a convent he founded for women, Gaucherius gave the rule of the canons and canonesses of St Augustine. St Lambert of Angoulême, and St Faucherus were amongst the disciples of St Gaucherius, and it was he who gave St Stephen of Grandmont his

hermitage of Muret. The saint's death took place as the result of a fall from his horse when, as an old man of eighty, he was returning to Aureil from a visit to Limoges. He was canonized in 1194.

There is an earlier and fuller Latin life than that printed in the *Acta Sanctorum*, April, vol. i, but it only exists in manuscript and in a fragmentary condition. See the Catalogue of Paris Hagiographical MSS., vol. ii, p. 626.

BD UBALD OF FLORENCE (A.D. 1315)

ONE of the most prominent leaders of the Ghibelline party in Florence in the year 1276 was the young Ubald Adimari. Well favoured by nature and fortune and belonging to a distinguished family, he had up to the age of thirty led a turbulent life with dissipated companions. One day, however, as he was listening to the preaching of St Philip Benizi, he was struck to the heart with shame for the past, and, with one of those sudden impulses to which generous souls are prone, he then and there vowed that he would never again bear arms. Attaching himself to St Philip, who admitted him into the Servite Order, he undertook severe penances to atone for his sins and to tame his proud and haughty spirit. In after years those about him noted that he had grown so gentle that when he appeared in the garden of the monastery of Monte Senario the birds would perch upon his head and hands and shoulders. He had the gift of miracles, and it is recorded that once, when it was his turn to fetch water from the spring to serve to the brethren in the refectory and accidentally broke the pitcher, he filled his scapular with water and carried it safely home. There was enough, we are told, to satisfy the thirst of all.

St Philip dearly loved his devoted disciple. Not only did he make him for several years the companion of his journeys, but he chose him for his confessor. As Philip lay sick at Todi, Ubald was warned by a supernatural premonition that his master was dying and hastened to his bedside. When the saint asked for his "book", eager hands offered the Bible, the Breviary and the rosary; but Ubald knew better, and gave him the book from which he had learnt all his wisdom—the crucifix: and on that "book" he fixed his failing eyes until they finally closed in death. Ubald survived him for thirty years at Monte Senario. His *cultus* was confirmed in 1821.

See Gianni-Garbi, *Annales Ordinis Servorum B.V.M.*, vol. i, pp. 228–229; Spörr, *Lebensbilder aus dem Servitenorden*, pp. 437 *seq.* Most of the lives of St Philip Benizi (*e.g.* that of P. Soulier) also contain some mention of Bd Ubald.

BD THOMAS OF TOLENTINO, MARTYR (A.D. 1321)

AMONG the missionary pioneers who in the early fourteenth century strove to spread Christianity in the Far East was the Franciscan, Thomas of Tolentino, whose memory is still venerated by the faithful in India, the country in which he received the crown of martyrdom. From the time he had entered the Order of Friars Minor in early youth, Thomas had been known as a truly apostolic man, and when the ruler of Armenia sent to ask the Minorite minister-general for some priests to fortify true religion in his realm, Thomas was chosen for the mission with four of his brethren. Their labours were blessed with success, many schismatics being reconciled and infidels converted. Armenia, however, was being seriously threatened by the Saracens, and Thomas came back to Europe to solicit help from Pope Nicholas IV and the kings of England and France.

Although he duly returned to the Armenian mission with twelve other Franciscans, Thomas subsequently travelled farther afield to Persia. Again he was recalled or sent back to Italy, but this time it was to report to Pope Clement V with a view to a further advance into Tartary and China. His embassy resulted in the nomination of an ecclesiastical hierarchy consisting of John of Monte Corvino as archbishop and papal legate for the East, with seven Franciscans as suffragans. In the meantime Bd Thomas had returned to the field of his labours, full of zeal for the conversion of India and China. He appears to have been making for Ceylon and Cathay, but the ship was driven by contrary winds to Salsette Island, near Bombay. Thomas was seized by the Saracens with several of his brethren and imprisoned. After being scourged and exposed to the burning rays of the sun, the holy man was beheaded. Bd Odoric of Pordenone afterwards recovered his body and translated it to Xaitou. The *cultus* was approved in 1894.

There are various letters of Jordan de Severac, and others, which supply information concerning Bd Thomas; see BHL., nn. 8257–8268. Some portion of these is printed in the *Acta Sanctorum*, April, vol. i (under April 1), and others in the *Analecta Franciscana*, vol. iii. Further materials are available in the volumes of Fr Jerome Golubovich, *Bibliotheca bio-bibliographica della Terra Santa e dell' Oriente Francescano*. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 61–64. On Bd Odoric of Pordenone, see under January 28 and the bibliography thereto appended, much of which has also a bearing upon the subject of the present notice.

BD ANTONY PAVONI, MARTYR (A.D. 1374)

ANTONY PAVONI was born at Savigliano in Piedmont and entered, while still young, the Dominican priory there. His reputation for fervour and learning caused him to be appointed inquisitor general over Piedmont and Liguria: as such he was called upon to refute and pass judgement on the opponents of the faith, notably the Vaudois. In the zealous performance of his office he made many enemies, as he himself knew full well. At Easter 1374, in the little town of Bricherasio he prophesied his own approaching death. He bade the barber who was shaving him give him a fine tonsure because he was invited to a marriage feast. The man who, like all those of his trade, was well up in the local news, exclaimed in surprise that no wedding was about to take place in the neighbourhood. "All the same I can assure you that I am telling you the truth", was Antony's reply. A few days later, on Low Sunday, as he left the church in which he had just offered Mass and preached, he was set upon by seven armed men, who killed him. His tomb was the scene of miracles (one of the beneficiaries being Bd Haymo Taparelli); and the *cultus* was authorized in 1856.

See the *Acta Sanctorum*, April, vol. i, and *Archivio storico italiano*, 3rd series, vol. xii, pp. 29 *seq.* A fuller bibliography in Taurisano, *Catalogus hagiographicus O.P.* There is a short English account in Procter, *Lives of the Dominican Saints*, pp. 85–87.

10: ST BADEMUS, ABBOT (A.D. 376)

ONE of the victims of the persecution under King Sapor II of Persia was a holy abbot whose name is latinized as Bademus. He was a citizen of Bethlapat, who had founded near the city a monastery over which he ruled with great repute for sanctity. He was apprehended with seven of his monks, condemned

to be beaten daily, loaded with chains, and imprisoned in a dungeon. About the same time a Christian at the Persian court, Nersan, was also apprehended because he refused to worship the sun. At first he showed constancy, but at the sight of torture his resolution failed and he promised to conform. To test his sincerity Sapor suggested that he should kill Bademus, promising that he should be restored to favour and to his former possessions if he would comply. Nersan consented ; a sword was placed in his hand and the abbot was brought into his cell. As Nersan advanced to plunge the weapon into his victim's body, terror seized upon him and he stood for a time motionless, unable to raise his arm. Bademus remained calm, and fixing his eyes upon his would-be assailant he said, " Nersan ! To what depths of wickedness you must have sunk when you can not only deny God but can also kill His servants. Willingly do I give myself to be a martyr for Christ, but I could have wished that it might have been by some other hand than yours ! " Nersan, however, hardened his heart and made a thrust at the saint, but his arm was so unsteady that he struck several times before he inflicted a mortal wound.

S. E. Assemani in his *Acta Martyrum Orientalium* was the first to make known the Syriac text of these " acts ", but they have also been printed by Bedjan. The Greek translation has been edited by Fr Delehaye in vol. ii of the *Patrologia Orientalis*. See also the *Acta Sanctorum*, April, vol. i, and BHO., 131 ; BHG., 210.

THE MARTYRS UNDER THE DANES (*c.* A.D. 870)

IN one of their numerous descents upon Anglo-Saxon England, the Danes made their way up the Thames as far as the abbey of Chertsey, where they massacred Beocca the abbot, a priest called Hethor, and a number of monks. There are said to have been as many as ninety victims. They are reckoned as martyrs because the Danes showed special ferocity towards those whom they regarded as the representatives of Christianity. At about the same period similar massacres occurred in different parts of England. At Medeshamstede, the site of the modern Peterborough, Abbot Hedda was slain with all his community, to the number of eighty-four. There were also raids made into the fen country, and at Bardney, Ely and probably at Croyland all the religious were exterminated. In the abbey church of Thorney in Cambridgeshire were venerated the relics of three anchorets of whom tradition declared that they had suffered martyrdom in the same year, 870, at the hands of the Danes. The very lack of details in our chronicles is probably due to the desolation almost everywhere created among those who alone could make any pretence to scholarship.

Only small and scattered fragments of information are available concerning these raids, *e.g.* in the Anglo-Saxon Chronicle, in William of Malmesbury, *Gesta Pontificum*, in Brompton and similar sources. See Stanton's *Menology*, pp. 150–151 ; and for the invasions F. M. Stenton, *Anglo-Saxon England* (1943), pp. 243 *seq.* The best-known victim was the East Anglian king, St Edmund (November 20).

ST MACARIUS, or MACAIRE, OF GHENT (A.D. 1012)

ST MACARIUS (Macaire) is popular throughout Flanders, where he is regarded as patron against epidemic diseases of all kinds. Very little is actually known about him but, as frequently happens in the case of uncanonized saints honoured locally, fiction steps in where history is lacking. He is supposed to have been archbishop of Antioch, and it is possible that the Macarius who about the year 970 was

presiding over the church of Antioch in Pisidia may have nominated and consecrated this younger namesake as his successor. He was certainly never archbishop of Antioch in Syria. To escape the honours which threatened his humility—says the legend—he distributed all his property to the poor and went on a pilgrimage to Jerusalem. There he was captured, tortured and imprisoned by the Saracens ; but making his escape he came to Europe, which he traversed, performing many wonderful miracles on the way. Thus he passed through Mainz, Cologne, Malines, Cambrai and Tournai until he reached Ghent. All we can be sure about is that in this latter city a Macarius was hospitably received as a poor pilgrim by the monks of Saint-Bavon, who allowed him to remain in their hospice, and that he fell a victim to the plague which was ravaging the country. As the pestilence ceased directly after his death, as he had prophesied would be the case, he was held to have offered his life to God in expiation for the sins of the people.

See the *Acta Sanctorum*, April, vol. i, where two Latin accounts of his life are printed. The first of these, by Erembold, a monk of Ghent, was written in 1047 ; the second, a very extravagant document, was produced in 1067 when his remains were more honourably enshrined. *Cf.* the volume of *Aufsätze* printed in remembrance of G. Waitz (1886), pp. 642 *seq.* There are some small popular lives of St Macaire in Flemish and in French, notably one by J. J. De Smet (1867).

ST FULBERT, Bishop of Chartres (A.D. 1029)

We learn from St Fulbert of Chartres himself that he was of humble extraction, but we know little of his early years beyond the fact that he was born in Italy and spent his boyhood there. He was later on a student in Rheims and must have been one of its most distinguished scholars, for when the celebrated Gerbert, who taught him mathematics and philosophy, was raised to the papacy under the title of Silvester II, he summoned Fulbert to his side. When another pope succeeded, Fulbert returned to France, where Bishop Odo of Chartres bestowed upon him a canonry and appointed him chancellor. Moreover, the cathedral schools of Chartres were placed under his care, and he soon made them the greatest educational centre in France, attracting pupils from Germany, Italy and England. Regarded as a paragon of learning and described as a reincarnation of Socrates and Plato, he stood as a bulwark against the rationalizing tendencies of his day, although one at least of his pupils, the notorious Berengarius, afterwards lapsed into heresy. Upon the death of Bishop Roger, Fulbert was chosen to succeed him in the see of Chartres. In his humility the prelate elect wrote to Abbot St Odilo of Cluny that he trembled at the prospect of leading others in the way of holiness when he stumbled so repeatedly himself, but he was obliged to accept the office.

Fulbert's influence was now immense, for besides retaining direction of the school he became the recognized counsellor of the spiritual and temporal leaders of France. Yet he never ceased to deplore his unfitness for the position he held, and was wont to describe himself as " the very little bishop of a very great church ". External affairs were never allowed to interfere with the duty he owed to his diocese : he preached regularly from his cathedral pulpit and exerted himself to spread instruction in the territories under his jurisdiction. When, soon after his elevation, the cathedral of Chartres was burnt down, he at once set about rebuilding it with great magnificence, though this is not the cathedral which is now one of the glories of Christendom ; people of all classes came to his assistance, including Canute, King of England, who contributed a large sum. St Fulbert had a great

devotion to our Lady, in whose honour he composed several hymns, and when the beautiful new cathedral was opened he caused the recently introduced feast of her birthday to be celebrated there with great solemnity, as well as to be observed throughout the diocese.

Like most of the more eminent churchmen of his century he was an outspoken opponent of simony and of bestowing ecclesiastical endowments upon laymen. After an episcopate of nearly twenty-two years, he died on April 10, 1029. The writings of St Fulbert include a number of letters, a brief penitential, nine sermons, a collection of passages from the Bible dealing with the Trinity, the Incarnation and the Eucharist, and also some hymns and proses.

There is no ancient life of St Fulbert, but a great deal of biographical material is contained in his letters and in the chronicles of the period. See especially A. Clerval, *Les Ecoles de Chartres au moyen âge* (1895), pp. 30–102, and the article of the same writer in DTC., vol. vi (1920), cc. 964–967. *Cf.* also Pfister, *De Fulberti Carnotensis ep. vita et operibus* (1885). Fulbert's hymn " Chorus novae Hierusalem " was included in the Sarum Breviary, and an English translation of it, " Ye choirs of New Jerusalem ", has been often reprinted in modern times. Fulbert's works are conveniently accessible in Migne, PL., vol. cxli. Some useful comments will be found in J. de Ghellinck, *Le Mouvement Théologique du XII^e Siècle* (1914), pp. 31–38.

ST PATERNUS OF ABDINGHOF (A.D. 1058)

MANY ecclesiastical writers make mention of the recluse St Paternus, whose death seems to have left a deep impression on his contemporaries, notably on St Peter Damian and Bd Marianus Scotus. By birth he was probably an Irishman, but he found his way to Westphalia, where he was one of the first monks to enter the monastery of Abdinghof founded by St Meinwerk. Feeling called to complete retirement, he obtained leave to be enclosed as a solitary in a cell adjoining the abbey. He prophesied the destruction by fire of the city within thirty days unless the inhabitants would turn from their sins, but was laughed at as a visionary and an alarmist. On the Friday before Palm Sunday 1058, fires broke out simultaneously in seven parts of the town, which was completely destroyed ; the monastery itself was burnt down. The monks were saved, except Paternus, who refused to break his life-vow of enclosure—burnt to death by the fire or possibly suffocated by the smoke. Marianus Scotus says that he visited the ruins a fortnight after the fire, and prayed on the very mat whereon the recluse had suffered and died.

The little we know of St Paternus has been brought together in the *Acta Sanctorum*, April, vol. i, and again by Mabillon. The information is mainly derived from Marianus Scotus and Peter Damian. See also Greve, *Geschichte der Benedict. Abtei Abdinghof* (1894), pp. 33–34 ; and Gougaud, *Gaelic Pioneers of Christianity*, p. 89.

BD ANTONY NEYROT, MARTYR (A.D. 1460)

ANTONY NEYROT was born at Rivoli in Piedmont, and entered the Dominican priory of San Marco in Florence, then under the direction of St Antoninus. After being professed he was sent to one of the houses of the order in Sicily. Between Naples and Sicily his ship was boarded by pirates, who carried him to Tunis, where he was sold as a slave. He succeeded in obtaining his freedom, but only to fall into a worse captivity, for the study of the Koran led him to abjure his faith and to become a Mohammedan. For several months he had practised the religion of the

false prophet when his eyes were suddenly opened, in consequence, it is said, of a vision he had of St Antoninus. Smitten with contrition, he at once sent away his wife, did penance, and resumed the daily recitation of the office. Then he went before the ruler of Tunis in his friar's habit and, in the presence of a great crowd, openly renounced his heresy and proclaimed the religion of Jesus Christ as the one true faith. Arguments, promises and threats were employed without being able to shake him. Eventually he was condemned to death, and perished by stoning and by sword cuts as he knelt in prayer with hands upraised. His body was given over to the flames, but portions of his relics which remained unconsumed were sold to Genoese merchants, who took them back to Italy. The *cultus* of Bd Antony was approved in 1767.

In the *Acta Sanctorum*, August, vol. vi, two accounts are printed of the martyrdom of Bd Antony; but a still more valuable source has been edited in the *Analecta Bollandiana*, vol. xxiv (1905), pp. 357–374: it is a letter addressed in 1461 to Pope Pius II by Peter Ranzano, prior provincial of the Dominicans in Sicily. See also Procter, *Dominican Saints*, pp. 87–90.

BD MARK FANTUCCI (A.D. 1479)

AMONGST the Franciscan leaders of the fifteenth century a special place must be assigned to Bd Mark Fantucci of Bologna, to whom was mainly due the preservation of the Observance as a separate body when it seemed on the point of being compulsorily merged into the Conventual branch. After having received an excellent education to fit him for the good position and large fortune to which he was left sole heir, he had given up all his worldly advantages at the age of twenty-six to receive the habit of St Francis. Three years after his profession, he was chosen guardian of Monte Colombo, the spot where St Francis had received the rule of his order. So successful was he in converting sinners that he was given permission to preach outside his province by St John Capistran, then vicar general of the Observants in Italy.

Having served twice as minister provincial, Bd Mark was elected vicar general in succession to Capistran, and showed himself zealous in enforcing strict observance of the rule: the various reforms he brought about all tended to revive the spirit of the founder. After the taking of Constantinople so many Franciscans had been enslaved by the Turks, that Mark wrote to all his provincials urging them to appeal for alms to ransom the captives; but in answer to a request for instructions how to act in the danger zone, he sent word to Franciscan missionaries in places threatened by victorious Islam bidding them remain boldly at their posts and to face what might betide. He was able to execute a long-cherished plan to form a convent of Poor Clares in Bologna. St Catherine of Bologna came with some of her nuns from Ferrara to establish it, and found in Bd Mark one who could give her all the assistance she needed. He visited as commissary all the friaries in Candia, Rhodes and Palestine, and on his return to Italy he was elected vicar general for the second time. Never sparing himself he undertook long and tiring expeditions to Bosnia, Dalmatia, Austria and Poland, often travelling long distances on foot. Pope Paul II wished to make him a cardinal, but he fled to Sicily to avoid being forced to accept an honour from which he shrank.

The next pope, Sixtus IV, formed a project which was even less acceptable, for he had set his heart upon uniting all Franciscans into one body, without requiring any reform from the Conventuals. At a meeting convened to settle the matter,

Bd Mark used all his eloquence to defeat the proposal, but apparently in vain. At last, in tears, throwing down the book of the rule at the pope's feet, he exclaimed, "Oh my Seraphic Father, defend your own rule, since I, miserable man that I am, cannot defend it"; and thereupon left the hall. The gesture accomplished what argument had failed to do; the assembly broke up without arriving at a decision, and the scheme fell through. In 1479, while delivering a Lenten mission in Piacenza, Bd Mark was taken ill and died at the convent of the Observance outside the city. His *cultus* was confirmed in 1868.

Bd Mark is very fully dealt with under different years in Wadding's *Annales Ordinis Minorum;* and a summary account may be found in Mazzara, *Leggendario Francescano*, vol. i (1676), pp. 431–440. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 1–13. Sundry letters and other references have been published by Faloci Pulignani in his *Miscellanea francescana*, vol. xiv (1913), and also in the *Archivum Franciscanum Historicum*, vol. xxi (1928). Fr Mark is said to have been one of the founders of *monti di pietà* to combat oppression of the poor by usury.

ST MICHAEL DE SANCTIS (A.D. 1625)

THIS Michael was born at Vich in Catalonia in 1589 or 1591, and when six years old announced that he had decided to be a monk when he grew up; his mother having told him about St Francis of Assisi he set himself to imitate that saint in ways unsuitable to his years. Doubtless his prudent parents restrained his ardour, but he retained his enthusiasm for St Francis. When his father and mother died, leaving him to the guardianship of an uncle, he was put in the service of a merchant. Young Michael had no fads about being above "mere trade" and did his work well; but whenever he was not at it he was doing works of devotion: assisting at the Divine Office when he could, and saying the Little Office of our Lady every day. His master was thoroughly edified, held up Michael as a pattern to his family, and raised no objection to the boy joining the Trinitarian friars at Barcelona; he took his vows at the monastery of St Lambert at Saragossa in 1607.

About this time Bd John-Baptist-of-the-Conception had rallied many of the Trinitarians of Spain to his congregation of reformed Trinitarians, whose greater austerity was indicated by the wearing of sandals instead of shoes. One of these discalced brothers coming to St Lambert's to be ordained, Michael was moved to offer himself for their harder life. His superiors gave the necessary permission, he was received into the novitiate at Madrid, and some time later he renewed his vows with them at Alcalà. He studied at Seville and Salamanca, was ordained priest, and his virtues and ability caused him to be twice named superior of the convent at Valladolid. His religious not only loved him as a father but revered him as a saint, and he set them a special example of devotion to the Blessed Sacrament. Several times he was rapt in ecstasy during Mass, and he was God's instrument in the working of a number of miracles during life and after his death, which took place on April 10, 1625, when he was only thirty-six years old. St Michael de Sanctis was canonized in 1862, and he is described in the Roman Martyrology to-day as "remarkable for innocence of life, wonderful penitence, and love for God".

The postulator of the cause, Fr Niccolò della Vergine, in the year of the beatification 1779), published a *Ristretto istorico della vita, virtù e miracoli del B. Michele de Santi*, in which, for example, details are given of the saint's levitations. A devotional tractate of his on "The Peace of the Soul" has been discovered and printed by Fr Antonino de la Asuncion. St Michael's feast is kept in the Trinitarian Order on July 5.

11: ST LEO THE GREAT, Pope and Doctor of the Church (A.D. 461)

THE sagacity of Leo I, his successful defence of the Catholic faith against heresy, as well as his political intervention with Attila the Hun and Genseric the Vandal, raised the prestige of the Holy See to unprecedented heights and earned for him the title of " the Great ", a distinction accorded by posterity to only two other popes, St Gregory I and St Nicholas I. The Church has honoured St Leo by including him amongst her doctors on the strength of his masterly expositions of Christian doctrine, many extracts from which are incorporated in the Breviary lessons. St Leo's family was probably Tuscan, but he seems to have been born in Rome, as he always speaks of it as his " patria ". Of his early years and of the date of his ordination to the priesthood there are no records. It is clear from his writings that he received a good education, although it did not include Greek. We hear of him first as deacon under St Celestine I and then under Sixtus III, occupying a position so important that St Cyril wrote directly to him, and Cassian dedicated to him his treatise against Nestorius. Moreover, in 440, when the quarrels between the two imperial generals, Aetius and Albinus, threatened to leave Gaul at the mercy of the barbarians, Leo was sent to make peace between them. At the time of the death of Sixtus III he was still in Gaul, whither a deputation was sent to announce to him his election to the chair of St Peter.

Immediately after his consecration on September 29, 440, he began to display his exceptional powers as a pastor and ruler. Preaching was at that time mainly confined to bishops, and he set about it systematically, instructing the faithful of Rome whom he purposed to make a pattern for other churches. In the ninety-six genuine sermons which have come down to us, we find him laying stress on almsgiving and other social aspects of Christian life, as well as expounding Catholic doctrines—especially that of the Incarnation. Some idea of the extraordinary vigilance of the holy pontiff over the Church and its necessities in every part of the empire can be gathered from the 143 letters written by him, and the 30 letters written to him, which have fortunately been preserved. About the period that he was dealing with the Manichaeans in Rome, he was writing to the Bishop of Aquileia advising him how to deal with Pelagianism, which had made a reappearance in his diocese.

From Spain St Turibius, Bishop of Astorga, sent him a copy of a letter he had circulated with reference to Priscillianism—a sect which had made great headway in Spain, some of the clergy being favourable to it. Its tenets seem to have combined astrology with fatalism and with a Manichaean theory of the evil of matter. In his reply the pope refuted the Priscillianist doctrines at considerable length, and, after describing the measures he had taken against the Manichaeans, advised the summoning of a council of bishops to combat the heresy. In the affairs of Gaul he was called upon several times to interfere : twice he had occasion to quash the proceedings of St Hilary, Bishop of Arles, who as metropolitan had exceeded his powers. Several letters are addressed to Anastasius, Bishop of Thessalonica, confirming his vicariate over the bishops of Illyricum ; on one occasion recommending him to be more tactful and considerate, and on another reminding him that bishops had a right to appeal to Rome, " according to ancient tradition ". In

446 he wrote to the African church of Mauretania, forbidding the appointment of laymen to the episcopate, and of any man who had been twice married or who had married a widow, and dealing with such a delicate matter as the treatment of consecrated virgins who had been outraged by the barbarians. In a letter addressed to the bishops of Sicily, in consequence of complaints from the clergy of Palermo and Taormina, he lays down the axiom that church property may not be alienated by a bishop without the consent of all his clergy.

In these and in all Leo's pronouncements, couched in authoritative and almost stern language, there is no personal note, no uncertainty : it is not the man who seems to speak, but the successor of Peter. Therein lies the secret of his greatness, that which gives unity to his career. Yet one little human touch, though it be only a tradition, may not be deemed out of place, illustrating as it does the extreme importance the saint attached to the selection of suitable candidates for holy orders. In the *Spiritual Meadow* of John Moschus, Amos, Patriarch of Jerusalem, is quoted as saying : " I have found it written that the blessed Pope Leo, equal to the angels, watched and prayed forty days at the tomb of St Peter, begging through the intercession of that apostle to obtain of God the pardon of his sins. After that period St Peter, in a vision, said to him : ' Your sins are forgiven by God, except those committed in conferring holy orders : of these you will still have to render a strict account '." St Leo prohibited the ordination of slaves or of men who had been employed in unlawful or unseemly occupations, and caused the insertion into the canon law of a special clause restricting elevation to the priesthood to candidates of mature age who had been thoroughly tested and had laboured in the service of the Church, giving evidence of submission to rule and love of discipline.

But the holy man, as pontiff of the Universal Church, found himself called upon to deal with difficulties in the East far greater than any which had hitherto met him in the West. In the year 448, he received a letter from a Constantinopolitan abbot, called Eutyches, complaining of a recrudescence of the Nestorian heresy. St Leo replied in guarded terms, promising to make inquiries. The next year came another communication from Eutyches, duplicates of which were sent to the patriarchs of Alexandria and Jerusalem. In this he protested against a sentence of excommunication which had been passed upon him by St Flavian, Patriarch of Constantinople, at the instance of Eusebius of Dorylaeum, and asked to be reinstated. The appeal was supported by a letter from the Emperor Theodosius II. As no official notice of the proceedings at Constantinople had reached Rome, Leo wrote to St Flavian, who sent a report of the synod at which Eutyches had been sentenced. From this it was abundantly clear that he had fallen into the error of denying the two natures of Christ—a heresy the reverse of Nestorianism. A council was now summoned at Ephesus by the Emperor Theodosius, ostensibly to inquire into the matter, but it was packed with the friends of Eutyches, and presided over by one of his strongest supporters, Dioscorus, Patriarch of Alexandria. This gathering, nicknamed " The Robber Synod ", acquitted Eutyches and condemned St Flavian, who was moreover subjected to such physical violence that he died soon after. The pope's legates, on their refusal to subscribe to the unjust sentence, were not allowed to read St Leo's letter. As soon as the proceedings of the synod became known to the pope, he declared their decisions null and void. This he followed up by a letter of remonstrance to the emperor in which he said : " Leave to the bishops the liberty of defending the faith : no worldly power or terrors will ever succeed in destroying it.

Protect the Church and seek to preserve its peace that Christ in His turn may protect your empire ".

Two years later, under the Emperor Marcian, a general council was held at Chalcedon. Six hundred bishops or more were present, and St Leo was represented by his legates. In this assembly the memory of St Flavian was vindicated and Dioscorus was declared excommunicated and deposed. On June 13, 449, St Leo had written to St Flavian a doctrinal letter in which he had clearly set out the Catholic faith with regard to the natures of our Lord, steering clear of the errors of Nestorianism and Eutychianism. This pronouncement, which has become famous as " The Dogmatic Letter " or " The Tome of St Leo ", had been suppressed by Dioscorus, but was read by the legates to the Council of Chalcedon. " Peter has spoken by Leo ! " exclaimed the assembled bishops, when they had heard this lucid explanation of the two-fold nature of Christ, which has become for all subsequent ages the Church's official teaching.

In the meantime serious political events had been happening in the West, and were being met by St Leo with the same firmness and wisdom. Attila with his Huns in 452 entered Italy, burning Aquileia and filling the country with blood and desolation. After sacking Milan and razing Pavia, he set out with his army to assault the capital. Panic seized the whole population : the general Aetius did nothing. All eyes turned to Leo—the one strong man—and the emperor, Valentinian III, and senate ordered him to negotiate with the enemy. Upheld as usual by the sense of his sacred office, and without a moment's hesitation, he started out from the capital, accompanied by Avienus the consul, Trigetius the governor of the city, and some of his priests, and came face to face with the invaders on the site of the present town of Peschiera. The pope and his clergy interviewed the dreaded foe and induced him to retire and to accept an annual tribute instead of entering the holy city. Rome was freed for the moment, but not for long. Three years later, the Vandal Genseric (Gaiseric) appeared with an army before its walls, now almost defenceless. This time St Leo's intervention was not so successful, but he obtained from the barbarian chief an undertaking to be satisfied with pillaging the city and to restrain his troops from slaughter and incendiarism. The Vandals withdrew after fifteen days, taking back to Africa many captives as well as immense booty.

St Leo immediately set about the task of repairing the damage and of finding a remedy for the evils caused by the barbarians. He sent priests to minister to the captives in Africa and alms to assist them. He also replaced, as far as he could, the vessels and ornaments of the devastated churches. It was characteristic of his trust in God that he was never discouraged, and that he maintained an unruffled equanimity even in the most difficult moments. In the twenty-one years of his pontificate he had won the love and veneration of rich and poor, emperors and barbarians, clergy and lay folk alike. He died on November 10, 461, and his relics are preserved in the Vatican basilica. He is, however, commemorated on this day, which is that of one of the translations of his remains which have since taken place. His Anglican biographer, Dr Jalland, sums up Leo's personal character under four aspects—" his indomitable energy, his magnanimity, his consistency and his devotion to simple duty ". His exposition of the true doctrine of the incarnation of the Son of God was a " moment " of the highest importance in Christian history, and among all his personal achievements, " there was none greater than the success with which he vindicated the claim of the Roman see to a primacy in the sphere of

doctrine ". This great pope was declared a doctor of the Church, rather belatedly, in 1754.

Amongst the sermons of St Leo which have been preserved is one which he preached on the festival of St Peter and St Paul, not long after the retreat of Attila. He begins by contrasting the fervour of the Romans at the moment of their deliverance with their increasing forgetfulness, and reminds them of the ingratitude of the nine lepers. "Therefore, my beloved ", he goes on to say, " lest you incur the like reproach, return to the Saviour : remember the marvels He has wrought amongst you. Beware of attributing your deliverance to the stars, as some people impiously do, but refer it only to the boundless mercy of God who softened the furious hearts of the barbarians. Your past negligence must be atoned for by an expiation which exceeds the offence. Let us use the respite accorded by our kind Master to work at amending our lives, so that St Peter and all the saints who have succoured us in countless afflictions may second the tender supplications which we address on your behalf to the God of mercy through our Lord Jesus Christ."

Despite the prominent part played by St Leo in the history of his times, we have nothing in the nature of an early biography. The account given of him in the *Liber Pontificalis* amounts to very little. On a notice preserved in the Greek *Menaia* see the *Analecta Bollandiana*, vol. xxix (1910), pp. 400–408. A convenient summary of the saint's career and character is that of A. Régnier (1910) in the series " Les Saints ". For a fuller bibliography see the excellent article of Mgr Batiffol in DTC., vol. ix, cc. 218–301. Naturally Pope Leo is accorded a conspicuous place in such general works as Duchesne's *Histoire ancienne de l'Eglise* (Eng. trans.), vol. iii ; Hefele-Leclercq, *Conciles*, vol. ii ; and Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iv. Special attention must be called to C. H. Turner's discussion of the dogmatic letters of St Leo in the *Miscellanea Ceriani* (1910) and to the most valuable *Life and Times of St Leo the Great* (1941), by the Rev. T. G. Jalland, which contains a bibliography.

ST BARSANUPHIUS (*c.* A.D. 550)

THE Greeks held St Barsanuphius in so great honour that his eikon was placed beside those of St Ephraem and St Antony in the church of the Holy Wisdom at Constantinople. He was an Egyptian by birth, who lived in a cell adjoining a monastery at Gaza in Palestine, in the time of the Emperor Justinian. He communicated with no one except by writing, so that the story got around that he neither ate nor drank earthly food. Evagrius relates that Eustochius, Patriarch of Jerusalem, doubting whether anyone could really be leading such a life, caused the wall of the cell to be broken through, whereupon flames burst out and consumed the unfortunate masons for their curiosity. A less absurd version of this story says that Barsanuphius invited the doubters into his cell and demonstrated the actuality of his existence by washing their feet.

Whatever his own austerities, the anchorite's written advice to others was to eat, drink, sleep and clothe themselves sufficiently. He was particularly resorted to by those who required assurance of the forgiveness of their sins, a subject on which Barsanuphius had often to write.

We have to depend on references in Evagrius (*Eccl. Hist.*, iv, 33), the Life of St Dositheus (February 23), and what can be gathered from the saint's " letters ", on which see two articles by S. Vailhé in *Échos d'Orient*, vol. vii (1904), pp. 268 *seq.*, and vol. viii (1905), pp. 14 *seq.* The so-called " acts " of Barsanuphius are characterized by the Bollandists as partly fabulous and partly doubtful (*Acta Sanctorum*, April, vol. ii), while Fr Vailhé regards them as a tissue of fictions. In MS. 5290, *fonds latin*, of the Bibliothèque Nationale, Paris,

is contained a fanciful and no doubt wholly fictitious account of one Barsanorius, seemingly to be identified with the hermit referred to by Evagrius. This text has been printed in the *Catalogus Codicum Hagiog. Paris*, vol. i, pp. 525–535. The spiritual teaching of Barsanuphius and of his friend John the Prophet is of considerable interest; *cf.* the article *s.v.* " Barsanuphe " by Fr I. Hausherr in the *Dictionnaire de spiritualité*, vol. i (1938); and *Writings from the Philokalia* (1951), pp. 341–381.

ST ISAAC OF SPOLETO (*c.* A.D. 550)

THE ilex-covered slopes of Monte Luco, considered sacred since pagan times, are honeycombed by caves which sheltered many a Christian solitary in the early middle ages. One of the most famous of these recluses was St Isaac, a man well known to St Gregory's friend St Eleutherius, who furnished the particulars about the hermit which are contained in the *Dialogues*. Isaac was a Syrian, who left his native land in consequence of the monophysite persecution to take up his residence in Italy. Upon his first arrival in Spoleto he entered a church, where he remained for three days and three nights, absorbed in prayer. Mistrusting his motives, one of the custodians of the building called him a hypocrite, struck him, and drove him from the church. Retribution immediately overtook the man, for the Devil entered into him and would not leave until St Isaac had stretched himself upon the body of his assailant. " Isaac is driving me out ! " exclaimed the evil spirit, thus disclosing to the inhabitants of Spoleto the identity of the stranger. The townsfolk, convinced that they had in their midst a very holy man, offered him presents and would have built him a monastery, but he refused all gifts and retired to a cave on Monte Luco. After several years spent in solitude, he had a vision of our Lady in which she bade him train disciples. He then became the director of a kind of *laura*, although he never founded a monastery. Several times his followers asked him to sanction their acceptance of offerings from the faithful, but he always replied, " A monk who wants earthly possessions is not a monk at all ". The holy man was endowed with the gifts of prophecy and miracles.

All that we know of St Isaac is derived from the third book of the *Dialogues* of St Gregory. See also the *Acta Sanctorum*, April, vol. ii.

ST GODEBERTA, VIRGIN (*c.* A.D. 700)

WHEN the parents of St Godeberta considered that their daughter had reached a marriageable age, they took her to court in order that a suitable match might be arranged for her. That the maiden herself had a vocation for the religious life did not enter into their calculations, but St Eligius, Bishop of Noyon, who arrived during the deliberations and was perhaps in her confidence, slipped off his ring and, giving it to Godeberta, announced that he was thus affiancing her to our Lord Jesus Christ. She, greatly delighted, at once begged the prelate to give her the veil and to become her spiritual director. No serious opposition seems to have been made by her parents, who were no doubt well satisfied when King Clotaire III announced his intention of bestowing upon her his house of Noyon for a convent. Very soon there gathered round her twelve maidens, who led a life of prayer and mortification which must have contributed much to the Christian influences at work in a district which had hitherto remained partially pagan. When a terrible plague had broken out at Noyon, Godeberta urged the clergy to proclaim a three days' fast and general penance. Her suggestion was adopted and the scourge abated. This was followed

later on by a great fire. Godeberta was ill at the time, but she caused herself to be carried to the place where the flames were raging furiously and quenched them—tradition says—by making the sign of the cross. During her life, the saint had a great reputation as a wonder-worker, and ever since her death she has been invoked in the diocese of Noyon against calamities of all sorts, but especially against drought and epidemics.

There is a Latin life of St Godeberta which has been printed in the *Acta Sanctorum*, April, vol. ii; its authorship is ascribed to Radbod II, Bishop of Noyon. See also Laffineur, *Vie de Ste Godeberthe* (1856) and Corblet, *Hagiographie d'Amiens* (1870), vol. ii, pp. 550–569.

ST GUTHLAC (A.D. 714)

THE great Norman abbey of Croyland or Crowland, the ruins of which are still standing, replaced more than one earlier monastery on the site sanctified by the life and death of the holy hermit St Guthlac. Whilst it was the monks who reclaimed the swamp, joining the island to the mainland and rendering it arable and fertile, it was in the name of the recluse, their patron, that they obtained from the council of the realm permission to make of Croyland a sanctuary of refuge where fugitives could be secure from their pursuers.

St Guthlac, who was of noble race, joined the army of Ethelred of Mercia as a fighting man when he was very young. At the age of twenty-four, however, he laid down his arms to enter the double monastery of Repton, at that time under the rule of the abbess Elfrida. The handsome young novice, though amiable and courteous to all, was at first unpopular owing to his austerity and especially to his total abstinence from any intoxicating drink, but as soon as his brethren came to know him better they appreciated his sincerity and goodness. For two years he remained at Repton, acquiring monastic discipline and studying the Scriptures, and then he was seized with the desire to take up the life of a hermit. He was told of a dismal island in the Fens, described as being so dank and so haunted by monsters and evil spirits that no one had hitherto been able to live in it. He persuaded his informant to take him there in a fishing boat, and decided that it was the place he sought. He returned with two or three companions to Croyland, where he was to end his days. With certain modifications necessitated by the difference in place and climate his life reproduced that of the fathers of the desert, and in addition to severe interior trials he experienced violent temptations, not unlike those which St Athanasius describes of St Antony. Moreover, he was savagely attacked by wild beings whom he regarded as monsters, but who seem to have been the descendants of Britons who had fled into the Fens to avoid their Saxon conquerors. On the other hand God gave the recluse great spiritual consolations, besides bestowing upon him the gifts of prophecy and miracles. St Hedda, Bishop of Dorchester, conferred holy orders upon him when he had been six years on the island. In his solitude St Guthlac possessed a great attraction for wild nature: the fish in the marshes would swim towards him at his call, and he was constantly surrounded by birds, who flocked into his cell, ate from his hands, and built their nests in the places he selected. When the crows robbed him of some of his few possessions, he bore with their depredations, "deeming that an example of patience ought to be set not only to men but also to birds and beasts". One day, as he was talking with a man called Wilfrid, two swallows alighted on his shoulders

and then perched on his arms and knees, chattering all the time as though quite at home. In reply to Wilfrid's exclamations of surprise St Guthlac said, "Have you not read that he who elects to be unknown of men becomes known of wild creatures and is visited by angels? For he who is frequented by men cannot be frequented by the holy angels."

When the saint had been living as a hermit for a period variously computed as fifteen and twenty-one years, God revealed to him the date of his death, which was very near. It also became known in some way to Edburga, abbess of Repton, for she sent him a leaden coffin and a shroud. On the Wednesday in Holy Week 714, he sent word to his sister St Pega, inviting her to come to his funeral. Although she had been living as an anchoress at Peakirk (Pegkirk), close to Croyland, her brother had always refrained from seeing her, deeming it desirable that they should not meet in this world that they might meet with greater joy in the next. On the seventh day of his illness, after taking viaticum from his altar, he passed to his eternal reward. His burial was attended by St Pega and by his disciples, Cissa, Egbert, Bettelin and Tatwin, who occupied cells not far from that of their master. St Guthlac's tomb became a great place of pilgrimage, especially after Ceolnoth, Archbishop of Canterbury, had been cured of ague through the intercession of Guthlac in the year 851.

There is a trustworthy life of St Guthlac written in the eighth century by Felix which is printed both by Mabillon, *Acta Sanctorum O.S.B.* (vol. iii, part 1, pp. 264–284) and by the Bollandists. Though little fresh information is obtainable from any other source, there are two Anglo-Saxon poems of contemporary date which have been attributed to Cynewulf (on which see the *Cambridge History of English Literature*, vol. i, p. 58, etc.), which are of great literary interest. Other lives, such as that by Peter of Blois, have no historical value. See also W. de Gray Birch, *Memorials of St Guthlac of Crowland* (1881) and his edition of Felix's *vita*; DNB., vol. xxiii, p. 373; and DCB., vol. ii, pp. 823–826. From the frequent occurrence of the name of St Guthlac in English calendars it is plain that there was a very general popular *cultus*. A new edition of the Felix *vita*, by B. Colgrave, is announced.

BD WALTMAN, Abbot (A.D. 1138)

Towards the close of the first quarter of the twelfth century a layman called Tanchelm originated a new sect in Antwerp, which gained a considerable following. Its adherents held that bishops and priests were unnecessary and denied the efficacy of the sacraments, whilst permitting themselves great relaxation of morals. The archbishop of Cambrai, in whose diocese Antwerp then lay, greatly perturbed at the progress of the heresy, persuaded the canons of St Michael's in the city to enlist the help of St Norbert to combat the evil. In response to the invitation, the great Premonstratensian founder duly arrived with two of his disciples, Evermod and a learned and pious canon of the name of Waltman. Thanks to the zeal and preaching of these three, the people were soon won back to the faith, the sect lost its hold, and Tanchelm had to beat an ignominious retreat. As a token of their gratitude the secular canons presented St Michael's to St Norbert, they themselves retiring to Notre-Dame, now the cathedral. Waltman became abbot of the newly-formed Premonstratensian establishment.

No independent account of the activities of Bd Waltman seems to have come down to us from early times, but we hear of him in the Life of St Norbert (see the *Acta Sanctorum*, June, vol. i) and in the notices which chroniclers have devoted to the heresy of Tanchelm. *Cf.* I. van Spillbeeck, *Vie de saint Norbert; tableaux historiques du XII^e siècle* (1898), and C. J. Kirkfleet, *History of St Norbert* (1916).

BD RAINERIUS INCLUSUS (A.D. 1237)

ADJOINING the cathedral of Osnabrück in the early part of the thirteenth century was a hermit's cell, with a squint which commanded a view of the altar inside the church. Shut up (*inclusus*) for twenty-two years in the narrow enclosure lived a recluse called Rainerius (in English, Rayner) who, by his extraordinary austerities even more than by the few words he allowed himself to utter, recalled many a sinner and worldly man to repentance and newness of life. Although he had lived blamelessly from childhood, Rainerius used every device he could imagine to chastise and mortify his flesh. On his naked body he wore a shirt of chain-mail and hair, concealed by a coarse habit, and he scourged himself regularly until the blood ran. When asked why he thus tortured his body, he would reply, " As our Lord Jesus Christ suffered in all His limbs for me, so do I wish, out of love for Him, to suffer in all my members ". On Sundays, Tuesdays and Thursdays he fasted on bread and vegetables, on Mondays, Wednesdays and Saturdays on bread and beer, while on Fridays he took only bread and water. He daily recited the psalter and so many other prayers for the living and the dead that sometimes he had not time enough to eat. He observed absolute silence except on feast-days, when he spoke a little but only for edification, usually keeping a stone in his mouth lest he might be tempted to vain words ; his requirements were made known by nods and signs. Bd Rainerius is said to have died in 1237.

See the *Acta Sanctorum*, April, vol. ii, and Strunck, *Westphalia Sancta*, vol. ii, pp. 192–195.

BD GEORGE GERVASE, MARTYR (A.D. 1608)

GEORGE GERVASE (Jervis) was born in 1569 at the port of Bosham in Sussex, in the register of whose famous parish church the entry of his christening may still be read. He was apparently brought up a Protestant, or else left the Church for a time, though his mother belonged to the well-known Catholic family of Shelley that gave Bd Edward Shelley to the Church. Challoner relates that at the age of twelve George was kidnapped by pirates and carried off to the West Indies for the next twelve years of his life. What really happened was that, when he was twenty-six, he was with Sir Francis Drake's last and disastrous expedition to the Indies, which left Plymouth in 1595 and for which George may well have been " pressed ", as he seems to have gone against his will. On his return he served for nearly two years in Flanders, with the Spanish army this time, and apparently it was not till the beginning of 1599 that he " enrolled himself in a better kind of service and became a soldier of Christ in the English College of Douay ".

Mr Gervase was ordained priest at Cambrai in 1603 and in the following year was sent on the mission. He ministered in various parts of the country for two years, till he was arrested at Haggerston ; his examination by the dean of Durham is still extant, and valuable for Gervase's own testimony about himself. Then he was imprisoned in London, till July 1606 when, with other priests, including several future martyrs, he was banished the realm. George Gervase then made a pilgrimage to Rome, and it is likely that there he determined to offer himself to the English Benedictines ; for in the same year, 1607, between returning to Douay in July and again setting out for the mission in September, he was duly clothed a monk by the prior general, Dom Augustine Bradshaw. On account of the opposition of the

English College to the Benedictines, this was done without the knowledge of the college authorities.

Father George had been back in England only two months when he was taken up and committed to the Gatehouse prison at Westminster. At his trial at the Old Bailey he refused the oath of allegiance, tendered in the form which had been condemned by the Holy See, while protesting his loyalty to the Crown; and when pressed for his opinion on the pope's deposing power, replied, "I say that the pope can depose kings and emperors when they deserve it". He also admitted that he was a priest, and so was condemned to death without more ado.

His confessor, Robert Chamberlain, records that as the rope was put round his neck Father George stretched out his arms and looked upward, standing like a monastic novice at his profession, singing the *Suscipe*. And so, "flinging out his hands like the wings of a bird", he met his passion.

Bd George Gervase, the protomartyr of St Gregory's, Douay (now St. Gregory's, Downside), suffered on April 11, 1608. It was noted that at the same day and hour a fire consumed much of the town of Bury St Edmunds, where the martyr had spent much of his youth.

Camm gives a full account in *Nine Martyr Monks* (1931), drawing on Pollen's *Acts of the English Martyrs*, letters in the *Westminster Archives*, vol. ix, the *Middlesex County Records*, vol. ii, an Italian account of the trial and execution in the Record Office, a letter of the Spanish ambassador, Don Pedro de Zuniga, in the Vatican Library, and other sources. The last-named library has a manuscript account of the martyr written from the persecutors' point of view: Camm gives a translation of this.

ST GEMMA GALGANI, VIRGIN (A.D. 1903)

THE short life of this saint, who was born at Camigliano in Tuscany in 1878, and died at Lucca at the age of twenty-five, was in one sense uneventful. It is a story of very fervent piety, charity and continuous suffering. These sufferings were caused partly by ill-health, partly by the poverty into which her family fell, partly by the scoffing of those who took offence at her practices of devotion, ecstasies and other phenomena, partly by what she believed to be the physical assaults of the Devil. But she had the consolation of constant communion with our Lord, who spoke to her as if He were corporeally present, and she also met with much kindness from the Giannini family, who in her last years after her father's death treated her almost as an adopted daughter.

Gemma's ill-health seems to have been congenital; she suffered from tuberculosis of the spine with aggravated curvature. The doctors despaired of any remedy, but she was cured (instantaneously and, it was then believed, completely) after an apparition of St Gabriel-of-the-Sorrows, to whom she was very devout. She earnestly desired to be a Passionist nun, but, the miracle notwithstanding, she could never obtain that medical certificate of sound health which was very wisely required before admission into the noviceship. She had periodically recurring stigmata from June 1899 to February 1901, as well as the marks of our Lord's scourging at a later time. She was also at one period obsessed by the Devil, and in these attacks she even spat upon the crucifix and broke her confessor's rosary. On the other hand, her normal state was one of great spiritual peace and love. During her many ecstasies she used to commune with her heavenly visitants in a low sweet voice, and the bystanders often took down her words in writing. After

a long and painful illness St Gemma died very peacefully on Holy Saturday, April 11, 1903.

A great popular *cultus*, stimulated by the accounts which were written of her by her spiritual directors, followed shortly after St Gemma Galgani's death. She was beatified in 1933, and canonized in 1940. Her cause met with considerable opposition on account of the very extraordinary nature of some of her experiences. It is noteworthy that the Congregation of Rites, in declaring that Gemma practised the Christian virtues in a heroic degree, expressly refrained from passing any judgement upon the preternatural character of the phenomena recorded of her. This is a matter, the congregation added, upon which no decision is ever made.

For English readers the two fullest and most accessible biographies, both translations from the Italian, are those by Father Germanus, C.P. (1914) and Father Amadeus, C.P. (1935). The later Italian editions of the first of these contain a considerable amount of matter not found in the translation. For a fuller insight into Gemma's devotional spirit see *Lettere ed Estasi della beata Gemma Galgani* (1909), edited by Fr Germanus. There are other lives in English by Bishop Leo Prosperpio (1941) and Fr P. Coghlan (1949); Sr M St Michael's *Portrait of St Gemma* (1950) is made from her letters and reported speech. The decree of beatification is in *Acta Apostolicae Sedis*, vol. xxv (1933), pp. 363–367; and see also vol. xxiv (1932), p. 57. Cf. H. Thurston, *Physical Phenomena of Mysticism* (1952).

12: ST JULIUS I, POPE (A.D. 352)

THE name of Pope St Julius stands in the Roman Martyrology to-day with the notice that he laboured much for the Catholic faith against the Arians. He was the son of a Roman citizen named Rusticus, and succeeded Pope St Mark in 337. In the following year St Athanasius, who had been exiled at the instance of the Arians, returned to his see of Alexandria, but found himself opposed by an Arian or semi-Arian hierarch whose intrusion had been obtained by Bishop Eusebius of Nicomedia. In response to the request of the followers of Eusebius, Pope Julius convoked a synod to examine into the matter, but the very people who had asked for the council refrained from attending it. The case of St Athanasius was, however, very carefully examined in their absence; and the letter which the pope subsequently sent to the Eusebian bishops in the East has been characterized by Tillemont as "one of the finest monuments of ecclesiastical antiquity", and by Monsignor Batiffol as "a model of weightiness, wisdom and charity". Calmly and impartially he meets their accusations one by one and refutes them. Towards the end he states the procedure they ought to have followed. "Are you not aware that it is customary that we should first be written to, that from hence what is just may be defined? . . . Whereas you expect us to approve condemnations in which we had no part. This is not according to the precepts of Paul or the tradition of the fathers. All this is strange and new. Allow me to speak as I do: I write what I write in the common interest, and what I now signify is what we have received from the blessed apostle Peter."

The council at Sardica (Sofia) convened in 342 by the emperors of the East and West, vindicated St Athanasius, and endorsed the statement, previously made by St Julius, that any bishop deposed by a synod of his province has a right to appeal to the bishop of Rome. Nevertheless it was not until the year 346 that St Athanasius was able to return to Alexandria. On his way thither he passed through

Rome, where he was cordially received by Pope Julius, who wrote a touching letter to the clergy and faithful of Alexandria, congratulating them on the return of their holy bishop, picturing the reception they would give him, and praying for God's blessing on them and on their children.

St Julius built several churches in Rome, notably the Basilica Julia, now the church of the Twelve Apostles, and the basilica of St Valentine in the Flaminian Way. He died on April 12, 352. His body was buried at first in the cemetery of Calepodius, but was afterwards translated to Santa Maria in Trastevere which he had enlarged and beautified.

The story of the life of St Julius belongs to general church history and may best be studied in such works as Hefele-Leclercq, *Histoire des Conciles ;* Grisar, *Geschichte Roms und der Päpste* (Eng. trans.) ; Duchesne in his edition of the *Liber Pontificalis* and in his *Histoire ancienne de l'Eglise* (Eng. trans.) ; J. P. Kirsch, *Die Kirche in der antiken Griechisch-Römischen Kulturwelt ;* and P. Batiffol, *La paix constantinienne.*

ST ZENO, Bishop of Verona (A.D. 371)

In the *Dialogues* of St Gregory and in several martyrologies St Zeno, bishop of Verona, is styled a martyr, but St Ambrose, who was his contemporary, in a letter addressed to his successor Syagrius speaks of his happy death. Furthermore, in an ancient missal of Verona, St Zeno is honoured only as a confessor. Living as he did in the days of Constantius, Julian and Valens, he may well have merited the title of martyr by suffering in the persecutions they waged, even if he did not die a violent death.

From a panegyric he delivered on St Arcadius, a Mauretanian martyr, it has been conjectured that St Zeno was born in Africa ; and from the excellent flowing Latin of his writings and from the quotations he makes from Virgil, it is evident that he received a good classical education. He seems to have been made bishop of Verona in 362. We gather a number of interesting particulars about him and about his people from a collection of his *tractatus*, short familiar discourses delivered to his flock. We learn that he baptized every year a great number of pagans, and that he exerted himself with zeal and success against the Arians, who had been emboldened by the favours they had enjoyed under the Emperor Constantius. When he had in a great measure purged the church of Verona from heresy and heathenism, his flock increased to an extent which necessitated the building of a large basilica. Contributions flowed in freely from the citizens, whose habitual liberality had become so great that their houses were always open to poor strangers, whilst none of their fellow citizens ever had occasion to apply for relief, so promptly were their wants forestalled. Their bishop congratulated them upon thus laying up for themselves treasure in Heaven. After the battle of Adrianople in 378, when the Goths defeated Valens with terrible slaughter, the barbarians made numerous captives in the neighbouring provinces of Illyricum and Thrace. It appears to have been on this occasion that, through the bountiful charity of the inhabitants of Verona, many of the prisoners were ransomed from slavery, some rescued from a cruel death, and others freed from hard labour. Though this probably occurred after the death of St Zeno, the self-sacrifice of the townsmen may be traced to his inspiring zeal and example.

St Zeno himself always chose to live in great poverty. He often speaks of the clergy he trained and of the priests, his fellow-labourers, to whom offerings were allotted at Easter. He alludes to the ordinations he performed at the paschal season,

as well as to the solemn reconciliation of penitents, which also took place in Holy Week. St Ambrose makes mention of virgins, living in Verona in their own houses and wearing the veil, who had been consecrated to God by St Zeno, as well as of others who dwelt in a convent of which he was both the founder and the director. This was before St Ambrose had established anything of the kind in Milan. St Zeno inveighed against the abuses of the *agape* or love-feast, which had become a scandal, and also against the practice of interrupting funeral Masses by loud lamentations. Many of the customs of the period are recorded in these discourses. It would appear to have been still usual, at any rate in Verona, to immerse the whole body at baptism, the water being warmed for the purpose, and St Zeno is the only writer to allude to the habit of giving medals to the newly baptized.

St Gregory the Great describes a remarkable miracle which occurred two centuries after St Zeno's death, related to him by John the Patrician, who was an eye-witness of it. In the year 598 the river Adige threatened to submerge Verona. The people flocked to the church of their holy bishop and patron, Zeno. The waters seemed to respect the building for, although they rose outside as high as the windows, they never penetrated into the church but stood like a solid wall. The people remained within in prayer until, after twenty-four hours, the waters once more subsided. This miracle and others greatly increased the general devotion to the saint, and in the reign of King Pepin, Charlemagne's son, a new church was built to contain his relics, which are still preserved there in a subterranean chapel. St Zeno is usually represented with a fishing-rod, from the end of which a fish is hanging. The emblem is accounted for locally by the tradition that the saint was fond of fishing in the Adige, but the fish may possibly be symbolical of baptism.

See the *Acta Sanctorum*, April, vol. ii, and some other scattered biographical materials which are duly registered in BHL., nn. 9001–9013. The best general account is that of Bigelmair, *Zeno von Verona* (1904); but *cf.* Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iii, pp. 478–481, and DCB., vol. iv.

ST SABAS THE GOTH, MARTYR (A.D. 372)

THE Goths in the third century swarmed over the Danube and established themselves in the Roman provinces of Dacia and Moesia, making expeditions from time to time into Asia Minor, especially into Galatia and Cappadocia, from which they brought back Christian slaves, priests and lay people. These prisoners soon began to make converts amongst their conquerors, with the result that Christian churches were founded. In 370 the ruler of one section of the Goths raised a persecution against his Christian subjects, out of revenge, it is supposed, for a declaration of war launched against him by the Roman emperor. The Greeks commemorate fifty-one Gothic martyrs, the most famous of whom were St Sabas and St Nicetas. Sabas, who had been converted to Christianity in early youth, acted as cantor or lector to the priest Sansala. When, at the outset of the persecution, the magistrates ordered the Christians to eat meat sacrificed to idols, certain pagans, who had Christian relations whom they wished to save, persuaded the officials to give them meat which had not been offered to idols. Sabas loudly denounced this ambiguous proceeding: not only did he himself refuse to eat, but he declared that those who consented to do so had betrayed the faith. Some of the Christians applauded him, but others were so much displeased that they obliged him to withdraw from the town. He

was, however, soon allowed to return. The following year, when the persecution broke out again, some of the principal inhabitants offered to swear that there were no Christians in the town. As they were about to take the oath, Sabas presented himself and said, " Let no one swear for me : I am a Christian ! " The officer asked the bystanders how much he was worth, and, upon learning that he had nothing but the clothes he wore, contemptuously released him, remarking, " Such a fellow can do us neither good nor harm ".

A couple of years later the attacks upon the Christians were renewed. Three days after Easter, there arrived in the town a band of soldiers under the command of one Atharidus. They broke into the lodging of the priest Sansala, with whom Sabas was staying after they had spent the festival together. Sansala was surprised in his sleep, bound, and thrown into a cart, whilst Sabas was pulled out of bed, dragged naked through the thorn-brakes, and belaboured with sticks. In the morning he said to his persecutors, " Did you not drag me naked over rough and thorny ground ? Look and see if my feet are wounded or if the blows you gave me have left bruises upon my body." They examined him, but could not perceive the slightest mark. Determined to make him suffer, they took the axle-trees of a cart by way of a rack, and having fastened his hands and feet to their extremities, tortured him for a considerable part of the night. When at last they got tired, the woman with whom they lodged, out of compassion, unbound Sabas but he refused to escape. The following day he was suspended to a beam of the house by his hands. Afterwards there was set before him and Sansala some meat that had been offered to idols. Both refused to touch it, Sabas exclaiming, " This meat is as impure and profane as Atharidus who sent it ". Thereupon one of the soldiers struck at his breast with his javelin with such violence that all thought he must have been killed. The holy man, however, remained unhurt, and said, " Did you think you had slain me ? I felt no more than if that javelin had been a skein of wool."

As soon as Atharidus heard what had happened he gave orders that Sabas should be put to death, and he was accordingly led away to the river to be drowned. When they reached the river bank, one of the officials said to the others, " Why should we not let this man go ? He is innocent, and Atharidus would never be any the wiser ! " Sabas, however, remonstrated with the man for not carrying out his orders. " I can see what you cannot see ", he said. " I perceive people on the opposite side of the river who are ready to receive my soul and to conduct me to glory : they are only waiting for the moment when it will leave my body." The executioners then plunged him into the river, and held him under the water with a plank which they had fastened about his neck. The scene of the martyrdom of St Sabas seems to have been at Targoviste, north-west of the city of Bucarest in what is now Rumania.

Although the account of the martyrdom of St Sabas takes the form of a letter which in certain phrases recalls the letter of the Smyrnaeans describing the death of St Polycarp, Father Delehaye regards the substance of the document as authentic and reliable. He printed a critical revision of the Greek text in the *Analecta Bollandiana*, vol. xxxi (1912), pp. 216–221, and on pp. 288–291 of the same article added some valuable comments. Amongst other things he has shown (*cf. Analecta Bollandiana*, xxiii (1904), pp. 96–98) that the suggestion of H. Boehmer-Romundt, in *Neue Jahrbücher*, etc., vol. xi, p. 275, assigning the composition of the *passio* to Ulfilas, cannot be accepted. The text may also be found in G. Krüger's edition of R. Knopf's *Ausgewählte Martyrerakten* (1929).

SS. ALFERIUS AND OTHERS, ABBOTS OF LA CAVA (ELEVENTH-THIRTEENTH CENTURIES)

OF the holy abbots of La Cava who are honoured upon April 12, November 16 and other dates a special notice can only be given here of St Alferius, the founder of the abbey, although his immediate successors, Leo I of Lucca, Peter I of Polycastro and Constabilis of Castelabbate were all saints; whilst eight later abbots, Simeon, Falco, Marinus, Benincasa, Peter II, Balsamus, Leonard and Leo II all received the title of Blessed.

Alferius belonged to the Pappacarboni family which was descended from the ancient Lombard princes. Sent by Gisulf, duke of Salerno, as ambassador to the French court, he fell dangerously ill, and vowed that if he should regain his health he would embrace the religious life. Upon his recovery he entered the abbey of Cluny, then under the rule of St Odilo, but was recalled by the duke of Salerno, who wished him to reform the monasteries in the principality. The task appeared beyond his power, and he retired about the year 1011 to a lonely spot, picturesquely situated in the mountainous region about three miles north-west of Salerno, where he was soon joined by disciples. Of these he would only accept twelve—at any rate at first—but they formed the nucleus around which gradually grew the abbey of La Cava which afterwards attained to great celebrity. Alferius is said to have lived to the age of 120 and to have died on Maundy Thursday, alone in his cell, after he had celebrated Mass and washed the feet of his brethren. Only a very few years after his death there were, in south Italy and Sicily, over 30 abbeys and churches dependent upon La Cava and 3000 monks. Amongst his disciples had been Desiderius, who subsequently became Pope Victor III and a *beatus*.

The *cultus* of the sainted abbots of La Cava was confirmed in 1893, that of the *beati* in 1928.

There is a somewhat legendary life of St Alferius, written by Abbot Hugh of Venosa, *c.* 1140. It has been printed in the *Acta Sanctorum*, April, vol. ii, and by Mabillon. A new edition of this and the lives of other abbots by Hugh was printed at La Cava in 1912 and again, edited by D. M. Cerasoli, at Bologna in 1941 (*Rerum italicarum scriptores*, vol. vi, part 5). But see E. Sackur, *Die Cluniacenser*, vol. ii, pp. 472 *seq.* Very little is known of the individual histories of the *beati*, though they are mentioned in the *Annales Cavenses*, of which an abridgement is printed in Ughelli, *Italia Sacra*, vol. vii, cc. 520–522. See also *Acta Sanctae Sedis*, vol. xxvi (1893), p. 369 and *Acta Apostolicae Sedis*, vol. xx (1928), p. 304.

BD ANDREW OF MONTEREALE (A.D. 1480)

ANDREW of Montereale was born at Mascioni in the diocese of Rieti and joined the Hermits of St Augustine when he was only fourteen. For fifty years he preached the gospel in Italy and in France. The Augustinian roll of honour describes him as "remarkable for his patience in suffering, for his extraordinary austerity of life, for his great learning and especially for his success in preaching the word of God". It is recorded of him that he never went to see any public show or spectacle, and that he never laughed. We are also told that when he died the church bells began to toll of their own accord and continued sounding at intervals for twenty-four hours. The Augustinian Joseph Pamphili, who in 1570 was consecrated bishop of Segni, states in his *Chronica O.F.E.A.* that in his day, a hundred years after Andrew's death, the body of the holy man, with the cloak that covered it, remained as immune from decay as it was at the moment when he

expired. So great was the desire of those who had known Bd Andrew to visit his remains, and so numerous were the miracles wrought beside the bier, that a whole month elapsed before the interment actually took place. His *cultus* was confirmed in 1764.

In the *Acta Sanctorum*, April, vol. ii, a brief account of Bd Andrew, published in Italian by S. Ricetelli (1614), has been translated into Latin. See also L. Torelli, *Ristretto delle Vite degli Huomini . . . O.F.E.A.* (1647), pp. 380–382.

BD ANGELO OF CHIVASSO (A.D. 1495)

THE little town of Chivasso was the birthplace of Angelo Carletti, whose parents belonged to the Piedmontese nobility. He was educated at the University of Bologna, where he received the degrees of doctor of civil and of canon law, and upon his return to his native Piedmont he was made a senator. As long as his mother was alive he led an exemplary life in the world, spending his time in his magisterial duties, in prayer and in visiting the sick, but after her death he divided his possessions between his elder brother and the poor, and retired into a Franciscan friary of the Observance at Genoa. Bd Angelo's superiors soon realized that they had in him a recruit of exceptional merit as well as of great missionary zeal, and it was not long before he was admitted to the priesthood. At once he embarked upon a strenuous evangelistic campaign. Full of eloquence and zeal, he made his way into remote villages in the Piedmontese mountains and valleys, regardless of weather and of the roughness of the way. The poor he greatly loved: he sought them out, visited them in sickness, and would often beg on their behalf. He helped them in many ways, notably by encouraging the introduction of *monti di pietà* to save them from the clutches of money-lenders. His penitents, however, were not confined to the poor. St Catherine of Genoa consulted him, and Charles I, Duke of Savoy, chose him to be his confessor. His so-called *Summa Angelica*, a book of moral theology which he wrote, was much used. Bd Angelo filled a number of offices, and as superior he was extremely zealous in preserving the purity of the rule; his outstanding capabilities caused him to be three times re-elected vicar general.

When, after the taking of Otranto by the fleet of Mohammed II, Pope Sixtus IV appealed for recruits to fight the threatening forces of Islam, the Observants proved themselves specially zealous in rousing the people to meet the crisis, but it was Bd Angelo who always chose the places of greatest danger for his activities. Moreover, when in 1491, at the age of eighty, he had accepted the office of commissary apostolic to evangelize the Waldensians in the Piedmontese valleys, he displayed a fervour and intrepidity which were rewarded by a surprising measure of success. Many heretics as well as lapsed Catholics were brought back to the faith, so that Pope Innocent VIII wished to raise him to the episcopate, but he could not be induced to consent.

At last, in 1493, Bd Angelo was able to lay down office and to prepare his soul for death. He had always been humble: even as vicar general he would only wear the cast-off habits of others and delighted in doing the lowliest work. Now he begged to be allowed to go and beg for the poor. His last two years were spent at the convent of Cuneo in Piedmont where he died at the age of 84. His *cultus* was approved in 1753.

The external facts of Bd Angelo's career are duly recorded in Wadding's *Annales Ordinis Minorum*. The best available biography is that of C. Pellegrino, *Vita del beato Angelo*

Carletti (1888). See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 69–76. It is recorded that when Luther in 1520 publicly burnt the papal bull of excommunication he also threw into the flames the *Summa* of St Thomas and the *Summa Angelica* of Angelo of Chivasso : it was, Luther declared, a devilish work. On this *Summa Angelica* see DTC., vol. i, cc. 1271–1272.

13 : ST HERMENEGILD, MARTYR (A.D. 585)

HERMENEGILD and his brother Reccared were the two sons of the Visigothic king of Spain, Leovigild, by his first wife Theodosia. They were educated by their father in the Arian heresy, but Hermenegild married a zealous Catholic, Indegundis or Ingunda, daughter of Sigebert, king of Austrasia ; his conversion to the true faith was due as much to her example and prayers as to the teaching of St Leander, archbishop of Seville. Leovigild was furious when he heard of his son's open profession of the faith, and called upon him to resign all his dignities and possessions. This Hermenegild refused to do. He raised the standard of revolt and, as the Arians were all-powerful in Visigothic Spain, he sent St Leander to Constantinople to obtain support and assistance. Disappointed in that quarter, Hermenegild implored the help of the Roman generals who, with a small army, still ruled the strip of Spanish land along the Mediterranean coast which remained in the possession of the Empire. They took his wife and infant son as hostages and made him fair promises which they failed to fulfil. For over a year Hermenegild was besieged in Seville by his father's troops, and when he could hold out no longer he fled to the Roman camp—only to be warned that those he had reckoned upon as his friends had been bribed by Leovigild to betray him. Despairing of all human aid, he entered a church and sought refuge at the altar. Leovigild did not venture to violate the sanctuary, but permitted his younger son Reccared, who was still an Arian, to go to his brother with an offer of forgiveness if he would submit and ask for pardon. Hermenegild took his father at his word and a reconciliation took place, the genuineness of which there seems no reason to doubt. Leovigild appears to have restored his elder son to some measure of his former dignities ; but the king's second wife, Gosvinda, soon succeeded in estranging him once more from the unfortunate prince, and Hermenegild was imprisoned at Tarragona. He was no longer accused of treason but of heresy, his liberty being offered to him at the price of recantation. With fervent prayer he asked God to give him fortitude in his combat for the truth, adding voluntary mortifications to his enforced sufferings and clothing himself in sackcloth.

At Easter his father sent him an Arian bishop, offering to restore him to favour if he would receive communion from the prelate. Upon learning that Hermenegild had absolutely refused, Leovigild fell into one of the paroxysms of rage to which he was subject, and despatched soldiers to the prison with orders to put the young prince to death. They found him fully prepared and quite resigned to his fate. He was killed instantaneously by one blow from an axe. St Gregory the Great attributes to the merits of St Hermenegild the conversion of his brother Reccared and of the whole of Visigothic Spain. Leovigild was stung with remorse for his crime, and although he never actually renounced Arianism, yet when he was on his death-bed he commended his son Reccared to St Leander, desiring him to convert him to the orthodox faith.

It is impossible to do otherwise than condemn the conduct of Hermenegild in taking up arms against his own father, but, as St Gregory of Tours has pointed out, his guilt was expiated by his heroic sufferings and death. Another Gregory, the great pope of that name, remarked of him that he only began to be truly a king when he became a martyr.

The question of Hermenegild's title to be honoured as a martyr has been discussed with a certain amount of acrimony. Despite the account given by St Gregory the Great in his *Dialogues* (bk iii, ch. 31), other early writers even in Spain itself—notably the abbot of Vallclara, Johannes Biclarensis (in Florez, *España Sagrada*, vi, p. 384), Isidore of Seville, and Paul of Merida—seem only to suggest that Hermenegild was a rebel and put to death as such. An excellent summary of the question will be found in DCB., vol. ii, pp. 921–924. This is based mainly upon an article by F. Görres in *Zeitschrift f. hist. Theologie*, vol. i, 1873. In *Razón y Fe* Father R. Rochel (see especially vol. vii, 1903) vehemently replied to this criticism, but Father Albert Poncelet in the *Analecta Bollandiana*, xxiii (1904), pp. 360–361, found much that was unsatisfactory in this attempted vindication. A more moderate view is that of Gams in his *Kirchengeschichte Spaniens*. It should perhaps be mentioned that the best edition of the chronicle of Johannes Biclarensis is that edited by Mommsen in MGH., *Auctores antiquissimi*, vol. xi. A tradition of much later date identifies Seville as the scene of the "martyrdom" of St Hermenegild; but Johannes Biclarensis, a contemporary, expressly declares that he was put to death at Tarragona. See *Analecta Bollandiana*, xxiii, p. 360. Pope Benedict XIV's commission recommended that the feast of this saint be removed from the general calendar.

SS. CARPUS, PAPYLUS AND AGATHONICE, MARTYRS (*c.* A.D. 170 OR 250)

IN the reign either of Marcus Aurelius or of Decius, a bishop, Carpus, from Gurdos in Lydia, and Papylus, a deacon from Thyateira, were together brought before the Roman governor at Pergamos in Asia Minor. Carpus, when he was asked his name, replied, "My first and noblest name is that of Christian: but if you want to know my worldly name, it is Carpus". The proconsul invited him to offer sacrifice. "I am a Christian", replied the prisoner. "I worship Christ, the Son of God, who came in these latter times to save us and who has delivered us from the snares of the Devil. I do not sacrifice to idols like these." The governor ordered him to obey the emperor's commands without more ado. "The gods that have not made heaven and earth shall perish", protested Carpus, quoting from the prophet Jeremias, and he declared that the living do not sacrifice to the dead. "Do you think the gods are dead?" asked the magistrate. "They were never even living men that they should die", retorted the martyr, when he was cut short and delivered to the torturers to be strung up and flayed.

The governor then cross-examined Papylus, who said he was a citizen of Thyateira. "Have you any children?" "Yes, many." A bystander explained that this was a Christian mode of speech and that he meant that he had children according to the faith. "I have children according to God in every city and province", insisted the deacon. "Will you sacrifice or will you not?" asked the proconsul impatiently; and Papylus made reply, "I have served God from my youth and have never sacrificed to idols. I am a Christian and that is the only answer you will get from me—there is nothing greater or nobler that I could say." He also was hung up and tortured. When it became evident that nothing could shake their fortitude, they were condemned to be burnt at the stake. Papylus was the first to pass to his reward. As Carpus was fastened to the stake there came over his face an expression of such great joy that a bystander asked him what he

was smiling at. He replied, " I saw the glory of God and was glad ".* When the flames were leaping up, he cried aloud with his dying breath, " Blessed art thou, Lord Jesus Christ, Son of God, because thou hast deigned to give to me, a sinner, this part with thee."

Then the governor had the God-fearing Agathonice brought before him, and she too refused to sacrifice to the gods. The bystanders urged her to spare herself and remember her children ; but she answered, " My children have God, and He will look after them ". The proconsul threatened her with a death like the others, but Agathonice remained unmoved. So she too was taken to the place of execution, and when her clothing was removed the crowd marvelled at her beauty.

As the fire was kindled, Agathonice exclaimed, " Help me, Lord Jesus Christ, since I must bear this for thee ". And as she prayed thus a third time her spirit departed.

These simple martyr-acts rank as belonging to almost the highest class of those which are preserved to us. One has, however, to add " almost ", for, as the texts published by Pio Franchi de' Cavalieri in *Studi e Testi*, no. 33 (1920) clearly show, all the existing recensions have undergone some process of retrenchment or amplification. Of the antiquity of the cult, the mention by Eusebius (*Hist. Eccl.*, iv, 15) and in the Syriac " Breviarium " (where the martyrs are spoken of as forming part of the older tradition) supplies adequate proof. We do not know for certain whether they belong to the time of Marcus Aurelius or of Decius. See upon the whole question the discussion by Delehaye in *Les Passions des Martyrs et les genres littéraires*, pp. 136–142, and the comments of Pio Franchi mentioned above. *Cf.* Harnack in *Texte und Untersuchungen*, vol. iii, n. 4 ; but the newly recovered Latin text rules out his hypothesis of a Montanist origin. This text, together with the two best Greek texts, is printed in *Analecta Bollandiana*, vol. lviii (1940), pp. 142–176, introduced by Fr Delehaye.

ST MARTIUS, OR MARS, ABBOT (*c.* A.D. 530)

THE memory of St Martius or Mars, abbot of Clermont in the Auvergne, has been preserved by St Gregory of Tours, whose father when a boy had been cured by him of a fever. From early youth, Martius had resolved to give himself to God, and upon attaining manhood he retired from the world to lead the solitary life ; he hewed himself a hermitage in the mountain side and carved the stone bed upon which he lay. His sanctity and spiritual gifts attracted disciples who gradually formed themselves into a community, whose time was divided between prayer and the cultivation of the soil, which they converted from a desert into a flourishing garden. St Gregory of Tours tells the following anecdote. One night a thief broke into the monastery enclosure and set about rifling its apples, onions, garlic and herbs. When he had collected as much as he could carry, he attempted to depart, but was unable to find his way out in the dark. He therefore lay down on the ground to await the daylight. In the meantime Abbot Martius in his cell was fully aware of all that had happened. At the break of dawn, he summoned the prior and told him to go into the garden to release a bull which had found its way in. " Do not hurt him ", he added, " and let him have all he wants, for it is written, ' Thou shalt not muzzle the ox that treadeth out thy corn ! ' " The prior went forth and came upon the thief, who started up on seeing him, threw down his booty and attempted to escape. He was, however, caught by the briars. The monk smilingly released and reassured him. Then, after picking up the scattered spoil, he led the culprit to the gate where he laid the pack upon the man's shoulders

* Another version attributes these words to Papylus.

saying, " Go in peace, and give up your evil ways ". St Martius lived to the age of ninety, and his tomb was the scene of many miracles.

All that we know concerning St Mars is found in the *Vitae Patrum* of St Gregory of Tours, ch. xiv ; and see the *Acta Sanctorum*, April, vol. ii.

BD IDA OF BOULOGNE, WIDOW (A.D. 1113)

IDA of Boulogne may well be called a daughter and a mother of kings, for both her parents were descended from Charlemagne, two of her sons, Godfrey and Baldwin, became kings of Jerusalem, and her granddaughter Matilda was destined to be queen consort of England. Ida herself was the child of Godfrey IV, Duke of Lorraine, by his first wife Doda, and at the age of seventeen she was given in marriage to Eustace II, Count of Boulogne. Their union seems to have been a happy one, and Countess Ida regarded it as her paramount duty to train her children in the paths of holiness and to set them the example of liberal almsgiving to the poor. She had the good fortune to have as her spiritual adviser one of the greatest men of the age, St Anselm, abbot of Bec in Normandy, afterwards archbishop of Canterbury, some of whose letters to Ida have been preserved in his correspondence. The death of Count Eustace left his widow the control of valuable property, much of which she expended in the relief of the needy and in the construction of monasteries. Thus she founded Saint-Wulmer at Boulogne and Vasconvilliers, restored Samer and Our Lady of the Chapel, Calais, besides bestowing generous benefactions upon Saint-Bertin, Bouillon and Afflighem.

Bd Ida gave herself ardently to prayer for the success of the First Crusade, and it is recorded that, while she was making intercession for the safety of her son Godfrey of Bouillon, it was revealed to her that he was at that very moment making his victorious entry into Jerusalem. Although as the years passed Ida retired more and more from the world (she had once visited England), she does not appear ever to have actually taken the veil. She died when she was over seventy, at the close of a long and painful illness, and was buried in the church of the monastery of St Vaast.

There are two short lives of Bd Ida printed in the *Acta Sanctorum*, April, vol. ii. The first is attributed to a monk of St Vaast, a contemporary, the other was compiled by the canon regular John Gielemans, at a much later date. The best popular account is that of F. Ducatel *Vie de Ste Ide de Lorraine* (1900).

BD JAMES OF CERTALDO, ABBOT (A.D. 1292)

ALTHOUGH born at Certaldo near Florence, Bd James spent practically all his life at Volterra, which his parents had made their home. He was in the habit of accompanying his father and mother to the church of St Clement and St Justus, served by Camaldolese monks, and he early developed a vocation to the religious life. In the year 1230 he was received into the order. His devotion and austerity greatly edified all who came into contact with him, and so strongly affected his father that he resigned his property to his two remaining sons to enter the monastery, where he spent the last years of his life as a lay-brother. Bd James was placed in charge of the parish, where he discharged his duties with great wisdom, leading many souls into the paths of holiness. Twice he refused the post of abbot, and although he was obliged to accept office when elected for the third time, he resigned shortly afterwards to become once more parish priest. One of his brothers joined

the Knights of St John of Jerusalem, but left them after six months to begin again more humbly as a lay-brother at St Justus. Bd James survived this brother for ten years, dying in 1292.

See the *Acta Sanctorum*, April, vol. ii. There is also an Italian life, printed early in the seventeenth century by S. Razzi.

BD IDA OF LOUVAIN, VIRGIN (A.D. 1300 ?)

IT is curious that two saints, bearing the same not very common name and separated from each other by a considerable interval of time, should have died on the same day of the year ; but in both cases the thirteenth day of April is definitely set down by their respective biographers as that of their departure from this world.

The account preserved of Bd Ida of Louvain is, it must be confessed, open to some suspicion, partly because we have no external corroboration of any of the incidents recorded, and partly because it abounds in marvels of a very astonishing character. She was a maiden born of a well-to-do family in Louvain, and she is said to have been marked out from her earliest years by God's special graces. Though she had much to suffer from her father and sisters, who did not approve of her devotional practices, her superabundant charity and extreme asceticism, she pursued her way of life unfalteringly, guided, as she believed, by the spirit of God. Among her observances was that of genuflecting or prostrating herself repeatedly before a picture of our Lady, reciting the Hail Mary at each genuflection, a form of salutation which she sometimes reiterated over 1000 times in one day. Her devotion to the sacred Passion was ardent beyond belief and earned for her the gift of the stigmata in hands, feet and side, as well, it seems, as the marks of the crown of thorns. She strove to hide them, but finding that they could not altogether be concealed, she obtained by her prayers the withdrawal of the external signs, though the pain which accompanied them still continued. Her love for the Blessed Eucharist was not less remarkable. More than once her biographer speaks of her having received communion miraculously, and it is noteworthy that the practice of communicating under both kinds is represented as still surviving, apparently after 1250, in the neighbourhood of Louvain and Mechlin. On one occasion Ida is said, in her desire to possess our Lord, to have lowered the pyx in which the Blessed Sacrament was hanging above the altar and to have attempted, though without success, to open it.

All dates are sadly lacking in Bd Ida's biography, and we do not know at what age she entered the Cistercian convent of Roosendael near Mechlin, nor how old she was when she died, nor whether the year 1300 assigned for her death is not the error of some transcriber. In her religious life she was remarkable for her ecstasies and miracles. She was seen radiant with heavenly light, she is said to have known the secrets of hearts, and a fragrant perfume was often perceived by those who came near her. There seems to be no doubt that her tomb became a place of pilgrimage after her death, though all traces of it appear to have been swept away by the Gueux in 1580.

The biography of Bd Ida which is printed in the *Acta Sanctorum*, April, vol. ii, purports to have been compiled from memoranda carefully recorded by her confessor, Hugh by name. It is an interesting document from the point of view of the student of mystical theology and its atmosphere certainly corresponds with what we find in many similar records of the thirteenth century. See also an article by C. Kolb in the *Cistercienser Chronik*, vol. v (1893), pp. 129–140.

BD MARGARET OF CITTÀ-DI-CASTELLO, VIRGIN (A.D. 1320)

IT must have been about the year 1293 when some women of Città-di-Castello in Umbria, who had gone one day to pray in their parish church, found within a destitute blind child of about six or seven who had been abandoned there by her parents. The kind souls were filled with pity for the little waif, and, poor though they were, they took charge of her—first one family and then another sheltering and feeding her until she became practically the adopted child of the village. One and all declared that, far from being a burden, little Margaret brought a blessing upon those who befriended her. Some years later the nuns of a local convent offered her a home. The girl herself rejoiced at the prospect of living with religious, but her joy was short-lived. The community was lax and worldly : Margaret's fervour was a tacit reproach to them, nor did she bring them the profit they had anticipated. Neglect was succeeded by petty persecution, and then by active calumny. Finally she was driven forth ignominiously to face the world once more.

However, her old friends rallied round her. One couple offered her a settled home, which became her permanent residence. At the age of fifteen Margaret received the habit of a tertiary from the Dominican fathers, who had lately established themselves in Città-di-Castello, and thenceforth she lived a life entirely devoted to God. More than ever did God's benediction rest upon her. She cured another tertiary of an affliction of the eyes which had baffled medical skill, and her mantle extinguished a fire which had broken out in her foster-parents' house. In her desire to show her gratitude to the people of Città-di-Castello she undertook to look after the children whilst their parents were at work. Her little school prospered wonderfully, for she understood children, being very simple herself. She set them little tasks which she helped them to perform ; she instructed them in their duty to God and to man, instilling into them her own great devotion to the sacred Childhood, and she taught them the psalms which, in spite of her blindness, she had learnt by heart at the convent. We are told that when at prayer she was frequently raised a foot or more from the ground, remaining thus for a long time. Thus she lived, practically unknown outside her own neighbourhood, until the age of thirty-three, when she died amidst the friends who loved her, and was buried by their wish in the parish church, where many remarkable miracles were wrought at her tomb. The *cultus* of Bd Margaret was confirmed in 1609.

The principal document we possess concerning Bd Margaret is a sketch of her life, written in the fourteenth century, which has been printed in the *Analecta Bollandiana*, vol. xix (1900), pp. 21–36. See also the *Acta Sanctorum*, April, vol. ii, and Procter, *Dominican Saints*, pp. 90–93, as well as Ganay, *Les Bienheureuses Dominicaines*. It is probable that the Franciscan Ubertino di Casale in an enthusiastic tribute which he pays in his *Arbor Vitae* to a devout mystic of Città-di-Castello was referring to Bd Margaret. An interesting popular account of the *beata* by W. R. Bonniwell, *The Story of Margaret of Metola*, was published in America in 1952 ; it is based on a biography discovered by Fr Bonniwell and differs in some particulars from the account given above. Cf. *Analecta Bollandiana*, vol. lxx (1952), p. 456.

BB. JOHN LOCKWOOD AND EDMUND CATHERICK, MARTYRS (A.D. 1642)

BOTH these noble martyrs were Yorkshiremen. Lockwood, who sometimes used his mother's family name of Lassels, was born in 1561. He had studied at Douai

and at Rome, and before his final apprehension had twice been arrested and imprisoned. After his first confinement he was banished in 1610, but returning to England he was again taken and this time condemned to death. He was, however, reprieved and kept in prison until he regained his liberty, we know not how. Resuming his apostolic labours, he was finally captured at the house of a Mrs Catesby, being then eighty-one years old. Catherick was a much younger man, and when, after his studies at Douai, he came to the English mission about the year 1635 he was only thirty years of age. After seven years of labour he also fell into the hands of the pursuivants and was brought before Justice Dodsworth, a connection of his by marriage, who committed him to York Castle and afterwards very discreditably gave evidence against him founded on his own private knowledge. Both the prisoners were condemned to death for their priesthood. When they came to the scaffold at York, the elder, thinking he saw signs of some weakening in his companion, claimed in virtue of his years the privilege of suffering first, and Bd Edmund, thus encouraged, met his end with entire firmness. Some portion of their relics, secured by Mary Ward's community, were conveyed to the convent of her institute at Augsburg, where they still remain. The body, or part of it, of Bd John Lockwood is at Downside.

See Challoner, MMP., pp. 411–416, and also Stanton's *Menology*, pp. 155–157.

14: ST JUSTIN MARTYR (*c.* A.D. 165)

PRE-EMINENT amongst those who suffered death for the faith in the reign of Marcus Aurelius stands the layman who has become famous as St Justin Martyr, the first great Christian apologist known to us by works of any considerable length. His own writings give us interesting particulars of his early life, including the circumstances which led to his conversion. He tells us that he was in one sense a Samaritan, being a native of Flavia Neapolis (Nablus, near the ancient Sichem), but he knew no Hebrew and his parents, who were pagans, seem to have been of Greek origin. They were able to give their son a liberal education, of which he took full advantage, devoting himself specially to rhetoric and to reading poetry and history. Afterwards a thirst for knowledge induced him to apply himself to philosophy. For some time he studied the system of the Stoics, but abandoned it when he found that it could teach him nothing about God. A peripatetic master to whom he next addressed himself disgusted him at the outset by his eager demand for fees. In the school of Pythagoras he was told that a preliminary knowledge of music, geometry and astronomy would be required, but an eminent Platonist undertook to lead him to the science of God. One day, as he was walking in a field near the sea-shore—perhaps at Ephesus—pondering one of Plato's maxims, he turned round and saw, following in his wake, a venerable-looking old man with whom he soon found himself discussing the problem uppermost in his mind. The stranger aroused his interest by telling him of a philosophy nobler and more satisfying than any he had hitherto studied. It was one which had been revealed by God to the Hebrew prophets of old and had reached its consummation in Jesus Christ. He concluded by urging the young man to pray fervently that the doors of light might be opened to allow him to obtain the knowledge which God alone can give. The old man's words inspired Justin with a desire to study the

Scriptures and to know more about the Christians. His attention had already been attracted to them. " Even at the time when I was content with the doctrines of Plato ", he writes, " when I heard Christians accused and saw them fearlessly meet death and all that is considered terrible, I felt that such men could not possibly have been leading the life of vicious pleasure with which they were credited." He seems to have been about thirty when he actually embraced the Christian faith, but we know neither the date nor the scene of his baptism. Probably it was at Ephesus or at Alexandria, which he is known to have visited.

Up to this period, although there had been a few Christian apologists, very little was known to the outside world about the beliefs and practices of the followers of our Lord. The early Christians, many of whom were simple and unlearned, were satisfied to bear misrepresentation in order to protect their sacred mysteries from profanation. Justin, on the other hand, was convinced from his own experience that there were many who would gladly accept Christianity if it were properly expounded to them. Moreover, to quote his own words, " It is our duty to make known our doctrine, lest we incur the guilt and the punishment of those who have sinned through ignorance ". Consequently, in his oral teaching as well as in his writings, he openly set forth the faith of the Christians and even described what took place at their secret meetings. Still wearing the cloak of a philosopher, he appears to have travelled in various lands where he held disputations with pagans, heretics and Jews, but eventually he came to Rome. Here he argued in public with a Cynic called Crescens whom he convicted of ignorance as well as of wilful misrepresentation. It is thought that it was mainly through the efforts of Crescens, of whose enmity he was well aware, that Justin was apprehended during a second visit to Rome. After a bold confession followed by refusal to sacrifice to the gods, he was condemned to be beheaded. With him perished six other Christians, five men and one woman. The exact date of their execution is not recorded, but St Justin is commemorated in the Roman martyrology on April 14, the day following the feast of St Carpus, whose name immediately precedes his in the Chronicle of Eusebius.

Of the writings of Justin Martyr, the only treatises which have survived intact are two Apologies and the Dialogue with Trypho. His great Apology, to which the second seems to have been an appendix, is addressed to the Emperor Antoninus, to his two sons, and to the Roman senate and people. In it he protests against the condemnation of Christians simply on the score of their religion or of unsubstantiated charges. After vindicating them from accusations of atheism and immorality he goes on to insist that, far from being a danger to the state, they are peaceable subjects whose loyalty to the emperor is based on the teaching of our Lord. Towards the end he describes the rite of baptism and of the Sunday services, including the Eucharistic Sacrifice and the distribution of alms. His third book is a vindication of Christianity as opposed to Judaism, in the form of a dialogue with a Jew called Trypho. A treatise which he wrote against heresy seems to have been utilized by Irenaeus.

The acts of St Justin's trial and martyrdom are among the most valuable and authentic which have come down to us. When he and his companions were brought before the Roman prefect, Rusticus, he was urged to submit to the gods and obey the emperors, to which he replied that nobody can incur blame by following the law of Christ.

RUSTICUS: What branch of learning do you study ?

JUSTIN : I have studied all in turn. But I finished by deciding on the Christian teaching, however disagreeable it may be to those who are deceived by error.

RUSTICUS : And that is the learning that you love, you foolish man ?

JUSTIN : Yes. I follow the Christians because they have the truth.

RUSTICUS : What is this teaching ?

Justin then explained that Christians believe in the one creator God, and confess His Son, Jesus Christ, of whom the prophets spoke, the bringer of salvation and judge of mankind. Rusticus asked where the Christian assemblies took place.

JUSTIN : Wherever they can. Do you suppose we all meet in the same place ? Not a bit of it. The God of the Christians is not found in any particular place : He is invisible, He is everywhere in Heaven and earth, and His faithful ones praise and worship Him everywhere and anywhere.

RUSTICUS : All right then : tell me where you foregather with your followers.

JUSTIN : I have always stayed at the house of a man called Martin, just by Timothy's baths. This is the second time I have been in Rome, and I have never stayed anywhere else. Anybody who wants to can find me and hear the true doctrine there.

RUSTICUS : You, then, are a Christian ?

JUSTIN : Yes, I am a Christian.

After ascertaining from the others that they also were Christians, Rusticus turned again to Justin and said : " Listen, you who are said to be eloquent and who believes that he has the truth—if I have you beaten and beheaded, do you believe that you will then go up to Heaven ? "

JUSTIN : If I suffer as you say, I hope to receive the reward of those who keep Christ's commandments. I know that all who do that will remain in God's grace even to the consummation of all things.

RUSTICUS : So you think that you will go up to Heaven, there to receive a reward ?

JUSTIN : I don't think it, I know it. I have no doubt about it whatever.

RUSTICUS : Very well. Come here and sacrifice to the gods.

JUSTIN : Nobody in his senses gives up truth for falsehood.

RUSTICUS : If you don't do as I tell you, you will be tortured without mercy.

JUSTIN : We ask nothing better than to suffer for the sake of our Lord Jesus Christ and so to be saved. If we do this we can stand confidently and quietly before the fearful judgement-seat of that same God and Saviour, when in accordance with divine ordering all this world will pass away.

The others agreed with what Justin had said. And so they were sentenced to be scourged and then beheaded, which was carried out at the common place of execution, fulfilling their final witness to Christ. Some of the faithful took up their bodies secretly and buried them in a fitting place, upheld by the grace of our Lord Jesus Christ, to whom belongs glory for ever and ever. Amen.

As might be expected, a very considerable literature has gathered round a martyred apologist whose life and writings present so many problems as do those of St Justin. The bibliography which is appended to the article " Justin " by G. Bardy in DTC., vol. viii (1924), cc. 2228–2277, may be recommended as very thorough. Apart from the martyrdom we know hardly anything about St Justin beyond what he tells us himself in the Dialogue with Trypho. St Irenaeus, Eusebius, St Jerome and others mention him, but supply little in the way of fresh information. The text of the acts of his martyrdom is printed in the *Acta Sanctorum* (June, vol. i), but other copies have since been collated by P. Franchi de' Cavalieri (in *Studi e Testi,* vol. viii) and by Prof. Burkitt (in the *Journal of Theological*

Studies, 1910, vol. xi, pp. 61–66). There are excellent studies of Justin's life and writings by Fr Lagrange (in the series " Les Saints ") ; J. Rivière, *St Justin et les Apologistes du II^ème^ siècle* (1907) ; A. Béry, *St Justin, sa vie et sa doctrine* (1911) ; and others. The Acts of St Justin are edited or translated in most of the modern collections of acts of the martyrs, *e.g.* those of Krüger-Knopf, Owen, Monceaux. See also especially Delehaye, *Les Passions des Martyrs et les Genres Littéraires*, pp. 119–121. It is curious that no cult of St Justin Martyr seems to have left any traces in Rome itself : he is not mentioned in the Philocalian calendar nor in the " Hieronymianum ". There is an excellent little book by Fr C. C. Martindale, *St Justin the Martyr* (1923), and translations of the Apology and of the Dialogue with Trypho have been published in America in recent years.

SS. TIBURTIUS, VALERIUS AND MAXIMUS, MARTYRS (DATE UNKNOWN)

THE holy martyrs Tiburtius, Valerius and Maximus have been honoured by the Church from an early date, and the Catacomb of St Callixtus in which their bodies were found at Rome was known at one time as the Cemetery of Tiburtius. In several of the old martyrologies, Valerius (or Valerianus) is described as the brother of Tiburtius and the bridegroom of St Cecilia, but nothing certain is known about them, their very dates being doubtful. Their story, as it is generally told, forms part of the legend of St Cecilia, which first became current in the fourth century, to which period her *acta* belong : this document can by no means be regarded as trustworthy or even founded on authentic materials. It is instructive to contrast the sober and convincing account of the trial and death of St Justin, most of which is printed above, with the very different sort of tale, with its improbable details, that enshrines the names of Tiburtius, Valerius and Maximus.

See the account of St Cecilia with its bibliography on November 22 herein (vol. iv).

ST ARDALION, MARTYR (*c.* A.D. 300)

AMONGST the early martyrs we meet with several instances of actors who were converted to Christianity while they were turning into ridicule upon the stage the sufferings of the confessors and the truths of the Catholic faith. One of these was a man named Ardalion, who lived in the days of the Emperor Maximinian. One day he had been personating with great spirit a Christian who had refused to renounce his faith and was about to be executed. The excellence of his acting aroused the enthusiasm of his audience but, as he stood to receive the applause, he was suddenly convinced of the truth of Christianity. Addressing the people he cried out in a loud voice that he was himself a Christian. Brought before the judge, he adhered to his confession, and was burnt alive in some eastern city, the name of which has not been handed down to us. The whole story is probably a fiction.

See the *Acta Sanctorum*, April, vol. ii. The eulogium accorded to St Ardalion in the Roman Martyrology was borrowed by Baronius from Greek sources.

ST LAMBERT, ARCHBISHOP OF LYONS (A.D. 688)

ST LAMBERT was sent by his parents at an early age to the French court, where he won the favour of King Clotaire III. After a few years, however, he abandoned the world to enter the abbey of Fontenelle, then under the rule of St Wandregisilis whom he succeeded as abbot. Amongst many holy men who were his disciples may be

mentioned St Erembert and the English St Condedus, the former of whom resigned the bishopric of Toulouse to come and serve under him. Upon the death of St Genesius, about the year 679, Lambert was nominated archbishop of Lyons. The records of his episcopacy have perished, so that we have no certain details about his later years, but he appears to have been in the habit of retiring from time to time for spiritual refreshment to the abbey of Donzère, which he had founded as a branch of Fontenelle.

There is a fragment of a life of St Lambert, or Landebertus, which has been printed by Mabillon and in the *Acta Sanctorum*, April, vol. ii. See also Duchesne, *Fastes Épiscopaux*, ii, pp. 170–171.

ST BERNARD OF TIRON, ABBOT (A.D. 1117)

BERNARD of Tiron, also known as Bernard of Abbeville, had a troubled and chequered career. In early life he had been a monk of St Cyprian's, near Poitiers, and then prior of St Sabinus, the lax discipline of which he strove to correct. The desire for the eremitic life caused him to leave the monastery and to enter a kind of Thebaïd in the forest of Craon. He was, however, persuaded to return to St Cyprian's, of which he was made abbot. Claims of Cluny to which he could not agree induced him to resign and he returned to Craon, from whence he went on preaching missions with Bd Robert of Arbrissel and others. On land given him in the forest of Tiron he in 1109 built a monastery in which the Rule of St Benedict was strictly kept. The new community flourished and spread outside of France, including a cell on Caldey Island, whose church returned to Catholic hands in 1913 and the feast of this St Bernard was revived there.

We have an unsatisfactory Latin life of this St Bernard compiled from earlier materials by G. Grossus, which has been printed in the *Acta Sanctorum*, April, vol. ii. See also Corblet, *Hagiographie d'Amiens*, vol. i, pp. 271–307, and vol. iv, pp. 699–700; as well as J. von Walter, *Die Ersten Wanderprediger Frankreichs* (1906). *Cf.* D. Knowles, *The Monastic Order in England* (1949), pp. 200–202, 227.

BD LANVINUS (A.D. 1120)

IN 1893 Pope Leo XIII confirmed the *cultus* of a Carthusian monk, Bd Lanvinus, who though little known to the world at large has always been held high in honour in his own order. He was a Norman by birth who seems to have made his way south to the Grande Chartreuse about the year 1090, and thence accompanied St Bruno to Calabria. When the holy founder died there in 1101, Lanvinus was elected to succeed him in the government of the two charterhouses which the order at that time possessed in the south of Italy. Some little difference of opinion had preceded this election, and we possess more than one letter addressed to the new superior by Pope Paschal II, congratulating the brethren on this peaceful solution and admonishing them not to presume too much upon the austerity of their rule, but ever to seek perfect concord and union with God. In 1102 Lanvinus was summoned to Rome to attend a synod. Other letters of the same pontiff were despatched to him in 1104 commending his zeal in carrying out the pope's injunctions, and entrusting to his care a difficult negotiation which concerned one of the bishops of that province. In 1105 he was further appointed visitor of all monastic houses in Calabria and charged with the duty of restoring strict discipline; while eight years later he again came to Rome and obtained from Pope Paschal a bull to

protect the houses of the Carthusians from molestation. He died greatly revered on April 11, 1120, but his feast is kept in the order on this day.

A good deal of space is devoted to Bd Lanvinus in the *Annales Ordinis Cartusiensis* by Dom Le Couteulx (vol. i) as well as in other chronicles of the order.

ST CARADOC (A.D. 1124)

As a young man St Caradoc lived at the court of Rhys ap Tewdwr, prince of South Wales, where he occupied the honourable post of harper. One day he fell into disgrace with his master who blamed him for the loss of two favourite greyhounds and threatened to kill him. Thus brought to realize the folly of trusting in the favour of earthly princes, Caradoc resolved from henceforth to give his services only to the King of kings. He accordingly abandoned the court and repaired to Llandaff, where he received the tonsure from the bishop who sent him to serve in the church of St Teilo. Afterwards he spent some years as a hermit near the abandoned church of St Cenydd in Gower and then retired with some companions to the still more remote solitude of an island off the coast of Pembroke. Here they suffered from Norse raiders, and St Caradoc eventually settled in St Ismael's cell at Haroldston, of which he was given charge. Like so many other solitaries Caradoc had unusual power over the lower animals, illustrated on one occasion by his mastering a pack of hounds " by a gentle movement of his hand ", when they were quite out of the owner's control.

St Caradoc was buried with great honour in the cathedral church of St David, where the remains of his shrine may be seen. A still extant letter of Pope Innocent III directs certain abbots to make inquiry into the life and miracles of this Welsh hermit.

A brief account of St Caradoc by Capgrave (*Nova Legenda Angliae*) has been reprinted in the *Acta Sanctorum*, April, vol. ii. He is mentioned in a twelfth-century calendar of Welsh saints and by Giraldus Cambrensis (*Itinerary through Wales*, bk i, cap. 11), who seems also to have written a life of him, not now extant. See LBS., vol. ii, pp. 75–78.

ST BÉNEZET (A.D. 1184)

THE boyhood of Bénezet, or Little Benedict the Bridge Builder, was spent in minding his mother's sheep either in Savoy or in the Ardenne. He was a pious lad, thoughtful beyond his years, and seems to have reflected much on the perils encountered by people who sought to cross the Rhône. One day, during an eclipse of the sun, he heard a voice which addressed him three times out of the darkness, bidding him go to Avignon and build a bridge over the river which was extremely rapid there. The construction and the repair of bridges was regarded in the middle ages as a work of mercy, for which rich men were often urged to make provision in their wills; but Bénezet was only an ignorant, undersized youth, without experience, influence or money. Nevertheless he did not hesitate to obey the call. As may be imagined, the Bishop of Avignon, to whom he addressed himself upon his arrival in the city, was not disposed at first to take him seriously, but the lad was able by miracles to prove his mission to the good bishop's satisfaction; and with his approval the work of building a stone bridge over the Rhône was begun in A.D. 1177. For seven years little Benedict directed the operations, and when he died in 1184 the main difficulties of the enterprise had been overcome.

His body was buried upon the bridge itself, which was not completed until four years after his death.

The wonders which attended the construction from the moment of the laying of the foundations and the miracles wrought at Bénezet's tomb induced the city fathers to build upon the bridge a chapel, in which his body lay for nearly 500 years. In 1669, when part of the bridge was washed away, the coffin was rescued and when it was opened the following year the body was found to be incorrupt. It was afterwards translated to the church of the Celestine monks. The Order of Bridge Brothers, the constitutions of which were approved in 1189, regarded St Bénezet as their founder, and he is reckoned one of the patrons of Avignon.

The brief document which supplies these and other details is of early, almost contemporary date, and is preserved in the municipal archives of Avignon. It is printed in the *Acta Sanctorum*, April, vol. ii, and also by some other more modern editors. We have further a summary of the evidence of witnesses given in an episcopal inquiry of the year 1230 in view of Bénezet's beatification, as well as the testimony of chronicles such as that of Robert of Auxerre under the years 1177 and 1184. See A. B. de Saint-Venant, *St Bénezet, Patron des Ingénieurs* (1889); Lanthéric, *Le Rhône, histoire d'un fleuve* (1892), pp. 556–562; and an article on "St Bénezet and his Biographer" in the *Catholic World* for December 1907. For the further curious adventures of the relics, see Baudot and Chaussin, *Vies des Saints . . .* vol. iv (1946), p. 341.

BD PETER GONZALEZ (A.D. 1246)

SPANISH and Portuguese sailors have a great veneration for Bd Peter Gonzalez, whom they invoke as St Elmo or St Telmo—a pseudonym which he shares with another patron of mariners, St Erasmus. Peter came of a noble Castilian family and was educated by his maternal uncle, the Bishop of Astorga, who was more concerned with his material than with his spiritual advancement. Appointed canon of the cathedral whilst still under age, the young man came proudly riding into Astorga on Christmas day in splendid array to assume his new dignity. Great, however, was his mortification when his horse stumbled and threw him into the mire amid the jeers of the populace. "If the world mocks at me, I will mock at the world", he is reported to have exclaimed in words which were prophetic; for the incident opened his eyes to his own vanity and led to a complete change of heart. Resigning his office, he entered the order of St Dominic, and in due time he was professed and sent forth to preach. From the outset his ministrations were abundantly blessed.

King St Ferdinand III was so impressed by him that he appointed him his chaplain. The friar immediately set about the difficult task of reforming the morals of the courtiers and of the soldiers—in the face of great opposition from the younger nobles. He also preached the crusade against the Moors and contributed much to the success of Ferdinand's campaigns by his prudent advice, by his prayers, and by the good spirit he instilled. He was with the army during the siege of Cordova, and at the surrender of the city exerted all his influence to restrain the victorious soldiers from excesses, whilst the clemency of the terms granted to the vanquished must be attributed in large measure to him. As soon as he could obtain leave, Bd Peter quitted the court to devote the rest of his life to evangelizing the country districts, especially Galicia and the coast. Often the churches could not contain the people who flocked to hear him, and he had to preach in the open air. Very specially did he love sailors, whom he visited on board their vessels. His last weeks

on earth were spent at Tuy, where he died on Easter Sunday, 1246. His *cultus* was confirmed in 1741.

Florez, *España Sagrada*, vol. xxiii, pp. 245–285, has printed an early Latin biography of Bd Peter together with a collection of miracles wrought at the shrine which seems to have been compiled in 1258. See also Mortier, *Maîtres Généraux O.P.*, vol. i, pp. 401–403; Taurisano, *Catalogus Hagiographicus O.P.*, and Procter, *Lives of Dominican Saints*, pp. 94–96. It seems certain from what Father Papebroch has written in the *Acta Sanctorum*, April, vol. ii, that it was only in the sixteenth century that Bd Peter Gonzalez began to be spoken of as St Elmo : *cf.* St Erasmus, on June 2.

SS. JOHN, ANTONY AND EUSTACE, MARTYRS (A.D. 1342)

THE young men, John, Antony and Eustace, were officials in the household of Duke Olgierd, who eventually ruled Lithuania and was the father of the famous Jagiello. Like most of their fellow-countrymen they had been heathen, but they were converted to Christianity and baptized. Because of their fidelity to their new faith, and especially because they refused to partake of forbidden food on days of fasting, they were cast into prison. After enduring many trials they were condemned to death. John was hanged on April 14, his brother Antony on June 14, whilst Eustace, who was still young, was cruelly tortured before his execution on December 13. The martyrs suffered at Vilna, about the year 1342, and were buried in the famous church of the Holy Trinity in that city. They are honoured not only by the Lithuanians but also by the Russians.

See the *Acta Sanctorum*, April, vol. ii; and *cf.* Maltsev, *Menologium der Orthodox-Katholischen Kirche des Morgenlandes*, as well as Martynov, *Annus Ecclesiasticus Graeco-Slavicus*.

BD LYDWINA OF SCHIEDAM, VIRGIN (A.D. 1433)

THE *cultus* of Bd Lydwina has spread far beyond the limits of her native land, for she has come to be regarded as the special patroness of that company of chosen souls who live a more or less hidden life of intense suffering in expiation of the sins of others. She herself is described in the special office for her feast as " a prodigy of human misery and of heroic patience ".

The only girl in a family of nine children, she was born at Schiedam in Holland on Palm Sunday 1380. Her father was a labourer who eked out his scanty means by acting as night-watchman, but he was an exemplary Christian, and so high-minded that in after years he always refused to touch the offerings brought to his daughter, maintaining that she ought to be free to distribute them in alms to those who were in still greater poverty. Up to the age of fifteen there seems to have been nothing to distinguish Lydwina from any other good, lively and pretty girl beyond the fact that she had already taken a vow of virginity. During the exceptionally severe winter of 1395–1396 she suffered from a serious illness from which, however, she had entirely recovered, when some of her friends came to invite her to join them in a skating party on the frozen canal. They had started off gaily and were resting on their skates when a late comer, hurrying to overtake them, collided with Lydwina, causing her to fall and to break one of the ribs of her right side. She was carried home and tenderly nursed, but in spite of all the care she received complications set in and she grew steadily worse. An internal abscess formed and then burst, inducing violent vomiting which left the patient completely exhausted.

This was succeeded by agonizing headaches, toothache and pains in every part of the body accompanied by fever and unendurable thirst. There was no position in which she could obtain the slightest relief. Poor as her parents were, they called in doctors who tried to diagnose and alleviate her diseases, but they were obliged to confess that they were baffled. One of them indeed, Andrew of Delft, declared that in his opinion all human treatment was useless and only served to increase the financial burdens of a poor family.

Lydwina herself at first was far from realizing her great vocation, and felt all the desire for health and the repugnance to suffering natural to a girl of her age, besides shrinking from the trouble and expense she was entailing upon her parents. Light came to her gradually, through the ministrations of a good priest, Father John Pot, who seems to have been the curate of the parish. From the outset of her illness he visited her regularly, and in simple language urged her to fix her mind on the sufferings of our Lord and to unite her sufferings with His. Obediently she set about acquiring the habit of constant meditation upon the Passion, and after about three years it was borne in upon her that God was calling her to be a victim for the sins of others. As soon as she grasped this tremendous truth, she accepted her vocation with enthusiasm : her sufferings from henceforth became her greatest joy and, as she admitted, if a single Hail Mary could have gained her recovery, she would not have uttered it. To her involuntary mortifications she added others of her own choice, such as lying on bare planks instead of on the feather bed provided for her.

After she had become completely bedridden, Father John would bring holy communion to her at first twice a year and then every two months, as well as on the great festivals. In the words of her biographer Brugman, " meditation on the Passion and reception of the Eucharist became, as it were, the two arms with which Lydwina embraced her Beloved ". She was to need all the spiritual support she received, for when she was nineteen her maladies assumed even more strange and alarming proportions. Spasms of pain which convulsed and contorted her body, besides constant vomiting at times, brought on a syncope of the heart which left her utterly prostrate. Nothing remained of her former beauty, for she was disfigured by a fissure which extended from the top of the forehead to the middle of her nose, and the lower lip became partly severed from the chin. One eye was completely blind, whilst the other was so sensitive that she could not bear even the reflection from the fire. She could no longer raise herself in bed or move any limb except the left arm, and on the right shoulder another abscess formed which mortified and caused almost unbearable neuritis. Symptoms of gravel and of tertian fever also supervened.

It was as though the dissolution of the grave had begun and this condition was to continue for the rest of her life. Even then, as in later ages, her case aroused the interest of the medical world, and specialists examined her and prescribed for her; for it was not long before the fame of her extraordinary sufferings and invincible patience spread far beyond her native town, attracting the attention of William VI, Count of Holland, and his wife Margaret of Burgundy, who sent their own doctor, Godfrey de la Haye—a clever and kind physician nicknamed Godfrey Zonderdank or " Don't Mention It ", from the reply he used to make to the thanks of poor people from whom he would take no fees.* He and a friend succeeded, by

* We are reminded of the legend of the early martyrs, SS. Cosmas and Damian, " the moneyless physicians ", who took no fees.

poultices, in healing gangrenous sores which had appeared on the patient's body, but this only caused the body to swell and brought on dropsy. One trial was spared to her : she was never misunderstood or neglected by her family. Their simple piety could not fail to recognize her sanctity and received its reward even in this world. It seems nothing less than a miracle that Lydwina's revolting symptoms, the full description of which we spare the reader, evoked no disgust in those who ministered to her. On the contrary, they maintained that her poor putrefying body emitted a fragrant perfume and that, although natural light had to be rigidly excluded, Lydwina's sickroom was often irradiated by a celestial brilliancy so vivid that, on more than one occasion, neighbours raised the cry of fire. Other abnormal and supernatural elements began to enter into the invalid's life. In the early stages of her illness she could eat a little solid food, but soon she was reduced to liquids—wine at first and then only Meuse water. Finally and for the last nineteen years of her life—according to the sworn deposition of witnesses—she practically depended for nourishment upon holy communion She now developed powers of healing, of television and of prophecy. About the year 1407 she began to have ecstasies and mystical visions. While her body lay in prolonged cataleptic trances, her spirit communed with our Lord, with the saints, and with her guardian angel, or it would visit the holy places of Rome and Palestine or else churches near at hand. Now she would help our Lord to carry His cross on Calvary, now she would witness the pains of purgatory and would be given a foretaste of the joys of Heaven. Two points are emphasized by her biographers : never, in all her raptures, did she lose sight of her vocation, and always those spiritual privileges were followed by increase of suffering. Acclaimed as she was even then as a saint, she was not destined to escape detraction, which came in a very painful form. A new parish priest was appointed to Schiedam, one Master Andrew, a Premonstratensian from Marienwerd. He was a worldly, sensual man, totally unable to understand Lydwina, against whom he at once conceived a violent prejudice. He chose to regard her as a hypocrite, deprived her for a time of holy communion, and went so far as to ask his congregation to pray for her as the victim of diabolical hallucinations. The people of Schiedam, however, who loved and honoured her, would have driven him from the city if the magistrates had not interfered to protect him. As the result of an inquiry held by the ecclesiastical authorities, Lydwina's good faith was fully vindicated, and she was permitted from that time onwards to receive her communion fortnightly. Another great trial to her affectionate heart was the death of all her near relations one after another. Her mother, though a good woman, had died in anxiety about her future state, and Lydwina on her behalf added to her other mortifications a tight horsehair girdle which she continued to wear for the rest of her life. She seems to have sorrowed most of all for her young niece Petronilla, whose death resulted from injuries which she had sustained in protecting her aunt against the attacks and insults of two soldiers, who had forced their way into the sickroom. At length the time drew near for Lydwina's release : for seven years she had been virtually sleepless, so acute were her sufferings. During the course of Easter Tuesday 1433 she became rapidly worse, and shortly before three in the afternoon, Petronilla's little brother ran to fetch a priest. He came almost immediately, but realized at once that all was over : she had died, as she had hoped to die—alone.

The *cultus* of Bd Lydwina, which may be said to have begun during her life, was promoted after her death by the biographies written by her cousin John Gerlac,

by Thomas à Kempis, and by Brugman, as well as by the untiring efforts of a physician, the son of that Godfrey Zonderdank whose patient she had formerly been. It was he who, in fulfilment of a wish very dear to her heart, built a hospital on the site of her humble home.

The biography of Bd Lydwina compiled by John Brugman has been printed, both in its first and latest form, by the Bollandists in the *Acta Sanctorum*, April, vol. ii ; and they have also given extracts from the memoir by Thomas à Kempis. John Gerlac's narrative is in Dutch and was first printed at Delft in 1487. Full bibliographical details are provided in the excellent little volume *Sainte Lydwine* contributed by Hubert Meuffels to the series " Les Saints " (1925). This is by far the best popular life, and it corrects in many details the extravagances and inaccuracies of Huysmans' *Sainte Lydwine de Schiedam* which has gone through so many editions. There are several other lives of less value. That by Thomas à Kempis has been translated into English by Dom Vincent Scully (1912), with a useful introduction. In this introduction may be found a translation of the striking official document drawn up in 1421 by the municipality of Schiedam attesting among other things that " within the seven years last passed she (Lydwina) has used no food or drink at all nor does use any at present ". Although she is quite commonly called *Saint* Lydwina, she has never been officially canonized, but her *cultus* was formally confirmed by Pope Leo XIII in 1890.

15 : SS. BASILISSA AND ANASTASIA, MARTYRS (*c.* A.D. 65 ?)

ACCORDING to their traditional history, Basilissa and Anastasia were noble Roman matrons who were converted to Christianity by the teaching of St Peter and St Paul. After the martyrdom of the apostles, the two women removed their bodies by night and caused them to be honourably buried. For this action, which became known to the authorities, they were cast into prison. When they were brought before the tribunal of Nero, they fearlessly acknowledged that they were Christians and were condemned by him to be cruelly mutilated and then beheaded.

Although these saints stand first in the Roman Martyrology on this day, it must be confessed that their very existence is extremely doubtful. We know nothing of them except through Greek sources which offer no guarantee of reliability. The various entries in the Greek *Menaia* are collected in the *Acta Sanctorum*, April, vol. ii ; and see also the *Synaxarium Constantinopolitanae*, edited by Fr Delehaye in the *Acta Sanctorum* for November, vol. ii, c. 106, where this commemoration is assigned to April 17.

ST PADARN, OR PATERN, BISHOP IN CEREDIGION (FIFTH-SIXTH CENTURY)

THE existing life of Padarn, a saint formerly much honoured in Wales, was written at Llanbadarn Fawr, probably about the year 1120 ; it is a fusion of earlier legends of two separate people, St Paternus, an abbot-bishop in Wales, and another St Paternus, a fifth-century bishop at Vannes in Brittany. This document is a collection of untrustworthy tales and traditions. According to it Padarn was born in Letavia (Brittany ; or possibly south-east Wales), the son of Petran and Gwen ; his father afterwards went off to Ireland to live as a hermit, leaving his wife to bring up their little boy in his native land. As soon as he had attained manhood, Padarn announced his intention of following his father's example. With some companions he sailed away to Wales, where they decided to settle, and he founded a monastery

at a place in Cardiganshire which became known as Llanbadarn Fawr, *i.e.* the great church of Paternus. Not only was he abbot but he is said to have been the first bishop of the region, ruling over it for twenty-one years. It is related of him that he went about the country like a true missionary, preaching the gospel to all sorts and conditions of men, " without pay or reward ", and that he was famous for his charity and mortifications. The monastery of Llanbadarn, near Aberystwyth, certainly became very influential, and Rhygyfarch's Life of St David and the *Book of Llandaff* both witness to its importance. It did not finally disappear until between 1188 and 1247.

The story that St Padarn accompanied St David and St Teilo on a pilgrimage to Jerusalem, where he received from the patriarch a staff and a " tunic " (which was subsequently coveted by " a certain *tyrannus* named Arthur "), is unquestionably a fable, but it appears in the Lives of St David and of St Teilo. According to this confused story St Padarn, after founding other monasteries and churches in Wales, returned in his old age to Brittany where, before he died, he became bishop of Vannes, but through jealousy was forced to take refuge among the Franks. Another tradition says he was buried on Ynys Enlli, that is, Bardsey.

The *Vita Paterni* has been printed by Rees in his *Lives of the Cambro-British Saints*, critically supplemented by Kuno Meyer in *Y Cymmrodor*, vol. xiii (1900), pp. 88 *seq.*; the text, with a translation, is also in A. W. Wade-Evans, *Vitae Sanctorum Britanniae . . .* (1944). Canon Doble's excellent examination of the problem, *St Patern* (1940), modifies some of the views of F. Duine in his *Memento des sources hagiographiques de . . . Bretagne* (1918), and *cf. Analecta Bollandiana*, vol. lxvii (1949), pp. 388 *seq.* See also LBS., vol. iv, pp. 39–51; and F. R. Lewis, *Short History of the Church of Llanbadarn Fawr* (1937). There is an account of Llanbadarn in 1188 in the Welsh *Itinerary* of Giraldus, bk ii, cap. 4.

ST RUADAN OF LOTHRA, Abbot (*c.* A.D. 584)

St Ruadan, who was born in the western part of Leinster, was one of the chief disciples of St Finian of Clonard. In the district now known as County Tipperary he founded the monastery of Lothra, into which he gathered one hundred and fifty monks who divided their time between prayer and manual work. In virtue of his office as abbot he enjoyed episcopal honour and is reckoned as one of the twelve apostles of Ireland.

His Latin life, written centuries after his death, is wholly unreliable from the point of view of the historian. Unless the researches of scholars discover some new evidence, we must rest content with the eulogy contained in the *Félire* of St Oengus: " An excellent flame that waneth not; that vanquisheth urgent desires: fair was the precious stone, Ruadan, lamp of Lothra ". In reference to one incident in the extravagant stories handed down to us, Father John Ryan in his *Irish Monasticism* observes that " this saint has secured an unenviable notoriety in Irish hagiographical literature because of the leading part ascribed to him in a fantastic encounter with the civil authorities at Tara ". It is, however, satisfactory to note that this preposterous contest in vituperation has been shown to be historically impossible.

There is a Latin life preserved in the Codex Salmanticensis and other MSS. and also a life in Irish. Both have been edited by C. Plummer—the former in VSH., vol. ii, pp. 240–252; the latter in his *Bethada Náem n-Érenn*, vol. i, pp. 316–329, with a translation in vol. ii. See also the *Acta Sanctorum*, April, vol. ii, and MacNeill, *Phases*, p. 234.

ST HUNNA, MATRON (*c.* A.D. 679)

ST HUNNA, or Huva, came of the reigning ducal family of Alsace and was married to a nobleman, Huno of Hunnaweyer, a village in the diocese of Strasbourg. Because she undertook to do the washing for her needy neighbours, she was nicknamed by her contemporaries "The Holy Washerwoman". Her family seems to have been influenced by St Deodatus (Dié), Bishop of Nevers, for St Hunna's son, who was his namesake, was baptized by him and subsequently entered the monastery which he founded at Ebersheim. St Hunna died in 679 and was canonized in 1520 by Leo X at the instance of Duke Ulric of Würtemberg.

It is difficult to find satisfactory authority for what is recounted above. There is mention of Hunus and of "his holy wife" in the eleventh-century Life of St Deodatus of Nevers, and Henschenius in his note on the passage quotes a French work of John Ruyms upon the saints of the Vosges. See the *Acta Sanctorum*, June, vol. iv (3rd ed.), p. 731; and *Analecta Bollandiana*, vol. lxvi, pp. 343-345. There seems, however, to be a local *cultus* of St Hunna, and the Abbé Hunckler in his *Saints d'Alsace* writes on the subject at some length.

16: SS. OPTATUS AND HIS COMPANIONS, AND ST ENCRATIS, VIRGIN, MARTYRS (A.D. 304)

IT was the proud boast of the poet Prudentius that no town in all Spain could rival his own city of Saragossa for the number of its citizens who had won the martyr's crown. During the persecution of Diocletian St Optatus and seventeen others thus witnessed to Christ on the same day in the year 304, under the governor Dacian. Prudentius celebrated their memory in verse and records their names—four of them were called Saturninus. We are not told how they died, but two others, Caius and Crementius, succumbed to injuries received under torture.

In the same long poem Prudentius mentions a certain Encratis, about whom he supplies more information. She was clearly a woman of extraordinary spirit who, in some way, bore energetic witness to her faith; but Prudentius does not tell us what she said and did to merit his admiring epithet of *virgo violenta*, "a vehement maiden", and to provoke the savage fury of her persecutors. She was subjected to the most appalling tortures. After the usual gashing and scraping, her sides were torn with the iron claws, her left breast cut off, her entrails exposed, and part of her liver dragged out. (The poet informs us that he had himself seen the relic, which was preserved in one of the churches of Saragossa.) She was taken back to her prison, but the governor would not allow her to be put out of her suffering. So great was her vitality that she lived on after her wounds had begun to mortify. Indeed it would seem as though she had survived the persecution, for Prudentius speaks of her house as having been the shrine of a living martyr. It is doubtful whether Encratis suffered in the persecution of Diocletian. The vivid description given by Prudentius supports the theory that she lived at a period much nearer to his own.

See the *Acta Sanctorum*, April, vol. ii, where the poem of Prudentius is quoted at length; and *cf.* also Delehaye, *Les Origines du Culte des Martyrs*, pp. 363–364, together with Férotin, *Le liber mozarabicus Sacramentorum*, especially col. 276. The name of St Encratis takes a variety of forms and she was clearly held in great honour throughout Spain and the Basses Pyrénées. The acts of the Saragossan group of martyrs to which she belongs are printed

in the *Acta Sanctorum*, April, vol. ii (text and appendix), and another recension in November, vol. i, pp. 642-649. See also Florez, *España Sagrada*, vol. xxx, pp. 260–267, and V. Dubarat, *Études hist. relig. Bayonne*, vol. i, pp. 188 *seq.*

ST TURIBIUS, BISHOP OF ASTORGA (*c.* A.D. 450)

ST TURIBIUS became bishop of Astorga when the errors of the Priscillianists were gaining many adherents in various parts of Spain. Based on forged apostolic writings, this heresy was a subtle form of Manichaeism which seems to have attracted both laymen and clergy: even Dictinus, the previous bishop of Astorga, is said at one time to have defended its teachings. St Turibius, on the other hand, came forward as an uncompromising champion of the Catholic faith. Not only did he boldly expose and denounce the new doctrines, but he took strong action against the leaders of the movement. He then appealed for support to Pope St Leo the Great, to whom he sent a report of the measures he was adopting. Leo in reply wrote a long epistle in which he categorically condemned the tenets of the Priscillianists. Mainly as a result of the efforts of St Turibius, thus backed by the authority of Rome, the spread of this heresy was checked, and the bishop was able to devote his energies to the enforcement of discipline amongst his clergy and the reform of morals amongst his people. His death occurred about the year 450.

An account of St Turibius is given in the *Acta Sanctorum*, April, vol. ii; but see more especially the short essay of Fr V. De Buck in the *Acta Sanctorum*, October, vol. xiii, pp. 226–230. There are three Spanish saints called Turibius, and much confusion between them: *cf. Analecta Bollandiana*, vol. lix (1941), pp. 34–37.

ST PATERNUS, OR PAIR, BISHOP OF AVRANCHES (A.D. 564)

THE leading facts in the life of St Paternus, bishop of Avranches, are much more surely established than anything we read in the account of St Padarn (**April** 15) though the two have been confused and are mentioned in many martyrologies on the same day. This Paternus came from Poitiers, where his father occupied some official position. The boy entered the monastery of Ansion in Poitou. After some time, however, he and another monk, St Scubilio, withdrew to lead an eremitical life in the wild country round Coutances in Normandy. There they settled in Scissy, near Granville, attracting other recruits until an abbey was constituted, which later became known as Saint-Pair. Paternus was elected abbot and busied himself in founding other religious houses which had an excellent influence upon the paganism around him. At the age of seventy Paternus was appointed bishop of Avranches and lived for thirteen years afterwards. We know that he attended a council in Paris, and he was probably brought into personal relation with King Childebert. He is said to have died at Eastertide on the same day as his friend St Scubilio, and they were both buried together in the church at Scissy.

A life of St Paternus was written by Venantius Fortunatus. The uninterpolated text has been edited by Bruno Krusch in MGH., *Auctores Antiquissimi*, vol. iv, part 2, pp. 33–37. See also Duchesne, *Fastes Épiscopaux*, vol. ii, p. 223. His anniversary is assigned to April 15 in certain manuscripts of the "Hieronymianum" which derive from Fontenelle, but the Roman Martyrology commemorates this St Paternus on April 16. See *Analecta Bollandiana*, vol. lxvii, pp. 384-400.

ST FRUCTUOSUS, ARCHBISHOP OF BRAGA (A.D. 665)

THE son of a Spanish general of the Visigothic kings, Fructuosus from boyhood desired to consecrate himself to God, and the early death of his parents left him free to follow his vocation. He accordingly prepared himself in the school which Conantius, bishop of Palencia, had established. The young man had a large inheritance, part of which was distributed to the poor and to his liberated slaves, whilst the remainder was devoted to the foundation of monasteries. Of these the first was on his own estate in the mountains near Vierzo. He himself undertook the direction of this house, which was called Complutum, until he saw it thoroughly well settled. He then resigned and retired into the wilderness, where he led a most austere life after the manner of the hermits of old. In spite of his efforts to live lost to the world, he could never remain long hidden. Once he was discovered by a hunter, who was about to discharge an arrow at what he took to be a wild animal until he noticed the hands uplifted in prayer. On another occasion, we are told, the saint had penetrated far into the forest when his hiding-place was betrayed by the joyful cries of some jays, who had recognized in fresh surroundings one who had made friends with them in the monastery garden.

These stories may or may not be true, but they serve to emphasize the fact that wherever he went disciples came to him. For these he built a number of monasteries, as well as a convent for women, called Nona, because it was nine miles from the sea. Amongst those who applied to St Fructuosus were entire families—parents with their children—all expressing themselves desirous to embrace the religious life. They must have been rather a source of embarrassment, for not all had vocations in the ordinary sense of the word, some indeed being mainly concerned with escaping military service or tyrannical exactions. Actually these family monasteries proved so attractive that the provincial governor persuaded the king to issue an enactment making permission to enter the religious life dependent upon the royal consent. St Fructuosus drew up two sets of regulations, a very strict code for Complutum, much influenced by the Benedictine rule, but exacting practically blind obedience, and another for his other foundations. In it he lays down certain conditions for the family monasteries. The men with their little sons must inhabit a part of the buildings entirely separate from that occupied by the women and their infant daughters, whilst all children who have reached the age of reason must be instructed in the rule, and then transferred to another house of the order as oblates—*oblati a parentibus*.

Realizing that solitude was out of the question for him as long as he remained in his own country, St Fructuosus determined to settle as a hermit in Egypt, and was on the point of starting when he received a royal order prohibiting his departure. The monarch, who held him in high esteem, summoned him to the court, directing that he should be closely watched lest he should slip away unnoticed; and very soon afterwards he was chosen bishop of Dumium. In 656 he became archbishop of Braga, and in that same year he took part in the Council of Toledo. At first in his diocesan work he found himself faced by much opposition, which almost amounted to persecution; but his patience and meekness eventually won over his opponents. As his last hours drew near, he caused himself to be carried into a church, where he died lying on a cross of ashes.

There is a short life of St Fructuosus, attributed to Abbot Valerius of Alcala, who was a contemporary of the saint. It is printed in the *Acta Sanctorum*, April, vol. ii, and also

by Mabillon and others, and, with a translation by Sister F. C. Nock, it was published at Washington, D.C., in 1946. See further Gams, *Kirchengeschichte Spaniens*, vol. ii, part 2, pp. 152–158, and A. C. Amaral, *Vida e regras religiosas de S. Fructuoso* (1805).

ST MAGNUS OF ORKNEY, MARTYR (A.D. 1116)

IN the second half of the eleventh century the Orkney Islands were governed by two brothers, Paul and Erling, who, like their subjects, were Christians, at any rate nominally. Erling had two sons, Magnus, our saint, and Erlend, whilst Paul had one son, Haakon, a young man of such an ambitious and quarrelsome disposition that his father sent him to the Norwegian court to put an end to his intrigues against his kinsmen. Time and distance only increased Haakon's animosity, and he found King Magnus Barefoot eager to adopt his suggestion of equipping a force to subdue, or at least harry, the isles and coasts of Scotland. King Magnus, with his young guest on board, set sail for the Orkneys, which he subdued ; and he made Magnus Erlingsson and his brother Erlend accompany the fleet on a piratical cruise to the Hebrides and then along the western coast of Scotland and the north of England.

Opposite Anglesey the earls of Chester and Shrewsbury with a large body of Welshmen came out to give battle. In the fight which ensued St Magnus refused to take part, saying that he would not injure those who had never injured him. Thereupon the king, scornfully dubbing him a coward, dismissed him to the hold, where he sat reading his psalter during the engagement. Soon afterwards he managed to escape from his captors by jumping into the sea and swimming to land. He found his way to the court of King Malcolm III of Scotland, by whom he was kindly received. Either there or in the house of a bishop where he lived for some time, Magnus was led to repent of the excesses of his youth, and to enter upon a course of penitence and prayer which he pursued until his death.

After King Magnus Barefoot had been killed in battle against the Irish, his son Sigurd allowed Haakon to return to the Orkneys, of which he wished to be the sole ruler. But Magnus, whose brother Erlend had also been slain, gathered a body of men and proceeded to his native country, where he vindicated his right to share in the government of the islands. Although the two cousins could unite against a common foe, disputes often arose between them. At last Haakon, whose overbearing spirit could no longer brook a rival, invited Magnus to meet him with a few followers on the island of Egilsay, under pretext of cementing a lasting peace. Magnus unsuspectingly complied, but was overpowered by a large band of men brought by Haakon and was treacherously slain, refusing to resist. The cathedral of Kirkwall, where he was buried (and where what seem to have been his bones were found in 1919), and many other churches have been dedicated in honour of St Magnus, who was regarded as a martyr, in spite of the fact that he was murdered on political rather than on religious grounds. He is said to have appeared to Robert Bruce with a promise of victory, on the eve of Bannockburn, and his feast is still observed in the diocese of Aberdeen.

The sources for the story of St Magnus are much more satisfactory than would be expected. The Latin *legenda* from the Aberdeen Breviary, together with the hymns, etc., have been reprinted in the *Acta Sanctorum*, April, vol. ii ; and the legenda has also been edited from another manuscript by Sir G. W. Dasent in vol. ii of the *Orkneyinga Saga* (Rolls Series). But the narrative itself is based upon an old Icelandic text, of which Prof. Vigfusson says : " Its more learned and less classic style must not blind us to its early date. It must have been composed when the holy earl's death was still within the memory of living men and

while interest about him was still very great." A certain Rodbert expanded this narrative and added to it. He was himself an Orkney man and seems to have written in 1136, twenty years after St Magnus's death. Portions of the Rodbert life are translated and incorporated in the longer Magnus Saga. Both these sagas are printed and translated in the volumes of the Rolls Series mentioned above. See also G. Walker, *St Magnus, Kirkwall* (1926). A full and excellent study by J. Mooney, *St Magnus, Earl of Orkney*, was published in 1935; and see the same writer's *The Cathedral and Royal Burgh of Kirkwall* (2nd edn. 1947).

ST DROGO, OR DRUON (A.D. 1189)

THE patron of shepherds, St Drogo was a Fleming of noble parentage, but his father died before he was born, whilst his mother did not survive his birth. When he was ten years old, he learned that his mother's life had been sacrificed to save his, and the poor child immediately imagined himself to have been her murderer. Indeed so great was his distress that, in the words of his biographer, " he used to weep most bitterly, accusing himself of every crime ". Happily as he grew older these morbid fancies did not prevent him from casting himself in simple trust on the mercy of God, even while he sought to expiate his transgressions and subdue his body by fasting, by prayer and by distributing to the poor whatever money he received. He was about eighteen when he embarked on the penitential life of a pilgrim. In this manner he visited the chief holy places in several lands. The change of scene, the open-air exercise and the interest aroused in him by the people he met, as well as by the lives of the saints whose shrines he visited, must have been beneficial to a growing lad overmuch given to introspection, quite apart from the direct spiritual blessings which he derived from his devotion. After a time, however, Drogo settled down at Sebourg, near Valenciennes, where he hired himself out as a shepherd to a benevolent lady called Elizabeth de la Haire. In spite of his humble position he soon came to be regarded with great esteem by his mistress and the inhabitants of the district. The people regarded him as a saint, and declared that whilst he was tending his flocks in the fields he had yet been seen assisting at the holy Sacrifice in distant churches. This afterwards gave rise to a local saying, " Not being St Drogo, I cannot be in two places at the same time ".

At the end of six years, the holy man resumed his pilgrimages, returning from time to time to revisit his patroness. He had made the journey to Rome nine times before his travels were ended by a terrible affliction, a peculiarly repulsive hernia which could not be hidden. He was then at Sebourg, and he immediately retired from the sight of his fellow-creatures into a cell built against the church, provided with a " squint " by means of which he could assist at Mass without entering the building or becoming an object of embarrassment to the other worshippers. From his seclusion Drogo never emerged, even when the church caught fire, but on barley bread and water he lived for forty years, suffering greatly but perfectly resigned. From the moment of his death he was popularly honoured as a saint, and his tomb has been a favourite place of pilgrimage ever since.

All our information is, practically speaking, derived from a brief Latin life compiled in 1320, which has been printed in the *Acta Sanctorum*, April, vol. ii. There are short popular accounts of this saint published both in French and in Flemish.

ST CONTARDO (A.D. 1249)

AMONGST the many holy men who in the first half of the thirteenth century gave up the riches of this world to embrace holy poverty must be reckoned St Contardo

the Pilgrim, a member of the Este family of Ferrara. With two companions he set out to make a pilgrimage to Compostela, but as he climbed the hill which afterwards bore his name and looked down upon the town of Broni, then in the diocese of Piacenza, he prayed in prophetic words that he might die in that beautiful place if God willed that he should end his days away from his own land. Almost immediately afterwards he was seized with pains which became so acute that the party were obliged to stay in the hostelry of Broni. When it became evident that St Contardo's illness was likely to be a prolonged one, his two friends sorrowfully bade him farewell and continued on their way. The landlord, not knowing who he was and fearing lest his groans should frighten away strangers, caused him to be removed to a wretched hut in the neighbourhood, where he lay on a little straw, destitute and abandoned but resigned, until God was pleased to release him from his sufferings. His identity was disclosed after his death and his tomb was honoured by miracles.

A short Latin account purporting to have been written by a certain Peter de Crosnis in the fourteenth century is printed in the *Acta Sanctorum*, April, vol. ii. From this source other popular lives have been derived.

BD JOACHIM OF SIENA (A.D. 1305)

BD JOACHIM was a native of Siena and a member of the great Piccolomini family. Even as a child he showed a singular devotion to the Blessed Virgin, before whose image and altar he loved to pray, and in his charity to the poor he showed himself no less precocious. So constantly did he ask the aid of his parents for those in distress that at last his father, half in jest, bade him restrain his demands or he would reduce his family to poverty. The good man was touched but somewhat taken aback when his little son replied, "But, father, you have told me yourself that what we give to the poor we give to Jesus Christ. Can we refuse Him anything?"

At the age of fourteen Joachim received the Servite habit at the hands of St Philip Benizi, and from the first day of his entrance into the monastery he was a pattern of all the virtues, but especially of prayerfulness and humility. So unworthy did he consider himself of the priesthood that no efforts could overcome his refusal to seek ordination, although it was his delight to serve at Mass. Sometimes he would fall into an ecstasy while the holy sacrifice was being offered. The most disagreeable offices were his delight, for his constant endeavour was to remain hidden from the world. Unable to avoid the respect the people of Siena insisted upon showing him, he entreated his superior to send him to some distant house of the order, where he hoped to pass unnoticed. He was accordingly sent to Arezzo, but his stay there was a brief one. No sooner had the people of Siena realized Joachim's disappearance than they raised such an outcry that it became necessary to recall him. From that time until his death he remained in his native city, to edify and support it by his prayers as well as by his example. He died in 1305 in his forty-seventh year.

The earliest life is one that is believed to have been written by Christopher de Parma, a contemporary. It has been edited by Fr Soulier in the *Analecta Bollandiana*, vol. xiii (1894), pp. 383–397. In the *Acta Sanctorum*, April, vol. ii, will be found an account dating from the fifteenth century compiled by Paul Attavanti, and there is yet another fifteenth-century narrative by Nicholas Borghesi.

BD WILLIAM OF POLIZZI (*c.* A.D. 1317)

WILLIAM GNOFFI was born at Polizzi, near Palermo, and, after being a hermit for a short time near Castelbuono, became a mendicant religious. A temptation to sin presented to him by a woman on one of his begging journeys produced such imaginative disorder that he left his friary, intending to return to secular life. But in consequence of an alarming dream he instead withdrew to a solitary life at various lonely places in the Sicilian mountains. Having thus lived most austerely for eleven years, Bd William died in 1317 (or 1318). He is venerated as the patron of Castelbuono.

No early biography has survived, but the Bollandists, in *Acta Sanctorum*, April, vol. ii, print two lives abbreviated from compilations of the seventeenth century. See also Cajetanus, *Vitae Sanctorum Siculae*, vol. ii, pp. 230–233, and notes 79–80.

BD ARCHANGELO OF BOLOGNA (A.D. 1513)

THE martyrology for the canons regular of St Augustine records under the date of April 16 the name of Bd Archangelo, whose relics lie in the church of St Ambrose in Gubbio and who was conspicuous for his holy life, his prophetical gifts and his spirit of Christian brotherly love. He is generally identified with a certain Archangelo Canetuli of Bologna, of whom we read that he entered the religious state after his life had been providentially preserved when, in the course of a civil riot, his father and brothers were killed. In the Venetian house of the order he held the post of guestmaster, and was once called upon to entertain his father's murderer, whom he recognized at first sight. Banishing all feelings of resentment he treated this visitor with the utmost kindness and with the courtesy which he would have accorded to an honoured friend. Bd Archangelo is said to have been nominated for the archbishopric of Florence, but he never held that dignity. He lived for some years in the monastery of St Ambrose at Gubbio, and died at Castiglione, near Arezzo, in 1513.

A tolerably full account of this *beato* has been compiled by the Bollandists in the *Acta Sanctorum*, October, vol. xiii, pp. 186–193.

ST BENEDICT JOSEPH LABRE (A.D. 1783)

AMETTES, in the eighteenth century a village in the diocese of Boulogne-sur-Mer, was the birthplace in 1748 of Benedict Joseph Labre, the eldest of the fifteen children of a local shopkeeper of good standing. His parents sent him at the age of twelve to pursue his studies with his uncle, the parish priest of Érin. Here he became so completely absorbed in the Holy Scriptures and the lives of the saints that his uncle had to insist upon the importance of Latin and of secular subjects generally in the education of a candidate for holy orders. The boy, however, had already begun to realize a call to serve God in complete abandonment of the world. The good curé died of cholera, after he and his nephew had spent themselves in assisting other victims of the epidemic in the parish, and Benedict Joseph returned home. His one ambition was now to retire into the most austere religious order he could find. At the age of eighteen, having wrung a reluctant consent from his parents, he started off in mid-winter to walk sixty miles to La Trappe. Here disappointment awaited him: he was too young, he was told, to be admitted. Subsequent attempts to join the Carthusians and the Cistercians were not much

more successful. Thrice indeed he was permitted to make trial of his vocation, but he was obviously unsuited to community life: devout indeed he was, but somewhat eccentric; the confinement of the cell told on his health as well as on his spirits; he became reduced to a shadow, and his superiors had no option but to dismiss him. "God's will be done", he said, as he took a final farewell of the Cistercians of Septfons in 1770.

Benedict now determined to go on pilgrimage to Rome, walking all the way and living on alms. He set out accordingly, staying among other places at Ars, where he met Mr Vianney, father of the future curé. Having crossed the Alps into Italy, he wrote from Piedmont a touching letter to his parents—the last they ever received from him. In it he apologized for the uneasiness he may have caused them and announced his intention of trying to enter an Italian monastery. This he does not appear to have done, for his true vocation began to dawn upon him. Not by shutting himself up in any cloister was he to abandon the world, but by obeying the counsels of perfection without turning his back on the world. Literally and in spirit he must follow the example of our Lord and so many of His saints. With this object in view he embarked upon a life of pilgrimages which led him to the principal shrines in western Europe. Oblivious of wind and weather, he travelled everywhere on foot, carrying neither purse nor scrip nor yet provisions for the way. Often he slept in the open air upon the bare ground; at best he took his rest in a shed or a garret, for he could rarely be induced to accept a bed. He wished to be homeless like his Master. He saluted no man by the way: unless specially moved to do so, he seldom opened his lips except to acknowledge or distribute to others the alms which he had received. As he made his way along the roads absorbed in meditation, or spent whole days of prayer in churches, he was so entirely lost to his surroundings that once, in his later years when he was kneeling before a crucifix, an artist was able to paint the portrait which has preserved his likeness for later generations. His clothing consisted of a ragged old cloak and of broken shoes, whilst his two or three books were carried with his few other possessions in an old sack slung over his back. Was it not written, "Be not solicitous for your body—what you shall put on?" As for that body, Benedict Joseph carried his neglect of it to a degree which provided him with a form of mortification of the flesh more galling than any hairshirt, besides earning the contempt and avoidance which he actually desired. No one could possibly have a lower opinion of him than he held of himself. He seldom begged; if charitable people failed to offer him food, he would pick up orange peel, cabbage stalks, or mouldy fruit from refuse heaps, or would do without. If they gave him money he usually passed it on. A donor of a trifling coin afterwards confessed to having belaboured him with a stick for having, as he thought, shown his contempt at the smallness of the gift by handing it over to another. Benedict bore the beating without a word.

For three years and more the young man wandered about western Europe, not aimlessly, but going from shrine to shrine in Italy, Switzerland, Germany, France, Spain, to Loreto, Assisi, Bari, Einsiedeln, Aix, Compostela. Nor was an undeserved beating an isolated example of ill-treatment. At Moulins he was suspected of theft, and turned out of the church; in Gascony he was arrested for assaulting an injured man whom he had in fact been helping. But he attracted the attention he wished to avoid by an apparently miraculous multiplication of bread for some poor people and by the healing of a confirmed invalid.

In the year 1774, after a fifth visit to Einsiedeln, his pilgrimages ceased and he remained in Rome, except for an annual journey to Loreto. His nights were now spent in the ruins of the Colosseum, his days in the various churches of the city. So constantly was he to be seen wherever the Quarant' Ore was in progress that the Romans nicknamed him " the saint of the Forty Hours ". Many people who knew nothing about him testified after his death to the inspiration they had received from seeing him absorbed in contemplation before the Blessed Sacrament or a crucifix. Increasing infirmities obliged Benedict Joseph to accept the night shelter of a hospice for poor men, and his obedience as well as his true piety greatly impressed those in charge. It was noticed that he always came last to receive his portion of soup, and that often he would give it away to someone he thought more hungry than himself.

At the beginning of Lent 1783, Benedict contracted a chill with a violent cough but he would abandon none of his religious observances. On the Wednesday in Holy Week he managed to attend Mass in his favourite church, Santa Maria dei Monti, but was overcome with faintness. Sympathizers gathered round him as he sat on the steps outside the church, and a butcher who lived near by removed him to his own house. It was quite clear that Benedict was dying. He received the last sacraments and passed away peacefully about eight o'clock in the evening. He was thirty-five years old. Scarcely had he breathed his last when children in the street were heard to raise the cry, " The saint is dead ", and the chorus was taken up all over the city. Within an incredibly short period the name of St Benedict Joseph Labre became known throughout Christendom, and his fame was enhanced by the account of " the beggar of Rome ", which was written by one who had been his confessor during the closing years of his life. He was canonized in 1883, exactly a century later.

In the case of St Benedict Joseph several volumes of beatification documents are accessible at the British Museum. They were printed between 1820 and 1840 and anyone who examines them will find that the circumstances of the saint's unusual career were subjected to very rigorous scrutiny and criticism. There are many biographies. One of the best is that in German by N. Heim. There are others in French by Desnoyers (2 vols.), E. Rosière, and F. Audiger (1906), Canon Gaquère (1936), and P. Doyère (1948); that in the series " Les Saints " cannot be recommended without reserves. An account of Labre was translated into English so soon as 1785, by the Rev. Mr James Barnard, vicar general of the London district; the latest biography in English is by A. de la Gorce (tr. R. Sheed, 1952).

ST BERNADETTE, VIRGIN (A.D. 1879)

THE story of the appearings of our Blessed Lady at Lourdes has already been told here in connection with the feast now kept throughout the Western church on February 11. But on the anniversary of the death of the humble intermediary through whom the message of Heaven was communicated to the world, a few words must be said regarding this chosen soul, whose merits were known to God, but hidden for the most part from the eyes of her fellow men. She was born on January 7, 1844, the oldest of a family of six, and though christened Marie Bernarde, was known to the family and neighbours by the pet name of Bernadette. The father was by trade a miller, and in 1844 he rented a mill of his own, but thrift and efficiency were not the distinguishing virtues of either Francis Soubirous or his wife, Louise Casterot, then still in her teens and eighteen years younger than her

husband. Bernadette was always a most delicate girl, afflicted with asthma and other ailments, and the fact that she was one of the sufferers in the cholera epidemic of 1854 cannot have helped to make her more robust. Meanwhile the family was gradually sinking into dire poverty, which probably had for one result that Bernadette's education, even in a measure her religious education, was sadly neglected. At the date of the first apparition (February 11, 1858) the family were living in the dark airless basement of a dilapidated building in the rue des Petits Fossés. The child herself, though fourteen years of age, had not yet made her first communion and was regarded as a very dull pupil, but she was notably good, obedient and kind to her younger brothers and sisters, in spite of the fact that she was continually ailing.

The apparitions and the popular excitement which accompanied them did eventually have some effect in relieving the destitution of the Soubirous family, for people interested themselves to find work for the father; but for Bernadette, apart from the spiritual consolation of these visions, which had come to an end in less than a couple of months, they left a heavy load of embarrassment from the ceaseless and indiscreet questionings which allowed her no peace. People wanted to cross-examine her about the three secrets our Lady had imparted, they wanted to press money upon her, they wanted to interview her at all sorts of hours, they wanted her to bless them or their sick folk, they even tried to cut pieces from her dress. It was a strange form of ordeal, but for a sensitive child, and Bernadette even at eighteen was no more than a child, it was in truth a martyrdom. As a measure of protection, she was after a while taken to reside with the nuns at the hospice (1861–1866), but even there there were often visitors who could not be denied. Sister Victorine, to whose charge she was specially confided, has recorded how "she nearly always shrank from the task of replying to the questions of those who came to see her, if only on account of the fatigue which these conversations entailed. Every effort of this sort told upon her chest and was liable to bring on a bad attack of asthma. When I took her down to the parlour, I used to see her come to a standstill near the door, and the tears, big heavy drops, welled up into her eyes—'Come', I would say to her, 'be brave'. Then she wiped away the tears, came into the room, bade a pleasant welcome to her visitors and answered everything she was asked, without a hint of impatience at their importunate questions or showing irritation when her word was doubted."

Earlier than this, in 1859, the year after the apparitions, we have a singularly interesting account left by an English non-Catholic visitor of the impression Bernadette made upon people who had come prepared to find nothing but hysteria or imposture. The account is taken from a contemporary entry in a diary. The writer says:

> I ought before this to have spoken more particularly of the little girl herself. She was a pretty-looking child, 14 years of age [she was in reality 15½], with large, dreamy eyes, and a quiet, sedate demeanour, which added some years to her appearance and seemed altogether unnatural in so small a figure. She welcomed us with the air of one long accustomed to receive strangers, and bid us follow her into an upper room of the humble cottage attached to her father's mill. Two bright, happy little urchins—her brothers—were playing about and seemed no way abashed at our entrance. . . . The child offered us seats, while she herself stood by the window and answered

briefly the questions I put to her, but volunteered very few remarks of her own. . . . We offered her a small donation, which she politely refused, nor would she allow us to give anything to her little brothers—and we were assured that neither the parents, nor their child, although very poor, will ever receive anything from strangers. . . . We certainly left her in the conviction that we had been talking with a most amiable little girl, and one superior to her age and station, both in manner and education ; and whatever may be the true account of the apparition, as far as the girl herself is concerned, we feel quite convinced of the sincerity of her faith in it.

Protestant visitors seem to have shown delicacy and consideration by comparison with some of the Catholic ecclesiastics who came to converse with Bernadette. Here is an example left on record by a certain curé who spent a day at Lourdes in January 1860, and who seemed to think that by his interest in the apparitions he was rendering a service to the poor girl herself and to the Church at large. He summoned the child, though he had been told she was poorly and suffering from a nasty cough, to come to him at his hotel through howling wind and pelting rain, and after cross-questioning her for the best part of two hours about the apparitions, the fountain, and the Blessed Virgin's three secrets, the interview according to his own volunteered statement ended as follows :

" My child, I must have quite worn you out with my questions. Please accept these three louis d'or to remunerate you for your trouble."—" No, monsieur, I cannot take anything."

Here Bernadette expressed herself with an energy which showed that I had deeply wounded her self-respect. I tried to press the money upon her, but her silence, eloquent both of the pain she felt and of suppressed indignation, made it clear to me that I could insist no further. So I replaced the coins in my purse, and I went on :

" My child, will you show me the medals you wear in our Lady's honour ? "

—" They are at home. They took them from me to lay upon some sick people, and they cut the string from which they all hung."

" Well, will you let me see your rosary ? "

Bernadette took out her simple rosary with a medal at the end of it.

" Now will you not let me have this rosary ? I will give you the price of it directly."—" No, monsieur, I have no wish either to give you my rosary, or to sell it to you."

" Oh, but I should so much like to have some souvenir of you. I have come such a long way to see you. You really ought to let me have your rosary."

In the end she surrendered it. I clutched this heavenly booty upon which the child's tears had fallen more than once and which had been the instrument of so many grateful and heartfelt prayers in the presence of Mary herself, for Bernadette had fingered this rosary again and again when the apparition had kept count upon a rosary of her own in the grotto of Massabielle. It seemed to me then, it seems to me now, and it always will seem to me, that in this I possess a treasure of great price.

" Will you permit me, my child, to refund you the cost of the rosary ? Please accept this small coin."—" No, monsieur, I will buy myself another with my own money."

But even this was not the climax. The curé's account of the interview continues thus :

> " My child, will you let me show you my scapular ? I wonder if yours is made the same way."—" No, monsieur, mine is a double one."
>
> " Show it me." Bernadette modestly fishes up one end of her scapular, which is, as she said, made with double strings.
>
> " God be praised, my daughter. Now I know a very pious soul who would esteem it such a happiness to possess half your scapular. As you see, it can easily be divided."—" Oh, but please. . . ."—" As a great favour will you not give me half of it ? There will be plenty left, for you will still have a whole scapular." " Monsieur, would you be willing to cut in two the rosary I have just given you ? "—" No." " Well, I cannot divide my scapular either."
>
> I understood that I had to give way and must press the matter no further. I told the child that I would give her my blessing, and she received it, kneeling on both knees, with all the reverence of an angel.

If Bernadette, then sixteen years old, was not tingling with indignation all over, she must already have reached a very high stage of virtue, or of resignation to the peculiar form of trial by which her soul was to be purified. Everything we know of her points to the fact that she was an exceptionally sensitive child. In 1864 she offered herself, under advice, to the sisters of Notre-Dame de Nevers. Attacks of illness postponed her departure from Lourdes, but in 1866 she was allowed to join the novitiate in the mother-house of the order. Separation from her family and from the grotto cost her much, but with her fellow-novices at Nevers she was gay, while remaining still the humble and patient child she had always been. Her ill-health continued, so that within four months of her arrival she received the last sacraments and by dispensation was permitted to take her first vows. She recovered, however, and had strength enough to act as infirmarian and afterwards as sacristan, but the asthma from which she suffered never lost its hold, and before the end came she suffered grievously from further complications.

Characteristic of Bernadette were her simplicity of a truly child-like kind, her peasant " sanity ", and her self-effacement. She likened herself to a broom : " Our Lady used me. They have put me back in my corner. I am happpy there, and stop there. . . ." But even at Nevers she had sometimes to resort to little stratagems to avoid " publicity ". Though her heart was always centred in Lourdes, she had no part in the celebrations connected with the consecration of the basilica in 1876. The abstention seems to have been in large measure her own voluntary choice ; she preferred to efface herself. But who shall say how much the deprivation cost her ? There are few words more pathetic than the cry of Bernadette from her cell at Nevers : " Oh ! si je pouvais voir sans être vue." " Oh! if only I could see without being seen." The conjecture suggests itself strongly that one of Bernadette's " secrets " must have been this, that she was never of her own free will to do anything which would attract to herself the notice of other people.

Bernadette Soubirous died on April 16, 1879 ; she was thirty-five years old. In 1933 she was canonized, and she now appears in the Church's official records as St Mary Bernarda : but in the hearts and on the lips of the faithful she is always St Bernadette.

Apart from the sworn testimonies of witnesses printed in the process of beatification, the most reliable evidence we possess concerning St Bernadette is probably that collected

by Fr L. J. M. Cros in his *Histoire de Notre-Dame de Lourdes* (3 vols., 1925-1927). Numerous biographies exist in many languages. One of the earliest was that of Henri Lasserre (very unreliable), one of the latest that of Fr H. Petitot, *The True Story of St Bernadette* (1949). Other widely-read accounts are Mgr Ricard's *La vraie Bernadette* (1896), a reply to Émile Zola; *Bernadette Soubirous*, by Jean Barbet, who wrote largely from local knowledge; *La confidente de l'Immaculée* (1921), by a nun of Nevers (Eng. trans.); and Abbé J. Blazy's life (Eng. trans., 1926). A very popular novel by Franz Werfel, *Song of Bernadette* (1942), was criticized by Dom Bede Lebbe in *The Soul of Bernadette* (1947). Other popular biographies are those by F. Parkinson Keyes, *Sublime Shepherdess* (1940), and Mrs M. G. Blanton, *Bernadette of Lourdes* (1939). But for a sensitive and reliable summary Fr C. C. Martindale's C.T.S. booklet cannot be bettered. For further particulars of the interviews with St Bernadette quoted above, see *The Month*, June 1924, pp. 526–535, and July 1924, pp. 26–36.

17: ST ANICETUS, POPE AND MARTYR (*c.* A.D. 165)

ST ANICETUS was raised to the chair of St Peter in the latter part of the reign of the Emperor Antoninus Pius. He is styled a martyr in the Roman and other martyrologies and, if he did not actually shed his blood for the faith, he at least purchased the title of martyr by the sufferings and trials he endured. His efforts appear to have been specially directed to combating the errors of Valentine and Marcion and to protecting his flock from heresy. It was whilst he was pope that St Polycarp, the great bishop of Smyrna, came to Rome in connection with the controversy about the date of Easter. The conference which took place led to no settlement, but, to quote the words of Eusebius, "the bonds of charity were not broken". St Anicetus is said to have been a Syrian.

See the *Acta Sanctorum*, April, vol. ii, and the *Liber Pontificalis* with Mgr Duchesne's introduction and notes.

SS. MAPPALICUS AND HIS COMPANIONS, MARTYRS (*c.* A.D. 250)

THE persecution under Decius was the most systematic and general attack which Christianity had yet experienced. The emperor had determined to exterminate completely a fast-increasing body which he regarded as a menace because it obeyed an authority other than his own. On one specified day every denizen of the empire was ordered to sacrifice to the gods and to the genius of the emperor, suspected persons being specially summoned by name, and severe penalties being decreed for those who refused. As soon as news of the edict arrived in Carthage, St Cyprian, the bishop, knowing that he would be the first to be arrested, withdrew into a hiding-place outside the city from whence he could direct and support his flock. The full rigour of the edict was not experienced until the arrival of the proconsul in April 250. He was not content to remain in the city, but made a tour throughout the province, using such severity that many who had hitherto remained faithful fell away. The protomartyr of this persecution in Carthage was a confessor of the name of Mappalicus, whom St Cyprian in his Epistle to Martyrs and Confessors singles out for special praise. After having undergone the torture of the iron claw he was brought before the tribunal, to whom he announced triumphantly that on the morrow they would witness a contest indeed. The following day he was again tortured and perished under the infliction. He was soon followed by other martyrs who gained their crown in various ways, one under torture, one in the mines, and

fifteen who died of starvation and of the filthy conditions they endured when herded in two terrible cells.

We know little of these martyrs beyond what we learn from the correspondence of St Cyprian (ed. Hartel), pp. 492, 534, 541. Their names occur in the Calendarium Cathaginense and in the " Hieronymianum ".

ST INNOCENT, Bishop of Tortona (*c.* A.D. 350)

The parents of St Innocent at Tortona in the north of Italy, although they were Christians living in times of persecution, were by imperial licence exempted from molestation. The exemption granted to the parents did not extend to the children, and after the death of his father and mother Innocent was summoned to appear before the magistrates. As the young man steadfastly refused to sacrifice to the gods, he was tortured and sentenced to perish at the stake. During the night before his execution he had a dream of his father, who bade him go at once to Rome, where he would find safety. He awoke to find his guards fast asleep, and easily succeeded in making his escape. Upon his arrival in Rome he was kindly received by Pope St Miltiades. Pope St Silvester raised him to the diaconate, and after the accession of the Emperor Constantine he was sent back to Tortona as bishop. During the twenty-eight years of his episcopate he showed great zeal in spreading the faith, in building churches, and in converting pagan temples into Christian sanctuaries.

We owe these details to a late and quite untrustworthy life of St Innocent which is printed in the *Acta Sanctorum*, April, vol. ii. But Father F. Savio has shown in the *Analecta Bollandiana*, vol. xv (1896), pp. 377–384, that the saint really existed and that there are germs of truth in the legend, though the story is a fiction. See on the other hand the brochure of Canon V. Legé (1913) to which Fr Savio subsequently replied.

SS. DONNAN and his Companions, Martyrs (A.D. 618)

St Donnan was one of the many Irishmen who followed St Columba to Iona. Afterwards, with fifty-two companions, he founded a monastery on the island of Eigg in the Inner Hebrides. They were all slaughtered by some robbers, who descended on them while the abbot was celebrating the Holy Mysteries on the night of Easter. St Donnan was allowed to finish the sacrifice, and then gathered his brethren into the refectory, which seems to have been set on fire, the robbers slaying with the sword those who tried to escape. A story says that the raid was instigated by a woman who had formerly pastured sheep on the island and resented the loss of it to the monks.

The *Félire* of Oengus gives April 17 as the date of the massacre, and other old calendars record this date as their feast-day. Several Scottish churches were dedicated in honour of St Donnan and there is a Kildonan and a St Donnan's well on Eigg; his feast is still observed in the diocese of Argyll and the Isles.

See Forbes, KSS., p. 325; O'Hanlon, LIS., vol. iv, p. 550; and Whitley Stokes, *Martyrology of Oengus*, pp. 114–117. On the date, see *Analecta Bollandiana*, vol. lxiii, pp. 121–122; and for the text, *ibid.*, li, 126.

ST ROBERT OF CHAISE-DIEU, Abbot (A.D. 1067)

The founder and first abbot of the monastery of Chaise-Dieu in Auvergne was Robert de Turlande, who after a blameless youth was raised to the priesthood, becoming a canon of the church of St Julian at Brioude. His fervent charity showed

itself in his zeal for the public worship of God as well as in his devotion to the sick poor. At one time he contemplated assuming the religious habit at Cluny, but he never seems actually to have taken the step. In order to obtain guidance as to his vocation he made a pilgrimage to the tombs of the Apostles in Rome. Upon his return he was consulted by a knight called Stephen, who was anxious to know what he ought to do to expiate his past sins. When St Robert advised him to leave the world to serve God in the solitary life, Stephen promptly declared himself quite ready to do so, provided Robert would accompany him. This appeared to the saint to be the direct answer to his prayer for light, and he acknowledged that he had for some time been considering the matter.

Stephen set to work enthusiastically, and not only won a second recruit in the person of another knight, but also discovered a suitable place for their settlement in a deserted spot beside a ruined church some five leagues from Brioude. Here they built themselves cells, and embarked on a life of prayer and of manual work, which soon provided for their simple wants and enabled them to assist the poor. Within three years, the fame of the hermits had attracted so many disciples that it became necessary to organize a monastery. People came forward with donations, and buildings arose which developed into the great abbey of Chaise-Dieu, with 300 monks to whom St Robert gave the Benedictine rule. Chaise-Dieu became the mother-house of other monasteries, but in 1640 the congregation was absorbed in that of Saint-Maur.

The Life of St Robert was written within thirty years of his death by Marbod, bishop of Rennes. It is printed in the *Acta Sanctorum*, April, vol. iii (under April 24), and by Mabillon (*Acta Sanctorum O.S.B.*, vol. vi, part 2, pp. 188–197). There is also, *ibidem*, another sketch of his history by Bernard, a monk of Chaise-Dieu, with a collection of his miracles. *Cf. Bulletin historique et scientifique d'Auvergne*, 1906, pp. 47, 72, 82, 116.

ST STEPHEN HARDING, Abbot of Cîteaux, Co-Founder of the Cistercian Order (A.D. 1134)

St Stephen Harding, the Englishman who helped to found the monastery of Cîteaux, and who actually framed the Cistercian constitution, was educated at the abbey of Sherborne in Dorsetshire. Nothing is known of his parentage or family. He seems to have left the abbey without any very definite idea of becoming a monk, and went first to Scotland and then to Paris, probably to study and to see something of the world. With a friend, he made a journey to Rome which was, in the true sense, a pilgrimage, for we are told that the two young men used every day to recite the whole psalter together. On the way back, as they passed through a forest in Burgundy, they came upon a collection of rough huts, inhabited by monks who were living a life of poverty, their time being divided between prayer and the hard manual work which provided them with vegetables. Their self-abnegation and austerity made an immediate appeal to Stephen, and, leaving his friend to continue his journey alone, he remained at Molesmes and threw in his lot with the monks. In St Robert the abbot and St Alberic the prior he found kindred spirits, and all rejoiced in their holy fellowship of prayer and mortification as well as in a poverty which sometimes amounted to absolute want. After some years, however, it seemed to Stephen and to some of the others that the spirit of the place had departed; and in 1098 Abbot Robert accompanied by Alberic, Stephen and four others, went to Lyons and, in an interview with Archbishop Hugh, who was also the papal legate

in France, they applied for permission to leave Molesmes. He at once appreciated their aims and gave them the authorization in a document the terms of which have been preserved. St Robert released the brethren from their vows of obedience to him, and he and twenty of the monks left Molesmes. It is not certain whether they allowed themselves to be led by chance, or whether they had already selected as their future home the loneliest and most uncultivated spot they knew. In any case they found their way to Cîteaux, then a gloomy place in the heart of the forest, far removed from any human habitation. Rainald, the lord of Beaune, willingly gave them the site, and Odo, Duke of Burgundy, who had heard of them from Archbishop Hugh, sent some workmen to assist them in building their monastery.

On March 21, 1098, the new abbey was inaugurated, with Robert as abbot, Alberic as prior, and Stephen as sub-prior, but the following year the monks of Molesmes, finding that they fared very badly without their former abbot, petitioned Rome that Robert should be sent back to them. He had never really been a leader in the migration to Cîteaux and he seems to have been glad to return to Molesmes, to judge from an allusion in a contemporary letter to Robert's " wonted fickleness ".

Alberic now became abbot of Cîteaux with Stephen as prior, but the troubles of the new foundation were only beginning. It took time to convert the virgin forest into arable land, and the brethren were often reduced to great straits. Nevertheless they kept a good heart and continued to serve God according to the strict rule of St Benedict, reinforced by usages of their own.

In 1109 Bd Alberic died and Stephen was elected abbot in his place. His first act was to decree that magnates should no longer be permitted to hold their courts at Cîteaux—thus apparently cutting off the abbey's greatest earthly support and alienating for a time Odo's successor, Duke Hugh. His second measure was even more severe. He forbade the use of anything costly in the service of God : there must be nothing which tended to pomp. Chalices where to be silver gilt, chasubles of good common stuff, and so forth. But the immediate result of these regulations was to discourage visitors and to dry up still further the supply of novices—already a source of anxiety. The day came when starvation stared them in the face, but the monks remained loyal. Then the abbot made a great venture of faith. He bade one of the brethren go to the market of Vézelay and there buy three horses and three waggons, which he was to bring back laden with the necessaries of life. When the monk asked for the money required, the abbot replied he had only threepence. The brother obediently started forth, and upon his arrival in Vézelay told his errand to a friend who lived there. The good man immediately rushed to the bedside of a rich neighbour who was dying, and induced him to give a sum which covered all the purchases required.

But their numbers still diminished. A mysterious disease appeared amongst them which carried off one monk after another, until even Stephen's stout heart quailed before the prospect of the future, and he began to wonder if he were really doing the will of God. Addressing a dying monk the abbot asked him to bring back word from beyond the grave to let him know the divine will—if God would allow it. Soon after his death the monk appeared to Stephen as he was out in the fields, and assured him not only that his way of life was pleasing to God but that recruits would soon come who, " like bees swarming in haste and overflowing the hive, would fly away and spread themselves through many parts of the world ". Thus assured, Stephen was satisfied to wait for the fulfilment of the prophecy. Certainly no one could have foreseen how dramatically that answer would come.

At the monastery gates appeared one day a troop of thirty men, who announced to the astonished porter that they had come to crave admittance and to offer themselves to the religious life. They were all of noble lineage, mostly also in their early prime, and they had as their leader and spokesman a young man of singular beauty whose name was Bernard. He had been moved to give up the world, but being a youth of keen affections he had no mind to enter the way of perfection himself and leave his friends outside. One after another, he had gained over his brothers, his uncle, and a number of his acquaintances. This was the turning-point: from henceforth there was no lack of novices and no fear of starvation, for the new foundation was drawing upon itself the attention and admiration of France. It was also the culminating event in St Stephen's history: his personality almost disappears in the two great tasks now before him—the training of St Bernard and the constitution of the Cistercian Order.

Increasing numbers soon necessitated a daughter house, and a foundation was made at Pontigny. Two other houses, Morimond and then Clairvaux, followed, and to the general surprise Stephen appointed Bernard abbot of Clairvaux, although he was only twenty-four years of age. To bind these monasteries to Cîteaux, Stephen instituted an annual general chapter which the heads of the affiliated abbeys were bound to attend. In 1119, when nine abbeys had sprung from Cîteaux and Clairvaux, St Stephen drew up a body of statutes, the Charter of Charity, which both organized the Cistercians as an order and regulated their mode of life.

It was only when he was old and very nearly blind that St Stephen laid down his pastoral staff to prepare for the end. As he lay on his death-bed, he heard some of the monks round him extolling him and saying that he would be able to enter fearlessly into the presence of God. Raising himself, he rebuked them, saying, "Indeed, I assure you that I am going to God as trembling and as anxious as if I had never done any good. For if there has been in me any good at all, and if any fruit has been produced from my littleness, it was through the help of the grace of God: and I fear greatly lest perhaps I have husbanded that grace less jealously and less humbly than I ought to have done." These were his last words before he went to his reward. As well as by the Cistercians, the feast of St Stephen Harding is kept in the dioceses of Westminster and (on March 28) Plymouth. He was canonized in 1623.

Materials for the study of the early history of the Cistercian Order are tolerably ample. We have the *Exordium Parvum*, the *Exordium Magnum*, and the works of such chroniclers as William of Malmesbury and Ordericus Vitalis, as well as a life of St Robert of Molesmes. For English readers Father Dalgairns contributed to the "Lives of English Saints" series an excellent biography of St Stephen Harding; this was reprinted separately with additional notes by Fr Herbert Thurston in 1898, and was reissued in U.S.A. in 1946. Several important articles upon the early days of Cîteaux have been contributed to the periodical *Die Cistercienser-Chronik* by P. Gregor Müller, notably that entitled "Citeaux unter dem Abte Alberich", vol. xxi (1909), nn. 239–243. For the Charter of Charity, see D. Knowles, *The Monastic Order in England* (1949), pp. 208–216.

BD EBERHARD OF MARCHTHAL, ABBOT (A.D. 1178)

As early as the year 1100 the counts of Swabia had built or restored a minster at Marchthal on the southern bank of the Danube and installed in it secular canons. In time the foundation languished: canons died and were not replaced, others voluntarily abandoned the house—"preferring fat oxen to lean", as the old

chronicler expresses it. At last it became derelict and entirely deserted. The sight of the ruined buildings in which the praises of God were no longer chanted was a source of grief to Elizabeth, the wife of Hugo, Count of Tübingen ; and at her request Hugo rebuilt the monastery, which he handed over to the Premonstratensians of Roth as a thank-offering for his success in battle. The gift was a valuable one, including four churches, large tracts of land, and fishing rights in the Danube. Over the twelve canons who came from Roth was set Eberhard of Wolfegg, a very holy man who had given up great riches and the dignity of archdeacon to enter the Premonstratensian Order. He ruled Marchthal with great success for twelve years and died in the year 1178.

There seems to be no formal biography of Eberhard, nor has there ever been any authoritative recognition of his claim to be liturgically honoured, but an account of him is given in the *Acta Sanctorum*, April, vol. ii. See also F. Walter, *Geschichte des Klosters Obermarchtal*, pp. 5–7, and J. Vochezer, *Geschichte des Hauses Waldburg*, vol. i, pp. 5–6.

BD JAMES OF CERQUETO (A.D. 1367)

HISTORY has little to tell concerning Bd James of Cerqueto, who entered the order of the Hermits of St Augustine at Perugia when still very young and lived until extreme old age a life almost entirely devoted to prayer. It was to his prayers that his brethren attributed the permission they received sometimes to wear white habits in honour of the Blessed Virgin. Like many other saints who have led the eremitic life he had great power over animals. During his open-air preaching it was noticed that the very frogs ceased their croaking at his bidding, to allow his words to be heard by those for whom they were intended. He died in the church of St Augustine at Perugia on April 17, 1367. Owing to the number of miracles reported as having taken place at his tomb, Horatius, bishop of Perugia, caused his body to be enshrined in 1754 and carried in solemn procession through the city.

The *cultus* of Bd James was confirmed in 1895. The decree, giving a brief sketch of his life, may be found in the *Analecta Ecclesiastica* for 1895, pp. 253–254. A short account of the *beato* was printed in the same year by A. Rotelli, *Il beato Giacomo da Cerqueto*.

BD CLARE OF PISA, WIDOW (A.D. 1419)

THIS Bd Clare was the child of Peter Gambacorta, who became virtually head of the Pisan republic, and she was born in 1362 ; Bd Peter of Pisa (Gambacorta junior ; June 17) was her brother, seven years older than herself. To provide for the future of his little daughter, familiarly known as Thora (short for Theodora), her father betrothed her to Simon de Massa, a wealthy youth of good family, although the child was only seven years old. Yet, young as she was, she was wont to slip off her betrothal ring during Mass and murmur, " Lord, thou knowest that I desire no love but thine ". At the age of twelve when she was sent to her husband's home, she had already begun to practise severe mortifications. Her mother-in-law was kind, but upon discovering that Thora was over-lavish in her gifts to the poor she ceased to allow her access to the household stores. Her charitable instincts thus thwarted in one direction, the young bride joined a band of ladies who ministered to the sick, and she took as her special charge a poor woman afflicted with a distressing form of cancer. Thora's wedded life was of short duration : she

and her husband fell ill of an epidemic disease which cost him his life. As she was only fifteen her relations set about arranging another marriage, but she was old enough to assert herself, and her decision to remain a widow was strengthened by a letter from St Catherine of Siena, whose acquaintance she had made when that holy woman had visited Pisa.

As a first step, Thora cut off her hair and distributed her fine clothes to the poor —much to the indignation of her mother- and sisters-in-law. Then, secretly, through the intermediary of a servant, she arranged for admission into the Poor Clares. Stealing out of the house she made her way to the convent, where she was immediately clothed with the habit, assuming at the same time the name of Clare, by which she was from thenceforth to be known. The following day her brothers appeared at the gates to demand her return, and the terrified nuns let her down over the wall into the hands of her kinsmen, who took her home in disgrace. Although she was kept a prisoner in her father's house for five months, neither threats nor starvation could shake her determination. At last Peter Gambacorta relented, and not only allowed his daughter to enter the Dominican priory of Holy Cross, but promised to build another house of the order. She now became associated with Mary Mancini, also a widow, and destined like herself to be raised to the altars of the Church. The teaching of St Catherine of Siena strongly influenced the two women who, when they were transferred to Gambacorta's new foundation in 1382, succeeded in inaugurating observance of their rule in its primitive austerity. This house, in which Bd Clare was at first sub-prioress and then prioress, became the training centre for many saintly women who afterwards carried the reform movement to other Italian cities. To this day, enclosed Dominican nuns are often spoken of in Italy as " Sisters of Pisa ". They led a contemplative life of prayer, manual work and study: " Never forget ", said Bd Clare's director, " that in our order very few have become saints who were not likewise scholars."

During the rest of her life, the holy prioress was beset by financial difficulties in connection with her convent, which required alterations and extensions. Nevertheless, when a large sum of money came into her hands with the option of using it for the priory, she preferred to give it for the establishment of a foundling hospital. Perhaps, however, her most conspicuous virtues were her sense of duty and her forgiving spirit—both of which she displayed to a heroic degree in exceptional circumstances. Gambacorta, in the midst of his efforts to maintain peace in the city, was treacherously slain by Giacomo Appiano, whose fortune he had made and whom he had refused to mistrust; two of his sons were done to death by the miscreant's supporters, whilst a third escaped, closely followed by the enemy, to the door of Bd Clare's convent at which he knocked for admission. Recognizing that her first duty was to protect her daughters from the mob, the prioress refused to break the enclosure. Her brother was hewn down at the threshold, and the shock brought on her a severe illness. But Clare could forgive so completely that she invited Appiano to send her a dish from his table that she might seal her forgiveness by partaking of his bread. In later years, when his widow and daughters were reduced to great straits, she opened the convent doors to receive them.

Bd Clare was a great sufferer towards the close of her life, and as she lay on her death-bed with outstretched arms, she was heard to murmur, " My Jesus, here I am upon the cross ". Just before she died, however, her face was illuminated

with a radiant smile and she blessed her daughters absent as well as present. She had reached the age of fifty-seven years. Her *cultus* was confirmed in 1830.

There is an Italian life by a contemporary, herself a nun, which has been translated into Latin and printed in the *Acta Sanctorum*, April, vol. ii, and there are also a few of Clare's letters, which have been published. See further M. C. de Ganay, *Les Bienheureuses Dominicaines* (1913), pp. 193–238; and Procter, *Lives of the Dominican Saints*, pp. 96–100. A full bibliography will be found in Taurisano, *Catalogus hagiographicus O.P.*, p. 34.

18: ST APOLLONIUS THE APOLOGIST, MARTYR (*c.* A.D. 185)

THE Emperor Marcus Aurelius had persecuted the Christians on principle, but his son Commodus, who succeeded him about the year 180, although a vicious man, showed himself not unfavourably disposed towards them. During the cessation of active persecution under his reign, the number of the faithful greatly increased, many men of rank enlisting themselves under the banner of the cross. Amongst these was a Roman senator called Apollonius, who was well versed in philosophy as well as in the Holy Scriptures. In the midst of the peace which the Church was enjoying, he was denounced as a Christian by one of his own slaves to Perennis, the praetorian prefect. The laws against the Christians had not been repealed and, although the slave was promptly put to death as an informer, Perennis called upon Apollonius to renounce his religion. As the saint refused, the prefect referred him to the judgement of the Roman senate. In their presence the martyr who, possibly on account of his learning and social position, seems to have been treated with a certain exceptional consideration, debated with Perennis and boldly gave an account of his faith. As Apollonius persisted in his refusal to offer sacrifice, he was condemned and decapitated; another, less probable, account tells us that he was put to death by having his legs crushed.

In the opinion of hagiographical scholars the dialogue between the martyr and his judge bears every mark of having been extracted from an authentic record taken down by a stenographer. Alban Butler in the eighteenth century could not have known of this recently discovered document, and a quotation from the fearless words, spoken on the threshold of death by the Christian apologist so many hundred years ago, may well supply the place of any later homily. We borrow the slightly contracted, but substantially exact, translation of the late Canon A. J. Mason.

Death, said the martyr, was appointed for all; and Christians practised themselves for it in dying daily. So far were the heathen calumnies against Christianity from being true, that Christians would not allow themselves a single impure glance, nor listen to a bad word. He said that it was no worse to die for the true God than to die of fever, or dysentery, or any other disease. "Are you then bent upon death?" asked Perennis. "No", said Apollonius, "I enjoy life; but love of life does not make me afraid to die. There is nothing better than life—the life eternal, which gives immortality to the soul which has lived well here." The prefect confessed that he did not understand. "I am heartily sorry for you", said the prisoner; "so insensible are you to the beauties of grace. Only the seeing heart can appreciate the Word of God as the seeing eye the light."

Here a brother philosopher of the Cynic school interrupted Apollonius, and said that such language was an insult to the understanding, though Apollonius himself thought that he was uttering profound truths. "I have learned to pray, and not

to insult," Apollonius answered, "only to the senseless does the truth appear to be an insult." The judge besought him to explain himself clearly. Then Apollonius answered with what Eusebius justly calls a most eloquent defence of the faith.

" The Word of God ", he said, " who brought into existence men's souls and bodies, became man in Judea—our Saviour Jesus Christ. Perfectly righteous and filled with divine wisdom, He lovingly taught us what the God of all is like, and what is the end of virtue, befitting the souls of men with a view to social order and dignity. By His own suffering He put a stop to sins in their very beginning. He taught us to stop anger, to moderate desire, to chastise the love of pleasure. He taught us to relieve sorrow, to be generous, to promote charity, to put away vainglory, to abstain from taking revenge, to despise death—not when inflicted for wrongdoing, but in patient endurance of the wrongdoing of others. He taught us to obey the law laid down by Himself, to honour the king, to worship the immortal God, and Him only, to believe our souls to be immortal, to look forward to judgement after death, to expect the reward of the toils of virtue to be given by God after the resurrection of those who have lived good lives. All this He taught us plainly, and gave us convincing reasons for it ; and won great glory for this excellence. But He incurred the envy of the unnurtured like the righteous men and philosophers before Him. For the righteous are unserviceable to the unrighteous ; as the fools unjustly say in a certain proverb "—here Apollonius refers to a passage in the Book of Wisdom—" ' Let us lie in wait for the righteous, because he is not for our turn.' And not only so, but it was said by one of the Greeks "—a speaker in the *Republic* of Plato—" ' the righteous man shall be scourged, tortured, bound, have his eyes put out, and at last be crucified.' As the Athenian sycophants persuaded the multitude and unjustly sentenced Socrates, so our Master and Saviour was sentenced to death by some of the wicked who reproached Him as they had reproached the prophets before Him. . . . We," he concluded, " have hastened to honour Him because we have learned from Him lofty commandments, of which we were ignorant before, and are under no delusion. Yet if it were a delusion, as you say, which tells us that the soul is immortal, and that there is a judgement after death, and a reward of virtue at the resurrection, and that God is the Judge, we would gladly be carried away by such a lie as that, which has taught us to live good lives awaiting the hope of the future even while suffering adversities."

Although from Eusebius, Rufinus, and St Jerome something was known of this discussion with Apollonius in the presence of the senate, no accurate report was believed to survive until F. C. Conybeare translated an Armenian text which had in 1874 been printed by the Mekhitarist monks (see Conybeare, *The Apology and Acts of Apollonius*, etc., 1894, pp. 29–48). Shortly afterwards the Bollandists found a copy of the Greek text in a Paris MS. and edited it in the *Analecta Bollandiana*, vol. xiv (1895), pp. 284–294. The two texts attracted great attention among scholars and have been many times re-edited and translated. See the admirable account of these acts which is furnished by Father Delehaye in his *Les Passions des Martyrs et les genres littéraires* (1921), pp. 125–136. While he strongly upholds the substantial authenticity of the dialogue, he points out how both in the Greek and the Armenian the process of adaptation and falsification has already begun. He also supplies a sufficient bibliography of the contribution made to the discussion by Harnack, Mommsen, Klette, Geffcken, and others. See also A. J. Mason, *Historic Martyrs of the Primitive Church* (1905), pp. 70–75.

SS. ELEUTHERIUS AND HIS COMPANIONS, MARTYRS (NO DATE)

THE story of St Eleutherius and his companions is one of those pious romances of Greek origin which were accepted as veracious in a subsequent uncritical age and

attained to great popularity. It follows conventional lines and may be summarized as a specimen of such fables. Eleutherius was a Christian, the son of a Roman widow called Anthia, and was educated by a certain Bishop Dynamius. A deacon at sixteen, a priest at eighteen, the young man was consecrated bishop of Illyrium at the age of twenty. After having converted and baptized an imperial official sent to arrest him, Eleutherius was brought before the Emperor Hadrian, who caused him to be bound with outstretched limbs upon a red-hot iron bedstead. The martyr's bonds, however, broke spontaneously, and he stood up and harangued the people. Hadrian then sent for a large grid, and after promises and threats he offered Eleutherius the alternative of either recanting or being roasted to death. The young bishop never faltered, but the fire died out of itself and could not be rekindled. Thereupon he was shut up in a hot oven from which he emerged two hours later entirely unscathed. The enraged emperor ordered him to be tied by the feet behind a waggon drawn by wild horses, which took him up into a mountain where an angel released him and where the beasts of the forest gathered round him like lambs. There he remained until he was discovered by hunters and delivered to the imperial soldiers. During the public games he was exposed in the amphitheatre, but a lion and a lioness, let loose upon him, only licked his hands and feet. Eventually he was clubbed to death with eleven companions, his mother Anthia perishing by the sword soon afterwards.

These fictitious acts may be read in the *Acta Sanctorum*, April, vol. ii, and *cf.* Delehaye, *Les Légendes Hagiographiques* (3rd ed., 1927), p. 77.

ST LASERIAN, LAISREN OR MOLAISSE, BISHOP OF LEIGHLIN (A.D. 639)

THE early history of St Laisren is very uncertain in view of the discrepancy between the various accounts which have come down to us. He is said to have spent several years at Iona, and then to have proceeded to Rome where he received ordination from Pope St Gregory the Great. We next find him at Leighlin, on the banks of the Barrow, in a monastery presided over by its founder, St Goban. At a synod held at White Fields in the immediate vicinity, St Laisren was foremost in upholding the Roman date for keeping Easter as against the Columban usage still widely prevalent in Ireland. The conference, which was conducted with great courtesy on both sides, could come to no conclusion, and it was decided to send St Laisren with a deputation to refer the matter to the pope. On this second visit to Rome, the saint was consecrated bishop by Honorius and appointed papal legate for Ireland. In this capacity he would seem to have succeeded in practically settling the paschal controversy as far as the south of Ireland was concerned. About two years after the synod, St Goban resigned the government of the monastery to St Laisren, who ruled it until his death. His feast is kept throughout Ireland.

Lamlash Bay and the sea-bathing resort of Lamlash on the island of Arran off the south-west coast of Scotland have been said to derive their name from St Lamliss, a hermit who, at some period in the seventh century, occupied a cell in the district where the present village stands. Although this is stated by Butler, who refers in support of his assertion to " memoirs in the Scottish College at Paris ", it seems much more probable that the name commemorates the Irish bishop St Laisren of Leighlin.

The Latin life of St Laisren, printed in the *Acta Sanctorum*, April, vol. ii, curiously says nothing of the saint's connection with the paschal controversy, though this is much

insisted on in other sources. See Plummer, *Irish Litanies* (1925), p. 120. The text in the Codex Salmanticensis is only fragmentary. *Cf.* also O'Hanlon, LIS., vol. iv, pp. 203 *seq.*, and Forbes, KSS., pp. 407–409; but mainly W. J. Watson, *History of the Celtic Place-Names of Scotland* (1926), pp. 305–307.

ST IDESBALD, ABBOT (A.D. 1167)

THE celebrated abbey of our Lady of the Dunes arose from a small settlement formed in 1107 by a hermit called Ligerius on the sand-hills between Dunkirk and Nieuport. The monks followed the Savigny reform until 1137, when the monastery, which had been transferred to a neighbouring spot, became affiliated to the Cistercians. Thither there came one day from Furnes a canon of the church of St Walburga, Idesbald by name, asking to be given the monastic habit. He was a man no longer young, and with aristocratic connections, but it was not long before he won the affectionate esteem of the whole abbey by his meekness, his wisdom and his integrity. The post of cantor, which he held, was dear to him, for the Divine Office was his passion: he would become so much absorbed in it as to be oblivious to all things else. He eventually became abbot, and the monastery prospered greatly under his rule, his prestige being so great that outsiders eagerly assisted him in carrying out his schemes; and privileges were granted to the abbey by Pope Alexander III. When St Idesbald died, his brethren, in deference to his great sanctity, departed from the custom of the order and laid him in a coffin which they buried in their church. His body, which was found to be incorrupt 450 years after his death, now lies at Bruges.

There seems to be no early life of St Idesbald, but an account of him is given in the *Acta Sanctorum*, April, vol. ii. There is a good book in Flemish by J. De Cuyper, *Idesbald van der Gracht* (1946).

ST GALDINUS, ARCHBISHOP OF MILAN AND CARDINAL (A.D. 1176)

MILAN honours as one of its principal patrons the holy Galdinus, whose name appears associated with those of St Ambrose and St Charles Borromeo at the close of every litany of the Milanese rite. A member of the famous Della Scala family, he occupied the posts of chancellor and archdeacon under two archbishops of Milan, winning the confidence of clergy and people by the manner in which he shouldered his responsibilities at a very difficult epoch. When Pope Alexander III was elected in 1159, a few dissentient cardinals promptly elected a rival pope more favourable to the pretensions of the Emperor Frederick Barbarossa. Milan had already offended the emperor by claiming the right to select its own magistrates, but when the citizens acknowledged Alexander III he became further incensed against them. Archbishop Hubert and his archdeacon Galdinus were obliged to withdraw into exile, and the following year Frederick, with a great army, invested the city, which surrendered after a siege. It was by his orders that the reputed bodies of the Three Magi were then removed from the church of St Eustorgius to Cologne, where the greater part of these "relics" still remain.

In 1165 Galdinus was created cardinal, and the following year, upon the death of Archbishop Hubert, he was appointed his successor. In vain he pleaded the state of his health, enfeebled by the hardships he had undergone: Alexander consecrated him with his own hands. The new prelate made it his first care to comfort and encourage his distressed flock; the Lombard states had entered into

a league to rebuild Milan, and St Galdinus threw himself heart and soul into the new undertaking. Nor did the distracted state of the commonwealth hinder St Galdinus from attending assiduously to his pastoral duties. He preached constantly, and assisted the poor whom he sought out in their miserable homes. Amongst his clergy he enforced discipline, which had inevitably become relaxed during the troublous times through which they had been passing. His wisdom and eloquence, which had at first been mainly directed towards healing the schism, were afterwards exerted to confute the doctrines of the Cathari, then widely prevalent in Lombardy. On the last day of his life, although too weak to celebrate Mass, he succeeded in delivering an impassioned sermon against false doctrine. The effort was too much for him : he lost consciousness before he could leave the pulpit, and died as the Mass was ending.

In the very year of St Galdinus's death the imperial army was routed by the Lombard league at the battle of Legnano. And at the celebrated meeting which took place in Venice in 1177, Barbarossa abjured the schism, and made his peace with the Church. That the pope placed his foot upon the emperor's neck in any but in a metaphorical sense is now discredited by all sober historians. The incident, which would have been utterly inconsistent with Alexander III's magnanimous character, is not mentioned by any contemporary writer.

A short biography of early date is printed in the *Acta Sanctorum* (April, vol. ii) with copious annotations. See also Ughelli, *Italia Sacra*, vol. iv, cc. 219–226, and L. Marazza, *La Lega Lombarda e S. Galdino* (1897).

BD JAMES OF LODI (A.D. 1404)

As a young man, James Oldi took a prominent part in the social gaieties of his native town, Lodi, concerning himself very little with religion ; he painted, he sang, he played the lute, and there was no better dancer in all the land. Moreover he had married a lady, Catherine by name, who was equally addicted to amusement. A severe epidemic of plague destroyed the amenities of the town, and James went to stay with his father-in-law in the country. Happening to enter a local church which contained a reproduction of the Holy Sepulchre, James said to a companion, " Let us see which is the taller—Christ or I ". With these flippant words he lay down at full length on the tomb—but when he stood up again he was a changed man. From that moment he shunned all his former pleasures. He scourged himself, spent hours in church, painted sacred pictures, and undertook the care of a sick priest, who taught him Latin.

The example of her husband, as well as the death of their two girls of plague, led to the conversion of Catherine. They took a vow of continence, became Franciscan tertiaries, and converted their house into a church, Catherine's dresses being cut up for vestments, whilst her jewels were given to adorn the sacred vessels. James himself was raised to the priesthood, after he had lived for some time an austere life of piety and good works with a band of friends who gathered round him. Misunderstandings with neighbouring Franciscan regulars, who suspected them of attempting to found a new branch of the order, obliged them to leave the town for the suburb of Old Lodi, where Bd James served a church. The upheaval caused by the civil war, however, eventually led to their return to Lodi, where this good priest spent his last years devoting himself to the sick and to the prisoners-of-war.

He died of an illness contracted from a patient he was attending, and was buried in St Julian's, the church which he had founded.

An Italian life written by the confessor of Bd James is preserved in a Latin translation in the *Acta Sanctorum*, April, vol. ii. See the valuable little book *B. Giacomo Oldi da Lodi* (1933), by P. M. Sevesi.

BD ANDREW HIBERNON (A.D. 1602)

ANDREW HIBERNON came of noble Spanish stock, but his parents, who lived at Alcantarilla, near Murcia, were so poor that at a very early age the boy hired himself out to an uncle, in order to contribute to the support of his family. He had gradually amassed a sum sufficient to provide a dowry for his sister, and was taking it home in triumph, when he was set upon by thieves who robbed him of all. Bitterly disappointed, he now began to realize the uncertainty of earthly riches compared with the heavenly treasure which is eternal. He entered a house of Conventual Franciscans which he soon left to pass to a convent of the Alcantarine reform, where he was professed as a lay-brother. He sought to live a hidden life of self-effacement, humility and prayer, but God was pleased to glorify him by giving him the gifts of prophecy and of miracles. Many owed their conversion to him. The holy man foretold the date of his own death, which occurred at Gandia when he was in his sixty-eighth year.

St Pascal Baylon and Bd John de Ribera made Andrew's name widely known ; but he had been locally honoured as a saint even in his life-time, and he was beatified in 1791.

There is a life by Fr Vincent Mondina, the postulator of the cause, *Vita del B. Andrea Ibernon* (1791), and see also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 77–83.

BD MARY OF THE INCARNATION, WIDOW (A.D. 1618)

TO Barbara Acarie—*la belle Acarie*—afterwards known as Bd Mary-of-the-Incarnation, is due the credit of having introduced into France the Carmelites of the reform initiated in Spain by St Teresa. She also had some part in establishing in Paris the Ursulines and the Oratorians. The daughter of Nicholas Avrillot, a high government official, Barbara showed unusual piety and astonished the nuns of her aunt's convent at Longchamps, where she was educated, by her austerities when, as a girl of twelve, she was preparing for her first communion. She would fain have embraced the religious life, preferably as a Franciscan at Longchamps, or failing that as a nursing sister of the poor at the Hôtel-Dieu in Paris, but her parents had other plans for the only one of their children they had been able to rear. She complied with their wishes, saying resignedly, " If I am unworthy through my sins to be the bride of Christ, I can at least be His servant ". At the age of seventeen she was given in marriage to Peter Acarie, an aristocratic young advocate who held an important post in the treasury. He was a man of piety and charity who did much to help the exiled English Catholics reduced to poverty by the penal laws of Queen Elizabeth ; but though so well-meaning he was also rather foolish, and he caused his wife no little suffering. However, the marriage was on the whole a happy one, and Madame Acarie proved herself a devoted wife and mother. She took so much trouble over the spiritual training of her six children that she was asked if she intended them all for the religious life. " I am preparing them to carry out God's

will . . ." was her reply. "A religious vocation can only come from God." Eventually all her three daughters entered the Carmelite Order, whilst of her three sons one became a priest and the other two maintained throughout their careers in the world the principles they had imbibed in childhood. Her glowing piety seems to have communicated itself to her whole household, whose welfare she constantly sought and whom she nursed with the utmost tenderness when they were ill. Her personal maid, Andrée Levoix, in particular became her associate in her devotions and charities.

Great temporal trials were in store for this happy family circle. Peter Acarie had been a prominent supporter of the Catholic League, on whose behalf he had incurred heavy financial liabilities. After the accession of Henry IV he was banished from Paris, and his property was immediately seized by his creditors. Madame Acarie and her children were at one time reduced to such extremities that they had not enough to eat. The intrepid wife rose to the occasion. Herself conducting the defence of her husband in the courts, she proved his innocence of the charge of conspiracy against the king, and was able to help him to compound with his creditors. She even obtained leave for him to return to Paris, with a diminished fortune indeed but with an untarnished name. Madame Acarie's far-reaching but discriminating charity became so widely known that she was entrusted by many people with the distribution of their alms. Mary of Medici and Henry IV themselves honoured her with their esteem, and she was able to obtain from them the sanction and help required to bring the Carmelite nuns to Paris. Her sympathies were so wide that they included every kind of person: she fed the hungry, she befriended the fallen, she assisted "decayed" gentlefolk, she watched beside the dying, she instructed heretics, she encouraged religious of every order.

Madame Acarie was moved to work for the introduction of the Teresian Carmelites into France by two visions of St Teresa; it was nearly three years from the second of these to the opening of the convent of Spanish nuns in Paris in November 1604. Four more foundations elsewhere followed during the next five years. Madame Acarie was not only the prime mover in bringing all this about: she also trained young women for the Carmelite life—she was, in fact, a sort of unofficial married novice-mistress. Among her advisers and helpers at this time were St Francis de Sales and Peter de Bérulle, the founder of the French Oratorians.

It was not then surprising that soon after her husband died in 1613 she asked to be received among the Carmelites, as a lay-sister. But she was a nun for only four years; Barbara Acarie was essentially a woman who attained holiness in the married state—she was a saint before ever she put on the habit of Carmel. Taking the name of Mary-of-the-Incarnation, she entered the convent at Amiens, where her eldest daughter was shortly after appointed sub-prioress. Sister Mary was the first to promise her obedience, and she was happy to scour the pots and pans in the house she had helped to found—yet she could walk only with difficulty and great pain, through having three times broken a leg over twenty years before. Afterwards, owing to regrettable disagreements with Father de Bérulle, she was transferred to Pontoise.

Underlying the outward activities of Bd Mary was a mystical life of a high order. Great spiritual truths were revealed to her whilst she was in a state of contemplation bordering upon ecstasy. These effects of the life of grace already showed themselves in the early years of her married life, and occasioned misunderstandings in her family and grave trials for her. Among the well-known spiritual directors who

helped her was that Capuchin from Canfield in Essex, Father Benet Fitch. In February 1618 she developed symptoms of apoplexy and paralysis which showed that her end was near. When the prioress asked her to bless the nuns gathered about her bedside she first raised her eyes and hands to Heaven with the prayer, " Lord, forgive me the bad example I have set ". After giving her blessing she added, " If it should please Almighty God to admit me to eternal bliss I will ask that the will of His divine Son should be accomplished in each one of you ". At three o'clock on Easter morning she received her last communion, and died whilst being anointed. She was fifty-two years old. Barbara Acarie was beatified in 1791.

There are many biographies of Madame Acarie, beginning with that of André du Val (1621 ; 1893). It will be sufficient to mention those of Boucher, Cadoudal, Griselle, and the summary by E. de Broglie in the series " Les Saints ". But Fr Bruno's *La belle Acarie* (1942) is by far the best life, and it contains a very full bibliography. Mother Mary's influence upon her generation was sufficiently great to claim notice in such works as Pastor's *Geschichte der Päpste*, vols. xi and xii, and in H. Bremond, *Histoire littéraire du sentiment religieux en France*, vol. ii (Eng. trans.), pp. 193–262. There is an excellent life in English, *Barbe Acarie* (1953), by L. C. Sheppard.

19: ST LEO IX, POPE (A.D. 1054)

ALSACE, at that period a part of the Holy Roman Empire, was the birthplace of St Leo IX in the year 1002. His father Hugh, who was closely related to the emperor, and his mother Heilewide were a pious and cultured pair of whom it is recorded, as though it were somewhat unusual, that they spoke fluent French as well as their own German tongue. At the age of five, Bruno, as he was called, was sent to a school presided over by Berthold, Bishop of Toul. He displayed exceptional abilities and was placed under the special charge of a much older cousin, Adalbert, afterwards bishop of Metz. One experience of his boyhood made a profound impression upon the future pope. He was on a visit to his home when he contracted severe blood-poisoning caused by the bite of some reptile. While he lay between life and death he had a vision of St Benedict, who touched him with a cross, and when he came to himself the boy found that he was completely cured. His studies ended, he was appointed to a canonry of St Stephen's, Toul. When in 1026 the Emperor Conrad II went to Italy to quell a rebellion in Lombardy, Bruno, although now a deacon, was given command of the corps furnished by the aged bishop of Toul. His success in handling the men gave him a reputation for military skill which, in the light of future events, was perhaps unfortunate. While the army was still in Italy, Bishop Heriman died and the clergy and people of Toul immediately elected Bruno to be his successor. On Ascension day, 1027, amid the rejoicings of the people, he entered Toul to be enthroned in the cathedral over which he was to rule for twenty years. His first pastoral work was to enforce a stricter mode of life amongst his clergy, regular as well as secular. Inspired, no doubt, by his grateful devotion to St Benedict, he held the religious life in the utmost veneration, and did much to revive discipline and fervour in the great monasteries of his diocese, into which he introduced the reform of Cluny.

In the summer of 1048 Pope Damasus II died after a pontificate of twenty-three days, and the Emperor Henry III chose his kinsman Bruno of Toul as his successor.

He set out for Rome, stopping at Cluny on the way, where he was joined by the monk Hildebrand, afterwards Pope St Gregory VII. His nomination having been endorsed in due form, Bruno was enthroned, taking the name of Leo IX, early in 1049. For many years the growing evil of simony in the Church had been exercising the minds of good men, lay as well as ecclesiastical. The mischief had reached such alarming proportions that it needed a strong hand to grapple with it. But Leo had no hesitation. Shortly after his accession, he called a synod in Rome which anathematized and deprived beneficed clergy guilty of simony, besides dealing sternly with the relaxation of the rule of celibacy. The collegiate life, which as a young man he had helped Bishop Heriman to uphold at Toul, he now recommended to the secular clergy throughout the Church. Moreover, as he was quite aware that to bring about the reforms he required would necessitate something more than the mere issue of orders from Rome, he embarked upon a kind of visitation of Western Christendom in order that he might personally enforce his regulations and arouse the conscience of those in authority. Besides the reformation of morals, which was his principal theme, he urged the extension of preaching and the better rendering of the sacred chant, an object dear to his heart. In another sphere of activity St Leo was confronted with the necessity of condemning the doctrines of Berengarius of Tours, who denied Christ's real presence in the Eucharist. Twice more did the energetic pope cross the Alps, once to revisit his former see of Toul and on the other occasion to attempt a reconciliation between Henry III and King Andrew of Hungary—well was he called *Peregrinus apostolicus*, " the Apostolic Pilgrim ".

Leo obtained for the patrimony of St Peter possession of Benevento and other territories in southern Italy, thus ultimately increasing the temporal power of the papacy. To himself they proved only a great embarrassment, for they were ravaged by the Normans. He led an army against the invaders, but was defeated and captured at Civitella and was detained for a while by his captors at Benevento. This was a blow to Leo's prestige, and St Peter Damian and others criticized him severely—if battles were necessary, they said, they should be fought by the emperor, not by the vicar of Christ.

This was the time chosen by Michael Cerularius, patriarch of Constantinople, to accuse the Western church of heresy on the ground of certain points of discipline and ritual practice in which it differed from the Eastern church. Pope Leo answered in a long and indignant but not immoderate letter, and it was characteristic of him that he then began to study Greek the better to understand the arguments of his accusers. But though this was the beginning of the final separation of Christian East and West, St Leo did not live to see the further developments that followed the arrival in Constantinople of the legates whom he sent thither. His health was by this time shattered. He ordered that his bed and a coffin should be placed side by side in St Peter's, and here he passed away peacefully before the high altar on April 19, 1054.

" Heaven has opened for the pontiff that this world was not worthy to keep: the glory of the saints is his ", declared Didier, abbot of Monte Cassino, and in so saying he was echoing the voice of the multitude. All mourned him, seventy miraculous cures were claimed within forty days of Leo's death, and in 1087 Bd Victor III confirmed the popular canonization by ordering the mortal remains of St Leo IX to be solemnly enshrined.

It was Leo who first promulgated the proposal to vest the election of future popes exclusively in the Roman cardinals—a suggestion which became law five

years after his death. Amongst the monarchs with whom St Leo maintained friendly relations was St Edward the Confessor, whom he authorized to refound Westminster Abbey in lieu of a pilgrimage he had undertaken to make to Rome. During his pontificate King MacBeth is said to have visited the Holy See—perhaps in expiation of his crimes.

The sources for the life of St Leo IX are much too varied to be enumerated in detail. It must be sufficient to give a general reference to BHL., nn. 4818–4829, and to the notice prefixed to the excellent summary of this pontificate in Mgr H. K. Mann's *Lives of the Popes in the Middle Ages*, vol. vi, pp. 19–182. For the ascetical aspects of the pope's life the earlier portion of Wibert's biography is particularly valuable, and so also are the documents published by Fr A. Poncelet in the *Analecta Bollandiana*, vol. xxv (1906), pp. 258–297. Though ignorant of these last-named materials, O. Delarc's book, *Un pape alsacien* (1876), may still be recommended for its thorough grasp of the conditions of the time; E. Martin's volume, *St Léon IX*, in the series " Les Saints ", is a convenient handbook. For anyone who wishes to make a study of the subject the works of Martens, Drehmann, Hauck and Brucker, written from quite different standpoints, would also have to be consulted. L. Sittler and P. Stintzi, *St. Léon IX* (1950), is a useful series of studies and excerpts, some with special reference to Alsace.

ST EXPEDITUS (No Date)

It is perhaps necessary to mention St Expeditus, because at one time there was much talk of such a saint, and some good people were led to believe that, when there was need of haste, an undertaking committed to his patronage was likely to meet with prompt settlement. Without going into detail, two definite statements may be made in this matter. The first is that we have no adequate reason to think that any such saint was ever invoked in the early Christian centuries; in fact it is more than doubtful whether the saint ever existed. We may own that in the " Hieronymianum " the name Expeditus occurs among a group of martyrs both on the 18th and the 19th of April, being assigned in the one case to Rome, and in the other to Melitene in Armenia; but there is no vestige of any tradition which would corroborate either mention, whereas there is much to suggest that in both lists the introduction of the name is merely a copyist's blunder. Hundreds of similar blunders have been quite definitely proved to exist in the same document.

The second statement has reference to a story which pretends to explain the origin of this " devotion " by an incident of modern date. A packing-case, we are told, containing a *corpo santo* from the catacombs, was sent to a community of nuns in Paris. The date of its dispatch was indicated by the use of the word " spedito ", but the recipients mistook this for the name of the martyr and set to work with great energy to propagate his cult. From these simple beginnings, it is asserted, a devotion to St Expeditus spread rapidly through many Catholic countries. In answer to this it should be pointed out that though the recognition of St Expeditus as the patron of dispatch depends beyond doubt upon a *calembour* or play upon words—there are many similar examples in popular hagiology—still the particular story about the Paris nuns falls to pieces, because as far back as 1781 this supposed martyr, St Expeditus, was chosen patron of the town of Acireale in Sicily, and because pictures of him were in existence in Germany in the eighteenth century which plainly depicted him as a saint to be invoked against procrastination.

Regarding the supposed martyr himself, see the *Analecta Bollandiana*, vol. xxv (1906), pp. 90–98, and the *Acta Sanctorum*, November, vol. ii, part 2, p. 198. The story of the French nuns was told in the *Fortnightly Review*, Oct. 1906, p. 705; on which *cf. The Month*,

Nov. 1906, pp. 544–546. Delehaye, in his *Legends of the Saints*, pp. 47–49, gives examples of the developments in popular devotion which have resulted from a play upon words or from a name that has been misunderstood.

ST URSMAR, Abbot and Bishop (A.D. 713)

The abbey of Lobbes, one of the most famous in Belgium, was founded by St Landelin in 654. We do not know the name of his immediate successor, but in 689, or shortly afterwards, the government of the abbey was entrusted to St Ursmar, who may, or may not, have been already a bishop. Though various biographies of him were written a century or two later, we learn singularly little about his early history, but conventional phrases about his sanctity, austerity and apostolic zeal occur in abundance. We are told that he consecrated the abbey church of Lobbes in honour of SS. Peter and Paul on August 26, 697, and that he afterwards built a separate church for the people upon the hill-side. Ursmar is also credited with the foundation of other monasteries, and much is said about his missionary work in evangelizing Flanders.

The various lives of St Ursmar have been printed by Mabillon in the *Acta Sanctorum O.S.B.*, vol. iii, part 1, pp. 248–355, and part 2, pp. 608–611. There are also several collections of miracles. But see especially U. Berlière, *Monasticon Belge*, vol. i, pp. 200–201; Van der Essen, *Études critiques . . . méroving.*, pp. 71–73 and 76–82; and G. Morin in the *Analecta Bollandiana*, vol. xxiii (1904), pp. 315–319. There is also a modern life by C. L. Declèves (1886).

ST GEROLDUS (A.D. 978)

The little village of Sankt-Gerold near Mitternach in the Wallgau continues to draw numbers of pilgrims to venerate the tomb of the tenth-century hermit who, with his two sons, lies buried in the church. Various legends have grown up about him but a few details of his life seem to be well established. Geroldus came of the Rhetian family of the counts of Sax, and he was a middle-aged man when he decided to retire from the world to live as a recluse. For years he occupied a hermitage which he had erected in the forest, on a plot of ground given him by his friend and neighbour Count Otto. His own land he had bestowed upon the Benedictine abbey of Einsiedeln, in which his sons Cuno and Ulric were monks, the gift having been sealed by the placing of a basketful of the soil upon our Lady's altar. After the death of Geroldus, his sons obtained permission to occupy their father's cell and to watch over his tomb. In later years, when the forest was cleared, the abbots of Einsiedeln, several of whom were members of the hermit's family, established a church upon the spot. The building was desecrated and reduced to ruin at the Reformation, but in 1663 Abbot Placid of Einsiedeln enshrined the saint's body in a new church beside the relics of Cuno and Ulric.

There is no ancient biography, but an account has been pieced together from various sources in the *Acta Sanctorum*, April, vol. ii; and see Ringholz, *Geschichte von Einsiedeln*, vol. i.

ST ALPHEGE, Archbishop of Canterbury, Martyr (A.D. 1012)

St Alphege (Aelfheah; Elphege) when a young man entered the monastery of Deerhurst in Gloucestershire. Afterwards he withdrew to a deserted place near Bath as a solitary, and eventually became abbot of the monastery at Bath which had

been refounded by St Dunstan. As an abbot Alphege would never tolerate the slightest relaxation of the rule, for he realized how easily a small concession may begin to undermine the regular observance of a religious house; he used to say that it was far better for a man to remain in the world than for him to become an imperfect monk.

Upon the death of St Ethelwold in 984, St Dunstan obliged Alphege to accept the bishopric of Winchester, although he was only thirty years of age and shrank from the responsibility. In this position his high qualities and exceptional abilities found a wider scope. His liberality to the poor was so great that during the period of his episcopate there were no beggars in the diocese of Winchester. Adhering to the austerity of his monastic days, he became so thin through prolonged fasts that men declared they could see through his hands when he uplifted them at Mass. The holy prelate had ruled his see wisely for twenty-two years when he was translated to Canterbury in succession to Archbishop Aelfric. In order to be invested with the pallium, he paid a visit to Rome, where he was received by Pope John XVIII.

At this period England was suffering severely from the ravages of the Danes. Joining forces in 1011 with the rebel earl Edric, they marched into Kent and laid siege to Canterbury; the leading citizens urged St Alphege to seek safety in flight. This he absolutely refused to do. The city was betrayed, when a terrible massacre ensued, men and women, old and young, being put to the sword. St Alphege hastened to the place where the worst deeds of cruelty were being perpetrated. Pressing through the crowd, he appealed to the Danes to cease their carnage: "Spare those poor innocent victims", he exclaimed. "Turn your fury rather against me." He was immediately seized, roughly handled, and then confined in a dungeon. Several months later he was released from prison because a mysterious epidemic had broken out amongst the Danes, but although he cured many of the sick by prayer and by giving them blessed bread, the barbarians demanded three thousand gold crowns for his ransom. The archbishop declared that the country was too poor to pay such a sum. He was therefore taken to Greenwich and upon a second refusal to pay the money demanded he was barbarously put to death, though a Dane, Thorkell the Tall, tried to save him. The Anglo-Saxon Chronicle breaks into verse in recording his tragic end:

> Then was he captive . who had been the head
> Of the English race . and of Christendom.
> There was misery to be seen . where bliss had been before
> In that unhappy city . whence came to us first
> Christendom and happiness . in the sight of God and man.

His body was recovered and buried at St Paul's in London, but was translated to Canterbury with great honour by the Danish King Canute in 1023. That St Alphege did not actually die for the faith was pointed out by one of his successors, Lanfranc, to St Anselm, but the latter replied that in his opinion to die for justice was tantamount to martyrdom. The English always regarded the holy man as a martyr, and as such his name appears in the Roman Martyrology, while his feast is nowadays observed in the dioceses of Westminster, Clifton, Portsmouth and Southwark.

The Latin Life of St Alphege written by Osbern, a monk of Christchurch, Canterbury, about the year 1087 is most correctly printed in Wharton's *Anglia Sacra* (vol. ii, pp. 122–142). As Freeman has pointed out (*Norman Conquest*, vol. i, pp. 658–660) Osbern cannot be

regarded as a trustworthy source ; the information we obtain from the Anglo-Saxon Chronicle, Thietmar and Adam of Bremen is more reliable. See also Stanton's *Menology*, pp. 164–166, where the references given to English calendars show that the cult of the martyr was general throughout the country.

BD BERNARD THE PENITENT (A.D. 1182)

NOTHING is known of the early years of this Bernard except that he was born in the diocese of Maguelone in Provence, and even his contemporary biographer could never ascertain of what crimes he had been guilty beyond his participation in a rising which had resulted in the death of an unpopular governor. We have, however, the exact wording of the certificate which he obtained from his bishop before entering upon his penitential life.

> John, by the grace of God Bishop of Maguelone, to all the pastors and faithful of the Catholic Church, eternal salvation in the Lord. Be it known to you all that in expiation of the horrible crimes committed by him, we have imposed upon Bernard, the bearer of this present letter, the following penance. He is to go barefoot for seven years : he is not to wear a shirt for the rest of his life : he is to observe the forty days before the Birthday of our Saviour like a Lenten fast : he is to abstain from meat and fat on Wednesdays and from everything but bread and a little wine on Fridays. On the Fridays of Lent and Embertide he shall drink nothing but water, and on all Saturdays which are not great festivals he shall take no meat or fat unless illness requires it. Therefore we ask you of your charity in Jesus Christ, for the redemption of your souls and in a spirit of compassion, to give to this very poor penitent the necessary food and clothing and to shorten his penance so far as reason may allow. Given at Maguelone in the year of the Incarnation of our Lord 1170 in the month of October. In force for seven years only.

In the garb of a penitent and loaded with heavy iron fetters, Bernard undertook a number of pilgrimages, during which he endured and even courted hardships of all sorts. Three times, it is said, he visited Jerusalem, and once went as far as India to implore the intercession of St Thomas. At last one day when he arrived at Saint-Omer, it was revealed to him that his travels were now to cease. A generous citizen gave him a little house abutting on the monastery of Saint-Bertin, and the monks allowed him access at all hours to their church. He was always the first at the night offices and he would stand barelegged and barefooted on the stone flags even in the depth of winter when his flesh was cracked and frozen with the cold. He loved to make himself useful by nursing the poor or by cleaning the churches. Bernard came to be a familiar and popular figure as he passed through the streets on his errands of mercy, replying to all greetings with the words, " God grant us all a good end ". The time came when he ventured to ask the monks to give him the habit, and they welcomed him, for they regarded him as a saint. Towards the end of his life he was endowed with the gift of prophecy and many miracles were attributed to him ; and after his death the church was thronged by such crowds that the monks had the utmost difficulty in proceeding with the funeral : everyone was begging for some fragment of his garments or for something he had used. Bd Bernard's biographer testifies that he had been an eye-witness of many of the wonderful cures which he relates.

This life printed in the *Acta Sanctorum*, April, vol. ii, purports to have been written by one John, a monk of the abbey of Saint-Bertin.

BD CONRAD OF ASCOLI (A.D. 1289)

THE power of foreseeing the future is a gift which is seldom bestowed upon the young, but Conrad Miliani of Ascoli was a mere boy when, as we are told, he knelt before a peasant lad called Jerome Masci and greeted him, whether in jest or earnest, as destined to become pope. The prophecy was fulfilled in time, for Jerome in due course occupied the chair of St Peter as Nicholas IV. Although Conrad was of noble birth, there sprang up between the two youths a close friendship which was to prove life-long. Together they entered the Franciscan Order, together they were professed, together they studied, and they received their doctor's degree at Perugia on the same day.

Conrad began his public career as a preacher in Rome but, called to the mission-field, he obtained leave of Jerome, by this time minister general of the order, to attempt to evangelize Libya. His success in northern Africa was great: many thousands are said to have been converted by his teaching and miracles. His external activities were the outcome of a life of extreme austerity and of so great a devotion to the Sacred Passion that he was sometimes allowed to behold our Lord crowned with thorns and to take part in His sufferings. Recalled to Italy, probably for reasons of health, he was selected to accompany Jerome, who was proceeding to France as papal legate; then the envoys returned to Rome, where Conrad spent a couple of years till he was sent to Paris to deliver lectures in theology. Besides attending to his professorial duties he found time to preach in the churches and to visit the sick poor in the hospitals. In 1289 Jerome, now pope, sent for his friend, whom he wished to have in the college of cardinals, but Conrad fell ill before he could reach Rome and died in his native town of Ascoli. His *cultus* was approved by Pope Pius VI.

There is an account of Conrad in the *Acta Sanctorum*, April, vol. ii, but for fuller details we have to turn to Wadding (*Annales Minorum*, vol. v, pp. 212–215) and the other chroniclers of the order. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 83–88.

BD JAMES DUCKETT, MARTYR (A.D. 1602)

BD JAMES DUCKETT has a special interest because most of his sentences of imprisonment, as well as his death, were the result of his persistent efforts to keep alive and to spread the faith by the dissemination of Catholic books. A north-countryman, born at Gilfortriggs in Westmorland, he was apprenticed to a printer in London. The perusal of a book called *The Firm Foundation of the Catholic Religion* so shattered his belief in the reformed religion in which he had been bred that he ceased to go to the Protestant services at which he had formerly been a regular attendant. The clergyman in charge of St Edmund's, Lombard Street, to whom he was denounced, sent for the young man, but Duckett frankly told him that he should continue to stay away from church until he had heard more convincing arguments in favour of Protestantism than any hitherto advanced. He was sentenced to two terms of imprisonment, the first at Bridewell and the second in the Compter, his liberation being due in both cases to the intervention of his master who, however, afterwards thought it wiser to break his articles and to sever connection with him. Duckett then sought instruction from an aged priest, Mr Weekes, a prisoner in the Gatehouse, by whom he was reconciled to the Church within two months.

His life is described as having been in all respects most exemplary. He married a Catholic widow to whom he was greatly attached and it is from their son,

afterwards prior of the Carthusians at Nieuport, that we have the particulars of his trial and death. His main occupation was dealing in books with which, we are told, " he furnished Catholics as well for their own comfort and instruction as for the assistance of their neighbours' souls ". This work was fraught with such great danger that out of the twelve years of his wedded life he spent nine in prisons in various parts of the country. His final apprehension and conviction were due to the accusations of Peter Bullock, who had bound some books for him and who, being under sentence of death for some offence, seems to have hoped to purchase a reprieve by turning informer. The immediate charge that he had published Father Southwell's " Supplications " to the queen was untrue, but Duckett readily acknowledged that he had had other Catholic books in his possession.

The jury at first refused to convict on the evidence of only one witness, but Chief Justice Popham bade them reconsider their verdict. Thereupon they declared Bd James guilty of felony and he was sentenced to death. To his weeping wife who came to him in prison he said, " If I were made the queen's secretary or treasurer you would not weep. Do but keep yourself God's servant and in the unity of God's Church, and I shall be able to do you more good, being now to go to the King of kings. . . . I take it for a great favour from Almighty God that I am placed among the thieves, as He himself, my Lord and Master, was." He desired her to bear no resentment towards his betrayer who, in spite of his treachery, was to be executed with him. Upon their arrival at Tyburn, to which they were drawn in the same cart—his wife at Holborn Bars bringing him out a pint of wine—he assured Bullock of his forgiveness, and, after exhorting him to die a Catholic, kissed him when they both had the ropes round their necks.

See Challoner, MMP., pp. 261–264 ; Pollen, *Acts of English Martyrs* (1891), pp. 238–248 ; *Publications* of the Catholic Record Society, vol. v, pp. 390–391 ; and M. M. Merrick, *James Duckett* (1947).

20 : ST MARCELLINUS, Bishop of Embrun (*c.* A.D. 374)

ST MARCELLINUS, venerated as the first bishop of Embrun, was an African priest who, with two companions, St Vincent and St Domninus, evangelized a considerable part of the district known in later times as the Dauphiné. Marcellinus made Embrun his headquarters, building first an oratory on a cliff above the town and afterwards a large church for the accommodation of the citizens, all of whom were converted from paganism by him and by St Domninus. The church had a baptistery in which many miracles of healing took place. St Gregory of Tours and St Ado of Vienne both state that even in their days the font used to fill spontaneously to overflowing on Holy Saturday and at Christmas with water which had wonderful medicinal properties. In consequence of his sanctity and zeal, St Marcellinus was raised to the episcopate by the exiled St Eusebius of Vercelli. St Marcellinus too, during his later years, suffered persecution from the Arians ; ultimately the aged bishop was obliged to escape, and lived for the rest of his life in hiding in the Auvergne Mountains, from whence he made occasional nocturnal visits to Embrun to advise and encourage his faithful clergy and people.

The short life of St Marcellinus, which is printed in the *Acta Sanctorum* (April, vol. ii), is an early document and trustworthy. See Duchesne, *Fastes Épiscopaux*, vol. i, pp. 290–291.

ST MARCIAN, OR MARIAN (*c.* A.D. 488)

WHEN St Mamertinus was abbot of the monastery which St Germanus had founded at Auxerre, there came to him a young man called Marcian, a fugitive from Bourges then occupied by the Visigoths. St Mamertinus gave him the habit, and the novice edified all by his piety and obedience. The abbot, wishing to test him, gave him the lowest possible post—that of cowman and shepherd in the abbey farm at Mérille. Marcian accepted the work cheerfully, and it was noticed that the beasts under his charge throve and multiplied astonishingly. He seemed to have a strange power over all animals. The birds flocked to eat out of his hands: bears and wolves departed at his command; and when a hunted wild boar fled to him for protection, he defended it from its assailants and set it free. After his death the abbey took the name of this humble monk.

A short biography is printed in the *Acta Sanctorum*, April, vol. ii.

ST CAEDWALLA (A.D. 689)

ENGLISH-SPEAKING visitors to the crypt of St Peter's at Rome often have their attention called to the epitaph which eulogizes an English king buried in that hallowed spot. Caedwalla in 685 began a campaign to obtain and to enlarge the West Saxon kingdom. After several years of savage fighting he made a pilgrimage to Rome, where he received baptism at the hands of Pope St Sergius I on Easter eve in the year 689. The king was taken ill almost immediately afterwards, and died—as Bede tells us he had wished to die—while still wearing his white baptismal garment. He was buried in the archbasilica, and his long metrical epitaph (without the prose addition given by Bede) has been preserved from the original stone in old St Peter's. Caedwalla was the first of several Anglo-Saxon kings who are recorded to have left their kingdoms to go *ad limina Apostolorum*, but there is no evidence that there was any ancient *cultus* of him.

Bede in his *Ecclesiastical History* supplies all our information; see Plummer's edition and notes. The king's name is found spelt in over twenty different ways. For the epitaph, *cf.* F. J. E. Raby, *History of Secular Latin Poetry in the Middle Ages*, vol. i, p. 159.

BD HUGH OF ANZY (*c.* A.D. 930)

THIS Hugh was educated at the abbey of Saint-Savin in Poitou: there he grew up, received the habit and was ordained priest. An able organizer and administrator, he was sent to assist Abbot Arnulf in reforming the monastery of St Martin at Autun, and afterwards in a similar capacity to accompany Bd Berno to Baume-les-Messieurs in the diocese of Besançon. When Duke William of Aquitaine presented Cluny to Berno, Hugh helped him to organize the new foundation. His last appointment was to be prior of Anzy-le-Duc. The building of a hospital and other houses is ascribed to Bd Hugh, who obtained a great reputation for his wisdom and miracles. He made war relentlessly upon the idolatrous superstitions which still lingered on amongst the people, especially upon the orgies of the first day of January and on St John's eve. This holy prior, who lived to a great age, spent his last three years in retirement, preparing for death. The exact date of his passing is uncertain.

This Hugh is sometimes called Hugh of Poitiers from his birthplace, but there is another Hugh of Poitiers. The Bollandists print his life in the *Acta Sanctorum*, April, vol. ii. See

also Mabillon in *Acta Sanctorum O.S.B.*, vol. v, pp. 92–104, and F. Cucherat, *Le B. Hugues de Poitiers* (1862).

ST HILDEGUND, VIRGIN (A.D. 1188)

THE *cultus* of St Hildegund has never been approved, but on account of its romantic nature her story was popular in the later middle ages. She was the daughter of a knight of Neuss on the Rhine, who after his wife's death decided to make a pilgrimage to the Holy Land, accompanied by his little girl, then twelve years old. For her protection he dressed her as a boy and called her Joseph. The knight died on the way home, and the man to whom he commended the child robbed her and deserted her at Tyre. However, by some means or other—the accounts are conflicting—she managed to find her way back to Europe, still posing as a boy. After this, " Joseph " became servant to an old canon of Cologne, starting with him on a visit to the pope, then at Verona, and undergoing extraordinary adventures on the way. She was condemned to death as a supposed robber, was saved by undergoing the ordeal of red-hot iron, was then actually hanged by the robber's confederates, but being cut down finally reached Verona. Returning to Germany, she was persuaded to try her vocation at Schönau by a female recluse, or as others say, by an old man who had become a lay-brother in the abbey. She received the Cistercian habit and remained at Schönau until her death, although she made two or three attempts to run away, apparently fearing that her sex would be discovered. She never took vows, but died a novice. Only after her death was it discovered that she was a woman. Her life was written by the monk who had been charged to instruct her because of her ignorance. To him as well as to the prior she had confided her adventures, but not her sex.

Strange as this story is, it cannot be altogether apocryphal. Besides the long narrative printed in the *Acta Sanctorum*, April, vol. ii, we have a metrical life (in the *Neues Archiv*, vol. vi, pp. 533–536), another recension in prose (in Catalogue of Brussels MSS., vol. ii, pp. 92–95), and, most important of all, an account by Engelhard, abbot of Ebrach, who wrote in 1188, the very year in which the novice died. This was discovered and edited for the first time by J. Schwartzer in the *Neues Archiv*, vol. vi, pp. 516–521. See also an article by Father Thurston in *The Month* for February 1916, pp. 145–155. Caesarius of Heisterbach refers to the story in his *Dialogus miraculorum* (Eng. trans., 1929).

ST AGNES OF MONTEPULCIANO, VIRGIN (A.D. 1317)

IN the little Tuscan village of Gracchiano-Vecchio, some three miles from Montepulciano, there was born about the year 1268 to a well-to-do couple a little girl who was destined to become one of the great women saints of the Order of Preachers. When she was nine years old she induced her parents to place her in a convent at Montepulciano, occupied by a community of austere nuns who were popularly nicknamed *Sacchine*, from the coarse material of their habits. Her religious formation was entrusted to an experienced old sister called Margaret, and she soon edified the whole house by her exceptional progress. Moreover she was wise beyond her years and was made housekeeper when she was only fourteen. One day there arrived at the convent a request from Procena that a nun might be sent to take charge of a new convent in their town. Sister Margaret, who was selected for the purpose, stipulated that she should have Agnes as her assistant, and as soon as it became known that Agnes was at Procena, a number of girls offered themselves

to the new foundation, and before long she was elected abbess. A special dispensation had to be obtained from Pope Nicholas IV to authorize the appointment of a girl of fifteen to such a post. From that moment Agnes redoubled her austerities. For fifteen years she lived on bread and water, sleeping on the ground with a stone for a pillow. It was only when she was overtaken by a very severe illness which she bore with exemplary patience that she consented to mitigate her penances. Numerous were the extraordinary graces conferred upon Mother Agnes. Once, in a vision, she was allowed to hold the Infant Saviour in her arms, on several occasions it was reported she received holy communion from an angel, and her nuns declared that they had many times seen her in ecstasy uplifted from the ground. They also bore testimony to the miracles she had wrought, notably the supernatural provision of bread and oil for the convent when food ran short. One of the most curious manifestations recorded of her was that on certain occasions after her raptures her cloak and the place where she was kneeling were covered with white " manna ". She looked, we are told, as if she had been out of doors in a heavy snow-storm.

In the meantime the inhabitants of Montepulciano were becoming anxious to bring back to their town a fellow citizen whose fame had by now become widespread. It was ascertained that Agnes was favourably disposed towards a proposal to build a convent for her; and as she had by this time realized the lack of permanence inherent in communities like her own, attached to no great order though practising the Rule of St Augustine, it was decided at her suggestion that the new convent should be placed under Dominican patronage. The building was erected on the site previously occupied by several houses of ill fame which had been a disgrace to the town, and as soon as it was completed Agnes bade farewell to Procena.

Upon her arrival at Montepulciano Agnes was installed as prioress, a post she continued to fill until her death. Several remarkable prophecies and cures attributed to the saint belong to this period of her life, and the priory at Montepulciano flourished greatly under her rule. A painful illness afflicted her later days, but she never allowed it to interfere with her usual occupations. It had been preceded by a vision in which an angel had led her under an olive tree and had offered her a cup, saying, " Drink this chalice, spouse of Christ: the Lord Jesus drank it for you ". In compliance with the entreaties of her anxious daughters she resorted to some medicinal springs in the neighbourhood—the convent was not enclosed—but she derived no benefit from them and returned to Montepulciano to die. To the weeping nuns who surrounded her death-bed she said with a sweet smile, " If you loved me, you would be glad because I am about to enter the glory of my Spouse. Do not grieve over much at my departure: I shall not lose sight of you. You will find that I have not abandoned you and you will possess me for ever." She had reached the age of forty-nine.

Amongst the countless pilgrims who visited the tomb of St Agnes may be mentioned the Emperor Charles IV and St Catherine of Siena, who held her in great veneration. When St Catherine visited the shrine it is recorded that as she stooped to kiss the foot of the incorrupt body, the foot lifted itself to meet her lips: the incident has been made famous by several painters. St Agnes was canonized in 1726.

Owing to the comparatively late date at which St Agnes was canonized, the main documents of the process are accessible in printed form. The principal item is a biography

by Bd Raymund of Capua, who some fifty years after her death was confessor to the convent. This is also printed in the *Acta Sanctorum*, April, vol. ii. There are some lives, mostly Italian, of later date, *e.g.* that by G. Bartoli, *Istoria di S. Agnese di Montepulciano* (1779), and one in German by A. Walz (1922). See also Künstle, *Ikonographie*, vol. ii, pp. 42–43 and Procter, *Lives of Dominican Saints*, pp. 100–103.

BD SIMON OF TODI (A.D. 1322)

SIMON RINALDUCCI of Todi joined the Hermits of St Augustine in the year 1280. He was a distinguished preacher and became prior of several houses of his order besides being at one time provincial of Umbria. In a general chapter grave accusations were made against him in his absence by some of his brethren. Although he could have cleared himself, he chose rather to suffer in silence than to court an inquiry which would certainly have caused scandal and might have led to dissensions in the order. Bd Simon died at Bologna and many cures took place at his tomb.

See the notice in the *Acta Sanctorum*, April, vol. ii, where an account is printed of the miracles alleged to have been worked at his intercession. The *confirmatio cultus* was accorded in 1833.

BB. JAMES BELL AND JOHN FINCH, MARTYRS (A.D. 1584)

A NATIVE of Warrington, educated at Oxford, James Bell was ordained to the priesthood in the days of Queen Mary. Upon the accession of Elizabeth, he conformed to the state religion, under which he held appointments in several places, but on being reconciled to the Church he was allowed to resume his priestly duties. He had been working zealously for about two years when he was apprehended by a pursuivant who brought him before a magistrate, and he was accordingly sent to Lancaster gaol to await the Lent assizes. At the trial he acknowledged his priesthood and refused to acknowledge Elizabeth's ecclesiastical supremacy. When the judge sentenced him to death for high treason, Father Bell said, "I beg your Lordship would add to the sentence that my lips and the tops of my fingers be cut off for having sworn and subscribed to the articles of heretics, contrary both to my conscience and to God's truth".

Bd John Finch was also a native of Lancashire, but a married layman, a yeoman farmer. He was reconciled to the Church and was zealous in winning converts as well as in helping priests, to whom he acted as clerk and catechist. He was arrested, tried at Lancaster with Bd James Bell, condemned for treason, and executed with him on April 20, 1584.

See Challoner, MMP., pp. 100–102; Burton and Pollen, LEM., vol. i, pp. 107–126; and *Publications* of the Catholic Record Society, vol. v, pp. 74–81, etc.

BB. ROBERT WATKINSON AND FRANCIS PAGE, MARTYRS (A.D. 1602)

ROBERT WATKINSON and Francis Page suffered martyrdom together at Tyburn on April 20, 1602, for the offence of being Catholic priests who were exercising their ministry in England.

Robert Watkinson (who used the alias of John Wilson) was born at Hemingborough in Yorkshire. He was ordained at Arras, and sent upon the English

mission in 1602. Always a delicate man, he was under the care of a physician in London when he was arrested. The previous day he had been accosted in the street by a stranger of venerable appearance, who said, " Jesus bless you, sir : you seem to be sick and troubled with many infirmities ; but be of good cheer, for within four days you shall be cured of all "—a prophecy which was fulfilled on the following Tuesday, when he received the martyr's crown.

Francis Page appears to have been born at Antwerp, although his family belonged to Harrow-on-the-Hill. He was intended for the law and was brought up a Protestant, but after he had formed an attachment to a Catholic gentlewoman he was induced to study her religion. He became a Catholic, gave up all his worldly prospects, and went to Douai, where he was ordained and allowed to return to England. He was betrayed by a woman, tried at the sessions, and condemned to death. In prison he was visited first by extraordinary spiritual consolations and then by great desolation. When told to prepare for execution his peace returned, and he died cheerfully after making a profession of faith and a declaration that he had vowed himself to the Society of Jesus.

See Challoner, MMP., pp. 262–268 ; *Publications* of the Catholic Record Society, vol. v, pp. 375–381 and 390–391.

21 : ST ANSELM, Archbishop of Canterbury and Doctor of the Church (A.D. 1109)

IF the Norman invaders deprived the English nation of its liberty and of many temporal advantages, it must be owned that they brought into it some of its greatest leaders in church and state. Amongst these must be numbered the two archbishops of Canterbury, Lanfranc and his immediate successor. St Anselm was born at Aosta in Piedmont about the year 1033. He wished to enter a monastery when he was fifteen years old, but the abbot to whom he applied refused to accept him, apprehending his father's displeasure. The desire which had been thus thwarted left him for a time, he grew careless about religion, and lived a worldly, if not dissipated, life, of which in after years he never ceased to repent. There was no sympathy between him and his father, who by his harshness practically drove him from home, after his mother's death, to prosecute his studies in Burgundy. Three years later he went to Bec in Normandy attracted by the fame of its great abbot Lanfranc, whose pupil, disciple and friend he became, and also a monk at Bec at the age of twenty-seven in 1060. He had only been a religious for three years when Lanfranc was appointed abbot of St Stephen's at Caen, and he himself was elected prior of Bec. At this promotion several of the monks murmured on account of his youth ; but his patience and gentleness won the allegiance of all, including his bitterest opponent, an undisciplined young man called Osbern whom he gradually led on to strictness of life and whom he nursed with the utmost tenderness in his last illness. An original and independent thinker, endowed with profound learning, St Anselm was the greatest theologian of his age and the " father of Scholasticism " ; as a metaphysician he surpassed all Christian doctors since the days of St Augustine. Whilst still prior of Bec, he wrote his *Monologium*, in which he gave metaphysical proofs of the existence and nature of God, his *Proslogium*, or contemplation of God's attributes, as well as treatises on truth, on freewill, on the

origin of evil, and a work on the art of reasoning. With regard to the training of the young, he held quite modern views. To a neighbouring abbot, who was lamenting the poor success which attended his educational efforts, he said : " If you planted a tree in your garden, and bound it on all sides, so that it could not spread out its branches, what kind of a tree would it prove when in after years you gave it room to spread ? Would it not be useless, with its boughs all twisted and tangled ? . . . But that is how you treat your boys . . . cramping them with fears and blows, debarring them also from the enjoyment of any freedom."

In 1078, after he had been prior for fifteen years, Anselm was chosen abbot of Bec. This entailed occasional visits to England, where the abbey possessed property and where his friend Lanfranc was now archbishop of Canterbury. Eadmer, an English monk, from that time forward his devoted disciple and afterwards his biographer, says that he had a method of his own of giving very simple instructions, pointed with homely illustrations, which even the simplest could understand. Anselm was in England in 1092, three years after Lanfranc's death, when the see of Canterbury was being kept vacant for the sake of its revenues by King William Rufus, who in reply to all requests to appoint Anselm swore " By the Holy Face of Lucca "—his favourite oath—that neither Anselm nor anyone else should be archbishop of Canterbury as long as he himself lived. He was, however, induced to change his mind by a sudden illness that brought him to death's door. Stricken with fear, he promised that in future he would govern according to law and nominated Anselm to the archbishopric. The good abbot pleaded his age, ill-health and unfitness for the management of public affairs ; but the bishops and others present forced the pastoral staff into his hand and bore him away to the church where they sang a *Te Deum.*

But the heart of Rufus, though temporarily softened by the fear of death, had not really changed. The new archbishop had not long been installed when the king, with a view to wresting the duchy of Normandy out of his brother Robert's hands, began to make large demands for supplies. Not content with Anselm's offer of five hundred marks (a large sum in those days) the monarch required him to pay a thousand, as the price of his nomination to the see. St Anselm absolutely refused to comply. Moreover, he did not hesitate to urge the king to fill the vacant abbeys and to sanction the convening of those synods whose office it was to repress abuses among clergy and laity. The king angrily replied that his abbeys were no more to be extorted from him than his crown, and from that moment he sought to deprive Anselm of his see. He succeeded in detaching from their obedience a number of time-serving bishops, but when he bade the barons disavow the action of the primate he was met with a blank refusal. An attempt to persuade Pope Urban II to depose the saint was equally futile. The very legate who was charged to tell William that his desire could not be granted brought the pallium which rendered Anselm's position unassailable.

Finding that King William was determined on every possible occasion to oppress the Church unless the clergy would yield to his will, St Anselm sought permission to leave the country that he might consult the Holy See. Twice he was met with refusal, but eventually he was told by the monarch that he might depart if he liked, but that if he did so his revenues would be confiscated and he would never be allowed to return. Nevertheless he set out from Canterbury in October 1097, accompanied by Eadmer and another monk called Baldwin. On his way, he stayed first with St Hugh, abbot of Cluny, and then with another Hugh, archbishop of

Lyons. Upon his arrival in Rome, he laid his case before the pope, who not only assured him of his protection, but wrote to the English king to demand Anselm's re-establishment in his rights and possessions. It was while the archbishop was staying in a Campanian monastery, whither he had betaken himself from Rome for the benefit of his health, that he completed his famous book, *Cur Deus Homo*, the most famous treatise on the Incarnation ever written. Despairing of doing any good at Canterbury, and convinced that he could serve God better in a private capacity, he asked the pope to relieve him of his office, but his request was refused, although, as it was obviously impossible for him to return to England at the moment, he was allowed to remain in his Campanian retreat. While there Anselm attended the Council of Bari in 1098, and distinguished himself by his dealing with the difficulties of the Italo-Greek bishops on the matter of the *Filioque*. The council proceeded to denounce the king of England for his simony, his oppression of the Church, his persecution of Anselm and his personal depravity. A solemn anathema was only prevented by the entreaties of the archbishop, who persuaded Pope Urban to confine himself to a threat of excommunication.

The death of William Rufus put an end to St Anselm's exile, and he came back to England amid the rejoicings of king and people. The harmony did not last long. Difficulties arose as soon as Henry I wanted Anselm to be reinvested by him and to make the customary homage for his see. This was contrary to the enactments of a Roman synod in 1099 which had forbidden lay investiture in respect of cathedrals and abbeys, and the archbishop refused. But at this time great apprehension was being felt at the threatened invasion of England by Robert of Normandy, whom many of the barons were not indisposed to support. Eager to have the Church on his side, Henry made lavish promises of future obedience to the Holy See, whilst Anselm did his utmost to prevent a rebellion. Although, as Eadmer points out, Henry owed the retention of his crown in no small measure to St Anselm, yet, as soon as all danger of invasion was passed, he renewed his claim to the right of investiture. The archbishop, on the other hand, absolutely declined to consecrate bishops nominated by the king unless they were canonically elected; and the divergence grew daily more acute. At last Anselm was persuaded to go in person to lay the questions before the pope, Henry at the same time sending a deputy to state his own case. After due consideration Paschal II confirmed his predecessor's decisions, and Henry thereupon sent word to St Anselm forbidding his return if he continued recalcitrant, and pronouncing the confiscation of his revenues. Eventually the rumour that St Anselm was about to excommunicate him seems thoroughly to have alarmed the English monarch, and at a meeting in Normandy some sort of reconciliation took place. Afterwards in England at a royal council the king renounced the right of investiture to bishoprics or abbeys, whilst Anselm, with the pope's consent, agreed that English bishops should be free to do homage for their temporal possessions. The pact thus made was loyally kept by King Henry, who came to regard the saint with such confidence that he made him regent during an absence in Normandy in 1108. Anselm's health, however, had long been failing—he was by this time an old man—and he died the following year, 1109, amongst the monks of Canterbury.

His was a character of singular charm. It was conspicuous for a sympathy and sincerity which won him the affection of men of all classes and nationalities. His care extended to the very poorest of his people. He was one of the first to stand forward as an opponent of the slave trade. When in 1102 he held a national council

at Westminster, primarily for settling ecclesiastical affairs, the archbishop obtained the passing of a resolution to prohibit the practice of selling men like cattle. St Anselm was in 1720 declared a doctor of the Church, though never formally canonized. In Dante's *Paradiso* we find him among the spirits of light and power in the sphere of the sun, next to St John Chrysostom. Eadmer tells a story of him coming upon a boy who had tied a thread to a bird's leg and was jerking it back when it tried to fly. Anselm indignantly snapped the thread and, " ecce filum rumpitur, avis avolat, puer plorat, pater exsultat "—" the bird flies away, the boy howls, and the father rejoices ". The body of the great archbishop is believed still to be in the cathedral church at Canterbury, in the chapel known as St Anselm's, on the south-east side of the high altar.

For our knowledge of the religious and personal character of St Anselm we are almost entirely indebted to the *Historia Novorum* and the *Vita Anselmi* of Eadmer (the best text is that edited in the Rolls Series by Martin Rule), and to the saint's own most attractive letters (edited originally by Dom Gerberon and reprinted in Migne, PL., vols. clviii and clix). A full life of St Anselm in two volumes was published by Martin Rule in 1883, and there are other slighter sketches both in English and in French, such as J. Clayton's (1933) and Cochin in " Les Saints " series. From a non-Catholic standpoint the sympathetic volume by Dean Church (1873), may be commended. For a bibliography of the many studies devoted to St Anselm from a literary, philosophical and theological point of view, see DTC., vol. i, and the *Lexikon für Theologie und Kirche*, vol. i, cc. 467–468. A definitive edition of the saint's *opera omnia* has been completed by Fr Francis Schmitt, O.F.M., in 6 volumes, and Dom A. Stolz has made an excellent study of Anselm's thought (Munich, 1937). Fr Ragey's *Histoire de S. Anselme* (2 vols., 1892) must be used with caution.

SS. SIMEON BARSABAE, Bishop of Seleucia-Ctesiphon, and his Companions, Martyrs (A.D. 341)

Perhaps the longest individual notice which occurs in the Roman Martyrology is that devoted to a group of Persian martyrs on this day. It runs as follows: " In Persia the birthday of St Simeon, Bishop of Seleucia and Ctesiphon, who was taken by command of Sapor, King of the Persians, loaded with chains, and brought before iniquitous tribunals. As he refused to worship the sun, and bore testimony to Jesus Christ with clear and constant voice, he was first of all kept for a long time in prison with a hundred others, whereof some were bishops, others priests, others clerics of divers ranks; then when Usthazanes, the king's tutor, who some time before had lapsed from the faith, but whom the bishop had recalled to repentance, had suffered martyrdom with constancy, on the next day, which was the anniversary of the Lord's passion, the others were all beheaded before the eyes of Simeon, who meanwhile zealously exhorted each of them; and lastly he himself was beheaded. With him there suffered moreover the men of renown Abdechalas and Ananias, his priests; Pusicius also, the overseer of the king's workmen, fell by a cruel death, because he had strengthened Ananias when he was wavering, wherefore his neck was severed and his tongue removed; and after him his daughter also was slain who was a holy virgin."

A hardly less lengthy eulogy is accorded on the next day to another group of Persian martyrs. St Simeon, called Barsabae, *i.e.* son of the fuller, is mentioned in the first place among the martyrs in the little supplement annexed to the Syriac " Breviarium " of A.D. 412 under the heading " The Names of our Masters the Confessors, Bishops of Persia ". There can be no question as to the reality and the

cruelty of the persecution which was renewed by Sapor II in 340 or 341, for we hear much about it in Sozomen and other authorities.

The best text of the Passion of St Simeon Barsabae is probably that edited by M. Kmosko in vol. ii of *Patrologia Syriaca*, pp. 661–690. The document had been published long ago by E. Assemani in his *Acta martyrum orientalium*, and there is also an Armenian translation. As has been pointed out by Fr Peeters in the *Analecta Bollandiana* (vol. xxix, pp. 151–156, and vol. xliii, pp. 264–268) as well as in the *Acta Sanctorum*, November, vol. iv, pp. 419–421, several interesting problems arise out of these acts. In particular the name which appears in the Roman Martyrology as Usthazanes and in the Syriac as Guhistazad is probably identical with the name Azadas which figures in the list of Persian martyrs on the next day. A French translation of the acts is printed in Dom Leclercq's *Les Martyrs*, vol. iii, pp. 145–162.

ST ANASTASIUS I, PATRIARCH OF ANTIOCH (A.D. 599)

ST ANASTASIUS I was a man of much learning and piety. According to Evagrius he was little given to speech, and when people discussed temporal affairs in his presence he seemed to have neither ears to hear nor tongue to make answer; yet he had a great gift for comforting the afflicted. Anastasius was banished from his see for twenty-three years for opposing erroneous teaching that had the support of the Emperors Justinian I and Justin II, but was restored by the Emperor Maurice at the instance of his friend and correspondent Pope St Gregory I. Several of the bishop's letters and sermons have survived.

This Anastasius is often confused (*e.g.*, apparently, in the Roman Martyrology) with St Anastasius the Sinaite, who was a hermit on Mount Sinai a century later. He was afterwards called the "New Moses", and some of his writings against Monophysism and other works are extant. He died *c.* 700.

Most of what is known concerning the Patriarch Anastasius is recorded by Evagrius and Theophanes. For both saints see the *Acta Sanctorum*, April, vol. ii, DCB., vol. i, DTC., vol. i, and DHG., vol. ii.

ST BEUNO, ABBOT (*c.* A.D. 640)

As in the case of so many of the Celtic saints, the Life of Beuno is a fantastic narrative which merits no confidence. At the very beginning an angel comes to announce to his parents, who had long given up any hope of offspring, that a son is to be born to them. The boy grows up, quits them to be educated in a monastery, and then founds a community himself. But one would judge from the confused record presented to us that he was never long resident in any one place. He moves about and obtains grants of land, upon which he builds churches or founds monasteries. He is thus brought into relation with such prominent figures in Welsh history as Iddon ab Ynyr Gwent and Cadwallon. The most famous incident in the legend is the restoration of St Winifred after her head had been cut off by Caradoc. But this marvel does not stand alone. There are two other occasions on which it is narrated that the dead were brought back to life again by the prayers of the saint.

There can, however, be no doubt that the example and the energetic preaching of St Beuno made a deep impression upon his countrymen in North Wales. He was especially honoured at Clynnog Fawr, where he is believed to have founded some sort of monastery, and which seems most probably to have been the place of his burial. For centuries afterwards, practices, sometimes of a more or less superstitious nature, survived in districts where St Beuno's memory was still revered. Lambs and calves bearing a particular mark were given to the saint's

representatives and then redeemed for a price; so that an informer writing in the days of Queen Elizabeth complains that people were very eager to buy these beasts because, as they held, "Beyno his cattell prosper marvellous well". Even two centuries later this still went on, and the money so realized was put by the churchwardens into a great chest, called "Cyff Beuno", for charitable uses. At the same period (*c.* 1770) Pennant records how people venerated what was believed to be St Beuno's tomb at Clynnog Fawr. "It was customary", he says, "to cover it with rushes and leave on it till morning sick children, after making them first undergo ablution in the neighbouring holy well; and I myself once saw on it a feather bed, on which a poor paralytic from Merionethshire had lain the whole night, after undergoing the same ceremony." In excavations carried out at Clynnog shortly before 1914, an ancient square-headed oblong chamber was discovered with walls three feet thick, and we are told that this probably was "a specimen of the earliest type of tiny basilica such as might well have been erected in the seventh century". St Beuno's feast is kept in the diocese of Menevia.

We have a Welsh life of St Beuno, the earliest copy of which dates only from 1346. The translation of this by A. W. Wade-Evans, printed in the *Archaeologia Cambrensis*, vol. lxxxv (1930), pp. 315–341, with the notes appended, is the most valuable contribution which has been made to St Beuno's history. The Welsh text is printed in Mr Wade-Evans's *Vitae Sanctorum Brittaniae* (1944), and see his *Welsh Christian Origins* (1934), pp. 170–176. See also J. H. Pollen in *The Month*, vol. lxxx (1894), pp. 235–247; LBS., vol. i, pp. 208–221; and *Analecta Bollandiana*, vol. lxix, pp. 428–431.

ST MALRUBIUS, OR MAELRUBHA, ABBOT (A.D. 722)

LIKE so many other saints who laboured in Scotland, St Maelrubha was by birth an Irishman, and it was at St Comgall's monastery of Bangor in County Down that he became a monk. When twenty-nine years of age he went to Scotland, spending some time, it is said, at Iona before proceeding to the mainland. At Applecross in Ross he established a mission station with a church and monastery, and this became his headquarters for the rest of his life. He preached the gospel zealously to the Picts, extending his labours even to Skye, where his memory was long honoured. The whole coast between Applecross and Loch Broom came to regard Maelrubha as its patron saint, and the great impression made by his austerity and teaching is clear from the number of places which are called after him, such as Maree, Mulruby, Mary, Mury, Murray, Summuruff, Summereve. The beautiful island of Eilean Maree in Loch Maree upon which he built a church contains a spring, known as St Maelrubha's well, which was famous until quite recent times for its healing properties, especially in cases of insanity. For fifty-one years the holy man ruled as abbot of Applecross, dying at the age of eighty a death which was probably a natural one, though some accounts call him a martyr. A hillock called Claodh Maree at Applecross is pointed out as his grave. His feast is observed in the diocese of Aberdeen.

See Forbes, KSS., pp. 382–383; Reeves in *Proceedings of Soc. Antiquaries, Scotland*, vol. iii (1861), pp. 258 *seq.*; and O'Hanlon, LIS., vol. iv, pp. 255 *seq.*; and also W. J. Watson, *History of the Celtic Place-Names of Scotland* (1926), passim.

ST CONRAD OF PARZHAM (A.D. 1894)

IN its external aspects nothing could offer less of sensation or romantic interest than the life of this humble Capuchin lay-brother. Born in the Bavarian village of

Parzham of pious parents, simple folk, but not indigent, Conrad was the ninth and youngest of the family. In his early years he set an example of conscientious industry and of great devotion to the Mother of God. After his parents' death, he entered the noviceship of the Capuchins, being then thirty-one years of age, took his solemn vows in 1852, and shortly afterwards was sent to Altötting, famous for a much venerated shrine of our Lady. There for forty years he discharged the duties of porter, an office which, owing to the multitude of pilgrims who were continually coming and going, offered endless opportunities for the exercise of charity, patience, tact and apostolic zeal. In all these respects he left an ineffaceable impression of self-abnegation and union with God. He seemed to have the gift of reading hearts, and there were occasions on which he manifested a strange knowledge of the future. Worn out with his labours he fell grievously ill in 1894 and died on April 21 of that year. Perhaps the most conclusive testimony to St Conrad's exceptional virtue is the fact that, though the process of beatification was held up by the war of 1914-1918, he was canonized in 1934, only forty years after his death.

The decree of beatification containing a brief biographical sketch is printed in the *Acta Apostolicae Sedis*, vol. xxii (1930), pp. 319–323. See Fr Felice da Porretta, *Il B. Corrado da Parzham* (1930), and Fr Dunstan, *St Conrad of Parzham* (1934).

22: SS. SOTER AND CAIUS, POPES AND MARTYRS (A.D. 174 AND 296)

ST SOTER was raised to the papacy upon the death of St Anicetus. Eusebius has preserved parts of a letter of thanks addressed to the Romans by St Dionysius, bishop of Corinth, in which allusion is made to the pope's fatherly kindness and liberality, especially to those who suffered for the faith. St Dionysius promises that a letter which St Soter had written to him should be read in the assemblies of the Corinthians together with that of Pope St Clement. It has been contended by some that what is known to us as the second epistle of St Clement is no other than this letter. The church honours Soter as a martyr, but no account of his death has been preserved.

Of the life of St Caius, the successor of St Eutychian in the apostolic see, nothing is known. According to a late tradition he was a Dalmatian and a relation of the Emperor Diocletian. Owing to the fury of the persecution in his days, he is said to have lived for eight years concealed in the catacombs and to have been honoured as a martyr because of his sufferings. His epitaph, found in a fragmentary state in the catacomb of St Callixtus, clearly names, in accord with the " Depositio Episcoporum " of the Philocalian calendar, April 22 as the date of his interment.

The little we know about these two popes will be found in the *Acta Sanctorum*, April, vol. iii; and in the text and notes of Duchesne's edition of the *Liber Pontificalis*. See also on St Caius—De Rossi, *Roma Sotterranea*, vol. iii, pp. 115, 120, and 263 *seq.*; G. Schneider in *Nuovo Bullettino di archeolog. crist.*, vol. xiii (1902), pp. 147–168; and Leclercq in DAC., vol. ii, cc. 1736–1740; and vol. vi, cc. 33–37.

SS. EPIPODIUS AND ALEXANDER, MARTYRS (A.D. 178)

THE persecution of Christians during the reign of Marcus Aurelius raged with special severity in the city of Lyons. Amongst the victims were two young men, Epipodius and Alexander. They had been friends from childhood, and after the

martyrdom of St Pothinus and his companions they left Lyons for a neighbouring town, where they lay hid in the house of a widow. They were eventually arrested, Epipodius in trying to escape losing a shoe, which was treasured as a relic. When brought before the governor they readily acknowledged themselves to be Christians. The people raised an outcry, but the governor marvelled that in spite of the tortures and executions which had already taken place men were still willing to profess Christianity. Having separated the two, he addressed Epipodius, who as the younger appeared the weaker, and by cajolery sought to overcome his resolution. The martyr remaining unmoved, the exasperated magistrate ordered him to be struck on the mouth, but with bleeding lips Epipodius continued to profess his faith until he was stretched on the rack and his sides torn by iron claws. Then, to satisfy the people who clamoured for his death, the governor ordered him to be beheaded. Two days later came the turn of his friend. Reminded of the fate of Epipodius, he thanked God for his example and expressed a fervent desire to join him. Although three executioners took turns in scourging Alexander as he lay on the rack with his legs extended, yet with undaunted courage he repeated his declaration of faith and his abhorrence of idols. He was sentenced to be crucified, but died the moment his mutilated limbs were fastened to the cross.

The acts of these martyrs have been printed both in the *Acta Sanctorum*, April, vol. iii, and by Ruinart. Delehaye describes them as " pas très importants " (*Origines du Culte des Martyrs*, p. 352).

ST LEONIDES, MARTYR (A.D. 202)

THE most illustrious of the Alexandrian martyrs who suffered during the reign of the Emperor Severus was a learned Christian philosopher called Leonides. He was a married man, and the eldest of his seven sons was the great scholar Origen, whom he loved dearly and educated himself with the utmost care. When the persecution was at its height at Alexandria under Laetus, governor of Egypt, Leonides was cast into prison. Origen, at that time only seventeen years old, was consumed by a desire for martyrdom, and so eager to go forth to seek it that his mother locked up all his clothes to keep him at home. He then wrote a touching letter to his father exhorting him to accept with courage and joy the crown that was offered him, adding, " Take heed, sir, that you do not, for our sakes, change your mind ". Leonides was beheaded in the year 202, his property being confiscated and his family reduced to great poverty.

Nearly all that we know of St Leonides is derived from bk vi of Eusebius's *Ecclesiastical History*.

ST AGAPITUS I, POPE (A.D. 536)

ST AGAPITUS, son of a Roman priest called Gordian, was a deacon of the church of SS. John and Paul when he was elected to the chair of St Peter on the death of John II in 535. He was already an old man, and he survived for less than eleven months, most of which time was taken up by a visit to Constantinople on behalf of the Ostrogothic King Theodahad. Agapitus had to pawn some church vessels to pay the expenses of his journey, and his political mission was not successful. But he did manage, by standing up to the great Justinian, to get the monophysite patriarch Anthimus removed from the see of Constantinople, and Agapitus himself

consecrated the monk St Mennas in his place. He died in Constantinople, and his body was brought back to Rome. The most important thing known about St Agapitus personally is that in the opinion of Pope St Gregory I he was " a trumpet of the gospel and a herald of righteousness ".

St Agapitus was formerly named in the Roman Martyrology on September 20, and the notice of him in the *Acta Sanctorum* will be found under that day (vol. vi). See also the *Liber Pontificalis* with Duchesne's notes ; Grisar, *Geschichte Roms und der Päpste* (Eng. trans.), § 326, etc. ; and DHG., vol. i, cc. 887–890.

ST THEODORE OF SYKEON, BISHOP OF ANASTASIOPOLIS (A.D. 613)

ST THEODORE was born in the Galatian town of Sykeon in Asia Minor, the son of a harlot who kept an inn. From infancy he was so given to prayer that as a schoolboy he often deprived himself of his meal to spend the dinner hour in church. At an early age he shut himself up, first in a cellar of his mother's house and then in a cave under a disused chapel. The desire to escape still more completely from the world led him subsequently to take up his abode for a time on a desert mountain. He assumed the monastic habit when on a pilgrimage to Jerusalem, and received ordination to the priesthood from his own bishop. His life was extremely austere. Vegetables were his only food, but of these he partook most sparingly, and he wore an iron girdle about his body. Endowed with the gifts of prophecy and of miracles, he obtained by his prayers, when on a second visit to the Holy Land, an abundant fall of rain after a severe drought.

Several monasteries were founded by St Theodore, notably one near an ancient chapel dedicated in honour of St George, to whom he had a great devotion, and another at his native town of Sykeon. Over the latter he ruled as abbot, although he continued to reside mainly in a remote and secluded cell. Maurice, the general of the armies of the Emperor Tiberius, upon his return from his victorious campaign in Persia, visited the saint, who foretold to him his accession to the imperial throne. When the prophecy was fulfilled in 582, Maurice did not fail to commend himself and his empire to the holy man's prayers. By main force Theodore was consecrated bishop of Anastasiopolis—a post for which he felt himself totally unfitted—but after ten years he succeeded in obtaining leave to resign. From Sykeon whither he joyfully retired he was recalled to Constantinople to bless the emperor and senate, and he then cured one of the emperor's sons of a skin disease, supposed to be leprosy. St Theodore died at Sykeon on April 22, 613. He had done much to propagate and popularize the *cultus* of St George.

There is a long account of this St Theodore, written by a contemporary. Perhaps for modern taste it is too much a succession of wonders, anecdotes and encounters with demoniacs, and it is not free from what Dr Baynes calls that " portentous rhetoric which often makes the reading of Byzantine hagiography a weariness of the flesh ". But it is a fascinating work for all that and, again to quote Dr. Baynes, " the best picture known to us of life in Asia Minor in the Byzantine period before the Arab invasions of the empire ".

In the *Acta Sanctorum* for April, vol. iii, is the Latin translation of the Greek biography, which purports to have been written by a disciple of the saint, Eleusius, called George. The Greek text has been published by Theophilus Joannis, and there is an excellent English version, a little abridged, in E. Dawes and N. H. Baynes, *Three Byzantine Saints* (1948). There is also the Greek text of a lengthy " Encomium " by Nicephorus Scevophylax which adds other details. This has been edited in the *Analecta Bollandiana*, vol. xx (1901), pp. 249–272.

ST OPPORTUNA, VIRGIN AND ABBESS (*c.* A.D. 770)

ST OPPORTUNA was born near Hyesmes in Normandy. At an early age she entered a Benedictine convent near Almenèches, receiving the veil from her brother Chrodegang, bishop of Séez. As a simple nun and afterwards as abbess she edified the whole community by her piety and austerity. Her brother the bishop came to a violent end: he was murdered; and the tragic fate of this brother to whom she was warmly attached was so great a shock to St Opportuna that she died shortly afterwards, leaving behind the memory of a life of humility, obedience, mortification and prayer. The legends which grew up about her after her death, as well as many reputed miracles, made the saint very popular in France.

There is a life by Adalelmus, Bishop of Séez (best text in Mabillon, vol. iii, part 2, pp. 222–231), but the prominence given to the miraculous element does not inspire confidence. See also L. de la Sicotière, *La vie de ste Opportune* (1867), and Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 231–234.

BD WOLFHELM, ABBOT (A.D. 1091)

BD WOLFHELM was educated at the cathedral school of Cologne, and after his confirmation, which made a great impression upon him, he determined to consecrate himself to God. He secretly left Cologne where he was well known, and received the habit from Abbot Bernard in the monastery of St Maximinus at Trier. Powerful representations led to his recall to Cologne, where he became a monk in the abbey of St Pantaleon, then under the rule of his uncle Henry. He had been there but a short time when he was made abbot of Gladbach, from whence he was chosen to rule the abbey of Siegburg; but he found himself overburdened with secular affairs and preferred to retire to the secluded monastery of Brauweiler, where he remained until his death. He was remarkable for his devotion to the rule and for his love of the Bible, the study of which he urged upon all those under his charge. An admirable superior, he instilled into others what he practised himself—a life well balanced between action and contemplation. He was unflinching in maintaining the rights of the Church, whilst never resenting personal slights. Moreover, although he was intensely strict with himself, he was considerate with others and as lenient as was compatible with discipline. In a letter which he addressed to the abbot of Gladbach upon the errors of Berengarius he said: "In order to see the bread and the wine, he [Berengarius] uses the eyes of the body, but at the same time he closes the eyes of the soul and so he does not see the Body and Blood of the Lord".

Bd Wolfhelm died at the age of seventy-one. His literary activity was considerable and has left many traces in the controversies of the time.

A full but rather characterless life of Wolfhelm, written for edification after the manner of that period by Conrad, a monk of Brauweiler, is printed by Mabillon, by the Bollandists, and in Pertz, MGH., *Scriptores*, vol. xii, pp. 180–195. Wolfhelm played a sufficiently conspicuous part in the history of the times to be noticed in such a work as Hauck's *Kirchengeschichte Deutschlands*, vol. iii, pp. 964–965.

BD FRANCIS OF FABRIANO (*c.* A.D. 1322)

IN the year 1251 there was born at Fabriano to a physician Compagno Venimbeni and his wife Margaret a baby who received the name of Francis. The child, who is said to have come into the world laughing instead of crying, grew up a devout

and studious boy. He entered the Order of Friars Minor when only sixteen, and became equally distinguished for his sanctity and for his learning. At the close of his novitiate he went to Assisi to gain the Portiuncula indulgence. There he met Brother Leo, the secretary and confessor of the holy founder, and as the result of their conversations he afterwards wrote a treatise in defence of the indulgence. Bd Francis, who dearly loved books, is said to have been the first Franciscan to form a library. An eloquent and persuasive preacher, he succeeded in inducing three of his nephews to relinquish worldly prospects and to become Minorites like himself. He had a great devotion to the holy souls for whom he celebrated requiem Mass with the utmost fervour. His own death took place after a lingering fever when he was seventy-one years of age, and his ancient *cultus* was approved in 1775.

A life of Blessed Francis was written by Dominic of Fessis, one of the nephews mentioned above. This was printed in the *Acta Sanctorum*, April, vol. iii, from a very unsatisfactory copy. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 171–175; Tassi, *Vita del B. Francesco Venimbeni* (1893); and especially the few pages devoted to Bd Francis by Sabatier in his edition of Francis Bartholi, *Tractatus de Indulgentia S. Mariae de Portiuncula*, preface, pp. lxvi–lxix.

BD BARTHOLOMEW OF CERVERE, MARTYR (A.D. 1466)

THE Dominican priory of Savigliano in Piedmont has had three martyrs, all inquisitors. Bartholomew of Cervere was actually born at Savigliano, his father being lord of Ruffia, Cervere and Rosano. At an early age he entered the priory, and was sent to study at Turin, where he attained the unusual distinction of receiving on one and the same day his licentiate, his doctor's degree, and his admission to the magisterial college, as may be seen in the university register. His exceptional qualifications led to his appointment to the position of inquisitor, which was one fraught with considerable danger, owing to the number of determined heretics in Piedmont. Bartholomew himself was aware of the fate that awaited him. On the morning after he had received a summons to go to Cervere, he made what was intended to be a last confession to one of his brethren, adding," They call me Bartholomew of Cervere, although I have never been in the place. But I am going there to-day as inquisitor, and there I shall die." His enemies were in fact lying in wait for him, and Bartholomew was murdered as he approached the town. His ancient *cultus* was approved by Pope Pius IX.

There is a short account of the *beato* in the *Acta Sanctorum*, April, vol. ii, and in Procter, *Lives of Dominican Saints*, pp. 103–105. See also Taurisano, *Catalogus Hagiographicus O.P.*, p. 42, and C. F. Savio, *Storia Compendiosa di Savigliano* (1925).

23: ST GEORGE, MARTYR, PROTECTOR OF THE KINGDOM OF ENGLAND (A.D. 303 ?)

THROUGHOUT Europe in the later middle ages the story of St George was best known in the form in which it was presented in the *Legenda Aurea* of Bd James de Voragine. William Caxton translated the work and printed it. Therein we are told that St George was a Christian knight and that he was born in Cappadocia. It chanced, however, that he was riding one day in the province of Lybia, and there he came upon a city called Sylene, near which was a

marshy swamp. In this lived a dragon " which envenomed all the country ". The people had mustered together to attack and kill it, but its breath was so terrible that all had fled. To prevent its coming nearer they supplied it every day with two sheep, but when the sheep grew scarce, a human victim had to be substituted. This victim was selected by lot, and the lot just then had fallen on the king's own daughter. No one was willing to take her place, and the maiden had gone forth dressed as a bride to meet her doom. Then St George, coming upon the scene, attacked the dragon and transfixed it with his lance. Further, he borrowed the maiden's girdle, fastened it round the dragon's neck, and with this aid she led the monster captive into the city. " It followed her as if it had been a meek beast and debonair." The people in mortal terror were about to take to flight, but St George told them to have no fear. If only they would believe in Jesus Christ and be baptized, he would slay the dragon. The king and all his subjects gladly assented. The dragon was killed and four ox-carts were needed to carry the carcass to a safe distance. " Then were there well XV thousand men baptized without women and children." The king offered St George great treasures, but he bade them be given to the poor instead. Before taking his leave the good knight left behind four behests: that the king should maintain churches, that he should honour priests, that he should himself diligently attend religious services, and that he should show compassion to the poor.

At this period under the Emperors Diocletian and Maximian a great persecution began against the Christians. George, seeing that some were terrified into apostasy, in order to set a good example went boldly into a public place and cried out, " All the gods of the paynims and gentiles are devils. My God made the heavens and is very God." Datianus the " provost " arrested him and failing to move him by cajolery had him strung up and beaten with clubs and then tortured with red-hot irons. Our Saviour, however, came in the night to restore him to health. Next a magician was brought to prepare a potion for George with deadly poison, but the draught took no effect and the magician, being converted, himself died a martyr. Then followed an attempt to crush the saint between two spiked wheels, and after that to boil him to death in a caldron of molten lead: but without any result. So Datianus once more had recourse to promises and soft words, and George, pretending to be shaken, let them think that he was willing to offer sacrifice. All the people of the city assembled in the temple to witness the surrender of this obstinate blasphemer of the gods; but George prayed, and fire coming down from Heaven destroyed the building, the idols and the heathen priests, while the earth opened at the same time to swallow them up. Datianus's wife witnessing these things was converted; but her husband ordered the saint to be decapitated, which took place without difficulty, though Datianus himself returning from the scene was consumed by fire from Heaven.

This is a comparatively mild version of the Acts of St George, which existed from an early date in a great variety of forms. It should be noted, however, that the story of the dragon, though given so much prominence, was a later accretion, of which we have no sure traces before the twelfth century. This puts out of court the attempts made by many folklorists to present St George as no more than a christianized survival of pagan mythology, of Theseus, for example, or Hercules, the former of whom vanquished the Minotaur, the latter the hydra of Lerna. There is every reason to believe that St George was a real martyr who suffered at Diospolis (*i.e.* Lydda) in Palestine, probably before the time of Constantine. Beyond this there seems to be nothing which can be affirmed with any confidence. The cult

is certainly early, though the martyr is not mentioned in the Syriac " Breviarium ". But his name (on April 25) is entered in the " Hieronymianum " and assigned to Diospolis, and such pilgrims as Theodosius, the so-called Antoninus and Arculf, from the sixth to the eighth century, all speak of Lydda or Diospolis as the seat of the veneration of St George and as the resting place of his relics. The idea that St George was a Cappadocian and that his *acta* were compiled in Cappadocia " is entirely the responsibility of the compiler of the *acta* who confused the martyr with his namesake, the celebrated George of Cappadocia, the Arian intruder into the see of Alexandria and enemy of St Athanasius " (Father H. Delehaye).

It is not quite clear how St George came to be specially chosen as the patron saint of England. His fame had certainly travelled to the British Isles long before the Norman Conquest. The *Félire* of Oengus, under April 23, speaks of " George, a sun of victories with thirty great thousands ", while Abbot Aelfric tells the whole extravagant story in a metrical homily. William of Malmesbury states that Saints George and Demetrius, " the martyr knights ", were seen assisting the Franks at the battle of Antioch in 1098, and it seems likely that the crusaders, notably King Richard I, came back from the east with a great idea of the power of St George's intercession. At the national synod of Oxford in 1222 St George's day was included among the lesser holidays, and in 1415 the constitution of Archbishop Chichele made it one of the chief feasts of the year. In the interval King Edward III had founded the Order of the Garter, of which St George has always been the patron. During the seventeenth and eighteenth centuries (till 1778) his feast was a holiday of obligation for English Catholics, and Pope Benedict XIV recognized him as the Protector of the Kingdom.

In 1960 this feast was removed from the Calendar of Saints by the Sacred Congregation of Rites.

A very great number of recensions of the supposed Acts of St George exist not only in Greek and Latin, but in Syriac, Coptic, Armenian, Ethiopic, etc., differing often very widely in their contents. See on these texts K. Krumbacher, " Der heilige Georg " in the *Abhandlungen der K. bayerischen Akademie*, vol. xxv, n. 3. Probably the most important contribution to the very considerable literature of the subject is that of H. Delehaye, *Les Légendes grecques des saints militaires* (1909), pp. 45–76, in which a number of bibliographical references are given in the footnotes. Sir E. A. Wallis Budge published a volume, *St George of Lydda* (1930), which is concerned mainly with the Ethiopic texts bearing on St George. See also as representing the more popular aspects of the subject G. F. Hill, *St George the Martyr* (1915) and G. J. Marcus, *Saint George of England* (1929). There is an excellent article by Father Thurston in the *Catholic Encyclopaedia*, vol. vi.

SS. FELIX, FORTUNATUS AND ACHILLEUS, MARTYRS (A.D. 212)

FELIX, a priest, and two deacons, Fortunatus and Achilleus, were sent by St Irenaeus, bishop of Lyons, at the beginning of the third century, to Valence in the district afterwards known as the Dauphiné to evangelize its inhabitants. They all three suffered martyrdom in the reign of Caracalla about the year 212. That is all that is actually known about these saints, but legend has supplied additional details. According to their reputed " acts ", after they had by their preaching and miracles converted a great proportion of the heathen people, they were arrested. From prison they were liberated by angels, at whose bidding they cast down the idols in the temples, destroying with hammers the images of Mercury and Saturn and a valuable amber statue of Jupiter. For this they were promptly seized: their legs were broken, they were tortured on wheels and subjected by day and by night to acrid and suffocating fumes. As they survived all these torments they were eventually beheaded.

An even more fantastic legend than that related connects St Felix, St Fortunatus and St Achilleus with Valencia in Spain. The remains there venerated are certainly those of other saints.

The acts are printed in the *Acta Sanctorum*, April, vol. iii; though the narrative is of no value, these three martyrs are commemorated and connected with Valence in the "Hieronymianum". See the *Acta Sanctorum*, November, vol. ii, part 2, p. 205.

ST IBAR, Bishop of Beggery (Fifth Century)

It is difficult to reconstruct more than the barest outlines of the life of St Ibar from the legendary and often conflicting material at our disposal. The saint was one of the pre-Patrician missionaries in Ireland according to some, but it seems more probable that he was a disciple of St Patrick. Ibar is best known for his association with the island of Beg-Eire (Beggery), where he had a famous monastic school. After a life divided between active labours and monastic contemplation, the holy man died at an advanced age, but the date of his death is uncertain. Beg-Eire means "little Ireland", and a story is told that when Ibar had a dispute with St Patrick, the great apostle said to him, "Thou shalt not be in Erin"; to which Ibar replied, "Erin shall be the name of the place in which I am wont to be".

There is a short account of St Ibar in the *Acta Sanctorum*, April, vol. iii. See also the *Félire* of Oengus (ed. Stokes), pp. 108 and 119; O'Hanlon, LIS., vol. iv, pp. 456 *seq.*; and scattered references in J. Ryan, *Irish Monasticism* (1931). The best summary of the evidence is in Kenney, *Sources for the Early History of Ireland*, vol. i, pp. 310–311.

ST GERARD, Bishop of Toul (A.D. 994)

Cologne was the birthplace of St Gerard in 935. He was educated in the cathedral school with a view to the priesthood, but was led definitely to vow himself to a life of penance and devotion after his mother had been struck dead by lightning—a catastrophe which he regarded (perhaps rather curiously) as a punishment for his own sins. Having joined the community of canons who served the church of St Peter, which was the cathedral, he was in 963 promoted to the bishopric of Toul by Bruno, archbishop of Cologne. St Gerard relaxed none of his former observances, devoting much time to the Divine Office and other regular prayer; the Bible and the lives of the saints he read daily. Yet his duties were exceedingly onerous, entailing not only the spiritual charge of his diocese, but also its temporal government and the administration of justice.

St Gerard had a great gift for preaching, which he exercised not only in Toul itself but in neighbouring country churches. He rebuilt his cathedral church of St Stephen, enriched the ancient monastery of Saint-Evre, and completed his predecessor's foundation of Saint-Mansuy. His great charity was specially displayed during a famine in 982, and during the pestilence by which it was followed. The Hôtel-Dieu, the oldest hospital in Toul, was one of his foundations. St Gerard pursued the policy of his predecessor St Gauzlin in endeavouring to make of Toul a centre of learning. For that purpose he induced a number of Greek and Irish monks to settle in his diocese. Partly through the instructions given by these strangers in the science of those days and in the Greek language Toul became famous both for scholarship and piety. St Gerard ruled his diocese for thirty-one years and died in the year 994 after a life of great holiness and of unrelenting self-mortification.

St Gerard is an early case of a formal canonization by the Holy See. Pope St Leo IX, who was one of the successors of Gerard in the see of Toul, gave an account in 1050 to the Roman synod there assembled of the vision of the monk Albizo to whom St Gerard had appeared in glory. The assembled fathers thereupon declared unanimously that " the same Lord Gerard was a holy man numbered by God amongst the saints and that he ought to be numbered and venerated among the saints by men also ".

The best text of the Life of St Gerard (which was written by a contemporary, Widric, abbot of Saint-Evre) is that printed in Pertz, MGH., *Scriptores*, vol. iv, pp. 490–505 ; but see also the introductory matter and notes in the *Acta Sanctorum*, April, vol. iii. For the canonization, see H. Delehaye, *Sanctus* (1927), p. 187 ; and E. W. Kemp. *Canonization and Authority* . . . (1948), pp. 62–64.

ST ADALBERT, Bishop of Prague, Martyr (A.D. 997)

St Adalbert was born of a noble family in Bohemia in 956 and received in baptism the name of Voytiekh. He was sent to be educated under St Adalbert at Magdeburg, who gave him his own name at confirmation. On the death of the archbishop the young man returned to Bohemia with a library of books he had collected, and two years later he was ordained subdeacon by Bishop Thietmar of Prague, who died in 982. Adalbert, though so young, was elected to the vacant bishopric. He had been much impressed by the death-bed scruples of Thietmar as to whether he had neglected his episcopal duties, and " It is easy to wear a mitre and carry a crozier ", Adalbert was heard to say, " but it is a terrible thing to have to give account of a bishopric to the Judge of the living and the dead ". Barefoot he entered Prague, where he was received with enthusiasm by Boleslaus II of Bohemia and the people. His first care was to divide the revenues of his see into four parts, of which one was devoted to the upkeep of the fabric and ornaments of the church, a second to the maintenance of his canons, a third to the relief of the poor, whilst the fourth portion was reserved for his own use and for that of his household and guests.

After his consecration at Mainz Adalbert had met St Majolus, abbot of Cluny, at Pavia, and had been fired with Cluniac ideals ; but though he preached assiduously and visited the poor in their homes and the prisoners in their dungeons, he seemed unable to make any impression upon his flock, some of whom were still heathen, while many of the rest were Christian only in name. Thoroughly discouraged, he left his diocese in 990 and went to Rome. A good bishop, of course, does not abandon his charge in the face of pastoral difficulties, and there is evidence that there were serious political complications behind Adalbert's action.

In Italy he came under the influence of the Greek abbot St Nilus at Vallelucio and, together with his step-brother Gaudentius, the bishop became a monk of the abbey of SS. Boniface and Alexis in Rome. But soon Duke Boleslaus asked for his return, and at the bidding of Pope John XV Adalbert returned to Prague, on the understanding, it is said, that he should receive proper support from the civil power. He was well received, and at once proceeded to establish the famous Benedictine abbey of Brevnov, whose church he consecrated in 993. But difficulties again arose, culminating when a noblewoman, convicted of adultery, took refuge with the bishop to escape the sentence of death that was the penalty in those barbarous times. Adalbert sheltered her in the church of some nuns, and defied her accusers in the name of penitence and sanctuary. But the unhappy woman was

dragged from the altar and slain on the spot. Adalbert thereupon excommunicated the principals in the affair; and this so aggravated the malice of his political opponents that he had to leave Prague a second time.

St Adalbert went back to his monastery in Rome, and there he remained as prior until a synod under Pope Gregory V, on the insistence of his metropolitan, St Willigis of Mainz, ordered him back again. He was prepared to obey; but it was agreed that he should be free to go and preach the gospel to the heathen if he found it impossible to return to Bohemia, for a powerful section of the citizens of Prague had massacred a number of his kinsmen and burnt their castles. To go amongst them against their will was only to provoke further bloodshed, and therefore the saint turned aside to visit his friend Duke Boleslaus of Poland, by whose advice he sent to Prague to inquire if the people would admit him and obey him as their bishop. They replied with threats, callously adding that they were too bad to mend their ways. Under the patronage of Duke Boleslaus, St Adalbert then directed his efforts to the conversion of pagan Prussians in Pomerania. With his two companions, Benedict and Gaudentius, he made some converts in Danzig, but also met with opposition, for they were regarded with suspicion as Polish spies and told to leave the country. But they refused to abandon their Christian mission, and very soon, on April 23, 997, St Adalbert and his brethren were done to death. Traditionally this happened not far from Königsberg, at a spot between Fischausen and Pillau, but it is more likely to have been somewhere between the Elbing canal and the Nogat river. Adalbert's body was thrown into the water and, being washed up on the Polish coast, it was eventually enshrined at Gniezno; in 1039 the relics were translated (by force) to Prague.

The importance of St Adalbert in the history of central Europe has perhaps been insufficiently appreciated. He was intimate with the Emperor Otto III, and appears to have entered into that monarch's scheme for a *renovatio imperii Romanorum* and the christianization and unification of the remoter parts of Europe. Adalbert sent missionaries to the Magyars and visited them himself, and was the " remote " inspiration of King St Stephen. St Bruno of Querfurt (who wrote his life) was his friend and devoted follower, as was St Astrik, the first archbishop of Hungary; and his memory was influential in Poland, where the foundation of a monastery, either at Miedrzyrzecze in Poznania or at Trzemeszno, is attributed to him. There was some *cultus* of him even in Kiev. The name of St Adalbert has also been associated with Czech and Polish hymnody; one thing seems certain, that he was not opposed to the use of the Slavonic liturgy in the tradition of SS. Cyril and Methodius: hostility to that was rather a product of the Gregorian reformist movement, half a century later. But above all he was a holy man and a martyr, who gave his life rather than cease to witness to Christ; and the wide extent of his *cultus* is the measure of his appreciation.

The sources available for the life of St Adalbert are unusually abundant and early; it must suffice here to give a reference to BHL., nn. 37–56, where the different items are carefully enumerated. There are two contemporary lives, by St Bruno of Querfurt and the Roman monk John Canaparius. The best modern biography is that of H. G. Voigt, *Adalbert von Prag* (1898), which includes a detailed list of sources. See also B. Bretholz, *Geschichte Böhmens und Mährens . . .* (1912); R. Hennig, " Die Missionsfahrt des hl. Adalbert ins Preussenland " in *Forschungen zur Preussischen und Brandenburgischen Geschichte*, vol. xlvii (1935), pp. 139–148; and the *Cambridge History of Poland*, vol. i (1950), pp. 66–68 and *passim*. But the most up-to-date account is F. Dvornik, *The Making of Central and Eastern Europe* (1949), pp. 97–135 and *passim*.

BD GILES OF ASSISI (A.D. 1262)

OF all the early companions of Francis of Assisi there was no other so dear to his heart as the simple brother whom he called " our Knight of the Round Table ". A young man of singular piety and purity of life, Giles had admired his fellow citizen Francis from afar, but had not ventured to approach him until he learnt that his own friends Bernard and Peter had become his associates, pledged to live with him a life of poverty. Giles promptly resolved to do likewise. Going forth out of the city he met the master, and they were deep in conversation when they were accosted by a beggar woman. " Give her your coat ", said St Francis, when it became clear that neither of them had any money; and the would-be disciple immediately obeyed. The test was sufficient: the following day Giles received the habit. At first he remained with St Francis, accompanying him on his evangelistic tours in the March of Ancona and other places not far from Assisi, but a sermon in which the founder bade his disciples go forth into the world decided Giles to make a pilgrimage to Compostela. He may be said to have worked his way thither and back, for whenever it was possible he requited alms by personal service; and he shared everything he received or possessed, including his cloak—regardless of the mockery aroused by his grotesque appearance. Upon his return to Italy Giles was sent to Rome, where he earned his living by such work as carrying water and hewing wood. A visit to the Holy Land was followed by a mission to Tunis to convert the Saracens. The expedition proved a failure; the Christian residents feared lest they themselves should suffer from the resentment of the Moslems, and, so far from assisting or even welcoming the missionaries, they forced them to return to their ships before they had even begun their mission. The rest of Brother Giles's life was spent in Italy, mainly at Fabriano, at Rieti and at Perugia, where he died.

Simple though he was and devoid of book-learning, Bd Giles was endowed with an infused wisdom which caused him to be consulted by persons of all conditions. Experience soon taught those who sought his advice to avoid certain topics or words, the very mention of which sent the friar into an ecstasy, during which he appeared lost to the world. Even the street urchins knew this, and would shout " Paradise! Paradise! " when they saw him. He held learned men in veneration, and once asked St Bonaventure whether the love of ignorant folk for God could equal that of a scholar. " Yes, indeed ", was the reply. " A poor illiterate old woman can love Him better than a learned doctor of the Church." Delighted at this response, Brother Giles rushed to the garden gate which overlooked the entrance to the city and shouted, " Listen, all you good old women! You can love God better than Brother Bonaventure! " He then was rapt in an ecstasy which lasted for three hours. As far as possible he lived a retired life, in the company of one disciple who afterwards declared that, in all the twenty years they spent together, his master had never uttered a vain word. His love of silence was indeed remarkable. A beautiful story relates that St Louis of France on his way to the Holy Land secretly disembarked in Italy to visit its shrines. At Perugia he sought out Brother Giles, of whom he had heard much. Having clasped each other in loving embrace, they knelt side by side in prayer and then parted, without having outwardly exchanged a single word.

All through his life Bd Giles was subject to fierce temptations of the Devil, but as a soldier of Christ he took it as a matter of course that he should have to fight his Master's enemy. Idleness he hated. When he was living at Rieti, the Cardinal Bishop of Tusculum constantly desired his company at his table, but Giles would

only come if he could earn his dinner. On a very rainy day his host assured him that, since work in the fields was impossible, he would have for once to accept a free meal. His guest was not so easily put off. Slipping into the cardinal's kitchen, which he found extremely dirty, Giles helped to give it a good cleaning before returning to his host's table.

The poignant sorrow which he felt at the death of St Francis was followed that same year by the greatest joy of his life, for our Lord appeared to him at Cetona, looking as He had looked upon earth. Afterwards Giles used to tell the brethren that he had been born four times—on his actual birthday, at his baptism, at the taking of the habit, and on the day he had beheld our Lord. The golden sayings of Brother Giles, many of which have been preserved, have been often published ; they display deep spirituality combined with shrewd insight. His *cultus* was confirmed by Pope Pius VI.

The sources for the Life of Blessed Giles are so numerous that no account can be given here. The main element is a biography, written, it seems, in its primitive form by Brother Leo, but preserved in two distinct recensions known as the Long Life and the Short Life. A full discussion of these and of the other materials will be found in W. W. Seton, *Blessed Giles of Assisi* (1918), who attributes the priority to the Short Life and prints a Latin text and translation. The Long Life is incorporated in the *Chronica XXIV Generalium*, edited at Quaracchi in 1897. See also *The Little Flowers of St Francis* (numerous editions) and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 89–101.

BD HELEN OF UDINE, Widow (A.D. 1458)

The life of Bd Helen up to the age of forty offers a strong contrast to the rude austerity which she afterwards embraced. A member of the Valentini family of Udine, in north-eastern Italy, she was given in marriage at the age of fifteen to a knight called Antony dei Cavalcanti, and during the twenty-five years of a happy wedded life she appears to have led a normal existence as the mother of a large family of children. The death of her husband came as a great blow ; she then cut off her beautiful hair, which she laid on the bier together with her jewelled head-dress, saying, " For love of you alone have I worn these : take them down into the earth with you ! " She decided to become a tertiary of the Hermits of St Augustine, and from that moment devoted herself to works of charity, prayer and mortification.

With the consent of her director Helen took a vow of perpetual silence, which she observed all the year round except on Christmas night. It is quite clear, however, that this did not extend to her actual household, which included her servants and her sister Perfecta, from whose account many of the details of her religious life are derived. Great trials beset her at this period. She was terrified by loud noises and beset by temptations to commit suicide ; at times she was discovered lying bruised upon the ground, twice with a broken leg. Once as she was crossing a bridge on her way to church she was precipitated into the river, but she scrambled out and attended Mass as usual, regardless of her dripping clothes. But if she was much tried by temptations she was still more consoled by spiritual joys and ecstasies. She appears also to have been endowed with the gift of healing, many sick persons having been cured at her intercession. During the last three years of her life she was unable to rise from her bed of stones and straw. She died at the age of sixty-two on April 23, 1458.

In the *Acta Sanctorum*, April, vol. iii, two lives are printed, the longer and earlier being a translation from an Italian original. Though they profess to be derived from contemporary sources, they do not leave the impression of being very reliable documents.

24: ST FIDELIS OF SIGMARINGEN, MARTYR (A.D. 1622)

THE Congregation *de Propaganda Fide* honours as its protomartyr the Capuchin priest St Fidelis, otherwise known as Mark Rey. A native of Sigmaringen in Hohenzollern and a youth of great promise, he was sent to the university of Freiburg in Breisgau, where he taught philosophy whilst he was working for a legal degree. Already he had begun to lead a penitential life, wearing a hair shirt and abstaining from wine. In 1604 he was appointed tutor to a small party of aristocratic Swabian youths who wished to complete their education by supplementary studies in the chief cities of western Europe. During this tour, which seems to have lasted for six years, he won the affection and esteem of his companions, to whom he set the example of religious devotion and of liberality towards the poor, to whom he sometimes gave the clothes off his back. Upon his return to Germany, he took his degree as doctor of laws, and began to practise as an advocate at Ensisheim in Upper Alsace. He soon became known for his integrity and for his studied avoidance of the invective and personalities then too often employed to damage an opponent's case. His espousal of the cause of the oppressed earned him the nickname of The Poor Man's Lawyer; but the unscrupulous and crooked expedients adopted by his colleagues gave him a disgust for the law, and he decided to enter the Capuchin branch of the Franciscan Order, of which his brother George was already a member. After having received holy orders Mark took the habit, together with the name of Fidelis, chosen in allusion to the promise of a crown of life to those who persevere (Apoc. ii, 10).

Father Fidelis's constant prayer was that he might be preserved from sloth or lukewarmness: "Woe betide me if I should prove myself but a half-hearted soldier in the service of my thorn-crowned Captain!" he was heard to exclaim. His patrimony was divided into two portions, one of which was distributed to the poor, whilst the other was given to the bishop in aid of needy seminarists. As soon as his theological course was completed, the young Capuchin was employed in preaching and in hearing confessions. He was appointed guardian successively at Rheinfelden, Freiburg and Feldkirch, and whilst he held this last office he not only brought about a reform in the town and in several outlying districts, but also converted numerous Protestants. His great devotion to the sick, many of whom he cured during a severe epidemic, still further enhanced his reputation, and at the request of the bishop of Chur his superiors sent him to preach among the Zwinglians of the Grisons, with eight other Capuchins. This first attempt since the Reformation to reclaim that land from heresy was received by the leading Protestants with threats of violence which Fidelis affected to disregard, although fully aware of the fate that probably awaited him.

From the outset the mission was abundantly blessed, and the newly established Congregation for the Spreading of the Faith formally appointed Father Fidelis leader of the Grisons enterprise. Day after day he gathered fresh recruits into the Church, his success being attributable even more to the prayers in which he spent his nights than to his daily sermons and instructions. The wonderful effects of his zeal inflamed the rage of his adversaries. They roused the peasants against him by representing him as the opponent of their national aspirations for independence and the agent of the Austrian emperor, to whose rule he was said to have counselled submission. St Fidelis, who had been warned, spent several nights in prayer before the Blessed Sacrament or before his crucifix. On April 24, 1622, he preached

at Grüsch. At the close of his sermon, which he had delivered with more than his customary fire, he stood silent for some time in an ecstasy with his eyes looking upwards. He had spoken in a sermon at Feldkirch of his approaching death and had signed his last letter, " Brother Fidelis who will soon be food for worms ". He then proceeded to Sewis, and was in the midst of a sermon on " One Lord, one faith, one baptism ", when a gun was fired at him ; but the bullet missed, lodging in the wall.

There was a great tumult, the Austrian soldiers who were about the place were set upon, and a Protestant offered to shelter Fidelis, who thanked him but declined, saying his life was in God's hands. He tried to retake the road back to Grüsch, but was attacked by a score of armed men, clamouring that he should repudiate his faith. " I came here to enlighten you, not to accept your errors ", was the reply, and he was struck down, calling on God to forgive his murderers as they mangled his body with their weapons. He was forty-five years old.

The conversion of a Zwinglian minister who was present was one of the first fruits of the martyrdom of St Fidelis of Sigmaringen, who was canonized by Pope Benedict XIV.

The most reliable account of St Fidelis of Sigmaringen seems to be that of F. della Scala, *Der hl. Fidelis von Sigmaringen* (1896). Much use has been made of this work in the more popular account written by Fr F. de la Motte-Servolex, *St Fidèle de Sigmaringen* (1901). See also *Nel terzo centenario di san Fedele da Sigmaringa* (1922). There are several other lives, especially in German, *e.g.* that by B. Gossens (1933), and *cf.* Léon, *Auréole séraphique* (Eng. trans.), vol. ii, pp. 101–104, as also J. G. Mayer, *Geschichte des Bistums Chur* (1914), pp. 399–405.

ST MELLITUS, Archbishop of Canterbury (A.D. 624)

St Mellitus was a Roman abbot—presumably from the monastery of St Andrew—whom Pope St Gregory the Great despatched to England in 601 at the head of a second band of missionaries to assist St Augustine. When he had laboured for three years in Kent, he was appointed first bishop of London or of the East Saxons, and baptized King Sabert as well as many of his subjects. At the death of Sabert his three sons, who had never been baptized, openly reverted to idolatry. Nevertheless they demanded that Mellitus should give them the Blessed Sacrament—" the fine white bread " they called it—as he had been accustomed to give It to their father. Upon his refusal they banished him from the kingdom. Mellitus retired to France, but was soon recalled to Kent, the scene of his earlier labours, and succeeded St Laurence as archbishop of Canterbury in 619. While prostrate with gout, he stopped by his prayers a great conflagration which was threatening to destroy the city. The feast of this saint is kept in the dioceses of Westminster, Brentwood and Southwark.

See the *Ecclesiastical History* of Bede with Plummer's notes.

ST IVO, Bishop (No date)

The town of Saint Ives in Huntingdonshire recalls the memory of a saint who was —supposing indeed that he ever existed—quite a different person from the St Ia who accounts for the Saint Ives in west Cornwall. All that we can be reasonably sure of is that in accord with some supposed dream or vision (though the vision may well have been invented afterwards) certain bones and episcopal insignia were

dug up at Slepe, close to the abbey of Ramsey, about the year 1001 and were enshrined in the abbey church.

In the vision St Ivo had disclosed his name and history. He was a Persian and a bishop, who had, with three companions, run away from the comfort and honour he enjoyed in his own country and eventually found his way to England. There he had settled in the wild fen country, and after being mocked at first for his barbarous speech, had been left alone to live or die unnoticed. After the bones had been removed from the spot where they had lain hidden, a spring appeared at which many miracles were reported. William of Malmesbury tells us that he had been an eye-witness of the remarkable cure of a man suffering from dropsy.

This story became well known after the Norman conquest, but no satisfactory evidence is producible and the whole thing is very suspicious. Since before 1281 this Ivo has been regarded as the patron of Saint Ive, near Liskeard in east Cornwall, probably taking the place of some local patron. Saint Ives in Hampshire is not a saint's name, says Ekwall, but probably a derivative of Old English *ifig*, ivy.

An abbot of Ramsey, Withman, having gone as a pilgrim to Jerusalem in 1021 heard so much of the fame of St Ivo in the East that on his return he wrote a life of him. This was reproduced in more polished style by Goscelin when at Canterbury, and from an imperfect copy his account has been printed in the *Acta Sanctorum*, June, vol. ii. See DCB., vol. iii, p. 324; G. H. Doble, *St Yvo* (1935); and remarks in *Analecta Bollandiana*, vol. liv (1936), p. 202.

ST EGBERT, Bishop (A.D. 729)

One of the many Englishmen who in Anglo-Saxon days crossed the sea to acquire sanctity and learning in Ireland was a young monk from Lindisfarne called Egbert. Whilst living at the monastery of Rathmelsigi, during a terrible epidemic of plague, he vowed that if God would grant him time for repentance he would never return to his native land. After his ordination to the priesthood he conceived an ardent desire to evangelize Friesland and the north of Germany. But it was revealed to him that Providence had another design for him, and he abandoned the enterprise to St Wigbert, St Willibrord and others. His own task was to be less glorious, but no less difficult. The great paschal controversy had ended in the general acceptance of the Roman use throughout the British Isles. The celebrated monastery of Iona alone held out, even the efforts of their own abbot Adamnan having been unable to shake the adherence of the monks to the Columban tradition. Thither went St Egbert, who spent the last thirteen years of his life upon the island. By his patient reasoning, enhanced by his reputation for holiness and learning, he succeeded where all others had failed. The very day on which he died, an old man of ninety, the brethren of Iona were keeping Easter day for the first time with the rest of the Western church. It was April 24, 729. His feast is observed in the dioceses of Hexham and Argyll, as a confessor though Bede says he was a bishop.

We know little more than can be learnt from Bede, *Hist. Eccl.*, bks. iii–v, with Plummer's notes. See also Forbes, KSS., p. 331.

ST WILLIAM FIRMATUS (*c.* A.D. 1090)

Canonries in the eleventh century were not always reserved for the clergy, and William Firmatus, a gifted young citizen of Tours, was appointed a canon of St Venantius at a very early age, before he had decided upon his future career. He took up soldiering and then medicine, till a dream or vision in which he beheld the

Devil, in the form of an ape, sitting upon his money chest, revealed to him an unconscious tendency to avarice. Immediately he threw up his profession and withdrew into retirement with his widowed mother. At her death he embraced a still more austere mode of life, residing as a hermit in a wood at Laval in Mayenne, where he suffered much from his neighbours, especially from the wiles and accusations of a wicked woman. After a first pilgrimage to Jerusalem, he occupied solitary cells in various parts of Brittany and France—notably at Vitré, Savigny and Mantilly—earning a great reputation for sanctity. A second visit to the Holy Land was followed by a return to Mantilly. St William's power over animals led the peasants to appeal to him for the protection of their gardens and fields from the depredations of wild creatures. We read that with a gentle tap he would admonish the hares and goats that frisked about him and the birds as they nestled for warmth in the folds of his habit. In the case of a particularly destructive wild boar he adopted sterner measures. Leading it by the ear he shut it up in a cell, bidding it fast all night, and, when he set it free in the morning, the beast was cured for ever of its marauding proclivities! St William died at a date which appears to have been 1090 or a little earlier.

A life is printed in the *Acta Sanctorum*, April, vol. iii, which is attributed to Stephen de Fougères. See also E. A. Pigeon, *Vies des Saints du diocèse de Coutances*, vol. ii, p. 398.

ST MARY EUPHRASIA PELLETIER, VIRGIN, FOUNDRESS OF THE INSTITUTE OF OUR LADY OF CHARITY OF THE GOOD SHEPHERD (A.D. 1868)

ROSE Virginia Pelletier was born in 1796 in the island of Noirmoutier off the coast of Brittany; her parents had been forced to seek shelter there in the war of La Vendée. Having been sent to school at Tours, Rose came to learn something of the Convent of the Refuge. This belonged to a religious congregation founded in 1641 by St John Eudes for the rescue of "fallen" women and the protection of those in danger. It was known as the Institute of Our Lady of Charity of the Refuge, and it had a house in Tours. Rose joined the noviceship there in 1814, and some eleven years later, when she was still only twenty-nine, was elected superior. In this office she was prevailed upon to make a new foundation at Angers and she herself went temporarily to take over a house of refuge which had existed there years before under the invocation of the Good Shepherd. Her success was marvellous, but there was a sad reaction when she was compelled to leave Angers and return to her own proper community at Tours. In the end, after much negotiation and rather painful controversy, Mother Pelletier was made prioress of the new foundation. Coming before long to realize the difficulties which would hamper their work if each house, as was the case with the Institute of Our Lady of Charity, stood alone, remaining under control of the bishop of the diocese and training its own novices, Mother St Euphrasia (as she was now called) became convinced that a centralized organization was necessary, having one common noviceship, and a superior general who could transfer subjects from one house to another as need required. In spite of strong opposition and the anguish of mind entailed by taking so independent a line, Mother Euphrasia stood firm in what she clearly saw to be a wiser policy to promote the great cause they had at heart.

While deeply humble and respectful of authority, the young prioress, who, as one of her admirers said, "était de taille à gouverner un royaume", succeeded, God's providence helping, in creating at Angers what was virtually a new institute,

" of the Good Shepherd ". Papal approbation was obtained in 1835, and the developments were rapid, immense good being visibly effected wherever new foundations were made. When Mother Euphrasia died in 1868, the Good Shepherd nuns numbered 2760 and were known all over the world. In all her manifold trials and difficulties, including charges of rash innovation, personal ambition and impatience of authority, St Mary Euphrasia displayed heroic fortitude, cheerfulness and trust in God ; " Having brought to birth all our young sisters in the Cross ", she said once, " I love them more than life itself. And the root of that love is in God and in the knowledge of my own unworthiness, for I realize that at the age at which they are professed I could not have supported such deprivations and hard work." She was canonized in 1940.

There are full biographies in French, both in two volumes, by Mgr Pasquier (1894) and by Canon Portais (1895), and a more recent one (1946) by G. Bernoville in which use has been made of unpublished beatification documents ; shorter ones by E. Georges (1942) and H. Joly (1933) in the " Les Saints " series. A religious of the congregation published a life in English in 1933, and *Redemption* (1940), by G. F. Powers, is a good popular account of the saint ; the biography by A. M. Clarke is founded on the books of Pasquier and Portais.

25 : ST MARK, EVANGELIST (*c.* A.D. 74)

FOR our knowledge of the personal history of St Mark, the author of the second gospel, we are dependent more or less upon conjecture. It is generally believed that he must be identical with the " John surnamed Mark " of Acts xii 12 and 25, and that the Mary whose house in Jerusalem was a kind of rendezvous for the apostles was consequently his mother. From Col. iv 10 we learn that Mark was a kinsman of St Barnabas who, as stated in Acts iv 36, was a Levite and a Cypriot, and from this it is not unlikely that St Mark was of a levitical family himself. When Paul and Barnabas returned to Antioch, after leaving in Jerusalem the alms they had brought, they took John surnamed Mark with them, and in their apostolic mission at Salamis in Cyprus, Mark helped them in their ministry (Acts xiii 5), but when they were at Perga in Pamphylia he left and returned to Jerusalem (Acts xiii 13). St Paul seems consequently to have suspected Mark of a certain instability, and later, when preparing for a visitation of the churches in Cilicia and the rest of Asia Minor, he refused to include John Mark, though Barnabas desired his company. The difference of opinion ended in Barnabas separating from St Paul and going with Mark again to Cyprus. None the less when Paul was undergoing his first captivity in Rome, Mark was with him and a help to him (Col. iv 10). Also in his second Roman captivity, shortly before his martyrdom, St Paul writes to Timothy, then at Ephesus, enjoining him to " take Mark and bring him with thee, for he is profitable to me for the ministry ".

On the other hand tradition testifies strongly in the sense that the author of the second gospel was intimately associated with St Peter. Clement of Alexandria (as reported by Eusebius), Irenaeus and Papias speak of St Mark as the interpreter or mouthpiece of St Peter, though Papias declares that Mark had not heard the Lord and had not been His disciple. In spite of this last utterance, many commentators incline to the view that the young man (Mark xiv 51) who followed our Lord after His arrest was no other than Mark himself. What is certain is that St Peter, writing from Rome (1 Peter v 13), speaks of " my son Mark " who apparently

was there with him. We can hardly doubt that this was the evangelist, and there is at any rate nothing which conclusively shows that this young man is a different person from the " John surnamed Mark " of the Acts.

Turning to more uncertain documents, we have in the first place to note a curiously sober narrative—sober in the sense that the miraculous element is very restrained and the local knowledge exceptional—which purports to have been written by the same John Mark to give an account of that second visit of Barnabas and himself to Cyprus, which ended in the martyrdom of the former, here assigned to A.D. 53. It is noteworthy that the compiler of this apocryphal " passion " had apparently no idea that Mark was himself the author of the second gospel, for great prominence is given to the possession by Barnabas of a record of our Lord's sayings and doings which he had obtained from St Matthew. This seems an unlikely detail to be invented and put in the mouth of one who was himself known to be one of the four evangelists. On the other hand the concluding passage represents Mark as sailing for Alexandria and there devoting himself to the work of teaching others " what he had learned from the apostles of Christ ".

That St Mark lived for some years in Alexandria and became bishop of that see is an ancient tradition, though his connection with their native city is not mentioned either by Clement of Alexandria or by Origen. Eusebius, however, records it, and so also does the ancient Latin preface to the vulgate of St Mark's Gospel. This last notice, referring to some personal deformity of the evangelist, mentioned also at an earlier date by Hippolytus, suggests that it was a mutilation self-inflicted to prevent his ordination to the priesthood of which he deemed himself unworthy. But while it is quite probable that St Mark did end his days as bishop of Alexandria, we can put no confidence in the " acts " of his supposed martyrdom. These are briefly summarized in the notice which still stands in the Roman Martyrology: " At Alexandria, the birthday of St Mark the Evangelist, who was the disciple and interpreter of Peter the Apostle. He was sent for to Rome by the brethren and there wrote a gospel, and having finished it, went into Egypt. He was the first to preach Christ at Alexandria and formed a church there. Later he was arrested for his faith in Christ, bound with cords and grievously tortured by being dragged over stones. Then, while shut up in prison, he was comforted by the visit of an angel, and finally, after our Lord Himself had appeared to him, he was called to the heavenly kingdom in the eighth year of Nero."

The city of Venice claims to possess the body of St Mark which is supposed to have been brought there from Alexandria early in the ninth century. The authenticity of the remains preserved for so many hundred years has not passed unquestioned, and in any case it may be doubted whether the percolation of water, which for long periods rendered the subterranean *confessio* where they repose quite inaccessible, has not wrought irreparable damage to the frail contents of the shrine. It is certain, however, that St Mark has been honoured from time immemorial as principal patron of the city. St Mark's emblem, the lion, like the emblems of the other evangelists, is of very ancient date. Already in the time of St Augustine and St Jerome, " the four living creatures " of Apoc. iv 7–8 were held to be typical of the evangelists, and these holy doctors were reduced to tracing a connection between St Mark and his lion by the consideration that St Mark's Gospel begins with a mention of the desert and that the lion is lord of the desert.

On St Mark's day are celebrated the *litaniae majores*, but it should be pointed out that this solemn procession, formerly associated with a fast, has no connection

of origin with the festival of the holy evangelist. It is not improbable that the *litaniae majores* date back in Rome to the time of St Gregory the Great or even earlier, whereas the liturgical recognition of St Mark on this day was only introduced at a much later period. There can be no reasonable doubt, as Mgr Duchesne long ago pointed out, that the ceremony and prayers of the litany (*i.e.* supplications) are no more than the christianized adaptation of the Robigalia occurring on the same day, which are commemorated in Ovid's *Fasti*. Of this pagan procession and lustration something has been said under Candlemas day, February 2.

In the martyrologies and liturgical tradition of both East and West, Mark the Evangelist and John Mark are regarded as being separate persons. John Mark is in the Greek *Menaion* on September 27, and on the same date the Roman Martyrology has: "At Byblos in Phoenicia, St Mark the bishop, who by blessed Luke is also called John and who was the son of that blessed Mary whose memory is noted on June 29". That he became a bishop at Byblos or elsewhere is a tradition of the Greeks, from whom the West acquired it.

The so-called "acts" and other apocryphal documents connected with St Mark are printed in the *Acta Sanctorum*, April, vol. iii; see also September, vol. vii. The text of the *passio* of St Barnabas attributed to John Mark will be found in the same collection in the second volume for June, under Barnabas, and it has also been edited by Tischendorf in his *Acta Apostolorum Apocrypha*, vol. iii, pp. 292 *seq.* See further the *Dictionnaire de la Bible* and DTC., under "Marc"; and amongst non-Catholic contributions to the subject the introduction to St Mark's Gospel by C. H. Turner in Bishop Gore's *New Commentary on Holy Scripture* (1928) may be specially recommended, as well as the article by F. Chase in Hastings's *Dictionary of the Bible*. For the relics of St Mark at Venice *cf.* G. Pavanello, in the *Rivista della Città di Venezia*, August, 1928; and Moroni, *Dizionario di Erudizione*, vol. xc, pp. 265–268.

ST ANIANUS, Bishop of Alexandria (First Century)

According to the so-called "Acts of St Mark", St Anianus, the second bishop of Alexandria, had been a shoemaker, whose hand, wounded by an awl, had been healed by the evangelist at his first entrance into the city. Other writers, on the other hand, assert that St Anianus was an Alexandrian of noble family. He is said to have been consecrated bishop in order that he might govern during the absence of St Mark, whom he afterwards succeeded. Eusebius speaks of him as "a man well pleasing to God and admirable in all things", and Epiphanius mentions a church in Alexandria built in his honour.

See the *Acta Sanctorum*, April, vol. iii.

ST HERIBALD, Bishop of Auxerre (*c.* A.D. 857)

An ancient Gallican martyrology asserts of St Heribald that the light of his virtues, hidden for a time in a monastic cell, afterwards spread its rays over the whole of Gaul and drew upon him not only the love but the wonder of his contemporaries. From the abbey of St Germanus, which he ruled, he was promoted to the bishopric of Auxerre; and he enshrined in a more worthy place the body of St Germanus. The exact date of his death is uncertain.

See Mabillon, *Acta Sanctorum O.S.B.*, vol. iv, part 2, pp. 573–578, and Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 445–446.

BB. ROBERT ANDERTON AND WILLIAM MARSDEN, MARTYRS (A.D. 1586)

ROBERT ANDERTON and William Marsden were two young Lancashire men who were ordained priests at Rheims and sent upon the English mission. The ship which was conveying them to England was driven out of her course to the shore of the Isle of Wight, where the passengers were obliged to disembark. Suspicion at once fell upon the two young men: they were taken before a magistrate to be questioned, and, as they did not deny that they were priests, they were sent to prison. At their trial they protested not only that they had made a forced landing, but also that at the time of their arrest they had not been in England for the statutory period which would bring them within the scope of the penal law. Although this was actually the case, they were found guilty of treason and sentenced to death. A reprieve, however, was granted until the will of the Privy Council could be ascertained, and the prisoners were sent up to London for further examination. In the end they were executed in the Isle of Wight on April 25, 1586, their cheerful fortitude on the scaffold producing a profound impression upon all who witnessed it.

See Challoner, MMP., pp. 114–115; Burton and Pollen, LEM., vol. i, pp. 202–210. Fr Pollen in his *Acts of English Martyrs*, pp. 75–80, prints in full the proclamation which was posted up at the time of their execution.

26: SS. CLETUS AND MARCELLINUS, POPES AND MARTYRS (*c.* A.D. 91 AND A.D. 304)

THE exact order in the succession of the earliest popes has never been satisfactorily established, and it is still a moot point whether St Cletus was the third or the fourth occupant of the chair of St Peter. The fact that he is sometimes referred to by the name of Cletus and sometimes by the Greek equivalent of Anencletus has further confused the issue. It is now, however, agreed that the names belong to the same pope, and that he died about the year 91—probably as a martyr during the reign of Domitian. Nothing else is known about him. He is named, as the third pope, in the present canon of the Mass, and the name Anacletus has now been expunged from the list of popes in the *Annuario Pontificio*.

St Marcellinus followed St Caius in the bishopric of Rome in 296, and reigned eight years. Theodoret states that he acquired great glory in the stormy times of Diocletian's persecution; on the other hand it was generally believed throughout the middle ages that under fierce trial he yielded up the holy books and offered incense to the gods. The legend, fostered by the Donatists, that he afterwards acknowledged his guilt at a certain Council of Sinuessa, pronouncing at the same time his own deposition, is now universally discredited, no such council having ever taken place; but ancient breviaries and catalogues of popes certainly allude to the fall of Marcellinus and to his subsequent repentance crowned by martyrdom. If, as seems more than probable, he was guilty of a temporary lapse, he expiated it by a holy death and is honoured as a saint and a martyr, though his actual martyrdom is far from certain. He was buried in the cemetery of St Priscilla which he built or enlarged.

The *Liber Pontificalis* with Mgr Duchesne's introduction and notes supplies the most reliable information concerning the early popes. See also Grisar, *Geschichte Roms und der*

Päpste (Eng. trans.), §§ 185 and 467; and E. Casper, *Die älteste röm. Bischofsliste* (1926). It is curious that the name of Marcellinus does not occur in the list of A.D. 354 headed "Depositio Episcoporum"; his name is omitted from the new Benedictine calendar approved in 1915.

ST PETER, BISHOP OF BRAGA (*c.* A.D. 350 ?)

THE principal patron of Braga in Portugal is one of its former bishops, Peter by name, who probably lived in the fourth century and whose relics were translated in 1552 by Balthasar Limpo, archbishop of Braga, from Rates to Braga, where the body was placed in a marble tomb and the head in a silver casket. Nothing is known of his real history, but local tradition represents him to have been a disciple of St James the Greater, consecrated as the first bishop of Braga, and to have suffered martyrdom after he had baptized and had cured of leprosy the daughter of the king of the district.

It is plain that if St Peter had been a disciple of St James the Greater, he could not have died in 350; but see the *Acta Sanctorum*, April, vol. iii, and Florez, *España Sagrada*, vol. iii, pp. 404–405.

ST RICHARIUS, OR RIQUIER, ABBOT (*c.* A.D. 645)

THE town of Abbeville claims to derive its name from the abbey of St Richarius or Riquier, which once owned the land upon which the city now stands. The saint was born at Celles, near Amiens, at a period when the population of the district was still largely pagan. Two Irish priests who landed on the coast and sought to pass through the country met with a hostile reception, and would have been seriously ill-treated had not Richarius protected them. In return they gave him instruction, as a result of which he was inspired with a desire to become a priest. After a very penitential preparation he received holy orders and then made a stay of some length in England, apparently to perfect himself in the science of the saints. Upon his return to France, he began to preach with extraordinary zeal and with great success. He strongly influenced St Adalbald and St Rictrudis, and to King Dagobert he spoke on the dangers and vanities of this world, warning him of his responsibilities. "He who has to obey will only have to render account to God of himself", he declared, "but he who commands will also have to answer for all his subjects". With increasing age came the desire to yield up the charge of the abbey he had founded at Celles, and so Richarius withdrew to a hermitage, in which he spent the rest of his life in the company of a disciple called Sigobard. Over this cell afterwards rose the monastery of Forest-Montiers, between Rue and Crécy.

We have two noteworthy accounts of St Riquier, the one by Alcuin, the other by Angilramnus; they are printed both in the *Acta Sanctorum*, April, vol. iii, and by Mabillon. See also Corblet, *Hagiographie d'Amiens*, vol. iii, pp. 417–462; and MGH., *Scriptores Merov.*, vol. vii, pp. 438–453, for the rhymed *vita* by Hariulf.

ST PASCHASIUS RADBERTUS, ABBOT (*c.* A.D. 860)

ST RADBERTUS was adopted, when left as a motherless babe on their doorstep, by the nuns of Notre-Dame at Soissons, who sent him to be educated by the monks of St Peter in that same city. He seems to have become engrossed in the Latin classics, and he lived for several years in the world before deciding to enter the

religious life. He received the habit at Corbie and turned his attention to sacred studies, in which he became very proficient. The abbot St Adalhard and his brother Wala who succeeded him made Radbertus their confidant and their travelling companion on their journeys, whilst he repaid their trust by devoted affection. It was he who after their death wrote the biographies of the two holy abbots. In 822 he was taken by his superiors to aid in the foundation of New Corbie in Westphalia, and during the years that he was instructor of novices he made the Corbie schools very famous. He assumed as a prefix the name of Paschasius in deference to the custom then prevalent amongst French men of letters of adopting a classical or scriptural name. Although Radbertus would never suffer himself to be promoted to the priesthood, yet he was elected to be abbot of Corbie—a post which he found difficult and uncongenial. Gladly at the close of seven years did he lay down his crozier to retire to the abbey of Saint-Riquier where he could write in peace. His last years, however, were spent at Corbie. St Paschasius Radbertus was a prolific writer. Amongst his works are lengthy commentaries on St Matthew and on the forty-fourth psalm, a treatise on the book of Lamentations, the two biographies already mentioned, and a famous book, *De Corpore et Sanguine Christi.*

A short life of Paschasius Radbertus has been edited by Mabillon and in Pertz, MGH., *Scriptores,* vol. xv, pp. 452–454. See also the *Acta Sanctorum,* April, vol. iii. Paschasius's eucharistic teaching has been much discussed : on this see Ernst, *Die Lehre d. h. Paschasius Radbertus* (1896).

BD JOHN I, Bishop of Valence (A.D. 1146)

Lyons was the birthplace of this John, who when a young canon in the cathedral of his native city made a vow to join the community of Cîteaux, but mistrust of his power of perseverance led him to seek to compound with his conscience by a pilgrimage to Compostela instead. Vocation, however, was too strong : he had a dream or vision of so terrifying a character that he set off for Cîteaux in the middle of the night. He proved himself an exemplary monk, and was sent to found the abbey of Bonnevaux.

The diocese of Valence had been suffering under an unworthy bishop called Eustace, whose extravagance and harshness had drawn upon him the reproaches of St Bernard and the excommunication of the Holy See. He nevertheless clung to office, until the exasperated people in 1141 drove him from his cathedral city. Three days later the abbot of Bonnevaux was taken off to the cathedral, where he was consecrated in spite of his strong remonstrances. The choice proved an excellent one. He was a devoted spiritual pastor and a merciful temporal ruler. When his officials sometimes complained of his leniency, he would remind them that severity had been overdone in the past and that those who are called upon to judge the evildoer might not always be able to resist if faced with his temptations. The *cultus* of Bd John was approved in 1901.

A life of this holy bishop, written by one Giraudus, has been printed by Martène and Durand in their *Thesaurus novus anecdotorum,* vol. iii, pp. 1693–1702. See also Nadal, *Histoire hagiologique de Valence,* pp. 273 *seq.,* and such Cistercian historians as Manrique and Le Nain.

ST FRANCA OF PIACENZA, VIRGIN AND ABBESS (A.D. 1218)

FRANCA VISALTA was only seven years old when she was placed in the Benedictine convent of St Syrus at Piacenza and fourteen when she was professed. Young though she was, she had already outstripped all her sisters in obedience, devotion and self-denial. After the death of the abbess she was chosen superior, and for a short time all went well. But the zealous young abbess soon began to tighten the reins of discipline, prohibiting amongst other luxurious innovations the practice of cooking vegetables in wine. So bitter was the opposition that Franca was actually deposed in favour of the bishop's sister, who did not share her reforming spirit. For years Franca had to suffer calumny and misrepresentation, as well as severe interior trials. Her one earthly solace was a young girl called Carentia who used to visit her. By her advice Carentia underwent a year's novitiate in the Cistercian convent at Rapallo, and then persuaded her parents to build for the order a house at Montelana which she entered, while it was arranged that St Franca should be transferred from St Syrus to rule the new foundation. Later the community settled at Pittoli. They kept the Cistercian rule in all its poverty and austerity, but even that was not enough for the abbess. Night after night she would go to the chapel to spend in prayer hours which others devoted to sleep. Her daughters, marking with dismay her failing health, bade the sacristan withhold the key, but it would have required more than a key to keep her from her vigil. She died in 1218, and Pope Gregory X, Carentia's kinsman, sanctioned her *cultus* for Piacenza.

In the *Acta Sanctorum*, April, vol. iii, are printed a letter of a contemporary Cistercian prior recounting a vision of one of his monks to whom was revealed the glory of St Franca Visalta, and also a lengthy biography by Father Bertram Recoldi, written in 1336.

BB. DOMINIC AND GREGORY (A.D. 1300)

DOMINIC and Gregory were two Dominican friars, living in the first century of the order, who were impelled by zeal for souls to leave their Castilian priory to preach the gospel in Aragon. Their labours lay specially in out-of-the-way districts among the hill folk inhabiting the steep southern spurs of the Pyrenees. Penniless and barefoot they went from hamlet to hamlet, giving spiritual instruction and receiving frugal hospitality. They had taken refuge under a cliff during a severe thunderstorm when a fall of rock buried them beneath it. The ringing of bells startled the inhabitants of the nearest villages, and a strange light is said to have revealed the scene of the catastrophe. The bodies of the two missionaries were recovered and buried at Besiano, where they have ever since been venerated, and their *cultus* was confirmed in 1854.

There is a short account of these *beati* in Seeböck, *Die Herrlichkeit der Katholischen Kirche*, p. 139, and in Procter, *Lives of Dominican Saints*, pp. 106–107. For a fuller bibliography see Taurisano, *Catalogus Hagiographicus O.P.*, p. 23.

BD ALDA, OR ALDOBRANDESCA, WIDOW (A.D. 1309)

THE tomb of Bd Alda was formerly a great centre of devotion in the church of St Thomas at Siena. She was a matron of good position who, upon finding herself a childless widow, retired into a little house outside the walls of Siena. There she devoted herself to almsgiving, and by mortifications tried to fill up the chalice of the sufferings of Christ. She had many visions in which she beheld scenes in the

earthly life of our Lord. Gradually she gave away all her possessions and finally she determined to sacrifice her solitude, and went to live in the hospital that she might devote herself to nursing the sick poor. She still continued to be subject to ecstasies. When first she was seen in a state of trance resembling catalepsy, some members of the staff were sceptical and scoffed—even going so far as to pinch her, pierce her with needles, and apply lighted candles to her hands. When she recovered consciousness she felt intense pain from the wounds thus made, but all she said to her tormentors was, " God forgive you ". The experiments were not repeated. Before her death Bd Alda won the veneration of all, and many were the cures attributed to her ministrations.

A short life was published in 1584 by G. Lombardelli : this has been translated into Latin and printed in the *Acta Sanctorum*, April, vol. iii.

ST STEPHEN, Bishop of Perm (A.D. 1396)

It is related in the life of St Sergius of Radonezh that a bishop was one day travelling to Moscow and, coming level with Sergius's monastery, but some seven miles away, he stopped on his road, bowed low in the direction of Sergius, and said, " Peace be with you, brother in God ". At the same moment St Sergius stood up in the refectory and, bowing towards the far-off road, said, " Be of good cheer, shepherd of Christ's flock. The peace of God be always with you." Later he explained to his brethren that the Bishop Stephen on his way to Moscow had saluted their monastery and called down blessings on them.

From their early Christian days the Russians had sent out missions to the heathen, such as the Mongols and Finns, and in the revival of this zeal during the fourteenth century the outstanding figure was this bishop St Stephen. He was a monk of Rostov, who sometime after 1370 went to preach the gospel to the Zyriane or Permiaks, a people who lived far to the east of the Volga river but south-west of the Ural mountains, among whom he had been born though himself a Russian.

St Stephen was a very worthy successor of St Cyril and St Methodius and his missionary methods are reminiscent of theirs. He believed, as his biographer tells us, that every people should worship God in its own tongue, since languages also are from God, and so one of his first undertakings was to translate the necessary parts of the liturgical services into the language of the Zyriane, and portions of the Holy Scriptures likewise. So convinced was Stephen that every people has its own peculiar contribution to make to God's service that he would not give his converts even the Russian characters : instead he invented an alphabet of letters based on details in the patterns of their embroideries and carvings. And he established schools wherein the use of this alphabet could be learned. Like other Russian missionaries St Stephen used the celebration of public worship as an initial means of attracting the heathen by its beauty and impressive solemnity. He distinguished himself not only as a missionary, but also as a champion of the downtrodden and oppressed so far away as Novgorod and Moscow.

In 1383 his work was recognized by the conferring of episcopal orders, and he became the first bishop of Perm, where he had to oppose by writing and preaching the people called Strigolniks, the first Russian dissenters, who had much in common with the Lollards and Hussites. St Stephen died at Moscow in 1396.

For bibliographical notes on Russian saints, see under St Sergius of Radonezh on September 25.

27: ST PETER CANISIUS, DOCTOR OF THE CHURCH (A.D. 1597)

ST PETER CANISIUS has been called the Second Apostle of Germany—our English St Boniface being the first—but he is also honoured as one of the creators of a Catholic press: he was, moreover, the first "literary" Jesuit—the forerunner of a great band of writers. Born in the year 1521 at Nijmegen in Holland, then a German Reichstadt in the archdiocese of Cologne, he was the eldest son of Jacob Kanis, who had been ennobled after acting as tutor to the sons of the Duke of Lorraine and who was nine times burgomaster of Nijmegen. Although Peter had the misfortune to lose his mother at an early age, his father's second wife proved an excellent stepmother, and he grew up having before his eyes the fear of God. He accuses himself of having wasted time as a boy in unprofitable amusement, but in view of the fact that he took his master of arts degree at Cologne University when he was only nineteen, it is difficult to believe that he was ever really idle. To please his father, who wished him to be a lawyer, he proceeded to Louvain, where for a few months he studied canon law. Realizing, however, that he was not called to this career he refused marriage, took a vow of celibacy, and returned to Cologne to read theology. Great interest had been aroused in the Rhineland towns by the preaching of Bd Peter Faber (Favre), the first disciple of St Ignatius; Canisius attended an Ignatian retreat which Faber gave at Mainz, and during the second week made a vow to join the new order. Admitted as a novice, he lived for some years a community life in Cologne, spending his time in prayer, in study, in visiting the sick and instructing the ignorant. The money which he inherited upon his father's death was devoted to the relief of the poor and the necessities of the house. He had already begun to write, his first publications having been editions of the works of St Cyril of Alexandria and St Leo the Great.* After his ordination to the priesthood, he came into prominence for his preaching; and as a delegate to the Council of Trent he had attended two of its sessions, the one at Trent and the other at Bologna, when he was summoned to Rome by St Ignatius, who retained him by his side for five months and proved him to be a model religious, prepared to go anywhere and to do anything. He was sent to Messina to teach in the first Jesuit school known to history, but very shortly was recalled to Rome for his solemn profession and to be given a more important charge.

The order was to return to Germany, he having been selected to go to Ingolstadt with two brother Jesuits, in response to an urgent appeal from Duke William IV of Bavaria for Catholic professors capable of counteracting the heretical teaching which was permeating the schools. Not only was Peter Canisius successful in reforming the university, of which he was made rector and afterwards vice-chancellor, but he also effected a real religious revival amongst the people by his sermons, his catechizing, and his campaign against the sale of immoral or heretical books. Great was the general regret when in 1552 the saint was withdrawn to undertake, at the request of King Ferdinand, a somewhat similar mission in Vienna. He found that great city in a worse condition than Ingolstadt. Many parishes were without clergy, and the Jesuits had to supply the lack as well as to teach in their newly-founded college. Not a single priest had been ordained for twenty years; monasteries lay desolate; members of the religious orders were jeered at in the streets;

* That he was the editor of the Cologne, 1543, edition of John Tauler's sermons has not been proved.

nine-tenths of the inhabitants had abandoned the faith, whilst the few who still regarded themselves as Catholics had, for the most part, ceased to practise their religion. At first Peter Canisius preached to almost empty churches, partly because of the general disaffection and partly because his Rhineland German grated on the ears of the Viennese; but he found his way to the heart of the people by his indefatigable ministrations to the sick and dying during an outbreak of the plague. The energy and enterprise of the man was astounding; he was concerned about everything and everybody, from lecturing in the university to visiting the neglected criminals in the jails. The king, the nuncio, the pope himself would fain have seen him appointed to the vacant see of Vienna, but St Ignatius could be induced only to allow him to administer the diocese for one year, and that without episcopal orders, title or emoluments. It was about this period that St Peter began work on his famous catechism, or Summary of Christian Doctrine, published in 1555; this was followed by a Shorter and a Shortest Catechism—both of which attained enormous popularity. These catechisms were to be to the Catholic Reformation what Luther's catechisms were to the Protestant Reformation; they were reprinted over two hundred times and translated into fifteen languages (including English, Braid Scots, Hindustani and Japanese) even during the author's lifetime. And he never by violently or rudely attacking his opponents, either in these catechisms or in any of his instructions, roused hostility towards the truths he wished to commend to his hearers.

In Prague, whither he had gone to assist in founding a college, he learnt with dismay that he had been appointed provincial of a new province which was to include South Germany, Austria and Bohemia. He wrote to St Ignatius: "I am entirely lacking in the tact, prudence and decision essential for ruling others. My temper is hasty and fiery, and my inexperience renders me quite unsuitable for the post." St Ignatius, however, knew better. In the course of his two years' residence in Prague, Peter Canisius in great measure won back the city to the faith, and he established the college on such excellent lines that even Protestants were glad to send their sons to it. In 1557 he went by special invitation to Worms to take part in a discussion between Catholic and Protestant divines, although he was firmly convinced from past experience that all such conferences on doctrine were worse than useless, the heated discussions which always took place only widening the chasm between the disputants. It is quite impossible in limited space to follow the saint on his numerous journeys as provincial, or to provide any adequate survey of his extraordinary activities. Father James Brodrick calculates that he covered 6000 miles during 1555–1558, and 20,000 in thirty years—on foot and on horseback. Canisius was wont to say—no doubt in answer to those who thought he was overworked—"If you have too much to do, with God's help you will find time to do it all".

Apart from the colleges he actually founded or inaugurated, he prepared the way for many others. In 1559, at the wish of King Ferdinand, he took up his residence in Augsburg, and this town continued to be his headquarters for six years. Here again the lamp of faith was rekindled by his efforts as he encouraged the faithful, reclaimed the lapsed, and converted many heretics. Moreover he succeeded in persuading the *Reichstag* to decree the restoration of the public schools, which had been destroyed by the Protestants. Whilst he strove most strenuously to prevent the dissemination of immoral and unorthodox literature he encouraged good books to the utmost of his ability, for he clearly foresaw the future importance of the press.

Amongst the works he himself produced at the time may be mentioned a selection of St Jerome's letters, a " Manual for Catholics ", a martyrology and a revision of the Augsburg Breviary. The General Prayer which he composed is still recited in Germany on Sundays. At the close of his term of office as provincial, St Peter took up his abode at Dillingen in Bavaria, where the Jesuits not only had a college of their own but also directed the university. The town had for him the additional attraction of being the favourite place of residence of Cardinal Otto Truchsess who had long been his close friend. He occupied himself mainly in teaching, in hearing confessions, and in the composition of the first of a series of books he had undertaken by order of his superiors. They were intended as a reply to a strongly anti-Catholic history of Christianity which was being published by certain Protestant writers commonly known as the Centuriators of Magdeburg—" the first and worst of all Protestant church histories ". This work he continued afterwards whilst acting as court chaplain for some years at Innsbruck, and until 1577, when he was dispensed from proceeding with it on the score of his health. There seems to have been no curtailment of his activities in other directions, for we find him still preaching, giving missions, accompanying the provincial on his visitations, and even filling the post of vice-provincial.

Canisius was at Dillingen when, in the year 1580, he was instructed to go to Fribourg in Switzerland. That city, which was the capital of a Catholic canton wedged in between two powerful Protestant neighbours, had long desired a college for its sons, but had been handicapped by lack of funds and other difficulties. These obstacles were surmounted within a few years by St Peter, who obtained the money, selected the site, and superintended the erection of the splendid college which developed into the present University of Fribourg. He was, however, neither its rector nor one of its professors, although always keenly interested in its progress. For over eight years his principal work was preaching : on Sundays and festivals he delivered sermons in the cathedral, on weekdays he visited other parts of the canton. It may confidently be asserted that to St Peter Canisius is due the credit of having retained Fribourg in the Catholic fold at a critical period of its history. Increasing bodily infirmities obliged him to give up preaching, and in 1591 a paralytic seizure brought him to the brink of the grave, but he recovered sufficiently to continue writing, with the help of a secretary, until shortly before his death, which took place on December 21, 1597.

St Peter Canisius was canonized and declared a doctor of the Church in 1925. Among the general considerations which arise from his life and personality one of the most important is still his insistence on the spirit and manner in which Christian apologetics and controversy should be conducted. St Ignatius himself had stressed the necessity for " an example of charity and Christian moderation to be given in Germany " ; and among the practical points laid down by Canisius was that it is a mistake " to bring up in conversation subjects to which the Protestants have an antipathy . . . such as confession, satisfaction, purgatory, indulgences, monastic vows and pilgrimages ; the reason being that, like fever patients, they have infected palates and so are incapable of judging aright about such foods. Their need, as that of children, is for milk, and they should be led gently and gradually to those dogmas about which there is dispute ". Canisius was stern towards the leaders and propagators of heresy, and like most other people in those days he was prepared to use force to repress their activities. But the rank and file who had been born in Lutheranism, or had drifted into it, were another matter. He spent a lifetime

opposing heresy and restoring Catholic faith and life: and he declared of the Germans that "Certainly an infinite number of them adhere to the new sectaries and err in religious belief, but they do so in such a way as proves that their errors proceed from ignorance rather than malice. They err, I repeat, but without contention, without wilfulness, without obstinacy." And even those who were more consciously and defiantly unorthodox should not be met, he wrote, "in a temper of asperity or . . . with discourtesy, for this is nothing else than the reverse of Christ's example inasmuch as it is to break the bruised reed and quench the smoking flax".

The activities of St Peter Canisius were so intimately bound up with the whole religious history of Central Europe in his day that no bibliography can be anything but superficial. It is, however, necessary to call attention to the collection of his letters edited in eight stout volumes by Fr O. Braunsberger, with abundant footnotes and marvellously detailed indexes. There is also useful material in the book of J. Metzler, *Die Bekenntnisse des heiligen P. Canisius und sein Testament*, and in many of the volumes of the *Monumenta Historica S.J.* Among biographies, which in the German tongue especially are very numerous, may be mentioned those of O. Braunsberger, J. Metzler and A. O. Pfülf. In French there are lives by L. Michel, J. Genoud and E. Morand. The neglect of Canisius by English writers has now been amply compensated for by Fr James Brodrick's magnificent, definitive and most readable work, *St Peter Canisius* (1935). There is a smaller popular book by W. Reany, *A Champion of the Church* (1931).

ST ANTHIMUS, Bishop of Nicomedia (A.D. 303)

The persecution under Diocletian and Maximian was waged with particular ferocity at Nicomedia in Bithynia, where the emperors had a favourite residence. When the edict was first posted up, it was torn down by a Christian, moved by a zeal which Lactantius condemns but Eusebius commends. From that time the faithful could neither buy nor sell, draw water or grind corn without being called upon to offer incense to the gods. Eusebius, after relating that Anthimus the bishop was beheaded for confessing the Christian faith, states that an immense number of other martyrs perished also. He adds: "In those days, I do not know how, a fire broke out in the palace, and a false report was spread that we originated it. By the emperor's orders all who were servants of God perished in masses, some by the sword, others by fire. A certain number of men and women, spurred on by an inexplicable divine inspiration, are said to have rushed into the blazing pyre. Innumerable others, bound and placed on rafts or planks, were drowned in the sea." Nearly the whole of the Christian population proved faithful and won the crown of martyrdom. With St Anthimus are also sometimes associated eleven of his fellow-martyrs.

See the *Acta Sanctorum*, April, vol. iii, where besides the allusions of Eusebius and the martyrologies, there is printed a late Greek text of the supposed Acts of St Anthimus. The unreliable legend of SS. Indes and Domna speaks of letters addressed to these martyrs by St Anthimus, but there is no reason to believe him to have been an author. Consequently a curious fragment which Cardinal G. Mercati edited in *Studi e Testi*, n. 5 (1901), and which purports to be part of a dissertation "on the Holy Church" by St Anthimus, is not likely to be authentic. See Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. ii, pp. 333–334.

ST ASICUS, or TASSACH, Bishop of Elphin (*c.* A.D. 470)

St Asicus (Tassach) is the principal patron of Elphin in County Roscommon, and is traditionally regarded as having been the first bishop of that diocese. From some

of the early lives of St Patrick it appears that he was one of the great apostle's earliest disciples in Ireland, that he was married, and that he was a clever brass-worker or copper-smith. He was placed over the church of Elphin, but it is uncertain whether he became a bishop before or after the death of St Patrick. According to one account he resigned his see because he had told an untruth, according to another he presided over an episcopal seminary or monastery; in any case he seems to have failed as a ruler, and he fled to the island of Rathlin O'Birne in Donegal Bay, where he lived in solitude for seven years. When his monks found him and took him back, he died on the way at Raith Cungi, or Racoon. The *Félire* of Oengus commemorates St Asicus (on April 14) in these terms: "The royal bishop, Tassach, gave when he came unto him the body of Christ, the truly strong King, at the communion unto Patrick". His feast is observed in all Ireland.

There seems to be no proper biography of Asicus, but he is mentioned more than once in Tirechan's collections in the *Book of Armagh* and in the Tripartite Life of St Patrick. See also references in J. Ryan's *Irish Monasticism* (1931), and O'Hanlon, LIS., vol. iv, pp. 406 *seq.*

ST MAUGHOLD, OR MACCUL, BISHOP OF MAN (*c.* A.D. 498)

IT is from some of the early lives of St Patrick that we derive the little we know of St Maccul, or Maughold. A bloodthirsty and wicked freebooter, he was converted by the apostle of Ireland. As a penance, and to cut him off from his evil associates, St Patrick bade him leave his native land, and he embarked alone, without rudder or oars, in a leather-covered coracle which bore him to the shores of the Isle of Man. Two missionaries had already been sent there by St Patrick, and they gave a kindly reception to the new-comer, who, until their death, led an austere penitential life in that part of the island which afterwards adopted his name. He is said to have been chosen bishop by the general consent of the Manx people and to have done much by his example and labours to extend the Church of Christ in this land. To him is attributed the division of the diocese into seventeen parishes. His feast is kept in the archdiocese of Liverpool, which includes Man.

The name of this saint is very variously written. He is mentioned (under April 25) in the *Félire* of Oengus as "a rod of gold, a vast ingot, the great Bishop MacCaille". Forbes in KSS., p. 380, gives a notice of him under "Machalus". See also O'Hanlon, LIS., vol. iv, p. 478.

ST FLORIBERT, BISHOP OF LIÈGE (A.D. 746)

THE parents of St Floribert were St Hubert and his wife Floribane who died at the birth of her son. Nothing is known of his earlier years, a tradition that he was abbot of Stavelot and of St Peter's, Ghent, being almost certainly based on confusion between him and some of his namesakes. He succeeded Hubert as bishop of Liège, which he ruled for eighteen years. He enshrined the bodies of his father, of his great-aunt St Oda and of St Landoaldus and his companions. The saint is described as a man of great humility, a lover of the poor, and "vehement in correcting".

A short account of St Floribert, compiled from various sources, is printed in the *Acta Sanctorum*, April, vol. iii, under April 25. There seems to be no formal biography of early date. *Cf.* Duchesne, *Fastes Épiscopaux*, vol. iii, p. 192.

ST STEPHEN PECHERSKY, Bishop of Vladimir (A.D. 1094)

This Stephen was a disciple of St Theodosius at the monastery of the Caves at Kiev. He absorbed so much of the spirit of his master and walked so closely in his footsteps that when Theodosius died in the year 1074, Stephen was unanimously chosen to take his place at the head of the community. Hitherto he had been engaged in such offices as those of sacristan and precentor, for he was skilled in singing and knowledge of the rites of worship, and one of his first undertakings was to finish building the church which St Theodosius had begun. But after only four years St Stephen was displaced, for what reason is not known. Thereupon he established a new community at Klov, conducting it on the principles he had learned from St Theodosius. This monastery was known as the Blakhernae, from the dedication of its church in honour of our Lady of Blakhernae (a famous shrine church in Constantinople).

St Stephen became bishop of Vladimir in Volhynia in 1091, and died only three years later, leaving a great reputation for the holiness of his life.

From Martynov's *Annus ecclesiasticus Graeco-Slavicus* in *Acta Sanctorum*, October, xi.

ST ZITA, Virgin (A.D. 1278)

It was in a humble household, as pious as it was poor, that St Zita, the patroness of domestic workers, first saw the light. Her parents were devout Christians, her elder sister afterwards became a Cistercian nun, and her uncle Graziano was a hermit who was locally regarded as a saint. As for Zita herself, it was enough for her mother to say to the child, "This is pleasing to God" or "That would displease God", to ensure her immediate obedience. At the age of twelve, she went to be a servant at Lucca, eight miles from her native village of Monte Sagrati, in the house of Pagano di Fatinelli, who carried on a wool and silk-weaving business. From the outset she formed the habit of rising during the night for prayer and of attending daily the first Mass at the church of San Frediano. The good food with which she was provided she would distribute to the poor, and more often than not she slept on the bare ground, her bed having been given up to a beggar. For some years she had much to bear from her fellow servants, who despised her way of living, regarded her industry as a silent reproach to themselves, and resented her open abhorrence of evil suggestions and foul language. They even succeeded for a time in prejudicing her employers against her. But she bore all her trials uncomplainingly. After a man-servant had made dishonourable advances from which she had defended herself by scratching his face, she made no attempt to explain or justify her action when her master inquired the cause of the man's disfigurement. Gradually her patience overcame the hostility of the household, and her master and mistress came to realize what a treasure they possessed in Zita.

Her work indeed was part of her religion. In after life she was wont to say, "A servant is not good if she is not industrious: work-shy piety in people of our position is sham piety." The children of the family were committed to her care, and she was made housekeeper. One day the master suddenly expressed his intention of inspecting the stock of beans, for which he thought he could obtain a good sale. Every Christian family in that land and at that period gave food to the hungry, but Zita, as she acknowledged to her mistress, had been led by pity to make considerable inroads on the beans, and Pagano had a violent temper. She could

but tremble in her shoes and send up an earnest prayer to Heaven. But no diminution could be detected in the store: that it had been miraculously replenished seemed the only possible explanation. On another occasion when she had unduly protracted her devotions, forgetting that it was baking day, she hurried home to find that she had been forestalled: a row of loaves had been prepared and lay ready to be placed in the oven.

One bitterly cold Christmas eve when Zita insisted upon going to church, her master threw his fur coat over her, bidding her not to lose it. In the entrance to San Frediano she came upon a scantily clad man, whose teeth were chattering with the cold. As he laid an appealing hand upon the coat, Zita immediately placed it upon his shoulders, telling him that he might retain it until she came out of church. When the service was over, neither the man nor the coat were anywhere to be seen. Crestfallen, Zita returned home to encounter the reproaches of Pagano, who was naturally extremely annoyed at so serious a loss. He was about to sit down to his Christmas dinner a few hours later, when a stranger appeared at the door of the room, bearing on his arm the fur coat which he handed to Zita. Master and maid eagerly addressed him, but he disappeared from their sight as suddenly as he had come, leaving in the hearts of all who had seen him a wonderful celestial joy. Since that day the people of Lucca have given the name of "The Angel Door" to the portal of San Frediano in which St Zita met the stranger.

In time Zita became the friend and adviser of the whole house, and the only person who could cope with the master in his rages; but the general veneration with which she was regarded embarrassed her far more than the slights she had had to bear in her earlier years. On the other hand, she found herself relieved of much of her domestic work and free to visit to her heart's content the sick, the poor and the prisoners. She had a special devotion to criminals under sentence of death, on whose behalf she would spend hours of prayer. In such works of mercy and in divine contemplation she spent the evening of her life. She died very peacefully, on April 27, 1278. She was sixty years of age and had served the same family for forty-eight years. The body of St Zita lies in the church of San Frediano at Lucca, which she had attended so regularly for the greater part of her life.

The principal source is the biography by Fatinellus de Fatinellis printed in the *Acta Sanctorum*, April, vol. iii; but there are many lives of more recent date, notably that of Bartolommeo Fiorito in 1752, and in quite modern times those of Toussaint (1902) and Ledóchowski (1911). See also the *Analecta Bollandiana*, vol. xlviii (1930), pp. 229–230.

BD PETER ARMENGOL (A.D. 1304)

IT is very difficult to credit the story of Bd Peter Armengol as it is recounted in Mercedarian sources. He is alleged to have been born about the year 1238 of the family of the counts of Urgel at Guardia in Catalonia, and while yet in his teens to have joined a band of brigands. When King James of Aragon in 1258 sought to pass through that district, an armed guard was sent on ahead under the command of Peter's father. They encountered the brigands, and father and son were on the point of engaging in combat when Peter recognized his opponent. Stricken with remorse, he implored pardon, was converted and spent the rest of his life in doing penance, joining, for that purpose, the Order of Mercedarians (for the redemption of captives). Twice he was sent to Africa to ransom prisoners in captivity among the Moors. On the second occasion, the money he had taken with him was insufficient to secure the release of eighteen young boys;

whereupon he volunteered to remain as a hostage himself until his companion returned with the ransom demanded. But the religious who brought it only arrived in time to learn that Peter had been hanged as a defaulter some days before. He went to secure the remains of the martyr, but discovered on cutting the body down that Peter was still living. He was allowed to return to his fellow religious at Guardia, and there living on for ten years, with twisted neck and contorted limbs, he gave a wonderful example of virtue. His *cultus* was formally approved in 1686, and his name has since been inserted in the Roman Martyrology.

A sufficient account of Peter Armengol is given in the *Acta Sanctorum*, September, vol. i ; but doubts may very well be felt regarding the authenticity of most of the scanty documents there reprinted from the process of beatification. *Cf.* under St Peter Nolasco, on January 28, concerning the early records of the Mercedarian Order. A short account of Bd Peter in French, by J. Cartier, appeared in 1898.

BD ANTONY OF SIENA (A.D. 1311)

A MEMBER of one of the principal Sienese families, Bd Antony de' Patrizi entered the Order of the Hermits of St Augustine and afterwards became superior of their house at Monteciano. The only notable fact which seems to be recorded of him is that he was possessed by a very great desire of conversing with another holy hermit, Peter of Camerata. He set out to find him, fell grievously ill upon the way, but after fervent prayer was miraculously restored and was able to accomplish the object of his journey. The meeting of the two men is compared by his biographer to the meeting of St Paul the Hermit and St Antony at the very beginning of Christian ascetic history. This Antony lived a very holy life and died in the year 1311.

There is a short biography printed in the *Acta Sanctorum*, April, vol. iii (under April 30) but it is mainly taken up with the miracles wrought after the hermit's death. See also G. Ballati, *Vita, miracoli e grazie del B. Antonio Patrizi* (1728).

BD JAMES OF BITETTO (*c.* A.D. 1485)

ALTHOUGH a native of Dalmatia, whence he is sometimes called " the Slav " or " the Illyrian ", Bd James spent the greater part of his life on the opposite coast of the Adriatic, where he became a lay-brother of the Friars Minor of the Observance at Bitetto, a small town nine miles from Bari. Through humility, self-denial and contemplation he attained to great holiness. He was favoured by God with a prophetic spirit and, according to the deposition of a fellow friar in the process for his beatification, he was seen on occasions upraised from the ground when engaged in prayer. In another house of the order, at Conversano, he was employed for some years as cook. The sight of the kitchen fire led him at times to contemplate the flames of Hell and on other occasions to soar in spirit to the highest Heaven to dwell on the consuming fire of eternal love. Thus he often fell into ecstasies over his work, standing motionless and entirely absorbed in God. Afterwards Bd James was transferred back to Bitetto, where he closed a holy life by a happy death. Many miracles were ascribed to his intercession, and in the garden at Bitetto there used to be a juniper tree which he had planted, the berries of which were said to possess healing properties. He was beatified by Pope Innocent XII.

The notice of James de Bitetto in the *Acta Sanctorum*, April, vol. iii, is interesting because this is one of the cases in which the Bollandists have had access to the documents submitted

for the beatification process, and have been able to print the evidence of the various witnesses. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 104–105.

BD OSANNA OF CATTARO, VIRGIN (A.D. 1565)

CATHERINE COSIE was a Montenegrin girl born in 1493, the daughter of dissident Orthodox parents. Her early years seem to have been spent mostly with the flocks and herds, but later she was allowed by her parents to enter the service of a Catholic lady at Cattaro, where she made herself beloved. After seven years she undertook the seclusion of an anchoress, first in a cell adjoining the church of St Bartholomew, and afterwards in one attached to the church of St Paul. On becoming a Dominican tertiary she had taken the name of Osanna in veneration for Bd Osanna Andreasi, who had died not long before, in 1505. Young women and matrons crowded to her anchorage and were guided by her counsels. Her prayers, it was believed, protected the city from the inroads of Turks and other raiders. She had much to suffer, both from the assaults of Satan within and from calumny without, but she was graced with many supernatural gifts, such as that of prophecy. Finally after a grievous illness of two months borne with exemplary patience, she went to her reward on April 27, 1565. The *cultus* was confirmed in 1928.

The decree in the *Acta Apostolicae Sedis*, vol. xx (1928), pp. 39–42, sets out the above facts and appeals to the testimony of earlier authors, in particular to Father Bazzi in 1589 and to Father Cerva in 1738, who have borne witness to the holiness of her life and to the veneration uninterruptedly shown since her death.

ST TURIBIUS, ARCHBISHOP OF LIMA (A.D. 1606)

ST TURIBIUS is, equally with St Rose of Lima, the first known saint of the New World. It is true that he was not born on the American continent, and not canonized until fifty-five years after her; but they lived in the same place at the same time, Turibius died first, and it was he who conferred the sacrament of confirmation on Rose. His memory is held in great veneration throughout Peru, for although he did not plant Christianity in that land he greatly promoted it, and cleansed the Church there from grave abuses which were sapping its vitality and bringing discredit upon its name; his feast is, moreover, observed throughout South America.

Turibius, Toribio Alfonso de Mogrobejo, was born in 1538 at Mayorga in Spain. His childhood and youth were notably religious, but he had no intention of becoming a priest and was, in fact, educated for the law. He was so brilliant a scholar that he became professor of law in the University of Salamanca, and while there he attracted the notice of King Philip II (widower of Mary I of England), who eventually made him chief judge of the ecclesiastical court of the Inquisition at Granada. This was a surprising position for a layman to hold, and it was not a pleasant or easy post for anyone, lay or cleric. But it led to an even more surprising development. After some years the archbishopric of Lima in the Spanish colony of Peru became vacant. Turibius had carried out his judge's duties so well, and displayed such a fine missionary spirit, that it was decided to send him to Peru as archbishop: he seemed to be the one person who had force of character sufficient to remedy the serious scandals which stood in the way of the conversion of the Peruvians.

Turibius himself was shocked by the decision, and he wrote forthwith to the royal council, pleading his incapacity and appealing to the canons which forbade

the promotion of laymen to ecclesiastical dignities. His objections were overruled; he received all the orders and episcopal consecration, and immediately afterwards sailed for Peru. Arriving in Lima in 1581, it did not take him long to realize the arduous nature of the charge which had been laid upon him. His diocese stretched for some 400 miles along the coast, and inland amongst the spurs of the Andes, a most difficult country to traverse. Far more serious, however, than the physical difficulties were those created by the attitude of the Spanish conquerors towards the native population. With few exceptions the officials and colonists had come there to make their fortunes, and they made the Indians serve that purpose by every sort of extortion and tyranny. Communications with the central authority at home were incredibly slow. The most flagrant abuses might continue for years without the possibility of redress and, the Spaniards quarrelling continually among themselves and sending home contradictory reports, it was often impossible for the supreme Council of the Indies to know whom to believe. Worse than all the sense of religion seemed to be completely lost, and the example given to the natives was one of almost universal rapacity and self-indulgence.

The clergy themselves were often among the most notorious offenders, and it was the first care of Turibius to restore ecclesiastical discipline. He at once undertook a visitation of his diocese, and was inflexible in regard to scandals amongst the clergy. Without respect of persons, he reproved injustice and vice, using his authority always to protect the poor from oppression. He naturally suffered persecution from those in power, who often thwarted him in the discharge of his duties, but by resolution and patience he overcame their opposition in the end. To those who tried to twist God's law to make it accord with their evil practice he would oppose the words of Tertullian: "Christ said, 'I am the truth'. He did not say, 'I am the custom'." The archbishop succeeded in eradicating some of the worst abuses, and he founded numerous churches, religious houses and hospitals; in 1591 he established at Lima the first ecclesiastical seminary in the New World.

Right on into old age St Turibius continued to study the Indian dialects so that he could address the people in their own speech and not through an interpreter. Thus he succeeded in making many conversions. In order to teach his flock he would sometimes stay two or three days in a place where he had neither bed nor sufficient food. Every part of his vast diocese was visited, and when danger threatened from marauders or physical obstacles he would say that Christ came from Heaven to save man and that we ought not to fear danger for His glory. The archbishop offered Mass daily, even when on a journey, and always with intense fervour, and every morning he made his confession to his chaplain. Among those St Turibius confirmed, as well as St Rose, are said to have been Bd Martin Porres and Bd John Massias. From 1590 he had the help of another great missionary, the Franciscan St Francis Solano, whose denunciations of the wickedness of Lima so alarmed the people that the viceroy had to call on the archbishop to calm them. The charities of St Turibius were large, and he had feeling for the sensitive pride of the Spaniards in his flock. He knew that many were shy of making their poverty or other needs known, that they did not like to accept public charity or help from those they knew: so he did all he could to assist them privately, without their knowing from whom their benefactions came.

St Turibius was in his sixty-eighth year when he fell ill at Pacasmayo, far to the north of Lima. Working to the last, he struggled as far as Santa, where he realized

the end was at hand. He made his will, giving his personal belongings to his servants and all the rest of his property for the benefit of the poor. He asked to be carried into the church to receive viaticum, and was then brought back to bed and anointed. While those about him sang the psalm, " I was glad when they said unto me, We will go into the house of the Lord ", St Turibius died on March 23, 1606. In 1726 he was canonized.

The four volumes compiled by Mgr C. G. Irigoyen, *Santo Toribio ; Obra escrita con motivo del tercer centenario de la muerte del Santo Arzobispo de Lima* (1906) are of the first importance, most of the documents being previously unpublished. But see also the less exhaustive biographies by Fr Cyprian de Herrera and A. Nicoselli, and in French that by T. Bérengier (1872).

28: ST PAUL OF THE CROSS, FOUNDER OF THE BAREFOOTED CLERKS OF THE HOLY CROSS AND PASSION (A.D. 1775)

THE founder of the Passionists, St Paul-of-the-Cross, was born at Ovada in the republic of Genoa in 1694—the year which saw also the birth of Voltaire. Paul Francis, as he was called, was the eldest son of Luke Danei, a business man of good family, and his wife, both exemplary Christians. Whenever little Paul shed tears of pain or annoyance his mother used to show him the crucifix with a few simple words about the sufferings of our Lord, and thus she instilled into his infant mind the germs of that devotion to the Sacred Passion which was to rule his life. The father would read aloud the lives of the saints to his large family of children, whom he often cautioned against gambling and fighting. Although Paul seems to have been one of those chosen souls who have given themselves to God almost from babyhood, yet at the age of fifteen he was led by a sermon to conclude that he was not corresponding to grace. Accordingly, after making a general confession, he embarked on a life of austerity, sleeping on the bare ground, rising at midnight, spending hours in prayer, and scourging himself. In all these practices he was imitated by his brother John Baptist, his junior by two years. He also formed a society for mutual sanctification among the youths of the neighbourhood, several of whom afterwards joined religious communities. In 1714 Paul went to Venice in response to the appeal of Pope Clement XI for volunteers to fight in the Venetian army against the Turks, but a year later he obtained his discharge, having discovered that the army was not his vocation. Convinced that he was not meant to lead the ordinary life in the world he refused a good inheritance and a promising marriage ; but before he or his directors could perceive his true vocation he was to spend (at Castellazzo in Lombardy, then his home) several years in almost unbroken prayer which sometimes attained to the highest degree of contemplation.

During the summer of 1720, in three extraordinarily vivid visions, Paul beheld a black habit with the name of Jesus in white characters, surmounted by a white cross, emblazoned upon the breast. On the third occasion our Lady, attired in the tunic, told him that he was to found a congregation, the members of which would wear that habit and would mourn continually for the passion and death of her Son. A written description of these visions was submitted to the bishop of Alessandria, who consulted several spiritual guides, including Paul's former director, the Capuchin Father Columban of Genoa. In view of the heroic life of virtue and prayer led by the young man since his childhood, all agreed that the call must have

come from God. The bishop therefore authorized him to follow his vocation and invested him with the black habit, stipulating, however, that the badge was not to be worn until papal approval had been obtained. Paul's next step was to compose a rule for the future congregation. He retired for a forty days' retreat into a dark, damp, triangular cell adjoining the sacristy of St Charles's church at Castellazzo, where he lived on bread and water and slept on straw. The rules which he drew up at that time, without book or earthly guide, are substantially the regulations followed by the Passionists to-day. It was during this retreat that the saint first felt impelled to pray for the conversion of England: "That country is always before my eyes", he said in later years. "If England again becomes Catholic, immeasurable will be the benefits to Holy Church."

For a short time after the retreat he remained with John Baptist and another disciple in the neighbourhood of Castellazzo, rendering assistance to the local clergy by catechizing the children and giving missions, which were very successful. Nevertheless he soon realized that if he wished to carry out his vocation he must seek the highest sanction. Bareheaded, barefoot and penniless, he set out for Rome, refusing the escort of John Baptist beyond Genoa. Upon his arrival he presented himself at the Vatican, but as he had not thought of providing himself with an introduction or credentials he was turned away. He accepted the rebuff as a sign that his hour was not yet come, and started on his homeward journey, visiting on the way the solitary slopes of Monte Argentaro, which the sea almost severs from the mainland. So great was the attraction he felt to this spot that he soon returned to it, accompanied by John Baptist, to lead in one of its derelict hermitages a life almost as austere as that of the fathers in the desert. They left for a time to stay in Rome, where they were ordained to the sacred ministry, but in 1727 they made their way back to Monte Argentaro, prepared to start their first house of retreat on the strength of the papal permission Paul had received to accept novices.

Numerous were the difficulties with which they had to contend. Their first recruits found the life too hard and all withdrew; war was threatening; benefactors who had offered assistance declared themselves unable to fulfil their undertakings; a serious epidemic broke out in the nearest villages. Paul and John Baptist, who had received faculties for missionary work soon after they had left Rome, went about fearlessly ministering to the dying, nursing the sick, and reconciling sinners to God. The missions they thus inaugurated proved so fruitful that more distant towns applied for the services of the missioners. Fresh novices came —not all of whom remained—and in 1737 the first Passionist Retreat (as their monasteries are called) was completed. The little band could now move from its inadequate quarters in the old hermitage. From this time onwards there was a steady progress, although many trials and disappointments had still to be faced. In 1741 Pope Benedict XIV granted a general approbation to the rules after their severity had been somewhat mitigated, and immediately a number of promising candidates offered themselves. Six years later, when the congregation had three houses, the first general chapter was held. By this time the fame of the Passionists, of their missions and of their austerity, was spreading throughout Italy. St Paul himself evangelized in person nearly every town in the Papal States as well as a great part of Tuscany, taking always as his theme the Sacred Passion. When, cross in hand, with arms outstretched, he preached about the sufferings of Christ, his words seemed to pierce the stoniest hearts: and when he scourged himself pitilessly in public for the offences of the people, hardened soldiers and even bandits wept,

confessing their sins. " Father, I have been in great battles without ever flinching at the cannon's roar ", exclaimed an officer who was attending one of the missions. " But when I listen to you I tremble from head to foot." Afterwards in the confessional the apostle would deal tenderly with his penitents, confirming them in their good resolutions, leading them on to amendment of life and suggesting practical aids to perseverance.

St Paul-of-the-Cross was endowed with extraordinary gifts. He prophesied future events, healed the sick, and even during his lifetime appeared on various occasions in vision to persons far away. In the cities which he visited crowds followed him, desiring to touch him or to carry off some fragment of his habit as a relic, but he deprecated all tokens of esteem. In 1765 he had the grief of losing John Baptist, from whom he had scarcely ever been separated and to whom he was united by a bond of love as rare as it was beautiful. Unlike in disposition, the one brother seemed the complement of the other as they strove side by side to attain to perfection. Since their ordination they had been each other's confessors, inflicting penances and reproofs in turn. Once only had a shadow of disagreement ever arisen between them, and that was upon the only occasion John Baptist ever ventured to praise his brother to his face. St Paul's humility was so deeply wounded that he put them both to penance, forbidding his brother to approach him. Not until the third day, when John Baptist crept on his knees to implore pardon, did the cloud lift—never to descend again. It was in memory of the close association between the two men that Pope Clement XIV long afterwards bestowed upon St Paul-of-the-Cross the Roman basilica dedicated in the names of Saints John and Paul.

The new institute in 1769 received from Clement XIV the final authorization which placed it on the same footing as other approved religious institutes. Now St Paul would fain have retired into solitude, for his health was failing and he thought that his work was done. His sons, however, would have no other superior, whilst the pope, who was greatly attached to him, insisted upon his spending part of the year in Rome. During the latter part of his life, he was much preoccupied by arrangements for the establishment of Passionist nuns. After many disappointments the first house was opened at Corneto in 1771, but the founder was not well enough to be present, nor did he ever see his spiritual daughters in their habit. So ill was he indeed during this year, that he sent to ask for the papal blessing, only to be told by Pope Clement that he must live a little longer because he could not yet be spared. The saint actually rallied and survived for three years, dying in Rome on October 18, 1775, at the age of eighty. His canonization took place in 1867.

Apart from the depositions of witnesses in the process of beatification, the most important contribution which has been made to the history of the founder of the Passionists is the publication in 1924 of his letters, in four volumes : *Lettere di S. Paolo della Croce, disposte ed annotate dal P. Amadeo della Madre del Buon Pastore.* In particular the spiritual journal of the forty days' retreat made at Castellazzo in 1720 is worthy of attention as enabling the reader better than any other document to enter into the workings of St Paul's soul. Other biographies are numerous in most European languages. The earliest was that written by St Vincent Strambi of which an English version in three volumes was published in 1853 in the Oratorian series. A revised edition of the English life by Father Pius a Spiritu Sancto was issued in 1924, and there is a study by Father Edmund, C.P., *Hunter of Souls* (1946). Several others might be cited, but the religious names of their authors, such as " Father Pius of the Name of Mary ", " Father Louis of Jesus Agonizing ", not to speak of " Father Amadeus of the Mother of the Good Shepherd ", mentioned above, do not encourage the bibliographer to make a long catalogue.

SS. VITALIS AND VALERIA, MARTYRS (SECOND CENTURY ?)

SINCE this St Vitalis is named in the canon of the Mass according to the Milanese rite, is commemorated in the Roman rite to-day, and is the titular saint of the famous basilica of San Vitale at Ravenna, he should be mentioned here, though nothing certain is known about him beyond the fact that he and St Valeria were early martyrs, probably at or near Milan.

The spurious letter of St Ambrose which purports to narrate the history of the twin martyrs SS. Gervase and Protase states incorrectly that Vitalis and Valeria were their parents. According to the legend, Vitalis was a soldier who, when the physician St Ursicinus of Ravenna wavered when faced with death for Christ, encouraged him to stand firm. The governor accordingly ordered Vitalis to be racked and then buried alive, which was done. His wife, St Valeria, was set upon by pagans near Milan, and died from their brutal treatment. These things are said to have happened during the persecution under Nero, but the second century, under Marcus Aurelius, is a more likely date for their martyrdom.

The story of St Vitalis is discussed in the *Acta Sanctorum*, April, vol. iii, and by Tillemont in his *Mémoires*, vol. ii. See also the *Analecta Bollandiana*, vol. xlvi (1928), pp. 55–59.

ST POLLIO, MARTYR (A.D. 304)

THE scene of the martyrdom of St Pollio was the ancient town of Cybalae or Cibalis in Lower Pannonia (now Mikanovici in Yugoslavia), the birth-place of the Emperors Gratian, Valentinian and Valens. He was a lector in the church, and, after the martyrdom of his bishop Eusebius, he became the leader of those Christians in the diocese who disregarded the edicts of Diocletian. He was accordingly brought before Probus the president, before whom he made a bold confession. Because he refused to offer sacrifice to the gods and to render divine honours to the emperors he was condemned to death, and was burnt at the stake a few years after the martyrdom of Eusebius.

There can be no doubt about the historical existence of St Pollio, although his reputed acts may not deserve to be included, as Ruinart ranks them, among the *acta sincera*. The text is printed in the *Acta Sanctorum*, April, vol. iii, and also by Ruinart. Pollio unquestionably figures in the " Hieronymianum ". As to Eusebius, there may be some confusion with a presbyter who is commemorated on this day in the Syriac " Breviarium ", who suffered at Nicomedia.

SS. THEODORA AND DIDYMUS, MARTYRS (A.D. 304 ?)

ACCORDING to the legend Theodora was a beautiful maiden of Alexandria who, because during the persecution of Diocletian she refused to sacrifice to the gods, was sentenced to exposure in a house of ill-fame. She was rescued from the brothel by one Didymus, who changed clothes with her ; but on reaching a place of safety Theodora fell dead from shock. Didymus was soon detected, and was put to death by beheading.

Alban Butler retells this story at some length, following Ruinart, who included the " acts " in his *Acta martyrum sincera ;* but later scholars, *e.g.* Father Delehaye, regard them as purely fictitious.

The so-called acts are in Ruinart and the *Acta Sanctorum*, April, vol. iii. Father Delehaye suggests a comparison with the Acts of SS. Alexander and Antonina in the *Acta Sanctorum*, May, vol. i.

ST CRONAN OF ROSCREA, ABBOT (*c.* A.D. 626)

ST CRONAN of Roscrea was one of the greatest Irishmen of his age, but for the history of his life we have nothing more reliable than accounts compiled centuries after his death, apparently from oral traditions rather than from written records. His father's name was Odran, and the saint was born in the district of Ely O'Carroll, in Offaly. Cronan made his first monastic settlement at Puayd, where he lived for some time, but afterwards he showed his charity in a fashion as practical as it was unusual, for we read that he built as many as fifty houses, which he relinquished one after another to anchorites who required homes. Moreover, he would take nothing away with him when he left these houses, and actually made one of his disciples do penance for the rest of his life because he had removed a sackful of things which he thought might prove useful. St Cronan seems to have established communities at Lusmag in Offaly and at Monahincha near Roscrea, where a flourishing abbey, to which a school was attached, may perhaps be traced to his foundation. Not far off, beside the present bog of Monela, he built himself a cell at Seanross, and here he was visited by St Molua to whom he gave viaticum. Cronan became blind a few years before his death, which took place when he was an extremely old man. One of the strangest incidents recorded of St Cronan is thus summarized by Father John Ryan in his *Irish Monasticism* (1931): "He worked a miracle to provide his guests with beer, and the result was so successful that they all became inebriated".

There is a Latin life printed in the *Acta Sanctorum*, April, vol. iii, and re-edited by Plummer in VSH., vol. ii, pp. 22–31. See also O'Hanlon, LIS., vol. iv, pp. 516 *seq.*, and D. F. Gleeson, *Roscrea* (1947).

ST PAMPHILUS, BISHOP OF SULMONA (*c.* A.D. 700)

DURING the last quarter of the seventh century there was living in the Abruzzi a bishop called Pamphilus, who ruled over the united dioceses of Sulmona and Corfinium. He was a very holy man, a zealous teacher, austere in his life and generous to the poor, but he aroused hostility by introducing certain innovations. On Sunday mornings he would rise shortly after midnight and, after the solemn singing of the night offices, he would proceed at once to celebrate Mass. Then he would distribute alms, and at daybreak would provide for the poor a meal which he shared with his guests. Some of his clergy and people strongly objected to this hour for offering the holy Sacrifice. They pointed out that no other bishop in Italy had Mass celebrated before the second or third hour. They actually went so far as to denounce him as an Arian to the pope, before whom he was summoned. So completely did Pamphilus succeed in vindicating his orthodoxy that the pontiff sent him home with a liberal donation for his poor. St Pamphilus was greatly venerated in his own neighbourhood, and his *cultus* afterwards spread to Germany.

See the *Acta Sanctorum*, April, vol. iii, where a short Latin life is printed, but of no great authority.

ST CYRIL, BISHOP OF TUROV (A.D. 1182)

CYRIL of Turov is one of the three outstanding figures in Russian Christian culture before the Mongol invasions (the other two are Clement Smoliatich and Hilarion, both metropolitans of Kiev). But in spite of this practically nothing is known about

his life : if anybody wrote his biography it has not survived, and the chronicles tell us nothing. He lived during the middle of the twelfth century, and was first a monk, then a recluse, and left his cell to be bishop of Turov, a town not far from Kiev. Professor Fedotov says of him that " From his writings one receives the impression of a man who stands very remote from life, even from the moral needs of life, and who is entirely elevated to the sphere of religious worship and thought, with its dogmatic or would-be dogmatic mysteries : he is a unique example of theological devotion in ancient Russia ".

It is remarkable about St Cyril of Turov that " he is nothing but an exponent of the Greek tradition on the Russian soil ", lacking any specifically Russian feature. Whether in fact he knew Greek and read the Greek fathers of the Church in the original tongue is debated : but on the whole it seems that he probably did not, and the extent of his patristic learning is undetermined. But he was the best biblical scholar among the early Russian writers, though Fedotov points out some remarkable inaccuracies. His interpretation was allegorical, and he carried it to extravagant lengths. His ascetical ideals, at any rate for monks, emphasized spiritual mortification, especially by way of obedience as the outward fruit of humility : " You are a piece of cloth, and you may be conscious of yourself only until someone picks you up : do not worry if you are then torn up for footwear ".

But it was as a preacher that St Cyril of Turov was most famous, and he faithfully followed his Greek models in their rhetoric and flowing oratory ; but he never " unbends " as, for example, St John Chrysostom so often does, and he so ignores the practical application of his theology to human life that some have dismissed his sermons as pure oratory—overlooking that St Cyril was really carried away by the contemplation of divine mysteries. The balance, both in manner and matter, is somewhat restored by certain prayers which he wrote ; their language is more straightforward and they are predominantly concerned with the writer's sinfulness and need of forgiveness. It was to bring forgiveness and salvation that God became man and died on the cross, and it was this divine salvation that provides the theme for some of the finest passages in Cyril's sermons.

What part St Cyril of Turov took in the ecclesiastical affairs of his time is not known ; it is recorded that he wrote certain letters about them, but they have been lost. He died in the year 1182.

There is a good deal about St Cyril and his sermons and writings in Professor Fedotov's *The Russian Religious Mind* (1946), especially at pages 69–84 and 136–141. *Cf.* also general bibliographical notes under St Sergius of Radonezh on September 25.

BD LUCHESIO (A.D. 1260)

THE Val d'Elsa, then Florentine territory, was the birth-place of Luchesio, or Lucius, the first Franciscan tertiary. As a young man he was wholly engrossed in worldly interests, especially politics and money-making. So unpopular did he make himself by his violent partisanship of the Guelf cause that he found it advisable to leave Gaggiano, his native place, and to settle in Poggibonsi, where he carried on business as a provision merchant and money-lender. Then, when he was between thirty and forty a change came over him, partly perhaps as the result of the death of his children. His heart was touched by divine grace and he began to take interest in works of mercy, such as nursing the sick and visiting the prisons. He even gave away to the poor all his possessions, except a piece of land which he determined to cultivate himself.

Soon afterwards St Francis of Assisi came to Poggibonsi. He had for some time contemplated the necessity of forming an association for persons desiring to live the religious life in the world, but Luchesio and his wife Bonadonna were actually, it is said, the first man and woman to receive from the Seraphic Father the habit and cord of the third order. From that moment they gave themselves up to a penitential and charitable life. Sometimes Luchesio would give away every scrap of food that was in the house, and at first Bonadonna would demur, for she did not at once rise to such perfect trust in divine Providence: but experience taught her that God supplies His faithful children with their daily bread. Her husband attained to great sanctity, and was rewarded by ecstasies and the gift of healing. When it became evident that he had not long to live, his wife begged him to wait a little for her, so that she who had shared his sufferings here might participate in his happiness above. Her wish was granted, and she died shortly before her husband passed to his reward. Bd Luchesio's *cultus* was confirmed in 1694.

Though a life of Bd Luchesio seems to have been written by a contemporary it has unfortunately not been preserved, and we are dependent upon that compiled a century later by Father Bartholomew Tolomei which is printed in the *Acta Sanctorum*, April, vol. iii. It is to be noted that this text by no means clearly asserts that Luchesio and his wife were the first to receive the habit as tertiaries; it rather implies the contrary. See also F. Van den Borne, *Die Anfänge des Franziskanischen Dritten Ordens* (1925), and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 131–137.

ST LOUIS MARY OF MONTFORT, Founder of the Company of Mary and of the Daughters of Wisdom (A.D. 1716)

St Louis Mary was the eldest of the eight children of John Baptist Grignion, and was born in modest circumstances at Montfort, then in the diocese of Saint-Malo, in 1673. After being educated at the Jesuit college in Rennes, he went at the age of twenty to Paris to prepare for the priesthood; but being unable through poverty to gain admittance to the seminary of Saint-Sulpice, he entered a small institution conducted by the Abbé de la Barmondière. At the abbé's death he moved to a still more Spartan establishment: real penury reigned, and the wretched food was cooked by the students, who all in turn "had the pleasure of poisoning themselves", as one of them afterwards ironically observed. Louis himself fell so dangerously ill that he had to be removed to the hospital. When at last he recovered, it was made possible for him to enter Saint-Sulpice to complete his religious course. We find him selected as one of the two exemplary students who were annually sent on pilgrimage to one of our Lady's shrines, on this occasion Chartres.

His success while still a seminarist in giving catechetical instruction to the roughest and most undisciplined children in Paris, confirmed Louis Grignion in the desire to undertake apostolic work. Therefore, after his ordination in 1700, he spent a short time at Nantes with a priest, who trained men for home missions, before proceeding to Poitiers, where he was appointed chaplain to the hospital. In this institution for nursing the sick poor he soon produced a much-needed reformation, and organized from amongst the female staff and residents the nucleus of the congregation of Daughters of the Divine Wisdom, for whom he compiled a rule. Nevertheless the very improvements he introduced aroused resentment, and he was obliged to resign his post. At once he began to give missions to the poor, who flocked to hear him, but the bishop of Poitiers, at the instigation of the critics of Father Grignion, forbade him to preach in his diocese. Undismayed, he set off

on foot for Rome to seek authority from Pope Clement XI, who received him encouragingly and sent him back to France with the title of missionary apostolic. As Poitiers remained closed to him, he returned to his native Brittany, where he embarked on a course of missions which he continued almost uninterruptedly until his death.

Although the majority of parishes received St Louis Mary with open arms, adverse criticism continued to dog his steps, and he found himself excluded from certain churches and even dioceses by ecclesiastics of Jansenist proclivities. Moreover, his methods sometimes startled the conventional. He would invite his audience to bring their irreligious books to be burnt on a great pyre surmounted by an effigy of the Devil represented as a society-woman; or he would himself realistically act the part of a dying sinner whose soul was being contended for by the Devil and his guardian angel, personated by two other priests standing beside his prostrate form. But, if he seemed to appeal to the emotions, the response he elicited was frequently practical and lasting. It often expressed itself in the restoration of some dilapidated church, in the setting up of huge memorial crosses, in liberal alms to the poor and in a real spiritual revival. Nearly sixty years after the holy man's death, the curé of Saint-Lô declared that many of his parishioners still practised the devotions Louis had inculcated in one of his missions. The first and foremost of these was the rosary, for the recitation of which he established numerous confraternities. Then there were hymns or metrical prayers of his own composition, many of which are sung to this day in parts of France. It seems to have been his great love for the rosary which led him to become a tertiary of the order of St Dominic.

But St Louis did not confine his evangelistic efforts to his missions—he believed in preaching the word of God in season and out of season. On one occasion, when travelling on a market-boat between Rouen and Dinant, he asked his fellow passengers, who were singing obscene songs, to join him in the rosary. Twice they answered his invitation with jeers, but eventually they not only recited it reverently on their knees, but also listened attentively to the homily with which he followed it. Another day it was a rough alfresco dance which he brought to an end in the same way. Perhaps his greatest triumphs were won in the Calvinistic stronghold of La Rochelle, where he held several crowded missions in rapid succession, and reconciled a number of Protestants to the Church. St Louis had long desired to form an association of missionary priests, but it was only a few years before his death that he succeeded in attaching to himself a few ordained men who became the first Missionaries of the Company of Mary. He was in the midst of a mission at Saint-Laurent-sur-Sèvre when he was attacked by a sudden illness which proved fatal. He was only forty-three years of age when he died in 1716.

Apart from his verses and hymns, St Louis Mary Grignion's chief literary work was the well-known treatise on " True Devotion to the Blessed Virgin ", in which a renewal of interest was caused by his canonization in 1947.

Leaving out of account earlier biographies, such as those of the contemporary J. Grandet and of P. de Clorivière (1775), special mention must be made of A. Laveille's *Le b. L.-M. Grignion de Montfort d'après des documents inédits* (1907); but there are many other lives in French, among the more recent being those by G. Bernoville (1946) and Fr Morineau (1947). L. Jac's volume in the series " Les Saints " can also be recommended. There is a long life in Italian by Cardinal E. Tisserant (1943). The fullest work in English is Dr Cruikshank's *Bd Louis Marie Grignon de Montfort and His Devotion* (2 vols., 1892); see also a shorter life by Fr E. C. Bolger (1952). For the testament dictated by the saint just before he died, see *Analecta Bollandiana*, vol. lxviii (1950), pp. 464–474.

ST PETER MARY CHANEL, MARTYR (A.D. 1841)

THE first martyr of Oceania and of the Society of Mary, Peter Louis Mary Chanel, was born in 1803 in the diocese of Belley. Set to mind his father's sheep from the age of seven, he was one day noticed by the Abbé Trompier, parish priest of Cras, who was struck by his intelligence and piety, and obtained leave from the boy's parents to educate him in the little Latin school which he had started. " He was the flower of my flock ", the curé was wont afterwards to declare, and indeed both as a student at Cras and in the seminary Peter won the affectionate esteem of masters and pupils alike. A bishop who was very well acquainted with him said, " He had a heart of gold with the simple faith of a child, and he led the life of an angel ". A year after his ordination he was appointed to the parish of Crozet—a district which bore a bad reputation. In the three years he remained there he brought about a great revival of religion, his devotion to the sick opening to him many doors which would otherwise have remained closed. But his heart had long been set on missionary work, and in 1831 he joined the Marists, who had recently formed themselves into a society for evangelistic work at home and abroad. His aspirations were not at once realized, for he was given professorial work for five years in the seminary of Belley.

However, in 1836, Pope Gregory XVI gave canonical approval to the new congregation, and St Peter was one of a small band of missionaries commissioned to carry the faith to the islands of the Pacific. Peter with one companion went to the island of Futuna in the New Hebrides. They were well received by the people, whose confidence they gained by healing the sick. But after the missionaries had acquired the language and had begun to teach, the chieftain's jealousy was aroused. Suspicion turned to hatred when his own son expressed a desire for baptism, and on April 28, 1841, he sent a band of warriors, one of whom felled St Peter with his club and the rest cut up the martyr's body with their hatchets. The missionary's death swiftly completed the work he had begun, and within a few months the whole island was Christian. Peter was canonized in 1954, and his feast is kept in Australia and New Zealand as well as by the Marists.

There is a French biography by C. Nicolet (1920). See also J. Hervier, *Les missions maristes en Océanie* (1902); and F. Gilmore, *The Martyr of Futuna* (1917).

29: ST PETER OF VERONA, MARTYR (A.D. 1252)

ST PETER Martyr was born at Verona in 1205 of parents who belonged to the sect of the Cathari, a heresy which closely resembled that of the Albigenses and included amongst its tenets a denial that the material world had been created by God. The child was sent to a Catholic school, in spite of the remonstrances of an uncle who discovered by questioning the little boy that he had not only learnt the Apostles' Creed, but was prepared stoutly to maintain in the orthodox sense the article " Creator of Heaven and earth ". At Bologna University Peter found himself exposed to temptations of another sort amid licentious companions, and soon decided to seek admission into the Order of Preachers. Having received the habit from St Dominic himself, the young novice entered with zeal into the practices of the religious life. He was always studying, reading, praying, serving the sick, or performing such offices as sweeping the house.

Later on we find him active as a preacher all over Lombardy. A heavy trial befell him when he was forbidden to teach, and was banished to a remote priory on a false accusation of having received strangers and even women into his cell. Once, as he knelt before the crucifix, he exclaimed, " Lord, thou knowest that I am not guilty. Why dost thou permit me to be falsely accused ? " The reply came, " And I, Peter, what did I do to deserve my passion and death ? " Rebuked yet consoled, the friar regained courage, and soon afterwards his innocence was vindicated. His preaching from that time was more successful than ever, as he went from town to town rousing the careless, converting sinners, and bringing back the lapsed into the fold. To the fame of his eloquence was soon added his reputation as a wonder-worker. When he appeared in public he was almost crushed to death by the crowds who flocked to him, some to ask his blessing, others to offer the sick for him to cure, others to receive his instruction.

About the year 1234 Pope Gregory IX appointed Peter inquisitor general for the Milanese territories. So zealously and well did he accomplish his duties that his jurisdiction was extended to cover the greater part of northern Italy. We find him at Bologna, Cremona, Ravenna, Genoa, Venice and even in the Marches of Ancona, preaching the faith, arguing with heretics, denouncing and reconciling them. Great as was the success which everywhere crowned his efforts, Peter was well aware that he had aroused bitter enmity, and he often prayed for the grace to die as a martyr. When preaching on Palm Sunday, 1252, he announced publicly that a conspiracy was on foot against him, a price having been set on his head. " Let them do their worst ", he added, " I shall be more powerful dead than alive ".

As he was going from Como to Milan a fortnight later Peter was waylaid in a wood near Barlassina by two assassins, one of whom, Carino, struck him on the head with a bill-hook and then attacked his companion, a friar named Dominic. Grievously wounded, but still conscious, Peter Martyr commended himself and his murderer to God in the words of St Stephen. Afterwards, if we may believe a very old tradition, with a finger dipped in his own blood he was tracing on the ground the words *Credo in Deum* when his assailant despatched him with another blow. It was April 6, 1252, and the martyr had just completed his forty-sixth year. His companion, Brother Dominic, survived him only a few days.

Pope Innocent IV canonized St Peter of Verona in the year after his death. His murderer, Carino, fled to Forlì, where repentance overtook him ; he abjured his heresy, became a Dominican lay-brother, and died so holy a death that his memory was venerated. So recently as 1934 his head was translated from Forlì to Balsamo, his birthplace near Milan, where there is some *cultus* of him.

In the *Acta Sanctorum*, April, vol. iii, are printed a number of documents, including the bull of canonization and a biography by Fr Thomas Agni of Lentino, a contemporary. See also Mortier, *Maîtres Généraux O.P.*, vol. iii, pp. 140–166 ; *Monumenta Historica O.P.*, vol. i, pp. 236 *seq.* A fuller bibliography will be found in Taurisano, *Catalogus Hagiographicus O.P.*, p. 13. St Peter is depicted by Fra Angelico in a famous painting with wounded head and his finger on his lips, but there are many other types of representation, for which see Künstle, *Ikonographie*, vol. ii. See S. Orlandi, *S. Pietro martire da Verona : Leggenda di fr. Tommaso Agni* . . . (1952), and other recent work.

ST WILFRID THE YOUNGER, Bishop of York (*c.* A.D. 744)

Amongst the bishops mentioned by the Venerable Bede as having been educated at Whitby Abbey under the rule of St Hilda was Wilfrid the Younger, the favourite

disciple of St John of Beverley. He was appointed bishop's chaplain and ruled the establishment of cathedral clergy. As the years went by, he was employed more or less in the capacity of a coadjutor by St John, who before finally retiring to Beverley nominated him to be his successor. St Wilfrid showed great zeal in instructing his people ; and like his predecessor he eventually laid down his office to end his days in a monastery—presumably Ripon—where he died. There seems to be only one old calendar known in which this bishop's name appears.

See Mabillon, *Acta Sanctorum O.S.B.*, vol. iii, part 2, p. 506. There are also brief references to St Wilfrid II in Simeon of Durham and William of Malmesbury, *Gesta Pontificum*. See Stanton's *Menology*, pp. 185–186.

ST HUGH THE GREAT, ABBOT OF CLUNY (A.D. 1109)

HONOURED as adviser by nine popes, consulted and venerated by all the sovereigns of western Europe, entrusted with the ultimate control of two hundred monasteries, St Hugh during the sixty years that he was abbot of Cluny raised its prestige to extraordinary heights. He was born in 1024, the eldest son of the Count of Semur, and the boy showed so evident a vocation to the religious life that he was allowed to enter the monastery of Cluny, then under St Odilo, when he was fourteen. At the age of twenty he was ordained priest, and before attaining his majority he had risen to be prior. Five years later, upon the death of St Odilo, he was unanimously chosen abbot by his brethren.

Soon after his promotion Hugh took part in the Council of Rheims, presided over by Pope St Leo IX. Placed second in rank amongst the abbots, the youthful superior of Cluny championed the reforms called for by the supreme pontiff, and denounced the prevalence of simony together with the relaxation of clerical celibacy in such eloquent terms that he was loudly applauded by the assembled dignitaries —many of whom had purchased their own offices. Hugh accompanied the pope back to Italy, and in Rome he took part in the synod which pronounced the first condemnation of the errors of Berengarius of Tours. In 1057 we find him at Cologne as godfather to the emperor's infant son, afterwards Henry IV ; a little later he is in Hungary, negotiating as papal legate a peace between King Andrew and the emperor ; and in February 1058 he is summoned to the death-bed of Pope Stephen X in Florence. With the accession of St Gregory VII, who had been a monk at Cluny, the tie between St Hugh and the papacy became still closer. The two men worked together heart and soul to remedy abuses and to rescue the Church from subservience to the state. During the bitter feud between Gregory and the Emperor Henry IV, the holy abbot never relaxed his efforts to reconcile the two adversaries, both of whom loved and trusted him. In a letter addressed to St Hugh by the disappointed monarch shortly before his death he wrote : " Oh, that it were granted to us to behold once more with our bodily eyes your angelic face ; to kneel before you ; to lay this head, which you once held over the font, upon your breast, bewailing our sins and telling our sorrows ! "

Notwithstanding his numerous enforced absences from Cluny, St Hugh raised his monks to a high level of religious perfection which was maintained throughout his life. On one occasion St Peter Damian, when in France, characteristically suggested that Hugh should make the rule more severe. " Come and stay with us for a week before you form your judgement ", was the abbot's answer. The invitation was accepted and the point was not pressed. In 1068 St Hugh fixed the

usages for the whole Cluniac congregation. New houses sprang up in France, Switzerland, Germany, Spain and Italy, and older foundations affiliated themselves to Cluny that they might profit by its discipline and privileges. It is to this period that is to be ascribed the building of the first English Cluniac priory at Lewes. St Hugh personally established a convent for women at Marcigny with strict enclosure. So faithfully was the rule kept by the nuns, of whom St Hugh's sister was the first prioress, that they refused to leave the building when it was partially destroyed by fire. Another institution established by the saint was a leper hospital, in which he loved to wait upon the sick with his own hands.

Few men have been so universally esteemed. He was publicly commended and thanked for his services at the Roman synod of 1081 and at the Council of Clermont in 1095, and he was the first to whom St Anselm of Canterbury turned in his troubles two years later. Posterity has confirmed the verdict of his contemporaries. In a beautiful character sketch, his disciple Heribert thus describes him: " Insatiable in reading, indefatigable in prayer, he employed every moment for his own progress or for the good of his neighbour. It is hard to say which was the greater, his prudence or his simplicity. Never did he speak an idle word : never did he perform a questionable act. Anger—except against sin—he never knew. His advice even when addressed to individuals was serviceable to all. There was in him more of the father than of the judge, more of clemency than of severity. He was tall of stature and striking in appearance, but his spiritual endowments far surpassed his bodily graces. When he was silent, he was conversing with God : when he talked he spoke of God and in God. He could always deal with whatever he undertook, for he gave it his entire attention. He loved in their due order—God above and beyond all, his neighbour equally with himself, and the world beneath his feet."

A true Benedictine, St Hugh omitted nothing to ensure the worthy fulfilment of the Church's worship, and it was he who first introduced the singing of the *Veni Creator* during Terce at Pentecost—a practice now general throughout the Western church. To the age of eighty-five St Hugh continued to rule over his order, his mental faculties undimmed but with gradually increasing bodily weakness. When at length he knew that his last hour was approaching he received viaticum, took leave of his sons, and asked to be carried into the church, where he lay upon sackcloth and ashes until death released his soul to pass to eternal glory on April 29, 1109. He was canonized in 1120.

Even apart from the chroniclers there are abundant materials for the life of St Hugh. There is a sketch by Gilo (printed in Pertz, MGH., *Scriptores*, vol. xv, pp. 937–940) ; a longer account by Rainaldus, abbot of Vézelay, and a biography by Hildebert of Le Mans (both in the *Acta Sanctorum*, April, vol. iii) ; together with many minor documents. See BHL., nn. 4007–4015 ; and also L'Huillier, *Vie de St Hugues* (1888) ; Sackur, *Die Cluniacenser*, vol. i.

ST ROBERT OF MOLESMES, ABBOT (A.D. 1110)

ROBERT of Molesmes, who is honoured as one of the founders of the Cistercian Order, was born *c.* 1024 of noble parents at or near Troyes in Champagne. At the age of fifteen he took the Benedictine habit at Moutier-la-Celle, and made such rapid progress that he was named prior after the completion of his novitiate, although he was one of the youngest members of the community. Later he was appointed abbot of the daughter house of St Michael of Tonnerre, the discipline

of which had become relaxed. He had been striving with little success to effect a reformation when he received a request from some hermits living in the wood of Collan that he would instruct them in the Rule of St Benedict. Only too gladly would he have acceded to their petition, but his monks opposed his departure and he was soon afterwards recalled to Moutier-la-Celle. In the meantime the hermits appealed to Rome with such success that Alexander II issued a decree appointing Robert their superior. One of his first tasks was to remove the little community from Collan, which was very unhealthy, to the forest of Molesmes, where they built themselves wooden cells and a small oratory. This was in 1075.

In those early days their austerity was extreme and their poverty so great that often they had not enough to eat. It was not long, however, before the fame of their life spread through the neighbouring districts. Headed by the bishop of Troyes, the local magnates vied with one another in supplying their needs, whilst numerous applications were made for admission. This sudden prosperity, however, proved unfortunate. Unsuitable candidates were accepted, little luxuries were introduced, and discipline suffered accordingly. Discouraged at finding his remonstrances unheeded, Robert retired for a time to a hermitage, but returned to Molesmes at the request of his monks, who had not prospered in his absence and promised to obey him in future. But as their desire for his return was based only upon temporal advantage, it produced no permanent amelioration in their conduct. Eventually a zealous minority, headed by St Alberic and St Stephen Harding, approached St Robert asking permission to go away to some place where they could live up to their profession. He expressed his eagerness to join them, and went with a deputation to Lyons to consult Archbishop Hugh, the papal legate. The prelate not only gave his sanction, but encouraged them to leave Molesmes and persevere in their determination to practise strictly the Rule of St Benedict. Thus authorized Robert, after formally resigning his pastoral staff, set out with twenty monks for Cîteaux (Cistercium), a wild forest district, watered by a little river, at a distance of five leagues from Dijon. There they began on March 21, 1098, to build some wooden huts, engaging themselves to live according to the strictest interpretation of the Benedictine rule. Walter, bishop of Chalon, declared the new foundation an abbey, investing Robert with the dignity of abbot; and thus originated the great Cistercian Order.

A year later the monks of Molesmes sent representatives to Rome to ask for the return of their former abbot Robert. They asserted that religious observance had suffered greatly in his absence, and that the good of their souls as well as the prosperity of the house depended upon his presence. Pope Urban II referred the matter to Archbishop Hugh, requesting him, if he thought fit, to arrange for Robert to be transferred, and the holy man accordingly went back to Molesmes, accompanied by two monks who " did not like the wilderness ". There is some evidence that St Robert too was not unwilling to leave, but that he afterwards regretted Cîteaux is clear from a letter he wrote to his Cistercian brethren in which he says: " I should sadden you too much if I could use my tongue as a pen, my tears as ink and my heart as paper. . . . I am here in body because obedience demands it, but my soul is with you." Nevertheless his return to Molesmes bore good fruit, for the monks had learnt their lesson and lived in pious submission to his rule until his death at the age of ninety-two on March 21, 1110. He was canonized in 1222.

A life of St Robert (written by a monk of Molesmes, whose name has not been preserved, in the twelfth century) is printed in the *Acta Sanctorum*, April, vol. iii. See also Dalgairns,

Life of St Stephen Harding (1898); Duplus, *Saints de Dijon;* and an article by W. Williams in the *Journal of Theological Studies*, vol. xxxvii (1936), pp. 404–412).

ST JOSEPH COTTOLENGO, Founder of the Societies of the Little House of Divine Providence (A.D. 1842)

On a September day of the year 1827 a priest was called to give the last sacraments to a young Frenchwoman, who had been taken ill at Turin when travelling from Milan to Lyons with her husband and three little children, and who died in a squalid slum from lack of adequate care. The priest was Canon Joseph Benedict Cottolengo, a native of Bra in Piedmont. He was a great lover of the poor, and was shocked to discover that no institution in Turin was available for such cases. Though without private means he promptly hired five rooms in a house called Volta Rossa with the aid of a lady who supplied several beds. A doctor and a chemist having offered their services, a little hospital was opened with five patients. Soon it became necessary to take more rooms and to organize the charitable voluntary helpers into a permanent male and female nursing staff. The men Canon Cottolengo called Brothers of St Vincent, whilst the women, who before long received a rule, a habit and a superior, were designated Daughters of St Vincent de Paul, or Vincentian Sisters.

In 1831 cholera broke out in Turin, and fear of infection from the crowded inmates of Volta Rossa induced the civic authorities to close the hospital. The canon was unperturbed: "In my country they say that cabbages increase and multiply by transplantation", he remarked. "We must change our quarters." During the epidemic the Vincentians nursed the cholera-stricken in their homes, but afterwards the Cottolengo Hospital was transferred to Valdocco, then outside Turin. The canon called the house he bought the Piccola Casa, or Little House of Divine Providence, and placed over the entrance the words: "Caritas Christi urget nos". To accommodate the ever-increasing number of patients other buildings gradually arose alongside, bearing such distinctive names as the House of Faith, the House of Hope, Madonna's House, Bethlehem. But it was not only the sick whom Don Cottolengo was to shelter in what he sometimes called his Noah's Ark, but epileptics, the deaf and dumb, orphans, waifs and distressed persons of all sorts. For the various classes he started special homes, besides providing hospices for the aged, many of them blind and crippled. Two houses were devoted to idiots—whom the canon always tactfully called his "good boys and girls"—and a rescue home was started, from among the inmates of which a religious congregation was formed under the patronage of St Thais. The great block of buildings constituted what a French writer described as a University of Christian Charity, but the founder continued to call it the Piccola Casa. He never attributed its success to his own powers of organization, being entirely convinced that he was merely a tool in the hands of God. That conviction he once set forth in graphic words to the Vincentian Sisters. "We are like the marionettes of a puppet-show. As long as they are held by a hand from above they walk, jump, dance and give signs of agility and life: they represent . . . now a king, now a clown . . . but as soon as the performance is over they are dropped and huddled together ingloriously in a dusty corner. So it is with us: amid the multiplicity of our various functions we are held and moved by the hand of Providence. Our duty is to enter into its designs, to play the part assigned to us . . . and respond promptly and trustfully to the impulses received from on high."

Although he directed everything, yet Don Cottolengo kept no books or accounts, the money he received being promptly spent and never invested. He went so far as to refuse royal patronage for his work, because it was already under the patronage of the King of kings. Repeatedly but in vain did his well-wishers counsel prudence with a view to safeguarding the future of his works: over and over again his creditors pressed him sorely, the cash-box was empty, and provisions threatened to run short. The holy man trusted to God and was never disappointed. Moreover he *had* safeguarded the future of the Piccola Casa by ensuring a treasury not of money but of prayers. In response to what he conceived to be a call from above he had founded, in connection with his organization, several religious communities, the main purpose of which was to pray for all necessities. These new societies included the Daughters of Compassion, who intercede for the dying, the "suffragists" of the Holy Souls to gain relief for the departed in Purgatory, the Daughters of the Good Shepherd who by prayers and active work assist those in moral danger, and a very strict community of Carmelites, whose penance and prayer are offered on behalf of the Church. For men he established the Hermits of the Holy Rosary and the Congregation of Priests of the Holy Trinity.

Joseph Cottolengo was in his fifty-sixth year when he realized that he was dying, typhoid fever having exhausted a body already weakened by hard work and austerity. Without a shadow of anxiety about his great work, he calmly handed over his authority to his successor, bade farewell to his spiritual children, and set out for Chieri, where he died nine days later in the house of his brother, Canon Louis Cottolengo. Nearly all his numerous foundations are flourishing to this day, and thousands of poor persons are still sheltered in the precincts of the Piccola Casa. St Joseph Cottolengo was canonized in 1934.

The most complete life is that written in Italian by P. Gastaldi in three volumes (1910; French trans., 1934). A shorter French account was compiled for the beatification in 1917 by J. Guillermin. For English readers there is an abridgement of Gastaldi and a sketch by Lady Herbert. See also S. Ballario, *L'apostolo della carità* (1934).

30: ST CATHERINE OF SIENA, VIRGIN (A.D. 1380)

ST CATHERINE was born in Siena on the feast of the Annunciation 1347, she and a twin sister who did not long survive her birth being the youngest of twenty-five children. Their father, Giacomo Benincasa, a well-to-do dyer, lived with his wife Lapa, daughter of a now forgotten poet, in the spacious house which the piety of the Sienese has preserved almost intact to the present day. Catherine as a little girl is described as having been very merry, and sometimes on her way up or downstairs she used to kneel on every step to repeat a Hail Mary. She was only six years old when she had the remarkable mystical experience which may be said to have sealed her vocation. In the company of her brother Stephen she was returning from a visit to her married sister Bonaventura when she suddenly came to a dead stop, standing as though spellbound in the road, with her eyes gazing up into the sky, utterly oblivious to the repeated calls of the boy who, having walked on ahead, had turned round to find that she was not following. Only after he had gone back and had seized her by the hand did she wake up as from a dream. "Oh!" she cried, "if you had seen what I saw you would not have done that!" Then she burst into tears because the vision had faded—a vision in which she had

beheld our Lord seated in glory with St Peter, St Paul and St John. The Saviour had smiled upon the child : He had extended His hand to bless her . . . and from that moment Catherine was entirely His. In vain did her shrewish mother seek to inspire her with the interests common to girls of her age : she cared but for prayer and solitude, only mingling with other children in order to lead them to share her own devotion.

When she had reached the age of twelve, her parents urged her to devote more care to her personal appearance. In order to please her mother and Bonaventura she submitted for a time to have her hair dressed and to be decked out in the fashion, but she soon repented of her concession. Uncompromisingly she now declared that she would never marry, and as her parents still persisted in trying to find her a husband she cut off her golden-brown hair—her chief beauty. The family, roused to indignation, tried to overcome her resolution by petty persecution. She was harried and scolded from morning to night, set to do all the menial work of the house, and because she was known to love privacy she was never allowed to be alone, even her little bedroom being taken from her. All these trials she bore with patience which nothing could ever ruffle. Long afterwards, in her treatise on divine Providence, more commonly known as " The Dialogue ", she said that God had taught her to build in her soul a refuge in which she could dwell so peacefully that no storm or tribulation could ever really disturb her. At last her father realized that further opposition was useless, and Catherine was allowed to lead the life to which she felt called. In the small room now ceded for her use, a cell-like apartment which she kept shuttered and dimly lighted, she gave herself up to prayer and fasting, took the discipline and slept upon boards. With some difficulty she obtained what she had ardently desired—permission to receive the habit of a Dominican tertiary, and after her admission she still further increased her mortifications, in accordance with the spirit of that then rigorously penitential rule.

Sometimes now Catherine was favoured by celestial visions and consolations, but often she was subjected to fierce trials. Loathsome forms and enticing figures presented themselves to her imagination, whilst the most degrading temptations assailed her. She passed through long intervals of desolation, during which God would appear to have abandoned her altogether. " Oh Lord, where wert thou when my heart was so sorely vexed with foul and hateful temptations ? " she asked our Lord, as He manifested himself once more to her after a series of such trials. " Daughter ", He replied, " I was in thy heart, fortifying thee by my grace " ; and He assured her that He would from thenceforth be with her more openly, because the time of her probation was drawing to a close. On Shrove Tuesday, 1366, while Siena was keeping carnival, she was praying in her room when the Saviour appeared to her again, accompanied by His blessed Mother and a crowd of the heavenly host. Taking the girl's hand, our Lady held it up to her Son who placed a ring upon it and espoused Catherine to Himself, bidding her to be of good courage, for she was now armed with faith to overcome the assaults of the enemy. The ring remained visible to her though invisible to others. This spiritual betrothal marked the end of the years of solitude and preparation. Very shortly afterwards, it was revealed to Catherine that she must now go forth into the world to promote the salvation of her neighbour, and she began gradually to mix again with her fellow creatures. Like the other tertiaries she undertook to nurse in the hospitals, and she always chose for preference the cases from which they were apt to shrink. Amongst these was a woman afflicted with a repulsive form of cancer and a leper called Tecca—

both of whom rewarded her loving care by ingratitude, abusing her to her face and spreading scandal about her behind her back. In the end, however, they were won by her devotion.

" I desire to become more closely united to thee through charity towards thy neighbour ", our Lord had said, and Catherine's public life in no way interfered with her union with Him. Bd Raymund of Capua tells us that the only difference it made was that " God began from that time to manifest Himself to her, not merely when she was alone, as formerly, but when she was in public ". Often in the family circle, oftener still in church after she had made her communion, she was rapt in prolonged ecstasy, and whilst at prayer she was seen by many persons upraised from the ground. Gradually there gathered round her a band of friends and disciples—her Fellowship or Family, all of whom called her " Mamma ". Prominent amongst them were her Dominican confessors, Thomas della Fonte and Bartholomew Dominici, the Augustinian Father Tantucci, Matthew Cenni, rector of the Misericordia hospital, Andrew Vanni, the artist to whom posterity is indebted for the loveliest of all the pictures of the saint, the aristocratic young poet Neri di Landoccio dei Pagliaresi, her own sister-in-law Lisa Colombini, the noble widow Alessia Saracini, the English William Flete, an Austin hermit, and the aged recluse Father Santi, popularly known as " the Saint ", who frequently left his solitude to be near Catherine because, to quote his own words, he found greater peace of mind and perseverance in virtue by following her than he had ever found in his cell. The tenderest affection bound the holy woman to those whom she regarded as her spiritual family—children given to her by God that she might lead them to perfection. She not only read their thoughts, but she frequently knew their temptations when they were absent, and it was to keep in touch with them that she seems to have dictated her earliest letters.

As may be readily supposed, public opinion in Siena was sharply divided about Catherine, especially at this period. Although many acclaimed her as a saint, some dubbed her a fanatic, whilst others loudly denounced her as a hypocrite, even some of her own order. It may have been in consequence of accusations made against her that she was summoned to Florence, to appear before the chapter general of the Dominicans. If any charges were made, they were certainly disproved, and shortly afterwards the new lector to Siena, Bd Raymund of Capua, was appointed her confessor. Their association was a happy one for both. The learned Dominican became not only her director but in a great measure her disciple, whilst she obtained through him the support of the order. In later life he was to be the master general of the Dominicans and the biographer of his spiritual daughter.

Catherine's return to Siena almost coincided with the outbreak of a terrible epidemic of plague, during the course of which she devoted herself to relieving the sufferers, as did also the rest of her circle. " Never did she appear more admirable than at this time ", wrote Thomas Caffarini, who had known her from her early girlhood. " She was always with the plague-stricken : she prepared them for death ; she buried them with her own hands. I myself witnessed the joy with which she nursed them and the wonderful efficacy of her words, which wrought many conversions." Amongst those who owed their recovery to her were Bd Raymund himself, Matthew Cenni, Father Santi and Father Bartholomew, all of whom had contracted the disease through tending others. But Catherine's care for the dying was not confined to the sick. She made it a regular practice to visit in prison those condemned to execution, in order that she might lead them to make

their peace with God. A young Perugian knight, Nicholas di Toldo, sentenced to death for speaking lightly of the Sienese government, was the best-known example, vividly related in the best-known of the saint's letters. At her persuasion he made his confession, assisted at Mass and received the Lord's Body. The night before execution Catherine comforted and encouraged him as he leaned his head upon her breast. And on the morrow she was at the scaffold ; and Nicholas, seeing her pray for him, laughed with joy, and as he murmured " Jesus and Catherine " she received his severed head into her hands. " Then I saw God-and-man, as one sees the brightness of the sun, receiving that soul in the fire of His divine love."

Such things as these, coupled with her reputation for holiness and wonders, had by this time won for her a unique place in the estimation of her fellow citizens, many of whom proudly called her " La Beata Popolana " and resorted to her in their various difficulties. So numerous were the cases of conscience with which she dealt that three Dominicans were specially charged to hear the confessions of those who were induced by her to amend their lives. Moreover, because of her success in healing feuds, she was constantly being called upon to arbitrate at a time when every man's hand seemed to be against his neighbour. It was partly no doubt with a view to turning the belligerent energies of Christendom from fratricidal struggles that Catherine was moved to throw herself energetically into Pope Gregory XI's appeal for another crusade to wrest the Holy Sepulchre from the Turks. Her efforts in this direction brought her into direct correspondence with the pontiff himself.

In February 1375 she accepted an invitation to visit Pisa, where she was welcomed with enthusiasm and where her very presence brought about a religious revival. She had only been in the city a few days when she had another of those great spiritual experiences which appear to have preluded new developments in her career. After making her communion in the little church of St Christina, she had been looking at the crucifix, rapt in meditation, when suddenly there seemed to come from it five blood-red rays which pierced her hands, feet and heart, causing such acute pain that she swooned. The wounds remained as stigmata, apparent to herself alone during her life, but clearly visible after her death.

She was still at Pisa when she received word that the people of Florence and Perugia had entered into a league against the Holy See and its French legates ; and Bologna, Viterbo, Ancona, together with other cities, not without provocation from the mismanagement of papal officials, promptly rallied to the insurgents. That Lucca as well as Pisa and Siena held back for a time was largely due to the untiring efforts of Catherine, who paid a special visit to Lucca besides writing numerous letters of exhortation to all three towns. From Avignon, after an unsuccessful appeal to the Florentines, Pope Gregory despatched his legate Cardinal Robert of Geneva with an army, and laid Florence under an interdict.* This ban soon entailed such serious effects upon the city that its rulers in alarm sent to Siena, to accept Catherine's offer to become their mediatrix with the Holy See. Always ready to act as peacemaker, she promptly set out for Florence. The magistrates promised she should be followed to Avignon by their ambassadors, but these gentlemen set out only after a protracted delay. Catherine arrived at Avignon on June 18, 1376, and soon had a conference with Pope Gregory, to whom she had already written six times, " in an intolerably dictatorial tone, a little sweetened with

* In this unhappy business the pope hired the services and force of the English free-booter, John Hawkwood.

expressions of her perfect Christian deference." But the Florentines proved fickle and insincere ; their ambassadors disclaimed Catherine, and the pope's peace terms were so severe that nothing could be done.

Although the immediate purpose of her visit to Avignon had thus failed, Catherine's efforts in another direction were crowned with success. Many of the religious, social and political troubles under which Europe was groaning were to a great degree attributable to the fact that for seventy-four years the popes had been absent from Rome, living in Avignon, where the curia had become almost entirely French. It was a state of things deplored by all earnest Christians outside France, and the greatest men of the age had remonstrated against it in vain. Gregory XI had indeed himself proposed to transfer his residence to the Holy City, but had been deterred by the opposition of his French cardinals. Since Catherine in her previous letters had urged his return to Rome, it was only natural that the pope should talk with her on the subject when they came face to face. " Fulfil what you have promised ", was her reply—recalling to him, it is said, a vow which he had never disclosed to any human being. Gregory decided to act without loss of time. On September 13, 1376, he started from Avignon to travel by water to Rome, Catherine and her friends leaving the city on the same day to return overland to Siena. The two parties met again, almost accidentally, in Genoa, where Catherine was detained by the illness of two of her secretaries, Neri di Landoccio and Stephen Maconi, a young Sienese nobleman whom she had converted and who had become the most ardent of her followers, and perhaps the most beloved—except Alessia. It was a month before she was back in Siena, from whence she continued to write to Pope Gregory, exhorting him to contribute by all means possible to the peace of Italy. By his special desire she went again to Florence, still rent by factions and obstinate in its disobedience. There she remained for some time, amidst daily murders and confiscations, in danger of her life but ever undaunted, even when swords were drawn against her. Finally she did indeed establish peace with the Holy See, although not during Gregory's reign, but in that of his successor.

After this memorable reconciliation the saint returned to Siena where, as Raymund of Capua tells us, " she occupied herself actively in the composition of a book which she dictated under the inspiration of the Holy Ghost ". This was the very celebrated mystical work, written in four treatises, known as the " Dialogue of St Catherine ". That she was favoured with some infused knowledge had indeed already been made clear on several occasions—in Siena, at Avignon and in Genoa—when learned theologians had plied her with hard questions, and had retired disconcerted with the wisdom of her replies. Her health had long since become so seriously impaired that she was never free from pain : yet her emaciated face habitually bore a happy and even smiling expression, and her personal charm was as winning as ever.

But within two years of the ending of the papal " captivity " at Avignon began the scandal of the great schism which followed the death of Gregory XI in 1378, when Urban VI was chosen in Rome and a rival pope was set up in Avignon by certain cardinals who declared Urban's election illegal. Christendom was divided into two camps, and Catherine wore herself out in her efforts to obtain for Urban the recognition which was his due. Letter after letter she addressed to the princes and leaders of the various European countries. To Urban himself she continued to write, sometimes to urge him to bear up under his trials, sometimes admonishing

him to abate a harshness which was alienating even his supporters. Far from resenting her reproof, the pope told her to come to Rome that he might profit by her advice and assistance. In obedience to the call she took up her residence in the City, labouring indefatigably by her prayers, exhortations and letters to gain fresh adherents to the true pontiff. Her life, however, was almost ended. Early in 1380 she had a strange seizure, when a visible presentment of the ship of the Church seemed to crush her to the earth and she offered herself a victim for it. After this she never really recovered. On April 21 there supervened a paralytic stroke which disabled her from the waist downwards, and eight days later, at the age of thirty-three, St Catherine of Siena passed away in the arms of Alessia Saracini.*

Besides the Dialogue mentioned above, about 400 of St Catherine's letters are still extant, many of them of great interest and historical value, and all of them remarkable for the beauty of their diction ; they are addressed to popes and princes, priests and soldiers, religious and men and women in the world, and are indeed " the most complete expression of Catherine's many-sided personality ". Those, especially, addressed to Gregory XI show a remarkable combination of deep respect, outspokenness and familiarity—" my sweet babbo " she calls the pontiff. Catherine has been called " the greatest woman in Christendom ", and her spiritual significance can hardly be overrated ; but it is perhaps open to question whether she had as much political and social influence as is sometimes attributed to her. As Father B. de Gaiffier has written : " It is Catherine's devotion to the cause of Christ's Church that makes her such a noble figure ". That Church canonized her in 1461.

Nearly all the more painstaking English biographers of St Catherine—for example, Mother Frances Raphael Drane (1887), Professor E. G. Gardner (1907), and Alice Curtayne —discuss the question of sources in some detail. The most important materials for her life are supplied by the *Legenda Major* of Bd Raymund of Capua, her confessor ; the *Supplementum* by Thomas Caffarini ; the *Legenda Minor*, which is also Caffarini's ; the *Processus Contestationum super sanctitatem et doctrinam Catharinae de Senis ;* and the *Miracoli*. There is also, of course, the great collection of Catherine's letters, with regard to which both the dating and the determination of the primitive text is often a matter of great difficulty, as well as many other documents of considerable, if minor, importance. Some little commotion was caused by the extremely drastic criticism to which these sources were subjected by Dr Robert Fawtier. Many of his strictures appeared in the form of articles or contributions to the proceedings of learned societies, and he himself re-edited some of the less familiar texts, *e.g.* the *Legenda Minor*, but the most notable points of attack are set out in two larger volumes under the common title, *Sainte Catherine de Sienne : Essai de critique des sources*. The earlier volume deals with the *Sources hagiographiques* (1921), the later with *Les œuvres de Ste Catherine* (1930). Criticisms of Dr Fawtier's many useful comments will be found in the appendix to Alice Curtayne's *Saint Catherine of Siena* (1929), an excellent book, where an essay of Fr Taurisano is reprinted in the original Italian. *Cf.* also the *Analecta Bollandiana*, vol. xlix (1930), pp. 448–451. Other useful contributions are those of J. Joergensen, *Sainte Catherine de Sienne* (Eng. trans., 1938) ; E. de Santis Rosmini, *Santa Caterina da Siena* (1930) ; and F. Valli, *L'infanzia e la puerizia di S. Caterina* (1931). Among more recent books must be mentioned N. M. Denis-Boulet, *La carrière politique de ste Catherine de Sienne* (1939) ; M. de la Bedoyère, *Catherine, Saint of Siena* (1946) ; and a full popular life in Italian by Fr Taurisano (1948). *La double expérience de Catherine Benincasa* (1948), by R. Fawtier and L. Canet, is a full statement from a different approach. Canon J. Leclercq's *Ste Catherine de Sienne* (1922) still retains its worth. There is an English edition of the *Dialogue* by Algar Thorold. There is an excellent concise account

* The date of Catherine's birth, and therefore her age, was questioned by Robert Fawtier. On this point, see *Analecta Bollandiana*, vol. xl (1922), pp. 365–411.

of certain problems connected with St Catherine's life, by Fr M. H. Laurent, in DHG., vol. xi, cc. 1517–1521. For the sources of the *Dialogue*, consult A. Grion, *Santa Caterina da Siena : Dottrina e fonti* (1953). For other recent works, see *Analecta Bollandiana*, vol. lxix (1951), pp. 182–191.

ST MAXIMUS, MARTYR (A.D. 250)

THE Roman Martyrology states that the passion of this martyr took place at Ephesus on this day, though his *acta* say distinctly that it was on May 14. Moreover, there is a possibility that it happened at Lampsacus rather than Ephesus, a point not cleared up by the contemporary account of the trial, which is extant in a rather touched-up but substantially authentic form.

When the Emperor Decius issued his decree against Christians a certain Maximus, a small man of business and a true servant of God, voluntarily gave himself up in Asia (Minor). He was brought before the proconsul Optimus, and when asked his name and condition answered, " Maximus. Born a freeman, but a slave of Christ."

OPTIMUS : What is your occupation ?

MAXIMUS : I am a man of the people, and I live by trading.

OPTIMUS : Are you a Christian ?

MAXIMUS : Yes, but an unworthy one.

OPTIMUS : Don't you know the recent decrees of the invincible emperors ?

MAXIMUS : Which ones ?

OPTIMUS : Those which order all Christians to give up their empty superstition, to acknowledge the true and supreme prince, and to worship the gods.

MAXIMUS : I know the impious edict issued by the king of this world, and that is why I have surrendered myself.

OPTIMUS : Sacrifice to the gods.

MAXIMUS : I sacrifice to only one God, to whom I am happy to have sacrificed since my childhood.

OPTIMUS : If you sacrifice you will be set free. If not, you will be tortured to death.

MAXIMUS : That is what I have always wanted. I have given myself up so that I may exchange this short and miserable life for life everlasting.

Then the proconsul had him flogged, and when that effected nothing Maximus was hung up on the instrument of torture called the horse. But he remained firm, and so Optimus pronounced sentence : " Maximus has refused to obey the law and to sacrifice to the great Diana : the Divine Clemency [*i.e.*, the Emperor] therefore ordains that he be stoned to death as a warning to other Christians ". So he was taken outside the city and thus slain, while he glorified and gave thanks to God.

The text of the *acta* is in the *Acta Sanctorum* and Ruinart's *Acta sincera*. Other references and notes can be found in Leclercq, *Les Martyrs*, vol. ii.

SS. MARIAN AND JAMES, MARTYRS (A.D. 259)

THESE two martyrs suffered during the persecution of Valerian at Lambesa in Numidia. Marian (Marianus) was a reader, James a deacon, and they were arrested at Cirta (modern Constantine in Algeria) and put to torture. Marian was treated with special savagery, apparently because he was suspected of being a

deacon too. He told the writer of his *acta* that, falling asleep after his torments, he had a dream in which he was invited up to the scaffold by St Cyprian, who had suffered at Carthage in the previous year. James also had a vision of his approaching triumph.

After being interviewed by the governor they were sent to Lambesa, some eighty miles away, where they were sentenced to death. The scene of their martyrdom was a hollow in a river valley, where " the high ground on either side served for seats as in a theatre ". So many others were put to death at the same time that they were drawn up in rows for execution, so that " the blade of the impious murderer might behead the faithful, one after another, in a rush of fury ". Before his turn came, Marian spoke with the voice of prophecy of the avenging misfortunes that would come upon the slaughterers of the righteous ; and his dead body was embraced and kissed by his mother, " rightly named Mary, blessed both in son and name ".

The Passion of SS. Marian and James and their fellows is an authentic document of great interest, written by one who shared their imprisonment. The ancient Calendar of Carthage commemorates them on May 6, but the Roman Martyrology, following the " Hieronymianum ", names them on April 30; other martyrs mentioned in the *passio*, *e.g.* SS. Agapius and Secundinus, are named on the previous day. The cathedral of Gubbio in Umbria is dedicated in honour of SS. Marian and James, and claims to have their relics.

The *passio* is printed by Ruinart in his *Acta sincera* and by Gebhardt in *Acta martyrum selecta;* see also P. Franchi de Cavalieri in *Studi e Testi* (1900). There is an English translation in E. C. E. Owen, *Some Authentic Acts of the Early Martyrs* (1927).

ST EUTROPIUS, Bishop of Saintes, Martyr (Third Century)

The town of Saintes in south-west France honours as its first bishop St Eutropius, who was sent from Rome in the third century to evangelize the inhabitants and who suffered martyrdom either at their hands or by order of the Roman authorities. The story locally told is that St Eutropius accompanied St Denis to France to share his apostolic labours. The people of Saintes, to whom he preached, expelled him from their city, and he went to live in a cell on a neighbouring rock where he gave himself to prayer and to instructing those who would listen. Amongst others he converted and baptized the Roman governor's daughter, Eustella. When the girl's father discovered that she was a Christian he drove her from his house, and charged the butchers of Saintes to slay Eutropius. Eustella found him dead with his skull split by an axe, and she buried his remains in his cell.

In the *Acta Sanctorum*, April, vol. iii, will be found what purports to be an early Latin life of St Eutropius, but no reliance can be placed upon it. St Gregory of Tours, however, in his *Gloria Martyrum*, ch. 55, bears witness to the translation of the saint's relics in the sixth century, as does Venantius Fortunatus. *Cf.* Duchesne, *Fastes Épiscopaux*, vol. ii, p. 138 ; and *Analecta Bollandiana*, vol. lxix (1951), pp. 57–66. Both Gregory and Venantius seem to have written the name " Eutropis ".

BD HILDEGARD, Matron (A.D. 783)

History has but little to tell us about Bd Hildegard, the girl of seventeen whom Charlemagne married after his repudiation of the Lombard princess Hermengard. Even her parentage is uncertain, although she was probably connected with the

dukes of Swabia. She is said to have been extremely beautiful, and as good as she was fair. Of her nine children, one became Louis the Debonair and three predeceased her. Hildegard was very friendly with St Boniface's kinswoman, the abbess St Lioba. She died in 783 at Thionville (Diedenhofen) on the Moselle, and her relics were subsequently translated to the abbey of Kempten in Swabia, of which she had been a benefactress. Hildegard was greatly revered during her lifetime, and her shrine was a place of pilgrimage.

The legendary or fictitious element is very conspicuous in the life of Hildegard printed in the *Acta Sanctorum*, April, vol. iii, and the story cannot be trusted wherever it goes beyond the data furnished in the chronicles and other sources. Hildegard, of course, figures to some extent in all the modern lives of Charlemagne.

ST FORANNAN, ABBOT (A.D. 982)

THE abbey of Waulsort on the Meuse must have been closely connected with Ireland in its early days, for several of its abbots came to it from that country, including St Maccallan, St Cadroe and St Forannan, who occupied for a time the Irish bishopric of Domhnach-Mòr, a diocese or monastery which has not hitherto been identified. He is said to have been led to abandon his native land by a dream, in which an angel showed him a beautiful valley that was to be his home. With twelve companions he left Ireland and made his way to the mouth of the river Meuse, up which he sailed as far as Waulsort. In this beautiful spot, which charms the tourist who takes the river trip between Namur and Givet, the saint recognized the Vallis Decora of his vision. He was hospitably received by the monks there.

He appears to have been appointed abbot of Waulsort in 962. Business connected with his monastery afterwards took him to Rome, and on his way back he stayed for a time at the abbey of Gorze in Lorraine. His object appears to have been to obtain training for himself and his companions in the Rule of St Benedict, with a view to reforming the discipline of Waulsort, which had become relaxed. St Forannan raised his abbey to great sanctity and glory, and obtained from the Christian princes the privilege of the Truce of God, which gave security of life and limb to all bona-fide pilgrims to Waulsort on the annual festival and during its octave.

There is quite a lengthy life printed both by Mabillon and in the *Acta Sanctorum*, April, vol. iii. See also O'Hanlon, LIS., vol. iv, pp. 552 *seq.*, and Gougaud, *Gaelic Pioneers of Christianity*, pp. 37, 83–84, and *Les saints irlandais hors d 'Irlande*, p. 103.

ST GUALFARDUS OR WOLFHARD (A.D. 1127)

ABOUT the year 1096 there arrived at Verona, in the train of a party of German merchants, a saddler from Augsburg called Gualfardus (Wolfhard), who took up his abode in the city. All that he earned by his trade, apart from what was necessary for bare subsistence, he gave to the poor, and he led so holy a life that he was regarded with veneration. Shocked to find himself treated as a saint, he secretly left Verona to seek a spot where he could serve God unobserved by men. In a forest on the river Adige he lived as a hermit for years, until he was recognized by some boatmen whose vessel ran aground near his hut. The Veronese induced him to return into their midst and he eventually became a hermit-monk of the Camaldolese priory of the Holy Redeemer. There he spent the last ten years of his life.

Famous for miracles during his life, St Guaifardus became even more famous for them after his death.

No other source of information seems available beside the short Latin life printed in the *Acta Sanctorum*, April, vol. iii.

BB. FRANCIS DICKENSON AND MILES GERARD, MARTYRS (A.D. 1590)

NATIVES respectively of Yorkshire and of Lancashire, Francis Dickenson and Miles Gerard crossed over to France to be educated for the priesthood in the Douai college at Rheims. In 1589, six years after Gerard's ordination, they were despatched on the English mission, but the ship on which they embarked was wrecked, passengers as well as crew being cast up on the Kentish coast. Either on suspicion or on information, Dickenson and Gerard were promptly arrested and cast into prison. Brought up for trial, they were condemned to death as traitors for the offence of coming to England as priests. They suffered martyrdom together at Rochester, on April 13 or 30, 1590.

See Challoner, MMP., p. 162. There is further interesting information in the state papers which preserve a record of the examinations of these two martyrs. See Catholic Record Society *Publications*, vol. v, pp. 171–173; and *cf.* Pollen, *Acts of English Martyrs*, pp. 314–315.

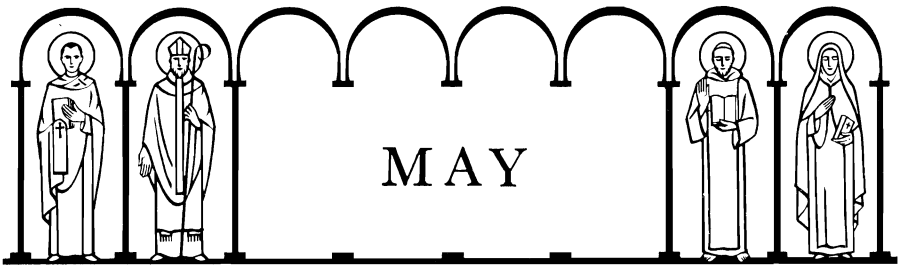
BD BENEDICT OF URBINO (A.D. 1625)

THE father of Benedict of Urbino was a member of the princely family of the Passionei, and his mother was Magdalen Cibò. The little boy, Martin by name, lost both his parents before he was seven, but he was left in charge of guardians who brought him up carefully. In the University of Perugia, where he studied philosophy, as well as at Padua, where he graduated in jurisprudence, he was known as a young man of exemplary conduct. After taking his doctor's degree he went to Rome, but finding no satisfaction in the legal career which he had chosen he decided to seek admission to the Capuchin friary at Fossombrone. This was not readily conceded on account of the opposition of his relations, but the habit was bestowed upon him at Fano in 1584. It was then that he took the name of Benedict. Even then his difficulties were by no means ended. During his novitiate he became so ill that it seemed as though he would have to leave, and although he made a good recovery it was thought that he was too delicate to be professed. That he was eventually allowed to take the vows was due entirely to the novice-master, who emphasized the extraordinary piety of the young neophyte.

Friar Benedict was for three years specially attached to the vicar general, St Laurence of Brindisi, to accompany him on his visitations in Austria and Bohemia. The missionary sermons which Benedict preached at that time brought about many conversions amongst heretics and lax Catholics. He had a great zeal for the care of God's house, and would sometimes, even when he was a superior, take a broom and sweep out the church. He frequently preached on the passion of our Lord, upon which he meditated daily for an hour, lying on the ground with his face to the earth, and his most ardent desire was that every heart should be consumed with the fire of love which Christ came on earth to kindle. In the year 1625 he set forth in very severe weather to preach the Lenten sermons at Sassocorbaro, although he was in very poor health. He began his course on Ash Wednesday, but was too ill

to proceed. He was therefore taken back to Fossombrone, where he died on April 30. One of Bd Benedict's favourite sayings was: "He that hopes and trusts in God can never be lost". He was beatified in 1867.

More than one account of his life was published in 1867, *e.g.* those by Eusebio a Montesanto and Pellegrino da Forli; a later book is that of Eugenio de Potenza (1920). *Cf.* also Ernest-Marie de Beaulieu, *Liber Memorialis O.M.Cap.* (1928), pp. 258–260; and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 147–150.



MAY

1: ST. JOSEPH THE WORKMAN *(see 19 March)*

SS. PHILIP AND JAMES, APOSTLES *(transferred to 11 May)*

ST PHILIP the apostle came from Bethsaida in Galilee, and seems to have belonged to a little group of earnest men who had already fallen under the influence of St John the Baptist. In the synoptic gospels there is no mention of Philip except in the list of apostles which occurs in each. But St John's gospel introduces his name several times, recording in particular that the call of Philip came the day after that given to St Peter and St Andrew. Jesus, we are told, " found Philip " and said to him, " Follow me ". More than a century and a half later Clement of Alexandria avers that St Philip was the young man who, when our Lord said to him, " Follow me ", begged leave to go home first and bury his father, which occasioned the reply, " Let the dead bury their dead ; but go thou and preach the kingdom of God " (Luke ix 60). It seems probable that this identification was based on no firmer ground than the use of the phrase " Follow me " in both cases. The position of the incident of the rebuke (" Let the dead ", etc.) in the narrative of St Luke, and also in that of St Matthew, clearly suggests that it occurred some time after the beginning of the public life, when our Lord was already attended by His little company of apostles. On the other hand, St Philip was certainly called before the marriage feast at Cana, though, as our Saviour Himself declared, His hour had not yet come, *i.e.* He had not yet embarked on the public activities of His great mission.

From the account given by the evangelist, we should naturally infer that Philip responded without hesitation to the call he had received. Though his knowledge was imperfect, so much so that he describes Jesus as " the son of Joseph of Nazareth ", he goes at once to find his friend Nathanael (in all probability to be identified with the apostle Bartholomew) and tells him, " We have found him of whom Moses, in the law and the prophets did write ", being plainly satisfied that this was in truth the Messias. At the same time Philip gives proof of a sober discretion in his missionary zeal. He does not attempt to force his discovery upon unwilling ears. When Nathanael objects, " Can anything good come from Nazareth ? " his answer is not indignant declamation, but an appeal for personal inquiry—" Come and see ". In the description of the feeding of the five thousand Philip figures again. " When Jesus ", we are told, " had lifted up His eyes and seen that a very great multitude cometh to Him, He said to Philip, ' Whence shall we buy bread that these may eat ? ' And this He said to try him ; for He Himself knew what He would do." Once more we get an impression of the sober literalness of St Philip's mental outlook when he replies : " Two hundred pennyworth of bread is not sufficient for them that every one may take a little ". It is in accord with the same amiable type of character which hesitates before responsibilities that, when certain Gentiles among the crowds who thronged to Jerusalem for the pasch came to Philip saying, " Sir,

we would see Jesus ", we find him reluctant to deal with the request without taking counsel. " Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus." Finally another glimpse is afforded us of the apostle's earnestness and devotion conjoined with defective spiritual insight, when on the evening before the Passion our Lord announced, " No man cometh to the Father but by me. If you had known me, you would without doubt have known my Father also : and from henceforth you shall know Him, and you have seen Him." Philip saith to Him : " Lord, show us the Father, and it is enough for us ". Jesus saith to him : " Have I been so long a time with you ; and have you not known me ? Philip, he that seeth me seeth the Father also. How sayest thou : Show us the Father ? " (John xiv 6–9).

Apart from the fact that St Philip is named with the other apostles who spent ten days in the upper room awaiting the coming of the Holy Ghost at Pentecost, this is all we know about him with any degree of certainty.

On the other hand, Eusebius, the church historian, and some other early writers, have preserved a few details which tradition connected with the later life of Philip. The most reliable of these is the belief that he preached the gospel in Phrygia, and died at Hierapolis, where he was also buried. Sir W. M. Ramsay found among the tombs of that city a fragmentary inscription which refers to a church there dedicated in honour of St Philip. We know also that Polycrates, bishop of Ephesus, writing to Pope Victor towards the close of the second century, refers to two daughters of St Philip the Apostle, who had lived in virginity until old age at Hierapolis, and mentions also another daughter who was buried in his own city of Ephesus. Papias, who was himself bishop of Hierapolis, seems to have known personally the daughters of St Philip and to have learnt from them of a miracle attributed to him, no less than the raising of a dead man to life. Heracleon, the gnostic, about the year 180, maintained that the apostles Philip, Matthew and Thomas died a natural death, but Clement of Alexandria contradicted this, and the opinion commonly accepted at a later date was that Philip was crucified head downwards under Domitian. One fact which introduces much uncertainty into these obscure fragments of evidence is the confusion which undoubtedly arose between Philip the Apostle and Philip the Deacon, sometimes also called " the Evangelist ", who figures so prominently in chapter viii of the Acts of the Apostles. Both, in particular, are alleged to have had daughters who enjoyed exceptional consideration in the early Church. It is stated that the remains of St Philip the Apostle were eventually brought to Rome, and that they have been preserved there in the basilica of the Apostles since the time of Pope Pelagius (A.D. 561). A late apocryphal document in Greek, dating from the close of the fourth century at earliest, purports to recount the missionary activities of St Philip in Greece, as well as in the land of the Parthians and elsewhere, but it echoes the received tradition so far as regards his death and burial at Hierapolis.

The apostle St James—the Less, or the younger—here associated with St Philip, is most commonly held to be the same individual who is variously designated " James, the son of Alpheus " (*e.g.* Matt. x 3, and Acts i 13), and " James, the brother of the Lord " (Matt. xiii 55 ; Gal. i 19). He may also possibly be identical with James, son of Mary and brother of Joseph (Mark xv 40). This, however, is not the place to discuss the rather intricate problem of the " brethren of our Lord " and the questions connected with it. It may be assumed then, as Alban Butler infers, that the apostle James who became bishop of Jerusalem (Acts xv and xxi 18) was the son of Alpheus and " brother " (*i.e.* first cousin) of Jesus Christ. Although

no prominence is given to this James in the gospel narrative, we learn from St Paul that he was favoured with a special appearing of our Lord before the Ascension. Further, when St Paul, three years after his conversion, went up to Jerusalem and was still regarded with some suspicion by the apostles who remained there, James, with St Peter, seems to have bid him a cordial welcome. Later we learn that Peter, after his escape from prison, sent a special intimation to James, apparently as to one whose pre-eminence was recognized among the Christians of the holy city. At what is called the Council of Jerusalem, where it was decided that the Gentiles who accepted Christian teaching need not be circumcised, it was St James who, after listening to St Peter's advice, voiced the conclusion of the assembly in the words, " it hath seemed good to the Holy Ghost and to us " (Acts xv). He was, in fact, the bishop of Jerusalem, as Clement of Alexandria and Eusebius expressly state. Even Josephus, the Jewish historian, bears testimony to the repute in which James was held, and declares, so Eusebius asserts, that the terrible calamities which fell upon the people of that city were a retribution for their treatment of one " who was the most righteous of men ". The story of his martyrdom, as told by Hegesippus in the latter part of the second century, has been preserved by Eusebius, and runs as follows :

> Together with the apostles, James, our Lord's brother, succeeded to the government of the Church. He received the name of " the Just " from all men from the time of our Lord even to our own ; for there were many called James. Now he was holy from his mother's womb, drank no wine nor strong drink nor ate anything in which was life. No razor came upon his head ; he anointed himself not with oil, and used no bath. To him alone it was permitted to enter the holy place ; for he wore nothing woollen, but linen garments [*i.e.* the priestly robes]. And alone he entered into the sanctuary and was found on his knees asking forgiveness on behalf of the people, so that his knees became hard like a camel's, for he was continually bending the knee in worship to God and asking forgiveness for the people. In fact, on account of his exceeding great justice he was called " the Just " and " Oblias ", that is to say, bulwark of the people.

We learn further from Hegesippus that :

> As many as came to believe did so through James. When, therefore, many also of the rulers were believers, there was an uproar among the Jews and scribes and pharisees, for they said : " There is danger that the whole people should expect Jesus as the Christ ". Coming together, therefore, they said to James : " We beseech thee, restrain the people, for they are gone astray unto Jesus, imagining that he is the Christ. We beseech thee to persuade all who come for the day of the Passover concerning Jesus, for in thee do we all put our trust. For we bear thee witness, as do all the people, that thou art just and that thou acceptest not the person of any. Persuade, therefore, the multitude that they go not astray concerning Jesus. For, of a truth, the people, and we all, put our trust in thee. Stand, therefore, upon the pinnacle of the temple, that from thy lofty station thou mayest be evident, and thy words may easily be heard by all the people. For on account of the Passover all the tribes, with the Gentiles also, have come together." Therefore the aforesaid scribes and pharisees set James upon the pinnacle of the temple, and cried aloud to him saying : " O Just One, in whom we ought all to put our

trust, inasmuch as the people is gone astray after Jesus who was crucified, tell us what is the door of Jesus " (*cf.* John x 1–9). And he replied with a loud voice: " Why ask ye me concerning the Son of Man, since He sitteth in Heaven on the right hand of the Mighty Power, and shall come on the clouds of Heaven ? " And when many were fully persuaded and gave glory at the testimony of James and said: " Hosanna to the son of David ", then once more the same scribes and pharisees said among themselves: " We do ill in affording such a testimony to Jesus. Let us rather go up and cast him down, that being affrighted they may not believe him." And they cried aloud saying: " Ho, ho, even the Just One has gone astray ! " And they fulfilled the scripture that is written in Isaias: " Let us take away the just one, for he is troublesome to us. Therefore they shall eat the fruit of their doings." Going up therefore they cast the Just One down. And they said to each other: " Let us stone James the Just ". And they began to stone him, for the fall did not kill him. But turning he kneeled down and said: " I beseech thee, O Lord God, Father, forgive them, for they know not what they do ". And while they thus were stoning him, one of the priests of the sons of Rechab, the son of Rachabim, who had witness borne to them by Jeremias the prophet, cried aloud, saying: " Cease ye; what do ye ? The Just One is praying on your behalf." And one of them, a fuller, took the stick with which he beat out the clothes, and brought it down on the Just One's head. Thus he was martyred. And they buried him at the spot beside the temple, and his monument still remains beside the temple.

The story is told somewhat differently by Josephus, who says nothing about James's having been thrown down from the pinnacle of the temple. He informs us, however, that he was stoned to death, and assigns this to the year 62. In relation to the festivals kept by the Church liturgically under the designation of " St Peter's Chair ", it is interesting to note that Eusebius speaks of the " throne ", or chair, of St James as still preserved and venerated by the Christians of Jerusalem. This St James is commonly held to be the author of the epistle in the New Testament which bears his name and which, by its insistence on good works, was highly obnoxious to those who preached the doctrine of justification by faith alone.

Outside the New Testament, and such not wholly reliable traditions as we find recorded in the pages of Eusebius, there is very little we can appeal to as sources for the history of either St Philip or St James. In the *Acta Sanctorum*, May, vol. i, the Bollandists have gathered up most of the allusions to be met with in the early ecclesiastical writers. The apocryphal Acts of St Philip, which probably date from the third or fourth century, have been edited by R. A. Lipsius in his *Apokryphen Apostelgeschichten und Apostellegenden*, vol. ii, part 2, pp. 1–90. See also E. Hennecke, *Neutestamentliche Apokryphen* (2nd edn., 1924); and the *Handbuch* brought out by the same editor. The life of the two apostles is discussed in nearly all scriptural encyclopaedias, such, for example, as the *Dictionnaire de la Bible* with its supplements. The authorship of the canonical Epistle of St James has been the subject of much heated discussion. The matter does not concern us here, and the text of the epistle itself throws little light upon the history or character of the writer who penned it. As the martyrdom of St James the Less is commonly assigned to the year A.D. 62 or 63, the epistle, on the assumption that he is the author, must be of early date. Mgr Duchesne has suggested that the association of St James with St Philip on May 1, which is common both to the Gelasian and the Gregorian Sacramentaries, may be traced to the dedication of the church " of the Apostles " at Rome by Pope John III, *c.* A.D. 563. This church, though later spoken of vaguely as the church " of the Apostles ", was originally dedicated in honour of SS. Philip and James in particular; the inscription long preserved there said:

Quisquis lector adest Jacobi pariterque Philippi
Cernat apostolicum lumen inesse locis.

But there are indications in certain manuscripts of the Hieronymianum and in other documents that Philip's name on May 1 once stood alone, and that James is a later addition.

ST AMATOR, OR AMATRE, BISHOP OF AUXERRE (A.D. 418)

FOR details of the life of St Amator we have to rely upon a biography written 160 years after his death by an African priest called Stephen. The contents of the narrative prove it to have been for the most part an audacious fiction. Amator, we read, was the only son of distinguished citizens of Auxerre, who affianced him to a young heiress named Martha, although he had expressed a strong disinclination for the married state. On the wedding day the guests assembled, and the aged Bishop Valerian came to perform the ceremony. Accidentally or providentially Valerian, instead of reading the nuptial blessing, recited the form which was used in the ordination of deacons—a mistake which was noticed only by the bride and bridegroom. When the service was over the young couple agreed to live a life of virginity, and Martha within a short time retired into a convent. Amator, after having laboured for some years as a priest, was elected bishop of Auxerre. In the course of a long episcopate he converted the remaining pagans of the district, performed many miracles, and built churches. He is said, on reliable evidence, to have ordained St Patrick up to the priesthood.

The governor of Auxerre during St Amator's later years was Germanus, a high-spirited young patriciar wholly devoted to hunting. That all men might admire his prowess he continued, although he was a Christian, to observe the pagan custom of hanging the heads of the animals he killed on a pear-tree in the middle of the city—an offering to Woden. This caused great scandal, and St Amator, after having repeatedly remonstrated with Germanus, had the tree cut down during the governor's absence. Greatly incensed, the young man on his return threatened to kill the bishop, who thought it advisable to retire for a time from the city. He was now well advanced in years, and had been for some time desirous of handing on his office to another. While he was staying at Autun with the provincial prefect, Julius, it was suddenly borne in upon him—by revelation or by intuition—that the worthy successor he was seeking was none other than Germanus himself. Having obtained the sanction of his host, under whom the governor of Auxerre served, Amator returned to Auxerre where, at his summons, the people—Germanus included—came to him in the cathedral. All arms having been laid down outside at the bishop's request, the doors were shut, and the prelate, with the help of some of his clergy, seized Germanus, stripped him of his secular garb, gave him the tonsure, and pronounced him bishop designate of Auxerre.

St Amator's work was now done. He had laboured for many years, and had secured as his successor one who was destined to become the greatest of all the bishops of Auxerre. A few days later the aged saint asked to be conveyed once more into his cathedral, where he peacefully breathed his last. The body of St Amator was laid with his predecessors in the ancient cemetery on the Entrains road.

The Latin life written by Stephen is printed in the *Acta Sanctorum*, May, vol. i. Its extravagant details are, of course, quite fabulous, but there is no reason to doubt St Amator's historical existence. Mgr Duchesne in his *Fastes Épiscopaux* (vol. ii, pp. 427–446) speaks well of the episcopal lists of Auxerre. See also DHG., vol. ii, *c.* 981, and Father Delehaye's commentary on the *Hieronymianum* (p. 224) in which martyrology St Amator is commemorated. But especially consult R. Louis on "L'Église d'Auxerre . . . avant S.

Germain " in *S. Germain d'Auxerre et son temps* (1951), and his *Les églises d'Auxerre . . . au xie siècle* (1952).

ST BRIEUC, OR BRIOCUS, ABBOT (SIXTH CENTURY)

ALTHOUGH some writers have striven to prove that St Brieuc was of Irish descent, it is now commonly admitted that he probably was born in Cardiganshire. A life of him, which purports to be written by a contemporary but which is certainly of much later date, perhaps the eleventh century, describes his career in some detail. The saint, who in this Latin narrative is generally called Brioccius, but also Briomaglus,* is said to have been the son of noble parents, pagans, but good and charitable people. Before his birth an angel appeared, first to his mother and then to his father, in their sleep, demanding of them that the child should be sent to France to be brought up by a St Germanus. When in due course he had been ordained priest, a vision in his sleep recalled him to his own country, and there he converted his parents to Christianity, seemingly as a consequence of the miracles of healing which he wrought. After a while he was bidden by an angel to return to " Latium ", † and accordingly he set sail with no less than 168 disciples whom he had gathered about him. On the journey the ship's progress was suddenly arrested in the middle of the night. Great consternation prevailed, but they eventually discovered that they had struck an obstacle, which was really the Devil, who, in the form of a huge monster, was lying right across their course. Yielding to the prayers of the saint this primitive sea-serpent, though with a very bad grace, vanished into thin air. " *Evanescit ut fumus* ", is the biographer's phrase.

Pursuing their journey, they landed at some unidentified place where the local chieftain, named Conan, was converted from paganism by Brieuc's miracles. This, however, was not their final destination, and they sailed on to a little estuary on the coast of Brittany near Tréguier, where they settled and built a monastery, of which St Brieuc became abbot. A flourishing and fervent community was formed, but before long news came of a grievous pestilence which was devastating his native land. His family implored him to visit them once again, and he, though very reluctantly, yielded to their entreaties, leaving his nephew, St Tugdual, to rule the abbey in his absence. His parents were consoled, and the pestilence was arrested by his prayers, but he would not consent to abide with them long. He was gladly welcomed back in Brittany, where he determined to found another monastery in a different part of the country. It is said that eighty-four volunteers accompanied him, who all travelled by sea, and, finding a suitable spot with a good water supply, proceeded to encamp and make themselves at home. The ruler of the district, Rigual, was at first infuriated by this invasion, but falling ill himself he was cured by St Brieuc. Having further discovered that he was a blood relation he became his warm friend and patron. We are told, however, that Brieuc, after the foundation of the new abbey on the lands which the chieftain bestowed, assisted Rigual on his death-bed, and himself, to the great sorrow of his brethren, passed away shortly after. He is said to have been then one hundred years old. All this is supposed to have happened on the site of the present cathedral and town of Saint-Brieuc, but in the middle of the ninth century the saint's remains, for fear of the Norman marauders, were translated to Angers. In 1210 a portion of the relics was given

* Briomaglus seems to be the full form of the name, Briocus the hypocoristic abbreviation so common among Celtic peoples.

† Which may mean Brittany.

back by the monks of Angers, and they are preserved in the cathedral to this day. It is possible that St Brieuc was a missionary bishop, but the see which bears his name was not formed until many centuries later.

The complete text of the *Vita S. Brioci* was printed for the first time in the *Analecta Bollandiana*, vol. ii (1883), pp. 161–190. In the same collection, vol. xxiii (1904), pp. 246–251, is an interesting fragment in verse of a life in which he is called "Briomaglus". From this we learn that when his remains were exhumed (*c.* 853[?]) he was found wearing a dalmatic, a fact which pointed to episcopal consecration. See also Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 269 and 390; LBS., vol. i, p. 288; du Bois de la Villerabel, *Vie de Saint Brieuc*; Gougaud, *Christianity in Celtic Lands* (1932), p. 115. Most valuable of all, however, is the essay of G. H. Doble, *St Brioc* (1929). At least one Cornish church is dedicated in honour of St Brieuc, *viz.* St Breoke (but not Breage); one in Cardiganshire, Llandyfriog; and one in Gloucestershire, St Briavels.

ST SIGISMUND OF BURGUNDY (A.D. 524)

THE kingdom of Burgundy at the beginning of the sixth century comprized a great portion of south-eastern France and of south-western Switzerland. It was ruled by a prince of Vandal extraction named Gundebald, who was an Arian, but a year before his death his son and successor, Sigismund, was converted to the Catholic faith by St Avitus, Bishop of Vienne. But Sigismund seems to have remained something of a barbarian—subject at times to uncontrollable fits of rage. On one occasion, when worked upon by the false accusations of his second wife, he ordered his son Sigeric to be strangled. No sooner had the deed been perpetrated than Sigismund came to his senses and was overpowered with horror and remorse. Perhaps the greatest service Sigismund rendered to the Church was the virtual refounding of the monastery of St Maurice at Agaunum in the present canton of Valais; he endowed it liberally and, in order that the *laus perennis*, the unbroken chant, should be celebrated within its walls, he brought to it monks from Lérins, Gigny, Ile-Barbe and Condat.* When the church was dedicated St Avitus preached a sermon of which fragments are still preserved.

Sigismund in his repentance had prayed that God would punish him in this life, and his prayer was granted. The three kings of France, sons of Clovis, declared war against him with the avowed intention of avenging their maternal grandfather, Chilperic, whom Sigismund's father had put to death, and of conquering Burgundy. Sigismund, after he had been defeated in battle, escaped in the direction of Agaunum. For a time he lived as a hermit in the vicinity of St Maurice, but eventually he was captured and taken to Orleans. There he was put to death by King Clodomir, in spite of the remonstrances of St Avitus. His body was thrown into a well, from which it was recovered, and his relics are now preserved at Prague in Bohemia. St Sigismund is not only named in the Roman Martyrology but is even called a martyr.

There is a *Passio Sancti Sigismundi* which is a valuable historical document compiled by a monk of Agaunum. It is printed in the *Acta Sanctorum*, May, vol. i, but more critically

* The *laus perennis* was an arrangement in certain religious houses by which the praises of God never ceased. Relays of monks or nuns were so timed to succeed each other that the chanting of the divine office went on night and day without intermission; this was only practicable where communities contained an unusually large number of members. The practice seems to have been of eastern origin, but it found much favour in houses in which the Celtic traditions were strong, and it was also particularly associated with Agaunum. In the course of centuries this observance died out everywhere. *Cf.* St Alexander Akimetes (January 15).

edited by Bruno Krusch in MGH., *Scriptores Merov.*, vol. ii, pp. 333–340. We also learn something from Gregory of Tours, both in his *Historia Francorum*, bk. iii, and in his *De Gloria Martyrum*, ch. 74. A full bibliography is available in H. Leclercq's article on Agaunum in the DAC., vol. i, cc. 850–871, and in Hefele-Leclercq, *Histoire des Conciles*, vol. ii, pp. 1017–1022 and pp. 1031–1042.

ST MARCULF, OR MARCOUL, ABBOT (*c.* A.D. 558)

THE name of St Marcoul was formerly celebrated throughout the length and breadth of France because for centuries it was usual for the king, after his coronation at Rheims, to proceed to Corbeny to venerate the relics of St Marcoul, in whose honour a novena was observed by the sovereign in person or, vicariously, by his grand-almoner. It was through St Marcoul that the king was popularly believed to derive the gift of healing known as " touching for the King's Evil ", or scrofula. As recently as 1825, after the coronation of Charles X at Rheims, the relics were brought to the hospital of St Marcoul at Rheims, and the novena was kept. Afterwards the monarch laid his hands on a number of patients, making the sign of the cross and saying : " Le roi te touche : Dieu te guérisse ".

Marcoul was born at Bayeux of noble parents. At the age of thirty he was ordained by Possessor, bishop of Coutances, who sent him forth to preach as a kind of diocesan missioner. Although successful in winning souls, Marcoul always longed for solitude and closer union with God, and would retire to a lonely island, where he would spend his days as a hermit. After some time he obtained from King Childebert a grant of land at Nanteuil, on which he built some huts for a few disciples who also wished to live a retired life. From this small nucleus there soon grew a great monastery. Many of the monks continued to live, like their founder, the eremitic life, and several of them, including St Helier, went to settle in the island of Jersey. We read that St Marcoul at one period stayed there with them, and by his intercession saved the inhabitants from a raid of marauding Saxons. So violent a storm arose when he prayed that the invaders were dashed to pieces on the rocks. Marcoul died about the year 558, on May 1, and tradition says that his two most faithful disciples, St Domardus and St Cariulfus (St Criou), passed away on the same day. St Marcoul was regarded as a patron who cured skin diseases, and as late as 1680 sufferers made pilgrimages to his shrine at Nanteuil and bathed in the springs connected with the church. The shrine was completely destroyed by the revolutionaries in 1793.

Mabillon and the Bollandists in the *Acta Sanctorum* (May, vol. i) have printed an ancient life of St Marculf, which, however, as B. Baedorf has shown, can hardly be older than the early ninth century. A somewhat expanded recension is also included in the same collection. Consult further F. Duine, *Mémento des sources hagiographiques de Bretagne*, p. 44. Popular accounts have been published by C. Gautier (1899) and H. Scholl (1932).

ST THEODARD, ARCHBISHOP OF NARBONNE (A.D. 893)

THE birthplace of St Theodard (" Audard ") was Montauriol, a little town which formerly occupied a site covered by the present city of Montauban. He appears to have studied law at Toulouse, for we first hear of him as the advocate retained by the cathedral authorities in a curious suit brought against them by the Jews of Toulouse, who, not unnaturally, objected to a sort of religious pageant in the course of which a Jew was publicly struck on the face before the cathedral doors. This ceremony took place three times a year—at Christmas, on Good Friday, and on the feast of the Assumption. Archbishop Sigebold, who came to Toulouse for the

hearing of the case, was so greatly taken with the young lawyer that he took him back with him to Narbonne. Soon afterwards Theodard received holy orders and became Sigebold's archdeacon. The Montauban breviary describes him as " an eye to the blind, feet to the lame, a father of the poor, and the consoler of the afflicted ". Greatly beloved by all, he was unanimously chosen archbishop of Narbonne at the death of Sigebold, who had nominated him as his successor. The perils which then beset travellers did not deter the newly-elected prelate from undertaking a visit to Rome, where he received the pallium.

As an archbishop he worked unremittingly to repair the ravages wrought by the Saracens and to revive the drooping faith of the people. He practically rebuilt his cathedral, and in 886 restored the bishopric of Ausona (now Vich) which had long fallen into abeyance. To buy back those who were taken captive by the Saracens in their raids, and to feed the hungry during a three years' famine, he not only spent his whole income, but also sold some of the vessels and other treasures of his church. The strenuous life he led and his anxieties for his flock seriously impaired his health ; he could not sleep and suffered from continual fever. It was thought that he might recover in his native air, and he accordingly returned to Montauriol. The monks of St Martin received him joyfully, but they soon realized that he had only come back to die. After making a general confession in the presence of all the brethren St Theodard passed peacefully away as if in sleep. Afterwards the abbey was renamed St Audard in his honour.

The life of St Theodard printed in the *Acta Sanctorum*, May, vol. i, dates only from the close of the eleventh century. See also *Gallia Christiana*, vol. vi, pp. 19–22, and Duchesne, *Fastes Épiscopaux*, vol. i, p. 306. A popular account of the saint has been written in French by J. A. Guyard (1887).

ST PEREGRINE LAZIOSI (A.D. 1345)

THE only son of well-to-do parents, St Peregrine Laziosi was born in 1260 at Forlì, in the Romagna. As a young man he took an active part in the politics of his native city, which belonged to the anti-papal party. On the occasion of a popular rising, St Philip Benizi, who had been sent by the pope to act as a mediator, was severely mishandled by the popular leaders, and Peregrine himself struck him on the face with his fist. The holy Servite's only reply was to offer the other cheek—an action which brought his assailant to immediate repentance, and from that time Peregrine was a reformed character. Turning away from his worldly companions, he spent hours upon his knees in the chapel of our Lady in the cathedral. One day the Blessed Virgin herself appeared to him in that place, and addressed him, saying, " Go to Siena : there you will find the devout men who call themselves my servants : attach yourself to them ". Peregrine instantly obeyed. Having received the Servite habit, he set about following with zeal the path of perfection. It became his guiding principle that one must never rest in the way of virtue, but must press on to the appointed goal. It is said that for thirty years he never sat down, and as far as he could he observed silence and solitude.

After he had spent some years in Siena, his superiors sent him to Forlì to found a new house for the order. By this time he had been ordained and had proved himself to be an ideal priest—fervent in the celebration of the holy mysteries, eloquent in preaching, untiring in reconciling sinners. A great affliction now befell him in the form of cancer of the foot, which, besides being excruciatingly painful, made him an object of repulsion to his neighbours. He bore this trial without a

murmur. At last the surgeons decided that the only thing to do was to cut off the foot. St Peregrine spent the night before the operation in trustful prayer; he then sank into a light slumber, from which he awoke completely cured—to the amazement of the doctors, who testified that they could no longer detect any trace of the disease. This miracle greatly enhanced the reputation which the holy man had already acquired by his exemplary life. He lived to the age of 80, and was canonized in 1726.

The Bollandists in the *Acta Sanctorum*, April, vol. iii, were able to print some portion of the documents presented in the cause of the canonization of St Peregrine. Many Italian accounts of the saint have been published, mostly devotional rather than historically critical; for example, B. Albicini, *Vita e Morte del B. Pellegrino Laziosi* (1648); F. A. Monsignani, *Notizie della Vita, Morte e Miracoli, etc.* (1727). See also Giani, *Annales FF. Servorum B.V.M.*, vol. i, pp. 285 *seq.*

2: ST ATHANASIUS, ARCHBISHOP OF ALEXANDRIA, DOCTOR OF THE CHURCH (A.D. 373)

ST ATHANASIUS, "the Champion of Orthodoxy", was probably born about the year 297 at Alexandria. Of his family nothing is known except that his parents were Christians, and that he had a brother called Peter. All that has come down to us concerning his childhood is a tradition, preserved by Rufinus, to the effect that he first attracted the notice of Bishop Alexander when he was "playing at church" on the beach with other little boys. The truth of this is more than questionable; at the time of Alexander's accession Athanasius must have been at least fifteen or sixteen years old. Whether or not he owed his training to the bishop, it is certain that he received an excellent education, which embraced Greek literature and philosophy, rhetoric, jurisprudence and Christian doctrine. His familiarity with the text of the Bible was quite exceptional. We have it on his own authority that he learnt theology from teachers who had been confessors during the persecution under Maximian, which had raged in Alexandria when he was almost an infant. It is interesting to note that from his early youth Athanasius appears to have had close relations with the hermits of the desert—more especially with the great St Antony. "I was his disciple", he wrote, "and like Eliseus I poured water on the hands of that other Elias." The friendship he then formed with the holy men was to prove of inestimable assistance to him in later life. But it is not until the year 318, when he was about 21, that Athanasius makes his first actual appearance upon the stage of history. He then received the diaconate, and he was appointed secretary to Bishop Alexander. It was probably at this period that he produced his first literary work, the famous treatise on the Incarnation, in which he expounded the redemptive work of Christ.

It was probably about the year 323 that scandal began to be aroused in Alexandria by the priest of the church of Baukalis, Arius by name, who was publicly teaching that the Word of God is not eternal, that He was created in time by the Eternal Father, and that therefore He could only figuratively be described as the Son of God. The bishop demanded a statement of these doctrines, which he laid first before the Alexandrian clergy and afterwards before a council of Egyptian bishops. With only two dissentients the assembly condemned the heresy, deposing Arius together with eleven priests and deacons who adhered to his tenets. The

heresiarch retired to Caesarea, where he continued to propagate his teaching, having enlisted the support of Eusebius of Nicomedia and other Syrian prelates. In Egypt he had won over the Meletians, a disaffected body, and many of the "intellectuals", whilst his doctrines, embodied in hymns or songs set to popular tunes, were popularized in the market-place and carried by sailors and traders in an incredibly short time all along the Mediterranean shores. That Athanasius, as the bishop's archdeacon and secretary, already took a prominent part in the struggle, and that he even composed the encyclical letter announcing the condemnation of Arius, has been assumed with a great show of probability. All that is actually certain, however, is that he was present, as attendant upon his bishop, at the great Council of Nicaea in which the true doctrine of the Church was set forth, the sentence of excommunication against Arius confirmed, and the confession of faith known as the Nicene Creed promulgated and subscribed. It is unlikely that Athanasius actually participated in the discussions of this assembly of bishops in which he had not even a seat, but even if he did not exercise any influence upon the council it assuredly influenced him, and, as a modern writer has well said, the rest of his life was at one and the same time a testimony to the divinity of the Saviour and a heroic testimony to the profession of the Nicene fathers.

Shortly after the close of the council Alexander died, and Athanasius, whom he had nominated as his successor, was chosen bishop of Alexandria, although he was not yet thirty years old. Almost immediately he undertook a visitation of his enormous diocese, including the Thebaïd and other great monastic settlements, where he was warmly welcomed as being himself an ascetic. He also appointed a bishop for Ethiopia, a country in which the Christian faith had recently found a footing. Nevertheless almost from the first he was faced by dissensions and opposition. In spite of his strenuous efforts to bring about union, the Meletians continued their schism and made common cause with the heretics, whilst Arianism, though temporarily crushed by the Council of Nicaea, soon reappeared with renewed vigour in Egypt as well as in Asia Minor, where it had powerful support. In 330 the Arian bishop of Nicomedia, Eusebius, returned from exile and succeeded in persuading the Emperor Constantine, whose favourite residence was in his diocese, to write to Athanasius, bidding him re-admit Arius into communion. The bishop replied that the Catholic Church could hold no communion with heretics who attacked the divinity of Christ. Eusebius then addressed an ingratiating letter to Athanasius, in which he sought to justify Arius; but neither his flattering words nor the threats he induced the emperor to utter could shake the determination of the lion-hearted though weakly-looking young bishop whom Julian the Apostate, at a later date, was angrily to stigmatize as "that mannikin".

The bishop of Nicomedia's next move was to write to the Egyptian Meletians urging them to carry out a design they had formed of impeaching Athanasius. They responded by bringing against him charges of having exacted a tribute of linen for use in his church, of having sent gold to a certain Philomenus, suspected of treason against the emperor, and of having authorized one of his deputies to destroy a chalice which was being used at the altar by a Meletian priest called Iskhyras. In a trial before the emperor, Athanasius cleared himself of all these accusations and returned in triumph to Alexandria, bearing with him a commendatory letter from Constantinople. His enemies, however, were not discouraged. He was now charged with having murdered a Meletian bishop, Arsenius, and was cited to attend a council at Caesarea. Aware that his supposed victim was alive and in hiding,

Athanasius ignored the summons. Nevertheless he found himself compelled by a command from the emperor to appear before another council summoned at Tyre in 335—an assembly which, as it turned out, was packed by his opponents and presided over by an Arian who had usurped the see of Antioch. Various offences were preferred against him, of which the first was that of the broken chalice. Several of the charges he disposed of at once: in regard to others he demanded time in which to obtain evidence. Realizing, however, that his condemnation had been decided beforehand, he abruptly left the assembly and embarked for Constantinople. Upon his arrival he accosted the emperor in the street in the attitude of a suppliant, and obtained an interview. So completely did he seem to have vindicated himself that Constantine, in reply to a letter from the Council of Tyre announcing that Athanasius had been condemned and deposed, wrote to the signatories a severe reply summoning them to Constantinople for a retrial of the case. Then, for some reason which has never been satisfactorily cleared up, the monarch suddenly changed his mind. Ecclesiastical writers naturally shrank from attaching blame to the first Christian emperor, but it would appear that he took umbrage at the outspoken language of Athanasius in a further interview. Before the first letter could reach its destination, a second one was despatched which confirmed the sentences of the Council of Tyre and banished Athanasius to Trier in Belgian Gaul.

History records nothing about this first exile, which lasted two years, except that the saint was hospitably received by the local bishop and that he kept in touch with his flock by letters.

In 337 the Emperor Constantine died, and his empire was divided between his three sons, Constantine II, Constantius and Constans. The various exiled prelates were immediately recalled, and one of the first acts of Constantine II was to restore Athanasius to his see. The bishop re-entered his diocesan city in seeming triumph, but his enemies were as relentless as ever, and Eusebius of Nicomedia completely won over the Emperor Constantius, within whose jurisdiction Alexandria was situated. Athanasius was accused before the monarch of raising sedition, of promoting bloodshed and of detaining for his own use corn which was destined for widows and the poor. His old adversary Eusebius furthermore obtained from a council which met at Antioch a second sentence of deposition, and the ratification of the election of an Arian bishop of Alexandria. By this assembly a letter was written to Pope St Julius inviting his intervention and the condemnation of Athanasius. This was followed by an encyclical, drawn up by the orthodox Egyptian hierarchy and sent to the pope and the other Catholic bishops, in which the case for Athanasius was duly set forth. The Roman pontiff replied accepting the suggestion of the Eusebians that a synod should be held to settle the question.

In the meantime a Cappadocian named Gregory had been installed in the see of Alexandria; and in the face of the scenes of violence and sacrilege that ensued, Athanasius betook himself to Rome to await the hearing of his case. The synod was duly summoned, but as the Eusebians who had demanded it failed to appear, it was held without them. The result was the complete vindication of the saint—a declaration which was afterwards endorsed by the Council of Sardica. Nevertheless he was unable to return to Alexandria till after the death of the Cappadocian Gregory, and then only because the Emperor Constantius, on the eve of a war with Persia, thought it politic to propitiate his brother Constans by restoring Athanasius

to his see. After an absence of eight years the bishop returned to Alexandria amidst scenes of unparalleled rejoicing, and for three or four years the wars and disturbances in which the rulers of the empire were involved left him in comparatively peaceful possession of his chair. But the murder of Constans removed the most powerful support of orthodoxy, and Constantius, once he felt himself securely master of the west and of the east, set himself deliberately to crush the man whom he had come to regard as a personal enemy. At Arles in 353 he obtained the condemnation of the saint from a council of time-serving prelates, and again in 355 at Milan where he declared himself to be the accuser of Athanasius; of a third council St Jerome wrote, "The whole world groaned and marvelled to find itself Arian". The few friendly bishops were exiled, including Pope Liberius, who was kept in isolation in Thrace until, broken in body and spirit, he was temporarily beguiled into acquiescence with the censure.

In Egypt Athanasius held on with the support of his clergy and people, but not for long. One night, when he was celebrating a vigil in church, soldiers forced open the doors, killing some of the congregation and wounding others. Athanasius escaped—he never knew how—and disappeared into the desert, where the watchful care of the monks kept him safely hidden for six years. If during that time the world had few tidings of him, he was kept well informed of all that was going on, and his untiring activity, repressed in one direction, expressed itself in literary form: to this period are ascribed many of his chief writings.

The death of Constantius in 361 was followed soon afterwards by the murder, at the hands of the populace, of the Arian who had usurped the Alexandrian see. The new emperor, Julian, had revoked the sentences of banishment enacted by his predecessor, and Athanasius returned to his city. But it was only for a few months. The Apostate's plans for the paganizing of the Christian world could make little way as long as the champion of the Catholic faith ruled in Egypt. Julian therefore banished him as "a disturber of the peace and an enemy of the gods", and Athanasius once more sought refuge in the desert. He only narrowly escaped capture. He was in a boat on the Nile when his companions in great alarm called his attention to an imperial galley which was fast overhauling them. Athanasius, unperturbed, bade them turn the boat and row towards it. The pursuers shouted out, asking for information about the fugitive. "He is not far off", was the reply. "Row fast if you want to overtake him." The stratagem succeeded. During this fourth exile Athanasius seems to have explored the Thebaïd from end to end. He was at Antinopolis when he was informed by two solitaries of the death of Julian, who had at that moment expired, slain by an arrow in Persia.

At once he returned to Alexandria, and some months later he proceeded to Antioch at the invitation of the Emperor Jovian, who had revoked his sentence of banishment. Jovian's reign, however, was a short one; and the Emperor Valens in May 365 issued an order banishing all the orthodox bishops who had been exiled by Constantius and restored by his successors. Again Athanasius was forced to withdraw. The ecclesiastical writer Socrates says that he concealed himself in the vault in which his father lay buried, but a more probable account states that he remained in a villa in one of the suburbs of Alexandria. Four months later Valens revoked his edict—possibly fearing a rising among the Egyptians, who had become devotedly attached to their much-persecuted bishop. With great demonstrations of joy the people escorted him back. Five times Athanasius had been banished; seventeen years he had spent in exile: but for the last seven years of his life he was

left in the unchallenged occupation of his see. It was probably at this time that he wrote the Life of St Antony.

St Athanasius died in Alexandria on May 2, 373, and his body was subsequently translated first to Constantinople and then to Venice.

The greatest man of his age and one of the greatest religious leaders of any age, Athanasius of Alexandria rendered services to the Church the value of which can scarcely be exaggerated, for he defended the faith against almost overwhelming odds and emerged triumphant. Most aptly has he been described by Cardinal Newman as " a principal instrument after the Apostles by which the sacred truths of Christianity have been conveyed and secured to the world ". Although the writings of St Athanasius deal mainly with controversy, there is beneath this war of words a deep spiritual feeling which comes to the surface at every turn and reveals the high purpose of him who writes. Take, for example, his reply to the objections which the Arians raised from the texts : " Let this chalice pass from me ", or " Why hast thou forsaken me ? "

> Is it not extravagant to admire the courage of the servants of the Word, yet to say that that Word Himself was in terror, through whom they despised death ? For that most enduring purpose and courage of the holy martyrs demonstrates that the Godhead was not in terror but that the Saviour took away our terror. For as He abolished death by death, and by human means all human evils, so by this so-called terror did He remove our terror, and brought about for us that never more should men fear death. His word and deed go together. . . . For human were the sounds : " Let this chalice pass from me ", and " Why hast thou forsaken me ? " and divine the action whereby He, the same being, did cause the sun to fail and the dead to rise. And so He said humanly : " Now is my soul troubled " ; and He said divinely : " I have power to lay down my life and power to take it again ". For to be troubled was proper to the flesh, but to have power to lay down His life and take it again when He would, was no property of man, but of the Word's power. For man dies not at his own arbitrament, but by necessity of nature and against his will ; but the Lord being Himself immortal, not having a mortal flesh, had it at His own free will, as God, to become separate from the body and to take it again, when He would. . . . And He let His own body suffer, for therefore did He come, that in the flesh He might suffer, and thenceforth the flesh might be made impassible and immortal ; and that contumely and the other troubles might fall upon Him, but come short of others after Him, being by Him annulled utterly ; and that henceforth men might for ever abide incorruptible, as a temple of the Word.

The principal source of information for the life of St Athanasius is the collection of his own writings, but his activities were so interwoven with not only the religious, but the secular history of his times that the range of authorities to be consulted is very wide. For English readers Cardinal Newman in his Anglican days, both in his special work on St Athanasius and in his tract on the " Causes of the Rise and Successes of Arianism ", rendered the whole complicated situation intelligible. There is also a brilliantly written chapter on St Athanasius in Dr A. Fortescue's volume, *The Greek Fathers* (1908). Two excellent little monographs have appeared in France, by F. Cavallera (1908) and by G. Bardy (1914) in the series " Les Saints ". Reference should also be made to four valuable papers by E. Schwartz in the *Nachrichten* of the Göttingen Akademie from 1904 to 1911. For a fuller bibliography, see Bardenhewer in the latest edition of his *Patrologie*, or in his larger work, *Geschichte der altkirchlichen Literatur*, and for a survey of more recent work, F. L. Cross, *The Study of St Athanasius* (1945).

SS. EXSUPERIUS AND ZOË, MARTYRS (*c.* A.D. 135)

EXSUPERIUS, or rather Hesperus, and his wife Zoë were slaves of a rich man named Catalus, who lived in the reign of the Emperor Hadrian at Attalia, a town of Pamphylia in Asia Minor. They had been born Christians, and though negligent themselves, they brought up their two sons, Cyriacus and Theodulus in the faith. Having been shamed out of their religious indifference by the example of their children, they refused to accept food offered to the gods, which their master sent them on the occasion of the birth of his son. Thereupon they were arrested and brought up for trial. All made a bold confession. After the two boys had been tortured in the presence of their parents, all four were roasted to death in a furnace. Justinian built a church in Constantinople dedicated in honour of St Zoë—presumably to contain her remains—but some of the relics of all these martyrs appear to have been translated to Clermont, where they are still venerated.

Although these saints seem to be commemorated on May 2 in all the synaxaries (see in particular the *Synaxarium Constantinopolitanum*, ed. Delehaye, cc. 649–650), and a Greek *passio* is printed in the *Acta Sanctorum*, May, vol. i, the account seems to be historically worthless. It is difficult to understand how the father's name, Hesperus, which appears in all the manuscripts, has been transformed into Exsuperius in the Roman Martyrology.

ST WALDEBERT, ABBOT (*c.* A.D. 665)

AMONGST the successors of St Columban in the monastery of Luxeuil the most famous during his life and the most revered after his death was St Waldebert (Walbert, Gaubert), the third abbot. This is partly due to the fact that his long rule coincided with the most glorious period of the abbey's history and partly to the numerous miracles attributed to the saint. Objects he had touched—notably his wooden drinking bowl—were long venerated for their healing properties, and in the tenth century Anso, a Luxeuil monk, wrote a book about the wonders the saint had wrought.

Waldebert was a young Frankish nobleman, who in military attire appeared at Luxeuil to ask admittance of the abbot, St Eustace, and when he laid aside his weapons to receive the habit they were suspended from the roof of the church, where they remained for centuries. He proved so exemplary a monk that he obtained permission to lead the eremitic life about three miles from the abbey. After the death of St Eustace and the refusal of St Gall to become his successor, the brethren chose St Waldebert as their superior. For forty years he ruled them wisely and well. Under his government the Rule of St Columban was superseded by that of St Benedict, and he obtained for Luxeuil from Pope John IV the privilege, already conceded to Lérins and Agaunum, of being free from episcopal control. He had bestowed his own estates upon the abbey, which was also enriched during his lifetime by many benefactions. Such assistance was indeed needed, because Luxeuil itself could not contain or support all who sought to enter it; parties of monks were continually being sent out from it to found fresh houses in other parts of France. Even over nunneries St Waldebert was called to exercise control, and it was with his help that St Salaberga founded her great convent at Laon. The holy abbot died about the year 665.

An account of the life and miracles of St Waldebert was written 300 years after his death by Abbot Adso; this has been printed by Mabillon, and in the *Acta Sanctorum*, May, vol. i. See also J. B. Clerc, *Ermitage et vie de S. Valbert* (1861); H. Baumont, *Étude historique sur Luxeuil* (1896); J. Poinsotte, *Les Abbés de Luxeuil* (1900).

ST ULTAN, ABBOT (A.D. 686)

ST ULTAN (or Ultain) and his more celebrated brothers, St Fursey and St Foillan, were Irish monks who crossed over to East Anglia, where they founded the abbey of Burgh Castle, near Yarmouth, on territory bestowed upon them by King Sigberct or Sigebert I. In consequence of raids by the Mercians, St Fursey went to France, where he died. When St Foillan and St Ultan visited their brother's tomb at Péronne on their way back from a pilgrimage to Rome, they were warmly welcomed by Bd Itta and St Gertrude at Nivelles, who offered them land at Fosses on which to build a monastery and a hospice for strangers. Ultan became the abbot of Fosses. We are told that by supernatural revelation he knew of the death of St Foillan, who was murdered by robbers in the forest of Seneffe, and he foretold to St Gertrude, at her request, the day of her own death. He said that St Patrick was preparing to welcome her, and in point of fact she died on March 17. St Ultan later became abbot of, and died at, Péronne, but his relics were subsequently translated to Fosses.

What we know of St Ultan is mainly gleaned from the life of St Fursey and from that of St Gertrude of Nivelles. These texts have been edited by Bruno Krusch in the second and the fourth volume of MGH., *Scriptores Merov.* See also Gougaud, *Christianity in Celtic Lands*, pp. 147–148, *Les saints irlandais hors d'Irlande*, and *Gaelic Pioneers*, pp. 128–131; and *cf.* J. F. Kenney, *The Sources for the Early History of Ireland*, vol. i, pp. 502–505.

ST WIBORADA, VIRGIN AND MARTYR (A.D. 926)

KLINGNAU, in the Swiss canton of Aargau, was the birthplace of St Wiborada, who is called in French Guiborat and in German Weibrath. Her parents belonged to the Swabian nobility, and she led a retired life in the house of her father and mother. After one of her brothers, Hatto by name, had decided to be a priest she made his clothes and also worked for the monastery of St Gall, where he prosecuted his studies. Many of the books in the abbey library were covered by her. Upon the death of her parents, Wiborada joined this brother, who had been made provost of the church of St Magnus, and he taught her Latin so that she could join him in saying the offices. Their house became a kind of hospital to which Hatto would bring patients for Wiborada to tend. After the brother and sister had made a pilgrimage to Rome, Hatto resolved to take the habit at St Gall, largely through Wiborada's influence. She, on the other hand, remained for some years longer in the world, though not of it. It may have been at this period—but more probably, as certain writers have argued, after she became a recluse—that she came into touch with St Ulric, who had been sent, as a delicate little lad of seven, to the monastic school of St Gall. We read that she prophesied his future elevation to the episcopate, and in after years he regarded her as his spiritual mother.

According to some of the saint's biographers—but not the earliest—she suffered so severely from calumnies against her character that she underwent trial by ordeal at Constance to clear herself of the charges. Whether the story be true or false, she decided to withdraw into solitude that she might serve God without distraction. At first she took up her abode in an anchorhold on a mountain not far from St Gall, but in 915 she occupied a cell beside the church of St Magnus; there she remained for the rest of her life, practising extraordinary mortifications. Many visitors came to see her, attracted by the fame of her miracles and prophecies. Other recluses settled near her, but only one of them was admitted to any sort of companionship.

This was a woman called Rachildis, a niece of St Notker Balbulus. She was brought to St Wiborada suffering from a disease which the doctors had pronounced incurable. Having apparently been cured by the ministrations of the recluse, she could never be induced to leave her benefactress. But after the death of the latter the malady returned with so many complications that she seemed a second Job, owing to the multiplicity of her diseases and the patience with which she bore them.

St Wiborada foretold her own death at the hands of the invading Hungarians, adding that Rachildis would be left unmolested. Her warnings enabled the clergy of St Magnus and the monks of St Gall to escape in time, but she herself refused to leave her cell. The barbarians burnt the church and, having made an opening in the roof of the hermitage, entered it as she knelt in prayer. They struck her on the head with a hatchet and left her dying ; Rachildis, however, remained unharmed and survived her friend for twenty-one years. St Wiborada was canonized in 1047.

There is good evidence for most of the details given above. Hartmann, a monk of St Gall, who first wrote a sketch of her life—it is printed by Mabillon and in the *Acta Sanctorum*, May, vol. i—was almost a contemporary. A later life by Hepidannus is less reliable. But we have also other references to St Wiborada, for example, in Gerhard's *Life of St Ulric of Augsburg* and in Ekkehard (iv), *Casus S. Galli*. This last is printed by G. Meyer v. Knonau, *St Gallische Geschichtsquellen*, iii. See also A. Schröder's valuable article in the *Historisches Jahrbuch*, vol. xxii (1901), pp. 276–284, and A. Fäh, *Die hl. Wiborada* (1926).

BD CONRAD OF SELDENBÜREN (A.D. 1126)

THE celebrated Benedictine abbey of Engelberg, in Unterwalden, owed its foundation to Bd Conrad, a scion of the princely family of Seldenbüren. Conrad resolved to devote part of his patrimony to building a monastery, and tradition says that the site was revealed to him by our Lady in a vision. For some unrecorded reason, delay must have occurred in the construction, for although the work was begun in 1082 it was not completed until 1120. After devoting the rest of his fortune to establishing a convent for women, the founder went to Rome where he obtained recognition and privileges for his houses. He then retired from the world, receiving from St Adelhelmus the habit of a lay brother. From his peaceful retreat Conrad emerged at the bidding of his superior to meet a claim which had been made on some of the property he had bestowed upon the abbey. At Zürich he went unsuspectingly to a meeting arranged by his opponents, who fell upon him and killed him. The body of Bd Conrad was brought back to Engelberg, where it remained incorrupt until the abbey was burnt down in 1729.

There is no early life of Bd Conrad, but a short account is furnished in the *Acta Sanctorum*, May, vol. i. See also two papers by A. Brackmann in the *Abhandlungen* of the Prussian Academy for 1928, and the sketch by B. Egger, *Konrad von Seldenbüren* (1926). The abbey at Mount Angel in Oregon was founded from Engelberg, as was Conception in Missouri.

ST MAFALDA (A.D. 1252)

IN the year 1215, at the age of eleven, Princess Mafalda (*i.e.* Matilda), daughter of King Sancho I of Portugal, was married to her kinsman King Henry I of Castile, who was like herself a minor. The marriage was annulled the following year on the ground of the consanguinity of the parties, and Mafalda returned to her own country, where she took the veil in the Benedictine convent of Arouca. As religious observance had become greatly relaxed, she induced the community to adopt the Cistercian rule. Her own life was one of extreme austerity. The whole of the

large income bestowed upon her by her father was devoted to pious and charitable uses. She restored the cathedral of Oporto, founded a hostel for pilgrims, erected a bridge over the Talmeda and built an institution for the support of twelve widows at Arouca. When she felt that her last hour was approaching she directed, according to a common medieval practice, that she should be laid on ashes. Her last words were, " Lord, I hope in thee ". Her body after death shone with a wonderful radiance, and when it was exposed in 1617 it is said to have been as flexible and fresh as though the holy woman had only just died. Mafalda's *cultus* was confirmed in 1793.

A notice of Mafalda, compiled mainly from late Cistercian sources, will be found in the appendix to the first volume for May in the *Acta Sanctorum*. An account of her, with her sisters SS. Teresa and Sanchia, is also contained in *Portugal glorioso e illustrado, etc.*, by J. P. Bayao (1727).

3: THE FINDING OF THE HOLY CROSS (*c.* A.D. 326)

THE feast of the *Inventio*, that is to say the discovery, of the Holy Cross, which is kept on May 3 with the rite of a double of the second class, would seem to take precedence of the September feast, the " Exaltation ", which is only observed as a greater double. There is, however, a good deal of evidence which suggests that the September feast is the more primitive celebration, and that a certain confusion has arisen between the two incidents in the history of the Holy Cross which these festivals purport to commemorate. Strictly speaking, neither of them seems at first to have been directly connected with the discovery of the cross. The September feast took its rise from the solemn dedication in A.D. 335 of the churches which Constantine, encouraged by his mother, St Helen, had caused to be built on the site of the Holy Sepulchre. We cannot be sure that the dedication was carried out precisely on September 14. The month, however, was September, and seeing that in the time of the pilgrim Etheria, fifty years later, the annual commemoration of this inaugurating ceremony lasted for a week, there is clearly no reason to be particular to a day or two. In any case, Etheria herself tells us: " The dedication of these holy churches is therefore celebrated with the highest honour, and also because the cross of our Lord was found on this same day. And it was so ordained that, when the holy churches above mentioned were consecrated, that should also be the day when the cross of our Lord had been found, in order that the whole celebration should be made together, with all rejoicing, on the self-same day." From this it would follow that the discovery of the cross was honoured at Jerusalem in September, and the pilgrim Theodosius, about A.D. 530, speaking expressly of the *inventio crucis*, bears witness to the same fact.

But at present we commemorate in September an entirely different event, to wit, the recovery in 629 by the Emperor Heraclius of the relics of the cross which some years before had been carried off from Jerusalem by Chosroes II, King of Persia. The Roman Martyrology and the lessons of the Breviary are explicit on the point. There is, however, reason to think that under the style " Exaltation of the Cross " we have reference to the physical act of the lifting (ὕψωσις) of the sacred relic when it was exhibited for the veneration of the people, and it is also probable that this designation was used in connection with the feast before the time of Heraclius.

As for the actual finding, with which we are here concerned, there is a distressing absence of early information. The Pilgrim of Bordeaux, in 333, says nothing of the

cross. Eusebius, the historian, from whom, as a contemporary, we should have expected to learn much, makes no reference to the discovery, though he seems to know about the three separate places of worship within the Holy Sepulchre precincts. Thus, in stating that Constantine " adorned a shrine sacred to the salutary emblem ", he may well be supposed to refer to that chapel, " Golgotha ", in which as Etheria tells us, the relics of the cross were preserved. St Cyril, Bishop of Jerusalem, in his catechetical lectures which were delivered, about the year 346, on the very site where our Saviour was crucified, refers more than once to the wood of the cross. " It has been distributed ", he declares, " fragment by fragment, from this spot and has already nearly filled the world." Furthermore, in his letter to Constantius, he expressly states that " the saving wood of the cross was found at Jerusalem in the time of Constantine ". In all this there is no mention of St Helen, who died in 330. The first, perhaps, to ascribe the discovery to her active intervention is St Ambrose, in his sermon *De Obitu Theodosii*, preached in 395; but about that date or a little later we find many others, John Chrysostom, Rufinus, Paulinus of Nola, and Cassiodorus, together with the church historians Socrates, Sozomen and Theodoret—but notably not St Jerome, who lived on the spot—all repeating similar stories of the recovery of the cross in which St Helen plays a principal part. Unfortunately, the details of these accounts are by no means always in agreement. St Ambrose and St John Chrysostom inform us that in the excavations which were undertaken at the instance of St Helen, three crosses were discovered. They add that to the one in the middle the " title " was still attached, and that in this way our Saviour's cross was clearly identified. On the other hand, Rufinus, who is followed in this by Socrates, reports that in accordance with a special inspiration St Helen directed that excavations should be made in a certain place, that three crosses were found and an inscription, but there was no way of deciding to which of the three the inscription belonged. The bishop of Jerusalem, Macarius, thereupon had a dying woman brought to the spot. She was made to touch the three crosses, and at the contact of the third she was healed, so that it was made plain to all that this was the cross of our Saviour. There are other divergences, at about the same date, regarding the miracle of healing by which the true cross was identified, the finding and disposal of the nails, etc. On the whole, it seems probable that the statements made more than sixty years after the event by writers bent mainly on edification were a good deal influenced by certain apocryphal documents which must already have been in circulation.

The most notable of these is the tractate *De inventione crucis dominicae* which is mentioned (*c.* 550) in the pseudo-Gelasian decree *De recipiendis et non recipiendis libris* as a writing to be regarded with mistrust. There can be no doubt that this little tractate was widely read. The compiler of the first redaction of the *Liber Pontificalis* (*c.* A.D. 532) must have had it in his hands, and he quotes from it in the account he gives of Pope Eusebius. It must also have been known to those who blunderingly revised the *Hieronymianum* at Auxerre early in the seventh century.* Neglecting the anachronisms in which the narrative abounds, the story in brief runs thus. The Emperor Constantine, in conflict with hordes of barbarians on the Danube, was in grave danger of defeat. There appeared to him, however, a vision of a brilliant cross in the sky, with the legend " In this sign thou shalt conquer ".

* It is curious to find Mgr Duchesne stating in his *Origines* (*Christian Worship*, p. 275, n. 2; and *cf.* the *Liber Pontificalis*, vol. i, p. 378, n. 29) that " in the Epternach MS. there is no mention of this festival of the cross ". It occurs there on May 7, and also on the same day in St Willibrord's Calendar.

He was thereupon victorious, was instructed and baptized by Pope Eusebius in Rome, and out of gratitude despatched his mother, St Helen, to Jerusalem, to search for the relics of the holy cross. All the inhabitants professed ignorance of its whereabouts, but at last, by dint of threats she prevailed upon a learned Jew named Judas to reveal what he knew. They dug twenty fathoms deep and discovered three crosses. The identity of the true cross is determined by its raising a dead man to life. Judas is thereupon converted, and, as the bishop of Jerusalem happened just then to die, St Helen selects this new convert, who is henceforth called Cyriacus, or Quiriacus, to govern that see in his place. Pope Eusebius is summoned from Rome to Jerusalem to consecrate him bishop, and shortly afterwards, through the miraculous appearance of a brilliant light, the hiding-place of the holy nails is also revealed. St Helen, having made generous donations to the holy places and the poor of Jerusalem, happened to die not long afterwards, charging all faithful Christians as her last behest to hold festival every year on May 3 (*quinto nonas Maii*), the day on which the cross was found. Before the year 450, Sozomen (bk. ii, ch. i) seems to have been acquainted with this story of the Jew who revealed the hiding-place of the cross. He does not denounce it as a fabrication, but quietly passes it by as less probable.

Another apocryphal story which bears, though less directly, on the finding of the cross, is introduced, somewhat as a digression, into the document known as *The Doctrine of Addai*, of Syrian origin. What we are told here is that Protonike, the wife of the Emperor Claudius Caesar, less than ten years after our Lord's ascension, went to the Holy Land, compelled the Jews to reveal where the crosses were hidden, and distinguished that of our Saviour by a miracle wrought upon her own daughter. It is contended that this legend has suggested the story of St Helen and the discovery of the cross in the time of Constantine. Mgr Duchesne believed that the *Doctrine of Addai* was earlier in date than the *De inventione crucis dominicae*, but there are strong arguments for the contrary opinion.

In view of all this very unsatisfactory evidence, the most probable suggestion seems to be that the holy cross with the title was found during the excavations rendered necessary by the construction of Constantine's basilica on Mount Calvary. Such a discovery, which may well have involved some period of doubt and inquiry while the authenticity of the find was being discussed, is likely to have given rise to multifarious conjectures and rumours which before long took written shape in the *De inventione* tractate. It is probable that St Helen's share in the transaction actually amounted to no more than what we should gather from Etheria's statement when she speaks of " the building which Constantine, under his mother's auspices (*sub praesentia matris suae*) embellished with gold and mosaics and precious marbles". The credit of a victory is often given to a sovereign, though it is his generals and troops who have done all the fighting. What is certain in the whole matter is that from the middle of the fourth century reputed relics of the true cross spread through the world. This we know not only from St Cyril's reiterated statement, but also from dated inscriptions in Africa and elsewhere. Still more convincing is the evidence that before the end of the same century the stem of the cross and the title were both venerated in Jerusalem with intense devotion. Etheria's account of the ceremony is the description of an eye-witness about the year 385 ; but only a dozen years or so later we have in the Life of St Porphyrius of Gaza another testimony to the veneration with which the relic was regarded by its custodians. And again, after nearly two centuries, the pilgrim, commonly, if incorrectly, known as

Antoninus of Piacenza, tells us how "we adored (*adoravimus*) and kissed" the wood of the cross and handled its title.

In a Motu Proprio of John XXIII dated July 25, 1960, this feast was dropped from the Roman Calendar.

There is a considerable literature bearing upon the matters here discussed. For much of this the reader may conveniently be referred to the bibliographical references in Dom Leclercq's article in DAC., vol. iii, cc. 3131–3139. See also the *Acta Sanctorum*, May, vol. i; Duchesne, *Liber Pontificalis*, vol. i, pp. cvii–cix and pp. 75, 167, 378; Kellner, *Heortology* (1908), pp. 333–341; J. Straubinger, *Die Kreuzauffindungslegende* (1912); A. Halusa, *Das Kreuzesholz in Geschichte und Legende* (1926); H. Thurston in *The Month*, May 1930, pp. 420–429. It is generally held that this feast of the Finding of the Cross on May 3 is not of Roman origin, since it is lacking in the Gregorian Sacramentary, but, so far as its prevalence in the West is concerned, must have arisen in Gaul. It occurs in the *Félire* of Oengus and in most MSS. of the *Hieronymianum*. In the Epternach MS., however, it is assigned, as noted above, to May 7. This seems to have reference to a feast celebrated in Jerusalem and among the Armenians, in memory of the luminous cross in the heavens which appeared on May 7, 351, as St Cyril describes in his letter to the Emperor Constantius. As for the date, May 3, it is impossible not to believe that it is closely connected with the mention of that precise day in the apocryphal tract, *De inventione crucis dominicae*. The earliest notice of a cross festival in the West seems to be the mention of a "*dies sanctae crucis*" in a lectionary of Silos, *c.* 650.

SS. ALEXANDER, EVENTIUS AND THEODULUS, MARTYRS (*c.* A.D. 113 ?)

IN the Roman Martyrology the second announcement for this day, May 3, runs: "At Rome, on the Via Nomentana, the passion of the holy martyrs Alexander the Pope, Eventius and Theodulus, priests; whereof Alexander, after suffering fetters, imprisonment, the rack and torture by hooks and the flame, was, under the Emperor Hadrian and the judge Aurelian, pierced with many sharp points in all his limbs, and slain, but Eventius and Theodulus, after long imprisonment, were tried by fire and at last beheaded". Although the whole of this notice has practically speaking been repeated in successive martyrologies for more than 1200 years, it unfortunately reposes upon a so-called *passio* of the martyrs which is a mere work of fiction and historically worthless. The Alexander mentioned is assumed to have been the pope, but this is almost certainly an error. In the *Hieronymianum* the name Eventius stands first, and in a fragmentary inscription found in 1855 on the spot indicated as that of the burial in the Via Nomentana, another name must have come before Alexander's; in neither is he styled *episcopus*. There were, no doubt, three martyrs interred on this spot, but we know nothing beyond their names. Of Pope Alexander I the *Liber Pontificalis* tells us very little. It attributes to him the insertion of the clause "Qui pridie quam pateretur" in the canon of the Mass, and the custom of using holy water in private houses, but if it indicates the seventh milestone along the Via Nomentana as the place of his interment, it has borrowed this from some recension of the quite unreliable *passio*.

The *passio* itself is printed in the *Acta Sanctorum*, May, vol. i. But consult also Duchesne, *Liber Pontificalis*, vol. i, p. xci; Quentin, *Les Martyrologes historiques*, p. 58 and *passim*; Delehaye, CMH., pp. 227-228; and Marucchi, *Il Cimitero e la Basilica di S. Alessandro alla Via Nomentana* (1922).

SS. TIMOTHY AND MAURA, MARTYRS (*c.* A.D. 286)

THE cruel edicts of Diocletian against the Christians were enforced with great severity in Upper Egypt by Arrian, the prefect of the Thebaïd. Amongst his

victims were a young couple named Timothy and Maura, who were ardent students of the Holy Scriptures, Timothy being a lector of the church at Penapeis, near Antinoë. They had only been married twenty days when Timothy was taken before the governor and bidden to deliver up the sacred books that they might be publicly burned. Upon his refusal, red-hot iron instruments were thrust into his ears, his eyelids were cut off and other tortures applied to him. As he remained steadfast, Maura was sent for that she might break down his resolution by her entreaties. Far from obeying the governor's orders, she declared herself willing to die with her husband. After her hair had been torn out, she and Timothy were nailed to a wall where they died, after lingering for nine days.

There was a considerable *cultus* of these martyrs in the East, though its introduction at Constantinople seems to have been relatively late. The Greek "acts" have been printed in the *Acta Sanctorum*, May, vol. i (appendix), but see also the *Synaxarium Constantinopolitanum* (ed. Delehaye), cc. 649–652.

ST JUVENAL, BISHOP OF NARNI (*c.* A.D. 376)

THE chief patron of Narni and the titular of its cathedral is its first bishop, St Juvenal, whose oratory and original tomb are still venerated in the city. His history has been confused with that of other saintly prelates of the same name, and a connected biography compiled by the Bollandists, from fragmentary notices in print and manuscript, is quite obviously legendary in parts. According to this account, Juvenal, who was both a priest and a physician, came from the East to Narni, where he was hospitably entertained by a woman called Philadelphia. At the request of the Christian inhabitants, Pope Damasus made Narni into a spearate diocese and consecrated St Juvenal to be its bishop. One day, as he was passing a brazen bull in front of a temple dedicated to Bacchus, a pagan priest struck him in the mouth with the hilt of his sword because the saint refused to sacrifice to the gods. The bishop held the weapon with his teeth, and the priest, in a violent effort to withdraw his blade, cut his own throat. This incident led to the immediate conversion of the heathen bystanders. In the fifth year of his pontificate, troops of Ligurians and Sarmatians who had captured Terni proceeded to invest Narni. St Juvenal climbed upon the city wall, where he chanted Psalm xxxiv and prayed aloud for the town. Scarcely had the people responded Amen, when a great thunderstorm broke out, with torrents of rain, in which 3000 of the assailants perished. Thus was Narni saved. The saint ruled his diocese for seven years, dying about 376. St Gregory the Great speaks of him more than once and styles him martyr, but he seems to have made the mistake of identifying him with a namesake who suffered death for the faith at Benevento.

The Bollandists have collected much archaeological material bearing on the cult of St Juvenal. See the *Acta Sanctorum*, May, vol. i; and also Lanzoni, *Le Diocesi d'Italia*, vol. i, pp. 402 *seq.*; the *Römische Quartalschrift*, 1905, pp. 42–49, and 1911, pp. 51–71. *Cf.* the *Neues Archiv*, 1919, pp. 526–555.

ST PHILIP OF ZELL (EIGHTH CENTURY)

DURING the reign of Charlemagne's father, King Pepin, there was living in the Rhenish palatinate, not far from the present city of Worms, a hermit named Philip who had an extraordinary reputation for sanctity and miracles. An Englishman by birth, he had settled in the Nahegau after he had made a pilgrimage to Rome,

where he was ordained priest. Amongst those who sought out the recluse was King Pepin himself who, according to the legend, often visited him and conversed familiarly with him about holy things. The historian of St Philip, who wrote a century after his death, states that through his intercourse with the hermit, Pepin " began to fear as well as to love God and to place all his hope in Him ". As is so often the case with solitaires, Philip exercised a great attraction over the wild creatures of the forest: birds perched on his shoulder and ate from his hands, whilst hares frisked about him and licked his feet. He was joined in his solitude by another priest, Horskolf by name, who served God with him in prayer and helped to cultivate the land. One evening, thieves stole the two oxen which the hermits kept to aid them in their labours. All night long the miscreants wandered about the woods, unable to find their way out, and in the morning they discovered that they were back again in front of the hermitage. In dismay they threw themselves at St Philip's feet, begging forgiveness. The holy man reassured them, entertained them as guests and sped them on their way. Gradually disciples gathered round the two hermits and a church was built.

A story is told that Horskolf, on his return from a journey, found Philip dead and lying in his coffin. With tears the disciple besought his master to give him the usual blessing which, for some reason, had been omitted when they had last parted. In reply the corpse sat up and said, " Go forth in peace, and may God prosper you abundantly in all things. Take care of this place as long as you live. Safe and sound you shall go forth; safe and sound shall you return." Then, having given the desired blessing, he sank back into death. Horskolf continued to reside in the hermitage until, at the age of 100, he passed away to rejoin his master. On the site of the cells was built a monastery, and then a collegiate church, in the midst of what became the parish of Zell, *i.e.* cell, named after St Philip's hermitage.

The author of the life of St Philip which is printed in the *Acta Sanctorum*, May, vol. i, is not known, but he was certainly not a contemporary, as has sometimes been stated. This text, with other materials, has been more critically edited by A. Hofmeister in the supplementary volume (*Scriptores*, vol. xxx, part 2, pp. 796–805) of Pertz, MGH. Some useful information concerning St Philip and his *cultus* was printed in various numbers of *Der Katholik* of Mainz, in 1887, 1896, 1898 and 1899.

4: THE MARTYRS OF ENGLAND AND WALES (A.D. 1535-1681)

IN addition to local feasts of individuals and groups there is to-day observed throughout England and Wales a collective festival, with proper Mass, of all the beatified among our martyrs from the Carthusians and others of 1535 to (at present) Bd William Howard in 1680 and Bd Oliver Plunket in 1681.

Already, while the persecution was at its height, Pope Gregory XIII informally approved certain recognitions of martyrdom, such as the public display of pictures of the victims in the church of the English College at Rome;* and in 1642 Pope

* These pictures are mentioned several times in these pages. They were a series of frescoes or wall-paintings of English saints and martyrs, made at the expense of George Gilbert, a friend of Bd Edmund Campion, and painted by Circiniani; Pope Gregory XIII gave permission for the inclusion of the English martyrs of between 1535 and 1583. The pictures were destroyed at the end of the eighteenth century, but a book of engravings of them (made in 1584) was preserved, and the equivalent beatification of certain martyrs was made on the strength of this evidence of ancient approved *cultus*.

Urban VIII began a formal inquiry, which came to nothing because of the Civil War. Not till over three hundred years later, in 1874, was an ordinary process begun, when Cardinal Manning, Archbishop of Westminster, sent a list of 360 names to Rome, with the evidence. In December 1886 the Holy See announced that 44 of these names had been referred back (*dilati*); but of the remainder, 54 (9 more were added later) were recognized as having been equivalently beatified by the actions of Pope Gregory XIII in 1583 mentioned above, which *cultus* Pope Leo XIII now confirmed. Of the remaining 253 one, Archbishop Plunket, was separately beatified in 1920. The evidence concerning the rest was exhaustively examined in Rome, and on December 15, 1929, the centenary year of Catholic Emancipation, 136 more were solemnly beatified. There are therefore now, apart from the *dilati*, 116 undecided cases from the list submitted in 1874. But in 1889 a second and separate list of presumptive martyrs was drawn up, whose process continues; these number 242, and are known as the *praetermissi*. It includes the last confessor to die in prison, Father Matthew Atkinson, Franciscan, who died in Hurst Castle in 1729 after thirty years' imprisonment.

The 200 martyrs beatified to date (of whom, of course, two have since been canonized, Fisher and More) are made up as follows: 2 bishops, 84 secular priests, 7 more secular priests who became regulars (6 Jesuits, one Benedictine), 16 Benedictine monks, 18 Carthusians (including 6 lay-brothers), one Bridgettine, 3 Franciscans, one Austin friar, one Minim friar, 19 Jesuits (2 lay-brothers), 44 laymen and 4 laywomen. Of these persons some twenty were Welsh and the remainder mostly English. They are all referred to individually herein, either separately or as members of groups, *e.g.* the London Martyrs of 1588.

The best general books are Bishop Challoner's *Memoirs of Missionary Priests* (1741), edition by Fr J. H. Pollen, S.J., 1924; *Lives of the English Martyrs*, first series from 1535 to 1583, in 2 volumes, edited by Dom Bede Camm (1904–5); second series 1583–1603 unfinished: vol. i, edited by Canon E. H. Burton and Fr Pollen (1914); T. P. Ellis, *The Catholic Martyrs of Wales* (1933). Fr Pollen's *Acts of English Martyrs* (1891) is a valuable collection of contemporary documents.

ST MONICA, WIDOW (A.D. 387)

THE Church is doubly indebted to St Monica, the ideal of wifely forbearance and holy widowhood, whom we commemorate upon this day, for she not only gave bodily life to the great teacher Augustine, but she was also God's principal instrument in bringing about his spiritual birth by grace. She was born in North Africa —probably at Tagaste, sixty miles from Carthage—of Christian parents, in the year 332. Her early training was entrusted to a faithful retainer who treated her young charges wisely, if somewhat strictly. Amongst the regulations she inculcated was that of never drinking between meals. "It is water you want now", she would say, "but when you become mistresses of the cellar you will want wine—not water —and the habit will remain with you." But when Monica grew old enough to be charged with the duty of drawing wine for the household, she disregarded the excellent maxim, and from taking occasional secret sips in the cellar, she soon came to drinking whole cupfuls with relish. One day, however, a slave who had watched her and with whom she was having an altercation, called her a wine-bibber. The shaft struck home: Monica was overwhelmed with shame and never again gave way to the temptation. Indeed, from the day of her baptism, which took place soon afterwards, she seems to have lived a life exemplary in every particular.

As soon as she had reached a marriageable age, her parents gave her as wife to a citizen of Tagaste, Patricius by name, a pagan not without generous qualities, but violent-tempered and dissolute. Monica had much to put up with from him, but she bore all with the patience of a strong, well-disciplined character. He, on his part, though inclined to criticize her piety and liberality to the poor, always regarded her with respect and never laid a hand upon her, even in his worst fits of rage. When other matrons came to complain of their husbands and to show the marks of blows they had received, she did not hesitate to tell them that they very often brought this treatment upon themselves by their tongues. In the long run, Monica's prayers and example resulted in winning over to Christianity not only her husband, but also her cantankerous mother-in-law, whose presence as a permanent inmate of the house had added considerably to the younger woman's difficulties. Patricius died a holy death in 371, the year after his baptism. Of their children, at least three survived, two sons and a daughter, and it was in the elder son, Augustine, that the parents' ambitions centred, for he was brilliantly clever, and they were resolved to give him the best possible education. Nevertheless, his waywardness, his love of pleasure and his fits of idleness caused his mother great anxiety. He had been admitted a catechumen in early youth and once, when he was thought to be dying, arrangements were made for his baptism, but his sudden recovery caused it to be deferred indefinitely. At the date of his father's death he was seventeen and a student in Carthage, devoting himself especially to rhetoric. Two years later Monica was cut to the heart at the news that Augustine was leading a wicked life, and had as well embraced the Manichean heresy. For a time after his return to Tagaste she went so far as to refuse to let him live in her house or eat at her table that she might not have to listen to his blasphemies. But she relented as the result of a consoling vision which was vouchsafed to her. She seemed to be standing on a wooden beam bemoaning her son's downfall when she was accosted by a radiant being who questioned her as to the cause of her grief. He then bade her dry her eyes and added, " Your son is with you ". Casting her eyes towards the spot he indicated, she beheld Augustine standing on the beam beside her. Afterwards, when she told the dream to Augustine he flippantly remarked that they might easily be together if Monica would give up her faith, but she promptly replied, " He did not say that I was with you : he said that you were with me ".

Her ready retort made a great impression upon her son, who in later days regarded it as an inspiration. This happened about the end of 377, almost nine years before Augustine's conversion. During all that time Monica never ceased her efforts on his behalf. She stormed heaven by her prayers and tears : she fasted : she watched : she importuned the clergy to argue with him, even though they assured her that it was useless in his actual state of mind. " The heart of the young man is at present too stubborn, but God's time will come ", was the reply of a wise bishop who had formerly been a Manichean himself. Then, as she persisted, he said in words which have become famous : " Go now, I beg of you : it is not possible that the son of so many tears should perish ". This reply and the assurance she had received in the vision gave her the encouragement she was sorely needing, for there was as yet in her elder son no indication of any change of heart.

Augustine was twenty-nine years old when he resolved to go to Rome to teach rhetoric. Monica, though opposed to the plan because she feared it would delay his conversion, was determined to accompany him if he persisted in going, and followed him to the port of embarkation. Augustine, on the other hand, had made

up his mind to go without her. He accordingly resorted to an unworthy stratagem. He pretended he was only going to speed a parting friend, and whilst Monica was spending the night in prayer in the church of St Cyprian, he set sail alone. " I deceived her with a lie ", he wrote afterwards in his *Confessions*, " while she was weeping and praying for me ". Deeply grieved as Monica was when she discovered how she had been tricked, she was still resolved to follow him, but she reached Rome only to find that the bird had flown. Augustine had gone on to Milan. There he came under the influence of the great bishop St Ambrose. When Monica at last tracked her son down, it was to learn from his own lips, to her unspeakable joy, that he was no longer a Manichean. Though he declared that he was not yet a Catholic Christian, she replied with equanimity that he would certainly be one before she died.

To St Ambrose she turned with heartfelt gratitude and found in him a true father in God. She deferred to him in all things, abandoning at his wish practices which had become dear to her. For instance, she had been in the habit of carrying wine, bread and vegetables to the tombs of the martyrs in Africa and had begun to do the same in Milan, when she was told that St Ambrose had forbidden the practice as tending to intemperance and as approximating too much to the heathen *parentalia*. She desisted at once, though Augustine doubted whether she would have given in so promptly to anyone else. At Tagaste she had always kept the Saturday fast, which was customary there as well as in Rome. Perceiving that it was not observed in Milan, she induced Augustine to question St Ambrose as to what she herself ought to do. The reply she received has been incorporated into canon law: " When I am here, I do not fast on Saturday, but I fast when I am in Rome; do the same, and always follow the custom and discipline of the Church as it is observed in the particular locality in which you find yourself ". St Ambrose, on his part, had the highest opinion of St Monica and was never tired of singing her praises to her son. In Milan as in Tagaste, she was foremost among the devout women, and when the Arian queen mother, Justina, was persecuting St Ambrose, Monica was one of those who undertook long vigils on his behalf, prepared to die with him or for him.

At last, in August 386, there came the long-desired moment when Augustine announced his complete acceptance of the Catholic faith. For some time previously Monica had been trying to arrange for him a suitable marriage, but he now declared that he would from henceforth live a celibate life. Then, when the schools rose for the season of the vintage, he retired with his mother and some of his friends to the villa of one of the party named Verecundius at Cassiciacum. There the time of preparation before Augustine's baptism was spent in religious and philosophical conversations, some of which are recorded in the *Confessions*. In all these talks Monica took part, displaying remarkable penetration and judgement and showing herself to be exceptionally well versed in the Holy Scriptures. At Easter, 387, St Ambrose baptized St Augustine, together with several of his friends, and soon afterwards the party set out to return to Africa. They made their way to Ostia, there to await a ship, but Monica's life was drawing to an end, though no one but herself suspected it. In a conversation with Augustine shortly before her last iliness she said, " Son, nothing in this world now affords me delight. I do not know what there is now left for me to do or why I am still here, all my hopes in this world being now fulfilled. All I wished to live for was that I might see you a Catholic and a child of Heaven. God has granted me more than this in making you despise earthly felicity and consecrate yourself to His service."

Monica had often expressed a desire to be buried beside Patricius, and therefore one day, as she was expatiating on the happiness of death, she was asked if she would not be afraid to die and be buried in a place so far from home. " Nothing is far from God ", she replied, " neither am I afraid that God will not find my body to raise it with the rest." Five days later she was taken ill, and she suffered acutely until the ninth day, when she passed to her eternal reward. She was fifty-five years of age. Augustine, who closed her eyes, restrained his own tears and those of his son Adeodatus, deeming a display of grief out of place at the funeral of one who had died so holy a death. But afterwards, when he was alone and began to think of all her love and care for her children, he broke down altogether for a short time. He writes : " If any one thinks it wrong that I thus wept for my mother some small part of an hour—a mother who for many years had wept for me that I might live to thee, O Lord—let him not deride me. But if his charity is great, let him weep also for my sins before thee." In the *Confessions*, Augustine asks the prayers of his readers for Monica and Patricius, but it is her prayers which have been invoked by successive generations of the faithful who venerate her as a special patroness of married women and as a pattern for all Christian mothers.

We know practically nothing of St Monica apart from what can be gleaned from St Augustine's own writings and especially from bk. ix of the *Confessions*. A letter reviewing her life and describing her last moments, which purports to have been addressed by St Augustine to his sister, Perpetua, is certainly not authentic. The text of this will be found in the *Acta Sanctorum*, May, vol. i, and elsewhere. In the article " Monique " in DAC., vol. xi, cc. 2332–2356, Dom H. Leclercq has collected a good deal of information concerning Tagaste, now known as Suk Arrhas, and the newly discovered foundations of a basilica at Carthage. It is difficult, however, to see what connection this has with St Monica, beyond the fact that the name " St Monica's " has, in modern times, been given to a chapel in the neighbourhood. It must be confessed that little or no trace can be found of a *cultus* of St Monica before the translation of her remains from Ostia to Rome, which is alleged to have taken place in 1430. Her body thus translated is believed to rest in the church of S. Agostino. Of the many lives of St Monica which have been written in modern times that by Mgr Bougaud (Eng. trans., 1896) may be specially recommended. There are others by F. A. M. Forbes (1915) and by E. Procter (1931), not to speak of those in French, German and Italian.

ST CYRIACUS, OR JUDAS QUIRIACUS, BISHOP (A.D. 133 ?)

THE principal patron of Ancona, St Judas Cyriacus, may possibly have been a local bishop who died or was killed during a pilgrimage to Jerusalem. On the other hand, he has been conjecturally identified with Judas, bishop of Jerusalem, who was slain during a riot in 133. The local tradition of Ancona, however, connects its patron with Judas Quiriacus, a legendary Jew who is supposed to have revealed to the Empress Helen the place in which the Holy Cross lay hidden, and after being baptized and made bishop of Jerusalem, to have suffered martyrdom under Julian the Apostate. A fantastic account of his dialogue with the Emperor Julian, and of the torments endured by him and his mother Anna, is furnished in the so-called " acts " of his martyrdom. Ancona is said to owe to the Empress Galla Placidia the relics of its patron, but the saint's head was brought over from Jerusalem by Henry, Count of Champagne, who built a church in the town of Provins to contain it.

The text of the *De inventione crucis dominicae*, the second part of which is concerned with the martyrdom of Judas Cyriacus, has been printed both in Latin and in Greek in the *Acta Sanctorum*, May, vol. i. See also E. Pigoulewsky in the *Revue de l'Orient chrétien*, 1929, pp. 305–356. The legend of Judas Cyriacus has already been referred to above, under the Finding of the Cross on May 3.

ST PELAGIA OF TARSUS, VIRGIN AND MARTYR (A.D. 304 ?)

THE story of St Pelagia of Tarsus is one of those Greek romances which appear to have been originally fabricated to supply edifying fiction for the Christian public. She is described as the beautiful daughter of pagan parents who sought to betroth her to the son of the Emperor Diocletian. She did not wish to marry and obtained permission to go away on a visit to her former nurse. She seized the occasion to seek instruction from a bishop called Clino, who baptized her and gave her holy communion. When on her return it transpired that she was a Christian her fiancé committed suicide and her mother denounced her to the emperor. So lovely was the maiden that Diocletian, instead of punishing her, would fain have married her, but she rejected his addresses and refused to abandon her faith. She was therefore roasted to death in a red-hot brazen bull. Her remains were cast forth, but lions guarded them until they were rescued by the bishop, who buried them with honour on a mountain near the city.

There are many Pelagias, upon one of whom—Pelagia of Antioch—St John Chrysostom pronounced a panegyric. The stories of the others are almost entirely legendary, and are confused one with another. No data are preserved, in this case of Tarsus, upon which any reasonable presumption of a historic foundation can be based. The attempt, however, to reduce all these hagiographic fables to a recrudescence of the worship of Aphrodite is quite unreasonable.

The theories of H. Usener in his *Legenden der heiligen Pelagia* (1897) and other folk-lorists need to be controlled by such comments as Fr Delehaye has published in his *Légendes Hagiographiques* (1927), pp. 186–195. There is, moreover, nothing suggestive of Aphrodite in these particular " acts ", printed in the *Acta Sanctorum*, May, vol. i, as the fabulous history of Pelagia of Tarsus.

ST FLORIAN, MARTYR (A.D. 304)

THE Saint Florian commemorated in the Roman Martyrology on this day was an officer of the Roman army, who occupied a high administrative post in Noricum, now part of Austria, and who suffered death for the faith in the days of Diocletian. His legendary " acts " state that he gave himself up at Lorch to the soldiers of Aquilinus, the governor, when they were rounding up the Christians, and that after making a bold confession he was twice scourged, half-flayed alive and finally thrown into the river Enns with a stone round his neck. His body, recovered and buried by a pious woman, was eventually removed to the Augustinian abbey of St Florian, near Linz. It is said to have been at a later date translated to Rome, and Pope Lucius III, in 1138, gave some of the saint's relics to King Casimir of Poland and to the Bishop of Cracow. Since that time St Florian has been regarded as a patron of Poland as well as of Linz and of Upper Austria. In these translations there may have been some confusion with other reputed saints of the same name, but there has been great popular devotion to St Florian in many parts of central Europe, and the tradition as to his martyrdom not far from the spot where the Enns flows into the Danube is ancient and reliable. Many miracles of healing are attributed to his intercession and he is invoked as a powerful protector in danger from fire or water.

In contrast to so many reputed Diocletian martyrs there is solid ground for the belief that Florian suffered at Lauriacum (Lorch). His " acts ", first printed in the *Acta Sanctorum*, May, vol. i, have been critically edited by Bruno Krusch in MGH., *Scriptores Merov.*, vol. iii, pp. 68–71. They date from the end of the eighth century, but are admitted to have

an historical foundation. There is also under May 4 a clear mention of his name and the manner of his martyrdom in the *Hieronymianum*. There has been much discussion of the case in the *Neues Archiv* and other learned German periodicals. For references, see the *Lexikon für Theologie und Kirche*, vol. iv (1932), cc. 42–43. Consult further J. Zeiller, *Les Origines chrétiennes dans les Provinces Danubiennes* (1919).

ST VENERIUS, Bishop of Milan (A.D. 409)

The second bishop of Milan after St Ambrose was St Venerius, who was one of his deacons and who succeeded St Simplician in 400. Very little is known about him, but his *cultus* received a great impetus when St Charles Borromeo elevated his relics in 1579 and translated them to the cathedral. The saint enjoyed the friendship of St Paulinus of Nola, of St Delphinus of Bordeaux and of St Chromatius of Aquileia, and was a warm sympathizer with St John Chrysostom in his sufferings. When the bishops of Africa, assembled at Carthage in 401, appealed for the support of Pope Anastasius, they also addressed a similar appeal to Bishop Venerius. The Christian poet Ennodius celebrated his praises and describes him as a man of singular eloquence.

All these testimonies are gathered up in the account furnished in the *Acta Sanctorum*, May, vol. i.

ST GODEHARD, or GOTHARD, Bishop of Hildesheim (A.D. 1038)

The birthplace of St Godehard was the Bavarian village of Reichersdorf, where his father was an employee in the service of the canons, who at that period occupied what had formerly been the Benedictine abbey of Nieder-Altaich. The boy was educated by the canons and showed so much promise that he attracted the notice of the bishops of Passau and Regensburg and the favour of Archbishop Frederick of Salzburg. The last named not only took him to Rome, but also made him provost of the canons at the age of nineteen. When, mainly through the efforts of the three prelates, the Benedictine rule was restored in Nieder-Altaich in 990, Godehard, by this time a priest, received the monastic habit together with several other canons. He rose to be abbot, his installation being honoured by the presence of St Henry, then duke of Bavaria—afterwards emperor—who always held him in the utmost esteem. A girdle worked for him by the Empress Cunegund was long venerated as a relic. The excellent order kept by Godehard at Nieder-Altaich prompted St Henry to send him to reform the monasteries of Tegernsee, in the diocese of Freising, Hersfeld, in Thuringia, and Kremsmünster in the diocese of Passau. This difficult task he accomplished satisfactorily whilst retaining the direction of Nieder-Altaich, which was ruled by a deputy during his long absences. In the course of twenty-five years he formed nine abbots for various houses.

Then came the call to a very different life. St Bernwald, bishop of Hildesheim, died in 1022, and the Emperor Henry immediately decided to nominate Godehard to be his successor. In vain did the abbot plead his age and lack of suitable qualifications ; he was obliged to comply with the wishes of the monarch, supported by the local clergy. Although he was sixty years of age he threw himself into the work of his diocese with the zest and energy of a young man. He built and restored churches : he did much to foster education, especially in the cathedral school ; he established such strict order in his chapter that it resembled a monastery ; and, on a swampy piece of land which he reclaimed on the outskirts of Hildesheim, he built

a hospice where the sick and poor were tenderly cared for. He had a great love for the really necessitous, but he looked with less favour on able-bodied professional tramps; he called them "peripatetics", and would not allow them to stay for more than two or three days in the hospice. The holy bishop died in 1038 and was canonized in 1131. It is generally agreed that the celebrated Pass of St Gothard takes its name from a chapel built upon its summit by the dukes of Bavaria and dedicated in honour of the great prelate of Hildesheim.

We have a full and trustworthy account of St Gothard written by his devoted disciple, Wolfher. There are, in fact, two lives by the same author, the one compiled before Gothard's death, the other revised and completed some thirty years later. Both are printed in Pertz, MGH., *Scriptores*, vol. xi, pp. 167–218. There are also some letters by and to him which have survived and which have been printed in MGH., *Epistolae Selectae*, vol. iii, pp. 59–70 and 105–110. St Gothard figures prominently in the third volume of Hauck's *Kirchengeschichte Deutschlands*. There are also modern biographies by F. K. Sulzbeck (1863) and O. J. Blecher (1931). See further the *Acta Sanctorum*, May, vol. i, and E. Tomek, *Studien z. Reform d. deutsch. Klöster*, vol. i (1910), pp. 23 *seq.*

BD CATHERINE OF PARC-AUX-DAMES, VIRGIN (EARLY THIRTEENTH CENTURY)

BD CATHERINE of Parc-aux-Dames was the daughter of Jewish parents, resident in the city of Louvain. Amongst the constant visitors to their house was the duke of Brabant's chaplain, Master Rayner, with whom his host used to have long discussions on religious subjects. From the time she was five years old, little Rachel—as she was then called—was an attentive listener to these talks and one day the priest, noticing her eager expression, said to her, "Rachel, would you like to become a Christian?" "Yes—if you would tell me how!" was the prompt reply. From that time Master Rayner began to give her instruction in the faith as occasion offered. Rachel's parents, however, became uneasy at the change which was taking place in their child, and when she was in her seventh year decided to send her away beyond the Rhine, to remove her from Christian influences. Rachel was greatly distressed at the prospect, but one night she had a vision of our Lady, who gave her a staff and bade her escape. The girl arose at once, slipped out of the house and made her way to the priest, by whom she was taken to the Cistercian nuns in the abbey of Parc-aux-Dames, a mile and a half from Louvain. There she was baptized and clothed with the habit of the order, assuming the name of Catherine. Her parents appealed to the bishop of Louvain, to the duke of Brabant and even to Pope Honorius, that their daughter might be restored to them—at any rate till she was twelve years old. The bishop and the duke favoured the claim, but it was successfully opposed by Engelbert, archbishop of Cologne, and William, abbot of Clairvaux. Catherine accordingly remained at Parc-aux-Dames until her death, and became famous for her visions and miracles.

See the account in the *Acta Sanctorum*, May, vol. i, which is mainly compiled from such Cistercian sources as Caesarius of Heisterbach and Henriquez. But the Dominican Thomas de Cantimpré also vouches for the truth of the story, from his personal knowledge of Catherine.

BD GREGORY OF VERUCCHIO (A.D. 1343)

THE father of Bd Gregory dei Celli of Verucchio died before his son was four years old, and the child was brought up by a mother whose one object was to train him

for God. When he was fifteen, they decided to dedicate themselves to St Augustine and St Monica : Gregory received the habit of the Hermits of St Augustine, whilst his mother spent their fortune in founding as well as endowing a house for the order at Verucchio. For ten years Gregory lived in the monastery, leading an exemplary life and converting many sinners who had been led away into heresy. But after his mother's death, the brethren, instigated by jealousy at his success, or perhaps by resentment at his strictness, ungratefully drove him out of the house which had been built from the proceeds of his patrimony. Homeless and destitute, he made his way to the Franciscans of Monte Carnerio, near Reati, by whom he was so kindly received that he settled down permanently amongst them. He lived to extreme old age, dying, it is alleged, at the age of 118. It is averred that the mule which was bearing his coffin to the burial ground at Reati suddenly broke away and as though driven by an unseen force, carried its load back to Verucchio, where its arrival was announced by the spontaneous ringing of all the church bells. By local custom Bd Gregory is invoked as a patron when rain is needed.

The account of this *beatus* printed in the *Acta Sanctorum*, May, vol. i, depends mainly upon a document, attested by a notary public of the Celli family, which was forwarded to the Bollandists by Father H. Torelli, the historiographer of the Hermits of St Augustine. It must be confessed that there are suspicious features about this notarial instrument, but there can be no doubt that the *cultus* of Bd Gregory, alleged to have been signalized by many miraculous cures, was formally confirmed by Pope Clement XIV in 1769.

BD MICHAEL GIEDROYĆ (A.D. 1485)

THE history of Bd Michael Giedroyć is the story of his infirmities and his austerities. Born at Giedroyc Castle, near Vilna in Lithuania, the only son of noble parents, it soon became evident that he could never bear arms, being a dwarf and very delicate. Moreover, an accident at a very early age deprived him of the use of one of his feet. His father and mother therefore destined him for the Church, and his natural piety pointed in the same direction. His studies being frequently interrupted by ill-health and the lack of good teachers, the boy occupied himself in making sacred vessels for the church when he was not engaged in prayer. Weakly as he was, he had begun almost from childhood to practise mortification, speaking seldom, fasting strictly four days in the week and living as far as possible in retirement. He joined the canons regular of St Augustine in the monastery of our Lady of Metro at Cracow, but was permitted at his request to take up his abode in a cell adjoining the church. There, in a space so restricted that he could scarcely lie down, he spent the rest of his life, only leaving his cell to go to church, and on very rare occasions to converse with holy men. He never ate meat, living on vegetables, or else on bread and salt. His austerities were extreme and were never relaxed during illness or in his old age. Moreover, he suffered much physical and mental torment from evil spirits. On the other hand, God gave him great consolations : once, it is said, our Lord spoke to him from the crucifix, and he was endowed with the gifts of prophecy and miracles.

An account of this *beatus*, based on materials which do not seem to be altogether reliable, is given in the *Acta Sanctorum*, May, vol. i. The canons of our Lady of Metro were members of a penitential order of which a brief description may be found in Hélyot, *Ordres religieux*, vol. ii (1849), pp. 562–567.

5: ST PIUS V, POPE (A.D. 1572)

MICHAEL GHISLIERI was born in 1504 at Bosco, in the diocese of Tortona, and received the Dominican habit at the age of fourteen in the priory of Voghera. After his ordination to the priesthood he was lector in theology and philosophy for sixteen years, and for a considerable time was employed as novice master and in governing houses of the order—everywhere endeavouring to maintain the spirit of the founder. In 1556 he was chosen bishop of Nepi and Sutri, and the following year was appointed inquisitor general, and also cardinal—in order, as he ruefully remarked, that irons should be riveted to his feet to prevent him from creeping back into the peace of the cloister. Pope Pius IV transferred him to the Piedmontese bishopric of Mondovi—a church reduced almost to ruin by the ravages of war. Within a short time of his accession the newly-appointed prelate had done much to restore calm and prosperity in his diocese, but he was soon recalled to Rome in connection with other business. Here, though his opinions were often at variance with those of Pius IV, he never shrank from openly stating his convictions.

In December 1565 Pius IV died, and Michael Ghislieri was chosen pope, largely through the efforts of St. Charles Borromeo, who saw in him the reformer of whom the Church stood in need. He took the name of Pius V, and from the outset made it abundantly clear that he was determined to enforce the letter as well as the spirit of the recommendations of the Council of Trent. On the occasion of his coronation, the largesses usually scattered indiscriminately amongst the crowd were bestowed upon hospitals and the really poor, whilst the money which was wont to be spent in providing a banquet for the cardinals, ambassadors and other great persons was sent to the poorer convents of the city. One of his first injunctions was that all bishops should reside in their dioceses, and parish priests in the cures to which they had been appointed—severe penalties being imposed for disobedience. The new pope's activities extended from a drastic purge of the Roman *curia* to the clearing of the papal states of brigands, from legislation against prostitution to the forbiddance of bull-fighting. In a time of famine, he imported from Sicily and France at his own expense large quantities of corn, a considerable proportion of which was distributed gratis to the poor or was sold under cost price. A determined opponent of nepotism, he kept his relatives at a distance, and although he was persuaded to follow tradition by making one of his nephews a cardinal, he gave him little influence or power. In the new Breviary which was published in 1568, certain saints' days and some extravagant legends were omitted and lessons from the Holy Scriptures regained their proper place, whilst the Missal, issued two years later, was as much a restoration of ancient usage as a revision adapted to the needs of the time.* To Pius the Church owed the best edition of St Thomas Aquinas which had yet appeared and the solemn recognition of St Thomas as a doctor of the Church. So severe were the penalties inflicted for every breach of order or morals that he was accused of wanting to turn Rome into a monastery. That he succeeded as well as he did was largely owing to the popular veneration for his personal holiness: even when he was ill and old he fasted throughout Advent as well as through Lent, and he prayed with such fervour that he was popularly

* This Roman liturgy was imposed on the whole Western church, except where local and proper uses could show a prescription of two hundred years, *e.g.* in the pope's own order, the Dominicans.

supposed to obtain from God whatever he asked. In the hospitals, which he visited frequently, he loved to tend the sick with his own hands.

Reforms such as those enumerated might seem more than enough to engross the attention of any one man, but they were not even the main preoccupation of St Pius V. Throughout his pontificate two menacing shadows were ever before his eyes—the spread of Protestantism and the inroads of the Turks. To counteract these dangers he laboured untiringly; the Inquisition received fresh encouragement, and the learned Baius, whose writings were condemned, only saved himself by recantation. Nevertheless this pope's success against Protestantism was not all effected by such drastic means, for he is said to have converted an Englishman simply by the dignity and holiness of his appearance. The catechism, too, which had been ordered by the Council of Trent was completed during his pontificate, and he at once ordered translations to be made into foreign tongues. Moreover, he made the catechetical instruction of the young a duty incumbent on all parish priests. Conservative in most of his views, he was notably ahead of his contemporaries in the importance he attached to adequate instruction as a preliminary to adult baptism.

By the terms used when Pius V re-issued the bull "In cena Domini" (1568), it was made clear that as pope he claimed a certain suzerainty over secular princes. For a long time he cherished hopes of winning to the faith Queen Elizabeth of England, but in 1570 he issued a bull of excommunication ("Regnans in excelsis") against her, absolving her subjects from their allegiance and forbidding them to recognize her as their sovereign. This was undoubtedly an error of judgement due to imperfect knowledge of English feeling and of the conditions which obtained in that country. Its only result was to increase the difficulties of loyal English Catholics and to lend some appearance of justification to the accusation of treason so frequently brought against them; and to aggravate those controversies about oaths and tests which vexed and weakened their body from the Oath of Obedience in 1606 until Emancipation in 1829: the suspicion which the bull raised about the civil loyalty of Catholics has not quite disappeared even to-day. Several English martyrs died protesting their loyalty to the queen, and when in 1588 the Spanish Armada set out, with the encouragement of Pope Sixtus V, to (incidentally) enforce the sentence of Pius V by establishing Spanish dominion in England, English Catholics at home were in general no more anxious for its success than were their compatriots. All Europe, indeed, had gone a long way since St Gregory VII and Henry IV, Alexander III and Barbarossa, Innocent III and John of England, since Boniface VIII and "Unam sanctam"; it was nearer the time when a pope, Pius IX, would declare that: "Nowadays no one any longer thinks of the right of deposing princes that the Holy See formerly exercised—and the Supreme Pontiff thinks of it less than anyone."

Pius V's disappointment in England was compensated for in the following year when, aided politically and materially by the Holy See, Don John of Austria and Marcantonio Colonna broke the Turkish power in the Mediterranean. Their force, which comprised 20,000 soldiers, sailed from Corfu and came upon the Turks in the Gulf of Lepanto. There, in one of the world's greatest maritime battles, the Ottoman fleet was completely defeated. From the moment the expedition started the pope had prayed for it almost unceasingly—often with uplifted hands like Moses on the mountain. He had also prescribed public devotions and private fasts and, at the very hour that the contest was raging, the procession of the

rosary in the church of the Minerva was pouring forth petitions for victory. Meanwhile the pope himself was conversing on business with some of his cardinals; but on a sudden he turned from them abruptly, opened a window and remained standing for some time with his eyes fixed upon the sky. Then, closing the casement, he said, "This is not a moment in which to talk business: let us give thanks to God for the victory He has granted to the arms of the Christians". To commemorate the great deliverance he afterwards inserted the words "Help of Christians" in the Litany of Our Lady and instituted the festival of the Holy Rosary. The victory was won on October 7, 1571. In the following year the pope was struck down by a painful disorder from which he had long suffered and which his austerities had aggravated: it carried him off on May 1, 1572, at the age of sixty-eight.

St Pius V was canonized in 1712, the last pope to be raised to the Church's altars till the beatification of Pius X. The monastic austerity of Pius V's earlier days was continued throughout his life,* his personal kindness and religious devotion were known to all, and his care for the poor and sick and unfortunate went beyond monetary aid to personal attention to them. There was another, a hard side to his character, and of this some historians have made more than enough. But under his rule, with the help and example of such men as St Philip Neri, Rome again became worthy of being the Apostolic City and chief see of the Church of Christ, and the effects of the Council of Trent began to be widely felt. We have an interesting tribute to the new atmosphere in Rome in a letter written in 1570 to his family in Spain by Dr Martin Azpilcueta, a near relative of St Francis Xavier. He was a much-travelled man, and he speaks in the very highest terms of the inhabitants, of their good behaviour and religious spirit. In no such tone did visitors write in the days of Leo X or Paul III. And the change was ultimately chiefly due to St Pius V.

St Pius V played so important a part in the history of his times that anything like a full bibliography is out of the question. A list of all the older books and articles may be found in Emilio Calvi's *Bibliografia di Roma*, and the more important are cited in the eighth volume of Pastor's *Geschichte der Päpste* (and its English translation), which is entirely devoted to this pontiff. It is only necessary here to refer to the *Summarium de Virtutibus* printed in the process of beatification for the Congregation of Sacred Rites, and to the lives by Catena and Gabutius, which are included in the *Acta Sanctorum*, May, vol. i, together with some other materials of a more miscellaneous character. A particularly valuable article by Fr Van Ortroy, which includes the earliest known sketch of the life of St Pius, will be found in the *Analecta Bollandiana*, vol. xxxiii (1914), pp. 187–215. There is an excellent biography by G. Grente (1914) in the series "Les Saints", and a booklet in English by C. M. Antony (1911). It is curious to notice that in the bibliography appended to the account of St Pius V in the *Catholic Encyclopedia* the first work mentioned is the life by Joseph Mendham (1832). This is, in fact, a bitter indictment of the pontiff himself, and of the Catholic Church, in the course of which we read, for example, that the Little Office of Our Lady sanctioned by the pope "is as disgusting a concentration of blasphemy and idolatry as deforms any part of the papal services", and in which complaint is also made of "the brutish bigotry and sanguinary intolerance of this pontiff".

ST HILARY, BISHOP OF ARLES (A.D. 449)

THE birthplace of St Hilary of Arles is not known, but he came of a noble family and was nearly related to St Honoratus, the founder and first abbot of the monastery of Lérins. Having received an excellent education and being endowed with exceptional abilities, he had the prospect of a successful career in the world. But

* The white cassock now worn by the popes is said to derive from Pius V's white Dominican habit.

St Honoratus, who had always loved him, was convinced that he was called to the special service of God. The holy abbot actually abandoned for a short time his island retreat to seek out his young kinsman with the object of inducing him to embrace the religious life. Hilary, however, seemed proof against all his entreaties and fears. "I will obtain from God what you will not concede!" the monk exclaimed as they bade each other farewell. His prayers were quickly answered. Two or three days later Hilary found himself a prey to a violent interior contest. "On the one side I felt that the Lord was calling me, whilst on the other hand the seductions of the world held me back", he afterwards wrote. "My will swayed backwards and forwards, now consenting, now refusing. But at last Christ triumphed in me." Once he had definitely made up his mind, he had never looked back: he distributed to the poor the proceeds of his patrimony, which he sold to his brother, and then went to join St Honoratus at Lérins. He has left us a description of the holy, happy life led there by the monks, amongst whom, as it turned out, he was not destined to remain very long. In 426 St Honoratus was elected bishop of Arles and being an old man, greatly desired the assistance and companionship of his favourite relation. Hilary was loth to leave Lérins, but Honoratus went in person to fetch him and they remained together until the bishop's death. Grieved though he was at the loss of his spiritual father, the young monk rejoiced at the prospect of returning to his abbey. He had started on his journey when he was overtaken by messengers, sent by the citizens of Arles, who desired to have him for their archbishop. He was obliged to consent and was duly consecrated, although only twenty-nine years of age.

In his new station Hilary observed the austerities of the cloister, while carrying out with immense energy all the duties of his office. He allowed himself only the bare necessaries of life, wore the same cloak summer and winter, travelled everywhere on foot. Besides observing the canonical hours for prayer, he set aside stated times for manual work, the proceeds of which he gave to the poor. So great was his anxiety to ransom captives that he sold even the church plate to obtain money, contenting himself with a chalice and paten of glass. A great orator, he yet knew how to adapt his language, when necessary, so as to be understood by the most ignorant. Besides building monasteries, he was indefatigable in his visitation of them, being determined everywhere to keep up a high standard of discipline and morals amongst his suffragans and clergy. He presided over several church councils; but his very zeal, and, perhaps, a somewhat autocratic temper, caused him on more than one occasion to act in a way which had serious consequences for himself. The limits of his province as metropolitan of Southern Gaul had never been satisfactorily settled, and once, when he was on a visitation in debatable territory, he deposed a certain bishop called Chelidonius on the plea that before he had received holy orders he had married a widow and, as a magistrate, had passed a death sentence. Either of these charges, if substantiated, would have disqualified him for the episcopate. Chelidonius forthwith set out for Rome, where he cleared himself of the imputations to the satisfaction of Pope St Leo the Great. As soon as St Hilary realized that the prelate he had deposed had gone to the Holy City, he followed him thither. To settle the matter a council was called, which Hilary attended—not, however, to defend his action, but to contend that the case ought to have been tried by the papal commissaries in Gaul. He did not even await the verdict. Realizing that he was being kept under supervision, and fearing lest he might be forced to communicate with Chelidonius, he left Rome secretly and

returned to Arles. Judgement was given against him, and soon afterwards another complaint against him reached the Holy See. Whilst a Gaulish bishop called Projectus was still living—though apparently at the point of death—Hilary had appointed another bishop to the see. The sick man recovered, and there were two prelates claiming the same diocese. Hilary supported his own nominee, perhaps because the other claimant was too infirm to carry out his duties, but St Leo, to whom the matter was referred, rightly judged that Hilary's proceedings had been irregular and were likely to lead to schism. He therefore censured him, forbade him to appoint any more bishops and transferred the dignity of metropolitan to the bishop of Fréjus.

We know little about St Hilary's last years, except that he continued to labour in his own diocese with the same zeal as before, and that he died in his forty-ninth year. It is clear that a reconciliation must have taken place with the pope, for St Leo, writing to his successor at Arles, refers to the late bishop as " Hilary of sacred memory ". Attempts have sometimes been made, though on very insufficient grounds, to brand St Hilary as a semi-Pelagian. It is true that he took exception to the terms in which St Augustine stated the doctrine of predestination, but his views were strictly orthodox.

The life of St Hilary which is printed in the *Acta Sanctorum*, May, vol. ii, and is there attributed to one Honoratus, supposed to have been bishop of Marseilles, is probably the composition of a certain Reverentius at the beginning of the sixth century. It is a work written for edification, purporting to be the memoirs of a contemporary, but unreliable as a record of historical facts. See on all this B. Kolon, *Die Vita S. Hilarii Arelatensis* (1925) and also *cf.* Hefele-Leclercq, *Histoire des Conciles*, vol. ii, pp. 477–478, with Bardenhewer, *Altkirchlichen Literatur*, vol. iv, p. 571.

ST MAURUNTIUS, ABBOT (A.D. 701)

ST MAURUNTIUS (Mauront) was born in Flanders in the year 634, eldest son of St Adalbald and St Rictrudis. At the court of King Clovis II and Queen Bathildis, where he spent his youth, he occupied several important posts in the royal household. Upon the death of his father he returned to Flanders to settle his affairs and to make arrangements for a projected marriage. But God designed him for the religious life, and the instrument by whose guidance the young man realized his true vocation was St Amandus, bishop of Maestricht, who was at that time living a retired life in the monastery of Elnone. Mauruntius was so deeply moved by a sermon preached by the holy prelate that he decided to retire forthwith into the monastery of Marchiennes. There he was raised to the diaconate. On his estate of Merville in the diocese of Thérouanne, he built the abbey of Breuil, of which he was the first abbot. When St Amatus was banished from Sens by King Thierry III, he was committed to the care of St Mauruntius, who held him in such high esteem that he resigned to him the post of superior and lived under his obedience until the death of that holy bishop in 690. Mauruntius then resumed the direction of Breuil. In compliance with the dying injunction of St Rictrudis, he also retained the supervision of the double monastery of Marchiennes, where his sister, St Clotsindis, ruled as abbess. He was actually staying at Marchiennes when he was seized with the illness of which he died.

The account of St Mauruntius in the *Acta Sanctorum*, May, vol. ii, is almost entirely derived from the biography of St Rictrudis, concerning whom see later in this volume, under May 12.

ST AVERTINUS (A.D. 1180 ?)

IN the *Acta Sanctorum* under May 5, as well as in a number of less important collections, we find mention of a St Avertinus, who is still commemorated on this day in the diocese of Tours. The story told of him is briefly this. St Thomas of Canterbury, in his exile and in all his troubles, was attended by a Gilbertine canon named Avertinus, whom he had raised to the diaconate. Avertinus accompanied his patron to the Synod of Tours in 1163, and after the martyrdom of the archbishop he settled in Touraine, near Vençay, where he consecrated himself to the service of the poor and strangers. He seems to have ended his days as a solitary. He is invoked against dizziness and headache, and a number of *ex votos*, which were still to be seen in the church of St Avertin, near Tours, in the seventeenth century, bore witness to the existence at one time of a very considerable popular *cultus*.

As a curious illustration of the manner in which baseless conjecture or folk tales come to pass for sober history, it seemed worth while to make brief mention of St Avertinus. There may well have been a hermit of that name who was venerated near Tours and in some other parts of France. But there is not a shadow of evidence for attributing to him any connection with St Thomas of Canterbury. In the vast mass of materials printed concerning the great archbishop in the Rolls Series (nine volumes in all) no mention can be found of an Avertinus. Neither is it likely that a devoted disciple and associate of the saint could have escaped notice in the very detailed modern lives written by Father John Morris and Dom A. L'Huillier.

ST ANGELO, MARTYR (A.D. 1220)

ST ANGELO, who was one of the early members of the Carmelite Order, suffered martyrdom for the faith at Leocata, in Sicily. The story of his life, as it has come down to us, is not very reliable. It may be summarized as follows: The parents of St Angelo were Jews of Jerusalem who were converted to Christianity by a vision of our Lady. She told them that the Messias they were awaiting had already come and had redeemed His people, and she promised them two sons, who would grow up as flourishing olive-trees on the heights of Carmel—the one as a patriarch and the other as a glorious martyr. From childhood the twins displayed great mental and spiritual gifts. When, at the age of eighteen, they entered the Carmelite Order, they already spoke Greek, Latin and Hebrew. After Angelo had been a hermit on Mount Carmel for five years, our Lord appeared to him and bade him go to Sicily, where he would have the grace to offer the sacrifice of his life. The saint immediately obeyed the call. During his journey from the East, as well as after his arrival in Sicily, he converted many sinners by his teaching, no less than by his miracles. At Palermo over 200 Jews sought baptism as the result of his eloquence. Similar success attended his efforts in Leocata, but he aroused the fury of a man called Berengarius, whose shameless wickedness he had denounced. As he was preaching to a crowd, a band of ruffians headed by Berengarius broke through the throng and stabbed him. Mortally wounded, Angelo fell on his knees, praying for the people, but especially for his murderer.

St Angelo is commemorated as a martyr in the Roman Martyrology on this day. The legend is printed from Carmelite sources in the *Acta Sanctorum*, May, vol. ii. See also the *Analecta Bollandiana*, vol. xvii (1898), p. 315, and DHG., vol. iii, cc. 6–9.

ST JUTTA, WIDOW (A.D. 1260)

AMONGST the numerous women who were inspired by the example of St Elizabeth of Hungary, one of the most remarkable was St Jutta, or Judith, patroness of Prussia.

Like her great exemplar she was a native of Thuringia, having been born at Sangerhausen, to the south-west of Eisleben. Married at the age of fifteen to a man of noble rank, she proved an admirable wife, besides being a great benefactress to the poor. Once, in a vision, our Lord had said to her, " Follow me " ; and she strove not only to obey Him herself, but to lead her household to do the same. In the early days of her married life, her husband had remonstrated with her for the simplicity of her dress, but she gradually won him over to her own point of view. He was actually on a pilgrimage to the Holy Land when he died—to the great grief of his widow, who was left to bring up her children alone.

As they grew up, one after another entered religious orders, and Jutta was left free to follow the call which she had long cherished in her heart. She gave everything she possessed to the poor, and then, clad in a miserable dress, she begged bread for herself and the poor from those who had been her dependents. Though some scoffed, others treated her with reverence, knowing what she had given up, and she resolved to go forth among strangers in order that she might be despised by all. As she wandered on, walking barefoot in summer and winter, she relieved on the road many tramps by dressing their wounds and feeding them with food supplied to her in charity. At last she made her way into Prussia, the land of the Teutonic Knights, whose grand-master, Hanno of Sangerhausen, was a relation of her own. There she settled as a solitary in a ruinous building on the shore of a sheet of water called the Bielcza, half a mile or so from Kulmsee.

St Jutta received wonderful graces, for besides being favoured with many visions and revelations, she was given an infused understanding of the Holy Scriptures. She once said that three things could bring one very near to God—painful illness, exile from home in a remote corner of a foreign land, and poverty voluntarily assumed for God's sake. The inhabitants of the neighbouring villages who passed her dwelling declared that they had often seen her raised from the ground, as if upheld by angels. On Sundays she attended the church at Kulmsee, and she had as her directors at first a Franciscan, John Lobedau, and afterwards a Dominican, Henry Heidenreich. For four years she remained in her solitude, praying fervently for the conversion of the heathen and the perseverance of the newly baptized. Then she was seized by a fever which proved fatal. Many miracles were recorded as having taken place at her grave, and she has been associated in the veneration of the Prussian Catholics with Bd John Lobedau and with another female recluse, Bd Dorothy of Marienwerder.

The very full account of this recluse printed in the *Acta Sanctorum* is a translation of a Polish life by Father Szembek. This claims to have been based upon a mass of materials collected for the process of canonization, but the originals unfortunately could not be traced by the Bollandists at the date at which they wrote. See also the *Mittheilungen des Vereins f. Gesch., etc., v. Sangerhausen*, vol. i (1881), pp. 82 *seq.* ; P. Funk, in *Festschrift für W. Goetz* (1927), pp. 81–84 ; and a sketch by H. Westpfahl, *Jutta von Sangerhausen* (1938).

6 : ST JOHN BEFORE THE LATIN GATE (A.D. 94 ?)

IN the Roman Martyrology for May 6 the first announcement takes the following form : " At Rome, of St John before the Latin Gate, who, at the command of Domitian, was brought in fetters from Ephesus to Rome, and by the verdict of the Senate, was cast into a cauldron of boiling oil before that gate, and came forth thence more hale and more hearty (*purior atque vegetior*) than he entered it ". The

phrase is that of St Jerome (*Adversus Jovinianum*, i, 26), and it is based upon the still earlier statement of Tertullian (*De praescriptionibus*, ch. 36). Alban Butler, in common with the Bollandists and the most critical scholars of his time, such as Tillemont, raises no question as to the historic fact and lays stress upon it as an equivalent martyrdom. His devotional treatment of the subject may be here recapitulated.

When the two sons of Zebedee, James and John, strangers as yet to the mystery of the cross and the nature of Christ's kingdom, had, through their mother's lips, petitioned for places of honour in the day of His triumph, He asked them if they were prepared to drink of His cup. They answered boldly, assuring their master that they were ready to undergo anything for His sake. Our Lord thereupon promised them that their sincerity should be put to trial and that they should both be partakers of the cup of His sufferings. This was literally fulfilled in St James on his being put to death for the faith by Herod, and this day's festival records in part the manner in which it was verified in St John. It may, indeed, be said that this favourite disciple who so tenderly loved his Master, had already had experience of the bitterness of the chalice when he was present on Calvary. But our Saviour's prediction was to be fulfilled in a more particular manner, which should entitle him to the merit and crown of martyrdom, the instrument of this trial, postponed for more than half a century, being Domitian, the last of the twelve Caesars.

He was a tyrant, detestable on account of his cruelty, and he was the author of the second general persecution of the Church. St John, the only surviving apostle, who was famous for the veneration paid to him while he governed the churches of Asia, was arrested at Ephesus and sent prisoner to Rome about the year 94. Regardless of his victim's great age and gentle bearing, the emperor condemned him to a barbarous form of death. He was probably first scourged, according to the Roman custom, and then thrown into a cauldron of boiling oil. We cannot doubt that St John exulted in the thought of laying down his life for the faith and rejoining the Master whom he loved. God accepted his oblation and in some sense crowned his desire. He conferred on him the merit of martyrdom, but suspended the operation of the fire, as he had formerly preserved the three children from hurt in the Babylonian furnace. The seething oil was changed into a refreshing bath, so that Domitian, who entertained a great idea of the power of magic, and who, it is alleged, had previously found himself baffled by some prodigy when Apollonius of Tyana was brought before him, now contented himself with banishing the apostle to the island of Patmos. Under the mild rule of Domitian's successor, Nerva, St John is believed to have returned to Ephesus and there peacefully to have fallen asleep in the Lord.

The localization of the alleged miracle outside the Latin gate is certainly not historical, for the Porta Latina belongs to the walls of Aurelian, two centuries later than St John's time. This particular festival cannot be traced farther back in the Roman church than the sacramentary of Pope Adrian, towards the close of the eighth century. There is a church of St John at the Porta Latina, replacing an older one which owed its existence to that pontiff and presumably was dedicated on this day. Mgr Duchesne suggests that the choice of this date (May 6) is connected with the occurrence in the Byzantine calendar of a feast on May 8, commemorating a miracle of St John at Ephesus. In the so-called *Missale Gothicum* there is a Mass of St John the Evangelist which must have fallen in May, not long after that of the Finding of the Cross. The incident of the boiling oil seems

originally to have belonged to certain apocryphal but early "Acts of John", of which we now only possess fragments.

In a Motu Proprio of John XXIII dated July 25, 1960, this feast was dropped from the Roman Calendar.

See L. Duchesne, *Liber Pontificalis*, vol. i, pp. 508, 521, and *Christian Worship* (1920), pp. 281–282. On the general question, see K. A. Kellner, *Heortology* (1908), p. 298.

ST EVODIUS, BISHOP OF ANTIOCH (*c.* A.D. 64 ?)

WE learn from Origen and from Eusebius that the predecessor of St Ignatius the God-bearer in the see of Antioch was Evodius, who had been ordained and consecrated by the Apostles themselves—doubtless when St Peter was about to leave Antioch for Rome. Later writers have tried to identify Evodius with the Evodias or Evodia mentioned by St Paul in his epistle to the Philippians—though this person was almost certainly a woman—and have also described him as a martyr. According to tradition, he was one of the seventy disciples sent out by our Lord to preach. He is supposed to have coined the word "Christian", which, as we know from the Acts of the Apostles, was first used in Antioch to denote members of the Church of Christ. This is stated by the chronicler Malalas, who wrote in the latter part of the sixth century, and we further learn from him that St Peter happened to be passing through Antioch at the time when St Evodius died, and that he thereupon consecrated St Ignatius to be bishop in his room. If this be true, Evodius must have died before A.D. 64.

There is a short notice in the *Acta Sanctorum*, May, vol. i; but consult also G. Salmon in DCB., vol. ii, p. 428, and Harnack, *Chronologie d. Altchrist. Literatur*, vol. i, p. 94, as well as *Die Zeit des Ignatius* by the same author.

ST EDBERT, BISHOP OF LINDISFARNE (A.D. 698)

THE Venerable Bede, writing of St Edbert, states that he was remarkable for his knowledge of the Bible, as well as for his faithful observance of the divine precepts. All his life long he was extremely generous to the poor, for whose benefit he set aside a tenth part of his possessions. Ordained successor to St Cuthbert in the see of Lindisfarne, he governed wisely for eleven years, and covered with lead St Finan's great wooden cathedral church which had previously been thatched only with reeds, Scottish fashion. He made it a practice to retire twice a year for forty days of solitary prayer to the retreat—probably the tiny island known as St Cuthbert's Isle—where his great predecessor had spent some time before finally withdrawing to Farne. When the relics of St Cuthbert were found incorrupt, St Edbert gave instructions that the body should be put into a new coffin which was to be raised above the pavement for greater veneration. He added that the space below would not long remain empty. Scarcely had his orders been carried out when he was seized with a fever which proved mortal, and his own remains were laid in the empty grave. A commemoration of St Edbert is made to-day in the diocese of Hexham.

All our information is, practically speaking, derived from Bede in his *Historia Ecclesiastica*, bk iv. C. Plummer in his notes, Canon Raine in DCB., the *Acta Sanctorum*, May, vol. i, and Symeon of Durham add very little. St Edbert's relics shared the wanderings of those of St Cuthbert, and ultimately rested with them at Durham.

ST PETRONAX, ABBOT OF MONTE CASSINO (*c.* A.D. 747)

THE second founder of the abbey of Monte Cassino, St Petronax, was a native of Brescia. When on a visit to Rome he seems to have been induced by Pope St

Gregory II to make a pilgrimage to the tomb of St Benedict, in the year 717. There, among the ruins of the old monastery which had been destroyed by the Lombards in 581, he found a few solitaries, who elected him their superior. Other disciples soon gathered round them. Through the generosity of prominent nobles, chief amongst whom was the Lombard duke of Beneventum, and with the strong support of three popes, he succeeded in rebuilding Monte Cassino, which, under his long and vigorous rule, regained its old eminence. The English St Willibald, afterwards bishop of Eichstätt, received the habit at his hands. St Sturmius, founder of the abbey of Fulda, spent some time at Monte Cassino learning the primitive Benedictine rule, and great men of all kinds, princes as well as ecclesiastics, stayed within its hospitable walls. St Petronax ruled over the community until his death, the date of which was probably 747. Recent investigation has shown that St Willibald himself, during the ten years he spent at Monte Cassino, contributed much to the restoration of Benedictine discipline and to the general development of this great abbey.

The more relevant texts in Paul Warnefrid's *Historia Langobardorum* have been extracted by the Bollandists, and by Mabillon, vol. iii, part 1, pp. 693–698. But see especially Abbot J. Chapman, " La Restauration du Mont Cassin par l'Abbé Petronax " in the *Revue Bénédictine*, vol. xxi (1904), pp. 74–80, and H. Leclercq in DAC., vol. xi, cc. 3451–3468.

BD PRUDENCE, VIRGIN (A.D. 1492)

THE life of Bd Prudence seems to have been quite uneventful, and her fame rests entirely upon the miracles she is reported to have wrought after her death. A member of the noble Milanese family of the Casatori, she joined the Hermitesses of St Augustine in her native city. She was promoted to be superior of the convent of St Mark at Como, and succeeded in settling the dissensions which were dividing the two communities. Her zeal was displayed not only amongst her nuns, whom she ruled with great prudence, but also in bringing about the restoration of the church of the Visitation at Como. Full of years, labours and merits, she passed to her eternal reward after she had governed the house at Como for thirty-eight years.

Here the Bollandists, apparently with good reason, complain of the lack of materials. though the Augustinian historiographer, Father A. Torelli, had done his best to help them. Their account is printed in vol. ii for May.

BB. EDWARD JONES AND ANTONY MIDDLETON, MARTYRS (A.D. 1590)

EDWARD JONES was a Welshman from the diocese of St Asaph, and Antony Middleton was a Yorkshireman. Both were educated at the Douai College in Rheims, raised to the priesthood and chosen for the English mission. Middleton came to London in 1586, and owing to his juvenile appearance and small stature was able to labour for a considerable time without rousing suspicion. Jones, who followed two years later, at once made a name for himself as a fervent and eloquent preacher. They were tracked down by spies who professed to be Catholics, and they appear to have been hanged before the doors of the houses in Fleet Street and Clerkenwell within which they had been arrested, the words " For Treason and Foreign Invasion " being posted up in large letters as an explanation of this summary " justice " which, as attested by witnesses present at the trial, was full of irregularities. Middleton, whose request that he might address the people was refused,

called God to witness that he died simply and solely for the Catholic faith and for being a priest and preacher of the true religion. He then prayed that his death might obtain the forgiveness of his sins, the advancement of the Catholic faith and the conversion of heretics. According to the testimony of eye-witnesses, he was flung off the ladder, cut down, and disembowelled while still alive. They died on May 6, 1590.

The account originally given by Challoner in MMP., pp. 162–163 is not altogether accurate. See the fuller narrative printed by the Catholic Record Society, vol. v, pp. 182–186, and *cf.* Pollen, *Acts of English Martyrs*, pp. 308–309 and 315–317. It appears that Bd Edward Jones was sentenced in virtue of his own confession that he was a priest, made under torture.

7: ST STANISLAUS, Bishop of Cracow, Martyr (A.D. 1079)

THE *cultus* of St Stanislaus is widespread in Poland—especially in his episcopal city of Cracow, which honours him as principal patron and preserves the greater part of his relics in the cathedral. His biography, written some four hundred years after his death, by St Casimir's tutor, the historian John Dlugosz, seems to be an uncritical compilation from various earlier writings and from oral tradition, for it contains several conflicting statements, besides a certain amount of matter which is obviously purely legendary.

Stanislaus Szczepanowski was born on July 26, 1030, at Szczepanow. He came of noble parents, who had been childless for many years until this son was vouchsafed to them in answer to prayer. They devoted him from his birth to the service of God, and encouraged in every way the piety which he evinced from early childhood. He was educated at Gnesen and afterwards, we are told, "at the University of Paris", which at that time had not yet come into existence. Eventually he was ordained priest by Lampert Zula, bishop of Cracow, who gave him a canonry in the cathedral and subsequently appointed him his preacher and archdeacon. The eloquence of the young priest and his saintly example brought about a great reformation of morals amongst his penitents—clergy as well as laity flocking to him from all quarters for spiritual advice. Bishop Lampert wished to resign the episcopal office in his favour, but Stanislaus refused to consider the suggestion. However, upon Lampert's death, he could not resist the will of the people seconded by an order from Pope Alexander II, and he was consecrated bishop in 1072. He proved himself a zealous apostle, indefatigable in preaching, strict in maintaining discipline, and regular in his visitations. His house was always crowded with the poor, and he kept a list of widows and other distressed persons to whom he systematically distributed gifts.

Poland at that epoch was ruled by Boleslaus II, a prince whose finer qualities were completely eclipsed by his unbridled lust and savage cruelty. Stanislaus alone ventured to beard the tyrant and to remonstrate with him at the scandal his conduct was causing. At first the king endeavoured to vindicate his behaviour, but when pressed more closely he made some show of repentance. The good effects of the admonition, however, soon wore off: Boleslaus relapsed into his evil ways. There were acts of rapacity and political injustice which brought him into conflict with the bishop and at length he perpetrated an outrage which caused general indignation. A certain nobleman had a wife who was very beautiful.

Upon this lady Boleslaus cast lustful eyes, and when she repelled his advances he caused her to be carried off by force and lodged in his palace. The Polish nobles called upon the archbishop of Gnesen and the court prelates to expostulate with the monarch. Fear of offending the king closed their lips, and the people openly accused them of conniving at the crime. St Stanislaus, when appealed to, had no such hesitation; he went again to Boleslaus and rebuked him for his sin. He closed his exhortation by reminding the prince that if he persisted in his evil courses he would bring upon himself the censure of the Church, with the sentence of excommunication.

The threat roused the king to fury. He declared that a man who could address his sovereign in such terms was more fit to be a swineherd than a shepherd of souls, and cut short the interview with threats. He first had recourse to slander—if we may believe a story related by the saint's later historians. St Stanislaus, we are told, had bought some land for the Church from a certain Peter, who died soon after the transaction. It was suggested to the deceased man's nephews that they should claim back the land on pretence that it had not been paid for. The case came up before Boleslaus: no witnesses for the defence were allowed to be heard and the verdict seemed a foregone conclusion, when, in answer to a dramatic appeal from St Stanislaus, the dead man appeared before the court in his grave-clothes and vindicated the bishop. If we can credit this story we are further asked to believe that the marvel produced no permanent change of heart in Boleslaus, whose barbarity had only increased with time.

At last, finding all remonstrance useless, Stanislaus launched against him a formal sentence of excommunication. The tyrant professed to disregard the ban, but when he entered the cathedral of Cracow he found that the services were at once suspended by order of the bishop. Furious with rage, he pursued the saint to the little chapel of St Michael outside the city, where he was celebrating Mass, and ordered some of his guards to enter and slay him. The men, however, returned, saying that they could not kill the saint as he was surrounded by a heavenly light. Upbraiding them for cowardice, the king himself entered the building and dispatched the bishop with his own hand. The guards then cut the body into pieces and scattered them abroad to be devoured by beasts of prey. Protected, it is said, by eagles, the sacred relics were rescued three days later by the cathedral canons and privately buried at the door of the chapel in which Stanislaus had been slain.

The above summarizes the story of the martyrdom of St Stanislaus as it is commonly told. Considerable discussion was caused in Poland by the publication in 1904 of an historical work by Professor Wojchiechowski in the course of which he maintained that Stanislaus had been guilty of treason, had plotted to dethrone his sovereign, and had therefore rightly been put to death. To this charge Professor Miodonski and others replied with vigour. But there seems no doubt that there were some political considerations behind the murder of St Stanislaus, though the whole business is very uncertain and obscure. It is not true that the action of Boleslaus led to an immediate rising of the people which drove him from Poland; but it certainly hastened his fall from power. Pope St Gregory VII laid the country under an interdict, and nearly two centuries later, in 1253, St Stanislaus was canonized by Pope Innocent IV.

The long life of St Stanislaus by John Dlugosz is printed in the *Acta Sanctorum*, May, vol. ii. Two shorter but earlier biographies have since been discovered and published.

For details see Poncelet, BHL., nn. 7832–7842. The action of Pope St Gregory VII has been studied in the seventh volume of Gfrörer's *Kirchengeschichte*, pp. 557 *seq.* *Cf.* also the *Cambridge History of Poland*, vol. i (1950). Polish biographies of the saint are numerous, but little seems to have been written in other languages.

ST DOMITIAN, BISHOP OF MAESTRICHT (*c.* A.D. 560)

THE principal patron of Huy on the Meuse is St Domitian, whose relics still repose in a beautiful medieval reliquary in the church of our Lady. A native of France, the saint was elected bishop of Tongres, but his episcopal seat was afterwards removed to Maestricht. At the Synod of Orleans in 549 he distinguished himself for the skilful manner in which he refuted the doctrines of heretics. He evangelized the Meuse valley, converting numerous pagans, besides building churches and hospices in his diocese. When, towards the close of a severe famine, the well-to-do were ceasing to relieve their poorer neighbours lest they themselves should suffer from shortage, the holy bishop made an eloquent and successful appeal to their generosity, rebuking their lack of faith and prophesying a plentiful harvest. Tradition attributes to St Domitian the slaying of a terrible monster, which was causing great distress by poisoning the drinking-water of Huy; a procession still takes place to the place beside a spring where the saint overcame this real or metaphorical dragon.

The formal biographies of St Domitian printed in the *Acta Sanctorum*, May, vol. ii, are all very late. A few notices in the *Gesta Ep. Leodiensium* (see Pertz, MGH., *Scriptores*, vol. vii, p. 178, and vol. xxv, pp. 26–27) are more reliable. See also Duchesne, *Fastes Épiscopaux*, vol. iii, p. 189.

ST LIUDHARD, BISHOP (*c.* A.D. 602)

WE know definitely from Bede that when King Ethelbert of Kent married the Frankish princess Bertha, who was the daughter of Charibert, King of Paris, a stipulation was made that she should be free to practise her own Christian religion, and that she should bring with her her chaplain, Liudhard, who is stated to have been a bishop. According to later traditions he died at Canterbury, and St Laurence, St Augustine's immediate successor in the see, removed the body of Liudhard into the church of the monastery of SS. Peter and Paul, where it was placed with that of Bertha in the *porticus* of St Martin. This is practically all we know of Liudhard, though such writers as William of Malmesbury attributed to him a considerable influence in preparing the way for the Kentish king's eventual acceptance of Christianity on the coming of St Augustine. In the martyrologies of the ninth century, however, we find on February 4 mention of " the passion of St Liphard, martyr, archbishop of Canterbury ", and this at a later date meets us in the form of a story that this Archbishop Liphard on his way back to England after a visit to Rome was waylaid and suffered a violent death in the neighbourhood of Cambrai. There certainly was no Liphard who was archbishop of Canterbury, and it is impossible to reach any definite conclusion as to the identity of this Liphard or the fact of the alleged martyrdom. The feast of " St Liphard, bishop and martyr ", has, however, for a long time past been kept in the diocese of Cambrai.

See C. Plummer's note in his edition of Bede's *Historia Ecclesiastica*, vol. ii, p. 42; Stanton, *Menology*, pp. 51–52 and 200–201; C. J. Destombes, *Vies des Saints des diocèses de Cambrai et d'Arras*, vol. i, pp. 158 *seq.* St Liphard, under the name of Liefardus, was represented in the old paintings in the English College, Rome.

SS. SERENICUS AND SERENUS (*c.* A.D. 669 AND 680)

SERENICUS, or Cerenicus, and his brother Serenus, or Seneridus, were young patricians from Spoleto who abandoned their family and their possessions at the bidding, it is said, of an angel, and betook themselves to Rome. The tombs of the Apostles were at that time under the care of the Benedictines, with whom the two strangers were brought into contact and from whom they received the habit. For some time they lived the community life in Rome, edifying their brethren by their youthful piety, but before long they withdrew, still under angelic guidance, to seek a new home beyond the Alps in France. On the site of the present town of Château Gontier, in the diocese of Angers, and subsequently in the forest of Charnie, near the village of Saulges in Maine, they led a life of extreme self-abnegation as solitaries. But, desirous though they were of remaining lost to the world, the fame of their sanctity began to attract visitors, who disturbed their solitude. So strongly did Serenicus feel the call to greater seclusion that he bade farewell to his brother, from whom he had never previously been parted, and struck out into the unknown region of Hyesmes, accompanied by a child whom he had baptized and who would not leave him. On a spot surrounded by boulders, situated over the river Sarthe and approached only by a narrow path, he determined to make his abode. He was soon to discover that solitude was not for him. Disciples gathered round, and he became the head of a large community of monks, whom he taught to recite the full psalmody, consisting of the complete Roman use in addition to all the Benedictine offices. He continued to rule over the monastery he had founded until his death which occurred when he was very old, about the year 669.

In the meantime his brother Serenus had remained in his hermitage at Saulges, his fasts and austerities winning for him many graces, including visions, ecstasies and miracles. When the countryside was stricken by pestilence, famine and drought, following on the horrors of the civil war, St Berarius, bishop of Le Mans, besought the intercession of the recluse. The cleansing rain which cleared away the infection and refreshed the earth was attributed by the grateful people to the prayers of St Serenus, whose reputation as a wonder-worker was greatly enhanced. Like St Serenicus, he lived to old age, and as he lay dying, sounds of celestial music are said to have been plainly heard by those who were near him at the time.

The not very convincing narrative, compiled seemingly in the eighth century, which is here summarized, has been printed by the Bollandists and in Mabillon, *Acta Sanctorum O.S.B.*, vol. ii, pp. 572–578.

ST JOHN OF BEVERLEY, BISHOP OF YORK (A.D. 721)

FEW native saints enjoyed a greater reputation in Catholic England than St John of Beverley, whose shrine was one of the favourite places of pilgrimage until the Reformation. The learned Alcuin had an extraordinary devotion to him and celebrated his miracles in verse, whilst Athelstan ascribed to him his victory over the Scots and Henry V his defeat of the French at Agincourt. At the instance of the latter, a synod in 1416 ordered his feast to be kept throughout England. The saint was born at Harpham, a village in Yorkshire. As a young man, he was attracted to Kent by the famous school of St Theodore in which he became a distinguished student under the holy abbot Adrian. Upon his return to his own county, he entered the double abbey of Whitby, then under the rule of the Abbess Hilda.

His exceptional abilities marked him out for preferment, and after the death of St Eata he was appointed bishop of Hexham. Whatever time he could spare from the duties of his office he devoted to heavenly contemplation, retiring for that purpose at stated periods to a cell beside the church of St Michael beyond the Tyne, near Hexham. Often he would be accompanied by some poor person, whom he would serve, and once he took with him a youth who seems to have suffered from a loathsome form of ringworm and who had never been able to speak. The bishop taught him to say " Géa "—the Anglo-Saxon equivalent for " Yes ". From this beginning he led him on to pronounce the letters of the alphabet and then to enunciate syllables and words. In this manner the youth gradually acquired the use of speech and was at the same time cured of the malady which disfigured him.

After the death of St Bosa, John was appointed bishop of York. The Venerable Bede, who received holy orders from St John when bishop of Hexham, refers to him at some length in his *Ecclesiastical History*, giving ample testimony to his sanctity, and recounting several miracles which had been described to him by such reliable eye-witnesses as the abbots of Beverley and of Tynemouth. After St John had been translated to York he continued his practice of a periodical retirement from the world for spiritual refreshment. He chose for his retreat an abbey which he had built at Beverley, then a forest. In 717, when he was much worn by age and fatigue, St John resigned his bishopric to his chaplain, St Wilfrid the Younger, and retired to Beverley, where he spent the four last years of his life in the faithful performance of all monastic duties. He died on May 7, 721. His feast is kept in the diocese of Hexham to-day, and in other northern dioceses on October 25, the date of the translation of his relics in 1037.

The *Ecclesiastical History* of Bede is our most reliable source of information. More than three centuries later Folcard, a monk of St Bertin then resident in England, wrote a life of John of Beverley, followed by a long series of miracles. This, together with other documents, has been edited by Canon Raine for the Rolls Series in *The Historians of the Church of York*, vol. i. See also Raine's two volumes on Hexham in the Surtees Society publications. Entries in the calendars (for which consult Stanton's *Menology*, p. 201) give evidence of a widespread *cultus* of St John of Beverley from an early date. Stanton (p. 676) speaks of the discovery of certain relics as late as the year 1664. There is a charming reference to the saint in Dame Julian's *Revelations*, ch.38.

BD ROSE VENERINI, VIRGIN (A.D. 1728)

BD ROSE was born at Viterbo in 1656, the daughter of Godfrey Venerini, a physician. Upon the death of a young man who had been paying court to her, she entered a convent, but after a few months had to return home to look after her widowed mother. Rose used to gather the women and girls of the neighbourhood to say the rosary together in the evenings, and when she found how ignorant many of them were of their religion she began to instruct them. She was directed by Father Ignatius Martinelli, a Jesuit, who convinced her that her vocation was as a teacher "in the world" rather than as a contemplative in a convent; whereupon in 1685, with two helpers, Rose opened a free school for girls in Viterbo: it soon became a success.

Bd Rose had the gift of ready and persuasive speech, and a real ability to teach and to teach others to teach, and was not daunted by any difficulty when the service of God was in question. Her reputation spread, and in 1692 she was invited by Cardinal Barbarigo to advise and help in the training of teachers and organizing of schools in his diocese of Montefiascone. Here she was the mentor and friend of Lucy Filippini, who became foundress of an institute of *maestre pie*

and was canonized in 1930. Rose organized a number of schools in various places, sometimes in the face of opposition that resorted to force in unbelievable fashion—the teachers were shot at with bows and their house fired. Her patience and trust overcame all obstacles, and in 1713 she made a foundation in Rome that received the praise of Pope Clement XI himself. It was in Rome that she died, on May 7, 1728; her reputation of holiness was confirmed by miracles, and in 1952 she was beatified. It was not till some time after her death that Bd Rose's lay school-teachers were organized as a religious congregation: they are found in America as well as in Italy, for the Venerini Sisters have worked among Italian immigrants since early in the twentieth century.

There is a short account of Bd Rose in the decree of beatification, printed in the *Acta Apostolicae Sedis*, vol. xliv (1952), pp. 405–409.

8: THE APPEARING OF ST MICHAEL THE ARCHANGEL (A.D. 492 ?)

WHEN people had become familiar with the idea that Michael the Archangel was not only the captain of the heavenly host and the great protector, but also the arbiter of man's destinies on the threshold of the world to come (*cf.* his feast on September 29), some public and external manifestation of the appeals made to this beneficent influence in private could not long be delayed. Any nucleus provided by an alleged miraculous happening would awaken ready response and would suffice to crystallize into one determined form the latent devotion of the crowd. There are indications of an early cult of St Michael, connecting him with the wonders wrought by the hot springs of Phrygia, notably at Hierapolis, and it seems certain that already in the fourth century a church was dedicated under his name near Constantinople, possibly in the lifetime of the first Christian emperor, Constantine. This impulse came from the East, though there is evidence that a basilica in honour of St Michael was constructed near Rome at the sixth milestone along the Via Salaria at an early date. Several Masses, apparently connected with this shrine, or possibly with others bearing the same dedication within the city, are provided in the earliest Roman Mass-book, the so-called *Leonianum*, and are assigned to the end of September. Whether the dedication on Mount Garganus, in Apulia, where Greek influences were dominant, is older than this cannot be easily determined. According to the written legend, still summarized in the Breviary, it occurred in the time of Pope Gelasius (492-496). A bull which had strayed from the herd of a certain rich land-owner found its way into a cave near the summit of the eminence called Mount Garganus. In the search which was made for it portents occurred by which the archangel manifested his desire that this spot should be consecrated in his honour. Numberless miracles were believed to have been wrought in the cave or crypt, where a spring trickled which was accredited with healing virtue. That the fame of this shrine soon spread all over the West is manifested by the fact that Mount Garganus is mentioned in one of the oldest manuscripts of the *Hieronymianum* in connection with the feast of St Michael on September 29. Even in England the Anglo-Saxon collection of sermons called the Blickling Homilies, written before the end of the tenth century, supplied an account of Mount Garganus and its crypt chapel, from which, to quote

a modern English version, we may learn that: "There was also from the same stone of the church roof, at the north side of the altar, a very pleasant and clear stream issuing, used by those who still dwell in that place. Beside this piece of water was a glass vessel hung on a silver chain, which received this joy-giving tide, and it was the custom of this people when they had been houselled (*i.e.* had received holy communion) that they by steps should ascend to the glass vessel and there take and taste the heavenly fluid." This is an interesting piece of evidence for the fact that long before communion under both kinds was abolished for the laity, it was customary to take a draught of water after receiving the Precious Blood, or more probably, under Greek influences, after receiving the dipped Host, which is still the usual manner of administering the sacrament of the Eucharist in the East.

In a Motu Proprio of John XXIII dated July 25, 1960, this feast was dropped from the Roman Calendar.

The full text of the legend is printed in Ughelli, vol. vii, cc. 1107–1111, and in the *Acta Sanctorum*, September, vol. viii; on which *cf.* Ebert, *Geschichte der Literatur des Mittelalters*, vol. ii, p. 358. See also K. A. Kellner, *Heortology* (1908), pp. 328–332, and H. Leclercq in DAC., vol. xi, cc. 903–907. There has been confusion between this feast and that of St Michael on September 29, and Pope Benedict XIV proposed to suppress to-day's observance, which has in fact now been done in the Benedictine calendar. There can be little doubt that the story of the foundation of Saint-Michel au Péril de Mer, the famous Mont-Saint-Michel near Avranches, which is traditionally dated 709, was based on the legend of Monte Gargano. At what date St Michael's Mount at Marazion in Cornwall received its name is not certainly known; but it may have been before Robert of Mortain presented the Mount to the monks of St Michael *in Periculo Maris* (Mont-Saint-Michel) *c.* 1086, if that charter be genuine: see T. Taylor, *The Celtic Christianity of Cornwall* (1916), pp. 141-168. See also Taylor's *St Michael's Mount* (1932); and J. R. Fletcher, *Short History of St Michael's Mount* (1951).

ST VICTOR MAURUS, MARTYR (A.D. 303 ?)

ST AMBROSE says of St Victor that he was one of the patrons of Milan, and as such he is associated with St Felix and St Nabor. According to tradition, he was a native of Mauretania, and was called Maurus to distinguish him from other confessors of the name of Victor. He is stated to have been a soldier in the Praetorian guard, a Christian from his youth, and to have been arrested for the faith when quite an old man. After enduring severe tortures, he suffered martyrdom by decapitation under Maximian in Milan about the year 303. His body was buried by order of the bishop, St Maternus, beside a little wood, and a church was afterwards built over his remains. St Gregory of Tours tells us that God honoured his tomb by many miracles. St Charles Borromeo caused the relics to be translated in 1576 to the new church in Milan which had then been recently built by the Olivetan monks and which still bears St Victor's name.

In the *passio* of this martyr we have the usual fantastic accumulation of torments. He is said, for example, to have been basted with molten lead, which instantaneously cooled on touching his flesh, and did him no sort of harm. Nevertheless, the fact of his martyrdom and early veneration at Milan is beyond doubt.

There is quite a considerable literature concerning St Victor the Moor, for which see CMH., p. 238. Consult especially F. Savio, *I santi Martiri di Milano* (1906), pp. 3–24 and 59–65. The *passio* is printed in the *Acta Sanctorum*, May, vol. ii.

ST ACACIUS, OR AGATHUS, MARTYR (A.D. 303 OR 305)

WITH the exception of St Mucius, St Acacius, or Agathus, is the only genuine ancient martyr of Byzantium. He was a Cappadocian, a centurion in the imperial

army, who perished for the faith during the persecution under Diocletian and Maximian. He suffered alone, and the seventy-seven companions who are commonly associated with him must be referred elsewhere. According to his so-called " acts ", which, however, are not trustworthy, he was denounced by the tribune Firmus at Perinthus in Thrace, where he was cruelly tortured under the judge Bibienus. He was then taken to Byzantium, publicly scourged and finally beheaded.

Constantinople contained two, if not three, churches dedicated in honour of St Acacius, one of which was built by Constantine the Great. It was nicknamed " the Walnut ", because built into its structure was the walnut tree upon which the saint was said to have been suspended for his flagellation.

The Greek text of the Acts of Acacius is printed in the *Acta Sanctorum*, May, vol. ii, and there is also an ancient Syriac version edited by P. Bedjan. See what has been written concerning this martyr by Delehaye in the *Analecta Bollandiana*, vol. xxxi (1912), p. 228, as well as in his *Origines du Culte des Martyrs*, pp. 233–236, and in his CMH., p. 239. This martyr's name is found both in the ancient Syriac *Breviarium* of *c.* 412, and in the Spanish calendar of Carmona. *Cf.* also Salaville, " Les Églises de St Acace " in *Échos d'Orient*, vol. xi, pp. 105 *seq.*

ST GIBRIAN (*c.* A.D. 515)

TOWARDS the end of the fifth century—so we are told—there arrived in Brittany from Ireland a family consisting of seven brothers and three sisters, all of whom had abandoned their native land that they might serve God more freely in a strange country. The men were St Gibrian, St Helan, St Tressan, St German, St Veran, St Abran and St Petran, and the women's names were Francla, Pomptia and Posemna. St Gibrian, who was the eldest and a priest, was their leader. They eventually settled as solitaries in the forest land near the Marne, living alone, but not so far apart that they could not visit each other from time to time. Gibrian's hermitage was at the junction of the Coole and the Marne. He died in his retreat after a life of prayer and austerity, and a chapel was erected over his tomb. To preserve his relics from the ravages of the Normans they were afterwards removed to the abbey of St Remigius at Rheims, where they remained until the French Revolution, when they were scattered and lost.

The Bollandists deal with this alleged family of saints in the *Acta Sanctorum*, May, vol. ii, printing what purports to be their story from a medieval manuscript at Rheims. A collection of reputed miracles at the shrine after the translation to Rheims is to be found in an appendix to the seventh volume for May. Dom Gougaud, in his *Gaelic Pioneers of Christianity*, p. 4, seems to be right in treating the account as legendary, but these saints are still liturgically commemorated in some French dioceses, notably at Rheims itself. See also O'Hanlon, LIS., vol. v, p. 129.

ST DESIDERATUS, BISHOP OF BOURGES (*c.* A.D. 550)

ST DESIDERATUS (Désiré) was one of a holy trio, his two brothers, Desiderius and Deodatus, being locally venerated as saints, although there is no mention of any one of the three in the Roman Martyrology. They were the sons, we are told, of a worthy couple of Soissons, who not only devoted their time and possessions to relieving the poor, but practically turned their house into a hospital. Desideratus attached himself to the court of King Clotaire, to whom he became a sort of secretary of state, and over whom he exercised a most salutary influence. In the midst of the splendours by which he was surrounded he lived a mortified life, and he used

the great powers with which he was entrusted to stamp out heresy and to punish simony. On various occasions he expressed a desire to retire into a monastery, but the proposal was always vetoed by the king, who declared that he ought rather to consult the public weal than to indulge his own private inclinations. Upon the death of St Arcadius in 541, Desideratus was chosen bishop of Bourges, and during the nine years of his episcopate he acquired a great reputation as a peacemaker and wonder-worker. The holy bishop took part in various synods—notably the fifth Council of Orleans and the second of Auvergne, both of which dealt with the errors of Nestorius and Eutyches, besides providing for the restoration of ecclesiastical discipline. In his old age St Desideratus obtained as vicar a young priest named Flavian, whose untimely death hastened his own end. He died on May 8, probably in the year 550.

The narrative printed in the *Acta Sanctorum*, May, vol. ii, is of late date and unreliable ; but there can be no question of the historical existence and pious activity of St Desideratus. See Duchesne, *Fastes Épiscopaux*, vol. ii, p. 28.

ST BONIFACE IV, POPE (A.D. 615)

NOT very much is known to us about the saintly pope who ruled the Church for six years under the title of Boniface IV. He was the son of a physician and a native of the " city " of Valeria in the Abruzzi. He is supposed to have been a pupil of St Gregory the Great in Rome, and the Benedictines accordingly claim him as a member of their order. His reign was signalized by the conversion of the Pantheon—the temple erected by Marcus Agrippa in honour of all the Roman deities—into a Christian church, dedicated in honour of our Lady and All Martyrs. The building was bestowed by the Emperor Phocas upon the Roman pontiff, who consecrated it on May 13, 609, as recorded in the Roman Martyrology (the church is now often called Santa Maria Rotonda, from its shape). At a synod of Italian bishops, summoned primarily for the restoration of discipline, St Boniface conferred with St Mellitus, bishop of London, then on a visit to Rome, about the affairs of the English church. Boniface IV was the recipient of a famous and much-discussed letter from St Columban, which combines remarkable expressions of devotion and loyalty to the Holy See with unwarrantable insinuations of laxity in the matter of doctrine. This holy pope was buried in the portico of St Peter's, but his remains were afterwards transferred to the interior of the basilica.

In the *Acta Sanctorum* Boniface is noticed on May 25 (May, vol. vi), but a more up-to-date account of his pontificate will be found in Mann, *The Lives of the Popes*, vol. i, pp. 268–279. See also Duchesne, *Liber Pontificalis*, vol. i, pp. 317–318 ; and Laux, *Der hl. Kolumban* (1919), or in an earlier English form, *The Life and Writings of St Columban* (1914).

ST BENEDICT II, POPE (A.D. 685)

POPE St Benedict II was brought up from infancy in the service of the Church and became at an early age proficient in the Holy Scriptures, as also in ecclesiastical chant, for which he was an enthusiast. A Roman by birth, he took part in the government of the Church under Popes St Agatho and St Leo II. After the death of the latter in 683, he was elected to the chair of St Peter, his virtues, his liberality and his intellectual abilities marking him out as specially suited to fill that sacred office. In accordance with ancient custom, the popes were at that time still chosen by the clergy and people of Rome, the consent of the Christian emperor being also

required. The embassies between Rome and Constantinople necessary before this sanction could be obtained frequently entailed not only inconvenience, but also delay, and nearly a year elapsed between the death of Pope Leo and the consecration of Benedict II. One of the successful efforts of the new pontiff was to induce the Emperor Constantine IV to issue a decree enacting that, for the future, the suffrages of the clergy and people of Rome should suffice for the election of the pope, the necessity for imperial confirmation being abolished or else its delegation to the exarch in Italy being allowed. But there were further examples of imperial ratification.

So great was the emperor's regard for St Benedict that he sent him locks of the hair of his two sons, Justinian and Heraclius—thus signifying to him, according to the symbolism of the time, that they were the Holy Father's spiritual sons. St Benedict strove to win back to the true faith Macarius, Patriarch of Antioch, who had been deposed for heresy, and in his short pontificate (eleven months) he found time to restore several of the Roman churches. He was also interested in the English church, upholding the cause of St Wilfrid of York. St Benedict II died on May 8, 685, and was buried in St Peter's.

The *Acta Sanctorum* treat Pope St Benedict II under May 7 (vol. ii). The *Liber Pontificalis* (Duchesne, vol. i, pp. 363–365) is our principal authority; but see also Muratori, *Annales*, ad. ann. 684, and Hefele-Leclercq, *Histoire des Conciles*, vol. iii, pp. 549 *seq.* Mgr Mann in his *Lives of the Popes*, vol. i, part 2, pp. 54–63, has gathered all the available information.

SS. WIRO AND PLECHELM, BISHOPS, AND ST OTGER (EIGHTH CENTURY)

WITH respect to the birthplace of St Wiro we can only say that it was somewhere in the British Isles, for whereas Alcuin asserts that he was a Northumbrian, certain other writers declare that he was a Scotsman and others that he was a native of County Clare in Ireland. We read that from his earliest youth he modelled himself upon St Patrick, St Cuthbert and St Columban. After his ordination he went with another priest, St Plechelm (probably also a Northumbrian) and a deacon, St Otger, to Rome, where he and St Plechelm are said to have been consecrated to be regionary bishops. When they had laboured for some time in their native land, the three friends—perhaps at the suggestion of St Willibrord—passed over to the Netherlands, where they spent part of their time evangelizing the lower valley of the Meuse, and the rest in retirement and prayer. Pepin of Herstal gave them St Peter's Hill, afterwards called the Odilienberg, at a league's distance from Roermond, and there they built several cells and a church. Pepin is said to have held Wiro in such great veneration that he appointed him his director and made it a rule to repair to him barefoot every Lent, and at other times, to receive penance from him or from St Plechelm.

A medieval biography of St Wiro is printed in the *Acta Sanctorum*, May, vol. ii, and of Plechelm in July, vol. iv, but they are late and unreliable. See rather Van der Essen, *Étude critique et littéraire sur les vitae des saints mérovingiens*, pp. 105–109; I. Snieders, "L'Influence de l'hagiographie irlandaise", in the *Revue d'Histoire Ecclésiastique*, vol. xxiv (1928), pp. 849–850; and W. Levison, *England and the Continent . . .* (1946), pp. 82–83.

ST PETER, ARCHBISHOP OF TARENTAISE (A.D. 1175)

ST PETER of Tarentaise, one of the glories of the Cistercian Order, was born near Vienne in the French province of the Dauphiné. He early displayed a remarkable

memory, coupled with a great inclination for religious studies, and at the age of twenty he entered the abbey of Bonnevaux. With great zeal he embraced the austerities of the rule, edifying all who came into contact with him by his charity, his humility and his modesty. After a time, his father and the other two sons followed Peter to Bonnevaux, whilst his mother, with the only daughter, entered a neighbouring Cistercian nunnery. Besides these members of his own humble family, men of high rank were led by the example of Peter to become monks at Bonnevaux. He was not quite thirty when he was chosen superior of a new house built at Tamié, in the desert mountains of Tarentaise. It overlooked the pass which was then the chief route from Geneva to Savoy, and the monks were able to be of great use to travellers. There, with the help of Amadeus III, Count of Savoy, who held him in high esteem, he founded a hospice for the sick and for strangers, in which he was wont to wait upon his guests with his own hands.

In 1142 came his election to the archbishopric of Tarentaise, and Peter was compelled by St Bernard and the general chapter of his order, though much against the grain, to accept the office. He found the diocese in a deplorable state, due mainly to the mismanagement of his predecessor, an unworthy man who had eventually to be deposed. Parish churches were in the hands of laymen, the poor were neglected, and the clergy, who ought to have stemmed the general tide of iniquity, too often promoted irregularity by their evil example. In place of the cathedral clergy whom he found lax and careless, St Peter substituted canons regular of St Augustine, and he soon made his chapter a model of good order. He undertook the constant visitation of his diocese; recovered property which had been alienated; appointed good priests to various parishes; made excellent foundations for the education of the young and the relief of the poor; and everywhere provided for the due celebration of the services of the Church. The author of his life, who was his constant companion at this period, testifies to numerous miracles which he wrought, mainly in curing the sick and multiplying provisions in time of famine.

Apprehension at finding himself honoured as a wonder-worker, and the natural longing of a monk for solitude, turned his mind back to the cloister and in 1155, after he had administered the diocese for thirteen years, Peter suddenly disappeared, leaving no trace behind. Actually he had made his way to a remote Cistercian abbey in Switzerland, where, being yet unknown, he was accepted as a lay-brother. Great was the dismay throughout the diocese of Tarentaise when the departure of the archbishop became known, and diligent was the search made for him throughout the religious houses of the neighbouring provinces. Not until a year later was he discovered. His identity having been revealed to his new superiors, Peter was obliged to leave and to return to his see, where he was greeted with great joy. He took up his duties more zealously than ever. The poor were ever his first consideration: twice in bitterly cold weather he gave away his own habit at the risk of his life. He rebuilt the hospice of the Little St Bernard and founded other similar refuges for travellers in the Alps. He also inaugurated a practice, kept up until the French Revolution—and even a little after—of making a free distribution of bread and soup during the months preceding the harvest, when food was scarce in many parts of his hilly diocese. The dole came to be called " May bread ". All his life he continued to dress and to live like a Cistercian, replacing manual labour by the spiritual functions of his office.

Essentially a man of peace, St Peter had a singular gift for allaying seemingly implacable enmities and on several occasions averted bloodshed by reconciling

contending parties. His chief political efforts, however, were directed to supporting the cause of the true pope, Alexander III, against the pretensions of the antipope, Victor, who had behind him the redoubtable Emperor Frederick Barbarossa. At one time, indeed, it seemed as though the archbishop of Tarentaise was the only subject of the empire who dared openly to oppose the pretender, but it soon became apparent that he carried with him the whole of the great Cistercian Order. To establish the claims of the true pontiff, St Peter preached in Alsace, Lorraine, Burgundy and many parts of Italy, the effect of his words being enhanced by miracles of healing. He also spoke out fearlessly in various councils and even in the presence of the emperor himself, who was so far impressed by his sanctity and courage as to permit in him a freedom of speech he would endure from no one else.

It was not granted to the saint to die amongst his mountain flock. His reputation as a peacemaker led Alexander III to send him in 1174 to try to effect a reconciliation between King Louis VII of France and Henry II of England. St Peter, though he was old, set out at once, preaching everywhere on his way. As he approached Chaumont in the Vexin, where the French court was being held, he was met by King Louis and by Prince Henry, the rebellious heir to the English throne. The latter, alighting from his horse to receive the archbishop's blessing, asked for the saint's old cloak, which he reverently kissed. Both at Chaumont and at Gisors where he interviewed the English king, St Peter was treated with utmost honour, but the reconciliation for which he laboured did not take place until after his death. As he was returning to his diocese he was taken ill on the road near Besançon, and died as he was being carried into the abbey of Bellevaux. This St Peter was canonized in 1191.

Our most copious and trustworthy source of information is the life written by the Cistercian, Geoffrey of Auxerre, Abbot of Hautecombe, in response to the request of Pope Lucius III. It is printed in the *Acta Sanctorum*, and we know that it was completed before 1185, that is, within ten years of the death of the saint. But there are besides this many references to St Peter in the correspondence, chronicles and hagiographical literature of the time. Even a man like Walter Map, who was prone to write of the Cistercians with the utmost bitterness, speaks with reverence of St Peter of Tarentaise. See *The Life of St Hugh of Lincoln* (Quarterly Series), pp. 625–626, and in the same work an account of the relations between St Hugh, the Carthusian, and his Cistercian brother bishop (pp. 60–64, etc.). Consult further Le Couteulx, *Annales Ordinis Cartusiensis*, vol. ii *passim*; G. Müller, *Leben des hl. Petrus von Tarentaise* (1892); and the biographies in French by Dom M. A. Dimier (1935) and H. Brultey (1945).

9: ST GREGORY NAZIANZEN, Bishop of Constantinople, Doctor of the Church (A.D. 390)

IN view of his resolute defence of the truths promulgated by the Council of Nicaea, St Gregory Nazianzen has been declared a doctor of the Church and has also been surnamed "the Theologian"—a title which he shares with the Apostle St John. Born about the year 329 at Arianzus in Cappadocia, he was the son of St Nonna and of St Gregory the Elder, a landowner and magistrate who, being converted to Christianity by his wife, had been raised to the priesthood and for forty-five years was bishop of Nazianzus. The younger Gregory and his brother, St Caesarius, received the best education available. Having studied together for a time at Caesarea in Cappadocia, where they made the acquaintance

of St Basil, Gregory, who was intended for the law, went to Caesarea in Palestine, which had a famous rhetorical school, and then went on to join his brother at Alexandria. It was usual for scholars to pass from one great educational centre to another, and Gregory, after a short stay in Egypt, decided to complete his training in Athens. As the vessel which bore him rolled tempest-tossed for days, the young man realized with terror the danger he ran of losing not only his body, but also his soul, being still unbaptized. But he probably shared the views of many pious men of that period with regard to the difficulty of obtaining forgiveness for post-baptismal sin, for he does not appear to have been baptized until many years later. During the greater part of the ten years Gregory spent in Athens he enjoyed the companionship of St Basil, who became his intimate friend. Another but less congenial fellow student was the future Emperor Julian, whose affectations and extravagances even then disgusted the serious young Cappadocians. Gregory was thirty when he left Athens, having learnt all that its masters could teach him. It is not clear with what plans he returned to Nazianzus; if he had intended to practise law or to teach rhetoric, he soon changed his mind. He had always been earnestly devout, but about this time he was led to adopt a much more austere mode of life —apparently as the result of a great religious experience, possibly his baptism. Consequently when Basil, who was living the life of a solitary in Pontus, on the river Iris, invited him to join him, Gregory responded eagerly to the call. In a wildly beautiful spot which Basil has described in graphic language, the two friends spent a couple of fruitful years in prayer and study, compiling a collection of extracts from Origen and adumbrating that life which was to form the basis of all Christian monastic life in the East, and through St Benedict was to influence the West.

From this peaceful existence Gregory was called home to assist his father—then over eighty years old—in the management of his diocese and estate. Not content, however, with the help his son could give him as a layman, the aged bishop, with the connivance of certain members of his flock, ordained him priest more or less by force. Taken by surprise, and terrified at finding himself invested with a dignity from which he had always shrunk in the consciousness of his own unworthiness, he acted on the impulse of the moment and fled to his friend Basil. Ten weeks later, however, he returned to shoulder his responsibilities in obedience to what he realized was a call from on high. The apology he wrote for his flight is a treatise on the priesthood which has been drawn upon by countless writers on the same subject from St John Chrysostom to St Gregory the Great down to our own day. An incident was soon to show how much his assistance was needed. The old prelate, like many others, had been led to give his assent to the decisions of the Council of Rimini in the hope of conciliating the semi-Arians. This gave great offence to many of the most zealous Catholics—especially the monks—and it was entirely due to Gregory's tact that a schism was averted. His oration on the occasion of the reconciliation is still extant, as are also two funeral discourses he delivered at that period of his life, the one, in 369, on his brother Caesarius, who had been the imperial physician at Constantinople, and the other on his sister, St Gorgonia.

In the year 370 St Basil was elected metropolitan of Caesarea. At that period the Emperor Valens and the procurator Modestus were doing their utmost to introduce Arianism into Cappadocia and were finding Basil the chief obstacle in their way. To diminish his influence, Cappadocia was divided into two, Tyana being made the capital of a new province. Anthimus, bishop of Tyana, promptly claimed archiepiscopal jurisdiction over the newly-established province, whilst St

Basil maintained that the civil division did not affect his own authority as metropolitan. It seems to have been solely to consolidate his position by settling a friend on disputed territory that he nominated Gregory to a new bishopric which he established at Sasima, a miserable unhealthy town on the borderland between the two provinces. Gregory did, indeed, very reluctantly submit to consecration, but he never went to Sasima, the governor of which was an open adversary. In reply to the reproaches of St Basil, who accused him of slackness, he declared that he was not disposed to fight for a church. Gregory was deeply hurt at the treatment he had received, and although he became reconciled to St Basil, the friendship was never again the same. He actually remained at Nazianzus, acting as coadjutor until his father's death the following year. He had long desired to live a solitary life, but was induced to carry on the government of Nazianzus until a new bishop was appointed. His health, however, broke down in 375 and he withdrew to Seleucia, the capital of Isauria, where he spent five years.

The death of the persecuting Emperor Valens brought peace once more to the Church, and it was decided to send learned and zealous men to those cities and provinces where the faith had suffered the greatest set-back. It was realized that the church of Constantinople was of all others the most desolate, having been dominated by Arian teachers for between thirty and forty years, and being without a church in which to assemble the few orthodox who remained in it. At the suggestion of several bishops, an invitation was sent to St Gregory to come and rebuild the faith. To the sensitive peace-loving recluse the prospect of being plunged into that whirlpool of intrigue, corruption and violence must, indeed, have seemed appalling, and at first he declined to leave his solitude. Eventually, however, he was induced to consent, but his trials were to begin with his entrance into Constantinople, for as he made his appearance, poorly clad, bald, and prematurely bent, he was ill received by a populace accustomed to dignity and splendour At first he lodged with relations in a house which he soon converted into a church. and to which he gave the name of Anastasia—the place where the faith would rise again. In this small building he preached and taught his little flock, and it was here that he delivered the celebrated Sermons on the Trinity which won for him the title of Theologian—meaning in effect one who apprehends aright the divinity of our Lord Jesus Christ. Gradually his audience increased and the fame of his eloquence spread. On the other hand, the Arians and Apollinarists pursued him unrelentingly with slanders, insults and even personal violence. They broke into his church ; they pelted him in the streets and dragged him before the magistrates as a brawler. He comforted himself by reflecting that if his adversaries were the stronger party, he had the better cause : though they had the churches, God was with him ; if they had the populace on their side, the angels were on his. Moreover, he won the esteem of some of the greatest men of the age : St Evagrius of Pontus came to serve him as archdeacon, and St Jerome, arriving in Constantinople from the deserts of Syria, was glad to sit at his feet and learn of him.

Yet trials of all sorts continued to beset the Catholic champion, from his own party as well as from heretics. A certain Maximus, an adventurer in whom he had believed and whom he had publicly praised, actually tried to supersede him by obtaining consecration from some passing bishops and causing himself to be proclaimed while St Gregory was ill. The would-be usurper was promptly driven out, but St Gregory himself was greatly chagrined and mortified,

especially as Maximus had won the ear of some whom Gregory had regarded as his friends.

Early in the year 380 the Emperor Theodosius was baptized by the orthodox bishop of Thessalonica and shortly afterwards he promulgated an edict to his Byzantine subjects, bidding them observe the Catholic faith as professed by the pope of Rome and the archbishop of Alexandria. This he followed up when he came to Constantinople by giving the Arian bishop the option of subscribing to the Nicene faith or leaving the city. The prelate chose the latter course, and Theodosius determined to instal Gregory in his place. Hitherto he had been a bishop in Constantinople, but not the bishop of Constantinople. The nomination having been confirmed synodically, St Gregory was solemnly installed in the cathedral of the Holy Wisdom amid the acclamations of the people. He did not, however, retain the seat for many months. His old enemies rose against him, and fresh hostility was aroused by his decision in the matter of the vacant see of Antioch. The validity of his election was contested, and attempts were actually made upon his life. Always a lover of peace, and fearing lest the unrest should lead to bloodshed, Gregory determined to lay down his office. " If my tenure of the see of Constantinople is leading to disturbance ", he cried out in the assembly, " I am willing, like Jonas, to be thrown into the waves to still the tempest, although I did not raise it. If all followed my example, the Church would enjoy tranquillity. This dignity I never desired ; I assumed the charge much against my will. If you think fit, I am most ready to depart." Having obtained the emperor's reluctant consent, he then prepared to leave the city, after delivering a dignified and touching farewell to the citizens. His work there was done : he had rekindled the torch of the true faith in Constantinople when it was well-nigh extinguished and had kept it burning at the Church's darkest hour. It was characteristic of his magnanimity that he always maintained cordial relations with his successor Nectarius, a man who, in every respect but birth, was his inferior.

For some time after leaving Constantinople, Gregory divided his time between his parental estate upon which he was born and the city of Nazianzus, which was still without a bishop ; but after the year 383, when through his efforts his cousin Eulalius was appointed to fill the see, he retired completely into private life, leading a secluded existence and taking much delight in his garden, with its fountain and shaded grove. Yet he practised at the same time severe mortifications, never wearing shoes or seeing a fire. Towards the end of his life he wrote a number of religious poems, partly for his own pleasure, partly for the edification of others. They have considerable biographical and literary interest, because in them he recounts his life and sufferings, and they are written in graceful verses which occasionally rise to sublimity. Upon them, upon his orations and upon his excellent letters, his reputation as a writer has rested through the centuries. He died in his retreat in the year 390, and his remains, which were first translated from Nazianzus to Constantinople, now repose at St Peter's in Rome.

St Gregory greatly loved to dwell upon the condescension of God to men. " Admire the exceeding goodness of God ", he writes in one of his letters. " He vouchsafes to accept our desires as though they were a thing of great value. He burns with an ardent longing that we should desire and love Him, and He receives the petitions we send up for His benefits as though they were a benefit to Himself and a favour we did Him. He gives with a greater joy than the joy with which we receive. Only let us not be too apathetic in our petitions, or set too narrow

bounds to our requests: nor let us ask for frivolous things which it would be unworthy of God's greatness to propose that He should grant us."

St Gregory's own letters and writings (notably the long poem, *De Vita Sua*, of nearly two thousand verses) are the principal source of information regarding his life. Unfortunately the great Benedictine edition of his works suffered many setbacks at the time when it was being prepared for the press. Successive editors died, and the first volume, containing the sermons, only appeared in 1778. Hence before the second volume was ready the French Revolution had occurred, and it did not see the light until 1840. The Academy of Cracow has undertaken a new critical edition. Many of the earlier manuscripts of St Gregory Nazianzen, some of which belong to the ninth century, are embellished with miniatures. On these the article of Dom Leclercq, which reproduces many of the drawings, may conveniently be consulted; see DAC., vol. vi, cc. 1667–1710. For English readers Cardinal Newman's essay in his *Historical Sketches*, vol. iii, pp. 50–94, and the article of H. W. Watkins in DCB., vol. ii, pp. 741–761, will always be of value. See also C. Ullmann, *Gregory of Nazianzus* (1851); A. Benoit, *S. Grégoire de Nazianze* (1885), and other French biographies by M. Guignet (1911) and P. Gallay (1943); E. Fleury, *Hellénisme et christianisme: S. Grégoire et son temps* (1930); and L. Duchesne, *History of the Early Church* (vol. ii, 1912). A fuller bibliography is provided by Bardenhewer both in his *Patrologie* and in his *Geschichte der altkirchlichen Literatur*, vol. iii (2nd ed.), pp. 162–188 and 671.

ST BEATUS (A.D. 112 ?)

ST BEATENBERG, above the lake of Thun, derives its name from St Beatus, a hermit who, at an early date, is said to have occupied a cave on its slope and died there—supposedly about the year 112. A whole legendary history afterwards grew up about him. It was believed that he had been baptized in England by the Apostle St Barnabas, and that he had been sent to evangelize Switzerland by St Peter, who ordained him priest in Rome. His cave, where he was reputed to have slain a dragon, became a favourite place of pilgrimage, until it was closed by the Zwinglians. His *cultus* was then transferred to Lungern in Oberwalden, and St Peter Canisius did much to revive and propagate it. Modern research, however, has revealed that the tradition of St Beatus as the apostle of Switzerland is a late one, extending back no farther than the middle of the eleventh century—if so far.

The Swiss St Beatus is often confused with a namesake, honoured on the same day, *viz.* St Beatus of Vendôme, who preached the gospel first on the shores of the Garonne, then at Vendôme and Nantes, and who is stated to have died at Chevresson, near Laon, about the close of the third century. This St Beatus seems to have a better claim to be regarded as historical, for his name undoubtedly was entered on this day in the *Hieronymianum*, and his legend has seemingly supplied much that is attributed to the Swiss Beatus.

Both these legends are dealt with in the *Acta Sanctorum*, May, vol. ii. The *cultus* of the Swiss St Beatus is apparently still active, and he is regarded as a sort of national patron. See, on the relations between these two supposed hermit missionaries, the *Analecta Bollandiana*, vol. xxvi (1907), pp. 423–453; O. Scheiwiller in the *Zeitschrift f. Schweitzer. Kirchengeschichte*, vol. v (1911), pp. 21–52; and on the folklore aspects, Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. i, pp. 964–966.

ST PACHOMIUS, ABBOT (A.D. 348)

ALTHOUGH St Antony is often reckoned the founder of Christian monasticism, that title belongs more properly to St Pachomius, called "the Elder", for he was the first—not, indeed, to gather round him communities of Christian ascetics on a large

scale—but to organize them and draw up in writing a rule for their common use. He was born of heathen parents in the Upper Thebaïd about the year 292, and when he was twenty was conscripted for the emperor's army. As he and other recruits were being conveyed down the Nile under wretched conditions, they received great kindness from the Christians of Latopolis (Esneh), who were moved with compassion for them. This disinterested charity Pachomius never forgot; and as soon as the army was disbanded, he made his way back home to Khenoboskion (Kasr as-Syad), where there was a Christian church, and enrolled himself among the catechumens. After his baptism his one preoccupation was how best to correspond with the grace he had received. Having heard that an old hermit called Palaemon was serving God with great perfection in the desert, he sought him out and begged him to receive him as a disciple. The old man set before him the hardships of the life, but Pachomius was not to be deterred. Having promised obedience, he received the habit. The life they led together was one of extreme austerity: their diet was bread and salt; they drank no wine and used no oil; they always watched half the night and frequently passed the whole of it without sleep. Sometimes they would repeat the entire psalter together; at other times they would occupy themselves in manual labour accompanied by interior prayer.

One day when Pachomius was visiting, as he occasionally did, a vast uninhabited desert on the banks of the Nile called Tabennisi, he is said to have heard a voice bidding him begin a monastery there, and about the same time he had a vision of an angel who gave him certain instructions regarding the religious life.* These revelations he imparted to Palaemon, who accompanied him to Tabennisi about the year 318, helped him to construct a cell and remained with him for some time before returning to his solitude.

The first disciple to receive the habit at Tabennisi from St Pachomius was his own eldest brother John: others followed, and within a comparatively short time the number of his monks exceeded one hundred. He led them to an eminent degree of perfection, mainly through his own fervent spirit and example. He passed fifteen years without ever lying down, taking his short rest sitting on a stone, and from the moment of his conversion he never ate a full meal. Yet his rule for others was graduated according to their capacity, for he refused no applicant on the score of age or weakliness. He established six other monasteries in the Thebaïd, and from the year 336 resided often at Pabau, near Thebes, which became a larger and even more famous community than Tabennisi. He built for the benefit of the poor shepherds a church in which for some time he acted as lector, but he could never be induced to offer himself for the priesthood, or to present any of his monks for ordination, although he was always prepared to give the habit to men who were already priests. He zealously opposed the Arians, and in 333 had a visit from St Athanasius. For the benefit of his sister whom, however, he never would see, he built a nunnery on the opposite side of the Nile. Cited to appear before a council of bishops at Latopolis to answer certain accusations, he displayed such humility in his replies to his calumniators that all present marvelled. Humility and patience were indeed virtues which he practised in a heroic degree; and miracles of healing took place at his intercession.

* Some rationalist critics, laying stress upon the fact that the saint is said before his baptism to have resided in a little temple of Serapis, have sought to draw the inference that the whole monastic idea was an importation from paganism; but, as Ladeuze and others have pointed out, Pachomius lived there after his thoughts had been turned to Christianity. The building referred to was probably only an abandoned shrine.

Pachomius died on May 15, 348, of an epidemic disease which had already carried off many of his brethren. He had lived to see three thousand monks in the nine monasteries under his charge. Cassian tells us that the larger his communities were, the more perfect was the observance of discipline, all obeying the superior more readily than any single person could be found to do elsewhere. To help in maintaining this discipline St Pachomius had a system of registering each monk in one of 24 lettered categories: "ι", for example, indicated a simple, innocent type, "χ", a difficult and stubborn character. The monks lived together three in a cell, grouped according to trades, and assembled together for the two night offices and for Mass on Saturdays and Sundays. Much emphasis was laid on Bible-reading and learning passages by heart; in general the monks were drawn from rough and rude material.

The story of the angel who appeared to Pachomius, bidding him gather young monks about him at Tabennisi, has not everywhere found acceptance; and still more difficulty has been raised over the brass tablet which the angel is supposed to have brought him and which is said to have been inscribed with a summary of the rule he was to follow. None the less, such an account of its contents as we read in the *Lausiac History* of Palladius cannot have been a mere burlesque of the practices observed by the monks. The source of the rule may be legendary and it may be difficult to determine what its authentic provisions actually were. But there is a fair measure of resemblance among the texts handed down in Greek or in Ethiopic when compared with the amplified Sahidic original, which St Jerome translated by means of an interpreter and which we only know through this translation. There is probably some foundation for that mitigation of austerity according to the capacity of the subject which Palladius makes so prominent. The angel-borne tablet is said to have enjoined: "Thou shalt allow each man to eat and drink according to his strength; and proportionately to the strength of the eaters appoint to them their labours. And prevent no man either from fasting or eating. However, assign the tasks that need strength to those who are stronger and eat, and to the weaker and more ascetic such as the weak can manage." So, too, we have probably a glimpse of the practice actually followed, when Palladius quotes further: "Let them sleep not lying down full length, but let them make sloping chairs easily constructed and put their legs on them and thus sleep in a sitting posture". Or again: "As they eat, let them cover their heads with their hoods, lest one brother see another chewing. A monk is not allowed to talk at meals, nor let his eye wander beyond his plate or the table." What is certain is that St Benedict's Rule, which has shaped nearly all surviving monasticism in the West, borrowed a good deal from Pachomius. Abbot Cuthbert Butler, in his edition of the *Regula S. Benedicti*, makes thirty-two references to St Jerome's *Pachomiana*, and several phrases in the rule can be traced to Pachomian sources, while the spirit of the so-called Angelic Rule is even more noticeable therein.

Of all the early saints of the East it is St Pachomius who seems of recent years to have attracted most attention. New discoveries have been made especially of Coptic (*i.e.* Sahidic) texts, though for the most part these unfortunately are only fragmentary. Other manuscripts previously neglected have now been collated in many different redactions and languages. The older generation of Bollandists (in the *Acta Sanctorum*, May, vol. iii) did a great deal, but in the seventeenth century no exhaustive research of oriental sources was possible. Their modern representatives, however, have published a thoroughly satisfactory edition of *St Pachomii Vitae Graecae* (1932), edited by Fr F. Halkin. With this great advance may be associated the not less important study of L. T. Lefort, *S. Pachomii Vitae Sahidice Scriptae* (published in two parts in the *Corpus Scriptorum Christianorum Orientalium*, 1933 and 1934), in the same series his edition of a Bohairic life of Pachomius (1925), and his *Vies coptes de*

S. Pacôme (1943) : these are discussed in *Analecta Bollandiana*, vol. lii (1934), pp. 286–320, and vol. lxiv (1946), pp. 258–277. A further piece of research is that of A. Boon, *Pachomiana latina* (1932), an essay on St Jerome's translation of the Rule with an appendix on the Greek and Coptic versions ; see also B. Albers, *S. Pachomii . . . Regulae Monasticae* (1923). Amongst a multitude of somewhat older studies the essay of F. Ladeuze, *Le Cénobitisme Pakhômien*, deserves special mention, and H. Leclercq in his long article " Monachisme " in DAC., vol. xi (1933), especially in cc. 1807–1831, has brought together a number of valuable bibliographical references. There are also biographies, with slight variations, in Syriac and Arabic. M. Amélineau, who was among the first to take account of the Coptic texts, published in 1887 an *Étude historique sur S. Pachôme*. After the sixteenth-centenary celebrations in Egypt in 1948 a volume of lectures, *Pachomiana*, by scholars of several nationalities and ecclesiastical obediences was published. For the Angelic Rule and Western monachism, see J. McCann's *St Benedict* (1938), pp. 152 *ss.* and *passim*. In spite, however, of the research bestowed upon the subject, the life and work of St Pachomius still remain very much of a problem, as such an authority as Fr Paul Peeters is the first to confess.

ST GERONTIUS, Bishop of Cervia (A.D. 501)

ALL that is known of St Gerontius is that he was bishop of Cervia (Ficocle) in the archdiocese of Ravenna, and that he was murdered by " ungodly men "—presumably bandits—at Cagli, on the Flaminian Way, near Ancona, as he was returning from a synod in Rome, presided over by Pope St Symmachus. A Benedictine abbey, dedicated in his honour, was afterwards erected on the spot where he fell, and the Church honours him as a martyr.

What the Bollandists are able to tell us regarding St Gerontius has much more to do with his cult than with his personal history. See the *Acta Sanctorum*, May, vol. ii, and Ughelli, *Italia Sacra*, vol. ii, c. 486. The saint is locally held in great honour.

BD NICHOLAS ALBERGATI, Bishop of Bologna and Cardinal (A.D. 1443)

EVEN before 1744, when his cult was formally approved, Bd Nicholas Albergati was held in great veneration by the Carthusians and by the Augustinian friars. A Bolognese of good family, he had begun to study for the law, but decided at the age of twenty to enter the Carthusian Order. He rose to be superior of several houses, and in 1417 the clergy and citizens of Bologna chose him for their bishop—a dignity which only the express command of his superiors could induce him to accept. He always retained his monastic austerity, lived simply in a small house and sought out the poor in their homes. Pope Martin V and his successors in the chair of St Peter charged him with important diplomatic missions which he accomplished with conspicuous success. In 1426 he was raised to the dignity of a cardinal. Thomas Parentucelli of Sarzana, whom he had educated, chose the name of Nicholas when he was elected pope, out of gratitude and veneration for his generous patron. So great was the cardinal's reputation as a mediator that he was sent as papal legate to foreign courts as well as to Italian states that were at variance, and was called " the Angel of Peace ". In the capacity of legate he took part in the Council of Bâle, and he also opened the Council of Ferrara where, and at Florence, he had much to do with the reconciliation of the Greeks. Pope Eugenius IV held him in the highest esteem ; he consulted him in almost all things, made him chief penitentiary, and came to see him frequently when he was ill.

Bd Nicholas died in Siena, when visiting a house belonging to the Augustinians, whose protector he was. Although it was an unprecedented thing for a pope to attend the obsequies of a cardinal, Eugenius IV took part in the funeral services at

Bologna, being present also at his actual burial. Cardinal Albergati was a great patron of learning and the author of several literary works.

A full biography as well as a panegyric will be found in the *Acta Sanctorum*, May, vol. ii, and another panegyric in the *Analecta Bollandiana*, vol. vii (1888), pp. 381–386. A long account is also given in Le Couteulx, *Annales Ordinis Cartusiensis*, vol. vii. See further Pastor, *History of the Popes*, vol. ii.

10: ST ANTONINUS, ARCHBISHOP OF FLORENCE (A.D. 1459)

OF all the prelates who through many centuries have ruled the diocese of Florence, no one has gained so great and lasting a hold upon the loving veneration of the Florentines as St Antoninus. His father, a citizen of good family, who was notary to the republic, was called Nicholas Pierozzi, and he himself received in baptism the name of Antony. The diminutive Antonino, which clung to him all his life, was given him in childhood because of his small stature and gentle disposition. A serious boy, much addicted to prayer, he loved to listen to the sermons of Bd John Dominici, then prior of Santa Maria Novella, and when he was fifteen he asked the friar to admit him to the Dominican Order. The saintly John, judging him too weakly for the life, tried to put him off by bidding him study for a time and learn the *Decretum Gratiani*; but when, within a year, the lad returned, having committed the whole of the treatise to memory, he was received without further hesitation. He was the first postulant to take the habit in the new priory at Fiesole, which Bd John Dominici had built. For the novitiate Antonino was sent to Cortona, where he had as novice master Bd Laurence of Ripafratta and as companions Bd Peter Capucci and the future great artist Fra Angelico da Fiesole. Antoninus early gave evidence of exceptional gifts as a scholar and as a leader. He was chosen when very young to govern the great convent of the Minerva in Rome; and afterwards he was successively prior at Naples, Gaeta, Cortona, Siena, Fiesole and Florence. As superior of the reformed Tuscan and Neapolitan congregations, and also as prior provincial of the whole Roman province, he zealously enforced the measures initiated by Bd John Dominici with a view to restoring the primitive rule. At Florence in 1436 he founded the famous convent of San Marco in buildings taken over from the Silvestrines, but practically rebuilt by him after designs by Michelozzi and decorated with the frescoes of Fra Angelico.

The adjacent late thirteenth-century church was rebuilt with great magnificence by Cosimo de' Medici to serve the new Dominican house. In addition to his official duties, St Antoninus preached often and wrote works which made him famous among his contemporaries. He was consulted from Rome and from all quarters, especially in intricate cases of canon law. Pope Eugenius IV summoned him to attend the general Council of Florence, and he assisted at all its sessions. He was occupied with reforming houses in the province of Naples when he learnt to his dismay that the pope had nominated him to be archbishop of Florence. In vain did he plead incapacity, ill-health and advancing years; Eugenius was inflexible and left him no freedom of choice. He was consecrated in March 1446 amid the rejoicings of the citizens.

In his new capacity St Antoninus continued to practise all the observances of his rule, as far as his duties would permit. The most rigid simplicity reigned where he resided: his household consisted of six persons only; he had no plate

or horses; even the one mule which served the needs of the whole establishment was often sold to assist the poor, but as often bought back by some well-to-do citizen and restored to its charitable owner. He gave audience daily to all comers, whilst declaring himself especially the protector of the poor, at whose disposal he kept his purse and granaries. When these were exhausted he gave away his furniture and his clothes. To assist the needy who were ashamed to beg, he had established a sort of " S.V.P.", under the patronage of St Martin, which has been the means of supporting thousands of families in reduced circumstances.

Although naturally gentle, the saint was firm and courageous when circumstances demanded it. He put down gambling in his diocese, was the determined foe of both usury and magic, and reformed abuses of all kinds. In addition to preaching nearly every Sunday and festival, he visited his whole diocese once a year, always on foot. His reputation for wisdom and integrity was such that he was unceasingly consulted by those in authority, laymen as well as ecclesiastics; and his decisions were so judicious that they won for him the title of " the Counsellor ". When Pope Eugenius IV was dying he summoned Antoninus to Rome, received from him the last sacraments and died in his arms. Nicholas V sought his advice on matters of church and state, forbade any appeal to be made to Rome from the archbishop's judgements, and declared that Antonino in his lifetime was as worthy of canonization as the dead Bernardino (da Siena), whom he was about to raise to the altars. Pius II nominated him to a commission charged with reforming the Roman court. In no less esteem was he held by the Florentine government, who charged him with important embassies on behalf of the republic and would have sent him as their representative to the emperor if illness had not prevented him from leaving Florence.

During a severe epidemic of plague which lasted over a year, the saintly archbishop laboured untiringly to assist the sufferers, inspiring by his example the clergy to do the same. Very many of the friars of Santa Maria Novella, Fiesole and San Marco were carried off, and as usual famine followed upon the heels of the epidemic. The saint stripped himself of almost everything and obtained substantial relief for the victims from Pope Nicholas V, who never refused him any request. For two or three years from 1453 Florence was shaken by frequent earthquakes and a violent storm wrought havoc in one quarter of the city. St Antoninus maintained the most distressed of the victims, rebuilt their houses and gave them a fresh start. He also cured a number of sick persons, for all knew that he possessed the gift of miracles. Cosimo de' Medici publicly asserted that the preservation of the republic from the dangers which threatened it was largely due to the merits and prayers of the holy archbishop. St Antoninus was canonized in 1523.

In the *Acta Sanctorum*, May, vol. i, there is printed a life of St Antoninus by Francis Castiglione, one of his household, together with a supplement by Leonard de Seruberti, and some extracts from the process of canonization. There are a good many other sources of information in the chronicles, correspondence, diaries, etc., of the period, few of which were accessible in the seventeenth century. By far the best attempt to utilize these materials is that made by the Abbé Raoul Morçay in his substantial work, *Saint Antonin* (1914). This is a very satisfactory biography, embodying many details which were recorded by the archbishop's notary, Baldovino Baldovini, in a memoir which has only come to light in recent years. A shorter account has been contributed to the series " Les Saints " by A. Masseron (1926). See also the many references to St Antoninus in vol. i of Pastor's *Geschichte der Päpste* (vol. ii of the English translation) and also in Mortier's *Histoire des Maîtres Généraux O.P.* On the literary work of the saint see DTC., vol. i, cc. 1451–1453, and also J. B. Walker, *The Chronicles of St Antoninus* (1933), who covers rather more ground than Schaube, the first and more scholarly explorer in this field. For a fuller bibliography dealing with

the early literature see Taurisano, *Catalogus Hagiographicus O.P.* St Antoninus is important as a practical moralist, and in *Social Theories of the Middle Ages* (1926) Fr Bede Jarrett throws light on his moral and social teaching for the general reader; see also the same writer's little book in Jack's People's Books series, *Medieval Socialism* (1913), and his *St Antonio and Medieval Economics* (1914).

ST CALEPODIUS, MARTYR (A.D. 222)

THE reputed founder of the Roman cemetery which bears his name, St Calepodius was a Roman priest who, according to the legendary Acts of Pope St Callistus, suffered martyrdom during the reign of Alexander Severus as the result of a fanatical attack by the populace upon the Christians. He was decapitated and his body cast into the Tiber, from whence it was rescued and brought to Pope Callistus by a fisherman who had caught it in his net. Amongst a number of companions who are said to have perished in the same outbreak were the consul Palmatius, his family and forty-two members of his household, the senator Simplicius, with sixty-eight of his dependents, and a couple named Felix and Blandina. The reputed relics of St Calepodius are to be found in the Roman churches of Santa Maria in Trastevere and San Pancrazio, as well as in the cathedral of Taranto.

There was undoubtedly a small catacomb which bore the name of Calepodius situated on the Via Aurelia, three miles from the city, and there is early and trustworthy evidence that Pope St Callistus I was buried there. Beyond that we know very little. See Duchesne, *Liber Pontificalis*, vol. i, pp. 141–142; CMH., pp. 555–556; and Dom Leclercq in DAC., vol. ii, cc. 1593–1595.

SS. GORDIAN AND EPIMACHUS, MARTYRS (A.D. ? AND 250)

PRACTICALLY speaking, all the martyrologies, etc., of the Western church from the sixth century onwards make mention of SS. Gordian and Epimachus, who are also commemorated in the Roman Martyrology on this day. Epimachus is said to have been thrown into a lime kiln at Alexandria in 250 with a certain Alexander, after they had endured cruel tortures for the faith. The body of St Epimachus was subsequently taken to Rome. St Gordian was beheaded in Rome and his body was placed with that of St Epimachus in the same tomb. The greater part of their remains were afterwards given by St Hildegard, Charlemagne's wife, to the abbey of Kempten, in Bavaria, which she had restored. The so-called "acts" of these two saints are spurious.

In contrast to the martyrs last mentioned, the historic existence and cult of SS. Gordian and Epimachus can raise no doubts. The epitaph of Pope Damasus on St Gordian is still preserved to us, and describes the martyr as little more than a boy, whereas the legendary "acts" present him as having been the *vicarius*, the responsible minister, of the Emperor Julian.

See on the whole matter the text and notes of CMH., p. 244. The acts are printed in the *Acta Sanctorum*, May, vol. ii. There seems no sufficient reason to suppose, as Butler did, that the two martyrs were separated by a century in time. *Cf.* J. P. Kirsch, *Der Stadtrömische christliche Festkalender*, pp. 54–55.

SS. ALPHIUS AND HIS COMPANIONS, MARTYRS (A.D. 251)

THE principal patrons of Vaste in the diocese of Otranto, and of Lentini, in Sicily, are SS. Alphius, Philadelphus and Cyrinus, who were martyred at the latter place and were probably natives of the former. The various accounts of them which

have come down to us are conflicting and quite unreliable. According to one legend, they and their sister St Benedicta, after being well instructed in the Christian faith by their father and a certain Onesimus, were apprehended with a number of companions during the Decian persecution and were taken to Rome. There they endured severe torture and were then removed to Pozzuoli, near Naples, where Onesimus and some of the party suffered martyrdom. The rest were transferred to Sicily and again tried and tortured. Their bold confession of faith caused the conversion of many spectators, including twenty soldiers. Eventually Alphius, who was twenty-two, died as the result of having his tongue torn out, Philadelphus, who was twenty-one, was roasted to death, and Cyrinus, who was nineteen, was boiled to death in a vessel full of hot pitch. In 1517 three bodies were discovered, and being identified with these saints, were elevated with great pomp at Lentini, a town seventeen miles south-west of Catania.

Although these alleged martyrs are duly entered in the Roman Martyrology, and their story occupies altogether some sixty folio pages in the *Acta Sanctorum* (May, vol. ii), there is no reliable evidence of early *cultus*. Their " acts " must be regarded as nothing better than a pious Greek romance. See DHG., vol. ii, c. 676.

ST CATALD, BISHOP OF TARANTO, AND ST CONLETH, BISHOP OF KILDARE (*c.* A.D. 685 ? AND *c.* A.D. 520)

THESE two saints, far apart in time and space, but both sons of Ireland, are to-day celebrated together by the Church in that country. St Catald (Cathal) was a learned monk who for some time taught in the great school of Lismore. Resigning his post with a view to seeking greater retirement, he undertook a pilgrimage to Jerusalem. On his way home he was chosen bishop of Tarentum or Taranto, not in the sixth century as certain Italian writers have asserted, much less in the second, but towards the close of the seventh. He is said to have been an excellent prelate and several miracles were attributed to him. St Catald is titular saint of Taranto cathedral, being reckoned the second bishop of the diocese, and his *cultus* is very widely spread in Italy.

History has preserved few reliable details concerning St Conleth (Conlaed), who was, like many of the early Irish ecclesiastics, a clever worker in metals. He was living the life of a solitary at Old Connell on the Liffey when he came into touch with St Brigid, who at once formed a very high opinion of him. Their intercourse ripened into friendship. A gloss on the Félire of Oengus calls St Conlaed " St Brigid's chief artificer " ; but, if she knew how to utilize his artistic talents in making sacred vessels, she knew still better how to employ his spiritual gifts, for she obtained his help as bishop over her people at Kildare. A leaf appended to the Martyrology of Donegal describes St Conlaed as " brazier of Brigid, first bishop of Celldara and archbishop also "—meaning, perhaps, that he became head over the regionary bishops and abbots in that district of Ireland. Tradition ascribes to St Conlaed the fashioning of the crozier afterwards owned by St Finbar of Termon Barry and now preserved in the museum of the Royal Irish Academy. In the gloss upon the Félire of Oengus the curious statement is made that St Conlaed was devoured by wolves when he persisted in undertaking a journey to Rome against St Brigid's wishes. This seems to be an attempt to explain the name Conlaed, *i.e.* " half (*leth*) to wolves (*coin*) ", and the gloss states further that his previous name was Roncenn.

St Catald is another of those cases in which we know next to nothing of the life of the saint, but have long accounts of the veneration paid to what were believed to be his relics. See the *Acta Sanctorum*, May, vol. ii ; O'Hanlon LIS., vol. v, p. 185 ; and Ughelli, *Italia Sacra*, vol. ix, cc. 162–168 ; with A. Tommasini, *Irish Saints in Italy* (1937), pp. 401–432. He was honoured also at Seurre and Auxerre in France (where he is called " St Cartault") because some portion of his relics are said to have been brought there. On the obscure question of the date at which he lived, consult J. F. Kenney, *The Sources for the Early History of Ireland* (1929), vol. i, p. 185. There are no materials apparently for the life of St Conlaed except casual allusions in Cogitosus's account of St Brigid and other similar sources. See, however, Healy, *Ireland's Ancient Schools and Scholars*, pp. 112–118 ; Gougaud, *Christianity in Celtic Lands ;* and Kenney, *op. cit.*

ST SOLANGIA, VIRGIN AND MARTYR (A.D. 880)

ST SOLANGIA (Solange), who is sometimes called the St Geneviève of Berry, is also the patroness of that province of France. The child of vine-dressers, poorly endowed with this world's goods, she was born at Villemont, near Bourges. She dedicated herself to God from early childhood and took a vow of chastity at an early age. Her occupation was to mind her father's sheep as they grazed on the pasturages. It is said that she was attended by a guiding star which shone over her head with special brilliancy as the hour of prayer approached. Besides having a great power over animals, she was endowed with the gift of healing and effected many cures. Reports of her beauty and sanctity reached the ears of Bernard, one of the sons of the count of Poitiers, and he came on horseback to make advances to her as she was alone with her flock. When she resisted, he caught her up and set her in the saddle before him, but she succeeded in slipping from his horse, sustaining serious injury in her fall. The young man then despatched her with his hunting-knife. According to the legend, the girl afterwards arose and carried her head in her hands as far as the church of Saint-Martin-du-Cros, in the cemetery of which an altar was erected in her honour about the year 1281. A field near her home in which she liked to pray received the name of " Le Champ de Sainte Solange ".

That St Solangia has enjoyed much popular veneration in Bourges and surrounding districts is made clear by the number of devotional brochures published about her. See, for example, the *Vie de Sainte Solange,* written by Joseph Bernard de Montmélian, which has appeared in more than one edition. There is an account of this martyr in the *Acta Sanctorum*, May, vol. ii, but the evidence there furnished is very unsatisfactory. See Ombline P. de la Villéon, *Sainte Solange, protectrice du Berry* (1948).

BD BEATRICE OF ESTE, VIRGIN (A.D. 1226)

THE childhood of Bd Beatrice of Este cannot have been a happy one. Her mother died when she was an infant, her father, the Marquis Azzo of Este, when she was six ; and her elder brother, Aldobrandino, her natural protector, was poisoned when she was ten. The charge of the little girl devolved partly on her step-mother and partly on a paternal aunt. From the time of her father's death Beatrice would only wear the simplest clothes, absolutely refusing to put on the adornments which belonged to a girl of her rank. As she approached a marriageable age her relations, desirous of extending the power of the great house of Este, began to consider a suitable match for her, in spite of her protestations that she wished to live the religious life. Despairing of overcoming the opposition of her surviving brother, Beatrice secretly left home and made her way to the Benedictine abbey of

Solarola, where she received the habit at the age of fourteen. A year and a half later, she and ten other sisters were transferred to Gemmola, a quiet place less exposed to warlike attacks and worldly interruptions. There Beatrice spent the remainder of her short life, dying when she was in her twentieth year. In 1578 her relics were translated to Padua, where they are held in great veneration. Her cult was approved in 1763.

A life by a contemporary, one Albert, a religious at Verona, was printed for the first time by G. Brunacci in 1767. The narrative in the *Acta Sanctorum* is translated from the Italian of Bishop Tomasini, who wrote in the middle of the seventeenth century. See also P. Balan, *La B. Beatrice d' Este* (1878).

BD JOHN OF AVILA (A.D. 1569)

AMONGST the great religious leaders of sixteenth-century Spain, one of the most influential and most eloquent was Bd John of Avila, the friend of St Ignatius Loyola and the spiritual adviser of St Teresa, St John of God, St Francis Borgia, St Peter of Alcantara and of Louis of Granada, who became his biographer. He was born in New Castile at Almodovar-del-Campo of wealthy parents, who sent him at the age of fourteen to Salamanca University to prepare to take up law. This career, however, had no attraction for the boy and he returned home, where for three years he gave himself up to devotional exercises and austerities. Then, at the suggestion of a Franciscan who was greatly impressed by his piety, he went to Alcalà to study philosophy and theology. There he had as his master the celebrated Dominic Soto; there also he laid the foundation of a life-long friendship with Peter Guerrero, afterwards archbishop of Granada. His parents died while he was still at Alcalà, leaving him their sole heir, but no sooner had he been ordained priest than he distributed the proceeds of his inheritance to the poor. From the moment he began to preach it was clear that he possessed extraordinary oratorical powers, and when he expressed a desire to go as a missionary to Mexico, the archbishop of Seville bade him remain in Spain and evangelize his fellow countrymen. Appointed missioner for Andalusia, he laboured indefatigably for nine years in this great province. Rich and poor, young and old, learned and unlearned, saints and sinners—all flocked to hear him. Countless souls were brought by him to penance and amendment of life, whilst many were led into the path of perfection under his direction. When he preached, he spoke like one inspired and, indeed, the only preparation he ever made for his sermons was his daily meditation of four hours. To a young priest who asked him how to become a good preacher, he replied that the only way he knew was to love God very much.

By his fearless denunciation of vice in high places, he made for himself some bitter enemies who actually succeeded in obtaining his imprisonment by the Inquisition at Seville on a charge of preaching rigorism and the exclusion of the rich from the kingdom of Heaven. The accusation could not be substantiated, and his first public appearance after his release was made the occasion for an extraordinary popular ovation. When his time in Andalusia was completed, Bd John devoted himself to giving what were practically missions, in all parts of Spain but especially in the cities. Moreover, he kept up a vast correspondence with his spiritual children and other persons who desired his advice. For the last seventeen years of his life he was in constant pain which he bore with unflinching patience. Of his writings the most celebrated are a collection of his letters and a treatise entitled *Audi Filia*, which he drew up for Doña Sancha Carillo, a rich and beautiful

young woman who under his direction had given up great worldly prospects at court to lead a life of prayer and solitude under her father's roof.

Ever since his beatification in 1894 the Society of Jesus has kept John of Avila's feast almost as that of one of her own members, and indeed, as Don Vincente Garcia shows, Bd John had fully determined at the age of fifty-nine to enter the Society, but was deterred by the rigorism and rather extravagant attitude of Father Bustamente, the then provincial of Andalusia. His devotion to the order and its founder, however, did not in any way slacken. He was attended by a Jesuit in his last hours and left his body to be buried in their church at Montilla.

Our best sources of information are the *summarium de virtutibus* in the process of beatification, the writings of Bd John himself and the sketch of his life written by his friend and contemporary, Louis de Granada. His writings may most conveniently be consulted in the bulky work—there are 2199 pages—*Obras del B. Maestro Juan de Avila*, published at Madrid in 1927. His spiritual letters are one of the classics of Spanish literature and were reprinted in the series of *Classicos Castellanos* in 1912. The preface of this volume, by Don V. Garcia de Diego, is also a valuable contribution, especially from the point of view of chronology, to the biography of this master of the spiritual life. His life by Father degli Oddi, has been translated into English (1898). A more recent life, by Father J. M. de Buck, appeared at Louvain in 1927; and a small collection of his letters was translated by the Benedictine nuns of Stanbrook and published in 1904, with a preface by Cardinal Gasquet. Bd John's gifts as a preacher cannot fairly be judged by his extant sermons, which for the most part are merely imperfect reports taken down by his auditors.

11: SS. PHILIP AND JAMES *(see p. 203ff. Vol. II)*

ST MAMERTUS, BISHOP OF VIENNE (*c.* A.D. 475)

WE do not know much about the life of St Mamertus. He was the elder brother of Claudian, the poet, author of *De statu animae*, whom he ordained priest, and both brothers seem to have enjoyed a deserved reputation for learning as well as piety. In 463 trouble arose in connection with the consecration of a bishop to the see of Die, which Pope St Leo I not long before had transferred from the province of Vienne to that of Arles. It was complained to Pope St Hilarus that Mamertus, without justification, had consecrated a new bishop for Die. A council of bishops was held at Arles to inquire into the matter and a report was sent to Rome. Though Hilarus wrote rather severely and declared that Mamertus deserved to be deposed for his usurpation, no change was, in fact, made, and the new bishop of Die was allowed to retain his see after confirmation from Arles. Somewhat later than this we learn that Mamertus translated to Vienne the remains of the martyr Ferreolus, who had been put to death in that part of the country a century or two earlier. But that which more than anything else has made the name of St Mamertus well known in ecclesiastical history is his institution of the penitential processions on what we now call the Rogation Days, the three days preceding the feast of the Ascension. These are the *Litaniae minores*, which in the time of Pope St Leo III (795–816) were adopted in Rome itself, Frankish influence, under the Emperor Charlemagne, thus making itself felt throughout the whole of western Christendom.

That St Mamertus was the real author of the Rogation processions is proved by an abundance of early testimony. We have a letter addressed to him by St Sidonius Apollinaris, in which he speaks of these supplications which the bishop had instituted and which had proved so efficacious a remedy in the panic which had seized upon the populace. He enlarges at the same time on the courage this

shepherd of his people had shown by standing his ground when others were taking to flight. St Avitus, who himself became bishop of Vienne only fifteen years after Mamertus's death, and who as a child had received baptism at his hands, preached a homily, still preserved to us, on one of the occasions when the Rogation processions came round. From him we learn in some detail of the tribulations with which the country had been afflicted at the time of their institution. He speaks of earthquake, of repeated conflagrations and of the wild deer taking refuge in the busy haunts of men. Very naturally, according to the ideas of the period, St Mamertus had interpreted these calamities as the judgement of God upon the sins of the people, and the remedy he proposed was entirely of a penitential character. He obliged all to fast, and to join in a long procession of young and old during which many psalms were sung. The example set at Vienne was almost immediately followed in other parts of France, and in time became universal in the West. At the first Council of Orleans, held in 511, the twenty-seventh decree prescribes that all churches are to celebrate these Rogation days before the feast of the Ascension. A strict fast is to be kept on all three days as in the time of Lent, and no work is to be done, even by those of servile condition, in order that they may be free to be present in church and take part in the processions; in particular all clerics who absent themselves from these offices are to be punished as the bishop may direct. From the writings of contemporaries, or of such historians as St Gregory of Tours, it is clear that Mamertus was looked upon not only as a holy and self-sacrificing pastor of souls, but also as a leader who possessed both tact and courage. St Avitus in his homily is full of admiration for the sound judgement he displayed in reconciling both the secular officials and the people to an observance which imposed so heavy a tax upon their good will.

In the *Acta Sanctorum*, May, vol. ii, nearly all the early references to St Mamertus will be found collected. As to the Rogation Days, see K. A. Kellner, *Heortology*, pp. 189–194; but Edmund Bishop does well to point out (*Liturgica Historica*, pp. 128–130) that we must be on our guard against attaching to the word "litanies", as used in connection with the Rogations, the meaning which it bears now. "So far as I can read", he says, "there is no indication whatever that litanies were at the first institution sung on these three days at all." "In a word", he adds, "so far as the original testimonies go, the substance of the devotion of the Rogations was psalm-singing, with, perhaps, the prayers or collects which in some quarters accompanied the singing of psalms." *Cf.* also Abbot Cabrol's article "Litanies", in DAC., as well as what has previously been said herein under February 2 (Candlemas) and April 25 (St Mark).

ST COMGALL, Abbot of Bangor (A.D. 603)

St Comgall, one of the founders of Irish monasticism, was born in Ulster about the year 517, and spent some years under the direction of St Fintan in the monastery of Cluain Eidnech or Cloneenagh at the foot of the Slieve Bloom range. He was ordained priest by a certain Bishop Lugid, who is said to have deterred him from dedicating himself to missionary work in Britain. For a time he retired to an island in Lough Erne where he and some companions practised such austerities that seven of them died of hunger and cold. In response to the remonstrances of Bishop Lugid, Comgall relaxed his rule for his disciples, though not for himself. Emerging from his retreat, he founded the great abbey of Bennchor, or Bangor, which became the largest and most famous monastery in Ireland. No less than three thousand monks are said to have lived under the government of St Comgall at Bangor and in its daughter houses.

The holiest men of the age sought the friendship of the Abbot of Bangor and great saints owed their training to him—notably St Columban, who afterwards carried the tradition of Bangor to France and Italy. St Comgall seems to have carried out his early missionary aspirations by accompanying St Colmcille on an expedition to Inverness, where they preached the Gospel to a Pictish chieftain called Brude, and he is stated to have founded a monastery in a place called the Land of Heth (Tiree). St Comgall continued to rule Bangor until his death, although during the last years of his life he endured terrible sufferings, apparently as the result of his great austerities. He also became totally deaf. He died in 603, and his feast is kept throughout Ireland.

A curious alphabetical hymn in honour of the saint ("*Hymnus sancti Comgalli abbatis nostri*") occurs in the Bangor Antiphonary. The D stanza runs thus:

Doctus in Dei legibus : divinis dictionibus,
Ditatus sanctis opibus, Deo semper placentibus,
Dedicatus in moribus : Dei Stephanus hagius
Docebat sic et caeteros : Dicta docta operibus.

The date of this manuscript can be accurately fixed as between A.D. 680 and 691. One living word of St Comgall's seems to have been preserved in a gloss upon the *Félire* of Oengus; in reference to the death of his confessor, he remarked: "My soul-friend has died and I am headless, and ye, too, are headless, for a man without a soul-friend is a body without a head".

There is a Latin life of St Comgall which is printed in the *Acta Sanctorum*, May, vol. ii, and also in C. Plummer's VSH., vol. ii, pp. 3–21. The rule attributed to St Comgall, or what purports to be a metrical version of it, has been edited by J. Strachan in the periodical *Ériu*, vol. i (1904), pp. 191–208. See also J. Ryan, *Irish Monasticism* (1931), and Dom Gougaud, *Christianity in Celtic Lands* (1933), in both of which works many references to St Comgall and his monks will be found in the index. In Forbes, KSS., there is a lengthy account of St Comgall (pp. 308–310) drawn largely from the legends of the Aberdeen Breviary. See also *Analecta Bollandiana*, vol. lii (1934), pp. 343–356. For the hymn referred to, see Henry Bradshaw Society publications, vol. ii (1895), pp. 6–19 and notes.

ST ASAPH, Bishop (Seventh Century)

When St Kentigern returned to Glasgow from Llanelwy in Denbighshire (if indeed he was ever there), he is said to have left that monastery in charge of St Asaph. Of this Asaph very little is known, though there is evidence that he was an important person in North Wales, cousin of St Deiniol and St Tysilio and grandson of Pabo Post Prydyn, "the prop of Pictland". When the Normans developed an episcopal see at Llanelwy, St Asaph was claimed as the successor of its first bishop, St Kentigern, and the see has ever since been known by his name. The second recorded bishop of the diocese of St Asaph was Geoffrey of Monmouth, in whose *History of the Kings of Britain* there is no mention of Llanelwy or any ancient see there.

What, if anything, Asaph actually had to do with Llanelwy is not certainly known: Llanasa in Flintshire may have been the principal scene of his activity. The *Red Book of Asaph*, said to have been originally compiled early in the fourteenth century, refers to "the charm of his conversation, the symmetry, vigour and grace of his body, the holiness and virtue of his heart, and the witness of his miracles".

Unexpectedly enough, St Asaph's name figures in the Roman Martyrology on May 1, where "Elwy" is stated to be in England. His feast is observed to-day in the diocese of Menevia.

The Bollandists, in their brief account of this saint (*Acta Sanctorum*, May, vol. i, p. 84) draw mainly on the legends in the Aberdeen Breviary. See A. P. Forbes, KSS., pp. 271–272; LBS., vol. i, pp. 177–185; and A. W. Wade-Evans, *Welsh Christian Origins* (1934), pp. 191–194.

ST GENGULF, OR GENGOUL (A.D. 760)

ST GENGULF was a Burgundian knight, so greatly beloved by Pepin the Short, at that time mayor of the palace, that he used to sleep in the great man's tent during his campaigns. Gengulf is said to have been married to a woman of rank in whom for a long time he trusted, but she proved scandalously unfaithful to him. Finding remonstrances and appeals useless, he quietly withdrew from her to a castle of his at Avallon (the birthplace of St Hugh of Lincoln, between Auxerre and Autun), after making suitable provision for her maintenance. There he spent his time in penitential exercises and his money in alms. He died—so the legend avers—from a wound inflicted by his wife's lover who, at her instigation, broke in upon him one night to murder him as he lay in bed. The fame of St Gengulf afterwards spread to Holland, Belgium and Savoy as the result of the distribution of his relics and the miracles with which he was credited.

The short biography printed in the *Acta Sanctorum*, May, vol. ii, seems to be largely fabulous; it has been critically edited by W. Levison in MGH., *Scriptores Merov.*, vol. vii, pp. 142 *seq.* The famous nun Hroswitha of Gandersheim, at the close of the tenth century, wrote an account of the martyrdom in elegiac verse (see Winterfeld's edition of her works, 1902, pp. 32 *seq.*). The *cultus* of St Gengulf was widespread both in France and Germany. For the folk-lore which has gathered round his name see Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. iii, pp. 289–290.

ST MAJOLUS, OR MAYEUL, ABBOT OF CLUNY (A.D. 994)

PROVENCE in the early part of the tenth century suffered terribly from the incursions of the Saracens, and St Majolus, who at an early age was left heir to large estates near Riez, was obliged to take refuge with relatives who lived at Mâcon, in Burgundy. There he received the tonsure and a canonry from his uncle Bishop Berno, by whom he was afterwards sent to Lyons to study philosophy under a celebrated master, Antony, abbot of L'Isle Barbe. Upon his return to Mâcon he was made archdeacon, although he was still young, and when the see of Besançon fell vacant he was selected to fill it. To avoid being forcibly consecrated to a dignity for which he felt himself unfitted, he fled to the abbey of Cluny, to which his father had been a benefactor. There he received the habit and was appointed by Abbot Aymard librarian and procurator. In this double capacity he not only had direction of the studies and care of the treasury, but he also conducted all important business outside the monastery. In the course of the various journeys he was obliged to make, he won golden opinions for his humility and wisdom. As St Berno,* the first abbot of Cluny, had chosen St Odo to be his coadjutor, and St Odo in his turn had selected Aymard, so Aymard, when he lost his sight, raised St Majolus to the dignity of joint abbot.

* Berno was not then an uncommon name, and it may be well to point out that Berno, abbot of Cluny, was quite a different person from the Berno, bishop of Mâcon, mentioned before.

His wisdom and virtue gained him the respect of the great men of the age. The Emperor Otto the Great placed entire confidence in him and gave him supervision over all the monasteries in Germany and other parts of the empire. The Empress St Adelaide and her son Otto II had no less esteem for the holy abbot, who succeeded in reconciling them when they were at variance. By virtue of the privileges bestowed upon the congregation of which he was the head, Majolus was able to reform a great number of monasteries, many of which adopted the Cluniac life. Otto II was anxious that he should be chosen pope, but could not overcome his opposition ; to all that could be urged he replied that he knew how little fitted he was to fill so high an office and how different his manners were from those of the Romans. A man of great scholarship, he did much to foster learning. Three years before his death he appointed St Odilo his coadjutor, and from that time gave himself up to the exercises of penance and contemplation. He could not, however, disregard the express request of Hugh Capet, King of France, that he would undertake a journey to settle reforms in the abbey of St Denis, near Paris. On the way thither he fell ill and died at the abbey of Souvigny on May 11, 994. At his funeral in the church of St Peter at Souvigny, the king of France himself was present.

There is abundant material for the life of St Majolus. Three separate biographies of early date are printed in the *Acta Sanctorum*, May, vol. ii, a compendious account of which is furnished in BHL., nn. 5177–5187. Upon the complicated problem of the relations of these lives a valuable note was contributed by L. Traube to the *Neues Archiv. . . .*, vol. xvii (1892), pp. 402–407. See also J. H. Pignot, *Histoire de l'Ordre de Cluny*, vol. i, pp. 236–303 ; E. Sackur, *Die Cluniacenser*, vol. i, pp. 205–256 ; S. Hilpisch, *Geschichte des Ben. Mönchtums*, pp. 170 *seq.* A hymn written by St Odilo on St Majolus has been printed by Dom G. Morin in the *Revue Bénédictine*, vol. xxxviii (1926), pp. 56–57. See also Zimmermann, *Kalendarium Benedictinum*, vol. ii, pp. 171-173.

ST ANSFRID, Bishop of Utrecht (A.D. 1010)

In early life St Ansfrid was a warrior, noted for his success in suppressing brigands and pirates, and for this reason high in the favour of the Emperors Otto III and Henry II. He was count of Brabant and when the see of Utrecht fell vacant at the death of Bishop Baldwin the emperor suggested that he should be appointed to succeed him. In spite of his opposition he was consecrated bishop in 994. He founded a convent for nuns at Thorn near Roermond and the abbey of Hohorst, or Heiligenberg, to which he retired when blindness came upon him. It was there also he died. At the time of his burial a number of citizens of Utrecht came to Heiligenberg ; seizing their opportunity when the people of the neighbourhood were busily engaged in extinguishing a conflagration which had broken out at that moment (perhaps not accidentally) they took possession of the venerated remains and carried them off. When the Heiligen monks discovered their loss, a fierce pursuit was on the point of taking place, but the Abbess of Thorn by her prayerful entreaties succeeded in preventing the threatened rescue by force of arms. St Ansfrid accordingly was peacefully interred in his own episcopal cathedral at Utrecht.

What is printed in the *Acta Sanctorum*, May, vol. i, as a fragmentary life of St Ansfrid is in reality merely an extract from the *De diversitate temporum* of the Benedictine monk Albert of St Symphorian at Metz. He was a contemporary who wrote in 1022, and though he does not tell us very much, the substance of what he says is trustworthy.

ST WALTER OF L'ESTERP, ABBOT (A.D. 1070)

ST WALTER (Gautier) was born at the castle of Conflans on the Vienne, the chief seat of his family, which was one of the foremost in Aquitaine. For his education he was sent to the Augustinian canons at Dorat where he had Bd Israel as his master and where he received the habit. The ill-will of an unreasonable superior led him to retire to Conflans, but he was soon afterwards elected abbot of L'Esterp, a position he held for thirty-eight years. He had an ardent zeal for souls, and his influence spread far beyond the walls of his monastery. So great was his reputation for converting sinners that Pope Victor II granted him special faculties for dealing with penitents—including the right to excommunicate and to restore to communion. For the last seven years of his life he was blind, but he continued his activities until his death.

His biographer tells us that while yet a young monk St Walter made a pilgrimage to Jerusalem, in the course of which journey rumour seems to have credited him with some remarkable miracles. Driven to land on a desolate shore, he and his companions had nothing to eat, but a strange bird flew over them and dropped at his feet a fish which was so large that Walter by himself could not even lift it from the ground. This gentle saint's compassion for human infirmity and error was unbounded; and when his companions, absorbed in external tasks, forgot that a day was Friday and had prepared a meal of meat, he not only allowed them to eat it, saying that they might count on the indulgence of the great St Martin whose feast it was, but he set them the example by partaking of it himself. One of the company, scandalized and rigorist, hotly denounced this concession, but immediately after lost the whole sum of money he was carrying in his purse, a calamity which the writer treats as a divine rebuke to his self-righteousness. What is certain is that Abbot Walter is repeatedly referred to by the chroniclers of that age as a man of outstanding holiness, whose undertakings were marvellously blessed by Heaven.

The biography, ascribed to the famous Bishop Marbod, who was a contemporary, is printed in the *Acta Sanctorum*, May, vol. ii.

BD ALBERT OF BERGAMO (A.D. 1279)

BD ALBERT OF BERGAMO was a peasant farmer who lived an exemplary life amongst his neighbours in the Valle d'Ogna and became a Dominican tertiary. Though married he had no children, and he had much to bear from a shrewish wife, as well as from other relations who resented his liberality to the poor. In later life he went on pilgrimages to Rome and Jerusalem and is said to have visited Compostela eight times, always supporting himself on the way by the work of his hands. Eventually he settled in Cremona, where he became closely associated with another holy man, Bd Homobonus, and where he died in the year 1279. He was famous in Cremona for his miracles. Some of the wonders which he is said to have worked in his lifetime are certainly of a very remarkable and unusual character. For example, in the *Short Lives of Dominican Saints*, edited by Fr John Proctor, O.P., we read: "One day he was carrying a barrel of wine to the house of a poor woman, when it accidentally slipped from his shoulder and broke to pieces on the road. 'King of Glory, come to my assistance', exclaimed the holy man, according to his wont in all difficulties. Then he gathered up the broken pieces of wood, adjusted them in

their proper places, and collected the spilt wine in his hands so that not a drop was lost."

In the Prato edition of the *Opera Omnia* of Pope Benedict XIV, vol. vi (1842), pp. 35–36, will be found a summary of the evidence presented to establish the fact of the immemorial *cultus* paid to Bd Albert of Bergamo. The documents submitted at that time were printed for the Congregation of Rites, and the decree of confirmation is dated May 9, 1748. See also the *Année Dominicaine* (1891), pp. 375–381. A short notice of Bd Albert will also be found in the *Acta Sanctorum*, May, vol. ii.

BD VIVALDO (A.D. 1300)

VIVALDO, or Ubaldo, was a disciple and fellow townsman of Bd Bartolo of San Gemignano whom he nursed for twenty years through a particularly distressing form of leprosy. Afterwards he lived as a solitary inside a hollow chestnut-tree at Montajone, in Tuscany. One day as a huntsman was seeking game in the mountains, his hounds discovered the hermit, who was kneeling in his retreat in an attitude of prayer, but was quite dead. It is stated that at the moment his soul passed to God the bells of Montajone began ringing of themselves and never ceased pealing until the huntsman came in with the news of the discovery of the body. Bd Vivaldo had been attached to the third order of St Francis, and the Observants built a convent on the site where he had lived and died.

The brief account printed in the *Acta Sanctorum*, May, vol. i, seems to contain all that has been recorded of Bd Vivaldo. The decree by which Pope Pius X confirmed his *cultus* may be read in the *Analecta Ecclesiastica* for 1908, p. 145, but it adds nothing material to the facts mentioned above. Neither is anything further to be learnt from the article of Father Ghilardi in the *Miscellanea Storica della Valdelsa*, vol. xi (1903), pp. 38–42.

BD BENINCASA (A.D. 1426)

BD BENINCASA, a member of one of the great Florentine families, entered the Servite Order at a very early age and when twenty-five was permitted to embrace the life of a hermit on the mountain of Montagnata, near Siena. There he gave himself up to prayer, but was greatly tried by diabolical assaults. Through a little window he gave spiritual advice to the men who resorted to him—with women he would have no dealings—and healed the sick by the sign of the cross or by holy water. Realizing, however, that the Devil was tempting him to pride, he retired to another spot much more difficult of access. His death is said to have been announced to the people in the plain by the spontaneous ringing of the church bells and by a light which streamed from his cave.

An account of Bd Benincasa is given in the *Acta Sanctorum*, May, vol. vii, supplement. This is almost entirely based on Father A. Giani, *Annales Ordinis Servorum*. In the seventeenth century the local veneration of Bd Benincasa at Montechielo, where he was buried, seems almost to have died out. This was explained at the time by the fact that a rumour was in circulation that his authentic relics had been stolen. The *cultus* was, however, officially sanctioned in 1829. There is a short life by L. Raffaelli (1927).

BD ALOYSIUS RABATA (A.D. 1490)

FEW incidents seem to have marked the life of Bd Aloysius Rabata. Admitted to the Carmelite Order as a young man at Trapani, in Sicily, he was afterwards prior of the friary at Randazzo. He lived on bread and water and was remarkable for his humility, his patience and his zeal for souls. As superior he insisted upon performing such tasks as road-mending and begging for alms. He took the sins

of his penitents so much to heart that when a poor man confessed to a theft for which he was unable to make restitution, his ghostly father himself approached the injured party and with tears continued to implore forgiveness until it was granted. He died from the after-effects of a blow on the head inflicted by a scoundrel whom he refused to bring to justice; he would not even disclose the identity of the perpetrator of the outrage.

A tolerably full notice is printed in the *Acta Sanctorum*, May, vol. ii. It is mainly derived from the materials which were collected in 1533 and 1573 with a view to canonization, which never took place. The *cultus* was confirmed in the nineteenth century under Pope Gregory XVI.

BD LADISLAUS OF GIELNIOW (A.D. 1505)

ONE of the principal patrons of Poland, Galicia and Lithuania is Bd Ladislaus of Gielniow, a Pole born in the year 1440, who, after being educated in the University of Warsaw, entered the Franciscan convent of the strict observance founded in that city by St John Capistran. He was several times elected provincial and drew up a revised constitution which received the approbation of the general chapter held in Urbino in 1498. At the request of Duke Alexander, Ladislaus sent out a picked body of friars to evangelize Lithuania. Before they started he warned them that the example of personal holiness must always precede the preaching of the gospel. The mission was greatly blessed: not only were thousands of pagans baptized, but many schismatics were reconciled. Bd Ladislaus himself was an ardent missioner and a man of great eloquence, and when he became guardian at Warsaw he was in great request as a preacher. He delivered sermons in every part of Poland, and wrote both in Latin and in Polish; he also composed hymns which were sung by the people at evening services. His favourite topic was the Passion and his best-loved text, "Jesus of Nazareth, the King of the Jews".

In 1498 Poland was in great danger: the Tartars had made a league with the Turks and were advancing with an army of 70,000 men. Ladislaus called upon the panic-stricken population to pray and to put their trust in God, who alone could deliver them. The invading army was encamped between the Pruth and the Dniester when suddenly the waters of both rose up in flood, inundating the country. This was followed by an intense frost and then by a blinding snowstorm. Thousands of the enemy's men and horses were drowned, thousands more perished of cold, and the miserable remnant was easily defeated and almost exterminated by the Wallachian Prince Stephen. The victory was generally ascribed to the prayers of Bd Ladislaus, whose prestige was enormously enhanced. His brethren often beheld him raised from the ground in ecstasy and on the Good Friday before his death, as he was preaching to an immense congregation, he was seen to be lifted into the air and to hang there as though crucified. Afterwards when he slowly sank to the ground he was so weak that he had to be carried to the convent infirmary, where he died a month later, mourned by the whole city. He was beatified in 1586.

A very ample life, published in Latin by the Franciscan Father Vincent Morawski, at the beginning of the seventeenth century, has been reprinted in the *Acta Sanctorum*, May, vol. i. There is also a brief account by Fr Léon in his *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 335–337. The *Lexikon für Theologie und Kirche* mentions two modern writers, C. Bogdalski and K. Kantak, who in recent works dealing with the Franciscan missions in Poland have specially called attention to Bd Ladislaus. These books, however, are written in Polish.

THE ENGLISH CARTHUSIAN MARTYRS, WITH BB. RICHARD REYNOLDS AND JOHN HAILE (A.D. 1535-1540)

To the Carthusian Order belongs the honour of having furnished the first martyr of the Tudor persecution in the person of JOHN HOUGHTON, prior of the London Charterhouse. After him, on the same day and at the same place, were martyred two other Carthusian priors, as well as JOHN HAILE, vicar of Isleworth, and a Bridgettine monk named RICHARD REYNOLDS.

John Houghton, who was a native of Essex and a graduate of Cambridge University, had been a secular priest for four years when he entered the London Charterhouse. There he spent twenty years of religious life, being conspicuous even amongst his austere brethren for his mortification, his patience and his humility. Maurice Chauncy, a fellow monk, has left us an edifying record of his heroic virtues, together with an interesting description of his person and bearing. He was short of stature, we read, graceful, venerable of countenance, modest in demeanour and winning of speech. In spite of his ardent desire to remain hidden, he was marked out for preferment, and was elected prior of the Charterhouse of Beauvale, in Nottinghamshire. Upon the death of John Batmanson a few months later, he was recalled by the unanimous vote of the brethren to become prior of the London Charterhouse, and shortly afterwards he was nominated visitor of the English province of the order.

In the summer of 1533 a royal proclamation was issued ordering the adhesion by oath of every person over the age of sixteen to the Act of Succession, which recognized Anne Boleyn as the lawful queen and her children as heirs to the throne. The cloistered monks of the Charterhouse may well have thought that, as politics were outside their province, the edict did not affect them. For about eight months they actually seem to have remained unmolested. Their great reputation, however, and the influence they wielded as directors of souls then decided King Henry and his officials to demand their assent. Royal commissioners accordingly presented themselves at the Charterhouse and questioned the superiors.

In his reply, the prior, whilst disclaiming any desire or intention of interfering with the king's affairs, admitted that he could not see how the marriage with Catherine of Aragon, properly solemnized as it had been, and for so many years unquestioned, could suddenly have become invalid. On the strength of this remark he was summarily arrested and imprisoned in the Tower with his procurator, HUMPHREY MIDDLEMORE. A month later, in deference to the decision of learned and devout men who deemed that the succession to the throne was not a cause for which they should sacrifice their lives, the two prisoners agreed to take the oath with the added proviso, " as far as the law of God permits ". Thereupon they were allowed to return to the Charterhouse, where, after a little hesitation on the part of several of the monks, the whole community made the required declaration in its modified form. During the short period of peace which followed, Houghton was under no illusion as to his future ; the night before his release from the Tower it had been revealed to him in a dream that he would return within a twelvemonth and would end his days in prison.

On February 1 of the following year there came into force another act of Parliament—much more far-reaching than the Act of Succession. It was called the Act of Supremacy and declared it to be high treason to deny that the King was the sole and supreme head of the Church in England. That this was a very

different thing from a question of mere temporal succession to the English throne, Prior Houghton fully realized. Summoning his spiritual sons to the chapter-house, he warned them that they would probably all be shortly faced with the alternative between death and apostasy. He then declared a solemn triduum, during which they were to prepare for the approaching trial; and on the third day, while their prior was celebrating the holy Mysteries, there came " a soft whisper of air, which some perceived with their bodily senses, while all experienced its sweet influence upon their hearts ".

John Houghton determined to make a personal appeal to Thomas Cromwell, the king's chief secretary, in the hope of obtaining exemption from the oath of supremacy, or at least a mitigation of it. He took with him two priors who had come to London to consult him about the affairs of their monasteries: they were ROBERT LAWRENCE, a London monk, Houghton's successor at Beauvale, and AUGUSTINE WEBSTER, trained at Sheen, but now prior of the charterhouse in the Isle of Axholme. Cromwell, who was aware that King Henry was greatly incensed against the Carthusians, received them roughly, and summarily cutting short Prior Houghton's opening remarks, ordered them all three to be committed to the Tower, although Lawrence and Webster had not opened their lips. An interrogatory at the Rolls three weeks later was followed by a visit to the Tower of Cromwell himself and the king's commissaries, bearing with them a copy of the oath. By this time the priors had been joined in their captivity by Richard Reynolds, a distinguished and learned Bridgettine monk from the monastery of Syon, whose singular holiness was reflected in the angelic beauty of his countenance. Cardinal Pole, who was his intimate friend, declared that he was the only religious in England well versed in the three languages " in which all liberal learning is comprised ". Called upon to take the oath, the prisoners said they would do so if they might add the saving clause " as far as the law of God allows ". " I admit of no condition ", was Cromwell's reply. " Whether the law of God permits or not, you must take the oath without reservation." This they absolutely refused to do, and they were accordingly committed for trial.

When, on April 29, they came before the court at Westminster Hall, they were accused of denying that Henry VIII was supreme head on earth of the Church of England. To this charge they made no defence, but the jury showed the utmost reluctance to condemn them, only consenting to declare them guilty of high treason when Cromwell appeared in person and terrified them into submission. Sentence of death was then passed upon the four monks and upon an aged secular priest, John Haile, vicar of Isleworth, who was accused of uttering slanderous words against the king, the queen and the council. Their execution was fixed to take place at Tyburn on May 4, every expedient being adopted to degrade them in the eyes of the populace. They were dragged to the scaffold, lying on their backs on hurdles, still wearing their habits—a thing hitherto unheard of in a Christian country. Arrived at the foot of the gallows, Bd John Houghton embraced his executioner, who craved his forgiveness, and having testified that he was suffering for conscience because he was unwilling to deny a doctrine of the Church, he met his death with the utmost fortitude. After being strung up, he was cut down and disembowelled while still alive. In fact he was conscious and still able to speak when his heart was torn out. The rest of the martyrs showed the same courage. All refused a pardon proffered at the last moment at the price of acknowledging the king's supremacy. Special efforts had been made to break down the constancy of

Bd RICHARD REYNOLDS, who, as he was the last to be executed, was obliged to witness the barbarities inflicted on his companions. Their remains were parboiled, divided, and exposed in various parts of the city, an arm of Bd John Houghton being posted over the chief entrance of his monastery.

On the very day of the execution of the priors, one of the commissaries visited the Charterhouse to interrogate and examine the three monks who had taken over the government, namely, HUMPHREY MIDDLEMORE, WILLIAM EXMEW, the late prior's confessor, and SEBASTIAN NEWDIGATE, once a favourite courtier in the palace of Henry VIII. Their replies were deemed unsatisfactory and three weeks later they were committed to the Marshalsea prison, where for over a fortnight they were chained to columns by the neck and feet, unable to sit or lie down, and never released for a moment. Newdigate had a special trial to undergo, for King Henry came to the prison in disguise and tried to win him over. All three came up for trial on June 12, were convicted of high treason, and were executed on June 19.

No further executions took place for some time, but the monks were not left to themselves. Resident commissioners were placed over them, their books were taken away, and in the words of Maurice Chauncy, " they never knew what it was to be free from vexation for a single hour ". A monk from Sheen, who had taken the oath of supremacy, was placed over them as prior, whilst several of the most resolute of the monks were sent to other houses. Amongst these were two priests, JOHN ROCHESTER and WILLIAM WALWORTH, who were transferred to Hull. In consequence of an imprudent letter which the former addressed from there to the Duke of Norfolk, he and his brother monk were arrested, tried at York, condemned and executed on May 11, 1537, two years after the death of Bd John Houghton.

In the meantime the constant pressure brought to bear upon the London community had been gradually breaking down the constancy of the majority, and on May 18, 1537, nineteen of the monks, besides the prior, consented to take the oath. There still, however, remained a heroic minority of ten who continued staunch. Three of them were priests—THOMAS JOHNSON, RICHARD BEER and THOMAS GREEN or Greenwood ; one was a deacon, JOHN DAVY, and the rest were the lay brothers ROBERT SALT, WILLIAM GREENWOOD, THOMAS READING, THOMAS SCRYVEN, WALTER PIERSON and WILLIAM HORN. They were imprisoned in the Marshalsea, tied to posts and left to starve to death. For a time they were kept alive by the heroism of Sir Thomas More's adopted daughter, Margaret Clement, who, after bribing the gaoler, obtained access to the prison in the disguise of a milkmaid and fed the prisoners by placing food in their mouths. The warder, however, became alarmed when the king expressed surprise that the captives were still alive, and Margaret was refused admission. One after the other the monks died of neglect and starvation, until only William Horn remained. He was removed to the Tower, where he was treated with less inhumanity, but three years later he was attainted, condemned for denying the royal supremacy, and executed at Tyburn on August 4, 1540. He was the last of the eighteen who make up the roll of the English Carthusian martyrs.

A general feast of these martyrs is kept to-day in the archdiocese of Westminster and by the Carthusians. Bd John Houghton is celebrated in the diocese of Brentwood, BB. John Rochester and William Walworth in Leeds and Middlesbrough, Bd Richard Reynolds separately in Westminster (May 14), Bd John Haile

in Brentwood (May 21), and BB. Sebastian Newdigate and Humphrey Middlemore in Birmingham (June 19).

Apart from the state papers in Record Office and elsewhere, all of which are calendared in the *Letters and Papers, Foreign and Domestic : the Reign of Henry VIII*, our principal authority is the narrative of Dom Maurice Chauncy, *Historia aliquot nostri saeculi Martyrum*. Fr Van Ortroy, in the *Analecta Bollandiana*, vols. vi, xiv, and xxii, has studied the slight variations in the different recensions of Chauncy's work. The story is also retold with supplementary details by L. Hendriks, *The London Charterhouse* (1889), and by V. Doreau, *Henri VIII et les Martyrs de la Chartreuse* (1890). See also Fr. John Morris, S.J., *Troubles of our Catholic Forefathers*, vol. i, pp. 3–29 ; Camm, LEM., vol. i, pp. 1–46 ; and E. M. Thompson, *The Carthusian Order in England* (1930). The same writer contributes an introduction to an unpublished manuscript of Chauncy's, *Brevis et fidelis narratio*, edited by G. W. S. Curtis (1935). For Bd Richard Reynolds see A. Hamilton, *The Angel of Syon* (1905) and M. J. R. Fletcher, *The Story of . . . Syon Abbey* (1933). D. B. Christie, *While the World Revolves* (1932), is a popular account of Bd John Houghton. There is an admirable brief summary in R. W. Chambers, *Thomas More* (1935), pp. 320–332.

ST FRANCIS DI GIROLAMO (A.D. 1716)

A BOUNDLESS zeal for the conversion of sinners and a tender love for the poor, the sick and the oppressed were the outstanding characteristics of St Francis di Girolamo, the eloquent Jesuit missioner whom the inhabitants of the Two Sicilies venerate to this day as, in a special sense, the apostle of Naples. The eldest of a family of eleven, he was born in 1642 at Grottaglie, near Taranto. After he had made his first communion, at the age of twelve, he was received into the house of some secular priests in the neighbourhood who lived a community life. The good fathers were not slow to perceive that their young charge was no ordinary boy ; from leaving him in charge of their church they promoted him to teaching the catechism, and he received the tonsure when he was barely sixteen. With a view to learning canon and civil law, he went to Naples in the company of a brother who desired to study under an eminent painter. In 1666 Francis was ordained priest, for which a dispensation had to be obtained as he was not yet twenty-four. For the next five years he taught at Naples in the Jesuit Collegio dei Nobili. The impression he made there upon his pupils may be gauged from the fact that the boys habitually spoke of him among themselves as " the holy priest ". At the age of twenty-eight, having overcome the opposition of his parents, he entered the Society of Jesus.

During the first year of novitiate Francis was subjected to exceptionally severe tests by his superiors, who were so completely satisfied that at its close they sent him to help the celebrated preacher Father Agnello Bruno in his mission work. From 1671 till 1674, the two priests laboured untiringly and with great success, mainly amongst the peasants of the province of Otranto. At the close of that mission Francis was recalled to Naples where he completed his theological studies and was professed. He was now appointed preacher at the Neapolitan church known as the Gesù Nuovo. It was his ardent desire to be sent to Japan, when there was talk of attempting a new missionary effort in that land which had ruthlessly exterminated every Christian teacher who landed on its shores, but he was told by his superiors that he must regard the kingdom of Naples as his India and Japan. It was, indeed, to be the scene of his untiring activities for the remaining forty years of his life.

From the outset his preaching attracted huge congregations and was rewarded by such excellent results that he was set to train other missionaries. In the

provinces he conducted at least 100 missions, but the people of Naples would never allow him to be long absent from their city. Wherever he went, men and women hung upon his lips and crowded to his confessional; and it was confidently asserted that at least four hundred hardened sinners were annually reclaimed through his efforts. He would visit the prisons, the hospitals and even the galleys, in one of which—a Spanish one—he brought to the faith twenty Turkish prisoners. Moreover, he did not hesitate to track down sinners to the very haunts of vice, in which it sometimes happened that he was very roughly handled. Often he would preach in the streets—occasionally on the spur of the moment. Once, in the middle of a stormy night, he felt irresistibly moved to turn out and preach in the dark in an apparently deserted part of the town. The following day there came to his confessional a young woman who had been living a sinful life, but had been conscience-stricken when through her open window she had heard his stirring appeal of the previous evening. Amid his numerous penitents of all classes, perhaps the most remarkable was a woman, French by birth, called Mary Alvira Cassier. She had murdered her father and had afterwards served in the Spanish army, disguised as a man. Under the direction of St Francis she not only was brought to penitence, but attained to a high degree of holiness.

The effects of the preaching of the holy Jesuit were enhanced by his reputation as a wonder-worker, but he consistently disclaimed any extraordinary powers, attributing the numerous cures which attended his ministrations to the intercession of St Cyrus (January 31), for whom he had a special veneration. St Francis di Girolamo died at the age of seventy-four, after much suffering, and his remains were interred in the Jesuit church of Naples where they still lie. He was canonized in 1839.

There is a valuable report drawn up by the saint himself to acquaint his superiors with the more striking manifestations of God's grace during fifteen years of his missionary labours. These "Brevi Notizie" have been printed by Father Boero in his book *S. Francesco di Girolamo e le sue Missioni* (1882). We have also two Italian lives written by fellow Jesuits who had known the saint intimately; that by Stradiotti appeared in 1719, and that by Bagnati in 1725. Among more modern contributions, the *Vita di San Francesco di Girolamo*, by Father degli Oddi, has been perhaps the most widely circulated, but J. Bach's *Histoire de S. François de Geronimo* (1867), is the most complete. See further the convenient *Raccolta di Avvenimenti singolari e Documenti autentici*, collected by Canon Alfonso Muzzarelli (1806), as well as the life by C. de Bonis. In English there is a biography by A. M. Clarke which appeared in the "Quarterly Series" in 1891, and an admirable article by the Bollandist Father Van Ortroy in the *Catholic Encyclopedia*.

ST IGNATIUS OF LACONI (A.D. 1781)

LACONI is beautifully situated a little south of the middle of the island of Sardinia. Two hundred and fifty years ago it was little more than a large village, with narrow winding streets between the peasant cottages, adjoining the park and mansion of the local nobleman, the Marquis of Laconi. Living in the Via Prezzu was a man named Matthew Cadello Peis, who was married to Ann Mary Sanna Casu. They were respectable people, very hard-working and very poor, and they had three sons and six daughters. One who knew them personally said they were "a household of saints"; that, no doubt, must not be taken too literally; but one of the children, the second born, was in fact to be raised to the Church's altars.

This boy was born on December 17, 1701. He was christened Francis Ignatius Vincent, and was known at home by his last name. Little is known of his early

years, except that he was a " child of the fields ", early becoming acquainted with hard work on his father's land. Physically, Vincent was delicate and his healthy life failed to strengthen him; all the witnesses speak of his being thin and pale. It was precisely this poor health that was the occasion of his seriously determining to " enter religion ". Vincent's mother is said to have promised her son to St Francis of Assisi at birth, and she certainly used to speak to him of one day wearing the habit of *Il Poverello*. Accordingly when, being about seventeen or eighteen years old, he was taken seriously ill, he offered himself to St Francis should he recover. But on regaining his health, his father was unwilling to part with him: " We did not promise to do anything in a hurry ", said the prudent Matthew. " To-day or to-morrow, this year or later on, it all comes to the same thing. There's no need to keep your promise at once." But on an autumn day in 1721 something happened to strengthen Vincent's determination. He was riding out to look at his father's cattle when, at a rather dangerous part of the road, his horse bolted. Vincent lost control altogether and thought he would certainly be killed; but for no apparent reason the horse pulled up suddenly, and then jogged on quietly as before. In this the young man saw the finger of God.

A few days later, in spite of his father's expostulations, Vincent made his way to Buoncammino, near Cagliari, and there asked to be admitted to the Capuchin branch of the Order of Friars Minor. After some delay he was clothed in the habit of St Francis, as Brother Ignatius, at St Benedict's friary. It was one of those beautiful homely little houses of friars such as are still to be found in parts of Italy.

At first Brother Ignatius got on well, under the eye of a sympathetic and discerning novice-master. But his successor in office was less understanding: he suspected Brother Ignatius of insincerity, and was of the opinion that he was not physically strong enough for Franciscan life. As the end of his novitiate approached it looked as if Brother Ignatius would be rejected for profession, but he redoubled his efforts to carry out all he was called on to do: and so at the end of 1722 he was allowed to make his vows. Brother Ignatius was specially attached to St Benedict's; but after profession he was sent for short periods to other neighbouring houses, the bigger friary, St Antony's, at Buoncammino, Cagliari, Iglesias. It was at the last-named place that rumours of wonders began to be associated with the young laybrother, and when he was sent out to collect alms people not only gave to him but asked him to come again. Near the village of Sant' Antioco there is a hillock called to this day Brother Ignatius's Hill, though why is not known. From Iglesias he was sent back to Cagliari, where for fifteen years he worked in the weaving-shed. The life of a laybrother is likely in any case to be uneventful, and during this period practically nothing is known of Brother Ignatius beyond his steady progress in the love of God.

Then came a change which gave him opportunity more widely to extend this love in terms of his human fellows. He was already a " friar "; he had now to be a " brother " as well. A man of solitude and silence, working quietly within monastery walls, he had to go out into the world, travel around on foot, and commend himself and his mission to all and sundry. In 1741 he was sent out from St Antony's at Buoncammino to quest for alms, and that proved to be the chief external occupation of the remaining forty years of his life. It is easy enough to dress up a " begging son of St Francis " in a spurious romanticism: the reality is rather different. You are liable to have the door slammed in your face, to be assailed with

abuse ; you are at the mercy of the weather and the miles no less than of the moods and whims of men and women. Brother Ignatius made of this humbling task a real apostolate : he was consulted by those in difficulties, he visited the sick and reproved sinners and taught the ignorant, enemies were reconciled, he took back alms to support his brethren, and God was glorified. For people loved Brother Ignatius. And outstandingly children loved him and he loved them. More than one happy mother claimed that her barrenness had been taken away through the prayers of Ignatius of Laconi.

A Capuchiness, who well remembered him coming to her home when she was seven years old, recorded that St Ignatius was of medium height, with slight features, his hair and beard white. He carried a forked stick and was upright in his gait, easy in manner, and " gentle and caressing with children ". His simplicity was truly Franciscan, and the measuredness of his speech reflected the serene calm of his mind. His daily activity was sufficiently trying, but the solitude he lacked then he found at night, when contemplation of divine things often reduced sleep to a few hours, and that on a shake-down bed with a log for pillow.

There is the testimony of an onlooker, Brother Francis Mary of Iglesias, for St Ignatius being lifted from the ground in prayer, and the account bears the stamp of accuracy : " Then it was time for the night office ", it ends, " and at the sound of the bell Brother Ignatius slowly moved down to the ground and went into choir with the others." Numerous marvels are attributed to him, and attested in the process of beatification. Many of them were cures of ill-health, so much so that Father Emmanuel of Iglesias and others said that Brother Ignatius seemed to be the general medical practitioner of the whole neighbourhood, and the laybrother had often to protest that " I am not a doctor. What can I do ? " What he did was to recommend some simple remedy, to exhort to trust in God, or to pray, " If it be God's will, may you be healed ".

There was in Cagliari a rich and unscrupulous money-lender, named Franchino, at whose house St Ignatius deliberately never called in his quest for alms. Regarding this as a public slight, Franchino complained to the father guardian of St Antony's, who, not knowing the reason for the omission, told Brother Ignatius to remedy it. He obeyed without argument, and came back from Franchino's house with a sack full of food. This he brought to the guardian and poured out at his feet—when it was seen to be dripping with blood. " What is the meaning of this ? " asked the guardian in astonishment. " Father guardian ", explained Brother Ignatius " this is the blood of the poor. And that is why I ask for nothing from that house."

From the early spring of 1781, when he was in his eightieth year, the health of St Ignatius began seriously to fail, and he visited his beloved sister Mary Agnes, a Poor Clare, telling her it was the last time they would meet on earth. He took to his bed, and on May 11, at the hour of our Lord's agony on the cross, he put his hands together, murmured, " It is the Agony ! " and died. St Ignatius of Laconi was canonized in 1951.

A *Vita del Ven. Fra Ignazio da Laconi*, by F. Sequi, was published at Cagliari in 1870. Another, by Father G. de Dominicis, in 1929, was based on documents of the process and local research. Another, by R. Branca, appeared at Turin in 1932. The official biography, published in 1940, was written by Father Samuel of Chiaramonte and gathers in a convenient form all that is of general interest about St Ignatius ; but the work is somewhat verbose, spun out and repetitive for English taste. A German Protestant minister, Joseph Fues, who was in Sardinia in 1773–76, published a series of descriptive letters (Leipzig,

1780) which contain very valuable contemporary information about Ignatius; they were translated into Italian in 1899. A life in French by Father Majella was published in Belgium in 1946.

12: SS. NEREUS, ACHILLEUS AND DOMITILLA, MARTYRS (FIRST CENTURY ?)

THE *cultus* of SS. Nereus and Achilleus is very ancient, going back, we may say with certainty, to the fourth century. It was on the occasion of their festival, which was observed with some solemnity in Rome two hundred years later, that St Gregory the Great delivered his twenty-eighth homily. "These saints, before whom we are assembled", he says, "despised the world and trampled it under their feet when peace, riches and health gave it charms." The church in which he spoke was built over their tomb in the cemetery of Domitilla, on the Via Ardeatina. A new church was built by Leo III about the year 800 and this lay in ruins when Baronius, who derived from it his title as cardinal, rebuilt it and restored to it the relics of SS. Nereus and Achilleus which had been removed to the church of St Adrian.

Nereus and Achilleus were pretorian soldiers—as we know from the inscription Pope St Damasus placed on their tomb—but their legendary "acts" suppose them to have been attached as eunuchs to the household of Flavia Domitilla and to have shared her banishment. Of this lady, who was the great-niece of the Emperor Domitian,* Eusebius writes: "In the fifteenth year of Domitian, for professing Christ, Flavia Domitilla, the niece of Flavius Clemens, one of the consuls of Rome at that time, was transported with many others to the island of Pontia", *i.e.* Ponza. St Jerome describes her banishment as one long martyrdom. Nerva and Trajan were perhaps unwilling to restore the relations of Domitian when they recalled the other exiles. The "acts" report that Nereus, Achilleus and Domitilla were removed to the island of Terracina, where the first two were beheaded during the reign of Trajan, whilst Domitilla was burnt because she refused to sacrifice to idols. This story probably found its starting-point in the fact that the bodies of the two former martyrs were buried in a family vault, which burying-place later became known as the cemetery of Domitilla. The excavations of de Rossi in that catacomb in 1874 resulted in the discovery of their empty tomb in the underground church constructed by Pope St Siricius in 390.

All, therefore, that we can with any confidence affirm regarding SS. Nereus and Achilleus is what we can gather from the inscription which Pope Damasus wrote in their honour towards the close of the fourth century. The text is known from the reports of travellers who read it when the slab was still entire, but the broken fragments which de Rossi found in his excavation of the cemetery of Domitilla in the last century are sufficient to identify it beyond possible doubt. Its terms run as follows, in English: "The martyrs Nereus and Achilleus had enrolled themselves in the army and exercised the cruel office of carrying out the orders of the

* The opinion now more generally accepted holds that there were two Christian women who bore the name of Flavia Domitilla. The elder was the daughter of a sister of Domitian and Titus, and she, as the wife of Flavius Clemens, was banished to the island of Pandatania. We learn this from Dion Cassius. The second Domitilla was a niece by marriage of the first, and it is she who was banished to Ponza, a fate which St Jerome seems to regard as equivalent to martyrdom.

tyrant, being ever ready through the constraint of fear to obey his will. O miracle of faith! Suddenly they cease from their fury, they become converted, they fly from the camp of their wicked leader; they throw away their shields, their armour and their blood-stained javelins. Confessing the faith of Christ, they rejoice to bear testimony to its triumph. Learn now from the words of Damasus what great things the glory of Christ can accomplish."

The legendary story of Nereus and Achilleus, and the discovery of the cemetery of Domitilla with which it is connected, have given rise to a considerable literature. The "acts", printed in the *Acta Sanctorum*, May, vol. iii, have been since edited or commented upon by such scholars as Wirth (1890); Achelis, in *Texte und Untersuchungen*, vol. xi, pt. 2 (1892); Schaefer, in the *Römische Quartalschrift*, vol. viii (1894), pp. 89–119; P. Franchi de' Cavalieri, in *Note Agiografiche*, no. 3 (1909), etc. *Cf.* also J. P. Kirsch, *Die römischen Titelkirchen* (1918), pp. 90–94; Huelsen, *Le Chiese di Roma nel medio evo*, pp. 388–389, etc., and CMH., p. 249. Abundant references to the archaeological literature devoted to the cemetery of Domitilla will be found in Leclercq's article in DAC., vol. iv (1921), cc. 1409–1443.

ST PANCRAS, MARTYR (A.D. 304?)

WE have no reliable information concerning St Pancras, whose martyrdom is celebrated on this day. The story, as it is usually told, is based upon his so-called "acts" which were fabricated long after his death and contain serious anachronisms. He is supposed to have been a Syrian or Phrygian orphan who was brought by an uncle to Rome, where both were converted to Christianity. Pancras was, it is said, in his fourteenth year when he was beheaded for the faith under Diocletian. He was buried in the cemetery of Calepodius, which afterwards took his name, and about the year 500 a basilica was built or rebuilt over his tomb by Pope Symmachus. St Augustine dedicated in his honour the first church he erected in Canterbury and some fifty years later Pope St Vitalian sent to Oswy, king of Northumberland, a portion of the martyr's relics, the distribution of which seems to have propagated his *cultus* in England. St Gregory of Tours, who called St Pancras "the avenger of perjuries", asserted that God, by a perpetual miracle, visibly punished false oaths made in the presence of his relics.

Pancras's tomb in Rome was near the second milestone along the Via Auralia, and the church of Pope Symmachus was very handsomely restored by Pope Honorius (625–638); the inscription commemorating the fact is known to us. Pope St Gregory the Great had previously built a monastery for Benedictines under his invocation, and it seems likely that the dedication of the church erected by St Augustine at Canterbury may have been suggested by a remembrance of the Roman community in which he had lived. Another well-known cemetery that bore his name was that in London, where many penal-times Catholics were buried; its church gave its name to the district and so to the railway station.

The "acts", which exist both in Latin and in Greek and in more than one recension, may be read in the *Acta Sanctorum*, May, vol. iii. They are discussed with the Greek text by P. Franchi de' Cavalieri in *Studi e Testi*, vol. xix, pp. 77–120. See also *Analecta Bollandiana*, vol. lx, pp. 258–261.

ST EPIPHANIUS, BISHOP OF SALAMIS (A.D. 403)

ST EPIPHANIUS was born at Besanduk, a village near Eleutheropolis in Palestine, about the year 310. In order to qualify himself for the study of the Holy Scriptures he acquired in his youth a knowledge of Hebrew, Coptic, Syriac, Greek and Latin.

Frequent interviews with solitaries, whom he used to visit, gave him a strong inclination to the religious life, which he embraced very young. Even if, as one of his biographers asserts, he made his first essay of monasticism in Palestine, it is certain that he soon went to Egypt to perfect himself in ascetical discipline by staying with one or more of the desert communities. He returned to Palestine about the year 333, was ordained priest and built at Eleutheropolis a monastery, of which he became superior. The mortifications he practised seemed to some of his disciples to overtax his strength, but in answer to their expostulations he would say, " God gives not the kingdom of Heaven except on condition that we labour : and all we can do bears no proportion to the crown we are striving for ". To his bodily austerities he added an indefatigable application to prayer and study, and most of the books then current passed through his hands. In the course of his reading he was shocked by the errors he detected in the writings of Origen. His reaction was violent, and he ever afterwards regarded Origen as the fountain-head of all the heresies that were afflicting the Church.

Epiphanius in his monastery came to be regarded as the oracle of Palestine and the neighbouring countries ; it was asserted that no one ever visited him without receiving spiritual comfort. Indeed, his reputation spread to more distant lands, and in the year 367 he was chosen bishop of Salamis, or Constantia as it was then called, in Cyprus. He continued, however, to govern his community at Eleutheropolis which he visited from time to time. His charity to the poor is described as boundless and many persons made him the dispenser of their alms. The widow St Olympias bestowed upon him a valuable gift of land and money for that purpose. The veneration which all men had for his sanctity exempted him from the persecution of the Arian Emperor Valens ; and he was almost the only orthodox bishop on the eastern shores of the Mediterranean who was not molested during that reign. In 376 he undertook a journey to Antioch in a vain endeavour to convert Vitalis, the Apollinarist bishop ; and six years later he accompanied St Paulinus of Antioch to Rome, where they attended a council summoned by Pope Damasus. They stayed in the house of St Jerome's friend, the widow St Paula, whom St Epiphanius was able to entertain in Cyprus three years afterwards, when she was on her way to Palestine to rejoin her spiritual father.

Saint though he was, the bishop was a violent partisan and his prejudices led him, as an old man, to take action in ways which were—to say the least—regrettable. Thus, after having stayed as an honoured guest with John, bishop of Jerusalem, he had the bad taste to preach a sermon in the metropolitan church, attacking his host, whom he suspected of sympathy with Origenism. Then, having withdrawn to Bethlehem, he proceeded to commit the ecclesiastical offence of ordaining, in a diocese not his own, Paulinian, the brother of St Jerome. The complaints of the bishop and the scandal caused obliged him to take the newly-ordained priest back with him to exercise his ministry in Cyprus. On another occasion, being incensed at the sight of a picture of our Lord or of a saint on the curtain over the door of a village church, he tore it to pieces, recommending that it should be used as a shroud. It is true that he subsequently replaced the curtain by another, but we are not told what the villagers thought of the exchange. Finally, he allowed himself to be used as a tool by the unscrupulous Theophilus of Alexandria, and to appear in his stead at Constantinople to impeach the four " Tall Brothers ", who had escaped from the persecution of Theophilus and had appealed to the emperor. Epiphanius, on his arrival, refused the proffered hospitality of St John Chrysostom because he had

protected the fugitive monks, but when he was brought face to face with the Tall Brothers and asked to state his charges against them, he was obliged to make the humiliating admission that he had read none of their books and knew nothing whatever of their doctrines! In a somewhat chastened spirit he set out shortly afterwards to return to Salamis, but he died on the voyage home.

The fame of St Epiphanius rests chiefly upon his writings, the principal of which are the *Anchoratus*, a treatise designed to confirm unsettled minds in the true faith; the *Panarium*, or medicine-chest against all heresies; the Book of Weights and Measures, which depicts many ancient Jewish customs and measures; and an essay on the precious stones set in the breastplate of the Jewish high priest. These works, which were formerly much esteemed, show the writer to have amassed a vast amount of information, but today he seems to be regrettably lacking in judgement and the gift of clear exposition. Well might St Jerome describe him as "a last relic of ancient piety!"

The so-called biography of St Epiphanius attributed to a supposed Bishop Polybius is historically worthless and has not been printed in the account given of the saint in the *Acta Sanctorum*, May, vol. iii. For our knowledge of his life we have to go to the church historians, such as Sozomen, and the controversialists who occupied themselves with the writings of Origen and with the history of St John Chrysostom. A critical edition of the works of Epiphanius, for which the Prussian Academy of Sciences took the responsibility, makes but slow progress. For more detailed information regarding the saint's life and writings, see DTC., vol. v (1913), cc. 363–365; Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iii, pp. 293–302; and P. Maas in the *Byzantinische Zeitschrift*, vol. 30 (1930), pp. 279–286. There is an excellent article in DCB., vol. ii, pp. 149–156, by R. A. Lipsius.

ST MODOALDUS, Bishop of Trier (*c.* A.D. 640)

Aquitaine was the birthplace of the holy bishop St Modoaldus, who is also known as Modowaldus and Romoaldus. He seems to have belonged to a family of high rank which was prolific in saints, for one of his sisters was the abbess St Severa and the other was Bd Iduberga, wife of Pepin of Landen and mother of St Gertrude of Nivelles. Modoaldus came to be frequently received at the court of King Dagobert, where he met St Arnulf of Metz and St Cunibert of Cologne, with whom he formed a close friendship. Dagobert esteemed the young ecclesiastic so highly that he nominated him to the see of Trier (Trèves), but this mark of favour did not prevent the saint from constantly remonstrating with his royal patron for his personal licentiousness and the loose morals of his court. In the course of time his strictures touched the king's heart: he became sincerely penitent and tried to make amends for the past. Not only did he take St Modoaldus as his spiritual father and adviser, but he also gave him grants of land and money with which to make religious foundations. Few incidents in the life of St Modoaldus have come down to us, and even the dates of his consecration and death are doubtful. However, he was certainly present at the Council of Rheims in 625. He ordained the martyr St Germanus of Grandval, whom he had brought up, and gave hospitality to St Desiderius of Cahors, as may be gathered from the letter of thanks afterwards written to him by his guest. St Modoaldus died after an episcopate which the Bollandists conjecture to have extended approximately from 622 to 640.

The very sketchy biography of St Modoaldus, written more than 400 years after his death by Abbot Stephen of Liége, is of no particular historical value. It is printed with the usual introduction and commentary in the *Acta Sanctorum*, May, vol. iii.

ST RICTRUDIS, WIDOW (A.D. 688)

THE family of St Rictrudis was one of the most illustrious in Gascony, and her parents were devout as well as wealthy. In her father's house when she was a young girl Rictrudis met one who was to be her director for a great part of her life. This was St Amandus, then an exile from the territory of King Dagobert, whose licentious conduct he had condemned; the prelate was evangelizing the Gascons, many of whom were still pagans. Later on there arrived another distinguished visitor in the person of St Adalbald, a young French nobleman in great favour with King Clovis. He obtained from his hosts the hand of Rictrudis in spite of the opposition of relations who viewed with disfavour any alliance with a Frank. The home to which Adalbald took his bride was Ostrevant in Flanders, and there four children were born to them— Mauront, Eusebia, Clotsind and Adalsind, all of whom, like their parents, were destined to be honoured in later times as saints. After his return from exile St Amandus would come now and then to stay with this remarkable family, whose holy and happy life is described in glowing terms by the tenth-century compiler of the life of St Rictrudis. She had been married sixteen years when Adalbald, on a visit to Gascony, was murdered by some of her relations who had never forgiven him for his successful wooing. The blow was a terrible one to St Rictrudis. She told St Amandus that she wished to retire into a convent, but he advised her to wait until her son was old enough to take up his residence at court. This delay entailed on her a severe trial in later years, when King Clovis II suddenly made up his mind to give her in marriage to one of his favourites, for she was still attractive and very wealthy. The king's commands in such cases were law, and Rictrudis pleaded with him in vain. Eventually, however, St Amandus persuaded the monarch to allow her to follow her vocation, and Rictrudis joyfully set out for Marchiennes, where she had founded a double monastery, for men and women. There she received the veil from St Amandus. Her two younger daughters, Adalsind and Clotsind, accompanied her, but Eusebia remained with her paternal grandmother, St Gertrude, at Hamage. After a few years at court Mauront decided that he too wished to abandon the world and it was at Marchiennes, in his mother's presence, that he received the tonsure. Adalsind died young, but Clotsind lived to become abbess of Marchiennes when St Rictrudis passed to her reward at the age of seventy-six.

The life of St Rictrudis, which was written by Hucbald of Elnone in 907, seems to represent a sincere attempt to arrive at historical truth, however greatly the biographer was hampered by the lack of materials, most of which are said to have perished when Marchiennes was raided and burnt by the Normans in 881. See the admirable discussion of the subject by L. Van der Essen in the *Revue d'Histoire ecclésiastique*, vol. xix (1923), especially pp. 543–550; and in the same author's *Étude critique . . . des Saints mérovingiens* (1907), pp. 260–267. Hucbald's life, with other materials, may be read in the *Acta Sanctorum*, May, vol. iii. W. Levison, in MGH., *Scriptores Merov.*, vol. vi, has only re-edited the prologue. St Rictrudis is sometimes confused with St Rotrudis, a saint venerated at Saint-Bertin and Saint-Omer, about whose life nothing at all is known.

ST GERMANUS, PATRIARCH OF CONSTANTINOPLE (A.D. 732)

ST GERMANUS was the son of a senator of Constantinople, was educated for the priesthood, and was for some time attached to the metropolitan church; but after his father's death, at a date which is not recorded, he was appointed bishop of Cyzicus. Nicephorus and Theophanes assert that he countenanced the attempts

made by the Emperor Philippicus to spread the monothelite heresy ; this, however, seems inconsistent with the bishop's subsequent unflinching defence of orthodoxy, and the encomium passed upon him by the second oecumenical Council of Nicaea in 787. Under Anastasius II Germanus was translated from Cyzicus to the see of Constantinople. Within a year of his accession he called a synod of 100 bishops at which the true doctrine of the Church was asserted against the monothelite heresy.

After Leo the Isaurian had ascended the imperial throne in 717, St Germanus crowned him in the church of the Holy Wisdom, and the emperor solemnly swore to preserve the Catholic faith. Ten years later, when Leo declared himself in sympathy with the iconoclasts and set himself against the veneration of images, St Germanus reminded him of the vow he had made. In spite of this remonstrance, the emperor issued an edict prohibiting the outward display of reverence to religious statues and pictures, all of which were to be raised to a height which precluded the public from kissing them. A later and still more drastic decree ordered the general destruction of sacred images and the whitewashing of church walls. The patriarch, though a very old man, spoke out fearlessly in defence of images and wrote letters upholding the Catholic tradition to bishops inclined to favour the iconoclasts. In one of these, to Thomas of Claudiopolis, he says : " Pictures are history in figure and tend to the sole glory of the heavenly Father. When we show reverence to representations of Jesus Christ we do not worship the colours laid upon the wood : we are venerating the invisible God who is in the bosom of the Father : Him we worship in spirit and in truth." In reply to an epistle he addressed to Pope St Gregory II, St Germanus received an answer, still preserved to us, in which the pope expresses his deep appreciation of the patriarch's vindication of Catholic doctrine and tradition.

Over and over again did Leo attempt to win over the aged prelate, but finally, in 730, realizing that his efforts remained fruitless, he practically compelled St Germanus to relinquish his office. The saint then retired to his paternal home, where he spent the remainder of his life in monastic seclusion, preparing for his death which took place when he was over ninety. Of his writings, the greater part of which have perished, the best known was an apology for St Gregory of Nyssa against the Origenists ; Baronius described them as having kindled a beacon which illuminated the whole Catholic Church.

A medieval life of St Germanus in Greek was edited by A. Papadopoulos Kerameus in 1881, but it is of little value. The statement, for example, that the patriarch, to escape from the resentment of the Emperor Leo, took refuge in a convent of nuns at Cyzicus, and wearing their habit was quite unrecognizable because he already looked like a wizened old woman, can hardly be credited, especially in view of the oriental insistence on episcopal beards. Our surest source of information is to be found in such letters of the period as have been preserved, and in the proceedings of the councils. There is an excellent article on St Germanus in DTC., vol. vi (1920), cc. 1300–1309 ; to this a full bibliography is appended, as also in Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. v, pp. 48–51. See also Hefele-Leclercq, *Histoire des Conciles*, vol. iii, pp. 599 *seq.*

ST DOMINIC OF THE CAUSEWAY (*c.* A.D. 1109)

ST DOMINIC DE LA CALZADA, " of the Causeway ", was so called from the road which he made for pilgrims on their way to Compostela. He was a native of Villoria in the Spanish Basque country, and as a young man had made several unsuccessful attempts to become a Benedictine, his uncouth appearance and his ignorance

causing him to be rejected wherever he applied. He then went to live as a solitary in a hermitage of his own construction, surrounded by a garden which he cultivated. When St Gregory of Ostia came to preach in north-eastern Spain, Dominic attached himself to him, and remained with him until St Gregory's death. Bereft of his master, Dominic was again cast upon his own resources. Not far from his former hermitage lay the wilderness of Bureba through which many of the pilgrims had to pass to reach the shrine of St James. It was virgin forest and was dangerous not only because no proper road traversed it, but also because the undergrowth and trees afforded a lurking place for bandits. Here Dominic took up his abode. Having built himself a cabin and an oratory, he set about felling trees and building a good road. So successful were his efforts that settlers began to gather round him ; with their help he was able to construct also a hospice and a bridge. He died about the year 1109, and his grave, which he had made himself, became famous for miracles. The town of S. Domingo de la Calzada which grew up round his shrine was at one time important enough to be the seat of a bishopric, now transferred to Calahorra.

The account in the *Acta Sanctorum*, May, vol. iii, is derived mainly from a set of breviary lessons and from a life compiled by Louis de la Vega in 1606. See also the *Encyclopedia Europeo-Americana*, vol. xviii, p. 1846.

BD FRANCIS PATRIZZI (A.D. 1328)

AMONG the holy men who have shed lustre on the Servite Order not the least notable was Bd Francis Arrighetto, descended from a branch of a noble Sienese family, the Patrizzi, by which last name he is more commonly known. He was drawn to God while still a boy on listening to a sermon preached by the Dominican Bd Ambrose Sansedoni. Francis had a great desire to hide himself in some desert place, but he knew that duty required him to remain with his mother, who was a widow and blind. After her death he, at the age of twenty-two, was received into the Order of Servants of Mary by St Philip Benizi, and became in a short time famous as a missioner and preacher. His confessional was crowded, and popularity seems to have caused some jealousy and criticism amongst his brethren. Sensitive and perplexed, for fear he was giving scandal, he besought the guidance of our Blessed Lady, and was thereupon afflicted with sudden deafness. This infirmity was not permanent, but he took it as a sign that it was by the use of his tongue and not of his ears that God wished to be served. He had a wonderful gift for preaching moving sermons with little or no preparation, and he was indefatigable in exercising it. Though relentless in inflicting pain upon his body by taking the discipline and in other ways, he held that it was a mistake to starve himself: he needed all his strength to do the work committed to him. He foresaw that he would die on the feast of the Ascension, 1328, but he went out to preach on that day as he had been asked to do ; he collapsed by the roadside as he went. The touching story of his end is told by his biographer in great detail. His whole life was spent in Siena, where he is still venerated. The *cultus* was approved in 1743.

All that is likely to be known concerning Bd Francis may be read in the text and annotations of the life edited in the *Analecta Bollandiana*, vol. xiv (1895), pp. 167–197, by Father Soulier, O.S.M. The author of this biography was Father Christopher de Palma, a contemporary.

BD GEMMA OF SOLMONA, VIRGIN (A.D. 1429)

SOLMONA in the Abruzzi, which was Ovid's native place, has also given birth to a very different type of character in the person of Bd Gemma, a holy recluse who lived and died there, whose relics are still venerated in the church of St John. Gemma's parents were peasants who encouraged their little girl's precocious piety and set her to mind the sheep—an occupation which gave her ample leisure for prayer and contemplation. According to tradition, when she was twelve years old, her beauty attracted the notice of a local count called Roger, who sent his servants to kidnap her. Brought into his presence, God lent a marvellous power to her words, and she succeeded in so greatly impressing him that he undertook to build her a hermitage. Whatever truth there may be in that story, it is clearly established that she lived a holy life for forty-two years in a cell adjoining the church. The *cultus* which continued uninterrupted after her death was formally approved in 1890.

A short notice of this *beata* will be found in the *Acta Sanctorum*, May, vol. iii. The decree, which amounts to an equivalent beatification, may be read in the *Acta Sanctae Sedis*, vol. xxiii (1890), p. 48. A little book about Gemma was published by B. Silvestri at Prato in 1896.

BD JANE OF PORTUGAL, VIRGIN (A.D. 1490)

BD JANE OF PORTUGAL came into the world heiress to the throne of her father, Alphonsus V, and although a brother was born three years later the boy's delicacy, and the untimely death of the children's mother, Elizabeth of Coïmbra, made it seem not unlikely that the young princess would eventually become queen; and no pains were spared to fit her for the high position she might be called on to fill. Nevertheless, from childhood Jane took little pleasure in earthly things, caring only for what concerned the service of God. Unknown to all but two or three members of her suite, she wore a hair-shirt, used the discipline and spent hours of the night in prayer. When, at the age of sixteen, she found that her father was making plans for her marriage she asked him to permit her to embrace the religious life, but was met by a point-blank refusal. Alphonsus did not, however, for the moment, press her to marry and allowed her to lead a secluded life in the palace.

In 1471 King Alphonsus and Prince John started on a punitive expedition against the African Moors, leaving Jane, then nineteen years of age, as regent. The campaign was successful: and in the midst of the public rejoicings which followed their return, the princess again asked permission to retire into a convent. She obtained from her father a conditional consent, and, though it was for a time suspended owing to the objections of Prince John, Bd Jane, the moment she felt secure, took prompt action. She distributed her personal effects and set out for the Bernardine convent of Odivellas, on her way to her ultimate objective, the Dominican priory of Aveiro. Jane entered the priory on August 4, 1472, but she was not allowed by her family to take vows, or to give up control of her property. For a long time she did not even dare to receive the habit. Nevertheless, as far as she could, she led the life of a simple sister, always seeking to perform the most lowly tasks. Her income she devoted to charity, especially to redeeming captives. Her peace was repeatedly disturbed by her relations, who could never resign themselves to her refusing the marriages which continued to be suggested for her: Maximilian, king of the Romans, and Richard III, king of England, are said to

have been amongst the suitors. Moreover, Jane's family seem to have been genuinely concerned about her health, and they insisted upon making her leave Aveiro—never a salubrious place—when the plague was raging there. She died at the age of thirty-eight, of a fever supposed to have been contracted from contaminated or poisoned water given to her on her way home after a visit to court, by a woman of position whom she had banished from the town of Aveiro because of her scandalous life. The *cultus* of Bd Jane was authorized in 1693.

The most authentic account of the life of Bd Jane is that by Margaret Pineria, who had been one of her ladies-in-waiting. It was written in Portuguese, but in the *Acta Sanctorum*, May, vol. vii, it is accessible in a Latin translation. See also a popular French life, by de Belloc, with a number of engravings (1897); M. C. de Ganay, *Les Bienheureuses Dominicaines* (1913), pp. 279–304; and a brief sketch in J. Procter, *Lives of Dominican Saints*, pp. 122–126.

BD JOHN STONE, MARTYR (A.D. 1539?)

JOHN STONE's portrait and name are found in the old engravings representing the English martyrs as formerly depicted on the walls of the church of St Thomas in the English College at Rome; but beyond the fact that he was an Austin friar, a doctor of theology, and that he died a martyr little is known about him. It was in all probability to him that Bishop Ingworth, the king's sequestrator, referred in a letter to Cromwell in December 1538, when he complained of the insolence of one of the Austin friars at Canterbury, who "still held and still desired to die for it, that the King may not be head of the Church of England". In his *Dialogi sex* . . . (1566) Nicholas Harpsfield, archdeacon of Canterbury, states that Stone, after he had prayed and fasted for three days in prison, "heard a voice, though he saw nobody, which addressed him by name, and admonished him to be brave of heart and not to hesitate with constancy to suffer death for that belief which he had professed". "These things I learned from a serious and trustworthy man, who is even now living, to whom Stone himself related them."

It was formerly supposed that Bd John suffered on May 12, 1538, and on this date the Augustinian friars keep his feast; but both Ingworth's letter and the account-book of the city chamberlain of Canterbury seem to imply that he was still alive at December 14, 1538. The account-book notes the expenses of "ffryer Stone's" execution, fifteen items, including "for a Halter to hang hym . . . 1d".

In the Catholic Record Society's publications, vol. 45 (1950), Fr L. E. Whatmore prints a translation of the passage from Harpsfield, a corrected transcription from the Canterbury account-book, and other things bearing on John Stone, with references and comments.

13: ST ROBERT BELLARMINE, ARCHBISHOP OF CAPUA AND CARDINAL, DOCTOR OF THE CHURCH (A.D. 1621)

ONE of the greatest polemical theologians the Church has ever produced, and her foremost controversialist against the doctrines of the Protestant Reformation, was Robert Francis Romulus Bellarmine, whose feast is kept upon this day. Born in 1542 at Montepulciano in Tuscany, of a noble but impoverished family, he was the son of Vincent Bellarmino and Cynthia Cervini, half-sister to Pope Marcellus II. Even as a boy Robert showed great promise. He knew Virgil by heart, he wrote good Latin verses, he played the violin, and he

could hold his own in public disputations, to the great admiration of his fellow-citizens. Moreover, he was so deeply devout that in 1559, when Robert was seventeen, the rector of the Jesuit college at Montepulciano described him in a letter as " the best of our school, and not far from the kingdom of Heaven ". It was his ambition to enter the Society of Jesus, but he had to encounter strong opposition from his father, who had formed other plans for his son. Robert's mother, however, was on his side, and eventually he obtained the permission he desired. In 1560 he went to Rome to present himself to the father general of the order, by whom his noviciate was curtailed to enable him to pass almost immediately into the Roman College to enter upon the customary studies.

Ill-health dogged his steps from the cradle to the grave, and his delicacy became so pronounced that, at the close of his three years of philosophy, his superiors sent him to Florence to recruit his strength in his native Tuscan air, whilst at the same time teaching boys and giving lectures on rhetoric and on the Latin poets. Twelve months afterwards he was transferred to Mondovi in Piedmont. There he discovered that he was expected to instruct his pupils in Cicero and Demosthenes. He knew no Greek except the letters of the alphabet, but with characteristic obedience and energy he set to work to study at night the grammar lesson he was expected to give the next day. Father Bellarmine strongly objected to the flogging of boys, and himself never did so. In addition to teaching he preached sermons which attracted crowds. Amongst the congregation on one occasion was his provincial superior, Father Adorno, who promptly transferred him to Padua that he might prepare himself in that famous university town to receive ordination. Again he studied and preached, but before the completion of his course he was bidden by the father general, St Francis Borgia, to proceed at once to Louvain in Belgium to finish his studies there and to preach to the undergraduates, with a view to counteracting the dangerous doctrines which were being propagated by Dr Michael Baius, the chancellor, and others. It is interesting to note that on his journey he had as companion for part of the way the Englishman William Allen, afterwards to become like himself a cardinal. From the time of his arrival at Louvain until his departure seven years later, Robert's sermons were extraordinarily popular, although they were delivered in Latin, and although the preacher had no physical advantages to commend him, for he was small of stature and had to stand on a stool in the pulpit to make himself properly seen and heard. But men declared that his face shone with a strange light as he spoke and that his words seemed like those of one inspired.

After his ordination at Ghent in 1570, he was given a professorship in the University of Louvain—the first Jesuit to hold such a post—and began a course of lectures on the *Summa* of St Thomas Aquinas, which were at the same time brilliant expositions of doctrine and a vehicle through which he could, and did, controvert the teachings of Baius on such matters as grace, free will and papal authority. In contrast to the controversial brutality of the time he never made personal attacks on his enemies or mentioned them by name. Not content with the great labour entailed on him by his sermons and lectures, St Robert during his stay at Louvain taught himself Hebrew and embarked upon a thorough study of the Holy Scriptures and of the Fathers. To assist the studies of others he also made time to write a Hebrew grammar, which became extremely popular.

A serious breakdown in health, however, necessitated his recall to Italy and there, in spite of the efforts of St Charles Borromeo to secure his services for Milan, he was appointed to the recently established chair of controversial theology at the

Roman College. For eleven years, from 1576, he laboured untiringly, giving lectures and preparing the four great volumes of his *Disputations on the Controversies* of the Christian faith which, even three hundred years later, the great ecclesiastical historian Hefele described as " the most complete defence of Catholic teaching yet published ". It showed such profound acquaintance with the Bible, the Fathers, and the heretical writers, that many of his opponents could never bring themselves to believe that it was the work of one man. They even suggested that his name was an anagram covering a syndicate of learned and wily Jesuits. The work was one urgently needed at that particular moment, because the leading Reformers had recently published a series of volumes purporting to show, by an appeal to history, that Protestantism truly represented the Church of the Apostles. As these were published at Magdeburg, and as each volume covered a century, the series became known as the " Centuries of Magdeburg ". The answer which Baronius set out to furnish in the field of history, St Robert Bellarmine supplied in the field of dogmatics. The success of his *Controversies* was instantaneous: laymen and clergy, Catholics and Protestants, read the volumes with avidity, and even in Elizabethan England, where the work was prohibited, a London bookseller declared, " I have made more money out of this Jesuit than out of all the other divines put together ".

In 1589 he was separated for a while from his books to be sent with Cardinal Cajetanus on a diplomatic embassy to France, then in the throes of war between Henry of Navarre and the League. No tangible results came of the mission, but the party had the experience of being in Paris for eight months during the siege, when, to quote St Robert's own words, they " did practically nothing though they suffered a very great deal ". As opposed to Cardinal Cajetanus, who had Spanish sympathies, St Robert was openly in favour of trying to make terms with the king of Navarre if he would become a Catholic, but within a very short time of the raising of the siege the members of the mission were recalled to Rome by the death of Pope Sixtus V. Soon afterwards we find St Robert taking the leading part on a papal commission appointed by Pope Clement VIII to edit and make ready for publication the new revision of the Vulgate Bible, which had been called for by the Council of Trent. An edition had indeed already been completed during the reign of Sixtus V and under that pope's immediate supervision, but it contained many errors due to defective scholarship and to a fear of making important alterations in the current text. Moreover, it was never in general circulation. The revised version, as produced by the commission and issued with the *imprimatur* of Clement VIII, is the Latin Bible as we have it to-day, with a preface composed by St Robert himself. He was then living at the Roman College, where, as official spiritual director to the house, he had been brought into close contact with St Aloysius Gonzaga, whose death-bed he attended and to whom he was so deeply attached that in his will he asked to be buried at the feet of the youthful saint, " once my dear ghostly child ".

Recognition of Bellarmine's great qualities followed quickly. In 1592 he was made rector of the Roman College; in 1594 he was made provincial of Naples; and three years later he returned to Rome in the capacity of theologian to Clement VIII, at whose express desire he wrote his two celebrated catechisms, one of which is still in general use throughout Italy. These catechisms are said to have been translated more frequently than any other literary work except the Bible and the *Imitation of Christ*. In 1598, to his great dismay, he was nominated a cardinal by Clement VIII on the ground that " he had not his equal for learning ". Though

obliged to occupy apartments in the Vatican and to keep up some sort of an establishment, he relaxed none of his former austerities. Moreover, he limited his household and expenses to what was barely essential: he lived on bread and garlic —the food of the poor; and he denied himself a fire even in the depth of winter. Once he ransomed a soldier who had deserted from the army; and he used the hangings of his rooms to clothe poor people, remarking, "The walls won't catch cold".

In 1602 he was, somewhat unexpectedly, appointed archbishop of Capua, and within four days of his consecration he left Rome to take up his new charge. Admirable as the holy man appears in every relation of life, it is perhaps as shepherd of his immense flock that he makes the greatest appeal to our sympathy. Laying aside his books, the great scholar, who had no pastoral experience, set about evangelizing his people with all the zeal of a young missionary, whilst initiating the reforms decreed by the Council of Trent. He preached constantly, he made visitations, he exhorted the clergy, he catechized the children, he sought out the necessitous, whose wants he supplied, and he won the love of all classes. He was not destined, however, to remain long away from Rome. Paul V, who was elected pope three years later, at once insisted upon retaining Cardinal Bellarmine by his side, and the archbishop accordingly resigned his see. From that time onwards, as head of the Vatican Library and as a member of almost every congregation, he took a prominent part in all the affairs of the Holy See. When Venice ventured arbitrarily to abrogate the rights of the Church, and was placed under an interdict, St Robert became the pope's great champion in a pamphlet contest with the Republic's theologian, the famous Servite, Fra Paolo Sarpi. A still more important adversary was James I of England. Cardinal Bellarmine had remonstrated with his friend, the Archpriest Blackwell, for taking the oath of allegiance to James—an oath purposely so worded as to deny to the pope all jurisdiction over temporals. King James, who fancied himself as a controversialist, rushed into the fray with two books in defence of the oath, both of which were answered by Cardinal Bellarmine. In the earlier rejoinder, St Robert, writing in the somewhat lighter vein that so became him, made humorous references to the monarch's bad Latin; but his second treatise was a serious and crushing retort, covering every point in the controversy. Standing out consistently and uncompromisingly as a champion of papal supremacy in all things spiritual, Bellarmine nevertheless held views on temporal authority which were displeasing to extremists of both parties. Because he maintained that the pope's jurisdiction over foreign rulers was indirect, he lost favour with Sixtus V, and because, in opposition to the Scots jurist, Barclay, he denied the divine right of kings, his book, *De potestate papae*, was publicly burnt by the *parlement* of Paris.

The saint was on friendly terms with Galileo Galilei, who dedicated to him one of his books. He was called upon, indeed, to admonish the great astronomer in the year 1616, but his admonition, which was accepted with a good grace, amounted to a caution against putting forward, otherwise than as a hypothesis, theories not yet fully proved. Well would it have been for Galileo if he had continued to act in accordance with that advice. It would be impossible in limited space even to enumerate the various activities of St Robert during these later years. He continued to write, but his works were no longer controversial. He completed a commentary on the Psalms and wrote five spiritual books, all of which, including the last, on the *Art of Dying*, were soon translated into English. When it became clear that his days were drawing to a close, he was allowed to retire to the Jesuit

novitiate of St Andrew. There he died, at the age of seventy-nine, on September 17, 1621—on the day which, at his special request, had been set aside as the feast of the Stigmata of St Francis of Assisi. St Robert Bellarmine was canonized in 1930, and declared a doctor of the Church in 1931.

It hardly needs saying that the sources of information for such a career are far too copious to be specified in detail. The mere fact that the beatification was opposed, and in this way retarded, by a certain school of theologians who did not find themselves in harmony with Bellarmine's views, has had the result of multiplying to a quite unusual extent the printed documents connected with the process. Besides these quasi-official materials and the seventeenth century lives, notably those by Fuligatti (1624) and Daniel Bartoli (1678), it will be sufficient to call attention to the brief autobiography of the saint written in 1613 at the pressing instance of Father Mutius Vitelleschi. This may most conveniently be consulted in the valuable work of Father Le Bachelet, *Bellarmin avant son Cardinalat* (1911); Le Bachelet supplemented this with another important collection of documents, entitled *Auctarium Bellarminianum* (1913). For English readers the work which supersedes all others and which is as exhaustive in its range as it is attractive in treatment, is the *Life of Robert Bellarmine*, by Father James Brodrick (2 vols. 1928). The Congregation of Sacred Rites issued an imposing volume, *De S. Roberto Bellarmino Univ. Eccl. Doctore* (1931), setting out the grounds on which Bellarmine was enrolled among the doctors of the Church; this includes (pp. xxi–xxxii) what is in effect a very full bibliography. St Bellarmine's Tor in the parish of Cardinham, Cornwall, is a curious modern corruption of St Bartholomew, titular of a neighbouring church.

ST GLYCERIA, VIRGIN AND MARTYR (*c.* A.D. 177)

THE Greek "acts" which are our sole authority for the life of St Glyceria, are unfortunately quite unreliable, and all that can be asserted definitely is that she was a Christian maiden who suffered martyrdom at Heraclea in the Propontis towards the close of the second century. The legend follows conventional lines: She is said to have been the daughter of a Roman official of senatorial rank living at Trajanopolis in Thrace. She openly avowed her faith, in the presence of Sabinus the prefect, who caused her to be led to the temple of Jupiter that she might sacrifice. Instead of doing so, she threw down the statue of the god and broke it. She was hung up by the hair and beaten with iron rods, but sustained no harm. Deprived of food by her jailers in prison, she was fed by an angel. When placed in a hot oven the fire was promptly extinguished. Her hair was then dragged out and she was exposed to wild beasts, but she died before they could reach her. A splendid church was set up to her honour at Heraclea.

In his *Origines du Culte des Martyrs* (pp. 244–245) Delehaye remarks that nothing could be more clearly demonstrated than the early *cultus* of St Glyceria at Heraclea. The Emperor Maurice visited the shrine in 591 and Heraclius in 610, while there is mention of St Glyceria's tomb as a centre of devotion in the Passion of the Forty Martyrs of Heraclea. On the other hand the story printed with the Greek text in the *Acta Sanctorum*, May, vol. iii, is, as stated above, no more than a pious fiction. *Cf.* also the *Byzantinische Zeitschrift*, vol. vi (1897), pp. 96–99.

ST MUCIUS, MARTYR (A.D. 304)

ST MUCIUS, or Mocius, was a Christian priest who suffered at Constantinople during the persecution of Diocletian, and his *cultus* goes back to very early times. This is all we know for certain about the saint, for his so-called "acts" are undoubtedly spurious. In them we read that St Mucius was an eloquent Christian preacher at Amphipolis in Macedonia, and that, on the occasion of the feast of Bacchus, he

overthrew the deity's altar, casting the votive offerings on the ground. The crowd would have rent him to pieces had not the proconsul interfered to have him arrested. The tribunal which tried him condemned him to be burnt alive, but he walked unscathed in the flames accompanied by three strangers, whilst the prefect and his attendants were consumed by the fire. The martyr was then sent to Heraclea, where he was tortured on the wheel and afterwards exposed to the wild beasts, which refused to touch him. Eventually he was conveyed to Constantinople and there beheaded.

Delehaye, in the *Analecta Bollandiana*, vol. xxxi (1912), pp. 163–187 and 225–232, devotes considerable space to St Mucius. He first prints the best text of the " acts " together with the panegyric of a certain Michael, and then points out that the obviously fictitious acts do not detract from the historic character of the martyr himself. There undoubtedly was a church dedicated to Mucius in Constantinople at the end of the fourth century, and this may have been built by the Emperor Constantine. Further, it is pretty certain that the martyr is mentioned at about the same date in the ancient Syriac martyrology, though his name, one knows not how, has been transformed into " Maximus ". He is also mentioned in the *Hieronymianum*.

ST SERVATIUS, OR SERVAIS, BISHOP OF TONGRES (A.D. 384)

IT is recorded of St Servatius, supposed to be an Armenian by birth, that he gave hospitality to St Athanasius during his banishment, and that he defended the great patriarch's cause and the Catholic faith at the Council of Sardica. After the murder of Constans, the usurper Magnentius sent him and another bishop as envoys to Alexandria to plead his cause with the Emperor Constantius. Nothing came of the embassy, but Servatius was able, while in Egypt, to renew his intercourse with St Athanasius. In the year 359 we find him at the Council of Rimini, valiantly holding out, together with St Phoebadius, Bishop of Agen, against the Arian majority, and equally deceived by the formula there signed, until enlightened by St Hilary of Poitiers.

St Gregory of Tours relates that St Servatius foretold the invasion of Gaul by the Huns, and that he strove to avert the calamity by fasting and prayer and a pilgrimage to Rome. This penitential journey he undertook with the object of commending his flock to the care of the two great apostles. Almost immediately after his return to Tongres he contracted fever and died, either in his episcopal city or, according to some authorities, in Maestricht. That same year Tongres was plundered and partially destroyed in a raid ; it was not, however, till seventy years later, when Attila with his Huns overran and ravaged the country, that the supposed prophecy was completely fulfilled.

The *cultus* of St Servatius was very considerable during the middle ages in the Low Countries, and many legends grew up about him. His relics are preserved in a beautiful ancient reliquary at Maestricht, where his staff, his drinking cup and his silver key are also treasured. According to tradition the key was given to him when in Rome by St Peter in a vision, but it is actually one of the " Claves Confessionis S. Petri ", which popes have from time to time bestowed on those they wished to honour, and which contained filings from the chains of St Peter. The drinking cup, on the other hand, was popularly supposed to have been the gift of an angel and to have the property of healing fever.

The " acts " of St Servatius, printed in part in the *Acta Sanctorum*, May, vol. iii, are only a compilation of Herigerus, Abbot of Lobbes, in the tenth century. Several older

texts, however, have since been discovered and have been edited in the *Analecta Bollandiana*, vol. i (1882), pp. 88–112, and in G. Kurth, *Deux Biographies de St Servais* (1881). See also G. Kurth, *Nouvelles Recherches sur S. Servais* (1884); A. Proost, *Saint Servais* (1891); F. Wilhelm (1910), G. Gorris (1923); Duchesne, *Fastes Episcopaux*, vol. iii, p. 188; and *Analecta Bollandiana*, vol. lv (1937), pp. 117–120. There has undoubtedly been a very widespread *cultus* of St Servais and the literature is considerable. On St Peter's keys, *cf.* DAC., vol. iii, c. 1861.

ST JOHN THE SILENT (A.D. 558)

ST JOHN derived the surname by which he is designated from his great love of silence and recollection.* He was born in the year 454, at Nicopolis in Armenia, of a family which had supplied generals and governors for that part of the empire. After the death of his parents he built a monastery in which, at the age of eighteen, he shut himself up with ten companions. Here, under the direction of their youthful superior, the little community led a most edifying life of devotion and hard work. The great reputation St John acquired for sanctity and leadership led the archbishop of Sebaste to consecrate him bishop of Colonia in Armenia, much against his will, when he was only twenty-eight. For nine years he exercised his episcopal functions, zealously instructing his flock, depriving himself of even the necessaries of life that he might relieve the poor, and continuing to practise as far as possible the austerities of his former life. Then his inability to remedy certain evils, combined with a strong desire for a secluded life, decided him to lay down his charge. Instead of returning to Armenia he quietly went to Jerusalem—uncertain as to his future vocation.

His biographer assures us that whilst John was watching one night in prayer he saw before him a bright cross in the air and heard a voice which said, " If thou desirest to be saved, follow this light ". The cross then moved before him, and at length directed him to the laura (monastery) of St Sabas. Convinced that he now knew God's will, St John immediately betook himself to the laura, which contained one hundred and fifty monks. He was then thirty-eight years old. St Sabas at first placed him under the steward to fetch water, carry stone, and serve the workmen in building a new hospital. John came and went like a beast of burden, remaining ever recollected in God, always cheerful and silent. After this test, the experienced superior made him guestmaster; the holy man served everyone as though he were serving Christ Himself. By this time St Sabas recognized that his novice was on the road to perfection and, in order to give him opportunities for uninterrupted contemplation, he allowed him to occupy a separate hermitage. During five consecutive days of the week, which he passed fasting, John never left his cell; but on Saturdays and Sundays he attended public worship in church. After three years spent in this eremitic life, he was made steward of the laura. The business which this office entailed was no distraction to him: so great was his love for God that his mind was fixed on Him continually and without effort.

Four years later St Sabas thought him worthy of the priesthood and decided to present him to the Patriarch Elias. Upon their arrival at the church of Mount Calvary, where the ordination was to take place, John said to the patriarch, " Holy father, I have something to impart to you in private: afterwards, if you judge me suitable, I will receive holy orders ". The patriarch granted him a private

* At least by the first half of the seventh century this name, " Hesychast ", had become a technical term for those who followed a certain spiritual tradition in the East. John is sometimes called the Sabaïte.

interview, and St John, when he had bound him to secrecy, said, " Father, I have been consecrated bishop : but on account of my many sins I have fled and have sought out this desert to await the coming of the Lord ". Elias was startled, and having summoned St Sabas, declared, " I cannot ordain this man, because of certain particulars he has communicated to me ". St Sabas returned home deeply grieved because he feared that John must have committed some terrible crime, but in answer to his earnest prayer the truth was made known to him by revelation. He was, however, directed not to divulge the secret to others.

In the year 503 the factious spirit of certain turbulent monks obliged St Sabas to leave his laura ; St John at the same time withdrew into a neighbouring desert, where he spent six years. When St Sabas was recalled to his community, St John returned to the laura and there lived in his cell for forty years. Experience had taught him that a soul accustomed to speak to God alone finds only bitterness and emptiness in worldly intercourse. Moreover his love of obscurity and his humility made him desire more than ever to live unknown. Nevertheless the fame of his sanctity made it impossible for him to realize his ambition, and he now no longer refused to see those who resorted to him for advice. Amongst these was Cyril of Scythopolis, who wrote the saint's life when he had reached the great age of 104, whilst still preserving the vigour of mind which had always characterized him. Cyril relates that he himself in early manhood had consulted the hermit as to his choice of a career. St John advised him to enter the monastery of St Euthymius. Instead, Cyril went to a small monastery on the bank of the Jordan. There he at once contracted a fever of which he nearly died. But St John appeared to him in his sleep and, after a gentle reprimand, told him that if he repaired at once to St Euthymius he would regain his health and win God's favour. The next morning, he set out for the aforesaid monastery, and found that he had entirely recovered. The same author also describes how, in his presence, St John exorcized an evil spirit from a child by making on its forehead the sign of the cross with oil. Both by example and precept St John led many souls to God, and continued in his hermitage to emulate, as far as this mortal state will allow, the glorious employment of the heavenly spirits in an uninterrupted exercise of love and praise. He passed to their blessed company in A.D. 558—having lived in solitude for seventy-six years, interrupted only by the nine years of his episcopate.

Cyril of Scythopolis, the biographer from whom we derive all our knowledge of St John, seems to have entered the monastery of St Euthymius in 544 and to have passed on to the laura at Jerusalem in 554. Though credulous, like all men of his generation, and delighting in marvels, he was a conscientious reporter of what he believed to be the truth. The biography he wrote is printed in the *Acta Sanctorum*, May, vol. iii. See also Ehrhard in the *Römische Quartalschrift*, vol. vii (1893), pp. 32 *seq.* ; and the text of Cyril in E. Schwartz, *Kyrillos von Skythopolis* (1939).

ST ERCONWALD, Bishop of London (*c.* A.D. 686)

St Erconwald is said to have been the son of the East Anglian prince Anna. He left his own country for the kingdom of the East Saxons, where he spent his fortune in founding two monasteries, the one for men at Chertsey in Surrey, and the other for women at Barking in Essex. Over the latter he set his sister St Ethelburga, and over the former he himself ruled as abbot until 675, when St Theodore consecrated him bishop of London. During the eleven years that he presided over the see, he did much to increase the buildings and repute of St Paul's, his cathedral church.

Bede says that God honoured Erconwald with miracles, and that even in his own day healing properties were attributed to the litter in which the holy bishop had been carried when he was ill. His feast is still observed in the dioceses of Westminster, Brentwood and (on May 11) Southwark.

Our most reliable authority is Bede, *Eccl. History*, iv, 6; but some further information may be gleaned from charters and other sources. See DCB., vol. ii, pp. 177–179; DNB., vol. xvii, p. 390; and Stanton's *Menology*, pp. 187 and 189, and supplement.

ST EUTHYMIUS THE ENLIGHTENER, ABBOT (A.D. 1028)

THIS Euthymius was the son of that St John the Iberian who is noticed herein on July 12. As there narrated, Euthymius accompanied his father on his retirement to Mount Athos, and helped him in the foundation there of the famous monastery Iviron for monks from their native Iberia (Georgia).* On the death of John about the year 1002, Euthymius succeeded him as abbot.

Under his care Iviron grew and prospered, attracting recruits from Palestine and Armenia as well as Iberia, and Euthymius had to weed out a considerable number of wealthy young men whose idea of the monastic life was that it was one of elegant retirement and repose. The biography of himself and his father, written by the hieromonk George the Hagiorite about 1040, devotes a good deal of space to common-form eulogy of the virtues of these holy men, but a reasonably living picture of St Euthymius nevertheless emerges. He appears as a firm but not severe superior, who directed more by example than by precept and who knew the importance of keeping an eye on details. Remarkably enough for those days and a wine-drinking country, he was what is now called a teetotaller; but he was none the less careful that the wine ration, which each monk had with his dinner as a matter of course, should be of good quality and not unduly watered. Another practical point was that beardless youths should not be employed as workmen around the monastery: "I know that grown men must be paid higher wages, but it is better to spend more money than to expose our brethren to possible harm".

The work of predilection of St Euthymius was the translation of sacred books from Greek into Iberian, and George the Hagiorite names over sixty for which the Iberian church was indebted to him. Among them were biblical commentaries, writings of St Basil, St Gregory of Nyssa, St Ephrem and St John Damascene, the *Institutes* of St John Cassian, and the *Dialogues* of Pope St Gregory the Great. One of his translations, from Iberian into Greek this time, has an interest for hagiology: this was the so-called *History of Saints Barlaam and Josaphat* (Joasaph), imaginary people whose names Cardinal Baronius unfortunately added to the Roman Martyrology (November 27). Naturally enough, St Euthymius found that his duties as abbot seriously interfered with his work of translation, and after he had directed Iviron for fourteen years he resigned his charge, on the plea that the church of his people was crying out for more books that only he could efficiently supply.

Unfortunately his successor in the abbacy precipitated disturbances between Iberians and Greeks among the monks, and St Euthymius was summoned to Constantinople by the Emperor Constantine VIII to explain the situation. While there he was thrown from his mule and sustained injuries from which he died,

* The homeland of Joseph Stalin, *vere* Yugashvili, who was born near Tiflis.

on May 13, 1028. His body was taken back to Mount Athos, and eventually enshrined in the church of the All-Holy Mother of God.

For bibliographical notes, see July 12, *loc. cit.* A French translation of the life by George the Hagiorite was published in *Irénikon*, vol. vi, no. 5, vol. vii, nos. 1, 2 and 4 (1929–30). " Hagiorite " (the epithet is also given to St Euthymius's father, St John) means Athonite, Mount Athos being commonly called in Greek *Hagion Oros*, the Holy Mountain. Iviron still exists as a monastery of the Orthodox Church, but Iberian monks have been long ago displaced by Greeks.

BD IMELDA, VIRGIN (A.D. 1333)

THE patroness of fervent first communion, Bd Imelda, came of one of the oldest families in Bologna : her father was Count Egano Lambertini, and her mother was Castora Galuzzi. Even as a tiny child she showed unusual piety, taking delight in prayer and slipping off to a quiet corner of the house, which she adorned with flowers and pictures to make it into a little oratory. When she was nine she was placed, at her own wish, in the Dominican convent in Val di Pietra, to be trained there by the nuns. Her disposition soon endeared her to all, whilst the zeal with which she entered into all the religious life of the house greatly edified the sisters. Her special devotion was to the eucharistic presence of our Lord at Mass and in the tabernacle. To receive our Lord in holy communion became the consuming desire of her heart, but the custom of the place and time had fixed twelve as the earliest age for a first communion. She would sometimes exclaim : " Tell me, can anyone receive Jesus into his heart and not die ? "

When she was eleven years old she was present with the rest of the community at the Ascension-day Mass. All the others had received their communion : only Imelda was left unsatisfied. The nuns were preparing to leave the church when some of them were startled to see what appeared to be a Sacred Host hovering in the air above Imelda, as she knelt before the closed tabernacle absorbed in prayer. Quickly they attracted the attention of the priest, who hurried forward with a paten on which to receive It. In the face of such a miracle he could not do otherwise than give to Imelda her first communion, which was also her last. For the rapture with which she received her Lord was so great that it broke her heart : she sank unconscious to the ground, and when loving hands upraised her, it was found that she was dead.

The Bollandists in the *Acta Sanctorum*, May, vol. iii, inserted a notice of Bd Imelda on the ground of a long-established *cultus*, though the formal papal confirmation did not occur until 1826. Many devotional booklets—notably those by Lataste (1889), Corsini (1892), Wilms (1925), and T. Alfonsi (1927)—have been published concerning her ; but see more especially M. C. de Ganay, *Les Bienheureuses Dominicaines* (1913), pp. 145–152. There is also a short account in Procter, *Lives of Dominican Saints*, pp. 259–262, and a devotional sketch, R. Zeller, *Imelda Lambertini* (1930).

BD JULIAN OF NORWICH, VIRGIN (*c.* A.D. 1423)

APART from the autobiographical details given in the *Revelations of Divine Love*, history has preserved few records of the holy woman known as Dame Julian of Norwich. She lived as a strict recluse in the anchoress-house attached to the old church of St Julian, and had even in her lifetime a reputation for great sanctity. She is said to have survived to an advanced age, having two maids to wait upon her when she was old, but the actual date of her death is unknown, as is also her

parentage. That she was certainly living at the age of seventy appears from a notice prefixed to a manuscript of her book purporting to have been transcribed by a contemporary, and now in the British Museum. It runs: "Here es a vision schewed be the goodenes of God to a deuoute Woman and hir name es Julyan that es recluse atte Norwyche and yitt ys on lyfe. Anno dni millmo CCCCXIIIo. In the whilke Vision er fulle many comfortabylle wordes and gretly styrrande to alle thaye that desyres to be crystes looverse."

At the beginning of her book Julian states that before she received what she calls the "shewings", she had desired three gifts from God—that He would grant her a greater realization of Christ's sufferings, that He would send her a severe illness which would bring her to death's door and detach her from earthly things, and that He would give her the three wounds of "very contrition", of "kind compassion", and of "wilful longing towards God". The first two aspirations in course of time passed from her mind, but the third remained ever with her.

When she was thirty and a half years old she actually did contract a malady so serious that her life was despaired of. On the fourth day she received the last sacraments, and on the seventh she seemed to be sinking. All she had strength to do was to keep her eyes fixed on the crucifix. Then, quite suddenly, all her pains left her, and between four and nine o'clock in the morning of May 8, or the 13th, 1373, she had a succession of fifteen distinct visions or shewings, concluded by a sixteenth during the night after the following day. These visions for the most part presented different aspects of our Lord's passion, which, while producing in her the compunction she had desired, brought her wonderful peace and joy, although their full significance did not unfold itself until long afterwards. "And from that time that it was shewed", she writes, "I desired oftentimes to learn what was our Lord's meaning. And fifteen years after, and more, I was answered in ghostly understanding, saying thus: 'Wouldst thou learn thy Lord's meaning in this thing? Learn it well: love was His meaning. Who shewed it thee? Love. What shewed He thee? Love. Wherefore shewed it He? For love. Hold thee therein and thou shalt learn and know more in the same. But thou shalt never know nor learn therein other thing without end.' Thus was I learned that Love was our Lord's meaning." Elsewhere she speaks of being inwardly instructed for twenty years all but three months. At the time when the visions came she was, according to her own account, "a simple creature that colde no letters", in other words, illiterate, but in the years that elapsed before she wrote her book she must have acquired a considerable knowledge of the Christian mystics, for while her style and her message are her own she often uses their terminology and adopts their distinctions.

Professor Edmund Gardner has pointed out one passage which indicates familiarity with the letters of her great contemporary St Catherine of Siena, and there are several others which appear to have been suggested by the teaching of Eckhart. It would have been strange indeed if she had remained uninfluenced by the spiritual revival on the continent, for Norwich, as the second largest city in England and the centre of the woollen trade, was in close and constant communication with the Low Countries. Anchoresses, although they never left their houses, could and did hold intercourse through a window with the outside world, and one who like Julian was famous as a saint and a visionary would undoubtedly receive many visits from strangers, ecclesiastics and layfolk. The book which she eventually produced remains perhaps the most beautiful and certainly the tenderest

exposition of divine love that has ever been written in the English language. From beholding God's charity as exhibited to mankind in the passion of our Incarnate Lord, she rises to the contemplation of His eternal, all-embracing, all-directing, all-creating love. Even what had been a sore perplexity to her—lapses into sin on the part of those called to be saints—she sees to be somehow " behovable " because God has permitted them, and because such failures can be translated through contrition into increased love and humility. To a distressful world Julian sought to pass on words of consolation with which our Lord had comforted her own soul : " I can make all thing well : I will make all thing well : I shall make all thing well : and thou shalt see thyself that all manner of thing shall be well ".

There has been no known public *cultus* of Dame Julian ; the epithet Blessed sometimes given to her can only be justified as a title of affection.

Four manuscripts are known of Mother Julian's *Revelations of Divine Love.* That dated 1413 is shorter than the others, which were all copies made at a much later period ; probably it represents a primitive text which was subsequently expanded by her. The first printed edition was by Dom Serenus Cressy in 1670, reprinted in 1902 with a preface by Fr G. Tyrrell. Miss G. Warrack (1901) and Dom Roger Hudleston (1927) have edited the text afresh, and there has been a French translation (1910). The shorter text was edited by the Rev. Dundas Harford, *The Shewings of Lady Julian* (1925). See further Dom D. Knowles, *English Mystics* (1927). For a reference to Julian in *The Book of Margery Kempe,* see E.E.T.S. edition, pp. 42–43.

ST PETER REGALATUS (A.D. 1456)

ST PETER REGALATUS came of a noble family settled at Valladolid in Spain. He lost his father in infancy, and when he was in his thirteenth year he obtained, though with difficulty, his mother's permission to enter the Franciscan convent of his native city. He soon became distinguished amongst his brethren for his fervour. When Peter Villacretios, after initiating a rigorous reform at Aguilar in the diocese of Osma, founded another convent at Tribulos on the Douro—which seemed to most people more like a prison than a monastery—our saint at his own earnest request was allowed to form one of the community. By the austerity of his penances, his assiduity in prayer, and his frequent ecstasies, in which he is said to have been often raised from the ground, he seems to have equalled the most eminent saints of his order, and he lived in constant union with God. Upon the death of Father Villacretios he succeeded him in the government of his reformed congregation, and died at Aguilar on March 30, 1456, in the sixty-sixth year of his age. He was called Regalatus on account of the zeal with which he enforced the rule.

The Bollandists (*Acta Sanctorum,* March, vol. iii) print only a Latin translation of the Spanish life by Antony Daza (1627), with some extracts from the process then instituted before the auditors of the Rota. Several Spanish biographies have since appeared, notably one by J. Infantes (1854). See also the bull of canonization issued by Benedict XIV, and many references in that pontiff's great treatise *De Beatificatione etc. Sanctorum ;* and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 150–159. St Peter's feast is now kept by the Friars Minor on March 30.

ST ANDREW HUBERT FOURNET, CO-FOUNDER OF THE DAUGHTERS OF THE CROSS (A.D. 1834)

IN studying the lives of those who have been raised to the altars of the Church we find many instances of men and women who from childhood have felt drawn to the

mode of life they afterwards adopted ; but occasionally we come across individuals who began by experiencing a positive aversion from what subsequently proved to be their vocation. To this latter category belonged St Andrew Hubert Fournet. He was born on December 6, 1752, at Maillé, near Poitiers, of well-to-do parents. Possibly his good mother rather overdid her pious instructions and her laudation of the priestly office, for little Andrew was frankly bored by religion : he wished neither to pray nor to learn : all he wanted to do was to amuse himself. In a book belonging to him when a lad, and preserved as a relic, may be read the following words written in his childish handwriting : " This book belongs to Andrew Hubert Fournet, a good boy, though he is not going to be a priest or a monk ! " At school his idleness and frivolity led him into many scrapes, and one day he ran away—only to be brought back in disgrace to receive a thrashing. Later on he went to Poitiers, ostensibly to study philosophy and law, but his main study was to get as much pleasure out of life as possible. Once he enlisted and was bought out. Then his mother tried to obtain some secretarial work for him : his handwriting, however, was too bad. Almost in despair his family sent him to an uncle, a parish priest in a lonely, poverty-stricken parish. This was the turning-point in his life.

The uncle was a holy man, who won his nephew's confidence, and succeeded so well in drawing out the good that underlay his frivolity that before long Andrew appeared a changed character. He set himself to study theology, was ordained priest, and became his uncle's curate. After serving a second and more strenuous cure he was nominated parish priest in his native town of Maillé in 1781. His liberality to the poor and his winning personality soon endeared him to the whole parish. For a time he continued to entertain friends at a well-appointed table, but the casual criticism of a beggar led him to give away all his silver and every article of furniture that was not absolutely necessary. From that time forward he and his mother, his sister, and a curate led an almost conventual life in the presbytery. His simplicity soon extended itself from his manner of life to his speech. " Your Reverence used to preach so finely that no one understood you ", his sacristan remarked one day. " Nowadays we can all follow every word you say."

This peaceful, happy existence came to an end with the French Revolution. St Andrew refused to take the oath which the new government required of the clergy, and was consequently outlawed. Only by stealth could he minister to his flock—now in the woods, now in a barn, now in a humble cottage—and always at the risk of his life. Towards the end of 1792, at the bidding of his bishop, he retired to Spain, but after an absence of five years he decided that he could no longer leave his flock unshepherded. Secretly he made his way back to his parish, which he entered at dead of night. The news of his return spread like wildfire and his ministrations were sought on all hands. The danger, however, was greater than ever ; the pursuivants were constantly on his track : and on several occasions he only escaped by the skin of his teeth. Once, as he was sitting by a cottage fire, the bailiffs entered in search of him. The good woman of the house promptly boxed his ears for an idle churl, and bade him give his place to the gentlemen while he went off to mind the cattle. The ruse succeeded ; but in telling the story St Andrew was wont to add : " She had a heavy hand : she made me see stars ! " Another day he eluded capture by feigning to be a corpse. The officials sent in search of him drew back at the sight of a shrouded figure on a bed surrounded by candles and kneeling women.

The accession to power of Napoleon Bonaparte brought relief to the faithful, for the First Consul soon realized that it was politic to make terms with the Church. Fournet openly took control of his parish and presbytery, and set himself to rekindle the embers of religion. He gave many missions, and was untiring in the pulpit and confessional. In all his efforts he was ably seconded by St Elizabeth Bichier des Ages, who under his guidance formed a congregation of women pledged to teach children and to look after the sick and poor. St Andrew directed the sisters and drew up their rule ; they became known as the Daughters of the Cross, but the foundress liked to call them Sisters of St Andrew.

When Abbé Fournet had reached the age of sixty-eight, fatigue and increasing infirmities induced him to resign his parish work at Maillé and to retire to La Puye. Here he not only devoted himself to the new community but also gave assistance in the adjoining parishes, and became spiritual adviser to many souls, clergy as well as layfolk. In the process of beatification some remarkable evidence was given of the miraculous multiplication of food, and especially of grain, effected by the prayers of St Andrew when the nuns among whom he resided needed bread for themselves and their children. He died on May 13, 1834, and was canonized on June 4, 1933.

A biographical summary in some detail is included in the bull of canonization : it may be found in the *Acta Apostolicae Sedis*, vol. xxv (1933), pp. 417–428. See also L. Rigaud, *Vie de A. H. Fournet* (1885) ; an anonymous Italian life, *Il beato Andrea Uberto Fournet* (1885) ; and the bibliography of St Elizabeth Bichier, on August 26.

14 : ST PONTIUS, MARTYR (THIRD CENTURY ?)

ST PONTIUS was long believed to be an illustrious primitive martyr who suffered in the persecution of Valerian about the year 258 at Cimella, a city afterwards destroyed by the Lombards but rebuilt in modern times as Cimiez on the French Riviera, near Nice. According to his legendary history he was the son of a Roman senator, and was instructed in the Christian faith as a lad by Pope Pontian. Upon the death of his father he gave away his inheritance to the poor, devoting himself to good works. He was greatly esteemed by the Emperor Philip and by his son—both of whom he converted to Christianity. After the murder of his royal patron he fled to Cimella, but was arrested as a Christian and condemned to be tortured and exposed to the wild beasts. As the creatures would not attack him, the governor ordered him to be beheaded.

Here again we find in the Roman Martyrology a name which in Alban Butler's time was reputed to be that of " an illustrious primitive martyr ". On the other hand modern hagiography, as represented by the Bollandist Father Delehaye, tells us that the " acts" (printed in the *Acta Sanctorum*, May, vol. iii) are historically worthless and cannot be of older date than the sixth century, though they pretend to have been written by a contemporary, an eye-witness of the martyrdom. Neither in this case is there any adequate evidence of early *cultus*. See *Analecta Bollandiana*, vol. xxv (1906), pp. 201–203.

ST BONIFACE OF TARSUS, MARTYR (A.D. 306 ?)

ST BONIFACE of Tarsus seems to have found no public ***cultus*** before the ninth century although he is said to have suffered in 306, and his reputed acts, even if they contain a substratum of truth, are obviously embellished with fictitious details. The story may be summarized as follows : There was living in Rome about the beginning of

the fourth century a wealthy young woman named Aglaë, beautiful, well-born, and so fond of attracting attention that on three occasions she entertained the city with public shows at her own expense. Her chief steward was a man called Boniface, with whom she lived on terms of undue intimacy. He was dissolute and given to intemperance, but, on the other hand, he was liberal, hospitable, and extremely kind to the poor. One day Aglaë summoned him and bade him go to the East and fetch the relics of some of the martyrs. " For ", she said, " I have heard tell that they who honour those that suffer for Jesus Christ will have a share in their glory. In the East His servants daily suffer torments and lay down their lives for Him." Boniface prepared to obey, and, having collected a considerable sum of money, he bade farewell to Aglaë, adding, " I will not fail to bring back relics of martyrs if I find any, but what if my own body should be brought to you as one of them ? " From that time he was a changed man, and during his long voyage he neither ate meat nor drank wine, spending much of his time in prayer and fasting.

The Church at that period enjoyed peace in the West, but in the East the persecution inaugurated under Diocletian was being continued under Galerius Maximian and Maximinus Daia. It raged most fiercely in Cilicia under an inhuman governor of the name of Simplicius. Boniface accordingly directed his steps to Tarsus, the capital of that province. On arriving at the city he went straight to the court of the governor. Simplicius was found sitting on the judgement-seat, and twenty Christians were being tortured before him. Boniface ran towards them, exclaiming, " Great is the God of the Christians ! Great is the martyrs' God ! and you, servants of Jesus, pray for me that I may join with you in fighting the Devil ! " The angry governor caused him to be arrested and ordered that sharpened reeds should be thrust under his nails and molten lead poured down his throat. The people, revolted by so much cruelty, began to cry out, " Great is the God of the Christians ! " Simplicius, in some alarm, hastily withdrew, fearing a tumult ; but the following day he called for Boniface again and condemned him to be cast into a cauldron of boiling pitch from which, however, he emerged unscathed. Finally, a soldier cut off the martyr's head with his sword. The body was bought by his servants, embalmed and conveyed back to Italy. Half a mile from Rome, on the Latin Way, it was met by Aglaë, accompanied by a procession bearing lighted torches. In that place she erected a church to enshrine the sacred relics, and when she herself died, after leading a penitential life for fifteen years, her remains were laid beside his. In 1603 their reputed relics were found, with those of St Alexius, in the church which formerly bore the name of St Boniface, but is now known as Sant' Alessio.

The account here given, abbreviated from Alban Butler, was published by him, apparently without the least misgiving, as a narrative derived from " the authentic acts " of the martyr. Delehaye, and other modern authorities, pronounce the story to be no more than a pious fiction. The " acts " are to be found in the *Acta Sanctorum*, May, vol. iii. See further Duchesne, *Mélanges d'Archéologie*, 1890, pp. 2–10, and the *Nuovo Bullettino di archeologia crist.*, vol. vi (1900), pp. 205–234. The story was very popular in the middle ages and gave rise to much folklore ; on which consult Bächtold-Stäubli, *Handwörterbuch des deut. Aberglaubens*, vol. i, pp. 1475 *seq.*

ST CARTHAGE, CARTHACH, OR MOCHUDA, BISHOP (A.D. 637)

ST CARTHACH appears to have adopted the name of his master, St Carthach the Elder, who for his part called his disciple Mochuda, " my Cuda "—Cuda being

presumably the younger man's actual name. A native of Castlemaine in Kerry, he is said to have been employed as a swineherd for his father, when he came under the care of St Carthach the Elder, from whom he received his monastic training, and by whom he was afterwards ordained priest. About the year 590, he went to live as a hermit at a place called Kiltulagh, but the jealousy of two neighbouring bishops caused him to withdraw, and he spent a year at Bangor under the direction of St Comgall. He then visited other monasteries, and by the advice of St Colman Elo, with whom he made some stay, he decided to establish himself at Rahan in Offaly. There, about the year 595, he founded a monastery in which he gradually assembled (it is said) over eight hundred monks. For these disciples he drew up a rule which is still extant, and remains one of the great treasures of the Irish Church. It is in the form of a metrical poem, 420 to 580 lines long, and is divided into nine sections; but the form in which it has survived cannot possibly go back to the seventh century. The monks, who lived almost entirely on the vegetables they cultivated themselves, led a most austere life, not unlike that afterwards adopted by the Cistercians. Among them were a number of Britons, two of whom, thinking it was time they had a new abbot, attempted to drown their holy founder in the river Cloddagh.

Besides having charge of this monastery, St Carthach seems to have been bishop over the Fircall district; but after forty years of existence there the settlement at Rahan came to an end. The abbot-bishop and his monks were expelled by the chieftain Blathmac through considerations of local politics, not uninfluenced by neighbouring monasteries jealous of the prosperity and repute of Rahan. At Easter 635 St Carthach led his community out to seek a new home. After some wandering, the great party arrived at the banks of the river Blackwater, where the prince of the Decies gave them a tract of land for a new monastery. St Carthach remained with them for two years, laying the foundation for the great abbey and school of Lismore, which was to become famous throughout Christendom. But he found the noise of the building operations so troublesome that he had to withdraw to a cave in the glen called Mochuda's Inch. He died on May 14, 637.

St Carthach is regarded as the founder of the episcopal see of Lismore, which was united to that of Waterford in 1363. From the lustre shed upon it by the sanctity and miracles of Carthach, Lismore came to be regarded in after-ages as a holy city—a reputation well sustained by its great school and monastery. Thither flocked from all parts of Ireland and England crowds of eager young students, and many older men who desired to end their days within its hallowed walls. The saint's feast is kept throughout Ireland.

Materials for the life of St Carthach are relatively speaking abundant. There are two Latin lives, both of which are printed in the *Acta Sanctorum*, May, vol. iii, while the longer has been re-edited by C. Plummer in his VSH., vol. i, pp. 170–199. There is also an Irish life (not a direct translation of either of these) which may be found in Plummer's *Bethada Náem nÉrenn*, vol. i, pp. 291–299, with an English translation in vol. ii. The Rule mentioned above has been printed with an English translation in the *Irish Ecclesiastical Record*, 4th ser., vol. xxvii (1910), pp. 495–517, and elsewhere. See also Kenney, *Sources for the Early History of Ireland*, vol. i, pp. 473–475, and especially Plummer's preface to VSH., pp. lxv–lxviii. There is a very useful book by a Cistercian, Fr Carthage, *The Story of St Carthage* (1937).

ST EREMBERT, Bishop of Toulouse (*c.* A.D. 672)

Amongst the many good men who received the Benedictine habit at Fontenelle Abbey from the hands of its founder St Wandrille one of the most distinguished

was a youth called Erembert, a native of Waucourt, near Poissy, in the department of Seine-et-Oise. He was not, however, suffered to remain undisturbed in his monastic retreat, for King Clotaire III summoned him to become bishop of Toulouse. One incident in his episcopal life alone has come down to us. He was on a visit to his brother Gamard in his birthplace when a fire broke out which threatened to destroy the town. St Erembert prostrated himself in prayer in the church of St Saturninus and then emerged holding his pastoral cross erect. Immediately the wind veered, the flames died down, and the people flocked to the church praising God. Ill-health induced St Erembert to resign office in 668. He retired to Fontenelle, and there he remained until his death. His brother Gamard, with his two sons, afterwards entered Fontenelle, upon which they bestowed all the family estates.

A Latin life compiled at Fontenelle a century and a half later is not historically of much value. It has been printed by Mabillon and in the *Acta Sanctorum*, May, vol. iii, and it was re-edited in 1910 by W. Levison in MGH., *Scriptores Merov.*, vol. v, pp. 652 *seq.* See also Duchesne, *Fastes épiscopaux*, vol. i, p. 307.

BD GILES OF PORTUGAL (A.D. 1265)

DURING the reign of Sancho the Great, King of Portugal, one of the monarch's most trusted counsellors was Rodrigues de Vagliaditos, the governor of Coïmbra. This nobleman had several sons, of whom the third, Giles, or Aegidius, was destined for the Church, and he was sent to study at Coïmbra, where he at once attracted attention by his brilliant abilities. The king bestowed upon him a canonry and other benefices, but the young man himself was far more concerned with experimental science than with theology. He therefore elected to go to Paris to qualify for medicine. He had started on his journey and had proceeded but a little way when he fell in with a stranger, whom he afterwards considered to be the Devil. The man induced him to go to Toledo instead of to France. In that city Giles took up his abode, and not only studied alchemy and physics but also became deeply interested in necromancy and the black arts. He appears to have plunged into every form of evil, and he so completely turned his back upon religion that he drew up a document which purported to be a pact with Satan and sealed it with his blood. After seven years in Toledo Giles reverted to his original design, and in Paris practised as a physician with considerable success. Before long, however, his conscience began to prick him. One night he had an alarming dream in which a gigantic spectre threatened him, crying out, " Amend your life ". Upon awaking he tried to disregard the warning as a mere nightmare, but the vision was repeated a night or two later. This time the spectre shouted, " I shall kill you unless you amend your life ! " " I *will* amend it ! " exclaimed Giles as he awoke, and he kept his word. Without delay he burnt his magical books, destroyed the phials which contained his potions and set out on foot to return to Portugal.

After a long journey he arrived, footsore and weary, at Valencia in Spain, where he was hospitably received by the Dominican friars. There Giles sought absolution for his sins of the past and there he received the habit. The rest of his life was edifying in the extreme. He had indeed to face fierce trials from the powers of darkness, and the memory of his iniquitous pact often tempted him to despair of salvation, but he persevered in prayer and mortification. After seven years he was granted a vision in which our Lady restored to him the sinister document, and

his anxiety on that score was allayed for ever. Soon after his profession Bd Giles was sent to Santarem in Portugal ; at a later date he spent some time in the Parisian house of his order, where he contracted a warm friendship with Bd Humbert de Romans, the future master general of the Friars Preachers. Giles was elected prior provincial for Portugal, but he soon laid down the charge on the score of age. In his last years, which were spent at Santarem, the holy man was favoured with frequent ecstasies, and showed himself to be endowed with the gift of prophecy. His *cultus* was approved in 1748.

The resemblance which this story bears to such popular legends as that of Cyprian and Justina (September 26), not to speak of Faust and other fictions of similar purport, renders its more sensational elements very open to question. The lengthy narrative which the Bollandists (*Acta Sanctorum*, May, vol. iii) have borrowed from Father Resendio seems to lack any reliable corroboration. The same type of story is to be found in Procter, *Lives of Dominican Saints*, pp. 130–133.

BD PETRONILLA OF MONCEL, VIRGIN (A.D. 1355)

VERY little seems to be known about Bd Petronilla except that she belonged to the family of the counts of Troyes, and that she was the first abbess of the convent of Le Moncel in Oise, founded by King Philip le Bel, but not completed for occupation until the reign of Louis of Valois. Down to the time of their dispersion at the French Revolution, the Poor Clares of Moncel regarded Bd Petronilla as their special protector and patroness, and the Franciscans still observe her feast.

See H. L. Fautrat, " L'Abbaye du Moncel ", in *Mémoires com. archéo. Senlis*, vol. vi (1892), pp. 1–24 ; *Gallia Christiana* (nova), vol. ix, pp. 852–856.

BD MAGDALEN DI CANOSSA, VIRGIN, FOUNDRESS OF THE CANOSSIAN DAUGHTERS OF CHARITY (A.D. 1835)

IN the foothills of the Appenine mountains, some eighteen miles from Parma, stand the few remains of the once mighty castle of Canossa. It was here, while the guest of Matilda, Countess of Tuscany, in the winter of 1076-77, that Pope St Gregory VII received that ostensible submission of Henry IV of Germany whose circumstances have been so much exaggerated and significance misunderstood. And it was the family of this Countess Matilda that seven hundred years later produced Magdalen Gabriela, Marchioness of Canossa, a " valiant woman " of a somewhat different stamp.

Her parents were the Marquis Ottavio and his wife Teresa Szlukhe, and her birth was at Verona, in 1774. There is still in existence a portrait of Magdalen at the age of four, an attractive, rather imperious-looking child, with strongly marked features, dressed in the complicated clothes of a grown woman as was the eighteenth-century (and later) way with children. After looking at it, one is not surprised to learn that little Magdalen, while frank and straightforward, was also stubborn, wilful and quick-tempered. Her nurse remarked in later years, " It's a marvel to me how that naughty little thing has changed. I didn't think she would ever be tamed."

A boy and two more girls were born to Magdalen's parents and then, when he was only thirty-nine, her father died. This was a sad blow to Magdalen, and it was followed two years later by another : her mother married again and went to live with her new husband, the Marquis Zanetti, in Mantua, leaving her children

to the care of their uncles. Magdalen, who was now eight, with her elder sister Laura, was put in charge of a governess, a woman who " took out " on Magdalen a spite she had for someone who had criticized her inadequate religious instruction of the children. It was six years before Uncle Jerome found out how badly his second niece was being treated, and dismissed the governess. Apparently Magdalen had never said a word, and would not let her sisters do so. Perhaps these years of domestic tyranny had something to do with the period of painful sickness that followed them, during which Magdalen " took stock " with herself: she was definite that she did not wish to marry, but was not sure that she wanted to be a nun, which in those days still generally meant joining an enclosed order. She did eventually go into the Carmelite convent at Conegliano, but it was soon recognized that she had no vocation for that life, and she returned home again.

During the revolutionary wars the Canossas went to Venice for a time, and after they had returned they were visited by Napoleon Bonaparte at their mansion in Verona. Napoleon showed respect and indeed admiration for the marchioness, and she felt encouraged to ask a favour of him: it was that he would assign to her the empty convent of St Joseph in Verona, as a centre for work for poor people and neglected children, whose sad state she set vividly before him. And he granted the request.

The reason for this action went back to the time when she was in Venice. There Magdalen had had a vision, or a dream as she herself called it, in which she saw our Lady surrounded by six religious in a brown dress; it then seemed to her that our Lady took the religious two by two to a church filled with girls and women, to a hospital, and to a hall full of ragged children, telling them to work there, but especially in the third. Magdalen at once took this as a divinely appointed programme, and henceforward spent her time giving religious instruction, working in hospitals and looking after children. She was soon joined by other young women; but she saw that if the work was to go on and be made permanent by means of a congregation it was necessary to have a proper house for the purpose. And at a time when he was turning monks and nuns out of their convents, Napoleon made this possible by his own gift.

Magdalen was now thirty-four years old, and it was not easy for her to leave the Canossa household, where among other responsibilities was an orphaned baby cousin. Her family looked on her projects as rather undignified for one of her birth. Pope Pius XI seems to have been glancing sideways at this when, in his address at the reading of the decree which declared Magdalen di Canossa's virtues to have been heroic, he quoted the great man " who was humble enough to serve the poor at table with his own hands, but not quite humble enough to sit at table with them ". A remark which, as his Holiness added, " suggests a lot of things and goes a long way ". Magdalen's brother Boniface was especially sad that she should leave them. But it was done, and on May 8, 1808 Magdalen and her few companions opened the doors of their house to the poor girls of the San Zeno quarter, Verona's " east end ". They began by teaching them the simplest prayers and the elements of the Christian faith, with a little reading, writing and sewing, and within a few months the effects of this centre of goodness and decency were seen in the quarter.

Good news spreads no less than bad, and before long Venice asked for a centre like Verona's. By this time other associates had joined Sister Magdalen and, after some hesitation, she extended the work accordingly. Over a period of twenty-five

years other foundations followed, at Milan, Bergamo, Trent and elsewhere in northern Italy and, especially in the early days, the sisters were often too few for the work ; it was the foundress herself who would come to the rescue, working in the scullery or anywhere with what she called her two servants—by which must be understood her own two hands. She had a predilection for the dirtiest and most troublesome children, and would look after them from the combing of their hair to the brushing of their minds, so that to this day a specially difficult child is known in the congregation as " One of our holy foundress's ".

In amplifying his words quoted above Pope Pius XI said that " Many are charitable enough to help and even to serve the poor, but few are able deliberately to become poor with the poor ", and that that is exactly what Bd Magdalen did. Such a life can only grow from a rooted interior humility, and it was through no will of hers that others came to know how she had to struggle with her quick imagination and keen senses—to say nothing of unavoidable external distractions—to attain the degree of religious recollection that was hers. In fact she reached a high state of contemplation : on several known occasions she was rapt in ecstasy and at least once was seen to be lifted from the ground. Such an intense life of the soul was not inconsistent (only through misunderstanding could it be supposed to be) with a life of daily cares in which it was possible, for example, for her to be held up at pistol-point in the parlour. This actually happened. Mother Magdalen found a refuge for a penitent girl who had been seduced. The young man concerned threatened her with a pistol to disclose the girl's whereabouts. " If you want to kill me, here I am ", she replied. " But are you really brave enough ? " He slunk away, leaving the weapon behind, and before long he too had answered the call to repentance.

Bd Magdalen told her Daughters of Charity that their mission on earth was to make Jesus Christ known to little children, and they primarily concerned themselves with those who were poor and neglected. But she also opened high-schools and colleges, made special provision for the deaf-and-dumb, and organized closed retreats for women and girls. After her death the congregation also undertook work on the foreign missions. At Venice in 1831 Bd Magdalen even launched a small congregation of men, which carries on similar work among boys.

At the end of 1834 Bd Magdalen was taken ill at Bergamo ; she struggled back to the mother house at Verona, and by passion-week in the following year she knew she was dying. Nobody else, neither her religious nor her medical advisers, thought so ; but she asked for the last sacraments, and having received them the end came suddenly. For some years Mother Magdalen had been bent almost double and could sleep only in a sitting position. On the evening of April 10, 1835 she asked to be helped to her knees while she joined in her daughters' prayers, and thus, with an exclamation of joy, she died, leaning on the arms of Mother Annetta.* She was beatified in 1941.

There are several biographies in Italian, but the above account relies on *A Short Life of the Venerable Servant of God Magdalen, Marchioness of Canossa*, written by a sister of her congregation and published at Bangalore in India in 1933. It includes translations of the decree of 1927 pronouncing the heroism of Mother Magdalen's virtues and of the address given by Pope Pius XI to the Canossian Daughters of Charity to mark that occasion.

* As a little girl Annetta had declared she would rather burn down the convent than be a nun. Whereupon Mother Magdalen had foretold, " One day you will be one of us. And you will be there to help me when I die."

ST MICHAEL GARICOÏTS, Founder of the Priests of the Sacred Heart of Bétharram (A.D. 1863)

Towards the close of the eighteenth century, and in the early part of the nineteenth, there was living in the Lower Pyrenees, at the hamlet of Ibarra, a family of poor peasants named Garicoïts. Their cottage was humble enough to human eyes, but God's blessing must have rested upon it because its hospitable door was always open to receive the proscribed priests who, from time to time during the French Revolution and the years immediately following, came to minister in secret to the faithful. Here on April 15, 1797, there was born to Arnold and Gratianne Garicoïts their eldest son Michael. Life is hard in those mountain regions, and the boy was a mere child when he was hired out to be shepherd-boy to a farmer. His own often expressed desire was to be a priest, but his parents always replied, " No, we are too poor ". The old grandmother thought otherwise. One day she went to talk the matter over with the parish priest of Saint-Palais, who in times past had often found a hiding-place in the Garicoïts' cottage. Through his efforts the boy was received first into the College of S. Palais and afterwards at Bayonne, arrangements having been made that he should be no charge upon his parents but should earn his expenses by working out of school hours for the clergy and in the bishop's kitchen. It was a strenuous time for the young peasant, but he was clever and healthy. Moreover, he was working to attain his heart's desire. Philosophy he studied at Aire and theology in the *grand séminaire* at Dax, where he was nicknamed " Our Aloysius Gonzaga ". Whilst still a seminarist he took a class in a preparatory school near by, and in December 1823 he was ordained priest in Bayonne cathedral by Bishop d'Astros.

Michael's first parochial experience was gained at Cambo, whithere he was sent to act as *vicaire* to the *curé*, who was in feeble health. In the two years he remained there he did much to revive religion, combating Jansenism by the custom of frequent communion as well as by introducing Sacred Heart devotions. He tackled free-thinkers with so much fervour that one of them was heard to exclaim, " That devil would give his life to save the soul of an enemy ! " Father Garicoïts' next call was to a professorship in the senior seminary for priests at Bétharram, and then to be superior—a congenial post which he filled with conspicuous ability and success. The bishop, however, suddenly decided to merge the seminary with that of Bayonne, and Michael Garicoïts found himself with two other priests left alone to carry on the services.

During this period, when he was more or less stranded, there began to take shape in his mind a scheme for training priests to do mission work among the people. With two or three companions he started to live a community life, and then, in order that he might better know God's will, he went to Toulouse to attend a retreat given by Father Le Blanc, a Jesuit. To this good priest he opened his heart, and was encouraged to persevere. " You will be the father of a congregation that will be our sister ", said the Jesuit, and Father Garicoïts drew up in 1838 a constitution largely based on that of the sons of St Ignatius. Like them, his missionaries were to take life vows and to spread far and wide. Associates gathered round him at Bétharram, and all seemed promising, when a check came from an unexpected quarter. The bishop who had been his patron and had ordained him was replaced by another, who viewed with disapproval this idea of founding a new congregation. His constitutions were subjected to a fundamental revision, he was told to confine

himself to the diocese, and to work only under the direction of the bishop. Not till 1852 was the community allowed to choose its own superior, and even then it was tied down by regulations which hampered its activity. Father Garicoïts submitted, but with a heavy heart. "What pangs accompany the birth of a congregation!" he once said to one of his sons; but generally he bore his trials in silence. He died on Ascension-day, May 14, 1863.

Fourteen years later the Society of Priests of the Sacred Heart of Bétharram was approved by the Holy See on the lines the founder had laid down. St Michael Garicoïts, who was at one time spiritual director of the Basque house of the Daughters of the Cross at Igon, received much encouragement in his foundation from St Elizabeth Bichier des Ages, and he was all his life a close friend of her congregation in the Basque country. Both of them were canonized in the year 1947.

The brief of beatification, which contains a detailed biographical summary, will be found in the *Acta Apostolicae Sedis*, vol. xv (1932), pp. 263–269. Lives of the saint have been written in French by B. Bourdenne (1921) and the Abbé Bordachar (1926); there is a life in English by C. Otis-Cox (1935), another by J. F. Makepeace, and a brief sketch, *The Saint of Bétharram* (1938), by Fr P. E. Collier. See also P. Mazoyer, *Lourdes et Bétharram* (1895), especially pp. 272 *ss.*

ST MARY MAZZARELLO, Virgin, Co-Foundress of the Daughters of Our Lady Help of Christians (A.D. 1881)

Mornese is a mountain village in the south of Piedmont, near the border of Liguria and not far from Genoa. There lived there in the first half of the nineteenth century a certain energetic, hard-headed and honest peasant named Joseph Mazzarello and his wife Maddalena Calcagno, and to them was born in 1837 the first of several children, who was christened with the names Mary Dominica. Six years later the family moved to a new home on a hill, the Valponasca, some way out of Mornese, and here Mary was brought up, working long hours in the fields and vineyards so that she developed considerable physical toughness and strength.

From the Valponasca to Mornese church is a long and hard walk, even by the short cut, but Mary Mazzarello was assiduous in her attendance there and assisted at Mass daily whenever it was possible for her to do so. When the parish priest, Don Pestarino, started a Marian sodality she was one of the five foundation members, and her example attracted others, for her gentleness, modesty and lively mind made her a popular young woman. This sodality of Daughters of Mary Immaculate, with its rule of life, was a result of an interview that Don Pestarino had with Don Bosco at Turin, thereby making the first link in the chain that was to bind St John Bosco with St Mary Mazzarello. This was in 1855, when she was seventeen. Five years later the spiritual quality of the sodalists was put to the test, for a fierce epidemic of typhoid broke out in Mornese. Mary was asked to go and nurse her uncle and his family, who had sickened. She was rather frightened at the prospect, but she went, and when she had carried out the task "like a Sister of Charity", herself caught the fever and was near to death.

During her long convalescence Mary began to realize that she would not be strong enough to work in the fields again, and with her friend Petronilla she decided to learn dressmaking. This they did, and started a small business in the village which was so successful that they soon were taking the local girls as pupils and assistants. And so, seemingly by accident, these two peasant girls in a remote village began to do for girls what Don Bosco was doing for boys, and with the

same spirit and methods. " Laugh and play and dash about as much as you like ", they said to their younger pupils, " but be ever so careful not to do or say anything that would be displeasing to God." And on an autumn evening in 1865 Don Bosco himself with some of his boys came on a holiday excursion to Mornese. The Daughters of Mary Immaculate knelt for his blessing, and Mary Mazzarello said, " I feel that Don Bosco is a saint ".

On that saint's advice, the parish priest, Don Pestarino, put up a building for a boys' college in Mornese. But Don Bosco had been talking with Pope Pius IX about his project for a congregation of nuns to carry out among girls the educational work that the Salesians were doing for boys ; and it so happened that the bishop of Acqui, Mgr Sciandra, for good reasons of his own, did not want a college in Mornese. Accordingly, on May 29, 1872, the people of Mornese woke up to find that the new building was occupied by a community of nuns. Its nucleus was drawn from among the local Daughters of Mary Immaculate ; Mary Mazzarello, now thirty-five years old, was the superioress, and the convent was on the very site where, years before, she had had some sort of vision of a building filled with children being looked after by habited religious. Thus began the congregation of the Daughters of Our Lady Help of Christians, sometimes called Salesian Sisters.

They did not have an easy start. The villagers were indignant that their college had not materialized and that the building had been given to nuns, " usurpers " drawn from the ranks of the village sodality. In the words of St John Bosco, they were subjected to annoyances, mocked at, and cold-shouldered even by their own relatives. Two months later he and the bishop visited the new establishment, and Sister Mary, Sister Petronilla and nine others took triennial vows ; and Don Bosco preached. John Bosco was a saint, an educationist, and on any showing a very great man. He chose as head of his new congregation a country sempstress who, on her own testimony, could hardly write. " Wisdom is justified of her children." By 1878 six of the Mornese sisters were found suitable to accompany the second Salesian mission to the Indians of the Argentine, and in the following year the Mornese community had outgrown its accommodation. The mother house was therefore reconstituted in a former Capuchin friary at Nizza Monferrato, and Mother Mary left her home in tears.

During the lifetime of St Mary Mazzarello thirteen other convents of the congregation were opened in Italy and France (within sixty years there were over 800 throughout the world), and in each one the spirit and methods of St Francis of Sales and St John Bosco were faithfully followed. Their principal work was teaching, but as time went by any work for the good of the young came to engage their attention and activity, and a simple naturalness and gentleness distinguishes it all—encouragement and guidance, not repression ; the example of Christ, not the stick. Continual busyness, in however good work, calls for a certain firmness and simplicity of character, else it may degenerate into " activism " and the fullness of really Christian life be smothered : the plain hard-working peasant upbringing of Mother Mary Mazzarello must have been of very great value to her in guiding the destinies of her congregation in its early days. She would attribute all her success to God ; but others may remember that God allows Himself to be dependent in some measure on the grace-strengthened quality of the instruments whom He chooses.

Early in 1881 Mother Mary accompanied some of her nuns to Marseilles, to see them off to South America. She found the voyage from Genoa trying, and the

miserable lodging at Marseilles worse, and she was plainly ill. She took Don Bosco's advice in going to a convent of the congregation between Marseilles and Toulon, and was in bed there for six weeks, very ill indeed. She was able at length to get back to Nizza Monferrato, but before doing so had asked Don Bosco whether she was ever likely to recover. He answered in a parable, of which the meaning was, " No ; it is the office of a superior to lead, even in death ". She grasped his hand, and said nothing.

On April 27 she received the last anointing, and observed cheerfully to the priest, " Now you've given me my passport I can go any time, can't I ? " But a few days before the end she suffered a grievous temptation to despair ; she emerged shaken and weak, but steadfast, singing faintly to herself the hymn *Chi ama Maria contento sarà*, " Those who love Mary shall be happy ". A few days later, on May 14, 1881, Mother Mary of Mornese died, at the age of only forty-four. She was canonized in 1951, and her body is now enshrined side by side with that of St John Bosco in Turin.

Maria Mazzarello : Life and Times, by the Rev. Dr H. L. Hughes (1933), consists, as to three-quarters, of " times ", *i.e.* historical background ; the remaining quarter, of " life ", is also useful. A pamphlet by Father J. B. Calvi (Salesian Press, Battersea) adds a few more facts. See also the numerous biographies of St John Bosco. The official life of St Mary of Mornese was written by Don Ferdinand Maccono, under the title *Suor Maria Mazzarello*, and there is a full-length study by Don Eugenio Ceria.

15 : ST JOHN BAPTIST DE LA SALLE, Founder of the Brothers of the Christian Schools (A.D. 1719)

THE founder of the Institute of the Brothers of the Christian Schools was born at Rheims on April 30, 1651. His parents were both of noble family. From the instructions of a devout mother, the boy, John Baptist, early gave evidence of such piety that he was designated for the priesthood. He received the tonsure when he was only eleven, and became a member of the cathedral chapter of Rheims at the age of sixteen ; in 1670 he entered the seminary of St Sulpice in Paris, being ordained priest in 1678. A young man of striking appearance, well connected, refined and scholarly, he seemed assured of a life of dignified ease or of high preferment in the Church. But God in His providence had other designs for him—of which he himself had no presentiment, apparently not even when one of his fellow canons on his deathbed committed to his care the spiritual direction of a girls' orphanage and school as well as of the sisters who conducted it.

But in 1679 he met a layman, Adrian Nyel, who had come to Rheims with the idea of opening a school for poor boys. Canon de la Salle gave him every encouragement, and, somewhat prematurely, two schools were started. Gradually the young canon became more and more drawn into the work and grew interested in the seven masters who taught in these schools. He rented a house for them, fed them from his own table, and tried to instil into them the high educational ideals which were gradually taking shape in his own mind. In 1681, though their uncouth manners repelled him, he decided to invite them to live in his own home that he might have them under his constant supervision. The result must have been a great disappointment. Not only did two of his brothers indignantly leave his

house—a step he may have anticipated, for "ushers" were then ranked with pot-boys and hucksters—but five of the schoolmasters soon took their departure, unable or unwilling to submit to a discipline for which they had never bargained. The reformer waited, and his patience was rewarded. Other men of a better type presented themselves, and these formed the nucleus of what was to prove a new congregation. To house them the saint gave up his paternal home, and moved with them to more suitable premises in the Rue Neuve. As the movement became known, requests began to come in from outside for schoolmasters trained on the new method, and de la Salle found his time fully engrossed. Partly for that reason, and partly because he realized the contrast his disciples drew between his assured official income and their own uncertain position, he decided to give up his canonry. This he did.

The next question for consideration was the use he should make of his private fortune, which he no longer wished to retain for his own use. Should he employ it for the infant community, or should he give it away? He went to Paris to consult Father Barré, a saintly man greatly interested in education, whose advice had helped him in the past. Father Barré was strongly opposed to the idea of endowment. "Si vous fondez, vous fondrez" ("If you endow, you will founder"), he said, and the saint, after fervent prayer for light, determined to sell all he had and to distribute the proceeds to the poor—who at that time were in the direst need, as a famine was raging in Champagne. His life from that time became even more austere. He had naturally a very delicate palate, but he deliberately starved himself until hunger enabled him to swallow any food, however coarse or ill-prepared.

Four schools were soon opened, but de la Salle's great problem at this stage was that of training teachers. Eventually he called a conference of twelve of his men, and it was decided to make provisional regulations, with a vow of obedience yearly renewable until vocations became certain. At the same time a name was decided upon for members of the community. They were to be called the Brothers of the Christian Schools. The first serious trial that befell them was illness amongst the brothers. De la Salle seems to have attributed this visitation to his own incapacity to rule, and he consequently persuaded his disciples to elect another superior. No sooner, however, did this become known than the archiepiscopal vicar general ordered him to resume his office. His wisdom and his guiding hand were indeed necessary, for external pressure was about to cause unforeseen developments in the new congregation—developments which would greatly widen its field of operation. Hitherto recruits had been full-grown men, but now applications began to be received from boys between the ages of fifteen and twenty. To reject promising lads at a malleable age might mean losing them altogether, and yet they were not old enough to be subjected to a rule framed for adults. De la Salle, in 1685, accordingly decided to set up a junior novitiate. He lodged the youths in an adjoining house, gave them a simple rule of life, and entrusted their training to a wise brother, whilst retaining supervision of them himself. But soon there appeared another class of candidate who also, like the boys, could not well be refused and who likewise required to be dealt with apart. These were young men who were sent by their parish priests to the saint with a request that he would train them as schoolmasters, and send them back to teach in their own villages. He accepted them, found them a domicile, undertook their training, and thus founded the first training-college for teachers, at Rheims in 1687; others followed, at Paris (1699) and at Saint-Denis (1709).

All this time the work of teaching poor boys had been steadily going on, although hitherto it had been restricted to Rheims. In 1688 the saint, at the request of the curé of St Sulpice in Paris, took over a school in that parish. It was the last of seven free schools founded by M. Olier, which had eventually been compelled to close for lack of satisfactory teachers. The brothers were so successful that a second school was opened in the same district. The control of these Paris foundations was entrusted to Brother L'Heureux, a gifted and capable man whom de la Salle designed to be his successor, and whom he was about to present for ordination. It had been his intention to have priests in his institution to take charge of each house, but Brother L'Heureux's unexpected death made him doubt whether his design had been according to God's will. After much prayer it was borne in upon him that if his order was to confine itself strictly to the work of teaching, for which it had been founded, and to remain free from " caste " distinctions the brothers must continue to be laymen. He therefore laid down the statute—perhaps the most self-denying ordinance which could be imposed upon a community of men—that no Brother of the Christian Schools should ever be a priest, and that no priest should ever become a member of the order. That regulation is in force to this day. Troubles which had affected the work during the founder's absence in Paris led him afterwards to take a house at Vaugirard to serve as a retreat where his sons could come to recruit body and spirit; it also became the novitiate-house. Here, about 1695, de la Salle drew up the first draft of the matured rule, with provision for the taking of life vows. Here also he wrote his manual on the *Conduct of Schools* in which he sets forth the system of education to be carried out—a system which revolutionized elementary education and is successfully pursued at the present day. It replaced the old method of individual instruction by class teaching and the " simultaneous method ", it insisted on silence while the lessons were being given, and it taught in French and through French—not through Latin. Up to this period the schools opened by the brothers had all been intended for poor children, but in 1698 a new departure was made at the request of King James II of England, then an exile in France. He wanted a college for the sons of his Irish adherents, and at his request the saint opened a school for fifty boys of gentle birth. About the same time he started for the benefit of youths of the artisan class the first " Sunday academy ", in which more advanced instruction was combined with religious teaching and exercises, and it at once became extremely popular.

St John Baptist de la Salle had not been able to carry out all these schemes without experiencing many trials. He had heartrending disappointments and defections amongst his disciples, and bitter opposition from the secular schoolmasters, who resented his intrusion into what they regarded as their special preserves. At one time the very existence of the institute seems to have been jeopardized through the injudicious action of two brothers occupying posts of authority. Complaints of undue severity towards novices reached the archbishop of Paris, who sent his vicar general to make investigations. The brothers unanimously exonerated their superior from blame in the matter, but the vicar general was prejudiced and drew up an unfavourable report. The result was that St John Baptist was told to regard himself as deposed—a verdict he received without a murmur. When, however, the vicar attempted to impose on the brothers a new superior—an outsider from Lyons—they indignantly exclaimed that M. de la Salle was their superior, and that they would one and all walk out of the house rather

than accept another. Though the saint afterwards induced them to make a formal submission, the fresh appointment was allowed to lapse, and the founder remained in charge of his congregation. Somewhat later than this the removal of the novitiate from Vaugirard to larger premises inside Paris, together with the opening of new schools in connection with it, led to a violent organized attack on the Paris schools in which the lay schoolmasters were joined by the Jansenists, and by those who, on principle, were opposed to education other than manual for the children of the poor. St John Baptist found himself involved in a series of law-suits, and obliged to close all his Parisian schools and houses. Eventually the storm died down, the persecution ended as suddenly as it had begun, and before long the brothers were able to resume and even extend their educational work in the capital.

Elsewhere the institute had been steadily developing. As early as 1700 Brother Drolin had been sent to found a school in Rome, and in France schools were started at Avignon, at Calais, in Languedoc, in Provence, at Rouen, and at Dijon. In 1705 the novitiate was transferred to St Yon in Rouen. There a boarding-school was opened, and an establishment for troublesome boys, which afterwards developed into a reformatory-school. From these beginnings grew the present world-wide organization, the largest teaching-order of the Church, working from primary schools to university-colleges. In 1717 the founder decided finally to resign ; from that moment he would give no orders, and lived like the humblest of the brothers. He taught novices and boarders, for whom he wrote several books, including a method of mental prayer. St John Baptist lived at an important period in the history of spirituality in France, and he came under the influence of Bérulle, Olier and the so-called French " school " of de Rancé and of the Jesuits, his friends Canon Nicholas Roland and the Minim friar Nicholas Barré being specially influential. On the negative side he was distinguished by his strong opposition to Jansenism, illustrated positively by his advocacy of frequent and even daily communion. In Lent, 1719, St John Baptist suffered a good deal from asthma and rheumatism, but would give up none of his habitual austerities. Then he met with an accident, and gradually grew weaker. He passed away on Good Friday, April 7, 1719, in the sixty-eighth year of his age.

The example of St John Baptist de la Salle may well lead everyone of us to ask himself: " What have I done to help and to encourage this most necessary and divine work ? What sacrifices am I prepared to make that the Christian education of our children may be carried on in spite of all the hindrances and hostilities which beset it ? " The Church has shown her appreciation of the character of this man, a thinker and initiator of the first importance in the history of education, by canonizing him in 1900, and giving his feast to the whole Western church ; and in 1950 Pope Pius XII declared him the heavenly patron of all school-teachers.

There is no lack of excellent lives of St John Baptist de la Salle, especially in French. The foundation of all is the biography by J. B. Blain, the intimate friend of the saint, which appeared in 1733. Of modern works the most important is probably that of J. Guibert, *Histoire de St Jean Baptiste de la Salle* (1900). Shorter works are those of A. Delaire (1900) in the series " Les Saints ", F. Laudet (1929), and G. Bernoville (1944). In English, Francis Thompson's sketch was republished in 1911, and there are other good biographies ; but the best and most thorough work is Dr W. J. Battersby's *De la Salle*, vol. i (1945), as educational pioneer, vol. ii (1950), as saint and spiritual writer, vol. iii (1952), letters and documents.

SS. TORQUATUS AND HIS COMPANIONS, MARTYRS (FIRST CENTURY ?)

THE first Christian missionaries to attempt the evangelization of Spain are said to have been seven holy men who had been specially commissioned by St Peter and St Paul, and sent forth for that purpose. According to the legend the party kept together until they reached Guadix in Granada, where they encamped in a field whilst their servants went into the town to buy food. The inhabitants, however, came out to attack them, and followed them to the river. A miraculously-erected stone bridge enabled the Christians to escape, but it collapsed when their pursuers attempted to cross it. Afterwards the missionaries separated, each one selecting a different district in which he laboured and was made bishop. Torquatus chose Guadix as the field of his labours, and is honoured on this day in association with his companions, all six of whom, however, have also special feasts of their own. St Torquatus and the other bishops appear to have suffered martyrdom.

For this story we have only the authority of a set of medieval breviary lessons, printed in the *Acta Sanctorum*, May, vol. iii. There is no trace of early *cultus* to confirm it. See J. P. Kirsch, *Kirchengeschichte*, vol. i, p. 307, n. 25.

ST ISIDORE OF CHIOS, MARTYR (A.D. 251 ?)

THE Isidore named in this day's martyrology appears to have been a native of Alexandria. We are told that he was a commissariat officer in the army of the Emperor Decius, and went to Chios with the fleet, which was under the command of Numerius. Whilst he was staying in the island he was discovered to be a Christian, and was denounced to Numerius by his captain. Placed on trial, he showed great constancy, threats and promises proving equally unavailing. As he refused to sacrifice, his tongue was cut out and he was beheaded. His body was sunk in a well, but it was recovered by the Christians. It was then interred by a soldier called Ammianus, who was afterwards martyred at Cyzicus, and by a woman, St Myrope, who is said to have been flogged to death because of her charity in giving Christian burial to martyrs. The well became famous for its healing properties, and over the tomb of St Isidore a basilica was erected. In the fifth century, as the result of a vision or dream, St Marcian, who was at that time treasurer of the cathedral of Constantinople, dedicated to St Isidore a chapel in a church he was building in honour of St Irene. From Constantinople the *cultus* of St Isidore spread to Russia. In 1525 Christian merchants conveyed the relics of St Isidore to San Marco in Venice, where they are said to be still preserved.

It is to be feared that in this case again the *passio* (printed in the *Acta Sanctorum*, May, vol. iii) is no better than a pious romance. But the *cultus* is relatively early and identified with Chios. St Isidore was known even to St Gregory of Tours. See Delehaye, *Origines du Culte des Martyrs*, pp. 226, etc.; and *Recueil des historiens des Croisades, Occident*, vol. v, pp. 321–334.

SS. PETER OF LAMPSACUS AND HIS COMPANIONS, MARTYRS (A.D. 251)

DURING the persecution under Decius there was living at Lampsacus on the Hellespont a young Christian of lofty character and noble appearance called Peter. Brought before Olympius, the proconsul, and bidden to sacrifice to Venus, he refused, and made a spirited attack upon the worship of so licentious a deity, the

words of which are quoted in his " acts ". He was tortured on the wheel and then beheaded. Immediately afterwards at Troas the same proconsul had to deal with three other Christians, whose names were Nicomachus, Andrew and Paul. They declared themselves to be Christians, but under torture Nicomachus abjured his faith. Dionysia, a girl of sixteen, who was present, exclaimed in horror at his defection ; she was promptly arrested, and on being questioned avowed herself a Christian. As she refused to sacrifice, she was condemned like Andrew and Paul to die on the morrow. In the meantime she was given over for the night to the tender mercies of two young men, who were allowed to insult her as they would. But by the mercy of God she was protected from harm. The following morning Andrew and Paul were taken from prison, delivered to the mob, and stoned outside the city walls. Dionysia followed, desiring to die with them, but by order of the proconsul she was brought back and beheaded within the city.

Whatever be thought of this rather suspicious document (printed in the *Acta Sanctorum*, May, vol. iii), these martyrs found their way into the *Hieronymianum ;* see Delehaye's commentary, p. 256. The fact that they, or at least one of the group, suffered at Lampsacus can hardly be doubted.

ST HILARY OF GALEATA, ABBOT (A.D. 558)

A COPY of St Paul's epistles, which came into the hands of this St Hilary when he was twelve years old, first inspired him to abandon the world in order to serve God in solitude. Shortly afterwards he heard that gospel read in church, in which our Lord says that if anyone would be His disciple he must hate father, mother and his own life. Uncertain as to the exact meaning of the words he consulted a pious old man, who hesitated to expound this counsel of perfection to a lad of his years. But the boy insisted, and received the explanation he sought. Confirmed in his previous conviction, Hilary immediately forsook his Tuscan home, crossed the Apennines, and took up his abode in a hermitage beside the river Ronco. Afterwards he fashioned a cell for himself on a neighbouring mountain peak. Gradually disciples gathered round, and for their sake he built a monastery on land granted by a nobleman of Ravenna whom he had freed from an evil spirit, and who had been converted, together with his household. This abbey, which he named Galeata, was subsequently called after him, Sant' Ilaro. He gave his monks no written rule, but they continued to observe the way of life instituted by him—a round of praise, prayer and manual work. According to a popular legend, he was always visibly protected by his guardian angel in times of danger—notably when Theodoric the Goth threatened to destroy him and his monastery because he refused to pay tribute. The conqueror was certainly favourably impressed by the saint, for he not only besought his prayers but also gave him territory for the enlargement of his abbey. St Hilary died in 558, at the age of eighty-two, and his body was translated in 1495, seven years after the time when the monastery passed into the hands of the Camaldolese Order.

There seems no reason to doubt that the short life, which purports to be written by Paul, a disciple of St Hilary, is a substantially faithful record. It is printed in the *Acta Sanctorum*, May, vol. iii.

SS. DYMPNA AND GEREBERNUS, MARTYRS (*c.* A.D. 650 ?)

IN the town of Gheel, twenty-five miles from Antwerp, great honour is paid to St Dympna, whose body, and that of St Gerebernus, buried in two ancient marble

sarcophagi, were there discovered, or re-discovered, in the thirteenth century. Widespread interest was taken in them because the elevation of the relics of St Dympna was followed, it is alleged, by the restoration to normal health of a number of epileptics, lunatics and persons under malign influence who visited her shrine. Ever since then she has been regarded as the patroness of the insane, and the inhabitants of Gheel have been distinguished by the kindly provision they have made for those so afflicted. As early as the close of the thirteenth century an infirmary was built for their accommodation and at the present time the town possesses a first-class state sanatorium for the care and supervision of mental defectives, the greater number of whom lead contented and useful lives as boarders in the homes of farmers or other local residents, whom they assist by their labour and whose family life they share. The body of St Dympna is preserved in a silver reliquary in the church which bears her name. Only the head of St Gerebernus now rests there, his other remains having been removed to Sonsbeck in the diocese of Münster.

The true history of these saints is probably lost, but popular belief, reaching back to the date of the finding of their relics, has attached to them a story which, with local variations, is to be found in the folk-lore of many European countries. Briefly summarized, it runs as follows. Dympna was the daughter of a pagan Irish, British or Armorican king and of a Christian princess who died when their child was very young, though not before she had been instructed in the Christian faith and baptized. As she grew up, her extraordinary resemblance to her dead mother whom he had idolized awakened an unlawful passion in her father. Consequently, by the advice of St Gerebernus, her confessor, she fled from home to avoid further danger. Accompanied by the priest and attended by the court jester and his wife, she embarked in a ship which conveyed them to Antwerp. From thence they made their way south-east, through a tract of wild forest country, until they reached a little oratory dedicated to St Martin and built on a site now covered by the town of Gheel. Here they settled, intending to live as solitaries. In the meantime, however, Dympna's father had started in pursuit and in due time arrived at Antwerp, from whence he sent out spies who discovered the refuge of the fugitives. The clue by which they were traced was the use of strange coins similar to those which the spies themselves proffered in payment. Coming upon them unawares, the king first tried by cajolery to persuade his daughter to return with him. She refused, and as she was supported by St Gerebernus, the tyrant ordered his attendants to kill them both. The men promptly despatched the priest, but hesitated to attack the princess. Thereupon the unnatural father struck off his daughter's head with his own sword. The bodies of the saints, which were left exposed on the ground, were afterwards buried by angelic or human hands in the place where they had perished.

This story is treated by Delehaye in his *Légendes Hagiographiques* (Eng. trans., pp. 9, 105, 157) as an almost typical example of the infiltrations of folklore into hagiography. The text of the legend is in the *Acta Sanctorum*, May, vol. iii. See further Van der Essen, *Étude critique sur les Vies des Saints méroving.*, pp. 313–320; Künstle, *Ikonographie*, vol. ii, pp. 190–192; and Janssens, *Gheel in Beeld en Schrift* (1903). An interesting feature in the case is the fact that lunatics who go to Gheel to be healed are made to pass through an archway immediately underneath the shrine of the saint. One finds many early examples, even at Jerusalem itself, in which the squeezing through some narrow aperture is believed to be a condition for obtaining special favour. Dympna is not to be identified with the Irish St Damhnait (Damnat of Tedavnet), but her feast is observed throughout Ireland.

SS. BERTHA AND RUPERT (*c.* A.D. 840 ?)

THE history of St Rupert and St Bertha was written and their *cultus* popularized some three hundred years after their death by St Hildegard, who spent the latter part of her life on the Rupertsberg. According to this account, Rupert was the son of a pagan father and of a Christian mother called Bertha, who came of the family of the dukes of Lorraine and owned much property beside the Rhine and the Nahe. Her husband having been killed in battle when their son was still an infant, Bertha devoted herself entirely to his education. So eagerly did the boy respond to the Christian instruction he received that the rôles of teacher and pupil were practically reversed. " Look, mother ! those are all your children ! " he would say as ragged little beggars gathered round them, and once, in reply to his mother's suggestion of building a church, he exclaimed, " But first of all we must obey God and give our bread to the hungry and clothe the naked ". These words produced such an impression on St Bertha that she immediately established several hospices for the poor. When Rupert was twelve, he and his mother went to Rome to visit the tombs of the apostles. Upon their return they made several religious foundations and gave away the rest of their possessions. Accompanied by his mother, Rupert then retired to live as a hermit in the hilly country near Bingen, which was afterwards called the Rupertsberg. He was only twenty years of age when he died. St Bertha continued to serve God in the same place for another twenty-five years, and when she, too, passed away, she was buried beside her son in a convent which they had built beside the Nahe.

The text of St Hildegard's narrative is in the *Acta Sanctorum*, May, vol. iii. See also P. Bruder, *St Rupertus Büchlein* (1883).

ST HALLVARD, MARTYR (A.D. 1043)

IN Norway St Hallvard (Halward) was formerly held in great honour, and its capital, Oslo, is still under his patronage. His history is shrouded in obscurity, but tradition has supplied us with an account of his death. He is said to have been the son of one Vebjörn of Husaby, and to have been engaged in trading with the various Baltic islands. He was about to cross the Drammenfjord one day when he was accosted by a woman, who besought him to receive her into his boat and save her from her enemies. As she appeared to be in terrible distress and was obviously with child, he acceded to her request. Before they could start, three men came running down to the shore demanding the surrender of the woman, whom they accused of theft. She denied the charge, and Hallvard refused to deliver her over to their vengeance, though he said he was willing to give them the value of what she was accused of stealing. Thereupon one of the men drew his bow and shot first one and then the other dead. After they had attached a heavy stone to Hallvard's neck, they flung his body into the sea, but it floated on the water ; this drew attention to what had happened, and the young man was revered as a martyr in defence of an innocent person. St Hallvard's relics were afterwards taken to Oslo where a stone church was built to enshrine them early in the twelfth century.

However slight and legendary the account may seem which is printed in the *Acta Sanctorum*, May, vol. iii, and in Storm, *Monumenta historica Norvegiae*, there can be no question that the church of St Hallvard at Oslo was held in great honour. See the *Hacon Saga* (Rolls Series), § 288 ; and S. Undset, *Saga of Saints* (1934), pp. 149–162.

ST ISAIAS, Bishop of Rostov (A.D. 1090)

This Isaias, a native of Kiev, was a monk in the monastery of the Caves during the lifetime of its founders, St Antony and St Theodosius. Because of his capability and exemplary piety he was called to be abbot of St Demetrius in the same city in 1062, and fifteen years later was chosen bishop of Rostov. Here he devoted all his energies to bringing the gospel to the heathen, carrying on the work of his predecessor, St Leontius. He not only baptized many neophytes, but concerned himself with the further instruction and confirmation in the faith of those who were already Christians. His preaching is said to have been reinforced by many miracles, and he was tireless in bodily no less than in spiritual works of mercy in every part of his eparchy. Isaias was venerated as a saint from his death in 1090, and about seventy years later his body was enshrined in the cathedral church of Rostov.

From Martynov's *Annus ecclesiasticus Graeco-Slavicus* in *Acta Sanctorum*, October, vol. xi. *Cf.* St Sergius, September 25, and bibliography.

ST ISIDORE THE HUSBANDMAN (A.D. 1130)

In the United States of America this feast is celebrated on 25 October.

The patron of Madrid was born in the Spanish capital of poor parents, and was christened Isidore after the celebrated archbishop of Seville. Although unable to procure educational advantages for their son, his father and mother early instilled into his mind a great horror of sin and a love of prayer. As soon as he was old enough to work, Isidore entered the service of John de Vergas, a wealthy resident of Madrid, as a farm labourer on his estate outside the city, and with that one employer he remained all his life. He married a girl as poor and as good as himself, but after the birth of one son, who died young, they agreed to serve God in perfect continence. Isidore's whole life was a model of Christian perfection lived in the world. He would rise early to go to church, and all day long, whilst his hand guided the plough, he would be communing with God, with his guardian angel or with the holy saints. Public holidays he would spend in visiting the churches of Madrid and the neighbouring districts. Kind and helpful though he always was to others, he did not escape detraction. His fellow workmen complained that his attendance at church caused him to be late in starting work. To test the truth of this accusation, de Vergas hid himself to watch. He saw that Isidore did actually arrive after his fellow labourers, and he was advancing to upbraid him for his irregularity when he was surprised, we are told, to see a second team of snow-white oxen led by unknown figures ploughing beside that driven by Isidore. As he stood watching, rooted to the ground, the strange team disappeared and he realized that supernatural help had supplied all that was lacking. Other people also reported having seen angels assisting Isidore, and John de Vergas came to revere his servant who, it is said, worked miracles for the benefit of his employer and his family.

The saint's liberality to the poor was so great that he was wont to share his meals with them, often reserving for himself only the scraps they left over. On one occasion, when he had been invited to a confraternity dinner, he remained so long in church absorbed in prayer that the feast was nearly over before he made his appearance—followed by a train of beggars. His hosts expostulated, saying that they had reserved for him his portion, but that they could not possibly feed the whole crowd. St Isidore replied that there would be ample for himself and for Christ's poor. So, indeed, it happened, for when the food was produced there was

enough and to spare for them all. Amongst the numerous stories told of the holy man is one which illustrates his love for animals. On a snowy winter's day, as he was carrying a sack of corn to be ground, he saw a number of birds perched disconsolately on the bare branches, obviously unable to find anything to eat. Isidore opened the sack and, in spite of the jeers of a companion, poured out half its contents upon the ground. When, however, they reached their destination the sack proved to be still full and the corn, when ground, produced double the usual amount of flour.

St Isidore died on May 15, 1130. His wife survived him for several years and, like him, is honoured as a saint. In Spain she is venerated as Santa Maria de la Cabeza, because her head (Sp. *cabeza*) is often carried in procession in times of drought. Forty years after the death of St Isidore his body was transferred to a more honourable shrine, and a great impetus was given to his *cultus* by the report of many miracles worked through his intercession. In 1211 he is said to have appeared in a vision to King Alphonsus of Castile, then fighting the Moors in the pass of Navas de Tolosa, and to have shown him an unknown path by means of which he was able to surprise and defeat the enemy. More than four hundred years later, King Philip III of Spain was taken so ill at Casaribios del Monte that his life was despaired of by the physicians. Thereupon the shrine of St Isidore was carried in solemn procession from Madrid to the sick monarch's room ; at the hour the relics were removed from the church of St Andrew, the fever left the king, and when they were brought into his presence he recovered completely. The Spanish royal family had long desired to have St Isidore formally enrolled amongst the saints, and in March 1622 he was duly canonized together with St Ignatius, St Francis Xavier, St Teresa and St Philip Neri. In Spain this holy quintet are commonly spoken of as " The Five Saints ".

The foundation document upon which our knowledge of the saint is almost entirely based is a life by "John the Deacon", probably identical with the Franciscan writer Johannes Aegidius of Zamora. It is printed in the *Acta Sanctorum*, May, vol. iii, but as it was compiled a century and a half after St Isidore's death it cannot be regarded as a very trustworthy record. A critical edition of this Latin text was published by Fr F. Fita, in the *Boletin de la Real Academia de la Historia*, vol. ix (1886), pp. 102–152. Lives in Spanish (including several poetical settings by Lope de Vega) and in Italian are numerous. The best biography is said to be that by Father J. Bleda (1622), and there is a more modern account in French by J. P. Toussaint (1901). But by far the most satisfactory treatment of the points of interest in the history of St Isidore is that published by Fr Garcia Villada in *Razón y Fe*, January to May, 1922. He in particular supplies very full details regarding the preservation of the body of the saint : it is mummified, but still entire.

BD MAGDALEN ALBRIZZI, VIRGIN (A.D. 1465)

THE Albrici or Albrizzi family to which Bd Magdalen belonged ranked among the nobility, and her father was a distinguished citizen of her native city, Como. After the death of her father and mother, she decided to retire from the world, and she selected the convent of St Margaret, a house at Como which was considered suitable for a woman of her rank. She had actually reached the door, when she distinctly heard a voice say to her three times, " Magdalen, turn your steps to Brunate : that is where you must go ". There existed, as she well knew, a very poor convent situated in an isolated spot up in the mountains at Brunate, and thither accordingly she betook herself. It contained only a few nuns, but after Bd Magdalen's reception the numbers increased considerably. She was soon chosen superior, and was able to affiliate the community to the Hermits of St Augustine.

Lack of the bare necessities of life sometimes obliged the nuns to make begging expeditions into Como, where they were liable to be detained for the night by bad weather; so to obviate the undesirable necessity of their having to accept casual hospitality from strangers, and also to provide a hospice for young women stranded in Como without a home, Magdalen founded a kind of daughter house in the city, though she herself remained at Brunate. Hers was a hidden life, but she was endowed with supernatural gifts which precluded her from remaining as unknown as she could have wished. She healed the sick and foretold the future, while her trust in God was so perfect that many miracles were wrought in immediate response to her prayers. She also was constantly urging her nuns to frequent communion. Bd Magdalen appears to have died on May 15, 1465, at an advanced age, after a long and painful illness.

The account printed in the *Acta Sanctorum*, May, vol. iii, is a transcript from the life written by Father Paul Olmo in 1484. The cult of Bd Magdalen was confirmed in 1907 and the decree may be read in the *Analecta Ecclesiastica*, vol. xvi (1908), pp. 19–20. A life by G. B. Melloni was published at Bologna in 1764.

16: ST UBALD, Bishop of Gubbio (A.D. 1160)

WE are fortunate in possessing an excellent and reliable biography of Ubald Baldassini, bishop of Gubbio, compiled by Theobald, his immediate successor. The saint, descended from a noble family in Gubbio, became an orphan at an early age and was educated by his uncle, also bishop of the same see, in the cathedral school. Having completed his studies, he was ordained priest and appointed dean of the cathedral, young though he was, that he might reform the canons amongst whom grave irregularities were rampant. The task was no easy one, but he succeeded before long in persuading three of the canons to join him in a common life. Then, that he might obtain experience in the management of a well-conducted household, he resided for three months with a community of regular canons which had been established by Peter de Honestis in the territory of Ravenna. The rule which they followed he brought back to Gubbio, and within a short time it was accepted by the whole chapter. A few years later, after their house and cloisters had been burnt down, Ubald thought it a favourable moment to retire from his post into some solitude. With this object in view he made his way to Fonte Avellano where he communicated his intention to Peter of Rimini. That great servant of God, however, regarded the plan as a dangerous temptation and exhorted him to return to the post in which God had placed him for the benefit of others. The saint accordingly returned to Gubbio, and rendered his chapter more flourishing than it had ever been before. In 1126 St Ubald was chosen bishop of Perugia; but he hid himself so that the deputies from that city could not find him; then he went to Rome, threw himself at the feet of Pope Honorius II and begged that he might be excused. His request was granted; but when, two years later, the see of Gubbio fell vacant, the pope himself directed that the clergy should elect Ubald.

In his new office the saint displayed all the virtues of a true successor to the apostles, but perhaps his most distinguishing characteristic was a mildness and patience which made him appear insensible to injuries and affronts. On one occasion workmen repairing the city wall encroached upon his vineyard and were

injuring his vines. He gently drew their attention to this. Thereupon the foreman, who probably did not recognize him, became abusive and pushed him so roughly that he fell into a pool of liquid mortar. He rose up, splashed all over with lime and dirt, and without a word of expostulation returned to his house. Eyewitnesses, however, reported the incident and the citizens clamoured loudly that the foreman should be punished. So great was the popular indignation that a severe sentence seemed a foregone conclusion, when St Ubald appeared in court and claimed that, since the offence had been committed against an ecclesiastic, it came under his jurisdiction as bishop. Then, turning to the culprit, he bade him give him the kiss of peace in token of reconciliation, and, after a prayer that God would forgive him that and all his other trespasses, he directed that the man should be set at liberty.

The saint often defended his people in public dangers. The Emperor Frederick Barbarossa during his wars in Italy had sacked the city of Spoleto and threatened to subject Gubbio to a similar fate. Ubald met the emperor on the road and diverted the tyrant from his purpose. During the last two years of his life, the holy bishop suffered from a complication of painful diseases which he bore with heroic patience. On Easter day 1160, although very ill, he rose to celebrate Mass, and, that he might not disappoint his people, preached and gave them his blessing. He was carried back to bed, from which he never rose again. At Pentecost, as he lay dying, the whole population of Gubbio filed past his couch, anxious to take a last farewell of one whom each individual regarded as his dear father in God. Ubald died on May 16, 1160, and the people who flocked to his funeral from far and wide were eye-witnesses of the many miracles God performed at his tomb.

The life by Bishop Theobald is printed in the *Acta Sanctorum*, May, vol. iii, and there is a further collection of miracles in vol. vii. A modern Italian biography was published by Gianpaoli in 1885. On the curious confusion between St Ubald and the " St Theobald " who is honoured as the patron of Thann, in Alsace, see H. Lempfrid in *Mittheilungen d. Gesellschaft f. Erhalt. d. gesch. Denkmäler im Elsass*, vol. xxi (1903), pp. 1–128.

ST PEREGRINE, Bishop of Auxerre, Martyr (*c.* A.D. 261)

An accepted legend states that the first bishop of Auxerre, St Peregrine, was consecrated by Pope Sixtus II and was sent from Rome at the request of the Christians resident in that part of Gaul. Landing at Marseilles, he preached the gospel in that city, as well as in Lyons on his way. During his episcopate the greater part of the inhabitants of Auxerre are said to have been converted to Christianity. He built a church on the banks of the Yonne and evangelized all the surrounding country. In the mountainous district of the Puisaye, some ten leagues or more south-west of Auxerre, stood the town of Intaranum—the present Entrains—at a point where several roads met. The Roman prefect had a palace there and the place had become a great centre for the worship of Roman deities. On the occasion of the dedication of a new temple to Jupiter, St Peregrine went to the town and appealed to the populace to abandon idolatry. He was seized, brought before the governor and condemned to death. After being cruelly tortured he was beheaded.

This account is based upon two texts, one of which is printed in the *Acta Sanctorum*, May, vol. iii, while the other may most conveniently be consulted in Migne, PL., vol. 138, cc. 219–221. There is no reason to doubt the fact of the martyrdom, for the *Hieronymianum* commemorates it on this day and informs us that it took place at the " vicus Baiacus " (Bouhy), where Peregrine was buried. See also Duchesne, *Fastes Épiscopaux*, vol. ii, p. 431.

ST POSSIDIUS, BISHOP OF CALAMA (*c.* A.D. 440)

EXCEPT that he was a native of proconsular Africa and a pupil of St Augustine at Hippo, nothing is known of the early history of St Possidius. It seems to have been about the year 397 that he was made bishop of Calama in Numidia, a diocese greatly disturbed by the factions of the Donatists as well as by pagan opposition. He was closely associated with Augustine in his struggles against heresy, and suffered personal violence in an attempt made upon his life by the extremists amongst the Donatists. For the energy he displayed against Pelagianism at the synod of Mileve in 416 he was commended by Pope Innocent I. He made a religious foundation at Calama on the lines of St Augustine's community at Hippo.

When in 429 the Vandals passed over from Spain into Africa, they quickly made themselves masters of Mauritania, Numidia, and the proconsular province except the strong fortresses of Carthage, Cirta and Hippo. Calama was destroyed, and Possidius took refuge with his lifelong friend St Augustine, who died not long afterwards in his arms whilst the barbarians were besieging Hippo. Prosper, in his chronicle, states that Possidius and two other bishops were driven from their sees by the Arian Genseric. The saint died in exile: he was alive in 437, but the date of his death is unknown. Tradition reports that he spent the close of his life in Italy, dying at Mirandola. St Possidius wrote a short life of St Augustine and left a catalogue of his writings.

What we know of St Possidius is gathered from miscellaneous sources, but especially from the works of St Augustine. See the *Acta Sanctorum*, May, vol. iv. There is a good notice of Possidius in DCB., vol. iv, pp. 445–446.

ST GERMERIUS, BISHOP OF TOULOUSE (A.D. 560 ?)

ST GERMERIUS (Germier) was only thirty years old when he is said to have become bishop of Toulouse, and to have occupied the see for fifty years. Although a native of Angoulême, he had been educated at Toulouse, whither he had migrated in early boyhood. Very shortly after his consecration, he was summoned to the court of Clovis, the first Christian king of France, and was treated with great respect by the monarch, who entertained him for three weeks and loaded him with gifts for his churches. He also bestowed upon him the district of Dux (?) near Toulouse and as much land for a cemetery as seven yoke of oxen could till in a day. At Dux, Germerius built a church with three altars which he placed under the patronage of St Saturninus, the first bishop of Toulouse. We read that, on the day of its dedication, it was lighted by three hundred wax candles and that a number of sick persons were restored to health. At a later period the holy bishop founded a monastery at Dux, besides a second church, of St Martin. A great lover of the poor, he appointed almoners whose special work it was to assist the needy. In all his good works St Germerius was ably seconded by his two favourite disciples, Dulcidius and Pretiosus. He died and was buried in his monastery at Dux. The *cultus* of St Germerius goes back to a very early date.

There is every reason to be distrustful of the life printed in the *Acta Sanctorum*, May, vol. iii. No Germerius can be found in the episcopal lists of Toulouse. As against C. Douais, *Mémoires Soc. Antiq. France*, 1890, pp. 1–134, see L. Saltet in *Annales du Midi*, vol. xiii (1901), pp. 145–175.

ST BRENDAN, ABBOT OF CLONFERT (A.D. 577 OR 583)

THERE is hardly any Irish saint whose name is more widely known than that of St Brendan, though it is to be feared that this exceptional prominence is due rather to the popularity of the saga, called his *Navigatio* (sea-voyage), admittedly a fiction, than to the tradition of his saintliness. His life is preserved to us in several varying texts, Latin and Irish, but even when we eliminate the extravagances of the *Navigatio* which have been incorporated in some of these accounts, the residue is far from producing the impression of a sober historical record. The early Bollandists who, like other scholars of that generation, were indulgent in their attitude towards the marvellous, decided against printing the full biography in their *Acta Sanctorum*, on the ground that it was " fabulous ". On the other hand, it is certain that St Brendan was a real personage, and that he exercised great influence amongst his contemporaries in the sixth century. He was probably born near Tralee on the west coast of Ireland, and Findlugh is given as his father's name. For five years as a tiny child he was committed to the care of St Ita, and after that he was watched over by Bishop Erc who had already baptized him as an infant and who was in due time to ordain him priest. St Jarlath of Tuam is also named as one of the holy men whom he visited with the view of obtaining edification and counsel.

To determine the chronological sequence of events is quite impossible, but we should be led to infer that shortly after being raised to the priesthood, St Brendan assumed the habit of a monk and gathered followers around him in a settled community. How he could have left these behind to start off with sixty chosen companions in skin-covered coracles to discover the Isles of the Blessed is a difficulty which does not seem to have troubled his biographers. One or other of these speaks of two separate voyages, though the first expedition is said to have lasted for five or seven years, as a sort of floating monastery. At the same time, while it is ridiculous to suppose, as some fervent advocates of the legend have done, that the abbot sailed to the Canaries or travelled north-west to the coast of Greenland, so competent an authority as Dr J. F. Kenney states: " It is reasonably certain that Brendan himself made a voyage to the Scottish isles and perhaps to the Strathclyde, Cumbria or Wales ". We know at any rate that Adamnan, writing little more than a century after St Brendan's death, describes him as visiting St Columba in the little island of Himba, or Hinba, in Argyll; this island has not been identified, and on the point of this visit Adamnan has the Old Life against him. The biographers, whose narratives are probably later in date, discourse at considerable length of a visit he paid to St Gildas in Britain and of the marvels which happened on that occasion.

The most reliable fact which we can connect with the life of St Brendan is his foundation of a monastic community at Clonfert in 559 (?). His biographers speak of his governing a community of three thousand monks. He is also said to have had a rule of life dictated to him by an angel. We know nothing of its nature, but we are told that the rule was followed " down to the present day " by those who succeeded him in the office of abbot. There seems, again, no sufficient reason for questioning the statement that he did not die at Clonfert, but that God called him to his reward when he was paying a visit to his sister, Brig, who governed a community at Enach Duin. After offering Mass, he said, " Commend my departure in your prayers "; and Brig replied, " What do you fear? " " I fear ", he said, " if I go alone, if the journey be dark, the unknown region, the presence of the

King, and the sentence of the Judge." Foreseeing that attempts would be made to detain his body, he directed that his death should be kept secret for a time, while his remains were taken back to Clonfert in a cart, disguised as luggage he was sending on in advance of his own return. St Brendan's feast is observed throughout Ireland.

The biographical materials, which are relatively abundant, consist principally of two Latin lives, edited by C. Plummer in his VSH., vol. i, pp. 90–151, and vol. ii, pp. 270–292; that edited by P. Grosjean, in the *Analecta Bollandiana*, vol. xlviii (1930), pp. 99–121; an Irish life edited by Whitley Stokes in the *Lismore Lives*, pp. 99–115, and a second Irish life edited by Charles Plummer in his *Bethada Náem n-Érenn*, vol. i, pp. 44–95. Plummer has also provided a valuable discussion of the problems arising from these texts: see the prefaces of the two works mentioned and also the *Zeitschrift für Celtische Philologie*, vol. v (1905), pp. 124–141. The literature occasioned by the story of St Brendan, and especially by the *Navigatio*, which in the middle ages was translated into almost all European languages and has points of contact with the sagas current in Arabic, is very extensive. Consult further J. F. Kenney, *Sources for the Early History of Ireland*, i, pp. 408–412; Nutt and Meyer, *The Voyage of Bran* (1897); Schirmer, *Zur Brendanus Legende* (1888); and L. Gougaud, *Les Saints irlandais hors d'Irlande* (1936), pp. 6–15. An attractive little illustrated volume is that of J. Wilkie, *S. Brendan the Voyager and his Mystic Quest* (1916), and G. A. Little's *Brendan the Navigator* (1945) is an interesting "interpretation" by a maritime scholar, but is insufficiently critical, (See review in *Analecta Bollandiana*, vol. lxiv, pp. 290–293).

ST DOMNOLUS, Bishop of Le Mans (A.D. 581)

The various accounts we have of the career of St Domnolus are somewhat conflicting, and it seems clear that our sources of information are unreliable. He was probably abbot of a monastery in Paris when he attracted the favourable notice of King Clotaire I, who offered him the see of Avignon. This he refused, but the king afterwards bestowed upon him the bishopric of Le Mans, which he held for twenty-one years. He built several churches and a hospice on the Sarthe for poor pilgrims. Attached to it was a monastery with a church, to the dedication of which he invited his special friend, St Germanus of Paris. We find him taking part in the Council of Tours in 566. St Gregory of Tours speaks of Domnolus as having reached a high pitch of sanctity and working many miracles, and we have also two apparently authentic charters of his.

The biographical materials supplied by the *vita* (printed in the *Acta Sanctorum*, May, vol. iii), and by the *Actus Pont. Cenom.* (*ibid.*), are altogether untrustworthy and are almost certainly compilations fabricated by the chorepiscopus David more than two centuries later, though they profess to be written by a contemporary. See on all this, Havet, in the *Bibl. de l'École des Chartes*, vol. liv, pp. 688–692; Celier, in *Revue Historique et archéol. du Maine*, vol. lv (1904), pp. 375–391; A. Poncelet, in the *Analecta Bollandiana*, vol. xxiv (1905), pp. 515–516; and Duchesne, *Fastes Épiscopaux*, vol. ii, p. 337.

ST CARANTOC, or CARANNOG, Abbot (Sixth Century)

St Carantoc was a Welsh abbot, formerly venerated in Cardiganshire where he founded the church of Llangrannog. He lived for some time in Ireland, but returned to Britain and made a religious settlement at a place called Cernach, which may have been either Carhampton in Somerset or the Cornish village of Crantock, which still has the saint's well and celebrates Crantock Feast on May 16; but the Welsh story puts Cernach in Ireland, deriving its name from an Irish version of the saint's name. It also associates Carantoc with Arthur. At a later date he is said to have passed over to Brittany. This is confirmed by a statement in the Life of St Guenael to the effect that when that holy man returned to Brittany from Britain,

after collecting a number of disciples and books, he proceeded at once to pay a visit to St Carantoc. Moreover there is in Brittany a widespread *cultus* of Carantoc, sometimes in association with St Tenenan. Eventually, however, he died, we are told, " in his renowned monastery, the best of all his monasteries, which is called the monastery of Cernach ".

For the least unreliable information available about St Carantoc see the brochure of Canon Doble and C. G. Henderson in the Cornish Saints series (1928). The text printed with interpolations from an early twelfth-century *vita* originating in Cardigan in the *Acta Sanctorum*, May, vol. iii, is of very doubtful historical value ; a better text is that given in an appendix to J. T. Evans's volume on the church plate of Cardiganshire ; *cf.* too A. W. Wade-Evans, *Vitae Sanctorum Britanniae* (1944). See also Armitage Robinson in the *Downside Review*, vol. xlvi (1928), pp. 234–243 ; he shows that the saint was closely connected with Carhampton in west Somerset.

ST HONORATUS, Bishop of Amiens (*c.* A.D. 600)

The famous Faubourg and Rue Saint-Honoré in Paris derive their name from St Honoratus who was bishop of Amiens at the close of the sixth century. History has little to tell us about him except that he was born at Port-le-Grand in the diocese of Amiens where he also died, and that he elevated the relics of SS. Fuscianus, Victoricus and Gentianus, which a priest called Lupicinus had discovered after they had been forgotten for three hundred years. The *cultus* of St Honoratus received a great impetus and became widespread in France in consequence of a number of remarkable cures which followed the elevation of his own body in 1060, and which were attributed to his agency. In 1204 Reynold Cherez and his wife Sybil placed under his patronage the church they built in Paris. Nearly a hundred years later another bishop of Amiens, William of Mâcon, dedicated in honour of his saintly predecessor the charterhouse he was building at Abbeville. St Honoratus is generally regarded in France as the patron of bakers, confectioners, corn chandlers and of all trades that deal with flour, and his appropriate emblem in art is a baker's peel.

The materials for this history, printed in the *Acta Sanctorum*, May, vol. iii, are altogether late and unreliable. See, however, Duchesne, *Fastes Épiscopaux*, vol. iii, p. 125 ; and H. Josse, *La Légende de S. Honoré* (1879).

ST SIMON STOCK (A.D. 1265)

Although St Simon Stock was undoubtedly a very active member of the Carmelite Order at a critical period of its history, and although his alleged connection with the brown scapular revelation (or promise) has made his name familiar to Catholics, we know very little in detail of his life and character. When he died at Bordeaux on May 16, 1265, he is said to have been a hundred years old, but this statement of a Carmelite catalogue of saints compiled upwards of a century and a half after the event is hardly sufficient to establish a longevity so unusual. It is hard to believe that he could have been elected prior general of the order at the age of eighty-two travelling afterwards not only to many different parts of England, but to Sicily, Bologna and Gascony. In the same authority we read that St Simon, being a strict vegetarian, when a cooked fish was on one occasion set before him, he told them to throw it into the river again, whereupon it swam away fully restored to life. Neither can we attach much more importance to another statement in the same context that Simon was called Stock because as a boy he had adopted the life of an

anchoret, making his home in the hollow trunk of a tree. All that has to do with the saint before the year 1247 is conjectural.

It is probable enough, as Father Benedict Zimmerman supposes, that after a short period spent as a hermit in England, he made his way to the Holy Land, and having there come into contact with some of the primitive Carmelites whose original profession was eremitical, he joined their organization as a religious. When the hostility of the Saracens made life impossible for the brethren, we know that their settlements in the East were broken up and that nearly all returned to Europe. In these circumstances St Simon seems to have come back to his native Kent, and being evidently a man of vigour as well as of exceptional holiness, he was elected superior-general, in succession to Alan, when a chapter was held at Aylesford in 1247.

His period of rule was marked by wonderful developments of the Carmelite Order. As Father Benedict notes: " St Simon established houses in four University towns, Cambridge, Oxford, Paris and Bologna, with the result that a very large number of young, and probably immature, men joined the order. A considerable number of foundations were made in England, Ireland, perhaps also in Scotland, in Spain, and in various countries on the continent " We have every reason to believe that about the same time the rule, which was originally drafted for hermits primarily intent upon their own individual perfection, had to be substantially modified now that the members of the order were becoming mendicant friars, busied with preaching and the work of the ministry. This revision was carried through and a preliminary approval was granted by Pope Innocent IV in the year 1247 itself. In 1252 a letter of protection was obtained from the same pontiff to secure them from the molestations of certain of the clergy, for the success of the White Friars had provoked jealousy and hostility in many quarters.

It was also at this time of stress and trial that our Lady is believed to have honoured St Simon with the declaration of an extraordinary privilege. We are told that she appeared to him holding the scapular of the order in her hand, and that she said: " This shall be a privilege unto thee and all Carmelites; he who dies in this habit shall be saved ". This is not the place to embark upon the discussion of a controversy which has lasted for centuries. It must be admitted that the evidence adduced in favour of this celebrated vision is not entirely satisfactory. There is no contemporary or quasi-contemporary document which attests or refers to it. On the other hand the wearing of the brown scapular of the Carmelites has become a widespread devotion in the Church and has been enriched with indulgences by many different popes. St Simon's devotion to our Lady is exemplified by two antiphons, the *Flos Carmeli* and the *Ave stella matutina*, which are unhesitatingly attributed to his authorship and which are employed liturgically by the Calced Carmelites. The saint has never been formally canonized, and his name is not in the Roman Martyrology, but his feast by permission of the Holy See is kept in the Carmelite Order and the dioceses of Birmingham, Northampton and Southwark. We are told that after his death many miracles were wrought beside his grave at Bordeaux, from which city what remained of his relics were solemnly translated to the restored Carmelite friary at Aylesford in Kent in 1951.

Almost everything which is evidential in connection with the life of St Simon will be found cited in the *Monumenta Historica Carmelitana* (1907) of Fr Benedict Zimmerman, O.D.C.; see also his article in *The Month* for October 1927 and his " De sacro Scapulari Carmelitano " in *Analecta O.C.D.*, vol. ii (1927–28), pp. 70–89. The conservative Carmelite

position in the scapular controversy is best presented by Fr B. M. Xiberta in *De visione sti Simonis Stock* (1950). On the other side, see Fr H. Thurston in *The Month*, June and July 1927. For documentation, *Études carmélitaines*, t. xiii (1928), pp. 1 *seq.*

ST JOHN NEPOMUCEN, MARTYR (A.D. 1393)

ST JOHN NEPOMUCEN was born in Bohemia, probably between the years 1340 and 1350. The appellation by which he is distinguished is derived from his native town of Nepomuk, or Pomuk, but his family name was actually Wölflein or Welflin. He studied at the University of Prague which had recently been founded by the Emperor Charles IV, king of Bohemia. Later on we find him occupying various ecclesiastical posts, and eventually he was appointed vicar general to the archbishop of Prague, John of Genzenstein (Jenstein).

The Emperor Charles IV had died at Prague in 1378, and had been succeeded by his son Wenceslaus IV, a vicious young man who gave way unrestrainedly to fits of rage or caprice in which he would perpetrate acts of savage cruelty. It is said that John of Pomuk received from Wenceslaus the offer of the bishopric of Litomerice, which he refused. There seems no evidence for this, or for the statement that he was appointed almoner and confessor to the king's wife. Shamelessly unfaithful himself, Wenceslaus was intensely jealous, and harboured suspicions of his young wife, whose conduct was irreproachable. A tradition, widely credited in Bohemia to this day, attributes the martyrdom of St John Nepomucen to the resentment aroused in the king by the holy man's uncompromising refusal to reveal to him the substance of the queen's confessions. On the other hand, no mention of this appears in the contemporary documents, or indeed for forty years after John's violent death. Thereafter, history and legend became so entangled that a theory (now abandoned) was evolved whereby there were two canons of Prague, both named John, who at ten years' interval both suffered death in the same way, in consequence of differing circumstances.

The only contemporary evidence about the circumstances of St John's murder comes from a report sent to Rome by Archbishop John of Genzenstein relating to his own difficulties with his sovereign, King Wenceslaus. It is an *ex parte* statement, but even so it appears that these grave difficulties arose principally from matters of material interests about which the archbishop was willing to concede but little. It appears further that St John Nepomucen's cruel death was no more than an incident in this rather disedifying series of quarrels. He was obedient to his ecclesiastical superior, and fell a victim to the king's anger in consequence.

In 1393 Wenceslaus resolved to found a new diocese at Kladrau, in order to give a bishopric to one of his favourites. To furnish a cathedral and endowment he proposed to confiscate the church and revenues of the ancient Benedictine abbey of Kladrau as soon as the abbot, who was very old, should die. This proposal was strenuously opposed by Archbishop John of Genzenstein and by St John Nepomucen as his vicar general. Acting under instructions from them, the monks, immediately after the abbot's death, proceeded to the election of a new superior. The archbishop and his two vicars general ratified the appointment so promptly that the king was informed at the same moment of the death of the one abbot and the institution of the new. Wenceslaus sent envoys to the archbishop, who came to an agreement with them, but then, for reasons unknown, the king had one of his tempests of rage. He confronted the two vicars general and other dignitaries

of the chapter and, after striking the aged dean, Boheslaus, on the head with the hilt of his sword, ordered them to be tortured: it is likely that he suspected some conspiracy against himself and wanted to get information about it. He with his own hand wreaked his fury on St John and his coadjutor Nicholas Puchnik, by applying a burning torch to their sides.

Then Wenceslaus came to himself, and he released his victims on condition they should say nothing of his mishandling of them. But John Nepomucen was already dying of the injuries he had received, and so, to get rid of the evidence, he was made away with. His body was trussed up, "like a wheel", his heels tied to his head; lest he should cry out a gag was forced into his mouth, and he was then borne secretly through the streets to the Karlsbrücke and cast into the river Moldau. This was on March 20, 1393. In the morning the body was washed ashore, and it was immediately recognized. It was later buried in the cathedral of St Vitus, where it still is. On the old bridge the place from which he was thrown is marked by a metal plate adorned with seven stars, in reference to the story that on the night of his murder seven stars hovered over the water. St John Nepomucen is principal patron of Bohemia, where he is invoked against floods and against slander, as well as for help to make a good confession.

The account which the *Acta Sanctorum*, May, vol. iii, furnishes of St John Nepomucen is not altogether trustworthy. The Bollandists were not permitted to have access to the archives at Prague, and they have followed Fr B. Balbinus and the materials which, from unsatisfactory sources, were first presented for the confirmation of *cultus*. Even in the bull of canonization (1729) the death of this martyr is alleged to have taken place in 1383, whereas it certainly occurred in 1393. On the other hand, there is no solid reason for supposing that there were two different Johns, canons of the cathedral, who have been confused. But the controversy, which has been conducted with much acrimony, is too intricate to be discussed here at length. A convenient statement of the whole question is available in the little volume of J. Weisskopf, *S. Johannes von Nepomuk* (1931) and also in W. A. Frind, *Der hl. Johannes von Nepomuk* (1929); but the most recent and weighty contribution is that of P. de Vooght, "Jean de Pomuk", in *Revue d'histoire ecclésiastqiue*, vol. xlviii (1953), nos. 3–4, pp. 777–795. John of Jenstein's report to Rome was found in the Vatican archives in 1752 and printed as an appendix to M. Pelzel's *Lebensgeschichte des Römischen und Böhmischen Königs Wenceslaus*, vol. i (1788), pp. 145–164. A good bibliography and discussion of the earlier writers on the question will be found in the *Kirchenlexikon*, vol. vi, pp. 1725–1742. See also J. P. Kirsch in the *Catholic Encyclopaedia*, vol. viii, pp. 467–468.

17: ST PASCHAL BAYLON (A.D. 1592)

THE notice of St Paschal Baylon in the Roman Martyrology tells us not only that he was a man of wonderful innocence and austerity of life, but also that he has been proclaimed by the Holy See patron of all eucharistic congresses and confraternities of the Blessed Sacrament. It is a striking fact that a humble friar, of peasant birth, who was never even a priest, whose name in his own day was hardly known to any but his townsfolk in a corner of Spain, should now from his place in Heaven preside over those imposing assemblies of the Catholic Church.

Thanks mainly to his fellow religious, superior and biographer, Father Ximenes, we are well informed regarding Paschal's early days. He first saw the light at Torre Hermosa, on the borders of Castile and Aragon, on a Whitsunday, and to

that accident he seems to have owed his Christian name, for in Spain, as well as in Italy, the term *Pascua* is given to other great feasts of the year besides Easter. So the little son born to Martin Baylon and his wife Elizabeth Jubera was called Pascual, just as we are told that the famous Cervantes was christened Miguel because he came into the world on St Michael's day. The pious couple possessed little in the way of worldly goods, but they owned a flock of sheep, and from his seventh to his twenty-fourth year Paschal, first as the deputy of his own father, and then serving other employers, led the life of a shepherd. Some of the incidents ascribed to that time are probably legendary, but one or two certain facts stand out: for example, that this shepherd lad, who never had any schooling, taught himself to read and write, being determined to recite the Little Office of our Lady, the central feature of the *Horae B. Mariae Virginis*, then the prayer-book universally in use among lay-folk. It was noticed with surprise that he went barefoot despite the briars and stony mountain tracks, lived on the poorest fare, fasted often, and wore under his shepherd's cloak some sort of imitation of a friar's habit. He could not always get to Mass, but when he was unable to leave his charge in the early morning he knelt for long spaces of time absorbed in prayer, his eyes fixed upon the distant sanctuary of Nuestra Señora de la Sierra where the holy sacrifice was being offered. Fifty years afterwards an aged shepherd who had known Paschal in those days deposed that on such occasions the angels more than once brought to the lad the Blessed Sacrament suspended in the air above a chalice, that he might gaze upon and venerate It. He is also alleged to have had a vision of saints, identified by conjecture with St Francis and St Clare, who directed him to offer himself to God in the Order of Friars Minor. More convincing than this testimony is the evidence given of his scrupulous sense of justice. The damage which his beasts occasionally caused to the vines or growing crops was to him a continual source of worry. He insisted that compensation should be made to the owners and often paid for it out of his own slender wage. In that matter his fellows, though they respected him for it, thought he went to absurd lengths.

When Paschal, seemingly about the age of eighteen or nineteen, first sought admission among the barefooted Friars Minor, St Peter of Alcantara, the author of the reform, was still living. The austerity of the rule which he had revived was only equalled by the fervour of those who practised it. Probably the friars of the Loreto convent, knowing nothing of the young shepherd who came from a district two hundred miles away, doubted his fortitude. At any rate, they put him off, but when they admitted him some few years later, they soon realized that God had committed a treasure to their keeping. The community lived at the level of the first fervour of the reform, but Brother Paschal even in this ascetical atmosphere was recognized as being eminent in every religious virtue. One is apt to regard with some distrust the extravagant eulogiums of hagiographers, but no discerning reader can make himself acquainted with the description which Father Ximenes has left of his friend without feeling that we have here no conventional panegyric, but a straightforward statement of his own inmost conviction. In charity towards all, Paschal was a marvel even to those mortified men who shared the same hard external conditions and were bound by the same rule. In what he deemed to be matters of conscience he was inflexible. There is the story of the ladies who, when Paschal was porter, came to the door to ask the father guardian to come down to hear their confessions. "Tell them", said the guardian, "that I am out." "I will tell them", amended Paschal, "that your Reverence is engaged." "No", the

guardian insisted, " tell them that I am not at home." " Forgive me, Father ", objected the brother very humbly and respectfully, " I must not say that, for that would not be the truth and would be a venial sin " ; and thereupon he returned to the door in perfect peace of mind. It is such little flashes of independence which relieve the monotony of the catalogue of virtues, and enable us to see something of the human element in a soul so exalted and purified.

It is pleasant, too, to read of the little devices by which Paschal schemed to secure special delicacies for the sick, the poor, and those whom he regarded as exceptionally deserving, as well as of the tears sometimes seen in the eyes of this austere man, who normally repressed all signs of emotion, when he was brought into contact with some pathetically hard case. Although, it seems, he never laughed, still he was gay, and there was nothing gloomy about his devotion or even his spirit of penance. Ximenes tells us how on one occasion when Paschal was refectorian and had shut himself in to lay the tables, another friar, peeping through the buttery-hatch, caught sight of the good brother executing an elaborate dance, like a second *jongleur de Notre-Dame*, leaping high and moving rhythmically backwards and forwards, before the statue of our Lady which stood over the refectory door. The intruder withdrew noiselessly, but coming in again a few minutes later with the customary salutation, " Praised be Jesus Christ ", he found Paschal with so radiant a countenance that the memory of the scene was a spur to his devotion for many days afterwards. It is no small tribute that Father Ximenes, who was himself a minister provincial of the Alcantarines within little more than half a century of their inauguration, says of St Paschal : " In no single case do I remember to have noted even the least fault in him, though I lived with him in several of our houses and was his companion on two long journeys ; such journeys being commonly an occasion when a man, worn out with fatigue and the monotony, allows himself some indulgence which is not entirely free from blame ".

It is, however, as the Saint of the Eucharist that St Paschal is best remembered outside his own country. Many years before the great work of annual eucharistic congresses was instituted and our saint was nominated its patron, the title-page of Father Salmeron's Spanish biography bore the heading *Vida del Santo del Sacramento S. Pascual Bailon.* The long hours which he spent before the tabernacle, kneeling without support, his clasped hands held up in front of, or higher than, his face, had left a deep impression upon his brethren. No wonder that he was for them the " Saint of the Blessed Sacrament ". The recognition of this special characteristic goes back to his earliest biographer. Ximenes tells us how the good brother, whenever he had a moment free from his other duties, invariably made his way to the church to honour the presence of our Lord, how it was his delight to serve Mass after Mass in succession beginning with the very earliest, how he stayed behind in choir when after Matins and Lauds the rest of the community had retired again to sleep, and how the dawn found him there still on his knees, eager as soon as the bell rang to visit the altars at which the Holy Sacrifice was to be offered.

Father Ximenes prints some specimens, too lengthy to quote, of the simple heartfelt prayers recited by Paschal at the time of communion. Whether they were his own composition, as his biographer supposes, is not so clear. The saint had long kept what he himself calls a *cartapacio* (a home-made scrap-book, formed, it seems, out of odds and ends of paper which he had rescued from the rubbish-heap)

and in this he noted down in a beautiful handwriting certain prayers and reflections which he had either come across in his reading or had composed himself. One at least of these books—there seem to have been two—is still preserved. Shortly after Paschal's death some of these prayers were brought to the notice of Bd John de Ribera, then archbishop of Valencia. He was so impressed that he begged to have a relic of this holy lay-brother who, it seemed to him, had achieved so perfect an understanding of spiritual things. When a relic was brought him by Father Ximenes, the archbishop said to him, "Ah! Father Provincial, what are we to do? These simple souls are wresting Heaven from our hands. There is nothing for it but to burn our books." To which Ximenes answered, "My Lord, it is not the books that are in fault, but our own pride. Let us burn that."

St Paschal, the Saint of the Eucharist, had, it appears, some experience in his own person of the ferocity with which Protestant reformers sometimes manifested their dislike of the sacraments and of faithful sons of the Church. He was on one occasion sent into France as the bearer of an important communication to Father Christopher de Cheffontaines, the very learned Breton scholar who at that time was minister general of the Observants. For a friar wearing the habit of his order the journey across France at that time, when the wars of religion had reached their most acute phase, was extremely dangerous, and the choice for such an errand of a simple lay-brother, who certainly did not know any French, remains a mystery. Perhaps his superior believed that his simplicity and trust in God would carry him through where more diplomatic methods would fail. He succeeded in his mission, but was very roughly handled; on several occasions barely escaping with his life. At one town in particular, where he was stoned by a party of Huguenots, he seems to have sustained an injury to his shoulder which was a cause of suffering for the rest of his days. At Orleans, we are told by most of his biographers, even by Ximenes, he was questioned as to his belief in the Blessed Sacrament, and when he unhesitatingly made profession of his faith, his opponents instituted a sort of formal disputation in which they were worsted by the good brother, who was preternaturally aided from on high. Here again in their fury the Huguenots stoned him, but he escaped, because all their missiles fell wide of the mark. It seems, however, a little difficult to believe in such a disputation in argumentative form with citation of authorities.

St Paschal died, as he was born, on a Whitsunday, in the friary at Villareal. He was fifty-two years old. It was held to be significant of his life-long devotion to the Blessed Sacrament that, with the holy name of Jesus on his lips, he passed away just as the bell was tolling to announce the consecration at the high Mass. He had long been honoured as a saint, partly owing to the miracles of all kinds attributed to him in life, especially in his dealings with the sick and poor, and these miracles were multiplied beside his bier. There can be little doubt that the unusually great number of remarkable cures, reported then and later, influenced ecclesiastical authorities to take unwontedly speedy action in the matter of his beatification. He was in fact beatified in 1618, before St Peter of Alcantara, the author of the reform to which he belonged, though Peter had died thirty years earlier than he. Perhaps a bizarre factor which intervened in the case, causing considerable popular excitement, contributed to this. It was universally believed that curious knockings (*golpes*) proceeded from Paschal's tomb, which knockings were invested with portentous significance. This phenomenon is said to have continued for a couple

of centuries, and his later biographers devote much space to the *golpes* and their interpretation. St Paschal's canonization took place in 1690.

Our information concerning St Paschal comes almost entirely from the life by Father Ximenes and the process of beatification. A Latin version of Ximenes' biography, somewhat abridged, is printed in the *Acta Sanctorum*, May, vol. iv. Lives in Spanish, Italian and French are numerous, *e.g.* those by Salmeron, Olmi, Briganti, Beaufays, Du Lys and L. A. de Porrentruy ; this last has been translated from the French by O. Staniforth, under the title of *The Saint of the Eucharist* (1908). See also O. Englebert's French sketch (1944), and Léon, *Auréole séraphique* (Eng. trans.), vol. ii, pp. 177–197. Probably the best modern life is that written in German by Father Grötcken (1909).

ST MADRON, OR MADERN (SIXTH CENTURY ?)

THIS saint, who has given his name to a large parish in the extreme south-west of England and to its unusually interesting church (the mother church of Penzance) has not been satisfactorily identified and nothing is known for certain about his life. Alban Butler does not venture beyond connecting him with Brittany. Some claim him to be the Welsh St Padarn ; others say he is the same as St Medran, brother of St Odran, a disciple of St Kieran of Saighir—on the assumption that the last named was identical in his turn with St Piran. Professor Loth inclined to the view, and Canon Doble agreed, that Madron was Matronus, a disciple of St Tudwal who went with his master to Brittany and was buried close to him at Tréguier.

In any case St Madron is of interest because of the persistence of a *cultus* associated with his well and chapel. This well is out among the fields three-quarters of a mile north-west of Madron churchtown. Close by is the chapel or baptistery, of which the remains are of great interest : water from the spring flows through it at the west end, where there is a sort of tiny structural baptistery in the angle of the south and west walls. The repute of this sanctuary for miraculous occurrences did not end with the Reformation : and if John Norden the topographer wrote in 1584 that Madron was " coye of his cures ", less than sixty years later a happening there caused widespread interest. The Anglican bishop of Exeter, Dr Joseph Hall, himself examined it in 1641, and wrote in a treatise *On the Invisible World :*

> The commerce which we have with the good spirits is not now discerned by the eyes, but is, like themselves, spiritual. Yet not so, but that even in bodily occasions, we have many times insensible helps from them : in such manner as that by the effects we can boldly say : " Here hath been an angel, though we see him not." Of this kind was that (no less than miraculous) cure which at St Madern's in Cornwall was wrought upon a poor cripple, John Trelille, whereof (besides the attestation of many hundreds of neighbours) I took a strict and personal examination in that last visitation which I either did or ever shall hold. This man, that for sixteen years together, was fain to walk upon his hands, by reason of the close contraction of his legs (upon three admonitions in a dream to wash in that well) was suddenly so restored to his limbs that I saw him able to walk and get his own maintenance. I found here was no art nor collusion : the thing done, the author invisible.

A more detailed description of the same cure is given by another writer, Francis Coventry, in a book entitled *Paralipomena Philosophica de Mundo Peripatetico*

(Antwerp, 1652).* It appears that the story of the miracle came to the ears of King Charles I, who caused further inquiries to be made, from which it was ascertained that:

> A certain boy of twelve years old, called John Trelille . . . as they were playing at football, snatching up the ball ran away with it: whereupon a girl in anger struck him with a thick stick on the back-bone, and so bruised or broke it that for sixteen years after he was forced to go creeping on the ground. In this condition he arrived to the twenty-eighth year of his age, when he dreamed that if he did but bathe in St Madern's well, or in the stream running from it, he should recover his former strength and health. This is a place in Cornwall from the remains of ancient devotion still frequented by Protestants on the Thursdays in May, and especially on the feast of Corpus Christi; near to which well is a chapel dedicated to St Madern, where is yet an altar, and right against it a grassy hillock (made every year anew by the country people) which they call St Madern's bed. The chapel roof is quite decayed; but a kind of thorn of itself shooting forth of the old walls so extends its boughs that it covers the whole chapel and supplies as it were a roof. On a Thursday in May, assisted by one Berriman his neighbour, entertaining great hopes from his dream, thither he crept, and lying before the altar, and praying very fervently that he might regain his health and the strength of his limbs, he washed his whole body in the stream that flowed from the well and ran through the chapel: after which, having slept about an hour and a half on St Madern's bed, through the extremity of pain he felt in his nerves and arteries, he began to cry out; and his companions helping and lifting him up, he perceived his hams and joints somewhat extended and himself become stronger, in so much that, partly with his feet, partly with his hands, he went much more erect than before. Before the following Thursday he got two crutches, resting on which he could make shift to walk, which before he could not do. And coming to the chapel as before, after having bathed himself he slept on the same bed, and awaking found himself much stronger and upright; and so leaving one crutch in the chapel, he went home with the other. The third Thursday he returned to the chapel and bathed as before, slept, and when he awoke rose up quite cured: yea, grew so strong that he wrought day-labour among the hired servants; and four years after listed himself a soldier in the king's army, where he behaved himself with great stoutness, both of mind and body; at length in 1644 he was slain at Lyme in Dorsetshire.

For a long time the local Wesleyan Methodists have met annually for a service at St Madron's chapel on the first two Sundays of May, and since about 1920 the Anglicans do the like on St John's day in summer. A child was baptized there in June 1951. On the other hand, the custom, especially during May month, of passing children through the spring water to alleviate skin affections has also been observed within living memory, and young people still visit the well and drop pins and little crosses therein, though no doubt " more from the pleasure of each other's

* Francis Coventry was none other than Christopher Davenport, better known as Francis a Sancta Clara, the Franciscan Recollect who was chaplain to Queen Henrietta Maria and sought to interpret the Thirty-Nine Articles in a Catholic sense. Apparently on the strength of a statement by Alban Butler, the judicious Dr Oliver states in his *Collections* (1857) that Father Francis " lived in Cornwall before the civil wars ". This seems to be a mistake.

company than from any real faith " in its power of divination. But those customs go back in all probability to long before St Madron may have built his chapel and hermitage here, to a time when no child in these islands had yet been christened.

See Canon H. R. Jennings, *Historical Notes on Madron* . . . (1936); LBS., vol. iii, pp. 396–398; W. Scawen in an appendix to D. Gilbert's *Parochial History of Cornwall* (1838); R. Hunt, *Popular Romances of the West of England* (1903), pp. 294–295; A. K. H. Jenkin, *Cornwall and Its People* (1945), pp. 309–310.

BD RATHO OF ANDECHS (A.D. 953)

THE famous pilgrimage-place of Grafrath in Bavaria derives its name from Bd Ratho, Graf von Andechs, who is buried there and whose intercession is sought at his shrine by countless invalids, especially by those suffering from hernia and stone. The *beatus*, whose name is also written Ratto, Rasso, Rago and Rapoto, is popularly known as St Grafrath. His father was count of Diessen and Andechs, and he had one brother who died on a pilgrimage to the Holy Land, and a sister, Halta, who became the mother of St Conrad of Constance. He himself was remarkable for his great stature and for his prowess in all knightly exercises; he also distinguished himself in battle as leader of the Bavarians against the Hungarians. Peace having been restored, about 948 he laid aside his weapons to undertake pilgrimages to Rome and to the Holy Land from which he brought back numerous relics, the greater part of which are now at Andechs. On what was then an island in the Amper, under the shadow of the height crowned by the castle afterwards known as the Rassoburg, he built a monastery for Benedictine monks to which he gave the name of Wörth. The church was consecrated by St Ulric on May 1, 951. The following year Ratho assumed the habit at Wörth and in 953 he died there. Although shortly after his death the monastery and church were destroyed by the Hungarians, the relics of Bd Ratho were saved, and his tomb escaped the ravages of that period.

It is very difficult to decide what historical value attaches to the narrative compiled by I. Keferlocher from earlier materials. There has been of late a reaction against the complete discredit into which all the Andechs story had fallen. The text is in the *Acta Sanctorum* (for June 19). See also Rader, *Bavaria Sancta*, vol. i, pp. 161–165; Blattmann, *Der hl. Rasso* (1892); R. Bauerreiss, *Fuss-Wallfahrt zum hl. Berg Andechs* (1927).

ST BRUNO, BISHOP OF WÜRZBURG (A.D. 1045)

ST BRUNO of Würzburg was the son of Conrad, Duke of Carinthia, and of Baroness Matilda, niece of St Bruno Boniface of Querfurt, the second apostle of Prussia, after whom his great-nephew was named. Having entered the ecclesiastical state, the younger Bruno became bishop of Würzburg in 1033 and ruled his diocese successfully for eleven years. The whole of his patrimony he spent in building the magnificent cathedral of St Kilian and in restoring other churches under his rule. A wise man and a profound scholar, he became the counsellor of two emperors and wrote various books, including commentaries on the Holy Scriptures, the Lord's Prayer, the Apostles' Creed and the Creed of St Athanasius. He accompanied his kinsman, Conrad II, to Italy, and is said to have persuaded him to abandon the siege of Milan and to make terms with its inhabitants, as the result of a warning he received in a vision from the great St Ambrose of Milan. When the Emperor Henry III, " the Black ", marched against the Hungarians in 1045, he took St Bruno with him. On their way through Pannonia the royal party put up for a night at the castle of Bosenburg, or Porsenberg, on the Danube, opposite the

present town of Ips in Upper Austria. The building seems to have been in a dilapidated condition, for, while the court was at dinner, the banqueting gallery suddenly collapsed. By grasping at a window the emperor escaped disaster, but all the rest were more or less injured, several of them being killed outright. St Bruno, though dying, lingered on for seven days. His body was taken back to Würzburg, where it was buried in the basilica he had erected.

There seems to be no proper biography, but there is a notice in the *Acta Sanctorum*, May, vol. iv. See also H. Bresslau, *Jahrbücher der deutsche Geschichte unter Konrad II* (1884); and J. Baier, *Der hl. Bruno von Würzburg* (1893).

BD ANDREW ABELLON (A.D. 1450)

THE birthplace of Bd Andrew Abellon was Saint-Maximin, the ancient Provençal town which for the last seven hundred years has claimed to possess the relics of St Mary Magdalen and has been visited by countless pilgrims. Andrew received the Dominican habit in his native town and became prior of the royal monastery of St Mary Magdalen at a time when the great church which is supposed to enshrine the head of its holy patroness was slowly approaching completion: it was begun in 1295, but not finished until 1480. Bd Andrew was distinguished for his piety and the zeal with which he enforced regular observance. In addition to labouring as a missioner, he exercised his talents as an artist in many of the Dominican churches of the south of France. He died in 1450.

Not much seems to be known about the life of Bd Andrew. The decree of confirmation of *cultus* is printed with some other matter in the *Analecta Ecclesiastica*, vol. x (1902), pp. 443–448; but most of this space is taken up with the proof that the *beatus* after his death was held in great veneration. There is also an account of Bd Andrew by Father H. Cormier (1903), and sundry references in Fr Mortier's *Histoire des Maîtres Généraux O.P.*, vol. iv. It need hardly be pointed out that the sanctity of Bd Andrew is in no way prejudiced by the fact that historical evidence is lacking to establish the genuineness of the relics in which he so devoutly believed. On this question of the authenticity of the St Mary Magdalen legend, see herein under July 22.

18: ST VENANTIUS, MARTYR (A.D. 257?)

IT is necessary to devote a notice to St Venantius because he is commemorated on this day with Mass and office throughout the Western church. Moreover, the fictitious history of this youth of seventeen is narrated in three long lessons in the Breviary and emphasized by a set of hymns written expressly for the feast. The honour thus paid to the martyr of Camerino is due to the personal action of Pope Clement X, who after having held the seé of Camerino for close on forty years was elected pope at the age of eighty (1670–1676).

There is but the slenderest evidence of any *cultus* of this martyr. The fact that the name of Venantius appears in church dedications, or was attached to relics, proves little, because there was an authentic St Venantius who was the first bishop of Salona in Dalmatia, on the shore of the Adriatic. The apocryphal "acts" of the martyr of Camerino narrate that this youth came before the judge to profess himself a Christian, that he was scourged, seared with torches, suspended head downward over fire and smoke, had his teeth knocked out and his jaw broken, was thrown to the lions who only licked his feet, was precipitated without suffering any

injury from a high cliff, and finally had his head cut off, with a number of other martyrs who had declared themselves Christians after witnessing the spectacle of his constancy. All this was attended with supernatural apparitions, with the death of two judges who successively presided over the tribunal before which he appeared, and finally with earthquakes and a portentous storm of thunder and lightning.

The text in which all these things are recorded is printed in the *Acta Sanctorum*, May, vol. iv (see also May, vol. vii, appendix), but with a commentary emphasizing its unhistorical character. It seems, in fact, to be of no earlier date than the twelfth century and to be a mere imitation of the equally spurious " acts " of St Agapitus of Praeneste. It is possible that some earlier fiction which grew up round the authentic martyr, St Venantius of Salona, may have influenced both. See Karl Bihlmeyer in the *Kirchliches Handlexikon*, vol. ii, c. 2563.

SS. THEODOTUS, THECUSA AND THEIR COMPANIONS, MARTYRS (A.D. 304 ?)

LIKE many other narratives which have found more or less authoritative acceptance both in the Eastern and Western church, the story of SS. Theodotus, Thecusa and their companions is not historical fact but a pious romance. Shorn of many picturesque details, the tale runs as follows : Theodotus was a charitable and devout Christian who had been brought up by a maiden called Thecusa ; he plied the trade of an innkeeper at Ancyra in Galatia. The faithful in this province, during the persecution of Diocletian, suffered terribly at the hands of a particularly cruel governor. Theodotus fearlessly assisted the imprisoned Christians and buried the martyrs at the risk of his life. He was bearing back the relics of St Valens, which he had rescued from the river Halys, when he encountered, near the town of Malus, a party of Christians who had recently regained their liberty through his exertions. They were overjoyed at the meeting, and sat down to an *alfresco* meal, to which they invited Fronto, the local Christian priest. In the course of conversation, Theodotus remarked that the place would be an ideal site for a *confessio* or chapel for relics. " Yes ", was the priest's reply, " but you must first have the relics". " Build the church ", said Theodotus, " and I will provide the relics." With these words he gave Fronto his ring as a pledge.

Soon afterwards there occurred in Ancyra an annual feast to Artemis and Athene, during the course of which statues of the goddesses were washed at a pond, in which women consecrated to their service bathed in view of the public. There happened to be at that time imprisoned in the town seven Christian maidens, amongst whom was Thecusa. The governor, who had been unable to shake their constancy, condemned them to be stripped, to be carried naked in an open chariot after the idols, and then to be drowned in the pond, unless they consented to wear the garlands and robes of the priestesses. As they indignantly refused to do this, the sentence was carried out, stones having been attached to the necks of the martyrs to prevent their bodies from rising. However, Theodotus recovered them one tempestuous night while the guards were sheltering from the storm, and gave them Christian burial. The secret was betrayed by an apostate, and Theodotus, after being subjected to appalling tortures, was decapitated.

Now it came to pass on the day of his friend's death that the priest Fronto had occasion to come to Ancyra with his ass to sell wine. Night had fallen when he arrived, and as the gates were closed he gladly accepted the hospitality of a little band of soldiers encamped outside the city. In the course of conversation he discovered that they were guarding the pyre on which the body of the dead

Theodotus was to be burnt on the morrow. Thereupon he plied them with his wine till they were completely intoxicated and, after replacing the ring on its former owner's finger, he laid the body of Theodotus across the back of his ass which he set at liberty, well knowing that it would return home. In the morning he loudly bewailed the theft of the ass and thus escaped suspicion. The animal, as he had anticipated, bore its burden back to Malus, and there the *confessio* which Theodotus had desired was built to enshrine his own remains.

It might be said without exaggeration that the attitude adopted by modern scholars towards the story of Theodotus is typical of the change which has come over the whole science of hagiography. Alban Butler, following the footsteps of such generally sound authorities as Ruinart, the early Bollandists and Tillemont, believed that this narrative was written by one Nilus, " who had lived with the martyr, had been his fellow prisoner and was an eye-witness of what he relates ". But there are grave reasons for believing that Nilus has merely been invented by an artifice common to all fiction, and that the story, with its reminiscences of a tale occurring in Herodotus, must be treated as a romance written by an author possessing rather more literary skill than we commonly find in such cases. See Delehaye in the *Analecta Bollandiana*, vol. xxii (1903), pp. 320–328 ; and vol. xxiii (1904), pp. 478–479. The texts are best given in P. Franchi de' Cavalieri, *Studi e Testi*, no. 6 (1901), and no. 33 (1920). See also the *Acta Sanctorum*, May, vol. iv, and the *Revue des Questions historiques*, vol. xviii (1904), pp. 288–291.

ST POTAMON, Bishop of Heraclea, Martyr (*c.* A.D. 340)

St Potamon (Potamion) was bishop of Heraclea in Egypt. St Athanasius says that he was doubly a martyr, inasmuch as he suffered cruel persecution first for vindicating the Catholic faith before the heathen and then for defending the divinity of our Lord before the Arians. When Maximinus Daia persecuted the Christians in 310, St Potamon made a bold confession, and was subjected to savage tortures which entailed permanent lameness as well as the loss of an eye. These marks of his sufferings rendered him a conspicuous figure at the Council of Nicaea in 325, where he took a vigorous part. Ten years later he accompanied St Athanasius to the Council of Tyre and nobly defended that champion of the faith. Under the Arian Emperor Constantius, the prefect of Egypt, Philagrius, and the heretical priest Gregory who had usurped the see of Athanasius, travelled over all Egypt, tormenting and banishing the orthodox. Foremost among their victims was St Potamon, whose uncompromising attitude had specially incurred their animosity. By their order he was arrested and beaten with clubs until he was left for dead. The tender care of those who rescued him enabled him to make a partial recovery, but he died soon afterwards as the result of the ill-treatment he had received.

The available information, gathered almost entirely from SS. Epiphanius and Athanasius, is set out in the *Acta Sanctorum*, May, vol. iv. See also Hefele-Leclercq, *Conciles*, vol. i, pp. 658–659.

ST ERIC OF SWEDEN, Martyr (A.D. 1161)

St Eric was acknowledged king in most parts of Sweden in 1150, and his line subsisted for a hundred years. He did much to establish Christianity in Upper Sweden and built or completed at Old Uppsala the first large church to be erected in his country. It is said that the ancient laws and constitutions of the kingdom were by his orders collected into one volume, which became known as King Eric's Law or the Code of Uppland. The king soon had to take up arms against the heathen Finns, who were making descents upon his territories and pillaging the

country. He vanquished them in battle, and at his desire, St Henry, Bishop of Uppsala, an Englishman, who had accompanied him on the expedition, remained in Finland to evangelize the people.

The king's zeal for the faith was far from pleasing to some of his nobles, and we are told that they entered into a conspiracy with Magnus, the son of the king of Denmark. St Eric was hearing Mass on the day after the feast of the Ascension when news was brought that a Danish army, swollen with Swedish rebels, was marching against him and was close at hand. He answered calmly, " Let us at least finish the sacrifice : the rest of the feast I shall keep elsewhere ". After Mass was over, he recommended his soul to God, and marched forth in advance of his guards. The conspirators rushed upon him, beat him down from his horse, and cut off his head. His death occurred on May 18, 1161.

Although St Eric was never formally canonized, he was regarded as the principal patron of Sweden until the Protestant Reformation. His banner, which was always carried in battle, has played a great part in Swedish history and was regarded as a portent of victory. The king's relics are preserved in the cathedral of Uppsala, and his effigy appears in the arms of Stockholm.

The principal source for the life of St Eric is the biography written more than a century and a half after his death by the Dominican Israel Erlandson, little enough of which is confirmed by other sources. It is printed with annotations in the *Acta Sanctorum*, May, vol. iv. In the *Lexikon für Theologie und Kirche*, vol. iii, c. 753, references are given to some more modern authorities in Swedish who deal with the events of St Eric's reign. See *Analecta Bollandiana*, vol. lx, p. 267.

BD WILLIAM OF TOULOUSE (A.D. 1369)

AT a very early age Bd William de Naurose joined the Hermits of St Augustine in his native city of Toulouse. Young though he was, he had already begun to tread the path of perfection, and with the triple promise he made at his profession he dedicated himself to the Holy Trinity. With the vow of obedience he offered himself to the Father under whom all things are in subjection, with the vow of poverty to the Son who for our sake became poor, and with the vow of chastity to the Holy Ghost, the spouse of our Lady and all pure souls. After his ordination he was sent to pursue higher studies at the University of Paris, then the educational centre of Christendom. His course completed, he was entrusted with mission work and soon became celebrated as a preacher and as a director of souls. A great promoter of prayer for the holy souls in Purgatory, he was once visited by a wealthy woman who gave him gold, requesting his prayers for her deceased relations. Bd William at once said alond, " Eternal rest give to them, O Lord ; and let perpetual light shine upon them. May they rest in peace," and stopped short—much to the disappointment of his visitor, who plainly intimated that she expected more prayers for her money. The holy priest replied by bidding her write down his prayer and weigh it in a balance with her bag of gold. She did so, and lo ! it was the money which kicked the beam, while down came the scale with the prayer. Bd William had a reputation for delivering those possessed by devils, but was himself said to be troubled by evil spirits, who sometimes appeared to him in visible form and tried to do him bodily harm. He died on May 18, 1369, and his cult was confirmed in 1893.

The short life by Nicholas Bertrand which is printed in the *Acta Sanctorum*, May, vol. iv, was written a century and a half after the death of Bd William. There is also a brief historical

summary in the decree approving the cult; and a compendious account of the *beatus* by N. Mattioli, in Italian, was published in 1894.

ST FELIX OF CANTALICE (A.D. 1587)

ST FELIX was born at Cantalice, near Città Ducale in Apulia. His parents were devout peasants and he himself early evinced such piety that his little companions when they saw him approach would cry out, "Here comes Felix the saint!" As a child he acted as cowherd and often, after driving his cattle to some quiet pasturage, he would spend much time praying at the foot of a tree in the bark of which he had cut a cross. At the age of twelve he was hired out, first as a shepherd and afterwards as a ploughman, to a well-to-do landowner of Città Ducale, named Mark Tully Pichi or Picarelli. When still quite young, Felix taught himself to meditate during his work, and he soon attained to a high degree of contemplation. In God, in himself, and in all creatures round him, he found a perpetual fund of religious thoughts and affections. In his later life a religious once asked him how he contrived to keep himself constantly in the presence of God amid the bustle of daily cares and the multiplicity of distractions. "All earthly creatures can lift us up to God", he replied, "if we know how to look at them with an eye that is single." He loved to dwell upon the sufferings of our Lord, and he was never weary of contemplating that great mystery. Always cheerful, always humble, he never resented an insult or an injury. If anyone reviled him he would only say, "I pray God that you may become a saint". An account he heard read of the fathers in the desert attracted him to the life of a hermit, but he decided that it might prove to be a dangerous one for him.

He was still in doubt as to his future vocation when the question was decided for him through an accident. He was ploughing one day with two fresh young bullocks when his master unexpectedly entered the field. His sudden appearance or something else scared the animals and they bolted, knocking down Felix as he tried to hold them in. He was trampled upon; the plough passed over his body, but in spite of this he arose unhurt. In gratitude for this deliverance he promptly betook himself to the Capuchin monastery of Città Ducale, where he asked to be received as a lay-brother. The father guardian, after warning him of the austerity of the life, led him before a crucifix, saying, "See what Jesus Christ has suffered for us!" Felix burst into tears, and impressed the superior with the conviction that a soul which felt so deeply must be drawn by God.

During the noviciate, which he passed at Anticoli, Felix appeared already filled with the spirit of his order, with a love of poverty, humiliations and crosses. Often he would beg the novice-master to double his penances and mortifications and to treat him with greater severity than the rest who, he declared, were more docile and naturally more inclined to virtue. Although he thought everyone in the house better than himself, his fellow religious, like the children of Cantalice, spoke of him amongst themselves as "The saint". In 1545, when he was about thirty, he made his solemn vows. Four years later he was sent to Rome where for forty years, practically until his death, he filled the post of questor, with the daily duty to go round begging for food and alms for the sustenance of the community. The post was a trying one, but Felix delighted in it because it entailed humiliations, fatigue, and discomforts, and his spirit of recollection was never interrupted. With the sanction of his superiors, who placed entire confidence in his discretion, he assisted the poor liberally out of the alms he collected; and he loved to visit the sick, tending

them with his own hands, and consoling the dying. St Philip Neri held him in great regard and delighted in conversing with him: the two men, as a greeting, would wish each other sufferings for Christ's sake. When St Charles Borromeo sent to St Philip the rules he had drawn up for his Oblates with a request that he would revise them, St Philip excused himself but referred them to the Capuchin lay-brother. In vain did St Felix protest that he was illiterate: the rules were read to him and he was commanded to give his opinion about them. He advised the omission of certain regulations which struck him as being too difficult. These emendations were accepted by St Charles, who expressed great admiration for the judgement that had prompted them.

St Felix chastised himself with almost incredible severity and invariably went barefoot, without sandals. He wore a shirt of iron links and plates studded with iron spikes. When he could do so without singularity, he fasted on bread and water, picking out of the basket for his own dinner the crusts left by others. He tried to conceal from notice the remarkable spiritual favours he received, but often when he was serving Mass he was so transported in ecstasy that he could not make the responses. For everything that he saw, for all that befell him, he gave thanks to God, and the words " Deo gratias " were so constantly on his lips that the Roman street-urchins called him Brother Deogratias. When he was old and was suffering from a painful complaint, their cardinal protector, who loved him greatly, told his superiors that he ought to be relieved of his wearisome office. But Felix asked to be allowed to continue his rounds, on the ground that the soul grows sluggish if the body is pampered. He died at the age of seventy-two, after being consoled on his death-bed by a vision of our Lady. There is record of a great number of miracles worked after his death, and he was canonized in 1709.

The Bollandists, in the *Acta Sanctorum*, May, vol. iv, have published a considerable selection of materials presented in the beatification process, a process which was begun only a short time after Brother Felix's death, when witnesses were still available who had lived with him and had been the spectators of his virtues. There is no lack of other biographies, but they are mostly based on the same materials, *e.g.* those by John Baptist of Perugia, Maximus of Valenza, Angelo Rossi, etc. Lady Amabel Kerr published in 1900 a very acceptable sketch entitled *A Son of St Francis*. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 198–213, and *Études franciscaines*, t. xxxiii, pp. 97–109.

19: ST CELESTINE V, POPE (A.D. 1296)

IN all papal history no figure is more pathetic than that of Peter di Morone, the aged hermit who, after a pontificate of five short months, voluntarily abdicated, and died virtually a prisoner in the hands of his successor. His unprecedented act of resignation has been variously judged: it has been lauded by some as a proof of humility, while it has been severely condemned by others—notably by Dante, who placed the pathetic old man in the vestibule of his *Inferno* for having basely made " the great refusal ".* The Church of Christ has judged differently: she canonized him in 1313, and his feast is kept in all the Western church.

Peter, who was the eleventh of twelve children, was born of peasant parents about the year 1210 at Isernia, in the Abruzzi. Because he showed unusual promise, his mother, though she was early left a widow, sent him to school—against

* *L'Inferno*, iii, 58–61. But it is not certain that this refers to Celestine.

the advice of her relations. Even as a boy Peter was " different ", and when he was twenty he left the world to live as a hermit on a solitary mountain where he made himself a cell so circumscribed that he could scarcely stand upright or lie down in it. In spite of his desire to remain hidden, he had occasional visitors, some of whom persuaded him to seek holy orders. He accordingly went to Rome and was ordained priest, but in 1246 he returned to the Abruzzi. On the way back he received the Benedictine habit from the Abbot of Faizola, by whom he was permitted to resume his solitary life. For five years he dwelt on Mount Morone, near Sulmona, but in 1251 the wood was cut on the mountain, and Peter, finding his privacy too much invaded, took refuge with two companions in the fastnesses of Monte Majella. His disciples, however, tracked him thither. So, after two further ineffectual attempts to live in solitude, he resigned himself to the inevitable and, returning to Monte Morone, became the head of a community of hermits who lived at first in scattered cells, but afterwards in a monastery. He gave his disciples a strict rule based on that of St Benedict and in 1274 he obtained from Pope Gregory X the approbation of his order, the members of which were afterwards known as Celestines.*

After the death of Nicholas IV, the chair of St Peter remained vacant for over two years owing to the rivalry between two parties, neither of which would give way. To the cardinals assembled at Perugia came a message, it is said, from the hermit of Monte Morone threatening them with the wrath of God if they continued to delay. In any case, to bring the deadlock to an end, the conclave chose the hermit himself to become Christ's vicar upon earth. The five envoys who climbed the steeps of Morone to bear the official notification found the old man (he was eighty-four) red-eyed with weeping and appalled at the tidings of his election which had already reached him. Boundless enthusiasm prevailed at the choice of a pope so holy and so unworldly, while to many it seemed an inauguration of the new era foretold by Joachim del Fiore—the reign of the Holy Ghost, when the religious orders would rule the world in peace and love. Two hundred thousand persons are said to have been assembled in Aquila to acclaim the new pope as he rode to the cathedral on a donkey, its bridle held on the one side by the King of Hungary and on the other by Charles of Anjou, King of Naples.

Scarcely, however, were the consecration and coronation over than it became evident that Celestine V, as he was now called, was quite unequal to the task of ruling the Church. In his utter simplicity he became unwittingly a tool in the hands of King Charles, who used him for the furtherance of his schemes and induced him to live in Naples. He gave great offence to the Italian cardinals by refusing to go to Rome and by creating thirteen new cardinals, nearly all in the Franco-Neapolitan interest. Knowing little Latin and no canon law, his want of experience led him into mistakes of all kinds. To the rigorist *Spirituali* movement he was a pope sent direct from Heaven ; to the place-hunters and the ruck he was a windfall : he gave to anybody anything they asked, and in his innocence would grant the same benefice several times over. Everything fell into hopeless confusion.

Miserable and frightened in these bewildering surroundings, he asked for himself only that a cell should be made in the palace, to which as Advent approached he proposed withdrawing into complete solitude and silence, leaving three cardinals to govern in his place ; but he was warned that by so doing he was practically

* Not to be confused with the " Celestine " Franciscans. The congregation of hermit monks spread in Europe, and in France came to an end only at the Revolution.

creating three rival popes. Conscious of failure, discouraged, and utterly weary, Celestine began to consider how he might lay down a burden he felt unable to bear. It was an unprecedented thing for a pope to abdicate; but Cardinal Gaëtani and other learned men whom he consulted decided that it was permissible, and even advisable in certain circumstances. Although the King of Naples and others strongly opposed, nevertheless on December 13, 1294, at a consistory of cardinals held in Naples, St Celestine read a solemn declaration of abdication, in which he pleaded his age, his ignorance, his incapacity, and his rough manners and speech. He then laid aside his pontifical robes and resumed a religious habit; and he cast himself at the feet of the assembly, begging pardon for his many errors and exhorting the cardinals to repair them as well as they could by choosing a worthy successor to St Peter. The assembly, deeply moved, accepted his resignation, and the old man joyfully returned to a house of his monks at Sulmona.

He was not, however, destined to remain there in peace. Cardinal Gaëtani, who as Boniface VIII had been chosen pope in his place, found himself opposed by a bitterly hostile party and requested the King of Naples to send his too popular predecessor back to Rome, lest he should be used by his opponents. Celestine, duly warned, hoped to escape across the Adriatic; but after several months of wandering among the woods and mountains he was captured. Boniface shut him up in a small room in the castle of Fumone, near Anagni, and there after ten months of hardship he died, on May 19, 1296. "I wanted nothing in the world but a cell", he said, "and a cell they have given me."

The body of Pope St Celestine V rests in the church of Santa Maria del Colle at Aquila in the Abruzzi, the place where he was consecrated to the episcopate and the papacy.

So excellent an acount of St Celestine's whole history has been given by Mgr Mann in vol. xvii of his *Lives of the Popes in the Middle Ages*, pp. 247–341, that other references seem hardly necessary. Mgr Mann points out that apart from a rather slender collection of papal documents—the official *Registrum* is lost—Cardinal James Gaëtani de' Stefaneschi, in his *Opus Metricum*, and the biographical materials printed by the modern Bollandists in their *Analecta Bollandiana*, vols. ix, x, xvi and xviii, must be regarded as our principal authorities. See also F. X. Seppelt, *Monumenta Celestiniana* (1921); B. Cantera, *S. Pier Celestino* (1892); G. Celidonio, *Vita di S. Pietro del Morrone* (1896); and J. Hollnsteiner, "Die Autobiographie Celestins V" in the *Römische Quartalschrift*, vol. xxxi (1923), pp. 29–40. The novel *San Celestino*, by John Ayscough (Mgr Bickerstaffe-Drew) is a sensitive study of the unfortunate pope.

SS. PUDENTIANA AND PUDENS, MARTYRS (FIRST OR SECOND CENTURY ?)

IN the Roman Martyrology for May 19 we read: "At Rome (the commemoration) of St Pudentiana, virgin, who after innumerable contests, after caring reverently for the burial of many of the martyrs, and distributing all her goods to the poor, at length passed from earth to heaven. In the same city of St Pudens, a senator, father of the aforesaid maiden, who was by the Apostles adorned for Christ in baptism, and guarded his vesture unspotted unto a crown of life." Opinions are divided as to whether this Pudens is to be identified with the Pudens mentioned in 2 Tim. iv 21. But there can be no reasonable doubt that at an early date there was a Christian so named in Rome who gave a plot of ground with which was subsequently connected a church and "title". It was first known as the *ecclesia Pudentiana* or *titulus Pudentis*; but by a later confusion people came to speak of the

ecclesia Sanctae Pudentianae, and this supposed patroness was honoured as a martyr and a daughter of Pudens. Owing to a slurred pronunciation the name was also often written Potentiana. After the close of the eighth century a story was fabricated purporting to be the Acts of SS. Pudentiana and Praxedes, in which the two maidens were described as sisters (Pudentiana being only sixteen years old) and the daughters of Pudens. They were probably associated in the story because Praxedes and Pudentiana stand together first in the list of the virgins whose bodies were transferred from the catacombs to the church of Praxedes by Pope Paschal I (817–824).

The Acts of St Pudentiana are printed by the Bollandists in their fourth volume for May. A commission appointed by Pope Benedict XIV to revise the Breviary declared them to be fabulous and unworthy of credit. Many points connected with Pudens, Pudentiana and Praxedes still remain matters of controversy, but all the material issues are summed up by Fr Delehaye, in CMH., p. 263, where references are also given to other authorities. Add also Marucchi in the *Nuovo Bullettino di arch. crist.*, vol. xiv (1908), pp. 5–125.

SS. CALOCERUS AND PARTHENIUS, MARTYRS (A.D. 304)

THE two brothers Calocerus and Parthenius, whom the Church honours together on this day, are said to have been eunuchs occupying the post of *praepositus cubiculi* and *primicerius* in the household of Tryphonia, the wife of the Emperor Decius. They were professing Christians and, on the outbreak of persecution, they suffered martyrdom rather than offer sacrifice to the gods. According to their reputed acts, which are quite untrustworthy, they were Armenians who had come from the East with a consul called Aemilian. Their patron died, leaving them in charge of his daughter Callista or Anatolia as well as of his property, part of which was to be distributed to the poor. They were summoned before Decius on the double charge of being Christians and of dissipating the heritage of Anatolia. After making a bold defence and confession of faith they were condemned to be burnt alive. They emerged unscathed from the flames and were then beaten on the head with lighted stakes until they died. Their bodies were buried by Anatolia in the cemetery of Callistus.

Two texts of the supposed " acts " are known. One is printed in the *Acta Sanctorum*, May, vol. iv, the other in the *Analecta Bollandiana*, vol. xvi (1897), pp. 240–241. De Rossi attaches some importance to this latter recension, and argues from it in favour of the date 250; but Delehaye has returned a very sufficient answer in the *Analecta Bollandiana*, vol. xlvi (1928), pp. 50–55, and see further his CMH., pp. 261–262.

BD ALCUIN, ABBOT (A.D. 804)

ALCUIN is often called Blessed and his name appears in the Benedictine Martyrology and in some old calendars; this *cultus* has never been officially confirmed, but so significant a figure requires notice, however short. He was born, probably at York about 730, into the noble family to which St Willibrord belonged, and in 767 succeeded to the direction of the cathedral school of that city, where he had himself been educated. He was not a man of great originating mind; rather was he a conserver and spreader of learning, and he attracted numerous students, outstanding among them being St Ludger, the apostle of Saxony. He was especially careful for the management and building-up of the library, and under him the York school entered into the company of those of Jarrow and Canterbury.

During this period Alcuin visited Rome three times, and in 781 accepted an invitation to take up his residence at the court of Charlemagne, whose educational

and ecclesiastical adviser he became. After two visits to England, in 786 and 790, he settled permanently in France, finally in the abbey of St Martin at Tours, of which Charlemagne had made him abbot. It is not altogether certain, however, that Alcuin was ever a monk, nor was he ordained beyond the order of deacon; but royal favour made him a pluralist, for he also held the abbeys of Ferrières, Troyes and Cormery. As head of the palace school at Aachen and elsewhere, where he was joined by some of his English pupils, he did more than anyone else to make the Frankish court a centre of culture and to encourage Charlemagne's educational enterprises throughout his realm; so too at Tours he made his monastery a home of learning famous all over western Europe. It was here that he died on May 19, 804.

Alcuin made his mark as a theologian, against the heresy of Adoptionism (that our Lord as man is only the adopted son of God) and in biblical commentaries; and as a liturgist—his work had a strong influence on the Roman liturgy as we have it to-day. But it was as an educator that his fame has been enduring, for he was the main channel between the English scholarship of St Bede's era and the revival of western learning under Charlemagne: he was "the schoolmaster of his age"; and like a good schoolmaster a primary activity was to spread enthusiasm for learning. Some of his works seem to have been intended for use as text-books (not very good ones). Of all his writings, however, the best-known now are his letters, some 300 of which have survived, many of them addressed to Charlemagne and to friends in England: they are valuable evidence of the simplicity and moderation of his own character as well as a source for contemporary history.

A life derived from information of Alcuin's disciple Sigulf is printed in *Acta Sanctorum*, May, vol. iv, pp. 335–344, and elsewhere. Later works are numerous. Consult Stubbs in DCB., Vernet in DTC., W. Levison, *England and the Continent in the Eighth Century* (1946); see also A. T. Drane, *Christian Schools and Scholars* (1867); C. J. B. Gaskoin, *Alcuin* (1904); E. M. Wilmot-Buxton, *Alcuin* (1922); and E. S. Duckett, *Alcuin* (1951). His works are in Migne, PL, vols. c and ci; the best edition of the letters is in *Monumenta Alcuiniana*, ed. Jaffé *et al.* (1873).

ST DUNSTAN, Archbishop of Canterbury (A.D. 988)

St Dunstan, the most famous of all the Anglo-Saxon saints, was born (*c.* A.D. 910) near Glastonbury (at Baltonsborough it is said) of a noble family closely allied to the ruling house. He received his early education from some Irish scholars and others at Glastonbury, and then, while still a lad, he was sent to the court of King Athelstan. There he incurred the ill-will of some: they accused him of practising incantations—he was a very studious youth—and obtained his expulsion. As he was leaving, they further vented their spite by throwing him into a pond of mire, which was probably a cesspool. He had already received the tonsure, and his uncle, St Alphege the Bald, Bishop of Winchester, to whom he now betook himself, urged him to embrace the religious life. Dunstan demurred for a time, but after his recovery from a skin trouble which he took to be leprosy he hesitated no longer, receiving the habit and subsequently holy orders at the hands of his saintly kinsman. Returning to Glastonbury, he is said to have built himself a small cell adjoining the old church. There he divided his time between prayer, study, and manual labour which took the form of making bells and sacred vessels for the church and of copying or illuminating books. He also played the harp, for he was very musical. Indeed

we probably possess the actual music of one or more of St Dunstan's compositions, as the late Abbot Cuthbert Butler contended in the article he wrote in 1886 in the *Downside Review*. The chant known as the *Kyrie Rex splendens* is especially famous.

Athelstan's successor, Edmund, recalled St Dunstan to court and in 943 appointed him abbot of Glastonbury, in consequence of an escape from death while hunting at Cheddar, the king having previously listened to those who wanted Dunstan dismissed. This began the revival of monastic life in England, and has been called a turning point of our religious history. At once the new abbot set about reconstructing the monastic buildings and restoring the church of St Peter. By introducing monks amongst the clerks already in residence, he was able without too much friction to enforce regular discipline. Moreover, he made of the abbey a great school of learning. Other monasteries were revived from Glastonbury, and the work was carried on as well by St Ethelwold from Abingdon and St Oswald from Westbury.

The murder of King Edmund after a reign of six and a half years was followed by the accession of his brother Edred. The new monarch made Dunstan practically his chief adviser. The policy which the saint then initiated and which continued to be his throughout his career was vigorous and far-seeing: he stood out for reform—especially in morals—for the spread of regular observance to counteract the laxity of the secular clergy, and for the unification of the country by conciliating the Danish element. He became the acknowledged leader of a party which found its chief support in East Anglia and in the north, but he made bitter enemies amongst those whose vices he opposed and amongst the mass of West Saxon nobles who were reactionary in their views. Edred died in 955 and was succeeded by his nephew Edwy, a boy of sixteen, who on the very day of his coronation left the royal banquet to seek the society of a girl called Elgiva and her mother, and was sternly rebuked by St Dunstan for his unseemly conduct. This reproof the young prince bitterly resented. With the support of the opposition party St Dunstan was disgraced, his property confiscated, and he was driven into exile. He found a refuge in Flanders, where he came into contact for the first time with continental monasticism, then in the fulness of its renewed vigour; it gave him a vision of Benedictine perfection which was to be an inspiration to him in all his after labours. His banishment, however, did not last long. A rebellion broke out in England, and the north and east, throwing off Edwy's yoke, chose for their ruler his brother Edgar.

The new monarch immediately recalled St Dunstan, upon whom he bestowed first the see of Worcester and afterwards that of London. Upon Edwy's death in 959 the kingdom was reunited under Edgar, and St Dunstan became archbishop of Canterbury. Upon going to Rome to receive the pallium he was appointed by Pope John XII a legate of the Holy See. Armed with this authority the saint set himself energetically to re-establish ecclesiastical discipline, being powerfully protected by King Edgar and ably assisted by St Ethelwold, Bishop of Winchester, and St Oswald, Bishop of Worcester and Archbishop of York. These three prelates restored most of the great monasteries which had been destroyed during the Danish incursions and founded new ones. They were no less zealous in reforming the clergy, many of whom were leading worldly or scandalous lives, openly disregarding the canonical law binding them to celibacy. Where the seculars proved recalcitrant they were ejected, their places being supplied by monks. Laymen in high places

were also brought under discipline, for no motives of human respect ever daunted the saintly archbishop. Even King Edgar himself was subjected to a lengthy and humiliating penance for an atrocious crime. Throughout the sixteen years' reign of Edgar, St Dunstan remained his chief adviser and he continued to direct the state during the short reign of the next king, Edward the Martyr. The death of the young prince was a grievous blow to his ecclesiastical prime minister, who when he crowned Edward's half-brother Ethelred in 970 foretold the calamities which were to mark his reign.

The archbishop's political career was now over. He took no further part in state matters, but retired to Canterbury. He had always been a great patron of education, and in his old age he loved to teach the scholars attached to his cathedral and to tell them stories. One of them, afterwards a priest, but only known to us by the initial of his name as " B ", became his first biographer. The saint's memory did not readily fade, and long years after his death the boys used to invoke the aid of their " sweet Father Dunstan " to obtain a mitigation of the savage corporal punishment then in vogue. On the feast of the Ascension, 988, the archbishop, though ill, celebrated Mass and preached thrice to his people, to whom he announced his impending death. In the afternoon he went again to the cathedral and chose a place for his burial. Two days later he died peacefully.

St Dunstan has always been honoured as the patron of goldsmiths, jewellers and locksmiths. His dexterity as a metal-worker seized upon the popular imagination and, in the eleventh century, gave rise to the popular legend that he once, with a pair of blacksmith's pincers, seized the nose of the Devil who was trying to tempt him ; a story which, as Dr Armitage Robinson used to say, has been " the ruin of Dunstan's reputation ", for it has tended to make people forget he was " one of the makers of England ". His feast is kept in several English dioceses and by the English Benedictines.

The outstanding sources for the life of St Dunstan have been painstakingly edited by Bishop Stubbs in a volume of the Rolls Series, *Memorials of St Dunstan* (1874). (There is good reason, however, to believe that Stubbs was mistaken in assigning Dunstan's birth to 924. See on this E. Bishop and L. Toke in *The Bosworth Psalter* (1908), pp. 126–143.) Consult further Dom D. Pontifex, " The First Life of Dunstan ", in *The Downside Review*, vol. 51 (1933), pp. 20–40 and 309–325, and Dean Armitage Robinson, *The Times of St Dunstan* (1923). Besides such obvious sources as the *Acta Sanctorum*, Lingard's *History of England*, Stenton's *Anglo-Saxon England*, etc., much useful information may be gathered from the series of articles on monastic observances published at intervals by Dom T. Symons in the *Downside Review*, from 1921. And see D. Knowles, *The Monastic Order in England* (1949), pp. 31–56 and *passim*; and T. Symons, *Regularis Concordia* (1954). There is evidence from charters that Dunstan's retirement, referred to above, did not take place or was not complete.

ST IVO OF KERMARTIN (A.D. 1303)

THE patron of lawyers, St Ivo Hélory, was born near Tréguier in Brittany at Kermartin, where his father was lord of the manor. At the age of fourteen he was sent to Paris, and before the end of a ten years' stay in its famous schools he had gained great distinction in philosophy, theology and canon law. He then passed on to Orleans to study civil law under the celebrated jurist Peter de la Chapelle. In his student days he began to practise austerities which he continued and increased throughout his life. He wore a hair shirt, abstained from meat and wine, fasted during Advent and Lent (as well as at other times) on bread and water, and took

his rest—which was always short—lying on a straw mat with a book or a stone by way of a pillow. Upon his return to Brittany after the completion of his education, he was appointed by the archdeacon of Rennes diocesan " official ", in other words, judge of the cases that came before the ecclesiastical court. In this capacity he protected orphans, defended the poor and administered justice with an impartiality and kindliness which gained him the goodwill even of the losing side.

Before very long, however, his own diocesan claimed him, and he returned to his native district as official to Alan de Bruc, Bishop of Tréguier. Here his championship of the downtrodden won for him the name of " the poor man's advocate ". Not content with dealing out justice to the helpless in his own court, he would personally plead for them in other courts, often paying their expenses, and visiting them when they were in prison. Never would he accept the presents or bribes which had become so customary as to be regarded as a lawyer's perquisite. He always strove if possible to reconcile people who were at enmity, and to induce them to settle their quarrels out of court. In this manner he prevented many of those who came to him from embarking on costly and unnecessary lawsuits.* St Ivo had received minor orders when he was made official at Rennes, and in 1284 he was ordained priest and given the living of Trédrez. Three years later he resigned his legal office and devoted the last fifteen years of his life to his parishioners—first at Trédrez, and afterwards in the larger parish of Lovannec.

St Ivo built a hospital in which he tended the sick with his own hands. He would often give the clothes off his back to beggars, and once, when he discovered that a tramp had passed the night on his doorstep, he made the man occupy his bed the following night, whilst he himself slept on the doorstep. He was as solicitous about the spiritual welfare of the people as about their temporal needs, losing no opportunity of instructing them. In great demand as a preacher, he would deliver sermons in other churches besides his own, giving his addresses sometimes in Latin, sometimes in French, and sometimes in Breton. All differences were referred to him, and his arbitration was nearly always accepted. He used to distribute his corn, or the value of it, to the poor directly after the harvest. When it was suggested that he should keep it for a time so as to obtain a better price for it, he replied, " I cannot count upon being alive then to have the disposal of it ". From the beginning of Lent, 1303, his health failed visibly, but he would not abate his accustomed austerities. On Ascension eve he preached and celebrated Mass, although he was so weak that he had to be supported. He then lay down on his bed, which was a hurdle, and received the last sacraments. He died on May 19, 1303, in the fiftieth year of his age, and was canonized in 1347.

We are particularly well informed regarding the life of St Ivo Hélory. In the *Acta Sanctorum*, May, vol. iv, the Bollandists have reprinted a great part of the documents collected twenty-eight years after his death for the process of canonization. These have been edited again with supplementary matter by A. de La Borderie, *Monuments Originaux de l'Histoire de S. Yves* (1887). Some further biographical material will be found in the *Analecta*

*Hence the verse :

Sanctus Ivo erat Brito,
Advocatus, et non latro,
Res miranda populo.

" St Ivo was a Breton and a lawyer, but not dishonest—an astonishing thing in people's eyes ! " Lawyers have opportunities for dishonesty denied to other men ; it would be hard to prove that those opportunities are taken advantage of disproportionately.

Bollandiana, vol. ii and vol. viii. For details see BHG., nn. 4625–4637. There are a number of small popular lives, notably that by C. de La Roncière (1925) in the series " Les Saints ". See A. Masseron, *S. Yves d'après les témoins de sa vie* (1952).

BD AUGUSTINE NOVELLO (A.D. 1309)

AUGUSTINE NOVELLO was the name adopted in religion by Matthew of Termini, otherwise Taormina, in Sicily. After a brilliant career at Bologna where he studied and taught law, he became chancellor to King Manfred. Wounded and abandoned for dead at the battle of Benevento in which his royal master perished, Matthew vowed that if he recovered, he would devote himself to God's service. In accomplishment of this promise he entered the Order of the Hermits of St Augustine as a lay-brother, concealing his identity. When the community found itself involved in a very complicated lawsuit, Bd Augustine offered to set forth their case, and produced a statement so clear, terse and convincing, that the advocate of the opposition is said to have exclaimed : " This must be the work of an angel or of the Devil—or of Matthew de Termini—but he perished at Benevento." Confronted at his own request with the author of the statement, the lawyer recognized him at once and congratulated the superior upon possessing among his subjects so great a legal luminary. Augustine Novello accompanied Bd Clement of Osimo to Rome, where they drew up together the new constitutions of their order. Pope Nicholas IV appointed him penitentiary to the papal court, and Boniface VIII sent him as legate to Siena. In 1298 Bd Augustine was elected prior general, but he resigned the office two years later to retire into the hermitage of St Leonard which he had built near Siena. He died there on May 19, 1309.

A short life which purports to have been written by a contemporary is in the *Acta Sanctorum*, May, vol. iv. See also the *Analecta Augustiniana*, vol. iv (1908), pp. 326 *seq.*, and vol. iv (1910), pp. 120–133. There are a number also of short popular lives, *e.g.* that of P. Sanfilippo (1835).

BD PETER WRIGHT, MARTYR (A.D. 1651)

THE parents of Bd Peter Wright were Catholics who lived at Slipton in Northamptonshire. Obliged by poverty to enter service when very young, Peter, in Protestant surroundings, temporarily lost his faith, but on reaching manhood he recovered it, and went over to Liège, where he was reconciled to the Church by the English Jesuit fathers in that city. He entered the Society of Jesus, and was sent on a mission to the English soldiers in Flanders—a congenial task which he accomplished with conspicuous success. So greatly did he endear himself to their colonel, Sir Henry Gage, that he made the priest his constant companion in the Netherlands and in England. After Sir Henry had died fighting for the King in 1644, Bd Peter lived mainly with the Marquis of Winchester, upon the roof of whose house he was arrested by priest-catchers, on Candlemas day, 1650. At his trial before the Lord Chief Justice, he was condemned mainly on the testimony of an apostate, Sir Henry Gage's younger brother. After being strung up he was allowed to hang until he was dead, and his friends were suffered to carry away his head and other parts of his body when the usual horrible butchery had been consummated. Father Wright's deportment on the scaffold profoundly impressed many of the spectators and led to several conversions.

See Challoner, MMP., pp. 499–504 ; and Foley, REPSJ., vol. ii, pp. 506–566.

20: ST BERNARDINO OF SIENA (A.D. 1444)

ST BERNARDINO was born in the Tuscan town of Massa Marittima, in which his father, a member of the noble Sienese family of the Albizeschi, occupied the post of governor. The little boy lost both his parents before he was seven and was entrusted to the care of a maternal aunt and her daughter—both excellent women, who gave him a religious training and loved him as though he had been their own child. Upon reaching the age of eleven or twelve he was placed by his uncles at school in Siena, where he passed with great credit through the course of studies deemed requisite for a boy of his rank. He grew up a good-looking lad, so merry and entertaining that it was impossible to be dull in his company; but a coarse or blasphemous remark would always bring a blush to his cheek and generally a remonstrance to his lips. Once when a man of position sought to lead him into vice, Bernardino struck him in the face with his fists, and on a second and similar occasion he incited his comrades to join him in pelting the tempter with mud and stones. Except when thus moved by righteous indignation, Bernardino was singularly sweet-tempered; indeed, throughout his life he was noted for his unfailing affability, patience and courtesy.

At the age of seventeen he enrolled himself in a confraternity of our Lady, the members of which pledged themselves to certain devotional practices as well as to the relief of the sick; and he at once embarked upon a course of severe bodily mortification. In 1400 Siena was visited by the plague in a virulent form. So serious was its toll that from twelve to twenty persons died daily in the famous hospital of Santa Maria della Scala, which found itself bereft of almost all who tended the sick. In this extremity Bernardino offered to take entire charge of the establishment, with the help of some other young men whom he had fired with the determination to sacrifice their lives if necessary to aid the sufferers. Their services were accepted, and for four months the noble band worked tirelessly, day and night, under the direction of Bernardino, who, besides nursing the patients and preparing them for death, saw to everything and brought order as well as cleanliness into the hospital. Though several of his companions died, Bernardino escaped the contagion and returned home after the epidemic was over. He was, however, so exhausted by his labours that he fell an easy prey to a fever which laid him low for several months.

Upon his recovery he found that his immediate duty lay close at hand. An aunt named Bartolomea, to whom he was much attached, had become blind as well as bedridden, and to her he devoted himself as he had done to the plague-stricken in the hospital. When, fourteen months later, God called the invalid to Himself, it was in the arms of her nephew that she breathed her last. Free now from all earthly ties, Bernardino set himself by prayer and fasting to learn God's will as to his future. By this means he was led to enter the Franciscan Order, the habit of which he received shortly afterwards in Siena. The house, however, proved too accessible to the novice's many friends and relations, and with the consent of his superiors he retired to the convent of Colombaio outside the city, where the rule of St Francis was strictly observed. Here in 1403 he was professed and here he was ordained priest—exactly a year later, on the feast of the Birthday of our Lady which was his birthday and the anniversary of his baptism and of his clothing.

History has little to tell us about the saint during the next twelve years: he preached occasionally, but his life was mainly spent in retirement. Gradually he was being prepared by God for the twofold mission of apostle and reformer. When at last his hour had come, the way was made clear in a singular manner. A novice in the convent at Fiesole in which the saint was staying startled the community on three consecutive nights after Matins by exclaiming, "Brother Bernardino! Hide no longer the gift that is in you. Go to Lombardy, for all are awaiting you there!" Reprimanded and questioned as to why he had thus spoken, he replied, "Because I could not help it!" To Bernardino and his superiors this seemed to be a call from on high, and he obeyed. He opened his apostolic career at Milan to which he went as a complete stranger towards the end of 1417, but soon his eloquence and zeal began to attract enormous congregations. At the close of a course of Lenten sermons, before he was allowed to leave the city to preach elsewhere in Lombardy, he was obliged to promise that he would return the following year. At first he was hampered in his delivery by hoarseness and inability to make himself heard, but afterwards, as the result, he firmly believed, of fervent prayer to our Lady, his voice became singularly clear and penetrating.

It is impossible to follow him on his missionary journeys, for in them he covered nearly the whole of Italy with the exception of the kingdom of Naples. He travelled always on foot, preached sometimes for three or four consecutive hours and often delivered several sermons on the same day. In large cities he frequently had to speak from an open-air pulpit because no church could contain the multitudes who crowded to hear him. Everywhere he preached penance, denounced the prevalent vices and kindled popular fervour by spreading devotion to the Holy Name. At the end of every sermon he would hold up for veneration a tablet upon which he had written the letters I.H.S., surrounded by rays, and after telling the people to implore God's mercy and to live in peace he would give them a blessing with the Holy Name. In cities torn by faction he would heal deadly feuds and would persuade men to substitute the sacred monogram for the Guelf or Ghibelline emblems that too often surmounted their front doors. In Bologna, which was overmuch addicted to games of hazard, he preached with such effect that the citizens gave up gambling and brought their cards and dice to be burnt in a public bonfire. A card-manufacturer who complained that he was deprived of his only means of livelihood was told by St Bernardino to manufacture tablets inscribed with the I.H.S., and so great was the demand for them that they brought in more money than the playing-cards had ever done. All over Italy men spoke of the wonderful fruit of St Bernardino's missions—the numerous conversions, the restoration of ill-gotten goods, the reparation of injuries and the reform of morals. Nevertheless there were some who took exception to his teaching and accused him of encouraging superstitious practices. They went so far as to denounce him to Pope Martin V, who for a time commanded him to keep silence. However, an examination of his doctrine and conduct led to a complete vindication and he received permission to preach wherever he liked. The same pope, in 1427, urged him to accept the bishopric of Siena, but he refused it, as he afterwards declined the sees of Ferrara and of Urbino. His excuse was that if he were confined to one diocese he could no longer minister to so many souls.

In 1430, nevertheless, he was obliged to give up missionary work to become vicar general of the friars of the Strict Observance. This movement within the

Franciscan Order had originated about the middle of the fourteenth century in the convent of Brogliano between Camerino and Assisi and had only maintained a struggling existence until the coming of St Bernardino, who became its organizer and its second founder. When he received the habit there were only three hundred friars of the Observance in all Italy; when he died there were four thousand. Wherever he went on his missionary tours, fervent young men were drawn to the order with which he was identified, and pious persons desirous of founding convents offered to bestow them upon the Observants. It was therefore right and fitting that he should be officially empowered to consolidate and regulate the reform. He accomplished this task with so much wisdom and tact that many convents passed voluntarily and without friction from the Conventual to the Observant rule. The original Observants had shunned scholarship as they had shunned riches, but St Bernardino was aware of the danger of ignorance, especially in face of the ever-increasing demand for Observant friars to act as confessors. He therefore insisted upon instruction in theology and canon law as part of the regular curriculum. He was himself a learned man, as may be judged from a series of Latin sermons which he wrote at Capriola and which are still extant, and also by the fact that at the Council of Florence, St Bernardino was able to address the Greek delegates in their own tongue.

Important as was the work with which he was now entrusted, the saint longed to return to his apostolic labours which he regarded as his only vocation, and in 1442 he obtained permission from the pope to resign his office as vicar general. He then resumed his missionary journeys, which led him through the Romagna, Ferrara and Lombardy. He was by this time in failing health, and so emaciated that he looked like a skeleton, but the only concession he would allow himself was the use of a donkey to convey him from one place to another. At Massa Marittima in 1444 he preached on fifty consecutive days a course of Lenten sermons, which he wound up by exhorting the inhabitants to preserve harmony among themselves and by bidding a pathetic farewell to his native town. Though obviously dying, he still continued his apostolic work and set out for Naples, preaching as he went. He succeeded in reaching Aquila, but there his strength gave out and he died on the eve of the Ascension, May 20, 1444, in the monastery of the Conventuals. He had almost reached the age of sixty-four years, forty-two of which he had spent as a religious. His tomb at Aquila was honoured by many miracles and he was canonized within six years of his death.

The number of early Latin biographies of St Bernardino is considerable, and it must suffice to note that a detailed enumeration is supplied in BHL., nn. 1188–1201. Some are given in full and extracts made from others in the *Acta Sanctorum*, May, vol. v. Excellent modern studies of the life and apostolate of the saint are numerous. The first edition of that by P. Thureau-Dangin was published in 1896 (Eng. trans., 1911). Others which deserve special notice were written by Dr K. Hefele, in German (1912); by A. G. Ferrers Howell, in English (1913); by Father V. Facchinetti (1933) and by Piero Bargellini (1933), both in Italian, but the number of such works is great. A considerable amount of fresh material has been brought to light and printed in modern times, for most of which see the *Archivum Franciscanum Historicum*, more especially vols. vi, viii, xi, xii, xv, etc. For a fuller bibliography consult B. Stasiewski, *Der hl. Bernardin von Siena* (1931), and V. Facchinetti, *Bollettino Bibliografico* (1930). A very pleasant English sketch is that of M. Ward, *St Bernardino, the People's Preacher* (1914). The fifth centenary of the saint's death (1944) produced a number of new books, mostly in Italian. See the life printed in *Analecta Bollandiana*, vol. lxxi (1953), pp. 282–322.

ST THALELAEUS, MARTYR (A.D. 284 ?)

ON the ground that St Thalelaeus was a physician who gave his services gratis, the Greeks call him " the Merciful ", and reckon him amongst their so-called " Moneyless " or disinterested saints. In the Roman Martyrology he is entered as having suffered at Edessa in Syria, but this is a mistake : the actual scene of his martyrdom was Aegae in Cilicia. Said to have been a native of the Lebanon and the son of a Roman general, he practised at Anazarbus. When persecution broke out during the reign of the Emperor Numerian, he escaped to an olive grove where he was captured. After being conveyed to the coast town of Aegae, he was strung up on a rope and cast into the sea. He managed to swim to shore and was beheaded. This, at least, is the story told in his quite unreliable Greek " acts ". With him are associated a number of other martyrs, including Alexander and Asterius, who were either officials charged with his execution but converted by his fortitude, or else sympathizing bystanders.

Two Greek texts have been printed in the *Acta Sanctorum*, May, vol. v, and there is also an Armenian rendering, which F. C. Conybeare translated into English in his *Apology and Acts of Apollonius* . . . (1894). Delehaye (*Origines du Culte des Martyrs*, p. 165) shows that there is no reason to question the fact of the martyrdom of St Thalelaeus, and that there was a considerable *cultus*.

ST BASILLA, OR BASILISSA, VIRGIN AND MARTYR (A.D. 304)

ACCORDING to the Roman Martyrology St Basilla was a maiden related to the imperial family who suffered in Rome about the middle of the third century. Affianced in her childhood to a patrician named Pompeius, she refused after her conversion to Christianity to carry out the contract, because she had consecrated herself to our Lord at the time of her baptism. Pompeius denounced her to the Emperor Gallienus, who left her free to choose between marriage and death by the sword. She preferred the second, and was beheaded on the Salarian Way. These details, and in particular the mention of Gallienus in the third century, are probably wholly erroneous. In 1654 in the Catacomb of St Cyriacus a tomb was discovered which bore the inscription " Basilla ", together with a palm branch and a dove—the symbols of a virgin martyr. The bones found within were translated with great pomp to the Hôtel-Dieu at Bayeux in Normandy as being those of our third-century saint, but this identification is now generally discredited, and the Bayeux relics are regarded as being those of an unknown martyr.

Though we have no detailed " acts " of Basilla, but only a passing reference in the quite untrustworthy Passion of St Eugenia, there can be no question that Basilla was an authentic martyr. Her name is entered with a date (= A.D. 304) in the Roman *Depositio Martyrum*. Inscriptions invoking her have been found in the catacombs, and there is mention of her in the *Hieronymianum* on this day. The only difficulty is that the *Depositio Martyrum* assigns her martyrdom to September 22.

ST BAUDELIUS, MARTYR (A.D. 380 ?)

IT is certain that a large number of churches in France and Spain have been dedicated in honour of St Baudelius, whose tomb was formerly one of the most venerated shrines in Provence, but little is actually known of his history except that he perished for the faith at Nîmes. Even the date of his martyrdom is uncertain : some authorities give it as 187, others as 297, and others place it as late as the close

of the fourth century. If we may put any trust in his fabulous " acts ", he was a married man who came with his wife from a foreign land to evangelize southern Gaul. He arrived at Nîmes one day when a feast was being celebrated in honour of Jupiter, and was moved to harangue the people on the truths of Christianity and the errors of paganism. He was arrested, and his head was struck off with an axe. St Gregory of Tours, who wrote in the sixth century, mentions the numerous miracles wrought at the tomb of St Baudelius, adding that his cult had spread all over the Christian world. He is the principal patron of Nîmes, where he is called Baudille.

See the *Acta Sanctorum*, May, vol. v ; there are other Latin texts enumerated in BHL., nn. 1043–1047. St Baudelius is commemorated on this day in the *Hieronymianum* and Delehaye's commentary thereon furnishes references to the evidence for early *cultus*.

ST AUSTREGISILUS, OR OUTRIL, BISHOP OF BOURGES (A.D. 624)

AT the court of King Guntramnus at Chalon-sur-Saône, the youth Austregisilus, who was the son of an impoverished nobleman of Bourges, bore a high reputation. He did not, however, escape the tongue of calumny, and was sentenced to face his accuser in ordeal by battle in order to clear himself of a serious charge. The death of his opponent by a fall from his horse just before the fight was regarded as a special intervention of Providence. It confirmed Austregisilus in an intention which he had previously formed of retiring from the world ; for when the king urged him to marry he had replied, " If I had a good wife I should be afraid of losing her ; if a bad one, I should be better with none ". Austregisilus was ordained priest by his friend St Aetherius, who also nominated him abbot of Saint-Nizier at Lyons. As a superior he gained a reputation for wisdom and miracles. In 612 he was elected bishop of Bourges and presided in this his native city until his death, twelve years later. Amongst his disciples was St Amandus, who as a young man came to Bourges and lived in a cell near the cathedral under the direction of the bishop.

The life printed in the *Acta Sanctorum*, May, vol. v, has also been critically edited in MGH., *Scriptores Merov.*, vol. iv, pp. 188–208. B. Krusch considers that the writer's claim to be a contemporary is fictitious, and that the text was really compiled a couple of centuries later. See also Duchesne, *Fastes Épiscopaux*, vol. i, p. 29.

ST ETHELBERT, MARTYR (A.D. 794)

THE cathedral church of Hereford is dedicated in honour of St Mary and St Ethelbert, and this Ethelbert, who was venerated, apparently for no sufficient reason, as a martyr, was the son and successor of Ethelred as king of the East Angles. The young king, desiring to perpetuate his line, presented himself before his powerful neighbour, King Offa of the Mercians, at Sutton Walls in Herefordshire, intending to ask the hand of his daughter, Alfreda, in marriage.

According to the story, Ethelbert was received with outward courtesy, but after a few days was treacherously murdered for " reasons of state " ; the Saint Albans chroniclers, anxious to save the good name of their reputed founder, put all the blame for this assassination on the machinations of Offa's wife, Cynethryth. Ethelbert's body was roughly buried on the bank of the river Lugg at Marden, his severed head being contemptuously kicked about. In consequence of a vision,

the remains were afterwards taken up and buried in a " fair church " at Hereford, and the ill-used head is said eventually to have found a resting-place in Westminster Abbey.

Among the miracles reported at the victim's intercession was one at " Bellus Campus ", no doubt Belchamp-Otten, in Essex, where the parish church is dedicated in honour of St Ethelbert and All Saints. His feast, as a martyr, is still observed in the dioceses of Cardiff (which includes Herefordshire) and Northampton.*

It must be confessed that John Brompton, whose account is printed in the *Acta Sanctorum*, May, vol. v, is not a very satisfactory authority, but the Bollandists apparently had also before them a transcript of a manuscript account by Giraldus Cambrensis, which was hopelessly damaged in the Cottonian fire of 1731. There is, however, a later manuscript text of this life in the library of Trinity College, Cambridge (B. II. 16), which is printed in the *English Historical Review*, vol. xxxii (1917), pp. 222–236 ; there also M. R. James prints an anonymous *passio* from Corpus Christi College, Cambridge, MS. 308, probably " the oldest form of the Hereford story of St Ethelbert that has yet been produced ". For a description of these and other sources, see James, *loc. cit.*, pp. 214–221. From Edmund Bishop's notes on the English calendar in Stanton's *Menology* it is clear that St Ethelbert had a considerable *cultus* as a martyr ; he was represented in the paintings at the English College in Rome. Consult further the account furnished in that undeservedly neglected work, W. B. MacCabe's *A Catholic History of England*, vol. i, pp. 683–697, and the appendix to A. T. Bannister, *The Cathedral Church of Hereford*, pp. 109–114. See also R. M. Wilson, *The Lost Literature of Medieval England* (1952), pp. 106–108.

BD COLUMBA OF RIETI, VIRGIN (A.D. 1501)

IN the chronicles of Perugia we find many references to Bd Columba, a Dominican tertiary who, by virtue of her sanctity and spiritual gifts, became whilst yet living so completely the city's patroness that her mediation was officially sought by the magistrates in times of danger and perplexity. She was a native, not of Perugia, but of Rieti, where her father and mother earned a modest livelihood as weavers and tailors. Although her angelic looks as a baby led her parents to choose for her the name of Angiolella, she was always called Columba, in allusion to a dove which made its appearance during her baptism and alighted on her head. As she grew in years so she grew in beauty of soul and body. From the Dominican nuns who taught her to read she acquired a great veneration for St Dominic and St Catherine of Siena, and during her life they often appeared in visions to encourage or direct her. At the age of ten she secretly dedicated herself to God, and when her parents urged that she should be betrothed to a wealthy young man, she cut off her hair, declaring that her whole heart belonged to Jesus Christ. She now gave herself up to austerities, hidden as far as possible from the eyes of men, and she strove to tread in the footsteps of St Catherine. On one occasion, after a cataleptic trance in which she had lain as though dead for five days, she described the holy places of Palestine which she had been visiting in spirit. But it was at the age of nineteen, when she had been invested with the Dominican tertiary habit which she had long desired, that she emerged from her retirement and entered upon what may almost be described as her public life.

A resident of Rieti lay under sentence of death for murder, and Columba's prayers were asked on his behalf. She visited him in prison, brought him to repentance and, after he had made a good confession, assured him that his execution

* It is difficult to forbear wondering on what principles some of the saints included in the propers of English dioceses were chosen during the last century.

would not take place. Her prophecy was fulfilled when at the eleventh hour a reprieve arrived. Her reputation was further enhanced by miracles and by her almost complete abstention from food. At Viterbo, where she cured a demoniac, and also at Narni, the inhabitants sought to detain her by force, but she eluded them. She was not, however, to remain long at Rieti. It was revealed to her that her mission lay elsewhere, and accordingly early one morning she slipped out of the house in secular clothes—bound she knew not whither. Upon her arrival at Foligno she was arrested on suspicion that she was a fugitive for whom the authorities were searching, and her relations were communicated with. Joined by her father, her brother, and an elderly matron, she was then able to pursue her mysterious journey which led finally to the gates of Perugia—perhaps the most turbulent city in Italy. She was received in a humble dwelling already occupied by several tertiaries, and immediately seems to have been made the object of a popular demonstration. Her fame, no doubt, had preceded her. Not only the poor, but many of the rich, including the ladies of the Baglioni family then in power, welcomed her with open arms. On the other hand, certain excellent persons—notably the Franciscan and Dominican friars—were openly suspicious of a young woman who was said to subsist on a few berries and who was constantly falling into ecstasies. Amongst them was Father Sebastian Angeli, afterwards her confessor and biographer. In his book he confesses his early doubts and the incredulity with which he received the information that she had resuscitated a child. "Wait for ten years", he said to young Cesare Borgia, who suggested ringing the city bells, "and then if her conduct has not belied her reputation we can reckon her a saint." The citizens generally, however, had no such doubts, and they offered to provide her with a convent. On January 1, 1490, Columba with a few companions took the vows of a Dominican religious of the third order. A few years later, on the outbreak of plague, her position was so well established that the magistrates applied to her for advice and adopted her suggestion of penitential processions. Many of the sick were healed by her touch, some in her convent where they were tended by her nuns, some outside. She had offered herself to God as a victim; and when in answer to her prayers the plague abated, she contracted it in a virulent form. Her recovery she attributed to St Catherine, in whose honour the magistrates decreed an annual procession which was continued for a hundred years. In the bitter quarrels that rent the city Columba invariably acted as an angel of peace, and once she warned the rulers of a projected attack from outside which they were consequently able to frustrate.

Pope Alexander VI when he came to Perugia asked specially to see her, and was so impressed that at a later date he sent his treasurer to consult her on certain secret projects—only to receive reproaches and warnings the details of which were never made public. But if the pontiff himself was favourably disposed, it was otherwise with his daughter, Lucrezia Borgia, whom Columba had refused to meet and who, it is said, became her bitter enemy. Apparently as the result of her hostile influence, Bd Columba was subjected to a period of persecution, when a decree issued from Rome accused her of magic and deprived her of her confessor. She uttered no complaint and bore all in patience until the attack passed. Towards the end of her life she suffered much bodily pain, but her interest in Perugia continued to the end. To the city fathers who came to visit her in her last illness she gave an exhortation to observe Christian charity and to do justice to the poor. She died at the age of thirty-four, early in the morning on the feast of the Ascension,

1501. The magistrates contributed to provide for her a public funeral, which was attended by the whole city.

In the *Acta Sanctorum*, May, vol. v, the Bollandists have published a Latin biography of Bd Columba which was written by her confessor, Father Sebastian degli Angeli, a Dominican friar of Perugia. Very little other material seems to have been available from Dominican sources, and Father Leander Alberti, who produced an Italian life in 1521, did little more than translate the Latin text of Father Sebastian. It must be confessed that there are many points in his rather surprising narrative which one would have liked to see presented from another angle. Bd Columba has never been canonized, but her cult was formally confirmed in 1627. In view of this confirmation, or of the continuation of the cause, a summary statement with a brief catalogue of miracles was presented to the Congregation of Rites, and this also may be found in the same volume of the Bollandists. The Dominican Father D. Viretti, using these sources, compiled in 1777 a *Vita della B. Colomba da Rieti*, which was translated into English for the Oratorian Series and edited by Father Faber in 1847. The best modern biography of this interesting *beata* seems to be that of Ettore Ricci, *Storia della B. Colomba da Rieti* (1901); but see also M. C. de Ganay, *Les Bienheureuses Dominicaines* (1913), pp. 305–354. A short sketch in English will be found in Procter, *Dominican Saints*, pp. 133–136.

21: ST GODRIC (A.D. 1170)

ST GODRIC was born of very poor parents at Walpole in Norfolk, and in his youth earned a living by peddling in the neighbouring villages. As he improved his stock he was able to go farther afield to the great fairs and cities. Then the spirit of adventure seized him, and he took to a seafaring life which he pursued for sixteen years. He made voyages to Scotland, Flanders and Scandinavia, and probably traded in the ports he visited, for he was able to purchase a half-share in one merchant vessel and a quarter-share in another. The life was a rough one with many temptations, and one chronicler refers to him as a pirate; but on a visit which he paid to Lindisfarne he was deeply impressed by the account given him of the life of St Cuthbert, whom he ever afterwards regarded with special veneration. He undertook a pilgrimage to Jerusalem, which had lately been captured by the Crusaders, and on the homeward journey he visited Compostela.* After his return to England he became house-steward to a wealthy Norfolk landowner, but the retainers plundered the poorer neighbours unmercifully and Godric gave up the post, partly because he could not induce the master to check this pillaging, partly because he himself had—knowingly or unknowingly—partaken of the booty. He then set out on two more pilgrimages, the one to the shrine of St Giles in Provence and the other to Rome in the company of his mother who, we are told, made the whole journey barefoot.

We hear of him next in Cumberland, where he acquired a psalter, which he learnt by heart and which became his most treasured possession. Having made his way eastward into the wilds of Durham, he fell in at Wolsingham with a recluse called Aelric. Godric was permitted to join this aged hermit, in whose company he spent two happy and fruitful years. Then Aelric died, and Godric made a second pilgrimage to Jerusalem. It was the last of his foreign journeys, for St Cuthbert in a vision had promised him a hermitage in England. After a sojourn

* For the service rendered by "Gudericus pirata de regno Angliae" to King Baldwin I of Jerusalem, see S. Runciman, *History of the Crusades*, vol. ii (1953), p. 79 (Albert of Aix, *Chronicon*, ix).

at Eskdale and another in Durham, where he acted for a time as sacristan, he discovered the place of his dream in the midst of Bishop Flambard's hunting-park on the river Wear, three miles from Durham. There, at Finchale, in a forest which teemed with big and small game, he spent the remaining years of his life, practising mortifications which would have killed any but a very robust man. Shy creatures such as stags, hares and birds were not afraid of him, nor did he fear wolves or snakes. All wild animals were his friends, disporting themselves in his company and fleeing to him from danger. He constructed first a wattle oratory and then a little church. As far as possible he lived in silence and seclusion, but he was under the direction of the prior of Durham who, besides supplying him with a priest to say Mass in his chapel, would often send strangers to be edified by his conversation. Among his visitors were St Aelred and St Robert of Newminster, and a monk called Reginald, who obtained from him, though with difficulty, the story of his early years and wrote a biography which is still extant.

St Godric was endowed with extraordinary powers—notably with the gifts of prophecy and a knowledge of distant events. He foretold the death of Bishop William of Durham, and the exile, return and martyrdom of St Thomas Becket, whom he had never seen. He often beheld scenes that were being enacted far away, breaking off a conversation to pray for vessels in imminent danger of shipwreck. He also knew beforehand the date of his own death which occurred on May 21, 1170, after he had spent some sixty years in his hermitage. At a later period there was built at Finchale a monastery, the ruins of which survive. St Godric is the co-titular of a Catholic church in Durham.

The monk Reginald records not only the words but also the airs of four sacred songs, which he took down from the hermit's lips. Godric claimed that they had been taught him in visions, of our Lady, of his dead sister, and of others. They are in any case of great interest as being the oldest pieces of English verse of which the musical setting has survived, and among the oldest to show rhyme and measure instead of alliteration.

We have two distinct accounts of St Godric, one written by Reginald of Durham who had visited the hermit. This, which is preserved in different recensions, was printed by the Surtees Society in 1845, edited by Fr J. Stevenson. The second, by Galfrid, is also the work of one who had himself seen him, and who had before him the memoir of Prior German who had been St Godric's confessor. This is printed in the *Acta Sanctorum*, May, vol. v. See also DNB., vol. xxii, pp. 47–49; and for the songs, J. B. Trend in *Music and Letters*, vol. ix, pp. 111–128. There is a delightful essay on St Godric in Fr J. Brodrick's *Procession of Saints* (1949), and *cf.* R. M. Wilson, *The Lost Literature of Medieval England* (1952).

BD BENVENUTO OF RECANATI (A.D. 1289)

FEW incidents marked the life of Bd Benvenuto Mareni. He was born at Recanati, a hill-town in the Marches of Ancona at a short distance from Loreto, and entered as a lay-brother amongst the Franciscan Conventuals of his native city. He was remarkable for his piety and for his humility, which made him always desirous of the lowliest offices. Often during Mass, and especially when he had received holy communion, he would fall into an ecstasy, his body at such times appearing to be completely insensible. From one of these trances he awoke to realize that it was long past the hour for him to begin to prepare the brethren's meal. Hastily he made his way to the kitchen, where he was greeted by an angelic deputy

who had been doing his work. All who partook of the repast that day agreed that they had never tasted better food. Bd Benvenuto had many other supernatural experiences and was, it is said, once permitted to hold the Infant Saviour in his arms. The saintly friar died on May 5, 1289. Pope Pius VII confirmed his *cultus*.

In the account which Fr Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 175–176, gives of this *beatus* he remarks that the annalists of the order have left few details of his life. This observation seems to be thoroughly borne out by an inspection of such chroniclers as Mazzara or Mark of Lisbon.

ST ANDREW BOBOLA, MARTYR (A.D. 1657)

ST ANDREW BOBOLA came of an aristocratic Polish family and was born in the palatinate of Sandomir in 1591. He entered in 1609 the Jesuit noviciate at Vilna in Lithuania, which had become united with Poland in 1391 through the marriage of Queen Hedwig with Duke Jagiello. After he had been raised to the priesthood, Andrew was appointed preacher in the church of St Casimir at Vilna, where his apostolic zeal made a great impression upon the people. At a later date he was chosen superior of the Jesuit house at Bobrinsk and, during his term of office, distinguished himself by his devotion to the sick and dying when a terrible epidemic was raging.

As soon as he was relieved of his charge, he resumed the missionary career which he had pursued for more than twenty years, travelling the country and bringing whole villages of separated Orthodox back to communion with the Holy See, besides converting numerous lax Catholics. His success brought upon him hatred and opposition. One form of petty persecution he found particularly trying. For several years, whenever he entered a village with a sufficiently large anti-Catholic population, he was met by an organized band of children who, in accordance with instructions from their elders, followed him about, hurling abusive epithets at him and trying to shout him down. He never lost patience with them, nor was he daunted or discouraged by threats or opposition. Poland at this time had become the scene of a sanguinary conflict in which the revolted Cossacks took a prominent part. The Jesuit missionaries were driven from their churches and colleges by these relentless foes, and they took refuge in a district of swamps, lakes and marshland formed by branches of the Pripet and Berezina and known as Podlesia. Thither Prince Radziwill invited the Jesuits, to whom he offered one of his residences at Pinsk in 1652. St Andrew accepted the invitation although he fully anticipated the fate that was in store for him.

In May 1657 some Cossacks made a sudden attack on Pinsk. Father Bobola was seized near Janow, and made to run back thither at the heels of a Cossack's horse. He was invited to abjure Catholicism, and on his refusal was mercilessly beaten. He was then interrogated, and his firm answers so infuriated the officer that he slashed at him with his sword and nearly severed one of the priest's hands. He was then put to a slow death with the most revolting barbarity. In the public slaughterhouse he was stripped of his clothes, scorched all over like a dead pig, half flayed, his nose and lips cut off, and his tongue torn out through his neck with pincers. His prayers to Christ and His mother seemed only to increase his tormentors' savagery. At last his head was struck off, and the mutilated body cast on a dungheap.

When the remains of St. Andrew Bobola were medically examined in 1730 they were found inexplicably incorrupt—a specially remarkable circumstance in view of the respect for this phenomenon popularly shown among the dissident Orthodox. And the doctors were able to confirm the horrible details of his death. He was canonized in 1938.

See L. Rocci, *Vita del B. Andrea Bobola* (1924); H. Beylard, *Vie . . . de St André Bobola* (1938); Fr Thurston in *Studies*, September 1938, pp. 381–393; and the life by Mareschini, adapted into English by L. J. Gallagher and P. V. Donovan (Boston, 1939). The extraordinary history of the conveyance to Rome in 1922 of the body of the saint, which had been carried off to Moscow by the bolsheviks, is told by Fr L. J. Gallagher in *The Month*, February, 1924.

ST THEOPHILUS OF CORTE (A.D. 1740)

THE little town of Corte in Corsica was the birthplace of this Theophilus, or, to give him his baptismal and family names, Blasius de' Signori. He was the only child of aristocratic parents who fostered, up to a certain point, the boy's early piety. They encouraged him to invite his schoolfellows on Sundays to his home, where he would say prayers with them and repeat the morning's sermon. But when, at the age of fifteen, he ran away to enter a Capuchin monastery, he was not permitted to remain there. Nevertheless, as he continued to show a marked vocation for the religious life, his father and mother allowed him two years later to take the Franciscan habit in his native town. After studying philosophy and theology at Corte, in Rome and at Naples he was ordained in 1700. In the retreat-house of Civitella, to which he was appointed lector in theology, he formed an intimate friendship with Bd Thomas of Cori. In 1705, while still at Civitella, he was chosen for mission preaching and, overcoming a natural shrinking from publicity, he went forth as an evangelist among the people.

At once it became evident that St Theophilus had great oratorical gifts, which enabled him to touch the hearts not only of careless Christians but also of hardened sinners. The influence exerted by his eloquent words was enhanced by the holiness of his life and by miracles. At Civitella, of which he became guardian, he won the love and veneration of the whole community. In 1730 his superiors sent him back to Corsica in order that he might form one or more houses there on the lines of Civitella. He found himself confronted by many difficulties, but he succeeded in establishing a retreat at Luani, where the rule of Civitella was followed in all its poverty and austerity. Four years later he was recalled to Italy to do similar work in Tuscany, and at Fucecchio, some twenty English miles from Florence, he made his second foundation. That same year he was summoned to Rome to give evidence for the beatification of Thomas of Cori. So great was the impression he then made upon the bishop of Nicotera, who was in charge of the case, that the prelate afterwards exclaimed, "I have been questioning one saint about another saint". Theophilus died at Fucecchio on May 20, 1740. As his body lay awaiting burial in the church, immense crowds gathered round to venerate it. They kissed his hands and feet and tore so many pieces from his clothing that it became necessary to dress the body in a new habit. St Theophilus was canonized in 1930.

The brief of beatification, which includes a biographical summary, may be read in the *Analecta Ecclesiastica*, vol. iv (1896), pp. 5–7. There is an excellent account in French by

the Abbé Abeau, *Vie du B. Théophile de Corte* (1896)—it runs to more than 400 pages—and an almost equally lengthy Italian life, in which the archives of the Franciscans of the Observance have been utilized, by Father Dominichelli, *Vita del B. Teofilo da Corte* (1896). Another full life in Italian is by A. M. Paiotti (1930), and there is a shorter account by M. P. Anglade, *Une page d'histoire franciscaine* (1931).

BD CRISPIN OF VITERBO (A.D. 1750)

THE Romans have a great devotion to Bd Crispin of Viterbo, whose relics rest under a side altar in the church of the Immaculate Conception in the City. At an early date he learnt from his mother the deep veneration to our Blessed Lady which characterized him throughout his life. After he had received a little schooling at the Jesuit College, Peter—as he was named in baptism—served his apprenticeship with an uncle, from whom he learnt the trade of a shoemaker. The Franciscan Order attracted him greatly, and when he was about twenty-five he obtained admission to the Capuchin convent at Viterbo, choosing the name of Crispin because of his trade. In the novice house at Paranzana the father guardian hesitated to receive him because he looked so delicate and was diminutive in stature; but the minister provincial, who had previously admitted him, overruled all objections. As it turned out, Brother Crispin proved equal to the heaviest tasks, and loved to call himself the Capuchin ass, deeming himself unfit to be regarded as anything more than a beast of burden. At Viterbo he dug the garden and acted as cook, and at Tolfa, where he was infirmarian during an epidemic, he effected some wonderful cures.

A short residence in Rome was followed by a stay at Albano and another at Bracciano, where he again nursed the sick during an epidemic and seems to have healed many of them miraculously. At Orvieto, where he was questor—charged with soliciting alms—he was so greatly beloved that the citizens were determined to keep him. When the time came for his departure the housewives with one consent decided to close their doors to his successor, and as the convent depended on the charity of the faithful, the guardian was compelled to re-appoint Brother Crispin rather than allow the brethren to starve. The holy friar's last years, however, were spent in Rome. He was then noted for his prophecies, his miracles of multiplication of food, and his wise sayings, some of which have been preserved. He died in his eighty-second year on May 19, 1750, and was beatified in 1806.

There is an anonymous *Vita del B. Crispino da Viterbo* printed at the time of the beatification, and there have been many others since, notably two in French, by Ildephonse de Bard (1889) and by Pie de Langogne (1901), and two in Italian, by P. Pacilli (1908) and by Paolo di Campello (1923). See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 280–285.

22: SS. CASTUS AND AEMILIUS, MARTYRS (A.D. 250)

IN a book which he wrote upon "The Lapsed", St Cyprian mentions with sympathy the case of two African Christians, Castus and Aemilius by name, who at the time of the great persecution of Decius gave way under the stress of severe torture but afterwards repented, and gained the crown of martyrdom by confessing their faith and boldly facing death by fire. Nothing further is known about their

life or the circumstances of their passion. Their names occur in several old martyrologies, and St Augustine, in a sermon preached on the occasion of their festival, says that they fell like St Peter, through presuming too much on their own strength.

The names are entered on this day in the Calendar of Carthage, a document which can hardly be dated later than the middle of the fifth century. See also the *Acta Sanctorum*, May, vol. v, and CMH.

ST QUITERIA, VIRGIN AND MARTYR (FIFTH CENTURY ?)

MANY churches in southern France and northern Spain have been dedicated under the name of the virgin martyr St Quiteria, who still enjoys a wide *cultus*, especially at Aire in Gascony, where her reputed relics were preserved until they were scattered by the Huguenots. On the other hand, though her name appears in the Roman Martyrology, no mention of her is made in any of the ancient calendars. She is popularly supposed to have been the daughter of a Galician prince, who fled from home because her father wished to force her to marry and to abjure the Christian religion. She was tracked to Aire by emissaries from her father, by whose orders she was beheaded. Most of the details of the story, in the form in which it was most widely circulated, are fabulous, having been borrowed from the well-known legend of King Catillius and Queen Calsia, and nothing is certain about Quiteria except her name and her *cultus*. Because she is invoked against the bite of mad dogs, she is always depicted with a dog on a lead. It seems that Portugal is equally devout to St Quiteria, but tells a different story of her martyrdom and claims to possess her relics.

The modern Bollandists seem inclined to put faith in the Aire tradition, being influenced mainly by the researches of Abbé A. Degert, who in the *Revue de Gascogne*, vol. xlviii (1907), pp. 463–469, has printed the most ancient texts of the life of this martyr. See also the same *Revue*, vol. xlvi (1905), pp. 333–337, and vol. xliv (1903), pp. 293–309, with the *Analecta Bollandiana*, vol. xxvii (1908), p. 457. The more commonly received account of St Quiteria may be gathered from A. Breuils, *Les légendes de Sainte Quitterie* (1892).

ST ROMANUS (*c.* A.D. 550)

WHEN the youthful St Benedict had abandoned the world and was wandering about on the rocky height of Monte Subiaco, he came face to face with a holy monk called Romanus who belonged to a neighbouring monastery. They entered into conversation, and St Benedict opened his heart to the older man and told him he desired to live as a hermit. Romanus not only encouraged him, but showed him a cave, very difficult of access, which would make him a suitable cell. For three years the monk was the only connection the young recluse had with the outside world and kept his presence a secret. Every day he saved part of his portion of food, which he let down by a rope over a cliff to St Benedict. According to the legend, St Romanus left Italy when it was being overrun by the Vandals and betook himself to the neighbourhood of Auxerre in France, where he founded the monastery of Fontrouge and where he died. Auxerre, Sens and Vareilles claim to possess some of his relics.

St Romanus is honoured with an elogium on this day in the Roman Martyrology and there is consequently a notice of him in the *Acta Sanctorum*, May, vol. v, which reprints a long and mainly fictitious account of his life and miracles compiled by Gislebert of Vareilles

in the middle of the eleventh century. Consult further C. Leclerc, *Vie de S. Romain* (1893) which, though quite uncritical in the matter of his life, supplies some useful information regarding his *cultus* in Gaul.

ST JULIA, MARTYR (SIXTH CENTURY ?)

THE name of St Julia appears in many ancient Western martyrologies and she is described as a martyr of Corsica. In the opinion of the Bollandists she suffered in the sixth or seventh century at the hands of Saracen pirates. Her legend, as related in her so-called " acts ", is confessedly based on a late tradition and has been freely embellished with imaginative detail. It runs as follows : Julia was a noble maiden of Carthage who, when the city was taken by Genseric in 439, was sold as a slave to a pagan merchant of Syria called Eusebius. She lived an exemplary life and became so valuable a servant to her master that he took her with him on a journey he was making to Gaul as an importer of Eastern goods. Having reached the northern part of Corsica, now known as Cape Corso, their ship cast anchor. Eusebius went on shore to take part in a local heathen festival, whilst Julia remained behind, refusing to assist at the ceremonies, which she openly denounced. Questioned by Felix, the governor of the island, regarding this woman who had dared to insult the gods, Eusebius admitted that she was a Christian and his slave, but declared that he could not bring himself to part with so faithful and efficient a servant. When the governor offered four of his best female slaves in exchange for her, Eusebius replied, " If you were to offer me all your possessions, they could not equal the value of her services ! " However, when Eusebius was in a drunken sleep, the governor took it upon himself to induce her to sacrifice to the gods. He offered to obtain her freedom if she would comply, but she indignantly refused, protesting that all the liberty she desired was freedom to continue serving her Lord, Jesus Christ. Her boldness enraged the governor, who gave orders that she should be beaten on the face and her hair torn out by the roots. She finally died by crucifixion. Monks, we are told, from the island of Giraglia rescued her body and kept it until 763, when it was translated to Brescia. St Julia is patroness of Corsica and of Leghorn, which claims to possess some of her relics.

There are two texts of the *passio* of this martyr, one of which is printed in full in the *Acta Sanctorum*, May, vol. v. The insertion of her name on this day in the *Hieronymianum* affords strong presumption of her historical existence, as Delehaye notes in his commentary. See also particularly Mgr Lanzoni, both in his *Diocesi d'Italia*, pp. 685–686, and in the *Rivista Storico-Critica*, vol. vi (1910), pp. 446–543.

ST AIGULF, OR AYOUL, BISHOP OF BOURGES (A.D. 836)

AFTER the death of his parents, when he was still a young man, St Aigulf left his native city of Bourges to live as a solitary in a neighbouring forest. There he led a most austere life and acquired so great a reputation for sanctity that when the see of Bourges fell vacant, about the year 811, the clergy and people unanimously chose him for their bishop. Although he only accepted office with reluctance, yet he ruled the diocese wisely and successfully for twenty-four years. He was one of the signatories at the Council of Toulouse in 829 and one of the judges selected to examine the case of Ebbo, archbishop of Rheims, and two other prelates who had been deposed for joining the sons of Louis the Debonair in their rebellion against their father. When he felt that his last hour was approaching, St Aigulf retired

to his old hermitage, where he died and was buried. Over his tomb a church was afterwards built. On the occasion of an elevation or of a translation of his body, the word "Martyr" was added to the inscription on his tomb, but this was a mistake, due probably to confusion with St Aigulf, abbot of Lérins, who was a martyr.

Little is known of St Aigulf beyond what can be gleaned from the poem which St Theodulf, bishop of Orleans, addressed to him. It is printed with some other fragments of information in the *Acta Sanctorum*, May, vol. v. See also DHG., vol. i, cc. 1142–1143.

ST HUMILITY, WIDOW (A.D. 1310)

THE foundress of the Vallombrosan nuns was born at Faenza in the Romagna in the year 1226. Her parents, who were people of high rank and considerable wealth, called her after the town of Rosana, with which they were in some way connected, but she has always been known by the name of Humility, which she adopted when she entered religion. Her parents practically compelled her when she was about fifteen to marry a local nobleman called Ugoletto, a young man as frivolous as his bride was earnest and devout. She had the misfortune to lose both her sons shortly after their baptism, and for nine years she strove, apparently in vain, to appeal to her husband's better nature. A dangerous illness, however, then brought him to death's door and upon his recovery he was induced by his doctors to consent for his own benefit to his wife's request that they should from thenceforth live as brother and sister. Soon afterwards they both joined the double monastery of St Perpetua, just outside Faenza, he becoming a lay-brother and she a choir nun.

Humility was then twenty-four years of age. She discovered before long that the rule afforded her insufficient opportunity for solitude and austerity, and she withdrew first to a house of Poor Clares and then to a cell, which was constructed for her by a kinsman whom she had cured of a painful infirmity of the feet. It adjoined the church of St Apollinaris, and into this there was an opening—what archaeologists call a "squint"—which enabled her to follow Mass and to receive holy communion. The church seems to have been served by religious from a priory dependent on the Vallombrosan abbey of St Crispin, the abbot of which, following the ceremonial provided for in such cases, solemnly enclosed her in her cell. Her life was now one of heroic mortification: she subsisted on a little bread and water with occasionally some vegetables; she wore a *cilicium* of bristles, and the short snatches of sleep she allowed herself were taken on her knees with her head leaning against a wall. She had never consented to see her husband after she had left the world, but he could not forget her; and in order that he might keep in touch with her, he left St Perpetua's to become a monk at St Crispin's, where he died three years later. After Humility had lived twelve years as a recluse, the Vallombrosan abbot general persuaded her to emerge from her retirement to organize a foundation for women. At a place called Malta, outside the walls of Faenza, she established the first Vallombrosan nunnery, of which she became abbess and which was known as Santa Maria Novella alla Malta. Long years afterwards, actually in 1501, the convent was removed for safety into the city and occupied the site once covered by the monastery of St Perpetua. Before her death St Humility founded in Florence a second house, of which she was also abbess and where she died at the age of eighty on May 22, 1310.

Tradition credits St Humility with the authorship of several treatises—she is said to have dictated them in Latin, a language she had never studied. One of these deals with the angels and in it she speaks of living in constant communion with two heavenly beings, one of whom was her guardian angel.

A contemporary life is printed in the *Acta Sanctorum*, May, vol. v, from a manuscript notarially attested in 1332 to be an exact copy. There is a modern biography by M. Ercolani (1910), and a shorter one by Dame M. E. Pietromarchi, *S. Umiltà Negusanti* (1935). The Latin tractates of St Humility were edited by Torello Sala at Florence in 1884; they are said to be very obscure and the Latin to be stiff and artificial.

ST RITA OF CASCIA, WIDOW (A.D. 1457)

IN the year 1381 there was born in a peasant home at Roccaporena in the central Apennines a little girl who, as an exemplary daughter, wife and religious, was destined to attain to great heights of holiness in this life, and afterwards to merit from countless grateful souls by her intercession in Heaven the title of "the saint of the impossible and the advocate of desperate cases".

The child of her parents' old age, Rita—as she was named—showed from her earliest years extraordinary piety and love of prayer. She had set her heart upon dedicating herself to God in the Augustinian convent at Cascia, but when her father and mother decreed that she should marry, she sorrowfully submitted, deeming that in obeying them she was fulfilling God's will. Her parents' choice was an unfortunate one. Her husband proved to be brutal, dissolute and so violent that his temper was the terror of the neighbourhood. For eighteen years with unflinching patience and gentleness Rita bore with his insults and infidelities. As with a breaking heart she watched her two sons fall more and more under their father's evil influence, she shed many tears in secret and prayed for them without ceasing. Eventually there came a day when her husband's conscience was touched, so that he begged her forgiveness for all the suffering he had caused her: but shortly afterwards he was carried home dead, covered with wounds. Whether he had been the aggressor or the victim of a vendetta she never knew. Poignancy was added to her grief by the discovery that her sons had vowed to avenge their father's death, and in an agony of sorrow she prayed that they might die rather than commit murder. Her prayer was answered. Before they had carried out their purpose they contracted an illness which proved fatal. Their mother nursed them tenderly and succeeded in bringing them to a better mind, so that they died forgiving and forgiven.

Left alone in the world, Rita's longing for the religious life returned, and she tried to enter the convent at Cascia. She was informed, however, to her dismay that the constitutions forbade the reception of any but virgins. Three times she made application, begging to be admitted in any capacity, and three times the prioress reluctantly refused her. Nevertheless her persistence triumphed: the rules were relaxed in her favour and she received the habit in the year 1413.

In the convent St Rita displayed the same submission to authority which she had shown as a daughter and wife. No fault could be found with her observance of the rule, and when her superior, to try her, bade her water a dead vine in the garden, she not only complied without a word, but continued day after day to tend the old stump. On the other hand, where latitude was allowed by the rule—as in the matter of extra austerities—she was pitiless to herself. Her charity to her neighbour expressed itself especially in her care for her fellow religious during

illness and for the conversion of negligent Christians, many of whom were brought to repentance by her prayers and persuasion. All that she said or did was prompted primarily by her fervent love of God, the ruling passion of her life. From childhood she had had a special devotion to the sufferings of our Lord, the contemplation of which would sometimes send her into an ecstasy, and when in 1441 she heard an eloquent sermon on the crown of thorns from St James della Marca, a strange physical reaction seems to have followed. While she knelt, absorbed in prayer, she became acutely conscious of pain—as of a thorn which had detached itself from the crucifix and embedded itself in her forehead. It developed into an open wound which suppurated and became so offensive that she had to be secluded from the rest. We read that the wound was healed for a season, in answer to her prayers, to enable her to accompany her sisters on a pilgrimage to Rome during the year of the jubilee, 1450, but it was renewed after her return and remained with her until her death, obliging her to live practically as a recluse.

During her later years St Rita was afflicted also by a wasting disease, which she bore with perfect resignation. She would never relax any of her austerities or sleep on anything softer than rough straw. She died on May 22, 1457, and her body has remained incorrupt until modern times. The roses which are St Rita's emblem and which are blessed in Augustinian churches on her festival refer to an old tradition. It is said that when the saint was nearing her death she asked a visitor from Roccaporena to go to her old garden and bring her a rose. It was early in the season and the friend had little expectation of being able to gratify what she took to be a sick woman's fancy. To her great surprise, on entering the garden, she saw on a bush a rose in full bloom. Having given it to St Rita she asked if she could do anything more for her. "Yes", was the reply. "Bring me two figs from the garden." The visitor hastened back and discovered two ripe figs on a leafless tree.

The evidence upon which rests the story of St Rita as it is popularly presented cannot be described as altogether satisfactory. The saint died in 1457, but the first biography of which anything is known, written by John George de Amicis, only saw the light in 1600 and we can learn little or nothing of the sources from which it was compiled. A considerable number of lives have appeared in modern times, but in spite of the diligence of their various authors they add hardly anything in the way of historical fact to the slender sketch which may be read in the *Acta Sanctorum* (May, vol. v), which is derived mainly from the seventeenth century life by Cavallucci. There are also many chronological problems, which, *pace* Father Vannutelli, still remain unsettled. In English we have a *Life of St Rita of Cascia*, by R. Conolly (1903), and *Our Own Saint Rita*, by M. J. Corcoran (1919). Of the numerous Italian biographies those by P. Marabottini (1923) and by L. Vannutelli (1925) seem most in favour.

BD JOHN FOREST, MARTYR (A.D. 1538)

AT the age of seventeen John Forest entered the Franciscan convent of the Strict Observance at Greenwich, and nine years later he was sent to Oxford to study theology. His studies completed, he seems to have returned to his friary with a great reputation for learning and wisdom. Not only was he invited to preach at St Paul's Cross, but he was also chosen to be Queen Catherine's confessor when the court was in residence at Greenwich. The close relations into which he was brought with the king and queen and the uncompromising attitude taken up by the Observants with regard to Henry VIII's schemes for divorcing Catherine, rendered his position a delicate one. At a chapter in 1525 he told his brethren that the king

was so incensed against them that he had contemplated suppressing them, but that he, John, had succeeded in dissuading him. The relief, however, was only temporary. In 1534, after the pope's decision had been made known, Henry ordered that all Observant convents in England should be dissolved and that the friars should pass to other communities. Captivity was the punishment for such as proved refractory and we know from a legal report that Bd John was imprisoned in London in the year 1534.

How long he remained there is uncertain as we have no record of the next four years. According to the testimony of his enemies he admitted to having made an act of submission " with his mouth but not with his mind ", which would appear to have gained him his liberty. On the other hand in 1538 we find him living in the house of the Conventual Grey Friars at Newgate, under the supervision of a superior who was a nominee of the crown, in a state of semi-captivity but able to minister to those who resorted to him. Because he was thought to have denounced the oath of supremacy to Lord Mordaunt and other penitents, he was arrested and brought to trial, when he was inveigled or browbeaten into giving his assent to some articles propounded to him ; but when they were submitted to him afterwards for him to read and sign, and he realized that one of them would have amounted to apostasy, he repudiated them altogether. He was thereupon condemned to the stake. He was dragged on a hurdle to Smithfield and almost to the last he was offered a pardon if he would conform, but he remained unshaken. Asked if he had anything to say, he protested that if an angel should come down from Heaven and should show him anything other than that which he had believed all his life, and that if he should be cut joint after joint and member after member—burnt, hanged, or whatever pains soever might be done to his body—he would never turn from his " old sect [*i.e.* profession] of this Bishop of Rome ". Owing to the wind the flames took a long time in reaching a vital part, but the martyr bore his sufferings with unflinching fortitude. With him was burnt a wooden statue of St Derfel Gadarn, much venerated in Wales, concerning which it had once been predicted that it would set a *forest* on fire (see April 5).

The best documented account of this martyr is that by J. H. Pollen, contained in LEM., edited by Dom Bede Camm, vol. i (1904), pp. 274–326. See also Father Thaddeus, *Life of Blessed John Forest.*

ST JOACHIMA DE MAS Y DE VEDRUNA, Widow, Foundress of the Carmelites of Charity (A.D. 1854)

At the end of the eighteenth century the noble family of Vedruna, well-known and respected in Catalonia, was represented in Barcelona by Lawrence de Vedruna, who had married Teresa Vidal. They had eight children, of whom the fifth, Joachima (Joaquina), was born in 1783. Her childhood and adolescence—earlier in Spain then farther north—seem to have been uneventful and not marked by anything out of the way. She was evidently a devout, serious and intelligent child, among the traits her biographers mention being that she always liked to be doing something, especially such useful work as knitting stockings ; but the abounding energy of childhood has manifested itself usefully in numberless children who did not grow up to be saints. Nor was her attraction towards the life of the cloister any more unusual—though it is not every twelve-year-old girl with that idea who presents herself at the door of a Carmelite convent and demands to be admitted to the community, as Joachima de Vedruna did.

However, in 1798 she met the man who was to be her husband, when he was a witness at the wedding of her sister Josephine. He was a young lawyer of good family in Barcelona, Theodore de Mas, and he too had seriously thought of offering himself as a religious to the Franciscans. It is permissible to think that the biographers of Bd Joachima may have over-stressed the element of parental wishes on both sides overriding an inclination to self-dedication to the religious life in these young people. Certainly it would seem that Theodore de Mas went about his courting with careful deliberation. One of his granddaughters, a Visitation nun at Madrid, tells us that he was uncertain which of the Vedruna girls to marry, whether Teresa or Frances or Joachima. So, she says, he called on them armed with a box of sugared almonds. Teresa and Frances turned up their noses at such a gift—" Does he think we are children ? " But Joachima exclaimed delightedly, " Oh, I should like them ! " And Theodore made his choice accordingly.

On the other hand, a few days after their marriage (in 1799, when she was sixteen), Joachima was very cast down because she felt she had betrayed her true vocation. Her husband comforted her, and ended by saying that should they have children they would bring them up and launch them in life and then, if she wished, she could retire to a convent and so would he. " And so ", Joachima told her confidant years afterwards, " we consoled one another ". And children they had, eight of them. The first, Anne, was born in 1800, then Joseph in 1801, followed by Francis and Agnes, three years after the birth of whom Napoleon I invaded Spain. For greater safety—as he hoped—Theodore de Mas moved his family from Barcelona to Vich, his birthplace, and then joined the army. But when the French troops had crossed the Pyrenees and were approaching Vich, the inhabitants fled, and Joachima set out with the children for a place called Montseny, accompanied by two servants and a boy. They were going to spend the night in the plain of La Calma, but a woman with a donkey suddenly appeared and warned Joachima on no account to do so ; she led them some way farther to a house where they were hospitably received, and then their guide disappeared. That night French troops bivouacked in the plain of La Calma. Nobody could identify the mysterious woman with the donkey, and Joachima always believed it was our Lady herself who had appeared to warn her.

It was during this troubled time that the fifth child, Carlotta, was born and died, and the second son, Francis, also died soon after. Then they were able to return to Vich, where in 1810 Theodora was born and in 1813 Teresa. In the same year Theodore de Mas resigned his military commission and took his family back to Barcelona, where two years later their last child, another daughter, Carmen, was born. Whatever doubts Joachima may have had about her matrimonial vocation, there is no doubt that she was a beloved wife and a devoted mother. And it is interesting to note that when the second daughter, Agnes, wanted to be a nun, Joachima said firmly, " No. God wants you to marry. Two of your sisters will be nuns." And so it was ; but Theodora was able to become a Cistercian nun only after a disappointed young man had brought—and lost—a breach of promise of marriage action against her in the episcopal court of Tarragona. There were other legal proceedings that brought great distress and loss to the Mas family, instituted by Theodore's own brothers and other relatives. Some members of her husband's family were not the least of Joachima's crosses.

One day in September 1815, while Theodore and his wife were sitting at table with their children around them, suddenly and without any warning Joachima had

a vivid vision of her husband lying dead, and a voice seemed to say to her, " This will happen in a few months. You will be a widow." She said nothing of this to Theodore or anybody else, and alternately resigned herself to God's will and tried to put the experience aside as meaningless. In the following January she was in Vich, where Theodore wrote her loving letters and seemed perfectly well. Two months later he was dead, at forty-two years old. His wife was then thirty-three.

For the first seven years of her widowhood Joachima lived in the big house at Vich, Manso del Escorial, devoting her time to her children, to prayer, and to waiting on the sick in the local hospital. She " hauled down her flag " (as Francis de Sales said to St Jane de Chantal), even so far as to dress in the Franciscan tertiary habit, and lived a life of the utmost mortification and poverty. " Poor thing " said her neighbours, " her husband's death has driven her crazy." In 1823 two of the children, Joseph and Agnes, got married, and shortly afterwards Joseph and his wife took the two youngest, Teresa and Carmen, into their home at Igualada. " Jesu ", wrote Joachima, " You know what I want for my dear ones. Don't be surprised at the weakness of my heart: I am their mother—and that is why I beseech your goodness." In the years of toil for Christ and His poor that were to follow, she never lost touch with her children ; some of the birthday letters she wrote them are extant.

In 1820, in somewhat remarkable circumstances, Joachima had met the well-known Capuchin, Father Stephen (Fabregas) of Olot, who told her she must not go into any existing convent as she was destined to belong to a new congregation with the double task of teaching the young and nursing the sick. Six years later she was clothed with the religious habit by the bishop of Vich, Mgr Paul Corcuera ; he had approved the formation of a community with those objects, and put it under the invocation of our Lady of Mount Carmel (this was disappointing to Father Stephen of Olot, who had hoped it would be affiliated to his own order). The interest had also been roused of an influential layman, Joseph Estrada, who to the end of his days was a devoted friend of the Carmelites of Charity, as the new sisters were to be called. Father Stephen drew up a rule, and the community started in the Manso del Escorial with six members. They were extremely poor in material resources, and their reception was not always sympathetic. When one day the noble widow de Mas asked an alms from the Marchioness Portanuova, that lady replied, " How could you be so stupid as to get involved in this absurd undertaking ! " Yet within a few months a hospital had been opened at Tarrega.

From then on the new congregation continued to spread throughout Catalonia (all the foundations made during the lifetime of the foundress were in that province of Spain). Even the Carlist wars and the anti-religious activity of the so-called liberal government brought only a temporary set-back. But, after caring for the sick and wounded of both sides, some of the Carmelites of Charity had to take refuge in France. As on a previous occasion, while crossing the Pyrenees, Mother Joachima was aided in a remarkable way, this time by a mysterious young man whom she believed to be a vision of the Archangel Michael. The exile in Perpignan lasted three years, and it was not till the autumn of 1843 that the sisters were able to return to Spain, when there began the most active and fruitful period of Bd Joachima's extension of her congregation.

Early in the following year the foundress and the senior nuns made their final profession. The delegate to receive their vows on behalf of the Church was St Antony Claret, who had an important part in the history of the Carmelites of Charity during these years of St Joachima's life. About 1850 she felt the first

warnings of the paralysis that was to strike her down. In the circumstances she was persuaded by Mgr Casadevall, vicar capitular of Vich, that it would be wise for her to resign the leadership of her congregation, and from 1851 its direction was in the hands of a priest, Father Stephen Sala; later on his place was taken by a Benedictine monk, Dom Bernard Sala. Her faculties were completely unimpaired, but the foundress accepted her relegation to the rank of a simple sister humbly and with equanimity. Father Sala was a man of fine quality, and he declared that she was still "the soul, the head, the heart of the congregation, its very self".

For four weary years Mother Joachima was dying by inches, a complete paralysis creeping over her body. For the last few months she could neither move nor speak, and her spirit too seemed inanimate, except when holy communion was brought to her. But it was an attack of cholera that finally brought her earthly life to an end, on August 28, 1854. Her body was eventually translated to the chapel of the mother house of the Carmelites of Charity at Vich, and in 1940 she was solemnly declared blessed.*

St Joachima was married for seventeen years, and was thirty-three years old, with six children living, when her husband died, she was forty-two before the Carmelites of Charity were instituted, and she died at seventy-one after founding convents with their schools and hospitals all over Catalonia. These facts alone are enough to draw attention to her as a most remarkable woman, and to suggest the strength of her spirit of faith and love. To her have been applied Bossuet's words about the Princess Palatine: "She buried herself in her husband's grave, leaving human ties with his ashes, and gave herself to ceaseless prayer, pouring out all her love to the one bridegroom, Jesus Christ". Several times when at prayer in the chapel the sisters saw her lifted from the floor in ecstasy, her head ringed with light; and it was this height of prayer, trust and selflessness that informed all her work. St Joachima de Mas y de Vedruna was a worthy successor of the great women of the past, who in widowhood gave themselves to the dedicated life, of such as Paula, Bridget of Sweden and Elizabeth of Hungary, Frances Romana, Jane de Chantal and Barbara Acarie.

Among the writers on St Joachima de Vedruna have been Cardinal Benedict Sanz y Fores and Dom Bernard Sala; but *Vida y Virtudes de la Ven. M. Joaquina* (1905) by Fr James Nonell, in two volumes, is outstanding for its detail. The fourth edition of a useful short account of her, *Vida y Obra de . . . Joaquina de Vedruna de Mas*, by Fr Ignatius of Pamplona was published in 1946. The official Italian biography is *La Beata Gioacchina de Vedruna v. de Mas*, by Don Emidio Federici (1940); whereas the first-named books were intended primarily for the members of Mother Joachima's congregation, this last, in which full use is made of the documents of the beatification process, is for a wider public.

23: ST DESIDERIUS, OR DIDIER, BISHOP OF VIENNE, MARTYR (A.D. 607)

AT the time when Queen Brunhildis was exercising her baleful influence over the courts of her grandsons Theodebert, king of Austrasia, and Theodoric, king of Burgundy, the diocese of Vienne was administered by a holy and learned bishop named Desiderius. He was one of the French prelates to whom St Gregory the Great specially commended St Augustine and his companion mission-

* Descendants of Bd Joachima and twenty-five Carmelites of Charity were among the victims of secularist terrorism in Spain in 1936.

aries on their way to evangelize England. The zeal of St Desiderius in enforcing clerical discipline, in repressing simony, and in denouncing the profligacy of the court made him many enemies, the chief of whom was Brunhildis herself. Attempts were made to discredit him with the pope by accusing him of paganism on the ground of his liking for reading the great Latin classics, but St Gregory, after receiving his apologia, completely exonerated him. Brunhildis then persuaded a servile council at Chalon to banish the good bishop on charges trumped up by false witnesses. Recalled after four years, St Desiderius found himself hampered in the exercise of his duties by the governor of Vienne and other old opponents, but he did not scruple boldly to rebuke King Theodoric for his shameless wickedness. On the way home from the court he was set upon by three hired men who, probably exceeding their orders, killed him, at the place where now stands the town of Saint-Didier-sur-Chalaronne.

The *passio*, which was edited in the *Analecta Bollandiana*, vol. ix (1890), pp. 250–262, seems to be a trustworthy document and to be the work of a contemporary. Another account attributed to Sisebut, the Visigothic king, is also probably authentic, but tells us little. Both are included by B. Krusch in his third volume of *Scriptores Merov.*, in MGH., pp. 620–648. See also Duchesne, *Fastes Épiscopaux*, vol. i, pp. 207–208.

ST GUIBERT (A.D. 962)

GEMBLOUX in Brabant, which is now a centre for agriculture and the manufacture of cutlery, covers the site once occupied by a celebrated Benedictine monastery. It was founded by St Guibert, or Wibert, who, about the year 936, gave his estate of Gembloux for that purpose. He came of one of the most illustrious families of Lotharingia and had served with distinction in warlike campaigns, when he was moved to abandon the world and to make trial of the solitary life on one of his estates. It was whilst he was living as a hermit that he conceived the idea of establishing a religious house where men, drawn from worldly affairs, would honour God unceasingly by singing His praises. St Guibert's grandmother Gisla helped to endow the new foundation, over which he placed a holy man called Herluin to be the first abbot. He himself, as soon as the new monastery was well launched, retired to the abbey of Gorze, where he received the habit. This step he took from humility, to avoid the respect with which he was regarded at Gembloux and the complacency he might feel in his own foundation. At Gorze he hoped to live in obscurity as a simple monk. He soon discovered, however, that he could not thus easily sever his connection with Gembloux. The land he had given to the new abbey appears to have been an imperial fief, and busybodies represented to the Emperor Otto I that the saint was not entitled thus to dispose of it. The monarch summoned him to plead his cause. Guibert defended his action and his rights so successfully that Otto confirmed the establishment of the abbey by charter and subsequently granted to it great privileges.

Nevertheless, in spite of the emperor's letters, the monks of Gembloux were not left in peaceful possession. The count of Namur, St Guibert's brother-in-law, claimed it on behalf of his wife and seized the revenues of the abbey ; so St Guibert was obliged for a time to return to Gembloux to assert his own claims and to protect the community he had founded. At the same time he did missionary work, and succeeded in converting a number of pagans, Hungarian and Slav settlers who had remained in the country after the invasion of 954. St Guibert's last years, which

he spent at Gorze, were troubled by a long and painful illness. He died on May 23, 962, in his seventieth year, and his tomb was afterwards celebrated for the miracles wrought there.

There is a life written in some detail by the chronicler Sigebert of Gembloux, who lived a century later. It is printed in the *Acta Sanctorum*, May, vol. v, and elsewhere. A good deal of attention has been paid by various writers to the foundation of Gembloux. See especially U. Berlière, *Monasticon Belge*, vol. i, pp. 15–26, and also the *Revue Bénédictine*, vol. iv (1887), pp. 303–307.

ST LEONTIUS, Bishop of Rostov, Martyr (A.D. 1077)

This Leontius, who was a Greek from Constantinople, was the first monk of the Caves of Kiev to become a bishop, when soon after the year 1051 he was given charge of the eparchy of Rostov. He was one of a line of remarkable missionary bishops of this see, and though he received much persecution at the hands of the heathen he was reputed to be more successful in their conversion than any of his predecessors. Helped by the gift of miracles, he is said to have brought paganism to an end around Rostov, but in view of the mission of St Abraham fifty years later this can hardly be the case (unless St Abraham has been wrongly dated).

St Leontius died in or about 1077, and because of the ill-treatment he suffered from the heathen he has ever been venerated as a martyr. It is said that two laymen, Varangians, were the first to die for the Christian faith in Russia, in the time of St Vladimir the Great, and St Leontius was distinguished as "the hiero-martyr", that is, the martyr who was a priest. Russian usage commemorates him at the preparation of the holy things in the Byzantine Mass.

From Martynov's *Annus ecclesiasticus Graeco-Slavicus* in *Acta Sanctorum*, October, xi. *Cf.* St Sergius, September 25, and bibliography.

ST IVO, Bishop of Chartres (A.D. 1116)

To the order of Canons Regular of St Augustine the Church in the eleventh century was indebted for one of the most venerated of her episcopal rulers. Ivo, bishop of Chartres, was born in the territory of Beauvais and studied theology under the celebrated Lanfranc in the abbey of Bec. After occupying a canonry at Nesles in Picardy, he took the habit at the monastery of Saint-Quentin, a house of regular canons, where he was appointed to lecture on theology, canon law and the Holy Scriptures. Afterwards Ivo ruled as superior for fourteen years, during the course of which he raised the house to a high pitch of discipline and learning, so that he was constantly being called upon by bishops and princes to send his canons to other places either to reform ancient chapters or to found new ones. The observances of Saint-Quentin were adopted by St Botulf's at Colchester, the first Augustinian house in England.

When, in the year 1091, Geoffrey, bishop of Chartres, was deposed for simony and other misdemeanours, the clergy and people demanded Ivo for their bishop. He was very unwilling to emerge from his retirement, but Bd Urban II confirmed his election and Ivo set out for Capua, where he was consecrated by the pope, who subsequently checked the endeavours of Richerius, archbishop of Sens, to reinstate Geoffrey. Scarcely was St Ivo firmly established in his see than he found himself faced with the necessity of opposing the will of his sovereign. King Philip I had become so greatly enamoured of Bertrada, the third wife of Fulk, Count of Anjou, that he had determined to marry her and to divorce his queen Bertha, in spite of

the fact that she had borne him two children. Ivo did his utmost to dissuade the king from proceeding further, but when he found his remonstrances unavailing he declared openly that he would prefer to be cast into the sea with a mill-stone round his neck rather than countenance such a scandal; and he absented himself from the wedding ceremony at which the bishop of Senlis connived. Philip in revenge had him put in prison, seized his revenues and sent officers to plunder his lands. Strong representations, however, were made by the pope, by other influential personages and by the citizens of Chartres, and he was released. Philip indeed could scarcely fail to realize that the bishop was amongst his most loyal subjects, for St Ivo, while actually in custody, nipped in the bud a conspiracy of nobles against their sovereign; and, when the affair had dragged on for years, he exerted himself to reconcile Philip to the Holy See and at the Council of Beaugency in 1104 recommended the absolution of the king, whose real wife had in the meantime died. Though he was devoted to the Holy See, St Ivo maintained a sufficiently independent attitude to enable him to act as mediator in the dispute over investitures and to protest openly against the greed of certain Roman legates and the simony of members of the papal court.

St Ivo died on December 23, 1116, after having governed his see for twenty-three years. He was a voluminous writer and many of his works have survived. His most famous literary undertaking was a collection of decrees drawn from papal and conciliar letters and canons accepted by the fathers. This is preserved to us in two, if not three, independent compilations. We have also 24 sermons and 288 letters which shed an interesting light on contemporary history and ecclesiastical discipline.

Although no formal early biography of St Ivo of Chartres is preserved to us, we have a great deal of information supplied by his letters and by references in contemporary chronicles and correspondence. See the *Acta Sanctorum*, May, vol. v. Ivo has been much studied recently, especially from the point of view of his work as a canonist. A most valuable contribution to this aspect of the subject may be found in the treatise of P. Fournier and G. Le Bras, *Histoire des Collections canoniques en Occident depuis les Fausses Décrétales, etc.*, vol. ii (1932), pp. 55–114. St Ivo's views as to the superiority of the cenobitical life to that of hermits and solitaries are discussed by G. Morin in the *Revue Bénédictine*, vol. xl (1928), pp. 99–115. See also Fliche and Martin, *Histoire de l'Église*, t. viii.

ST EUPHROSYNE OF POLOTSK, VIRGIN (A.D. 1173)

WHEN Russia received the Christian faith from Constantinople at the end of the tenth century the Byzantine liturgy of worship also was adopted, including the calendar with its commemorations of numerous Greek and other saints. As time went by Russian holy ones were added to the *sanctorale*; but in this connection there were two rather curious modifications of Greek and Western practice. The first was the very secondary place given to martyrs for the faith as compared with great ascetics or such "sufferers" as SS. Boris and Gleb. The second was the lack of veneration for holy maidens (the All-Holy Mother of God of course excepted). Early Russian iconography ignored the virgin saints of the Greek calendar almost completely; and only twelve women have been canonized by the Russian Church, and of these, eleven have been married. The exception was St Euphrosyne of Polotsk.

She was the daughter of Prince Svyatoslav of Polotsk, and she became a nun in her native town when she was twelve years old, and took up a solitary life in a cell at the cathedral church of the Holy Wisdom. For the most part she spent her

time copying books, which she sold in order that she might devote the proceeds to the relief of the sick and needy. But like some other recluses St Euphrosyne travelled about a good bit: she founded a monastery for women at Seltse, she visited Constantinople, where she was received by the Emperor Manuel I and was given by the Patriarch Michael III the *eikon* of our Lady of Korsun, and in her last years she went to the Holy Land. These were the days of the Latin crusading kingdom of Jerusalem, and St Euphrosyne was received by King Amaury I and by the Frankish patriarch, Amaury; she also visited the famous monastery of Mar Saba, still in existence and occupied, in the wilderness halfway between Jerusalem and the Dead Sea. It was there in Jerusalem that she died, and her body was brought back to Kiev for burial. St Euphrosyne is honoured by the Ruthenians and Lithuanians as well as by the Russians.

See I. Martynov, *Annus ecclesiasticus Graeco-Slavicus*, in the *Acta Sanctorum*, October, vol. xi, and A. Maltsev, *Menologium der Orthodox-Katholischen Kirche des Morgenlandes* (1900); and also the account of Euphrosyne's pilgrimage translated in *Revue de l'Orient latin*, vol. iii (1895), pp. 32–35.

ST WILLIAM OF ROCHESTER, MARTYR (A.D. 1201)

THE story of this William is that he was a holy and charitable burgher of Perth, who set out from Scotland to make a pilgrimage to Jerusalem. He took with him one David, a foundling whom he had adopted. In the neighbourhood of Rochester this lad murdered his benefactor. The body was found by a poor woman who roamed about the country crazy and half-naked; she made a garland of honeysuckle and laid it on the corpse. Afterwards, putting the wreath on her own head, she was restored to her right mind and gave notice to the people of Rochester. They came out and honourably buried the victim of this crime. Miracles followed, and it is even alleged that William was canonized by Pope Alexander IV in 1256. What is certain is that before this time there was already a shrine of "St William" in Rochester Cathedral, which was a notable centre of popular devotion.

Father T. E. Bridgett discussed the case at length in *The Month* for August 1891, pp. 501–508. But see also the *Acta Sanctorum*, May, vol. v; and W. St John Hope, *The Cathedral and Monastery of St Andrew at Rochester* (1900), pp. 37, 127–128, etc. There is no trace of any bull of canonization, and the statement that Bishop Laurence going to Rome *impetravit canonizationem beati Willelmi martyris* probably means no more than that leave was granted to maintain the cult already in existence. We know that King Edward I in 1299 made an offering at the shrine.

BD GERARD OF VILLAMAGNA (A.D. 1245)

THE origins of the Franciscan third order for lay-folk are involved in great obscurity, and it is curious to notice how little evidence is forthcoming to support the claim that certain holy people in the early part of the thirteenth century were admitted as tertiaries by St Francis himself. Something has already been said of the case of Bd Luchesius (April 28); and here again when we ask for proof that Gerard of Villamagna was received into the third order by the Saint of Assisi, we are told that all early documents have perished. Gerard was a solitary who occupied a hermitage near his native village of Villamagna in Tuscany. He led a very austere life, absorbed for the most part in contemplation, but also giving direction at times to many struggling souls who came to consult him. We are told that he had been left an orphan at the age of twelve, had been brought up as a kind of page-boy in the

household of some wealthy Florentine, had attended his master as a body-servant when he joined the third crusade, had been captured by the Saracens and afterwards ransomed, that he had again returned to the Holy Land with another crusader, and had himself eventually been admitted as a knight of the Holy Sepulchre. Wearied of the world, it is stated that he came back to Italy to lead the life of a hermit, that he received the cord of the third order from St Francis himself, and that he died some twenty years later famous for his miracles and prophecies. His cult was confirmed in 1833.

The Bollandists could find no better materials to print in the *Acta Sanctorum* (May, vol. iii) than an account compiled after the year 1550 by the parish priest of Villamagna. See also Wadding, *Annales*, vol. v, p. 19.

BD BARTHOLOMEW OF MONTEPULCIANO (A.D. 1330)

AMONGST the numerous persons of all ranks who were led by the example of the early Franciscans to abandon all things in order to embrace holy poverty was a prominent citizen of Montepulciano named Bartholomew Pucci-Franceschi. He was a married man and had lived an exemplary Christian life with his family for many years when the call came to him to serve God in complete renunciation of the world. With the consent of his wife, who herself took the vow of chastity, he entered the Franciscan Order. Soon he surpassed all his brethren in piety, and was induced, though against his wish, to receive holy orders. He had frequent visions of our Lady and of angels, and performed many miracles, particularly in the multiplication of food. To avoid human respect he tried to become a "fool for Christ's sake", behaving at times in such a manner as to be ridiculed and pelted by children in the streets. He lived to be very old, and died at Montepulciano on May 6, 1330.

See Ausserer, *Seraphisches Martyrologium* (1889); Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 375–376.

ST JOHN BAPTIST ROSSI (A.D. 1764)

THIS holy priest was born in 1698 at the village of Voltaggio in the diocese of Genoa, and was one of the four children of an excellent and highly respected couple. When he was ten, a nobleman and his wife who were spending the summer at Voltaggio obtained permission from his parents to take him back with them to Genoa to be trained in their house. He remained with them three years, winning golden opinions from all, notably from two Capuchin friars who came to his patron's home. They carried such a favourable report of the boy to his uncle, who was then minister provincial of the Capuchins, that a cousin, Lorenzo Rossi, a canon of Santa Maria in Cosmedin, invited him to come to Rome. The offer was accepted, and John Baptist entered the Roman College at the age of thirteen. Popular with his teachers and with his fellow pupils, he had completed the classical course with distinction when the reading of an ascetical book led him to embark on excessive mortifications. The strain on his strength at a time when he was working hard led to a complete breakdown, which obliged him to leave the Roman College. He recovered sufficiently to complete his training at the Minerva, but he never was again really robust. Indeed, his subsequent labours were performed under the handicap of almost constant suffering.

On March 8, 1721, at the age of twenty-three, John Baptist was ordained, and his first Mass was celebrated in the Roman College at the altar of St Aloysius

Gonzaga, to whom he always had a special devotion. Even in his student days he had been in the habit of visiting the hospitals, often in the company of his fellow pupils, over whom he exercised the same influence that he had wielded over the children of Voltaggio. Now, as a priest, he could do far more for the patients. Very particularly did he love the hospice of St Galla, a night refuge for paupers which had been founded by Pope Celestine III. For forty years he laboured amongst the inmates, consoling and instructing them. The hospital of the Trinità dei Pellegrini was also a field of his labours. But there were other poor people for whom, as he discovered, no provision had hitherto been made; these called for his special sympathy and efforts. First and foremost there were the cattle-drovers and teamsters who came up regularly from the country to sell their beasts at the market then held in the Roman Forum. In the early morning and late evening he would go amongst them, winning their confidence, instructing them and preparing them for the sacraments. Another class to whom his pity was extended comprised the homeless women and girls who wandered about begging, or who haunted the streets by night. He had absolutely no money except the little that came as Mass stipends, but with the help of 500 scudi from a charitable person and of 400 scudi from the pope, he hired a house behind the hospice of St Galla and made of it a refuge which he placed under the protection of St Aloysius Gonzaga.

For the first few years after his ordination his diffidence made him shrink from undertaking the work of a confessor. It was not until he had gone to convalesce after an illness to the house of Bishop Tenderini of Civita Castellana that he was persuaded by his friend to make a beginning in his diocese. At once he and his penitents realized that he had found his true vocation, and he followed it up upon his return to Rome. "I used often to wonder what was the shortest road to Heaven", he remarked to another friend. "It lies in guiding others thither through the confessional. . . . What a power for good that can be!"

In the year 1731, Canon Rossi obtained for his kinsman the post of assistant priest at Sta Maria in Cosmedin. The church, partly owing to its position, had been poorly attended, but it soon began to fill with penitents of all classes who flocked to St John Baptist's confessional. So much of his time came to be spent there that, at a later date, two successive popes, Clement XII and Benedict XIV, dispensed him from the obligation to say the choir offices when he was on duty in the confessional.

Upon the death of Canon Lorenzo Rossi in 1736 his canonry was conferred upon his cousin, who accepted it but gave up its emoluments to provide the church with an organ and the stipend of an organist. Even the house which he inherited from Canon Lorenzo he presented to the chapter, whilst he himself went to live in a miserable attic. His personal wants were very few: his food was frugal in the extreme, and his dress, although always scrupulously neat, was of the plainest material. One very congenial task was undertaken at the request of Pope Benedict XIV, who inaugurated courses of instruction for prison officials and other state servants and selected this young priest to deliver them. Amongst his penitents was the public hangman. Once he was called in to settle a serious quarrel between that official and a younger subordinate: "To-day I have brought a great affair of state to a happy conclusion", he afterwards remarked.

As a preacher the saint was in great demand for missions and for giving addresses in religious houses of both men and women. The Brothers of St. John of God, in whose hospitals he often ministered, held him in such high esteem that they chose

him to be their own confessor-in-ordinary. Failing health obliged him in 1763 to take up his residence in the Trinità dei Pellegrini, and in the December of that year he had a stroke and received the last sacraments. He rallied sufficiently to resume celebrating Mass, but he suffered greatly and on May 23, 1764, he succumbed to another apoplectic seizure. He was sixty-six years of age. He left so little money that the hospital of the Trinità had to undertake to pay for his burial. As it turned out, however, he was accorded a magnificent funeral: two hundred and sixty priests, many religious, and innumerable lay persons took part in the procession; Archbishop Lercari of Adrianople pontificated at the requiem in the church of the Trinità, whilst the papal choir provided the music. During his life the saint had been endowed with supernatural gifts, and numerous miracles followed his death. The process of his beatification, begun in 1781, was completed by the bull of canonization in 1881.

There are a number of excellent modern lives, notably that by Fr Cormier, in French (1901), and that in Italian by E. Mougeot (1881), which was translated into English by Lady Herbert, with a preface by Cardinal Vaughan (1906). A contemporary biography was published by one of Rossi's friends, J. M. Toietti, in 1768, and another in the same year by Fr Tavani.

24: SS. DONATIAN AND ROGATIAN, MARTYRS (A.D. 289 OR 304)

DURING the reign of the Emperor Maximian there was living at Nantes in Brittany a young man called Donatian who belonged to a prominent Romano-Gallic family and was a zealous Christian. After the outbreak of persecution his elder brother Rogatian was moved by his example and piety to desire baptism, but the sacrament was deferred because the bishop was in hiding. The emperor had issued an edict directing that all who refused to sacrifice to Jupiter and Apollo should be put to death. Upon the arrival of the prefect at Nantes, Donatian was brought before him on the charge of professing Christianity and of withdrawing others—notably his brother—from the worship of the gods. He made a bold confession and was cast into prison, where he was soon joined by Rogatian who, in the face of cajolery and threats, had remained constant to his newly-found faith. He only grieved that he had not been baptized, but he prayed that the kiss of peace which he had received from his brother might supply the necessary grace. He was destined to receive the baptism of blood. They spent the night together in fervent prayer and were brought up again the following day before the prefect, to whom they expressed their willingness to suffer for the name of Christ whatever torments might be in store for them. By his order they were tortured on the rack, their heads were pierced with lances, and they were finally decapitated. The two martyrs are greatly venerated at Nantes where they are popularly known as "Les Enfants Nantais". A few of their reputed relics are preserved in a church dedicated in their honour.

The comparatively sober *passio* of these martyrs has been included in the *Acta Sincera* of Ruinart. This may be read also in the *Acta Sanctorum*, May, vol. v, and another redaction has been printed in the *Analecta Bollandiana*, vol. viii (1889), pp. 163–164. Though it is impossible to regard the text as the report of a contemporary, still it cannot be treated as a mere romance. Mgr Duchesne, who touches upon the matter in his *Fastes Épiscopaux* (vol. ii, pp. 359–361), remarks that in the whole of western Gaul these are the only martyrs

whose death can confidently be assigned to the Roman persecutions. See further A. de la Borderie, *Histoire de Bretagne*, vol. i, pp. 187–194; Delanoue, *S. Donatien et S Rogatien* (1904); G. Mollat in *Annales de Bretagne*, vol. xxii (1907), pp. 205–213; and J. B. Russon, *La passion des Enfants nantais* (1945). H. Leclercq also discussed the question at some length in DAC., vol. xii (1935), cc. 628–634, giving abundant bibliographical references.

ST VINCENT OF LÉRINS (*c.* A.D. 445)

ST VINCENT of Lérins is described by St Eucherius in his *Instructiones* and in his letter *De Laude Eremi* as a man "pre-eminent in eloquence and learning". He is supposed to have been the brother of St Lupus of Troyes, and he would seem to have been a soldier before he took the religious habit at the abbey of Lérins on the island off the coast of Cannes now called Saint-Honorat, after the founder of the monastery. St Vincent was living there as a monk and a priest when, in the year 434—nearly three years after the close of the Council of Ephesus—he composed the book upon which his fame rests, his so-called *Commonitorium* against heresies. In this book he speaks of himself as a stranger and pilgrim who had fled from the service of this world with all its empty vanities and passing pleasures in order to enter the service of Christ as one of His lowliest servants in the seclusion of the cloister. He explains that, in the course of his reading, he had gathered from the fathers certain principles or rules for distinguishing Christian truth from falsehood, and that he had jotted them down primarily for his own use, to aid his poor memory. These notes he expanded into a treatise in two parts, the second of which dealt with the recent Council of Ephesus. This latter portion, however, was lost or stolen, and St Vincent contented himself with adding to the first part a general summary or recapitulation of the whole. In this book of forty-two short chapters, which St Robert Bellarmine described as being "small in bulk but very great in value", we find enunciated for the first time the axiom that for a dogma to be regarded as Catholic truth it must have been held always, everywhere, and by all the faithful—"quod ubique, quod semper, quod ab omnibus creditum est". Doubtful points must be settled by this test of universality, antiquity and consent, *i.e.* the agreement of all or nearly all bishops and doctors. The Bible cannot be regarded as the sole test of truth, because it is subject to different interpretations and is quoted as much in the interests of heterodoxy as of orthodoxy; it must be interpreted according to the tradition of the Church, which alone has the right to expound it. If a new doctrine is advanced, it must be confronted with the universal teaching of the Church and, where the universality test appears to be defective by reason of widespread apostasy at any period, appeal must be made to the teaching of the primitive Church. If the error is one which had its counterpart in primitive times, then the final court of appeal would be the faith of the majority. Progress indeed there must be, but it must be like the growth of the acorn, or the development of the child into a man: it must preserve identity and all essential characteristics. The chief work of the councils has been to elucidate, define and emphasize that which had already been widely taught, believed and practised. And behind all the testimony of the fathers, the doctors and the councils, stands the authority of the Apostolic See.

An immense body of literature has been provoked by his treatise and it has been very variously judged. It appeared at a time when the controversy over grace and free-will was raging, especially in the south of France, and many authorities regard the book as a thinly-veiled attack upon the extreme Augustinian doctrine of

predestination. In support of this view they point to the fact that at the time when the *Commonitorium* was written, the abbot of Lérins and many of the monks were semi-Pelagians; that in many passages St Vincent uses semi-Pelagian terms; and that a celebrated vindication of Augustinianism by St Prosper of Aquitaine purported to be a refutation of a book of objections composed by a certain Vincent, whom they identify with St Vincent of Lérins. On the other hand it is beyond question that Vincent was a very common name and also that, if semi-Pelagian ideas appear in the *Commonitorium*, it has other passages which are so similar to clauses of the Athanasian Creed, that St Vincent has sometimes been credited with the authorship of that most orthodox confession of faith. In any case the semi-Pelagian controversy had not then been authoritatively settled, and if St Vincent erred in that direction he erred in company with many other holy men. The exact date of his death is not certain, but it seems to have been about the year 445.

We know very little in detail regarding the life of St Vincent of Lérins. The brief account in the *Acta Sanctorum* (May, vol. v) is mainly derived from the *De viris illustribus* of Gennadius of Marseilles. See also DCB., vol. iv, pp. 1154–1158, the *Dictionnaire Apologétique*, vol. iv, cc. 1747–1754, and the *Historisches Jahrbuch*, vol. xxix (1908), pp. 583 *seq.* There is an excellent translation of the *Commonitorium* in French (1906) by de Labriolle and H. Brunetière.

BD LANFRANC, Archbishop of Canterbury (A.D. 1089)

Like Bd Herluin (August 26) Lanfranc seems to have received no public *cultus*, but he has very commonly been called Blessed, and so is given a bare reference here.

He was born at Pavia *c.* 1005 and when about thirty-five became a monk of Bec, where he founded the school that was to be that abbey's glory. In 1062 William of Normandy appointed him abbot of Caen, and in 1070 archbishop of Canterbury. Lanfranc was a great ecclesiastical statesman, and on the administrative side no primate after St Theodore had a deeper effect on the Church in England. But as a theological writer and in spiritual things he was a far lesser man than his fellow at Bec and successor at Canterbury, St Anselm. Lanfranc was a critic of the *cultus* of some of the old English saints, of whose worth he was not convinced, and he had trouble with the monks of Christ Church on this account.

There is an excellent life of Lanfranc by A. J. M. Macdonald (1926). For his calendar revision see Gasquet and Bishop, *The Bosworth Psalter*.

ST DAVID I OF SCOTLAND (A.D. 1153)

The name of this king occurs in several old Scottish calendars and more than one modern Catholic church is dedicated in his honour; he belongs to the category of popularly canonized national heroes, the particulars of whose life belong mainly to secular history. He was born about 1080, the youngest of the six sons of King Malcolm Canmore and his queen, St Margaret. In 1093 he was sent to the Norman court in England, where he remained for some years. When his brother Alexander succeeded to the Scottish throne in 1107, David became prince of Cumbria (roughly the Lowlands), and by his marriage in 1113 to Matilda, widow of the earl of Northampton, he became earl of Huntingdon. In 1124 he succeeded his brother as King David I.

St Aelred of Rievaulx was in his earlier years master of the household to David, with whom he kept up a close friendship, and after the king's death he wrote an account of him. In it he speaks of David's reluctance to accept the crown, of the justice of his rule, of his almsdeeds and his accessibility to all, of his efforts to maintain concord among the clergy, of his personal piety, and in general of the great work he did for the consolidation of the kingdom of Scotland. Aelred's only criticism was of his failure to control the savagery and rapacity of his troops when he invaded England, on behalf of his niece Matilda against Stephen. For this David was very contrite, and is said to have looked on his defeat at the Battle of the Standard and elsewhere and the early death of his only son as just retribution therefor.

It was afterwards complained that King David's benefactions to the Church impoverished the crown, among the critics being his fifteenth-century successor, James I. For not only did he found the royal burghs of Edinburgh, Berwick, Roxburgh, Stirling and perhaps Perth, but he also established the bishoprics of Brechin, Dunblane, Caithness, Ross and Aberdeen and founded numerous monasteries. Among them were the Cistercian houses of Melrose, Kinloss, Newbattle and Dundrennan, and Holyrood itself for Augustinian canons.

St Aelred gives a circumstantial account of David's death at Carlisle on May 24, 1153. On the Friday he was anointed and given viaticum, and then spent much time in praying psalms with his attendants. On Saturday they urged him to rest, but he replied, " Let me rather think about the things of God, so that my spirit may set out strengthened on its journey from exile to home. When I stand before God's tremendous judgement-seat you will not be able to answer for me or defend me ; no one will be able to deliver me from His hand ". And so he continued to pray ; and at dawn of Sunday he passed away peacefully as if he slept.

St David had helped to endow Dunfermline Abbey, founded by his father and mother, and he had peopled it with Benedictine monks from Canterbury. There he was buried, and at his shrine his memory was venerated until the Reformation.

For the reign of one of the greatest Scottish kings consult standard histories of that kingdom. Bishop Forbes summarizes St Aelred's panegyric in his *Kalendars of Scottish Saints*, and gives references to Robertson, *Scotland under her Early Kings*, vol. i (Edinburgh, 1862) and to Pinkerton's *Vitae Antiquae Sanctorum Scotiae*. See also Bellesheim's *History of the Catholic Church in Scotland*, vol. i, and A. H. Dunbar, *Scottish Kings* (1906). The *cultus* of St David was recognized after the Reformation among Protestants by the insertion of his name in the calendar of Laud's Prayer-book for Scotland, 1637.

ST NICETAS OF PEREASLAV, MARTYR (A.D. 1186)

IN the earlier years of his manhood this Nicetas was a collector of taxes at Pereaslav, in the neighbourhood of Rostov, and he was disliked by everybody because of the viciousness of his life in general and his ferocious oppressiveness in his business in particular. But the hand of the Lord touched him. He heard the words of the prophet Isaias (i 16), " Wash you, make you clean . . . Cease to do evil . . . Learn to do well," and they struck him to the heart. He left his wife and family and possessions, and withdrew to a monastery where he gave himself to extreme works of penance. He wore a shirt of metal links next his skin, and lived on a pillar in the manner of the stylites or pillar-saints.

It is not known how long this lasted, but it was long enough for the iron links of the shirt to be polished by wear till they shone like silver—and this caused the death of Nicetas. For robbers, deceived by the shining, set upon and killed him for the sake of this treasure. Because of this unjust death St Nicetas is celebrated as a martyr; but his veneration was due rather to his miracles of healing, which both in life and after death caused him to be known as "the Wonder-Worker".

From Martynov's *Annus ecclesiasticus Graeco-Slavicus* in *Acta Sanctorum*, October, xi. *Cf.* St Sergius on September 25, and bibliography.

BD JOHN OF PRADO, MARTYR (A.D. 1613)

AMONGST the heroes of the Friars Minor of the Observance, great honour is paid to Bd John of Prado, who won the crown of martyrdom in Morocco in the seventeenth century even as the Franciscan pioneers, Bd Berard and his companions, had won it there in the thirteenth. He was born of a noble Spanish family at Morgobejo in Leon, and, after being educated at Salamanca University, received the habit as a Franciscan in the year 1584. From the day of his ordination to the priesthood he desired to go as a missionary to the pagans, but his aspirations could not be realized for some time. His superiors set him to preach in his own country and he also filled the offices of novice-master and guardian in several convents. Though one of the holiest and humblest of men he became the victim of cruel calumny, and his provincial removed him from his post of superior. He accepted the disgrace with resignation. "God wills that I should suffer," he said. "May His will be done. The only thing that grieves me is the discredit it may bring upon our order and the scandal it may cause to the weak." His innocence was, however, afterwards completely vindicated and in 1610 he was made minister of the newly formed province of San Diego.

Three years later a widespread epidemic of plague carried off all the Franciscans who were labouring in the Moroccan mission. Bd John's term of office had just expired and he begged to be sent to the relief of the Christians. Pope Urban VIII accordingly named him missionary apostolic with special powers. Accompanied by Father Matthias and Brother Genesius, he arrived in Morocco and immediately embarked upon the work of ministering to the Christian slaves. Though ordered to leave they continued their labours, administering the sacraments to the faithful and reconciling those who had apostatized. They were consequently arrested in Marakesh, cast into prison, and set to grind saltpetre for gunpowder. After a while they were brought into the sultan's presence, but when they still boldly explained Christianity, they were scourged and ordered back to their dungeon. On the occasion of a second public examination, Bd John ignored the sultan and addressed himself to some apostates who were standing by. Whereupon Muley al-Walid struck the old man to the ground, and he was pierced by two arrows. He was taken away to be burned alive; as the flames mounted he urged his tormentors to follow Christ, till one of them crushed his head with a stone. Bd John of Prado was beatified in 1728, and he is one of the few *beati* named in the Roman Martyrology.

See P. P. Ausserer, *Seraphisches Martyrologium* (1880); Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 292–296; F. Fernandez y Romeral, *Los Franciscanos en Marruecos* (1921); and H. Koehler, *L'Église chrétienne du Maroc . . .* (1934), pp. 65–83.

25: ST GREGORY VII, POPE (A.D. 1085)

THE Bollandist compilers of the *Acta Sanctorum* remark by way of a preface to the life of Gregory VII that he suffered much from persecutions during his lifetime and from calumnies after his death. It is, however, satisfactory to note that, whereas it was once the fashion to depict this great pope as an ecclesiastical tyrant, modern historians are agreed in recognizing his whole policy to have been inspired, not by ambition, but by an unquenchable thirst for justice—the establishment of righteousness upon the earth.

St Gregory was born in the hamlet of Rovaco, near Saona in Tuscany, and received at baptism the name of Hildebrand. Nothing is known of his parentage, but he was sent when young to Rome, to the care of an uncle who was superior of the monastery of St Mary on the Aventine. From there he attended the Lateran school where one of his masters, John Gratian, formed so high an opinion of him that, upon being raised to the papacy as Gregory VI, he chose his former pupil as his secretary. After Gregory's death in Germany, Hildebrand retired into a monastery which—if we accept the tradition—was the great abbey of Cluny, then ruled over by St Odilo as abbot and St Hugh as prior. Gladly would Hildebrand have spent the rest of his life in the cloister, but Bruno, bishop of Toul, who was chosen to fill the chair of St Peter, persuaded him to return with him to Rome. There, as *economus* to Pope St Leo IX, he restored financial stability to the treasury and order to the city, besides co-operating with all that pontiff's attempted reforms. Under St Leo's four successors he continued to act as chief counsellor, and indeed was regarded by many as the "power behind the throne". Nobody then was surprised when, at the death of Alexander II in 1073, Cardinal Archdeacon Hildebrand was elected pope by acclamation. He took the name of Gregory VII.

He had reason to be appalled at the magnitude of the task which lay before him. It was one thing to denounce the abuses which were corrupting the Church, as his friend St Peter Damian was doing, or even to wield the sword of justice in the service of other popes as he himself had done. It was quite another thing to feel directly responsible to God as Christ's vicar on earth for the suppression of those abuses. No man was better qualified for the task. "On you, who have reached the summit of dignity, are fixed the eyes of all men", wrote William of Metz. "They know the glorious combats you have sustained in a lower station, and one and all now long to hear great things of you". They were not disappointed.

To aid him in the reforms he was about to undertake Gregory could expect little help from those in authority. Of the great rulers, the best was William the Conqueror, ruthless and cruel though he showed himself at times. Germany was governed by Henry IV, a young man of twenty-three, dissolute, greedy of gold, tyrannical; whilst of Philip I, king of France, it has been said, "His reign was the longest and most discreditable which the annals of France have known". The leaders of the Church were as corrupt as the rulers of the state, to whom indeed they had become subservient, bishoprics and abbeys being sold by kings and nobles to the highest bidder or bestowed on favourites. Simony was general, while clerical celibacy was so little regarded that in many districts priests openly lived as married men, squandered the tithes and offerings of the faithful on their families, and even in some cases bequeathed their livings to their children. The rest of

Gregory's life was to be spent in heroic efforts to free and purify the Church by putting down simony and clerical incontinency, and by abolishing the whole system of investitures, *i.e.* the bestowal of church preferments by laymen and their symbolical conveyance by presentation of the crozier and the ring.*

Shortly after his accession Gregory deposed Godfrey, archbishop of Milan, who had obtained his office by bribery, and in his very first Roman synod he enacted stringent decrees against simoniacal and married priests. Not only were they disqualified from exercising ecclesiastical jurisdiction or holding any benefice, but the faithful were warned not to avail themselves of their ministrations. These decrees roused great hostility, especially in France and Germany: a council assembled in Paris declared them intolerable, irrational, and calculated to make the validity of a sacrament dependent on the character of the celebrant. St Gregory, however, was not one to be daunted by opposition or deflected from pursuing the right course. A second synod held in Rome the following year went still further, and abrogated the whole system of lay investiture. It pronounced the excommunication of "any person, even if he were emperor or king, who should confer an investiture in connexion with any ecclesiastical office". To publish and enforce his decrees he made use of legates, for he could not trust the bishops. These representatives, who were nearly all monks whom he had known and tested, served him courageously and well in these times of exceptional difficulty.

In England, William the Conqueror refused to give up investiture or to do fealty (several Christian princes had at one time or another put their realms under the protection of the Holy See); but he accepted the other decrees, and Gregory, who seems to have trusted him, did not press the matter of investiture. In France the reforms were eventually carried through, that is, they were accepted in principle and gradually in practice, through the energy of the legate, Hugh of Die; but it was a long struggle, and most of the bishops had to be deposed before it was over. But it was from the Emperor Henry IV that the worst trouble came; eventually he raised the restive clergy of Germany and northern Italy and the anti-papal Roman nobles against the pope. While singing the midnight Mass of Christmas in St Mary Major's, Gregory was carried off and held captive for several hours until rescued by the people. Shortly after, a meeting of German bishops at Worms denounced the pope, the bishops of Lombardy refused him obedience, and Henry sent an envoy to Rome who informed the cardinals that Gregory was a usurper whom the emperor was going to replace. The next day Gregory excommunicated Henry with special solemnity, releasing his subjects from their allegiance to him. It was a moment of deep significance in the history of the papacy.

It was also an opportunity for those German nobles who wished to get rid of their king. In October 1076 these met, and agreed that Henry should forfeit his crown unless he had received absolution from the pope within a year of his excommunication and had appeared for judgement before a council which Gregory should preside over at Augsburg in the following February. Henry resolved to save himself by an appearance of submission. With his wife and baby and one attendant

* The pope's aim, of course, was to keep civil rulers "in their place" vis-à-vis the Church. On the other hand, the large landed properties of bishoprics and abbacies made their holders barons of great power, and sovereigns wanted to keep a feudal relation with and due control over them. To this extent—and it was a most important consideration—the sovereigns were justified. The distinction between the conferring of the episcopal office and the grant of its temporalities was not yet clear in people's minds.

he crossed the Alps in most severe weather, and came up with the pope at the castle of Canossa, between Modena and Parma. He demanded admission, was refused, and spent three days, dressed as a penitent, at the castle gate. This has sometimes been called arrogant and cruel conduct on Gregory's part, but he was probably making up his mind what to do. However, he had little alternative: Henry had come as a private penitent and, though the pope might well suspect him of bad faith, he had no evidence of it. Accordingly, Henry was at length admitted, accused himself, and was absolved.

In the phrase "Go to Canossa" this incident has become symbolical of the triumph of church over state. In fact it was a triumph for Henry's political wiliness; there is no evidence that he ever seriously gave up his claim to confer investiture, and subsequent events led to something very like downfall for Gregory VII.

In spite of Henry's reinstatement some of the nobles elected his brother-in-law, Rudolf of Swabia, in his place in 1077. Though for a time St Gregory tried to remain neutral, he found himself compelled to renew the excommunication and declared in favour of Rudolf who, however, was slain in battle. Henry on his part promoted the election of Guibert, archbishop of Ravenna, as antipope and, as soon as death had freed him of his rival, marched an army into Italy. For two years he unsuccessfully besieged Rome, but the third year he succeeded in taking it. St Gregory retired into the castle of Sant' Angelo, where he remained until he was rescued by an army under Robert Guiscard, the Norman duke of Calabria. The excesses of Guiscard's followers, however, roused the Romans to fury, and St Gregory, because he had summoned the Normans to his aid, shared their unpopularity. As a consequence he retired first to Monte Cassino and then to Salerno, humiliated and in failing health, deserted by thirteen of his cardinals.

Gregory made a last appeal to all who believed that "the blessed Peter is father of all Christians, their chief shepherd under Christ, that the holy Roman church is the mother and mistress of all the churches"; and in the following year he died, on May 25, 1085. On his death-bed he expressed his forgiveness of all his enemies and raised all the excommunications he had pronounced, except those against Henry IV and Guibert of Ravenna. "I have loved righteousness and hated iniquity", he declared with his last breath, "that is why I die in exile."

St Gregory VII was certainly one of the greatest men among the popes, though far from being faultless; his faults were those of his time, and to many they make him an unsympathetic character. But ambitious in any worldly sense he was not: his life was devoted to the cleansing and fortifying of the Church, because it was God's Church and should be the abode of charity and justice upon earth. His name was added to the Roman Martyrology (wherein he is called not *Sanctus* but *Beatus*) by Cardinal Baronius, and his feast was given to all the Western church by Pope Benedict XIII in 1728—much to the indignation of Gallican churchmen in France.

The Bollandists in the *Acta Sanctorum*, May, vol. vi, print with other material three documents which to some extent help us to appreciate Hildebrand as a man and a saint. The first is a formal biography by Paul Bernried, completed only in 1128, but founded on the recollections of those who knew Gregory VII and upon a study of his Registers. The second is a memoir of which Pandulf is the probable author; the third an adaptation by Cardinal Boso, the Englishman, of Bonizo's *Liber ad Amicum*, which was written in Gregory's lifetime. But the pope belongs to all history, and official documents such as the *Regesta*, at least what is left of them, do in this case very much help to elucidate his character. From

Mgr Mann's *Lives of the Popes*, vol. vii (1910), pp. 1–217, a full and satisfactory account of the pontificate, especially in its external aspects, may be obtained. There is also a good bibliography, in which Mgr Mann judiciously goes out of his way to commend J. W. Bowden's *Life and Pontificate of Gregory VII*, though it was published as far back as 1840. The literature of the subject is vast and has grown immensely since Mann wrote in 1910. Mention may be made of the studies by Mgr Batiffol (1928) and H. X. Arquillière (1934); an admirable sketch, based on more profound but scattered studies published elsewhere, is that of A. Fliche in the series "*Les Saints*" (1920), and V. Fliche has since published a more exhaustive work, *La Réforme grégorienne* (1925), on which *cf.* the *Analecta Bollandiana*, vol. xliv (1926), pp. 425–433. See also W. Wühr, *Studien zu Gregors VII Kirchenreform* (1930); Fliche and Martin, *Histoire de l'Église*, vol. viii; and on the problem of Gregory's *Regesta* consult the studies of W. M. Peitz and of E. Caspar. An English translation of Gregory's correspondence, by E. Emerton, appeared in 1932, and at Rome *Studi Gregoriani*, ed. G. B. Borino, began publication in 1947.

ST URBAN I, Pope and Martyr (*c.* A.D. 230)

The notice in the Roman Martyrology reads: "At Rome on the Via Nomentana, the birthday of Blessed Urban, Pope and Martyr, by whose exhortation and teaching many persons, including Tiburtius and Valerian, received the faith of Christ, and underwent martyrdom therefor; he himself also suffered much for God's Church in the persecution of Alexander Severus and at length was crowned with martyrdom, being beheaded." It is to be feared that even this short notice is mainly apocryphal. The reference to Tiburtius and Valerian is derived from the very unsatisfactory Acts of St Cecilia, from which also the account of Urban in the *Liber Pontificalis* has borrowed. It is quite certain in any case that Pope Urban was not buried on the Via Nomentana, but in the cemetery of St Callistus, on the Via Appia, where a portion of his sepulchral slab, bearing his name, has been found in modern times. Not far from the cemetery of Callistus on the same main road was the cemetery of Praetextatus, and there another Urban, a martyr, had been buried. Confusion arose between the two, and an old building close beside the Praetextatus catacomb was converted into a small church, afterwards known as St Urbano alla Caffarella.

The confusion of the two Urbans and the muddle hence resulting in the notices of the *Hieronymianum* are points full of interest, but too complicated to be discussed here. See CMH., pp. 262 and 273; Duchesne, *Liber Pontificalis*, pp. xlvii, xciii and 143; De Rossi, *Roma Sotterranea*, vol. ii, pp. xxii–xxv, 53, 151. Besides the *passio* of Pope Urban in the *Acta Sanctorum*, May, vol. vi, several other texts have been printed in the Bollandist catalogues of Latin manuscripts; see BHL., nn. 8372–8392.

ST DIONYSIUS, Bishop of Milan (*c.* A.D. 360)

Amongst the few faithful bishops who upheld the cause of St Athanasius when the whole world seemed to have turned against him, a place of honour must be accorded to St Dionysius, who succeeded Protasius in 351 as metropolitan of Milan. An ardent champion of the Catholic faith, he found himself summoned in 355 to attend, in his own episcopal city but at the imperial palace, a synod which the Arian Emperor Constantius had convoked to pronounce the condemnation of Athanasius. Although nearly all the prelates present were overawed into signing the decree, St Dionysius, St Eusebius of Vercelli, and Lucifer of Cagliari refused to do so. They were accordingly banished, and St Dionysius retired into Cappadocia, where he died about the year 360, probably shortly before the Emperor Julian sanctioned the return of the exiles to their churches. A point of interest is the fact that the remains of the saint were sent back to Milan all the way from Cappadocia by

St Basil. The letter in which Basil describes to St Ambrose the care taken to authenticate the relics is still preserved.

In the *Acta Sanctorum*, May, vol. vi, a life of St Dionysius is given. It is of little historical value, as the document, or possibly some earlier text upon which it is based, was probably, as Father Savio has shown, compiled by the unscrupulous chronicler Landulf at the end of the eleventh century. Father Savio's comments will be found in his book, *Gli Antichi Vescovi d'Italia, La Lombardia*, pp. 114 *seq.* and 753 *seq.* See also Lanzoni, *Le Diocesi d'Italia*, vol. ii (1927), p. 1014, and especially CMH., pp. 81 and 271, with Hefele-Leclercq's *Conciles*, vol. i, pp. 873–877. For St Basil's letter, see Migne, PG., vol. xxxii, cc. 712–713.

ST ZENOBIUS, BISHOP OF FLORENCE (*c.* A.D. 390 ?)

FACT and fiction are intermingled in the traditional history of St Zenobius, the principal patron of Florence, and there are no contemporary records from which to reconstruct a reliable biography. A member of the Geronimo family of Florence, he is said to have been baptized at the age of twenty-one by Bishop Theodore, who afterwards ordained him and made him his archdeacon. The virtues and learning of Zenobius won him the friendship of St Ambrose of Milan, by whose advice he was called to Rome by Pope St Damasus. After carrying out successfully a mission from the Holy See to Constantinople, he returned to Italy. Upon the death of Theodore he was chosen bishop of Florence, and edified all men by his eloquence, his miracles and the holy life he led with his deacon St Eugenius and his subdeacon St Crescentius. Five dead persons, we are told, were resuscitated by him, including a child who was run over by a cart as he played before the cathedral. St Zenobius died at the age of eighty and was buried at first in San Lorenzo and then in the cathedral. Scenes from the life of St Zenobius form the subject of many pictures by old masters in the Florentine galleries.

The text of several short lives is printed in *Acta Sanctorum*, May, vol. vi, but no one of them can be dated earlier than the eleventh century. The existence of Bishop Theodore is doubtful. See especially Davidsohn, *Forschungen zur älteren Geschichte von Florenz*, vol. i, and with regard to the reputed relics of the saint, Cocchi, *Ricognizioni . . . delle Reliquie di S. Zenobio.*

ST LEO, OR LYÉ, ABBOT (*c.* A.D. 550)

AT Mantenay, a village in the diocese of Troyes, St Leo's whole life was passed: there he was born and there he entered a monastery which had been built not very many years earlier by St Romanus, afterwards bishop of Rheims. First as a simple monk, afterwards as abbot in succession to Romanus, Leo led an edifying and uneventful existence. One night when he lay, as was his custom, on the baptistery floor, St Hilary, St Martin of Tours and St Anastasius of Orleans appeared to announce his death which, they told him, was to take place in three days. St Leo asked for a three days' respite to enable him to obtain a mortuary habit which a good woman had promised him. The delay was granted and a messenger was despatched from the abbey to ask for the garment. The lady acknowledged that she had not yet made it as the father abbot seemed hale and hearty, but said he should have it in three days. The promise was kept: the habit was duly sent: and St Leo at the appointed time passed to his reward.

A short account of St Leo is given both in Mabillon and the *Acta Sanctorum*, May, vol. vi, but the materials merit little confidence. His name, however, has been included in certain later recensions of the *Hieronymianum.*

ST ALDHELM, BISHOP OF SHERBORNE (A.D. 709)

THE first Englishman to attain distinction as a scholar in his native land and across the seas was St Aldhelm or Ealdhelm. Sufficient is preserved of his Latin writings in prose and in verse to give an idea of his obscure and surprising style. A relation to Ine, King of the West Saxons, he was born about the year 639, and received his early education at Malmesbury under an Irish teacher named Maildub. It is not clear where he spent his first years of manhood, but when he was between thirty and forty we find him at Canterbury, which had become a great centre of religious and secular learning under Archbishop St Theodore and St Adrian. It was to Abbot Adrian that St Aldhelm attributed the literary proficiency he afterwards developed. While he was at Canterbury, or perhaps earlier, he received the tonsure and took the habit. Upon the death or retirement of Maildub, St Aldhelm returned to Malmesbury to take charge of the school, and about the year 683 he was appointed abbot.

He did much to foster religion and education in Wessex, especially after the accession of King Ine, whose counsellor he became. For the edification and instruction of the poor, whose spiritual needs he had so much at heart, he composed verses and songs in English, for he was a skilled musician. King Alfred dearly loved St Aldhelm's English hymns, and the holy man's ballads were popular down to a much later date, but unfortunately they are not now extant. He founded subsidiary monasteries at Frome and Bradford-on-Avon, besides building several churches; one at Bradford-on-Avon dedicated by him to St Laurence is standing to this day, the loveliest remaining piece of Saxon building. At the request of a synod summoned by King Ine, he addressed a letter to Geraint, king of Dumnonia (Cornwall and Devon), which proved the means of reconciling to the Roman use a number of ecclesiastics who had till then adhered to the Celtic tradition in such matters as the date of keeping Easter. St Aldhelm is said to have made a journey to Rome, but of this visit we have no satisfactory evidence.

When, after the death of St Hedda in 705, Wessex was divided into two dioceses, the more westerly was bestowed upon Aldhelm, who fixed his episcopal seat at Sherborne. Four years later he died, while on a visitation to Doulting, near Westbury. His body was conveyed back to Malmesbury with great solemnity, crosses being set up at the places where the body had rested on the way. The best known of St Aldhelm's writings is a treatise on virginity dedicated to the nuns of Barking; there are also a number of Latin poems and a book on prosody containing as illustrations some metrical riddles—it has been remarked that Aldhelm would have appreciated the crossword-puzzles of a later age. His feast is now kept in the dioceses of Clifton, Plymouth and (on May 28) Southwark.

The accounts of St Aldhelm furnished by Faricius of Abingdon and by William of Malmesbury (both printed in the *Acta Sanctorum*, May, vol. vi) are not very trustworthy, as coming from twelfth-century writers. Bede refers to him in respectful terms, but does not tell us very much. The best edition of Aldhelm's works is that edited by Ehwald in MGH., *Auctores Antiquissimi*, vol. xv. See also the *Cambridge History of English Literature*, vol. i, pp. 72–79; Father Thurston in the *Catholic Encyclopaedia*, vol. i, pp. 280–281; and E. S. Duckett, *Anglo-Saxon Saints and Scholars* (1947). The existing Bradford church is probably the successor of Aldhelm's *ecclesiola*.

ST GENNADIUS, BISHOP OF ASTORGA (A.D. 936)

ST GENNADIUS, whom the Spaniards invoke against fever, was trained as a monk from an early age. He was afterwards the abbot and restorer of San Pedro de

Montes, which St Fructuosus had founded at Vierzo in the Cantabrian Mountains. About the year 895, or possibly later, he was chosen bishop of Astorga and during his episcopate he built and restored several religious houses. Five years before his death he resigned his office to resume the life of a monk or hermit in a mountain desert. He died about the year 936 and was buried in his monastery of St Peter at Peñalba. He is described as a man of the deepest piety whose only preoccupation was the honour of God and the salvation of souls.

There is an account pieced together by Mabillon from various materials in *Acta Sanctorum, O.S.B.*, vol. v, pp. 33–38. Consult also Yepez, *Coronica General de la Orden de San Benito*, vol. iv, folios 266 *seq.*; Florez, *España Sagrada*, vol. xvi, pp. 129–147; V. de la Fuente, *Historia ecclesiastica de España*, vol. iii, pp. 239 *seq.* The very interesting renunciation, or testament, of St Gennadius is printed in Mabillon and elsewhere.

BD CLARITUS (A.D. 1348)

THERE stood in old Florence for two centuries and more a convent of Augustinian nuns which was popularly known as " Il Chiarito ". It was founded in 1342 by Bd Claritus or Chiarito, the last male of the Voglia family, and was dedicated by him in honour of our Lady. His wife Nicolasia having taken the veil in the new foundation, he himself joined it as servant to the nuns. In that humble capacity he remained until he was carried off by an epidemic of the plague which decimated the city in 1348. His shrine was held in great veneration in the convent church and was credited with the property of emitting a peculiar odour whenever one of the nuns was about to die.

There is the dearth of reliable evidence which seems characteristic of saints of the Augustinian Order. The Bollandists could find no better materials than a life written nearly three centuries after the event by A. M. V. Racconisi. It is printed in a Latin translation in the *Acta Sanctorum*, May, vol. vi. See, however, the *Bollettino Storico Agostiniano*, vol. i (1924), pp. 15–20.

ST MADELEINE SOPHIE BARAT, VIRGIN, FOUNDRESS OF THE SOCIETY OF THE SACRED HEART (A.D. 1865)

MADELEINE SOPHIE BARAT was born on December 12, 1779, in the Burgundian town of Joigny, where her father was a cooper and the owner of a small vineyard. At her baptism, a brother eleven years her senior stood godfather. Louis was intended for the priesthood, and when, after completing his course at Sens, he returned as a deacon to take up a post as master in the college of his native city, he found his godchild a sprightly intelligent little girl of ten. Almost immediately the conviction forced itself upon him that she was destined by God to accomplish some great work for which it was his duty to fit her. This he proceeded to do by imparting to her an education similar to that which his boy pupils received, coupled with a discipline calculated to teach her to restrain her emotions and control her will. All day long, without companionship and almost without relaxation, she had to study in her little garret to acquire a grounding in Latin, Greek, history, physics and mathematics under the direction of a stern young taskmaster whose policy it was frequently to blame and punish, but never to praise. It was fortunate for her that she developed a great love of learning, seeing that the only reward she ever received was instruction in a fresh subject. Human emotion of any kind was severely repressed; so much so that once, when she offered a little present to her brother, it was thrown into the fire. The system, harsh as it was, worked well in

this case and Madeleine Sophie was making remarkable progress when she was suddenly deprived of her teacher.

In the year 1793, which saw the execution of Louis XVI and the inauguration of the Reign of Terror, Louis Barat, who had openly withdrawn his adherence to the civil constitution of the clergy as soon as it had been condemned by the pope, fled from Joigny to escape prosecution, but it was only to be arrested in Paris and to remain for two years a prisoner in constant expectation of death. Sophie in the meantime had grown up a charming and vivacious girl, the idol of her parents and the centre of an admiring circle of friends. To Louis, when he revisited Joigny as a priest after his liberation, there seemed real danger that she might lose that sense of vocation to the religious life which she had formerly evinced, and he never rested until he had transplanted her to Paris, where he was living and where he could resume his course of training. To the repressive discipline of her childhood were now added bodily penances and constant self-examination, whilst the classics were replaced by the study of the Bible, the Fathers, and theological treatises. She submitted with cheerful resignation, little anticipating the great future which in God's providence lay before her.

As soon as the first fury of the French Revolution had spent itself, thoughtful men were confronted with the problem of providing education for the younger generation, seeing that all Christian schools had been swept away. Amongst those who took a deep interest in this was a group of young priests who had formed an association pledged to work for the restoration of the Society of Jesus, suppressed by Pope Clement XIV thirty years earlier. Their superior, Father Varin, had for some time been desirous of forming an institute of consecrated women for the training of girls, and when he heard from the Abbé Barat of his sister's abilities and training, he sent for her and questioned her. After a very short acquaintance he satisfied himself that the simple Burgundian girl possessed all the qualifications he required. In reply to her timid admission that she hoped to become a Carmelite lay-sister, he said bluntly, " No, that is not your vocation. The gifts God has given you and your education point elsewhere." He then expounded to her his ideal of a great educational work for girls, a work deriving its inspiration from devotion to the Sacred Heart of Jesus. Humbly and diffidently she responded to the call. " I knew nothing : I foresaw nothing : I accepted all that was given me ", she said long afterwards, referring to that time.

On November 21, 1800, Madeleine Sophie and three other postulants began their religious life, and the following year she was sent to Amiens to teach in a school which had been taken over and which was the first convent of the new order. Soon a second school—a free one for poor children—was opened. More postulants came to the little community, but their first superior left them after two years, having proved herself devoid of ability to govern and lacking a true vocation. To her dismay Madeleine Sophie was appointed superior by Father Varin although she was only twenty-three and the youngest of all. She was to retain that office for sixty-three years.

The success of their educational ventures in Amiens led to requests for other foundations, and in 1804 Mother Barat travelled to Grenoble to take over the derelict convent of Sainte Marie-d'en-Haut as well as to receive into her institute the remnant of a community of Visitation nuns which it had sheltered. Foremost amongst these was Bd Philippine Duchesne, who was destined later on to introduce the Society of the Sacred Heart into America. The next settlement was at Poitiers,

where an ancient Cistercian house, the abbey of the Feuillants, had been offered as a gift. St Madeleine Sophie made it the novitiate, and it became her headquarters for two years, which were perhaps the happiest of her life. There she trained her novices and from there she made occasional journeys across France and into Flanders to open fresh houses at Belley, Niort, Ghent and Cugnières. Everything seemed to be going well when the saint was faced with one of those fierce trials which seem almost invariably to beset the founder of a new religious order. During her absence from Amiens a number of important changes had been made without consulting her by the local superior, Madame Baudemont, in conjunction with M. de Saint-Estève, an ambitious young priest who had succeeded Father Varin as chaplain. For eight years these two carried on a persistent campaign, striving, it seemed, to supersede the superior general, to undermine her influence, and to mould the society according to their own ideas. Patience and prayer were the weapons with which Mother Barat met their attacks, and they mistook her strength for weakness. M. de Saint-Estève went so far as to draw up for the order constitutions of his own which would have changed its nature and transformed its very name. However, just when his success seemed assured, he over-reached himself, and the constitutions as passed by the general congregation of 1815 were not his, but a code which had been framed by Mother Barat and Father Varin, now a Jesuit.

The collapse of the opposition was followed by a period of great expansion, and in 1818 Mother Duchesne was sent with four companions to North America. Two years later Mother Barat summoned all the available local superiors to Paris—now the headquarters of the order—to draw up a general plan of study for the schools. Certain definite principles were laid down, but with characteristic clear-sightedness she insisted from the first that there should be facilities for development and adaptation. Indeed, when she arranged that the general council should meet every six years, one of her reasons was the opportunity that would be afforded to its members of revising the curriculum in order to keep abreast of the educational needs and systems of the day. Under her inspiration, the Paris boarding-schools attained a reputation which brought applications from all sides for similar establishments.

It is difficult for us in these days of easy communication to realize the arduous nature of St Madeleine Sophie's labours in the foundation of no less than one hundred and five houses. To establish and maintain them she many times traversed the length and breadth of France, thrice she visited Rome, once she went to Switzerland to make a home for the novitiate driven out of France in 1830 by the July Revolution, in 1844 she came to England and twelve years later she travelled to Austria. " I am always on the road ", she once remarked, and her journeys often entailed great discomforts and even hardships on one who had never been robust.

In her great love for children she tried, wherever it was possible, to provide for the opening of a day-school for poor girls as well as a boarding-school for the daughters of well-to-do parents. With those foundations which she could not personally visit she kept in touch by correspondence, which necessitated the writing of innumerable letters. Even when she was living at the mother-house she was ceaselessly employed, either in administrative work or in giving interviews to the many persons who sought her advice. Words which she addressed to one of her daughters were singularly applicable to herself: " Too much work is a danger for an imperfect soul . . . but for one who loves our Lord . . . it is an abundant harvest."

In the December of 1826, in response to a memorandum drawn up by St Madeleine Sophie and presented by her to Pope Leo XII, the Society of the Sacred Heart received formal approbation. This must have seemed to set the seal of stability on the new order, but thirteen years later a crisis arose which might easily have led to disruption. At the general congregation of 1839 certain fundamental alterations in the constitutions were proposed and carried in spite of Mother Barat's disapproval. It was characteristic of her tact and fairness that, instead of exercising her veto, she consented to allow them to be tried for three years. Time proved her to have been right; the new regulations did not work well: Pope Gregory XVI refused to sanction them, and they were reversed by the next general congregation. Once more prayer and patience had prevailed and those who had promoted the changes were the first to acknowledge their mistake.

Within narrow limits it is not possible to deal with the activities of the saint's later years: they form part of the history of her order. She lived to see her daughters firmly established in twelve countries of two continents. In 1864, when eighty-five years of age, she begged the general congregation to allow her to lay down her office, but all she could obtain was permission to choose a vicaress to assist her. The following year on May 21 she was stricken with paralysis and four days later, on the feast of the Ascension, her soul went to God. She was canonized in 1925.

St Madeleine Sophie has been privileged in her biographers. The admirable *Histoire de la Vén. Mère Madeleine-Sophie Barat*, written by Mgr Baunard, was excellently translated into English by Lady Georgiana Fullerton. Another satisfactory presentment, in two volumes, was that of one of her own religious, Mother Cahier (1884). A short sketch is provided in the series " Les Saints ", by Geoffroy de Grandmaison (1909). For English readers, the first place in order of merit must be accorded to the work of Mother Maud Monahan, *Saint Madeleine Sophie* (1925); a good short life by M. K. Richardson has the catchpenny title *Heaven on Thursday* (1948).

26*: ST PHILIP NERI (A.D. 1595)

ST PHILIP NERI was born in Florence in the year 1515 and was one of the four children of a notary called Francis Neri. Their mother died while they were very young, but her place was well supplied by an excellent stepmother. From infancy Philip was remarkable for his docility and sweet disposition, which caused him to be spoken of as " Pippo buono "—" good little Phil." Indeed, the only time he ever merited and received a reprimand from his elders was when he once pushed away his elder sister because she persisted in interrupting him and his little sister while they were reciting some of the psalms. His first religious teachers were the Dominicans of San Marco, whose instructions and example made a deep and permanent impression. He grew up a pious, attractive, cheerful lad—very popular with all who came in contact with him. When he was eighteen he was sent to San Germano, to a childless kinsman who was supposed to have a flourishing business and who was likely to make him his heir. Philip, however, did not stay there long. Soon after his arrival he passed through a mystical experience which in after years he spoke of as " conversion ", and from thenceforth worldly affairs had no more attraction for him. The atmosphere in which he was

* To-day is the feast of St Augustine of Canterbury in England and Wales; see May 28, his date in the general calendar.

living became uncongenial, and he set out for Rome, without money and without plans, trusting entirely to the guidance of divine providence. In Rome he found shelter under the roof of Galeotto Caccia, a Florentine customs-official, who provided him with an attic and the bare necessaries of life. It was little enough that Philip needed. His entire fare consisted of bread, water and a few olives or vegetables, which he usually took once a day: and his room was practically bare except for a bed, a chair, some books, and a line on which he hung his clothes. In return for his hospitality Philip gave lessons to his host's two small sons who, if we may accept the testimony of their mother and their aunt, became veritable little angels under his direction.

Except for the hours he devoted to his charges, St Philip seems to have spent the first two years of his residence in Rome almost like a recluse, giving up whole days and nights to prayer in his garret. It proved to be a period of inward preparation, at the close of which he emerged from his retreat, with his spiritual life strengthened and his determination to live for God confirmed, while he proceeded to take up courses of philosophy and theology at the Sapienza and at Sant' Agostino. For three years he worked with diligence and with such success that he was regarded as a promising scholar. Then, quite suddenly—perhaps in response to some intuition or intimation—he threw up his studies, sold most of his books and embarked upon an apostolate amongst the people. Religion at that time was at a low ebb in Rome, which was very slowly recovering from the effects of the sacking in 1527. There were several contributory causes. Grave abuses had crept into the Church: they had long been generally recognized, but nothing was being done to remove them. Elections to the Sacred College had been controlled by the Medici, with the result that the cardinals, with few exceptions, were princes of the state rather than of the Church. The enthusiasm for classical authors fostered by the Renaissance had gradually substituted pagan for Christian ideals, thereby lowering the moral standard and weakening faith. Indifference, if not corruption, was rife amongst the clergy, many of whom seldom celebrated Mass, let their churches fall into disrepair and neglected their flocks. It was small wonder that the people were lapsing into semi-godlessness. To re-evangelize Rome was to be St Philip's life-work, and he accomplished it with such success as to earn from posterity the title of "the Apostle of Rome".

He began in a small way. He would stand about the street-corners and market place, entering into conversation with all sorts of people—especially with the young Florentines employed in the banks and shops of the Sant' Angelo quarter. He had an attractive personality with a notable sense of humour, and he readily won a hearing. Then he would put in a word in season or speak to his audience about the love of God and the state of their souls. In this manner he gradually prevailed upon many to give up evil practices and to reform their lives. His customary greeting, "Well, brothers, when shall we begin to do good?" found them willing enough to respond provided he would show them the way. So he took them with him to wait upon the sick in the hospitals and to visit the Seven Churches—a favourite devotion of his own. His days were given up to men; but towards evening he would retire into solitude, sometimes spending the night in a church porch, sometimes in the catacombs of St Sebastian beside the Appian Way. Here, in the *grotte* as they were then called, he was fervently praying for the gifts of the Holy Spirit on the eve of Pentecost 1544, when there appeared to him as it were a globe of fire which entered his mouth and which he afterwards felt dilating his

breast. Immediately he was filled with such paroxysms of divine love that he rolled upon the ground exclaiming, "Enough, enough, Lord, I can bear no more!" When he had risen and was more composed, on putting his hand to his heart he discovered a swelling as big as a man's fist, but neither then nor subsequently did it give him pain. From that day, under the stress of spiritual emotion he was apt to be seized with violent palpitations, which caused his whole body to tremble and sometimes the chair or the bed on which he rested to be violently shaken. The fervour which consumed him often obliged him to bare his breast to relieve the heat within and he would ask God to mitigate His consolations lest he should die with love. After his death it was discovered that two of the saint's ribs were broken and had formed an arch which added to the normal space for the beating of his heart.

In the year 1548, with the help of his confessor, Father Persiano Rossa, who lived at San Girolamo della Carità, St Philip founded a confraternity of poor laymen who met for spiritual exercises in the church of San Salvatore in Campo. With their aid he popularized in Rome the devotion of the forty hours and undertook the care of needy pilgrims. This work was greatly blessed and developed into the celebrated hospital of Santa Trinità dei Pellegrini, which in the year of jubilee 1575 assisted no less than 145,000 pilgrims, and afterwards undertook the charge of poor convalescents. Thus by the time he was thirty-four, St Philip Neri had accomplished much; but his confessor was convinced that he could do still more as a priest. Though the saint's humility made him shrink from the idea of taking holy orders, he eventually deferred to his director's wishes. He was ordained on May 23, 1551, and went to live with Father Rossa and other priests at San Girolamo della Carità. His apostolate was now exercised mainly through the confessional. From before daybreak until nearly midday and often again in the afternoon he sat in the tribunal of penance, to which flocked a host of penitents of all ages and ranks. He had a wonderful power of reading the thoughts of those who resorted to him and effected an enormous number of conversions. For the benefit of these penitents he would hold informal spiritual conferences and discussions, followed by visits to churches or attendance at Vespers and Complin. Often they would read aloud the lives of martyrs and missionaries. The account of the heroic career and death of St Francis Xavier so inspired St Philip himself that he was tempted to volunteer for the foreign mission field. However, a Cistercian whom he consulted assured him that Rome was to be his Indies, and the saint accepted the decision.

A large room was built over the nave of San Girolamo to accommodate the increasing numbers of those who attended the conferences, in the direction of which St Philip was aided by several other priests. The people called them Oratorians, because they rang a little bell to summon the faithful to prayers in their oratory, but the real foundation of the congregation so-named was laid a few years later, when St Philip presented five of his young disciples for ordination and sent them to serve the church of San Giovanni, the charge of which had been entrusted to him by his fellow Florentines in Rome. For these young priests, amongst whom was Cesare Baronius, the future historian, he drew up some simple rules of life. They shared a common table and spiritual exercises under his obedience, but he forbade them to bind themselves to this state by vows or to renounce their property if they had any. Others joined them and their organization and work developed rapidly—the more so, perhaps, because it met with opposition and even persecution in certain quarters. However, in 1575, the new society received the formal approbation of

Pope Gregory XIII, who afterwards gave to it the ancient church of Sta Maria in Vallicella. The edifice, besides being in a ruinous condition, was far too small, and St Philip decided to demolish it and to rebuild it on a large scale. He had no money, but contributions came in from rich and poor. The pope and St Charles Borromeo were generous in their donations, as were many of the most prominent men in Rome. Cardinals and princes were amongst his disciples, though he not infrequently disconcerted them by the strange things he did and said—sometimes spontaneously, for he was the most unconventional of saints, but often deliberately in order to conceal his spiritual emotion or to lower himself in the esteem of onlookers. Humility was the virtue which, of all others, he strove to practise himself and to instil into his penitents. He could not succeed, however, in blinding others to his own sanctity or in wholly concealing from them the extraordinary gifts and graces with which he was endowed.

Always a delicate man, he was once cured of a severe attack of stone by our Lady, who appeared to him in a vision. He had been lying in a state of exhaustion when he suddenly rose with outstretched arms exclaiming, " Oh, my beautiful Madonna ! Oh, my holy Madonna ! " A doctor who was present took him by the arm, but St Philip entreated him to let him be. " Would you not have me embrace my holy Mother who has come to visit me ? " he asked. Then, realizing the presence of two physicians at his side, he hid his head in the bedclothes like a bashful child. Many sick persons were restored by him to health, and on several occasions he prophesied future events—all of which came to pass. He lived in such constant touch with the supernatural that sometimes it was with the greatest difficulty that he could pursue his worldly avocations. He would fall into an ecstasy when saying his office, when offering Mass, or even while he was dressing. Men looking upon his face declared that it glowed with celestial radiance.

By April 1577, work on the Chiesa Nuova, as it was called, had advanced sufficiently for the Congregation of the Oratory to be transferred to the Vallicella, but their superior went on living at San Girolamo as before. He had become attached to the room he had occupied for thirty-three years, and it was not until 1584 that he took up residence at the Chiesa Nuova, in compliance with the pope's expressed wish. Even then he continued to live and have his meals apart from the community, although his spiritual sons had free access to him. So far, indeed, was he from leading the life of a solitary that his room was constantly crowded by visitors of all descriptions. The Roman people in his later years held him in extraordinary veneration : the whole college of cardinals resorted to him for counsel and spiritual refreshment ; and so great was his reputation that foreigners coming to Rome were eager to obtain an introduction. It was thus, in his own room, that he continued his apostolate when increasing age and infirmities precluded him from going about freely. Rich and poor mounted the steep steps that led to his apartment at the top of the house, with its *loggia* looking out above and beyond the roofs —the holy man always loved open spaces—and to each person he gave advice suited to his special needs.

Towards the close of his life St Philip had several dangerous attacks of illness from which he rallied wonderfully after being anointed. Two years before the end he succeeded in laying down his office of superior in favour of his disciple Baronius. He also obtained permission to celebrate Mass daily in a little oratory adjoining his room. So enraptured did he become when offering the Holy Sacrifice that it became the practice for those who attended his Mass to retire at the *Agnus Dei.*

Even the server would leave the chapel after extinguishing the candles, lighting a little lamp and placing outside the door a notice to give warning that the Father was saying Mass. Two hours later he would return, relight the candles and the Mass would be continued. On the feast of Corpus Christi, May 25, 1595, the saint appeared to be in a radiantly happy mood, bordering on exultation, and his physician told him he had not looked so well for ten years. St Philip alone realized that his hour had come. All day long he heard confessions and saw visitors as usual, but before retiring he said, " Last of all, we must die ". About midnight he was seized with an attack of haemorrhage so severe that the fathers were called. He was obviously dying, and Baronius, who read the commendatory prayers, besought him to say a parting word, or at least to bless his sons. Though St Philip was past speaking, he raised his hand, and in bestowing his blessing passed to his eternal reward. He was eighty years of age and his work was done. His body rests in the Chiesa Nuova, which the Oratorians serve to this day. St Philip Neri was canonized in 1622.

Abbé Louis Ponnelle and Abbé Louis Bordet, in the best documented and most painstaking life of St Philip which has yet been published (*St Philip Neri and the Roman Society of his Times*, translated by Father R. F. Kerr, 1932), devote a preliminary chapter to an exhaustive review of the sources. It is therefore only necessary here to indicate a few of those earlier publications by which Catholics, and more particularly those of English speech, have become familiarized with the lovable personality of the Apostle of Rome. The earliest biography is that of the Oratorian Father Gallonio, written in Latin and published in 1600. It is reproduced in the *Acta Sanctorum*, May, vol. vi, together with another by Father Bernabei, probably chosen because it amounts to little more than a summary of the beatification process. The life by Bacci appeared in Italian in 1622, and it was supplemented by G. Ricci in 1678. This standard work was translated into English as part of the Oratorian Series, edited by Father Faber (1847). Another edition, revised by Father Antrobus, was issued in 1902. The life by Cardinal Capecelatro, written in Italian, has also been twice printed in English, in 1882 and 1926. Finally may be mentioned an excellent sketch, in much more compendious form, published by Father V. J. Matthews in 1934 ; A. Baudrillart's book in the series " Les Saints " (1939) ; and T. Maynard's good popular life, *Mystic in Motley* (1946)—a bad example of American " striking " titles.

ST QUADRATUS, Bishop of Athens (*c.* A.D. 129)

The first of the great line of Christian apologists was St Quadratus or Codratus who, as some suppose, became bishop of Athens after the death of St Publius. Eusebius and other ecclesiastical writers speak of a certain Quadratus (who may or may not be identical with the apologist) with special respect, as a prophet and as a holy man who had been the disciple of the Apostles. When the Emperor Hadrian came to Athens to be present at the Eleusinian games, St Quadratus addressed to him a written treatise in defence of the Christians, which had the effect of checking the persecution, or at least of preventing the promulgation of any fresh decrees against them. The apology was known to Eusebius and possibly to St Jerome, but it has now unfortunately been lost. In it he quotes our Lord's miracles as an evidence of the truth of His teaching, and mentions the fact that he himself had actually known persons who had been healed or raised to life by Jesus Christ. The date of his death is uncertain : it probably occurred about the year 129 or a little later.

The passages from Eusebius and St Jerome upon which we depend for all our knowledge of St Quadratus are quoted in the *Acta Sanctorum*, May, vol. vi. Quadratus was not an uncommon name, and it is very doubtful whether the apologist, the bishop of Athens, and the prophet in Asia Minor were one and the same person. See Bardenhewer, *Geschichte der*

altkirchlichen Literatur, vol. i, pp. 168–169; Harnack in *Texte und Untersuchungen*, vol. i, part 1, pp. 100 *seq.*; Harnack, *Chronologie der altchristlichen Literatur*, vol. i, pp. 269–271; and DTC., vol. xiii, cc. 1429–1431.

SS. PRISCUS, OR PRIX, AND HIS COMPANIONS, MARTYRS (*c.* A.D. 272)

THE persecution initiated under the Emperor Aurelian was carried on with peculiar ferocity in Roman Gaul, notably in the town of Besançon. Mindful of the precept "When they persecute you in one city, flee to another", two prominent citizens, Priscus and Cottus, went with a number of other Christians to Auxerre, which was surrounded by forests. They were, however, hunted down and slain by the sword. The bodies of the saints were discovered in the first half of the fifth century by St Germanus, who built two churches in their honour and who propagated a *cultus* of these martyrs of Auxerre which became very general. Besançon and Sens still celebrate the feast of St Priscus.

Although the legend of these martyrs printed in the *Acta Sanctorum*, May, vol. vi, is comparatively free from extravagance, it cannot be regarded as trustworthy. On the other hand, the insertion of the name of Priscus in the *Hieronymianum* points to the existence of a genuine and early *cultus*.

ST LAMBERT, BISHOP OF VENCE (A.D. 1154)

ST LAMBERT was born at Bauduen, in the diocese of Riez, and became a monk in the abbey of Lérins, where he had lived from his childhood. Though kindly to all and popular with his brethren, he was so great a lover of solitude and study that he never left his cell except when obedience required him to do so. Much against his will he was made bishop of Vence in 1114. For forty years he ruled his diocese, instructing the people and healing many sick persons by prayer and the laying-on of hands. He was famous for his learning and for his miracles. Beloved of all, he died in the year 1154, and was buried in his cathedral church.

The life printed in the *Acta Sanctorum*, May, vol. vi, seems to have been written within ten years of St Lambert's death, but its dullness is only relieved by the narration of some very dubious miracles. A copy of his epitaph has been published in the *Revue des Sociétés savantes*, vol. iv (1876), p. 196.

BD EVA OF LIÈGE, VIRGIN (*c.* A.D. 1265)

WHEN Bd Juliana was prioress of Mount Cornillon, one of her closest friends was a holy recluse, Eva, or Heva, of Liège, whom she inspired with her own enthusiastic purpose to obtain the institution of a feast in honour of the Blessed Sacrament. It was in Eva's cell near the church of St Martin that Juliana found refuge when she was driven for the first time from Cornillon, and it was Eva who took up her mission after she died. The accession of Pope Urban IV raised her hopes, for he had formerly shown himself sympathetic when, as Archdeacon James Pantaleon, he had been approached on the subject by Bd Juliana. Eva's hopes were fulfilled. Not only did he institute the festival of Corpus Christi, but he sent to her the bull of authorization as well as the special office for the day which St Thomas Aquinas had compiled at his desire. The *cultus* of Bd Eva was confirmed in 1902.

The brief authorizing the *cultus* may be read in the *Analecta Ecclesiastica*, vol. x (1902), p. 245. See also Demarteau, *La première auteur wallonne, Eve de Saint-Martin* (1898); *Analecta Bollandiana*, vol. xvi (1897), pp. 531–532; and *cf.* the bibliography given under Bd Juliana on April 5.

ST MARIANA OF QUITO, VIRGIN (A.D. 1645)

THE present capital of Ecuador was a Peruvian town in 1618, the year which saw the birth of its famous citizen, Mariana Paredes y Flores, " the Lily of Quito ". Her parents, who came of noble Spanish stock, died when she was very young, leaving her to the care of an elder sister and brother-in-law, who loved her as they did their own daughters. She was remarkable for her piety almost from infancy and, when a mere child, liked to engage her nieces, still younger than herself, in saying the rosary or making the stations of the cross, and she would manufacture disciplines for her own use from thorn bushes or prickly leaves. So precocious did she appear that her sister obtained permission for her to make her first communion at the then unusually early age of seven. When she was twelve she decided to start off with a few companions to convert the Japanese, and after that scheme had been frustrated she inspired them with the idea of living as hermits on a mountain near Quito. Somewhat perturbed at the adventurous turn her piety was taking, her relations proposed placing her in a convent to try her vocation. But although on two occasions all preparations were made, her departure was prevented at the last moment by what appeared to be some special interposition of Providence. Mariana accordingly remained at home, and, under the direction of her Jesuit confessor, entered upon the life of a solitary in her brother-in-law's house, which she never again left except to go to church.

Gradually she embarked upon a succession of austerities which can only be regarded as horrifying when practised by a frail young girl delicately reared, and one cannot but ask why her spiritual adviser did not restrain her. She kept a coffin, in which she spent each Friday night: at other times it contained the semblance of a corpse, as a constant reminder of death. Chains bound her arms and legs, and besides a wire girdle, she wore a hair shirt. Every Friday she put on two crowns, the one of thorns and the other of spiked iron, followed by other practices whose recital hardly tends to edification. She is said never to have slept more than three hours, the rest of her time being employed in religious exercises, according to a detailed time-table which was found after her death. Little by little she reduced her food until she came to subsist on a small portion of bread taken once a day. Towards the end of her life she deprived herself of drink in order the better to realize our Lord's thirst on the cross; to add to her sufferings she would raise a glass of water to her parched lips in very hot weather and would then withdraw it untasted. She was, we are told, the recipient of many spiritual favours and was endowed with the gifts of prophecy and miracles.

In 1645 Quito was visited by earthquakes, followed by an epidemic which swept away many of the inhabitants. On the fourth Sunday in Lent Mariana, after listening to an eloquent sermon preached by her confessor in the Jesuit church, was moved to offer herself publicly as a victim for the sins of the people. We read that the earthquakes ceased immediately, but that as soon as the epidemic began to abate, Mariana was seized with a complication of maladies which soon brought her to the grave. She died on May 26, 1645, at the age of twenty-six. The whole city mourned for one whom they regarded as their saviour. St Mariana was canonized in 1950, ninety-six years after her beatification.

There is a life in Italian and in French by Father Boero (1854), and in Spanish others by J. Morán de Bertrón (1854) and A. Bruchez (1908).

BB. PETER SANZ, BISHOP, AND HIS COMPANIONS, MARTYRS (A.D. 1747 AND 1748)

IT is one of the glories of the Church of Christ that so many of her sons in the prime of life have always been eager to surrender all that the world prizes in order to risk persecution and death on the foreign mission field. Amongst the number must be reckoned the five Dominican priests who were martyred in the Chinese province of Fu-kien in the years 1747 and 1748. Their names were PETER MARTYR SANZ, FRANCIS SERRANO, JOACHIM ROYO, JOHN ALCOBER and FRANCIS DIAZ: all five were Spaniards; and all five from early youth were inflamed with the desire to spread the gospel of Christ amongst the heathen. Their future leader, Peter Sanz, a native of Asco in Catalonia, was sent in 1714 to the Chinese province of Fu-kien, where he laboured successfully until 1730 when he was named bishop of Mauricastro *i.p.i.* and vicar apostolic of Fu-kien, with the general supervision of the whole mission.

The previous year persecution had broken out against the Christians and it had required great circumspection on the part of the bishop to escape capture. The storm had died down, but in 1746 it began again on a much greater scale. A man at Fogan, who had applied to the bishop for money and been refused, drew up a formal indictment of the European missionaries who, as he complained, were infringing the laws and winning thousands in the city to the Catholic faith. The case came before the viceroy, a bitter enemy to Christianity, and stern measures were adopted. Bishop Peter, Father Royo and Father Alcober were imprisoned. After some time they were transferred, loaded with chains and emaciated by hunger, to the city of Foochow, where their patience under barbarous ill-treatment won the admiration even of their enemies. For a year they languished in prison under appalling conditions, and then Bd Peter was beheaded. His last words to his companions were: "Be of good courage: must we not rejoice that we are to die for the law of our God?"

The other four captives—Father Serrano and Father Diaz had by now joined their brethren in prison—had not very long to wait. The arrival of a document appointing Father Francis Serrano coadjutor to Bishop Sanz, the news of whose death had not yet reached Rome, sealed their fate. Father Serrano—bishop elect of Tipasa *i.p.i.*—Father Royo, Father Alcober and Father Diaz were cruelly executed in prison. They were all beatified in 1893.

See M. J. Savignol, *Les Martyrs Dominicains de la Chine au XVIII^e siècle* (1894); A. Marie, *Missions Dominicaines dans l'Extrême Orient* (1865); *Monumenta O. P. historica*, vol. xiv, pp. 128 *seq.*; Wehofer, *Die Apostel Chinas* (1894).

27: ST BEDE THE VENERABLE, DOCTOR OF THE CHURCH (A.D. 735)

ALMOST all that is known about the life of St Bede is derived from a short account he has given of himself and from a touching description of his last hours written by one of his disciples, a monk called Cuthbert. In the closing chapter of his famous work, the *Ecclesiastical History of the English People*, the Venerable Bede says: "Thus much concerning the ecclesiastical history of

Britain and especially of the English nation, I, Bede, a servant of Christ and priest of the monastery of the Blessed Apostles St Peter and St Paul, which is at Wearmouth and at Jarrow, have with the Lord's help composed so far as I could gather it either from ancient documents or from the traditions of our forefathers or from my own knowledge. I was born in the territory of the said monastery and at the age of seven I was, by the care of my relations, given to the most reverend Abbot Benedict [St Benedict Biscop] and afterwards to Ceolfrid to be educated. From that time I have spent my whole life in that monastery, devoting all my efforts to the study of the Scriptures, and amid the observance of monastic discipline and the daily charge of singing in the church it has ever been my delight to learn or teach or write. In my nineteenth year I was admitted to the diaconate and in my thirtieth to the priesthood—both by the hands of the most reverend Bishop John [St John of Beverley] and at the bidding of Abbot Ceolfrid. From the time of my ordination up till my present fifty-ninth year I have endeavoured, for my own use and that of the brethren, to make brief notes upon the Holy Scriptures either out of the works of the venerable fathers or in conformity with their meaning and interpretation." He goes on to give a list of his writings and concludes with the words: "And I pray thee, loving Jesus, that as thou hast graciously given me to drink in with delight the words of thy knowledge, so thou wouldst mercifully grant me to attain one day to thee, the fountain of all wisdom, and to appear for ever before thy face."

That Bede sometimes visited friends in other monasteries has been inferred from the fact that in 733 he stayed for a few days in York with Archbishop Egbert; but except for such brief interludes his life was spent in a round of prayer and praise, of writing and of study. A fortnight before Easter 735 he began to be much troubled by shortness of breath, and all seem to have realized that the end was near. Nevertheless his pupils continued to study by his bedside and to read aloud, their reading often interrupted by tears. He for his part gave thanks to God. During the "Great Forty Days" from Easter to the Ascension, in addition to singing the office and instructing his pupils, he was engaged on a translation of St John's Gospel into English, and a collection of notes from St Isidore; for, he said, "I will not have my scholars read what is false or labour unprofitably on this after my death." On Rogation Tuesday he began to be much worse, but he passed the day peacefully and dictated in school, saying occasionally: "Go on quickly: I do not know how long I shall hold out and whether my Maker will soon remove me."

After a wakeful night spent in thanksgiving he began to dictate the last chapter of St John. At three in the afternoon he sent for the priests of the monastery, distributed to them some pepper, incense and a little linen which he had in a box and asked for their prayers. They wept much when he said they would see his face on earth no more, but rejoiced that he was about to return to his Creator. In the evening the boy who was acting as his amanuensis said, "There is still one sentence, dear master, which is not written down", and when that last passage had been supplied and he was told that it was finished, Bede exclaimed, "You have well said . . . all is finished. Take my head in your hands that I may have the comfort of sitting opposite the holy place where I used to pray and that, so sitting, I may call upon my Father." And on the floor of his cell, singing "Glory be to the Father and to the Son and to the Holy Ghost", he breathed his last.

Several fantastic stories have been invented to account for the title of "Venerable" by which Bede is known; it was actually a term of respect not infrequently

bestowed in days of old upon distinguished members of religious orders. We find it applied to Bede by the Council of Aachen in 836, and the title seems to have struck the public imagination as peculiarly suitable. It has clung to him through the succeeding centuries and, though in 1899 he was authoritatively recognized as saint and doctor of the Church, it remains his special designation to this day.

Bede, the only English doctor of the Church, is the only Englishman who sufficiently impressed Dante to name him in the *Paradiso*. That that one should be Bede is not surprising: the monk who hardly left his monastery became known throughout England and far beyond—his homilies are read in the Divine Office everywhere in the Western church. But for his *Ecclesiastical History*—which is more than ecclesiastical—England's history before 729, "the year of the comets", would be dark indeed; through the school of York, founded by his pupil Archbishop Egbert, and by his own writings, he was a power in the scholarship of Carolingian Europe; and if we know little enough about his personal life, that account of his last hours by the monk Cuthbert is enough—"the death of his saints is precious in the eyes of the Lord". St Boniface said of Bede that he was "a light of the Church lit by the Holy Ghost"; and that light has never been quenched, even in this world.

Many books have been written about St Bede and his times, especially by Anglicans. Dr William Bright's *Chapters of Early English Church History* (1878) is in some respects open to objection from a Catholic point of view, but no one has written more eloquently or sympathetically of Bede's own character. *Bede: His Life, Times and Writings*, ed. by A. Hamilton Thompson (1935), is a most valuable collection of essays by non-Catholic scholars. H. M. Gillett's popular biography is excellent, as is the essay in R. W. Chambers's *Man's Unconquerable Mind* (1939), pp. 23–52. In the *Acta Sanctorum*, May, vol. vi, we have little but what purports to be a life by Turgot, really an extract from Simeon of Durham, and an account of the translation of Bede's remains to Durham cathedral. The definitive edition of the *Ecclesiastical History* and other historical works is C. Plummer's (1896), but there are several more popular translated editions; Stapleton's delightful version (1565) was reprinted in 1930, and modernized by P. Hereford in 1935. For Bede's martyrology, see D. Quentin, *Les martyrologes historiques* (1908). See also T. D. Hardy, *Descriptive Catalogue* (Rolls Series), vol. i, pp. 450–455. "Remember", writes Cardinal Gasquet, "what the work was upon which St Bede was engaged upon his deathbed—the translation of the gospels into English . . ." But of this work "to break the word to the poor and unlearned" nothing is now extant.

ST RESTITUTA OF SORA, VIRGIN AND MARTYR (A.D. 271 ?)

ST RESTITUTA was a Roman maiden of patrician rank who is said to have suffered martyrdom about the year 271 in the town of Sora, in Italy, of which she is the principal patroness and which claims to possess her relics. Her so-called "acts" are altogether fabulous. According to this legend, she was told by our Lord to go to Sora and an angel transported her there. She lodged in the house of a widow whose son she cured of leprosy. Thereupon the young man, his mother and thirty-nine other persons were converted to Christianity. The proconsul Agathius, when he was informed of her activities, cast her into prison. As she refused to sacrifice to the gods she was scourged and sent back to her dungeon, where she was left without food or drink for seven days, heavy chains having been bound round her. Upon the appearance of an angel in the prison the chains melted like wax, her wounds were healed, and she felt neither hunger nor thirst. This miracle converted several of her guards, who suffered martyrdom for the Christian faith. St Restituta herself, the priest Cyril, whom she had converted, and two other

Christians were decapitated, their bodies being cast into the River Liri from whence they were afterwards recovered.

In the *Acta Sanctorum*, May, vol. vi, these fabulous acts are printed in full, together with the report of a number of miracles said to have been worked by her intercession, and also the description of the recovery of her relics in the seventeenth century after they had long been lost. The miracles, real or supposed, seem to have resulted in a considerable local *cultus*. Although we know little about either, this Roman saint would seem to be entirely different from the African Restituta commemorated on May 17 in the Roman Martyrology, whose relics are said to be in Naples cathedral.

SS. JULIUS AND HIS COMPANIONS, MARTYRS (A.D. 302 ?)

ST JULIUS was a veteran soldier and was arraigned by his officers for the Christian faith before Maximus, governor of Lower Moesia, at Durostorum, now Silistria in Bulgaria. Pasicrates and Valentio, men belonging to the same legion, had received the crown of martyrdom a short time before. The judge used threats and promises, but Julius declared that he desired nothing more than to die for Christ in order to live eternally with Him. Thereupon he was sentenced to be beheaded, and was led forth to the place of execution. As he went, Hesychius, a Christian soldier who was also a prisoner and suffered martyrdom a few days after him, said, " Go with courage, and remember me who am about to follow you. Commend me to the servants of God, Pasicrates and Valentio who, for confessing the holy name of Jesus, are gone before us." Julius, embracing Hesychius, replied, " Dear brother, make haste to come to us: those whom you salute have already heard you ". Julius bound his eyes with a handkerchief and, as he presented his neck to the executioner, said, " Lord Jesus, for whose name I suffer death, vouchsafe to receive my soul in the number of thy saints ". His martyrdom took place on May 27, two days after the execution of St Pasicrates, at Durostorum, probably about the year 302.

In the Roman Martyrology Pasicrates and Valentio are commemorated separately on May 25 ; but the story is all one piece, and the historical value of these Acts, as Delehaye points out (*Analecta Bollandiana*, vol. xxxi, 1912, pp. 268–269), has never been called in question. The portion relating to Pasicrates and his companion has only been preserved to us in the summary of the Greek synaxaries, but the section which deals primarily with St Julius is extant and has been printed in Ruinart, *Acta Sincera*, and in the *Acta Sanctorum*, May, vol. vi. See P. Franchi de' Cavalieri in the *Nuovo Bullettino di arch. crist.*, vol. x (1904), pp. 22–26, and especially CMH., p. 272, where it is pointed out that Pasicrates is probably to be recognized in a mention of " Polycarp " in the early Syriac *breviarium ;* " Policratus ", which appears in the Epternach text, suggests how the confusion has arisen. The word " coronatorum " in the same notice has been transformed into the name of a town, Gortyna in Crete.

ST EUTROPIUS, BISHOP OF ORANGE (*c.* A.D. 476)

ALTHOUGH Eutropius, a native of Marseilles, seems to have led a careless life at the beginning of his career in that city, still he sobered down after marriage, and when his wife died, he was induced by Bishop Eustachius to enter the ranks of the clergy. His conversion, aided, we are told, by heavenly favours, was very thorough. He gave himself up to prayer and fasting, and when Justus, the bishop of Orange, departed this life, Eutropius was chosen as his successor. The see of Orange had just been ravaged by the Visigoths, and the material and moral desolation of the people was such that Eutropius, losing heart at the sight of the burden imposed

upon him, meditated taking refuge in flight. But a holy man whom he consulted showed him where his duty lay, and from that time forth the new bishop set an admirable example. The terms in which he is addressed by St Sidonius Apollinaris in a letter still preserved plainly indicate the repute for piety and learning in which he was held.

A fragmentary biography by Verus, his successor in the see of Orange, is printed in the *Acta Sanctorum*, May, vol. vi. A sepulchral inscription described him as *innocentissimus*, meaning, probably, that his conduct as a bishop was faultless, and his name is commemorated in the *Hieronymianum*. See also Duchesne, *Fastes Épiscopaux*, vol. i, pp. 265–266.

ST JOHN I, POPE AND MARTYR (A.D. 526)

A TUSCAN by birth, John I joined the Roman clergy while still young and was archdeacon when, after the death of St Hormisdas in 523, he was chosen pope. Italy had been for some thirty years ruled by Theodoric the Goth who, though an Arian by birth and by conviction, treated his Catholic subjects with toleration and even with favour during the greater part of his reign. About this time, however, his policy changed—partly as the result of what he regarded as treasonable correspondence between leading members of the Roman Senate and Constantinople, partly in consequence of severe measures against Arians enacted by the Emperor Justin I. Appealed to by his co-religionists in the East, Theodoric decided to send an embassy to negotiate with the emperor. Much against his own wishes, John was made head of this mission, and his arrival in Constantinople was greeted with enthusiasm: all the inhabitants went out to meet him, headed by Justin, and on Easter day he pontificated in the cathedral. Accounts vary as to the exact nature of the message he bore and the manner in which he carried out his mission, but he appears to have induced the emperor to moderate his measures against the Arians lest reprisals should be made at the cost of the orthodox in Italy. But Theodoric's suspicions had been growing. During the absence of the embassy he had ordered the execution of the philosopher St Severinus Boethius and his father-in-law Symmachus on a charge of high treason, and he seems to have regarded the friendly relations between the pope and the emperor as part of a great conspiracy against him. No sooner had the mission reached Ravenna, Theodoric's capital, than Pope John was cast into prison, where he died not many days later from the treatment he received.

The text and notes of Duchesne's edition of the *Liber Pontificalis*, vol. i, pp. 275–278, tell us almost all that is known of Pope John I; *cf.* however, what is said in the *Acta Sanctorum*, May, vol. vi, and in Hartmann, *Geschichte Italiens im Mittelalter*, vol. i, pp. 220–224. Pope John's title to be regarded as a martyr has been contested by G. Pfeilschifter, *Theodorich der Grosse*, etc. (1896), pp. 184–203, and defended by Fr Grisar, *Geschichte Roms und der Päpste*, vol. i, pp. 481–483. See also F. X. Seppelt, *Der Aufstieg des Papsttums* (1931), pp.274–276.

ST MELANGELL, OR MONACELLA, VIRGIN (DATE UNKNOWN)

ST MELANGELL (whose name has been latinized as Monacella) is interesting because the incident for which she is known is a Welsh version of one that is known in various forms in several European countries. She appears in the pedigrees as a descendant of Macsen Wledig (the usurping Roman emperor Magnus Maximus), and according to her legend her father was an Irish king (probably Scottish, in its later meaning, is intended). She vowed herself to God, and when pressed to marry fled to the part of central Wales called Powys, where she remained hidden for

fifteen years. Then one day the prince of Powys, Brochwel Ysgythrog, came hunting in her neighbourhood, and pursued a hare into a clearing of the forest where Melangell was at prayer. The hare ran for the shelter of her garments, and turned to face its pursuers from a fold of her skirt. Brochwel urged on his hounds, but they drew off, howling ; the huntsman tried to wind his horn, but it stuck mute to his lips ; and Brochwel approached the girl for an explanation When he had heard Melangell's story of herself, he made her a present of the land on which they were standing as a " perpetual refuge and place of sanctuary ", in recognition of God's protection of the " little wild hare " in the shadow of His servant Melangell.

Accordingly she lived the rest of her life there, another thirty-seven years, gathering a community round her which she directed as abbess. But it was also a meeting-place for hares, who never showed any fear of their protectress, so that they came to be called " Melangell's lambs ".

The church of Pennant Melangell in Montgomeryshire claims to stand on the site of this happening, and it formerly contained St Melangell's shrine. It still has some medieval carving relating the story of the hare, and the shrine chapel at the east end.

The extant *Historia Divae Monacellae* cannot be traced further back than a manuscript of the early sixteenth century (*Archaeologia Cambrensis*, 1848). See Pennant's *Tours in Wales*, cap. iii, and Gould and Fisher, LBS., vol. iii, who give examples from Pennant Melangell and elsewhere of the continuing reverence for the hare shown in Celtic folk lore. There is a more extended treatment of hare mythology in Dr John Layard's *The Lady of the Hare* (1944), but he does not mention the Melangell story.

28 : ST AUGUSTINE, OR AUSTIN, ARCHBISHOP OF CANTERBURY (*c.* A.D. 605)

WHEN Pope St Gregory the Great decided that the time had come for the evangelization of Anglo-Saxon England, he chose as missionaries some thirty or more monks from his monastery of St Andrew on the Coelian Hill. As their leader he gave them their own prior, Augustine, whom St Gregory must have esteemed highly to have made him responsible for a scheme so dear to his heart. The party set out from Rome in the year 596 ; but no sooner had they arrived in Provence than they were assailed with warnings about the ferocity of the Anglo-Saxons and the dangers of the Channel. Greatly discouraged, they persuaded Augustine to return to Rome and obtain leave to abandon the enterprise. St Gregory, however, had received definite assurance that the English were well disposed towards the Christian faith ; he therefore sent Augustine back to his brethren with words of encouragement which gave them heart to proceed on their way. They landed in the Isle of Thanet in the territory of Ethelbert, king of Kent. How the missionaries sent messengers to Ethelbert, how he received them sitting under an oak and listened to their words, how he made over to them a dwelling-place in Canterbury with the use of the old church of St Martin, and how he gave them leave to preach among his subjects, has been already described on February 25, under the article on St. Ethelbert.

The king was baptized at Pentecost 597, and almost immediately afterwards St Augustine paid a visit to France, where he was consecrated bishop of the English by St Virgilius, metropolitan of Arles. At Christmas of that same year, many of

Ethelbert's subjects were baptized in the Swale, as St Gregory joyfully related in a letter to Eulogius, the patriarch of Alexandria. Augustine sent two of his monks, Laurence and Peter, to Rome to give a full report of his mission, to ask for more helpers and obtain advice on various points. They came back bringing the pallium for Augustine and accompanied by a fresh band of missionaries, amongst whom were St Mellitus, St Justus and St Paulinus. With these " ministers of the word ", says Bede, " the pope sent all things needed in general for divine worship and the service of the Church, sacred vessels, altar cloths, furniture for churches, and vestments for clergy, relics, and also many books." Gregory outlined for Augustine the course he should take to develop a hierarchy for the whole country, and both to him and to Mellitus gave very practical instructions on other points. Pagan temples were not to be destroyed, but were to be purified and consecrated for Christian worship. Local customs were as far as possible to be retained, days of dedication and feasts of martyrs being substituted for heathen festivals since, as St Gregory wrote, " he who would climb to a lofty height must go by steps, not leaps ".

In Canterbury itself St Augustine rebuilt an ancient church which, with an old wooden house, formed the nucleus for his metropolitan basilica and for the later monastery of Christ Church. These buildings stood on the site of the present cathedral begun by Lanfranc in 1070. Outside the walls of Canterbury he made a monastic foundation, which he dedicated in honour of St Peter and St Paul. After his death this abbey became known as St Augustine's, and was the burial place of the early archbishops.

The evangelization of Kent was proceeding apace, and Augustine turned his attention to the bishops of the ancient British church which had been driven by the Saxon conquerors into the fastnesses of Wales and Cornwall. Cut off from much communication with the outside world, the British church, though sound in doctrine, clung to certain usages at variance with those of the Roman tradition. St Augustine invited the leading ecclesiastics to meet him at some place just on the confines of Wessex, still known in Bede's day as Augustine's Oak. There he urged them to comply with the practices of the rest of Western Christendom, and more especially to co-operate with him in evangelizing the Anglo-Saxons. Fidelity to their local traditions, however, and bitterness against their conquerors made them unwilling, even though he wrought a miracle of healing in their presence to demonstrate his authority. A second conference proved a sad failure. Because St Augustine failed to rise when they arrived, the British bishops decided that he was lacking in humility and would neither listen to him nor acknowledge him as their metropolitan. Whereupon it is said that Augustine, most unfortunately, threatened them that " if they would not accept peace with their brethren, they should have war with their enemies ". Some claimed that this prediction was fulfilled, about ten years after Augustine's death, when King Ethelfrith of Northumbria attacked and defeated the Britons at Chester, after massacring the monks who had come from Bangor Iscoed to pray for victory.

The saint's last years were spent in spreading and consolidating the faith throughout Ethelbert's realm, and episcopal sees were established at London and Rochester. About seven years after his arrival in England, St Augustine passed to his reward, on May 26, *c.* 605. His feast is observed on this date in England and Wales, but elsewhere on May 28.

St Augustine wrote frequently to Pope St Gregory, consulting him in the least difficulties which occurred in his ministry. This shows the tenderness of his

conscience : for in many things which he might have decided by his own learning and prudence he desired to render his conscience more secure by the advice and decision of the chief pastor. On one occasion Gregory wrote exhorting Augustine to beware of pride and vainglory in the miracles God wrought through him : " You must needs rejoice with fear, and fear with joy concerning that heavenly gift. You will rejoice because the souls of the English are by outward miracles drawn to inward grace : but you will fear lest, amidst the wonders that are done, the weak mind may be puffed up by self-esteem ; and so the thing whereby it is outwardly raised to honour cause it to fall through vainglory. . . . All the elect do not work miracles, and yet the names of all are written in Heaven. Those who are the disciples of truth ought not to rejoice save for that good thing which all enjoy as well as they, in which their joy shall be without end."

The text and notes of Plummer's edition of Bede's *Historia Ecclesiastica* supply almost all that can be regarded as trustworthy material for the life of St Augustine. Such later biographers and chroniclers as Goscelin (in the *Acta Sanctorum*, May, vol. vi), William of Malmesbury, Thomas of Elmham and John Brompton add nothing of value. The Welsh sources are equally late and unreliable. There is an excellent account of *St. Augustine of Canterbury and his Companions* (Eng. trans., 1897), by Fr A. Brou. The longest contribution to Newman's *Lives of the English Saints*, that devoted to St Augustine by Canon F. Oakeley, is thorough and sympathetic ; it was written, of course, in his Anglican days. See also F. A. Gasquet, *The Mission of St Augustine* (1925) ; F. M. Stenton, *Anglo-Saxon England* (1943), pp. 104–112 ; A. W. Wade-Evans, *Welsh Christian Origins* (1934), for a sensible discussion of the " British trouble " ; and an important work by S. Brechter, *Die Quellen zur Angelsachsenmission Gregors der Grossen* (1941), reviewed in *Analecta Bollandiana*, vol. lx (1942) ; *cf.* W. Levison, *England and the Continent* . . . (1946), p. 17, and St. Nothelm herein, October, 17.

ST SENATOR, Bishop of Milan (A.D. 475)

When the Church in the East was threatened with schism or lapse into heresy as the result of the vindication of the monophysite Eutyches and the condemnation of St Flavian by the so-called " Robber Synod ", St Leo the Great decided to send legates to Constantinople to urge upon the Emperor Theodosius II the calling of a general council at which the true doctrine of our Lord's two natures should be definitely and decisively enunciated. For this mission men of learning, tact and integrity were required, and the pope chose St Abundius, bishop of Como, and a distinguished priest called Senator as being suitable representatives. By the time these envoys reached Constantinople, Theodosius was dead, but their mission resulted in the summoning of the Council of Chalcedon under the Emperor Marcian. The year after his return to Italy, St Senator attended a synod at Milan in the same capacity of papal legate. Upon the death of St Benignus he succeeded to the bishopric of Milan, which he ruled for three years, dying probably in 475.

The fragmentary materials for the history of St Senator have been brought together in the *Acta Sanctorum*, May, vol. vi. The laudatory reference to him in the verses of Ennodius on the bishops of Milan will be found in MGH., *Auctores Antiquissimi*, vol. vii, p. 166. But see especially Father Savio, *Gli antichi Vescovi d'Italia, Milano*, vol. i, pp. 197–199.

ST JUSTUS, Bishop of Urgel (*c.* A.D. 550)

The Spanish bishopric of Urgel seems to have been founded in the first quarter of the sixth century, and its earliest recorded ruler is St Justus, whose three brothers were Justinian, bishop of Valencia, Nebridius, bishop of Egara, and Elpidius of

Huesca, also a bishop. St Justus took part in the Councils of Toledo and Lerida in the years 527 and 546 respectively. He was the author of a short mystical exposition of the Canticle of Canticles which he dedicated to his metropolitan, Archbishop Sergius of Tarragona. The tone of this treatise and of its dedication leaves a very favourable impression of the writer's intelligence and piety.

Almost all the little we know of St Justus is due to a paragraph in the *De viris illustribus* of St Isidore of Seville, quoted in the brief notice of the *Acta Sanctorum*, May, vol. vi. See also Florez, *España Sagrada*, vol. xlii, pp. 75 and 187; but especially H. Quentin in the *Revue Bénédictine*, vol. xxiii (1906), pp. 257–260 and 487–488.

ST GERMANUS, BISHOP OF PARIS (A.D. 576)

ST GERMANUS (Germain), one of the chief glories of France in the sixth century, was born near Autun about the year 496. After a careful training he was ordained priest by St Agrippinus, and was subsequently chosen abbot of St Symphorian in one of the suburbs of Autun. Happening to be in Paris when that see became vacant, he was nominated by King Childebert I to fill the chair. His promotion made no change in the austerity of his life: he retained his simplicity of dress and food, but his house was always crowded by a throng of beggars whom he entertained at his own table. Through his eloquence and example he brought many sinners and careless Christians to repentance, including the king himself who, from being entirely absorbed in worldly interests, became a generous benefactor to the poor and the founder of religious establishments. When Childebert fell ill at his palace of Celles, near Melun, the saint visited him, and we are told that on hearing that he had been given up by the physicians, he spent the whole night in prayer for his recovery. In the morning he cured the royal patient by the imposition of his hands. The king is said to have related this miracle himself in letters patent in which he declared that, out of gratitude to God, he bestowed upon the church of Paris and Bishop Germanus the land of Celles where he had received this favour. Unfortunately, however, the authenticity of this charter is more than doubtful.

Among Childebert's foundations was a church in Paris which, with the adjoining monastery, was dedicated to God in honour of the Holy Cross and St Vincent; it was consecrated by St Germanus, who added to it the chapel of St Symphorian, which eventually contained his tomb. After his death the church was renamed Saint-Germain-des-Prés and became for several generations the burial-place of the royal family. Throughout his episcopate St Germanus strove to check the licentiousness of the nobles. He did not scruple to reprove and even to excommunicate King Charibert for his shameless wickedness. During the fratricidal wars in which the nephews of Childebert became involved, he made every effort to induce them to suspend their hostilities, even writing to Queen Brunhildis in the hope of enlisting her influence with her husband to that end. All his remonstrances and appeals, however, were ineffectual. The saint died on May 28, 576, at the age of eighty, mourned by all the people; King Chilperic himself is said to have composed his epitaph in which he extolled the holy bishop's virtues, his miracles and his zeal for the salvation of souls.

One point of special interest in connection with St Germanus is the fact that the two letters on liturgical observances which were formerly attributed to him and which were believed to furnish a detailed and trustworthy description of the

so-called " Gallican " liturgy in the middle of the sixth century, have been shown to be a century or more later in date.

The principal source for the history of St Germanus is the life by Venantius Fortunatus, a contemporary. From a biographical point of view it leaves much to be desired and it is mainly a record of rather dubious miracles. It has been printed many times (*e.g.* in the *Acta Sanctorum*, May, vol. vi), but the most critical text is that of B. Krusch in MGH., *Scriptores Merov.*, vol. vii (1920), pp. 337–428, with a valuable preface, notes and supplementary matter. There are satisfactory articles on St Germanus in the *Kirchenlexikon* and DCB. For the letters on liturgy, see the convincing article of A. Wilmart in DAC., vol. vi, cc. 1049 to 1102. There follows in the same volume a very full discussion by H. Leclercq of the history of Saint-Germain-des-Prés.

ST WILLIAM OF GELLONE (A.D. 812)

IN the time of Pepin the Short, the wife of Thierry, count of Toulouse, gave birth to a son to whom they gave the name of William. Upon attaining manhood William went to court, where he soon became a favourite with Charlemagne, who by this time had succeeded to his father's throne. He filled various offices to the monarch's satisfaction and then was sent by him against the Saracens who were threatening France. At the same time he was created duke of Aquitaine. William vanquished the Saracens, and raised the prestige of Christianity amongst the Moslems by his bravery, justice and piety. Amongst those of his own faith also he came to be regarded as the ideal Christian knight, and he figures as the principal character in several *chansons de geste*, such as *La prise d'Orange* and *Aliscans*. He could not, however, rest satisfied with serving his king ; he desired to place himself at the disposal of the King of kings. With this object in view he sought for a suitable site on which to build a monastery, and discovered it at Gellone, at about an hour's distance from the celebrated abbey of Aniane. There he founded his monastery, which he peopled with monks from the neighbouring religious houses, especially from Aniane. He also built in the vicinity a convent for women, in which his sisters took the veil.

For some time William continued to live in the world, attending the royal court, where he was regarded with great favour, but the call to abandon all came to him as it had done to his sisters. He obtained the requisite permission from Charlemagne, and then made his way to Brioude in the Auvergne, where he hung up his weapons in the church of St Julian after he had laid an offering on the altar. From thence he went to Gellone, where he received the habit from St Benedict of Aniane, who became from that time his director and spiritual guide. Perfect as had been St William's conduct as a layman, it was equally perfect as a monk. He died on May 28, 812, and was buried in his own monastery, which was afterwards renamed St William in the Wilderness.

The life printed in the *Acta Sanctorum*, May, vol. vi, cannot be the work of a contemporary, as it purports to be, but it is relatively sober. See " L. Clarus " (W. Volk), *Herzog Wilhelm von Aquitanien* (1865) ; G. Morin in the *Revue Charlemagne*, vol. ii (1913), pp. 116–126 ; A. Becker, *Die alt-französische Wilhelm-sage* (1896) ; Bédier, *Les Légendes épiques* (1926), t. i.

ST BERNARD OF MONTJOUX (A.D. 1081 ?)

THE founder of the two celebrated hospices of the Great and Little St Bernard which have saved the lives of so many Alpine travellers has a claim to the grateful

recognition of posterity and it is strange that until comparatively recent years no attempt was made to deal critically with the matter contained in the obviously highly coloured biographies of St Bernard. He is often referred to as Bernard of Menthon because of his alleged birth in Savoy, son of Count Richard of Menthon and his wife of the Duyn family. He was in fact probably of Italian birth, and his parentage is unknown ; and the story of his projected marriage and flight therefrom seems to be pure invention. We are told that after his ordination Bernard eventually was appointed vicar general in the diocese of Aosta ; and that for forty-two years he travelled up and down the country, visiting the most remote Alpine valleys where the remnants of heathen superstition still lingered, extending his missionary labours even beyond his own jurisdiction into the neighbouring dioceses of Novara, Tarantaise and Geneva. In the territory under his immediate control he founded schools, restored clerical discipline, and insisted that the churches should be well kept. His solicitude went out to all those in need, but especially to the travellers —often French or German pilgrims on their way to Rome—who attempted the crossing of the Alps by the two mountain passes which led into the territory of Aosta. Some lost their way and were frozen to death, some wandered into snow-drifts, whilst others who could face the severity of the climate were plundered or held to ransom by brigands. With the help of the bishop and other generous donors, St Bernard built hospices on the summit of the two passes which were renamed after him the Great and the Little St Bernard.

Actually, his was not the first venture of the kind in those regions. Some sort of hospice under clerical auspices is known to have existed in the ninth century on the Mons Jovis (Montjoux), as it was then called, but the enterprise had lapsed long before the days of St Bernard. The rest-houses which he constructed were new foundations. Provision was made in them for the reception of all travellers indiscriminately, and the hospices were placed under the care of clerics and laymen, who eventually became Augustinian canons regular, for whom a monastery was built close at hand. The same order has continued to direct them to the present day. The boon thus conferred on travellers soon made St Bernard's name famous, and great men were eager to visit the hospices and contribute to their endowment. At some time St Bernard went to Rome, where he is said to have received from the then pope the formal approbation of the hospices together with the privilege of receiving novices to perpetuate his congregation. The saint lived to the age of eighty-five and died probably on May 28, 1081, in the monastery of St Laurence at Novara.

In the *Acta Sanctorum*, June, vol. iii, a life is printed which purports to have been written by a contemporary, Richard, archdeacon of Aosta, as well as some other texts. All these documents are certainly of much later date, and no confidence at all can be placed in the legends which they recount ; the pseudo-Richard in particular is a cento put together in the interest of the Savoyard as opposed to the Italian tradition. It seems to have been clearly demonstrated that St Bernard died, not in 1008, but in 1081. See the article of A. Lütolf in the *Theologische Quartalschrift*, vol. 61 (1879), pp. 179–207. This conclusion is supported by a text printed in the *Biblioteca de la Società Storica Subalpina*, vol. xvii (1903), pp. 291–312, which is probably the oldest known account of the saint, and which records a meeting of Bernard with the Emperor Henry IV at Pavia in 1081. See also Mgr Duc in *Miscellanea di Storia Italiana*, vol. xxxi (1894), pp. 341–388. Other dates have also been suggested, as, for example, by Gonthier, *Œuvres historiques*, vol. iii, who holds that the saint died in 1086. The legend of St Bernard in its older form, after having been presented in the middle ages as a mystery play, was revived by Henri Ghéon in his drama *La merveilleuse histoire du jeune Bernard de Menthon* (English trans. by Barry Jackson). In 1923 Pope Pius XI, in a Latin letter of singular eloquence, proclaimed St Bernard patron of all Alpinists

and mountain climbers ; the text is in the *Acta Apostolicae Sedis*, vol. xv (1923), pp. 437–442. For more recent research, see *Analecta Bollandiana*, vol. xxvi (1907), pp. 135–136, and vol. lxiii (1945), pp. 269–270, with references therein, and DHG., t. viii, cc. 690–696.

ST IGNATIUS, Bishop of Rostov (A.D. 1288)

From being archimandrite of the monastery of the Theophany at Rostov, this Ignatius was raised to the bishopric of that city in 1262. He was a most faithful shepherd of his flock at a time of great difficulty, for he had to defend his people against the oppression of the Tartars and mediate between the quarrelling nobles of Rostov. Moreover, false accusations were made against him to the metropolitan of Kiev, and he was for a time removed from office. It was during the episcopate of Ignatius, in 1274, that a synod of the Russian Church was held at Vladimir, at which he attended. Words used by this gathering show the sort of thing that the Russian clergy still, and for centuries after almost down to our own day, had sometimes to contend with : " People still follow the customs of the thrice-accursed heathen : they celebrate sacred feast-days with devilish observances, whistling, yelling and howling ; low drunken fellows get together and beat one another with sticks, till some are killed, and these they strip of their clothes ".

St Ignatius was called to the better life on May 28, 1288, and his death was at once followed by reports of miracles, of which the most surprising was that when his body was borne to burial he rose in his coffin and blessed the crowds of by-standers. Unless they have been destroyed in the events of the past thirty years, the relics of St Ignatius are still in the church of the Assumption at Rostov.

From Martynov's *Annus ecclesiasticus Graeco-Slavicus* in *Acta Sanctorum*, October, xi. *Cf.* St Sergius on September 25, and bibliography.

BD MARGARET POLE, Widow and Martyr (A.D. 1541)

Niece to two English kings, Edward IV and Richard III, Margaret Plantagenet was the child of their brother the duke of Clarence by Isabel, daughter of Warwick the Kingmaker. Henry VII, whose wife was her first cousin, gave her in marriage to Sir Reginald Pole, a Buckinghamshire gentleman who did him good service in the Scottish campaign and elsewhere. At the time of Henry VIII's accession, Margaret was a widow with five children, and the young monarch, who described her as the saintliest woman in England, gave her back her brother's estates which had been forfeited by attainder in the previous reign, creating her also countess of Salisbury in her own right. Upon the birth of Princess Mary she was appointed governess to the royal infant, but her disapproval of Henry's marriage to Anne Boleyn led to her retirement from court with the consequent loss of her post and of the king's favour. A treatise which her fourth son, Reginald—afterwards Cardinal Pole—wrote against the royal claim to ecclesiastical supremacy still further incensed Henry, who told the French ambassador that he meant to get rid of the whole family. After Sir Henry Neville's rising in the north, emissaries were sent to examine Margaret in the hope of incriminating her as privy to the conspiracy ; but though they questioned her from the forenoon till the evening they could obtain from her no damaging admission. They had to own that the tall, dignified woman had the brains as well as the stature of a man. She was nevertheless taken into custody and was imprisoned, first in Lord Southampton's house at Cowdray and afterwards in the Tower, where she suffered greatly during the winter from lack of

firing and from insufficient clothing. She was never brought to trial: it was thought that no jury would convict her; but a servile Parliament passed an act of attainder against her. On May 28, 1541, she was led out into the square to be beheaded. It is said by Lord Herbert that she refused to kneel down and lay her head on the block, saying she was no traitor, and that the executioner, who was a novice, struck at her several times unsteadily with the axe before he felled her. This, however, is contradicted by the French ambassador's account, in which we are told that, the regular executioner being absent, his understudy, as she knelt, hacked at her neck very clumsily. The most weighty authorities reject Lord Herbert's story as improbable. She was seventy years of age when she suffered. An interesting portrait of Bd Margaret Pole is in the National Portrait Gallery, and her feast is observed in several English dioceses.

A full and well documented account of Bd Margaret is given by Father E. S. Keogh in Camm, LEM., vol. i, pp. 502–540. The *Letters and Papers, Foreign and Domestic*, of Henry VIII are our principal source of information, and Bd Margaret's fate is, of course, treated in some detail by Lingard, Gairdner and other historians of the reign.

BD MARY BARTHOLOMEA OF FLORENCE, VIRGIN (A.D. 1577)

THE history of Bd Mary Bartholomea de Bagnesiis is practically the record of a life of suffering heroically borne. Though she came of a noble and wealthy Florentine family, her health was so greatly undermined in infancy by the starvation to which she was subjected by a foster-mother in whose care she had been left, that she was never able in after life to eat a normal meal. A pious child, she had decided even then to devote herself to the religious life as two of her elder sisters had already done, but the death of her mother when she was seventeen placed her in charge of her father's household. It does not seem to have occurred to her that she would be expected to marry, and when her father told her that he had actually chosen a bridegroom for her the shock was so great that she had a complete breakdown, which not only precluded all possibility of marriage but even made her a bedridden invalid. Various grave complications supervened, all of which she bore with unfailing resignation, just as she submitted to the often revolting and most painful remedies prescribed for her by the charlatans her father called in. From her bed she exercised a wonderful influence over the numerous persons who visited her. Enemies were reconciled, the sorrowful consoled, sinners converted and the sick healed by one who forgot her own sufferings in her sympathy for others. When she was thirty-two she was clothed as a Dominican tertiary, and for a short time regained strength enough to get up and go to church, but the improvement was only temporary and she had to take to her bed once more. Her sufferings were intense, and we are told that on eight occasions she received extreme unction. She had the privilege granted her of having Mass said in her room and of receiving holy communion frequently. At times she was rapt in ecstasy, but humility made her loth to speak of her spiritual experiences on these occasions, even to her director. She died after being an invalid for forty-five years and was buried by her own wish in the Carmelite church of St Mary of the Angels.

A full account translated from the Italian life written by her domestic chaplain will be found in the *Acta Sanctorum*, May, vol. vi, Appendix.

THE LONDON MARTYRS OF 1582

ON May 28, 1582, three priests, THOMAS FORD, JOHN SHERT, and ROBERT JOHNSON, were hanged, drawn and quartered at Tyburn—actually for exercising their sacerdotal functions and for denying that Elizabeth was head of the Church, but professedly for participation in a fictitious conspiracy against the queen, known as the plot of Rome and Rheims.

Thomas Ford was a Devonshire man who had taken his M.A. at Oxford and had become a fellow of Trinity. Religious scruples having compelled him to leave the university, he went to the English College at Douai where he was raised to the priesthood—being one of the first batch of its students to be presented for holy orders. About the year 1576 he was sent upon the English mission and laboured successfully until, in 1581, he was arrested with Bd Edmund Campion at the house of Mr. Yates at Lyford in Berkshire. He was committed to the Tower and was condemned to death on the evidence of informers, who had never seen him or his fellow martyrs before their imprisonment. In the cart, as he was being taken to execution, he declared: "I am a Catholic and do die in that religion". With regard to the queen, he stated on the scaffold that he acknowledged her for his sovereign and queen and had never in his life offended her.

John Shert was also an Oxford man, a student of Brasenose, and a native of Cheshire. For some time after he had left the university he was a schoolmaster in London. Like Ford, however, he became dissatisfied with the established religion, crossed over to Douai to study for the priesthood, and received ordination in Rome. In 1579 he was sent to England, where he worked for two years. He was arrested on July 14, 1581. Though no real evidence could be adduced against him, he was condemned to be hanged. On the scaffold at Tyburn he was made to watch the execution and disembowelling of Thomas Ford. Far from being dismayed, he cried out: "O blessed soul, happy art thou: pray for me!" He could have saved himself at the last moment by asking pardon and by affirming that Elizabeth was the head of the Church in England, but he stoutly declared: "She is not, nor cannot be, nor any other but only the supreme pastor".

Robert Johnson, sometimes confused with Laurence Richardson (below), came from Shropshire. After being a manservant in a private family, he went to Douai, became a priest in 1576, and was sent to the English mission. Some four years later he was committed to the Tower, where he was cruelly racked three times. In November 1581 he was sentenced to death on the same charge as his two brother martyrs and suffered in the same place on the same day. As the rope was placed about his neck he prayed aloud in Latin. Bidden rather to pray in English, he replied, "I pray that prayer which Christ taught in a tongue I well understand". "Pray as Christ taught", exclaimed one of the ministers present. To which the martyr spiritedly retorted, "What! do you think Christ taught in English?" He was still praying in Latin when the cart was drawn away from under him.

Two days after the martyrdom of the above, four other Catholic priests were executed at Tyburn. Their names were WILLIAM FILBY, LUKE KIRBY, LAURENCE RICHARDSON, *vere* Johnson, and THOMAS COTTAM. All four had been educated at English universities before going abroad to be trained for the Catholic ministry, and all had been tried the previous November with Bd Edmund Campion and condemned—nominally for being concerned in the bogus plot of Rheims and Rome, but practically for coming as Catholic priests to minister to the queen's subjects.

The six months between their condemnation and their execution they spent as prisoners in the Tower.

William Filby, a native of Oxford, had been a student at Lincoln College. Religious scruples led him to leave the university and he soon afterwards entered the English seminary at Rheims. Ordained priest in 1581, he was sent to England where he was promptly arrested with Bd Edmund Campion. From July 1581 he was imprisoned in the Tower and after his trial—for six whole months—he was loaded with manacles. Together with his three companions he was taken at seven in the morning of May 30, 1582, to Tyburn, where he was the first to suffer. He was only twenty-seven years of age.

Luke Kirby was from Durham or Yorkshire and a master of arts. He joined the Douai College in 1576 and was ordained the following year. After a short stay in England he went to the English College in Rome to pursue further studies. Returning to England he was soon arrested and imprisoned.

Laurence Richardson, who was born in Lancashire and whose true name was Johnson, quitted Brasenose College, Oxford, to embrace the Catholic faith. After studying at Douai and being raised to the priesthood he laboured with great zeal in his native county, but was apprehended in the early part of 1581. Offered mercy on the scaffold if he would confess his treason and renounce the pope, he answered, " I thank her Majesty for her mercy ; but I must not confess an untruth or renounce my faith ".

Thomas Cottam was also a native of Lancashire and a graduate of Brasenose. On becoming a Catholic he went abroad, first to the Douai College and then to Rome, where he entered the Society of Jesus. Persistent ill-health prevented his completing his noviceship, but he was ordained a priest at Rheims and, at his own earnest entreaty, was sent on the English mission. The authorities had been furnished with an exact description of him by a notorious informer called Sledd who had feigned to be his friend. By this means he was identified upon landing at Dover. One of his fellow-travellers, a Douai professor, Dr Ely, escaped detection and was actually instructed to deliver Mr Cottam up to Lord Cobham. He acquiesced, not intending to carry out the order. After their arrival in London he succeeded, though not without difficulty, in persuading his companion to proceed on his way. As soon, however, as the authorities began to press Dr Ely, Cottam voluntarily gave himself up. He was imprisoned first in the Marshalsea and afterwards in the Tower where he and Luke Kirby were subjected to the instrument of torture known as the Scavenger's Daughter. He was the last of the four to be executed, and was compelled to watch the dismemberment of his fellow martyrs.

Full details of the history, capture and imprisonment of all seven martyrs will be found in Camm, LEM., vol. ii, pp. 443–563. The account in Challoner, MMP., pp. 44–66, is less complete.

29 : ST MARY MAGDALEN DEI PAZZI, VIRGIN (A.D. 1607)

THE family of the Pazzi was one of the most illustrious in Florence and was closely allied to the Medici, the ruling house : it gave to the state a long line of eminent politicians, governors and soldiers ; and to the world one great woman who in fame has eclipsed them all. The father of St Mary Magdalen dei Pazzi, Camillo Geri by name, had married Mary Buondelmonte, the descendant

of a family as distinguished as his own. The saint was born in Florence in 1566, and in honour of St Catherine of Siena received her name in baptism. Almost from infancy she began to display an intense attraction for religion and good works, and she made her first communion with wonderful fervour when she was ten. Her father having been appointed governor of Cortona, she was placed at the age of fourteen as a boarder in the convent of St John in Florence. There she could give full scope to her devotion and learnt to love the atmosphere of a religious house.

Fifteen months later her father took her home with a view to arranging a marriage for her. Several desirable suitors were proposed, but her heart was so strongly set upon the religious life that her parents after some opposition reluctantly gave way to her desire. She chose the Carmelite convent of her native town because its members made their communion almost every day. On the eve of the Assumption, 1582, she entered the convent of St Mary of the Angels upon the understanding that she should continue to wear her secular clothes until she had had full experience of the rule. She had only been there fifteen days when her parents fetched her home—hoping, no doubt, that she would reconsider her decision. Her resolution, however, was unbroken, and three months later she re-entered the convent with their approbation and blessing.

On January 30, 1583, she received the habit, and took the name of Mary Magdalen. When the priest placed the crucifix in her hands with the words, " God forbid that I should glory save in the cross of our Lord Jesus Christ ", her face was suffused with an almost unearthly radiance and her heart was filled with an ardent desire to suffer during the rest of her life for her Saviour. That desire was never to leave her. After a most fervent noviciate she was allowed to take her vows unusually early, because she was dangerously ill. As her sufferings were obviously very severe, one of the sisters asked her how she could bear so much pain without a murmur. The saint pointed to the crucifix and said, " See what the infinite love of God has suffered for my salvation. That same love sees my weakness and gives me courage. Those who call to mind the sufferings of Christ and who offer up their own to God through His passion find their pains sweet and pleasant." When she was conveyed back to the infirmary after her profession she sank into an ecstasy which lasted over an hour; and for forty days she enjoyed heavenly consolations in addition to frequent raptures. It has often been noticed by writers on the spiritual life that God is wont thus to visit elect souls with special consolations after their first act of complete self-surrender. He does it in order to brace them for the trials which never fail to ensue. To crucify in them all self-seeking, to teach them to know themselves, and to prepare them to be vessels of His pure love, He refines them in the crucible of internal tribulation. Usually the higher the degree of sanctity to which they are to rise, the fiercer are the cleansing fires. This we find exemplified in the state of desolation into which this saint fell after her first transports of spiritual joy. But she did not desire spiritual consolations. Her aspiration was to suffer for her Saviour's sake.

Fearing that she might have offended God by over-eagerness to be professed, Mary dei Pazzi asked and obtained permission to live as a novice two years after she had made her vows. At the expiration of that time she was appointed second directress of the extern girls, and three years later she was set to instruct young nuns. She was now being tried by the most severe interior trials. Although she fasted always on bread and water, except on Sundays and holidays, she was assaulted with violent temptations to gluttony and impurity. To resist them she chastised

her body with disciplines, while she never ceased to implore the help of her heavenly Spouse and of our Blessed Lady. She seemed to be plunged into a state of darkness in which she saw nothing but what was horrible in herself and in all around her. For five whole years she remained in this state of desolation and spiritual dryness, and then God restored to her soul His holy peace together with the comfort of His divine presence. In 1590, on Whitsunday at Matins when the *Te Deum* was intoned, she fell into a rapture. On emerging from it, she pressed the hands of the prioress and the novice-mistress, exclaiming, " Rejoice with me, for my winter is at an end ! Help me to thank and glorify my good Creator." From this time onwards God was pleased to manifest His graces in her.

Mary Magdalen dei Pazzi read the thoughts of others and predicted future events. To Alexander dei Medici she foretold that he would one day be pope. Repeating the prophecy on a subsequent occasion she added that his reign would be a short one : it actually lasted twenty-six days. During her lifetime she appeared to several persons in distant places and she cured a number of sick people. As time went on, her ecstasies became more and more frequent. Sometimes in that state she would appear rigid and lifeless, sometimes she would carry on her customary duties while remaining entranced. Occasionally from her words and gestures it was evident that she was in some way participating in the passion of our Lord or conversing with her divine Spouse and the denizens of Heaven. So edifying were the words that fell from her lips that a record was kept of them by her sisters, who collected them after her death into a book. Her union with God seemed unbroken : she would call upon all created things to glorify their Creator and longed for all mankind to love Him as she did. She would pray with tears for the conversion of the heathen, of unbelievers, of heretics, of sinners. She would cry out, " O Love, love is not loved, not known by His own creatures. O my Jesus ! If I had a voice sufficiently loud and strong to be heard in every part of the world, I would cry out to make this Love known, loved and honoured by all men as the one immeasurable good."

In 1604 St Mary Magdalen became bedridden. She was now subject to violent headaches, and she lost all power in her limbs although she suffered agonies if touched. Besides being in constant pain she experienced much spiritual dryness. Nevertheless, the greater her suffering the greater grew her desire for it. " O Lord ", she prayed, " let me suffer or let me die—or rather—let me live on, that I may suffer more ! " She even rejoiced if her prayers were not granted because it meant that God's will was being done, not hers. When she knew that her last hour was approaching, she gave a parting injunction to the nuns assembled round her. " Reverend mother and dear sisters ", she said, " I am about to leave you ; and the last thing I ask of you—and I ask it in the name of our Lord Jesus Christ—is that you love Him alone, that you trust implicitly in Him and that you encourage one another continually to suffer for the love of Him." On May 25, 1607, she went to her eternal reward at the age of forty-one years. Her body, which was untouched by corruption, still lies in a shrine in the church attached to her convent in Florence, and in 1669 she was canonized.

In the *Acta Sanctorum*, May, vol. vi, the Bollandists print a Latin translation of the two earliest lives of St Mary Magdalen dei Pazzi. The first appeared in 1611, written by Vincent Puccini, the saint's confessor in her last years. The narrative portion is comparatively brief, but it is accompanied by a supplement of some 700 pages consisting of extracts from her visions and letters. Father Cepari, who had also acted as her confessor, had likewise a

biography in preparation, but he withheld it out of consideration for Puccini. It appeared, however, in 1669 with additions borrowed from the process of canonization. These two works, combined with her letters and five manuscript volumes of notes of her revelations and dialogues in ecstasy, taken down by her fellow nuns, constitute our sources. A new selection of her utterances, *Extases et lettres*, was presented in 1945 (in Italian, 1924) by Maurice Vaussard, who has further contributed a short life to the series " Les Saints " (1925). The life by Cepari was translated into English for the Oratorian Series and was printed in 1849, and there is a full biography in French by the Viscountess de Beausire-Seyssel (1913). See Fr E. E. Larkin's paper on " The Ecstasies of the Forty Days of St Mary M. de' Pazzi " in *Carmelus*, vol. i (1954), pp. 29–71.

ST CYRIL OF CAESAREA, MARTYR (A.D. 251 ?)

OF this boy martyr we are told that without the knowledge of his pagan father he had become a Christian. The father, discovering that the child refused to pay any mark of respect to the idols, turned him out of doors. This happened at Caesarea in Cappadocia, and the governor of the city gave orders that Cyril should be brought before him. Cajoleries and threats proved equally ineffectual to shake the boy's resolution. Then the governor ordered him off as if to execution ; but he gave directions that after the youth had seen the blazing pyre into which he might be thrown, he was to be brought back to the court. On his return Cyril only complained that the sentence had not been carried out, and the governor, infuriated, had him put to death by the sword.

The so-called *passio*, which exists only in Latin, looks more like a fragment of a panegyric than a historical document. It is printed in the *Acta Sanctorum*, May, vol. vii, and in Ruinart. The real interest of the case lies in the fact that Cyril's name, with a mention of Caesarea in Cappadocia, was included already in the Syriac *breviarium* of the early fifth century under May 28, and that the same entry also appears on May 29 in the *Hieronymianum*, revised in Gaul a century or two later.

ST MAXIMINUS, BISHOP OF TRIER (*c.* A.D. 347)

ST MAXIMINUS, who was perhaps a native of Poitiers, left his home in early youth for Trier, possibly attracted thither by the reputation of its bishop, St Agritius. There he completed his education and there he was raised to the episcopate to become the successor of St Agritius. When St Athanasius went to Trier as an exile in 336, St Maximinus received him with honour, deeming it a privilege to be able to entertain so illustrious a servant of God. St Athanasius stayed with him two years ; and his writings emphasize the courage, vigilance and noble qualities of his host who was, moreover, already famous for his miracles. St Paul, bishop of Constantinople, when banished by Constantius, likewise found a retreat at Trier and a powerful protector in its bishop. St Maximinus convened the synod of Cologne which condemned Euphratas as a heretic, depriving him of his see. He warned the Emperor Constans, whose favourite residence was at Trier, against the errors of the Arians and he himself opposed them on every possible occasion : so that his name was coupled with that of St Athanasius in the excommunication which the Arians afterwards launched against their opponents from Philippopolis. The date of his death is uncertain : but we are told that it cannot have been later than 347 because his successor Paulinus is known to have been in possession of the see of Trier in that same year. Although St Maximinus seems to have written much, none of his works have survived.

A life of Maximinus is printed in the *Acta Sanctorum*, May, vol. vii, but the biography written by Servatus Lupus in the ninth century is probably preferable. It has been edited

by B. Krusch in MGH., *Scriptores Merov.*, vol. iii, pp. 71–82. The question of the Council of Cologne in 346 has been much debated. Mgr Duchesne denied the existence of any such council ; see *Revue d'Histoire ecclésiastique*, vol. iii (1902), pp. 16–29 ; but consult H. Quentin in *Revue Bénédictine*, vol. xxiii (1906), pp. 477–486, and Hefele-Leclercq, *Histoire des Conciles*, vol. i, pp. 830–836. On Maximinus, *cf.* Duchesne, *Fastes Épiscopaux*, vol. iii, p. 35, and the summary account by J. Hau, *Sankt Maximinus* (1935).

SS. SISINNIUS, MARTYRIUS AND ALEXANDER, MARTYRS (A.D. 397)

AMONGST the many strangers who came to sojourn in Milan during the reign of Theodosius the Great were three natives of Cappadocia, Sisinnius and the two brothers Martyrius and Alexander. St Ambrose esteemed them so highly that he commended them to St Vigilius, bishop of Trent, who was in great need of missionaries. Sisinnius having been ordained deacon and Martyrius lector, the three were commissioned to preach the gospel in the Tyrolese Alps where Christianity had made but little way. They laboured especially in the valley of Anaunia (Val di Non). There, in spite of opposition and ill-treatment, they gained a great number of souls and Sisinnius built a church in the village of Methon or Medol, where he assembled his converts to complete their instruction. The pagans, enraged at the success of the missionaries, resolved to force the newly-baptized Christians to take part in one of their festivals. Sisinnius and his companions did their best to keep their converts away, and their opponents thereupon attacked the missionaries in their own church, beating them so severely that Sisinnius died within a few hours. Martyrius managed to creep away into a garden, but his enemies found him the following day, and dragged him by the legs over sharp stones till he died under this brutal treatment. Alexander also fell into their hands. They tried by threats to make him renounce his faith as they were burning the bodies of his companions. Finding their efforts unavailing, they cast him alive into the same fire. The ashes of the saints were collected by the faithful and taken to Trent. Afterwards St Vigilius erected a church on the spot where they had suffered.

Though the details supplied in the supposed " Acts " of Sisinnius, in the Bollandists, May, vol. vii, are of little account, the fact of the martyrdom is certain. We possess the letters written by Vigilius himself to the bishop of Milan and to St John Chrysostom. St Augustine also speaks of them, as does St Maximus of Turin. See further the references given in CMH., p. 281.

ST THEODOSIA, VIRGIN AND MARTYR (A.D. 745)

THE history of St Theodosia was written in the fourteenth century by Constantine Akropolites, who seems to have drawn upon early written records and oral tradition ; he inhabited a house at Constantinople near the martyr's tomb and was one of her great votaries. According to him she came of a noble family and lost her parents when she was still very young. She afterwards took the veil in the monastery of the Anastasis in Constantinople. She lived in the days of the Emperors Leo the Isaurian and his son, Constantine Copronymus, who strove to abolish the public veneration of sacred images. When the order had gone forth for the destruction of a greatly revered image of our Lord, Theodosia at the head of a band of women shook the ladder which supported the official who was about to cast it down. The man fell and was killed. The women then stoned the palace of the pseudo-patriarch

Anastasius, obliging him to flee. Summary punishment was meted out to the women but especially to Theodosia as their ringleader. She was tortured in prison, her throat was torn out, and she died of the treatment she received. It is not difficult to suggest reasons why the name of this nun is not found in the Roman Martyrology.

A sufficient account is provided in the *Acta Sanctorum*, May, vol. vii. Probably the most reliable text is that of the *Constantinople Synaxary* (ed. Delehaye), cc. 828–829, under July 18. A translation of the " passion " will be found in Dom Leclercq, *Les Martyrs*, vol. iv.

SS. WILLIAM, STEPHEN, RAYMUND AND THEIR COMPANIONS, MARTYRS (A.D. 1242)

THE twelve martyrs who are commemorated together on this day were all directly or indirectly connected with the branch of the Inquisition which had been set up at Toulouse in 1228 to combat the errors of the Albigensians and other false teachers in Languedoc. Pope Gregory IX specially commissioned the Order of Preachers to expound the faith in Toulouse and the neighbouring districts, and to deliver heretics over to the secular arm. The Dominicans encountered great hostility and drew upon themselves the bitter hatred of the Albigensians ; they were driven out of Toulouse, Narbonne and other places by the mob. As they went, the friars, undaunted by the treatment they were receiving, chanted aloud the " Salve Regina " and the Apostles' Creed. At Avignonet, to the south-west of Toulouse, they conducted a preaching mission with the assistance of other priests, and were offered hospitality in the local castle, which belonged to Count Raymund VII of Toulouse but which was then in charge of his bailiff. All unsuspecting, they accepted the invitation. As they were retiring for the night, they were set upon and butchered by a band of soldiers who had been secretly introduced into the building. They uttered no cry, but with their dying breath praised God in the words of the Te Deum. The little company included three Dominicans—William Arnaud and two others—two Friars Minor, Stephen and Raymund, two Benedictines, four other clerics and a layman. Many cures reported at their grave led to a *cultus* that was confirmed more than six hundred years later, in 1856.

A summary compiled from the Chronicle of Toulouse and other sources will be found in the *Acta Sanctorum*, May, vol. vii. See also the *Monumenta O. P. Historica*, vol. i, pp. 231 *seq.* ; Mortier, *Histoire des Maîtres généraux O. P.*, vol. i, pp. 357 *seq.* ; Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 356–374 ; Procter, *Lives of Dominican Saints*, pp. 152–155.

BD PETER PETRONI (A.D. 1361)

IN the Carthusian Order Peter Petroni of Siena is held in great veneration. Born of a distinguished family in that city, he seems to have manifested from his earliest childhood an extraordinary attraction for the things of God. He loved to go apart and pray, and sought out little ragamuffins in the streets to teach them and relieve their needs, spoiling his rich clothes, so his parents complained, by living in such company. When the Carthusian monastery of Maggiano was built near by through the munificence of one of his relatives, he was eager to enter there, and in spite of opposition he accomplished his purpose at the age of seventeen. His superiors wished him later to be ordained priest, but he so shrank from the responsibilities entailed that, after all his remonstrances had proved fruitless, he chopped off the index finger of his left hand to render himself for ever disqualified for ordination. His life was marked by what might seem an almost fanatical determination to have

nothing to do with his own family; on the other hand he is said to have been favoured by God with marvellous graces and with preternatural knowledge. Shortly before his death he commissioned a devoted *protégé* of his, Gioacchino Ciani, to warn the famous humanist, Boccaccio, that unless he gave up his wanton literary work and mended his life, God would very soon summon him to judgement. The message was delivered; Boccaccio demurred, but when Ciani proceeded to remind him of secrets in his past, which were known to no human being, but which he had learnt from Bd Peter's disclosures, the scholar was converted. Peter died on May 29, 1361, and the wonders reported at his tomb threatened to disrupt the peace of the monastery; so they ceased.

There is an Italian life of Bd Peter, written at least in part by his disciple, Bd John Colombini, which has been translated into Latin in the *Acta Sanctorum*, May, vol. vii. See also the *Annales Ordinis Cartusiensis*, by Dom Le Couteulx, vols. v, vi and vii. The conversion of Boccaccio is confirmed by his correspondence with Petrarch.

BD RICHARD THIRKELD, MARTYR (A.D. 1583)

RICHARD THIRKELD was already an old man when he was ordained a priest in 1579, after having studied at Douai and Rheims. He had been a student, probably a "scholar", at Queen's College, Oxford. He was born in the diocese of Durham, and for eight years he had prayed daily to be allowed to suffer death for the faith. He was sent upon the English mission, where he exercised his ministry chiefly at York and in the neighbouring districts. A night visit to a Catholic prisoner aroused suspicion, and nine days after the execution of Bd William Hart he was arrested on the charge of being a priest. He at once acknowledged his priesthood, explaining the purpose for which he had come to England, and he was accordingly imprisoned in the Kidcote prison at York. Two months later he was tried by a jury which pronounced him guilty of treason, mainly on the score of his admission that he had absolved and had reconciled to the Church of Rome some of the Queen's subjects. Remitted to the condemned cell, he spent the whole night instructing some of the criminals by whom he was surrounded and preparing them for death. The following day he came up again before the court, and was condemned to die with the usual barbarities: he fell upon his knees and gave thanks to God, saying, "This is the day which the Lord hath made: let us be glad and rejoice therein." The sentence was duly carried out, but no details are available because extraordinary pains were taken by the authorities to prevent the public in general from being present, so universal was the admiration and sympathy felt for the holy and venerable-looking old priest.

An account is printed in Challoner, MMP., pp. 79–83, but more fully in Camm, LEM., vol. ii, pp. 635–653.

30: ST FELIX I, POPE (A.D. 274)

ACCORDING to the Roman Martyrology and the *Liber Pontificalis*, Felix I (a Roman by birth) ended his life as a martyr. This is almost certainly a mistake due to confusion with a certain Felix, a martyr who was buried on the Via Aurelia. The same confusion has led to the undoubtedly incorrect statement in the *Liber Pontificalis* (second edition) that Pope Felix "built a church on

the Via Aurelia where he was also buried ". Very little is known of Felix, though he seems to have sent some reply to the report of the Synod of Antioch—announcing the deposition of Paul of Samosata—which had been brought to Rome in the time of his predecessor, Pope St Dionysius. On the other hand the quotation from what purported to be Felix's letter which was read at the Council of Ephesus is declared by such scholars as Duchesne, Bardenhewer, Harnack and others to have been an Apollinarian forgery. The statement that Pope Felix " decreed that Masses should be celebrated on the tombs of the martyrs " may possibly refer to some practice initiated by him of placing an obstruction to block the hollow space (*arcosolia*) left above the tombs in the catacombs, exception only being made for tombs which were known to be those of martyrs. Thus the decree would mean that the Mysteries should be celebrated (only) on the tombs of martyrs. The true date of his death was December 30 (III *kal. jan.*), but a misreading of *jun.* for *jan.* has led to its being assigned to May 30. The *Depositio Episcoporum* which reveals this error also informs us that Felix was buried in the cemetery of Callistus.

See J. P. Kirsch in the *Catholic Encyclopedia*, vol. vi, pp. 29–30 ; Duchesne in *Liber Pontificalis*, vol. i, p. 158 ; CMH., pp. 14–16 ; Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. ii, pp. 645–647.

ST ELEUTHERIUS, Pope (*c.* A.D. 189)

As in the case of all the other early Roman pontiffs, we have very little reliable information concerning Pope Eleutherius. It is stated that he was a Greek by origin. In his time Montanism was causing uneasiness in both West and East, and St Irenaeus came to Rome with a letter about it from the Christians of Lyons ; but it is not clear what action the pope took.

Eleutherius is now chiefly remembered from his supposed correspondence with the British king, Lucius, who was believed to have written to ask his warranty to be admitted into the Christian fold, thus bringing about the first preaching of Christianity in Britain (see St Lucius, December 3). This legend is no longer credited, but on the strength of it a feast of St Eleutherius is observed in the dioceses of Westminster and Portsmouth on May 30.

See the *Liber Pontificalis*, ed. Duchesne, vol. i, pp. cii–civ, 58 and 136 ; and J. P. Kirsch in the *Catholic Encyclopedia*, vol. v, pp. 378–379.

ST ISAAC OF CONSTANTINOPLE, Abbot (*c.* A.D. 410)

When the Arian Emperor Valens was persecuting his Catholic subjects, a hermit named Isaac was inspired to leave his solitude in order to remonstrate with the monarch. Coming to Constantinople he warned the emperor several times that unless he ceased his oppression and restored to the Catholics the churches which he had given to the Arians, a great disaster awaited him and a miserable end. Valens treated these warnings with scorn and on one occasion when the hermit seized the bridle of his horse as he was riding out of the city, he gave orders that the prophet should be thrown into a neighbouring swamp. Isaac escaped—miraculously as it seemed—but on repeating his prophecy he was put in prison. His words were fulfilled shortly afterwards, for the emperor was defeated and killed at the battle of Adrianople. St Isaac was released by the successor of Valens, Theodosius, who always held him in great veneration. The holy man attempted to resume the solitary life, but soon found himself surrounded by disciples who

refused to leave him. For them he founded a monastery which is said to have been the oldest in Constantinople. From St Dalmatus, one of St Isaac's disciples and his successor, it was afterwards called the Dalmatian monastery. St Isaac took part in the first Council of Constantinople—usually described as the second ecumenical council of the Church; and he died at an advanced age.

A Greek life of St Isaac is printed in the seventh volume for May of the *Acta Sanctorum*, from the last paragraph of which it has been inferred that the saint died in 383. This, however, is a mistake, as J. Pargoire has shown in *Échos d'Orient*, vol. ii (1899), pp. 138–145; the one reliable life of St Dalmatus proves that Isaac must have lived at least until 406. See the *Analecta Bollandiana*, vol. xviii (1899), pp. 430–431.

ST EXSUPERANTIUS, BISHOP OF RAVENNA (A.D. 418)

THE successor of St Ursus as metropolitan of Ravenna was St Exsuperantius, or Superantius—a holy man who did much to promote the temporal as well as the spiritual welfare of his flock. He lived during the reign of the Emperor Honorius, and when Stilicho invested Ravenna with his army, St Exsuperantius prevailed upon him to restrain his soldiers from desecrating and looting the cathedral. The bishop built the town of Argenta—so-called because it paid a tribute in silver to the church of Ravenna. After a peaceful and uneventful episcopate of twenty years St Exsuperantius died in 418 and was buried in the church of St Agnes. His relics now rest in the cathedral of Ravenna.

There is a short account in the *Acta Sanctorum*, May, vol. vii, but the ultimate authority seems to be the not very trustworthy *Liber pontificalis seu vitae pontificum Ravennatum* of Andreas Agnellus. This may conveniently be consulted in Migne, PL., vol. 106, cc. 525–528, but a better text is provided by Holder-Egger in MGH., *Scriptores Rerum Langobardicarum*, pp. 265 *seq.*

ST MADELGISILUS, OR MAUGUILLE (*c.* A.D. 655)

ST MADELGISILUS, or Mauguille, is said to have been an Irishman and the companion of St Fursey, with whom he went to England and afterwards to Gaul. After the death of St Fursey, Madelgisilus joined the monks of Saint-Riquier or Centula. Dismayed at finding himself regarded with veneration by his brethren, he obtained leave from the abbot to retire into the solitude of Monstrelet, on the river Authie. Here he lived an austere life of contemplation alone until he was visited by a holy English recluse named Vulgan who, finding him very ill, nursed him back to health. A great friendship sprang up between them and they continued to practise the eremitic life side by side until Vulgan's death. St Madelgisilus did not long survive his friend. He was buried in the hermitage chapel, but his relics were afterwards removed to a church of his name built near Saint-Riquier.

A life by Hariulphus, who, though he wrote as late as the beginning of the twelfth century, was a painstaking compiler, is printed in the *Acta Sanctorum*, May, vol. vii. See also Corblet, *Hagiographie du diocèse d'Amiens*, vol. iii, pp. 226 *seq.*, and *cf.* Gougaud, *Gaelic Pioneers of Christianity*, pp. 19 and 134.

ST WALSTAN (A.D. 1016)

NOT much can be stated with any certainty regarding St Walstan. There is no notice of him in the *Dictionary of National Biography*, and Sir T. D. Hardy in his *Materials relating to the History of Great Britain and Ireland* refers only to the

account given in Capgrave, *Nova Legenda Angliae*. But it is possible that Alban Butler had before him a copy of some manuscript materials which have now perished, perhaps in the fire which so seriously damaged the Cottonian collection. He wrote at any rate of St Walstan as follows, appealing, besides Capgrave and Blomfield's *History of Norfolk*, to " an old manuscript Life " :

" St Walstan was formerly much honoured at Cossey and Bawburgh, commonly called Baber, two villages four miles from Norwich. He was born at Baber, and of a rich and honourable family. The name of his father was Benedict, that of his mother Blida. By their example and good instructions he, from his infancy, conceived an ardent desire to devote himself to God, with the greatest perfection possible. In this view, at twelve years of age, he renounced his patrimony, left his father's house, and entered as a poor servant at Taverham, a village adjoining to Cossey. He was so charitable that he gave his own victuals to the poor, and sometimes even his shoes, going himself barefoot. He applied himself to the meanest and most painful country labour in a perfect spirit of penance and humility ; fasted much, and sanctified his soul and all his actions by assiduous, fervent prayer, and the constant union of his heart with God. He made a vow of celibacy, but never embraced a monastic state.

" God honoured his humility before men by many miracles. He died in the midst of a meadow where he was at work, on the 30th of May in 1016. His body was interred at Baber : it was carried thither through Cossey or Costessey, where a well still bears his name, as does another which was more famous at Baber, a little below the church. These places were much resorted to by pilgrims, especially to implore the intercession of this saint for the cure of fevers, palsies, lameness and blindness. His body was enshrined in the north chapel of that church, which chapel was on that account pulled down in the reign of Henry VIII though the church is still standing. All the mowers and husbandmen in these parts constantly visited it once a year, and innumerable other pilgrims resorted to it, not only from all parts of England, but also from beyond the seas. The church is sacred to the memory of the Blessed Virgin and of St Walstan."

Father Joseph Stevenson, S.J., in certain manuscript notes he has left concerning the English saints, adds these details : " St Walstan, after giving away his shoes, loaded thorns in a cart without suffering any injury. His master offered to adopt him, but he refused, accepting, however, the gift of a cow, which produced two calves at one birth. When his approaching death was notified to him in a vision, he ordered his body to be placed on a cart drawn by two oxen who should be suffered to go on until they stopped of their own accord. They proceeded towards Costesheya (Cossey), and, though they passed through some water, the wheel-tracks then made are said to remain to the present day. The oxen came to a stop at Bawburgh, and there his body is buried."

In the British Martyrology, compiled by Bishop Challoner with the title, *A Memorial of Ancient British Piety* (1761), there is a brief mention of St Walstan under May 30. On the other hand, the name is apparently not to be found in any surviving pre-Reformation calendar, nor does it figure in the " Martiloge " of R. Whitford (1526) nor in that of Father Wilson (1608 and 1640). The Bollandists, writing in the seventeenth century, would seem never to have heard of St Walstan, for he is not mentioned even among the " Praetermissi " of May 30. Fr Paul Grosjean, Bollandist, suggests that the old life of the saint known to Butler may be identified with the English life in 75 stanzas now at Lambeth ; see *Proceedings of the Norfolk and Norwich Arch. Soc.*, vol. xix, p. 250. It is a transcript from a parchment affixed to a triptych at the saint's shrine in Bawburgh church.

ST FERDINAND III OF CASTILE (A.D. 1252)

THE father of Ferdinand III was Alfonso IX, king of Leon, and his mother was Berengaria, who was the elder daughter of Alfonso III, king of Castile: her mother was a daughter of Henry II of England, and her sister Blanche became the mother of St Louis of France. The death of her brother Henry in 1217 left Berengaria heiress to the throne of Castile, but she resigned her rights in favour of her eighteen-year-old son Ferdinand. Two years later he married Beatrice, daughter of King Philip of Swabia, and they had seven sons and three daughters.

Ferdinand was severe in the administration of justice, but readily forgave personal injuries. His wisdom showed itself particularly in the choice he made of governors, magistrates and generals; the archbishop of Toledo, Rodrigo Ximenes, was chancellor of Castile and his principal adviser for many years. In 1230, on the death of his father, Ferdinand became king also of Leon, but not without strife, for there were those who supported the claim of his two half-sisters.

King Ferdinand was the real founder of the great University of Salamanca; but it is as the tireless and successful campaigner against the Moors that he impressed himself on the minds and hearts of Spaniards. For twenty-seven years he was engaged in almost uninterrupted warfare with the oppressors. He drove them out of Ubeda in 1234, Cordova (1236), Murcia, Jaen, Cadiz and finally Seville itself (1249). It was at the battle of Xeres, when only ten Spanish lives were lost, that St James was said to have been seen leading the host on a white horse. In thanksgiving for his victories, Ferdinand rebuilt the cathedral of Burgos and turned the great mosque of Seville into a church. Unlike some warriors he was a forbearing ruler: it is remembered of him that he said that he "feared the curse of one old woman more than a whole army of Moors"; and he fought primarily not to extend his territories but to rescue Christian people from the dominion of infidels.

On the death of Queen Beatrice, Ferdinand married Joan of Ponthieu, who bore him two sons and a daughter: that daughter was Eleanor, who became the wife of Edward I of England. He himself died on May 30, 1252, and was buried in the cathedral of Seville in the habit of the Friars Minor. Ferdinand was declared a saint by Pope Clement X in 1671.

The Bollandists in the *Acta Sanctorum*, May, vol. vii, have translated into Latin those portions of the chronicle of Rodrigo Ximenes, archbishop of Toledo (referred to above), which refer to St Ferdinand. With this we have also the summary account of Luke, bishop of Tuy, who was likewise a contemporary, and other miscellaneous documents. Further, there is preserved a narrative by the Franciscan, Giles of Zamora (*c.* A.D. 1300). This will be found in the *Boletin de la real Academia de la Historia*, vol. v (1884), pp. 308–321. St Ferdinand, of course, plays a conspicuous part in all Spanish histories which cover this period. Among modern biographies may be mentioned those by J. Laurentie in French (1910), F. Maccono in Italian (1924), and a popular life in Spanish by J. R. Coloma (1928).

BD ANDREW, BISHOP OF PISTOIA (A.D. 1401)

BD ANDREW was a member of the noble family of the Franchi Boccagni of Pistoia, his native city, and early entered the Dominican Order. A great preacher, he was also endowed with administrative powers which led to his being made prior of three convents in Italy. In 1378 he was appointed bishop of Pistoia. For twenty-three years he ruled his diocese wisely and well, promoting peace and spending his revenues on the restoration of churches and the relief of the poor. As a bishop he led a life of extreme simplicity, striving as far as possible to observe the rule to

which he had been bound as a simple friar. A year before his death he resigned his office and retired to his old convent in Pistoia, where he prepared himself for the end. He died on May 26, 1401. In 1921 Pope Benedict XV sanctioned his *cultus* for the Dominicans and for the diocese of Pistoia.

In the decree confirming the *cultus* (see the *Acta Apostolicae Sedis*, vol. xiv, 1922, pp. 16–19) there is a short biographical summary. A longer account will be found in the *Année Dominicaine*, vol. v (1891), pp. 689–693; and in 1922 Fr Taurisano published a brief life in Italian.

ST JOAN OF ARC, VIRGIN (A.D. 1431)

ST JEANNE LA PUCELLE, or Joan of Arc as she has always been called in England, was born on the feast of the Epiphany 1412, at Domrémy, a little village of Champagne on the bank of the Meuse. Her father, Jacques d'Arc, was a peasant farmer of some local standing, a worthy man, frugal and rather morose; but his wife was a gentle affectionate mother to their five children. From her the two girls of the family received a good training in household duties. "In sewing and spinning I fear no woman", Joan afterwards declared; reading and writing, however, she never learnt. Impressive and often touching testimony to her piety and exemplary conduct appears in the sworn depositions of her former neighbours presented in the process for her rehabilitation. Priests and former playmates amongst others recalled her love of prayer and church, her frequent reception of the sacraments, her care of the sick, and her sympathy with poor wayfarers to whom she often gave up her own bed. "She was so good", it was stated, "that all the village loved her." A happy childhood hers seems to have been, though clouded by the disasters of her country as well as by the dangers of attack to which a frontier town like Domrémy, bordering on Lorraine, was specially exposed. On one occasion at least before she began her great undertaking Joan had been obliged to flee with her parents to the town of Neufchatel, at eight miles distance, to escape a raid of Burgundian freebooters who sacked Domrémy.

She had been but a very young child when Henry V of England invaded France, overran Normandy and claimed the crown of the insane king, Charles VI. France, in the throes of civil war between the contending parties of the Dukes of Burgundy and Orleans, had been in no condition from the first to put up an adequate resistance, and after the Duke of Burgundy had been treacherously murdered by the Dauphin's servants the Burgundians threw in their lot with the English, who supported their claims. The death of the rival kings in 1422 brought no relief to France. The Duke of Bedford, as regent for the infant King of England, prosecuted the war with vigour, one fortified town after another falling into the hands of the allies, while Charles VII, or the Dauphin as he was still called, seems to have regarded the position as hopeless and spent his time in frivolous pastimes with his court.

St Joan was in her fourteenth year when she experienced the earliest of those supernatural manifestations which were to lead her through the path of patriotism to death at the stake. At first it was a single voice addressing her apparently from near by, and accompanied by a blaze of light: afterwards, as the voices increased in number, she was able to see her interlocutors whom she identified as St Michael, St Catherine, St Margaret and others. Only very gradually did they unfold her mission: it was a mission which might well appal her: she, a simple peasant girl, was to save France! She never spoke about these Voices in Domrémy;

she was too much afraid of her stern father. By May 1428 they had become insistent and explicit. She must present herself at once to Robert Baudricourt, who commanded the king's forces in the neighbouring town of Vaucouleurs. Joan succeeded in persuading an uncle who lived near Vaucouleurs to take her to him, but Baudricourt only laughed and dismissed her, saying that her father ought to give her a good hiding.

At this time the military position was well-nigh desperate, for Orleans, the last remaining stronghold, had been invested by the English and was in danger of falling. After Joan's return to Domrémy her Voices gave her no rest. When she protested that she was a poor girl who could neither ride nor fight, they replied ; " It is God who commands it ". Unable to resist such a call she secretly left home and went back to Vaucouleurs. Baudricourt's scepticism as to her mission was somewhat shaken when official confirmation reached him of a serious defeat of the French which Joan had previously announced to him. He now not only consented to send her to the king but gave her an escort of three men-at-arms. At her own request she travelled in male dress to protect herself. Although the little party reached Chinon, where the king was residing, on March 6, 1429, it was not till two days later that Joan was admitted to his presence. Charles had purposely disguised himself, but she identified him at once and, by a secret sign communicated to her by her Voices and imparted by her to him alone, she obliged him to believe in the supernatural nature of her mission. She then asked him for soldiers whom she might lead to the relief of Orleans. This request was opposed by La Trémouille, the king's favourite, and by a large section of the court, who regarded the girl as a crazy visionary or a scheming impostor. To settle the matter it was decided to send her to be examined by a learned body of theologians at Poitiers.

After a searching interrogatory extending over three weeks this council decided that they found nothing to disapprove of, and advised Charles to make prudent use of her services. Accordingly after her return to Chinon arrangements were pushed forward to equip her to lead an expeditionary force. A special standard was made for her bearing the words " Jesus : Maria ", together with a representation of the Eternal Father to whom two kneeling angels were presenting a fleur-de-lis. On April 27 the army left Blois with Joan at its head clad in white armour, and in spite of some contretemps she entered Orleans on April 29. Her presence in the beleaguered city wrought marvels. By May 8, the English forts which surrounded Orleans had been captured and the siege raised, after she herself had been wounded in the breast by an arrow. All these events with their approximate dates she had prophesied before starting the campaign. She would fain have followed up these successes, for her Voices had told her that she would not last for long ; but La Trémouille and the archbishop of Rheims were in favour of negotiating with the enemy. They persisted in regarding the relief of Orleans merely as a piece of good luck. However, the Maid was allowed to undertake a short campaign on the Loire with the Duc d'Alençon, one of her best friends. It was completely successful and ended with a victory at Patay in which the English forces under Sir John Fastolf suffered a crushing defeat. Joan now pressed for the immediate coronation of the Dauphin. The road to Rheims had practically been cleared and the last obstacle was removed by the unexpected surrender of Troyes.

But the French leaders dallied, and only very reluctantly did they consent to follow her to Rheims where, on July 17, 1429, Charles VII was solemnly crowned, Joan standing at his side with her standard. That event, which completed the

mission originally entrusted to her by her Voices, marked also the close of her military successes. A boldly planned attack on Paris failed, mainly for lack of Charles's promised support and presence. During the action Joan was wounded in the thigh by an arrow and had to be almost dragged into safety by Alençon. Then followed a truce which entailed on the Maid a winter of inaction spent for the most part in the entourage of a worldly court, where she was regarded with thinly veiled suspicion. Upon the resumption of hostilities she hurried to the relief of Compiègne which was holding out against the Burgundians. She entered the city at sunrise on May 23, 1430, and that same day led an unsuccessful sortie. Through panic or some miscalculation on the part of the governor, the drawbridge over which her company was retiring was raised too soon, leaving Joan and some of her men outside at the mercy of the enemy. She was dragged from her horse with howls of execration, and led to the quarters of John of Luxembourg, one of whose soldiers had been her captor. From that time until the late autumn she remained the prisoner of the Duke of Burgundy. Never during that period or afterwards was the slightest effort made on her behalf by King Charles or any of his subjects. With the basest ingratitude they were content to leave her to her fate. But the English leaders desired to have her if the French did not: and on November 21 she was sold to them for a sum equivalent to about £23,000 in modern money. Once in their hands her execution was a foregone conclusion. Though they could not condemn her to death for defeating them in open warfare, they could have her sentenced as a sorceress and a heretic. In an age when fear of witchcraft was general the charge would not seem preposterous, and already the English and Burgundian soldiers attributed their reverses to her spells.

In the castle of Rouen to which she was transferred two days before Christmas Joan was confined at first—we are told, but this is doubtful—in an iron cage, for she had twice tried to escape. Afterwards she lay in a cell where, though chained to a plank bed, she was watched day and night by soldiers. On February 21, 1431, she appeared for the first time before a tribunal presided over by Peter Cauchon, bishop of Beauvais, an unscrupulous man who hoped through English influence to become archbishop of Rouen. The judges were composed of dignitaries and doctors carefully selected by Cauchon, as well as of the ordinary officials of an ecclesiastical court. During the course of six public and nine private sessions the prisoner was examined and cross-examined as to her visions and "voices", her assumption of male attire, her faith and her willingness to submit to the Church. Alone and undefended she bore herself fearlessly, her shrewd answers and accurate memory astonishing and frequently embarrassing her questioners. Only very occasionally was she betrayed into making damaging replies, through her ignorance of theological terms and lack of education. Nevertheless, at the conclusion of the sittings a grossly unfair summing-up of her statements was drawn up and submitted first to the judges, who on the strength of it declared her revelations to have been diabolical, and then to the University of Paris, which denounced her in violent terms.

In a final deliberation the tribunal decided that she must be handed over to the secular arm as a heretic if she refused to retract. This she declined to do, though threatened with torture. Only when she was brought into the cemetery of St Ouen before a huge crowd, to be finally admonished and sentenced, was she intimidated into making some sort of retractation. The actual terms of this retractation are uncertain and have been the occasion of much controversy. She was led back to

prison but her respite was a short one. Either as the result of a trick played by those who thirsted for her blood or else deliberately of her own free-will, she resumed the male dress which she had consented to discard ; and when Cauchon with some of his satellites visited her in her cell to question her concerning what they chose to regard as a relapse, they found that she had recovered from her weakness. Once again she declared that God had truly sent her and that her voices came from God. " Be of good cheer ! " Cauchon is reported as having exclaimed exultingly to the Earl of Warwick as he left the castle, " we shall get her again." On Tuesday, May 29, 1431, the judges after hearing Cauchon's report condemned her as a relapsed heretic to be delivered over to the secular arm, and the following morning at eight o'clock Joan was led out into the market-place of Rouen to be burned at the stake. Joan's demeanour on that occasion was such as to move even the most hardened to tears. When the faggots had been lighted, a Dominican friar at her request held up a cross before her eyes, and as the flames leaped up she was heard to call upon the name of Jesus before surrendering her soul to God.

She was not yet twenty years old. After her death her ashes were contemptuously cast into the Seine, but there must have been many amongst the spectators to echo the remorseful exclamation of John Tressart, one of King Henry's secretaries : " We are lost : we have burned a saint ! " Twenty-three years later Joan's mother and her two brothers appealed for a reopening of the case, and Pope Callistus III appointed a commission for the purpose. Its labours resulted, on July 7, 1456, in the quashing of the trial and verdict and the complete rehabilitation of the Maid. Over four hundred and fifty years later, on May 16, 1920, she was canonized with all the solemnity of the Church.

This canonization was the occasion in England, as elsewhere, of a renewed and widespread interest in Joan of Arc ; and there has been, almost inevitably, a tendency for various " Joan-legends " to grow up. There is the " Joan the Protestant " legend, popularized by George Bernard Shaw. Granted an inadequate understanding of Catholicism, this mistake is understandable : it is nevertheless a mistake. As an accidental by-product of the same, there is the " theatre St Joan " legend, stereotyped as a pert Lancashire mill-girl with experience of festival religious drama : a figure partly attractive, partly tiresome, wholly untrue. Then there is " Joan the nationalist ". A great patriot she certainly was ; but when she said " France " can her supernatural Voices have meant anything else but Justice ? There is " Joan the feminist ", in some ways the most foolish of these legends, both historically and in sentiment ; and, of course, there is the Joan of the repositories, who may fitly be typified by the statue in Winchester cathedral. Moreover, there is the common error that the Church venerates her as a martyr.

What then *was* St Joan ? Quite simply, a peasant girl, full of natural ability, good sense, and the grace of God ; who knew, amongst other things, the story of the Annunciation, and when the will of God was made known to her, astounding as it was (though less so to her simplicity than to our sophistication), she faced it intelligently, welcomed it and submitted to it. That is what emerges from every page of the text of the original documents of her trial.

Other things as well can be learned from them, some of them little gratifying to Catholics ; for though the tribunal that condemned her was not the Church, nevertheless it, and the ecclesiastics who upheld its decisions, included some honest and representative churchmen. It also included others who were not. The

dealings with the Maid are an ineffaceable blot on the history of England. But the Englishmen concerned were not the only people who earned disgrace.

No adequate bibliography of St Jeanne d'Arc is possible within these narrow limits. The list made in 1906 by Canon U. Chevalier contains some 1500 entries, and this was before she was even beatified. Innumerable books and articles have been written since then. The most important sources were first published in Quicherat's *Procès de Condamnation et Réhabilitation*, 5 vols. (1841–1849); these are in Latin, but may be read in translations, *e.g.* by P. Champion in French and T. D. Murray in English, and the record of the trial only, by W. P. Barrett (1931). There is also a vast collection of materials, mostly translated, in the five volumes of Fr Ayroles, *La Vraie Jeanne d'Arc* (1890–1901), but it is unfortunate that the polemical note is here so much emphasized. The same exception may also be taken to the otherwise excellent books of Canon Dunand, *Histoire complète de Jeanne d'Arc*, 4 vols. (1912); and *Études Critiques*, 4 vols. (1909). Consult further Denifle's *Chartularium Universitatis Parisiensis*, with its supplement; and C. Lemire, *Le Procès de Jeanne d'Arc;* and for bibliographies see the *Cambridge Medieval History*, vol. viii, pp. 871 *seq.*, and J. Calmette, *La France et l'Angleterre en Conflit* (1937), pp. 405 *seq.* The following biographies and studies in French may be mentioned: by L. H. Petitot (1921); M. Gasquet (1929); P. Champion (1934); Funck-Brentano (1943); J. Cordier (1948). No one has written more convincingly on the subject in English than Andrew Lang, *The Maid of France* (1908), especially in his criticism of Anatole France's misleading *Vie*. Other English works are by Hilaire Belloc (1930), C. F. Oddie (1931) and V. Sackville West (1937). For a consideration of Bernard Shaw's *Saint Joan*, see Fr Bede Jarrett in *Blackfriars*, May 1924, pp. 67 *seq.*, and cf. E. Robo, *St. Joan* (1948), which includes a letter from Shaw. Fr Paul Doncœur's *La minute française des interrogatoires de Jeanne la Pucelle* (1952) is important. There is a highly recommended assessment of evidence, literature and general judgement on St Joan in *La Vie Spirituelle*, January 1954, pp. 84–98.

BD JAMES BERTONI (A.D. 1483)

AT the age of nine, Bd James Philip Bertoni was placed in the Servite priory of Faenza in fulfilment of a vow which his father had made during a dangerous illness, and in later years as a professed Servite he proved himself a most holy religious. So great was his horror of sin that he made his confession every day. In appearance he was tall, thin and very pallid. After his ordination be became procurator of the priory of Faenza and held other responsible offices. He died on May 25, 1483, at the age of thirty-nine. Miracles wrought at his tomb in the church of St John at Faenza led to a popular *cultus*, which was formally approved in 1766. Soon after his death, in recognition of his son's sanctity, his father was declared a burgher of Faenza and was granted exemption from all taxes.

A short Latin life written by Nicholas Borghesi was printed in the *Acta Sanctorum*, May, vol. vi, as also in the *Monumenta Ordinis Servorum B.V.M.*, vol. iv (1901), pp. 63–67. There is also a modern sketch by L. Trebbi (1867).

BB. WILLIAM SCOTT AND RICHARD NEWPORT, MARTYRS (A.D. 1612)

WILLIAM SCOTT, of Chigwell, was studying law at Trinity Hall, Cambridge, when he was converted by reading Catholic literature. He went abroad, and took the Benedictine habit in the abbey of St Facundus, assuming in religion the name of Maurus. After his ordination he was sent on the English mission. As he entered London he saw Bd John Roberts, the monk who had received him into the Church, being hurried to execution, and three days later he was himself arrested and cast into prison where he remained a year. He was then deported, but soon made his way back to England. According to a contemporary he was imprisoned and exiled

more than once and on each occasion he returned. After his final arrest, as he was being conveyed by boat from Gravesend to London he threw into the river a bag containing his breviary, his faculties and some medals and crosses. The bag was caught in a fisherman's net and figured at the trial. In prison he had as his companion a secular priest called Richard Newport, a Northamptonshire man by birth, who after having been trained in Rome, had laboured very successfully in England. He also had been several times imprisoned and twice banished. The two prisoners were brought up at the Old Bailey before the Lord Mayor, the Bishop of London, the Lord Chief Justice, and other magistrates. They made a bold defence, but their condemnation was a foregone conclusion and they were sentenced to death as traitors. They suffered at Tyburn with great fortitude on May 30, 1612.

See Challoner, MMP., pp. 323–329, and B. Camm, *Nine Martyr Monks* (1931), pp. 180–237.

31 : ST MARY THE QUEEN

ST ANGELA MERICI, VIRGIN, FOUNDRESS OF THE COMPANY OF ST URSULA (A.D. 1540) *(Transferred to June 1)*

THE foundress of the Ursulines—the first teaching order of women to be established in the Church—was born on March 21, 1470 or 1474, at the little town of Desenzano, on the south-western shore of Lake Garda in Lombardy. She received a good early training from her parents, a pious couple not overburdened with this world's goods. They both died when Angela was ten years old, leaving their two daughters and a son to the care of a well-to-do uncle living at Salo. The death of her elder sister came as a great shock to Angela when she was thirteen. To her natural grief at being separated from one who was almost a second self was added apprehension as to her actual condition ; for the young girl, although she had lived an almost angelic life, had passed away before she could receive the last sacraments. Angela's first vision—she was to have many in after years—seems to have been granted to her at this time, in order to set her mind completely at rest as to her sister's salvation. In overflowing gratitude she consecrated herself more completely to God and soon afterwards was admitted as a Franciscan tertiary. Her life became one of extreme austerity. Striving to emulate St Francis, she wished to possess nothing of her own—not even a bed—and lived almost entirely on bread, water and a few vegetables.

After the death of her uncle when she was about twenty-two, Angela returned to Desenzano. There, as she went about amongst her neighbours, she was appalled by the ignorance which prevailed amongst the poorer children whose parents could not or would not teach them the simplest elements of religion. Gradually it was borne in upon her that she was called to do something to remedy this state of things, and she talked the matter over with her friends. They were mostly fellow tertiaries or young women of her own class with little money and less influence, but they were eager to help her if she would show them the way. Though very small of stature, Angela had all the necessary qualifications for leadership, including charm of manner and good looks. At her suggestion they set to work to gather together the little girls of the neighbourhood, to whom they gave regular and systematic instruction. The work so humbly begun prospered and developed. Angela was invited to go to Brescia to begin a similar school in that city. She consented, and was cordially welcomed into the household of a noble couple whom she had consoled

when they were in distress. Through her hosts she was brought into touch with the leading families of Brescia and became the centre of a circle of devout women and men whom she inspired with her great ideals. From time to time we find her making pilgrimages to various shrines. Thus she visited the tomb of Bd Osanna at Mantua and eagerly seized an opportunity which presented itself of going to the Holy Land with a young relative, sailing under the protection of Antonio de Romanis, an elderly merchant. They had travelled as far as Crete on the outward journey when St Angela was suddenly overtaken with complete blindness. Her companions proposed abandoning their purpose, but she would not hear of their doing so. With them she visited the holy places in Palestine with as much devotion as if she could have beheld them with her bodily eyes. On the return journey, as she was praying before a crucifix, her sight was restored in the very place where she had lost it a few weeks previously.

In the holy year of 1525 Angela went to Rome to obtain the jubilee indulgence, and had the privilege of at least one private audience with the pope. Clement VII suggested that she should stay in Rome to take charge of a congregation of nursing sisters, but a sense of her true vocation as well as a shrinking from publicity led her to decline the offer. She accordingly returned to Brescia from whence, however, she was soon obliged to withdraw, for war had broken out again in Italy, and when Charles V was on the point of making himself master of Brescia it became essential that as many non-combatants as possible should leave the city. St Angela with some of her friends went to Cremona, where they remained until peace was concluded. Her return to Brescia was greeted with joy by the citizens who, besides appreciating her charity, venerated her as a prophetess and a saint. We read that as she was assisting at Mass shortly afterwards she fell into a prolonged ecstasy and was seen by a great number of persons to be upraised from the ground.

Years earlier, as a young woman at Desenzano, St Angela had seen in a vision a concourse of maidens ascending to Heaven on a ladder of light and a voice had said: "Take heart, Angela: before you die you will found at Brescia a company of maidens similar to those you have just seen". And now the time was at hand for the fulfilment of that prophecy. About the year 1533 she seems to have begun to train a select few of her companions in a kind of informal noviciate. Twelve of them came to live with her in a house she took near the church of St Afra, but the greater number continued to live with parents or other relations. Two years later twenty-eight young women consecrated themselves with her to the service of God. She placed them under the protection of St Ursula, the patroness of medieval universities who was popularly venerated as a leader of women: hence the name of Ursulines which her daughters have always borne. This date—November 25, 1535—is reckoned as that of the foundation of the Ursuline Order. It was, however, during the lifetime of its foundress more in the nature of an association; no habit was worn, although a black dress was recommended; no vows were taken, and the sisters were not enclosed, nor did they lead a community life. They met together for classes and worship, carried out such duties as were allotted to them, and lived a holy life in the midst of their families. The idea of a teaching order of women was so novel that time was required in which to let it develop.

Yet, although many changes and modifications have taken place, the Ursulines from the period of their foundation until the present day have never lost sight of the object for which they were instituted—the religious education of girls, especially of the poorer classes. At the first election St Angela was unanimously chosen

superioress, and she continued to fill that office for the last five years of her life. She was taken ill early in January 1540 and died on the twenty-seventh of the same month. In 1544 Pope Paul III issued a bull confirming the Company of St Ursula and declaring it to be a recognized congregation, and in 1807 its foundress was canonized.

The sources for the history of St Angela are very fully set out in English in the painstaking work of Sister M. Monica, *Angela Merici and Her Teaching Idea* (1927). The saint's rule, her " testament ", and her counsels were taken down in writing by her secretary, the priest Cozzano. The first sketch of her life was compiled by a notary, G. B. Nazari, in 1560 and is printed as an appendix to the volume of Giuditta Bertolotti, *Storia di S. Angela Merici* (1923). The earliest printed biography seems to have been that of Ottavio Gondi (1600), but it is full of legendary material ; that of Carlo Doneda, compiled with a view to the process of canonization, appeared in 1768, and owing to its relatively critical treatment is more reliable. See the work of the Abbé Postel (1878), in two volumes, that of W. E. Hubert in German, and that entitled *Sainte Angèle Merici et l'Ordre des Ursulines* (2 vols., 1922) ; also M. Aron's *Les Ursulines* (1937), and G. Bernoville's biography (1947). There is an earlier life in English by Bernard O'Reilly, *St Angela Merici and the Ursulines* (1880) ; and a recent popular work by Mother Francis, *St Angela of the Ursulines*. Sister M. Monica's book is no doubt the least unsatisfactory, but it must be confessed that the appendix on St Ursula, which appeals to J. H. Kessel's monograph published in 1863 as a reliable authority on the problem of the 11,000 virgins, is not a little disconcerting. A reference to the article "Ursula" in the *Catholic Encyclopedia* would have been more to the point (*cf.* October 21 herein).

ST PETRONILLA, VIRGIN AND MARTYR (A.D. 251 ?)

THE Roman Martyrology for this day has the following entry : " At Rome, [the commemoration of] St Petronilla, Virgin, daughter of the blessed Apostle Peter, who refused to wed Flaccus, a nobleman, and accepting three days' delay for deliberation, spent them in fasting and prayer, and on the third day, after receiving the Sacrament of Christ, gave up the ghost ". It is quite certain that Petronilla was not the daughter of St Peter. The idea that St Peter had a daughter seems to have been derived from certain apocryphal publications of gnostic origin, and her identification with the St Petronilla venerated in Rome was imported into the legends concerning her which were current in the sixth century or earlier. On the other hand, in the cemetery of Domitilla a fresco has been discovered, dating from the middle of the fourth century, which quite unmistakably represents Petronilla as a martyr. Despite De Rossi's adverse view, the opinion that Petronilla was beyond doubt a martyr has prevailed. The legend which survives in the notice just quoted from the Roman Martyrology, according to which the saint died in her bed, has no better authority than the quite worthless Acts of Nereus and Achilleus ; see above on May 12.

H. Delehaye, in his publication *Sanctus* (1927), pp. 118–120, puts the question in its true light, and see further the references in his CMH., pp. 285–286. There is also an excellent, if disproportionately long, article on St Petronilla by Mgr J. P. Kirsch in the *Catholic Encyclopedia*, vol. xi, pp. 781–782.

SS. CANTIUS, CANTIANUS AND CANTIANELLA, MARTYRS (A.D. 304 ?)

ACCORDING to their " acts " preserved in several recensions, the two brothers Cantius and Cantianus with their sister Cantianella were members of the illustrious Roman family of the Anicii. Left orphans, they were brought up in their own mansion in Rome by a Christian tutor and guardian called Protus, by whom they

were instructed in the faith. When the persecution of Diocletian began, they liberated their slaves, sold their possessions, the proceeds of which they distributed to the poor, and went to Aquileia. Even there, however, the cruel edict was being rigorously enforced. No sooner were the authorities informed of the arrival of the young nobles than they cited them to appear and to sacrifice to the gods. At the same time a messenger was despatched to Diocletian for instructions, and the emperor, who wished to be rid of them as much for political as for religious motives, sent word that they were to be beheaded unless they consented to sacrifice to the gods. The martyrs had left Aquileia in a chariot drawn by mules, but were held up by an accident four miles from the town of Aquae Gradatae. Here they were overtaken by their pursuers and when called upon to obey the emperor's behest, they replied that nothing should make them unfaithful to the only true God. They were accordingly beheaded, together with their tutor Protus, in the year 304.

As to the accuracy of these details we have no certainty. The story, with variations, is preserved in many texts, one is printed in the *Acta Sanctorum*, May, vol. vii, and the others are catalogued in the BHL., nn. 1543–1549. A sermon in honour of these martyrs attributed to St Ambrose is not genuine, but it may possibly be the composition of St Maximus of Turin. On the other hand there is much evidence which establishes the early cult of St Cantius and his companions at Aquileia. The casket of Grado on which their names are engraved (it is figured in Leclercq, DAC., vol. vi, cc. 1449–1453) may be as old as the early seventh century; but before this we have mention of them in the verses of Venantius Fortunatus, and in the earliest text of the *Hieronymianum*. See Delehaye's commentary on this last, p. 284, and his *Origines du Culte des Martyrs*, p. 331.

ST MECHTILDIS OF EDELSTETTEN, VIRGIN (A.D. 1160)

THIS Mechtildis was only five years old when she was placed by her parents, Count Berthold of Andechs and his wife Sophia, in the double monastery they had founded on their own estate at Diessen, on the Ammersee in Bavaria. Trained by the nuns, Mechtildis grew up a devout and exemplary maiden, much given to prayer and austerities. Her one weakness in youth was a somewhat quick temper which occasionally betrayed her into hasty speech, but over this she obtained complete control. Indeed, in later life she was remarkable for her silence, and it was said of her by the Cistercian monk Engelhard that on the rare occasions when she opened her lips to speak her words were as those of an angel. After she had received the habit, she made still further advance along the path of perfection. Upon the death of the superior, she was elected abbess, in which capacity she raised the whole community to a high pitch of virtue. This she effected far more by her example than by the strictness of her rule.

So highly was she esteemed by the Bishop of Augsburg that he requested her to undertake the charge of the convent of Edelstetten which stood in great need of reform. Mechtildis shrank from the task: she was only twenty-eight, and felt incapable of coping with the difficulties of the situation. Nevertheless, in compliance with an injunction from Pope Anastasius IV, who reminded her that obedience is better than sacrifice, she allowed herself to be installed abbess of Edelstetten. At first she was well received, for her youth and noble rank commended her to her new daughters. But when she proceeded to enforce the rule, to insist upon enclosure and generally to tighten the reins of discipline she met with opposition. It finally became necessary for the bishop to order the expulsion of the chief malcontents. The rest of the nuns were won over by the holy life of their superior, enhanced as it was by the extraordinary gifts and graces which, from this

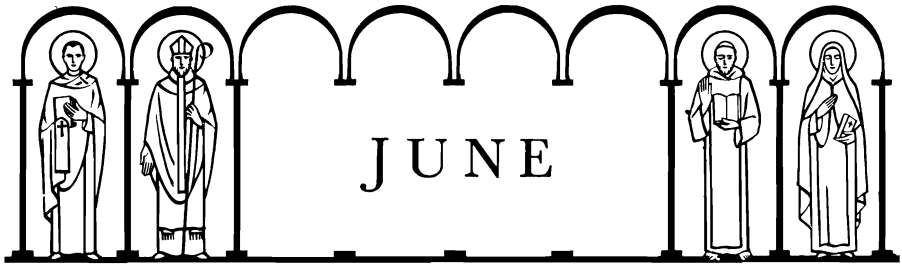
period onwards, became manifest to all. She healed the sick, restored speech to the dumb, and the sight of an eye to one of the nuns. Very often she was rapt in ecstasies which lasted for a long period. Her fame spread far and wide, and the Emperor Frederick I was proud to claim her as a kinswoman. Shortly before her death she had a premonition that her end was near; she thereupon laid down her office and returned to Diessen, where she died on May 31, 1160.

Her life, written in some detail by Engelhard, abbot of the Cistercian monastery of Langheim (*c.* A.D. 1200), is printed in the *Acta Sanctorum*, May, vol. vii. See also Rader, *Bavaria Sancta*, vol. i, pp. 241–244. This Mechtildis is, of course, to be carefully distinguished from St Mechtildis of Hackeborn, younger sister of Abbess Gertrude of Helfta. Even Canon Chevalier, in the references he enumerates in his *Bio-bibliographie*, has occasionally confused them.

BD JAMES THE VENETIAN (A.D. 1314)

JAMES SALOMONIUS was born of a noble family at Venice in 1231. His father having died when he was very young, he was brought up partly by his mother who, however, retired after a few years into a Cistercian convent, partly by a grandmother. James was devout almost from infancy, and at the age of seventeen he distributed all his property to the poor and joined the Dominicans. Very much against his will he was chosen to fill the office of prior at Forlì, Faenza, San Severino and Ravenna, but he was finally allowed to settle down at Forlì, where he led a life of great austerity, devoting himself especially to prayer, to reading and to charity towards the sick poor, for whom he had a great affection. In addition to the Bible he regularly studied the martyrology which, as he was wont to aver, provided him with constant food for meditation. The holy friar had many ecstasies, was endowed with the gift of prophecy, and miraculously healed a number of paralytics and other sick persons. Although he suffered for four years from cancer, he never complained, appearing always to be cheerful and calm. The cancer is said to have been healed shortly before his death, which took place on May 31, 1314, when he was eighty-two years of age. Many miracles were wrought at his intercession, and the year after he died a brotherhood was formed to promote his veneration. His *cultus* was sanctioned for Forlì in 1526, for Venice by Pope Paul V, and for the Dominicans by Gregory XV.

The Bollandists, in the *Acta Sanctorum*, May, vol. vii, print from MS. sources a copious life by an anonymous contemporary. See also Procter, *Lives of Dominican Saints*, pp. 155–159.



JUNE

1 : ST ANGELA MERICI *(Transferred from May 31. See page 432)*

ST PAMPHILUS AND HIS COMPANIONS, MARTYRS (A.D. 309)

IN the section of his *Ecclesiastical History* devoted to the Palestinian confessors, Eusebius describes his master Pamphilus as " the most illustrious martyr of his day for philosophical learning and for every virtue ". This is not mere conventional panegyric. There is an unmistakable note of sincerity in the phrases which the historian uses when he speaks of " my lord Pamphilus ", for he adds, " it is not meet that I should mention the name of that holy and blessed man without entitling him ' my lord ' ". In grateful veneration he had himself assumed what he calls " that name thrice dear to me ", styling himself Eusebius Pamphili, and he had written his hero's biography in three volumes which were known to St Jerome but which are now no longer extant. Pamphilus, who came of a rich and honourable family, was born at Berytus (Bairut) in Phoenicia. After distinguishing himself in all branches of secular knowledge in his native city, itself renowned as a centre of learning, he went to Alexandria where he studied in the great catechetical school and came under the influence of Origen's disciple Pierius. The remainder of his life was spent at Caesarea, at that time the capital city of Palestine. There he was ordained priest; there also he collected a splendid library which survived until the seventh century, when it was destroyed by the Arabs. He was the greatest biblical scholar of his age, and the founder of a school of sacred literature. With infinite pains and after examining and correcting many manuscripts he produced a more correct version of the Holy Scriptures than any of those then current.

This he transcribed with his own hand, and disseminated by means of copies made in his school which he bestowed upon worthy recipients, in many cases gratis —for, besides being the most generous of men, he was always anxious to encourage sacred study. An indefatigable worker, he lived a most austere, self-denying life and was remarkable for his humility. He treated his slaves and dependants as brothers and distributed to his relatives, his friends and the poor the wealth which came to him from his father. So exemplary a life found a fitting culmination in a martyr's death. In the year 308 Urban, the governor of Palestine, caused him to be apprehended, cruelly tortured and imprisoned for refusing to sacrifice to the gods. During his captivity he collaborated with Eusebius, who may have been his fellow prisoner, in writing an Apology for Origen, whose works he had greatly admired and had copied. Two years after his arrest, he was brought before Firmilian, the successor of Urban, for examination and judgement, together with Paul of Jamnia, a man of great fervour, and Valens, an aged deacon of Jerusalem, who was credited with having committed the whole of the Bible to memory. Finding them staunch in the faith, Firmilian passed upon them the sentence of death. As soon as the verdict had been pronounced, Porphyrius, a gifted young

scholar whom Pamphilus had cherished as a son, boldly asked the judge for permission to bury his master's body.

Firmilian inquired if he were also a Christian, and upon receiving an answer in the affirmative directed that he should be delivered to the torturers. Although his flesh was torn to the bone and his vital organs were exposed, the youth never uttered a groan. He ended his martyrdom by slow fire, invoking the name of Jesus. After him a Cappadocian named Seleucus, who brought news of the triumph of Porphyrius and applauded his constancy, was condemned to be decapitated with the rest. So infuriated was the tyrant that even his own household was not spared; for, having been informed that his favourite servant, the aged Theodulus, was a Christian and had embraced one of the martyrs, he had him crucified forthwith. That same evening, for a similar offence, a catechumen named Julian was burnt at a slow fire. The other confessors, Pamphilus, Paul, Valens and Seleucus, were beheaded. Their bodies, which were thrown out but left untouched by the wild beasts, were afterwards rescued and buried by the Christians.

The principal source is Eusebius, *De Martyribus Palaestinae*. The Greek text of the later and fuller recension was first edited in the *Analecta Bollandiana*, vol. xvi (1897), pp. 113–139; but *cf.* also vol. xxv (1906), pp. 449–502. See also Violet, in *Texte und Untersuchungen*, vol. xiv, part 4 (1895); Harnack and Preuschen, *Altchrist. Literaturgeschichte*, vol. i, pp. 543–550, and ii, pp. 103–105; DCB., vol. iv, pp. 178–179. Pamphilus is commemorated both in the early Syriac *Breviarium* and in the *Hieronymianum* (pp. 100–101, in Delehaye's commentary). The proper day is February 16, and as the two years' imprisonment spoken of by Eusebius would not have expired in 309, some authorities assign the martyrdom to the following year, but Harnack and others hold fast to 309. Compare also Bardenhewer, *Altkirchliche Literatur*, vol. ii, pp. 287–292.

ST WITE, OR CANDIDA (DATE UNKNOWN)

THIS unknown saint is included herein for the same reason as St Afan (November 16), namely, the contemporary existence in Great Britain of a tomb bearing the name.

The village of Whitchurch Canonicorum in Dorset, mentioned in the will of King Alfred as Hwitan Cyrcian, presumably takes its name from St Wite, and its church is dedicated in her honour (the Latin form Candida is not recorded before the sixteenth century). In the north transept of the church is her shrine. On a thirteenth-century base with three openings there rests a fourteenth-century coffin, covered by a slab of Purbeck marble: the whole is plain and without inscription, but has always been called locally the shrine of the titular saint. While repairs to the transept were being carried out in 1900 the coffin was opened at the end, and within, beside odd pieces of bone, teeth, wood and lead, was found a large leaden casket. On it, in twelfth/thirteenth-century raised letters, was the inscription *Hic Req̄escţ Reliq̄ Sc̄e Wite;* inside was a considerable number of bones, which the finders with commendable piety did not disturb. The coffin was cleaned out, all returned to its place, and the end sealed up.

Who was St Wite, who (if the relics be really hers) shares with St Edward the Confessor the distinction of still resting in her shrine, undisturbed by the storms of the Protestant Reformation? It is not known, and there are no solid grounds for speculation. It is usually assumed that she was some West Saxon woman of whom all other records have perished. Another suggestion is that when in 919–920 some Bretons fled to England, bringing saints' relics with them, and King Athelstan gave the relics of some Breton saints to various churches in Wessex, he gave those

of a certain St Gwen (*i.e.* White) Teirbron to Whitchurch, which his grandfather Alfred had founded. Were this surmise true it would raise a fresh problem: for who then was the saint in whose honour Alfred's church was founded? Or did he call it "white" for some other reason?

A third suggestion makes St Wite a man (William of Worcester was confused about the saint's sex), and identifies him with St Witta (Albinus), an Anglo-Saxon monk who died bishop of Buraburg in Hesse *c.* 760. Local place-names are invoked, connecting the neighbouring St Reyne's hill and farm with Witta's contemporary, Reginfred or Reinfred, bishop of Cologne. This theory is based partly on the mistaken idea that Witta and Reginfred were martyred with St Boniface. It is suggested that their bodies were brought home to Wessex for burial.

Though it has been used in support of the Witta theory (*cf.* Haddan and Stubbs, *Councils*, vol. iii, p. 391), it may not be without other significance that the patronal feast of St Wite's church was formerly on or about Whitsunday.

See William of Worcester's *Itinerary*, pp. 90–91 of the 1778 edition; Dr Hugh Norris in the *Proceedings* of the Somerset Archaeological Society, vol. xxxvii (1891), pp. 44–59; a booklet on the church of St Wite by the Rev. E. H. H. Lee (*c.* 1928); and LBS., vol. iii, pp. 169–171. There is an interesting reference to the relics of "St Vita" in John Gerard's autobiography, 1951 edn., p. 50.

ST PROCULUS, "THE SOLDIER", AND ST PROCULUS, BISHOP OF BOLOGNA, MARTYRS (A.D. *c.* 304 and 542)

POPULAR veneration to the "soldier", St Proculus of Bologna, goes back to a very early date, and he was formerly regarded as the principal patron of that city. He suffered martyrdom for the faith—probably about the year 304. According to one tradition he was beheaded, but St Paulinus of Nola, in one of his poems, states that he was crucified. He is generally held to have been an officer in Diocletian's army, and to have suffered under Diocletian's colleague Maximian. Nothing, however, is actually known of his history. Nearly two hundred and fifty years after the death of the "soldier" saint, a second Proculus was martyred in Bologna. He was a native of the town, who was raised to the bishopric in 540. Two years later he was put to death, with numerous other Catholics, by order of Totila the Goth. When the Benedictines at the end of the fourteenth century built a church upon the site of the subterranean chapel of St Sixtus, their Abbot John caused the relics of the two saints to be translated to the new basilica, which received the name of St Proculus, or San Proclo. Both bodies were placed in the same tomb. In 1536 they were enshrined anew, and in 1584 Pope Gregory XIII sanctioned the keeping, on June 1, of an annual feast in honour of the translation.

The *cultus* of St Proculus spread to other Italian cities, and Father Delehaye suggests that St Proculus of Pozzuoli and St Proculus of Ravenna may perhaps be identified with St Proculus the soldier-saint of Bologna, while St Proculus, bishop of Terni, who is said also to have been put to death by King Totila, may quite possibly be none other than St Proculus, bishop of Bologna.

In the *Acta Sanctorum*, June, vol. i, will be found collected what little information is obtainable regarding these saints, and the matter is treated still more at length in the preliminary dissertation to the first volume for July (see pp. 47–65 in the original edition of 1719). Delehaye deals with the question in his *Origines du Culte des Martyrs*, pp. 300–301, 316, 328, and also in his CMH., pp. 482, 563.

ST CAPRASIUS, OR CAPRAIS (A.D. 430)

THE spiritual master and guide of St Honoratus of Lérins was a gifted and learned man named Caprasius, who had given up great worldly prospects to lead the life of a solitary in Provence. Honoratus and his brother Venantius, then very young men, were amongst those who visited him, to learn from him the way of perfection. Becoming convinced that they were called, like Abraham, to abandon their home and country, they resolved to go to the East, and Caprasius consented to accompany them. They accordingly set forth, but their health was seriously affected by the hardships and privations they had to bear. At Modon in Greece, Venantius succumbed, and after his death his companions returned to Gaul. In the deserted island of Lérins they embarked upon a mode of life which rivalled that of the fathers in the desert. Disciples came, and for them St Honoratus founded the monastery and rule which afterwards became famous throughout Christendom. St Caprasius is commonly reckoned among the abbots of Lérins—presumably because he continued to be the director of St Honoratus, and thus indirectly of the community. He does not seem actually ever to have been superior, for St Honoratus, the first ruler, was succeeded by St Maximus, who was still abbot when St Caprasius died in 430. His sanctity was extolled by St Eucherius, bishop of Lyons, and by St Hilary of Arles who had been present at his deathbed and who, in a panegyric he delivered on St Honoratus, spoke of St Caprasius as being already a saint in Heaven.

St Caprasius has already been mentioned in the account given of St Honoratus (January 16). All we know about him is derived from the *laudatio* of St Hilary of Arles; but see the *Acta Sanctorum*, June, vol. i; H. Moris, *L'Abbaye de Lérins* (1909); A. C. Cooper-Marsdin, *History of the Islands of the Lérins* (1913).

ST WISTAN (A.D. 849)

ST WISTAN is named in a calendar of the medieval abbey of Evesham, where he was eventually buried. He was a grandson of King Wiglaf of Mercia, and according to the Evesham tradition was assassinated for opposing marriage between his godfather and his widowed mother on account of their spiritual relationship. But others allege dynastic reasons.

A very extravagant miracle was believed to take place every year at Wistanstow in Shropshire on the spot where he was murdered. Immediately after his death, a shaft of light penetrating to the heavens was observed for thirty days to proceed from the place where he had been struck down. But more wonderful still, on every first day of June for centuries afterwards a crop of human hair, in commemoration apparently of the manner in which the martyr had been scalped, grew up among the grass surrounding the spot. It was visible for an hour only, and then disappeared. The case is interesting because we have what purports to be a contemporary account of the verification of the miracle. Thomas Marleberge, abbot of Evesham and reputed a man of credit, reports that Baldwin, archbishop of Canterbury, wishing to know the truth, sent two deputies to Wistanstow, Paul, abbot of Leicester, and a relative of his own who was prior of Kirkby. They waited there three days with fasting and prayer, and after this they saw the hair, felt it with their hands and kissed it. This they reported to the archbishop of Canterbury and his clergy, who made great rejoicings over the wonderful manifestation with which God continued to honour the martyr!

The principal source available is the short legend just quoted, written at the beginning of the thirteenth century by Thomas Marleberge. The " martyr's " body was at Evesham, having been transferred thither from Repton at the command of King Canute. The text is printed in the *Chronicon Abbatiae de Evesham*, in the Rolls Series, pp. 325–337. A somewhat earlier notice is provided by William of Malmesbury, *Gesta Pontificum* (Rolls Series), pp. 297–298, and by Florence of Worcester, *s.a.* 850. See also the *Acta Sanctorum*, June, vol. i, and an important paper by D. J. Bott, " The Murder of St Wistan ", in *Transactions of the Leicestershire Arch. Soc.*, vol. xxix (1953).

ST SIMEON OF SYRACUSE (A.D. 1035)

THE history of St Simeon reads like a tale of adventure, but it rests on excellent authority, for it was written within a short time of his death by his friend Eberwin, abbot of Tholey and St Martin's at Trier, at the request of Poppo, archbishop of Trier, who was engaged in promoting his cause at Rome. St Simeon was born at Syracuse in Sicily, of a Greek father, who took him when he was seven to Constantinople to be educated. Upon reaching manhood he went on a pilgrimage to the Holy Land, where he decided to settle. At first he lived with a hermit by the Jordan ; then he took the monastic habit at Bethlehem, and from thence he passed to a monastery at the foot of Mount Sinai. With the abbot's permission, he spent two years as a solitary in a little cave near the Red Sea, and later on he withdrew for some time to a hermitage on the top of Mount Sinai. After his return to the monastery he was charged with a task which he accepted very reluctantly. He was to go with another monk to Normandy to collect from Duke Richard II a promised tribute urgently needed for the support of the community. They set out, but their ship was captured by pirates, who murdered the passengers as well as the crew. Simeon jumped into the sea and swam to shore. On foot he made his way to Antioch. There he met Richard, abbot of Verdun, and Eberwin, abbot of St Martin's, both on the way home from Palestine ; a warm friendship ensued and they agreed to travel together.

At Belgrade, however, they had to separate, for Simeon and a monk called Cosmas, who had joined him at Antioch, were arrested by the governor, who would not suffer them to proceed with the French pilgrims. As soon as they were set free, the two religious attempted to retrace their steps in the direction of the sea, encountering robbers and many other perils before they succeeded in finding a ship which took them safely to Italy. From Rome they passed to the south of France, where Cosmas died. Simeon made his way alone to Rouen—only to discover that Duke Richard was dead and that his successor refused to continue the tribute. Loth to go back to the monastery empty-handed, Simeon went to visit Abbot Richard of Verdun, and Abbot Eberwin of Trier. Here he became acquainted with Archbishop Poppo, who persuaded him to accompany him as his guest and companion on a pilgrimage to Palestine. Doubtless the prelate foresaw in him an admirable cicerone. After their return to Trier, St Simeon felt once more the call to a solitary life. He chose for his retreat a tower near the Porta Nigra—afterwards known as St Simeon's Gate—and the archbishop carried out the enclosure. The rest of the saint's life was spent in prayer, penance and contemplation, though he had to endure assaults from the Devil and from men. The rumour that he was a magician practising the black art led the populace at one time to attack his tower with stones and missiles ; but, long before his death, he was venerated as a saint and a wonder-worker. His eyes were closed by Abbot Eberwin, and his funeral was attended by the entire population. He was raised to the altars of the Church

seven years after his death, being the second recorded solemn papal canonization—if we regard that of St Ulric, bishop of Augsburg, as having been the first.

The Latin biography by Abbot Eberwin has been printed by Mabillon and by the Bollandists in the *Acta Sanctorum*, June, vol. i. Consult also Hauck, *Kirchengeschichte Deutschlands*, vol. iii, and Levison's contribution on Tholey in the *Historische Aufsätze Aloys Schulte gewidmet* (1927). There is also some discussion of his relics and other memorials at Trier, in E. Beitz, *Deutsche Kunstführer an Rhein und Mosel*, vol. ix (1928). For Simeon's canonization, see E. W. Kemp, *Canonization and Authority* (1948), pp. 60–61. See also an important paper by Fr Maurice Coens in *Analecta Bollandiana*, vol. lxviii (1950), pp. 181–196.

ST ENECO, OR IÑIGO, ABBOT (A.D. 1057)

ABOUT the year 1010 Sancho, Count of Castile, founded a religious house at Oña, which he placed under the rule of his daughter Tigrida, who is venerated as a saint. It was probably a double monastery, but we only hear about the nuns. It seems that after a time they fell into lax observance and King Sancho the Great determined to restore discipline in his father-in-law's foundation. He was an ardent supporter of the Cluniac reform, which he had introduced into his dominions. From the abbey of San Juan de Peña, the first monastery to accept the revised rule, he drafted monks to Oña to replace the nuns, about the year 1029. Over them he appointed a disciple of St Odilo's called Garcia who, however, died before he had consolidated his work. It was therefore essential that a suitable successor should be found. There was living at the time in the mountains of Aragon a saintly hermit named Eneco, or Iñigo, who had a great reputation for austerity and the working of miracles. Said to have been a native of Calatayud in the province of Bilbao, he had taken the habit at San Juan de Peña. According to one account he had risen to be prior, when the call came to him to resume the solitary life which he had practised in his pre-monastic days. King Sancho decided that he had all the necessary qualifications, but the efforts he made through envoys to induce Eneco to leave his retreat were unavailing. Only when he himself visited the saint did he succeed in persuading him to take up the charge.

The choice proved an excellent one. The abbey under his government increased rapidly in sanctity as well as in numbers and Sancho, well pleased by these results, showered gifts and privileges upon this favoured foundation. St Eneco's influence extended far beyond the walls of the monastery. He made peace between communities and individuals who had long been at bitter variance and he tamed men of violent passions. When a severe drought threatened a total failure of the crops, St Eneco prayed, and rain fell in abundance. On another occasion he is said to have fed a great multitude with three loaves. He was two leagues from the abbey when he was seized with the malady which was to prove fatal. He was carried home, and upon his arrival he asked that refreshment should be given to the boys who had escorted the party with torches. As no one else had seen the boys, it was concluded that they must have been angels. He passed away on June 1, 1057, deeply lamented even by Jews and Moors. St Eneco seems to have been canonized by Pope Alexander III about a century later.

There is a short Latin life of St Eneco which has been printed by Mabillon and by the Bollandists in the *Acta Sanctorum*, June, vol. i, but by far the most reliable information concerning him is that furnished by Fr Fidel Fita, in two contributions to the *Boletin de la real Academia de la Historia*, Madrid, vol. xxvii (1895), pp. 76–136, and vol. xxxviii (1901), pp. 206–213. In these articles we find evidence of a full liturgical *cultus* at an early date.

See also Florez, *España Sagrada*, vol. xxvii, pp. 284–350. There is some obscurity regarding the manner and time of the canonization, but it is certain that in 1259 Pope Alexander IV granted an indulgence to those who visited the church of Oña " on the feast of Blessed Eneco, confessor, formerly abbot of the said monastery " ; see further E. W. Kemp, *Canonization and Authority* (1948), pp. 83–85. It would seem to have been out of devotion to the organizing genius who made Oña famous that St Ignatius Loyola received in baptism the name of Iñigo. Several early signatures of his are preserved in this form. See the *Analecta Bollandiana*, vol. lii (1934), p. 448, and vol. lxix (1951), pp. 295–301.

ST THEOBALD OF ALBA (A.D. 1150)

HONOURED throughout Piedmont as the patron of cobblers and porters, St Theobald Roggeri is specially venerated at his birthplace, Vico, near Mondovi, and at Alba, where he spent the greater part of his life. His parents were well-to-do people who gave him a good education, but the respect in which his family was held seemed to Theobald incompatible with the lowly estate to which a Christian is called. Forsaking his home, he went to Alba, where he placed himself under a shoemaker to learn the trade. So reliable and proficient did he prove himself that his master on his death-bed suggested his marrying the daughter of the house and taking over the business. Not wishing to grieve an old man whose days were numbered, Theobald returned an evasive answer. He had, however, vowed himself to celibacy and, as soon as his master was buried, he took leave of the widow to whom he handed all his earnings for distribution to the poor. Penniless, he then set forth on a pilgrimage to Compostela. Upon his return to Alba, instead of resuming his trade, he hired himself out to carry sacks of corn and other merchandise. As he made his way through the streets and alleys he came into contact with sufferers of all kinds, to whom he proved a ministering angel ; two-thirds of his earnings he always gave to the poor. In spite of the strenuous character of his work he undertook severe fasts and practised other austerities. Until the day of his death he took his rest upon the bare ground. To expiate a malediction he had uttered under provocation, he undertook for the remainder of his life to sweep out the cathedral church of St Laurence and tend the lamps. A number of miracles are reported to have taken place at his tomb and led to a great development of his *cultus*.

In spite of a still surviving veneration in the diocese of Alba, it must be confessed that we have no reliable materials for the life of St Theobald. The Bollandists in the *Acta Sanctorum*, June, vol. i, were reduced to the necessity of printing a Latin translation of an account compiled in Italian as late as 1626 by D. Passoni. He professed to have had access to authentic documents, but as these in some mysterious way perished in that very year or shortly afterwards, it is impossible not to regard his narrative with considerable suspicion. There are a number of small devotional booklets of more recent date, but they all depend for their facts upon the story as told by Passoni.

BD JOHN PELINGOTTO (A.D. 1304)

JOHN PELINGOTTO was the son of a prosperous merchant of Urbino, but he himself from childhood cared nothing for the things of this world. He became a Franciscan tertiary and would have retired into a hermitage had it not been for the determined opposition of his parents ; out of regard for their wishes he remained at home, where he lived a life of prayer and austerity. For a time he shut himself up and never went out except to church. Then, in obedience to a call to serve our Lord in His suffering members, he emerged from his retreat. During the rest of his life he went about tending the sick and seeking out the destitute poor to whom he gave the

greater portion of his own food and the clothes off his back. To the mortification of his family he would sally forth in a garment made of sacking and old pieces. Regarding himself as the vilest of creatures he used odd means of attracting the contempt of his fellow men. Once on Passion Sunday he went to the cathedral with a rope tied round his neck, like a criminal, but, as he knelt in prayer in the Lady chapel he fell into an ecstasy which lasted many hours, and from which he was roused with difficulty. On another occasion, when it was bitterly cold, he made his way to the market-place and spent the day amid a crowd of beggars and rogues, exposed to public derision, until at last, more dead than alive, he was discovered and rescued by his parents. In spite of all his efforts, John came to be venerated in his own city as a holy man who was also a prophet and a wonder-worker, and when, four years before his death, he went to Rome for the jubilee with two fellow tertiaries, he was saluted by a complete stranger as "the saint from Urbino".

There is a life by a contemporary, which has been printed in the *Acta Sanctorum*, June, vol. i; but see also the *Acta Ordinis Fratrum Minorum* for 1918 and 1919, and Wadding, *Annales Ord. Min.*, vol. vi, pp. 38–42. The *cultus* of Bd John Pelingotto was confirmed in 1918. The official decree, which contains a biographical summary, will be found in the *Acta Apostolicae Sedis*, vol. x (1918), pp. 513–516.

BD HERCULANUS OF PIEGARO (A.D. 1451)

ONE of the foremost preachers of the fifteenth century was Bd Herculanus, a native of Piegaro in Emilia. He entered the Franciscan convent of the strict observance at Sarteano, and for a time led a life of retirement and prayer. After his ordination, however, he was sent forth to preach, and at once displayed extraordinary powers in winning souls to God. Wherever he went he spoke of the sufferings of our Lord, frequently by his eloquence reducing his hearers to tears, and by his personal holiness inspiring them to reform their lives. At Lucca, he was preaching during Lent whilst the city was being besieged by the Florentines. When provisions began to fail and the inhabitants contemplated surrender, Bd Herculanus bade them hold out, promising them relief after Easter if they would do penance and reform their lives. His prophecy was fulfilled; the Florentines raised the siege and the city was delivered. If he urged penance on others he set the example himself by his own great austerity. He would go without food for days, and when he ate, he confined himself to a little bread and vegetables. He died in the convent at Castronovo, which he himself had founded, in Tuscany. Five years after his death his body was found to be incorrupt, although it had been buried in a damp place. Pope Pius IX beatified the holy friar in 1860.

There is a short notice of Bd Herculanus in the *Acta Sanctorum* in vol. vi, May; and a fuller account in the *Analecta Juris Pontificii*, vol. v (1861), pp. 134–139. All our information seems to be derived from the chronicle of Mariano of Florence, from whom S. Razzi, Luke Wadding, and other later writers have borrowed. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 297–300.

BD JOHN STOREY, MARTYR (A.D. 1571)

THE life of Bd John Storey recalls in some respects the career of his more famous contemporary St Thomas More, but perhaps the contrast is even more striking than the resemblance. Born about 1504 and educated at Oxford for the law, Storey was selected to fill one of the lectureships founded by Henry VIII's commissioners on the ground that he was "the most noted civilian and canonist of his time".

He thus became Oxford's first Regius professor of civil law. He was also for two years principal of Broadgates Hall, now Pembroke College. This post he resigned in 1537 to be admitted to Doctors' Commons, and to practise as an advocate. He married and entered Parliament for Hindon in Wiltshire. He had taken the oath of supremacy in the reign of Henry VIII, but in the first parliament of Edward VI he boldly opposed the Act of Uniformity, as well as the new liturgy. In an impassioned speech he exclaimed, " Woe to thee, O land, whose king is a child ", and the House of Commons was so greatly incensed that he was committed to the Tower for three months. Soon after his liberation he retired with his family to Louvain, where he could freely practise his religion, but Mary's accession brought him back to England, and he was made chancellor of the dioceses of Oxford and London, and dean of Arches. In his capacity of chancellor he took a prominent part under Bishop Bonner in enforcing the queen's stern measures against Protestants ; he was also her proctor at Cranmer's trial.

The beginning of Elizabeth's reign found him still in England, and he was the foremost opponent of the Bill of Supremacy in the new Parliament. But he was soon arrested and suffered imprisonment, first in the Fleet and afterwards in the Marshalsea. On the eve of being brought to trial he effected his escape, finding his way once more to Louvain. In his exile he and his dependants were so impoverished that he was reduced to becoming a pensioner of the king of Spain, and to accepting the office of searcher for heretical books and other contraband in English ships stationed at Antwerp. This post furnished his enemies with the means of capturing him. Storey was inveigled into a ship secretly bound for England and, as soon as he was in the hold examining the cargo, the hatches were closed, the anchor raised and he found himself trapped. At Yarmouth he was delivered to the authorities. During his trial for treason he refused to plead, asserting that he was no longer an English citizen, but a subject of the king of Spain. He was condemned to death and his execution at Tyburn was carried out with even greater barbarity than was usual.

Though Storey has been accused by Foxe, the martyrologist, and in modern times by A. F. Pollard, of being " the most active of all Queen Mary's agents in bringing heretics to trial and the stake ", he was able, when this point was pressed against him before his judges, to present a very convincing defence. He said, for example : " when at one time twenty-eight were condemned to the fire . . . Mr Fecknam [the last abbot of Westminster] and I laboured to the Lord Cardinal Poole, showing that they were *nescientes quid fecerint.* The cardinal and we did sue together to the queen . . . and so we obtained pardon for them all, saving an old woman that dwelt about Paul's Churchyard ; she would not convert and therefore was burned. The rest of them received absolution and that with all reverence. Search the register and you shall find it. Yea and it was my procurement that there should be no more burnt in London ; for I saw well that it would not prevail, and therefore we sent them into odd corners, into the country."

The best account, based on contemporary records, of John Storey, is that contained in Camm, LEM., vol. ii, pp. 14–110. See also on the general situation in England, J. H. Pollen, *The English Catholics in the Reign of Elizabeth* (1920).

THE MARTYRS OF JAPAN, II (A.D. 1617-1632)

IN the year 1614 a terrible era of persecution began in Japan, heralded by the decree of the former *shōgun*, Ieyasu (still the real ruler), banishing all Christian

teachers from the country. Measures taken became more and more severe, and, while there were many glorious exceptions, the number of flagrant apostasies in the families of the Christian *daimyōs* had given terrible scandal. Hidetada, the son and successor of Ieyasu, launched edict after edict, each one more relentless than the preceding. On pain of being burned alive, all Japanese were forbidden to have the slightest relations with priests. The same punishment was extended to the women and children, and even to the neighbours of those who had rendered themselves guilty of an infraction of the law. The *daimyōs* were rendered responsible for the Christians who were discovered in the territories they ruled.

One of the more prominent *daimyōs* in the early part of the seventeenth century was Date Masamune, of Sendai. Some of the missionaries believed him to be a fervent catechumen, but though he had favoured the Christians he never went so far as to receive baptism. He had, however, become very friendly with the Spanish Franciscan, Louis Sotelo, who afterwards died a martyr's death, and Sotelo, writing at a later date to Pope Gregory XV, even then describes Date as eager to have the Christian faith preached in his dominions. How far Date was sincere is an extremely doubtful matter, but in 1613, either of his own initiative or yielding to Sotelo's instances, he sent an embassy to the king of Spain and the pope. Father Sotelo himself and Hasekura Rokuyemon, Date's most trusted henchman, were the leaders, and this deputation of some 250 Japanese, who were vaguely regarded as representing the " King " of Japan, made a considerable impression both at the Spanish court and in Rome. But before the ambassadors arrived in Europe, the era of persecution had begun in their own country. When the news of this deputation overseas, about which he had not been consulted, reached Ieyasu, that crafty and extremely capable ruler, whose life-work it had been to break the feudal power of the *daimyōs*, allowed Date Masamune to feel the full weight of his displeasure. Probably he discerned in this embassy the germ of a design on Date's part to strengthen himself against the authority of the *shōgun* by forming a European alliance. In any case he was determined that this audacious vassal should not in future carry out a policy of toleration for Christian missionary work, and he made his will known very clearly to that effect.

As soon, then, as the ambassadors (without Sotelo, who was detained in Mexico for many months) returned to Japan in the year 1620, it seems that under Date's orders Hasekura, who had been baptized at Madrid in the presence of the king of Spain, incontinently apostasized with all the members of the embassy. Moreover, in the course of the next few years a systematic attempt to round up the Christians was carried out in Masamune's territory.

The imposing band of two hundred and five martyrs of this persecution, each separately mentioned by name, who were beatified by Pope Pius IX on July 7, 1867, included many Dominicans. Foremost among these was the Spaniard, Bd Alphonsus Navarette, who left the Philippines in 1611 for the much more dangerous mission-field of Japan. At Nagasaki, in co-operation with members of other religious orders, Father Alphonsus, amid many other good works, organized confraternities for tending the sick and for the rescue of infants exposed to death by their heartless parents. The good Dominican's fervour often led him to court danger without thought of the consequences. On one occasion he boldly faced and upbraided a hostile crowd of Japanese who had laid hands upon some poor Christian women. When a new development of persecution was reported at Omura, it is said that, in the course of an ecstasy in which he was seen raised from

the ground, Father Alphonsus was inspired to go thither to confirm the faith of the suffering Christians. Crowds sought his ministrations, as well as those of an Augustinian friar Bd Ferdinand Ayalà. The sensation thus caused drew the attention of the governor, and they were taken into custody. At first they were treated with a show of consideration, but when the Christians of the neighbourhood, including some highly-placed ladies, still continued to haunt the locality of their confinement, order was given for their execution. They were accordingly beheaded, in company with a Japanese catechist, on June 1, 1617.

There were many other heroic Dominicans who suffered in Japan, particularly on September 10, 1622, when five priests of that order, together with four scholastics, were put to death at Nagasaki by the torment of a slow fire. The victims of this refinement of cruelty numbered twenty-two in all, including many Franciscans and Jesuits, while thirty others, mostly Japanese converts, with women and children, were beheaded on the same occasion. Some account of the scene, perhaps the most dramatic in all the annals of martyrdom, which was witnessed by more than thirty thousand spectators, will be found under September 10, upon which day the Franciscan and Jesuit martyrs are commemorated.

When Bd John Baptist Machado as a little boy heard his elders talking about Japan, he made up his mind that some day he would go there as a missionary, and that determination never left him. He was of Portuguese origin, having been born in the Azores. His wish was fulfilled when in 1609 he was sent as a Jesuit to the Japanese mission. After working for eight years at Nagasaki, he was called to the Goto islands, but was arrested immediately after landing. He was taken back to Japan and imprisoned at Omura. The conditions were dreadful. But he had with him a Spanish Franciscan, Bd Peter of Cuerva, who had distinguished himself by the extraordinary speed with which he learned the language when preparing for the Japanese mission a dozen years earlier; and the two were able to offer Mass daily until the day appointed for their execution. On that day the two priests heard one another's confession and said the litany of the saints together, and then walked, crucifix in hand and followed by a large crowd, to the place of execution between Omura and Nagasaki. After Bd Peter had addressed the people, the martyrs embraced each other and cheerfully laid their heads upon the block. With them perished a Japanese youth called Leo, who had been Bd John Baptist's server. It was May 22, 1617: they were the first martyrs of the second great Japanese persecution.

The circumstances in which Bd Leonard Kimura and his four companions gave final testimony of their constancy recall the scenes which must have occurred when the early Roman martyrs laid down their lives in the arena. Twenty thousand people, we are told, from Nagasaki and the neighbourhood had assembled to witness the spectacle, many of them being Christians. The five victims were burnt at five stakes on an eminence beside the sea-front. There were three Japanese, a Korean and a Portuguese, but they had no priest among them. Leonard Kimura was a Jesuit lay-brother who, though of good family and education, had refused ordination out of humility. It is stated that he was a collateral descendant of another Kimura, who had been among the first to befriend St Francis Xavier on his arrival in Japan three-quarters of a century earlier. The martyr, who in 1619 was forty-five years old, had been busy since early manhood in instructing and catechizing his heathen fellow countrymen. Even during the two and half years in which he had lain in prison he had found means to baptize ninety-six

of those who shared his confinement or had been able to visit him there. His four fellow martyrs were laymen who had been arrested for harbouring or aiding Father Charles Spinola and other priests. During a long imprisonment threats and promises were powerless to shake their constancy, and the gruesome sentence that they were to be burnt alive was received by them with demonstrations of joy. It is stated that even amid the flames they betrayed no sign of anguish. Their charred remains were thrown into the sea, but the Christians secured some fragments, though without being able to tell to which particular martyr each relic belonged. The day of their passion was November 18, 1619.

On his second, and successful, attempt to reach Japan in the opening years of the seventeenth century, Bd Charles Spinola was accompanied by Bd Jerome de Angelis, S.J. He was a Sicilian who, giving up the law, joined the society and was ordained priest in Lisbon. He was a successful missionary for twenty years in Japan, chiefly in the central island, Hondo. At the height of the persecution of Hidetada, in 1623, he was at Yedo (Tokyo), where he was denounced and thrown into prison, together with Bd Francis Galvez, O.F.M., and many others. Fr Francis was a Castilian; while pursuing his studies at Valencia he offered himself to the Franciscans, and in due course he was sent to the Philippine Islands, where he learnt Japanese, and three years later went to Japan. In the course of his mission he translated several religious works into Japanese, but he was soon exiled to Manila. After a time he was given permission to return to Japan if he could get there, and eventually succeeded from Macao in 1618, by disguising himself as a Negro and working his passage. He ministered secretly and in the greatest danger for five years before he was captured.

On December 4, 1623, fifty Christians were taken out of Yedo to be burnt alive at slow fires on a neighbouring hill. They were led by the two priests. It is related that a Japanese nobleman riding by asked who these noble-looking criminals were, and on being told, exclaimed that he also was a Christian and ought to be among them. His example fired a number of other Christians among the bystanders to fall on their knees and make their profession of faith, so that the officers were in fear of a riot and hurried on the execution. Of these fifty martyrs Bd Jerome and Bd Francis were beatified in the decree of July, 1867, and with them was joined Bd Simon Yempo, who suffered on the same occasion. He was one of a number of Japanese inmates of a Buddhist monastery who received baptism, and he became a catechist for the Jesuit missionaries.

There were two beatified Jesuit martyrs named Carvalho who were put to death in Japan in the year 1624 (and an Augustinian friar of the same name in 1632). They were both Portuguese, but apparently not related. The places where they suffered were many hundred miles apart, and while one died in February from cold and exposure, the other in August was burnt alive by a slow fire. Bd James Carvalho (called Diogo in Portuguese, Diego in Spanish, and often Didacus in Latin) was born at Coimbra in 1578. He left Portugal for the East in 1600, was ordained priest at Macao, and laboured for five years in the neighbourhood of Kyōto, or, as it was then called, "Miyako" (*i.e.* capital), until the terrible persecution broke out in 1614. Whether Father Diogo was deported or simply withdrew in obedience to the order of his superiors is not clear, but we know that at the close of 1614 he went from Macao with Father Buzomi to begin a mission in Cochin-China. Returning to Japan in 1617, he spent the rest of his days under very arduous conditions in the more northern districts of the central island. On two occasions

at least, he crossed over to Yezo (now called Hokkaïdo) where he was the first Christian priest to offer the holy sacrifice of the Mass, and where he came into contact with the Ainos, of whom he left an interesting description in one of his letters.

The persecution came to a crisis in the winter of 1623–24. Father Diogo who, with a band of fugitive Christians, had hidden himself in a remote valley among the hills, was tracked by the footsteps of the party in the snow. We have a terrible account of the barbarity with which they were treated after their capture. In spite of the fact that a blizzard was raging and that the cold was intense, they were stripped almost naked and left to wait for many hours in the open, without shelter of any kind. Eventually they were fettered and compelled to travel on foot several days' journey to Sendai. Two of the band, unable to keep up, were beheaded on the spot, and the escort tested the keenness of their blades by cutting to pieces the naked bodies.

When they reached Sendai the weather still remained exceptionally severe, and on February 18 Father Diogo and some nine others, Japanese, were stripped of their clothing, tied to stakes, and compelled to stand and sit alternately, each in a shallow pit of freezing water which reached above their knees. After three hours they were taken out and invited to apostatize. Two of them, utterly incapable of movement, died shortly afterwards on the sand on which they had thrown themselves in helpless agony. Father Diogo, owing perhaps to the fact that a certain consideration had been shown him during the journey, gave proof of greater vitality than the rest. He sat down on his heels in Japanese fashion and recollected himself in prayer. During an interval of four days fresh attempts were made to persuade them to renounce Christianity, but without result; and on February 22 the same torment was repeated. Seven of them died in the course of the afternoon, praying aloud as long as strength remained, and encouraged by the priest with comforting words until the last. At sunset Bd Diogo alone survived, and from some faithful Christians who hung about the piteous scene it was learnt that he expired just before midnight.* In the morning the bodies of the victims were hacked to pieces and thrown into the river, but the head of Father Carvalho and those of four others were recovered and preserved as relics.

Bd Michael Carvalho was born at Braga in Portugal in 1577, entered the Jesuit novitiate in 1597, and was sent at his own request to India in 1602. There, in the College of Goa, he was found so useful as a teacher that obedience detained him for fifteen years, preparing others for the active missionary work for which his own soul thirsted. At last his desire was gratified, and after an incredibly toilsome journey (in the course of which he was shipwrecked at Malacca, made his way to Macao, and was thence recalled to Manila in the Philippines), he succeeded in getting to Japan in the disguise of a soldier. For two years, despite the persecution, he ministered to the Christians in the island of Amakusa, opposite Nagasaki. Having been summoned to hear confessions in another province, he was betrayed by a spy and captured. For more than twelve months he was kept a prisoner in irons, but managed to get letters out of prison, several of which, still preserved to

* An examination of the map shows that Sendai is in approximately the same latitude as Cordova, Messina and San Francisco. Moreover, being on the coast, it can be at no great elevation above sea-level. There is consequently no reason to suppose the existence of any extremely low temperature in February, but it was freezing, for the witnesses speak of ice forming on the water. For those already exhausted by exposure a greater cold would have meant a quicker and more merciful death.

us, manifest an extraordinary desire to give his life for the faith by any form of torment the persecutors might devise.

His imprisonment was shared by a Spanish Dominican priest, Bd Peter Vasquez, and by three Franciscans, all named Louis. Bd Louis Sotelo, also a Spaniard, is mentioned elsewhere in this notice. The Japanese Bd Louis Sasanda (whose father Michael also was a martyr) became a friar minor in Mexico, and was ordained in Manila in 1622. Bd Louis Baba was a Japanese catechist, who had been in Europe with Father Sotelo. He was clothed as a Franciscan in prison. These five were all put to death by being roasted at a slow fire, on August 25, 1624.

On June 20, 1626, a group of nine martyrs, members of the Society of Jesus or associated with it, were burned alive at Nagasaki. Their leader, Bd Francis Pachfco, was a native of Portugal. From an early age he had cherished visions of attaining the crown of martyrdom in the mission field, and in 1584 he became a Jesuit. After a short stay in Japan he was recalled; but when Father Louis Cerquiera was named bishop there he took Father Pacheco with him as his vicar general. After the bishop's death in 1614 and the banishment of Christian clergy, Father Pacheco came back again disguised as a merchant. For eleven years he continued his labours, in constant danger of his life, enduring great hardships and being compelled frequently to change his abode. Shortly before his arrest he received a papal mandate to act as episcopal administrator for the whole of the Church in Japan. Father Pacheco's companions in martyrdom were Bd Balthasar de Torres and Bd John Baptist Zola, a Spanish and Italian Jesuit respectively, together with a Korean catechist, Bd Vincent Caun, two Japanese Jesuits (one a novice), Bd John Kinsaco and Bd Caspar Sadamazu, and three Japanese catechists, BB. Peter Rinxei, Paul Xinsuki and Michael Tozo.

September 6, 1627, saw the martyrdom of another Jesuit, Bd Thomas Tzugi, a Japanese of noble family in the Umura province, who had been a Christian from his boyhood. During the persecution he carried on his work, disguised as a porter, but at one moment lost his nerve and asked to be released from his vows—but within twenty-four hours he had recovered himself. In the end Bd Thomas was betrayed by an apostate, and after a cruel imprisonment of more than a year he was sentenced to be burnt alive at Nagasaki. He refused to let his family buy his reprieve with bribes; and the courage with which he met his death, singing "Laudate Dominum, omnes gentes" amidst the flames, produced a great impression. With him suffered Bd Louis Maki, a Japanese in whose house he had celebrated the holy Mysteries.

Bd Louis Sotelo, burnt at Simabura on August 25, 1624, was a remarkable man and a very able missionary, who went to Japan in 1603. After he had preached there for ten years, making a large number of conversions and breaking entirely fresh ground, he was, as we have seen, sent with Hasekura Rokuyemon and a large suite on an embassy to Pope Paul V and the king of Spain by Date Masamune. They travelled *via* Mexico, where on Holy Saturday 1614, seventy-eight members of the embassy were baptized (they all afterwards apostatized). Bd Louis accompanied the ambassador throughout his peregrinations in Spain and Italy, an office which required much tact and earned some obloquy for the Franciscan, for behind the embassy lay considerations of both ecclesiastical and secular politics (the last named *vis-à-vis* the Dutch in the Far East). Bd Louis landed in Japan again in 1622, at the height of the persecution; two years later he gained his crown. Of another Franciscan, Bd Antony of Tuy, the commissary general in Japan wrote:

" He was a tireless worker and gained very many souls for God. He worked night and day, hearing confessions, baptizing, catechizing, raising those who had fallen through fear. Within a short time he thus reconciled more than two thousand, and many of them persevered unto martyrdom. In these difficult days when Christianity was everywhere reviled and suppressed he baptized more than a thousand pagans. For the ten years of his ministry nothing could check his zeal." Bd Antony was burned at Nagasaki on September 8, 1628, after being in prison for many months. Among the secular tertiaries included in these *beati* are some who are claimed equally by the Friars Minor and by the Friars Preachers, such as BB. JOHN TOMAKI and his four sons, all under sixteen ; BB. LOUIS NIFAKI and his sons, aged five and two ; and BD LOUISA, an aged woman who was burnt with her husband and daughter.

The last in order of time of the martyrs in Japan beatified in 1867 were BD ANTONY IXIDA and his companions. Antony was a native of Japan, born there in 1569. After his ordination to the priesthood as a Jesuit, he played a big part by his eloquence, energy and knowledge of his people, in reconciling apostates and making new conversions after the persecution of 1597. During the persecution that began in 1614 he continued to work among its victims in the province of Arima until the end of 1629, when, going on a sick-call to Nagasaki, he was there captured.

He was sent to Omura, but was then apparently forgotten, for he remained in gaol for two years. At the end of that time he was taken back with some companions to Nagasaki, and it was then decided to make a determined effort to induce these men to apostatize by the application of a quite ferocious form of torture. There lies between Nagasaki and Simabara a volcanic mountain called Unsen, water from the sulphurous hot springs of which produces ulceration of the human flesh. The bodies of the confessors were sprinkled with this corrosive fluid until they were covered with virulent sores, and they were then laid on beds of prickly straw. When they remained firm, the ulcers were carefully dressed by physicians, and when they had gained some degree of ease their flesh was again sprinkled. And so on. This went on for thirty-three days, until, in despair of bringing about apostasy, the persecutors slew their victims by burning on September 3, 1632. The five blessed companions of Bd Antony were three Augustinians, BB. BARTHOLOMEW GUTIERREZ (a Mexican), FRANCIS ORTEGA and VINCENT CARVALHO, and two Franciscans, a priest tertiary, the Japanese BD JEROME, and a lay-brother, BD GABRIEL OF FONSECA.

The object of the persecutors who perpetrated these crimes was to destroy Christianity, not Christians. And therefore, as in some other persecutions, every effort was made by the infliction of physical and moral suffering to induce apostasy ; the ingenious tortures which were sometimes inflicted with this object are sickening to read, and justly deserve the epithet diabolical. Many broke down under them Many more, priests, religious, men and women, boys and girls in their 'teens, even small children, were faithful to the terrible and glorious end. For other martyrs in Japan, see under February 5 and September 10.

See G. Boero, *Relazione della gloriosa Morte di* 205 *B. Martiri nel Giappone* (1867) ; French translation, *Les* 205 *Martyrs du Japan*, 1868 ; L. Delplace, *Le Catholicisme au Japon* (1869, 2 vols.) ; L. C. Profillet, *Le Martyrologe de l'Église du Japon* (1897, 3 vols.) ; L. Pagès, *Histoire de la religion chrétienne au Japon* (1869, 2 vols.). For Navarette, see Procter, *Lives of the Dominican Saints*, pp. 159–162 ; for Machado, Broeckaert's *Vie du B. Charles Spinola*, pp. 133, 225–226 ; and for M. Carvalho, Guilhermy's *Ménologe de l'Assistance de Portugal*, vol. ii, pp. 172–174. See also C. R. Boxer, *The Christian Century in Japan* (1951).

BD FELIX OF NICOSIA (A.D. 1787)

BD FELIX was born in the Sicilian town of Nicosia, where his father was a poor cobbler. Both his parents were very devout, and the child, who seemed to have imbibed piety with his mother's milk, had from his earliest years a horror of the least shadow of sin. In the shoemaker's shop to which he was sent at the age of six, he suffered so acutely from the foul language prevalent that he would sometimes stop his ears with wool in order not to hear. A complete reform in that respect is said to have been effected as the result of a miracle which God wrought through the innocent lad. One of the workmen, who had accidentally made a cut across the leather of the upper of a shoe, swore a horrible oath. The shrinking apprentice beside him winced as though struck by a blow. Then, quickly recovering himself, he seized the shoe, passed his finger moistened with saliva across the slit, and returned the shoe undamaged and unmarked to the offender in the presence of his amazed fellow workmen. After his parents' death, when he was about twenty, James—to give him his baptismal name—applied to the Capuchins for admission, but was refused. Disappointed but undaunted, the young man held on, working, praying, mortifying himself and periodically renewing his application. At the end of seven years he was accepted at the convent of Mistreta, where he received the habit together with the name of Felix.

Upon his profession a year later he was recalled to Nicosia, to assist the questing brother on his mendicant rounds. In private, Felix practised great austerities; in public his love of God expressed itself in charity towards his neighbours. He was endowed with the gift of healing temporal and spiritual diseases, and he delighted in tending the sick. Numberless sinners were reclaimed through his efforts, including poor prisoners to whom he ministered food and consolation. Wherever he went he did good; he worked, he prayed, he offered up his penances for all without distinction. When a malignant epidemic was decimating Cerami in March 1777, the local superiors of the order, anxious to relieve the sufferers, applied for Brother Felix. He was then over sixty, but he responded eagerly to the call. Fearlessly and indefatigably he went about ministering to the sick, and his labours were crowned with abundant success. "So be it for the love of God" were the words with which he accompanied his miracles of healing, and for the love of God he may be said to have lived his whole life. Second only to love came obedience. He never did anything without permission, and when he was overtaken by his last illness he asked the guardian to give him leave to die. He passed away on May 31, 1787, at the age of seventy-two.

A brief account of Felix of Nicosia is given in P. Seeböck, *Die Herrlichkeit der Katholischen Kirche in ihren Heiligen und Seligen des 19 Jahrhunderts* (1900), pp. 330 *seq.* He was beatified in 1888, on which occasion a somewhat fuller biography was published by Fr Gesualdo da Bronte.

2: SS. MARCELLINUS AND PETER, MARTYRS (A.D. 304)

SS. MARCELLINUS and Peter are amongst the Roman saints who are commemorated daily in the canon of the Mass. Marcellinus was a prominent priest in the City during the reign of Diocletian, and Peter is said to have been an exorcist. From a misreading of the *Hieronymianum* it has been inferred that other martyrs perished with them, numbering forty-four in all, but for this there

is no evidence. Their quite unreliable *passio* states that they were apprehended and cast into prison, where Marcellinus and Peter were zealous in strengthening the faithful and in making new converts, amongst whom were the jailer Arthemius with his wife and daughter. According to the same authority, all were condemned to death by Serenus, or Severus, the magistrate. Marcellinus and Peter were privately conveyed to a wood called the Silva Nigra, and there beheaded, in order that their place of burial should not be known. The secret, however, was divulged, possibly by the executioner, who subsequently became a Christian. Two devout women, Lucilla and Firmina, rescued their relics and interred them honourably in the Catacomb of St Tiburtius on the Via Lavicana. Pope Damasus, who composed an epitaph for the tomb of these two martyrs, stated that he learnt the particulars of their execution when a boy from the lips of their executioner. Over their tomb Constantine built a church, in which he caused his mother, St Helen, to be buried. The bodies of the saints were sent in 827 by Pope Gregory IV to Eginhard, Charlemagne's former secretary, to enrich the monasteries he had built or restored, and were eventually deposited at Seligenstadt, fourteen miles from Frankfort-on-the-Main. Accounts are preserved to us recording every detail of the miracles which attended this very famous translation. That there was an active *cultus* of these two martyrs in Rome is proved by such inscriptions as, " Sancte Petr(e) Marcelline, suscipite vestrum alumnum ".

The legendary *passio*, with other matter, is printed in the *Acta Sanctorum*, June, vol. i. Consult especially J. P. Kirsch, *Die Märtyrer der Katakombe " ad duas Lauros "* (1920), pp. 2–5 ; Marucchi, in the *Nuovo Bullettino*, 1898, pp. 137–193 ; Wilpert in the *Römische Quartalschrift*, 1908, pp. 73–91. On the translation, M. Bondois can only be read with extreme caution ; see *Analecta Bollandiana*, vol. xxvi (1907), pp. 478–481. A better study of this question is that of K. Esselborn, *Die Übertragung*, etc. (1925). An English version of the story of the translation has been published by B. Wendell (1926).

ST ERASMUS, Bishop and Martyr (A.D. 303 ?)

St Erasmus, or St Elmo, formerly widely venerated as the patron of sailors and as one of the Fourteen Holy Helpers, is joined with the above martyrs in the Mass and Office of the Western church to-day. In the *Acta Sanctorum* he is described as bishop of Formiae, in the Campagna, and we know from St Gregory the Great that his relics were preserved in the cathedral of that town in the sixth century. When Formiae was destroyed by the Saracens in 842, the body of St Erasmus was translated to Gaëta, of which city he still remains a principal patron. Nothing is actually known of his history, his so-called " acts " being late compilations based on legends which confuse him with a namesake, a martyr bishop of Antioch. According to the oldest of these spurious biographies, St Erasmus of Formiae was a Syrian bishop who, during the persecution under Diocletian, fled to Mount Lebanon, where he lived as a solitary and was fed by a raven. He was discovered, haled before the emperor, beaten with whips and lead-loaded clubs, and rolled in pitch which was then ignited. As he remained unhurt he was cast into prison to be starved to death. An angel, however, released him and conveyed him to the Roman province of Illyricum. There he effected numerous conversions, but was subjected to other tortures, including the iron chair and a red-hot cuirass. The angel again saved him and brought him to Formiae, where he died of his wounds.

In Belgium, France and elsewhere St Erasmus is popularly represented with a large aperture in his body through which his intestines have been wound, or

are being wound, round a windlass which stands beside him. He is accordingly invoked against cramp and colic, especially in children. There is nothing in the legendary history of St Erasmus of Formiae to connect him with that particular form of torture. The blue lights sometimes seen at mastheads before and after storms were reckoned by Neapolitan seamen as signs of their patron's protection and were called by them " St Elmo's Fire ".

There is no reasonable doubt that the appellation St Elmo or St Telmo is etymologically derived from St Erasmus, which became Eramus, then Ermus and finally Ermo. From this we get Elmo, just as Catalina comes from Catharina. Now the blue electrical discharges which under certain atmospheric conditions are seen on the masts or rigging of ships were formerly called St Elmo's lights, because St Erasmus, honoured at first as the patron of mariners, was believed to manifest his protection in this manner after the storm had passed. But when Portuguese sailors adopted Bd Peter Gonzalez as their patron, the St Elmo lights became Peter's lights, and to the sailors of that nation he became the true St Elmo.

The parish church of the little port of Faversham in Kent had before the Reformation an altar of St Erasmus; and it is said that " no one died who had anything to give, but he left a legacy to maintain the lights which burnt about it ".

The most widely circulated text of the legendary story of St Erasmus is printed, with other materials, in the *Acta Sanctorum*, June, vol. i. A more complete list of the various recensions of this mythical narrative is furnished in BHL., nn. 2578–2585. See also F. Lanzoni, *Le Diocesi d' Italia*, pp. 163–164; R. Flahault, *S. Erasme* (1895); E. Dümmler, in *Neues Archiv*, vol. v (1880), pp. 429–431; and M. R. James, *Illustrations to the Life of St Alban* (1924), pp. 23 and 27. The subject in art is dealt with in Künstle, *Ikonographie*, vol. ii, pp. 210–213, and the folk-lore aspects are discussed by Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. ii, cols. 791, 866. Confusion has arisen from the identification at a later period of the sailor's patron, St Elmo, with the Dominican, Bd Peter Gonzalez; see April 14. There can be little doubt that St Erasmus really existed, however improbable the legends which subsequently were recounted concerning him. His name is commemorated in the *Hieronymianum*, as also in the *Félire* of Oengus, and his story is told in the Old English Martyrology of the ninth century. For the confusion between St Erasmus and St Agapitus of Praeneste, under the name " Agrappart " or " Agrapau ", see the paper in *Etudes d'Histoire et d'Archéologie Namuroises*, dédiées à Ferdinand Courtoy (1952), by Fr B. de Gaiffier, who kindly supplied this editor with an off-print.

SS. POTHINUS AND HIS COMPANIONS, THE MARTYRS OF LYONS AND VIENNE (A.D. 177)

THE letter which records the sufferings of the martyrs of Vienne and Lyons in the terrible persecution under Marcus Aurelius in the year 177 has been described by an eminent French writer as " the pearl of the Christian literature of the second century ". It was addressed by the survivors to the churches of Asia and Phrygia, and has been preserved to posterity in the pages of Eusebius of Caesarea. Its merit lies in its unquestionable authenticity, in its intrinstic interest, and in the lofty Christian spirit which pervades it throughout. Moreover it furnishes the earliest evidence of the existence in Gaul of an organized community of the Catholic Church. Lyons, on the right bank of the Rhône, and Vienne, on the left, formed the western terminus of the trade route to the East, and their Christian congregations comprised many Greeks and Levantines, including their bishop Pothinus, who was probably the elder of whom his successor, St Irenaeus, stated that he had "listened to those who had seen the Apostles ".

" It is impossible to convey to you in words or in writing ", says the preamble to the letter, " the magnitude of the tribulation, the fury of the heathen against the saints, and all that the blessed martyrs endured." The persecution began unofficially with social ostracism—" we were excluded from houses, from the baths, and from the market " ; and with popular violence—stoning, plunderiug, blows, insults " and everything that an infuriated crowd loves to do to those it hates ". Then it was taken up officially. Representative Christians were led into the forum, publicly questioned and consigned to prison. The unfair treatment to which they were subjected by the magistrate when they were brought before him roused the indignation of a young Christian in the audience named Vettius Epagathus. Boldly he pleaded that he might be allowed to defend his brethren from the charges of impiety and treason. The judge asked if he too was a Christian, for he was a well-known man. He answered in the affirmative, with this result, that he was himself promoted to take his place among the ranks of the martyrs. After that ensued a time of crisis which tried the steadfastness of all, and checked the zeal of some who had hitherto ministered to the prisoners. About ten of the confessors, unable to bear the strain, abjured. " Then we were all greatly distraught," proceeds the letter, " not from fear of the torments that were to come upon us, but from looking to the end and dreading lest others should fall away. However, day by day there were taken up those who were worthy to fill up their number, until there had been gathered from the two churches all their most earnest and active members."

" As the governor had given orders to let none of us escape, certain pagan servants of ours were also arrested. These slaves, afraid lest they might have to undergo the tortures they saw inflicted on the saints, and instigated by Satan and by the soldiers, accused us of feeding on human flesh like Thyestes and of committing incest like Oedipus, as well as other abominations which it is unlawful for us even to think of, and which we can scarcely believe ever to have been perpetrated by men. When these things were made public, all were exasperated against us, including some who had formerly shown friendliness. . . . The fury of the mob, the governor, and the soldiers fell most heavily upon Sanctus, a deacon from Vienne, on Maturus, newly baptized but a noble combatant, on Attalus, a native of Pergamos, who had always been a pillar and support of the Church, and on Blandina "—a slave " in whom Christ made manifest that the things that appear mean and contemptible among men are esteemed of great glory with God on account of that love of Him which is shown in truth and not in appearances. When we were all in fear, and her mistress according to the flesh, who was herself an athlete among the martyrs, was apprehensive lest Blandina should not be able from bodily weakness to make her confession boldly, she was endued with so much power that even those who in relays tortured her from morning till evening grew faint and weary." All marvelled how she could possibly survive, so torn and broken was her body. But in the midst of her sufferings she seemed to derive refreshment and peace from continually repeating the words, " I am a Christian, and nothing vile is done amongst us ".

The deacon Sanctus also endured cruel torments with unflinching courage. To all questions that were put to him, he only replied, " I am a Christian ". When all the ordinary forms of torture had been exhausted, red-hot plates were applied to the tenderest parts of his body until he appeared a shapeless mass of swollen flesh. Three days later, when he had revived, the same treatment was repeated.

Amongst the lapsed, who had been retained in prison in the hope that they would give evidence against their former associates, was a woman named Biblias, who was known to be frail and timid. Subjected to torture, however, she " woke as it were from a deep sleep, and directly contradicted the blasphemers, saying, ' How can those eat children who are forbidden to taste the blood even of brute beasts ? ' From that moment she confessed herself a Christian and was added to the company of the martyrs."

Many of the prisoners, especially the young and untried, died in prison from torture, from the foul atmosphere and from the brutality of their gaolers, but some who had already suffered terribly and seemed at the last gasp, lingered on, confirming the rest. Bishop Pothinus, in spite of his ninety years and manifold infirmities, was dragged before the tribunal amid the railing of the populace. Upon being asked by the governor, Who was the God of the Christians, he replied, " If you are worthy, you shall know ". Thereupon he was beaten, kicked, and pelted until he was nearly insensible. Two days later he died in prison.

The martyrdom of the rest took various forms. In the beautiful words of the letter : " They offered up to the Father a single wreath, but it was woven of divers colours and of flowers of all kinds. It was meet that the noble athletes should endure a varied conflict, and win a great victory that they might be entitled in the end to receive the crown supreme of life everlasting."

Maturus, Sanctus, Blandina and Attalus were exposed to the beasts in the amphitheatre ; Maturus and Sanctus ran the gauntlet of whips, endured mauling by beasts, and bore everything else that was done to them at the suggestion of the people. Finally, they were placed on the iron chair and roasted until the odour of their scorched flesh filled the nostrils of the crowd. But their courage never faltered, nor could Sanctus be induced to utter a word except the confession he had made from the beginning. After they had throughout that day supplied not merely the varied entertainment demanded in the games, but a spectacle to the world, they were offered up at last in the sacrifice of their lives. But for Blandina the end had not come yet. She was hung from a stake, to be the prey of the beasts let loose upon her. The sight of her as she hung with outstretched arms like one crucified and the fervour of her prayers put heart into the other combatants. None of the animals would touch her ; so she was taken back to prison to await a further contest. Attalus, a man of note, was loudly called for by the crowd and was led round the amphitheatre with a tablet borne before him on which was written " This is Attalus the Christian ". The governor, however, having been informed that he was a Roman citizen, ordered him to be remanded until the emperor's wishes could be ascertained.

From the outset the confessors had given extraordinary evidence of their charity and humility. Though ready to give an explanation of their faith to all, they accused none, but prayed for their persecutors like St Stephen, as well as for their lapsed brethren. Far from taking up an attitude of superiority, they besought the prayers of their fellow Christians that they themselves might remain faithful, and they remonstrated with those who called them martyrs. In the end their loving concern for their weaker brethren was rewarded. In the words of the letter, " Through the living the dead were brought to life, and those who were martyrs reconciled those who had failed to be martyrs ". When the emperor's rescript arrived, condemning convicted Christians to death, but ordering the release of such

as had abjured, those who had formerly denied now boldly confessed Christ and were added to the sacred order of those who bore witness. Only those few remained outside who had never been Christians at heart. A physician named Alexander, a Phrygian by birth, was present while they were under examination. He had lived many years in Gaul and was well known for his love of God and for his boldness in spreading the Gospel. Standing close to the dock, he so openly encouraged the prisoners that no one could fail to notice him. The crowd, incensed at the profession of Christianity by those who had previously abjured, raised an outcry against Alexander as the instigator of the change, and the governor asked him who and what he was. " A Christian ", was the reply. He was summarily condemned to be thrown to the beasts. The next day he appeared in the arena with Attalus whom the governor delivered up for the second time in order to gratify the mob. They were subjected to all the tortures used in the amphitheatre, and were at last sacrificed. Attalus, when he was being roasted in the iron chair, exclaimed, " This is in truth a consuming of human flesh—and it is you who do it. We neither eat men nor commit any other enormity ! "

" After all these ", continues the letter, " on the last day of the single combats, Blandina was again brought into the amphitheatre with Ponticus, a boy of about fifteen. They had been compelled day after day to watch the torture of the rest, and were now urged to swear by the idols. Because they refused and set them at naught, the multitude pitied neither the age of the boy nor the sex of the woman. They exposed them to all the torments, endeavouring unsuccessfully from time to time to induce them to swear. Ponticus, encouraged, as the heathen could see, by the exhortations of his sister, nobly endured every torment and then gave up the ghost. The blessed Blandina last of all, like a mother of high degree, after encouraging her children and sending them on before as victors to the King, hastened to join them—rejoicing and triumphing over her departure as if she had been summoned to a marriage-feast instead of being cast to the beasts. After the scourges, after the wild animals, after the frying-pan, she was thrown at last into a net and exposed to a bull. When she had been tossed for a time by the beast, and was completely upheld by her faith and her communing with Christ as to have become insensible to what was being done to her, she too was immolated, the heathen themselves confessing that they had never known a woman to show such endurance."

The bodies of the martyrs were cast into the Rhône that no relic or memory of them might remain on earth. But the record of their glorious victory over death was quickly borne over the sea to the East, and has been handed on by the Church throughout the ages. To quote once more the words of the epistle : " They asked for life and He gave it them : they shared it with their neighbours, and departed to God in every way victorious. Having always loved peace and having ever commended peace to us, they went in peace to God, leaving no sorrow to their Mother, nor strife nor conflict to their brethren, but joy and peace and concord and love."

The personification of the Christian Church under the term " Mother " affords an interesting illustration of that use of symbols by the faithful which was so widespread in the early centuries and which was fostered by the *disciplina arcani.* Earlier in the same letter occurs the sentence : " There was much joy in the heart of the Virgin Mother [*i.e.* the Church] in recovering alive those untimely births she had cast forth as dead." Such language enables us to understand how the

phrases used in the Abercius inscription and the representations of the Good Shepherd which recur in the catacombs were full of meaning for the Christian believer in those times.

The whole account depends primarily on the *Ecclesiastical History* of Eusebius, bk v, ch. i. For the names of the martyrs see H. Quentin in *Analecta Bollandiana*, vol. xxxix (1921), pp. 113–138, and *cf.* CMH., pp. 297–298. Consult also Hirschfeld in *Sitzungsberichte der Berliner Akademie*, 1895, pp. 38–409. There seem to have been forty-eight martyrs in all, whose names are preserved. See also A. Chagny, *Les martyrs de Lyon* (1936), and for a translation of the letter, E. C. E. Owen, *Some Authentic Acts . . .* (1927). There has been a controversy about the date; see mainly H. I. Marrou in *Analecta Bollandiana*, vol. lxxi (1953), pp. 5–20.

ST EUGENIUS I, POPE (A.D. 657)

THIS Eugenius was a Roman, who had been brought up in the service of the Church; he was, we are told, distinguished for his goodness, generosity and gentleness. A year or so after Pope St Martin I was carried off from Rome, but while he was still living, Eugenius was appointed in his place, and Martin approved the appointment before he died. It is said that Eugenius was a nominee of the monothelite Emperor Constans II, but if this be true the emperor was disappointed in his protégé. On his election Eugenius sent legates to Constantinople, who came back with a request from Constans that the new pope would declare himself in communion with the Byzantine patriarch Peter, and bearing a theologically ambiguous letter from that hierarch. This letter was publicly discussed in the church of St Mary Major, and so angered the assembled clergy and people that they would not let Eugenius begin Mass until he had promised to send its rejection to Constans—thereby making up for having tamely accepted Eugenius at the emperor's bidding—if they did. Eugenius would probably have suffered a like fate to his predecessor's had not the emperor's hands been full with a campaign against the Arabs. It was probably this pope who received St Wilfrid from England on his first visit to Rome as a young man.

See the *Acta Sanctorum*, June, vol. i; Duchesne, *Liber Pontificalis*, vol. i, p. 341; and A. Clerval in DTC., *s.v.* Eugène I.

ST STEPHEN, BISHOP IN SWEDEN, MARTYR (A.D. 1075 ?)

NOTHING is known of the birthplace, parentage and early life of St Stephen, "Apostle of the Helsings"; in fact, very little is known about him at all. He was a monk of New Corbie, in Saxony, and was ordained and sent, it has been said, as a regionary bishop to Sweden either by St Anskar or by St Adalgar of Bremen. This, however, is all very questionable and it is much more probable that there was only one St Stephen who was bishop in Sweden and that he lived two centuries later than the time of St Anskar. He is said to have been very successful in his missionary efforts, and he was the first to plant the Christian faith on the shores of the Sound. As he was very energetic in suppressing the worship of Woden, he was martyred by the pagans, either during a missionary visit to Uppsala, or else at Norrala in Helsingland. His story may possibly have been confused with that of another Bishop Stephen, who took part in the revival of Christianity in Sweden in an earlier century, and who also died a martyr. In any case the first attempted evangelization of the country produced no permanent effect. The tomb of one St Stephen was venerated at Norrala until the Reformation.

See the *Acta Sanctorum*, June, vol. i, and Adam of Bremen, in Pertz, MGH., *Scriptores*, vol. vii, pp. 366 and 378. Consult also Ihre, *Dissertatio de S. Stephano* (1748); and Strunck, *Westfalia sancta*, vol. i (1854), pp. 98–102.

ST NICHOLAS THE PILGRIM (A.D. 1094)

THE traditional histories of St Nicholas Peregrinus are untrustworthy, and nearly everything they profess to tell us of his early life is probably fabulous. All that can be positively stated about him is that he was a pious and simple-minded young Greek who landed in Italy as a perfect stranger. There, after remaining for a time at Otranto and wandering from one place to another in Apulia, he fell ill and eventually died at Trani. Clad in a single garment which reached only to his knees, he had gone about bearing a cross in his right hand and crying aloud wherever he went, " Kyrie eleison ! " In a wallet he carried apples and other things with which he would please the children who flocked round him and echoed his chant. Often he was roughly handled as a vagrant or a madman, but after his death he came to be venerated because of the miracles believed to be worked by his intercession. On the strength of the cures reported at his grave, he was canonized by Pope Urban II.

Such legendary materials as are available have been printed by the Bollandists in the *Acta Sanctorum*, June, vol. i, as also by Ughelli, *Italia Sacra*, vol. vii, pp. 894–906. See, further, A. di Jorio, *Della Vita di S. Nicolao Pellegrino* (1879), and H. Günter, *Die christliche Legende des Abendlandes* (1910), pp. 15–22. For his canonization, see E. W. Kemp, *Canonization and Authority* (1948), pp. 67–68 and 163–165.

BB. SADOC AND HIS COMPANIONS, MARTYRS (A.D. 1260)

IN the year 1221, at the second general chapter of his order, which was held at Bologna, St Dominic charged his sons to go forth into the world to preach the Gospel. One band of missionaries was sent to Hungary and the land of the Tartars—a region which St Dominic himself had greatly desired to evangelize in person. They were under the leadership of a Hungarian friar named Paul, who was to found the first Dominican province in his native land. Amongst the most zealous and successful of the missionaries was a young man named Sadoc, probably also a Hungarian. After he had preached in Hungary, he passed on to Sandomir in Poland where, while continuing to preach, he founded a Dominican priory, of which he became the superior. In 1260 the Tartars besieged and captured Sandomir. As the brethren were sitting in the refectory, the lector was inspired to announce, as from the martyrology, " At Sandomir, forty-nine martyrs ". That was the number of the community. The prior, regarding this as a warning from on high, bade all prepare for death, and the following day the whole community was butchered while singing the " Salve Regina".

It would seem that such materials as the Bollandists in the *Acta Sanctorum*, June, vol. i, were able to consult regarding this wholesale martyrdom, tend to throw a certain doubt both upon the date and even the fact. A grant of indulgence conceded by Pope Boniface VIII in 1295 speaks only of a general massacre at Sandomir, without making any particular reference to the Dominicans. As, however, the *cultus* of Bd Sadoc and Companions was confirmed by Pope Pius VII, it may be assumed that evidence was presented which met the difficulties raised. See Mortier, *Histoire des maîtres généraux O.P.* (1903), t. i, pp. 529–530; the *Année Dominicaine*; and Procter, *Lives of Dominican Saints*, pp. 163–166. See also Prileszky, *Acta Sanctorum Hungariae* (1744), vol. ii, Appendix, pp. 50–53.

3: ST CECILIUS (*c.* A.D. 248 ?)

IN the Roman Martyrology St Cecilius is commemorated on this day as "a priest of Carthage who brought St Cyprian to the faith of Christ". Nearly ten pages are devoted to the saint by Alban Butler, but he proceeds upon the very questionable assumption that this Cecilius is identical with the Cecilius whose conversion to Christianity is described by Minucius Felix in the apologetical treatise which is known to us as the *Octavius*. In this book a discussion about the Christian religion is carried on in dialogue form, the interlocutors being Minucius himself, his friend Octavius, and the still pagan Cecilius. The argument ends happily by convincing the last-named of the truth of Christianity. That this Cecilius Natalis may have been a historical personage who was chief magistrate of Cirta in Africa in A.D. 210 is probable enough, but there are reasons which would prevent us from identifying him with the Cecilius who was instrumental in bringing about the conversion of St Cyprian.

Despite the form adopted in the Roman Martyrology, which is borrowed from *De Viris Illustribus* of St Jerome, there is good evidence, drawn from the best manuscripts of the biography of St Cyprian by his deacon Pontius, that Cecilianus, and not Cecilius, was the name of the Christian teacher who won over Cyprian by his argument and example. It seems certain that he was a man advanced in years, and that St Cyprian, who had probably lived in his house for some time after his conversion, reverenced him greatly as "the father of his new life". On the other hand, Pontius tells us that when Cecilianus was dying he commended his wife and children to the pious care of his beloved convert. Alban Butler, though probably mistaken in his view that the *Octavius* of Minucius Felix had anything to do with the subject of this notice, concludes his account with some reflections which deserve the very careful consideration of all who engage in controversy.

It is a great proof of sincere virtue, he says, a great but rare victory over pride, for a learned man to own himself vanquished by truth in a disputation. Pride recoils at opposition, and however much the understanding may be convinced, the will is thereby apt to become more averse and more obstinately fixed in error. On this account he who would bring another over to the truth ought to be careful not to alarm or awaken so dangerous an enemy, but to insinuate virtue by such indirect means that the opponent may almost seem to be his own instructor. Our three disputants [in the *Octavius*] all vanquished because they were all armed with docility, charity and humility; not like those vain combatants in the schools who love opinions, not for the sake of truth, but because, as St Augustine complains, the opinions are their own. In this happy company, though all could boast of a conquest, yet none had reason to prize his victory higher than Cecilius. He, overcoming both pride and errors, had achieved a triumph beyond compare. According to the maxim of a great man, "It is then we vanquish when we consent to welcome the truth".

See the *Acta Sanctorum*, June, vol. i; and DCB., vol. i, pp. 366–367 (*cf. ibid.*, vol. iii, p. 924). Consult also the article of Dessau in *Hermes*, 1880, p. 471.

SS. PERGENTINUS AND LAURENTINUS, MARTYRS (A.D. 251)

THE persecution which arose in the middle of the third century was the greatest and most general attack Christianity had yet had to face, for the Emperor Decius had come to the throne determined to extirpate it. Amongst a number of victims

who are said to have perished at Arezzo in Umbria, the brothers Pergentinus and Laurentinus are specially venerated to this day as patrons of the city. According to the legend they were of noble birth and were still students attending the schools when they were arrested and brought before the consul Tiburtius on the charge of being Christians and of proselytizing. Although they pleaded guilty the magistrate dismissed them on the score of their noble lineage—perhaps also of their youth. He bade them relinquish their faith and threatened to have them tortured if he heard further complaints against them. Far from being daunted the two young men redoubled their activities. The *passio* speaks of numerous conversions caused by their preaching and miracles. Apprehended once more, they refused to sacrifice and were beheaded. The " acts " of these martyrs are a compilation from older hagiographical fictions and can claim no historical value of any kind. They contain many improbable details and the existence of any such martyrs is quite uncertain.

The one fragment of anything like evidence of early *cultus* consists of an entry in the *Hieronymianum*, " apud Arecium civitatem Tusciae Laurenti diaconi ". Delehaye and others think that the whole has grown out of the dedication on this day at Arezzo of a church in honour of St Laurence, the deacon martyr, the name Laurentius having been misread as Laurentinus, and Pergentinus having been supplied by an " Expergenti ", whose name occurs next day. See CMH., p. 300, and also Mgr Lanzoni, *Diocesi d' Italia*, pp. 567–568 ; H. Quentin, *Les Martyrologes historiques*, p. 273, and Dufourcq, *Étude sur les Gesta Martyrum romains*, vol. iii, pp. 172–175. The text of the short *passio* will be found in the *Acta Sanctorum*, June, vol. i.

SS. LUCILLIAN AND HIS COMPANIONS, MARTYRS (A.D. 273)

ACCORDING to the Menology of the Emperor Basil, St Lucillian was a Christian martyr who had been a pagan priest of Nicomedia before he was converted at an advanced age. He was arrested in the reign of the Emperor Aurelian, and was brought before the magistrate Silvanus. Because he refused to deny Christ his face was bruised with stones, he was beaten with whips, and he was hung up by the neck. In the prison to which he was afterwards committed, he found four Christian youths, Claudius, Hypatius, Paul and Dionysius, whom he strengthened in the faith so that when they came up again for trial they made a bold confession. St Lucillian was then shut up in a hot oven from which, however, he emerged unscathed. All five were finally sent in chains to Byzantium, where Lucillian was crucified and the others were decapitated.

Paula was a Christian woman who fed the martyrs in prison and tended their wounds. She also was apprehended, tortured, placed in the oven, and finally beheaded. The people of Constantinople had a great devotion to these saints, and several versions of their story survive. Thus we find St Lucillian represented as a Christian priest, as the husband of Paula, and as the father of his young fellow prisoners. Another legend makes them natives and martyrs of Egypt. As a matter of fact, it is most unlikely that St Lucillian and his companions were martyred at Byzantium at all. Their *cultus* at Constantinople is due to the fact that their relics were translated thither—perhaps from some other Thracian town, but more probably from Nicomedia, which may well have been the scene of their martyrdom.

The Bollandists in the *Acta Sanctorum* (June, vol. i) printed the Greek text of a panegyric of Lucillian, written by a certain Photius. Delehaye in the *Analecta Bollandiana*, vol. xxxi (1912), has edited a Greek *passio* of the same martyrs ; see pp. 187–192, and the editor's comments, pp. 232–235. The story cannot be regarded as anything better than a pious romance.

ST CLOTILDA, WIDOW (A.D. 545)

ST CLOTILDA, a Burgundian, was the wife of Clovis, king of the Salian Franks, who at the time of their marriage, in 492 or 493, was still a heathen. From the outset Clotilda exercised great influence over her husband and made earnest efforts to win him to Christ's religion. "You have heard from your grandmother, Clotilda of happy memory," wrote St Nicetius of Trier to the French princess Clodoswind, "how she drew to the faith her royal husband and how he, a man of keen intelligence, would not yield until he was convinced of the truth." He permitted the baptism of their first-born son, who died in infancy, and of their second boy, Clodomir, but he still hesitated to declare himself a Christian. His decision was made in the heat of battle. He was fighting the Alemanni, and his troops were yielding to the enemy when he appealed for help to "Clotilda's God", vowing that if he was granted victory he would accept the Christian faith. He won the day, and on Christmas morning, 496, he was baptized by St Remigius in Rheims cathedral. History has little more to tell us about St Clotilda's further married life; together they founded in Paris the church of the Apostles Peter and Paul, which was afterwards renamed St Geneviève. There she buried Clovis, who died in 511.

Clotilda's after life was saddened by the family feuds and fratricidal struggles in which her three sons, Clodomir, Childebert and Clotaire, became involved, and by the misfortunes of her daughter (who bore her own name), so cruelly treated by her Visigothic husband Amalaric. Clodomir attacked his cousin St Sigismund, captured him and put him to death with his wife and children, but was himself overcome and slain by Sigismund's brother. Queen Clotilda then adopted Clodomir's three little sons, intending to bring them up as her own children. Childebert and Clotaire, however, were determined to remain in undisputed possession of Clodomir's inheritance. They induced their mother to send the children to them—and Clotaire with his own hand killed his two elder nephews, aged ten and seven. Clodoald, the youngest, was saved and afterwards became a monk in the monastery of Nogent, near Paris, which was afterwards renamed St Cloud in his honour.

Broken-hearted, St Clotilda left Paris and took up her abode at Tours, where she spent the rest of her life in relieving the poor and suffering. There she learnt that her two surviving sons had turned their arms against each other and were actually on the verge of battle. In her anguish she spent the whole night in prayer before St Martin's shrine entreating God to put an end to this unnatural conflict. The answer, St Gregory of Tours tells us, was not long delayed. The very next day, as the armies were about to engage, there arose so terrible a tempest that all military operations had to be abandoned.

But Clotilda's trials were at an end. She died a month later, after having been a widow for thirty-four years, and her sons, who had caused her so much suffering, buried her beside her husband and elder children. Recent historical research has relegated to the realm of fiction many picturesque incidents in connection with St Clotilda, which successive generations of chroniclers have been content to accept unquestioningly from the uncritical pages of St Gregory of Tours and similar sources, and in so doing it has vindicated the queen from charges of ferocity and vindictiveness, little in keeping with her saintly character. In these legends she plays the part of a fury, goading her husband and sons to avenge on her uncle Gundebald and his son, St Sigismund, the murder by the former of her two parents.

It is now established with reasonable certainty that Gundebald, far from causing Chilperic's death, sincerely lamented his loss and that Caretana did not perish in the Seine with a stone tied round her neck, but survived her husband for many years and died a peaceful, natural death in 506.

The only ancient biography of St Clotilda is of no great value as a historical source, for it was not compiled before the tenth century. It has been edited by Bruno Krusch in the second volume of MGH., *Scriptores Merov.*, but it is largely dependent upon the document known as the *Gesta regum Francorum*, or *Liber Historiae*, which was written by a monk of Saint-Denis, a couple of centuries earlier. The story of St Clotilda has to be pieced together from such authors as Gregory of Tours, Fredegarius, and certain lives of saints. By far the most reliable account of this sadly tried mother is that furnished by Godefroid Kurth, in his book *Clovis*, or more concisely in the little volume, *Sainte Clotilde* (Eng. trans., 1898), contributed by him to the series " Les Saints ". See also the bibliography appended to the notice of St Remigius, October 1. There are French lives by Archbishop Darboy, V. de Soucy, G. Rouquette, and others, but most of them, being earlier in date than Kurth's critical discussion of the subject, are unsatisfactory.

SS. LIPHARDUS AND URBICIUS, ABBOTS (SIXTH CENTURY)

ST LIFARD, Liéfard, or Liphardus, was a lawyer with a great reputation for probity who was occupying one of the highest judicial posts at Orleans when, at the age of forty, he decided to take the habit of a monk. He may have been (as some writers have maintained) brother to St Maximin, abbot of Micy, and nephew to St Euspicius, who founded that monastery, or he may have been the brother of St Leonard of Vandoeuvre, but he was certainly not the brother of St Leonard of Limoges, as is sometimes stated. From Orleans St Lifard went first to visit the abbey of St Mesmin at Micy. Before long, however, the desire for greater solitude led him to retire with one companion, St Urbicius, to an unfrequented place where, in the ruins of an old castle, they built themselves huts. Their food was a little barley bread, their drink water, taken every third day. Very soon disciples began to gather round them, and the bishop of Orleans, who had a great regard for Lifard, not only gave him permission to form a religious community, but ordained him priest and built him a church. A flourishing monastery arose on a site now covered by the town of Meung-sur-Loire. St Lifard died about the year 550 at the age of seventy-three, after having nominated St Urbicius as his successor.

In the very valuable article of A. Poncelet, " Les Saints de Micy " (*Analecta Bollandiana*, vol. xxiv, 1905, pp. 1–97), he points out that the whole group of biographies connected with Micy are extremely unreliable. That of St Lifard is no exception, and cannot have been composed before the ninth century. It has been printed by Mabillon, and in the *Acta Sanctorum*, June, vol. i. On the other hand, the fact that there was an almost contemporary *cultus* of St Lifard in his abbey of Meung-sur-Loire is attested by the inclusion of his name on this day in the *Hieronymianum*.

ST KEVIN, OR COEMGEN, ABBOT OF GLENDALOUGH (A.D. 618 ?)

IN the forefront of the great company of saints who made Ireland glorious in the sixth century stands St Kevin, one of the principal patrons of Dublin. He it was who founded the celebrated abbey of Glendalough, which became one of the four principal pilgrimage-places of Ireland, seven visits to Glendalough being reckoned as equivalent to one pilgrimage to Rome. St Kevin's traditional history is to be found in several Latin and Irish versions, none of them ancient; how much of real fact underlies the picturesque legends and curious folk-lore they embody can

only be conjectured. The saint, we are told, was of royal descent and was born in Leinster at the Fort of the White Fountain. At his baptism by St Cronan he received the name of Coemgen, anglicized as Kevin, " the Well-begotten ". When he was seven his parents sent him to be educated by monks, under whose care he remained until he was grown up. After his ordination he was moved to withdraw into solitude, and an angel led him to the upper reaches of Glendalough, the Valley of the Two Lakes. In that wild lovely district he lived for seven years, clad in skins, sleeping on the stones by the water-side and nourished only by the nettles and sorrel, which for his sake remained green all the year round.

While he was living so austerely, " the branches and leaves of the trees sometimes sang sweet songs to him, and heavenly music alleviated the severity of his life ". At last he was discovered in a cave by a cattle-farmer called Dima, who persuaded him to leave his solitude. The good man and his children " out of respect and honour " made a litter upon which they bore the saint through the thick wood. The trees lay down to make a pathway for them, and when the litter had passed they all rose up again. At Disert-Coemgen, where Refert church now stands, St Kevin made a settlement for the disciples who gathered round him. For a long time—says the legend—a kindly otter brought a salmon every day to supply them with nourishment. But one day " it occurred to Cellach ", son of Dima, " that a fine splendid glove might be made of the otter's skin. The otter, though a brute beast, understood his thought and from that time ceased to perform his service to the monks." Perhaps in consequence of a shortage of food, St Kevin removed his community farther up the glen to the place " where two sparkling rivers meet ". Here at Glendalough he made his permanent foundation, to which numerous disciples soon flocked. To beg a blessing on himself and on them he made (we are told) a pilgrimage to Rome, and " because of the holy relics and mould which he brought back, no single saint in Erin ever obtained more from God than Coemgen, save Patrick only ".

King Colman of Ui Faelain sent his infant son to be fostered by St Kevin, after all his other sons had been " destroyed by the bright people of the fairy courts ". As there were " no cows or boolies* in the glen " the saint commanded a doe he saw with her fawn to give half her milk to his foster-child. " But a wolf came to the doe and killed her fawn. Then Coemgen wrought great miracles. He commanded the wild wolf to take the place of the fawn with the doe," and the beast obeyed him. " In this way was Faelan nourished by the wonderful works of God and Coemgen." In the Félire of Oengus, Kevin is referred to in a quatrain as " A soldier of Christ into the land of Ireland, a high name over the sea's wave : Coemgen the pure, bright warrior, in the glen of the two broad lakes."

The holy abbot was on intimate terms with St Kieran of Clonmacnois, and went to visit him on his death-bed. St Kieran was actually dead or unconscious when St Kevin arrived, but he came back to life for sufficiently long to hold sweet converse with his soul-friend, to whom he presented his bell as a parting gift. In his old age he contemplated making another pilgrimage, but was dissuaded by a wise man whom he consulted : " Birds do not hatch their eggs when they are on the wing ", said his adviser, and St Kevin remained at home. He is said to have died at the age of 120. His feast is kept in all Ireland.

* " Boolies " is a word recognized by the O.E.D. It is of Irish derivation and hardly known outside Ireland. It seems to mean a particular kind of enclosure for keeping cattle in the open.

There are five versions of the life of St Coemgen : three in Irish (for which, see C. Plummer's edition in his *Bethada Náem nÉrenn*, vol. i, pp. 125–167, with the preface and translation) ; and two in Latin. The more important of these last was also edited by Plummer in VSH., vol. i, pp. 234–257, and the other is in the *Codex Salmanticensis*, which was printed by Fr De Smedt in 1888. It would seem that, even to the most ancient of these, no earlier date can be assigned than the tenth or eleventh century. " The texts ", says Dr J. F. Kenney (*The Sources for the Early History of Ireland*, i, p. 404), " have little historical value . . . they illustrate the development of extreme ideas in asceticism, if not in the 6th and 7th, then in the 10th and later centuries ". See also Gougaud, *Christianity in Celtic Lands*, *passim* ; and Ryan, *Irish Monasticism*, p. 130.

ST GENESIUS, Bishop of Clermont (*c.* A.D. 660)

THE twenty-first bishop of Clermont (or Auvergne) was St Genesius, better known in France as Genet and Genès. He was born at Clermont, of a senatorial family, and became archdeacon. Learned, virtuous and benevolent, he was beloved by young and old, rich and poor. When the bishopric fell vacant at the death of St Proculus he was chosen unanimously by clergy and people to fill the see, but he would only accept office after a three-days' delay had proved that they would elect no one else. Five years later, on the hope of obtaining leave to lay down his charge and retire into solitude, he went as a pilgrim to Rome, but his people sent after him and he was obliged to return. As he drew near to Clermont, the population came to meet him, headed by the clergy carrying candles and singing ; the sick were also brought out into the street for him to heal. The rest of his episcopate seems to have been uneventful and prosperous. He ruled his people like a wise father, built a church dedicated to St Symphorian in a suburb of Clermont, a hospice near one of the city gates, and a monastery called Manlieu, or Grandlieu. Amongst his trusted advisers was a priest destined eventually to occupy the same see, *viz.* St Praejectus (Prix) who had been committed to his charge as a child. St Genesius died *c.* 660, and was buried in his church of St Symphorian, which afterwards bore his name.

There is a short medieval life, which has been printed in the *Acta Sanctorum* (June, vol. i), and some further details are furnished by the lives of St Praejectus on January 25. See also the *Gallia Christiana*, vol. ii, p. 245 ; Duchesne, *Fastes Épiscopaux*, vol. ii, p. 37 ; and DCB., vol. ii, p. 627.

ST ISAAC OF CORDOVA, Martyr (A.D. 852)

AMONGST the martyrs of Cordova, the foremost place is given in the old Spanish martyrologies to St Isaac, who, although he was a devout Christian, had made himself so proficient in Arabic that he obtained an appointment as a notary under the Moorish government. He did not occupy it for long, but withdrew to a refuge monastery where he lived for some years with his relative Abbot Martin. He was then moved to go back to the city and to challenge the chief magistrate to a religious discussion. The invitation was accepted, but during the course of the debate a panegyric upon Mohammed drew from Isaac an outspoken denunciation of the false prophet. His opponents, roused to fury, arrested him. He was tried, tortured and sentenced to death. After his execution he was impaled, and the stake with his body head downwards was set up in a conspicuous position on the far side of the river Guadalquivir.

Almost all we know of St Isaac is derived from the *Memoriale Sanctorum* of St Eulogius, who was his fellow citizen and a contemporary. The Bollandists in the *Acta Sanctorum*,

June, vol. i, have extracted all that Eulogius has left on record concerning the martyr. See also Sanchez de Feria, *Santos de Córdoba*, vol. ii, pp. 1–24; and *cf.* F. J. Simonet, *Historia de los Mozárabes de España;* and J. Pérez de Urbel, *San Eulogio de Córdoba* (1928).

ST MORAND (*c.* A.D. 1115)

THE parents of St Morand appear to have been nobles living in the Rhine valley near Worms, and he was educated in the cathedral school of that city. After his ordination to the priesthood, he undertook a pilgrimage to Compostela. On the way there he stayed at Cluny where he was so deeply impressed by the life of the monks that on his return he took the habit at the hands of St Hugh; he continued to advance in the path of perfection until he had outstripped most of his brethren in sanctity and in fidelity to the rule. His earlier years as a religious were spent in one or other of the Cluniac houses in Auvergne, but he was not destined to remain in France. At the opening of the twelfth century Count Frederick Pferz, the principal magnate of the Sundgau, or lower Alsace, rebuilt or restored on a larger scale the church of St Christopher which his ancestors had built close to the site upon which stands the present town of Altkirch. He then applied to St Hugh for some of his sons to serve the church and the neighbourhood. Several monks were sent, but their abbot Constantius almost immediately realized that a knowledge of German was essential if they were to do missionary work. In answer to his representations Morand was despatched, as being equally proficient in French and in German.

The choice proved an excellent one, for Morand had the true missionary spirit and the people heard him gladly. Regardless of snow or rain he would travel about the countryside, bareheaded and with a pilgrim's staff in his hand, to search out sinners and bring them to repentance. His sanctity and eloquence were enhanced by his reputation as a wonder-worker. Count Frederick, after having been cured by him of facial paralysis, would do nothing without consulting him. With the sign of the cross he extinguished a fire which threatened to destroy the monastery, and restored many sick persons to health. Every Friday he visited the shrine of our Lady at Gildwiller—said to be the oldest sanctuary in Alsace—and the country people gave his name to a spring, beside which he used to rest after his weekly pilgrimage. He died about the year 1115. Perhaps on account of the tradition that he fasted throughout one Lent with only a bunch of grapes to sustain him, St Morand is regarded as the patron of vine-growers.

The medieval life of St Morand, which is printed in the *Acta Sanctorum*, June, vol. i, is an altogether favourable specimen of its class. It must have been written less than half a century after the death of the saint. Popular devotion to him has by no means died out in Alsace. There is a considerable literature concerning both the devotional and archaeological aspects of his *cultus*. See especially J. Clauss, *Historisch-topographisches Wörterbuch des Elsass*, pp. 974 *seq.;* and the same writer's smaller work, *Die Heiligen des Elsass* . . . (1935). Consult also J. Levy, *Wallfahrten der Heiligen in Elsass* (1926), pp. 203–210; Grandidier-Ingold, *Alsatia Sacra*, vol. i (1899), pp. 325–335; and F. Fues, *Vie de S. Morand* (1840). The representations in art are discussed by Künstle, *Ikonographie*, vol. ii, p. 455; the folklore aspects in *Archives Suisses des Traditions populaires*, vol. viii (1904), p. 220 *seq.*

BD ANDREW OF SPELLO (A.D. 1254)

BD ANDREW CACCIOLI was a man of means who in his early manhood served as a priest in the diocese of Spoleto. At the age of about twenty-nine, after the death of his mother and sister, he gave his property to the Church and to the poor,

resigned his living, and took the habit at the hands of St Francis of Assisi. He was one of the seventy-two disciples of the Seraphic Father, and Bd Andrew was privileged to watch by his death-bed and receive his last blessing. He was in Spain in 1223 when he was summoned to a special chapter in Italy. The country was then suffering from a prolonged drought which threatened to ruin the crops. Bd Andrew from the pulpit appealed to his brethren and to his other hearers to join him in fervent prayers for deliverance from famine. In response to their petition rain fell in such abundance that the harvest was saved and proved to be an exceptionally good one. The people in their gratitude called him Andrew of the Waters.

After his return to Italy the holy friar laboured with great success as a missioner in various parts of Lombardy. At a later date he was involved in the struggle carried on by the "Spirituals" to maintain the strict rule of St Francis. He was subjected in consequence to much persecution, including imprisonment on two occasions. Having been charged with the direction of the Poor Clares of Spello, he was instrumental in obtaining for them as abbess Bd Pacifica Guelfoccio, St Clare's aunt, who inspired them with such devotion that they became one of the order's most fervent communities. Towards the close of his life, Bd Andrew made a long stay at the friary of the Carceri, near Assisi, where he spent much time in contemplation. One day our Lord appeared to him in the form of a child and talked with him; and in the midst of their discourse the bell rang for Vespers. Bd Andrew in obedience to the rule immediately repaired to the chapel. On returning to his cell he found himself once more in the presence of his Divine Guest, who greeted him, saying, "You did well in thus obeying the first summons. If you had not gone, I should not have stayed. But now I will reward you shortly." He in fact died that same year. His body was buried in the convent at Spello which he had himself founded, and his relics are preserved there to this day.

The account printed in the *Acta Sanctorum* (June, vol. i), which includes a valuable summary made from an early life of Bd Andrew once preserved at Spello, corrects several errors into which Wadding, through lack of materials, had inadvertently fallen. See also *Analecta Fràanciscana*, vol. iii, pp. 210 *seq.* In Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 349–351, some of Wadding's errors are still repeated. The *cultus* was approved by Pope Benedict XIV.

BD JOHN "THE SINNER" (A.D. 1600)

JOHN GRANDE was born at the little Andalusian town of Carmona in 1546. His father having died when he was fifteen, he was sent to Seville to a relation engaged in the linen trade, and afterwards was set up in business at Carmona. The things of this world, however, had no attraction for him. At the age of twenty-two he distributed his possessions to the poor and retired into a hermitage near Marcena. Although he had led an irreproachable life from childhood, he regarded himself as the basest of men. Partly from a sense of his own unworthiness, partly because he fancied that he was regarded as a hypocrite, he substituted for his surname Grande the nickname El Grande Pecador, and it is as Bd John the Sinner that he is now honoured in Andalusia. One day he saw two sick tramps lying by the roadside. Filled with pity he carried them to his hut, nursed them and solicited alms on their behalf. Soon other similar cases presented themselves, and it was revealed to him that he was called to serve God, not in solitude, but in ministering to Him in the persons of the afflicted and destitute. Abandoning his retreat he

went to Xeres, where he obtained leave to serve the prisoners. For three years he lived and laboured under dreadful conditions amongst the dregs of humanity, assisting them, nursing them, begging on their behalf and trying to soften the hearts of hardened criminals. With wonderful patience he bore with insults, ingratitude and even ill-treatment.

He then transferred his services to the hospital. There he had to undergo persecution from officials and menials who resented his devotion to the sick as a standing reproach to themselves for their negligence and harshness. Unprejudiced observers, however, were attracted and impressed; so much so that a wealthy couple founded a hospital which they entrusted to his care. It promptly filled with patients, and there gathered round him a band of young men, fired by his example and eager to assist him. To ensure the continuance of his work he affiliated the hospital to, and was himself enrolled in, the Order of Hospitallers the founder of which, St John of God, had died at Seville when he—John Grande—was a child of four.

Although the sick were his primary care, his help and sympathy were extended to all in distress. He would gather neglected waifs around him and would provide them with nourishment for their bodies and guidance for their souls; he would also collect money to give marriage-portions to poor girls. He never lost interest in prisoners, and when, after the storming of Cadiz by the English, three hundred fugitive Spanish soldiers came to Xeres, he cared for them, nursed the wounded, and provided them all with food and clothing—miraculously as it seemed to the men themselves. His active life did not prevent him from attaining to great spiritual heights. Often he was rapt in ecstasy—sometimes when he was on his errands of mercy. If on regaining consciousness he found himself surrounded by strangers who jeered at him or upbraided him as a drunken fool, he would beg their pardon and proceed on his way with bowed head. He was also a prophet of whom it is recorded that he foretold the destruction of the Spanish Armada. It was from plague contracted while nursing the sick during a terrible epidemic in Xeres that John Grande died in the year 1600, at the age of fifty-four. He was beatified in 1853.

A *Vie abrégée du B. Jean Grandé* was published at the time of the beatification, and another anonymous life in Italian, *Vita del Ven. Fra Giovanni Peccatore*, appeared at Milan in 1727. See also Seeböck, *Die Herrlichkeit der Kat. Kirche* (1900), and the *Acta Apostolicae Sedis*, vol. xxiii (1931), pp. 18–19.

SS. CHARLES LWANGA, JOSEPH MKASA AND THEIR COMPANIONS, THE MARTYRS OF UGANDA (A.D. 1886)

THE story of the martyrs of Uganda is one which may well give encouragement to all Christian hearts, revealing as it does the power of God's grace and that the miracles of constancy which stagger us when we read of them in the first ages of persecution have been renewed in our own time among the uncultured peoples of the interior of central Africa, where the first Catholic missions were established by Cardinal Lavigerie's White Fathers in 1879. In Uganda some progress was made under the not unfriendly local ruler, Mtesa; but his successor, Mwanga, determined to root out Christianity among his people, especially after a Catholic subject, St JOSEPH MKASA, reproached him for his debauchery and for his massacre of the Protestant missionary James Hannington and his caravan. Mwanga was addicted to unnatural vice (a crime introduced among these relatively decent Africans by

the Arabs), and in what followed his anger against Christianity, already kindled by ambitious officers who played on his fears, was kept alight by the refusal of Christian boys in his service to minister to his wickedness.

Joseph Mkasa himself was the first victim : Mwanga seized on a trifling pretext and on November 15, 1885, had him beheaded. To the chieftain's astonishment the Christians were not cowed by this sudden outrage, and in May of the following year the storm burst. When he called for a young " page " called Mwafu, Mwanga learned that he had been receiving religious instruction from another page, St DENIS SEBUGGWAWO ; Denis was sent for, and the king thrust a spear through his throat. That night guards were posted round the royal residence to prevent anyone from escaping, sorcerers were summoned, and war-drums beat to assemble the numerous professional executioners. Meanwhile in a room secretly St CHARLES LWANGA, who had succeeded Joseph Mkasa in charge of the " pages ", baptized four of them who were catechumens ; among them ST KIZITO, a boy of thirteen whom Lwanga had repeatedly saved from the designs of the king. Next morning the pages were all drawn up before Mwanga, and Christians were ordered to separate themselves from the rest : led by Lwanga and Kizito, the oldest and youngest, they did so—fifteen young men, all under twenty-five years of age. They were joined by two others already under arrest and by two soldiers. Mwanga asked them if they intended to remain Christians. " Till death ! " came the response. " Then put them to death ! "

The appointed place of execution, Namugongo, was thirty-seven miles away, and the convoy set out at once. " The heroic little band passed within a few feet of me ", wrote Father Lourdel, W.F., the superior of the mission. " Little Kizito was laughing and chattering. . . . I was so overcome that I had to support myself against the palisade. . . . I was not allowed to say a word to them and had to content myself with seeing on their faces the resignation, happiness and courage of their hearts ". Three of the youths were killed on the road ; the others underwent a cruel imprisonment of seven days at Namugongo while a huge pyre was prepared. Then on Ascension day, June 3, 1886, they were brought out, stripped of their clothing, bound, and each wrapped in a mat of reed :* the living faggots were laid on the pyre (one boy, ST MBAGA, was first killed by a blow on the neck by order of his father who was the chief executioner), and it was set alight. Above the ritual chants of the executioners were heard the voices of the burnt-offerings, calling on the name of Jesus.

The persecution spread and Protestants as well as Catholics gave their lives rather than deny Christ. A leader among the confessors was St MATTHIAS MURUMBA, who was put to death with revolting cruelty ; he was a middle-aged man, assistant judge to the provincial chief, who first heard of Jesus Christ from Protestant missionaries and later was baptized by Father Livinhac, W.F. Another older victim, who was beheaded, was St ANDREW KAGWA, chief of Kigowa, who had been the instrument of his wife's conversion and had gathered a large body of catechumens round him. This Andrew together with Charles Lwanga and Matthias Murumba and nineteen others (seventeen of the total being young royal servants) were solemnly beatified in 1920. Once again the often quoted words of the African Tertullian, " The blood of martyrs is the seed of Christians ", were exemplified : within a year of the death of St Charles Lwanga and his

* We are reminded of what Julius Caesar records of the human sacrifices of the Gauls, who enclosed their victims in baskets of osier before burning them (*Gallic War*, vi).

fellows the number of baptized among the Baganda had risen from barely two hundred to over five hundred, and of catechumens from eight hundred to three thousand. These martyrs were canonized in 1964.

The apostolic letter of Pope Benedict XV, which includes a detailed statement of the names and of the more outrageous barbarities of which the martyrs were victims, may be read in the *Acta Apostolicae Sedis*, vol. xii (1920), pp. 272-281. See Mgr C. Salotti, *I martiri dell' Uganda* (1921); M. Hallfell, *Uganda, eine Edelfrucht* . . . (1921); Mgr H. Streicher, *The Blessed Martyrs of Uganda* (1928); J. P. Thoonen, *Black Martyrs* (1941); and A. E. Howell, *The Fires of Namugongo* (1948); and J. F. Faupel, *African Holocaust* (1962).

4: ST FRANCIS CARACCIOLO, FOUNDER OF THE MINOR CLERKS REGULAR (A.D. 1608)

THE saint whom the Church specially honours on this day was born on October 13, 1563, at Villa Santa Maria, in the Abruzzi. His father belonged to the Pisquizio branch of the Neapolitan princes of Caraccioli, and his mother's family could claim relationship with St Thomas Aquinas. In his baptism he received the name of Ascanio. Well trained by pious parents, he grew up fulfilling their highest hopes, a devout and charitable young man. In other respects he lived the usual life of a young nobleman in the country, being addicted to sport, especially hunting. When he was twenty-two, he developed a skin disease which seemed akin to leprosy and it soon assumed so virulent a form that his case was considered hopeless. With death staring him in the face, he vowed that if he regained his health he would devote the rest of his life to God and to the service of his fellow men. He recovered so speedily that the cure was held to be miraculous. Eager to carry out his promise, he went to Naples to study for the priesthood. After his ordination he joined a confraternity called the *Bianchi della Giustizia*, the members of which were specially concerned with caring for prisoners and with preparing condemned criminals to die a holy death. It was a fitting prelude to the career which was about to disclose itself to the young priest.

In the year 1588, John Augustine Adorno, a Genoese patrician who had taken holy orders, was inspired with the idea of founding an association of priests pledged to combine the active with the contemplative life. He consulted Fabriccio Caracciolo, the dean of the collegiate church of Santa Maria Maggiore in Naples, and a letter inviting the co-operation of another Ascanio Caracciolo—a distant kinsman—was by mistake delivered to our saint. So entirely, however, did Adorno's aspirations coincide with his own, that the recipient at once recognized in the apparent error the finger of God, and hastened to associate himself with Adorno. By way of preparation they made a forty-days' retreat in the Camaldolese settlement near Naples where, after a strict fast and earnest prayer, they drew up rules for the proposed order. Then, as soon as their company numbered twelve, Caracciolo and Adorno went to Rome to obtain the approval of the sovereign pontiff. On June 1, 1588, Sixtus V solemnly ratified their new society, under the title of the Minor Clerks Regular, and on April 9 of the following year, the two founders made their solemn profession, Caracciolo taking the name of Francis, out of devotion to the great saint of Assisi. In addition to the usual three vows, the members of the new association took a fourth, *viz.* never to seek any office of dignity either within the order or outside it. To ensure unceasing penance, it was decided that each

day one brother should fast on bread and water, another should take the discipline, and a third should wear the hair shirt. In the same manner, St Francis, either at this period or when he became superior, decreed that everyone should spend an hour a day in prayer before the Blessed Sacrament.

No sooner had Francis and Adorno settled their companions in a house in a suburb of Naples than the two set off for Spain in compliance with the pope's desire that they should establish themselves there, seeing that it was a country with which Adorno was well acquainted. However, the time was not yet ripe: the court of Madrid would not allow them to found a house, and they had to return without attaining their object. On the way home they were shipwrecked, but when they reached Naples they discovered that their new foundation had not been allowed to suffer in their absence. Indeed, the house could not contain all who wished to enter and soon afterwards they were invited to take over Santa Maria Maggiore, the former superior of which, Fabriccio Caracciolo, had become one of their number. The Minor Clerks Regular worked mainly as missioners, but some of them devoted themselves to priestly work in hospitals and prisons. They also had places which they called hermitages for those who felt called to a life of contemplation.

St Francis contracted a serious illness, from which he had scarcely recovered when he had the great grief of losing his friend Adorno, who died at the age of forty, shortly after his return from a visit to Rome in connection with the affairs of the institute of which he was superior. Very much against his wishes, Francis was chosen to take his place; he thought himself unworthy of holding office, and habitually signed his letters Franciscus Peccator. He insisted on taking his turn with the others in sweeping rooms, making beds and washing up in the kitchen, and the few hours he gave to sleep were passed on a table or on one of the altar-steps. The poor, whom he loved, knew that they could find him every morning in his confessional. For them he would beg in the streets, with them he would share the greater part of his scanty meals, and sometimes in winter he would even give away his outer garments. In the interest of his society he paid a second and a third visit to Spain in the years 1595 and 1598, and succeeded in founding houses in Madrid, Valladolid and Alcalá.

For seven years Francis was obliged to retain the position of general superior, though it was a severe strain upon him, not only because he was a delicate man, but because in establishing and extending the order he found himself and his brethren faced by opposition, misrepresentation, and sometimes by malicious calumnies. At last he obtained permission from Pope Clement VIII to resign, and then he became prior of Santa Maria Maggiore and novice-master. He still carried on his apostolic work in the confessional and in the pulpit, discoursing so constantly and movingly on the divine goodness to man that he was called "The Preacher of the Love of God". We are also told that with the sign of the cross he restored health to many sick persons.

In 1607 he was relieved of all administrative duties and was allowed to give himself to contemplation and to preparing for death. He chose as his cell a recess under the staircase of the Neapolitan house and was often found lying there in ecstasy with outstretched arms. It was in vain that the pope offered him bishoprics; he had never desired dignities and now his eyes and heart were directed only towards Heaven. But he was not destined to die in Naples. St Philip Neri had offered the Minor Clerks Regular a house at Agnone, in the Abruzzi, as a novitiate,

and it was thought desirable that St Francis should go to help with the new foundation. On his way he visited Loreto, where he was granted the favour of spending the night in prayer in the chapel of the Holy House. As he was invoking our Lady's help on behalf of his brethren, Adorno appeared to him in a dream or vision, and announced his approaching death. He arrived at Agnone apparently in his usual health, but he himself was under no illusion. On the first day of June he was seized with a fever which rapidly increased, and he dictated a fervent letter in which he urged the members of the society to remain faithful to the rule. He then seemed absorbed in meditation until an hour before sunset when he suddenly cried out, " Let us go ! Let us go ! " " And where do you want to go, Brother Francis ?" inquired one of the watchers. " To Heaven ! To Heaven ! " came the answer in clear and triumphant accents. Scarcely had the words been uttered when the wish was realized, and the speaker passed to his reward. He was forty-four years of age.

St Francis was canonized in 1807. His order of Minor Clerks Regular was at one time a very flourishing body, but to-day it is hardly known outside of Italy, where there are a few small communities.

A considerable number of lives of St Francis Caracciolo were published in the seventeenth and eighteenth centuries ; for example, those by Vives (1654), Pistelli (1701), and Cencelli (1769). In more modern times we have a biography by Ferrante (1862), and in 1908 a book entitled *Terzo Centenario di S. Francesco Caracciolo*, by G. Taglialatela. A good account of the rise and development of the Minor Clerks Regular is given in M. Heimbucher's *Orden und Kongregationen* . . ., third edition.

ST QUIRINUS, Bishop of Siscia, Martyr (A.D. 308)

Of the many martyrs who suffered in the Danubian provinces during the reign of Diocletian, one of the most celebrated was Quirinus whose praises have been sounded by St Jerome, by Prudentius and by Fortunatus. The " acts " which record his trial, sufferings and death are substantially genuine, although they have undergone amplification and interpolations at the hands of later copyists. He was bishop of Siscia, now Sisak in Croatia. As he had been informed that orders were out for his arrest, he left the city, but was pursued, captured and brought before the magistrate Maximus. Questioned with regard to his attempted escape he replied that he was only obeying his Master, Jesus Christ, the true God, who had said : " When they persecute you in one city, fly to another." " Do you not know that the emperor's orders would find you anywhere ? " asked the magistrate. " He whom you call the true God cannot help you when you are caught—as you must now realize to your cost." " God is always with us and can help us," declared the bishop. " He was with me when I was taken and He is with me now. He it is who strengthens me and speaks through my lips." " You talk a great deal ", observed Maximus, " and by talking you postpone obeying the commands of our sovereigns : read the edicts and do as they bid you ! " Quirinus protested that he could not consent to do what would be sacrilege : " The gods whom you serve are nothing ! " he exclaimed. " My God, whom I serve, is in Heaven and earth, and in the sea and everywhere, but He is higher than all, because He contains all things in Himself : all things were created by Him, and by Him alone they subsist." " You must be in your second childhood to believe such fables ! " declared the judge. " See, they are offering you incense : sacrifice and you shall be well rewarded ; refuse and you will be tortured and put to a horrible death."

Quirinus replied that the threatened pains would be glory to him, and Maximus ordered him to be beaten. Even while the sentence was being carried out, he was urged to sacrifice and was told that if he did so he would be made a priest of Jupiter. " I am exercising my priesthood here and now by offering myself up to God ", cried the martyr undaunted. " I am glad to be beaten ; it does not hurt me. I would willingly endure far worse treatment to encourage those over whom I have presided to follow me by a short road to eternal life." As Maximus had not the authority to pronounce a death-sentence, he arranged to send Quirinus to Amantius, the governor of Pannonia Prima. The bishop was taken through various towns on the Danube until he reached the town of Sabaria (now Szombathely in Hungary), destined a very few years later to be the birthplace of St Martin. Here he was brought up before Amantius who, after reading the report of the previous trial, asked him if it was correct. The saint answered in the affirmative and said, " I have confessed the true God at Siscia, I have never worshipped any other. Him I carry in my heart, and no man on earth shall succeed in separating me from Him." Amantius declared himself unwilling to torture and destroy one of his venerable age, and urged him to fulfil the conditions which would enable him to end his days in peace. Neither promises nor threats, however, could move the saint. The governor therefore had no option but to condemn him.

Quirinus was sentenced to death, and thrown into the river Raab, with a stone round his neck. He did not immediately sink and was heard to utter words of prayer or of exhortation before he disappeared from sight. His body, carried a little way down the stream, was rescued by Christians. In the early fifth century, refugees driven from Pannonia by the barbarians bore the relics to Rome, where they rested in the Catacomb of St Sebastian, until in 1140 they were translated to Santa Maria in Trastevere.

The text of the *passio* is printed by Ruinart, and in the *Acta Sanctorum*, June, vol. i. Much interest has been taken in this St Quirinus since the researches of Mgr de Waal in the Platonia and its surroundings revealed the existence of a fragment of a great inscription engraved there in honour of the saint. See de Waal's monograph, *Die Apostelgruft " ad Catacumbas "*, printed as a " Supplementheft " to the *Römische Quartalschrift* (1894) ; and also Duchesne, " La Memoria Apostolorum de la Via Appia ", in *Memorie della pontificia Accademia romana di Archeol.*, vol. i (1923), pp. 8–10 ; with CMH., p. 303.

ST METROPHANES, Bishop of Byzantium (*c.* A.D. 325)

Next to nothing is actually known about St Metrophanes, who was bishop of Byzantium in the days of Constantine ; he was probably its first bishop, for the town had previously been included in the diocese of Heraclea. He had a great reputation for sanctity throughout eastern Christendom. A church was built in his honour soon after the death of Constantine, and when it was falling into ruin in the sixth century it was restored by Justinian. The Greek Synaxaries and the Menaia—never a very reliable authority—give his story as follows : Metrophanes was the son of Dometius, brother to the Emperor Probus. Dometius was converted to Christianity and went to live at Byzantium, where he contracted a close friendship with its Bishop Titus, by whom he was ordained, being himself invested at his death with the same dignity. Dometius in his turn was succeeded first by his two sons, Probus, who ruled the see twelve years, and then Metrophanes. The holy life of Bishop Metrophanes, it is alleged, weighed as much with Constantine in his choice of Byzantium for his capital as did the exceptionally favourable

position of the city. Old age and infirmity prevented Metrophanes from attending the Council of Nicaea, but he sent his chief presbyter Alexander to represent him. Upon the return of the emperor and the clergy who had attended the council, Metrophanes was inspired to announce to them that Alexander would be his successor and that the boy reader Paul would eventually follow Alexander as bishop. His death took place a few days later.

The text of a late and quite untrustworthy life of Metrophanes has been printed by L. Gedeon, in vol. xx (1900) of *Ἐκκλησιαστικὴ Ἀλήθεια* and there is also another text noticed in BHG. See, further, the notice in the *Acta Sanctorum*, June, vol. i, and in Nilles, *Kalendarium Utriusque Ecclesiae*, vol. i, p. 172. *Cf.* also *Texte und Untersuchungen*, vol. xxxi, part 3 (1903), pp. 188 *seq.* Metrophanes is commemorated in the Roman Martyrology, where he is described as *confessor insignis*.

ST OPTATUS, Bishop of Milevis (*c.* A.D. 387)

One of the most illustrious champions of the Church during the fourth century was St Optatus, a bishop of Milevis in Numidia. St Augustine styles him a prelate of venerable memory who was by his virtue an ornament to the Catholic Church, and in another passage he couples him with St Cyprian and St Hilary, converts like Optatus from paganism. St Fulgentius not only honours him with the title of saint, but places him in the same rank as St Ambrose and St Augustine. He was the first bishop to attempt in his writings to refute the errors of the Donatists, who were rending the Church in Africa by their schism, setting up a rival hierarchy, repudiating the validity of the orders as well as of the sacraments of Catholics, and declaring that they alone were the true Church of Christ. Their claims were set forth and published in a treatise written by one of their bishops, a man of ability named Parmenian. To expose the fallacy of these claims, St Optatus, about the year 370, brought out a book, to which he added some fifteen years later, when he appears to have revised his earlier work. The treatise of Parmenian has long since perished, but that of St Optatus is extant. Written in vigorous and spirited terms, it breathes a conciliatory spirit, for the bishop, though he denounces schism as a greater sin than parricide, is primarily concerned with winning over his opponents.

Throughout he makes a clear distinction between heretics, " deserters or falsifiers of the creed ", who have no true sacraments or worship, and schismatics, rebellious Christians who have true sacraments derived from a common source. Whilst agreeing with Parmenian that there is only one church, he points out that one of its essential marks is universality, or catholicity in extension. He asks how the Donatists can claim to be The Church—cooped up as they are in one corner of Africa and in one very small colony in Rome. Another of the Church's prerogatives is the chair of Peter " which ", says he, " is ours ". " Peter sat first in this chair and was succeeded by Linus." He then gives a list of popes (incorrect) from the earliest times to the reigning pontiff Siricius, " with whom ", he says, " we and the world are united. . . . It was to Peter that Jesus Christ declared : ' I will give thee the keys of the kingdom of Heaven and the gates of hell shall not prevail against thee.' By what right do you claim the keys—you who presume to contend against Peter's chair ? You cannot deny that the episcopal chair was originally given to Peter in the city of Rome ; that he sat there first as head of the Apostles : that this chair was one—unity being maintained through union with it : that the other apostles did not claim rival chairs and that only schismatics have ever ventured to do so." In opposition to the teaching of the Donatists he sets forth the Catholic

doctrine that sacraments are holy in themselves and that their operation is not dependent on the character of those who administer them.

As regards the connection between church and state, he declares that the state is not in the Church, but the Church is in the state, *i.e.* the Roman Empire. In treating of original sin and the necessity for baptismal regeneration, he alludes to the exorcism and anointing which took place at baptisms. He also describes the ceremonies used at Mass, which he speaks of as a sacrifice, and he mentions the penances which the Church exacted in his day and the veneration then paid to relics. Nothing further is known of the history of St Optatus: he was living in 384, but the date of his death is not recorded. His name was added to the Roman Martyrology by Baronius.

There is a short notice of St Optatus in the *Acta Sanctorum*, June, vol. i, but little information was obtainable regarding his personal history. His writings, however, present many points of interest, which have been discussed by scholars in recent times. See, for example, O. R. Vassall-Phillips, *The Work of St Optatus against the Donatists* (1911); L. Duchesne, in *Mélanges d'Archéologie et d'Histoire* (1890), pp. 589–650; N. H. Baynes, in *Journal of Theological Studies* (1924), pp. 37–44, and (1925), pp. 404–406; P. Monceaux, *Histoire littéraire de l'Afrique chrétienne*, vol. v; and *cf.* A. Wilmart in *Recherches* (1922), pp. 271–302, and in *Revue Bénédictine*, vol. xli (1929), pp. 197–203; Gebhardt, *Acta Martyrum Selecta* (1902), pp. 187 *seq.*; and Abbot Chapman in the *Catholic Encyclopaedia*, vol. xi.

ST PETROC, Abbot (Sixth Century)

The numerous churches in Devon and several in Cornwall dedicated to God in honour of St Petroc show in how great esteem this saint was formerly held in Dumnonia. A Welshman by birth, he came south with some of his followers during the sixth century, and made his headquarters in the monastic buildings of Lanwethinoc, founded by the holy bishop Wethinoc. Afterwards, when the *cultus* of St Petroc displaced that of Wethinoc, Lanwethinoc became Padristowe, and ultimately Padstow. Some time before the eleventh century the monks moved to Bodmin, taking St Petroc's body with them, and the centre of his *cultus* was henceforward there. In 1177 the relics were stolen by one of the canons of Bodmin priory, who gave them to the abbey of Saint-Méen in Brittany, but King Henry II, to whom the prior of Bodmin appealed, obliged this community to restore them. Thereupon, according to the Chronicles of Roger of Hoveden and Benedict of Peterborough, "the above-named prior of Bodmin, returning to England with joy, brought back the body of blessed Petroc in an ivory shrine".* This shrine or reliquary was the gift of Walter of Coutances, and there were put therein the skull and other adjacent bones, the rest being enclosed in a wooden coffin. In the eighteenth century this reliquary was discovered in the room over the south porch of Bodmin church, where it had been hidden at the Reformation. It has now found a safe but incongruous resting-place in a local bank. The medieval life of St Petroc written at Saint-Méen seems to be simply a copy of one composed probably at Bodmin priory—a collection of legends compiled from an earlier biography, embodying a certain amount of Cornish folklore.

According to this composition St Petroc was the son of a Welsh "king", the grandfather of St Cadoc. He and some of his friends became monks and repaired to Ireland, where they studied for some years. They then took ship to Cornwall,

* The annual "riding" custom at Bodmin was apparently in commemoration of this restoration. See A. K. Hamilton Jenkin, *Cornwall and Its People* (1945), pp. 466–469.

to the estuary of the river Camel, where St Petroc proceeded to visit first the holy hermit Samson (perhaps *the* St Samson) and then St Wethinoc, who yielded up his residence to him and his companions. After living a most austere life in that place for thirty years, St Petroc is said to have made a pilgrimage to Rome and Jerusalem, and even to have reached the Indian ocean, where he spent some time on a tiny island. After his return to Cornwall he spent his time in prayer and in deeds of charity to man and beast. Thus we read that he healed many sick persons, tamed a terrible and destructive monster, prescribed successfully for a poor dragon which came to him with a splinter in its eye, and not only saved the life of a stag, which took refuge with him from its pursuers, but also converted the hunter and his attendants. Another story tells that once when Petroc and Wethinoc were " conversing sweetly together about heavenly things " a handsome cloak fell between them from Heaven. And when, " ' eager to give one another precedence ', each offered it to the other and in holy contention piled reason upon reason why the other should have it, straightway it was taken away before their eyes. And at once two cloaks appeared, one for each ".

Further particulars, some of them more convincing, can be extracted from a version of the Saint-Méen life made by a canon at Bodmin, included in a fourteenth-century manuscript found at Gotha in Germany in 1937. According to this, Petroc built a chapel and a mill at Little Petherick, near Padstow, at a spot afterwards known as Nanceventon. After his return from the East he established himself here with some of his brethren. Later he withdrew to the recesses of Bodmin Moor, where a hermit named Wronus (Guron) gave up his cell to him, and here he was again joined by some brethren. When he foresaw his end was at hand, Petroc went to say farewell to the communities at Nanceventon and Lanwethinoc; between the two places his strength failed and he turned into the house of one Rovel, where he died. The present farmhouse called Treravel must be close to the spot.

There is a considerable literature connected with St Petroc, as the references in DNB. (under Pedrog), DCB. and LBS. alone suffice to show. By far the best and most critical account of the unpromising materials is Canon Doble's *St Petroc*, the 3rd edition of which (1938) takes account of the *vita* in the Gotha MS. See also " Grimspound, a Dartmoor Laura ", by Abbot Vonier, in *The Month*, March, 1928, pp. 193–200, and " St Petroc's Cell on Bodmin Moor ", by Dom J. Stonor, in the *Downside Review*, no. 203 (1948), pp. 64–74. The medieval priory at Bodmin housed Austin canons regular, so it is fitting that the same canons should have their English novitiate there to-day. The Catholic churches at Padstow and Bodmin bear St Petroc's name. The long account in the Gotha MS. of the theft and return of the saint's relics is translated in G. H. Doble's *The Relics of St Petroc*, reprinted from *Antiquity*, December 1939, pp. 403–415. The text is to be printed in *Analecta Bollandiana*.

ST VINCENTIA GEROSA, VIRGIN, CO-FOUNDRESS OF THE SISTERS OF CHARITY OF LOVERE (A.D. 1847)

UNDER July 26 herein will be found an account of St Bartholomea Capitanio, foundress of the " Suore della Carità " of Lovere—an institute closely resembling both in its spirit and its activities the world-famous Sisters of Charity of St Vincent de Paul. In the work of giving life to this project Bartholomea was assisted from the first by a companion much older than herself, who was also a native of Lovere. Catherine Gerosa—the name Vincentia only came to her when she assumed the habit of a nun—had been born in 1784 and for forty years had led a most holy life, devoted almost entirely to works of charity and the domestic duties which had

devolved upon her after the early death of her parents. It seems to have been in 1823 or 1824 that she was brought into intimate contact with Bartholomea Capitanio, both of them having been deeply moved by an appeal of Mgr Nava, bishop of Brescia, who called for volunteers to help in rescue work, especially through the education of the young. This was at the time sadly neglected in that part of Italy under Austrian rule. Though Catherine Gerosa's ***attrait*** was rather in the direction of the service of the sick and poor, she was persuaded to join forces with her younger friend who felt specially called to the work of instructing children.

In the end both aims were combined in the institute which they planned in close dependence upon the rule of the Sisters of Charity of St Vincent de Paul. They would gladly have affiliated themselves to the great French order, but the political theories of the then government refused recognition of any organization which depended upon foreign control. The work prospered astonishingly, despite the lack of all resources and despite the death in 1833 of the more active of its foundresses at the early age of twenty-six. But Vincentia, though she had to carry on alone, was truly possessed by the spirit of God. She seems also to have been an admirable organizer and under her rule recruits and new foundations continued to multiply. She herself was the humblest of creatures and found the marks of respect paid to her a great trial. She turned continually to the remembrance of our Lord's sufferings on the cross for strength and guidance. Hence she used to say, " He who has not learnt what the crucifix means knows nothing, and he who knows his crucifix has nothing more to learn ". After a long illness most patiently borne, Mother Vincentia died on June 29, 1847. She was canonized in 1950.

Fr Luigi Mazza, S.J., who published in 1905 a full account of Bd Bartholomea Capitanio and her institute, supplemented this in 1910 with a *Life of Mother Vincenza Gerosa*. The decree of beatification (in *Acta Apostolicae Sedis*, vol. xxv, 1933, pp. 300–303) includes a biographical summary. See also Kempf, *The Holiness of the Church in the Ninteeenth Century*, pp. 204–207.

5: ST BONIFACE, Archbishop of Mainz, Martyr (A.D. 754)

THE title of Apostle of Germany belongs pre-eminently to St Boniface, for although the Rhineland and Bavaria had accepted the Christian faith before his time and isolated missionaries had penetrated into other parts of the country, especially into Thuringia, to him belongs the credit of systematically evangelizing and civilizing the great regions of central Germany, of founding an organized church and of creating a hierarchy under the direct commission of the Holy See. Second only in importance, though less generally recognized, was the saint's other great achievement—the regeneration of the Frankish church.

Boniface, or Winfrid—to give him his baptismal name—was born about the year 680, probably at Crediton in Devonshire. At the age of five, after listening to the conversation of some monastic visitors to his home, he determined to be a monk, and when he was seven he was sent to school to a monastery near Exeter. Some seven years later he went to the abbey of Nursling, in the diocese of Winchester. There he became the apt pupil of its learned abbot, Winbert, and after completing his own studies, he was made director of the school. His skill in teaching and his personal popularity attracted many scholars, for whose benefit he wrote the first Latin grammar known to have been compiled in England. His pupils were not

confined to the schools; notes taken at his classes were copied, circulated and eagerly studied. At the age of thirty he was ordained to the priesthood, and found further scope for his talents in sermons and instructions—all based on the Bible, which was his study and delight throughout life.

Teaching and preaching, however, did not exhaust his activities, and when high preferment in his native land seemed assured, God revealed to him that his vocation was to the foreign mission-field. The whole of north and the greater part of central Europe lay still in heathen darkness, and in Friesland St Willibrord had long been striving against great odds to bring the truths of the Gospel home to the people. Here seemed to Winfrid the place to which he was specially called. Having wrung a reluctant consent from his abbot, he set forth and landed with two companions at Duurstede in the spring of 716. The time was, however, inauspicious, and Winfrid, realizing that it was useless to stay, returned to England in the autumn. His brethren at Nursling, delighted to welcome him back, tried to retain him by electing him abbot upon the death of Winbert, but he was not to be deflected from his call. His first attempt had convinced him that if he was to succeed he must have a direct commission from the Pope; and in 718 he presented himself before St Gregory II in Rome. The pontiff in due course despatched him with a general commission to preach the word of God to the heathen. He also changed his name Winfrid to that of Boniface. Without loss of time, the saint took the road to Germany, crossed the lower Alps, and travelled through Bavaria into Hesse.

Scarcely had he embarked upon his new work when he was informed of the death of the pagan ruler Radbod, and of the hopeful prospect opened up through the accession of a friendly successor. In obedience to what appeared like a recall to his original mission, St Boniface returned to Friesland, where for three years he laboured energetically under St Willibrord. But when St Willibrord, now a very old man, would have made him his coadjutor and successor, St Boniface declined, alleging that his commission had been a general one, not confined to any one diocese. Then, fearing lest he might be forced to consent, he returned to Hesse. The dialects of the various Teutonic tribes of north-western Europe so closely resembled the language spoken in England at this period that Boniface seems to have experienced no difficulty in making himself understood, and in spite of many difficulties the mission made wonderful progress. Boniface was able to make such a satisfactory report to the Holy See that the pope summoned him to Rome with a view to raising him to the episcopate.

Accordingly, on St Andrew's day, 722, he was consecrated a regionary bishop with a general jurisdiction over Germany; and Gregory gave him a special letter to the powerful Charles Martel. This letter, which the newly ordained bishop presented in person on his way back to Germany obtained for him the valuable concession of a sealed pledge of protection. Armed in this way with authority from church and state, Boniface, on his return to Hesse, made a bold attempt to strike at the root of the pagan superstitions which constituted the chief hindrance to the progress of the Gospel as well as to the stability of the recent converts. On a day which had been publicly announced, and in the midst of an awestruck crowd, he attacked with an axe one of the chief objects of popular veneration, Donar's sacred oak, which stood on the summit of Mount Gudenberg at Geismar, near Fritzlar. Almost as the first blows fell upon it, the huge tree crashed, splitting into four parts, and the people who had expected a judgement to descend upon the perpetrators of

such an outrage acknowledged that their gods were powerless to protect their own sanctuaries. From that time the work of evangelization advanced steadily, but success in one field only spurred St Boniface to further efforts, and as soon as he felt that he could safely leave his Hessian converts for a time, he passed on into Thuringia.

Here he found a sprinkling of Christians, including a few Celtic and Frankish priests, but they tended to be more of a hindrance than a help. At Ohrdruf, near Gotha, he established his second monastery, to serve as a missionary centre for Thuringia. Everywhere he found the people ready to listen; it was the teachers who were lacking. To obtain them he applied to the English monasteries, with which he had continued to keep up a regular correspondence. The lapse of time had not dulled their keen interest in his work. Throughout his life he seems to have been able to fire others with some of his own enthusiasm, but the response to this appeal must have surpassed his most ardent hopes. For several years in succession parties of monks and nuns—the noblest representatives of the religious houses of Wessex—continued to cross the sea and to place themselves at his disposal to assist in preaching the Gospel to the heathen. The two existing monasteries were enlarged, and many new ones founded. Foremost among the English missionaries were St Lull, who was to succeed St Boniface at Mainz, St Eoban, who was to share his martyrdom, St Burchard and St Wigbert; whilst the women included St Thecla, St Walburga, and Boniface's beautiful and learned young cousin, St Lioba.

In 731 Pope Gregory II died, and his successor, Gregory III, to whom St Boniface had written, sent him the pallium and constituted him metropolitan of Germany beyond the Rhine, with authority to found bishoprics wherever he thought fit. Several years later the saint went to Rome for the third time, in order to confer about the churches he had founded. He was then appointed legate of the Apostolic See; and at Monte Cassino he obtained another missionary for Germany in the person of St Walburga's brother, St Willibald. In his capacity of legate he then went to Bavaria, where he organized its hierarchy, besides deposing unworthy priests and remedying abuses. From Bavaria he returned to his mission-fields. There he proceeded to found other bishoprics—Erfurt for Thuringia, Buraburg for Hesse, and Würzburg for Franconia. At a later date he established an episcopal seat also in the Nordgau—at Eichstätt. In charge of each diocese he placed one of his English disciples. To the year 741 belongs the commencement of the abbey of Fulda, of which he and his young disciple, St Sturmi, are reckoned as the joint founders. It was destined in after days to become—what St Boniface must surely have intended it to be—the German Monte Cassino.

Whilst the evangelization of Germany was thus proceeding apace, the condition of the Church in France under its last Merovingian kings was going from bad to worse. Ecclesiastical offices were kept vacant or sold to the highest bidder, the clergy were not only ignorant, but also often heretical or evil-living, and no church council had been held for eighty-four years. The mayor of the palace, Charles Martel, regarded himself as the champion of the Church, yet he persistently plundered it to obtain funds for his wars and did nothing to help on reform. His death, however, in 741, and the accession of his sons, Pepin and Carloman, provided an opportunity which St Boniface was not slow to seize. Carloman was earnestly devout; it was, therefore, a comparatively easy matter for St Boniface, whom he greatly venerated, to persuade him to call a synod to deal with abuses. The first

assembly was followed by a second in 743. Not to be outdone, Pepin, the next year, summoned a synod for Gaul, which was succeeded in 745 by a general council for the two provinces. St Boniface presided over them all, and succeeded in carrying all the reforms he had most at heart. Fresh vigour was infused into the Church, and as the result of five years' work Boniface had restored the Church of Gaul to her former greatness. The date of the fifth Frankish council, 747, was in other respects a memorable one for Boniface. Until then he had held a general commission ; the time had come for him to have a fixed metropolitan see. Mainz was chosen, and Pope St Zachary created him primate of Germany as well as apostolic legate for Germany and Gaul.

No sooner had this matter been arranged than Boniface lost his ally Carloman, who decided to retire into a monastery. However, Pepin, who then united France under one rule, though a man of very different calibre, continued to give him the general support he still needed. " Without the patronage of the Frankish chiefs ", he wrote to one of his English correspondents, " I cannot govern the people or exercise discipline over the clergy and monks, or check the practices of paganism." As papal legate it was he who crowned Pepin at Soissons ; but there is absolutely no evidence to support the theory that Pepin's assumption of the nominal as well as of the virtual sovereignty was in any way prompted by him.

Boniface was now growing old, and he realized that the administration of his vast fold required the vigour of a younger man. He obtained the appointment of his disciple Lull to be his successor ; but in laying down his office he had no thought of taking rest. The missionary zeal burned within him as ardently as ever, and he was resolved to spend his last years amongst his first converts, the Frieslanders, who since the death of St Willibrord were relapsing once more into paganism. Now a man of about seventy-three, he embarked with some companions to sail down the Rhine. At Utrecht they were joined by Bishop Eoban. At first they worked to reclaim the lapsed in that part of the country which had been previously evangelized, but in early spring of the following year they crossed the lake which then divided Friesland into two parts, and bore their message to the wholly unevangelized tribes of north-east Friesland. Their efforts seemed crowned with success and large numbers were baptized. St Boniface arranged to hold a confirmation on Whitsun eve in the open fields on the plain of Dokkum, near the banks of the little river Borne.

He was quietly reading in his tent while awaiting the arrival of the new converts, when a hostile band suddenly descended upon the encampment. The attendants would have defended the saint, but he would not allow them. As he was exhorting them to trust in God and to welcome the prospect of dying for the faith, they were attacked—St Boniface being one of the first to fall. His companions shared his fate. The body of Boniface was taken finally to Fulda, where it still rests. There also is treasured the book the saint had been reading, and which he is said to have raised above his head to save it when he was being attacked. It is dented with sword-cuts, and on its wooden cover are marks reputed to be stains of the martyr's blood.

Christopher Dawson's judgement that Boniface " had a deeper influence on the history of Europe than any Englishman who has ever lived " (*The Making of Europe*, 1946, p. 166) is hard to gainsay. And to his outstanding holiness, to his tremendous power and foresight as missionary and reformer, to his glory as a martyr must be added the personal loveableness and simplicity to which his letters

in particular bear witness. Already his contemporary, Archbishop Cuthbert of Canterbury, could write that, "We in England lovingly count him one of the best and greatest teachers of the true faith", and add that his feast is to be celebrated every year as England's patron equally with St Gregory the Great and St Austin.

There are a number of more or less early lives of St Boniface, the most important being that by Willibald; most of them are accessible in the *Acta Sanctorum*, June, vol. i, but a better critical text is available in MGH., and especially in the volume edited by W. Levison, *Vitae sancti Bonifacii epis. Moguntini* (Eng. trans., Harvard, 1916). A very considerable literature, mostly of German origin, centres round St Boniface, too big to be discussed here. A source of supreme importance are the letters of Boniface himself; they have been best edited by Tangl, in MGH., *Epistolae Selectae*, vol. i, and translated into English by E. Emerton (New York, 1940); *English Correspondence*, translated by E. Kylie (1924). The best German biographies are those by G. Schnürer (1909) and J. J. Laux (1922); and there is an excellent book on his mission work by F. Flaskamp (1929). An admirable study in French is that by G. Kurth (Eng. trans., Milwaukee, 1935), and there is a good life by the Anglican Bishop G. F. Browne, *Boniface of Crediton* (1910). See also W. Levison, *England and the Continent in the Eighth Century* (1946); E. S. Duckett, *Anglo-Saxon Saints and Scholars* (1947). There is a translation of the life by Willibald in C. H. Talbot's *Anglo-Saxon Missionaries in Germany* (1954); the writer was not Willibald the saint.

ST DOROTHEUS OF TYRE, MARTYR (A.D. 362 ?)

THE martyr St Dorotheus, commemorated on June 5 in the Roman Martyrology, was a priest of Tyre, and, according to some authorities, bishop of the diocese. In the reign of Diocletian, after suffering much for the faith in his own city, he was driven into exile. A lull in the persecution enabled him to return to his flock and he attended the Council of Nicaea in 325. A man of learning, well versed in Greek and Latin, he is reported to have been the author of several books. The accession of Julian the Apostate brought a renewal of persecution, and he withdrew once more to Odyssopolis in Thrace, the present Bulgarian port of Varna. Even there he was not left in peace. He was arrested and so cruelly beaten that he died of his injuries at the age, it is said, of 107. He is not to be identified with his namesake, Dorotheus, superintendent of the Tyrian dye-works, who was martyred during the reign of Diocletian, and whose feast falls, in the Roman Martyrology, on September 9.

As a matter of fact, Dorotheus was a common appellation, and the Greeks honour several holy men of the name, though they seem to have confused their history. Of these no less than three, besides the subject of the above memoir, discussed by the Bollandists, are assigned to June 5, though none of them seem to have any association with this date. Two of them, moreover, seem never to have had any *cultus*. These are Dorotheus the Theban, of whom Palladius gives an account in the second chapter of his *Lausiac History*; and the Archimandrite Dorotheus, a monk of Gaza (*cf.* St Dositheus, February 23), whose ascetical writings were so highly esteemed by Abbot de Rancé that he had them translated into French for his Trappists. The fourth Dorotheus is noticed herein on January 5, the day on which he is celebrated by the Greeks.

This is the only Dorotheus commemorated on this day in the Roman Martyrology. Though his story is to be found in Theophanes, *Chronographia*, it would seem to be entirely apocryphal. It may possibly have been suggested to some fabricator by the references in Eusebius (*Hist. Eccl.*, bk vii, ch. xxxii; bk viii, ch. vi) to a learned Dorotheus who was living in Syria in his time, and who had been made superintendent of the Tyrian dye-works. But the whole matter of identification is quite hopeless. Under the name of this supposed Dorotheus of Tyre, certain writings were current concerning the Prophets, Apostles, and the

seventy-two Disciples. See DTC., vol. iv (1911), cc. 1786–1788; and T. Schermann, *Propheten-und Apostellegenden*. For the Theban, see Abbot Butler, *Lausiac History* (1904), vol. ii; and for the Archimandrite, *Echos d'Orient*, vol. iv (1901), pp. 359–363, and the *Byzantinische Zeitschrift*, vol. xiii (1904), pp. 423 *seq.*

ST SANCTIUS, OR SANCHO, MARTYR (A.D. 851)

ST SANCTIUS, or Sancho, was born at Albi in the south of France, but was captured as a boy by the Moors and conveyed by them as a prisoner of war to Cordova. There he was enrolled amongst the young cadets who were trained to arms as *doncellos*, or janissaries. Fired, as it seems, by the example of St Isaac, Sanctius openly declared himself to be a Christian and refused the prophet Mohammed. He was tried and condemned to death. Several other Christians suffered at the same time and for the same cause, but Sanctius alone appears to have undergone the terrible ordeal of being extended on the ground and impaled while still alive—this torment being doubtless meant as a warning to those who had been his comrades. His corpse, like that of St Isaac, was afterwards exposed for several days. It was then burnt to ashes which were scattered in the river.

Here, again, as in the case of St Isaac on June 3, all our information is derived from Eulogius. See the bibliographical note there. Other martyrs of this persecution are commemorated in the Roman Martyrology on the 7, 13, 14 and 28 of this month.

BD MEINWERK, BISHOP OF PADERBORN (A.D. 1036)

ALTHOUGH his *cultus* appears never to have been formally confirmed, Bd Meinwerk was undoubtedly one of the greatest and most high-minded churchmen of his age. Of noble Saxon birth, he was educated for the priesthood, first at Halberstadt and afterwards in the cathedral school of Hildesheim, where he formed what was to prove a life-long friendship with his kinsman, the future sainted Emperor Henry II. Upon the death of Ratherius, bishop of Paderborn, Meinwerk was appointed to succeed him and was consecrated by St Willigis, archbishop of Mainz, on March 13, 1009. He did so much for his episcopal city that he has been called the second founder of Paderborn. He rebuilt the cathedral which had been destroyed by fire, he erected an episcopal residence, he founded a monastery for Cluniac monks at Abdinghof, and another religious house in Paderborn, he constructed the city walls, strengthened the fortifications and restored dilapidated buildings in all parts of his diocese. A great patron of art and learning, he made the cathedral school of Paderborn famous all over Germany. The discipline was stern—even for those days. According to a letter written in 1050 by his nephew Bishop Imad, a former pupil, the boys lived in the school like little monks and might never speak in private even to their own fathers, because, as he had often heard his "dear uncle, Dominus Meinwerk", say, children and boys ought to be strictly kept down—pampering only made them forward and rude.

The good bishop's enterprises were costly, and when he had exhausted his own resources (which were considerable) he did not scruple to importune his wealthy friends, especially the emperor. So frequent, indeed, and sometimes unreasonable, were his visits for this purpose that the monarch would resort to stratagem to elude him. On the other hand St Henry well knew that he had no truer friend or more reliable adviser: he summoned him to all his councils and took him with him on his journeys. These expeditions enabled the bishop to satisfy a passion for relic collecting, in which he found Pope Benedict VIII specially generous.

In 1015 the new cathedral was consecrated, and in 1024 St Henry died, to the great grief of his faithful friend. The accession of a new emperor, however, in no way affected Meinwerk's status at court. Indeed it was said that Conrad II could refuse him nothing. With Conrad he paid his last visit to Italy in 1031, and from Aquileia he brought back to Abdinghof the relics of a St Felix. His last work was the building of a church after the pattern of the church of the Holy Sepulchre, to contain relics which an abbot called Wino had brought from Jerusalem. Its completion was hurried on because Bd Meinwerk felt that his life was drawing to an end. The basilica was dedicated in 1036, and later that same year, at Whitsuntide, its founder passed away.

A twelfth-century life, written by a monk of Abdinghof, has been printed in the *Acta Sanctorum*, June, vol. i. The best text is that edited by F. Tenckhoff (1921). A good German life was published by F. X. Schrader in 1895, but many special points have been discussed since. See, especially, F. Tenckhoff, *Vita Meinwerci* (1921); J. Bauermann, in *Westfal. Lebensbilder*, vol. i (1930), pp. 18–31; H. Deppe, in *Westfal. Zeitschrift*, vol xc (1934), pp. 171–192. See also A. Stonner, *Heilige der deutschen Frühzeit* (1935), vol. ii.

BD FERDINAND OF PORTUGAL (A.D. 1443)

IT is as the hero of one of the finest plays of the great Spanish dramatist Calderon that Prince Ferdinand the Constant is best known to the world to-day. He was born at Santarem on September 29, 1402. His father was King John I of Portugal, and his mother was Philippa, daughter of John of Gaunt; he was therefore a great-grandson of King Edward III of England. Even as a child he was devout, and although he was delicate and often prostrated by illness, he always led an austere disciplined life. From the age of fourteen, he regularly recited the canonical hours, according to the Use of Sarum—a practice he must have learnt from his English mother—and he was untouched by the temptations and dissipations of court life.

The death of his father left him so ill-provided that his eldest brother Edward (Duarte) conferred on him the grand-mastership of the Knights of Aviz, an order which had originally been formed under the name of the New Militia to fight the Moors. The pope had granted a dispensation to the Portuguese princes allowing them, though laymen, to occupy the post, but the office was primarily an ecclesiastical one, and Ferdinand only accepted it with reluctance. At one time he wanted to settle in England where he was assured of a welcome from his Lancastrian cousins; King Edward, however, refused to allow his brother to leave Portugal. Soon afterwards Pope Eugenius IV sent a legate to offer the prince the cardinal's hat, but again Ferdinand's scruples stood in the way, and he declined the honour, on the plea that he could not take that burden upon his conscience.

It was perhaps largely at Ferdinand's persuasion and in opposition to the advice both of their brother, Dom Pedro, and of Pope Eugenius, that King Edward determined to send an expedition against the Moors in Africa under the leadership of his two brothers, Henry the Navigator and Ferdinand. Although the latter was ill when they embarked, he made light of it for fear of delay. They arrived at Ceuta with less than half the forces the king had ordered, but they would not wait for reinforcements. Their object was to take Tangier, and they attacked with reckless courage. The result was disastrous. The Portuguese could only save themselves by accepting humiliating terms, leaving Ferdinand as a hostage in the hands of the enemy. With twelve others, one of whom was his secretary and future biographer

Alvarez, he was conveyed to Arzilla where he was laid low by illness for seven months. At first he does not appear to have been very badly treated. When, however, it became known that the Portuguese would not ratify the treaty which required the surrender of Ceuta, the Moors vented their indignation upon their hostage.

In May, 1438, he was removed from Arzilla and taken to Fez, where his lot became a pitiable one. Loaded with chains and constantly threatened with death, he spent his days doing heavy menial work in stables and gardens, and his nights in a verminous prison. Yet he never complained, nor did he ever speak a harsh word against the Moors. He was far more concerned for his followers than for himself, and refused to attempt escape because it would mean leaving them and rendering them liable to worse treatment. Great efforts were made by his brothers to ransom him, but the Moors refused to release him except in exchange for Ceuta.

During the last fifteen months of his life he had still harder trials to face. He was separated from his attendants and thrown into a bare and airless dungeon. Towards the sixth year of his captivity, it became evident that he had not long to live. He was still kept in prison, but a doctor, a priest, and a few other Christians were allowed, one at a time, to visit him. Shortly before his death he was strengthened by a vision of our Lady, the Archangel Michael and St John the Evangelist. He passed from prison darkness to everlasting light on June 5, 1443. After his death his body was exposed head downwards on the city wall. When Alvarez, in 1451, regained his freedom, he carried his master's heart back to Portugal, and in 1463 the prince's bones were also brought to his native land, where they were deposited in the church of our Lady at Batalha, in the diocese of Leira. Bd Ferdinand's *cultus* was allowed by the Holy See in 1470.

There is a Portuguese life by his devoted follower, John Alvarez: *Chronica dos feitos, vida e morte do Iffante D. Fernando* (Lisbõa, 1577): a Latin translation is printed in the *Acta Sanctorum*, June, vol. i. See also the biography by M. Gloning (1916); and A. Sanchez Moguel, in the *Boletin de la real Academia de la Historia*, Madrid, vol. xx (1892), pp. 332 *seq.* Some further information may be gleaned from the lives of Prince Henry the Navigator, *e.g.* those by R. H. Major (1868), and J. P. Oliveira Martins (Eng. trans., 1914).

6: ST NORBERT, Archbishop of Magdeburg, Founder of the Canons Regular of Prémontré (A.D. 1134)

XANTEN, in the duchy of Cleves, was the birthplace of St Norbert. His father, Heribert, Count of Gennep, was related to the emperor, and his mother, Hedwig of Guise, derived her pedigree from the house of Lorraine. Although he appeared to cherish no higher ambition than to lead a life of pleasure, he received minor orders, including the subdiaconate, and was presented to a canonry in the church of St Victor at Xanten, as well as to other benefices. At the court of the Emperor Henry V, who appointed him his almoner, Norbert joined in all the diversions, though not without signs of more serious preoccupations; and one day, when he was riding near the Westphalian village of Wreden, he was overtaken in open country by a violent thunderstorm. His horse, frightened by a flash of lightning, threw its rider, who lay on the ground as though dead for nearly an hour. His first words on regaining consciousness were those of Saul on the road to Damascus: "Lord, what wilt thou have me to do?" To which an inner voice replied: "Turn from evil and do good: seek after peace and pursue it."

This conversion was as sudden and complete as that of the great Apostle of the Gentiles. He retired to Xanten, where he gave himself up to prayer, fasting, meditation and a review of his past life. He then made a retreat at the abbey of Siegburg, near Cologne, where he came under the influence of its Abbot Conon. He was now preparing himself for ordination as a priest, from which, in spite of his canonry, he had formerly shrunk, and Frederick, archbishop of Cologne, conferred on him the diaconate and the priesthood in 1115. He appeared on this occasion clad in a lambskin garment with a rope for a girdle, as a public expression of his determination to renounce worldly vanities. After another forty days' retreat he returned to Xanten determined to lead " an evangelical and apostolic life " ; but the vigour of his exhortations, joined apparently with a certain eccentricity of behaviour, made enemies for him, and at the Council of Fritzlar in 1118 he found himself denounced to the papal legate as a hypocrite and an innovator, and charged with preaching without a licence or commission. Any doubt as to his sincerity must have been dispelled by his next step. He sold all his estates and gave all he possessed to the poor, reserving only forty silver marks, a mule (which soon died), a missal, a few vestments, a chalice, and a paten. Then, accompanied by two attendants who refused to leave him, he travelled barefoot to Saint-Gilles in Languedoc, where Pope Gelasius II was residing in exile. At the feet of the vicar of Christ he made a general confession of his misdeeds and irregularities, and offered himself for any penance that might be laid upon him. In response to his petition the pope granted him leave to preach the Gospel wherever he chose.

Armed with this permission St Norbert started forth again, barefoot in the snow —for it was mid-winter—and seemingly insensible to the inclemency of the weather. At Valenciennes his companions fell ill and died. But he was not destined to remain long alone. He was still at Valenciennes when he received a visit from Burchard, archbishop of Cambrai, and his young chaplain Bd Hugh of Fosses. The bishop was amazed at the change in one whom he had formerly known as a frivolous courtier, whilst Hugh was so impressed that he elected to follow him. He became St Norbert's most trusted follower, and eventually succeeded him as head of his order. Pope Callistus II having succeeded Gelasius II in 1119, St Norbert, with a view to obtaining a renewal of the sanction he had received from Gelasius, went to Rheims, where the pontiff was holding a council. Although the saint does not seem to have achieved his main purpose, Bartholomew, bishop of Laon, received permission to retain the missioner in his diocese to assist him in reforming the canons regular of St Martin's at Laon. But as the canons could not be induced to accept St Norbert's strict regulations, the bishop offered the holy man his choice of several places in which to found a community of his own. Norbert chose a lonely valley called Prémontré in the forest of Coucy, which had been abandoned by the monks of St Vincent at Laon because of the poverty of the soil. There a beginning was made with thirteen disciples. Their number soon increased to forty, who made their profession on Christmas day, 1121. They wore a white habit and kept the rule of St Augustine with certain additional regulations. Their manner of life was extremely austere, but their institute was not so much a new religious order as a reform of the regular canons. It soon spread to other countries, and distinguished persons of both sexes offered themselves as postulants and made gifts of property for new foundations. Amongst these recruits were Bd Godfrey of Kappenberg, Bd Evermod and Bd Waltman.

When the new organization could number eight abbeys as well as one or two nunneries, St Norbert became desirous of securing a more formal approbation for its constitutions. With that object in view he in 1125 undertook a journey to Rome, where he obtained from Pope Honorius II all that he asked for. The canons of St Martin's, Laon, who had formerly refused to submit to his rule, now voluntarily placed themselves under his obedience, as did also the abbey of Vervins.

Another magnate, Theobald, Count of Champagne, aspired to enter the order, but St Norbert, who recognized his lack of vocation, dissuaded him, urging him rather to carry out the duties of his station and to marry. At the same time he gave him a small white scapular to wear under his outer garments, and prescribed certain rules and devotions for his use. This seems to have been the first known case of the affiliation of a layman living in the world to a recognized religious order, and from the Premonstratensians St Dominic is thought to have derived the idea of secular tertiaries. When the count went to Germany to conclude a marriage treaty in 1126, he took the saint with him. On their way they visited Speyer, where the Emperor Lothair was holding a diet, and at the same time there arrived deputies from Magdeburg to ask the monarch to nominate a bishop to their vacant see.

Lothair chose St Norbert. The deputies led him back to Magdeburg, where he entered the city barefoot, and so meanly clad that the porter at his episcopal residence is said to have denied him admission, bidding him go and join the other beggars. "But he is our bishop!" shouted the crowd. "Never mind, dear brother," said the saint to the startled servant. "You judge me more truly than those who brought me here!" In his new station he still practised the austerity of a monk, whilst his residence came to resemble a cloister. But though personally humble and requiring for himself only the bare necessaries of life, he was unflinching in his determination to resist all attempts to deprive the Church of her rights. Under the weak rule of his predecessors, laymen, sometimes local magnates, had alienated much ecclesiastical property. St Norbert did not hesitate to take action against them, for he regarded them as little better than robbers. Many of the clergy were leading careless—sometimes scandalous—lives, neglecting their parishes and disregarding the obligations of celibacy. Where they would not listen to reason the bishop resorted to compulsion, punishing some, dispossessing others, and occasionally replacing them by his own Premonstratensian canons.

His reforms met with much opposition, his enemies joining forces to discredit him and to instigate the people to active resistance. On two or three occasions he narrowly escaped assassination, and once the rabble broke in upon him as he was ministering in his cathedral. So rebellious was their attitude that Norbert at last decided to retire from the city for a time and leave the people to their own devices. The step proved a wise one. For the citizens, finding themselves under ecclesiastical censure and fearing the emperor's displeasure, soon sent to beg him to return, promising to be more submissive for the future. Before the end of St Norbert's life he had successfully carried through the greater part of his projected reforms. All this time he was also directing his Premonstratensian houses through his lieutenant Bd Hugh, and for several years before his death he was taking an important part in the politics of the papacy and the empire.

After the death of Pope Honorius II, an unhappy schism divided the Church. One section of cardinals had elected Cardinal Gregory Papareschi, who adopted the name of Innocent II, whilst the rest chose Cardinal Pierleone. The latter, who called himself "Anacletus II", was the favourite in Rome, and Innocent found

himself obliged to escape to France. There he was accepted as the lawful pontiff, largely through the efforts of St Bernard and of St Hugh of Grenoble. A council which he held at Rheims was attended by St Norbert, who embraced his cause and won favour for it in Germany as St Bernard had done in France. He it was who persuaded the emperor to declare himself for Innocent. Furthermore, when it became evident that although France, Germany, England and Spain had acknowledged Innocent, he could only enter Rome with the help of armed forces, it was mainly through the influence of St Norbert that Lothair consented to lead an army into Italy. In March 1133, the emperor and the pope entered the Holy City accompanied by St Norbert and St Bernard.

In recognition of his outstanding services St Norbert was invested with the pallium, but his activities were nearly at an end. Although after their return from Italy the emperor insisted upon making him his chancellor, it was evident that his health was failing fast. Into the twenty years which had elapsed since his ordination he had crowded the work of a lifetime, and it was as a dying man that he was borne back to Magdeburg. He expired on June 6, 1134, in the fifty-third year of his life. His relics were translated in 1627 by the Emperor Ferdinand II to the Premonstratensian abbey of Strahov in Bohemia; he was formally recognized as a saint by Pope Gregory XIII in 1582.

The medieval life of St Norbert, printed in the *Acta Sanctorum*, June, vol. i, is less reliable than an older redaction which was edited by R. Wilmans in MGH., *Scriptores*, vol. xii, pp. 663–703. The modern lives are numerous, especially in German and Flemish; the best is perhaps that by A. Žak, *Der heilige Norbert* (1930). In French, there are biographies by E. Maire (1922) and G. Madelaine (1930). See also C. J. Kirkfleet, *History of St Norbert* (1916); F. Petit, *La spiritualité des Prémontrés aux XII et XIII siècles* (1947); and an important article on the origins of Prémontré by C. Dereine, in *Revue d'histoire ecclésiastique*, vol. xli, pp. 352 *seq.* *Cf.* H. M. Colvin, *The White Canons in England* (1951), pp. 1–25.

ST PHILIP THE DEACON (First Century)

All that is actually known about St Philip is to be found in the Acts of the Apostles. His name suggests that he was of Greek origin, but St Isidore of Pelusium asserts that he was born at Caesarea. He stands second in the list of the seven deacons specially set aside in the early days of the Church to look after its needy members, in order that the Apostles might be free to devote themselves exclusively to the ministry of the word. The work of the deacons, however, soon developed, and we find them ministering to the priest at the Eucharist, baptizing in the absence of a priest, and preaching the Gospel. St Philip in particular was so zealous in spreading the faith that he was surnamed the Evangelist. When the disciples dispersed after the martyrdom of St Stephen he carried the light of the Gospel to Samaria. His great success induced the Apostles at Jerusalem to send St Peter and St John to confirm his converts. Simon Magus, whom he had baptized, was amongst his adherents. St Philip was probably still in Samaria when an angel directed him to go south to the road that led from Jerusalem to Gaza. There he came upon one of the chief officials of Queen Candace of Ethiopia. The man, who was presumably an African proselyte of the Jews, was returning from a religious visit to the temple at Jerusalem, and was sitting in his chariot studying with some perplexity the prophecies of Isaias. St. Philip joined him, and explained that the prophecies had found their meaning and fulfilment in the incarnation and death of Jesus Christ. The eunuch believed and was baptized. St Philip was then led by the Spirit to

Azotus, where he preached, as he continued to do in all the cities through which he passed until he reached Caesarea, perhaps his ordinary place of residence. Some twenty-four years later, when St Paul came to Caesarea, he lodged in the house where St Philip lived with his four unmarried daughters, who were prophetesses. According to a later Greek tradition St Philip afterwards became bishop of Tralles, in Lydia.

See the *Acta Sanctorum*, June, vol. i, and *cf.* what is said under St Philip the Apostle, May 1. The commemoration of the Deacon Philip on this day seems to be due to a blunder of the martyrologist Ado, who identified another martyr, Philip of Noviodunum in Moesia, whose name occurs in the *Hieronymianum*, with the Deacon of the New Testament.

ST CERATIUS, OR CÉRASE, BISHOP OF GRENOBLE (*c.* A.D. 455)

THE accounts in which Bishop Ceratius is mentioned are meagre and apparently conflicting. But we have definite data which prove his existence as bishop of Grenoble in the middle of the fifth century and also that he was honoured in that city a century or so later on June 6. We know that he was present at the Council of Orange in 441, also that he with two other Gaulish bishops wrote to Pope St Leo the Great in 450, and finally there is mention of him in a letter written to the same pope by Eusebius of Milan. On the other hand, the Gascons claim a Ceratius, or Cerasius, as the founder and first occupant of the see of Eauze, later the diocese of Auch. His relics are said to be preserved in the abbey of Simorre, near Lombez. Theories have been broached that the saint was driven from Grenoble by the persecution of the Burgundian Arians and then migrated to Aquitaine to found what is now the see of Auch. There is, however, no historical evidence to support these conjectures. The *cultus* of St Ceratius of Grenoble was confirmed in 1903.

The Bollandists in the *Acta Sanctorum*, June, vol. i, 708–710, and vol. ii, p. lxxxviii, endeavoured without success to find an acceptable solution of the difficulty. See Delehaye's commentary on the *Hieronymianum*, where St Ceratius's name is entered on June 6 as bishop of Grenoble, and also Duchesne, *Fastes Épiscopaux*, vol. i, p. 231.

ST EUSTORGIUS II, BISHOP OF MILAN (A.D. 518)

IT is the proud, if somewhat misleading, boast of the diocese of Milan that no less than thirty-six of her archbishops and bishops are reckoned among the saints.* Of these, two were called Eustorgius. The second bearer of the name succeeded in 512 and ruled the see for nearly seven years; he is said by some writers to have been, like Eustorgius I, of Greek origin, and to have lived in Rome during the reigns of Popes Gelasius, Symmachus and Hormisdas. His episcopate seems to have been uneventful; he is described as having been a man of great virtue, an excellent shepherd of his people and a defender of the patrimony of the Church. He also beautified and perhaps enlarged the baptistery his predecessor had built. He received into his house, instructed, baptized and ordained a young native of Pannonia called Florian, who afterwards preached the Gospel in Berry and, under the name of St Laurien, is venerated by the French as having been martyred by Arians near Vatan, and by the Spanish as having become bishop of Seville. St

* This does not mean that they have all been canonized by any formal process, but only that the names of many early occupants of the see appear in the episcopal lists with the prefix *sanctus*. We know nothing of the compilers of these lists, or of their competence to pronounce judgement.

Eustorgius was buried in the church of St Lawrence, in Milan, where his relics are still preserved.

In the short notice devoted to this Eustorgius II in the *Acta Sanctorum*, June, vol. i, two documents are quoted from Cassiodorus which show that King Theodoric the Great regarded the holy bishop with much respect. We also have a letter addressed to him by St Avitus of Vienne, but, except for some short Breviary lessons, this is almost all we know about him. See, further, Savio, *Gli antichi Vescovi d'Italia ; La Lombardia* (1913), pp. 6–10, 108–114, 217–221.

ST JARLATH, BISHOP OF TUAM (*c.* A.D. 550)

THE archdiocese of Tuam in Galway venerates St Jarlath as its principal patron and as the founder of its ancient episcopal seat. This saint is not to be identified with his earlier namesake, one of St Patrick's disciples, who became bishop of Armagh, and whose festival is kept on February 11. St Jarlath of Tuam ranks with the second class of Irish saints, *viz.* those whose activities belong rather to the sixth than to the fifth century. No traditional " acts " are available for the reconstruction of the saint's history : only a bare outline of his career can be derived from allusions to him in glosses of late date—allusions which are often puzzling and do not always agree. His father is said to have belonged to the noble Conmaicne family which dominated a large district in Galway, and his mother, called Mongfinn, or the Lady of the Fair Tresses, was the daughter of Cirdubhan of the Cenneans. The date of his birth is quite unknown. In early youth he was sent to be trained by a holy man, who eventually ordained him and his cousin Caillin, or perhaps presented them for ordination. St Benignus is quoted by some writers as having been that master, but Benignus died about the year 469, when Jarlath could scarcely have been old enough for the priesthood. It seems probable that the writers were confusing him with the other Jarlath, who succeeded St Benignus in the see of Armagh. As a priest St Jarlath is supposed to have returned to his native district, where he founded a monastery at Cluain Fois—the meadow of rest—a short distance from the present town of Tuam. Over this community he ruled as abbot-bishop, honoured by all for his piety and learning. In connection with the monastery he opened a school which attained great renown. Among his pupils were St Brendan of Clonfert, and St Colman son of Lénine, the " royal bard of Munster ", who went to study at Cluain Fois after he had been induced by St Brendan and St Ita to renounce his worldly career. St Jarlath appears to have died about the middle of the sixth century. His feast is kept throughout Ireland.

The whole matter is very uncertain, though Colgan, *Acta Sanctorum Hiberniae*, vol. i, pp. 307–308, professes to give some account of this saint. There are references to him in Healy, *Ireland's Ancient Schools and Scholars ;* J. Ryan, *Irish Monasticism ;* and O'Hanlon, LIS. And see *Acta Sanctorum*, November, vol. iv, pp. 147–186.

ST GUDWAL, OR GURVAL (SIXTH CENTURY ?)

ST GUDWAL, whom the most recent historical research identifies with St Gurval, was probably one of the earliest of the missionaries who evangelized Brittany. His name figures prominently in the ancient Armorican litanies, notably in that of the Missal of S.-Vougay where he comes third in the list of the seven pioneer saints of Brittany, St Samson being first and St Malo second. That he was, as tradition states, a native of Britain is likely but not certain. On the inland sea of Etel he founded the monastery of " Plecit " near the island called after him, Locoal, which

still remains the centre of his *cultus*. He made other settlements on the mainland in the vicinity and a more distant one at Guer, which annually celebrates his feast with a procession to St Gurval's holy well. Moreover, the chapel of St Stephen in the parish of Guer, which is described as the oldest religious monument in the department of Morbihan, is regarded by at least one modern archaeologist as having been St Gurval's hermitage.

We have, unfortunately, no trustworthy account of the saint's activities. He appears to have died in one of his monasteries which stood in a wood, but his body was taken back to Locoal after his death. When the Northmen invaded Brittany in the tenth century the relics of St Gudwal were removed for safety, first to Picardy and then to Ghent, in the abbey of St Peter. Long years afterwards a monk compiled a Latin life of the saint, ultimately based on such scanty oral or written tradition as had survived, but so much amplified by fictitious details as to be quite unreliable. Even less worthy of credence is a late tradition from Saint-Malo which claims St Gurval or Gudwal as one of its bishops. He may have been a regionary bishop, but he was never bishop of Saint-Malo. As Canon Doble points out, the *cultus* of St Gudwal was probably introduced into that region from Guer which, though in the south of Brittany and geographically belonging to the diocese of Vannes, actually was in the middle ages under the jurisdiction of the bishops of Saint-Malo.

The parish of Gulval, near Penzance, takes its name from St Gulval, Gwelvel, or Welvela, but it is not known what connection, if any, there was between the Breton saint and the Celtic founder of that remote parish.

By far the most thorough investigation of the problems presented by the history of St Gudwal is that of Canon Doble in his collection of " Cornish Saints " (1933). With the exception of a brief reference in the Abbé Duine's *Memento* (p. 147), the account given by most earlier writers such as Baring-Gould and Fisher, LBS., vol. iii, pp. 150 and 161, needs revision. The subject finds a place in several collections such as DNB. and Stanton's *Menology*.

ST CLAUD, Bishop of Besançon (*c.* A.D. 699)

St Claud is said to have been born in Franche-Comté, of a senatorial family, and after his ordination he became one of the clergy of Besançon. According to the generally accepted tradition, he retired twelve years later to the monastery of Condate, or, as it is now called, Saint-Claude, in the Jura Mountains, where he lived a most holy and austere life. Raised to the position of abbot, he introduced or enforced the Rule of St Benedict and restored the monastic buildings. In 685 he was chosen bishop of Besançon. He was, by all accounts, already an old man and most unwilling to accept the dignity. Nevertheless he ruled the diocese wisely and well for seven years. He then resigned and went back to Condate, the direction of which he had retained during his episcopate. He died in 699, at a very advanced age. Another tradition represents St Claud as having remained a secular priest until his elevation to the episcopate, and only to have retired to the monastery after vacating his office.

The *cultus* of St Claud became widespread in the twelfth century when his body was discovered to be incorrupt. His burial-place was for centuries a favourite place of pilgrimage at which miraculous cures took place.

There are two medieval texts of relatively late date which profess to tell the story of St Claud. One is printed in the *Acta Sanctorum*, June, vol. i. It is not very clear whether

the abbot of Condate was identical with the bishop of Besançon. There was a Claudius, bishop of Besançon, who took part in the council of Epaon in 517 and in that of Lyons in 529; this, of course, cannot have been the abbot of Condate, if the latter died in the seventh century; but the existence of such a bishop may have given rise to confusion. See also Duchesne, *Fastes Épiscopaux*, vol. iii, p. 212, and G. Gros, *Louis XI, pèlerin à Saint-Claude* (1946).

BD GERARD OF MONZA (A.D. 1207)

MONZA, the ancient capital of Lombardy, venerates one of its own citizens, Gerard Tintorio, as its principal patron. More than two and a half centuries after his death his *cultus* was revived by St Charles Borromeo, who promoted his cause and obtained its confirmation in 1582. He is honoured not only in his native city, but throughout the dioceses of Milan and Como. The saint, who came of a well-to-do burgher family, lost his parents in early youth. On reaching manhood he spent his patrimony in building a hospital for the sick poor, and to their care he devoted the whole of his life. He would go about in search of them and carry them to the hospital; he washed the lepers with his own hands, and greeted each newcomer with the kiss of peace. No service he could render them was too unpleasant or menial. Small wonder that many of them recovered, thanks to the holy man's tender care or to his miraculous power. He placed his institution under the protection of the cathedral canons, and drew up wise and business-like rules for its management, which are still to be seen in a copy of the original charter. At a later date the staff consisted chiefly or entirely of Franciscan tertiaries.

The sick were not the only objects of his charity. No beggar who applied for alms or assistance was turned away empty-handed. Once during a famine the appeals were so numerous that the steward came to Gerard in despair, saying that the stores were exhausted and that starvation stared them in the face. The holy man betook himself to prayer. When the steward next went to the store-rooms he found the granary so full of corn that he could scarcely open the door, and the cellar well stocked with good wine. Another miracle attributed to Bd Gerard accounts for the bunch of cherries which in pictures of the saint he is represented as carrying in his hand. Once in mid-winter he asked permission to spend the night in prayer in the church of St John Baptist. The doorkeepers demurred, but one of them said that he might stay if he would undertake to get them some cherries. He accepted the condition and the following day, we are told, presented each of them with a bunch of fresh ripe cherries. Bd Gerard died on June 6, 1207.

There does not seem to be much information about Bd Gerard available from contemporary sources. The Bollandists published in the *Acta Sanctorum*, June, vol. i, an account derived from manuscript materials collected by St Charles Borromeo in view of the confirmation of the *cultus*. See also Frisi, *Memorie Storiche di Monza* (1841), pp. 292–304; A. Lesmi, *La Vita del V. Gherardo di Monza* (1647); F. Meda, *S. Girardo Tintore* (1896).

BD LAURENCE OF VILLAMAGNA (A.D. 1535)

BD LAURENCE, who belonged to the noble family of the Mascoli, was born at Villamagna in the Abruzzi on May 15, 1476. He entered the Franciscan convent of Santa Maria delle Grazie, near Ortona, and after his ordination became one of the greatest preachers of the age. He appeared in almost every important pulpit in Italy. He would scourge himself severely before delivering his sermons, which were so impassioned that often he and his whole congregation were reduced to tears. There is recounted of him a story of ripe cherries in January, very similar to the

miracle mentioned above in the notice of Bd Gerard of Monza. His death took place at Ortona on June 6, 1535, and his *cultus* was confirmed in 1923.

Not very much seems to be known about Laurence of Villamagna. The *Vita del Beato Lorenzo da Villamagna*, by Fr Giacinto d'Agostino (1923), contains extraordinarily little in the way of historical fact. See also Mazzara, *Leggendario Francescano* (1676), vol. i, p. 679; *Acta Ordinis Fratrum Minorum*, 1906, pp. 127–130; 1924, pp. 21–24; and the decree of *confirmatio cultus* in the *Acta Apostolicae Sedis*, vol. xv (1923), pp. 170–173.

7: ST PAUL I, BISHOP OF CONSTANTINOPLE (A.D. 350 OR 351)

ST PAUL was a native of Thessalonica, but from his boyhood he had been secretary to Bishop Alexander by whom he was afterwards promoted to be a deacon in the church of Constantinople. When the aged hierarch lay on his death-bed—apparently in the year 336—he recommended St Paul as his successor and the electors endorsed his choice. Paul was accordingly consecrated by several orthodox bishops, and practically all that is known of himself and his life is the record of an episcopate made stormy by the heretical Arians, who had supported the candidature of an older deacon called Macedonius. At their instigation the Emperor Constantius summoned a council of Arian bishops, by whom Paul was deposed and banished. The vacant see was bestowed, not upon Macedonius, but upon the neighbouring metropolitan Eusebius of Nicomedia. St Paul took shelter in the west, and could not regain possession of the see until after the death of his powerful antagonist, which, however, took place soon afterwards. He was then reinstated amid popular rejoicings. The Arians, who still refused to acknowledge him, set up a rival bishop in the person of Macedonius, and soon the opposing factions came into open conflict and the city became a prey to violence and tumult. Constantius therefore ordered his general Hermogenes to eject Paul from Constantinople. But the populace, infuriated at the prospect of losing their bishop, set fire to the general's house, killed him, and dragged his body through the streets. This outrage brought Constantius himself to Constantinople. He pardoned the people, but he sent St Paul into exile. On the other hand he refused to confirm the election of Macedonius which, like that of his rival, had taken place without the imperial sanction.

We find St Paul once more at Constantinople in 344, and Constantius then consented to re-establish him for fear of incurring the hostility of his brother Constans, who with Pope St Julius I supported Paul. But on the death of the Western emperor in 350 Constantius sent the praetorian prefect Philip to Constantinople with instructions to expel Paul and to instal Macedonius in his place. Too astute to risk incurring the fate of Hermogenes, Philip had recourse to a stratagem. He invited St Paul to meet him at the public baths of Zeuxippus and, whilst the people, suspicious of his designs, were gathered outside, he hustled Paul out of a side window and got him away by sea. The unfortunate bishop was exiled to Singara, in Mesopotamia, and from thence was removed to Emesa in Syria and finally to Cucusus in Armenia.* There he was left for six days and nights without food in a gloomy dungeon, and then strangled. This, at any rate, was the account given by Philagrius, an official who was stationed at Cucusus at the time.

* Fifty-four years later another bishop of Constantinople, St. John Chrysostom, was banished to the same place.

The career of St Paul I of Constantinople belongs to general ecclesiastical history, and such works as Hefele-Leclercq, *Histoire des Conciles*, L. Duchesne, *History of the Early Church*, and Fliche and Martin, *Histoire de l'Eglise*, must be consulted to view the incidents in their proper setting. Of St Paul's private life as a man or as a pastor of souls we know little or nothing, though there are two late Greek biographies printed in Migne, PG (see BHG., nos. 1472, 1473). The Bollandists in the *Acta Sanctorum*, June, vol. ii, have gathered up such references as could be found in early Christian literature. They give him, it may be noticed, the title Martyr, which is not explicitly conferred in the Roman Martyrology; but in the Oriental churches he is honoured as a martyr, his feast among the Greeks and Armenians being kept on November 6, among the Copts on October 5. It is remarkable that St Paul is commemorated in the *Hieronymianum*, and his name has passed from thence into the *Félire* of Oengus. See also DCB., vol. iv, pp. 256–257; and also vol. iii, pp. 775–777, under Macedonius.

ST MERIADOC, Bishop (Sixth Century ?)

St Meriadoc, or Meriadec, is venerated in Brittany, and was formerly honoured also in Cornwall, where the parish church of Camborne was originally dedicated in his honour. His legend in Cornish, *Beunans Meriasek*, is the only complete miracle-play founded on the story of a saint and written in the vernacular in our own country which has survived to this day. No reliance can be placed on the popular biographies or other accounts of the saint (*e.g.* the breviary lessons used in the diocese of Vannes); all are based on a life compiled in the twelfth century, one object of which was to glorify the Rohan family by inventing a descent from the "royal" family of St Meriadoc.

Nothing is actually known of Meriadoc's history, but a conjectural outline of his career based on topographical data was suggested in a very learned investigation by Canon G. H. Doble.* The point that the name is Welsh confirms the assumption that Meriadoc was a Welshman. From Wales he seems to have passed first to Cornwall, where he founded one or more churches, and then to Brittany. The circumstance that the parish of Camborne, with which he is associated, is adjacent to that of Gwinear, coupled with the fact that St Meriadoc and St Gwinear are both venerated in the Breton parish of Pluvigny, *i.e.* St Gwinear, suggests the hypothesis that the two holy men, both of whom have Welsh names, were companions who went together to Cornwall and Brittany. He may have been a regionary bishop, but he never was bishop of Vannes, although his name appears in the official list.

Canon Doble's contribution is no. 34 in his Cornish Saints series (1935). A text and translation of *Beunans Meriasek* was published by Whitley Stokes (1872); and an extract in handy form, by R. Morton Nance and A. S. D. Smith, was printed at Camborne in 1949. Little profit can be derived from the legendary materials accumulated by Albert Le Grand and André du Saussay, to which the Bollandists in 1698 were forced to have recourse for want of better sources. See, however, Duine, *Memento*, p. 71.

ST COLMAN OF DROMORE, Bishop (Sixth Century)

The first bishop of Dromore (Druim Mór), in County Down, was this St Colman, who founded a monastery there, probably about the year 514. He was venerated from early times in Scotland as well as in Ireland, and under the date of June 7 we find him mentioned in several of the ancient calendars of both countries—

* In Wales, Cornwall and Brittany "it is not the Lives of the Saints that tell us most about the existence of the saints and the national organization of religion, but the *names of places*" (Joseph Loth). "Place-names", says M. Largillière, "are documents of indisputable truthfulness."

sometimes as Mocholmoc, or Mocholmog—" my dear little Colum ". The *Félire* of Oengus describes him as " the great descendant of Artae ", but nothing is actually known of his parentage and of his career, the manuscripts of a much later date which profess to relate his life being full of anachronisms and extravagant stories. As there are over two hundred Irish saints of the name of Colman, it is scarcely to be wondered at if their histories have become confused.

According to tradition, St Colman of Dromore was born in Dalriada (Argyllshire). After receiving his early training at Nendrum, or Mahee Island, from St Coelan, he became a disciple of St Ailbe of Emly. Amongst his friends was St Macanisius, whose advice he sought as to his future career. " It is the will of God that you erect a monastery within the bounds of Coba plain ", was the answer he received. He accordingly set to work and established his community by the river Lagan which passes through Dromore. The most famous of his pupils was St Finnian of Moville. St Colman seems to have died about the middle of the sixth century or rather earlier, and was probably interred at Dromore, though the Breviary of Aberdeen gives Inchmacome as his place of burial. His feast is kept in all dioceses of Ireland.

There is a Latin life of St Colman, mutilated at the end, which has been printed by the Bollandists in the *Acta Sanctorum*, June, vol. ii, from the *Codex Salmanticensis*. Besides this, we have only the lessons in the *Aberdeen Breviary*. Some references to the same saint occur in Fr J. Ryan's *Irish Monasticism*. See also Forbes, KSS., pp. 304–305.

ST VULFLAGIUS, OR WULPHY (*c.* A.D. 643)

IN his early youth, St Vulflagius married and settled down in his native town of Rue, a little place near Abbeville. There he led so exemplary a life with his wife and three daughters that his fellow citizens upon the death of their priest elected him to be their pastor. Accordingly, with the consent of his wife, Vulflagius received ordination from St Richarius (Riquier). After a time, however, acting against his conscience, he resumed relations with his wife, to whom he was greatly attached.* This he soon regretted and as part of his expiation undertook a pilgrimage to the Holy Land. When he returned he still regarded himself as unworthy to act as a shepherd to others. Accordingly he withdrew to a lonely place where he lived as a hermit. He was greatly tempted to abandon his solitude, but stood firm and was rewarded by the gifts of wisdom and of miracles. Men resorted to him from near and far to profit by his instructions and to be healed of their diseases. He died probably about 643. His relics were translated in the ninth century to Montreuil-sur-Mer and are still venerated there.

There is very little serious evidence for the story of St Wulphy (whose name is written in many different ways), but there can be no question that a vigorous cult was paid to him at Montreuil. The old legend will be found recounted in the *Acta Sanctorum*, June, vol. ii. See Braquehay, *Le Culte de S. Wulphy* (1896), and Corblet, *Hagiographie d'Amiens* (1874), vol. iv, pp. 96–106. Wulphy seems to be identical with, or to have been confused with, St Walfroy. See *Analecta Bollandiana*, vol. xvii (1898), p. 307, and xxi, p. 43.

ST WILLIBALD, BISHOP OF EICHSTÄTT (A.D. 786)

WILLIBALD was born about the year 700, in the kingdom of the West Saxons, the son of St Richard (February 7) and so brother of SS. Winebald and Walburga.

* It must be remembered that at this date celibacy in the priesthood, though recommended, was not of general obligation.

When he was three years old his life was despaired of in a violent sickness. When all natural remedies proved unsuccessful, his parents laid him at the foot of a great cross which was erected in a public place near their house. There they made a promise to God that if the child recovered they would consecrate him to the divine service, and he was immediately restored to health. Richard put him under the abbot of the monastery of Waltham in Hampshire. Willibald left here about the year 720 to accompany his father and brother on a pilgrimage, as is narrated in the life of St Richard on February 7.

After staying for a time in Rome, where he suffered from malaria, Willibald set out with two companions to visit the holy places which Christ had sanctified by His presence on earth. They sailed first to Cyprus and thence into Syria. At Emesa (Homs) St Willibald was taken by the Saracens for a spy, and was imprisoned with his companions, but after a short time they were released. When first the prisoners were arraigned, the magistrate said, " I have often seen men of the parts of the earth whence these come travelling hither. They mean no harm, wishing but to fulfil their law." They then went to Damascus, Nazareth, Cana, Mount Tabor, Tiberias, Magdala, Capharnaum, the source of the Jordan (where Willibald noticed that the cattle differed from those of Wessex, having " a long back, short legs, large upright horns, and all of one colour "), the desert of the Temptation, Galgal, Jericho, and so to Jerusalem. Here he spent some time, worshipping Christ in the places where He wrought so many great mysteries, and seeing marvels that are still shown to the pious pilgrim to-day. He likewise visited famous monasteries, lauras and hermitages in that country, with a desire of learning and imitating the practices of the religious life, and whatever might seem most conducive to the sanctification of his soul. After visiting Bethlehem and the south, the coast towns, Samaria and Damascus, and Jerusalem several times again, he eventually took ship at Tyre and, after a long stay in Constantinople, reached Italy before the end of the year 730. Willibald was the first recorded English pilgrim to the Holy Land, and his *vita* the earliest travel book by an English writer.

The celebrated monastery of Monte Cassino having been lately repaired by Pope St Gregory II, Willibald chose that house for his residence, and his example contributed to settle it in the primitive spirit of its holy rule during the ten years that he lived there : indeed he seems to have had an important part in the restoration of observance there. At the end of that time. coming on a visit to Rome, he was received by Pope St Gregory III, who, being interested in his travels and attracted by his character, eventually instructed Willibald to go into Germany and join the mission of his kinsman Boniface. Accordingly he set out for Thuringia, where St Boniface then was, by whom he was ordained priest. His labours in the country about Eichstätt, in Franconia, were crowned with great success, and he was no less powerful in words than in works.

Very shortly afterwards he was consecrated bishop by Boniface and given charge of a new diocese of which Eichstätt was made the see. The cultivation of so rough a vineyard was a laborious and painful task ; but his patience and energy overcame all difficulties. He set about founding, at Heidenheim, a double monastery, whose discipline was that of Monte Cassino, wherein his brother, St Winebald, ruled the monks, and his sister, St Walburga, the nuns. From this monastery the care and evangelization of his diocese was organized and conducted, and in it the bishop found a congenial refuge from the cares of his office. But his love of solitude did not diminish his pastoral solicitude for his flock. He was attentive to all their

spiritual necessities, he often visited every part of his charge, and instructed his people with indefatigable zeal and charity, so that " the field which had been so arid and barren soon flourished as a very vineyard of the Lord ". Willibald outlived both his brother and sister and shepherded his flock for some forty-five years before God called him to Himself. He was honoured with many miracles and his body enshrined in his cathedral, where it still lies. St Willibald's feast is kept in the diocese of Plymouth on this day, but the Roman Martyrology names him on July 7.

The materials for St Willibald's life are unusually abundant and reliable. We have in particular the account of his early history and travels (the " Hodoeporicon ") taken down by a nun of Heidenheim, Hugeburc, an Englishwoman by birth and a relative of the saint. The best text is in Pertz, MGH., *Scriptores*, vol. xv. Besides this there are several minor biographies and references in letters, etc. All that is most important will be found both in Mabillon, vol. iii, and in the Bollandist *Acta Sanctorum*, July, vol. ii. For English readers a translation of the " Hodoeporicon " will be found in C. H. Talbot, *Anglo-Saxon Missionaries in Germany* (1954), and in the publications of the Palestine Pilgrims' Text Society (1891). There has been much debate over obscure questions of chronology. See also Hauck, *Kirchengeschichte Deutschlands*, vol. i ; H. Timerding, *Die christliche Frühzeit Deutschlands*, part ii (1929) ; *Analecta Bollandiana*, vol. xlix (1931), pp. 353–397 ; Abbot Chapman in *Revue Bénédictine*, vol. xxi (1904), pp. 74–80, and *St Benedict and the Sixth Century* (1929), p. 131 ; and W. Levison, *England and the Continent in the Eighth Century* (1946).

ST GOTTSCHALK, MARTYR (A.D. 1066)

GOTTSCHALK was a Wendish prince who repudiated Christianity when his father was murdered by a Christian Saxon. He fought in the service of Canute of Denmark, came to England with Sweyn, whose daughter he married, and returned to Christianity. Later he recovered his own territories, and sought to convert his people, introducing Saxon missionaries and establishing monasteries. But in 1066 his brother-in-law raised an anti-Christian and anti-Saxon revolt, in which many were killed. Gottschalk himself was one of the first, being attacked and slain at Lenzen on the Elbe.

In the past there seems to have been a sporadic *cultus* of Gottschalk, but no solid reason appears for regarding him as either a saint or a martyr.

There is no medieval life of Gottschalk, and his history has to be gathered, as in the *Acta Sanctorum*, June, vol. ii, pp. 39 *seq.*, from the chroniclers, notably Adam of Bremen. For his services to the Church, see E. Kreusch, *Kirchengeschichte der Wendenlande* (1902), pp. 28 *seq.*, and A. Hauck's *Kirchengeschichte Deutschlands*, vol. iii, p. 654, with the *Cambridge Medieval History*, vol. iii, pp. 305–306.

ST ROBERT, ABBOT OF NEWMINSTER (A.D. 1159)

GARGRAVE, in the Craven district of Yorkshire, was the birthplace of St Robert, and the name by which he is known to us comes not from his native town but from the abbey over which he ruled. Ordained to the priesthood, he ministered for a time as rector of Gargrave and then took the Benedictine habit at Whitby. Afterwards he obtained his abbot's permission to join a band of monks from St Mary's abbey, York, who, with the sanction of Archbishop Thurston and on land granted by him, proposed to revive the strict Benedictine rule. Making a beginning in the depth of winter under conditions of extreme poverty, they had settled in the desert valley of Skeldale, and founded the celebrated monastery which was known as Fountains Abbey on account of certain springs within its precincts. At their

own request the monks were affiliated to the Cistercian reform, and Fountains became one of the most fervent houses of the order. The spirit of holy joy pervaded their life of devotional exercises, alternating with hard manual work. Pre-eminent amongst them stood St Robert by reason of his sanctity, his austerity, and the sweetness of his disposition. " He was modest of demeanour ", says the Fountains Chronicle, " gentle in companionship, merciful in judgement and exemplary in his holy conversation."

Ralph de Merly, lord of Morpeth, who visited the abbey five years after its foundation, in 1138, was so impressed by the brethren that he decided to build a Cistercian monastery on his own territory. To people the house, which became known as the abbey of Newminster, he obtained from Fountains twelve monks over whom St Robert was appointed abbot. He retained that office until his death and made the abbey so flourishing that he was able to establish a second house at Pipewell in Northamptonshire in 1143, and two others later on at Sawley and Roche.

A great man of prayer, Robert wrote a commentary on the psalms, which has not survived. He was endowed with supernatural gifts and had power over evil spirits. A story illustrates his spirit of mortification. He fasted so rigorously during Lent that when Easter came one year he had entirely lost his appetite. "Oh, father ! why will you not eat ? " asked the refectory brother in distress. " I think I could eat some buttered oatcake ", replied the abbot. But when it was brought he was afraid of yielding to what he regarded as greediness, and ordered the food to be given to the poor. A beautiful young stranger at the gate received it and then disappeared—dish and all. When the brother was relating the loss of the platter, the dish suddenly reappeared on the table in front of the abbot. The stranger, it was believed, must surely have been an angel. We are told that St Robert in his youth had studied at Paris, and there is record of a second journey of his across the seas when, being slandered by some of his monks, upon some false report of maladministration of his abbey, he went to St Bernard to give an account of himself ; but Bernard knew his man and decided that no defence was needed to meet the charge which had been made. This visit must have taken place in 1147 or 1148, for Robert had an interview with Pope Eugenius III before he returned. The abbot of Newminster often visited the hermit St Godric, to whom he was much attached, and the night St Robert died his friend saw his soul ascending to Heaven like a ball of fire. This was on June 7, 1159. His feast is kept in the diocese of Hexham.

The account, borrowed from Capgrave's *Nova Legenda Angliae*, which the Bollandists printed in the *Acta Sanctorum*, June, vol. ii, is itself a summary of a longer life preserved in Lansdowne MS. 436, at the British Museum. Dalgairns, when compiling a life of St Robert for the series of English Saints edited by Newman, used this manuscript, and was able to add details to pre-existing accounts. The manuscript was printed, with notes by Fr P. Grosjean, in *Analecta Bollandiana*, vol. lvi (1938), pp. 334–360. For a summary, see W. Williams in the *Downside Review*, vol. lvii (1939), pp. 137–149.

BD BAPTISTA VARANI, VIRGIN (A.D. 1527)

LITTLE Camilla Varani, only daughter of the lord of Camerino, was eight or ten years old when she was taken to hear Bd Mark of Montegallo preach. Writing to him many years later, she says it will surprise him to learn that his sermon that day was the foundation of her whole spiritual life. He had preached on the Passion, and concluded by entreating his congregation to meditate every Friday on our Lord's sufferings, or at any rate to bewail them. Soon afterwards the little girl

made a vow to shed at least one tear every Friday out of love for our Saviour, and that vow she kept, although she sometimes found it exceedingly difficult. Her father, who anticipated that she would make a brilliant marriage, gave her an excellent education which included general literature and the Latin language as well as more frivolous accomplishments. While she was growing up she endeavoured to lead a devout and even, spasmodically, a penitential life, but once she had made her entry into society she became wholly absorbed in pleasure. " Except for the time I gave to meditation on the Passion ", she writes, " all my life was spent in music, dancing, driving, dress and other worldly amusements : I felt a great repugnance to piety, and my aversion from monks and nuns was such that I could not bear the sight of them." This phase lasted for three years. She was then roused to a sense of her danger and overwhelmed with shame by a sermon preached by another Franciscan on the text : " Fear God ". She made a general confession and abandoned her former frivolities.

Gradually she began to realize that God was calling her to the religious life. After a hard struggle she surrendered herself to the divine will, and, to use her own words, God then gave her three lilies—a hatred of the world, a sense of her own unworthiness, and so ardent a craving for suffering that if God had permitted her to attain to Heaven without pain she would not herself have wished it. An infirmity which attacked her about that time and which lasted for many years she regarded as a fulfilment of her desire. By that time she had overcome herself ; it remained for her to overcome her father's opposition, and it took her over two years to do it.

On November 14, 1481, she received the habit at the convent of Poor Clares in Urbino, assuming the name of Baptista. Immediately afterwards she began to have mystical revelations on the Passion—revelations which under obedience she embodied in a book entitled *The Sufferings of the Agonizing Heart of Jesus.* " During the two years I spent at Urbino ", she writes, " a wonderful grace of the Holy Spirit led me into the depths of the heart of Jesus—an unfathomable sea of bitterness in which I should have been drowned had not God supported me." It was made known to her that meditation on our Lord's interior sufferings was even more profitable than contemplation of His physical torments. After her profession she was obliged to leave Urbino, for her father, determined to have her near him, built at Camerino a convent for Poor Clares to which he succeeded in having her transferred, together with several other nuns of the Varani family.

Bd Peter of Mogliano now became her director, and for three years she was the recipient of extraordinary favours. For a fortnight she rejoiced in the constant presence of St Clare : for two months she remained in spirit at the foot of the Cross, and for three months she seemed as though consumed with the fire of seraphic love. Her soul was drawn to contemplate in a vast sea of light God's love for His creatures, and she had great interior peace. This period of spiritual joy was followed by a long series of trials. At first they took the form of delusive apparitions : afterwards came assaults from the unseen powers of darkness, with spiritual desolation which she had to endure almost without assistance. Bd Peter, her former director, was no longer at hand, and although in 1490, to her great joy, he was reappointed minister provincial of the Marches, he died within a few months of his return to Camerino. Shortly afterwards she was moved to write the history of her spiritual life in the form of a letter which she sent to Bd Mark of Montegallo. Eight years later, for the benefit of a Spanish priest who regarded her as his spiritual mother, she drew up a series of instructions upon how to attain perfection. They

exhibit that shrewd common sense not unmixed with humour which characterizes some of the great mystics. Though written for a fifteenth-century monk, they would form an excellent rule of life for any devout twentieth-century Catholic.

History has little more to tell us about Bd Baptista, although she survived till 1527. She had the grief of losing her father and three elder brothers under tragic circumstances, for they were murdered in an insurrection of their subjects provoked by Caesar Borgia. Camerino was afterwards restored to her only surviving brother by Pope Julius II. The same pontiff commissioned Baptista to establish a new house of her order at Fermo. She remained there a year, and then returned to the convent at Camerino, which she continued to rule until her death. During her life she had insisted on maintaining herself and her community in proper poverty, but after she was dead her brother accorded her a most magnificent funeral. Her *cultus* was formally approved in 1843.

Most of our information concerning Bd Baptista is derived from her own writings. The Bollandists in the *Acta Sanctorum*, May, vol. vii, print much of these in a Latin translation, as also a translation of considerable portions of the Italian life by Fr Pascucci, which appeared in 1680. A large number of biographies or studies of the spirit of Bd Baptista have seen the light since then. It will be sufficient to mention that of the Countess de Rambuteau in French (1906); and those of Marini (1882), Puliti (1915), Jörgensen (1919), and Aringoli (1928). Her works have been edited in the original Italian by Santoni, *Le opere spirituali della ba. Battista Varani* (1894); and by Venanzio della Vergiliana, *Beata Battista Varano* (1926). Among her writings special interest attaches to that headed *I Dolori mentali di Gesù*, for it directs attention very explicitly to the interior sufferings of the heart of Jesus. It was written in 1488, published in 1490, and repeatedly afterwards, often as an appendix to that widely-popular book, the *Spiritual Combat* of Scupoli. The general diffusion of this little tractate must have contributed much to pave the way for an explicit recognition of devotion to the Sacred Heart. See on this, J. Heerinck, *Devotio SS. Cordis in scriptis B. Baptistae Varani* in the periodical *Antonianum*, 1935, January to April. There is a full account also of Bd Baptista in Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 315–348.

BD ANNE OF ST BARTHOLOMEW, VIRGIN (A.D. 1626)

IN the writings of St Teresa of Avila we find various allusions to a young lay-sister, Anne-of-St-Bartholomew, whom she made her special companion and whom she once described as a great servant of God. Anne was the child of Ferdinand Garcia and Catherine Mançanas, peasants living at Almendral, four miles from Avila. Until the age of twenty she was employed as a shepherdess, but she then obtained admission to the Carmelite convent of St Joseph at Avila. During the last seven years of her life St Teresa took Anne on nearly all her journeys, declaring that in her work of foundations and reforms she found her more useful than anyone else. Several times she proposed that Anne should receive the black veil, but Anne always refused, preferring to remain a lay-sister. Anne has left a graphic description of their journey from Medina to Alba and of the saint's death, pathetically recording the consolation she herself derived from being able to gratify the holy Mother's love of neatness up to the very end. "The day she died she could not speak. I changed all her linen, headdress and sleeves. She looked at herself quite satisfied to see herself so clean: then, turning her eyes on me, she looked at me smilingly and showed her gratitude by signs." It was in Anne's arms that St Teresa breathed her last.

For six years more Anne remained on quietly at Avila, and then a great change came into her life. Important personages in Paris—notably Madame Acarie and Peter de Bérulle—had for some time been anxious to introduce the Barefooted Carmelites into France. They now applied for some Spanish nuns to help in

making a foundation, and Teresa's successor, Anne-of-Jesus, set out with five nuns, of whom Bd Anne-of-St-Bartholomew was one. Upon their arrival in Paris, whilst the rest were being welcomed by Princess de Longueville and ladies of the court, Anne slipped into the kitchen to prepare a meal for the community. Her superiors, however, had decided that St Teresa's chosen companion was fitted for higher work, and shortly afterwards Anne unwillingly found herself promoted to be a choir sister. She had signed her own profession with a simple cross, but according to the best authorities she had acted long before this as secretary to St Teresa : according to others, she now found herself miraculously able to write. It may be that the gift of letters was bestowed upon her with other wisdom when she was about to be faced with new responsibilities. Difficulties of various kinds attended the establishment of Carmel in France, and five of the six Spanish nuns went to the Netherlands. Anne, who remained in France, was appointed prioress at Pontoise and then at Tours. The prospect of being set to govern others at first distressed her greatly, and in fervent prayer she pleaded her incompetence, comparing herself to a weak straw. The answer she received reassured her : " It is with straws I light my fire ", our Lord had replied.

A few years later Carmelite houses were opened in the Netherlands. Bd Anne was sent to Mons, where she remained a year. In 1612 she made a foundation of her own at Antwerp. It was soon filled with the daughters of the noblest families in the Low Countries,* all eager to tread the path of perfection under the guidance of one who already in her lifetime was regarded as a saint and was known to be a prophet and a wonder-worker. On two occasions, when Antwerp was besieged by the Prince of Orange and was on the point of capture, Anne prayed all night ; the city was saved, and she was acclaimed the protectress and defender of Antwerp. Her death in 1626 was the occasion for extraordinary demonstrations, when twenty thousand persons touched her body with rosaries and other things as it lay exposed before burial. For many years afterwards the city continued to venerate her memory by an annual procession in which the members of the municipality, candle in hand, led the way to her convent. Bd Anne was beatified in 1917.

The apostolic letter pronouncing the decree of beatification is printed in the *Acta Apostolicae Sedis*, vol. ix (1917), pp. 257–261, and it contains the usual biographical summary. Bd Anne wrote an autobiography at the command of her superiors ; the account is carried down to the first years of her residence in Antwerp, and the original document is preserved in the Carmelite convent there. An incomplete French translation was published in 1646, and Fr Bouix makes limited use of the autobiography in his life, " purement édifiante ", of the *beata* (1872) ; see also Fr Bruno's *La belle Acarie* (1942). C. Henriquez published a life in Spanish in 1632, and a modern account in the same language, by Florencio del Niño Jesus, appeared in 1917 : this was adapted into French by Abbé L. Aubert (1918). See also H. Bremond, *Histoire littéraire* . . ., t. ii, pp. 299–319 (there is an English translation of this volume).

ST ANTONY GIANELLI, Bishop of Bobbio, Founder of the Missioners of St Alphonsus and the Sisters of St Mary dell' Orto (A.D. 1846)

Antony Gianelli was born in the diocese of Genoa in 1789 of a middle-class family. As a youth he was conspicuous for his gentle docility and industry and

* Among them was Anne Worsley (Anne-of-the-Ascension), the first English Teresian Carmelite. It was she who in 1619 established the English community at Antwerp, now at Lanherne in Cornwall. See Sr A. Hardman, *English Carmelites in Penal Times* (1936).

for the promise of more than ordinary intellectual gifts. A generous benefactress made it possible for him to pursue his studies at Genoa, and there, entering the ecclesiastical seminary, he so distinguished himself that when still only a subdeacon he was allowed to preach and attracted great crowds by his eloquence. By special dispensation he was ordained priest in 1812 before he had reached the canonical age.

Though employed in important educational work he still found time to deliver sermons and give missions resulting in a great harvest of souls, as well as to discharge the functions of an ordinary parish priest, his confessional being at all times besieged by penitents. Before he was forty he had organized two religious congregations, the one of priests who were known as the Missioners of St Alphonsus Liguori, the other of women living under rule whose activities in teaching poor children and nursing the sick were dedicated in honour of Santa Maria dell' Orto ("of the Garden"). These sisters are now well known in Italy and they have houses in other parts of Europe as well as in America and Asia. Meanwhile, in the year 1838, St Antony was appointed bishop of Bobbio, and in that office he gave an extraordinary example of virtue, prudence and firm government. He died, all too soon, in 1846, and he was canonized in 1951.

There are Italian biographies by L. Bodino (1924) and L. Sanguinetti (1925); this last is an illustrated volume of nearly six hundred pages. The decree of beatification is printed in the *Acta Apostolicae Sedis*, vol. xvii (1925), pp. 176–179. The saint's canonization was the occasion of further biographies.

8: ST MAXIMINUS OF AIX (FIFTH CENTURY ?)

HISTORICAL research has hitherto failed to yield any reliable information respecting St Maximinus of Aix whom the Roman Martyrology commemorates upon this day, but whose *cultus* can be traced in no early document. It is even uncertain in what century he lived. On the other hand he figures largely in the Provençal legend of the coming of the Three Maries and their companions—a tradition which was regarded as genuine in the later middle ages, but which appears to have been unknown in Provence before the eleventh century. In our own days it has furnished the poet Mistral with the subject matter of some of the most charming passages in *Mireio* and *Mes Origines*. According to the legend, Maximinus, one of our Lord's seventy-two disciples, left Palestine after the Ascension with St Mary Magdalen, St Martha, St Lazarus, St Mary Cleophas, St Mary Salome and other holy persons and came to evangelize Provence. Maximinus made his headquarters at Aix, of which he became the first bishop. When St Mary Magdalen was dying she was carried from the cave at the Sainte-Baume in which she had lived to a spot now called Le Saint Pilon, where she received viaticum from St Maximinus. At a short distance from Le Saint Pilon stands the church of Saint-Maximin, which was built to replace an older church with the same dedication and to enshrine the reputed relics of these two saints. The body of St Maximinus was translated in 1820 to Aix, of which city he is the principal patron; but the head of St Mary Magdalen is still supposed to be preserved in the ancient crypt of Saint-Maximin.

An account of the legend of St Mary Magdalen's and of St Martha's presence in Provence will be found under July 22 and 29. For the shrine at Saint-Maximin, the reader may be referred to H. Leclercq's article in DAC., vol. x (1932), cc. 2798–2819. The legend of

Maximin and Sidonius seems to have been originally suggested by the bringing to Provence of certain relics from Aydat, near Billom in Auvergne. See also Duchesne, *Fastes Épiscopaux*, vol. i, pp. 321–362.

ST MEDARD, BISHOP OF VERMANDOIS (*c.* A.D. 560)

ST MEDARD is a favourite with the peasants of northern France, and his *cultus* goes back to his death in the sixth century; it has been enhanced by the legends that have grown up round his name, as well as by his veneration as the patron of the corn harvest and the vintage. He was born at Salency in Picardy, perhaps about the year 470, his father being a Frankish nobleman and his mother a Gallo-Roman. They sent their son to be educated first at the place now called Saint-Quentin and for some time he remained a layman, but he was ordained priest when he was thirty-three. Medard's powers as a preacher and missionary were such that on the death of Bishop Alomer he was chosen to succeed him. The consecration is stated, but on no reliable authority, to have been carried out by St Remigius of Rheims, who was then extremely old. St Medard himself appears to have been well advanced in years, but his energy was that of a man in the prime of life; and though his diocese was very large, he went wherever he saw an opportunity of furthering the glory of God and getting rid of idolatry.

The rest of St Medard's story is probably pure invention. According to it he moved his see from Saint-Quentin to Noyon in consequence of a raid by Huns and Vandals, and eventually was given charge of the diocese of Tournai as well. And it is alleged that for more than five hundred years from that time Noyon and Tournai remained united under one bishop. One thing at least is historical: he gave the veil to Queen St Radegund and blessed her as a deaconess, in the circumstances related herein under date August 13. St Medard's death, the exact date of which is uncertain, was lamented by all, for he was looked on as a true father in God; we know from Fortunatus and from St Gregory of Tours that his feast was celebrated in their days with great solemnity.

Popular tradition in the saint's native town of Salency attributes to him the institution of the old local observance of the Rosière. Annually on the feast of St Medard the maiden who has been judged to be the most exemplary in the district is escorted by twelve boys and twelve girls to the church, where she is crowned with roses and rewarded with a small gift of money. St Medard sometimes is depicted with a spread eagle above his head, in allusion to the tradition that once in his childhood an eagle extended its wings over his head to shelter him from the rain. This story may account for his supposed connection with the weather. The peasants say that if it rains on St Medard's feast the forty ensuing days will be wet, and that if, on the other hand, the eighth of June is fine, a spell of forty fine days is to be expected, just like our English St Swithun. Occasionally the saint is represented with St Gildard, who is erroneously described as his twin brother, and who as such is commemorated with him in the Roman Martyrology. St Medard for some reason was sometimes depicted in the middle ages laughing inanely with his mouth wide open ("*le ris de St Médard*"), and he was invoked to cure the toothache. Whether his association with dental troubles was the consequence or the cause of this representation, it is hard to say.

To judge by the number of entries, nn. 5863 to 5874, in BHL., one would be disposed to think that materials for a life of St Medard were abundant. But most of these sources are very unsatisfactory. The poem of Venantius Fortunatus, though he was a friend of St

Radegund and himself of contemporary date, tells us but little : it is largely taken up with recounting some rather trivial and improbable miracles. The early prose life (*c.* A.D. 600), at one time also attributed to Venantius, is not by him, but it seems reliable. The best text of this is that edited by Bruno Krusch in MGH., *Auctores Antiquissimi*, vol. iv, part ii, pp. 67–73. Another anonymous life of the ninth century adds relatively little to our knowledge. On the other hand, a biography by Radbod, written about 1080, is full of information, but it is information of a most suspicious kind. He himself was bishop of the united sees of Noyon and Tournai, and there is grave reason to think that, being faced by a strong party who were opposed to this union of dioceses, he hoped to secure himself in his position by claiming that the arrangement was centuries old, and was based upon a precedent set by the deeply venerated St Medard. It seems incredible that, if the saint had really become bishop of Tournai, Gregory of Tours, Venantius and all other early writers could have failed to mention the fact. It is not even certain that the transfer of the see to Noyon took place in St Medard's time. There is a convenient summary of the case by H. Leclercq in DAC., vol. xi, cc. 102–107 ; and see Duchesne, *Fastes Épiscopaux*, vol. iii, p. 102 ; and R. Hanon de Louvet, *Histoire de la ville de Jodoigne* (1941), cap. vii.

ST CLODULF, OR CLOUD, BISHOP OF METZ (*c.* A.D. 692)

ST CLODULF and Ansegis were the sons of St Arnoul, bishop of Metz, and his wife Doda, who took the veil when her husband became a priest. Like their father, the two brothers held important offices at the court of the kings of Austrasia. Ansegis married Begga, a daughter of Pepin of Landen, and became the ancestor of the Carlovingian kings of France, but Clodulf, after the death in 656 of St Godo, bishop of Metz, was chosen to fill the episcopal seat formerly occupied by his father. As a layman he had lived a devout, edifying life, and as a priest and bishop he proved a model pastor, ruling his diocese wisely, giving alms liberally and ever advancing in the path of holiness. To illustrate his humility it is recorded that when, at his desire, a biography of his father was being compiled, he insisted upon mention being made of an episode which the writer would fain have omitted. It happened on one occasion that St Arnoul, after he had exhausted his own purse in charities, applied to his sons for more money to spend on the poor. Clodulf, whom he approached first, was ungracious and made no more than a niggardly response, but Ansegis generously placed all that was required at St Arnoul's disposal.

St Clodulf ruled the church of Metz for forty years and died a very old man in 692 or 696.

The life printed in the *Acta Sanctorum*, June, vol. ii, is of the usual legendary type, written long after the events described. Rather better material is furnished by Paulus Diaconus in his *Gesta Episcoporum Mettensium* (edited in Pertz, MGH., *Scriptores*, vol. ii). See also Weyland, *Vies des Saints du diocèse de Metz*, vol. iii (1909), pp. 322–347 ; J. Depoin, in the *Revue Mabillon*, 1921-1922 ; and Duchesne, *Fastes Épiscopaux*, vol. iii, p. 56.

ST WILLIAM, ARCHBISHOP OF YORK (A.D. 1154)

ST WILLIAM FITZHERBERT, also known as William of Thwayt, is stated to have been the son of King Stephen's half-sister Emma and of Count Herbert, treasurer to Henry I, and while yet young William himself was appointed treasurer of the church of York. He appears to have been somewhat indolent, but he was personally popular and, on the death of Archbishop Thurston of York in 1140, he was chosen to fill the vacancy. The validity of the election, however, was contested by Archdeacon Walter of York, together with a number of Cistercian abbots and Augustinian priors, who alleged unchastity and simony on the part of William and

undue influence on the part of the king. Stephen invested him with the temporalities of the see, but the archbishop of Canterbury, Theobald, hesitated to consecrate him, and the parties carried their case to Rome, where the objectors relied chiefly on the charge of intrusion into the see. Pope Innocent decided that the election might be regarded as valid provided the dean of York, also called William, should appear before a court to be held by Henry of Blois, who was bishop of Winchester and papal legate, and there swear that the chapter had received no mandate from the king.

Dean William, who just at this time was made bishop of Durham, did not take that oath—it is possible that he could not without committing perjury. But in consequence of another papal letter, whose origins are uncertain and not altogether above suspicion, William Fitzherbert was able to satisfy Henry of Winchester, who duly consecrated him, and he was warmly welcomed by the clergy and people of York. He governed his diocese well, promoting peace so far as in him lay. But his opponents had abated none of their energy; and William, through, says a chronicler, his easy-goingness and tendency to procrastination, made a mistake that played into their hands. He failed to make arrangements for receiving the pallium which Pope Lucius II had sent by the hands of his legate, Cardinal Imar of Tusculum. Lucius died while the pallium was yet unconferred, and Imar took it back to Rome. To sue for it William was obliged to go again to Rome, selling or pledging some of the treasures of York to pay his expenses. But the new pope, Eugenius III, was a Cistercian and completely under the influence of St Bernard of Clairvaux, who had all along vigorously supported the cause of William's opponents. Though the majority of the cardinals were in his favour, William was suspended on the ground that the bishop of Durham had not taken the oath prescribed by Innocent II. Thereupon the archbishop retired to the hospitality of his relative King Roger of Sicily. But his supporters in England, directly the news of the papal decision reached York, made an attack on Fountains Abbey, of which Henry Murdac, formerly a monk with Pope Eugenius, was abbot, and burnt its farms; they also seized and mutilated Archdeacon Walter. This criminality still further prejudiced William's cause, and in 1147 the pope deposed him. Soon after Henry Murdac was nominated to be archbishop of York in his stead.

Upon his return to England William took refuge with his uncle, Henry of Winchester, who treated him with honour; but the deposed prelate was chastened by his misfortunes; he now shunned the luxury to which he had been accustomed, and elected to lead a penitential and austere life in the cathedral monastery. He remained thus in Winchester for six years, when in 1153 Pope Eugenius, St Bernard and Murdac all died within three months of one another: whereupon William went to Rome to plead for the restoration of his see with Pope Anastasius IV. The new pontiff granted his petition, and conferred the pallium on him before he returned home.

St William re-entered York in May 1154 amid popular demonstrations of joy. Under the weight of the crowds gathered to welcome him, the wooden bridge over the Ouse broke down, throwing many into the river. The rescue of these unfortunates, not one of whom sustained injury, was attributed by the citizens to the prayers of their restored archbishop. William showed no resentment towards his adversaries and almost at once visited Fountains Abbey, to which he promised restitution for the damage it had received from his violent relatives. But he did not live to carry out his projects for the benefit of his province. A month after his return to York he was taken with violent pain after celebrating a solemn Mass,

and within a few days, on June 8, he was dead. The new archdeacon of York, Osbert, was haled before the king's court on a charge of having poisoned the archbishop. The case was removed to the Holy See, but there is no record of any judgement having been given : the guilt or innocence of Osbert remains uncertain.

St William's body was in 1284 translated from a chapel of the cathedral to the nave, in the presence of King Edward I and Queen Eleanor ; but though the relics escaped destruction at the time of the Reformation and appear to have been preserved until the eighteenth century, they have now disappeared. His chief memorial in his cathedral is the great window which was put up in 1421 and is one of York's three celebrated " walls of glass " ; in its many lights there are depicted scenes from William's life and miracles, supplemented by a few which properly belong to St John of Beverley and St John of Bridlington. Pope Honorius III canonized St William in 1227, after inquiry into the many wonders reported to have taken place at his tomb, and his feast is still observed in the dioceses of the north of England.

See John of Hexham's continuation of Symeon of Durham's *Historia Regum* and William of Newburgh's *Historia Regum* (both in the Rolls Series) ; the " Narratio fundationis " in *Memorials of Fountains*, vol. i (ed. J. Walbran, 1863) ; Walter Daniel's Life of St Aelred (ed. F. M. Powicke, 1950) ; and St Bernard's letters in Migne, PL, vols. clxxxii–clxxxv. An anonymous Life of St William, jejune and mostly untrustworthy, is printed in J. Raine's *Historians of the Church of York*, vol. ii. Among modern accounts, see that of T. F. Tout in DNB., vol. xix ; more recent are those of R. L. Poole in the *English Historical Review*, 1930, pp. 273–281, and D. Knowles in the *Cambridge Historical Journal*, 1936, pp. 162–177 and 212–214 (bibliography and notes). It is curious that in a thirteenth-century calendar painted on the walls of the church of the Quattro Coronati at Rome the name of St William of York occurs on February 4.

BD JOHN RAINUZZI (A.D. 1330 ?)

IT was formerly the custom at Todi in Italy for those regarded as being possessed by evil spirits to be taken to the church of St Margaret, where an office of exorcism was pronounced over them by a priest in a crypt under the high altar. Whilst this service was being held one day in 1568, the demoniac suddenly cried out, " Here rests the body of Blessed John the Almsgiver ! " There had already been a tradition that some saint lay buried in the chapel, and investigations were accordingly made. They resulted in the discovery of a marble tomb containing bones, and bearing the inscription : " This is the body of Blessed John Raynutius of Todi, buried in the monastery of St Margaret of Todi, who passed from this world to the Father in the year 1330 on the eighth day of June ". It was no unusual thing in the fourteenth century for the words " blessed " and " saint " to be inserted without ecclesiastical sanction in epitaphs on tombs. In this case, however, a local missal seems to have been found which contained a notice of Bd John of Todi, who died and was buried in the monastery of St Margaret in 1330. This was accepted as sufficient proof of an ancient *cultus* by the bishop of Todi, who exposed the relics to the veneration of the faithful on September 3, 1568, and then caused them to be replaced in the marble tomb. Afterwards in the church of St Margaret an image was set up of Bd John Raynutius, or Rainuzzi, clad in a Benedictine habit and carrying on his shoulders seven bags—presumably filled with alms for the poor.

A brief account of this rather unsatisfactory case is given in the *Acta Sanctorum*, June, vol. ii. It is mainly derived from J. B. Possevinus, *De Sanctis et Beatis Tudertibus* (Perugia, 1597).

BD PACIFICO OF CERANO (A.D. 1482)

BD PACIFICO RAMOTA was born at Novara in Piedmont in the year 1424. His parents died when he was very young, and he was educated in the Benedictine abbey of his native city. He then took the habit in the Franciscan convent of the strict observance, being about twenty-one years of age, and he became one of the most learned ecclesiastics of his time. After his ordination he laboured chiefly as a preacher in Italy, conducting many successful missions between the years 1452 and 1471. His evangelistic work was interrupted by a visit to Sardinia, where he went with a commission from Pope Sixtus IV to redress certain disorders and irregularities that had crept into the church. He was induced to write a treatise on moral theology, which was published in Milan in 1475 and was long regarded as the standard work on that subject, though aiming at simple explanations, intelligible to all. He entitled it *Sommetta di Pacifica Coscienza*, but it was commonly known as *Somma Pacifica*. He resumed his mission work, labouring chiefly in the north of Italy and using as his headquarters the convent of Vigevano which he had founded in the diocese of Novara.

In 1480 came another summons to go to Sardinia, this time as visitor and commissary general for the convents of the strict observance, and also as apostolic nuncio charged by Pope Sixtus IV to proclaim a crusade against Mohammed II. The order arrived when he was preaching at Cerano. He knew that he had not long to live, and in his farewell address he said: "I ask you to do me this favour—that when you hear of my death, you will have my poor wretched remains brought back to my native land, so that I may be buried in this dear church which I have built in honour of the Blessed Virgin." He went to Sardinia, but had scarcely begun to preach the crusade when he was taken ill. He died at Sassari on June 4, 1482. In compliance with his request his body was taken back to Cerano, where a church was afterwards built in his honour. The cult of Bd Pacifico was confirmed in 1745.

An account of Bd Pacifico is furnished in an appendix to the June volume i of the *Acta Sanctorum*. He is also prominent in Wadding's *Scriptores*, and in the *Annales Ordinis Minorum*, vol. xiv. See further, the *Miscellanea Franciscana*, vols. iii and vii, and Léon's *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 352–355. Small separate lives have been published by M. Cazzola and by another writer, who remains anonymous.

9: ST COLUMBA, OR COLMCILLE, ABBOT OF IONA * (A.D. 597)

THE most famous of Scottish saints, Columba, was actually an Irishman of the Uí Néill of the North and was born, probably about the year 521, at Gartan in County Donegal. On both sides he was of royal lineage, for his father Fedhlimidh, or Phelim, was great-grandson to Niall of the Nine Hostages, overlord of Ireland, whilst his mother Eithne, besides being related to the princes of Scottish Dalriada, was herself descended from a king of Leinster. At his baptism, which was administered by his foster father the priest Cruithnechan, the little boy received the name of Colm, Colum or Columba. In later life he was commonly called Colmcille—a designation which Bede derives from *cella et Columba*, and

* Since the feast of St Columba is observed throughout Scotland (with a proper Mass), Ireland, Australia and New Zealand he is put first herein on this day.

which almost certainly refers to the many cells or religious foundations he established. As soon as he was considered old enough, he was removed from the care of his priest guardian at Temple Douglas to St Finnian's great school at Moville. There he must have spent a number of years, for he was a deacon when he left. From Moville he went to study in Leinster under an aged bard called Master Gemman. The bards preserved the records of Irish history and literature, and Columba himself was a poet of no mean order. He afterwards passed on to another famous monastic school, that of Clonard, presided over by another Finnian, who was called the tutor of Erin's saints. Columba was one of that distinguished band of his disciples who are reckoned as the Twelve Apostles of Erin. It was probably while he was at Clonard that he was ordained priest, but it may have been a little later when he was living at Glasnevin, with St Comgall, St Kieran and St Canice, under their former fellow student St Mobhi. In 543 an outbreak of plague compelled Mobhi to break up his flourishing school and Columba, now twenty-five years of age and fully trained, returned to his native Ulster.

A striking figure of great stature and of athletic build, with a voice "so loud and melodious it could be heard a mile off", Columba spent the next fifteen years going about Ireland preaching and founding monasteries of which the chief were those of Derry, Durrow and Kells. Like the true scholar that he was, Columba dearly loved books and spared no pains to obtain them. Amongst the many precious manuscripts his former master, St Finnian, had obtained in Rome was the first copy of St Jerome's psalter to reach Ireland. St Columba borrowed the book of which he surreptitiously made a copy for his own use. St Finnian, however, on being told what he had done, laid claim to the transcript. Columba refused to give it up, and the case was laid before King Diarmaid, overlord of Ireland. The verdict went against Columba. "To every cow her calf", said the judge, "and to every book its son-book. Therefore the copy which you have made, Colmcille, belongs to Finnian."

This sentence Columba bitterly resented, but he was soon to have a much more serious grievance against the king. For when Curnan of Connaught, after fatally injuring an opponent in a hurling match, took refuge with Columba, he was dragged from his protector's arms and slain by Diarmaid's men in defiance of the rights of sanctuary. The war which broke out shortly afterwards between Columba's clan and Diarmaid's followers is stated in most of the Irish *Lives* to have been instigated by Columba, and after the battle of Cuil Dremne in which 3000 were slain he was accused of being morally responsible for their death. The synod of Telltown in Meath passed upon him a censure which would have been followed by an excommunication but for the intervention of St Brendan. Columba's own conscience was uneasy, and by the advice of St Molaise he determined to expiate his offence by exiling himself from his own country and by attempting to win for Christ as many souls as had perished in the battle of Cuil Dremne.

This is the traditional account of the events which led to Columba's departure from Ireland, and it is probably correct in the main. At the same time it must be admitted that missionary zeal and love of Christ are the only motives ascribed to him by his earliest biographers or by St Adamnan, who is our chief authority for his subsequent history. In the year 563 Columba embarked with twelve companions—all of them his blood relations—in a wicker coracle covered with leather, and on the eve of Pentecost he landed in the island of I, or Iona. He was in his forty-second year. His first work was the building of the monastery which was to

be his home for the rest of his life and which was to be famous throughout western Christendom for centuries. The land was made over to him by his kinsman Conall, king of Scottish Dalriada, at whose invitation he may have come to Scotland. Situated opposite the border between the Picts of the north and the Scots of the south, Iona formed an ideal centre for missions to both peoples. At first Columba appears to have devoted his missionary effort to teaching the imperfectly instructed Christians of Dalriada—most of whom were of Irish descent—but after about two years he turned his attention to the evangelization of the Scotland Picts. Accompanied by St Comgall and St Canice he made his way to the castle of the redoubtable King Brude at Inverness.

That pagan monarch had given orders that they were not to be admitted, but when St Columba upraised his arm to make the sign of the cross, bolts were withdrawn, gates fell open, and the strangers entered unhindered. Impressed by their supernatural powers the king listened to their words and ever afterwards held Columba in high honour. He also, as overlord, confirmed him in the possession of Iona. We know from St Adamnan that two or three times the saint crossed the mountain range which divides the west of Scotland from the east and that his missionary zeal took him to Ardnamurchan, to Skye, to Kintyre, to Loch Ness and to Lochaber, and perhaps to Morven. He is commonly credited, furthermore, with having planted the Church in Aberdeenshire and with having evangelized practically the whole of Pictland, but this has been contested on various grounds. When the descendants of the Dalriada kings became the rulers of Scotland they were naturally eager to magnify St Columba and a tendency may well have arisen to bestow upon him the laurels won by other missionaries from Iona and elsewhere.

Columba never lost touch with Ireland. In 575 he attended the synod of Drumceat in Meath in company with Conall's successor Aidan, and there he was successful in defending the status and privileges of his Dalriada kinsfolk, in vetoing the proposed abolition of the order of bards, and in securing for women exemption from all military service. He was in Ireland again ten years later, and in 587 he seems to have been regarded as in some way responsible for another battle—this time at Cuil Feda, near Clonard. When not engaged on missionary or diplomatic expeditions his headquarters continued to be at Iona, where he was visited by persons of all conditions, some desiring spiritual or bodily help, some attracted by his reputation for sanctity, his miracles and his prophecies. His manner of life was most austere ; and in his earlier life he was apt to be no less hard with others. Montalembert remarked that, " Of all qualities, gentleness was precisely the one in which Columba failed the most '. But with the passage of time his character mellowed and the picture painted by St Adamnan of his serene old age shows him in a singularly attractive light, a lover of man and beast. Four years before his death he had an illness which threatened to prove fatal, but his life was prolonged in answer to the prayers of the community. As his strength began to fail he spent much time transcribing books. On the day before his death he was copying the Psalter, and had written, " They that love the Lord shall lack no good thing ", when he paused and said, " Here I must stop : let Baithin do the rest ". Baithin was his cousin whom he had nominated as his successor.

That night when the monks came to the church for Matins, they found their beloved abbot outstretched helpless and dying before the altar. As his faithful attendant Diarmaid gently upraised him he made a feeble effort to bless his brethren and then immediately breathed his last. Columba was indeed dead, but his

influence lasted on, extended until it came to dominate the churches of Scotland, Ireland and Northumbria. For three-quarters of a century and more, Celtic Christians in those lands upheld Columban traditions in certain matters of order and ritual in opposition to those of Rome itself, and the rule Columba had drawn up for his monks was followed in many of the monasteries of western Europe until it was superseded by the milder ordinances of St Benedict.

Adamnan, St Columba's biographer, had not personally known him, for he was born at least thirty years after his death, but as his kinsman by blood and a successor in the office of abbot at Iona itself, he must have been steeped in the traditions which such a personality could not fail to have created for those who followed in his footsteps. The portrait of Columba left by Adamnan in any case deserves to be quoted. " He had the face of an angel ; he was of an excellent nature, polished in speech, holy in deed, great in counsel. He never let a single hour pass without engaging in prayer or reading or writing or some other occupation. He endured the hardships of fasting and vigils without intermission by day and night, the burden of a single one of his labours would seem beyond the powers of man. And, in the midst of all his toils, he appeared loving unto all, serene and holy, rejoicing in the joy of the Holy Spirit in his inmost heart." And Columba's prophetical last blessing of the Isle of Iona came true : " Unto this place, small and mean though it be, great homage shall yet be paid, not only by the kings and peoples of the Scots, but by the rulers of barbarous and distant nations with their peoples. The saints, also, of other churches shall regard it with no common reverence."

The most important source, but not nearest in point of time, is undoubtedly Adamnan. J. T. Fowler's revised edition of 1920 supplies the best text, but Reeves's text and notes are also valuable, and there is a translation by Wentworth Huyshe (1939). Two Latin lives of Irish origin, neither of them complete, are in the *Codex Salmanticensis*. They have been printed by the Bollandists, and besides these there are three Irish lives, all of which are described with references by C. Plummer, in *Miscellanea Hagiographica Hibernica*. Another valuable source is the *Ecclesiastical History* of Bede. But for a general view of the materials J. F. Kenney's *Sources for the Early History of Ireland* should above all be consulted, and also his article in the *Catholic Historical Review* (Washington, D.C., 1926), pp. 636–644. A notable increase in the number of books and articles devoted to St Columba was no doubt due to the writings of Dr W. D. Simpson (notably *The Historical St Columba*, 1927, and *The Celtic Church in Scotland*, 1935), who threw doubt upon the claim made for Columba that he was the true apostle of the north of Scotland. Dr Simpson's views roused active opposition, on which see P. Grosjean in the *Analecta Bollandiana*, vol. xlvi (1928), pp. 197–199 and vol. liv (1936), pp. 408–412 ; L. Gougaud in *Scottish Gaelic Studies*, vol. ii (1927), pp. 106–108, and J. Ryan in *The Month*, October, 1927, pp. 314–320. *Cf.* Leclercq under " Iona ", in DAC., vol. vii, cc. 1425 *seq.* and *Analecta Bollandiana*, vol. lv (1937), pp. 96–108 ; and for how the name I, Y or Hi, became Iona, see Plummer's *Bede*, vol. ii, p. 127.

SS. PRIMUS AND FELICIAN, MARTYRS (*c.* A.D. 297)

THE brothers Primus and Felician were Roman patricians who embraced Christianity and devoted themselves to works of charity, especially to visiting the confessors in prison. In spite of their zeal they escaped persecution for many years, but about the year 297, in the reign of Emperors Diocletian and Maximian, they were arrested. They refused to sacrifice, were imprisoned, and scourged. Afterwards they were conveyed to Nomentum, a town twelve miles from Rome, where they were tried by a magistrate named Promotus. As they remained steadfast they were again tortured. Both were then sentenced to be beheaded. After Primus,

who was eighty years of age, had been executed, the judge tried to overcome the constancy of Felician by pretending that his brother had yielded. The confessor, however, was not to be deceived and cheerfully faced death on the same day. Over the burial-place of the two martyrs in the Via Nomentana a church was afterwards built. In 640 Pope Theodore caused their relics to be brought to San Stefano Rotondo, and this translation is said to have been the first instance of the removal of the bodies of martyrs from a church dedicated to them outside the walls of Rome to a basilica within the city.

The *passio* of these martyrs, printed in the *Acta Sanctorum*, June, vol. ii, is of the usual legendary character, but they were unquestionably put to death, and buried by their fellow Christians in the place indicated. Their feast is honoured in the earliest text of the Gelasian Sacramentary. When the bodies were translated to Rome by Pope Theodore, a representation of the two saints in mosaic, which is still in existence, was set up behind the spot where their relics were venerated. See CMH., p. 311, and also J. P. Kirsch, *Der Stadtrömische christliche Festkalender* (1924), pp. 59–60.

ST VINCENT OF AGEN, MARTYR (*c.* A.D. 300 ?)

ST VINCENT was a deacon who lived in Gascony, probably towards the end of the third century. Apparently because he interrupted a pagan ceremony, which may have been a druidical feast, he was arrested at Agen and brought before the governor. He was laid flat with his limbs extended, fixed to the ground by four stakes. In that position he was cruelly scourged and then beheaded. His relics were buried at Mas d'Agenais ; St Gregory of Tours and Fortunatus of Poitiers testify that in the sixth and seventh centuries many flocked from all parts of Europe in pilgrimage to his tomb.

The facts regarding the martyrdom are quite uncertain, and Father Delehaye is not satisfied that the alleged tragedy at Agen ever occurred. He thinks it possible that the story was elaborated out of some special cult of the great Spanish martyr St Vincent, the nature and origin of which was forgotten. Still the references to the martyr in St Gregory of Tours and Venantius Fortunatus are relatively early. The matter is too intricate to be discussed here.

There are several texts of the *passio*, for which see the *Acta Sanctorum*, June, vol. ii ; and the BHL., nn. 8621–8625. See for fuller details Delehaye's CMH., p. 312 ; L. Saltet, " Étude critique de la Passio S. Vincentii Aginensis ", in the *Revue de Gascogne*, 1901, pp. 97–113 ; Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 142–144 ; and the Marchioness de Maillé, *Vincent d'Agen et Vincent de Saragosse* (1949). See especially Fr B. de Gaiffier in *Analecta Bollandiana*, vol. lxx (1952), pp. 160–181.

ST PELAGIA OF ANTIOCH, VIRGIN AND MARTYR (*c.* A.D. 311)

THE name of St Pelagia stands in the canon of the Ambrosian Mass of Milan, and her praises have been sung by St Ambrose and by St John Chrysostom, who made her the subject of one, or possibly two, of his homilies. Pelagia was a young Christian girl of fifteen, a native of Antioch and probably a disciple of St Lucian. She was alone in the house when it was surrounded by soldiers sent to arrest her. Well aware that her ultimate fate—whatever it might be—would be preceded by dishonour, she asked leave to withdraw for a little, in order to put on suitable clothing. The permission having been granted, she went upstairs and threw herself from the top of the house. She was killed on the spot ; but she had preserved her chastity, which she valued more than her life. St John Chrysostom asserts that

she acted under the inspiration of our Lord within her, exhorting her, strengthening her, and casting out her fear.

This is the historical St Pelagia, whose name has been borrowed by later hagiographers, or more truly romance-writers, to graft upon it two entirely different stories. Upon this, see Delehaye, *Légendes Hagiographiques* (ed. 1927), pp. 186–195. The reality of Pelagia's fate is attested not only by the homily of St John Chrysostom, but also by an entry in the early Syriac *Breviarium* under October 8. It is on this day also that Pelagia is commemorated in the *Hieronymianum*, on which consult Delehaye's commentary, p. 546. A second homily on St Pelagia has been attributed to St John Chrysostom, but this is probably not his genuine work; see Franchi de' Cavalieri in *Studi e Testi*, vol. lxv, pp. 281–303, who has edited the text.

ST RICHARD, Bishop of Andria (Twelfth Century ?)

All the records agree that the St Richard who is commemorated on June 9 was an Englishman and that he was the first bishop of Andria in Apulia. His reputed "acts", however, are spurious and the very period at which he flourished is uncertain. Local tradition asserts that he came from Rome to Andria in 453, when Attila was ravaging Italy, that he was elected bishop and that he was one of the three prelates commissioned by Pope St Gelasius I to dedicate the sanctuary on Monte Gargano after the famous vision of St Michael. On the other hand, there is no evidence of the existence of a bishopric at Andria before 1118 and it is certain that the English (Britons ?) were still, for the most part, heathen in the fifth century. It seems more reasonable to identify to-day's saint with the Bishop Richard of Andria who attended the third Council of the Lateran in 1179 and who translated the relics of SS. Erasmus and Pontian from Civitella to Andria in 1196. He may possibly have owed his elevation to the episcopate to Pope Adrian IV, himself an Englishman. The remains of St Richard, which had been long lost, were discovered in 1434 with documents testifying to his ancient *cultus*, and Eugenius IV consented to its revival and continuance. St Richard, or Riccardo, is the principal patron of Andria.

The so-called life of St Richard has been printed by Ughelli, *Italia Sacra*, vol. vii, cc. 1248–1255; and see also the *Acta Sanctorum*, June, vol. ii. In comparatively recent years the whole subject has been soberly discussed by R. Zagaria, *San Ricardo nella legenda, nella storia . . .* (1929); and *cf.* the *Analecta Bollandiana*, vol. l (1932), pp. 206–207.

BB. DIANA, CECILIA and AMATA, Virgins (A.D. 1236 and 1290)

When St Dominic sought a wider field for the activities of his order in Italy, he made special choice of Bologna because he foresaw that its famous university would provide him with the kind of recruits he desired. A suitable site for a priory was found, but strong opposition was encountered from the powerful d'Andalo family who owned the land. Eventually they yielded to the earnest entreaties of Andalo's only daughter Diana, who from the first coming of the friars had listened eagerly to their preaching. St Dominic privately received her vow of virginity, together with an undertaking that she would enter the religious life as soon as possible. For some time she continued to live at home, rising very early for her devotions and practising penance. She had anticipated being able to persuade her family to found a convent for Dominican nuns which she could enter, but when she broached the subject her father absolutely refused to consider it or to allow her to become a religious. She then took the law into her own hands. On the pretext of paying

them a visit she went to the Augustinian canonesses at Roxana and induced them to give her the veil.

As soon as this became known, her family went in force to fetch her, so much violence being employed that one of her ribs was broken in the scuffle. She was taken home and kept in close confinement, but after she had recovered she managed to escape and to return to Roxana. No further attempts seem to have been made to interfere with her. Indeed, Bd Jordan of Saxony so completely won over Andalo and his sons that they helped him to found a small convent for Dominican nuns ; and there in 1222, Diana and four companions were installed. As they were quite inexperienced in the religious life, four nuns were obtained from the convent of San Sisto in Rome. Two of these, Cecilia and Amata, are always associated with Diana : they were buried in her tomb and were beatified with her in 1891.

Nothing else is known of Amata, but Cecilia was a member of the noble Roman family of the Cesarini and was a remarkable woman. When she was a girl of seventeen in the convent at the Trastevere before its removal to San Sisto, she had been the first of the nuns to respond to St Dominic's efforts to reform them, and she it was who persuaded the abbess and the other sisters to submit to his rule. Having been the first woman—so, at least, it is said—to receive the Dominican habit, she was well fitted to govern the convent of St Agnes at Bologna in its early days. Bd Jordan had a special affection for the little community and kept up an active correspondence with Diana. Frequently in his letters he attributes the progress of the order in a great measure to their prayers ; his one apprehension is that they may be overtaxing their strength by their austerities. Bd Diana died on January 9, 1236, at about the age of thirty-five. Cecilia survived her by many years and as an old woman dictated her reminiscences of St Dominic. They contain a simple and graphic pen portrait of the holy founder himself.

There is a Latin biography of Bd Diana which will be found printed in the volume of H. M. Cormier, *La bse Diane d'Andalo* (1892). Bd Jordan's letters were re-edited in 1925 by B. Altaner, *Die Briefe Jordans von Sachsen*, and there is a French translation of the letters written to Bd Diana, produced by M. Aron in 1924. See also M. C. de Ganay, *Les Bienheureuses Dominicaines* (1913), pp. 23–48 ; Procter, *Lives of the Dominican Saints*, pp. 168–170; and N. Georges, *Bd Diana and Bd Jordan* (1933).

BD SILVESTER OF VALDISEVE (A.D. 1348)

A CARDER and bleacher of wool by trade, Bd Silvester (whose baptismal name was Ventura) was born near Florence. In middle life he came under the influence of a certain Brother Jordan, and at the age of forty he entered the Camaldolese monastery of St Mary in Florence as a lay-brother. There he was cook. Although he was totally uneducated, he was so liberally endowed with infused wisdom that he was often consulted by learned men, notably by Bd Simon of Cascia, who stated that he had been enlightened by him on at least one hundred abstruse theological points. The prior would frequently seek his advice, as did also the monks, who treasured up many of his wise sayings. He used to dissuade them from undertaking extraordinary and prolonged penitential exercises as tending to pride ; the discipline, he declared, should be taken with moderation, humility and devotion. When a monk told him that he was troubled with carnal thoughts, the holy man made light of it and remarked that it was only what was to be expected ; but when another brother acknowledged that he had been murmuring, Silvester took the matter very seriously. He asked how he, a servant of Almighty God, could do such

a thing and entreated him to cure himself of that vice in this life, that he might not have to atone for it in eternity. He never learnt to read ; but Silvester had so great a devotion to the Divine Office—which he could hear—that he expressed wonder that the hearts of men could remain unbroken at the sound of words so sweet and so sublime. In accordance with his own prediction, the good lay-brother passed away on the day that a beloved sister of the name of Paula died in the neighbouring convent of St Margaret. He was seventy years of age.

In the *Acta Sanctorum*, June, vol. ii, will be found a short life of Bd Silvester, translated from the Italian of Fr Zenobius, and also an interesting poem in the original Italian, recounting the more striking features of Bd Silvester's character and history.

BD HENRY THE SHOEMAKER (A.D. 1666)

HENRY MICHAEL BUCHE—" Good Henry "—has never been beatified nor apparently the object of *cultus*, but he is commonly referred to as Blessed or Saint. He was a shoemaker by trade at Arlon in Luxembourg, where he formed a religious society for his fellow tradesmen under the traditional patronage of SS. Crispin and Crispinian.

Afterwards, in 1645, when he had migrated to Paris, Henry formed there a similar association the members of which were known as the " Frères Cordonniers". Baron de Renty, who took great interest in it, obtained for him the rights of citizenship and recognition as a master-shoemaker in order that he might be able to accept apprentices and journeymen who wished to follow his rule. It was a strict one. The members rose at five, had prayer in common at stated hours, attended Mass daily, visited prisons and hospitals, and attended an annual retreat. The association grew and prospered : branches were started in other cities, and the tailors established a society for themselves on parallel lines. It would be difficult to overestimate the influence Henry was thus able to exert, both directly and indirectly, over people for whom comparatively little had been done in the past. He died in Paris, on June 9, 1666, and was buried in the cemetery attached to the Hospital of St Gervais in which he had often tended the patients.

The best available account will be found in Hélyot, *Histoire des Ordres Monastiques* (ed. 1721), vol. viii, pp. 175–184, which quotes an earlier work, J. A. Le Vachet, *L'Artisan chrétien, ou la Vie du bon Henri* (1670). There is also a notice of Henri Buche in the *Biographie nationale* (Brussels, 1872), vol. iii, pp. 143–144. It would seem that the Baron de Renty had much to do with drafting the rules of the association which Henry founded.

BD ANNE MARY TAIGI, MATRON (A.D. 1837)

THERE can have been no more remarkable woman in the Rome of the early nineteenth century than Anne Mary Taigi, the hard-working wife of a domestic servant and the exemplary mother of a large family, who was honoured by three successive popes with their special esteem and whose humble home was the resort of some of the highest personages in church and state—desirous to enlist her intercession, to obtain her advice or to seek enlightenment in the things of God. Anne Mary Antonia Gesualda was born on May 29, 1769, at Siena, where her father carried on business as an apothecary. Reduced to poverty, the family migrated to Rome, and Anne's parents entered private domestic service, whilst she herself was sent to a community of women who undertook the education of poor children. At the age of thirteen the little girl also became a breadwinner. After working for a short

time in silk factories, she became a housemaid in the palace of a noble lady. As she grew to womanhood she developed a love of dress and a thirst for admiration which occasionally led her into peril ; that she did not fall into grave sin was due to her good upbringing, and to her marriage in 1790 to Dominic Taigi, a servant in the Chigi palace. Even then the things of the world continued to engross her, but gradually grace began to stir in her heart, she felt the pricks of conscience, and was moved to make a general confession. Her first attempt to open her heart to a priest met with a severe rebuff ; but a second was more successful.

She found the spiritual guide she needed in a Servite friar, Father Angelo, who was to continue to be her confessor for many years. He realized from the first that he was dealing with an elect soul, and she on her part always regarded the hour she first met him as the date of her conversion. From that time she renounced all vanities, contenting herself with the plainest of clothes, and took no part in worldly amusements unless by her husband's special desire. In prayer she found her chief solace, and her generous desire for external mortifications had to be limited by her confessor to such as were compatible with her duties in life. Her husband was a good man, but narrow and rather cantankerous, and whilst he fully appreciated his wife's good qualities, as far as they affected him and the family, he never understood her heroic efforts to reach a high ideal of renunciation or the divine graces with which they were rewarded. His testimony to her fulfilment of everyday duties is therefore all the more convincing.

Referring to the time when she was already well known Dominic said : " It often happened that upon my return home I found the house full of people. At once she would leave anyone who was there—a great lady, maybe, or a prelate—and would hasten to wait upon me affectionately and attentively. One could see that she did it with all her heart : she would have taken off my shoes if I would have allowed it. In short, she was my comfort and the consolation of all. . . . Through her wonderful tact she was able to maintain a heavenly peace though we were a great houseful and of very different temperaments—especially when my eldest son Camillus was living with us in his early married days. My daughter-in-law was a disturbing element and always wanted to play the mistress, but the servant of God knew how to keep everyone in his place and she did it with a graciousness that I cannot describe. I often came home tired, moody and cross, but she always succeeded in soothing and cheering me." The family Anne had to look after consisted of her seven children, five of whom lived to grow up, and also of her parents. Every morning she gathered them all together for prayers ; those who could do so attended Mass, and in the evening all met together again for spiritual reading and for night prayers. She took extraordinary care over the upbringing of her children.

Bd Anne also worked with her needle, sometimes to supplement her husband's earnings, sometimes to be able to assist those poorer than herself, for she was always exceedingly generous and she trained her children to be generous too. It might seem as though domestic cares such as those mentioned above would monopolize the energies of any woman ; and yet her family duties did not preclude absorption in mystical experiences of a very high order. Some idea of these can be gleaned from a memoir written after her death by Cardinal Pedicini, to whom she had originally been introduced by her confessor, and who shared with him the responsibility of her spiritual direction for thirty years. It was probably also through him that her virtues and supernatural gifts became known, even during

her lifetime. From the time of her conversion God gave her wonderful intimations about His intentions with regard to the dangers that threatened the Church, about future events, and about the hidden things of the faith. They were revealed to her in a " mystical sun ", which hovered before her eyes and in which she also saw the iniquity man was continually committing against God : she felt it to be her task to make satisfaction for it and to offer herself as a victim.

Anne would endure agonies of mind and body when wrestling in prayer for the conversion of some hardened sinner. She often read the thoughts and motives of those who visited her, and was thus able to help them in what appeared to be a supernatural way. Amongst others with whom she was in touch may be mentioned St Vincent Strambi, the date of whose death she foretold. In the early years after her conversion Bd Anne Mary had many spiritual consolations and ecstasies, but later, and especially during her last years, she suffered much from the assaults of Satan and spiritual desolation. All these trials, as well as ill-health and calumny, she bore with cheerfulness. She died on June 9, 1837, after seven months of acute suffering, at the age of sixty-eight ; and she was beatified in 1920. Her shrine is in the church of St Chrysogonus of the Trinitarians, of which order she was a tertiary member.

The depositions of the witnesses in the process of beatification—of whom her ninety-two year old husband was one—are particularly interesting and valuable as biographical material. Biographies are numerous. One of the earliest was that by Luquet (1854) ; that written by Fr Callistus (Eng. trans. 1875) was widely circulated, as also was another French life by Fr G. Bouffier. Perhaps the fullest and most satisfactory is that published in Italian by Mgr C. Salotti in 1922, and since translated into German ; A. Bessières's French biography, Eng. tr., *Wife, Mother and Mystic* (1953), is exaggerated and without discrimination. It may be noticed that the prophecies attributed to Anne Mary by earlier writers, particularly that regarding " the three days' darkness " which was to come upon the world, seem to rest upon very insufficient evidence.

10 : ST MARGARET OF SCOTLAND, MATRON * (A.D. 1093)

MARGARET was a daughter of Edward d'Outremer (" The Exile "), next of kin to Edward the Confessor, and sister to Edgar the Atheling, who took refuge from William the Conqueror at the court of King Malcolm Canmore in Scotland. There Margaret, as beautiful as she was good and accomplished, captivated Malcolm, and they were married at the castle of Dunfermline in the year 1070, she being then twenty-four years of age. This marriage was fraught with great blessings for Malcolm and for Scotland. He was rough and uncultured but his disposition was good, and Margaret, through the great influence she acquired over him, softened his temper, polished his manners, and rendered him one of the most virtuous kings who have ever occupied the Scottish throne. To maintain justice, to establish religion, and to make their subjects happy appeared to be their chief object in life. " She incited the king to works of justice, mercy, charity and other virtues ", writes an ancient author, " in all which by divine grace she induced him to carry out her pious wishes. For he, perceiving that Christ dwelt in the heart of his queen, was always ready to follow her advice." Indeed, he not only left to her the whole management of his domestic affairs, but also consulted her in state matters.

* In Scotland the feast of St Margaret is observed on the anniversary of her death, November 16.

What she did for her husband Margaret also did in a great measure for her adopted country, promoting the arts of civilization and encouraging education and religion. She found Scotland a prey to ignorance and to many grave abuses, both among priests and people. At her instigation synods were held which passed enactments to meet these evils. She herself was present at these meetings, taking part in the discussions. The due observance of Sundays, festivals and fasts was made obligatory, Easter communion was enjoined upon all, and many scandalous practices, such as simony, usury and incestuous marriages, were strictly prohibited. St Margaret made it her constant effort to obtain good priests and teachers for all parts of the country, and formed a kind of embroidery guild among the ladies of the court to provide vestments and church furniture. With her husband she founded several churches, notably that of the Holy Trinity at Dunfermline.

God blessed the couple with a family of six sons and two daughters, and their mother brought them up with the utmost care, herself instructing them in the Christian faith and superintending their studies. The daughter Matilda afterwards married Henry I of England and was known as Good Queen Maud,* whilst three of the sons, Edgar, Alexander and David, successively occupied the Scottish throne, the last named being revered as a saint. St Margaret's care and attention was extended to her servants and household as well as to her own family; yet in spite of all the state affairs and domestic duties which devolved upon her, she kept her heart disengaged from the world and recollected in God. Her private life was most austere: she ate sparingly, and in order to obtain time for her devotions she permitted herself very little sleep. Every year she kept two Lents, the one at the usual season, the other before Christmas. At these times she always rose at midnight and went to the church for Matins, the king often sharing her vigil. On her return she washed the feet of six poor persons and gave them alms.

She also had stated times during the day for prayer and reading the Holy Scriptures. Her own copy of the Gospels was on one occasion inadvertently dropped into a river, but sustained no damage beyond a small watermark on the cover: that book is now preserved amongst the treasures of the Bodleian Library at Oxford. Perhaps St Margaret's most outstanding virtue was her love of the poor. She often visited the sick and tended them with her own hands. She erected hostels for strangers and ransomed many captives—preferably those of English nationality. When she appeared outside in public she was invariably surrounded by beggars, none of whom went away unrelieved, and she never sat down at table without first having fed nine little orphans and twenty-four adults. Often—especially during Advent and Lent—the king and queen would entertain three hundred poor persons, serving them on their knees with dishes similar to those provided for their own table.

In 1093 King William Rufus surprised Alnwick castle, putting its garrison to the sword. King Malcolm in the ensuing hostilities was killed by treachery, and his son Edward was also slain. St Margaret at this time was lying on her death-bed. The day her husband was killed she was overcome with sadness and said to her attendants, "Perhaps this day a greater evil hath befallen Scotland than any this long time." When her son Edgar arrived back from Alnwick she asked how his father and brother were. Afraid of the effect the news might have upon her in her weak state, he replied that they were well. She exclaimed, "I know how it is!"

*Through this marriage the present British royal house is descended from the pre-Conquest kings of Wessex and England.

Then raising her hands towards Heaven she said, " I thank thee, Almighty God, that in sending me so great an affliction in the last hour of my life, thou wouldst purify me from my sins, as I hope, by thy mercy." Soon afterwards she repeated the words, " O Lord Jesus Christ who by thy death hast given life to the world, deliver me from all evil ! " and breathed her last. She died four days after her husband, on November 16, 1093, being in her forty-seventh year, and was buried in the church of the abbey of Dunfermline which she and her husband had founded. St Margaret was canonized in 1250 and was named patroness of Scotland in 1673.

The beautiful memoir of St Margaret which we probably owe to Turgot, prior of Durham and afterwards bishop of St Andrews, a man who knew her well and had heard the confession of her whole life, leaves a wonderfully inspiring picture of the influence she exercised over the rude Scottish court. Speaking of the care she took to provide suitable vestments and altar linen for the service of God, he goes on :

> These works were entrusted to certain women of noble birth and approved gravity of manners who were thought worthy of a part in the queen's service. No men were admitted among them, with the sole exception of such as she permitted to enter along with herself when she paid the women an occasional visit. There was no giddy pertness among them, no light familiarity between them and the men ; for the queen united so much strictness with her sweetness of temper, so pleasant was she even in her severity, that all who waited upon her, men as well as women, loved her while they feared her, and in fearing loved her. Thus it came to pass that while she was present no one ventured to utter even one unseemly word, much less to do aught that was objectionable. There was a gravity in her very joy, and something stately in her anger. With her, mirth never expressed itself in fits of laughter, nor did displeasure kindle into fury. Sometimes she chid the faults of others—her own always—with that commendable severity tempered with justice which the Psalmist directs us unceasingly to employ, when he says " Be ye angry and sin not ". Every action of her life was regulated by the balance of the nicest discretion, which impressed its own distinctive character upon each single virtue. When she spoke, her conversation was seasoned with the salt of wisdom ; when she was silent, her silence was filled with good thoughts. So thoroughly did her outward bearing correspond with the staidness of her character that it seemed as if she had been born the pattern of a virtuous life. I may say, in short, every word that she uttered, every act that she performed, showed that she was meditating on the things of Heaven.

By far the most valuable source for the story of St Margaret's life is the account from which the above quotation is taken, which was almost certainly written by Turgot who, in spite of his foreign-sounding name, was a Lincolnshire man of an old Saxon family. The Latin text is in the *Acta Sanctorum*, June, vol. ii, and elsewhere ; there is an excellent English translation by Fr W. Forbes-Leith (1884). Other materials are furnished by such chroniclers as William of Malmesbury and Simeon of Durham ; most of these have been turned to profit in Freeman's *Norman Conquest*. An interesting account of the history of her relics will be found in DNB., vol. xxxvi. There are modern lives of St Margaret by S. Cowan (1911), L. Menzies (1925), J. R. Barnett (1926) and others. For the date of her feast, see the *Acta Sanctorum, Decembris Propylaeum*, p. 230.

SS. GETULIUS AND HIS COMPANIONS, MARTYRS (*c.* A.D. 120)

GETULIUS, the husband of St Symphorosa, had been an officer in the Roman army under Trajan and Hadrian : but after his conversion to the Christian faith he

resigned his commission and withdrew to his estate in the Sabine Hills, near Tivoli. Here he lived in retirement, surrounded by a little band of Christians whom he taught and supported. He was one day engaged in instructing some of his people when he was surprised by a visit from Cerealis, the imperial vicar, who had been sent to arrest him. But Cerealis himself was won over to Christianity as the result of conversations with Getulius and with his brother Amantius who, though an ardent believer, still remained a tribune in the Roman army. As soon as the emperor had been informed of the conversion and baptism of Cerealis, he ordered the consul Licinius to apprehend the three men and to condemn them to death unless they consented to abjure their faith. All made a bold confession, and after suffering imprisonment for twenty-seven days, at Tivoli, with divers tortures, they were beheaded or burnt at the stake on the Via Salaria. With them perished another Christian, of the name of Primitivus. The relics of the saints were buried by St Symphorosa in an *arenarium* upon her estate.

St Getulius is honoured with an unusually long *elogium* in the Roman Martyrology, but his *passio*, printed in the *Acta Sanctorum*, June, vol. ii, is of the legendary type, and his name is lacking in the *Depositio Martyrum*, and other early records. There are also conflicting statements as to his resting-place. It is possible, however, that the early date of the martyrdom may in part explain these difficulties. See also Dufourcq, *Étude sur les Gesta Martyrum romains*, vol. i, pp. 197–199 and 227; H. Quentin, *Martyrologes historiques*, p. 542; F. Scavini, *Septem Dioeceses Aprutienses* (1914), where see the index.

ST ITHAMAR, Bishop of Rochester (*c.* A.D. 656)

St Ithamar has a special claim upon our interest, because he was the first Englishman to occupy an English bishopric. Unfortunately, we know very little about him. St Honorius, archbishop of Canterbury, consecrated him to the see of Rochester after the death of St Paulinus, and Bede tells us that "though he was a man of Kent", yet in piety as well as in learning he was the equal of his predecessors, St Justus and St Paulinus, both of whom had been Italian missionaries under St Augustine. In 655 St Ithamar consecrated a fellow-countryman—Frithona or Deusdedit—to be archbishop of Canterbury. His death appears to have taken place the following year. On account of his reputation for miracles, several churches were dedicated in his honour, and his relics were enshrined in 1100.

The very little we know about St Ithamar is derived almost wholly from Bede's *Ecclesiastical History*; see C. Plummer's edition, and the notes. There is a considerable catalogue (compiled in the twelfth century) of miracles wrought at his shrine; the full text has never been edited, but the Bollandists, in *Acta Sanctorum*, June, vol. ii, have printed a compendium which had been incorporated by Capgrave. See T. D. Hardy, *Catalogue of Materials for British History* (Rolls Series), vol. i, pp. 251–252.

ST LANDERICUS, or LANDRY, Bishop of Paris (*c.* A.D. 660)

During the reign of Clovis II and in the year 650 St Landericus became bishop of Paris. He was a very earnest and devout man, distinguished especially by his great love of the poor; to relieve them, during a time of famine, he sold not only his personal possessions, but also some of the vessels and furniture of the church. Before his day the only facilities for the care of the sick poor of Paris were provided by a few little hostels, *matriculae*, dependent for their upkeep from day to day on casual alms. To St Landericus is attributed the foundation of the city's first real hospital, near Notre-Dame, and dedicated under the name of St Christopher. It

subsequently developed into the great institution which was famous in later ages as the Hôtel-Dieu. In 653 Landericus signed an exemption of the newly established abbey of St Denis from episcopal jurisdiction. The date of the death of St Landericus is uncertain, but it cannot have taken place earlier than 660, for in that year a monk named Marculf dedicated to him a collection of ecclesiastical formulae which he had compiled under his instructions.

Not much information is available concerning St Landry, but the Bollandists, in the *Acta Sanctorum*, June, vol. ii, have pieced together an account mainly derived from breviary lessons of much later date. On the beginnings of Saint-Denis, see J. Havet, in the *Bibl. de l'École des Chartes*, vol. li (1890), pp. 5–62. *Cf.* also Duchesne, *Fastes Épiscopaux*, vol. ii, p. 472.

BD OLIVE OF PALERMO, VIRGIN AND MARTYR (NINTH CENTURY ?)

THE story of Bd Olive, or St Olive as she is generally styled, belongs to the realm of pious fiction, and it is through the religious drama that her *cultus* seems to have been propagated in Italy. Her feast, however, is observed to this day in the diocese of Carthage, as well as in Palermo. In a fifteenth-century codex in the library of the cathedral of Palermo, her legend is given in nine lessons. A beautiful Christian maiden of thirteen, she was carried off from her home in Palermo by the Saracens, who conveyed her to Tunis. At first, in consideration of her noble lineage, she was allowed to live in a cave near the city ; there she effected a number of cures. But when it came to light that Mohammedans were being converted by her to the Christian faith, she was arrested and subjected to various tortures. She was shut up in a dungeon without light or food ; she was scourged until her flesh was cut to the bone ; she was extended on the rack and torn with the iron comb ; she was plunged into boiling oil. As she emerged from her steaming bath, unhurt but saturated with oil, she was stretched again upon the rack and executioners were directed to set light to her with torches ; the burning brands fell from the hands of the men, who were instantaneously converted. Finally, Olive was beheaded, and her soul was seen to escape from her body in the form of a dove, which soared up to Heaven.

This is the fantastic story which the Bollandists have summarized mainly from Cajetan, *De Vitis Sanctorum Siculorum*, who professes to have drawn his materials from earlier manuscript sources. There is, however, a text of the supposed *passio* printed in *Analecta Bollandiana*, vol. iv (1885), pp. 5–10. It is curious that Bd Olive seems to be held in veneration by the Mohammedans of Tunis ; the great mosque in that city bears the name of Jama as-Zituna, *i.e.* the mosque of Olive, and it seems to be a popular belief among the Arabs of that region that those who speak ill of her are always visited by calamity. See S. Romano in the *Archivio Storico Siciliano*, vol. xxvi (1901), pp. 11–21. There are several small popular accounts of Bd Olive which have been published in Sicily and elsewhere. See also A. d'Ancona, *Origini del Teatro italiano*, vol. i, pp. 436–437, and C. Courtois in *Miscellanées G. de Jerphanion* (1947), t. i, pp. 63–68.

ST BOGUMILUS, ARCHBISHOP OF GNIEZNO (A.D. 1182)

BOGUMILUS and Boguphalus are said to have been the twin sons of noble Polish parents. The brothers, who were born near Dobrow, on the Werthe, received an excellent education, completing their studies at Paris. Boguphalus then received the habit in a Cistercian monastery, and Bogumilus built at Dobrow a church which he dedicated to the Holy Trinity. Having been raised to the priesthood he took

charge of the parish himself. His uncle John, who was archbishop of Gniezno, appointed him his chancellor and nominated him his successor; and in 1167, after his uncle's death, he was accordingly consecrated and ruled the archdiocese for nearly five years. He founded the Cistercian monastery of Coronowa, and endowed it with some of his family estates. Though a wise and zealous pastor, he proved quite unable to enforce discipline upon his clergy. Unwilling to countenance abuses which he was unable to remedy, he asked and obtained permission to resign his office. He subsequently entered the Camaldolese Order and spent the remainder of his life in one of its hermitages at Uniow. He died there in 1182, but his body was afterwards translated to the church at Dobrow which he had founded.

The Bollandists in the *Acta Sanctorum*, June, vol. ii, have reprinted in a contracted form a Latin life which was written by Stephen Damalewicz and published by him at Warsaw in 1649. The *cultus* was formally approved by the Holy See in 1925, for which see the *Acta Apostolicae Sedis*, vol. xvii (1925), pp. 384–387. "Bogomil" means "friend of God", or "loved of God", *i.e.* Theophilus.

BD HENRY OF TREVISO (A.D. 1315)

HENRY of Treviso, or San Rigo as he is often called in Italy, was born at Bolzano in the Trentino. His parents were very poor, and he never learnt to read or write. He went as a young man to Treviso, where he supported himself as a day labourer, secretly giving away to the poor whatever he could save from his scanty wages. Throughout his whole life his one object was the service of God. He heard Mass daily, frequently making his communion, and every day he went to confession—not from scrupulosity, but to preserve the utmost purity of conscience. All the time that was not employed in labour and in necessary duties he spent in devotion, either at church or in private; the penitential instruments he used for the discipline of his body were preserved after his death in the cathedral. Men marvelled at his extraordinary equanimity, which nothing could ever ruffle. Foolish people and children sometimes mocked or molested the shabby, thick-set little man, with his sunken eyes, long nose, and crooked mouth, but he never resented their treatment or replied to it, except to pray for them.

When he could no longer work, a citizen called James Castagnolis gave him a room in his house and, when necessary, food. Usually, however, Bd Henry subsisted on the alms of the charitable, which he shared with beggars, never holding anything over from one day to the next. Even extreme bodily weakness in advancing age could not keep him from God's house and from visiting all the churches within walking distance of Treviso. He died on June 10, 1315. His little room was immediately thronged with visitors eager to venerate him and to secure some fragment of his possessions, which consisted of a hair-shirt, a wooden log which had been his pillow, and some cords and straw that had served as his bed. Extraordinary scenes were witnessed after his body had been removed to the cathedral. The people broke into the basilica at night, and the bishop and the *podestà*, roused from their sleep, were obliged to go and protect the body by putting a wooden palisade round it. No fewer than 276 miracles, said to have been wrought by his relics, were recorded within a few days of Bd Henry's death by the notaries appointed by the magistrates: they occupy thirty-two closely printed columns of the *Acta Sanctorum*. The *cultus* of Bd Henry was confirmed by Pope Benedict XIV.

A life of Bd Henry, by his contemporary Bishop Pierdomenico de Baone, has been printed by the Bollandists, June, vol. ii. See also R. degli Azzoni Avogaro, *Memorie del Beato Enrico* (2 vols., 1760); A. Tschöll (1887); *Austria Sancta, Die Heiligen und Seligen Tirols*, vol. ii (1910), pp. 41 *seq.*; and *Il B. Enrico* . . . (Treviso, 1915).

BD BONAVENTURE OF PERAGA, CARDINAL OF THE HOLY ROMAN CHURCH (A.D. 1386)

THE first member of the Augustinian Order of Hermits to be raised to the dignity of a cardinal was Bonaventure Baduario. He belonged to one of the leading families of Padua, and was born at Peraga at a short distance from the city. Having received the Augustinian habit at an early age, he was sent to the University of Paris, and when Pope Innocent VI established a theological faculty at the University of Bologna, Bonaventure was one of the earliest occupants of a chair. In addition to his teaching he wrote a number of treatises and commentaries, and he was interested in profane as well as in sacred literature. Community of tastes and mutual attraction led him to form a close friendship with the poet Petrarch, whose funeral oration he preached. In 1377 he was chosen prior general of his order: the following year he was created cardinal of St Cecilia. On several occasions he acted as ambassador for Pope Urban VI during the Schism. He always stoutly defended the rights of the Church, and in so doing came into conflict with his kinsman, Francis, Prince of Carrara, who was the ruler of Padua. On the occasion of a visit to Rome, as Bonaventure was crossing the Tiber to visit the Vatican, he was struck by an arrow and killed. The perpetrator of the deed was never identified, but it was generally believed that the murder had been committed by order of the Prince of Carrara.

Cardinal Bonaventure's claim to the title Blessed seems a little doubtful, though his own order venerated him as a martyr shortly after his death. The Bollandists, in the *Acta Sanctorum*, June, vol. ii, have compiled an account based mainly on T. de Ferrera's *Alphabetum Augustinianum*. In modern times, D. A. Perini has published a small volume, *Il b. Bonaventura Baduario-Peraga* (1912).

BD JOHN DOMINICI, ARCHBISHOP OF RAGUSA AND CARDINAL (A.D. 1419)

AMONGST the almost contemporary records of Bd John Dominici which have come down to us are a short biography written by one of his most famous sons—St Antoninus, archbishop of Florence—and a portrait painted by another—Fra Angelico—on the walls of San Marco. A Florentine of humble parentage, born in 1376, John received the Dominican habit at the age of eighteen in the priory of Santa Maria Novella, in spite of some opposition caused by his lack of education and a tendency to stammer. An unusually retentive memory and great perseverance enabled him soon to remedy these defects and he became one of the leading theologians of his day as well as an eloquent preacher. In addition to commentaries on the Holy Scriptures and one or two treatises, he wrote *laudi* or hymns in the vernacular. For twelve years after completing his studies at the University of Paris he taught and preached in Venice. He was then prior of Santa Maria Novella and elsewhere. At Fiesole and in Venice he founded new houses for men-and in the latter city he established the convent of Corpus Christi for Dominican nuns. He it was who contributed most to the reform movement in Italy, introducing or restoring the strict rule of St Dominic in several priories, with the

approval of the master general, Bd Raymund of Capua. It should be further noticed that he took the keenest interest in the Christian education of the young and that he was one of the first to detect and resist the pernicious tendencies of the new paganism that was growing up with the humanists. In 1406 he attended the conclave which elected Pope Gregory XII, and he afterwards became confessor and adviser to that pope, who created him archbishop of Ragusa and cardinal of San Sisto.

By encouraging Pope Gregory to resign—as the only possible means of inducing the antipopes likewise to forego their claims—Bd John was instrumental in helping to end the great schism, and it was he who conveyed Gregory's resignation to the Council of Constance. The next pope, Martin V, appointed him legate to Bohemia and Hungary, charged especially with the duty of counteracting the influence of the Hussites. He found Bohemia in a turmoil: public opinion had been roused to the verge of frenzy by the execution of John Huss; and King Wenceslaus would not take the repressive measures advocated by the nuncio. As he could do nothing there, Dominici passed on to Hungary, but he caught fever soon after his arrival and died at Buda on June 10, 1419. His *cultus* was confirmed in 1832.

In the *Acta Sanctorum*, two lives are printed: one, a short memoir by St Antoninus of Florence; the other, of much greater length, by John Caroli. Unfortunately this last is not very accurate or reliable. But a good deal has been written otherwise concerning Bd John's life and work, particularly in relation to the later phases of the great schism. See especially the articles of J. Hollerbach in the *Römische Quartalschrift* for 1909 and 1910, and H. Finke's *Acta Concilii Constantiensis*. Bd John's two works on education, *Lucula Noctis* (new ed. by E. Hunt, U.S.A., 1940) and *Regola del governo di cura familiare*, are of notable importance in the history of pedagogy. He also wrote a very edifying tractate of an ascetical character, *Il Libro d'amore di carità*. Consult further the preface of Fr Coulon to his edition of the *Lucula Noctis* (1908), and Fr Mortier's *Histoire des Maîtres Généraux O.P.*, vols. iii and iv; with Taurisano's *Catalogus Hagiographicus O.P.*

11: ST BARNABAS, APOSTLE (FIRST CENTURY)

ALTHOUGH St Barnabas was not one of the twelve chosen by our Lord, yet he is styled an apostle by the early fathers and by St Luke himself on account of the special commission he received from the Holy Ghost and the great part he took in apostolic work. He was a Jew of the tribe of Levi, but was born in Cyprus; his name was originally Joseph, but the apostles changed it to Barnabas—which word St Luke interprets as meaning "man of encouragement". The first mention we find of him in the Holy Scriptures is in the fourth chapter of the Acts of the Apostles, where it is stated that the primitive converts at Jerusalem lived in common and that as many as were owners of lands or houses sold them and laid the proceeds at the feet of the apostles for distribution. St Barnabas's sale of his estate is singled out for mention on this occasion. When St Paul came to Jerusalem three years after his conversion the faithful were suspicious of the genuineness of this conversion, and avoided him. Barnabas it was who then "took him by the hand" and vouched for him among the other apostles.

Some time later, certain disciples having preached the Gospel with success at Antioch, it was thought desirable that someone should be sent by the Church in Jerusalem to guide and confirm the neophytes. The man selected was St Barnabas —"a good man, full of the Holy Ghost and of faith," as we read in the Acts of

the Apostles. Upon his arrival he rejoiced exceedingly at the progress the Gospel had made and by his preaching added greatly to the number of converts. Finding himself in need of an able assistant he went to Tarsus to enlist the co-operation of St Paul, who accompanied him back and spent a whole year at Antioch. Their labours were crowned with success, and it was in that same city and at this period that the name Christians was first given to the followers of our Lord.

A little later the flourishing church of Antioch raised money for the relief of the poor brethren in Judaea during a famine. This they sent to the heads of the church of Jerusalem by the hands of Paul and Barnabas, who returned accompanied by John Mark. Antioch was by this time well supplied with teachers and prophets, amongst whom were Simeon called Niger, Lucius of Cyrene, and Herod's foster-brother Manahen. As they were worshipping God, the Holy Ghost said to them by some of these prophets, " Separate me Paul and Barnabas for the work whereunto I have taken them ". Accordingly, after all had fasted and prayed, Paul and Barnabas received their commission by the laying on of hands and set forth on their first missionary journey. Taking with them John Mark, they went first to Seleucia and then to Salamis in Cyprus. After they had preached Christ there in the synagogues they proceeded to Paphos, where they converted Sergius Paulus, the Roman proconsul. Embarking again at Paphos, they sailed to Perga in Pamphylia. At this stage John Mark left them to return by himself to Jerusalem. Paul and Barnabas then travelled north to Antioch in Pisidia ; they addressed themselves first to the Jews, but finding them bitterly hostile they now openly declared that henceforth they would preach the Gospel to the Gentiles.

At Iconium, the capital of Lycaonia, they narrowly escaped stoning at the hands of the mob whom the rulers had stirred up against them. A miraculous cure wrought by St Paul upon a cripple at Lystra led the pagan inhabitants to conclude that the gods were come amongst them. They hailed St Paul as Hermes or Mercury because he was the chief speaker, and St Barnabas as Zeus or Jupiter—perhaps because of a handsome appearance—and were with difficulty restrained from offering sacrifices to them. But, with the proverbial fickleness of the mob, they soon rushed to the other extreme and stoned St Paul, severely wounding him. After a stay at Derbe, where they made many converts, the two apostles retraced their steps, passing through the cities they had previously visited in order to confirm the converts and to ordain presbyters. Their first missionary journey thus completed, they returned to Antioch in Syria well satisfied with the result of their efforts.

Shortly afterwards a dispute arose in the church of Antioch with regard to the observance of Jewish rites, some of the Jewish Christians maintaining in opposition to the opinion of St Paul and St Barnabas that pagans entering the Church must be circumcised as well as baptized. This led to the calling of a council at Jerusalem, and in the presence of this assembly St Paul and St Barnabas gave a full account of their labours among the Gentiles and received approbation of their mission. The council, moreover, emphatically declared that Gentile converts were exempt from the obligation to be circumcised. Nevertheless, there continued to be such a marked division between Jewish and Gentile converts that St Peter, when on a visit to Antioch, refrained from eating with the Gentiles out of deference for the susceptibilities of the Jews—an example which St Barnabas followed. St Paul upbraided them both, and his expostulations carried the day. Another difference, however, arose between him and St Barnabas on the eve of their departure on a visitation to the churches they had founded, for St Barnabas wished to take John

Mark, and St Paul demurred in view of the young man's previous defection. The contention between them became so sharp that they separated, St Paul proceeding on his projected tour with Silas, whilst St Barnabas sailed to Cyprus with John Mark. Here the Acts leave him without further mention. It seems clear, from the allusion to Barnabas in 1 Corinthians ix, 5 and 6 that he was living and working in A.D. 56 or 57, but St Paul's subsequent invitation to John Mark to join him when he was a prisoner in Rome leads us to infer that by A.D. 60 or 61 St Barnabas must have been dead: he is said to have been stoned to death at Salamis. Other traditions represent him as having preached in Alexandria and Rome, and as having been the first bishop of Milan. Tertullian attributes to him the authorship of the Epistle to the Hebrews, whilst other writers—not less erroneously—believe him to have been the writer of the Alexandrian work known as the Epistle of Barnabas. Actually nothing is known of him beyond what is to be found in the New Testament.

The Bollandists in the *Acta Sanctorum*, June, vol. ii, have gathered up all the references to St Barnabas which were available at the beginning of the eighteenth century. Not much has been added to our knowledge since them, except perhaps what is due to a fuller acquaintance with early apocryphal literature. The text there printed of the so-called *Acts of Barnabas* has been critically edited from better manuscripts by Max Bonnet (1903) in continuation of R. H. Lipsius's *Acta Apostolorum Apocrypha*. This document purports to be the work of John Mark, but it was actually written at the end of the fifth century. It is a history of the whole career of St Barnabas, describing his martyrdom in Cyprus and the miracles wrought afterwards at his tomb. A very much earlier apocryphal document is the so-called *Epistle of Barnabas*, which dates from the first half of the second century, probably after A.D. 135. For many centuries no one doubted that it was really the composition of St Barnabas. It was even reckoned by some of the early fathers as forming part of the canon of Holy Scripture; and those who rejected it and called it "spurious", only meant that it was not to be received as the inspired word of God. They did not doubt that St Barnabas wrote it. At the present day, however, it is generally recognized that it can have had no connection with him: it probably was the composition of a Jewish Christian of Alexandria. No serious argument can be urged for the belief that St Barnabas became the first bishop of Milan; see on this, Duchesne in *Mélanges G. B. de Rossi* (1892), pp. 41–71, and also Savio, *Gli antichi vescovi d'Italia; Milano*, vol. i. The latter gives good reason for thinking that the claim of Milan to have had Barnabas for its first bishop originated in a fabrication by Landulf in the eleventh century. There is also a work, at one time current among the Mohammedans, under the name of the *Gospel of Barnabas;* on this see W. Axon, in *Journal of Theological Studies*, April, 1902, pp. 441–451.

SS. FELIX AND FORTUNATUS, MARTYRS (A.D. 296 ?)

THE Roman Martyrology on this day commemorates the martyrs Felix and Fortunatus in these terms: "At Aquileia the passion of SS. Felix and Fortunatus, brothers, who were racked in the persecution of Diocletian and Maximian. Lighted torches were applied to their sides, but by the power of God they were extinguished: boiling oil was poured into them, and since they persisted in confessing Christ, they were at last beheaded." On April 23 the same calendar does honour to the martyrs Felix, Fortunatus and Achilleus, but the time, place and manner of suffering there indicated are widely different from what we read here. That the Fortunatus now in question was an authentic martyr can hardly be doubted. Not only is he quite clearly located at Aquileia in the *Hieronymianum*, but the poet Venantius Fortunatus (*c.* 590) refers to both martyrs in some verses of his in these terms:

Felicem meritis Vicetia laeta refundit
Et Fortunatum fert Aquileia suum.

Further, at Vicetia (Vicenza) an ancient inscription has been discovered with the words: " Beati martyres Felix et Fortunatus ". According to their " acts " both brothers were natives of Vicenza, but they suffered at Aquileia. The Christians of Aquileia recovered their bodies and buried them honourably, but their brethren of Vicenza came over to claim them, and to settle the dispute a compromise was arrived at by which the relics of Fortunatus remained at Aquileia, while those of Felix were transferred to their native town.

The short *passio* will be found in the *Acta Sanctorum*, June, vol. ii. The difficulties caused by the various entries in the *Hieronymianum* are discussed by Delehaye in his commentary, and also in his *Origines du Culte des Martyrs*, pp. 331–332. See also Quentin, *Martyrologes historiques*, pp. 532–533 and 335.

ST PARISIO (A.D. 1267)

BOLOGNA and Treviso both claim to have been the birthplace of St Parisio, and the Roman Martyrology assigns him to Bologna. The researches of the Bollandists, however, render it almost certain that he was a native of Treviso, where nearly the whole of his long life was spent. Parisio almost from infancy showed so evident a vocation for the religious life that he was allowed to receive the Camaldolese habit at the age of twelve. Young though he was, the lad immediately entered fully into this cloistered life, and soon became a model of fervour and of obedience to the rule. Having been ordained to the priesthood, he was appointed in 1190, at the age of thirty, to be spiritual director of the nuns of St Christina; this office he is said to have exercised, with wonderful fruit to the community, for seventy-seven years. The life of the saint seems to have been uneventful, and would probably have been forgotten had it not been for his prophecies and for the miracles which took place during his life and after his death. He appears to have survived to the age of one hundred and seven. His body was laid to rest in the church of the convent he had served so long, and his popular *cultus* began with his death; his penitent, Bishop Albert of Treviso, did much to foster devotion to him.

The Bollandists, writing in the year 1698, complained that they could obtain no satisfactory information from the Camaldolese authorities regarding this saint or concerning the *processus* which was said to have been drawn up for his beatification. They had to fall back upon the jejune account printed in the *Historiae Camaldulenses* (1575) of A. Florentinus. Not much more detail seems to be furnished by G. B. Mittarelli in his *Memorie della Vita di San Parisio* (1748).

BD PAULA FRASSINETTI, VIRGIN, FOUNDRESS OF THE SISTERS OF ST DOROTHY (A.D. 1882)

AFTER the French Revolution and the flood of impiety it had let loose over Europe, the need of Christian education became everywhere more clearly understood by those who had the cause of God at heart. We find then a considerable number of religious institutes devoted to this work growing up everywhere during the first half of the nineteenth century, many of them being founded by earnest and saintly souls who seem to have been divinely guided in their efforts to meet a most crying need. Such a valiant woman was Paula Frassinetti, the sister of a priest well known as the author of a number of devotional books and himself a very ardent apostolic worker. Paula was born at Genoa on March 3, 1809. Her health in early life was very frail and in the hope that a change of air would prove beneficial, she joined her brother who was then parish priest of Quinto.

There she undertook to instruct poor children and in a short time it was apparent that she had found her true vocation. She felt inspired to gather others round her and to found an institute which should be devoted entirely to such work. She had many difficulties to encounter, complete lack of resources being not the least of the obstacles in her path. But her tact, self-sacrifice and ardent devotion—she often spent the best part of the night in prayer—triumphed in the end. The Sisters of St Dorothy—for this was the name by which the congregation was known—spread and multiplied not only in many parts of Italy, but also beyond seas in Portugal and in Brazil. The institute was formally approved by the Holy See in 1863. Bd Paula was credited with a wonderful insight into character and with a knowledge of the secrets of hearts. After a series of strokes and worn out with incessant labours, she died very peacefully in the Lord on June 11, 1882.

See the decree of beatification in the *Acta Apostolicae Sedis*, vol. xxii (1930), pp. 316–319, and also the *Analecta Ecclesiastica* for 1907. There is an Italian life, by A. Capecelatro (1901), and one in English by J. Unfreville, published in U.S.A. *c.* 1944, called *A Foundress in the Nineteenth Century*.

12: ST JOHN OF SAHAGUN (A.D. 1479)

THERE was an early Spanish martyr named Facundus, and he seems to have been adopted as patron by the abbey of Sahagun or San Fagondez in the kingdom of Leon. This locality was the birthplace of this John, and from it he derives his distinctive surname. His early education he received from the monks in the Benedictine monastery just mentioned. While he was yet a boy, his father, Don Juan Gonzalez de Castrillo, procured for him a small benefice, and when he was twenty the bishop of Burgos gave him a canonry in his cathedral, although the abbot of San Fagondez had already presented him with three other livings. Pluralism was one of the chief abuses of the age, but was leniently regarded in many quarters as being a necessary evil in view of the alleged meagreness of many stipends. John from his early youth led a moral, upright life—exemplary in the eyes of ordinary Christians—but as he grew older he was led by divine grace to see much that was imperfect in his conduct and to set himself seriously to amend. He had received the priesthood in 1445, and his conscience reproached him for disobeying the Church's ordinances against pluralities. He accordingly resigned all his benefices except the chapel of St Agatha in Burgos. There he daily celebrated Mass, frequently catechized the ignorant, and preached, leading the while a very mortified life in evangelical poverty. Realizing the necessity for a sounder knowledge of theology, he then obtained the bishop's permission to go to Salamanca University, where he studied for four years.

His course completed, he soon won a great reputation as a preacher and director of souls in the parish of St Sebastian, Salamanca, which he seems to have worked while holding one of the chaplaincies in the College of St Bartholomew. Nine years were thus spent, and then St John, faced with the ordeal of a severe operation, vowed that if his life were spared he would receive the religious habit. The operation having proved successful, he made his application to the superior of the local community of Augustinian friars, who admitted him with alacrity, for his merits were known to all. A year later, on August 28, 1464, he was professed. He had already so fully acquired the spirit of his rule that no one in the convent was more mortified,

more obedient, more humble or more detached than he. He spoke with such eloquence and fervour that his sermons, coupled with his private exhortations, produced a complete reformation of manners in Salamanca. He had a wonderful gift for healing dissensions and succeeded in ending many of the feuds which were the bane of society, especially amongst the young nobles. Not only did he induce his penitents to forgive injuries and to forego revenge, but he led many of them to return good for evil.

Soon after his profession St John was appointed novice-master, an office he discharged with great wisdom. Seven times in succession he was definitor and he also became prior of Salamanca. It was a house which was famous for its discipline, and that discipline St John maintained far more by his example than by severity, for the high opinion everyone had of his sanctity lent the greatest weight to his advice and admonitions. He was, moreover, endowed with a judicious discernment and with a remarkable gift for reading the thoughts of his penitents. He heard the confessions of all who presented themselves, but was rigid in refusing, or at least deferring, absolution in the case of habitual sinners, or of ecclesiastics who did not live in accordance with the spirit of their profession. His fervour in offering the divine sacrifice edified all present, although his superior sometimes reproved him for the length of time he took in celebrating Mass. We are also told that he was one of those to whom it has been granted to behold with bodily eyes the human form of our Lord at the moment of consecration. The graces he received in his prayers and communions also gave him courage and eloquence in the pulpit. Without respect of persons he reproved vice in high places with a vigour which sometimes drew upon him persecution and even physical violence.

A sermon at Alba, in the course of which he sternly denounced rich landlords who oppressed their poor tenants, so enraged the Duke of Alba that he sent two assassins to kill the bold preacher. In the presence of their intended victim, however, the men were struck with remorse, confessed their errand and humbly implored his forgiveness. On another occasion certain women of the city whose loose life he had reproved attempted to stone him, and were only prevented from causing him grievous injury by the appearance of a patrol of archers. A prominent personage whose unblushing association with a woman not his wife was causing grave scandal in Salamanca was induced by St John to sever the connection entirely. The woman vowed vengeance on the holy man and it was generally believed that the disorder of which he died was occasioned by poison administered at her instigation. He passed away on June 11, 1479. He was glorified by many miracles, both before and after his death, and was canonized in 1690.

The most reliable source for the life of St John of Sahagun is an account written by John of Seville in the form of letters addressed to Duke Gonsalvo of Cordova. They have been translated into Latin from the original Spanish, and are printed in the *Acta Sanctorum*, June, vol. iii. The Bollandists have also collected a certain amount of information from other later writers. There is also a summary written about a hundred years after the death of St John by his fellow Augustinian, the famous preacher, Bd Alphonsus d'Orozco. It will be found printed in M. Vidal, *Agustinos de Salamanca*, vol. i (1751), pp. 51 *seq.* The best modern life seems to be that by T. Camara (1891) in Spanish. Seventeenth-century lives in Spanish and French are numerous; several are mentioned in U. Chevalier's *Bio-Bibliographie.*

SS. BASILIDES AND HIS COMPANIONS, MARTYRS (END OF THIRD CENTURY ?)

SEEING that SS. Basilides, Quirinus (or Cyrinus), Nabor and Nazarius are commemorated this day in the Roman calendar as well as in the martyrology, and that

collects in their honour form part of the liturgy of the Mass wherever the Roman rite is followed, they cannot be passed over in silence in such a work as the present. But the reputed "acts" of this group of four are altogether spurious. The Cyrinus is probably no other than the Quirinus who has already been discussed on June 4. The whole story seems to have arisen out of a confusion of names in the *Hieronymianum*, and to have been invented afterwards to explain the occurrence of these names together. The combination is also found in certain early manuscripts of the *Sacramentarium Gelasianum*, and in the calendar of Fronto. Three different "passions" exist, in one of which Basilides appears alone, and so far as the fact of his martyrdom is concerned, and his burial near the fourth milestone on the Via Aurelia, we are probably on safe ground. If the mention of Nabor and Nazarius has any reference to the cult of genuine martyrs, these probably belong to Milan: but the whole tangle is too intricate to admit of any certain solution.

Three separate sets of alleged "acts" of St Basilides and companions have been printed by the Bollandists in the third volume for June of the *Acta Sanctorum*. The most satisfactory discussion of the problem is probably that of Delehaye, in his CMH., pp. 315–316; but see also J. P. Kirsch, *Der stadtrömische christliche Festkalender* (1924), pp. 60–63.

ST ANTONINA, MARTYR (A.D. 304?)

THE St Antonina who is commemorated on this day in the Roman Martyrology was a woman who is said to have suffered martyrdom under the governor Priscillian during the persecution of Diocletian. She is thought to be identical with the saint or saints of the same name also honoured in the Roman Martyrology on March 1 and May 4. That she was cruelly tortured seems certain, but the mode of her death is doubtful. According to one account, she was suspended by an arm for three days, then imprisoned, and finally burnt at the stake; according to another, she was stretched on the iron horse, her sides were torn with combs, and she was slain with the sword; whilst a third tradition relates that after suffering many torments she was placed in a sack or a cask and thrown into a marsh. Her head is supposed to have been taken to Prague in 1673. Whereas the Greek *Menaion* claims her as a martyr of Nicaea (Cea) in Bithynia, the Spaniards have adopted her as a virgin saint of Ceja in Galicia, and the Aegean islanders as belonging to the island of Cea. Actually she may have suffered at Nicomedia, for that is the city mentioned in the ancient Syriac *Breviarium*, though here we find a man, Antoninus, not Antonina. But the Greek synaxaries are agreed in retaining the feminine form, and they also keep to Nicaea, and to the name Priscillian as that of the governor. It is curious that in the case of a martyr so obscure, for whom no formal *passio* is forthcoming, the *Hieronymianum* supplies an abundance of detail, rarely met with in other entries.

The question is discussed very fully by Delehaye, in his CMH., p. 229. See also the *Analecta Bollandiana*, vol. xxx (1911), p. 165; and the Constantinople *Synaxary* (ed. Delehaye), cc. 500 and 746.

ST ONUPHRIUS (*c.* A.D. 400?)

AMONGST the many hermits in the Egyptian desert during the fourth and fifth centuries was a holy man called Onuphrius. The little that is known of him is derived from an account attributed to a certain Abbot Paphnutius of a series of visits paid by him to some of the hermits of the Thebaïd. This account seems to

have been committed to writing by one or more of the monks to whom it was related, and several versions of it became current. Obviously the story has lost nothing in the telling.

Paphnutius undertook the pilgrimage in order to study the eremitic life and to discover whether he himself was called to lead it. For sixteen days after leaving his monastery he wandered in the desert, meeting with one or two strange and edifying adventures, but on the seventeenth day he was startled at the sight of what appeared to be an aged man with hair and beard falling to the ground, but covered with fur like an animal and wearing a loincloth of foliage. So alarming was the apparition that he began to run away. The figure, however, called after him, inviting him to return and assuring him that he also was a man and a servant of God. They entered into conversation and Paphnutius learned that the stranger's name was Onuphrius, that he had once been a monk in a monastery of many brethren, but that he had felt a vocation for the solitary life which he had now led for seventy years. In reply to further questions he admitted that he had suffered severely from hunger and thirst, from extremes of temperature, and from violent temptations. Nevertheless God had given him consolation and had nourished him with the dates that grew on a palm-tree beside his cell. He then conducted Paphnutius to his cave, where they spent the rest of the day discoursing of heavenly things. At sunset some bread and water suddenly appeared before them and they were wonderfully refreshed after partaking of this food. All that night they prayed together.

In the morning Paphnutius was distressed to see that a great change had come over his host, who was evidently at the point of death. But Onuphrius said, " Fear not, brother Paphnutius, for the Lord of His infinite mercy has sent you here to bury me." To a suggestion made by Paphnutius that he should remain on in the cell after his host's death, the aged hermit replied that God willed it otherwise. He then asked to be commended to the prayers and oblations of the faithful for whom he promised to intercede, and after having blessed Paphnutius he prostrated himself to the ground and gave up the ghost. His visitor made a shroud for him with half his tunic which he rent asunder. He then buried the old man in a cleft of the rock which he covered with stones. No sooner was this done than the cave crumbled and the date palm faded away, thus clearly indicating to Paphnutius that he was not intended to linger in that place.

It would not be difficult to compile a long bibliography of St Onuphrius. The Greek and Latin texts are indicated in BHG., nn. 1378–1382, and BHL., nn. 6334–6338, but a sufficient selection may be found in the *Acta Sanctorum*, June, vol. iii. There are also other oriental versions, notably in Coptic and Ethiopic. See, in particular, W. Till, *Koptische Heiligen- und Märtyrer-legenden* (1935), pp. 14–19; E. A. Wallis Budge, *Miscellaneous Coptic Texts* (1915); W. E. Crum, " Discours de Pisenthios " in *Revue de l'Orient chrétien*, vol. x (1916), pp. 38–67. Although Pisenthios tells us nothing new about Onuphrius, his sermon shows that already, about A.D. 600, the feast was celebrated with solemnity. St Onuphrius has also been discussed at length in the essay of C. A. Williams, *Oriental Affinities of the Legend of the Hairy Anchorite* (Illinois Studies, vols. x and xi, 1926), but see the criticism in *Analecta Bollandiana*, vol. xlvii (1929), pp. 138–141. It does not seem that the popularity of the names Onfroi, Humfrey, and their derivatives in medieval France and England was due to a cult of St Onuphrius introduced by crusaders: *cf.* E. G. Withycombe, *Oxford Dictionary of English Christian Names* (1950).

ST TERNAN, Bishop (Fifth or Sixth Century)

It is tolerably certain that St Ternan was actively employed in the conversion of the Picts and was one of their earliest bishops, but the accounts of him that have

come down to us are so confused and conflicting that it is hopeless to attempt to reconstruct his history. Even his date and nationality are disputed. According to one tradition, he had been for many years a monk in the monastery of Culross, whilst the Aberdeen Breviary states that he was a native of the Scottish province of the Mearns, and that he received baptism from St Palladius, whose disciple he was. A gloss upon the *Félire* of Oengus declares indeed that he was identical with Palladius. Perhaps he was consecrated a bishop in succession to St Ninian by Palladius in 432, or he may have received his commission directly from Rome, which he is said to have visited. He appears to have had his headquarters at Abernethy—the capital of the Pictish kings—and to have died there. His body, however, was buried and venerated at Liconium, or Banchory Ternan as it came to be called. About the year 1530 the compiler of the Aberdeen Breviary saw St Ternan's skull at Banchory. A bell which is supposed miraculously to have followed the saint from Rome was also preserved there until the Reformation. Some of the saint's relics were venerated in Aberdeen cathedral, which is thought to have been originally dedicated to him ; several churches and chapels in that part of Scotland actually bore or bear his name. His *cultus* spread to Ireland and his name appears on this day in the *Félire* of Oengus and in other old Irish calendars, but there is no reliable evidence of his having even visited the island.

An account of St Ternan is given in the *Acta Sanctorum*, June, vol. iii, but it is not wonderful that Father Papebroch, with the limited sources at his disposal, was unable to arrive at any satisfactory conclusion. Things are not much better even now, but the reader should consult Forbes, KSS., pp. 450–451, and also W. Douglas Simpson's booklets, *The Origins of Christianity in Aberdeenshire* (1925), *The Historical St Columba* (1927) and *On Certain Saints and Professor Watson* (1928).

ST PETER OF MOUNT ATHOS (EIGHTH CENTURY ?)

MANY years before any monastery had been built on Mount Athos in Macedonia a holy man named Peter lived as a solitary on its slopes. He is said to have been the first Christian hermit to settle in that district, but nothing is actually known of his history. His relics were taken after his death to the monastery of St Clement and from thence, in the tenth century, to Thrace, where his *cultus* was fostered. His legend as given by Gregory Palamas, archbishop of Thessalonica, resembles many other stories related in the Greek *Menaia :* it may be regarded as being of the nature of edifying fiction. In his youth, we read, Peter took up arms against the Saracens and was captured and imprisoned. But St Nicholas and St Simeon, to whom he appealed in his distress, came to his assistance : Simeon set him free, whilst Nicholas directed him on his way. Having thus regained his liberty he went to Rome, where St Nicholas introduced him to the pope, who gave him the monastic habit. He then embarked in a ship bound for Asia. Soon after they had started our Lady appeared to him in a vision and bade him spend the remainder of his life as a hermit on Mount Athos.

Accordingly, when they had left Crete the captain landed him near his objective and he entered upon a penitential life. Besides enduring many hardships he had to meet diabolical attacks. First he was assailed by legions of devils who mocked him, shot at him with arrows and pelted him with stones. He repelled them by the power of prayer. Afterwards they assumed the form of snakes which struck terror into his soul. But he prayed yet more fervently and they disappeared. Then Satan took the form of one of his former servants and begged him to return to the

world, representing to him how greatly he was missed and how much good he might do to his neighbours. Greatly perturbed, Peter called upon our Lady, who responded by obliging the tempter to show himself in his true form and then to vanish. Finally the Evil One returned as an angel of light. Peter, however, overcame him by his humility. He said that he was unworthy to mix with his fellow men : much less could he expect to be visited by a celestial being. Consequently he refused to listen to the suggestion made to him by his supernatural guest. For fifty years he had lived on Mount Athos without seeing a human creature when at last he was discovered by a huntsman. To him the hermit told his story. Though the man wished to stay with him, Peter sent him back to his home, requesting him to return in a year's time. When the hunter, accompanied by a friend, kept the appointment twelve months later they found Peter's dead body.

This is another example of a familiar type of pious fiction to which the legend of St Onuphrius (see above) also belongs. There are two Greek texts preserved to us (see BHG., nn. 1505–1506). But it would probably be going too far to treat Peter as an imaginary person who has never existed. C. A. Williams's essay (in *University of Illinois Studies*, vol. xi, pp. 427–509) on " Oriental Affinities of the Legend of the Hairy Anchorite ", shows that he is very imperfectly grounded in Christian hagiography. A more reliable discussion of the story of Peter the Athonite is to be found in Kirsopp Lake, *Early Days of Monasticism on Mount Athos* (1909).

ST LEO III, POPE (A.D. 816)

ON the very day after the death of Pope Adrian I the electors proceeded to appoint his successor. Their unanimous choice was the cardinal-priest of St Susanna, and on the morrow, December 27, 795, he was consecrated and enthroned as Leo III. But there was in Rome a faction bitterly hostile to the new pope, mostly turbulent young nobles led by Pope Adrian's disappointed nephew and another ambitious official. In 799 they hatched a plot to render Leo incapable of carrying out his pontifical duties. As he was riding in the St Mark's day procession a band of these conspirators attacked him outside the church of St Silvester, dragged him from his horse, tried to blind him and to cut out his tongue, and left him nearly senseless. That he should have recovered so quickly and completely from his hurts as he did was regarded as nothing short of a miracle.

For a time Leo took refuge with the king of the Franks, Charlemagne, who was then at Paderborn ; and on his return to Rome, where he was received with great rejoicing, a commission examined the circumstances of the attempt on his person. The promoters of it retorted by making such serious charges against the pope that the commissioners felt bound to refer them to Charlemagne. And a few months later the king came to Rome. On December 1 a synod was assembled in the Vatican basilica at which he was present and Leo's accusers were invited to appear. They did not do so ; but in spite of this *nolle prosequi* it was considered desirable that Leo should take an oath of innocence of the charges made. This he did on December 23 before the same assembly.

On Christmas day, during Mass in St Peter's, Pope Leo solemnly crowned Charlemagne as he knelt before the *confessio* of the Apostle ; the congregation applauded, the choir acclaimed Charles—" Long life and triumph to Charles, the most religious *augustus*, crowned by God, the great and peace-loving emperor of the Romans "—and the pope knelt and did his temporal homage. Thus was inaugurated the Holy Roman empire of the West, which was hailed by some of the

noblest minds of that and later ages as the realization of the ideal set forth by St Augustine in his *De civitate Dei.* This spectacular happening, fraught with such far-reaching results, has been surrounded by a good deal of mystification, some of it unnceessary. But it is a matter of general history, civil and ecclesiastical, and need not be considered here.

To St Leo his alliance with the monarch was of great benefit. Not only did it enable him to regain some of the patrimony of the Roman church and to keep at bay the turbulent elements in the papal states, but it also enabled him to intervene successfully in foreign disputes and to enforce ecclesiastical discipline in more distant lands. But when the emperor attempted to trespass into the field of dogma and pressed him to introduce the clause " And the Son " (*Filioque*) into the Nicene creed, Leo refused. He would not hastily and at the bidding of the secular power admit innovations—however doctrinally true—into the liturgy, and he did not wish to alienate his Byzantine children, whose importance he never underrated.

As long as Charlemagne lived St Leo was able to maintain order, but after the emperor's death in 814 troubles immediately broke out. The Saracens descended on the coasts of Italy, and in Rome there was another plot to murder the pope. By the time order had been restored it was evident that Leo's health had given way ; and on June 12, 816, he died after a pontificate of twenty years. His name was added to the Roman Martyrology in 1673.

The pontificate of St Leo III belongs very largely to general history. There seems to be nothing in the nature of an early biography beyond what may be read in the *Liber Pontificalis* (ed. Duchesne, vol. ii, pp. 1–34). A certain number of the letters of this pope are extant, in particular his more important communications addressed to Charlemagne. There is an account, based upon these materials and upon extracts from the later chroniclers, in the *Acta Sanctorum,* June, vol. iii. But, for the English reader, the most satisfactory source of information is Mgr Mann's *Lives of the Popes,* vol. ii (1906), pp. 1–110, in which will also be found an adequate bibliography. Mgr Duchesne's work, *Les premiers temps de l'état pontifical* (1904), deserves special notice ; and among more recent works see, in particular, K. Heldmann, *Das Kaisertum Karls d. Gr.* (1928), and in the *Rendiconti della Pontificia Accademia Romana di Archeologia,* vol. i (1923), pp. 107–119, an article of C. Huelsen on the Life of Leo III in the *Liber Pontificalis.*

ST ODULF (*c.* A.D. 855)

THE most successful of the missionaries who helped St Frederick to complete the evangelization of Friesland was undoubtedly St Odulf ; churches dedicated to him are still to be found in Holland and Belgium. He was born at Oorschot in North Brabant, and after his ordination he had charge of his native town ; but afterwards he transferred to Utrecht, where he attracted the favourable notice of St Frederick, bishop of the diocese. His eloquence as a preacher as well as his learning induced Frederick to send him to Friesland, the inhabitants of which were only partially converted. There St Odulf spent many years labouring with great fruit. According to the old chronicler he converted his hearers by reiterated instructions —preaching to the people and leading them into the way of truth through frequent admonitions, arguments, and rebukes, " until the men who had formerly been, as it were, ferocious wolves, had been transformed by sound doctrine into peaceable sheep ". Although he worked in all parts of the Zaanland, his headquarters were at Stavoren ; there he had his church, and there he founded a monastery. In spite of invitations to return to his own country, he persevered in his missionary work

until he was very old. He then returned to Utrecht, where he died about the year 855. His body disappeared from its shrine, probably in a raid by the Northmen, and seems to have been taken to England and to have found a resting-place at Evesham Abbey, in the year 1034.

At the beginning of the thirteenth century, a most unpleasant story was somehow copied into an English manuscript (Rawlinson A 287, in the Bodleian) which contains the Chronicle of Evesham. It is there narrated that St Odulf when in Friesland, and himself in the act of offering Mass at Eastertide, was admonished by an angel to make all haste and go aboard a ship, because his friend St Frederick had fallen into a terrible sin, but was nevertheless purporting to offer the Holy Sacrifice. The ship was wafted to Utrecht with inconceivable rapidity, and Odulf was in time to warn his friend, to hear his confession, and to celebrate Mass in his stead. Then Frederick disappeared for ten years to do strenuous penance, and St Odulf meanwhile took his place as bishop. At the end of the ten years, Frederick, now a model of every virtue, resumed his episcopal duties and in the end died famous for the miracles he had wrought. There is not, of course, a shadow of foundation for this in sober history, but the insertion of such a piece of scandal affords a curious illustration of the medieval tendency to cherish every story which chronicled the failings of the great.

The not very reliable life of St Odulf printed in the *Acta Sanctorum*, June, vol. iii, has also been partly edited in Pertz, MGH., *Scriptores*, vol. xv, pp. 356–358. See also Macray, *Chronicle of Evesham* (Rolls Series), pp. 313–320; and Stanton, *English Menology*, pp. 265–267.

ST ESKIL, Bishop and Martyr (*c.* A.D. 1080)

The name of St Eskil does not appear in the Roman Martyrology, but until the Reformation he was honoured in northern Europe as one of the most illustrious martyrs of Scandinavia. He was said to be English, a kinsman of St Sigfrid, whom he accompanied on his mission to reconvert Sweden which had almost entirely lapsed into paganism since the death of St Anskar, its first apostle, in the ninth century. He was consecrated bishop at Strängnäs, and from that circumstance later writers have described him as bishop of Strängnäs; but the see was not founded until 1245, and Eskil was probably a regionary bishop. He laboured with success in Södermanland, making many converts during the reign of King Inge, who encouraged and supported the missionaries. Inge, however, was murdered, and under Sweyn the Bloody a pagan reaction set in. A great heathen festival was held at Strängnäs which was attended by many who had professed to be Christians: St Eskil hastened to the assembly and appealed to the people to abandon their pagan rites. Finding them deaf to his remonstrances he is said to have appealed to God to give a visible sign that He alone was the true God. Instantly a violent storm arose which destroyed the altar and its sacrifice, while sparing the bishop and his attendants. The pagans ascribed this wonder to magic and by the king's orders they stoned the saint to death. The place where his body was laid in 1082 is called after him, Eskilstuna.

There are two medieval lives (neither very satisfactory), both of which may be found in *Scriptores rerum Suecicarum*, vol. ii, part 1, pp. 389–404. See also the *Acta Sanctorum*, June, vol. iii, and especially S. Lindquist, *Den helige Eskils biskopsdöme* (1915), and Toni Schmid, in *Scandia*, vol. iv (1931), pp. 102–114. A short English account is in C. J. A. Oppermann, *English Missionaries in Sweden* (1937), pp. 103–111; but on this book see *Analecta Bollandiana*, vol. lvii (1939), pp. 162–164.

BD STEPHEN BANDELLI (A.D. 1450)

ONE of the most successful preachers of the Dominican Order in the first half of the fifteenth century was Friar Stephen Bandelli. He was born in 1369 in northern Italy, and received the Dominican habit at Piacenza. His piety and obedience were an inspiration to his brethren, while his learning obtained for him the degree of doctor of canon law and a professorship in the University of Pavia. But it was in the pulpit and in the confessional that he specially shone. Wherever he preached, in Liguria and elsewhere, crowds assembled to hear him, and innumerable sinners were converted from the error of their ways. He died at the age of eighty-one at Saluzzo, in the diocese of Turin, and was honoured as a saint and a wonder-worker. Thirty-seven years after his death, when Saluzzo was surrounded by a hostile force, strange forms appeared in the sky, which were held to be those of our Lady and Bd Stephen ; the enemy withdrew without laying siege to the town, and the people of Saluzzo, in gratitude to Bd Stephen, instituted an annual procession in his honour. Pope Pius IX confirmed his ancient *cultus* in 1856.

See Seeböck, *Die Herrlichkeit der katholischen Kirche*, pp. 127 *seq.* ; Procter, *Lives of Dominican Saints*, pp. 174-175 ; Taurisano, *Catalogus Hagiographicus O.P.*

13 : ST ANTONY OF PADUA, DOCTOR OF THE CHURCH (A.D. 1231)

A PORTUGUESE by nationality and a native of Lisbon, St Antony nevertheless derives his surname from the Italian city of Padua where he made his last home and where his relics are still venerated. He was born in 1195 and was baptized Ferdinand, a name which he was to change to that of Antony when he entered the Order of Friars Minor, out of devotion to the great patriarch of monks who was titular saint of the chapel in which he received the Franciscan habit. His parents, young members of the Portuguese nobility, confided his early education to the clergy of the cathedral of Lisbon, but at the age of fifteen he joined the regular canons of St Augustine who were settled near the city. Two years later he obtained leave to be transferred to the priory at Coïmbra—then the capital of Portugal—in order to avoid the distractions caused by the numerous visits of friends. There he devoted himself to prayer and study, acquiring, with the help of an unusually retentive memory, an extraordinary knowledge of the Bible. He had been living at Coïmbra for eight years when Don Pedro of Portugal brought from Morocco in 1220 the relics of the Franciscans who had there lately suffered a glorious martyrdom. Ferdinand was profoundly moved, and conceived an ardent desire to lay down his life for Christ—an aspiration he had little prospect of realizing as a canon regular. To some Franciscans who came to his monastery of Holy Cross to beg, he laid open his heart, and eventually he was admitted to their order in 1221.

Within a very short time he was permitted to embark for Morocco with the intention of preaching the Gospel to the Moors. But hardly had he arrived than he was prostrated by a severe illness which totally incapacitated him for some months and eventually necessitated his return to Europe. The vessel in which he sailed was driven out of its course by contrary winds and he found himself landed at Messina in Sicily. From thence he made his way to Assisi where, as he had learnt from his Sicilian brethren, a general chapter was about to be held. It was the great gathering of 1221—the last chapter open to all members of the order—

and was presided over by Brother Elias as vicar general, with St Francis seated at his feet. It cannot fail to have deeply impressed the young Portuguese friar. At the close the brethren returned to the posts allocated to them, and Antony was appointed to the lonely hermitage of San Paolo near Forli. It is a moot point whether or no he was already a priest at this time. What is certain is that no one suspected the brilliant intellectual and spiritual gifts of the sickly young brother who kept silence about himself. When he was not praying in the chapel or in the little cave which had been made over to him, he was serving the other friars by washing up pots and dishes after the common meal.

But his light was not destined to remain long hidden. It happened that an ordination was held at Forli, on which occasion the Dominican and Franciscan candidates were entertained at the Minorite convent there. Through some misunderstanding none of the Dominicans had come prepared to deliver the customary address at the ceremony, and as no one among the Franciscans seemed capable of filling the breach St Antony, who was present, was told to come forward and speak whatever the Holy Ghost should put into his mouth. Very diffidently he obeyed ; but once he had begun he delivered an address which amazed all who heard it by its eloquence, its fervour, and the learning it displayed. The minister provincial, informed of the talent possessed by the young friar he had brought from Assisi, promptly recalled him from his retreat and sent him to preach in various parts of Romagna, which then comprised the whole of Lombardy. Antony immediately sprang into fame and proved particularly successful in converting the heretics who abounded in northern Italy and who were in many cases men of some education and best reached by arguments based on the Holy Scriptures.

In addition to his commission as a preacher, he was appointed lector in theology to his brethren—the first member of his order to fill such a post. In a letter generally regarded as authentic St Francis confirmed this appointment : " To my dearest brother Antony, brother Francis sends greetings in Jesus Christ. I am well pleased that you should read sacred theology to the friars provided that such study does not quench the spirit of holy prayer and devotion according to our rule." But it became more and more evident that his true mission lay in the pulpit. He had indeed all the qualifications —learning, eloquence, great power of persuasion, a burning zeal for souls and a sonorous voice which carried far. Moreover, he was said to be endowed with the gift of miracles* and, though undersized and inclined to corpulence, he had an attractive, almost magnetic, personality. Sometimes the mere sight of him brought sinners to their knees : he appeared to radiate holiness. Wherever he went crowds flocked to hear him and hardened criminals, careless folk, and heretics alike were converted and brought to confession. Men closed their shops and offices to go to his sermons ; women rose early or remained overnight in church to secure their places. Often the churches could not hold the congregations and he preached to them in the squares and market-places. Shortly after the death of St Francis he was recalled to Italy, apparently to be minister provincial of Emilia or Romagna. With regard to his attitude in the dissensions which arose in the order, modern historians discredit the legend that he headed the opposition to Brother Elias and to any departure from the original rule. They point out that the very lectorship which was created for him had been a signal innovation. He seems rather to have acted as envoy from the chapter

* The question whether St Antony worked miracles in his lifetime has given rise to much controversy. See Felder, *Die Antonius Wunder* (1933), p. 156.

general in 1226 to Pope Gregory IX, charged to lay before him for his decision the questions that had arisen. Antony on that occasion obtained from the pope his release from office that he might devote himself to preaching. The pope had the highest opinion of him and once called him " the Ark of the Testament ", because of his singular knowledge of the Holy Scriptures.

From that time St Antony resided at Padua—a city where he had previously laboured, where he was greatly beloved, and where, more than anywhere else, he was privileged to see the great fruit which resulted from his ministry. For not only were his sermons listened to by enormous congregations, but they led to a great and general reformation of conduct. Long-standing quarrels were amicably settled, prisoners were liberated and the owners of ill-gotten goods made restitution, often in public at St Antony's feet. In the interests of the poor he denounced the prevailing vice of usury and induced the state to pass a law exempting from prison such debtors as were willing to part with their possessions in order to pay their creditors. He is also said to have ventured boldly into the presence of the truculent Duke Eccelino to plead for the liberation of certain citizens of Verona the duke had captured. Although his efforts were unsuccessful it says much for the respect he inspired that he was apparently listened to with patience and allowed to depart unmolested.

After preaching a course of sermons in the spring of 1231, St Antony's strength gave out and he retired with two other friars to a woodland retreat at Camposanpiero. It was soon clear that his days were numbered, and he asked to be taken back to Padua. He never reached the city, but only its outskirts. On June 13, 1231, in the apartment reserved for the chaplain of the Poor Clares of Arcella, he received the last rites and passed to his eternal reward. He was only thirty-six. Extraordinary demonstrations of veneration were witnessed at his funeral and the Paduans have always regarded his relics as their most precious possession.

Within a year of his death Antony was canonized; on that occasion Pope Gregory IX intoned the anthem " O doctor optime " in his honour, thus anticipating the year 1946 when Pope Pius XII declared him a doctor of the Church. It has been impossible in this short account to embark upon any discussion of the miracles wrought by the saint. Whether he did or did not perform wonders in his lifetime, it is the innumerable favours he has obtained for his devotees since his death that have won for him the title of " The Wonder-worker ". Since the seventeenth century St Antony has been usually represented with the Infant Saviour because of a story of late date that once, when he was on a visit, his host, glancing through a window, saw him gazing with rapture on the Holy Child whom he was holding in his arms. In the earliest pictures we find nothing more distinctive than a book, emblematic of his knowledge of Holy Scripture, or a lily. Occasionally he is accompanied by the mule which, according to the legend, knelt before the Blessed Sacrament upheld in the hands of the saint, and by so doing converted its owner to a belief in the real presence. St Antony is the patron of the poor, and alms specially given to obtain his intercession are called " St Antony's Bread "; this practice, however, seems only to date from 1890. How he came to be invoked to find lost articles admits of no quite satisfactory explanation, but it may not impossibly be connected with a story recounted among the miracles in the *Chronica XXIV Generalium* (No. 21). A novice ran away and carried off a valuable psalter St Antony was using. He prayed for its recovery and the novice was compelled by an alarming apparition to come back and return it.

The literature which has grown up around St Antony of Padua is only exceeded by that which attests the veneration paid to St Francis himself. A summary account of the more important sources was published in 1931 by Father Pou y Marti, in the periodical *Antonianum*, vol. vi, pp. 225–252; but even this requires to be supplemented, as has been done in the *Analecta Bollandiana*, vol. li (1933), pp. 451–456. Nevertheless, the positive knowledge we possess regarding the details of St Antony's life amounts to extremely little, and is almost entirely dependent upon the anonymous narrative, known from its first word as the "Assidua", which was edited originally in the *Portugalliae Monumenta Historica*, vol. i (1856), pp. 116–130. This may be most conveniently consulted in the edition of L. de Kerval, *S. Antonii de Padua Vitae Duae* (1904). From this source, developed by various amplifications, come most of the documents catalogued in BHL., nn. 587–602. The most important of the texts more recently brought to light is probably that by Bishop Jean Rigaud, *Vita B. Antonii;* it was edited in 1900 by F. M. d'Araules, and it probably does provide some authentic information regarding the saint's preaching in the south of France. The legend known as the *Laurentiana*, published in 1902 by Fr Lemmens, is also worthy of notice, as investigation seems to have proved that it was written in the middle of the thirteenth century. A useful book is that of F. Conconi (1930), who publishes the best texts of those legends which belong to the earlier period. There is also a probability that certain sermons attributed to the saint do preserve for us the substance of his discourses and render testimony to the spirit which inspired him. The lives of St Antony which have been published in modern times are very numerous. One of the most bulky, but hardly the most critical, is that of D. M. Sparacio, *S. Antonio di Padova taumaturgo* (1923); it runs to over one thousand pages in two volumes quarto. A shorter but acceptable work in Italian is that of N. Dal-Gal, *S. Antonio di Padova; taumaturgo francescano* (1907; French trans.). A further treatment of the subject under another title, *Il santo di Padova nella storia*, was issued by Father Dal-Gal in 1933. There are French biographies by L. de Chérancé (1906), I. Boucard (1897), W. Vian (Eng. trans., 1936), and others. B. Kleinschmidt's *Antonius von Padua in Leben und Kunst . . .* (1931) is a particularly valuable work for the attention paid to the artistic developments of devotion to St Antony. In English we have a good translation of Canon A. Lepitre's excellent life in the series "Les Saints", and also original works by C. M. Antony (1911), E. Gilliat-Smith (1926), R. Maloney (1931), R. M. Huber (1949), and Alice Curtayne (1950). In 1946 the Conventual friars of Padua issued a commemorative volume of studies.

ST FELICULA, MARTYR (*c.* A.D. 90 ?)

THE *cultus* of St Felicula is closely connected with that of St Petronilla, whose foster-sister she is thought to have been. Both martyrs lived and suffered in Rome towards the end of the first century. Their legend asserts that after the death of St Petronilla, her rejected suitor, Count Flaccus, offered St Felicula the choice between marrying him and sacrificing to idols. As she refused to do either he delivered her over to an official who imprisoned her in a dark dungeon for seven days without food or drink. She was then consigned to the Vestal Virgins that they might overcome her opposition. But she would not touch the meals they had prepared, electing rather to starve for another seven days. At the end of a week she was tortured on the rack and then suffocated in one of the city sewers. Her body was rescued by St Nicomedes, a priest, and was buried on the Via Ardeatina at the seventh milestone. Several Roman churches—including those of St Praxedes and St Laurence in Lucina—claim to possess her relics, but it is uncertain where they actually lie. There were other saints called Felicula in the City itself, and their remains, when discovered, may well have been ascribed to their more famous namesake, the companion of St Petronilla.

The acts of SS. Nereus and Achilleus, to which the account given of St Felicula forms a kind of supplement, are printed in the *Acta Sanctorum*, May, vol. iii. See also Fr Delehaye's Commentary on the *Hieronymianum*, p. 317, and *cf. ibid.*, p. 306. Other references will be found in the bibliography to SS. Nereus and Achilleus on May 12.

ST AQUILINA, MARTYR (END OF THIRD CENTURY ?)

EASTERN Christians in early ages had a great veneration for St Aquilina, and her name appears in nearly all their martyrologies. St Joseph the Hymnographer composed a special office in her honour with an acrostic hymn, in which the initial letters of the successive lines form an appeal to her, as his spiritual mother, graciously to accept his verses. She was a native of Byblus in Phoenicia, the child of Christian parents, and was baptized by the local Bishop Euthalius. At the age of twelve, in the persecution of Diocletian, she was arrested and brought before the magistrate Volusian. She boldly confessed her faith, and when blandishments and threats failed to shake her constancy she was buffeted, beaten with whips, and decapitated. Her so-called acts, written in Greek centuries after her death, are quite unreliable, though they may contain a substratum of truth. According to them, red-hot needles were thrust into her ears, so that she fainted and was thought to be dead. Her body was cast out, but was rescued by an angel who completely healed her. The following day she again presented herself before Volusian who, when he had recovered from his surprise at seeing her, ordered her to be cast into prison and beheaded. She expired before the sentence of execution could be carried out, and when the mutilation was executed upon her dead body, milk streamed forth instead of blood.

A Greek *passio* is printed in the *Acta Sanctorum*, June, vol. iii.

ST TRIPHYLLIUS, BISHOP OF NICOSIA (*c.* A.D. 370)

THE Church in Cyprus in the fourth century numbered in its hierarchy two very remarkable men : St Spiridion and St Triphyllius (as their names are spelt in the Roman Martyrology). St Spiridion was originally a shepherd, whereas St Triphyllius, who was intended for the law, received an excellent education at Bairut in Syria. Changing his mind, however, while still young, he attached himself to St Spiridion, his senior by many years, and became his constant companion and devoted disciple. Together they attended the Council of Sardica in 347, where they were zealous opponents of the Arian heresy. It is not known at what date Triphyllius became bishop of Leucosia (Nicosia). Besides being a learned man, he was a powerful preacher, and appears to have been a voluminous writer. Referring to him as a speaker and as a writer, St Jerome describes him as " the most eloquent of his age, and the most celebrated during the reign of King Constantius ". Elsewhere he writes of " Triphyllius the Cretan, who so filled his books with the doctrines and maxims of the philosophers that you did not know which to admire the more—his secular erudition or his knowledge of the Scriptures ". The good bishop was also something of a poet, and recorded the miracles of his master St Spiridion in iambics. His death is thought to have taken place about the year 370. The Hodigitria church at Nicosia still venerates his relics.

See the *Acta Sanctorum*, June, vol. iii, where a rather lengthy text is printed from a late MS. of the Constantinople *Synaxary*. Compare, however, Delehaye's edition of this *Synaxary*, p. 173. In the Cypriot magazine *Ἀπόστολος Βαρνάβας* (1934, pp. 181–188), an *akolouthia* is printed in honour of the saint.

BD GERARD OF CLAIRVAUX (A.D. 1138)

ST BERNARD'S second and favourite brother, Gerard, was not one of the party of young kinsmen and friends who accompanied him to Cîteaux and received the habit

with him. At that time Gerard was too much engrossed in his prospects as a soldier to heed St Bernard's exhortations. But a severe wound received at the siege of Grancy, followed by a long term of imprisonment, led him to recognize the transitoriness of earthly glory, and after his liberation he came to place himself under his brother's rule. As a monk he became the right hand of St Bernard, whom he accompanied to Clairvaux. In the capacity of cellarer he not only conducted with efficiency the domestic affairs of the abbey, but he also developed such remarkable technical skill that the builders, smiths, labourers, shoemakers and weavers all turned to him as to their master for instruction and direction. These external activities in no way interfered with his spiritual life : he was a pattern of obedience and of religious fervour. He was on his way to Rome with St Bernard, in 1137, when he became so ill at Viterbo that he appeared to be at the point of death. St Bernard prayed earnestly that he might be spared to go home, and his petition was granted. Gerard made a temporary recovery, but fell ill again the following year. Just before his death he exclaimed with a happy smile, " How good it is of God to be the Father of men, and what glory it is for men that they are the children of God ! " In a sermon which is still extant, St Bernard paid a most eloquent and touching tribute to the memory of his brother Gerard.

The Bollandists have extracted the relevant passages from the Cistercian *Magnum Exordium*, and printed these in the *Acta Sanctorum*, June, vol. iii.

14 : ST BASIL THE GREAT, Archbishop of Caesarea and Doctor of the Church, Patriarch of Eastern Monks (A.D. 379)

ST BASIL was born at Caesarea, the capital of Cappadocia in Asia Minor, in the year 329. One of a family of ten, which included St Gregory of Nyssa, St Macrina the Younger, and St Peter of Sebaste, he was descended on both sides from Christians who had suffered persecution. His father, St Basil the Elder, and his mother, St Emmelia, were possessed of considerable landed property, and Basil's early years were spent at the country house of his grandmother, St Macrina, whose example and teaching he never forgot. He studied at Constantinople and completed his education at Athens. He had there as fellow students St Gregory of Nazianzus who became his inseparable friend, and Julian, the future emperor and apostate. The two young Cappadocians associated with the most serious-minded of their contemporaries and, according to St Gregory, knew only two streets, those leading to the church and to the schools. As soon as Basil had learnt all that his masters could teach him, he returned to Caesarea. For some years he taught rhetoric in the city, but on the very threshold of a brilliant career he was led to abandon the world through the influence of his eldest sister, Macrina, who, after helping to educate and settle her sisters and youngest brother, had retired with her widowed mother and other women to live a community life on one of the family estates at Annesi on the river Iris.

About the same time Basil appears to have been baptized ; and determined from thenceforth to serve God in evangelical poverty, he visited the principal monasteries of Egypt, Palestine, Syria and Mesopotamia to study the religious life. Upon his return he withdrew to a wild and beautiful spot in Pontus, separated by the river Iris from Annesi, and devoted himself to prayer and study. With the disciples who soon gathered round him, including his brother Peter, he formed the first

monastery in Asia Minor and for them he organized the life and enunciated the principles which have continued through the centuries down to the present day to regulate the lives of monks of the Eastern church. Basil lived the life of a monk in the strict sense for only five years; but in the history of Christian monachism he ranks in importance with St Benedict himself.*

At this time the Arian heresy was at its height, and heretical emperors were persecuting the orthodox. In 363 Basil was persuaded to be ordained deacon and priest at Caesarea; but the archbishop, Eusebius, became jealous of his influence, and the saint quietly retired again to Pontus to aid in the foundation and direction of new monasteries. Caesarea, however, could not spare him for long. In 365, St Gregory of Nazianzus, on behalf of the orthodox, fetched Basil from his retreat to assist them in the defence of their faith, their clergy, and their churches. A reconciliation was effected between him and Eusebius, Basil remained on in Caesarea to become the bishop's right hand and actually to rule the church, whilst tactfully giving credit to Eusebius for all that he was really doing himself. During a season of drought followed by famine he not only distributed his maternal inheritance in charity, but he also organized a great system of relief with a soup kitchen in which he could be seen, girt with an apron, dealing out food to the hungry. Eusebius died in 370, and Basil, in spite of considerable opposition, was elected to fill the vacant see on June 14—to the great joy of St Athanasius and the equally great mortification of the Arian emperor, Valens. It was indeed an important post and in Basil's case a difficult one, because as bishop of Caesarea he was exarch of Pontus and metropolitan over fifty suffragans, many of whom had opposed his election and continued to be hostile until by patience and charity he was able to win their confidence and support.

Within twelve months of Basil's accession, the Emperor Valens was in Caesarea, after having conducted in Bithynia and Galatia a ruthless campaign of persecution. He had sent on in advance the prefect Modestus, to induce Basil to submit or at any rate to agree to some compromise. Neither to Modestus, however, nor to the emperor would the holy bishop yield, either to keep silence about Arianism or to admit Arians to communion. Promises and threats were equally useless. "Nothing short of violence can avail against such a man", was the report of Modestus to his master, and violence Valens was unwilling—perhaps afraid—to attempt. He decided in favour of banishment, but thrice in succession the reed pen with which he was signing the edict split in his hand. A weak man himself, he was overawed and moved to reluctant admiration by Basil's determination, and eventually took his departure, never again to interfere with the ecclesiastical affairs of Caesarea. This contest ended, the saint soon found himself involved in another struggle, owing to the division of Cappadocia into two civil provinces and the consequent claim of Anthimus, Bishop of Tyana, to be metropolitan of New Cappadocia. The dispute was an unfortunate one for Basil, not so much because he was obliged to yield to the division of his archdiocese, as because it led to an estrangement from St Gregory of Nazianzus, whom he insisted on consecrating to the bishopric of Sasima, a miserable town on debatable ground between the two Cappadocias.

Whilst he was thus engaged in defending the church of Caesarea against attacks upon its faith and jurisdiction, St Basil was no less zealously fulfilling his strictly pastoral duties. Even on working days he preached morning and evening to congregations so vast that he himself compared them to the sea. His people were

* St Basil's "new range of ideas" is finely summarized by Abbot Cuthbert Butler in the *Cambridge Medieval History*, vol. i, pp. 528–529.

in the habit of making their communion every Sunday, Wednesday, Friday and Saturday. Amongst other practices which he had observed on his travels and had introduced among his flock, was that of assembling in church before sunrise to sing psalms. For the benefit of the sick poor he organized outside the gate of Caesarea a hospital which St Gregory of Nazianzus described as almost a new city and worthy to be reckoned one of the wonders of the world. It came to be called the Basiliad and continued to be famous long after its founder's death. Away from his own episcopal residence, in spite of chronic ill-health, he made frequent visitations into mountainous districts, and by his vigilant supervision of his clergy and his insistence on the ordination of none but suitable candidates he made of his archdiocese a model of ecclesiastical order and discipline.

He was less successful in his efforts on behalf of the Church outside his own province. Left by the death of St Athanasius the champion of orthodoxy in the East, he strove persistently to rally and unite his fellow Catholics who, crushed by Arian tyranny and rent by schisms and dissensions amongst themselves, seemed threatened with extinction. His advances, however, were ill-received and he found himself misunderstood, misrepresented, and accused of ambition and of heresy. Even appeals which he and his friends made to Pope St Damasus and the Western bishops to intervene in the affairs of the East and to heal the troubles met with little response—apparently because aspersions upon their good faith had been made in Rome itself. " For my sins I seem to be unsuccessful in everything ! " wrote St Basil in a mood of deep discouragement.

Nevertheless, relief was at hand, and that from an unexpected quarter. On August 9, 378, the Emperor Valens was mortally wounded at the battle of Adrianople, and with the accession of his nephew, Gratian, came the end of the Arian ascendancy in the East. When the news reached St Basil he was on his death-bed, but it brought him consolation in his last moments. He died on January 1, 379, at the age of forty-nine, worn out by his austerities, his hard work, and a painful disease. The whole of Caesarea mourned him as a father and protector—pagans, Jews, and strangers joining in the general lamentation. Seventy-two years after his death the Council of Chalcedon described him as " The great Basil, the minister of grace who has expounded the truth to the whole earth ". He was undoubtedly one of the most eloquent orators the Church has ever produced and his writings have entitled him to a high place amongst her doctors. In the Eastern church his chief feast-day is on January 1.

Many details of St Basil's life are found in his letters, of which a large collection has survived. He required exact discipline from clergy and laity alike, and he tells of a troublesome deacon, not sinful but silly, who went around with a troupe of girls who sang hymns and danced ; he dealt with simony in ecclesiastical offices and the reception of unfit persons among the clergy ; he fought the rapacity and oppression of officials, and excommunicated all concerned in the " white-slave traffic ", which was widespread in Cappadocia. He could rebuke with dreadful severity, but preferred the way of gentleness : there is the letter to the girl who had strayed, and the one to an ecclesiastic in a responsible position who was mixing himself up in politics ; and thieves, expecting to be handed over to the magistrates and a stiff sentence, were often sent away free—but with a lively admonishment ringing in their ears. Nor was Basil silent when the well-to-do failed in their duty. " You refuse to give on the pretext that you haven't got enough for your own needs ", he exclaimed in one of his sermons, " But while your tongue makes

excuses, your hand convicts you—that ring shining on your finger silently declares you to be a liar! How many debtors could be released from prison with one of those rings? How many shivering people could be clothed from only one of your wardrobes? And yet you turn the poor away empty-handed." But he did not confine the obligation of giving to the rich alone. "You are poor? But there are others poorer than you. You have enough to keep you alive for ten days—but this man has enough for only one. . . . Don't be afraid to give away the little that you have. Don't put your own interests before the common need. Give your last loaf to the beggar at your door, and trust in God's goodness."

Materials for the life of St Basil the Great are in one sense abundant. His own correspondence, the letters of St Gregory of Nazianzus and other contemporaries, the historians Socrates, Sozomen, and others of later date, the funeral orations of the two Gregories, and the panegyrics of St Ephraem, Amphilochius, etc., together with the theological and ascetical writings of St Basil himself, all help to elucidate his history. The Bollandists, in the *Acta Sanctorum*, June, vol. iii, have devoted to him an article of over 100 pages, and have printed the apocryphal life attributed wrongly to St Amphilochius. There is an English translation of Basil's Letters, by R. J. Deferrari, in the Loeb Classical Library, 3 vols. (1926–1930); unfortunately, critical questions of authenticity and date have not always here received adequate attention. On the ascetical teaching of St Basil, and the question of his so-called "Rule", useful information will be found in P. Humbertclaude, *La Doctrine ascétique de S. Basile* (1932), in M. G. Murphy, *St Basil and Monasticism* (1930), and particularly in F. Laun, "Die beiden Regeln des Basilius", in *Zeitschrift f. Kirchengeschichte*, vol. xliv (1923), pp. 1–61. See also W. K. L. Clarke, *St Basil the Great* (1913) and *Ascetic Writings of St Basil* (1925), and D. Amand, *L'ascèse monastique de S. Basile* (1949). There is a good article by G. Bardy in DHG., vol. vi (1931), and also in Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iii, and in DCB., vol. i, and a valuable study by M. Bessières, *La Correspondance de S. Basile* (1923), which completes the articles published by the same writer in the *Journal of Theological Studies* (1920–1922). There is a short study by P. Allard ("Les Saints" series), and sketches by Dr A. Fortescue in *The Greek Fathers* (1908) and D. Attwater in *Eastern Saints* (1938).

SS. VALERIUS AND RUFINUS, MARTYRS (*c.* A.D. 287?)

NEARLY all the chief martyrologies of the West make mention of SS. Valerius and Rufinus who suffered at or near Soissons towards the close of the third century. According to some accounts they were two of a group of missionaries sent from Rome to evangelize that part of Gaul. According to others, they were local young Gallo-Romans who held the office of keepers of the granaries in one of the imperial palaces situated on the river Vesle. In any case they were Christians and openly practised their religion. When the persecution broke out under Diocletian, Valerius and Rufinus, knowing that they were marked men, fled to a cave in one of the neighbouring woods. They were, however, discovered and arrested. After making a bold confession they were scourged, tortured and beheaded. Over their place of burial a church was built and the town of Bazoches arose.

Two short texts of the supposed *passio* are printed in the *Acta Sanctorum*, June, vol. iii, and there is another, much longer, by Paschasius Radbertus. The fact that the names are entered on this day in the *Hieronymianum* constitutes a presumption for the real existence and early veneration of the two martyrs, but we hear little of them otherwise.

ST DOGMAEL (SIXTH CENTURY?)

DOM LOBINEAU in his *Lives of the Saints of Brittany* confesses his inability to identify this saint. It is now, however, generally recognized that he was a Welshman, who

flourished in the fifth century, or early in the sixth. He is called the son of Ithel ab Ceredig ab Cunedda Wledig, and his name appears as Dogmael, Dogfael and Dogwel. He must have exerted considerable influence in Pembrokeshire, for at least four churches were dedicated under his name there, besides one in Anglesey. From Wales he seems to have passed to Brittany where, under the names of Dogméel and Toël, he has had a considerable *cultus*, especially in the diocese of Tréguier. He must not be confused with Dogfael, son of Cunedda Wledig. In Brittany, at the present day, mothers are wont to invoke St Toël to help their little children to walk; nearer home his name is best remembered as the titular of an abbey of Tironian Benedictines near Cardigan, of which Caldey was a cell.

The Bollandists provide a short notice founded upon such materials as were then accessible to them. In the *Archaeologia Cambrensis*, 6th series, vol. v (1905), p. 166, is a short account of "St Dogmael's Stone". See LBS., vol. ii, pp. 349–351, and a reference in the *Gemma ecclesiastica* of Giraldus Cambrensis (Rolls Series), vol. ii, p. 216.

ST METHODIUS I, PATRIARCH OF CONSTANTINOPLE (A.D. 847)

THE Greeks regard St Methodius, Patriarch of Constantinople, with great veneration because of the important part he took in the final overthrow of Iconoclasm as well as for his heroic endurance of persecution, and they honour him with the titles of "The Confessor" and "The Great". He was a Sicilian by birth, and received an excellent education in his native town of Syracuse. He went to Constantinople with the object of obtaining a post at court, but through the influence of a monk he decided to abandon the world for the religious life. He built a monsatery in the island of Chios, from whence he was called to Constantinople by the Patriarch Nicephorus. At the second outbreak of the iconoclastic persecution, under Leo the Armenian in 815, he stood out boldly in favour of the veneration of sacred images. After the deposition and exile of St Nicephorus, however, he went to Rome, apparently charged to inform Pope St Paschal I of the condition of affairs; and he remained there until the death of Leo V. Great hopes were entertained of the next emperor, Michael the Stammerer, and St Methodius in 821 returned to Constantinople, following upon a letter from Pope Paschal which requested the reinstatement of St Nicephorus. But the emperor after reading the letter denounced Methodius as a stirrer-up of sedition and ordered that he should be scourged and deported.

He was confined for seven years in a tomb or mausoleum with two thieves one of whom died, and was left, we are told, to rot in the prison. It should be said, however, that there is a conflict of evidence regarding the place of his detention and the nature of the building. When at last Methodius was liberated he was reduced to a skeleton and scarcely recognizable. His spirit, however, was unbroken. Fresh persecution broke out under the new emperor, Theophilus, and Methodius was summoned before him. Blamed for his past activities and for the letter which he was supposed to have incited the pope to write, he replied boldly, "If an image is so worthless in your eyes, how is it that when you condemn the images of Christ you do not also condemn the veneration paid to representations of yourself? Far from doing so, you are continually causing them to be multiplied." The death of the emperor in 842 was followed by the proclamation of his widow, Theodora, as regent for her infant son, Michael III, and she now came forward as the champion of images. A cessation of persecution was declared, the exiled clergy

were recalled, and within thirty days the sacred images had been replaced in the churches of Constantinople amid great rejoicings. John the Grammarian, an iconoclast, was deposed from the patriarchate, St Methodius being installed in his place.

The chief events that marked the patriarchate of St Methodius were the holding in Constantinople of a synod which endorsed the decrees about eikons of the second Council of Nicaea, the institution of a festival called the feast of Orthodoxy, which is still held on the first Sunday in Lent, and the translation to Constantinople of the body of his predecessor, St Nicephorus. On the other hand, this period of reconciliation was marred by a very unfortunate quarrel with the Studite monks, who had formerly been Methodius's most ardent supporters ; one cause of this difference was apparently the patriarch's condemnation of some of the writings of St Theodore Studites. After ruling for four years, St Methodius died of dropsy on June 14, 847. He was a prolific writer, but of the many poetical, theological and controversial works attributed to him, there are only fragmentary remains which have any claim to be considered authentic. Recent opinion, however, in view of the manuscript evidence now available, is inclined to believe that he was really the author of certain hagiographical writings still preserved, notably the Life of St Theophanes.

The sources available for the history of St Methodius are considerable. We have, to begin with, an anonymous life in Greek, which will be found in the *Acta Sanctorum*, June, vol. iii, and elsewhere. Then there is a good deal to be learnt regarding particular phases of his career from three or four other hagiographical documents : a life of St Michael Syncellus published by the Russian Archaeological Institute at Constantinople in 1906 ; the Acts of SS. David and companions in the *Analecta Bollandiana*, vol. xviii (1899), pp. 211–259 ; and two long lives of St Joannicius printed in the *Acta Sanctorum*, November, vol. ii. There are also a variety of other materials belonging more directly to secular history, especially the continuation of Theophanes. A remarkably full and discerning bibliography is provided in the article on St Methodius, contributed by V. Laurent to DTC., vol. x (1928), cc. 1597–1606. He in particular calls attention to the articles published by Father Pargoire in the *Échos d'Orient*, vol. vi (1902) ; see also therein, in 1935, Fr Grumel on pp. 385–401. See, further, Dobschütz, " Methodius und die Studiten " in the *Byzantinische Zeitschrift*, 1909, pp. 41–105 ; and the *Regestes des Patriarches de Constantinople*, 1935, fascicule 2.

BD CASTORA GABRIELLI, WIDOW (A.D. 1391)

A MEMBER of one of the principal families of Gubbio in Umbria, Castora is described as having been very beautiful in her youth, and of a retiring disposition. She married a man of her own rank, a doctor of laws, whose home was at Sant' Angelo in Vado. He proved to be a man of violent temper, from whom she had much to suffer, but she bore her trials with invincible patience. All the time she could spare from her domestic duties were spent in prayer, often in the local church of St Francis, for whom she had a great veneration. Thanks to her training and example, her only child, a son named Odo, grew up to be an upright and religious man. After her husband's death, Bd Castora received the mantle of a Franciscan tertiary, and sold her possessions, the proceeds of which she gave to the poor. The remainder of her life she passed in prayer and austerities.

There is a short account of this servant of God in the *Acta Sanctorum*, June, vol. iii. It is taken for the most part from Jacobilli's *Sancti Umbriae*. See also Stadler's *Heiligen Lexikon*. There seems, however, to be no evidence that the *cultus* of Castora Gabrielli has received any sort of papal sanction ; her feast is not kept among the Franciscans.

15: SS. VITUS, MODESTUS AND CRESCENTIA, MARTYRS (*c.* A.D. 300 ?)

THE *cultus* of these three saints goes back to very early times: their names appear in the so-called martyrology of St Jerome or *Hieronymianum*, and it may be taken as certain that they were actually Christians who gave their lives for the faith in the Roman province of Lucania, in southern Italy. Nothing is known of their true history or of the circumstances of their martyrdom; their very date is a matter of conjecture. It is quite possible that they were natives of Sicily as tradition asserts, but their legends are fantastic compilations of a much later time. The reputed relics of St Vitus were conveyed to Saint-Denis, in Paris, in 775, and from thence were translated to Corvey, or New Corbie, in Saxony in 836. So great was the devotion to him which developed in Germany that he was included among the Fourteen Holy Helpers. He came to be regarded as the special protector of epileptics as well as of those suffering from the nervous affection called after him, St Vitus's Dance, and he is regarded as the patron of dancers and actors. He was also invoked against storms, over-sleeping, the bites of mad dogs, the bites of serpents, and against all injuries that beasts can do to men. Hence he is often represented accompanied by an animal.

The story told in the popular legend may be summarized as follows: Vitus was the only son of a senator of Sicily named Hylas. The boy was converted to Christianity at the age of seven or twelve, and was baptized without the knowledge of his parents. The numerous miracles and conversions he effected, however, attracted the notice of Valerian, the administrator of Sicily, who joined with Hylas in trying to detach him from the faith. But neither promises nor threats nor even torture could shake the boy's constancy. Moved by divine inspiration, Vitus escaped from Sicily with his tutor, Modestus, and his attendant, Crescentia. An angel guided their boat safely to Lucania, where they remained for a time preaching the Gospel to the people and sustained by food brought them by an eagle. They then went to Rome, and St Vitus cured the son of the Emperor Diocletian by expelling the evil spirit which possessed him; but because he would not sacrifice to the gods his powers were attributed to sorcery. He was cast into a cauldron filled with molten lead, pitch and resin, from which he emerged as from a refreshing bath; a lion to which he was exposed crouched before him and licked his feet. Then Modestus, Crescentia and he were racked on the iron horse until their limbs were dislocated. At this juncture a great storm arose which destroyed many temples, killing a multitude of pagans. An angel now descended from Heaven, set the martyrs free, and led them back to Lucania, where they peacefully expired, worn out by their sufferings.

The various texts of the *acta* of St Vitus and his companions are duly registered in BHL. together with the accounts of the translations of the relics, etc. (nn. 8711–8723). The more important of these documents are printed in the *Acta Sanctorum*, June, vol. iii. A Greek version of the story was also current, and from this it has found its way into the synaxaries. See Delehaye's edition of the *Constantinopolitanum*, c. 751. Everything points to the conclusion that St Vitus was at first honoured alone, and that the names of Modestus and Crescentia were only joined to his after some romance-writer had fabricated the story now current. A good deal has been written on the cult of these martyrs. See for example Lanzoni, *Le Diocesi d'Italia*, pp. 320–322; and Huelsen, *Le Chiese di Roma nel medio evo*, pp. 499–500. At Corvey, in particular, owing to the presence there of the alleged relics, great interest has been taken in St Vitus, as may be learnt, *e.g.* from Philippi, *Abhandlungen über Corveyer Geschichtsschreibung* (1906), pp. 49–100, and from K. Thiele, *Die Reichsabtei*

Corvey (1928). In Sicily the people still come to the little church of Regalbuto to solicit St Vitus's help for the cure of mad people, as is proved by a booklet of Mgr Salvatore, *Breve Storia di S. Vito*, published as recently as 1934.

ST HESYCHIUS, MARTYR (A.D. 302 ?)

ALL that we know about St Hesychius is derived from the Acts—admittedly genuine—of St Julius, a martyr of Durostorum in Moesia (the present Silistria in Bulgaria), about the year 302. When St Julius was being led to execution Hesychius said to him, " I pray, Julius, that you may happily complete your sacrifice and receive the crown : and that I may follow you. My warmest greetings to Pasicrates and Valentius." (These were two other Christians of their acquaintance who had been martyred a very short time before.) Julius embraced Hesychius and replied, " Brother, make haste to come. They have already heard your message : I can see them now standing beside me even as I see you." The execution of St Hesychius actually took place soon after that of his friend. St Hesychius, " martyr of Durostorum ", is honoured in the *Hieronymianum* on June 15 and also in the present Roman Martyrology. Father Delehaye identifies him with the St Hesychius whom the Eastern church assigns to Constantinople and venerates, together with some anonymous companions, on May 19. It is highly probable that the remains of St Hesychius were taken to Constantinople, the inhabitants of which (like some other places) were apt to claim as local martyrs any saints whose relics had been translated thither from elsewhere.

See Delehaye, *Les Origines du Culte des Martyrs*, pp. 248–249, and 285–286, as well as his article " Saints de Thrace et de Mésie " in the *Analecta Bollandiana*, vol. xxxi (1912), pp. 161–300. On St Julius, see May 27.

ST TATIAN DULAS, MARTYR (*c.* A.D. 310 ?)

ABOUT the year 310 a prefect of Cilicia named Maximus held an assize on the promontory of Zephyrium. The first prisoner to be brought before him was a well-known local Christian who had been arrested for his faith. Questioned as to his name, he said that it was Tatianus, but that he was commonly called Dulas, and a δοῦλος he was indeed, the servant of Christ. As he refused to worship the gods, the magistrate ordered that he should be beaten to bring him to his senses. While the lashes were being administered, he rejoiced aloud that he was counted worthy to confess Christ's holy name. Afterwards also, under cross-examination, he displayed great spirit, and did not scruple to denounce the heathen deities as wood and stone, the work of men's hands. " Do you call the great god Apollo a work of men's hands ? " demanded the prefect sternly. Dulas in reply cited Apollo's unsuccessful pursuit of Daphne, and scoffingly asked how a being so unchaste and so powerless could possibly be regarded as a god. The indignant judge ordered him to be scourged across the stomach and then roasted on a gridiron. Even these tortures did not daunt the confessor. The following day, when again led to the court, he once more began to deride the gods, and was punished by having hot coals applied to his head and pepper thrust up his nostrils. Although he refused to eat food which had been offered in sacrifice, some of it was forced down his throat. He was then strung up and his flesh was torn with iron rakes. Maximus was that day returning to Tarsus, and had given orders that all the Christian prisoners should be led after him in chains. But Dulas was so completely shattered by his sufferings that he died after the convoy started. His body was cast into a ditch,

where it was discovered by a shepherd's dog. The Christians obtained possession of the relics and gave them honourable burial.

This martyr seems to be identical with the " Dulas " who is mentioned as having been put to death at Nicomedia on March 25, an entry found in all the texts of the *Hieronymianum* : see Delehaye's Commentary, p. 160. For this we have the still more reliable testimony of the early Syriac *Breviarium*, again under March 25, and assigning Nicomedia as the place of his suffering. If this identification be accepted it is clear that the Greek *passio*, which the Bollandists in the eighteenth century printed under June 15 in the *Acta Sanctorum* (June, vol. iii), and which has been summarized above, is not, as its editors then declared, of the highest character, but open to grave suspicion. Still, the identity of the martyr of Nicomedia with Tatian Dulas is not proved ; though it is curious that the Constantinople *Synaxary* (see Delehaye's edition, cc. 750–751), while telling the same story, speaks only of Dulas, omitting the name Tatianus.

ST ORSIESIUS, Abbot (*c.* A.D. 380)

While St Pachomius was ruling the great communities he had formed at Tabennisi and elsewhere in the Egyptian desert he numbered among his disciples two quite young men of exceptional promise : their names were Orsiesius (Horsi-isi) and Theodore. Pachomius trained them with special care, often made them his travelling companions and even consulted them about the rule he was composing. But when he set Orsiesius over the monastery of Khenoboski some of the older monks murmured at the appointment of so young a man. " Is the kingdom of God then only for the old ? " asked Pachomius, and he went on to prophesy that Orsiesius would one day diffuse the splendour of a golden lamp over the house of God. Petronius, who succeeded Pachomius, only survived his predecessor by fifteen days ; Orsiesius was then chosen to fill his place. To deputations sent from Tabennisi to St Antony and St Athanasius to inform them of the death of Pachomius and the election of Orsiesius, both those great saints spoke in terms of high praise of their new superior. St Orsiesius indeed proved a holy ruler, but after a time his strictness in enforcing the regulations about property provoked discontent in certain monasteries not immediately under his eye. The opposition increased until at length he felt unable to cope with it.

Rather than be the occasion of a cleavage he resigned in favour of St Theodore who, however, accepted office with the utmost reluctance, and would do nothing without consulting St Orsiesius, to whom he was deeply attached. They even took it in turns to make visitations of the various communities. After the death of St Theodore, in 368, Orsiesius again assumed charge, and he continued to rule alone until his death, the exact date of which is uncertain. He left as a legacy to his monks an ascetic treatise in the form of an abridged compendium of the rules and maxims of the religious life. St Jerome at a later date translated it into Latin.

There seems to be no separate biography of St Orsiesius, but in the *Acta Sanctorum*, June, vol. iii, an account has been compiled from what materials were then available concerning St Pachomius and St Theodore. See the bibliography to St Pachomius (May 9). Two letters are extant, addressed by St Athanasius to Orsiesius. See also the *Analecta Bollandiana*, vol. xlvii (1929), pp. 376–377 ; Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iii, pp. 85–86 ; and De L. O'Leary, *The Saints of Egypt* (1937), pp. 156–157.

ST LANDELINUS, Abbot (*c.* A.D. 686)

As the founder of the great abbeys of Lobbes and Crespin, and of two others less celebrated, St Landelinus was held in honour by succeeding generations, though

we do not know much about his life. He was born about the year 625 at Vaux, near Bapaume, of Frankish parents, who entrusted him to St Autbertus, bishop of Cambrai. But at the age of eighteen he broke away from his guardian and fell in with evil companions, by whom he was led into robbery and other crimes. The sudden death of one of his associates roused him to a sense of his danger. A humble penitent, he returned to St Autbertus, and then determined to withdraw to one of the places of his former life, Lobbes, in the hope of atoning in solitude for his past excesses. But he soon found himself surrounded by disciples who wished to imitate his life; they were the nucleus from which grew the abbey of Lobbes.

St Landelinus constituted his follower St Ursmar its first abbot, for he regarded himself as totally unworthy to rule a religious house, and from Lobbes he went to Aulne and from thence to Wallens, where, according to one biographer, other communities sprang up round him. Still craving for solitude he penetrated, with St Adelinus and St Domitian, into the vast forest which stretched between Mons and Valenciennes. Even here he was followed, and for his new disciples he founded the abbey of Crespin, which he was obliged to govern himself. Nevertheless, he spent much of his time in a cell at some distance from the rest of the community. He is said to have died in 686 or thereabouts.

There are two short biographies of St Landelinus which profess to be of early date, but the earliest of these was written more than a century after his death and cannot be regarded as trustworthy. It has been critically edited in MGH., *Scriptores Merov.*, vol. vi, pp. 433–444. We have perhaps more reliable materials in the metrical life of St Ursmar and in the *Gesta Abbatum Lobbiensium*. On this life of Ursmar there is a useful article by K. Strecker, in the *Neues Archiv* for 1933, pp. 135–158. See also J. Warichez, *L'Abbaye de Lobbes* (1909), pp. 5 *seq.*; U. Berlière, *Monasticon Belge*, vol. i, pp. 200 *seq.*; and Van der Essen, *Étude critique sur les Saints mérovingiens* (1907), pp. 126–133.

ST EDBURGA OF WINCHESTER, VIRGIN (A.D. 960)

THREE Anglo-Saxon princesses of the name of Edburga are included in the calendars of the saints. The nun who is venerated on this day was the granddaughter of King Alfred, and the daughter of King Edward the Elder, by his third wife, Edgiva. Her parents, who seem to have destined her to the religious life from the cradle, determined to test her vocation when she was only three years old. Her father took her on his knees and, showing her on the one hand a chalice with a book of the Gospels, and on the other a little pile of necklaces and bracelets, asked her to choose which she would have. The little girl eyed the trinkets with obvious aversion, but held out her arms towards the sacred objects. She was placed in the abbey which King Alfred's widow had founded at Winchester, and in due course rose to be abbess. She was famous for her charity, her humility and her miracles. It is recorded that she would sometimes rise during the night while the other nuns were sleeping and would silently remove their sandals, clean them, and replace them beside their beds.

St Edburga, whose name, like other Anglo-Saxon names of this class, is variously spelt, seems to have enjoyed a considerable *cultus* in Worcestershire and the neighbouring region, probably because her relics, or part of them, were preserved at Pershore. See the list of calendar entries in Stanton's *Menology*, p. 271. The account given above is derived almost entirely from William of Malmesbury, but there is also a life, apparently still unprinted, by Malmesbury's contemporary, Osbert of Clare. There is also a life, still unpublished, in the Gotha MS.; see *Analecta Bollandiana*, vol. lviii (1940), p. 100, n. 54. St Edburga's

fame rested largely on the miracles her relics were believed to have worked ; a short summary of these is to be found in one of the Harleian manuscripts at the British Museum.

ST BARDO, Archbishop of Mainz (A.D. 1053)

St Bardo was born about the year 982 at Oppershofen in the Welterau, on the right bank of the Rhine. His parents, who were related to the Empress Gisela, sent him to be educated in the abbey of Fulda, where he received the habit. In after days his former fellow students liked to recall how, when they had found him poring over the famous book of St Gregory on the duties of pastors (*Regula Pastoralis*), he had jokingly remarked in reply to their surprise, " Well, perhaps some silly king will make me a bishop some day if no one else can be found for the work ; so I may as well learn how it should be done." About the year 1029 he was nominated abbot of Kaiserswerth by the Emperor Conrad II, and he subsequently became superior of Horsfeld. Still higher promotion was in store for him. In 1031, after the death of Aribo, he was chosen to occupy the important metropolitan see of Mainz. In his new office he retained all the simplicity and austerity of a monk whilst dispensing alms and hospitality as befitted a bishop. He was esteemed by all classes, but made himself particularly the champion of the poor, whom he defended from their oppressors and to whom his house was ever open.

Bardo played an important part in two synods of Mainz which met under the presidency of Pope Leo IX to put down simony and to enforce clerical celibacy. The pope took occasion on one of his visits to persuade Bardo to relax some of his austerities which were undermining his health and threatened to shorten his life. Always stern with himself, the good archbishop was extraordinarily merciful to others : insults or wrongs against himself he seemed never to resent. One day, at his own table, as he was denouncing the vice of intemperance, his eyes fell upon a young man whose mocking expression and tittering clearly indicated that he was making fun of his host. The archbishop ceased speaking and looked straight at the culprit. Then, instead of administering the rebuke which all present expected, he took up a dish of food and directed that both the vessel and its contents should be presented to the young man. Bardo's kind heart also made him a lover of animals. He had a collection of rare birds, many of which he had tamed and had taught to feed from his hand. His death took place on June 10, 1053. He was universally mourned, Jews as well as Christians lamenting his loss.

There is a short life by Fulkold, who was the chaplain of Bardo's successor in the see of Mainz. It was edited for Pertz, MGH., *Scriptores*, vol. xi, pp. 317–321. This is a much better source than the longer biography by an anonymous monk of Fulda, which was alone accessible to Mabillon and the Bollandists, but which is mainly filled with hagiographical commonplaces. See also H. Bresslau in *Jahrbücher des Deutschen Reichs unter Konrad II* (1879), pp. 473–479 ; F. Schneider, *Der hl. Bardo* (1871) ; C. Will, *Regesten zur Gesch. der Mainzer Erzbischöfe*, vol. i (1877), pp. 165–176 ; Strunck and Giefers, *Westfalia Sancta* (1855), pp. 143–153.

ST ALEYDIS, or ALICE, Virgin (A.D. 1250)

This is a very simple life but it leaves the impression of an absolutely sincere record, written down by a contemporary who was probably a Cistercian monk and confessor to the community. Aleydis was a charming and delicate little girl, born at Schaerbeek, near Brussels, who at the age of seven seems of her own choice to have been

committed to the care of a community of Cistercian nuns in the neighbouring convent called " Camera Sanctae Mariae ", a name which still survives in the Bois de la Cambre just outside the city. She was, before all else, humble and retiring. There are some simple miracles recorded of her, such as the spontaneous relighting of a candle which had fallen and been extinguished, and she devoted herself in every possible way to the service of her religious sisters. While still very young she contracted leprosy, and to the great sorrow of all the community had to be segregated. This was only the occasion, we are told, of her taking refuge more completely than before in the wounds of Christ. Her one comfort lay in the reception of holy communion. She was not, however, on account of possible contagion from her lips touching the cup, allowed to receive in both kinds, as the others then did, and this was a matter of great distress to her until our Lord Himself assured her that she lost nothing thereby. " Where there is part ", she was told, " there also is the whole." On the feast of St Barnabas, 1249, she suddenly became very ill and was anointed, but it was revealed to her that she would remain on earth yet a year longer. She then lived on in great suffering, losing the sight of both eyes, but offering her pains for the souls in purgatory. Moreover, she was sustained by ecstasies and revelations, which came to her more and more frequently as the end drew near. A year later, on Friday, June 10, she was again anointed, and the next morning Aleydis happily breathed her last at daybreak on the feast of St Barnabas.

The life is printed in the *Acta Sanctorum*, June, vol. iii, and also in Henriquez, *Quinque Prudentes Virgines*. Pope Pius X in 1907 formally authorized her *cultus* under the title of *Saint* Aleydis. Her feast is kept in the Cistercian Order and in the diocese of Malines, on June 15.

BD JOLENTA OF HUNGARY, WIDOW (A.D. 1299)

JOLENTA, or Helena as she is called by the Poles, was one of four sisters who are honoured with the title of Blessed. They were the daughters of Bela IV, King of Hungary, the nieces of St Elizabeth, the great-nieces of St Hedwig, and lineal descendants of the Hungarian kings St Stephen and St Ladislaus. When she was five years old, Jolenta was committed to the care of her elder sister, Bd Cunegund, or Kinga, who had married Boleslaus II, King of Poland. Under their fostering care, the little girl grew up a pattern of virtue. She became the wife of Duke Boleslaus of Kalisz, with whom she spent a happy married life. Both of them were addicted to good works, and together they made various religious foundations. Jolenta was beloved by all, but especially by the poor, for whom she had a tender love. After the death of her husband, as soon as she had settled two of her daughters, she retired with the third and with Bd Cunegund, now, like herself, a widow, into the convent of Poor Clares which Cunegund had established at Sandeck. Jolenta's later years, however, were spent at Gnesen as superior of the convent of which she had been the foundress. She died there in 1299.

See J. B. Prileszky, *Acta Sanctorum Hungariae*, vol. ii, Appendix, pp. 54–55 ; Hueber, *Menologium Franciscanum*, p. 918 ; and *cf.* the bibliography attached to Bd Cunegund on July 24.

ST GERMAINE OF PIBRAC, VIRGIN (A.D. 1601)

" A SIMPLE maiden, humble, and of lowly birth, but so greatly enlightened by the gifts of divine wisdom and understanding, and so remarkable for her transcendent

virtues, that she shone like a star not only in her native France but throughout the Catholic Church." Such is the description of St Germaine Cousin set down in the apostolic brief which numbered her among the Blessed.

She was the daughter of Laurent Cousin, an agricultural labourer, and was born about the year 1579 at Pibrac, a village near Toulouse. Her mother, Marie Laroche, died when her little girl was scarcely out of the cradle. From her birth Germaine suffered from ill-health; she was scrofulous, and her right hand was powerless and deformed. Her father had no affection for her, whilst his second wife actively disliked her. She treated her stepdaughter most harshly, and after the birth of her own children she kept Germaine away from her healthier step-brothers and sisters. The poor girl was made to sleep in the stable, or under the stairs, was fed on scraps, and as soon as she was old enough was sent out to mind sheep in the pastures. She was destined to remain a shepherdess for the rest of her life.

Germaine accepted the treatment she received as though it were her due, and God made use of it to lead her to great perfection. Out in the fields, alone with nature, she learned to commune with her divine Creator, from whom she learnt directly all that she required to know. He spoke to her soul as He speaks to the humble and clean of heart, and she lived ever consciously in His presence. Nothing could keep her from Mass. If she heard the bell when she was in the fields, she would plant her crook and her distaff in the ground, commend her flock to her angel guardian, and hurry off to church. Never once on her return did she find that a sheep had strayed, or had fallen a prey to the wolves that lurked in the neighbouring forest of Boucône, ever-ready to pounce upon unattended sheep. As often as she could she made her communion, and her fervour was long remembered in the village. Although she took no part in the social life of her neighbours, and never mixed with girls of her own age, yet she would often gather the young children round her to teach them the simple truths of religion, and to lead them to love God. Her neighbours at first accepted the estimate of her family, and were disposed to despise her and to turn her to ridicule. But gradually strange stories began to circulate respecting her. To reach the church from the pastureland, she had to cross a stream which was sometimes swollen by the rain. On one occasion, when it had become a torrent so strong that men feared to cross, people said, " Germaine will not come to Mass to-day ! " But they were mistaken; and two villagers who had watched her at the stream confidently asserted that the waters had parted to let her cross, just as the Red Sea had parted for the Israelites of old.

It might have been thought that anyone so poor as Germaine would be unable to exercise the corporal works of mercy. Love, however, can always find a way, and the scanty food that was grudgingly doled out to her was shared with beggars. Even this was made a cause for complaint. One cold winter's day her stepmother pursued her with a stick, declaring that she was concealing stolen bread in her apron. To the amazement of the pitying neighbours, who would have protected her, that which fell from the apron was not bread, but summer flowers. Contempt now gave way to veneration, and the inhabitants of Pibrac began to realize that they had a saint in their midst. Even her father and stepmother relented towards her; they would now have allowed her to take her proper place in their home, but Germaine chose to continue to live as before. It was not for long. Her feeble frame was worn out; her work on earth was done; and one morning she was found lying dead on her straw pallet under the stairs. She was twenty-two years old. Her

body, which was buried in the church of Pibrac, was accidentally exhumed in 1644, forty-three years after her death, and was found in perfect preservation. It was afterwards enclosed in a leaden coffin, which was placed in the sacristy. Sixteen years later it was still flexible and well preserved. This circumstance, and the numerous miracles which were ascribed to her, encouraged a desire for official sanction of her *cultus*. Owing to the French Revolution, however, and other hindrances, her beatification and canonization were deferred until the pontificate of Pius IX. An annual pilgrimage takes place on June 15 to Pibrac church, where her relics still rest.

A painstaking biography is that of Louis Veuillot, which has been revised for the series " Les Saints ", by his nephew, François Veuillot. See also the attractive sketch of H. Ghéon, *La Bergère au pays des loups* (1923). The most authentic source is D. Bartolini, *Commentarium actorum omnium canonizationis . . . Germanae Cousin . . .* (2 vols., 1868).

16: SS. FERREOLUS AND FERRUTIO, MARTYRS (*c.* A.D. 212 ?)

ST IRENAEUS, bishop of Lyons, ordained St Ferreolus to be a priest and St Ferrutio (Ferjeux) to be a deacon and sent them forth to evangelize Besançon with the surrounding districts. They may have been Greeks, but more probably they were natives of Gaul who had studied in the East where they had come under Christian influence. (Their legendary history represents them as having been converted by St Polycarp.) After labouring with success for some thirty years on their mission, they were apprehended for their faith, subjected to many tortures, and finally beheaded about the year 212—presumably during the reign of Caracalla. Their relics, which are said to have been discovered in 370 at Besançon, and enshrined by Bishop Anianus, were greatly venerated in the days of St Gregory of Tours, who asserts that his brother-in-law was cured through them of a dangerous malady. St Gregory's sister went to worship at the shrine, and while praying prostrate before it her hand accidentally clasped a leaf of certain herbs which had been strewn there. She thought this providential, and coming home dipped the leaf in water which she gave her husband to drink. By this means he recovered his health. This St Ferreolus is not to be confused with another St Ferreolus, a martyr at Vienne (September 18), who is mentioned more than once by the same St Gregory of Tours. One satisfactory testimony to the actuality of the *cultus* of SS. Ferreolus and Ferrutio is the occurrence in the *Missale Gothicum* (*c.* A.D. 700) of a full " proper " Mass in their honour. As it is inserted just before the birthday of St John the Baptist, it seems likely that June 16 was even then kept as their feast day.

There are two or three short texts of the *passio* (see *e.g.* the *Acta Sanctorum*, June, vol. iv), but none of them have any historical value. Ferreolus and Ferrutio are entered in the *Hieronymianum* as martyrs of Besançon, but under September 5. See also Duchesne, *Fastes Épiscopaux*, vol. i, pp. 48–62 ; W. Meyer in the *Abhandlungen* of the Göttingen Scientific Society, n.s., vol. viii (1904), part 1, pp. 69 *seq.* ; and Quentin, *Martyrologes Historiques*, p. 74, note.

SS. CYRICUS AND JULITTA, MARTYRS (A.D. 304 ?)

WHEN the edicts of Diocletian against the Christians were being enforced with great severity in Lycaonia, Julitta, a widow of Iconium, judged it prudent to

withdraw from a district where she occupied a prominent position and to seek safety in obscurity under a more clement rule. With her three-year-old son Cyricus, or Quiricus,* and two maidservants she went first to Seleucia, only to discover that persecution was raging there under Alexander, the governor, and from thence to Tarsus. Her arrival, however, proved ill-timed, for it coincided with that of Alexander, some of whose officials recognized the little party. Almost immediately Julitta found herself under arrest and in prison. Brought up for trial, she appeared before the court leading her child by the hand. She was of noble lineage and had great possessions at Iconium, but in answer to questions as to her name, her position and her country she would give no other reply than that she was a Christian. She was accordingly condemned to be racked and scourged. Before the sentence could be carried out, Cyricus was separated from her in spite of his tears and protestations. He is described in the legend as a very attractive child and the governor, we are told, took him upon his knee in a vain attempt to pacify him. The boy had eyes and ears only for his mother. Piteously he held out his hands towards her as she was being racked, and when she exclaimed, " I am a Christian ! " he cried out, " I am a Christian too ! "

Finally, in a desperate struggle to release himself in order to get to her, the child kicked Alexander and scratched his face with his little nails. His action, natural enough in such circumstances, roused Alexander to fury. Seizing the child by the foot, he hurled him down the steps leading to his tribune, fracturing his skull and killing him on the spot. Instead of exhibiting distress, Julitta exultantly gave thanks to God for granting to her child the crown of martyrdom. Her attitude only increased the governor's rage. After her sides had been torn with the hooks, he ordered that she should be beheaded and that her child's body should be cast out of the city with the carcasses of malefactors. After her execution Julitta's body, with that of Cyricus, was rescued by the two maids who interred them privately in a field near the city. When Constantine had given peace to the Church their burial-place was revealed by one of the maids, and the faithful came in crowds to venerate the two martyrs. Reputed relics of St Cyricus are said to have been brought from Antioch in the fourth century by St Amator, bishop of Auxerre, and this translation led to an extensive *cultus* of St Cyricus in France, under the name of St Cyr, but actually there is no evidence to connect the historical SS. Julitta and Cyricus, assuming their real existence, with the city of Antioch. Although they appear to have suffered on July 15—the day on which their festival is observed in the East—the Roman Martyrology commemorates them on June 16.

It is distressing to have to discard a story so piously credited both in the East and the West throughout the middle ages, but the legend, preserved as it is in many varying forms, is certainly a fiction. The " Acts of Cyricus and Julitta " were proscribed in the decree of Pseudo-Gelasius regarding books which ought not to be received, and though this ordinance did not emanate from Pope St Gelasius himself, it comes to us with the authority of high antiquity and general acceptance. Father Delehaye inclines to the opinion that Cyricus was the real martyr and the nucleus upon which the legend was afterwards fabricated. He may have come from Antioch, as stated in the *Hieronymianum*, but what is certain is that his name, not associated with Julitta, recurs in very many church dedications and place-names all over Europe and the Near East.

* The name is spelt in a great variety of ways, Ciricus, Cirycus, Ciriacus. In the Roman Martyrology it is now printed Quiricus. In French he is Cyr or Cirgues.

The number of variant forms in which the legend is preserved to us may be taken as testimony to its popularity. In the three divisions of the *Bibliotheca Hagiographica* published by the modern Bollandists, the various texts will be found catalogued. In the *Graeca* there is mention of five such documents (nn. 314–318), in the *Latina* of eight (nn. 1801–1808), and in the *Orientalis* of two (nn. 193–194). More than one of these texts has been printed in the *Acta Sanctorum*, June, vol. iv. On the whole question, consult Delehaye, *Origines du Culte des Martyrs*, pp. 167–168, and his CMH., pp. 321 and 254. See also Dillmann in the *Sitzungsberichte* of the Prussian Academy for 1887, vol. i, pp. 339–352; H. Stocks in the *Zeitschrift f. Kirchengeschichte*, 1910, pp. 1–47; Wilpert, *Röm. Mosaiken und Malereien* (1924), vol. ii, part II, pp. 685–694, and vol. iv, pp. 179–181.

ST TYCHON, BISHOP OF AMATHUS (FIFTH CENTURY ?)

ALL that can be confidently asserted about St Tychon is that he was a very early bishop of Amathus, the site of the modern Limassol in Cyprus, and that he has been for many centuries greatly venerated by the inhabitants of the island, who style him "the Wonder-worker" and regard him as the patron of vine-growers. The two things his biographer specially emphasizes in his life are: first, that as a boy, being the son of a baker, he used to give away to the poor the bread he was sent out to sell. His father was very angry, but when he opened the granary where he kept his flour, he found that by miracle it was full to overflowing and that his loss had many times over been made good. Secondly, when Tychon had become a bishop he possessed a small vineyard but had no means to stock it. He accordingly took one of the cuttings which other vine-growers had thrown away because it was dead, and planted it with a prayer that God would grant four favours, *viz.* that the sap should run in it again, that it should produce abundance of fruit, that the fruit should be sweet, and that it should ripen early. Ever afterwards the grapes in this vineyard ripened long in advance of all others, and this is the reason why St Tychon's feast and the blessing of the grape harvest take place there on June 16. Elsewhere in Cyprus the vine-gathering festival could not be celebrated until many weeks later.

Although no credence whatever can be placed in his legendary history, and notwithstanding the attempts made by some recent German writers, notably H. Usener, to identify him with the pagan god Priapus, it may be accepted as certain that he was a real personage and a Christian prelate. On the strength of a tradition that he once caused the vintage to mature before its season, part of the ceremonial locally observed on his feast-day, June 16, consists of squeezing into a chalice the juice of a bunch of partially ripened grapes. Before the end of the sixth century St Tychon's tomb was a famous shrine, and during the ninth century St Joseph the Hymnographer composed an office in his honour.

There is a Greek life of St Tychon which was prepared for the press by H. Usener, *Der heilige Tychon* (1907). This biography was written by St John the Almoner (see January 23), and from a literary point of view it is held a very elegant example of Byzantine Greek composition, but it tells us little that is reliable in the way of historical fact. An epitome of this text was previously printed in the *Analecta Bollandiana*, vol. xxvi (1907), pp. 229–232 from the MS. Paris, 1488. See also Delehaye in *Analecta Bollandiana*, vol. xxviii (1909), pp. 119–122; A. Brinkmann in *Rheinisches Museum* (1908), pp. 304–310, and the notice of St. Tychon in the *Acta Sanctorum*, June, vol. iv.

ST AURELIAN, BISHOP OF ARLES (A.D. 551)

ST AURELIAN was raised to the bishopric of Arles in 546, and he received the pallium from Pope Vigilius, as well as an appointment to be papal vicar for Gaul.

Aurelian founded a monastery for men, which he enriched with many relics and for which he composed a rule, and also established at Arles a convent for women. In the interest of sound doctrine he wrote a letter to Pope Vigilius, who was then in Constantinople, asking for an explanation of his qualified condemnation of what were known as the Three Chapters—a condemnation which had been urged upon him by the Emperor Justinian, but which was regarded with apprehension in the West as reflecting on the validity of the Council of Chalcedon. In return, he received from the pope a letter of reassurance, kindly, but couched in somewhat vague terms. St Aurelian died in Lyons, where his grave was discovered in 1308.

A short notice is devoted to St Aurelian in the *Acta Sanctorum*, June, vol. iv. A letter of this saint addressed to King Theodebert is critically edited in MGH., *Epistolae*, vol. iii, p. 124. On the controversy over the Three Chapters, see Hefele-Leclercq, vol. iii, pp. 1–67. On Aurelian's place in the bishop lists of Arles, consult Duchesne, *Fastes Épiscopaux*, vol. i, pp. 258–259.

ST BENNO, Bishop of Meissen (*c.* A.D. 1106)

The little that contemporary history has to tell us about St Benno, bishop of Meissen, consists of casual references to him in chronicles and archives. He was one of the canons attached to the imperial collegiate church of Goslar when, in 1066, he was made bishop of Meissen. Because he sided with the Saxon nobles in their revolt against Henry IV he was imprisoned for a year, although he seems to have taken no active part in the struggle. After his release he identified himself with the supporters of Pope Gregory, and in 1085 at the synod of Mainz he was deposed from his bishopric by the assembled German prelates, the greater part of whom were entirely subservient to the emperor. He regained his see, however, three years later, through the good offices of the antipope Guibert, to whom he made submission. In 1097, when the star of the emperor had waned and that of Pope Urban II was in the ascendant, Benno again changed his allegiance and declared himself an adherent of the true pope.

But if this is all that historians of his own age have to tell us about St Benno, later writers have supplied ample and picturesque biographies based largely on tradition and legend. According to them he was born in 1010 at Hildesheim, the son of Count Frederick of Bultenburg, who sent him to be educated by his kinsman St Bernward, bishop of Hildesheim. Eventually he was made bishop of Meissen by St Anno of Cologne. His biographers wax eloquent over the benefits St Benno conferred upon the diocese. Meissen had never known such a prelate. He watched diligently over his flock, enforced discipline on his clergy, preached frequently, made regular visitations, gave liberally to the poor, set the example of a holy ascetic life, restored the public singing of the Divine Offices, and introduced into his church the chants to which he had been accustomed at Hildesheim. A lover of good music, he was one day disturbed as he was walking in the fields by the harsh croaking of frogs, and silenced them by a peremptory command. Scarcely had he done so when there flashed into his mind the words of the canticle : *Benedicite, cete, et omnia quae moventur in aquis, Domino*—" Ye whales and all that move in the waters, bless the Lord ! " Addressing the frogs once more he withdrew his prohibition, bidding them sing on and give glory to God in their own manner.

His beneficent activities were suspended for a time through the imprisonment to which he was subjected by the emperor, but he resumed them as soon as he was liberated. He exerted himself particularly to combat the shameless simony which,

together with the question of investitures, constituted the main grounds for the struggle between Henry IV and Pope Gregory VII. Although summoned with the other German prelates to the Council of Worms which, under imperial pressure, dared to declare the deposition of the pope, he took no part in its deliberations; realizing at the outset the futility of any attempt at opposition he escaped and made his way to Rome, where he was warmly received. He had previously sent a message to the canons of Meissen instructing them to throw the keys of the cathedral into the Elbe as soon as they should hear of the excommunication which he foresaw would fall on Henry. They obeyed him: but when the storm had abated sufficiently for him to return to his diocese, lo! the keys, we are told, were found entangled in the gills of a fish which was brought by a fisherman to the bishop's kitchen.

St Benno died about 1106, and was canonized in 1523. This canonization drew from Martin Luther a violent polemical treatise entitled: "Against the New Idol and the Old Devil about to be set up at Meissen." Fifty-three years later, when Meissen had become a Protestant city, the relics of St Benno were translated to Munich, of which he remains the principal patron.

The materials for a biography of St Benno are unfortunately by no means satisfactory. The long life by Jerome Emser, which occupies twenty-four folio pages in the *Acta Sanctorum*, June, vol. iv, was only written early in the sixteenth century, and though it professes to be based on earlier sources it does not inspire confidence. There is also a short epitome of uncertain origin, but again this is a document which lacks adequate confirmation. The question of St Benno's career has perhaps been most carefully investigated by O. Langer in the *Mitteilungen des Vereins f. Geschichte Meissens*. See vol. i, part III (1884), pp. 70–95; vol. i, part V (1886), pp. 1–38; and vol. ii, part II (1888), pp. 99–144. *Cf.* also *Neues Archiv für sächs. Geschichte*, vol. vii (1886), pp. 131–144; and E. Machatschek, *Geschichte der Bischöfe der Hochstifter Meissen* (1884), pp. 65–94; and a study by E. Klein (1904). Both these last seem to place somewhat undue reliance on the statements of Emser.

BD GUY OF CORTONA (*c.* A.D. 1245)

Of the parentage and early years of Guy Vignotelli, nothing is known. He is introduced to our notice as a young citizen of Cortona, living partly upon his patrimony, partly by the work of his hands, and giving away in charity all that he did not actually require for his own use. When St Francis of Assisi with one of his companions paid a first visit to Cortona in 1211, Guy gave them hospitality, and at the close of a meal he asked the Seraphic Father to receive him as a disciple. Upon being told that he must first abandon all things, he went out and sold his possessions, the proceeds of which he and his two guests immediately distributed in alms. The following day, St Francis formally clothed him with the habit. A little friary called Cella was built at or near Cortona, but Guy received permission to occupy a cell on a bridge. Because he was a man of education it was thought desirable that he should be ordained, and he was accordingly raised to the priesthood.

On a subsequent visit to Cortona, St Francis spoke in high terms of Bd Guy to the people who, for their part, had already learnt to appreciate his sanctity, his eloquence and his gifts. Amongst the miracles ascribed to him are many cures, the resuscitation of a girl who had apparently been drowned, and the multiplication of meal in a time of famine. When he was sixty years of age, St Francis appeared to him in a vision and said: "My son, the time has come for you to receive the reward of your labours. In three days, at the hour of None, I will return to lead

you, by the grace of God, into Paradise." Bd Guy passed away at the hour predicted, in the convent of Cortona; the date of his death is given by some authorities as 1245, by others as 1250.

See the *Acta Sanctorum*, June, vol. iii; Wadding, *Annales Ord. Minorum*, vol. iii, pp. 601–607; and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 379–381.

ST LUTGARDIS, VIRGIN (A.D. 1246)

AMONGST the notable women mystics of the twelfth and thirteenth centuries there is no more sympathetic or lovable figure than that of St Lutgardis. Born in 1182, the daughter of a citizen of Tongres in the Netherlands, she was placed at the age of twelve in the Benedictine convent of St Catherine near Saint-Trond, for no better reason than that the money intended for her marriage-portion had been lost in a business speculation, and that without it she was unlikely to find a suitable husband. She was an attractive girl, fond of pretty clothes and of innocent amusement, without any apparent religious vocation, and she seems to have lived at first as a kind of boarder, free to come and go, as well as to receive visitors of both sexes. One day, however, while she was entertaining a friend, our Lord appeared to her, and, showing her His sacred wounds, bade her love Him and Him only. Accepting Him instantly as her heavenly Bridegroom, she renounced from that moment all earthly concerns. Some of the nuns who observed her sudden fervour prophesied that it would not last; but it only increased. So vividly did she come to realize God's presence that, when engaged in prayer, she beheld our Lord as with her bodily eyes. She would speak with Him familiarly, and if summoned away to perform some duty she would say, quite simply, "Wait here, Lord Jesus, and I will come back directly I have finished this task." Our Lady frequently appeared to her, and once she had a vision of St Catherine, the patroness of the convent; on another occasion she saw St John the Evangelist, under the semblance of an eagle. Sometimes during her frequent ecstasies she would be upraised from the ground, or a strange light would be seen above her head.

In her meditations on our Lord's passion she was permitted to have a mystical share in her Saviour's sufferings, and her forehead and hair appeared at such seasons to be bedewed with drops of blood. Her sympathy was extended to all for whom Christ died; she felt their sorrows and sufferings as though they were her own. Indeed, in the ardour of her intercession for others she would entreat God to blot her name out of the Book of Life rather than withhold His mercy from the soul for whom she was pleading.

Lutgardis had been at St Catherine's twelve years when she was inspired or counselled to place herself under the stricter rule of the Cistercians. Although she would have preferred a German-speaking house, she selected the convent of Aywières, upon the advice of her confessor and of her friend, St Christine the Astonishing, who was then living at St Catherine's. Only French was spoken at Aywières, and St Lutgardis never mastered French. In after years, her ignorance of the language served her as a valid excuse for refusing to hold office at Aywières or elsewhere. Her humility was at all times extraordinary; she continually bewailed the inadequate response she was making to the graces bestowed upon her. In the vehemence of her prayer that she might at least lay down her life for our Lord, she once burst a blood-vessel, and it was said to be revealed to her that this effusion of blood was accepted as equivalent to martyrdom.

God endowed her with the gifts of healing and prophecy as well as an infused knowledge of the meaning of the Holy Scriptures. In spite of her imperfect French, she had great success in imparting spiritual consolation, and Bd Mary of Oignies was wont to assert that there was no one whose prayers were so efficacious in obtaining the conversion of sinners and the release of souls from purgatory. Eleven years before her death, she lost her sight, and this affliction she accepted with joy, as a God-sent means of detaching her from the visible world. It was after she had become blind that she undertook the last of several prolonged fasts. Our Lord appeared to her to warn her of her approaching death, and to bid her prepare for it in three ways. She was to give praise to God for what she had received; she was to pray unremittingly for the conversion of sinners; and she was to rely in all things on God alone, awaiting the time when she would possess Him for ever. St Lutgardis died, as she had predicted, on the Saturday night after the feast of the Holy Trinity, just as the night office for Sunday was beginning. It was June 16, 1246.

The life of St Lutgardis was written by Thomas of Cantimpré, who died in 1270, and consequently was in part her contemporary. The text is printed (from a collation of three or four manuscript copies) in the *Acta Sanctorum*, June, vol. iv. It is a very attractive record, though the author's obvious credulity, as evidenced not only here but in other writings of his, must rather tend to lessen our confidence in the accuracy of his report of supernatural incidents. Other sources are apparently lacking, but there seems to be a translation of part of this life in the Low-German vernacular, possibly made before the end of the same thirteenth century. This version has been attributed with some probability to William of Afflighem, abbot of Saint-Trond; see F. Van Veerdeghem, in the *Bulletin de l'Académie de Belgique*, vol. xxxiv (1897), pp. 1055–1086. Other modern accounts of St Lutgardis will be found in H. Nimal, *Vies de quelques-unes de nos grandes Saintes au pays de Liége* (1898), and in Jonquet (1906). See also articles by S. Roisin and others in *Collectanea ordinis Cisterciensium Reformatorum*, nos. 3 and 4 of 1946; and the study by Fr L. (Thomas) Merton, *What Are These Wounds?* (Milwaukee, 1950).

ST JOHN FRANCIS REGIS (A.D. 1640)

St John Francis Regis was born in 1597 at Fontcouverte, in the diocese of Narbonne, of a family that had recently emerged from the *bourgeoisie* into the ranks of the small landed gentry. He was educated at the Jesuit college of Béziers, and in 1615 sought admittance into the Society of Jesus. His conduct from the time he was allowed to begin his noviciate was exemplary: so marked was his severity towards himself and his tenderness towards others that it was said that he vilified himself beyond measure but canonized everyone else. The first year of noviciate ended, he passed on to follow courses of rhetoric and philosophy at Cahors and Tournon. Whilst at Tournon, every Sunday and holiday, he accompanied the father who served the little town of Andance, and through the catechetical instructions he gave when the priest was hearing confessions he gained a wonderful influence not only over the children but also over their elders. He was then only twenty-two years of age.

In 1628 he was sent to Toulouse to begin his theology course. A companion who shared his room at this time informed the superior that Regis spent the greater part of the night at prayer in the chapel. The reply he received was prophetic; "Take care not to disturb his devotions", said Father Francis Tarbes, "nor to hinder his communion with God. He is a saint; and if I am not greatly mistaken, the Society will some day celebrate a feast in his honour." In 1631 he was ordained,

and on Trinity Sunday, June 15, he celebrated his first Mass. His superiors had already destined him for the missionary work that was to occupy the last ten years of his life : beginning in Languedoc, it was to extend throughout the Vivarais, and to end in the Velay, of which Le Puy was the capital. The summers were spent in the towns, but the winter months were to be devoted to the villages and the countryside. He may be said to have initiated his campaign in the autumn of that same year, 1631, by a mission which he conducted in the Jesuit church at Montpellier. Unlike the formal rhetorical sermons of the day, his discourses were plain—even homely—but so eloquently expressive of the fervour that burnt within him that they attracted enormous congregations, drawn from all classes. He addressed himself particularly to the poor : the rich, he was wont to say, never lack confessors. He would himself convey to his humble protégés any comforts he could procure for them, and when warned that he was making himself ridiculous he retorted, " So much the better : we are doubly blest if we can relieve a poor brother at the expense of our dignity." His mornings were spent in the confessional, at the altar and in the pulpit : the afternoons he devoted to prisons and hospitals. Very often he was so busy that he forgot to take his meals. Before he left Montpellier he had converted several Huguenots and many lax Catholics, he had formed a committee of ladies to look after prisoners, and had reclaimed a number of women from a life of sin. To the critics who contended that the penitence of such rescue cases is seldom sincere, he replied, " If my efforts do no more than to hinder one sin I shall consider them well expended." After Montpellier he made his temporary headquarters at Sommières, from whence he penetrated into the most out-of-the-way places, winning the confidence of the people by talking to them and instructing them in their own patois.

His success at Montpellier and Sommières prompted Mgr de la Baume, bishop of Viviers, to apply for the services of Father Regis and of another Jesuit to help him in his diocese. No part of France had suffered more as the result of prolonged civil and religious strife than the wild, mountainous regions of south-eastern France known as the Vivarais and the Velay. Law and order seemed to have disappeared, the poverty-stricken peasantry were lapsing into savagery, and the nobles were often no better than brigands. Absentee prelates and negligent priests had allowed the churches to fall into ruin, whole parishes having been deprived of the sacraments for twenty years or more. A considerable proportion of the inhabitants, indeed, were traditionally Calvinist, but their Protestantism in many cases was a mere party badge, and in laxity of morals and indifference to religion there was little to choose between Catholics and Protestants. With the help of his Jesuit assistants Bishop de la Baume undertook a thorough visitation of his diocese, and Father Regis went everywhere a day or two in advance of him, conducting a kind of mission. It proved the beginning of a three-years' ministry, during the course of which he succeeded in effectively bringing back religious observance, as well as in converting a great number of Protestants.

That such a vigorous campaign should remain unopposed was scarcely to be expected, and in fact there was actually a moment when those who resented his activities were on the point of obtaining his recall. He himself never said a word in his own defence ; but the bishop's eyes were opened in time to the baselessness of the charges that had been made against him. About this time Father Regis made the first of several unsuccessful applications to be sent on the Canadian mission to the North American Indians. His superiors were no doubt satisfied

with the work he was doing in France, but he always regarded it as a punishment for his sins that he was not allowed the chance of winning the crown of martyrdom. So instead he extended his missions to the wildest and most desolate part of all that highland district, a region where no man went unarmed, and where the winters were rigorous in the extreme. On one occasion he was held up by a snow-drift for three weeks, with only a little bread to eat and with the bare ground for a bed.

Graphic and touching descriptions of those expeditions are to be found in the depositions for the saint's canonization furnished by those who could still remember them. " After the mission I did not recognize my own parishioners, so completely had he reformed them ", stated the curé of Marlhes. " No cold, no snow-blocked path, no mountains, no rain-swollen torrent could stop him. His fervour inspired others with courage, for wherever he went countless multitudes followed him and came out to bid him welcome, in spite of danger and difficulties. I have seen him stop in the middle of a forest to satisfy a crowd who wished to hear him. I have seen him stand all day on a heap of snow at the top of a mountain instructing and preaching, and then spend the whole night hearing confessions." Another witness had been passing through the district when he noticed a procession winding its way in the distance. " It is the saint ", he was told, " and the people are following." As he entered the town of Saint-André he came upon a huge crowd assembled in front of the church. " We are waiting for the saint ", was the explanation he received. " He is coming to give us a mission." Men and women would walk a dozen leagues or more to seek him, confident that however late they might arrive Father Regis would always be ready to minister to them. He, on his part, would often set off to visit a distant hamlet at three o'clock in the morning with a few apples in his pocket. Never did he fail to keep an appointment. Once he had stumbled and broken his leg : nevertheless, with the help of a stick and the shoulder of his companion, he arrived at his destination and entered the confessional as though nothing had happened. When after his day's work was over he submitted himself to a medical examination, the leg was found to be healed.

The four last years of the saint's life were spent in Velay. All through the summer he worked in Le Puy, where the Jesuit church proved too small for congregations which often numbered four or five thousand. His influence reached all classes and brought about a very real and lasting spiritual revival. He established and organized a complete social service with prison visitors, sick-nurses and guardians of the poor drawn from his women penitents. With the help of money freely given to him by the well-to-do he set up a granary for the poor, and a refuge for women and girls who had been leading sinful lives. This last enterprise involved him in many difficulties. Evil men, robbed of their victims, assaulted him and blackened his character, whilst some of his own brethren questioned his prudence. For a short time his activities were checked by an over-timorous superior, and Father Regis made no attempt to justify himself; but God, who exalts the humble, was pleased to set the seal of His approval upon His servant by granting him the gift of miracles. Numerous cures were wrought by him, including the restoration of sight to a boy, and to a middle-aged man who had been blind for eight years. In a time of dearth, when many demands upon his granary had to be satisfied, the store of corn was three times miraculously renewed—to the utter bewilderment of the good woman who had been left in charge.

The work went on until the autumn of 1640, when St John Francis seems to have realized that his days were numbered. He had to give a mission at La Louvesc

towards the end of Advent. Before doing so he made a three-days' retreat at the college of Le Puy and settled a few small debts. On the eve of his departure he was invited to stay on until the semi-annual renewal of vows, but replied: "The Master does not wish it. He wishes me to leave to-morrow," adding, "I shall not be back for the renewal of vows: my companion will." They set out in appalling weather, lost their way, and were overtaken by night in the woods. They were obliged to rest in a ruined house open to the piercing wind, and Father Regis, already completely exhausted, contracted pleurisy. Nevertheless, the next morning he managed to crawl to La Louvesc, where he opened his mission. He preached three times on Christmas day, three times on St Stephen's day, and spent the rest of those days in the tribunal of penance. At the close of the last address when he again entered the confessional he fainted twice. He was carried to the curé's house and was found to be dying. On December 31, during the whole day, he kept his eyes on the crucifix: in the evening he suddenly exclaimed, "Brother! I see our Lord and His Mother opening Heaven for me!" Then with the words: "Into Thy hands I commend my spirit", he passed to his eternal reward. He was forty-three years of age. His body remains to this day at La Louvesc, where he died, and his tomb is annually visited by some fifty thousand pilgrims from every part of France. It was such a pilgrimage to La Louvesc that St John Vianney, the Curé d'Ars, made in 1806: he ascribed to St Francis Regis the realization of his vocation to the priesthood.

There are many excellent lives of St John Francis Regis (who was canonized in 1737), especially in French. The biography by C. de la Broüe, printed ten years after his death, has a special charm, but much fuller detail is available in more modern works, especially those of de Curley and L. J. M. Cros. An excellent short life is that of J. Vianney in the series "Les Saints". See also L. Pize, *La perpetuelle mission de St Jean François Regis* (1924); the admirable account by Fr Van Ortroy in the *Catholic Encyclopedia*, vol. viii, pp. 464–465, and that by Fr Martindale which forms a chapter of his little book, *In God's Army*.

17: ST GREGORY BARBARIGO, Bishop of Padua and Cardinal (A.D. 1697)

Born at Venice in 1625 of an ancient and noble house, Gregory Luigi Barbarigo was educated in his native city. While still in his early twenties he was chosen by the Venetian government to accompany its ambassador, Luigi Contarini, to the famous Congress of Münster, where on October 24, 1648, the plenipotentiaries of Germany, France and Sweden signed the Treaty of Westphalia, and thus brought to an end the Thirty Years' War. At Münster Barbarigo became acquainted with the apostolic nuncio, Fabio Chigi, who was so favourably impressed with him that, after he had been raised to the papal throne as Alexander VII, he showed the young Venetian many tokens of his esteem and became his strong supporter. In 1657 he nominated him to the bishopric of Bergamo, in 1660 he created him a cardinal, and in 1664 he transferred him to the bishopric of Padua.

The zeal with which Bd Gregory carried out his pastoral duties caused him to be hailed as a second Charles Borromeo. He was indeed exemplary in every relation of life. His charities were enormous, and he is known to have distributed in alms eight hundred thousand crowns. Severe only with himself, he was kind to all, especially to those in trouble or distress. In the interest of learning he founded a college, and also a seminary for young priests which attained great

renown. He gave it a printing press of its own, and also a fine library particularly well furnished with the writings of the fathers and with works dealing with the Holy Scriptures. He died a peaceful death on June 15, 1697, and was beatified in 1761.

A life of Bd Gregory was written in Latin by A. Ricchini, which was also translated into Italian. His unpublished writings were edited by P. Uccelli in 1877, and the account of his pastoral visitations by A. Coi in 1907. His earnest efforts to bring about a union with the Greeks are described by G. Poletto in three articles in *Bessarione* for 1901–1902. See also the references to him in Pastor, *Geschichte der Päpste*, vol. xiv ; and in P. Bergamaschi's life of his namesake, Marc' Antonio Barbarigo (1919). Nine studies for the biography of Bd Gregory were published by Prof. S. Serena, of Venice, between 1929 and 1940.

SS. NICANDER AND MARCIAN, MARTYRS (FOURTH CENTURY)

ALBAN BUTLER, putting his trust in Ruinart, accepted without question the " acts " of these saints as a genuine document. The narrative certainly cannot claim to be regarded as authentic history, but it is a favourable specimen of the art of the hagiographer who made it his business to embellish a kernel of fact with fictional details. Following more or less closely Butler's presentment the story runs thus :

Nicander and Marcian had served some time in the Roman army, but when the edicts were published against Christians they gave up their military career. This was made a crime in them, and they were impeached before Maximus, the governor of the province. The judge informed them of the imperial order that all were commanded to sacrifice to the gods. Nicander replied that the order could not be binding on Christians who looked upon it as unlawful to abandon the immortal God in order to worship wood and stone. Daria, the wife of Nicander, was present and encouraged her husband. Maximus, interrupting her, said, " You wicked woman ; why do you want your husband to die ? " " I do not wish for his death ", she said, " but that he live in God, so as never to die." Maximus insinuated that she desired his death because she wanted another husband. " If you suspect that ", said she, " put me to death first."

Maximus, turning again to Nicander, said, " Take a little time and deliberate with yourself whether you will decide to die or to live ". Nicander answered, " I have already made up my mind that my own safety must come first." The judge took it that he meant that he would save his life by sacrificing to the idols. But Nicander soon undeceived him, for he prayed aloud, expressing his joy that he was to be delivered from the dangers and temptations of the world. " How is this ", asked the governor, " you but just now desired to live, and now you ask to die ? " Nicander replied, " I desire that life which is immortal, not the fleeting life of this world. To you I willingly yield up my body ; do with it what you please : I am a Christian." " And what is your view, Marcian ? " asked the judge, addressing himself to the other. He declared that it was the same as that of his fellow prisoner. Maximus then gave orders that they should be both confined in a dungeon, where they lay twenty days.

After this they were again brought before the governor, who asked them if they would at length obey the edicts of the emperor. Marcian replied, " All you can say will never make us abandon our religion or deny God. By faith we behold

Him present and know whither He calls us. Do not, we beseech you, detain us, but send us quickly to Him that was crucified, whom you fear not to blaspheme, but whom we honour and worship." The governor, excusing himself by the necessity he was under of complying with his orders, condemned them both to be beheaded. The martyrs expressed their gratitude and said, " May peace be with you, most kind judge ".

They walked to the place of execution joyful, and praising God as they went. Nicander was followed by his wife, Daria, with his child whom Papinian, brother to the martyr St Pasicrates, carried in his arms. Marcian's wife followed him too, but weeping and making an outcry. She did all in her power to overcome his resolution, drawing his attention to their little child. At the place of execution Marcian kissed his son, and looking up to Heaven said, " Lord, all-powerful God, do thou take this child under thy protection ". Then with a rebuke to his wife for her faint-heartedness, he bade her go away in peace, because she would not have the courage to see him die. The wife of Nicander continued by his side, exhorting him to constancy and joy. " Be of good heart, master ", said she. " Ten years have I lived at home away from you, never ceasing to pray that I might see you again. Now I have that comfort, and I behold you going to glory and myself the wife of a martyr. Give to God that testimony you owe to His holy truth, that you may also deliver me from eternal death " ; meaning that by his sufferings and prayers he might obtain mercy for her. The executioner having bound their eyes with handkerchiefs struck off their heads, the day assigned in this version of the *passio* being June 17.

It may seem a wanton piece of iconoclasm to discredit this very natural and relatively sober tale, but the difficulty is that among a number of differing accounts there is no agreement as to the place where the martyrdom took place, the names of the group of martyrs, for Nicander and Marcian are often grouped with several others, or, what is perhaps most suspicious of all, the date of the celebration. No one has ever doubted that the " acts " have some historical foundation and that Nicander and Marcian really existed as martyrs. But four distinct regions in different countries claim to have been the scene of their passion : Durostorum, in Moesia or Bulgaria ; Tomi, or Constanta, in what is now Rumania ; Alexandria in Egypt ; and Venafro in Italy, where their reputed relics are still venerated. The Bollandist Father Delehaye, however, inclined to the belief that they suffered at Durostorum. In his opinion, Italy merely imported their *cultus*, whilst with regard to the inclusion of their names in a list of Egyptian martyrs in the *Hieronymianum*, he suggests that a careless copyist, seeing the name of Marcian, may quite possibly have interpolated that of Nicander through associating in his mind the two martyrs of Durostorum.

As well as Nicander and Marcian, " at Venafro ", to-day, the Roman Martyrology on June 5 commemorates SS. Marcian, Nicanor and others, " in Egypt ".

The *passio* from which Alban Butler took his account is printed in Ruinart's *Acta Sincera*. There is another version, in Latin and Greek, in the *Acta Sanctorum*, June, vol. iv, and another in vol. i. For other texts, consult BHL., nn. 5260, 6070–6074, and supplement, and BHG., nn. 1194 and 1330 ; with B. Latysev, *Menologii byzantini saeculi X quae supersunt*, vol. ii, pp. 16–17 and 27–30. See also Delehaye in *Analecta Bollandiana*, vol. xxxi (1912), pp. 268–272 and vol. xl (1922), pp. 54–60 ; his *Origines du Culte des Martyrs*, pp. 249–250, etc. ; and his CMH., pp. 305 and 323 ; and P. Franchi de' Cavalieri in *Studi e Testi*, vol. xxiv (1912), pp. 141–157.

ST BESSARION (FOURTH CENTURY)

BESSARION is greatly venerated in the East, where his name in various forms is sometimes given in baptism ; *e.g.* Joseph Stalin's father was called Vissarion. He was a native of Egypt, and having heard the call to perfection he went into the wilderness, where he was a disciple first of St Antony and then of St Macarius. We are told that rather than live under a roof he wandered about like a bird, observing silence and subduing his flesh by mighty fasting ; he is said to have once gone forty days without food, standing in prayer amid brambles. His neighbourly charity led him to a height of perfection that was manifested by miracles : he made salt water fresh, he several times brought rain during drought, he walked on the Nile, he overcame demons. Like so many other desert fathers, St Bessarion lived to a great age ; and he was compared by his admirers with Moses, Joshua, Elias and John the Baptist.

St Bessarion is named in the Roman Martyrology to-day, but his usual date in the East is June 6.

The above particulars are taken from a panegyric of his namesake written by the great Cardinal Bessarion, the text of which was printed, with an introduction by Peter Joannou, in *Analecta Bollandiana*, vol. lxv (1947), pp. 107–138. The cardinal's sources were the pertinent Greek synaxaries. See also the *Acta Sanctorum*, June, vol. iii. The three Bessarions in DHG., t. viii, cc. 1180–1181, are apparently all the same person.

ST HYPATIUS, ABBOT (A.D. 446 ?)

IN the suburb of Chalcedon that gave its name—The Oak—to the infamous pseudo-synod by which St John Chrysostom was condemned, a certain consular official called Rufinus built a church dedicated under the names of St Peter and St Paul, together with a monastery alongside to serve it. The community flourished for a time, but after the founder's death the monks dispersed and the derelict fabric soon acquired an unsavoury reputation as the haunt of evil spirits. The building remained unoccupied until a holy ascetic named Hypatius, attended by two companions, Timotheus and Moschion, came upon it in their wanderings through Bithynia in search of a suitable retreat, and took up their residence in the ruins. Disciples gathered round them and a great community was formed over which Hypatius ruled for many years. After his death the monastery was known by his name.

The life of St Hypatius has come down to us in the shape of a biography written by Callinicus, one of his monks, who in his desire to glorify his master sometimes lets his imagination or his credulity run away with him. According to him St Hypatius was born in Phrygia and was educated by his father, a learned scholar who intended that his son should follow in his steps. Hypatius himself, however, always desired monastic life. At the age of eighteen, having been cruelly beaten by his father, he ran away from home, and in obedience to a supernatural admonition proceeded to Thrace. There for a considerable time he acted as a shepherd. A priest who heard him singing to his flock taught him the Psalter and the chant. Hypatius then joined a solitary, an ex-soldier named Jonas, with whom he led a most austere life, abstaining, it is said, from drink of any kind sometimes for forty consecutive days. Hypatius was discovered by his father, and a reconciliation took place.

Afterwards Hypatius and Jonas made their way to Constantinople, where Jonas seems to have remained. But Hypatius crossed the straits into Asia Minor again, and revived religious life in the ruins of the old Rufinian monastery. As head of a great body of monks he stood forth as a powerful champion of orthodoxy. Even before the errors of Nestorius had been denounced by the Church, he had ordered the removal of that hierarch's name from the office books of his church, paying no heed to the remonstrances of Bishop Eulalius of Chalcedon. He protected and hospitably entertained St Alexander Akimetes and his monks who had fled from Constantinople to Bithynia ; and when a proposal to revive the Olympic games at Chalcedon had met with no opposition from Eulalius, Hypatius defeated the project by the vehemence with which he protested that he and his monks would die rather than permit any such restoration of pagan practices.

The historical accuracy of these stories, it must be said, is discredited by critical commentators. They question the very existence of Eulalius : no other record can be found of any such bishop of Chalcedon ; his name appears neither amongst the signatories of the Council of Ephesus in 431, nor amongst those of the Latrocinium in 449. On the other hand, it is certain that a certain Eleutherius was bishop of Chalcedon in 451. St Hypatius, " the scholar of Christ ", became famous for his reputed miracles and prophecies. He is said to have died about the middle of the fifth century at the age of eighty. His name is entered on this day in the Roman Martyrology as belonging to Phrygia.

The long Greek life by Callinicus is printed in the *Acta Sanctorum*, June, vol. iv, but the text is unfortunately incomplete. It has since been edited critically (1895) from another manuscript which contains the whole, by the pupils of H. Usener. See also H. Mertel, *Die biograph. Form der griech. Heiligenlegenden* (1909). Hypatius seems to have been especially invoked in the Greek church as a protector against harmful beasts ; see Franz, *Kirchlichen Benediktionen*, vol. ii, p. 143.

ST AVITUS, ABBOT (A.D. 530 ?)

AT the close of a scholarly article upon St Avitus and the Saints of Micy in the *Analecta Bollandiana*, the late Father Albert Poncelet, S.J., urged his readers to convince themselves that a wide difference exists between evidence of *cultus* and hagiographical narratives. " The former ", *i.e.* evidence of *cultus*, " attests the actual existence of the saint and the fact that devotion has been paid to him from early times. It is a very different matter when we have to deal with lives compiled two or three hundred years after the hero's death, and seldom embodying a wholly reliable collection of traditions. For the honour of the saints and in the interest of sane hagiography one cannot be too careful not to be led astray by those who, not satisfied with venerating the saints, imagine that respect for them entails a sort of canonization of the stories whereby posterity has sought to enhance their glory, in the compilation of which knowledge of the facts has unfortunately not always been on a level with the piety of the author."

That St Avitus was a real person is unquestionable. St Gregory of Tours informs us that he was an abbot in that part of France which formed the ancient province of Perche, that he pleaded unsuccessfully with King Clodomir to spare the lives of St Sigismund of Burgundy, his wife and his sons, whom Clodomir had captured, and that he was buried near Orleans, where he was held in great honour. St Gregory had visited the church which was dedicated under his name, and adds, as an instance of his miraculous powers, that a citizen of Orleans, who refused to

observe his festival because he wanted to work in his vineyard was punished by a painful affliction from which he was not freed until he visited the saint's church and paid him the respect which was his due. This is all that is known about St Avitus—despite his so-called biographies, none of which are earlier than the ninth century. They form part of an attempt made, when the abbey of Micy had taken on a new lease of life under Benedictine rule, to shed lustre on an obscure and inglorious phase of its past history by assigning to it as former abbots a number of saints honoured in the neighbourhood of Orleans and Le Mans, but of whom very little indeed was known.

The legend of St Avitus, which appears with variations in these so-called biographies, represents him as having entered the abbey of Micy as a lay-brother. His ignorance and simplicity caused him to be despised by all except the abbot, St Maximinus, who recognized his sanctity and made him cellarer. Avitus, however, left the abbey and retired into solitude. After the death of Maximinus the monks made search for Avitus and elected him abbot. Again, after a short stay at Micy, he escaped, this time with St Calais (Carilefus), and lived as a recluse on the frontiers of Perche. Others joining them, St Calais withdrew into a forest in Maine; but King Clotaire built a church and monastery for St Avitus and his companions at the place which is now Châteaudun. There he died in the year 530 (?).

For one text of the life of St Avitus see the *Acta Sanctorum*, June, vol. iv; another has been printed entire by the Bollandists in their catalogue of the hagiographical manuscripts of the Brussels Library, vol. i, pp. 57–63. B. Krusch has re-edited portions of this in MGH., *Scriptores Merov.*, vol. iii, pp. 380–385. The article of Albert Poncelet referred to above is in the *Analecta Bollandiana*, vol. xxiv (1905), pp. 5–97.

ST NECTAN (SIXTH CENTURY ?)

THE tomb of St Nectan at Hartland in Devonshire was the centre of a *cultus* which seems to have been fostered in the middle ages by the Augustinian canons, who were the custodians of his tomb. He was also venerated in Cornwall, especially at Launceston, where a fair is still held on his feast-day, June 17. In the neighbourhood of Lostwithiel and Newlyn chapels were dedicated in his honour under the name of St Nighton, and perhaps also at Tintagel, not far from which famous resort "St Nighton's Kieve" (*i.e.* vat) is still shown. William of Worcester and some later writers, such as Nicholas Roscarrock, describe the saint as having been the eldest of the twenty-four children of the Welsh king, Brychan, who gave his name to Brecknock. The saint may possibly have been an Irish missionary who came to England and founded churches in Devon and Cornwall. Actually nothing is known of his true history. All that Worcester is able to tell us about him is this: "And the venerable man Nectan, while he was making his way through certain woody districts in order to explore the country, was found by robbers in the place which to this day is called New Town (*i.e.* New Stoke), and there a church is built to his honour. On the fifteenth day before the kalends of July he was beheaded, and he took up his head in his own hands and carried it about a distance of half a stadium, as far as the fountain where he lived, and there laid it down, besmeared with his blood and sweat, on a certain stone, and blood-stained traces of this murder and miracle still remain on that same stone." This is a quotation from the saint's Life.

The twelfth-century life of St Nectan, which came to light in the Gotha MS. I. 81 in 1937 and was translated by Canon Doble (see note below), adds little of interest

about the saint, though it gives interesting particulars about his shrine and sidelights on life at Hartland in the middle ages.

By far the best attempt in English to cope with the incoherencies of the materials is that of Canon Doble in no. 25 of his " Cornish Saints " series, *St Nectan and the Children of Brychan* (1930); his translation of the *vita* appeared in *A Book of Hartland* (1940), ed. by Miss I. D. Thornley, and was reprinted separately in the same year. See also DCB., vol. iv, pp. 10–11, and LBS., vol. iv, pp. 1–2. But consult especially *Analecta Bollandiana*, vol. lxxi (1953).

ST HERVÉ, OR HARVEY, ABBOT (SIXTH CENTURY)

ST HERVÉ is one of the most popular saints in Brittany, and figures largely in the folklore and ballads of the country. At one period his feast was a holiday of obligation in the diocese of Léon. His *cultus*, which originally centred in Lanhouarneau, Le Menez-Bré and Porzay, was propagated by a distribution of his relics in 1002, and is general throughout Brittany. No name, with the exception of Yves, is more commonly given to Breton boys than that of Hervé. Solemn oaths were taken over his relics until the year 1610, when the *parlement* made it obligatory for legal declarations to be made only upon the Gospels. In the absence of any reliable records it is unfortunately impossible to reconstruct St Hervé's true history, but the legend, as set forth in a late medieval Latin manuscript, may be summarized as follows:

In the early years of the reign of King Childebert, there came to the court of Paris a British bard named Hyvarnion, who had been driven from his country by the Saxons. He charmed all who heard him by his music, but worldly applause had no attraction for him. After two or three years he retired to Brittany, where he married a girl called Rivanon, and became the father of a little blind boy, who received the name of Hervé. The child, bereft in infancy of his father, was brought up until he was seven by his mother. She then confided him to the care of a holy man called Arthian, and afterwards he joined his uncle, who had founded a little monastic school at Plouvien, and helped him with his farm and his pupils. One day, as Hervé was working in the fields, a wolf came and devoured the ass which was drawing the plough; a young child, who was the saint's guide, uttered cries of distress, but in answer to Hervé's prayers the wolf meekly passed his head into the ass's collar and finished his work. During these years his mother Rivanon had been living in the heart of a dense forest, seeing no human face except that of her niece, who waited on her. Now the hour of departure was at hand, and Hervé sought her out in time to receive her last blessing and to close her eyes.

Soon afterwards he was entrusted with the care of the community of Plouvien by his uncle, and the monastery continued to flourish; but after three years he was inspired to establish it elsewhere. Surrounded by a band of monks and scholars he went forth, directing his steps first to Léon. There he was cordially received by the bishop, who would have conferred the priesthood on him if the saint's humility had not precluded him from accepting any higher order than that of exorcist. From Léon they made their way westward, and beside the road to Lesneven may still be seen the fountain of St Hervé, which he caused to spring forth to quench the thirst of his companions. They reached their final destination at the place now known as Lanhouarneau, where St Hervé founded a monastery which became famous throughout the country. It was his home for the rest of his life, although he sometimes left it in order to preach to the people and to

exercise the duties of an exorcist, in which capacity some of his most outstanding miracles were worked. Venerated by all for his sanctity and for his miracles, the blind abbot lived on for many years; his monks, as they watched beside his death-bed, heard the music of the celestial choirs welcoming the saint to Heaven.

St Hervé is usually represented with the wolf, and with Guiharan, his child guide. He is invoked for eye-trouble of all sorts, and his wolf serves Breton mothers as a bugbear with which to threaten troublesome children.

The so-called life of St Hervé, which in the very competent judgement of A. de la Borderie cannot have been written (at any rate in the form in which it has been preserved to us) earlier than the thirteenth century, was published for the first time by the same distinguished scholar in 1892 in the *Mémoires de la Soc. d'Émulation des Côtes-du-Nord*, vol. xxix, pp. 251–304. There is an account in the *Acta Sanctorum*, June, vol. iv, mainly based on Albert Le Grand. See, further, LBS., vol. iii, pp. 270 *seq.*; but Canon Doble affirms strongly that there is no ground for connecting Hervé in any way with either Cornwall or Wales; he had no cult in Britain. *Cf.* Duine, *Memento*, p. 91.

ST BOTULF, OR BOTOLPH, ABBOT, AND ST ADULF (*c.* A.D. 680)

No less than seventy English churches—sixteen of them in Norfolk—are dedicated in honour of St Botulf, but though he seems to have been held in great veneration in Anglo-Saxon England little is actually known of his history. According to a life written by Folcard, abbot of Thorney, in 1068, he and his brother Adulf were the sons of noble Saxon parents and were born early in the seventh century. In the Slesvig Breviary, however, he is said to have been a "Scot", *i.e.* an Irishman. Brought up Christians, they were sent to complete their education in Germany or in Belgian Gaul, where they received the monastic habit. Adulf is said to have been raised to the episcopate, either at Utrecht or Maestricht. If this statement is correct, he was probably a regionary bishop, for his name does not appear in the list of prelates of either diocese. Botulf in the course of time returned to England, and was favourably received by Ethelmund, a king of the southern Angles, whose sisters he had met abroad.

At his request, Ethelmund (of whom no other record exists) granted him a barren spot, almost surrounded by water, on which to build a monastery. It was called Icanhoh, and is usually identified with Boston, *i.e.* Botulf's stone, in Lincolnshire, but it may have been Iken in Suffolk, or elsewhere. He began to build his abbey in 654, as we learn from the Anglo-Saxon Chronicle, and soon gathered round him a band of disciples. We read that they suffered molestation from the evil spirits who had formerly haunted the district. Otherwise, St Botulf, except for two recorded journeys, appears to have led a peaceful, uneventful life amongst his brethren until his death in 680. It is related of St Ceolfrid, abbot of Wearmouth, that he "once journeyed to the East Angles that he might see the foundation of Abbot Botulf, whom fame had proclaimed far and wide as a man of remarkable life and learning, full of the grace of the Holy Spirit" and that "after having been instructed as far as possible in a short time, he returned home so well grounded that no one could be found better versed than he, either in ecclesiastical or in monastic traditions."

Although Icanhoh and its church were destroyed in one of the Danish invasions, the remains of St Botulf were saved, as well as those of St Adulf, who had been

buried with him. In the reign of King Edgar the relics were distributed to the abbeys of Thorney and Ely. The feast of St Botulf is now kept in the dioceses of Brentwood, Northampton and Nottingham.

In the *Acta Sanctorum*, June, vol. iv, the Bollandists have printed such information regarding St Botulf as was accessible to them at the beginning of the eighteenth century. Not very much has been added since ; but it is worth while to consult the notes to Plummer's edition of the *Ecclesiastical History* of Bede, and also the article in the *Dictionary of Christian Biography* vol. i, p. 332. Edmund Bishop's notes on the English calendars in Stanton's *Menology* point to the fact that the observance of some feast in commemoration of St Botulf was widespread in this country. By far the most thorough account which has been written of Botulf is that contributed in 1922 to the *Proceedings of the Suffolk Institute of Archaeology and Natural History* (pp. 29–52) by F. S. Stevenson.

ST MOLING, Bishop in Leinster (A.D. 697)

The *cultus* of St Moling (Mulling, Molingus, Daircheall) goes back to a very early date and has been widespread over Ireland. Giraldus Cambrensis states that the books of SS. Patrick, Columba, Moling and Broccan, whom he characterizes as the four prophets of Ireland, were extant in his time in the Irish language. Unfortunately no accurate record of the history of St Moling, nor any of his writings, have been preserved to us, and we can only arrive at a conjectural outline of his career based on a late tradition. He is said to have been born in the district of Kinsellagh in County Wexford, of a family related to the kings of Leinster. After spending some years at Glendalough, where he received the monastic habit, he founded an abbey at Achad Cainigb, which derived so much glory from his wisdom and example that it was named Tech Moling in his honour. He is said to have lived for a time in a hollow tree, and to have fasted every day during all his later life, except when he was entertaining guests. He succeeded St Aidan as bishop at Ferns, and induced King Finacta, in 693, to remit for the kingdom of Leinster the heavy tribute of oxen, called the Cattle tribute, that had been imposed by King Tuathal Techtmar and had been the cause of many wars. The holy bishop resigned his see several years before his death, which occurred in 697. He was interred in his own monastery of Tech Moling, a site now covered by the town of St Mullins, in County Carlow.

The Bollandists in the *Acta Sanctorum*, June, vol. iv, have printed a Latin life from the *Codex Salmanticensis*, and another has been edited by C. Plummer in VSH., vol. ii, pp. 190–205. There is also an Irish life, which has been printed by Whitley Stokes in the *Revue Celtique*, vol. xxviii (1906), pp. 256–312. See further Kenney, *The Sources for the Early History of Ireland*, vol. i. What is believed to be St Moling's book shrine is preserved as a notable work of art.

ST RAINERIUS OF PISA (A.D. 1160)

The relics of the saint who is Pisa's principal patron lie in the chapel of St Rainerius, or Raniero, at the end of the south transept of the cathedral, and eight scenes from his life and some of his miracles are amongst the celebrated fourteenth-century frescoes which adorn the walls of the ancient Campo Santo. His life was written soon after his death by Canon Benincasa, a personal friend who regarded himself as a disciple. Rainerius, sprung from a good Pisan family, frittered away his early manhood in frivolity and dissipation. Through the influence of an aunt or cousin, however, he came into contact with Alberto Leccapecore, a religious from the monastery of San Vito, who made him realize the error of his ways. So over-

whelming was his penitence for his sinful life that he refused to eat, and wept unceasingly—to the scornful amusement of his former associates and to the distress of his parents, who thought he was going out of his mind. At the end of three days he could weep no longer: he was blind. His mother was in despair, but God restored sight to his body, besides enlightening his soul.

Business as a merchant soon afterwards took him to Palestine, and as he followed in the footsteps of our Lord his spiritual life developed. Then one day he seemed to see his jewelled money-pouch filled, not with coins, but with pitch and sulphur. It suddenly caught fire and he was unable to extinguish the flames until he had sprinkled it with water from a vessel which he found himself holding in his hand. The meaning of the vision was explained by a voice which said: "The purse is your body: fire, pitch and sulphur are inordinate desires which water alone can wash away." He had purged himself from past sin by penitential tears, but from that time forth he redoubled his austerities, going barefoot and begging his way, and was rewarded with the gift of miracles. We read that on the road to Mount Tabor he tamed wild beasts by making the sign of the cross, that he multiplied the bread a charitable woman was distributing to the poor, and that he wrought many other wonders.

Upon his return to Pisa Rainerius made his home for a time with the canons of Santa Maria. Afterwards, though he never joined an order, he lived a more or less cloistered life, first in the abbey of St Andrew, and later in the monastery of St Vitus, where he died in 1160. Because he seems sometimes to have preached, it has been inferred that he must have received holy orders, but this is doubtful. His great reputation is primarily due to the numerous cures which were worked by him during his life and after his death. From the use he made of holy water in his miracles of healing he received the nickname of De Aqua, and his name was inserted in the Roman Martyrology by Cardinal Baronius.

The long biography of Rainerius, much of it taken up with miracles attributed to him before and after his death, seems really to have been compiled by a contemporary. It is printed in the *Acta Sanctorum*, June, vol. iv. The devotion of the people of Pisa to St Rainerius is attested by the considerable number of books which have been printed there to do him honour. See particularly G. M. Sanminiatelli, *Vita di St Ranieri*, first published in 1704, but followed by other editions; and G. Sainati, *Vita di S. Ranieri Scacceri* (1890).

SS. TERESA AND SANCHIA OF PORTUGAL (A.D. 1250 AND 1229)

SANCHO I, King of Portugal, had three daughters, Teresa, Sanchia and Mafalda, all of whom are honoured by the Church. Teresa, the eldest, became the wife of her cousin, Alfonso IX, King of León, by whom she had several children. The marriage, however, was after some years pronounced invalid, because it had been contracted within prohibited degrees without dispensation. Teresa was attached to her husband and loth to leave him, but eventually they agreed to part. Teresa returned to Portugal, and at Lorvão she found on her estate an abbey of Benedictine monks now fallen low in numbers and observance. These she ejected and replaced by a community of women pledged to the Cistercian rule. She rebuilt the church, besides restoring and extending the buildings to accommodate 300 nuns. Although she made her home with them, taking full part in their life, yet she retained the direction of her affairs, the disposal of her property, and the right to come and go as she pleased.

Teresa's sister, Sanchia, who never married, had lived since their father's death on her estates at Alenquer, where she devoted herself to good works. She welcomed the Franciscan and Dominican friars into Portugal, and founded the convent of Cellas, for women under the Augustinian rule. But during a visit to her sister she was so impressed by the life led by the community at Lorvao that she afterwards converted Cellas into a Cistercian abbey, and herself took the veil there. Sanchia died in 1229, at the age of forty-seven ; Teresa surreptitiously smuggled her sister's body out of the choir at Cellas, where it lay on a bier, and conveyed it to Lorvão, where it was buried. The last public appearance of Teresa occurred two or three years later. It was made in response to an earnest entreaty from Berengaria, the widow of her former husband, that she would intervene to settle the quarrels between their respective children over the succession to the kingdom of León. Teresa went, and through her mediation an equitable arrangement was arrived at and peace was restored. Her work in the world, she felt, was now done and she determined never again to leave the convent. It was probably at this time that she actually received the veil. She survived until 1250, and at her death was buried beside St Sanchia. Their *cultus* was approved in 1705.

The life of Teresa by Francis Macedo, though written in the seventeenth century, purports to be based on authentic materials, especially those collected in view of her expected canonization. This biography has been reprinted in the *Acta Sanctorum*, June, vol. iv, and the Bollandists have added certain documents also drawn from the process of canonization, with accounts of miracles attributed to Teresa's intercession. Henriquez in his *Lilia Cistercii* (1633), vol. ii, pp. 131–144, also recounts her history in some detail. J. P. Bayão in his *Portugal glorioso e illustrado* (1727) gives an account of both sisters and of St Mafalda (May 2).

BD PETER OF PISA (A.D. 1435)

THE founder of the Hermits, or Poor Brothers, of St Jerome was born in 1355 at Pisa, while his father, Peter Gambacorta, whose name he bore, was ruling that republic. At the age of twenty-five he secretly left the court in the disguise of a penitent, and retired to the Umbrian solitude of Monte Bello. There he subsisted on alms, which he collected in the nearest village. In 1380 he found means to build an oratory and cells for a dozen companions who had joined him (according to popular tradition they were highwaymen whom he had converted). He prescribed for his community a rule supplemented by certain constitutions gathered from the works of St Jerome, whom he chose as patron of the new congregation. His monks kept four Lents in the year, fasted on all Mondays, Wednesdays and Fridays, and continued in prayer every night for two hours after Matins. As for himself, his whole time was spent in prayer or in penitential exercises. Many miracles were ascribed to him.

When his father and brothers were assassinated in 1393 by Giacomo Appiano, he was sorely tempted to leave his retreat to punish the perpetrator of the outrage ; but he overcame the temptation and, following the example of his sister, Bd Clare Gambacorta (April 17) he freely forgave the murderer. His congregation, approved by Pope Martin V in 1421, soon established itself elsewhere in Italy. Bd Peter survived until 1435, dying in Venice at the age of eighty, and was beatified in 1693. At one time there were forty-six houses of Poor Brothers in the provinces of Ancona and Treviso. Small groups of hermits and tertiaries became affiliated to them, and in 1668 Pope Clement IX united the community of St Jerome of Fiesole,

which had been founded by Charles Montegranelli, to Bd Peter's order. But by 1933 its members had become so few that it was suppressed by the Holy See.

An account, founded on rather late materials, is given in the *Acta Sanctorum*, June, vol. iv; but see further the *Kirchenlexikon*, vol. v, cc. 2016–2017; Sajanello, *Hist. Mon. Ord. S. Hieron. Cong. S. Petri de Pisis*, vol. i, pp. 100 *seq.*; and Heimbucher, *Orden und Kongregationen*, vol. i, pp. 592–596. The brief of suppression is in *Acta Apostolicae Sedis*, vol. xxv (1933), pp. 147–149.

ST EMILY DE VIALAR, VIRGIN, FOUNDRESS OF THE SISTERS OF ST JOSEPH "OF THE APPARITION" (A.D. 1856)

ANNE MARGUERITE ADELAIDE EMILY DE VIALAR was the eldest child and only daughter of Baron James Augustine de Vialar and his wife Antoinette, daughter of that Baron de Portal who was physician-in-ordinary to Louis XVIII and Charles X of France. She was born at Gaillac in Languedoc in 1797. At the age of fifteen she was removed from school in Paris to be companion to her father, now a widower, at Gaillac; but unhappily differences arose between them because of Emily's refusal to consider a suitable marriage. On one occasion M. de Vialar threw a decanter at his daughter's head, and she was relegated to a place of no importance in the household. Moreover, things were made more difficult for her by there being no priest or other suitable person in the place to advise and guide her; "God became my director", she said in after years: but even so it is not always easy to be certain what is the voice of God and what the voice of self. Of Emily de Vialar's religious experiences at this time a vision of our Lord, His body showing the wounds of His passion, made so deep an impression on her that it is still commemorated daily in the congregation she founded.

Then in 1818, when she was twenty-one, a young curate (afterwards rector), the abbé Mercier, came to Gaillac, and in him Emily found a friend who understood and appreciated her. He set himself to test her religious vocation, and in the meantime she devoted herself to the care of children neglected by their parents and to the help of the poor generally; this led to further difficulties with her father, who objected to the use of the terrace of his house as a sort of out-patients' department for the sick, the destitute and the sad. For fifteen years Emily was the good angel of Gaillac; and then, in 1832, occurred the event which decided both her and the abbé Mercier that the time had come for her to launch out on her own: her maternal grandfather, the Baron de Portal, died, and Emily's share of his estate was a quite considerable fortune.

She at once bought a large house at Gaillac, and at Christmas took possession of it with three companions, Victoria Teyssonnière, Rose Mongis and Pauline Gineste. Others joined them, and three months later the archbishop of Albi authorized the abbé Mercier to clothe twelve postulants with the religious habit. They called themselves the Congregation of Sisters of St Joseph of the Apparition, the epithet referring to the appearing (*apparitio*) of the angel to Joseph to reveal the divine incarnation (Matthew i 18–21); and their work was to be the care of the needy, especially the sick, and the education of children. They looked not only to France but also to foreign countries and the missions; and in fact they developed as a primarily missionary congregation. The sisters encountered the usual initial opposition and criticism,* details of which found a lively chronicler in Eugénie de

* A less usual trial was a threat of extirpation by a band of brigands, who were said to have threatened to strangle every one of the sisters.

Guérin : postulants too young and pretty to be exposed to the air, a too-becoming head-dress, " A new order ? It's a disorder ! " " That Vialar girl . . .". But Miss de Guérin opined that Sister Emily would do great things, and the discerning archbishop of Albi, Mgr de Gualy, agreed : in 1835 he received her profession, with that of seventeen other sisters, and gave formal approval to the rule of the congregation.

In the previous year the second foundation was made, at Algiers, whither the sisters were invited at the instance of Emily's brother Augustine, one of the municipal councillors, to take charge of a hospital. A correspondent of Eugénie de Guérin speaks of " Emily de Vialar's conquest of Algeria "—but it proved to be only a temporary occupation. From the big establishment at Algiers another foundation was made at Bône, which in turn gave birth to convents in Constantine and Tunis ; Tunis had a filiation in Malta, and from there sprang the houses of the Balkans and the Near East. The Sisters of St Joseph were the first Catholic nuns in modern times to be established in Jerusalem, whither they were invited by the Franciscan Guardian of the Holy Land ; and when Mgr Dupuch, the first bishop of Algiers, celebrated the Holy Mysteries on the hill of St Augustine's Hippo, Mother Emily and some of her sisters were there. Unfortunately her relations with this prelate were spoiled by a long disagreement about jurisdiction ; Rome decided in her favour, but Mgr Dupuch had the support of the civil power and the sisters had to give up the Algerian establishments, at great temporal loss to themselves. It was at this time that Mother Emily turned her attention to Tunisia and then Malta, on which island she landed from a wrecked ship, as St Paul did.

Her friend and helper the abbé Mercier had died in 1845, and on her return to Gaillac in the following year the foundress found her headquarters in a state of confusion, and its finances in a chronic mess owing to the rashness—if not worse—of a trustee. Consequent lawsuits did nothing to improve matters ; and the upshot was that the mother house was moved to Toulouse, after several of the senior nuns had left the congregation and its very existence was threatened. " I've had my lesson ", wrote Mother Emily. " A quiet trust in God is better than trying to safeguard material advantages." Then she set out for Greece, and founded a convent on the island of Syra.

The visit to Greece was the last of Mother Emily's longer journeys (these fatiguing undertakings provoked unfavourable comments from some highly-placed ecclesiastics) ; but during her lifetime foundations were made much farther away. In 1847 a call from Burma was answered by the dispatch of six sisters thither, and in 1854 the bishop of Perth in Australia visited Mother Emily to ask for help. Accordingly a contingent was sent to Freemantle. The foundress thus in the course of twenty-two years saw her congregation grow from one to some forty houses, many of which she had founded in person. Two years before, the mother house had again been moved, this time to Marseilles (where it still is). Here Mother Emily was warmly welcomed by the famous bishop Mgr de Mazenod, himself the founder of a missionary congregation, the Oblates of Mary Immaculate.

St Emily de Vialar was by nature shrewd, exact, lively but well-balanced, qualities that showed themselves in her face no less than in her life, and her intelligence was controlled and directed by a will of exceptional strength. Not otherwise could she have done the work that she did, beginning only when she was already thirty-five, and meeting with considerable opposition in the preparatory stages and serious set-backs from time to time afterwards. She was particularly

immovable when the constitutional or canonical integrity of her congregation seemed to be threatened: it was that which led to the breach with Mgr Dupuch, and to the abandonment of Toulouse as headquarters after only five years there. Such difficulties, and the troubles at Gaillac in 1846, seemed not to discourage her; but her letters show what interior trials and uncertainties she underwent. St Emily's correspondence was necessarily voluminous, and her writing is marked by a vigorous and appealing style, especially when some moral implication added a touch of high eloquence to her pen; this is well illustrated in the memorial she addressed to Field-Marshal Soult after the Algerian disaster.

St Emily deliberately chose the way of Martha, but she was not excluded from the way of Mary. From the account written at the direction of her confessor we know in how close a state of union with God she lived, and there is as well the testimony of her daughters in religion as to how far she progressed in the path of contemplation. "I have plenty of trials, but God is always there to support me", she wrote. "How often is the Lord with me in the long night watches. The outpouring of His love is all about me, and I try to follow Him always, even though some new tribulation will come upon me. . . . But as troubles increase, so does my trust in Him. . . ." It has been well said that "Civilization is a matter of the spirit"; and the spirit of St Emily, inspired by a love that Cardinal Granito di Belmonte characterized as "wise, understanding and most considerate", has through the congregation that she founded "done more in the past hundred years for civilization in Africa, Asia and Australia than conquerors and colonizers could ever do".

The physical energy and achievements of St Emily de Vialar are the more remarkable in that from her youth she was troubled by hernia, contracted characteristically in doing a deed of charity. From 1850 this became more and more serious, and it hastened her end, which came on August 24, 1856. The burden of her last testament to her daughters was "Love one another". Her canonization took place in 1951, and her feast is kept on this day.

The standard biography is *La vie militante de la Bse Mère Emilie de Vialar*, by Canon Testas, reissued in 1939. The author made an *Histoire abrégée* from this in 1938. The letters of Eugénie de Guérin (1805–48), to her brother Maurice, referred to above, were published at Paris in the sixties of last century; a fresh English translation of this "journal", by Naomi Royde Smith, appeared in *The Idol and the Shrine* (1949). Like Bd Emily, Miss de Guérin was a native of Languedoc. See also G. Bernoville, *Emilie de Vialar* (1953).

18: ST EPHRAEM, DOCTOR OF THE CHURCH (A.D. 373 ?)

FAMOUS in his lifetime as a great teacher, orator, poet, commentator and defender of the faith, St Ephraem is the only Syrian father who is honoured as a doctor of the Universal Church (since 1920); the Syrians, both Catholic and separated, style him "the Harp of the Holy Ghost", and enrich their liturgies with his homilies and hymns. Steeped in the Holy Scriptures, though not a man of wide scholarship he had a deep insight into the mysteries of God.* St Basil described him as "one conversant with the knowledge of all that is true"; and St Jerome mentions him in these terms when making a catalogue of the great Christian writers: "Ephraem, deacon of the Church of Edessa, wrote many works

* It was the opinion of another doctor of the Church, St Robert Bellarmine, that St Ephraem was "more pious than learned".

in Syriac, and became so famous that his writings are publicly read in some churches after the Sacred Scriptures. I have read in Greek a volume of his on the Holy Spirit; though it was only a translation I recognized therein the sublime genius of the man." His chief interest to most people, however, lies in the fact that to him we owe very largely the introduction of sacred songs into the Church's public services as an important feature in her worship and a recognized means of instruction. It soon found its way from Edessa into all the Eastern churches and gradually it spread to the West. " To the hymns on which his fame rests ", writes a modern Anglican commentator, " the Syrian ritual in all its forms owes much of its strength and richness, and to them is largely due the place which hymnody holds throughout the churches everywhere " (Dr John Gwynn in vol. xiii of *Nicene and Post-Nicene Fathers*).

St Ephraem was born about the year 306 at Nisibis in Mesopotamia, then still under Roman rule. That his parents were Christians is asserted in what purport to be his own words. " I was born in the way of truth ", he tells us. " Although my boyhood did not understand the greatness of it, I knew it when trial came." Elsewhere, in the same doubtful source, he is made to say: " I had been early taught about Christ by my parents: they who begat me after the flesh had trained me in the fear of the Lord. . . . My parents were confessors before the judge: yea, I am of the kindred of the martyrs." It is, however, more commonly believed that his father and mother were pagan, and that on his conversion in his boyhood he was turned out of doors by them. He was baptized at the age of eighteen, and attached himself to the famous bishop of Nisibis, St Jacob (or James), whom he is said to have accompanied to the Council of Nicaea in 325. After St Jacob's death, Ephraem remained in close relation with the three succeeding hierarchs, probably as head of their school. He was living at Nisibis through the three sieges laid to it by the Persians, and in some of his Nisibeian hymns are to be found descriptions of the city's perils, of its defences, and of the final repulse of the enemy in 350. But although the Persians failed to capture Nisibis by direct attack, they obtained it thirteen years later as part of the price of the peace the Emperor Jovian was forced to negotiate after the defeat and death of Julian. The Christians abandoned the city, and Ephraem retired finally to a cave in a rocky height overlooking Edessa. Here he led a most austere life, sustained only by a little barley bread and a few vegetables, and here he wrote the greater part of his spiritual works.

His appearance was indeed that of an ascetic: he was of small stature, we are told, bald, beardless, and with skin shrivelled and dried up like a potsherd; his gown was all patches, the colour of dirt, he wept much and never laughed. Nevertheless, an incident related by all his biographers proves that in spite of his gravity he could appreciate a repartee, even when directed against himself. On the first occasion that he entered the city of Edessa he encountered the bold stare of a woman who was washing clothes in the river and rebuked her sharply, bidding her cast her eyes modestly to the ground. Unabashed, she promptly retorted, " No: it is for you to look down to the ground because out of it you were taken. It is quite right for me to look at you, for from you—as man—I was taken." Ephraem was impressed by her ready wit and exclaimed, " If the women of this city are so wise, how exceedingly wise its men must be! " Although the cave continued to be his headquarters, he was by no means a recluse, and concerned himself with all questions that affected the Church especially in Edessa, which he called " the city of blessing "

and where he exerted great influence. He frequently preached there, and when, with fiery eloquence, he treated of the second coming of Christ and of the last judgement, the sobs of the congregation nearly drowned his words.

What he regarded as his special task was to oppose the false doctrines that were then rampant, and it was through observing the success of Bardesanes in propagating erroneous teaching by means of popular songs set to attractive tunes that St Ephraem was led to recognize the potentialities of sacred song as an adjunct to public worship. He imitated the enemy's tactics and partly no doubt through his personal prestige but largely through the superior merit of his own compositions, which he set to the same tunes and caused to be sung in church by a women's choir, he succeeded in completely supplanting the gnostic hymns by his own. It was not until late in his life that he was raised to the diaconate. Humility had made him shrink from ordination and the fact that he is often designated as St Ephraem the Deacon supports the assertion made by some of his biographers that he never attained to higher rank. On the other hand, there are passages in his own writings which seem to indicate that he held the priestly office.

About the year 370 he undertook a journey from Edessa to Caesarea in Cappadocia in order to visit St Basil, of whom he had heard much. Their meeting is mentioned by St Ephraem himself and also by St Basil's brother, St Gregory of Nyssa, who wrote an encomium on the holy Syrian. A statement to the effect that St Ephraem extended his tour to include Egypt and that he spent several years there rests on no good authority and cannot be reconciled with what we know of the chronology of his life. The last time that he took part in public affairs was in the winter of 372–373, shortly before his death. There was famine in the land and his heart was wrung by the sufferings of the poor. When rich men excused themselves from opening their granaries and their purses on the plea that no one could be trusted to make a fair distribution, he offered his services, which were accepted. He administered the large sums of money and the stores entrusted to him to the satisfaction of all, besides organizing a relief service which included the provision of 300 litters for carrying the sick. In the words of an early biographer, " God gave him this occasion to win the crown in the close of his life." Perhaps he overtaxed his strength, for he only survived his return to the cave for one month. The date of his death is given by the Chronicle of Edessa and the best authorities as 373, but some writers have asserted that he lived until 378 or 379.

St Ephraem was a very prolific writer. Of the works that have come down to us, some are in the original Syriac, others are in Greek, Latin and Armenian translations. They may be grouped as exegetical, polemical, doctrinal and poetical, but practically all except the commentaries are in metrical form. Sozomen states that St Ephraem wrote three myriads of lines. The most interesting of his poems are the Nisibeian hymns (*carmina Nisibena*), of which seventy-two out of seventy-seven are extant, and the canticles for the seasons which are still in use in the Syrian churches. His commentaries included nearly all the Old Testament and a great part of the New. For the gospels he used the only version then current in Syria, the Harmony called the Diatessaron, which now survives only in an Armenian translation, though a small early fragment in Greek has been discovered in Mesopotamia.

Although we know hardly anything of St Ephraem's life, his writings help us not a little to form an idea of the kind of man he was. What impresses the reader most is the realistic and humanly sympathetic spirit in which he discourses of all

the great mysteries of man's redemption. He seems to have anticipated that attitude towards our Saviour's physical sufferings which does not notably manifest itself in the West before the period of St Francis of Assisi. A few specimens of St Ephraem's language can hardly be out of place. For example, in one of his hymns or addresses—it is difficult to decide how these metrical compositions should be classed—the poet apostrophizes the upper room of the Last Supper in these terms :

> O blessed spot, thy narrow room may be set against all the world. That which is contained in thee, though bounded in so strait a compass, filleth the universe. Blessed is the dwelling-place in which with holy hand the bread was broken. In thee the grape which grew on Mary's vine was crushed in the chalice of salvation.
>
> O blessed spot ! No man hath seen nor shall see the things which thou hast seen. In thee the Lord Himself became true altar, priest, and bread and chalice of salvation. He alone sufficeth for all, yet none for Him sufficeth. Altar He is and lamb, victim and sacrificer, priest as well as food.

Or take this description of the scourging at the pillar :

> After many vehement outcries against Pilate, the all-mighty One was scourged like the meanest criminal. Surely there must have been commotion and horror at the sight. Let the heavens and earth stand awe-struck to behold Him who swayed the rod of fire, Himself smitten with scourges ; to behold Him who spread over the earth the veil of the skies and who set fast the foundations of the mountains, who poised the earth over the waters and sent down the blazing lightning-flash, now beaten by infamous wretches over a stone pillar that His own word had created. They, indeed, stretched out His limbs and outraged Him with mockeries. A man whom He had formed wielded the scourge. He who sustains all creatures with His might submitted His back to their stripes ; He who is the Father's right arm yielded His own arms to be extended. The pillar of ignominy was embraced by Him who sustains the heavens and earth in all their splendour. Savage dogs did bark at the Lord who with his thunder shakes the mountains, they sharpened their teeth against the Son of Glory.

An even fuller revelation of the character of the saintly writer is supplied by the document known as the *Testament of St Ephraem*. Though it has probably been subject to interpolations at a later date, Rubens Duval, who speaks authoritatively on such questions, is satisfied that the greater part of the testament is authentic and in particular the passages now to be quoted. St Ephraem appeals to his friends and disciples in such language of profound humility as the following :

> Lay me not with sweet spices,
> For this honour avails me not,
> Nor yet use incense and perfumes,
> For the honour benefits me not.
> Burn ye the incense in the holy place ;
> As for me, escort me only with your prayers.
> Give ye your incense to God,
> And over me send up hymns.
> Instead of perfumes and spices
> Be mindful of me in your intercessions . . .
>
> The decree has gone forth that I can tarry no longer.

Give me, as provision for my journey,
Your prayers, your psalms and your sacrifices.
When the number of thirty days is complete
Then, O my brothers, make remembrance of me,
For the dead truly derive succour
From the sacrifices offered up by the living.

There are several documents, both in Syriac and in Greek, which purport to be lives or biographical notices of St Ephraem. The Greek texts have been printed by J. S. Assemani, in his introduction to the first volume of *S. P. N. Ephraem Syri Opera*, pp. i–xxxiii, and in that of the third volume, pp. xxiii–xxxv. The Syriac texts may be found in Assemani, *Bibliotheca Orientalis*, vol. i, p. 26, and in Lamy, *S. Ephraem Syri Hymni et Sermones*, vol. ii, pp. 5–90. There are also two similar pieces of Nestorian origin which are printed in the *Patrologia Orientalis*, vol. iv, pp. 293–295, and vol. v, pp. 291–299. It is generally agreed that no trust can be placed in any of the information which comes from these sources. To discuss the character or the authenticity of the many works which have been attributed to St Ephraem would be out of place here. The interesting "Testament of St Ephraem" has been critically edited and translated by Rubens Duval in the *Journal Asiatique* for 1901, pp. 234–319. See also C. W. Mitchell, *St Ephraem's Prose Refutations of Mani, Marcion and Bardesanes* (1912–1924); and the articles on Ephraem, with bibliographies, in Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iv, pp. 342–375; DTC., vol. v, cc. 188–193; DCB., vol. ii, pp. 137–144; *Lexikon f. Theologie und Kirche*, vol. iii (1931), cc. 715–718; E. Émerau, *St Éphrem le Syrien* (1919); and G. Ricciotti, *Sant' Efrem Siro* (1925).

SS. MARK AND MARCELLIAN, MARTYRS (*c.* A.D. 287)

INTEREST in SS. Mark and Marcellian has been revived in modern times by the discovery, in that part of the Catacomb of St Balbina which bears their name, of the tombs of the two martyrs, surmounted by a fresco representing the "coronation" of themselves and their companions. They were brothers, deacons of the Roman church, who perished early in the reign of Diocletian. For details of their sufferings and death we have nothing more reliable than the so-called Passion of St Sebastian, a fifth-century collection of traditions and legends. According to this compilation Mark and Marcellian were twins of high birth who had been converted to Christianity in their youth and had married. In the persecution which broke out soon after Diocletian's accession, they were cast into prison and were condemned by Chromatius, lieutenant of the prefect of Rome, to be beheaded. Their friends obtained for them a thirty-days' respite in the hope of being able during that time to persuade them to offer the required sacrifices, and they were removed to the house of Nicostratus, the public registrar. Their wives, their little children, and their heathen parents, Tranquillinus and Martia, sought by tears and entreaties to shake their constancy, but St Sebastian, then an officer in the emperor's household, visited them daily and encouraged them to persevere.

The outcome of the various interviews and discussions which took place was the conversion of the martyrs' relations, of Nicostratus, and shortly afterwards of Chromatius, who set the prisoners free, resigned his post and retired into the country. Although Mark and Marcellian were concealed by a Christian official of the imperial household, they were betrayed by a renegade and recaptured. Fabian, who had succeeded Chromatius, condemned them to be bound to two wooden pillars, to which their feet were then nailed. When they had been thus exposed for twenty-four hours they were pierced by lances. Their relics were translated from the catacombs to the church of SS. Cosmas and Damian, and are now in the basilica of St Praxedes in Rome.

That portion of the *passio* of St Sebastian which relates to SS. Mark and Marcellian has been printed in the *Acta Sanctorum*, June, vol. iv, as well as elsewhere. Upon the question

of the crypt in the cemetery of Balbina, much has been written. See especially G. Wilpert in the *Nuovo Bullettino di arch. crist.*, 1903, pp. 43–58; Wilpert in the *Römische Quartalschrift*, 1908, pp. 124–164, and 1930, pp. 1–5; O. Marucchi, in *Nuovo Bullettino*, 1909, pp. 221–235, and 1910, pp. 120–130; J. P. Kirsch, *Der stadtrömische christ. Festkalender* (1924), pp. 155–156; Delehaye's CMH., pp. 324–325; and Leclercq in DAC., vol. x (1932), cc. 1749–1753.

ST AMANDUS, Bishop of Bordeaux (*c.* A.D. 431)

We read in the letters of St Paulinus of Nola that St Amandus served God from his infancy, that he was nurtured in the knowledge of the Holy Scriptures, and that he always remained uncontaminated by carnal sin or by worldly intercourse. Nothing whatever is known of his birth or parentage. Ordained priest by St Delphinus, bishop of Bordeaux, who retained him to serve in his church, Amandus displayed great zeal for the glory of God. It was he who gave St Paulinus of Nola the necessary instruction to prepare him for baptism. This led to a lifelong friendship between them. St Paulinus wrote him many letters, and we see from those which survive that he had the highest opinion of his piety and wisdom. Upon the death of St Delphinus, in the year 400, St Amandus was elected to fill the vacant see. He resigned some years later in favour of St Severinus, after whose death he was prevailed upon to resume his former office. "If you wish to see bishops worthy of God", wrote St Gregory of Tours, quoting the words of St Paulinus, "you have only to look at Exuperius of Toulouse, Simplicius of Vienne, Amandus of Bordeaux . . ." It is said that to St Amandus is due the preservation of the writings of St Paulinus, but this is very doubtful. The exact date of his death is uncertain.

We have no materials beyond those indicated above for any biography of St Amandus. There is a short notice in the *Acta Sanctorum*, June, vol iv. On his relations with St Paulinus of Nola, consult P. Reinelt, *Studien über die Briefe der hl. Paulinus* (1904), pp. 17 *seq.*; and see also Duchesne, *Fastes Épiscopaux*, vol. ii, p. 59; and DHG., vol. ii, c. 938.

ST ELIZABETH OF SCHÖNAU, Virgin (A.D. 1164)

Three German monasteries have borne the name of Schönau: one, a community of Cistercian monks near Heidelberg; another, a nunnery in Franconia; and the third, a double house of Benedictines not far from Bonn, built by Hildelin, who became its first abbot in 1125. Into the great nunnery of Hildelin's foundation, Elizabeth, a girl of humble extraction, entered at the age of twelve. Some six years later, in 1147, she was professed. She threw herself fervently into the religious activities of the convent, and, though suffering from continual ill-health, wore a hair-shirt, girded herself with an iron chain, and practised other austerities. "The lowliest of His poor", she says of herself in one of her books, "I thank God that from the moment I entered the order until this hour, His hand has pressed down upon me so persistently that I have never ceased to feel His arrows in my body." From her twenty-third year onwards she was subject to extraordinary supernatural manifestations, celestial visions, and diabolic persecutions. In a letter addressed to her friend St Hildegard, Elizabeth describes how an angel had told her to proclaim a series of judgements that would fall on the people unless they did penance, and how, because she had delayed obeying him, he had beaten her so severely with a whip that she had been ill for three days!

At a later date, when some of her prophecies had failed in their fulfilment, the angel informed her that penance had actually averted the impending doom. For a time she was assailed by terrible temptations, and worried by the sudden appearance in her cell and elsewhere of demons habited as monks or priests, who mocked,

mimicked and threatened her. Once she saw the devil as a black bull, presently metamorphosed into a black fire, from the midst of which there emerged a herd of loathsome goats. But this period of trial was the prelude to great consolations and heavenly visitations. On Sundays and festivals in particular she would fall into ecstasies during the saying of the Office or at Mass. In this condition she would receive, as she believed, admonitions and messages from an angel, or from the saint whose feast was then being kept. She visualized these celestial visitors so distinctly that she could afterwards describe in detail their appearance and attire. Scenes from the passion, resurrection and ascension of our Lord presented themselves similarly as though enacted before her bodily eyes. She recorded some of her visions on wax tablets which, at the bidding of Abbot Hildelin, she sent to her brother Egbert, a canon of Bonn, who subsequently took the habit at Schönau and succeeded Hildelin as abbot. These notes, supplemented by her oral explanations, Egbert embodied in three books of her visions, which he published with a preface of his own and a chronological list of her chief religious experiences.

The first book is written in simple language, such as Elizabeth herself might have used ; but the others are more sophisticated in terminology and in thought, evincing at times a theological training more suggestive of Egbert than of his sister. This is even more evidently the case with another of her works, *viz. The Book of the Ways of God*, written, apparently, in imitation of the *Scivias* of St Hildegard. It sets forth stern warnings addressed to various classes of clergy and laymen, and in its advocacy of the antipope " Victor IV ", whom Egbert's friends supported, and in the terms of its denunciation of the Cathari and of its invectives against worldly prelates and unfaithful priests, it clearly reveals the mind and the hand of Egbert. The last of Elizabeth's books, as well as the most famous, was her contribution to the Ursuline Legend. It has a curious history. Excavations, which had been made on several occasions since the beginning of the twelfth century in a certain district of Cologne, had resulted in the discovery of a great number of human bones. The place came to be known as the " Ager Ursulinus ", and the remains were thought to be those of St Ursula's eleven thousand virgins. Mingled with the rest, however, were the skeletons of men, and a number of tablets—now known to have been forgeries—ostensibly bearing names of the supposed martyrs. Gerlac, abbot of Deutz, who had assisted in translating the alleged relics of St Ursula in 1142, and who had spent nine years searching for the remains of her companions, addressed himself to Egbert in the hope that Elizabeth, through her visions, might be able to throw light on the problem thus presented.

Under strong pressure from her brother, as it would appear, she evolved an elaboration of the already fantastic story of St Ursula, into which she introduced a Pope Cyriacus, who never existed, and all the newly discovered " martyrs ". That this extravagant romance, entirely at variance with easily verifiable historical facts, should have gained immediate and widespread acceptance throws a rather sinister light upon the credulity of the age ; though, on the other hand, it is proof of the esteem in which Elizabeth was held.

She must actually have been a woman of judgement in the affairs of daily life, or she could scarcely have held, as she did, the post of superioress during the last seven years of her life. Her office was second only to that of the abbot, who ruled the double community. She died on June 18, 1164, in her thirty-eighth year. Confusion between the abbeys at Schönau afterwards led to her being regarded as a Cistercian, and entered as such by Molanus in 1568 in a new edition of Usuard.

From Molanus her name was transferred in 1584 to the Roman Martyrology, where it still stands, without any reference to her writings. Elizabeth has never been formally canonized or beatified, and widely divergent views have been entertained as to the nature of her visions. All critics, however, admit that Elizabeth herself, her brother, and those who knew them best, were firmly convinced that they came to her from on high.

What we know of the life of Elizabeth is mainly derived from a memoir which her brother Egbert prefixed to the collection of her visions. This biographical matter, with a letter also of Egbert's, is printed in the *Acta Sanctorum*, June, vol. iv, and elsewhere. The best edition of the visions and the writings which bear her name is that of F. W. E. Roth (1884). Roth also printed in 1886 a copy of what he called the " Prayerbook " (*Gebetbuch*) of Elizabeth ; on this, *cf.* Omont, in vol. xxxviii (1905) of *Notices et Extraits des MSS. de la Bib. Nationale*. The Ursula visions are also printed in the *Acta Sanctorum*, October, vol. viii (pp. 165–173). See further, Nebe in the *Annalen* of the *Nassau Verein f. Alt*, etc., vol. viii (1866), pp. 157–292 ; Preger, *Deutsche Mystik*, vol. i, pp. 37–43 ; and L. Oliger, who in vol. i (1926) of *Antonianum* has shown that certain revelations attributed by Montalembert to St Elizabeth of Hungary are really taken from the writings of Elizabeth of Schönau. A popular but quite uncritical life with a selection of her visions was brought out by J. Ibach, *Das Leben der hl. Jungfrau Elizabeth von Schönau* (1898). See, also, P. Schmitz, in the *Revue Bénédictine*, vol. xlvii (1935), pp. 181–183 ; and *Analecta Bollandiana*, vol. lxxi (1953), pp. 494–496, where two important studies on false ascriptions are reviewed.

19 : ST JULIANA FALCONIERI, VIRGIN, FOUNDRESS OF THE SERVITE NUNS (A.D. 1341)

ST JULIANA was one of the two glories of the noble family of the Falconieri, the other being her uncle, St Alexis, one of the Seven Holy Founders of the Servite Order. Her father, Chiarissimo, and her mother, Riguardata, were a devout couple of great wealth who had built at their own cost the magnificent church of the Annunziata in Florence. They were childless and already well advanced in age when, in 1270, Juliana was born—the answer to prayer. After the death of her father, which occurred while she was still quite young, her uncle Alexis shared with Riguardata the direction of her upbringing. She never cared for the amusements and occupations which interested other girls, but loved to spend her time in prayer and in church. Sometimes, indeed, her mother would tell her that if she continually neglected her needle and spinning-wheel she would never find a husband. The threat, however, had no terror for Juliana, and when she found that her relations were trying to arrange a suitable match for her she expressed her determination to consecrate herself to God and to renounce the world. She was then fifteen. After being carefully instructed by her uncle Alexis, she was invested with the Servite habit by St Philip Benizi in the church of the Annunziata, and a year later she was professed a tertiary of the order.

The ritual employed on this occasion appears to have been identical with that used in the profession of a Servite brother. Juliana continued to live at home, and Riguardata, who had originally opposed her profession, ended by placing herself under her daughter's direction. Bereft of her mother in 1304, when she was thirty-four, Juliana moved to another house, where she led a community life with a number of women who devoted themselves to prayer and works of mercy. Their habit resembled that of the men of the Servite Order, but to facilitate their work they wore short sleeves, which caused them to be nicknamed " Mantellate ", a term subsequently applied to women tertiaries in general. With great reluctance Juliana accepted the post of superior at the urgent desire of her companions. For

them she drew up a code of regulations which was formally confirmed 120 years later for their successors by Pope Martin V. Just as the Order of the Servants of Mary is commonly ascribed to St Philip Benizi because he framed their constitutions, so also for the same reason St Juliana is honoured as a foundress by all the women religious of the Servite Order, although she was not the first to be admitted into its ranks.

Those who were her contemporaries and were privileged to live under her guidance testified that she outstripped them all in her zeal, her charity and her austerities. Her sympathies extended to all with whom she came into contact, nor did she ever let slip an opportunity of helping others, especially when it was a question of reconciling enemies, of reclaiming sinners and of relieving the sick. Her mortifications seriously impaired her health, and towards the close of her life she suffered much from gastric derangement. She had been in the habit of making her communion three times a week, and it was a source of deep sorrow to her in her last illness that her frequent attacks of sickness precluded her from receiving the sacrament of the altar. Juliana died in 1341, in her seventy-first year, and she was canonized in 1737.

In the collect appointed for St Juliana's feast reference is made to the eucharistic miracle by which she is said to have been comforted in her last moments. In memory of this also the members of her order wear upon the left breast of their habit the device of a Host surrounded with rays. It is stated that a document is still in existence which claims to have been drawn up and witnessed eighteen days later by those who were present at her death-bed. The original is in Latin, but it may be translated as follows:

> "He hath made a memorial of His wonderful works" [Ps. cx 4]. Let it be placed on record how eighteen days ago our Sister Juliana died and flew to heaven with her spouse Jesus; and it was in this manner.
>
> Being more than seventy years old her stomach had become so weakened from her voluntary sharp penances, from fasts, from chains, from an iron girdle, disciplines, nightly vigils and spare diet, that she was no longer able to take or retain food. When she knew that because of this she must be deprived of the viaticum of the most sacred Body of Christ, no one could believe how much she grieved and wept, so much so that they were afraid she would die from the vehemence of her sorrow.
>
> She, therefore, most humbly begged Father James de Campo Reggio that at least he would bring the most holy sacrament in a pyx and set it before her, and this was done. But when the priest appeared carrying the Body of our Lord, she straightway prostrated herself upon the ground in the form of a cross and adored her Master.
>
> Then her face became like the face of an angel. She desired, since she was not allowed to unite herself to Jesus, at least to kiss Him, but this the priest refused. She then begged piteously that over the burning furnace of her breast they would spread a veil upon which they might put the Host. This was granted her. But—O wonderful prodigy!—scarcely had the Host touched this loving heart than it was lost to sight and never more was found. Then Juliana, when the Host had disappeared, with a tender and joyous face, as if she were rapt in ecstasy, died in the kiss of her Lord, to the amazement and admiration of those who were present—to wit, of Sister Joanna, Sister Mary, Sister Elizabeth, Father James and others of the house.

The Sister Joanna whose name is appended to this is the Bd Joan Soderini (September 1) who succeeded the foundress in her office of superior general. What strikes one as curious is the fact that no mention is made of the discovery on St Juliana's left breast of a mark resembling the impression upon the Host, as was averred later. No earlier authority has been adduced for this prodigy than a sentence occurring in a manuscript entitled *Giornale e Ricordi*, written by the Servite Nicholas Mati about the year 1384. In this volume, when he has occasion to refer to Joan Soderini, he remarks: "She was the happy disciple who, sooner than Sister Elizabeth or the others, discovered upon the breast of St Juliana that astounding marvel of the figure of Christ nailed to the cross impressed upon her flesh within a circle like a Host." It must be admitted, however, that Father Mati speaks of the prodigy as a thing which was in his time generally known.

The information obtainable about the life of St Juliana is very scanty. The promoters of the cause of her beatification seem to have contented themselves with producing proof of an immemorial *cultus* and of miracles worked by her relics. The Bollandists had to be satisfied with printing in the *Acta Sanctorum*, June, vol. iv, a short life translated from the Italian of Father Archangelo Giani. There is an English life (1898) translated from the French of Fr Soulier, another in French by Cardinal Lépicier, and in Italian by Poletti (1903), Barbagallo (1912), and Panichelli (1928); a popular life in English was published in 1951, by M. Conrayville. A copy of the Latin original of the statement above is printed by Father V. de Buck in the *Acta Sanctorum*, October, vol. xii, pp. 403–404, in a notice he compiled of the life of Bd Joan Soderini.

SS. GERVASE AND PROTASE, MARTYRS (DATE UNKNOWN)

IN a letter addressed to his sister, Marcellina, St Ambrose describes the circumstances which led to the finding of the relics of SS. Gervase and Protase, who from that time to the present day have been venerated as the first martyrs of Milan. He tells her that he had completed the famous basilica which bears his name, and was preparing for the dedication, when he was asked by some of his people to solemnize it with all the ceremonial that had dignified his recent consecration of a Roman church dedicated in honour of the Apostles and enshrining some of their relics. "I will do so", he had replied, "if I can find the necessary relics." In order to fulfil his promise—St Augustine says it was as the result of information imparted to him in a vision—he caused excavations to be made in the cemetery church of SS. Nabor and Felix. They revealed the remains of two very tall men buried in close proximity. The heads were severed from the bodies, but the skeletons were otherwise entire. These were identified as being the bones of SS. Gervase and Protase, of whom nothing was remembered except their names and a vague tradition of their martyrdom. The relics were borne on litters, first to the basilica of Faustus, where they were venerated by a great concourse of people, then to the Ambrosian church amid the rejoicings of the whole city. A number of miracles reported as having taken place during the translation were regarded as attesting the genuineness of the relics. St Ambrose, his secretary Paulinus, and St Augustine, who were all three in Milan at the time, particularly mention the case of a blind butcher, Severus, who regained his sight upon touching the fringe of the ornaments that covered the remains. The man made a vow to continue in the service of the church of the saints and was still a servant there in 411, when Paulinus was writing the life of St Ambrose.

No credence can be attached to the so-called acts of these two saints, based as they are on a letter purporting to have emanated from St Ambrose, but now

universally admitted to be spurious. They represent Gervase and Protase as the twin sons of the two martyrs, Vitalis and Valeria, and as having suffered in the days of Nero, ten years after the death of their father. Gervase is said to have been beaten to death with leaded whips; Protase was beheaded.

Much controversy has arisen over these two martyrs. Dr J. Rendel Harris has boldly attempted to identify them with the pagan deities Castor and Pollux, whilst others have contented themselves with denying their existence. The majority of modern hagiographers, however, regard them as genuine martyrs whose history has perished, but who belonged to the reign of the Emperor Antoninus or even to an earlier period. The mortal remains of St Ambrose were laid, at his own wish, beside those of St Gervase and St Protase, and one of his successors in the see of Milan, Angilbert II, in the ninth century, placed the three bodies in a porphyry sarcophagus. It was for some time believed that the bones were removed by the Emperor Frederick Barbarossa, to be subsequently parcelled out to various churches in Germany and France; but this is quite untrue. Actually they remained undisturbed under the high altar of Sant' Ambrogio, where they were rediscovered in 1864. A crypt has since been constructed accessible to worshippers, and there the relics can be viewed behind a panel of glass. From an early date almost all calendars and martyrologies contain an entry commemorating SS. Gervase and Protase on this day, June 19.

The relevant passages of St Ambrose, St Augustine, Paulinus, etc., will be found quoted in the *Acta Sanctorum*, June, vol. iv, as also the pseudo-Ambrosian letter which professes to narrate the history of the martyrs. For a general discussion of St Ambrose's discovery of the bodies, see F. Savio, *Gli antichi Vescovi d'Italia, Milano*, pp. 788–810; F. Lanzoni, *Diocesi d'Italia*, vol. ii, pp. 1000–1007; and CMH., pp. 325–326. There is a certain difficulty in reconciling the statements of St Ambrose and St Augustine regarding the date and day of the week on which the bodies were found and transferred to Sant' Ambrogio; on this, Delehaye has written in some detail in the *Analecta Bollandiana*, vol. xlix (1931), pp. 30–34. The attempted identification of Gervase and Protase with the Dioscuri has been dealt with by P. Franchi de' Cavalieri in the *Nuovo Bullettino di archeologia cristiana*, vol. ix (1903), pp. 109–126, and *cf. Analecta Bollandiana*, vol. xxiii (1904), pp. 427–432.

ST DEODATUS, OR DIÉ, BISHOP OF NEVERS (A.D. 679 ?)

KNOWN in his native land as Dié and Didier, St Deodatus was formerly widely venerated in France and no less than nine translations of his relics are recorded between 1003 and 1851. He became bishop of Nevers about 655, and in 657 he attended the Synod of Sens, together with St Amandus of Maestricht, St Eligius of Noyon, St Ouen of Rouen, St Palladius of Auxerre and St Faro of Meaux. After occupying the episcopal chair for several years he resigned, retiring into the Vosges to lead the solitary life. His story during the ensuing period is largely based on uncertain tradition, and we find his name linked with that of several holy men, not all of whom seem to have been even his contemporaries. According to his biographers he was driven from his retreat by the enmity of the people of the surrounding country and withdrew to an island near Strasbourg, where a few solitaries were already leading a common life. St Deodatus became their leader, and with the help of King Childeric built a church.

The growing community was the nucleus from which the abbey of Ebersheim was afterwards to develop. Finding his temporal duties incompatible with the contemplative life, Deodatus left and sought elsewhere a place where he could serve God undisturbed. Everywhere, however, he found himself opposed or persecuted.

Eventually he returned to the Vosges, and there, in what he called the Vale of Galilee, now the Vale of Saint-Dié, he settled down. Disciples soon gathered round, and for them was founded a monastery, which was called Jointures because it stood at the junction of the Rothbach and the Meurthe. The rule followed was that of St Columban. Not far from Jointures (now Saint-Dié) was Moyenmoutier, where another retired bishop, St Hidulf of Trier, was ruling another community of hermits. The two saints became close friends, periodically exchanging visits, and it was to St Hidulf, who came to administer the last sacraments to him, that St Deodatus commended his monastery. He was then extremely old, but had retained the direction of the community whilst spending the greater part of his time in a cell near at hand.

The long life written in the tenth century and printed in the *Acta Sanctorum*, June, vol. iv, is of little or no historical value. The part of Deodatus in the founding of Jointures is doubtful. See also Duchesne, *Fastes Épiscopaux*, vol. ii, p. 484.

ST BRUNO, OR BONIFACE, OF QUERFURT, BISHOP AND MARTYR (A.D. 1009)

THIS missionary monk was born about the year 974 of a noble Saxon family at Querfurt, and was baptized Bruno. He was educated in St Adalbert's city of Magdeburg, from whence he went to the court of Otto III, who regarded him with much confidence and affection and made him a court chaplain. When Otto went to Italy in 998, Bruno accompanied him and, like his master, came under the influence of St Romuald. With the memory of St Adalbert of Prague fresh in mind (who had been martyred the previous year) he received the monastic habit at the abbey of SS. Boniface and Alexis in Rome, and about 1000 he joined St Romuald. In the following year the emperor founded a monastery for them at Pereum, near Ravenna.

It was here that there came to Boniface (as he was now named) the call to carry the Christian message to the Veletians and Prussians and thus to continue the work of St Adalbert, whose life he had set himself to write. This scheme met with imperial approval, and two monks were sent in advance to Poland to learn Slavonic, while Boniface went to Rome for a papal commission ; but these two, Benedict and John, with three others, were murdered by robbers on November 10, 1003, at Kazimierz, near Gniezno, before he could join them. These were the Five Martyred Brothers, whose biography Boniface subsequently wrote. With the authorization of Pope Silvester II duly granted, he set out for Germany in the depth of a winter so severe that his boots sometimes froze tight to the stirrups. After interviewing the new emperor, St Henry II, at Regensburg, he was consecrated a missionary bishop by the archbishop of Magdeburg at Merseburg—perhaps " missionary archbishop " would be more accurate, for he had received a pallium from the pope, which has given rise to the suggestion that Boniface was in fact meant to be a metropolitan for eastern Poland. But owing to political difficulties he had to work for a time among the Magyars around the lower Danube ; here he had no great success, and he went on to Kiev where, under the protection of St Vladimir, he preached Christ's gospel among the Pechenegs.

Eventually Boniface made another attempt to reach the Prussians from the Polish territories of Boleslaus the Brave, after writing an eloquent but fruitless letter to the Emperor St Henry, imploring him not to ally himself with the heathen against the Christian Boleslaus. While much is uncertain in his career we can

accept without hesitation the statement made by the chronicler Thietmar, bishop of Merseburg, who was related to Boniface. He tells us that his kinsman encountered violent opposition in his efforts to evangelize the borderland people in eastern Masovia ; and that when he persisted in disregarding their warnings he was cruelly slain with eighteen companions on March 14, 1009. The saint's body was purchased by Boleslaus, who removed it to Poland ; and the Prussians afterwards honoured his memory by giving his name to the town of Braunsberg, on the reputed site of his martyrdom. St Boniface was a missionary of large ideas, including the evangelization of the Swedes, to whom he sent two of his helpers, perhaps from Kiev ; but his achievements were, humanly speaking, disappointing.

Because he was sometimes called Bruno and sometimes Boniface, several later historians, including Cardinal Baronius in the Roman Martyrology (June 19 and October 15), have made the mistake of regarding Boniface and Bruno of Querfurt as different persons.

Sources for this life are not copious. There is a passage in the chronicle of Thietmar of Merseburg, another in St Peter Damian's *Life of St Romuald*, a short *passio* attributed to Wibert, who claimed to be a companion of the martyr, and a set of *legendae* in the Halberstadt Breviary. A rather tantalizing document has been published by H. G. Voigt, which, though preserved in a manuscript of very late date, has some pretensions to retain traces of a much older biography. It was first edited in the periodical *Sachsen und Anhalt*, vol. iii (1927), pp. 87–134 ; but it has since been included in Pertz, MGH., *Scriptores*, vol. xxx, part II. See also H. G. Voigt, *Bruno von Querfurt* . . . (1907) and *Bruno als Missionar der Ostens* (1909) ; the *Historisches Jahrbuch*, vol. xiii (1892), 493–500 ; the *Stimmen aus Maria-Laach*, vol. liii (1897), pp. 266 *seq.;* F. Dvornik, *The Making of Central and Eastern Europe* (1949), pp. 196–204 and *passim ;* and the *Cambridge History of Poland*, vol. i (1950), pp. 66–67.

BD ODO, Bishop of Cambrai (A.D. 1113)

Of the distinguished scholars who taught in the great French schools of the eleventh century one of the most learned and influential was Odo, afterwards bishop of Cambrai. Where he was educated is not known, but he was a native of Orleans and, while still young, wrote a poem on the Trojan War which obtained considerable popularity. He had been teaching for several years at Toul when the canons of Tournai gave him the post of *scholasticus*—actually director—in their cathedral school. There he soon evinced a genius for teaching and a skill in disputation which, combined with a powerful and attractive personality, drew to him young men not only from the neighbouring towns, but also from Normandy, Saxony and Italy. A follower of Boethius and an exponent of realistic philosophy, he contended so successfully against the nominalism taught by Raimbert of Lille that he ended by winning over most of Raimbert's followers. Besides philosophy, rhetoric, and dialectics he also taught astronomy, and was often to be seen seated on the cathedral steps on a starry night demonstrating to his pupils the position of the constellations and the movement of the planets.

Immersed in secular studies Odo had little or no time to spare for theology or the writings of the fathers. He had been at Tournai five years when some lectures he was giving on Boethius led him to consult for the first time St Augustine's book on free will. Almost from the beginning it riveted his attention, and as he read on he was reduced to tears and overwhelmed with a sense of the futility of his past career. It was a case of sudden and complete conversion. At once he restricted his times for instruction, gave away all his money to the poor, began to spend long

hours in church, and embarked upon such severe mortifications that he soon resembled a walking skeleton. Obviously, he would not remain satisfied with a secular life, and the bishop and citizens of Tournai, anxious to retain him in their midst, bestowed upon him the disused abbey of St Martin. At first he and a number of his former pupils lived there as canons, but after three years, by the advice of his friend Aimeric, abbot of Anchin, he gave them the Benedictine rule.

Odo had been abbot of St Martin's for thirteen years when, in 1105, he was chosen bishop of Cambrai in the place of Gaucher, whom Pope Paschal II had excommunicated and deposed for simony and for having accepted investiture from Henry IV. The emperor's party, however, was in the ascendant at Cambrai, and not until his death a year later could Odo obtain possession of his see. Even then he was unable to retain it. Within a very short time he was driven into exile because he refused to accept the ring and the cross from Henry V. He found a refuge with Aimeric at Anchin, where he occupied himself in writing books. He appears to have returned to Cambrai for a brief period towards the close of his life, but he died and was buried at Anchin. Amongst his numerous writings may be mentioned an exposition of the canon of the Mass, a treatise on original sin, another on the coming of the Messias, a harmony of the gospels and a polyglot psalter in four languages.

Although no lengthy biography of early date is available we have a letter of Amand de Castello, prior of Anchin, which gives a sketch of Odo's career, and another account attributed to Herman of Tournai. These have been printed in Pertz, MGH., *Scriptores*, vol. xv, pp. 942–945, and vol. xiv, pp. 210–211, and *cf.* pp. 274–318. See especially *Histoire littéraire de la France*, vol. viii, pp. 399–400 ; Berlière, *Monasticon Belge*, vol. i, pp. 273–275 ; Auger, *Études sur les Mystiques des Pays Bas*, pp. 66–71, and three articles by Labis in the *Revue Catholique de Louvain*, vol. xiv (1856).

BD THOMAS WOODHOUSE, MARTYR (A.D. 1573)

THE second priest to suffer martyrdom under Elizabeth was Thomas Woodhouse. Ordained in the days of Queen Mary and appointed rector of a small Lincolnshire parish, he was obliged at the outbreak of persecution after her death to resign the living he had only held for a year and afterwards a post as tutor in Wales. In 1561 he was arrested in the act of saying Mass and was committed to the Fleet : he was destined to remain a prisoner for twelve years. During the early part of his captivity he was allowed considerable freedom : he said his office daily, celebrated Mass in his cell, and even tried to make converts by discussions with his fellow prisoners and by writings which he attached to stones and threw out of the window. When plague broke out in London in 1563, he and other prisoners for religion were removed to the country house of Tyrrell, the warden of the Fleet, who was sympathetic to the Catholics.

About the year 1572, after negotiations had been secretly carried on with the provincial in Paris, he was admitted by letter into membership of the Society of Jesus—and in the first fervour of his reception he wrote a letter to Lord Burleigh, in which he urged him to persuade Queen Elizabeth to submit to Pope Pius V, by whose decree, he pointed out, she was already *de jure* deposed. In a personal interview with Burleigh, and under examination before the Council, he was still more outspoken, his fearlessness causing him to be classed as a dangerous fanatic. At his final trial in the Guildhall, in April, 1573, he challenged not only the authority of the judges, but also the right of a secular court to try a priest. He was found

guilty of high treason. As he stood on the scaffold he was told to ask pardon of God, the queen and the country. He replied : " Nay, on the part of God I demand of you and of the queen that ye ask pardon of God and of holy mother Church because, contrary to the truth, ye have resisted Christ the Lord, and His vicar upon earth, the pope."

See Camm, LEM., vol. ii, pp. 187–203 ; Foley, REPSJ., vol. viii ; and DNB., vol. lxii, p. 403.

20 : ST SILVERIUS, POPE AND MARTYR (*c.* A.D. 537)

SILVERIUS, the son of Pope St Hormisdas, was only a subdeacon when, on the death of Pope St Agapitus I at Constantinople on April 22, 536, he was forced as bishop on the Roman church by the Ostrogothic king of Italy, Theodehad, who foresaw the appearance of a Byzantine candidate ; however, after Silverius had been consecrated the clergy of Rome agreed to accept him. The Empress Theodora wrote asking him to recognize as patriarchs the monophysites Anthimus at Constantinople and Severus at Antioch ; Silverius replied politely with what was in effect a refusal, and he is said to have remarked as he did so that he was signing his own death warrant. He was right ; Theodora was a woman who would tolerate no opposition : but she could afford to wait.

After the devastation of suburban Rome by the Ostrogothic general Vitiges, the pope and the senate willingly opened the gates of the City to his Byzantine opponent Belisarius—and Theodora had her chance. An attempt to entrap Silverius by means of a forged letter in a charge of treasonable conspiracy with the Goths having apparently failed, he was kidnapped and carried away to Patara in Lycia in Asia Minor ; and the next day Belisarius—who was acting under pressure from his wife Antonina—proclaimed as pope in his stead the Empress Theodora's nominee, the deacon Vigilius. A very bad episode in the history of the papacy had begun.

Apparently the Emperor Justinian had been kept in ignorance of what was going on ; and when he was told by the bishop of Patara of what had happened, he ordered that Silverius be sent back to Rome and an inquiry instituted. But when the pope landed in Italy the supporters of Vigilius intercepted and captured him ; and Antonina, eager to gratify Theodora, prevailed on her husband to let them deal with him as they chose. Accordingly Silverius was taken under escort to the island of Palmarola in the Tyrrhenian Sea, off Naples.

There, or perhaps in the neighbouring island of Ponza, he ended his days soon afterwards, as the result of the ill-treatment he received. According to Liberatus, who wrote from hearsay, he died of hunger ; but his contemporary, Procopius, states that he was murdered at the instigation of Antonina, by one of her servants. In any case the feast of St Silverius is kept as that of a martyr.

It is not at all clear how the appointment of Vigilius to the papal see came to be regularized ; but once he was recognized as pope his patroness Theodora experienced disappointment, for he ceased to support her intrigues on behalf of Monophysism and stood forward as the upholder of orthodoxy—which after all is what is expected of a pope.

See the *Liber Pontificalis* (ed. Duchesne), vol. i, pp. 290–295. Duchesne, in his introduction (pp. xxxvi–xxxviii), points out that there is a curious difference of tone between the

earlier and later part of this notice. He concludes that it was compiled by two different writers, the former hostile, the latter friendly to Silverius. The remaining jejune, but, for lack of better material, not negligible, sources are the *Breviarium* of Liberatus ; Procopius, *De Bello Gothico ;* and the documents of Vigilius in Mansi, *Concilia*, vol. ix. See also Grisar, *Geschichte Roms und der Päpste*, vol. i, pp. 502–504 ; Lévêque, *Étude sur le Pape Vigilius ;* DCB., vol. iv, pp. 670–675 ; and E. Amann in DTC., *s.v.* Silvère. Benedict XIV's commission proposed to remove the feast of St Silverius from the general calendar.

ST GOBAN, OR GOBAIN, MARTYR (*c.* A.D. 670)

AN Irishman by birth, and a disciple of St Fursey, St Goban accompanied his master to East Anglia, and with St Ultan afterwards passed over to Gaul. After a short stay at Corbie, where as yet there was no abbey, St Goban went to Laon. From thence he made his way to the great forest near the Oise, and constructed a cell near La Fère and Prémontré ; then he built a church dedicated to St Peter, later known as Saint-Gobain. Eventually he fell a victim to barbarians from Germany, who were plundering the district. They cut off his head, either out of hatred for the Christian faith or because they found no treasure in the hermit's cell. The town of Saint-Gobain, famous for its glass-works, stands on the Mont d'Ermitage where the saint is said to have lived and died.

Though the short medieval life of uncertain date which is printed in the *Acta Sanctorum*, June, vol. v, lacks independent confirmation, there can be no doubt of St Goban's real existence. He is mentioned by Bede in book III, chapter xix of his *Ecclesiastical History*, but the matter of this chapter was borrowed by Bede from a still older Life of Fursey. As C. Plummer remarks, in a note to this passage of Bede, Goban was a common Irish name ; there are no less than seven Gobans commemorated in the *Félire* of Gorman. *Cf.* also L. Gougaud, *Les Saints irlandais hors d'Irlande* (1936), p. 112, who mentions Goban, but evidently attaches no weight whatever to the account of his doings in Gaul.

ST BAGNUS, OR BAIN, BISHOP OF THÉROUANNE (*c.* A.D. 710)

FEW outstanding events seem to have marked the career of the saint who is the principal patron of the town of Calais. Bagnus, or Bain as the French call him, was a monk in the abbey of Fontenelle, and one of the most ardent of the disciples of St Wandregisilus. About the year 689 he was raised to the bishopric of Thérouanne, a see which owed its foundation to St Audomarus and comprised what is now known as the Pas de Calais. He did much to evangelize those parts of the diocese which bordered upon the Channel, and was particularly successful in the neighbourhood of Calais. From a visit to Pope St Sergius I in Rome he returned with many gifts, including the reputed relics of St Silas, the companion of St Paul, which he placed in his cathedral church. He buried the bodies of SS. Luglius and Luglian, two Irish pilgrims who were murdered by robbers as they were on their way back from the Holy Land. When he had ruled for twelve years he resigned his office, and went back to live as a simple monk at Fontenelle. Three years later, however, he was obliged to accept the post of abbot. The date of St Bain's death is contested : it probably took place in 710. He has given his name to the village of Bainghien, with which he is believed to have been connected.

A short account of St Bagnus is furnished in the *Acta Sanctorum*, June, vol. v. It is derived mainly from the *Gesta Abbatum Fontanellensium*. See also Duchesne, *Fastes Épiscopaux*, vol. iii, p. 134 ; and Lohier and Laporte, *Gesta sanctorum patrum Fontanellensis coenobii* (1936), pp. 14–21.

ST ADALBERT, Archbishop of Magdeburg (A.D. 981)

Magdeburg, the capital of Prussian Saxony, owes its foundation as a town and as an archiepiscopal seat to the Emperor Otto the Great. Recognizing the strategic value of the site, he began the construction of a strongly fortified city calculated to overawe the neighbouring Slavs; and to serve as a centre for Christian missions amongst them he in 937 founded a monastery, with the active co-operation of his first wife, the English princess Edith (she was a sister of King Athelstan and a granddaughter of Alfred the Great). They dedicated the abbey in the names of the apostles St Peter and St Paul, and St Maurice. Political and religious motives combined to make Otto an ardent advocate of the evangelization of the Slavs, the Magyars, and other pagans of eastern Europe. Consequently, when the Russian princess St Olga, after her conversion at Constantinople at the age of seventy, asked him to provide missionaries to evangelize her Russian subjects he willingly acceded to her request. The leader chosen for the little band was Adalbert, a monk of St Maximin at Trier, of whose antecedents nothing is now known, but he would seem even then to have been a man of mark.

In 961 the missionaries went forth, but directly they set foot in Russia they found their mission was futile as Olga had had to hand over her authority to her heathen son Svyatoslav at Kiev. Some of the missionaries lost their lives, but Adalbert managed to escape and to return to his own country. For four years he remained at the imperial court at Mainz, and then he was made abbot of the abbey of Weissenburg. There he did much to foster learning. He also continued, or caused one of his monks to continue, the chronicle of Reginald von Prüm which covers the years between 907 and 967. By this time Magdeburg had become an important city, and Otto greatly desired, for various reasons, to see it raised to archiepiscopal rank. After much opposition from the archbishop of Mainz and others, his request received papal sanction in 962, and Adalbert was nominated the first archbishop of Magdeburg, with a general jurisdiction over the Slavs. A true apostle, he laboured indefatigably for the extension of Christianity amongst the Wends on the opposite bank of the river Elbe, and was strict in enforcing discipline in religious houses. When Otto the Great died, in 973, St Adalbert buried him beside his first wife, Edith, in the church of St Maurice, which had now become the cathedral. The holy archbishop was taken ill and died eight years later, when making a visitation in the diocese of Merseburg.

Our knowledge of the facts of Adalbert's career is mainly derived from Thietmar's Chronicle and from the *Gesta Episcoporum Magdeburgensium*. These can best be consulted in Pertz, MGH., *Scriptores*, vol. i, pp. 613–629; and vol. xiv, pp. 381–386. There is a notice of St Adalbert in the *Acta Sanctorum*, June, vol. v. See also Hauck, *Kirchengeschichte Deutschlands*, vol. iii; and F. Dvornik, *The Making of Central and Eastern Europe* (1949), pp. 60 and 68–70.

ST JOHN OF MATERA, Abbot of Pulsano (A.D. 1139)

The founder of the Benedictine congregation of Pulsano was born at Matera, a town in the Basilicata, part of the kingdom of Naples. While yet a boy John longed to be a hermit, and on reaching manhood he left his father's house and made his way to an island off Taranto, where he joined a monastery in the capacity of shepherd. His austerity, however, and his refusal to join his brethren in any form of recreation, made him unpopular, so he left them and went, first to Calabria, then

on to Sicily. Afterwards, in obedience to what he regarded as a divine admonition, he returned to the mainland, and at Ginosa for two and a half years he maintained unbroken silence, without making his presence known to his parents, whom war had compelled to take refuge in the vicinity. He now had a vision of St Peter, who bade him rebuild a ruined church dedicated in his honour about a mile from Ginosa. This task he successfully accomplished with the help of a few companions who rallied round him. But then he was accused of having discovered and appropriated hidden treasure, and was brought up before the governor of the province, by whom he was committed to prison.

He managed to escape—liberated, it is said, by an angel—and reached Capua. He was not permitted to remain there. An inward voice bade him return to his own land, and he entered the community of St William of Vercelli on Monte Laceno. John stayed with them until their dwellings were destroyed by fire. The rest then moved to Monte Cagno, but John went to Bari, where he preached to the people with wonderful effect. His very success seems to have aroused jealousy and he found himself once more under accusation—this time on a charge of heresy. He was able, however, to clear himself triumphantly. He then returned to Ginosa, where he was welcomed by his former disciples, and he conducted in St Peter's church what appears to have been a very fruitful mission. His wanderings were now nearly at an end. Still directed by the voice which had led him in the past, he betook himself to Monte Gargano, and at Pulsano, three miles from the spot hallowed by the appearance of St Michael, he built a monastery. Disciples flocked to join his community, which soon numbered sixty monks, over whom he ruled until his death. Honoured by all for his wisdom, his miracles and his prophetical gifts, he passed to his reward on June 20, 1139. Other religious houses were afterwards affiliated to his, and the congregation of Monte Pulsano was at one time a recognized part of the great Benedictine family. It has long since disappeared.

There is a Latin life in tolerably full detail, which seems to have been written before the end of the twelfth century. It is printed in the *Acta Sanctorum*, June, vol. v. A metrical account, of which the Bollandists have only extracted a specimen, may be read in full in G. Giordano, *Chroniche de Monte Vergine* (1640), pp. 520–527. A life has been published in more recent times (1930) by M. Morelli, and see *Analecta Bollandiana*, vol. lvii (1939), pp. 174–176.

BD MICHELINA OF PESARO, WIDOW (A.D. 1356)

THE town of Pesaro on the east coast of Italy has a special devotion to this holy widow, who was one of its own citizens. Born of wealthy and distinguished parents, Michelina Metelli married at the age of twelve a member of the Malatesta family of Rimini. The union was a happy one, but when the death of her husband left her a widow at twenty, with one little son, she seems to have been by no means disconsolate. She had always been fond of pleasure, and she continued for some time to lead the same life as before, giving little or no thought to religion. There was staying in Pesaro at that period a Franciscan tertiary of unknown origin and antecedents who went by the name of Syriaca. She lived on alms, spent most of her time in prayer, and depended for shelter at night on the casual hospitality of the charitable. Michelina, who was one of those who opened their doors to the stranger, gradually came under her influence.

An intimacy sprang up between them which ended in Michelina's complete conversion. Only her boy now bound her to the world, and when he fell a victim

to some childish complaint she determined to renounce all things. By Syriaca's advice she took the Franciscan tertiary habit, distributed her possessions to the poor, and begged her bread from door to door. It was by no means a simple thing for one who had always lived in ease and comfort to accustom herself to rejected scraps. Once, in the early days of her new life, she acknowledged to a former associate that she longed for a taste of freshly roasted pork. Eager to give her that small gratification her friend promptly invited her to dinner. But when the joint was dished up and the savoury smell assailed her nostrils, Michelina suddenly recollected herself. Refusing to sit down to table, she withdrew from the company and beat herself with an iron chain until the blood flowed. As each blow fell she apostrophized herself bitterly, exclaiming: "Do you still want pork, Michelina? Do you want still more?"

Many other trials she had to bear from within and without. Her relations took strong objection to her conduct and at one time went the length of shutting her up as a lunatic. Her patience and gentleness, however, disarmed them: they concluded that though deluded she was quite harmless and they liberated her. The rest of her life was spent in self-abnegation and good works. She nursed lepers and others afflicted with loathsome diseases, performing for them the most menial offices; and she is said to have cured several of them by kissing their sores. Towards the close of her life Michelina made a pilgrimage to Rome. There on one occasion she was allowed a mystical participation in the sufferings of our Lord. She died on Trinity Sunday, 1356, at an age which is given as fifty-six. From the moment of her death she was venerated by her fellow citizens who kept a lamp burning day and night before her tomb in the Franciscan church. In 1580 the house she had once occupied at Pesaro was converted into a church, and in 1737 her *cultus* was approved.

There is a short account in the *Acta Sanctorum*, June, vol. iv, and in Wadding, *Annales Ordinis Minorum*, vol. viii, pp. 140–143; several lives were also printed in the eighteenth century by Bonucci, Matthaei, Ermanno, Bagnocavallo and others. See also Léon, *Auréole séraphique* (Eng. trans.), vol. ii, pp. 422–426.

BD OSANNA OF MANTUA, VIRGIN (A.D. 1505)

WHEN we study the internal history of the Italian states in the late middle ages we cannot fail to notice the important part played by certain holy women living in their midst, whose advice and prayers are sought by rulers and people, and who come to be regarded even during their lifetime as the protectors of the community and as mediators with God and man. One such woman was Bd Osanna. Born on January 17, 1449, at Mantua, she was the daughter of Nicholas Andreasi and of Louisa Gonzaga, whose name shows her to have been in some way related to the reigning dukes. Osanna was the eldest of a numerous family, some members of which were to be her almost constant care all her life. She was five when she had her first religious experience. As she was wandering one day beside the river Po at Carbonarola, she heard a voice which said, gently but distinctly, "Child, life and death consist in loving God." Immediately she fell into an ecstasy and was led by an angel to Paradise. There he showed her all creatures praising God after their fashion, and explained that this praise, which will be our chief function in eternity, ought to be our preoccupation and our happiness even in this life. It was a wonderful revelation to be disclosed to a little child; but she responded by the surrender of her whole being to God.

From that time she began to spend long hours in prayer and penance. She often fell into ecstasies—to the great concern of her parents, who at first attributed her trances to epilepsy. Eager to learn more about her religion, she asked to be taught to read, but her father refused, on the plea that learning was dangerous to women. That she did learn to read and write, her biographers attribute to the direct intervention of our Lady: in view, however, of the ease with which an intelligent girl can assimilate the lessons given to her brothers, a purely natural explanation may be preferred. When she was fourteen she sought permission to join the third order of St Dominic, but again she met with opposition, because her father wished her to marry. He allowed her, nevertheless, a little later on to assume the Dominican habit temporarily as a thanksgiving for recovery from a serious illness; and when, at the close of the prescribed period, she announced that she had committed herself for life, although he was angry he did not insist.

Strange as it seems, she did not make her profession as a tertiary for another thirty-seven years, remaining a novice and always taking the lowest place at all tertiary gatherings. The reason for the delay is obscure: probably she felt that the obligations entailed were incompatible in some way with the duties in the world which God required her to discharge. She was still young when both her parents died, and she continued to reside in the Andreasi palace, devoting herself to her brothers and their families, never seeking her own will, but serving all as though she were their humblest domestic. Her austerities and devotions were practised as privately as possible.

At the age of eighteen Osanna received another signal favour from on high. In a vision our Lady espoused her to our Lord, and He placed a ring on her finger: she could always feel it, though it remained invisible to others. About this time she seems to have encountered some measure of persecution. In her letters she is reticent and disposed to blame herself, but she appears to have been misjudged by her fellow tertiaries, who questioned her sincerity and the genuineness of the spiritual manifestations, which, in spite of her efforts, she could not always conceal. They went so far as to denounce her to the duke and to threaten her with expulsion from the order. It was some time before the agitation completely died down. Between 1476 and 1481 she had a series of experiences in which she was permitted to participate physically in the mysteries of the Passion—first the crown of thorns, then the wound in the side, and finally the wounds in the hands and feet. They were not apparent, but they caused her intense suffering.

The high regard in which Bd Osanna was held by Duke Frederick of Mantua was evinced in a striking manner in 1478. On the eve of starting to conduct a campaign in Tuscany he sent for her and asked her not only to look after the duchess and their six children, but practically to supply his place in his absence. Osanna at first demurred, pleading her inexperience and her youth, for she was not yet thirty. However, he insisted, and she consented with the simplicity and trust in God that characterized her throughout her life. Though she never ceased to live at home, she now spent a great deal of her time at the palace, dealing so wisely with the various matters that came before her that even after his return Frederick continued to consult her. Indeed, when a visit she had paid to Milan under pressure from her Dominican superiors had been, as he thought, unduly prolonged, he wrote to implore her to return. The whole of his family regarded her as their dearest friend, and when Francis II succeeded his father, he and his young bride, Isabella d'Este, carried on the tradition. In letters which are still extant we find her

trusting in their friendship to intercede for every kind of distressed person—sometimes demanding justice for some unfortunate victim, sometimes asking mercy for a prisoner, even at the risk, she on occasion acknowledges, of seeming importunate. In 1501 she at last made her full profession as a tertiary, and during the four remaining years of her life, when she was in failing health, she seemed hardly to belong to this world. She died at the age of fifty-six on June 20, 1505. The duke and Isabella d'Este, who were with her at the end, accorded her a magnificent funeral and exempted the Andreasi family from all taxes for twenty years.

It will not be out of place, if only as a tribute to the memory of a man whom Professor R. W. Chambers described as " that beloved and saintly scholar . . . Edmund Gardner ", to quote somewhat at length from a privately printed essay of his entitled : " A Mystic of the Renaissance : Osanna Andreasi of Mantua ". Speaking of the vision vouchsafed to her in her childhood, Professor Gardner tells how, in her own words, " she feared greatly because of the vision she had had, knowing herself not to be a true and perfect lover of God as she needs must be ", and how her aspirations after this perfect state took articulate form in her simple prayer for divine guidance along the way of love.

This prayer, with other writings and letters, has been preserved to us by a monk friend whose relations with Osanna remind us much of those of the Dominican Peter of Dacia, more than two centuries earlier, with the *stigmatisée* Christina of Stommeln. Professor Gardner refers to this curiously interesting feature of her spiritual development in the following passage :

> A peculiar element in Osanna's mystical life is the part played therein by the intense, purely spiritual bond of love of friendship that bound her to a man ten years younger than herself, Girolamo da Monte Oliveto. He tells us how, when a youth of fifteen on his way to attend a lecture, he entered a church and there saw her rapt in contemplation, and ever after had her image impressed upon his heart. So moved was he that he abandoned the world, took the Olivetan habit, and, after much entreaty, prevailed upon her to accept him as a spiritual son. The " spiritual colloquies ", which he published after her death, are the records of the conversations they held together—speaking heart to heart, " with only God between us ", as he says. " O goodness of God ", he cries in one place, " our two hearts were bound together in one will in His sight, such was the innate love between us that I cannot tell it without tears. The virgin loved her beloved son in Christ as her own soul, and he loved his only mother almost more than his soul. O great charity of God, surely inserted into our hearts before there was ever any spiritual conversation between us or we ever knew each other ! " In her visions of the divine union one sees his soul with hers in the presence of God, and her letters to him, when the duties of his order take him from Mantua, have the form of spiritualized love-letters. " I have received a sweet and gentle letter of yours ; and I cannot express in words how delightful it has been to me, and what great consolation it has brought. . . ." " My soul rejoices at every consolation of yours, as though we were one single soul and one same heart, as indeed we are, through the bond and effect of the charity of sweet Jesus."
>
> Or, again, when she hears that her *caro amante in Cristo* has returned to Mantua : " I leave you to think how, when I heard, I was almost bereft of spirit through my great joy and gladness. Father and my only son, conceived in the great fountain of the Divine Goodness, if you had seen your unworthy

mother become transformed in colour: where is so much cordial love? I answer that it is only found in the sacred side of our Saviour. And this spiritual love has grown so strong that I believe, with the divine aid, that neither angel nor archangel nor demon nor any creature will be able to sever it; but, by means of the grace of God, it will come to perfection in our blessed and eternal country."

As for Osanna's relations with the outside world, corrupt as society was for the most part in her day and permeated with the semi-paganism of the Renaissance, Professor Gardner held that her thought during her later years was profoundly coloured by the influence of Savonarola. It is true that the great reformer's name occurs nowhere in her letters or conversations, but "I am convinced", says Gardner, "that this was due to deliberate suppression on the part of her two contemporary biographers."

It is recorded that she pored over the *Triumph of the Cross* (Savonarola's most important work) in the watches of the night. It was entirely in his spirit that she had visions of the horror in store for Italy and that she prayed that the thunderbolt of the divine wrath might not fall upon the land. "Again and again", says Professor Gardner, "we find her foretelling the scourge overhanging Italy for the sins of her people, unless they repent; and more particularly in the opening years of the sixteenth century following with agonized apprehension the career of the pope, realizing ever more and more the awful corruption of the Church. Girolamo tells us that 'she feared greatly for the Church', and it is clear that prudential motives prevented him from recording more than the safer portions of her utterances on the subject." On the other hand, Osanna, while evidently believing in the imminent damnation of vast numbers of unrepentant souls, invariably sees individuals as saved—and, very frequently, their immediate passing into Paradise.

There is only one exception, and that is the sovereign pontiff, Alexander VI. In one of her revelations she tells Girolamo that she has prayed three times for the salvation of the pope. The first two times God seemed disposed to show mercy to him, the third time she received no reply. "And, my soul persevering in the demand, there appeared our Lady, the holy Mother of God, and standing before her Son she began to pray, and to help my soul that she might be consoled by the salvation of the pope, and by the renovation of Holy Church. And thereafter came all the Apostles, standing round the divine presence, and all prayed that mercy might be shown him. Alas, wretched sinner that I am! God ever kept motionless, with aspect and countenance of wrath; and He gave no reply to anyone who prayed; not to the Madonna, nor to the Apostles, nor to my soul."

Finally Professor Gardner insists that Osanna was not one of those mystics who so turn their backs on the world that they are entirely absorbed in their own spiritual development and progress in perfection.

She was never happy, Girolamo tells us, on any day when she had done no temporal act of mercy, by visiting the sick, giving alms to the poor, nursing and consoling the afflicted. We find her ever protecting the weak and oppressed from the rigour of the law, using her influence to remedy injustice. High and low alike thronged to her house for advice and comfort, and we have many amusing passages in Girolamo's book in which their spiritual colloquies are interrupted by the sudden arrival of Browning's "certain people of importance". Her spirit of detachment does not prevent her from caring for

the interests of her brothers, in the court and in the camp, and a charming little letter has been preserved in which on the occasion of a nephew of hers singing his first Mass, she tells the Marquis of Mantua that she is entertaining the friars afterwards, and invites him to form one of the party.

A Latin biography of Bd Osanna, written by her confessor Francis Silvestri, was printed a few months after her death. The Olivetan monk, Dom Girolamo referred to above, published his notes of their colloquies and of her letters in an Italian volume in 1507. But by far the most satisfactory materials for her history are to be found in the book of G. Bagolini and L. Ferretti, *La Beata Osanna Andreasi da Mantova* (1905); this incorporates the earlier materials just spoken of, and adds a considerable collection of her original letters. See also M. C. de Ganay, *Les bienheureuses Dominicaines* (1924), pp. 369–412.

THE ENGLISH MARTYRS OF THE OATES PLOT (A.D. 1678–1680)

DURING the seventeen years which followed the Stuart Restoration in 1660, the Catholics of England suffered little molestation: they had, in the past, given abundant evidence of their loyalty, and King Charles II was known to be well affected towards them. But in 1678 the pretended revelations of what came to be known as the Popish Plot roused the fears and fury of the nation to fever pitch and caused a renewal of persecution in its bitterest form.

The first victim of the Titus Oates "plot" was BD EDWARD COLEMAN, a gentleman of Suffolk. He was the son of an Anglican parson, went to Peterhouse, Cambridge, and after his conversion became secretary to the Duchess of York. He was a man of considerable talent, and a controversy which he carried on with the Anglican dignitaries Stillingfleet and Burnet led to the conversion of Lady Tyrwhit. A contemporary Protestant chronicler refers to him as "A great bigot in his religion, and of a busy head. This engaged him in many projects for the restoring of Popery here, or at least procuring a liberty of conscience for those of that profession. He had been engaged in a correspondence with Père la Chaise, the French king's confessor, since the year 1674, in the course of which he was continually entertaining him with schemes and projects for advancing the interest of the French king and the Church of Rome."

This and other foreign correspondence being opportunely discovered, Oates made use of it to add further details to his fabricated papal conspiracy, and Coleman was arrested along with Sir George Wakeman and many others. He was brought to trial at the Old Bailey on November 28, 1678, charged with consenting to a resolution for the assassination of the king and with invoking the assistance of a foreign power to re-establish Catholicism. Oates's concocted evidence on the first charge broke down, and Coleman pleaded that his correspondence was intended only to raise money from abroad wherewith to prosecute his efforts to further the cause of his religion by constitutional means. The Lord Chief Justice (Scroggs) almost ignored the evidence of Oates and his accomplice Bedloe, but construed the prisoner's admissions in such a way as to involve the guilt of conspiring with a foreign power and compassing the king's death: "though he might hope to bring in Popery by procuring a dissolution of the Parliament and a toleration, it was to be supposed other methods would have been taken if these had failed, by his confederates at least, if not by himself . . ." *et cetera*. He was accordingly convicted and sentenced to be hanged, drawn, and quartered. At Tyburn on December 3, having denied knowledge of any plot, he declared that as a Catholic

he repudiated the doctrine " that kings may be murdered, and the like. I say I abominate it " ; and maintained once more that he was innocent of any illegal action against the state or individuals.

Bd William Ireland (*alias* Ironmonger) was born in Lincolnshire in 1636. He was the eldest son of William Ireland, of Crofton Hall in Yorkshire, of a strongly royalist family, kin to the Giffards and the Pendrells. William junior was educated at the English college at Saint-Omer, was professed in the Society of Jesus in 1673, and, after being for a time confessor to the Poor Clares at Gravelines, was sent on the mission in 1677. In the following year Titus Oates exploded his plot, and on September 28, Father Ireland was arrested by Oates himself, at a house in London that lodged a number of Jesuits as well as the Spanish ambassador. Bd John Grove, nominal owner of the house, but really manservant to the clergy there, was also taken up.

After nearly three months' brutal imprisonment in Newgate, these two were brought to trial, together with BB. Thomas Whitebread and John Fenwick (below) and Thomas Pickering. The last-named was a Benedictine lay-brother of St Gregory's monastery at Douay, a man of about fifty-eight, who had been sent over in 1665 as procurator to the seven Benedictines who served the chapel of Charles II's queen, Catherine of Braganza, at Somerset House in The Strand ; when the monks were banished ten years later, he was allowed to remain.

These five—three Jesuit priests, a Benedictine lay-brother and a layman—were charged with conspiring to assassinate the king. For lack of sufficient witnesses Father Whitebread and Father Fenwick were put back for trial at another time—illegally, as their trial had already been begun, and they should have been discharged. The conspiracy was alleged to have taken place in the rooms of Bd William Harcourt (below), and Oates and Bedloe swore that Grove and Pickering were to do the job, for which the first was to receive £1,500 and the second 30,000 Masses.* Embroideries on this farrago were that the two accused had hung about St James's Park with pistols, and that on three occasions only a mishap, such as a loose pistol flint, had saved the king's life. Naturally the charge was strenuously denied, Pickering declaring that he had never fired a pistol in his life. Father Ireland had not been in London for a fortnight before and three weeks after the date he was supposed to have assisted at devising the conspiracy : he had been in the Midlands and North Wales all the time, and could have produced fifty witnesses to prove it. But a woman swore away his life, saying she had seen him in Fetter Lane at the pertinent date. All three were brought in guilty.

Father Ireland and Grove were executed together at Tyburn on January 24, 1679. The priest spoke first from the scaffold, and the layman summed up what he had said in one brief sentence. " We are innocent. We lose our lives wrongfully. We pray God to forgive them that are the causers of it."

King Charles had made half-hearted attempts to save their lives, for he was satisfied that the plot " was all a fiction, never believing one tittle of it ". Brother Thomas was in fact reprieved until May 9, when he too suffered at Tyburn. Just as he was going to be turned off the cart he was called on to confess his guilt by someone in the crowd. " Pulling up his cap and looking towards them with an innocent, smiling countenance, ' Is this ', said he, ' the countenance of a man that

* Presumably stipends for Masses which, as Challoner points out, " at a shilling a Mass amounts to the same sum ". But as he was not a priest, Brother Thomas could not celebrate Mass anyway. Or perhaps the benefits of Masses celebrated for him was intended.

dies under so gross a guilt ? ' " It was the face of a man " of all men living the most unlikely and the most unfit for that desperate undertaking of which he was accused ".

Suspicion was particularly directed against members of the Society of Jesus, and on June 20 of the same year, 1679, five of its priests were executed at Tyburn, including the provincial superior, Bd THOMAS WHITEBREAD. A man of good birth, a native of Essex, he had studied abroad in the seminary of St Omer and had entered the Jesuit novitiate at Watten in 1635. After he had been raised to the priesthood, he was sent to England, where he laboured with fervour and success for over thirty years, teaching by word of mouth and through controversial pamphlets. A sermon he delivered to his brethren at Liège, shortly before the outbreak of persecution, seemed to indicate foreknowledge of his fate. He had taken for his text the words : " Can you drink the chalice that I am to drink ? " and after enumerating one by one the trials which actually afterwards befell him he repeated several times most solemnly : " *Possumus*—We can." He was apprehended on his return to England and, though ill and very weak, was imprisoned loaded with chains. He languished in gaol for several months before he, with four companions, was brought up for trial at the Old Bailey, on June 13, 1679.

Bd WILLIAM HARCOURT, or Waring—whose real name was Barrow—came from Lancashire. He had entered the Society of Jesus at the age of twenty-three, had worked in England for thirty-five years and had prayed daily for twenty years that he might gain the crown of martyrdom : his petition was granted when he was over seventy.

A north countryman from Durham, Bd JOHN FENWICK—*alias* Caldwell—was the son of Protestant parents who cast him off when he embraced the Catholic faith. He went for his education to St Omer and joined the Society of Jesus in 1656, when he was twenty-eight. In 1675 he was sent on the English mission. At the time of his arrest a sore from which he suffered was so badly aggravated by the weight of his fetters that amputation of his leg was seriously contemplated. He was fifty years of age when he was condemned to death.

Bd JOHN GAVAN, or Gawen, was London born. He was educated at St Omer, and after being admitted to the order at the age of twenty, he continued his studies at Liège and in Rome. He had been working in England for eight years and had made a number of converts when he was apprehended.

Like Father Fenwick, Bd ANTONY TURNER was a convert. He was born in Leicestershire, where his father was a Protestant clergyman, and was educated at the University of Cambridge. He became a Catholic after he had taken his B.A. degree and passed on to the English College in Rome. At the age of twenty-four he entered the Jesuit novitiate at Watten. When he had been ordained to the priesthood he was sent to England, where he worked for eighteen years, making his headquarters mainly at Worcester. He was an ardent and successful missioner. He had always longed for martyrdom, and at the outbreak of persecution he gave himself up to a magistrate in London, saying that he was a priest and a Jesuit.

The charge brought against them at their trial was that of conspiring to murder the king, and the accusations rested entirely on the evidence of three unprincipled men—Oates, Bedloe and Dugdale. A number of reliable witnesses appeared for the defence, but the trial was a travesty of justice : its result was a foregone conclusion. Nevertheless, Father Whitebread conducted the defence with great spirit. He denounced the odious accusations levelled against himself and his fellow Jesuits.

With regard to his accusers, he pointed out that Oates had been ignominiously expelled from St Omer as a man of irregular life and was actuated by malice, whilst Dugdale was equally disreputable. The third witness flatly contradicted himself in court and was palpably guilty of perjury. As an onlooker was heard to remark: "If there had been a jury of Turks the prisoners would have been acquitted." Lord Chief Justice Scroggs, however, was so determined to convict them that he practically dictated to the jury the verdict they were to return. He then sentenced them to death as guilty of high treason. On the scaffold, when the ropes were about their necks, they were offered a free pardon if they would acknowledge the conspiracy and reveal what they knew about it. In reply they thanked the king for his clemency, but disclaimed all knowledge of any such plot. After they had been executed they were allowed to hang until they were dead. Their bodies, which were then cut down and quartered, were delivered to their friends who buried them in the churchyard of St Giles in the Fields.

Among those denounced by Titus Oates as being privy and consenting to the bogus plot to kill King Charles was a barrister of the Inner Temple, Bd Richard Langhorne. He came of good families in Bedfordshire and Hertfordshire, and had been called to the bar in 1654; he was reputed a lawyer of some distinction, and an upright and religious man. He was under arrest for a time in 1667 after the Great Fire of London (this having of course been fathered on the long-suffering Catholics); and when Oates hatched out his "plot" eleven years later, Mr Langhorne was one of the first to be seized, at his house near Temple Bar or his chambers in Middle Temple Lane, and lodged in Newgate. He was kept in solitary confinement for eight months, and brought to trial at the Old Bailey the day after Bd Thomas Whitebread and his companions.

Mr Langhorne had no difficulty in showing that Oates, Bedloe and the rest were perjuring themselves, but that did not save him from being found guilty and condemned to death. But his execution was put off, in order that he might be persuaded by a promise of pardon to disclose particulars of property held for the Jesuit missionaries and to make a false admission of his own guilt. The first he did, and no doubt had been given authority to do so by his fellow prisoner, Father Whitebread, who was the Jesuit provincial superior; but the second he would not do. Instead he drew up a statement which he handed to the sheriff for publication. In it he again declared his innocence and his loyalty to the king, and said that it was clear to him that he had been charged and condemned solely because of his religion; and he prayed that his enemies, naming particularly Mr Oates and Mr Bedloe, might repent and receive God's pardon.

Bd Richard Langhorne was executed at Tyburn on July 14, 1679. On the scaffold he freely forgave his executioner, and his last words were, "Blessed Jesus, into thy hands I recommend my soul and spirit; now at this instant take me into paradise. I am desirous to be with my Jesus. [*To the hangman*] I am ready, and you need stay no longer for me."

Bd John Plesington (or William Pleasington, *alias* Scarisbrick) was a secular priest who in the panic of the "plot" was condemned for his priesthood, and executed at Chester. He was born at the Dimples, near Garstang in Lancashire, and did his higher studies at the English College at Valladolid. Little else is known of him, except that he ministered at Holywell in Flintshire. His speech to the people from the scaffold is remarkable as a particularly clear statement and denial in the face of death of the charges upon which he was condemned: charges which even

nowadays are sometimes made against the Catholic martyrs of the sixteenth and seventeenth centuries, and some of which, if true, would make them not martyrs but common criminals. It also shows the sort of witnesses which were brought against them. The speech, according to a former custom which only went out with public executions, was printed for circulation ; this often enabled a prisoner to make more public than he had time or permission to say aloud. Bd John Plesington's printed speech has been preserved and may be read in Challoner's *Memoirs of Missionary Priests.* He declared that the course of his trial showed that he was condemned only for his priesthood, and that it was not Catholic belief that " the pope hath power to depose or give licence to murder princes " ; and ended, " God bless the king and the royal family, and grant his Majesty a prosperous reign here, and a crown of glory hereafter. God grant peace to the subjects, and that they live and die in true faith, hope and charity. That which remains is that I recommend myself to the mercy of my Jesus, by whose merits I hope for mercy. O Jesus, be to me a Jesus." Which having said, and recommended his departing soul to God, he was turned off and executed. It was July 19, 1679.

Bd Thomas Thwing (or Thweng) was a kinsman of the Venerable Edward Thwing (executed at Lancaster in 1600), who was uncle to George Thwing, of Kilton Castle and Heworth Hall, Thomas's father by his wife Anne Gascoigne ; he was a sister of that stout Catholic, Sir Thomas Gascoigne, of Barnborough Hall. Thomas was born at Heworth, in the North Riding of Yorkshire, in 1635, and was sent to his own county as a priest from Douay when he was twenty-nine years old. At first he was chaplain to his cousins, the Stapletons, at Carlton Hall ; then he conducted a school in the Stapleton dower-house, curiously named " Quosque " ; and finally, in 1677, he became chaplain to the nuns of the Institute of Mary at Dolebank, Thwing, where three of his own sisters belonged to the community.

At the time of the Oates " plot ", two men who had been discharged from the service of Sir Thomas Gascoigne, for dishonesty and " divers villainies ", by name Robert Bolron and Laurence Maybury, sought to get their own back by implicating Sir Thomas in the alleged plot. They therefore laid an information that Barnborough Hall had been used by Gascoigne, Sir Miles Stapleton, the Lady Tempest and others as a meeting-place for forwarding the ends of the plot ; and all the persons named, and Mr Thomas Thwing who was not named, were taken off to London for trial. All those accused were duly acquitted (there was a limit to the credulity of juries, even in that mad time) ; but Mr Thwing was kept in custody and sent back to York to stand his trial there.

In spite of his challenging of the panel, he failed to get an impartial jury, and was found guilty on precisely the same evidence which had led to the acquittal of the others. Out of consideration for his gentle birth he was removed from the company of common criminals to hear his sentence, and he replied to it with three words : " Innocens ego sum ", I am innocent. But for a remonstrance from the House of Commons, King Charles would have reprieved him. And so Thomas Thwing was hanged, drawn and quartered at York on October 23, 1680. He was dragged on a hurdle to the scaffold past the house which sheltered his sisters and the other nuns to whom he had ministered ; and before sentence was carried out he spoke to the assembled people, declaring that he had the honour of being a priest and calling God to witness that he was innocent of the charge made against him. " Though I know the affairs of the kingdom are in a bad posture, yet I hope they

will be cleared ere long, and then the actors thereof will be more fully known," he concluded. His relatives recovered his mutilated body, and buried it in St Mary's churchyard, Castlegate, in the city of York. It is appropriate that certain relics of him are preserved at The Bar convent of the Institute of Mary in the same city.

Thomas, Earl of Arundel (collector of the " Arundel Marbles "), son and heir of Bd Philip Howard, conformed to the Established Church in 1615, shortly after the birth of his fifth son. This William, though he was educated by the Bishop of Norwich and at St John's College, Cambridge, was brought up a Catholic. He was made a knight of the Bath, when he was fourteen, at the coronation of Charles I, and in 1637 secretly married Mary Stafford, the Catholic sister of the last Baron Stafford. Three years later Charles transferred the barony to Sir William Howard and immediately after raised him to the rank of viscount. Sir William was a trusty and loyal if not distinguished servant of the king, and he was entrusted both by Charles and the Emperor Ferdinand III with responsible commissions on the continent, where he was able to indulge the taste, inherited from his father, for collecting works of art. After the death of the earl in 1646, Lord Stafford was involved in long and bitter disputes and litigation with his eldest surviving brother, Earl Henry Frederick, and then with his nephews, in which, even when right was on his side, he seems to have conducted himself with sufficient " unhandsomeness " to account for the comment of Evelyn, " Lord Stafford was not a man beloved, especially by his own family ". He certainly appears to have been litigious—in 1655 he had lawsuits on hand at Douay, Brussels and Amsterdam ; but Dom Maurus Corker, his confessor in the Tower, says that he was " ever held to be of a generous disposition, very charitable, devout, addicted to sobriety, inoffensive in his words, and a lover of justice ". At the Restoration his sequestered lands were restored to him, and " he lived in peace, plenty, and happiness, being blessed with a most virtuous lady to his wife, and many pious and dutiful children, in which state he remained till the sixty-sixth year of his age ".*

When Titus Oates " revealed " the details of the " Popish Plot " before the House of Commons, in the army which was to invade England in the interests of the pope Lord Stafford had been cast for the part of paymaster general, and warrants were at once issued against him and four other peers. When he heard it, Stafford, who was out of town, immediately returned to London, to be arrested on October 25 and lodged in the King's Bench prison, from whence he was transferred with others to the Tower. Not until two years later, November 30, 1680, was he brought to trial (a clause had been inserted in the Habeas Corpus Act of the previous year making it not retrospective), and then he was the first of the five lords to be dealt with. The trial occupied a week before the House of Lords assembled in Westminster Hall, Lord Chancellor Finch presiding as lord high steward. A dozen legal " managers of the evidence " produced as witnesses such scoundrels as Dugdale, the Irish ex-Dominican Dennis, the apostate priest Smith, Turberville, and Oates himself, and Stafford was too deaf properly to hear all that was said by these perjurers : he had the benefit of counsel only on points of law. Nevertheless, though, as Sir John Reresby wrote in his memoirs, " he was deemed to be weaker than the other lords in the Tower and was purposely brought on first, he deceived them so far as to plead his cause to a miracle ". But it was all to no purpose. Had the Lords acquitted, it would have been open acknowledgement that the plot was a

* Stafford County, in Virginia, testifies to his practical interest in colonization by English Catholics.

sham, and when they gave their votes, " upon their honour ", thirty-one said not guilty and fifty-five guilty. * After a speech full of abuse and calumny of Catholics, the lord high steward sentenced the aged prisoner to be hanged, drawn and quartered. The king disapproved both of the verdict and the sentence, but the most he could do was to alter the manner of execution to beheading.

The three weeks that elapsed before the execution were mostly passed, wrote Dom Maurus Corker, who was able to see Lord Stafford, " in serious reflection and fervent prayers, wherein he seemed to find a daily increase of courage and of comfort, as if the Divine Goodness intended to ripen him for martyrdom and give him a foretaste of Heaven ". He wrote his testament, of which the seven drafts are extant, wherein he says : " I hold the murder of one's sovereign a greater sin than anything since the passion of our Saviour ", and expresses in moving terms his cheerful willingness to leave his " most deserving wife and most dutiful children " at the call of God : " Receive, therefore, most dear Jesus, this voluntary oblation ". He wrote brief messages to all his children and on St Stephen's day a most loving letter to his wife, and again to her before he dressed on his last morning, December 29, 1680. A guinea was being given for seats in a very bad position to see this man die on Tower Hill. At the scaffold he protested his innocence and gave it as his considered opinion that he was charged because of his religion ; then, having prayed aloud in Latin with his friends around him, he said to the crowd, " God bless you all, gentlemen ! God preserve his Majesty ! He is as good a prince as ever governed you. Obey him as faithfully as I have done." And many shouted, " We believe you ! God bless you, my Lord ! " He took off his wig and replaced it by a blue silk cap, made the sign of the cross, and his head was struck off. The executioner was a hangman, not used to the axe, and he raised and lowered it twice before delivering the stroke. His name was Jack Ketch.

It is not known where the body of Bd William Howard lies buried. The attainder that he had incurred was reversed in 1824 in favour of Sir George William Stafford Jerningham, who then became eighth Baron Stafford.

All the above martyrs were beatified by Pope Pius XI in 1929. Others who suffered in the Oates plot, and were beatified at the same time with so many others, will be found under the dates July 11, 22, and August 22, 27. Those noticed above are collected under this date of June 20 as that of the largest group, BB. Thomas Whitebread and his fellows.

For Coleman our information is mainly derived from the printed reports of the trials, from contemporary letters and from the martyr's dying speech. See Challoner, MMP., pp. 515–518 ; Gillow, *Biog. Dict., s.v. ;* and two articles by Fr J. H. Pollen in *The Tablet*, September 2 and 9, 1922 ; M. V. Hay's book (below) gives some curious glimpses of his political activity. For Ireland and his companions the sources are *The Tryals of William Ireland . . .* (1678) ; *An Exact Abridgment of all the Trials . . . relating to the Popish . . . Plots . . .* (1690) ; Keynes's *Florus Anglo-Bavaricus*. See MMP., pp. 519–525 ; Foley, REPSJ., vol. v ; Gillow, *Biog. Dict., s.v. ;* Oliver's *Collections* and B. Camm's *Nine Martyr Monks* (for Pickering). A summary of the history of Whitebread and his companions is given in MMP., pp. 525–537 ; see further REPSJ., vol. v ; and Cobbett's *State Trials*, vol. vii. For Langhorne, Challoner's account in MMP. is taken from the printed trial and dying speech (the statement referred to above) and Baker's *Chronicle ;* see also Gillow, *Biog. Dict., s.v.* For Plesington, see MMP., pp. 541–543. The government indictment is printed in the documents of the beatification process, and Plesington is mentioned in the

* The lords spiritual, *i.e.* the bishops, had no part in the trial on account of their office. Out of Stafford's five kinsmen, only one, Lord Mowbray, an apostate and one who had had serious differences with him, voted not guilty.

Valladolid College Register (C.R.S. Publications, vol. xxx, p. 169). For Thwing, see Cobbett's *State Trials*, vol. vii; MMP., pp. 566–568; Dodd's *Church History*, vol. iii; and in the *Downside Review* for July 1909 there is an article on Quosque Hall. An excellent *Life of Sir William Howard, Lord Stafford*, was published in 1929 by S.N.D.; it is based largely upon family papers and is illustrated by interesting portraits. See also DNB., vol. xxviii, pp. 81–83 (with a copious bibliography); Causton, *The Howard Papers;* MMP., pp. 569–574; and Durant, *Flemish Mystics and English Martyrs*, pp. 264–265. Sir John Pollock's *The Popish Plot*, which aimed at substantiating belief in the reality of some sort of conspiracy by Catholics, was answered by Alfred Marks, *Who Killed Sir Edmund Berry Godfrey?* (1905); and Sir John replied in the *Law Quarterly Review*, October 1906. Sir John's book was reissued in 1944, with a new preface in which he refers to Marks's book and gives further references. On this subject see further J. G. Muddiman in *The Month* for July and October 1921, pp. 31–37 and 327–333. Consult also Arthur Bryant, *The Life of Samuel Pepys*, vol. ii, and M. V. Hay, *The Jesuits and the Popish Plot* (1934). The character of Oates, Bedloe and Dugdale is thoroughly exposed in the separate notices accorded to them in DNB.; for Oates, see further Jane Lane's *Titus Oates* (1949), and for Bedloe, in M. Petherick's *Restoration Rogues* (1951).

21: ST ALOYSIUS (A.D. 1591)

THE patron of Catholic youth, St Aloysius, or Luigi Gonzaga, was born on March 9, 1568, in the castle of Castiglione delle Stivieri in Lombardy. He was the eldest son of Ferrante, Marquis of Castiglione, and of Marta Tana Santena, lady of honour to the wife of Philip II of Spain, in whose court the marquis also held a high position. His father's one ambition was that his first-born son should become a great soldier. Accordingly, when he was only four, the child was provided with a set of miniature guns and mortars, and a year later he was taken by Don Ferrante to Casalmaggiore, where some three thousand soldiers were being trained for a Spanish expedition against Tunis. During a stay extending over several months Aloysius delighted to take part in parades, walking at the head of a platoon with a pike over his shoulder: once he contrived, unnoticed and unassisted, to load a field piece which he fired off while the camp was at rest—to the general consternation. Through being left constantly in the company of soldiers, he learnt some of their coarse expletives and innocently repeated them on his return home. But when his tutor reproved him, pointing out that such language was not only vulgar, but definitely blasphemous, Aloysius was overcome with shame and sorrow. Indeed, he never ceased to lament what he regarded as a great sin.

He was about seven when he experienced what may perhaps best be described as a spiritual quickening or sudden development of his religious faculties. He had said his morning and evening prayers from babyhood; now he began every day to recite the Office of our Lady, the seven penitential psalms, and other devotions, which he said on his knees without a cushion. So complete was his self-surrender to God in his childhood, and so permanent did it prove, that, in the opinion of his director, St Robert Bellarmine, and three of his other confessors, he never in his life committed a mortal sin. In 1577 his father took him and his brother, Ridolfo, to Florence, and left them there under the charge of tutors to improve their Latin and to learn to speak the pure Italian of Tuscany. Whatever may have been his progress in those secular subjects, Aloysius made such rapid strides in the science of the saints that he used to call Florence the mother of piety. Obliged by etiquette to appear frequently at the grand-ducal court, he found himself immersed in what

has been aptly described as " a society of fraud, dagger, poison and lust of the most hideous kind ". The only result, as far as he was concerned, was to arouse in him an intense zeal for the virtue of chastity. To safeguard himself and others from possible temptation he subjected himself to a discipline moulded, perhaps, upon that of the fathers in the desert : it was scarcely one likely to occur spontaneously to a boy of nine. We are told, for instance, that he would keep his eyes persistently downcast in the presence of women, and that neither his valet nor anyone else was allowed to see so much as his foot uncovered.

The boys had been living in Florence a little more than two years when their father removed them and placed them at the court of the Duke of Mantua, who had lately made him governor of Montserrat. This was in November 1579, when Aloysius was eleven and eight months. Even then he had it in his mind to resign to his brother his right of succession to the marquisate of Castiglione, although he had already received investiture from the emperor. A painful attack of kidney disease furnished him with an adequate excuse for appearing little in public, and he spent most of his time in prayer and in reading the collection of the Lives of the Saints made by Surius. The malady left him with his digestion so seriously impaired that he ever afterwards had difficulty in assimilating ordinary food. Another book he read about this time, describing the experiences of the Jesuit missionaries in India, seems to have suggested the idea of entering the Society of Jesus in order to labour for the conversion of the heathen. As a first step to a future missionary career he set about instructing the poor boys of Castiglione in the catechism, during the summer holidays. At Casale-Monferrato, where the winter was spent, he haunted the churches of the Capuchins and the Barnabites : he also began to practise the austerities of a monk, fasting three days a week on bread and water, scourging himself with his dog-whip and rising at midnight to pray on the stone floor of a room in which he would suffer no fire to be lighted however bitter the weather.

In 1581 Don Ferrante was summoned to attend the Empress Mary of Austria on her journey from Bohemia to Spain. His family accompanied him, and on their arrival in Spain, Aloysius and Ridolfo were appointed pages to Don Diego, Prince of the Asturias. Although, as in duty bound, Aloysius waited on the young *infante* and shared his studies, yet he never omitted or curtailed his devotions. He had prescribed for himself a daily task of an hour's meditation without distraction, and this frequently entailed several hours of attempted concentration. His abnormal gravity and circumspection led the other courtiers sometimes to say that the young Marquis of Castiglione appeared not to be made of flesh and blood like other people. He was now quite resolved to become a Jesuit. His mother, whom he first approached, approved, but when she communicated their son's decision to his father, Don Ferrante was furious. In his passion he threatened to have Aloysius flogged. Disappointment was mingled with a suspicion that he was being made the victim of a scheme to induce him to give up gambling, at which he had recently been losing large sums of money. However, through the mediation of friends, he so far relented as to give a grudging and provisional consent. The death of the *infante* released the young Gonzagas from their court duties, and after a two-years' stay in Spain they returned to Italy in July, 1584.

Upon their arrival at Castiglione the contest broke out again, and Aloysius found his vocation opposed not only by his father but by most of his relations, including the Duke of Mantua. Eminent churchmen and laymen were sent to argue with

him, and promises and threats employed by turns as dissuasives. Don Ferrante insisted on sending him to visit all the rulers of northern Italy, and then engaged him in a number of secular commissions in the hope of awakening some new interest, or at least of putting off the evil hour. But nothing could move Aloysius. After giving his consent and retracting it several times, Don Ferrante finally capitulated when the imperial commission arrived transferring the succession to Ridolfo. Shortly afterwards Aloysius set out for Rome, and, on November 25, 1585, he entered the Jesuit novitiate house of Sant' Andrea. He was then in his eighteenth year. As he took possession of his little cell he exclaimed exultingly, " This is my rest for ever and ever: here will I dwell, for I have chosen it " (Ps. cxxxi 14). Six weeks later Don Ferrante died: from the moment his son had left him to enter the Society of Jesus the marquis had completely reformed his mode of life.

There is little to be said about St Aloysius during the next two years except that he proved in all respects an ideal novice. Being under regular discipline he was obliged to take recreation, to eat more, and to distract his mind. Moreover, because of his weak health, he was forbidden to pray or meditate except at stated times: he obeyed, but it cost him the greatest struggle of his life to resist the impulse which urged him to keep his mind always fixed upon heavenly things. He realized that an aristocrat by birth tends to be a stranger to humility, and he would beg to be allowed to serve in the kitchen, to wash dishes and to perform the most menial duties. He was at Milan when one day, during his morning prayers, he had a revelation that he had not long to live. This filled him with joy and weaned his heart still more from the things of the world. Out of consideration for his precarious health he was recalled from Milan to Rome to complete his theological course in the City. Aloysius by some artifice seems to have secured for himself a small dark room over a staircase, with a window in the roof; the only furniture it contained was a bed, a chair and a stool for his books. Often now in the schools and in the cloister he appeared to be absorbed in contemplation; sometimes, too, at table or during recreation he would fall into an ecstasy. The attributes of God were the young saint's favourite subject for meditation, and, as he dwelt upon them, he seemed unable to restrain the joy which thrilled him.

In 1591 an epidemic of plague caused great ravages in Rome. The Jesuits opened a hospital of their own, in which the father general himself and many members of the order rendered personal service. Aloysius, at his own entreaty, was one of the number. He instructed and exhorted the patients, washed them, made their beds, and performed with zeal the lowliest offices of the hospital. Several of the fathers fell victims to the disease and Aloysius caught it. He believed that he was dying, and, with a joy which he afterwards feared might have been impatience, he received viaticum and was anointed. Contrary to all expectation he recovered from the plague, but only to fall into a low fever which in three months reduced him to great weakness. As long as he possibly could, he would rise from his bed at night to worship before his crucifix and would kiss his sacred pictures, going from one to another; then he would kneel in prayer, propped up between the bed and the wall. Very humbly and anxiously he asked his confessor, St Robert Bellarmine, if he thought that anyone could go straight into the presence of God without passing through Purgatory. St Robert replied in the affirmative and, from his knowledge of Aloysius, encouraged him to hope that this grace might be his. Aloysius immediately fell into an ecstasy which lasted throughout the night, and

during which he learnt that he would die on the octave of Corpus Christi. On the succeeding days he recited the *Te Deum* in thanksgiving.

Sometimes he cried out, " I rejoiced when they said to me : We will go into the house of the Lord " (Ps. cxxi 1), adding on one occasion, " We are going—gladly, gladly ! " On the octave-day he seemed so much better that the rector spoke of sending him to Frascati. Aloysius, however, maintained that he would die before the morrow and again received viaticum. To the provincial who came in to inquire after him he said, " We are going, father, we are going ! " " Where? " " To Heaven." " Just listen to that young man," exclaimed the provincial. " He talks of going to Heaven as we talk of going to Frascati ! " In the evening, as he was thought to be in no immediate danger, all but two or three watchers were told to retire to rest. Nevertheless, at the request of Aloysius, Father Bellarmine recited the prayers for the departing. Afterwards the patient lay very still, occasionally murmuring, " Into thy hands." Between ten and eleven a change came over him and it was evident that he was sinking. With his eyes fixed on the crucifix and with the name of Jesus upon his lips he died about midnight, between June 20 and 21, 1591. He had attained the age of twenty-three years and eight months. The relics of St Aloysius now lie under the altar in the Lancellotti chapel of the church of St Ignatius in Rome ; he was canonized in 1726.

It must be confessed that the letters of St Aloysius which have been preserved to us do not make very attractive reading. Owing, perhaps, in part to the conditions of strict censorship under which the correspondence of all young religious was then conducted, and also in part to the detachment from home ties which was inculcated as a point of virtue, the saint's communications, even with his mother, strike us as strangely stiff and formal. But there is a definite pathos about one or two of his last epistles, written practically speaking from his death-bed, if only because they show how deeply the realization of the eternal truths had penetrated and become part of his being.

Materials for the life of the saint are abundant and reliable. The biography by Father Virgilio Cepari, his contemporary and associate, was actually written, so far as the earlier portion is concerned, before the death of Aloysius, although it was only printed—after it had passed under the eyes of a number of trustworthy critics, including St Robert Bellarmine, who had known him and dwelt in the same house with him—as late as 1606. Since then, this work of Cepari has been republished in a multitude of editions and translations. From the point of view of completeness and the inclusion of all relevant evidence, the edition of Cepari's life with copious appendices, prepared by Father Frederick Schroeder in 1891, may still probably be regarded as the most reliable source of information ; an English translation was published in the same year. There are, of course, a number of other lives. For the account printed in the *Acta Sanctorum*, June, vol. v, the Bollandists, besides Cepari, had access to the processes of beatification and canonization. Among other works, those by Meschler, Lambrette and Fournier may be recommended, and for English readers no presentment of the saint's character can rival for its freshness and its very needful study of the atmosphere in which he lived, the book of Father C. C. Martindale, *The Vocation of Aloysius Gonzaga* (1927). See also *S. Louis de Gonzague et la renaissance italienne*, by Frs Delpierre and Noché (1945). The letters and spiritual writings of St Aloysius have been collected by E. Rosa, and these also have been several times translated. F. Crispolti in his *San Luigi Gonzaga, Saggio* (1924), has skilfully vindicated St Aloysius from the contemptuous criticism of Gioberti and others. Also it may be noted that the saint's avoidance of women and even of a *tête-à-tête* with his own mother (albeit Cepari's statement has been misrepresented through inaccurate translations) was an attitude probably assumed by Aloysius in devout imitation of what he had read as recorded of his patron, St Louis of Anjou, by Surius —" nolebat sorores suas nec matrem propriam osculari. Omnino colloquia et aspectus mulierum evitabat." See *The Month*, August, 1924, pp. 158–160.

ST EUSEBIUS, Bishop of Samosata (*c.* A.D. 379)

NOTHING is known of the origin and early history of St Eusebius. He first comes before us in 361, when as bishop of Samosata he attended a synod convened at Antioch to select a successor to Bishop Eudoxus. Partly through his efforts the choice fell upon a former bishop of Sebaste, St Meletius, a man highly esteemed for his piety and gentleness. A great proportion of the electors were Arians, and they fondly believed that if they voted for St Meletius he would—at least tacitly—countenance their doctrines. They were promptly undeceived. In the very first discourse which the new bishop of Antioch delivered in the presence of the Emperor Constantius—himself an Arian—he propounded the Catholic doctrine of the Incarnation as set forth in the Nicene Creed. The infuriated Arians forthwith set about procuring his deposition, and Constantius sent an official to demand from St Eusebius the synodal acts of the election which had been entrusted to his keeping. He replied that he could not surrender them without the authorization of all the signatories. Threatened with the loss of his right hand if he persisted in his refusal, he held out the left one also, saying that he would rather lose them both than be guilty of such a breach of trust. The emperor admired his courage and did not insist.

For some time afterwards St Eusebius continued to take part in the councils and conferences of the Arians and semi-Arians in order to uphold the truth and in hope of promoting unity, but he ceased to do so after the Council of Antioch in 363 because he realized that his action shocked some of the orthodox and did no good. Nine years later, at the urgent request of the elder Gregory of Nazianzus, he went to Cappadocia to exert his influence on behalf of St Basil in the election to the vacant see of Caesarea. So outstanding were his services on that occasion that the younger Gregory, in a letter written about this time, describes him as " the pillar of truth, the light of the world, the instrument of the favours of God towards His people and the support and glory of all the orthodox." Between St Basil and St Eusebius there sprang up a warm friendship that was subsequently maintained through correspondence.

After the outbreak of persecution under Valens, St Eusebius, not satisfied with defending his own flock from heresy, made several expeditions into Syria and Palestine in disguise to strengthen the Catholics in the faith, to ordain priests, and to assist orthodox bishops in filling vacant sees with worthy pastors. His zeal aroused the animosity of the Arian party ; and in 374 Valens issued an order condemning him to banishment in Thrace. When the official charged with enforcing this decree presented himself before Eusebius, the bishop warned him not to make his errand public lest the people should rise up and kill him : the holy man wished no man to lose his life on his behalf. Accordingly, after saying the night office as usual, he quietly left his house when all were at rest and with one servant made his way to the Euphrates and there boarded a vessel. In the morning, when his departure became known, search was made and he was overtaken by some of his flock, who implored him not to abandon them. Though deeply moved he explained that he must needs obey the emperor's orders, but he exhorted them to trust in God. They proved staunchly loyal, and during his exile they refused to have any dealings whatever with the two prelates the Arians thrust into his place.

When the death of Valens in 378 put an end to the persecution, St Eusebius was restored to his seat and to his flock. His zeal had been in no degree impaired by

his sufferings. Through his efforts Catholic unity was restored throughout his own diocese, and neighbouring sees were filled by orthodox prelates. He was visiting Dolikha to instal a Catholic bishop there when he was struck on the head by a tile thrown on him from a roof by an Arian woman. The wound proved fatal, and he died several days later, after extracting from his friends a promise that they would not seek out or punish his assailant.

The Bollandists in giving an account of St Eusebius of Samosata do not print any formal biography, but are content in the *Acta Sanctorum*, June, vol. v (under June 22), to reproduce certain chapters from the historian Theodoret. There is, however, a Syriac life which has been printed by Bedjan, *Acta Martyrum et Sanctorum*, vol. vi, pp. 343–349. See also DCB., vol. ii, pp. 369–372, and Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iv, p. 388.

ST ALBAN, OR ALBINUS, OF MAINZ, MARTYR (FIFTH CENTURY)

IT is no easy matter to disentangle the legendary and, in many details, conflicting accounts of this St Alban that have come down to us. He is said to have been a Greek, or Albanian, priest, who travelled with St Ursus from the island of Naxos to Milan, in the days when St Ambrose was in the throes of his struggle with the Arians. (There seems to be no basis for a tradition which represents Ursus and Alban as the companions of SS. Theomnestus, Thabra and Thabrata, local martyrs of Altino, near Venice.) The great archbishop received the two strangers with his usual courtesy, and after satisfying himself of their orthodoxy encouraged them to proceed as champions of the faith to the Christian lands beyond the Alps—to Gaul or to Germany. They accordingly set forth, but St Ursus was killed in the Val d'Aosta. Alban then made his way to Mainz. He took up his residence there, and ably seconded Bishop St Aureus in his fight against heresy. Eventually he was attacked and beheaded in the village of Hunum, either by some of his Arian opponents, or more probably by the Vandals in one of their raids. The date of his death cannot be determined, but it was certainly before the year 451, when Mainz was destroyed by the barbarians. Catholics regarded him as a martyr for the faith, and churches were soon put under his dedication.

We are told that a ninth-century metrical inscription round an ancient painting of the saint at Mainz stated that he had come " from distant shores " to Mainz in the reign of the Emperor Honorius, during the episcopate of St Aureus, that he had battled courageously against heretics, and that he had been beheaded by them. The inscription went on to say that, after his execution, he had miraculously carried his head in both hands to his resting-place. With regard to this last assertion, it may be pointed out that decapitated martyrs are sometimes conventionally represented in art as holding their heads in their hands. The inscription is interesting, as reflecting the tradition current in Mainz some four hundred years after the saint's death. When Mainz was rebuilt in the latter part of the fifth century the relics of St Alban were removed from outside the old city walls to a hill which had previously borne the names of Mons Martis and Mons Martyrum, but which was afterwards called Albansberg. There a Benedictine abbey was erected towards the end of the eighth century which became very famous.

Whether we can suppose there to be any historical foundation for this improbable story must remain very doubtful. In the *Acta Sanctorum*, June, vol. v, will be found the *passio* compiled by Gozwin in the eleventh century, and another *passio*, in which Theomnestus figures most prominently, will be found in the *Acta Sanctorum*, October, vol. xiii. See also

the *Mainzer Zeitschrift*, 1908, pp. 69 *seq.*, and 1909, pp. 34 *seq.* ; and T. D. Hardy, *Materials for British History* (Rolls Series), vol. i, pp. 31–32.

ST MÉEN, OR MEWAN, ABBOT (SIXTH CENTURY ?)

THE holy abbot known as Méen, Main and Mewan (Mevennus) was formerly famous throughout France as the healer of the various skin diseases so prevalent in the middle ages and indeed until comparatively recent times. One particular form of cutaneous trouble was popularly known as St Méen's Evil. The cures were generally attributed to the water of wells and springs dedicated in honour of the saint, but more especially to the fountain which he is said to have caused to flow in the vicinity of his monastery at Gaël in Brittany. Numberless pilgrims—sometimes as many as 5000 in one year—have come from all parts of France to venerate the relics of the saint and to resort to his fountain. In Upper Brittany one variety of scabious is commonly called *l'herbe de St Main* to this day. The reputed history of St Mewan is largely a late compilation of legend and tradition from which, however, a conjectural outline of his life can be formed with the help of place-names. He was born in Gwent in South Wales and was related to St Samson, whose monastery he entered and whom he accompanied, or followed, in the first instance perhaps to Cornwall, afterwards to Brittany. There he established at Gaël a monastery on land given him in that forest of Brocéliande which figures so largely in the Arthurian romances, and it became a great mission centre. Another foundation afterwards developed into the great abbey of Saint-Méen.

Amongst his friends and disciples was his godson, St Austol, who was tenderly attached to him and whom he consoled when he was dying with the assurance that they would only be separated for a week. The relics of the saint, or part of them, are still venerated at Saint-Méen. A great number of places in Brittany, and some in Normandy, bear his name ; a few are to be found in other parts of France. In Cornwall, St Mewan and St Austell are the eponyms of two large adjoining parishes, and possibly his memory is perpetuated in the name of the village of Mevagissey.

There is an account of St Mevennus in the *Acta Sanctorum*, vol. v, based mainly upon the French of Albert Le Grand ; and the Latin text of a late medieval biography is printed in the *Analecta Bollandiana*, vol. iii.(1884), pp. 141–158. See also F. Duine, *Mémento des Sources* etc (1918), pp. 98–99 ; and Canon Doble, *St Mewan and St Austol.*

ST ENGELMUND (*c.* A.D. 720)

PERHAPS the most successful of all the missionaries who came to the Netherlands in the days of St Willibrord to assist him in his evangelistic work was St Engelmund. An Englishman by birth and education, he had received the monastic habit at a very early age, had been raised to the priesthood, and had acquired a great reputation for sanctity and learning. He was ruling his community as abbot when he was moved to offer himself for missionary work in North Holland or in Friesland, from whence his family had originally migrated to England. His offer was accepted, and for the remainder of his life he laboured there, making his headquarters at Velsen, north of the present city of Haarlem. Helped, it may be, by familiarity with their speech and customs, he converted and civilized a considerable proportion of the inhabitants, who honoured him as a saint and a wonder-worker. He was eventually stricken down by fever and died a holy death, after giving his blessing to his people. He was buried at Velsen, but at a later date Balderic,

bishop of Utrecht, caused his remains to be translated to his cathedral, where they remained until they were desecrated by the Gueux. Pious hands rescued what they could from the pavement upon which they lay scattered, and they are now preserved at Haarlem.

There is a short notice in the *Acta Sanctorum*, June, vol. v, but information is very scanty and is mainly derived from a set of breviary lessons formerly used in the diocese of Haarlem.

ST LEUTFRIDUS, OR LEUFROY, ABBOT (A.D. 738)

IN the period preceding the conquest of Normandy by the Northmen, the diocese of Évreux, so it was believed, produced quite a little galaxy of saints of whom not the least eminent was St Leutfridus. For the main outlines of his career we have to rely upon a biography compiled by a monk of his community from manuscripts and tradition a considerable time after his death. He came of a Christian family and was born not far from Évreux. His studies were made with the sacristan of St Taurinus's church at Évreux, then at Condat, and finally at Chartres, where he distinguished himself so much as to excite the envy of his fellow pupils. Upon his return home he devoted himself especially to the instruction of boys, but soon decided to abandon the world in order to embark on a life of self-abnegation. Slipping away secretly one night and changing his clothes with a beggar, he made his way to the monastery of Cailly, where for a while he lived under the direction of a hermit. He then moved on to Rouen to submit himself to the guidance of the Irishman, St Sidonius (Saens), from whom he received the religious habit. St Ansbert, archbishop of Rouen, conceived a great regard for him.

After a time Leutfridus went back to his own land. He settled at a place two miles from Évreux, upon the river Eure, where the predecessor of St Ansbert, St Ouen, had set up a cross in consequence of a heavenly vision. Here, about the year 690, St Leutfridus built a monastery and a church which he dedicated in honour of the Holy Cross. The monastery, which was called at first La Croix-S.-Ouen, was afterwards renamed La Croix-S.-Leufroy. Many disciples gathered round the founder, who ruled as abbot for about forty-eight years. So greatly did he value poverty that, as in the story recounted by St Gregory the Great, he once refused Christian burial to a monk who had died with money in his possession. St Leutfridus died in 738.

The life of St Leutfridus, printed in the *Acta Sanctorum*, June, vol. v, was not written until a century or more after the death of the saint and deserves little confidence. A critical text has been edited by W. Levison in MGH., *Scriptores Merov.*, vol. vii, pp. 1–18. A modern account was published by J. B. Mesnel in 1918 upon which see the *Analecta Bollandiana*, vol. xli (1923), pp. 445–446.

ST RALPH, OR RAOUL, ARCHBISHOP OF BOURGES (A.D. 866)

ST RALPH, whose name appears also as Rodulphus, Radulf and Raoul, was the son of Count Raoul of Cahors, and in his boyhood was entrusted to the care of Bertrand, abbot of Solignac, from whom he seems to have derived a great love for the monastic order, although it is doubtful if he himself ever received the habit. Whether as a religious or not, he certainly held several abbacies, probably including that of Saint-Médard, Soissons, upon which his parents had bestowed donations and privileges. In 840 he was raised to the see of Bourges, and from that time he took a prominent part in ecclesiastical affairs within his diocese and outside. He was

regarded as one of the most learned ecclesiastics of his day, and his presence was in great demand at synods. At one of these, that of Meaux in 845, steps were taken to safeguard the incomes of hospices, notably the Scottish (*i.e.* Irish) ones, those who interfered with them being stigmatized as " murderers of the poor ".

All his own means St Ralph expended in making religious foundations for men and women. Chief amongst them were the abbeys of Dèvres in Berri, of Beaulieu-sur-Mémoire and Végennes in the Limousin, and of Sarrazac in Quercy. He died on June 21, 866, and was buried in the church of St Ursinus at Bourges.

Not the least of his services to the Church was a book of Pastoral Instruction which he compiled for his clergy, basing it mainly on the capitularies of Theodulf, bishop of Orleans. His main object was to revive the spirit of the ancient canons and to correct abuses. Precise directions with regard to the tribunal of penance were essential to remedy the errors caused by ignorance and by unauthorized penitentials wrongly attributed to famous saints and teachers. Very wisely, before making these instructions public, St Ralph submitted them to his clergy for their consideration. The book after a time was forgotten and was not rediscovered till the beginning of the seventeenth century. It shows the compiler to have been well versed in the writings of the fathers and in the decrees of the councils.

There seems to have been no formal life of St Ralph written in medieval times. In the *Acta Sanctorum*, June, vol. v, an account has been compiled from various fragmentary sources, including some breviary lessons. See also *Histoire littéraire de la France*, vol. v, pp. 321–324; Chavanet, *St Rodolfe, archevêque de Bourges* (1905), and especially A. Gandilhon, *Catalogue des actes des archevêques de Bourges* (1927), pp. 7–13; and Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 20 and 122. On the number and importance of the settlements of the Scottish referred to above, see Berlière in *Revue Bénédictine*, vol. xix (1902), pp. 68–70.

BD JOHN RIGBY, MARTYR (A.D. 1600)

ALTHOUGH he was the son of a Lancashire gentleman of ancient lineage, the straitened means of his family compelled John Rigby to enter domestic service. As a convinced Catholic living in a Protestant household, he found himself placed in a dilemma by the penal laws and occasionally he so far outwardly conformed as to attend the established church. It was a weakness which he afterwards deeply regretted. He made his confession to a priest imprisoned in the Clink prison, and from that time led an irreproachable life. Moreover, he was the means of winning back several lapsed Catholics, one of whom was his own father. Whilst he was an inmate of the household of Sir Edmund Huddlestone, he was sent to the sessions-house of the Old Bailey to plead illness as the cause of the non-appearance in court of Sir Edmund's daughter, Mrs Fortescue, against whom a summons had been issued on a charge of recusancy. There had been no accusation against Rigby, but one of the commissioners began to question him as to his own religion. He frankly acknowledged that he was a Catholic and that he would not go to church or acknowledge the queen's supremacy. He was summarily committed to Newgate prison.

An interesting account which he wrote of his trials and prison experiences was preserved by a friend. It is clear that some of the judges—notably Mr Justice Gaudy—were very favourably impressed by his bearing and sincerity and would have liked to release him. He was told, in so many words, that if he would go to church the case could be dropped, but he replied : " If that be all the offence I have

committed, as I know it is, and if there be no other way but going to church to help it, I would not wish your Lordship to think I have (as I hope) risen this many steps towards Heaven and now will wilfully let my foot slip and fall into the bottomless pit of Hell. I hope in Jesus He will strengthen me rather to suffer a thousand deaths, if I had so many lives to lose. Let your law take its course." Only after much discussion amongst themselves did the judges decide to condemn him. Mr Justice Gaudy, in pronouncing the death sentence, was deeply affected, but Rigby himself heard it with the utmost composure. On June 21, when he was told he was to die that day, he said gaily : " *Deo gratias !* It is the best tidings that ever were brought to me since I was born." Even as he was being dragged on a hurdle to St Thomas's Watering, the place of execution, he was urged by the Earl of Rutland and Captain Whitlock " to do as the queen would have him and conform ". On the scaffold he gave the executioner a gold piece, saying, " Take this in token that I freely forgive thee and all others that have been accessory to my death." His execution was carried out with great barbarity, for he was cut down and disembowelled while still quite conscious. His last words were, " God forgive you : Jesus receive my soul ". Bd John was about thirty years of age when he suffered.

We possess a particularly interesting and detailed narrative of the circumstances of Bd John Rigby's arrest and martyrdom. The account which, as mentioned above, he himself wrote of his experiences, came into the hands of Dr Thomas Worthington, the president of Douay College, and by him it was printed abroad in 1601 in a little book entitled, *A Relation of Sixtene Martyrs glorified in England in twelve months.* Rigby's text, with introductory matter and notes, was admirably edited by Father C. A. Newdigate in a booklet which he called *A Lancashire Man ; the Martyrdom of John Rigby at Southwark* (1928). See also Challoner, MMP., pp. 238–245.

22 : ST ALBAN, MARTYR (DATE UNKNOWN)

ST ALBAN is venerated as the proto- or first martyr of the Island of Britain, and his feast is kept throughout England and Wales on this day (but in the diocese of Brentwood to-morrow). His story, or legend, as it is set forth in Bede's *Ecclesiastical History*, may be epitomized as follows : Alban was a native, and apparently a prominent citizen of Verulamium, now St Albans in Hertfordshire. Although he was a pagan, yet, when the persecution broke out under Diocletian and Maximian, he gave shelter to a Christian priest who had sought refuge with him. So profoundly impressed was he by his guest that he became a convert to Christianity and received baptism. In the meantime the governor had been informed that the preacher of the Christian religion after whom inquiry had been made lay concealed at Alban's house. Soldiers were accordingly sent to make search, but the priest was no longer there. To facilitate his escape Alban had exchanged clothes with him, and it was Alban, wrapped in his guest's long cloak, or *caracalla*, that the soldiers conveyed bound to the judge, who was then standing beside an altar, engaged in offering sacrifice to the gods.

When the cloak which covered the prisoner's head was removed and his identity was established the magistrate was very angry. Ordering the confessor to be dragged before the images he said, " Since you have chosen to conceal a sacrilegious person and a blasphemer whom you ought to have handed over to the guard whom

I despatched, the punishment due to him shall be meted out to you unless you comply with the worship of our religion." The saint boldly declared that he would do so no more. Asked by the judge to what family he belonged, Alban exclaimed, " Why do you want to know about my family ? If you wish to know my religion —I am a Christian." He was then asked his name. " I am called Alban by my parents ", he replied, " and I worship and serve the living and true God who created all things." The magistrate impatiently urged him to waste no more time, but to offer sacrifice forthwith. Alban retorted, " Your sacrifices are offered to demons who can neither give help nor grant petitions : whoever offers sacrifices to these idols shall receive as his recompense the eternal punishments of Hell."

The judge, still further incensed at these defiant words, caused the prisoner to be scourged : then, seeing that he bore the lashes not merely with resignation but with joy, he sentenced him to be beheaded. The whole population went forth to witness the execution, the judge remaining alone in the city. Now the river which they had to cross was in that part rapid, and if Alban had waited to follow in the wake of the crowds who were thronging the bridge he could scarcely have passed over that evening. So, going down to the water's edge, he upraised his eyes to Heaven and immediately the stream was miraculously divided, the river bed drying up so as to afford an easy passage not only to the martyr, but to a thousand other persons. This marvel brought about the instant conversion of the executioner, who threw down his sword at St Alban's feet and begged to be allowed to die with him or instead of him. The procession then made its way up a pleasant grassy slope, gay with flowers. At the summit, in response to the martyr's prayers, there gushed up beside him a fountain of clear water with which he was able to quench his thirst.* Another executioner carried out the sentence, but, as St Alban's head rolled from the block, the headsman's eyes fell out and lay beside it on the ground. As for the soldier who had been so recently converted, he also was beheaded, thus receiving the baptism of blood.

It is impossible to decide how much truth underlies this story : there is considerable difference of opinion on the subject. Mainly on the ground that the decrees of Diocletian against the Christians were not enforced in Britain, some scholars have been disposed to conclude that no such person as St Alban ever existed. On the other hand, he may well have been the victim of some local persecution ; and the prevalence of an early and widespread *cultus* creates a strong presumption—in the view of many, convincing evidence—of his real existence and of his fate. The earliest known reference to St Alban is by Constantius of Lyons who, in his life of St Germanus of Auxerre, written in the fifth century, states that when on a visit to Britain Germanus visited the tomb of St Alban (he does not say where), and declares that " the intercession of the blessed martyr St Alban procured a smooth passage " for him and his companions on their return to Gaul.

Gildas and Bede relied for their accounts on a *passio Albani* of the earlier part of the sixth century. How popular the story was may be inferred from the number of variants catalogued in Hardy's *Materials for British History* (vol. i, pp. 3–30). It was considerably developed after the translation of the martyr's relics to a new

* This description of the place of martyrdom on Holmhurst Hill is perhaps part of the early tradition. Except that the river Ver is neither deep nor rapid the topographical particulars fit correctly. There was a spring of water (now covered in) near the *foot* of Holmhurst (*cf. Holywell* Hill to-day).

shrine in 1129. A *passio* of St Amphibalus was then composed, a purely fictitious martyr, at least as regards the name, which is derived from Geoffrey of Monmouth's misinterpretation of the word *amphibalus*, which means a cloak. Amphibalus was represented to have been the preacher originally sought for, and to have been afterwards caught and stoned to death at Redbourn, four miles from St Albans. At the same time his " relics " were very conveniently discovered in a heathen Saxon burying-ground at the same place.

We know from Constantius that there was a church and tomb of St Alban in 429; Gildas, writing *c.* 540, connects Alban with Verulamium; and there was a newer church and shrine there in Bede's time (731). The tradition is that Offa of Mercia in 793 built a new church and founded a monastery, which developed into the great Benedictine abbey of St Alban, and the tradition may well be right.

In recent years the Rev. A. W. Wade-Evans has sought to localize the martyrdom of St Alban in the neighbourhood of Caerleon in Monmouthshire, with St Julius and St Aaron (July 3). This hypothesis has received more attention on the continent than in England, and Father P. Grosjean, Bollandist, considers that the passion of these three martyrs at Caerleon " is not without some appearance of probability " (*Analecta Bollandiana*, vol. lvii (1939), pp. 160–161). But Wilhelm Levison firmly rejects the theory: the martyrdom of St Alban, he says, " can be ascribed without hesitation to Verulamium and St Albans, as far as certainty or probability is at all applicable in such traditions ".

The whole subject is fully dealt with by W. Levison, " St Alban and Saint Albans ", in *Antiquity*, vol. xv (1941), pp. 337–359. Bede's account is in the *Ecclesiastical History*, bk. I, cap. vii (see also caps. xviii and xx, and Plummer's notes); Gildas in *De excidio Britanniae*, cap. x, says he *conjectures* that Alban was put to death under Diocletian. For A. W. Wade-Evans's theory, see his *Welsh Christian Origins* (1934), pp. 16–19, and his translation of Nennius (1938), pp. 131–132. St Alban's fame was not confined to Britain, for Venantius Fortunatus, towards the close of the sixth century, commemorates him in the line, *Albanum egregium fecunda Britannia profert* (" Fruitful Britain vaunts great Alban's name "), and a mention of him is found in the *Hieronymianum*; on which see Delehaye's Commentary. Although certain details occurring in Constantius's Life of St Germanus in its later interpolated form do not belong to the original, as Levison (MGH., *Scriptores Merov.*, vol. vii) has shown, still there is every reason to believe that Germanus did bring back with him to Auxerre relics of this martyr, and built a basilica there in his honour, as Heiricus, the author of the metrical Life of St Germanus, records. See also W. Meyer in the *Abhandlungen* of the Göttingen Scientific Society, vol. viii (1904), no. I, for the *Passio Albani*; E. P. Baker, " The Cult of St Alban at Cologne ", in the *Archaeological Journal*, vol. xciv (1938), pp. 207–256; M. R. James *et al.*, *Illustrations to the Life of St Alban* (1924); and H. Delehaye, *Les Passions des martyrs* (1921), pp. 403–407.

ST NICETAS, Bishop of Remesiana (*c.* A.D. 414)

The Roman Martyrology under January 7 has an entry: " In Dacia of St Nicetas, Bishop, who by his preaching made nations mild and gentle that before were barbarous and savage." This undoubtedly describes Nicetas of Remesiana, though Baronius, owing to his erroneous identification of this Nicetas with Nicetas, or Niceas, of Aquileia, transferred the commemoration, when he revised the martyrology, from June 22 to January 7. Nicetas of Remesiana was a close friend of St Paulinus of Nola, and it is principally from him that we learn of Nicetas's marvellous success in taming the wild peoples among whom he resided. The Bessi, in particular, were a race of marauders, as Strabo testifies, but Paulinus congratulates

his friend in a poem on having brought them like sheep within Christ's peaceful fold :

> Nam simul terris animisque duri
> Et sua Bessi nive duriores,
> Nunc oves facti, duce te gregantur
> Pacis in aulam.

Remesiana has been identified with a place called Bela Palenka, in Serbia. We know little of Nicetas himself beyond the fact that on at least two occasions he made his way from a country which Paulinus regarded as a wild region of snow and ice to visit his friend at Nola in Campania. St Jerome also speaks very appreciatively of his work in converting the people of Dacia, but of the details of his missionary expeditions, the manner of his promotion to the episcopate, or the date of his death, we know nothing.

On the other hand much interest has centred in Nicetas on account of his writings, some of which, previously attributed to Nicetas of Aquileia or others, have now on fuller investigation been restored to their true author. Dom Germain Morin has been prominent in drawing attention to the importance of his literary work and in particular has gone far to prove that it is to Nicetas, and not to St Ambrose, that we owe the composition of the great hymn of thanksgiving, the *Te Deum*. This view has not found universal acceptance, but it has many adherents among competent scholars.

The Bollandists have twice given some account of Nicetas, so far as information was then available, *viz.* in the *Acta Sanctorum*, January, vol. i, and June, vol. v. But a newer and fuller investigation will be found in A. G. Burn's volume, *Niceta of Remesiana, His Life and Works* (1905), which re-edits the text of his remains. Further, Dr Burn has published a booklet, *The Hymn "Te Deum" and Its Authors* (1926). Dom Morin's articles have appeared principally in the *Revue Bénédictine*, vol. vii (1890), pp. 151 *seq.*; vol. xi (1894), p. 49, and vol. xv (1898), p. 99. See, further, W. A. Patin, *Niceta Bischof von Remesiana als Schriftsteller und Theolog* (1909), and consult DTC., vol. xi, cc. 477–479. Two of Nicetas's more important dissertations have also been edited and made more intelligible by the care of Professor C. H. Turner : the texts have been rearranged and annotated by him in the *Journal of Theological Studies*, vol. xxii (1921), pp. 305–320 ; and vol. xxiv (1923), pp. 225–252. A volume of translations of Nicetas's writings by Fr G. G. Walsh was published in New York in 1950.

ST PAULINUS, Bishop of Nola (A.D. 431)

St Paulinus, more formally designated Pontius Meropius Anicius Paulinus, was one of the most remarkable men of his age, and we find him eulogized in terms of warm appreciation by St Martin, St Sulpicius Severus, St Ambrose, St Augustine, St Jerome, St Eucherius, St Gregory of Tours, Apollinaris, Cassiodorus and other writers. His father, who was prefect of Gaul, had lands in Italy, Aquitaine and Spain, and Paulinus was born at or near Bordeaux. He had for his master in poetry and rhetoric the famous poet Ausonius. Trained under such a teacher, Paulinus more than fulfilled the high hopes that had been entertained of him, and while still quite young made a name for himself at the bar. "Everyone", says St Jerome, "admired the purity and elegance of his diction, the delicacy and loftiness of his sentiments, the strength and sweetness of his style and the vividness of his imagination." He was entrusted with various public offices, the exact nature of which we do not know, but there is some ground for surmising that he held an appointment in Campania and had also been prefect of New Epirus. His duties,

whatever they were, required or permitted him to travel extensively, and during the course of his public life he made many friends in Italy, Gaul and Spain.

He married a Spanish lady called Therasia, and after some years he resigned his offices and retired to lead a life of cultured leisure in Aquitaine. He now came into relations with St Delphinus, bishop of Bordeaux, through whose ministrations Paulinus and his brother were brought to receive baptism. Then, about the year 390, he went with his wife to live on her estate in Spain where, after years of childlessness, a son was born to them; but the boy died at the end of a week. They now determined to live more austerely and charitably, and proceeded to dispossess themselves of much property for the benefit of the needy. This liberality had a result which appears to have come upon them as a surprise. On Christmas day, about 393, in response to a sudden outcry on the part of the people, the bishop of Barcelona in his cathedral conferred upon Paulinus the orders of a priest, although he had not previously been a deacon.*

If the citizens had hoped thereby to retain Paulinus amongst them, they were disappointed. He had already decided to settle at Nola, a small town near Naples, where he had property. As soon as his intentions became known and he attempted to deal with his possessions in Aquitaine, as he had done with those of Therasia in Spain, he found he had to encounter the remonstrances of his friends and the opposition of his relatives. However, he did not allow himself to be deterred, and successfully carried his purpose into effect. He proceeded to Italy, where St Ambrose and other friends gave him a warm welcome. In Rome, on the other hand, he met with a chilly reception from Pope St Siricius and his clergy, who possibly resented the uncanonical nature of his ordination. His stay in the City was accordingly a short one, and he passed on to Nola with his wife. There he took up his residence in a long, two-storied building outside the walls, close to the tomb of St Felix. Although he had parted with so much he was still possessed of considerable means—presumably his Italian property.

This he gradually disposed of to further religious and philanthropic schemes. Thus he built a church for Fondi, gave Nola a much-needed aqueduct, and supported a host of poor debtors, tramps and other necessitous persons, many of whom he lodged in the lower part of his own house. He himself, with a few friends, occupied the upper story, living under semi-monastic rule and reciting the daily office in common; Therasia presumably was the housekeeper for this establishment. Adjacent was a building with a garden which served as a guest-house for visitors. Amongst those who enjoyed his hospitality may be mentioned St Melania the Elder and the missionary bishop St Nicetas of Remesiana, who stayed with him on two occasions. Very striking is the account preserved in the Life of the younger Melania, which describes the coming to Nola of herself and her husband with other devoted Christians. When St Paulinus went to settle at Nola, there were already three little basilicas and a chapel grouped about the tomb of the former presbyter there, St Felix; to these he added another, which he caused to be adorned with mosaics of which he has left a description in verse. Three of these churches shared a common outside entrance, and they were probably connected in

* It should not be supposed that this conferring of sacred orders in deference to popular clamour is altogether without a parallel. Apart from the well-known case of the raising of St Ambrose to the episcopate, we have a very similar incident occurring to the husband of St Melania the Younger (December 31). Melania and Pinian were not only the contemporaries, but the personal friends of St Paulinus, and like him they had divested themselves of large sums of money to give away in charity.

much the same way as the seven old basilicas which constitute San Stefano in Bologna. Every year for the festival of St Felix, Paulinus rendered him what he described as a tribute of his voluntary service, in the shape of a birthday poem in his honour. Fourteen or fifteen of these poems are still extant.

Upon the death of the bishop of Nola, about the year 409, St Paulinus was chosen as obviously the right person to fill his place. He occupied the episcopal chair until his death. Beyond the fact that he ruled with wisdom and liberality, we have no reliable information about his career as a shepherd of souls. Once a year he went to Rome for the feast of St Peter and St Paul : otherwise he never left Nola. But he was a great letter-writer and kept in touch by correspondence with the leading churchmen of his day—notably with St Jerome and St Augustine, whom he consulted on many subjects, often on the meaning of obscure passages of the Bible. It was in response to a query of his that St Augustine wrote his book *On the Care of the Dead*, in which he emphasizes that pompous funerals and similar honours are only comforts to surviving friends, and of no use to the dead.

St Paulinus survived until the year 431, and the closing scenes of his life are described in the letter of an eye-witness named Uranius. Three days before his death he was visited by two bishops, Symmachus and Acyndinus, with whom at his bedside he celebrated the Divine Mysteries. Then the priest Postumian came to tell him that forty pieces of silver were owing for clothes for the poor. The dying saint replied with a smile that someone would pay the debt of the poor ; and almost immediately afterwards there arrived a messenger bearing a gift of fifty silver pieces. On the last day, at the hour for Vespers, when the lamps were being lighted in the church, the bishop roused himself from a prolonged silence, and, stretching out his hand, said in a low voice, " I have prepared a lamp for my Christ." Some hours later the watchers felt a sudden tremor, as of a slight earthquake, and at that moment St Paulinus yielded up his soul to God. He was buried in the church he had built in honour of St Felix ; and his relics having been translated to Rome, they were restored to Nola by order of St Pius X in 1909.

Of the writings of St Paulinus, which seem to have been numerous, only thirty-two poems, fifty-one letters, and a few short fragments have come down to us. But he is esteemed the best Christian poet of his time after Prudentius, and his epithalamium for Julian, bishop of Eclanum and Ia, is one of the earliest Christian wedding poems that has survived.

There is no proper life of St Paulinus of early date, but we have a letter of Uranius describing his death and a short notice by St Gregory of Tours. But in Paulinus's own correspondence and in the references of contemporaries we have a good deal of biographical material which has been used in the *Acta Sanctorum*, June, vol. v. Another source which has only become available in comparatively recent times is the Life of Melania the Younger, preserved both in a Greek and a Latin text, which may be best consulted in the edition of Cardinal Rampolla, *Santa Melania Giuniore* (1905). There are modern biographies by A. Buse, F. Lagrange and A. Baudrillart, and a good article in DCB., vol. iv, pp. 234–245, as well as in DTC., vol. xii, cc. 68–71. See, further, G. Boissier, *La Fin du Paganisme*, vol. ii, pp. 49–103 ; F. de Labriolle, *La Correspondance d'Ausone et de Paulin* (1910) ; C. Weyman, *Beiträge zur Geschichte der christ.-latein. Poesie* (1926), pp. 92–103 ; P. Fabre, *S. Paulin et l'amitié chrétienne* (1947) ; and P. de Labriolle, *Histoire de la littérature chrétienne* (1947), p. 877.

ST EBERHARD, Archbishop of Salzburg (A.D. 1164)

St Eberhard was the son of a very religious mother of noble family, and was born at Nuremberg between the years 1085 and 1090. After being educated by the

Benedictines, he received a canonry in Bamberg cathedral, which he soon resigned to enter the local abbey of Mount St Michael. The chapter, however, would not allow him to remain there, and the dean insisted upon sending him to Paris to study for a master's degree. He completed the course with distinction and then returned home with his desire for the religious life as strong as ever. Further opposition being useless, Bishop Otto and the canons consented to his entering the monastery of Prüfening, near Regensburg. There he found a spiritual guide after his own heart in the person of Abbot Erbo, whom his contemporaries modestly described as a second Elias and John the Baptist. From Prüfening Eberhard was called to become the superior of a new abbey which his two brothers and his sister had founded at Biburg, between Ingoldstein and Regensburg.

Under his wise rule the young community increased rapidly in numbers and developed a fervent spiritual life. His virtues and ability were so generally recognized that when in 1146 the see of Salzburg fell vacant, he was chosen to fill the archiepiscopal chair. Eberhard began his episcopate by settling a dispute between the chapter and two abbeys, and in the following years he was constantly acting as mediator between contending parties. But the main object to which he devoted his energies was the moral improvement of his people, clergy as well as laity, and in particular he spared no effort to bring about the abolition of certain abuses which had become widespread in the archdiocese. He was so successful that the Emperor Conrad III, when passing through Salzburg, publicly congratulated him upon the result of his reforming ordinances.

The saint held two synods, at one of which he gave expression to his devotion to the Mother of God by enacting that her greater festivals should be honoured with octaves. In the struggle which took place between Frederick Barbarossa and Pope Alexander III, St Eberhard was one of the very few German dignitaries who refused to recognize the antipope " Victor IV ". Frederick was annoyed at his attitude, but so great was the prestige of the holy archbishop that he made no attempt to coerce him or interfere with him in any way. The last of St Eberhard's recorded acts was to undertake a journey as peacemaker between two quarrelsome noblemen. He accomplished his object, but his strength gave out as he was travelling home, and he died at the Cistercian monastery of Rein. It was in the year 1164.

A life of Eberhard was written about the year 1180. It is more accurately edited in Pertz, MGH., *Scriptores*, vol. xi, pp. 78–84, but it is also in the *Acta Sanctorum*, June, vol. v. St Eberhard was an important figure in the political world of his day, and in consequence he figures prominently in the pages of those who discuss the situation created by the anti-papal campaigns of Frederick Barbarossa. See, for example, Hauck, *Kirchengeschichte Deutschlands*, vol. iv, and J. Engel, *Schisma Barbarossas im Bisthum Freising* (1930). It is worth noticing that there is no foundation for the statement that St Eberhard was the author of the tract, *Oratio de Hildebrandi antichristiano Imperio*. The cause of Eberhard's canonization was urgently pressed by Archbishop Burkhard in 1469, but no formal pronouncement was ever reached.

BD INNOCENT V, POPE (A.D. 1277)

THE first Dominican pope, Innocent V, was baptized Peter, and until his elevation to the papacy was commonly known as Peter of Tarentaise, from the name of his birthplace, Tarentaise-en-Forez (Loire).* When still very young he received the

* He must not be confused with the Cistercian abbot and bishop, St Peter of Tarentaise (May 8).

Dominican habit from Bd Jordan of Saxony; and he became one of the most eminent theologians of his age. After he had taken his master's degree, he was given a chair in the University of Paris, although, like his friend and fellow lecturer St Thomas Aquinas, he had not yet entered upon his thirtieth year; and in 1259 he was associated with St Albertus Magnus, St Thomas and two other members of the order in drawing up a curriculum of study for the schools, which still remains the basis of Dominican teaching. Besides lecturing orally to his students Peter wrote books: some of them—notably his commentaries on the Pauline Epistles and on the Sentences of Peter Lombard—were as highly esteemed by his contemporaries as the writings of the Angelic Doctor himself.

Scholar though he was, Peter of Tarentaise was endowed with remarkable practical qualities which qualified him to be a ruler of men, and at the age of thirty-seven he was appointed prior provincial for France. Visitations of the fifty houses under his control entailed much travelling, all of which he did on foot; and in every priory he strove, generally with success, to maintain the discipline of the rule. In the meantime requests were so continually being made for his return to Paris (where he had been involved in difficulties) that, when St Thomas was summoned to Rome by the pope, the general chapter sent Peter to replace him in the University of Paris. In 1272 he was appointed archbishop of Lyons by Pope Gregory X, who had formerly attended his lectures in Paris and who held him in great esteem; and in the very next year Peter was promoted to the cardinal-bishopric of Ostia, but with the duty of administering Lyons, which city the pope had chosen as the meeting-place for the ecumenical council he was about to summon for the purpose of healing the Greek schism.

From the opening of the first session, in May, 1274, Cardinal Peter took a prominent part in its deliberations. Twice he preached to the delegates, and it was largely through his clear and scholarly enunciation of Catholic dogma that the Greek envoys were led to give their adhesion and assent. The council broke up amid general rejoicings at its success (which was very short-lived), marred only by the death of St Bonaventure. His panegyric was preached by Peter of Tarentaise, who chose as his text the words, "I grieve for thee, my brother Jonathan", and who spoke of the great Franciscan in such affecting terms that many of those present were moved to tears. With the appointment of a new archbishop Peter's work at Lyons ended, and he was free to return to Italy with the pope and the other cardinals. Consequently, he was with Bd Gregory X when he died, shortly after their arrival at Arezzo in January, 1276.

In the election which ensued immediately no candidate seems to have been seriously considered but Peter of Tarentaise, and he was thus unanimously chosen. He took the name of Innocent V. His short pontificate was chiefly remarkable for his efforts to establish peace among the Italian states which were rent by internal and external dissensions, and to implement the reunion with the Byzantines. He was arranging to send envoys to Constantinople to obtain from the Emperor Michael Palaeologus his confirmation of the pact agreed to at Lyons, but the delegates never left Italy. With tragic suddenness all the high hopes which centred in the new pope were dashed to the ground. Though a man of splendid physique and of a constitution so robust that neither austerities nor hard work had ever impaired it, he was struck down by a malignant fever which carried him off in a few days. He died on June 22, 1277, at the age of fifty-one, after having been pope for only five months. The *cultus* of Bd Innocent was confirmed in 1898, and his

name added to the Roman Martyrology as one who " laboured for concord among Christians ".

A very full account with indication of sources is supplied by Mgr Mann in his *History of the Popes*, vol. xvi, pp. 1–22. See also Mortier, *Histoire des Maîtres Généraux O.P.*, vols. i and ii. There are modern lives by J. P. Mothon (1896), Turinaz (1901), and Bourgeois (1899). But the definitive study is by M. H. Laurent, *Le b. Innocent V et son temps* (1947), in the series " Studi e testi " of the Vatican Library.

23: ST AGRIPPINA, VIRGIN AND MARTYR (A.D. 262 ?)

ST AGRIPPINA is a virgin martyr greatly honoured in Sicily and, to a lesser degree, in Greece. Nothing is known of her true history, her reputed acts in the Greek *Menaia* are quite unreliable and no evidence is forthcoming of any *cultus* of early date. She is believed to have been a maiden of high degree who was beheaded or scourged to death in Rome during the reign of Valerian or in the persecution under Diocletian. Three women, Bassa, Paula and Agathonice, afterwards conveyed her body to Mineo, in Sicily, for burial. Through it many miracles were wrought, including the cure of sick persons and demoniacs. The Greeks claim that the saint's relics were translated from Sicily to Constantinople—presumably to save them from profanation by the infidels. St Agrippina is invoked against evil spirits, leprosy and thunderstorms.

The account in the *Acta Sanctorum*, June, vol. v, furnishes little beyond some extracts from the *Menaia*, with a suspicious narrative in Latin of the translation to Sicily. The *Annus Graeco-slavicus* of Martynov bears testimony to her later *cultus*, and there is a short story of her martyrdom in the Synaxary of Constantinople ; see Delehaye's edition, cc. 704–706. From this we learn that she was honoured on June 23, on which day also she is commemorated in the Roman Martyrology.

ST ETHELDREDA, OR AUDREY, ABBESS OF ELY, WIDOW (A.D. 679)

To judge from the great number of churches dedicated in her honour in England, St Etheldreda (Aethelthryth), otherwise called Audrey, must have been the most popular of all the Anglo-Saxon women saints. She was the daughter of Anna, king of the East Angles, and the sister of St Sexburga, St Ethelburga and St Withburga. The place of her birth was Exning in Suffolk. In compliance with the wishes of her parents she married one Tonbert, with whom, it is said, she lived in perpetual continence. Three years after her marriage she lost her husband. She seems then to have retired to the island of Ely, which she had received as her marriage gift. There, for five years, she led a secluded life of prayer. But her hand was again sought in marriage, and again she yielded to the representations of her relatives. Her second bridegroom was Egfrid, the younger son of Oswy, king of Northumbria. He was a mere boy at the time and seems to have been quite content that they should live as brother and sister. But with the passage of years, when Egfrid was grown to manhood and had become a powerful monarch, he became dissatisfied, and urged that Etheldreda should become his wife in more than name.

She refused, because she had long since vowed her virginity to God. Both parties appealed to St Wilfrid of York, Egfrid going so far as to offer him presents if he would persuade Etheldreda to fall in with his wishes. St Wilfrid, however, was on her side, and by his advice she withdrew to the convent of Coldingham, where she received the veil from Egfrid's aunt, St Ebba. A year later she retired to Ely ; and there, about the year 672 she founded a double monastery, over which she ruled until her death. Her manner of life was very austere : except on great festivals, or when she was ill, she ate only once a day : and instead of the linen worn by women of high degree she dressed in rough woollen clothing. After Matins, which were sung at midnight, she did not retire like the other nuns, but remained in church in prayer until the morning. Endowed with the gift of prophecy, she not only foretold the pestilence of which she was to die, but also the exact number of her religious who would be carried off by it. Etheldreda herself died on June 23, 679, and in accordance with her own instructions she was buried in a simple wooden coffin. Sixteen years later her body was found to be incorrupt.

The shrine of St Etheldreda became a great centre of devotion on account of the many miracles reported to have been wrought by her relics and by linen cloths which had rested on her coffin. Her remains have long since perished, but the empty shrine is still shown in Ely cathedral. The word *tawdry*, a corruption of St Audrey, was originally applied to the cheap necklaces and other trumpery exposed for sale at St Audrey's great annual fair. Her feast is still observed in several English dioceses.

Most of the references made to St Etheldreda in Bede, and by Thomas of Ely in the *Liber Eliensis*, etc., have been printed in the *Acta Sanctorum*, June, vol. v. There are difficulties about the chronology, for which see C. Plummer's notes to his edition of *Bede*, vol. ii, pp. 234–240. Full accounts are also given in DNB., vol. xviii, pp. 19–21, and in DCB., vol. ii, pp. 220–222.

ST LIETBERTUS, OR LIBERT, BISHOP OF CAMBRAI (A.D. 1076)

ST LIETBERTUS, Libert or Liébert came of a noble Brabantine family and was the nephew of Gerard, bishop of Cambrai, by whom he was educated and under whom he afterwards served as archdeacon, provost, and in other capacities. Upon the death of his uncle in 1051, he was elected his successor by the clergy and people. The nomination having been ratified by the Emperor St Henry, Lietbertus was ordained priest at Châlon and consecrated bishop by his metropolitan at Rheims. He proved a true father to his people, not only labouring with untiring zeal for their spiritual welfare, but also defending them from the extortions and oppression of the castellan of Cambrai.

In 1054 Lietbertus set forth on a pilgrimage to Jerusalem, accompanied by a number of people. They had reached Laodicea when they learnt to their dismay that the Saracens had closed the Holy Sepulchre to Christians and that it was dangerous for them to travel in Palestine. Many of the pilgrims accordingly returned home, but St Lietbertus and others resolved to persevere. Contrary winds, however, drove their ship to Cyprus, and the sailors, who were afraid of falling into the hands of pirates, brought them back to Laodicea. Other difficulties supervening, the pilgrims were compelled to abandon the enterprise without having set eyes on the Holy Land. After his return to Cambrai, St Lietbertus consoled

himself by building a monastery and church to which he gave the name of the Holy Sepulchre. To Rodulphus, a monk of that monastery, we owe an almost contemporary history of the founder. The bishop from thenceforth devoted his days to his pastoral duties, and often at night went barefoot to the churches to pray for his people. His virtues won for him the admiration of every man of goodwill, but his strenuous opposition to evil made him some bitter enemies. On one occasion he was seized and carried off to a prison in the Castle of Oisy by the castellan of Cambrai, Hugh, whom he had excommunicated for his outrageous conduct. He was rescued by Arnulf, count of Flanders, and shortly afterwards Hugh was driven out of Cambrai, to the great relief of the citizens. One last service St Lietbertus is said to have rendered at the very close of his twenty years' episcopate. The town was about to be attacked by raiders when the bishop, who was already very ill, caused himself to be carried in a litter into the enemy's camp, and by his impressive appearance and his eloquence—and his threats—succeeded in inducing the invaders to retire without striking a blow. St Lietbertus died on June 23, 1076.

The monk Rodulphus has elaborated a biography of St Libert from the *Gesta episcoporum Cameracensium*, adding fresh materials of his own. The texts are published in the *Acta Sanctorum*, June, vol. v, and in Pertz, MGH., *Scriptores*, vol. vii, pp. 489-497 and 528-538.

BD PETER OF JULLY (A.D. 1136)

ALTHOUGH he was English by birth and by descent, this Peter is always associated with Jully in Champagne, where his last years were spent. A pious lad of good family, he studied theology in his native land until the death of his parents. He then went to France, probably to continue his studies in Paris, or in one of the great provincial schools. There he became intimate with another young Englishman, St Stephen Harding, who shared his spiritual aspirations. They both wished to dedicate themselves to the service of God, and, in order to discover His will concerning them, they made a pilgrimage to Rome together. On the return journey, as they passed through Burgundy, they stayed at the Cistercian abbey of Molesme, at that time in its primitive simplicity and austerity. Stephen was so impressed by what he saw that he decided to remain at Molesme, but Peter proceeded on his way. After a time, however, he returned, and received the habit and at a later date—presumably—holy orders. He led a most edifying life, acquiring great local fame as a preacher and wonder-worker. Not far from the monastery, at Juilly, or Jully-les-Nonnains, there was a convent which was subject to Molesme, which had as its prioress St Bernard's sister, Bd Humbelina. When their chaplain died the nuns asked if they might have Peter in his place, and the abbot consented. Under his spiritual direction and Humbelina's care the community made rapid progress in the path of perfection. Bd Peter supported Humbelina during her last illness and was beside her when she died. He did not long survive her.

In the *Acta Sanctorum*, June, vol. v, the Bollandists have published the Latin biography of Bd Peter, which seems to have been written about a century after his death.

BD LANFRANC, BISHOP OF PAVIA (A.D. 1194)

LANFRANC was a member of the Beccaria family and a native of Grupello, a village near Pavia, in Lombardy. Although by nature a man of peace, yet during the

greater part of his fifteen years' episcopate he was actively engaged in resisting the attempts of the civil authorities to lay hands on the property of the Church. On one occasion, in the thick of the fray, he disappeared temporarily into the Vallombrosan monastery of San Sepolcro, there to seek strength and guidance; and his return was followed by a cessation of hostilities. The peace did not last long, for the city fathers soon put forward the demand that a large proportion of ecclesiastical revenues should be ceded to them for the strengthening of the fortifications of Pavia, and the bishop absolutely refused. As they proved unable to overcome his resistance, they declared it to be a penal offence for anyone to bake his bread or to supply him with food. Thus faced with starvation he left the city and made his way to Rome, where he laid his case before Pope Clement III, who threatened the rulers of Pavia with his censure, but advised the bishop to return to his diocese. This Bd Lanfranc was the more ready to do because a man of approved piety, Saracen Salimbene, had recently become chief magistrate, and for a time ruler of the city. The bishop re-entered Pavia amid general acclamations, and all was peace and amity. When, however, the old claims were revived Lanfranc felt himself unable to resume the struggle. He decided to resign and enter the Vallombrosan Order, but before he could carry out his intentions he fell ill and died. His feast is kept at Pavia, where Lanfranc of Canterbury also was born.

His life was written by Bernard Balbi, his successor in the see of Pavia, who was a famous canonist. See the *Acta Sanctorum*, June, vol. v, where the life is printed in full.

BD MARY OF OIGNIES, VIRGIN (A.D. 1213)

THE life of Mary of Oignies was written by Cardinal James de Vitry, who had been her friend, her disciple, and probably at one time her confessor. It was through her influence that he had been led to take holy orders; but, when expatiating upon her virtues, he warns his readers that her example is not one to be recommended for general imitation.

She was born of wealthy parents at Nivelles in Brabant, and, though all her aspirations were directed towards the religious life, her parents as soon as she was fourteen gave her in marriage to a worthy young man of good position. If they anticipated that he would induce her to adopt a more conventional outlook, they were soon disillusioned; for Mary, young as she was, acquired a great ascendancy over her husband. At her persuasion he consented not only that they should undertake to live in continency, but also that her house should be turned into a hospital for lepers. The young couple nursed their patients with their own hands, sometimes sitting up with them all night, and distributed alms so lavishly and indiscriminately as to call forth the remonstrances of relations on both sides. These activities did not prevent Mary from practising great austerities. She used the discipline freely, wore a rough rope-girdle next to her skin, and stinted herself of food and sleep. We are told that throughout an exceptionally rigorous winter, from Martinmas until Easter, she spent every night in a church, lying on the bare ground without extra wraps of any kind, and that she never suffered as much as a headache in consequence. In her home, when engaged in spinning or other sedentary manual work, she did her best to avoid distractions by keeping before her an open psalter, upon which she could cast her eyes from time to time. Her biographer lays stress on her abnormal tearfulness, which he and others regarded as a spiritual grace. Even if in these days we should be more disposed to treat it as

the physical reaction from the nervous strain to which she subjected her body, it must not be forgotten that the gift of tears was deemed by many to be a mark of true compunction of heart. To the present time a set of collects, *pro petitione lacrymarum*, stands in the Roman Missal, and St Ignatius Loyola, from a fragment still preserved of his spiritual diary, evidently regarded the days on which he did not shed tears during Mass as a time of desolation when God, so to speak, averted His face. Mary herself maintained that weeping relieved and refreshed her.

The fame of the sanctity of the holy ascetic attracted many visitors, few of whom left her without being edified and helped by her admonitions or counsels; but a few years before her death she felt the call to retire into solitude. With the consent of her husband she accordingly left Willambroux, and took up her residence in a cell close beside the Austin canons' monastery at Oignies. She had in the past had many visions and ecstasies; now she seemed to be constantly surrounded by the denizens of Heaven. She died at the age of thirty-eight, on June 23, 1213, after a long and painful illness, which she had long foreseen.

What is perhaps most remarkable about Mary of Oignies is the fact that she and a group of mystics in the Netherlands, notably the Beguines, seem to have anticipated by some few years that change in the spirit of Catholic devotion which is commonly considered to date from the Franciscan movement. Cardinal James de Vitry, in his preface to the Life of Bd Mary, appeals to Bishop Fulk of Toulouse, who had himself been an eye-witness of the extraordinary wave of affective piety of which Belgium was then the nucleus. He undoubtedly had Mary of Oignies most prominently in mind when he addressed Bishop Fulk in these terms:

> I well remember your speaking to me of having left the Egypt of your own diocese, and after passing over a weary desert, of your finding in the country of Liège the promised land. . . . You found, too, as I have heard you say with joy, many holy women amongst us, who mourned more over one venial sin than the people of your own country would have done over a thousand mortal ones. . . . You saw large bands of these holy women, despising earthly delights and the riches of this world through their longing desire after a heavenly kingdom, and clinging to the Eternal Spouse by the bands of poverty and humility. You found them earning a poor subsistence by the work of their hands, and though their parents abounded in wealth, yet preferring to forget their own people and their father's house, and endure the straits of poverty, rather than enjoy ill-gotten affluence.

A tender devotion to the passion of our Lord was specially characteristic of the movement, and it must be remembered that when Mary wept so copiously that, as Vitry says, "her steps might be traced in the church she was walking in by her tears on the pavement", these tears, so he goes on to tell us, "were poured forth from the wine-press of the Passion", and that "from this time she could not for a long while either look at a crucifix, or speak of the Passion, or even hear others speak of it, without fainting".

Equally remarkable was that anticipation of devotion to our Lord's real presence in the Blessed Sacrament of which, up to this date, there is little trace in the devotional literature. But of Mary of Oignies James de Vitry says: "Sometimes she was permitted to take rest in her cell; but at other times, especially when some great festival was approaching, she could find no rest except in the presence of Christ in the church."

Further, any doubt which might be felt as to the meaning of the words, " in the presence of Christ in the church ", seems to be dispelled by an examination of that other brief account of Mary of Oignies, written by Thomas of Cantimpré, which the Bollandists have printed as an appendix to James de Vitry's biography. In this other narrative reference is made to a very wealthy man who was in some sense a convert of Mary's. She told him, we learn, at a time when he was in great spiritual distress, " to go into the church near by " ; whereupon he obeyed, and " falling on his knees before the holy altar, directed his mental gaze intently upon the pyx containing the Body of Christ, which hung above it ". It then seemed to him in a sort of vision that the pyx three times over moved from its place, came through the air in his direction where he knelt praying, and remained stationary close in front of him. When this happened for the third time, he was rapt out of his senses and held secret communion with God.

The following passage, bearing in mind the date to which it belongs, is in many ways interesting :

> Mary's comfort and great delight, till she arrived at the land of promise, was the manna of life which comes down from Heaven. The sacred Bread strengthened her heart, and the heavenly Wine inebriated and gladdened her soul. She was filled with the holy food of Christ's flesh, and His life-giving blood cleansed and purified her. This was the only comfort she could not endure to be without. To receive Christ's body was the same thing with her as to live, and to die was, in her mind, to be separated from her Lord by not partaking of his blessed Sacrament. . . . The saying, " Unless a man eat the Flesh . . .", so far from being a hard one to her, as it was to the Jews, was most sweet and comforting ; since she experienced not only all interior delight and consolation from receiving Him, but even a sensible sweetness in her mouth, like the taste of honey. . . . And as her thirst for the life-giving Blood of her Lord was so great that she could not bear it, she sometimes entreated that, at least, the bare chalice might be left on the altar after Mass, that she might feast her sight with it.

Mary was also one of the earliest mystics of whom are recorded, in some detail, examples of what we should now be tempted to call psychic gifts. She is said to have known, in certain cases, what was taking place at a distance, she had strange premonitions about the future, and she was believed to be able to discern the past history of relics (hierognosis, psychometry). James de Vitry was undoubtedly speaking of himself when he related her inexplicable knowledge of the details of what passed when " a friend of hers " was ordained in Paris.

It is important to remember that James de Vitry is a most reliable witness. Not only had he spent some five years, from 1208 to her death in 1213, in Mary's company, but his whole career and his writings prove him to have been a man of scrupulous integrity and of sober judgement. He always regarded Mary as his spiritual mother, and considered himself to have been highly honoured by the fact that she looked upon him as her special " preacher " and identified herself with his apostolic work. The biography of Mary seems to have been written shortly after her death and before James became a cardinal, but he retained his devotion to her and to Oignies until the end of his days. She always declared that he had been given to her in answer to her prayers that since she, on account of her sex, could not teach the faithful and draw them to God, she might do it by deputy. There

was certainly a great bond between them, and during her last sickness she prayed for him continually, begging first of all that God would so preserve him that when he came to die she might offer up his soul as one which God had entrusted to her and which she restored with usury. She mentioned all the trials and temptations and even the sins of " her preacher ", which he had formerly been guilty of, and then prayed God to keep him from such for the time to come. The prior, who knew his conscience from hearing his confessions, heard her repeat all this ; so he went to him and asked him whether he had told the saint all his sins, for, he added, in the course of her singing she has related all that you have done, just as if she had read it out of a book. " Singing " refers to the extraordinary rapture of Mary's last days when she spoke in Romance rhythmical prose, or possibly verse.

Even the physical conditions under which she lived were extraordinary. Thus we are told that " in the depth of winter she needed no material fire to keep off the cold, but even when the frost was so severe as to turn all the water into ice, she, wonderful to say, burned so in spirit that her body partook of the warmth of her soul, especially in time of prayer ; so that sometimes she even perspired, and her clothes were scented with a sweet aromatic fragrance. Oftentimes also the smell of her clothes was like the smell of incense, while prayers were ascending from the thurible of her heart."

One would suspect such statements, if they depended merely on tradition. But James de Vitry was there himself, and he was undoubtedly a devout and honest man, who told the truth fearlessly.

Practically speaking all that is known of the life of Mary of Oignies will be found in the *Acta Sanctorum*, June, vol. v. To the text of the biography by Cardinal James de Vitry the Bollandists have appended a certain supplementary notice by Thomas de Cantimpré. There is an excellent translation of Vitry printed in the Oratorian series of Lives of the Saints : it is included in the second volume of the *Life of St Jane Frances de Chantal* (1852). See also P. Funk, *Jakob von Vitry* (1909), pp. 113–130 ; and on Oignies, U. Berlière, *Monasticon Belge*, vol. i, pp. 451–452. Further, there is an article in *The Month*, June, 1922, pp. 526–537, by Fr Thurston, from which much of what is written above has been borrowed. An important study of Mary by R. Hanon de Louvet was reviewed in *Analecta Bollandiana*, vol. lxxi (1953), pp. 481–485. Bd Mary had influence on the founding of the Canons Regular of the Holy Cross (Crosiers) by Theodore of Celles, at Clair-Lieu, near Huy, in 1211.

BD THOMAS CORSINI (A.D. 1345)

THERE is little to record about Bd Thomas Corsini : his life was as uneventful as it was edifying. A native of Orvieto, and a man of education, he was led to join the Servants of Mary by a vision in which he beheld the Mother of God and was invited by her to fight under her banner. At first he hesitated—doubting whether he might not be the victim of a mere hallucination—but when the vision was repeated he concluded that a call had come to him from on high. He promptly obeyed by seeking for admission into the local Servite community. Out of humility he took the habit of a lay-brother, and out of humility he subsequently refused to qualify himself for the priesthood. He chose for himself the office of begging for alms or of attendant upon the brother questor in his daily mendicant rounds. Bd Thomas was endowed with many spiritual graces and gifts, and many miracles were attributed to him. The best-known of these is that when a poor woman was expecting her confinement and expressed to him a longing for some fresh figs, he,

though the month was January, went into the garden and found on a tree three ripe figs in perfect condition which he plucked and took to her. Bd Thomas died in 1345, and was beatified in 1768.

See A. Giani, *Annales Ord. Servorum B.M.V.*, vol. i, pp. 281–282; and also Spörr, *Lebensbilder aus dem Serviten Orden* (1892).

BD THOMAS GARNET, MARTYR (A.D. 1608)

THOMAS GARNET was the nephew of the famous Jesuit, Father Henry Garnet, and the son of Mr Richard Garnet, a faithful Catholic who had been a distinguished fellow of Balliol College, Oxford. His early education Thomas received at Horsham Grammar School, but at the age of sixteen or seventeen he was sent across the Channel to the newly opened College of St Omer. In January 1595 he and several of the other students set sail for Spain, but not till fourteen months later, after many adventures which included a term of imprisonment in England, did he succeed in reaching his destination—the English Jesuit college at Valladolid. There, at the close of his theological course, he was ordained priest. He was then sent on the English Mission with Bd Mark Barkworth. His manner of life for the next six years he described in a few words in his evidence when on trial: "I wandered from place to place to recover souls which had gone astray and were in error as to the knowledge of the true Catholic Church."

He was arrested near Warwick shortly after the discovery of the Gunpowder Plot, and was imprisoned first in the Gatehouse and then at Newgate. Because he had been staying in the house of Mr Ambrose Rookwood, who was implicated in the conspiracy, and because he was so closely related to Father Henry Garnet, it was hoped that important information could be extracted from him, but neither threats of the rack nor the strictest cross-examination could elicit any incriminating admission. After eight or nine months spent in a damp cell with no better bed than the bare ground, he was deported to Flanders with some forty-six other priests. While still in England Bd Thomas had been admitted to the Society of Jesus by his uncle, and he now proceeded to Louvain for his novitiate. The following year, in September, he returned to England. Six weeks later he was betrayed by an apostate priest and rearrested.

At the Old Bailey he was charged with high treason on the ground that he had been made a priest by authority derived from Rome and that he had returned to England in defiance of the law. His priesthood he neither admitted nor denied, but he firmly refused to take the new oath of supremacy. On the evidence of three witnesses who declared that when he was in the Tower he had signed himself Thomas Garnet, Priest, he was declared guilty and was condemned to death. On the scaffold he proclaimed himself a priest and a Jesuit, explaining that he had not acknowledged this at his trial lest he should be his own accuser or oblige his judges to condemn him against their consciences. The Earl of Essex and others tried up to the last to persuade him to save his life by taking the oath, and when the end came and the cart was drawn away they would not allow him to be cut down until it was certain that he was quite dead.

Plenty of information regarding Bd Thomas Garnet is available in Foley, REPSJ., vol. ii, pp. 475–505. See also Challoner, MMP., pp. 296–299; Pollen, *Acts of English Martyrs*, p. 176; and Testore, *Il Primato spirituale di Pietro* (1929), pp. 328–332.

ST JOSEPH CAFASSO (A.D. 1860)

IT is common for St Joseph Cafasso to be referred to as a saint of the Salesian Congregation, and this is understandable, for he was a close friend and spiritual director of St John Bosco. Nevertheless it is a mistake: St Joseph Cafasso was a secular priest, and his full and noble life was in general as deficient in external incident as is the usual lot of the pastoral clergy of the Church.

His birthplace was that of St John Bosco and of several other remarkable ecclesiastics, the small country town of Castelnuovo d'Asti in the Piedmont, where he was born in 1811. His parents, John Cafasso and Ursula Beltramo, were peasants in good circumstances, and he was the third of four children, of whom the last born, Mary Anne, was to be the mother of Canon Joseph Allamano, founder of the missionary priests of the Consolata of Turin. As a boy Joseph Cafasso made his mark at the local school, and he was always willing to help others with their lessons: years afterwards one of his mates said that there was a debt of two blackbirds still unpaid from him to Joseph for such services. His father sent him at the age of thirteen to the school at Chieri, from whence he proceeded to the seminary newly opened in the same place by the archbishop of Turin. He was the best student of his time, became prefect of the establishment during his last year, and was ordained priest in 1833, by dispensation on account of his youth.

After his ordination, together with his friend and fellow student John Allamano, Joseph Cafasso took very modest lodgings in Turin in order to pursue further theological studies. He soon became dissatisfied with the metropolitan seminary and with the university, and found his true spiritual home at the institute (*convitto*) attached to the church of St Francis of Assisi, founded for young priests some years before by its rector, the theologian Luigi Guala. After three years of study here Don Cafasso passed the diocesan examination with great distinction, and was straightway engaged as a lecturer at the institute by Don Guala.

When Guala asked his assistant whom to have as lecturer, the reply had been, "Take the little one", meaning Cafasso. And that he was undersized and somewhat deformed by a twist of the spine was what was first noticed about his appearance. But his features were fine and regular, his eyes dark and clear, his hair thick and black, and from his mouth, generally lit up by a half smile, came a voice of unusual sonorousness and quality. In spite of his littleness and stoop, Don Cafasso's appearance was striking, almost majestic. His contemporaries frequently refer to St Philip Neri and St Francis de Sales when speaking of him, and they indeed seem to have been his exemplars; a serene gaiety and kindness distinguished him, and St John Bosco among others remarks on his "undisturbed tranquillity". And so it soon became talked about that the Institute of St Francis at Turin had a new lecturer who was little in body but very big in soul. His subject was moral theology, and he was not content to instruct without educating: he aimed not only to "teach things", but by enlightening and directing the understanding to enlighten and direct the heart, to present knowledge not as an abstraction but as a living flame to give life to the spirit.

Don Cafasso was also soon well known as a preacher. He was no rhetorician, for all that words came easily to him: "Jesus Christ, the Infinite Wisdom", he said to Don Bosco, "used the words and idioms that were in use among those whom He addressed. Do you the same". And there were not wanting tendencies and teachings to be fought in colloquial words to the multitude as well as in more technical terms to the young clergy. Don Cafasso was outstanding among those

who destroyed the remnants of Jansenism in northern Italy, encouraging hope and humble confidence in the love and mercy of God, and fighting a morality that looked on the slightest fault as a grave sin. "When we hear confessions", he wrote, "our Lord wants us to be loving and pitiful, to be fatherly towards all who come to us, without reference to who they are or what they have done. If we repel anybody, if any soul is lost through our fault, we shall be held to account: his blood will be required at our hands." And Don Cafasso had a big part in bringing up a generation of clergy who should at all points combat and refuse to compromise with civil authorities whose idea of the church-state relationship was one of domination and interference.*

In 1848 Don Guala died, and Don Cafasso was appointed to succeed him as rector of St Francis's church and the annexed institute. He proved no less a good superior than subordinate; and the position was not an easy one, for there were some sixty young priests, from several dioceses, of varied education and culture, and, what was important at that time and place, of differing political views. Don Cafasso made of them a single body, with one heart and mind, and if a strong hand and rigid discipline played its part in this achievement, the holiness of the new rector and his high standards did more. His love and care for young priests and inexperienced curates, and his insistence that their worst enemy was a spirit of worldliness, had a marked influence on the clergy of Piedmont, nor was his care confined to them: nuns and sisters and lay people, especially the young, all shared in his interest and solicitude. He had a remarkable intuition in dealing with penitents, and people of all kinds, high and lowly, clerical and lay, flocked to his confessional; the archdeacon of Ivrea, Mgr Francis Favero, was among those who gave personal testimony to the power of healing the broken spirit that Don Cafasso exercised.

His activities, whether in preaching and ministering to all and sundry, or in guiding and educating the young clergy, were not confined to St Francis's and the institute, and foremost among the places where he was well known was the sanctuary of St Ignatius away in the hills at Lanzo. At the suppression of the Society of Jesus, this sanctuary came into the hands of the archdiocese of Turin, and in due course Don Luigi Guala was appointed its administrator, to be succeeded at his death by Don Cafasso. He continued his predecessor's work there of preaching to pilgrims and conducting retreats for both clergy and laity, enlarging the accommodation and finishing the highway to it that Guala had begun. But of all the activities of Don Cafasso none struck the imagination of the general public more than his work for prisoners and convicts. The prisons of Turin in those days were horrible institutions, whose inmates were herded together in barbarous conditions likely still more to degrade those who suffered them. This was a challenge to Don Cafasso, and one which he accepted with both hands. The best known of his converts in these unpromising circumstances was Peter Mottino, a deserter from the army who had become the leader of a particularly notorious band of brigands. Executions took place in public, and Don Cafasso accompanied over sixty men to

* As an exercise in abuse, Gioberti's views on the Turin institute at this time are worth quoting: "The Institute of St Francis is difficult to define. It is a college, a seminary, a monastery, a presbytery, a chapter, a penitentiary, a church, a nuisance (*cura*) and a court (*curia*), a tribunal, an academy, a bogus council, a political gang, a seditious conventicle, a business office, a police-station, a laboratory of casuistry, a seed-bed of error, a school of ignorance, a factory of lies, a web of intrigue, a nest of cheats, a warehouse of gossip, a dispensary of trifles, a selling-place of favours. . . ." etc., etc.

the scaffold in various places, no one of whom died impenitent: he called them his "hanged saints", and asked them to pray for him. Among them was General Jerome Ramorino, who had been an ordnance officer of Napoleon I and then a revolutionary soldier-of-fortune in Spain, Poland and Italy. He was condemned to death for disobedience to orders at the battle of Mortara, and when invited to make his confession on the eve of execution, replied, "My condition is not such that I am in need of that humiliation". Don Cafasso knew better and persevered —and Ramorino met his death as a good Christian should.

John Bosco and Joseph Cafasso first met on a Sunday in the fall of 1827, when the first was still a lively boy and the second already tonsured. "I've seen him! I've talked to him!" announced John, when he got home. "Seen who?" asked his mother. "Joseph Cafasso. And I tell you, he's a saint." Fourteen years later Don Bosco celebrated his first Mass at the church of St Francis in Turin, and afterwards joined the institute, studying under Cafasso and sharing many of his undertakings, especially the religious instruction of boys. It was Don Cafasso who persuaded him that work for boys was his vocation. And so it came about that a Salesian, John Cagliero, could write, "We love and reverence our dear father and founder Don Bosco, but we love Joseph Cafasso no less, for he was Don Bosco's master, adviser and guide in spiritual things and in his undertakings for over twenty years; and I venture to say that the goodness, the achievements and the wisdom of Don Bosco are Don Cafasso's glory. It was through him that Don Bosco settled in Turin, through him that boys were brought together in the first Salesian oratory; the obedience, love and wisdom that he taught have borne fruit in the thousands of youngsters in Europe and Asia and Africa and America who today are being well educated for life in God's Church and in human society." Nor was St John Bosco the only beneficiary in this way. Inspiration and encouragement, help and direction, were found in St Joseph Cafasso by the Marchioness Juliet Falletti di Barolo, who founded a dozen charitable institutions, by Don John Cocchi, who devoted his life to establishing a college for artisans and other good works in Turin, by the priests Dominic Sartoris, who began the Daughters of St Clare, and Peter Merla, who cared for delinquent children, by the founders of the Sisters of the Nativity and the Daughters of St Joseph, Francis Bono and Clement Marchisio respectively, by Laurence Prinotti, who set up an institute for necessitous deaf-mutes, and by Caspar Saccarelli, who organized an establishment for the education of poor girls. All these also may be said to have contributed to the glory of St Joseph Cafasso.

In the spring of 1860 Don Cafasso foretold that death would take him during the year. He drew up a spiritual testament, enlarging on the means of preparation for a good death that he had so often expounded to retreatants at St Ignatius's, namely, a godly and upright life, detachment from the world, and love for Christ crucified. And he made a will disposing of his property, the residuary legatee of which was the rector of the Little House of Divine Providence at Turin, the foundation of St Joseph Cottolengo. Among the other legatees was St John Bosco, who received a sum of money and some land and buildings adjoining the Salesian oratory at Turin. Don Bosco was at this time having difficulties with the civil governor of Piedmont, which was a cause of worry to Don Cafasso and adversely affected his health. After hearing confessions on June 11 he retired to bed, worn out and ill. Pneumonia developed, and he died on Saturday, June 23, 1860, at the hour of the morning angelus.

Enormous crowds attended the funeral, at St Francis's and the parish church of the Holy Martyrs, where, as was fitting, St John Bosco preached. Thirty-five years later the cause of Don Cafasso was introduced in the diocesan court of Turin ; and in 1947 he was canonized.

This is a case where the life of a saint has been written by a saint : *Biografia del sacerdote Giuseppe Cafasso,* by Don Bosco, but the standard biography is *Vita del Ven. G. Cafasso,* in two volumes, by Luigi Nicolis di Robilant. Adequate for all ordinary purposes is Cardinal Salotti's *La Perla del Clero Italiano* (1947) ; but it is rather verbose for English taste. There is also Canon Colombero's *Vita del Servo di Dio Don Giuseppe Cafasso.* See also books on St John Bosco. There still seems to be nothing in English about St Joseph Cafasso except a short reference in Hughes's *Maria Mazzarello ;* but there is a German life by D. W. Mut (Munich, 1925).

24 : THE BIRTHDAY OF ST JOHN THE BAPTIST

ST AUGUSTINE, remarking that the Church celebrates the festivals of saints on the day of their death, which in the true estimate of things is their great birthday, their birthday to eternal life, adds that the birthday of St John the Baptist forms an exception because he was sanctified in his mother's womb, so that he came into the world sinless. Indeed, the majority of divines are disposed to think that he was already invested with sanctifying grace, which would have been imparted by the invisible presence of our divine Redeemer at the time that the Blessed Virgin visited her cousin, St Elizabeth. But in any case the birth of the Forerunner was an event which brought great joy to mankind, announcing that their redemption was at hand.*

John's father, Zachary, was a priest of the Jewish law, and Elizabeth his wife was also descended of the house of Aaron ; and the Holy Scriptures assure us that both of them were just, with a virtue which was sincere and perfect—" and they walked in all commandments and justifications of the Lord without blame." It fell to the lot of Zachary in the turn of his ministration to offer the daily morning and evening sacrifice of incense ; and on a particular day while he did so, and the people were praying outside the sanctuary, he had a vision, the angel Gabriel appearing to him standing on the right side of the altar of incense. Zachary was troubled and stricken with fear, but the angel encouraged him, announcing that his prayer was heard, and that in consequence his wife, although she was called barren, should conceive and bear him a son. The angel told him : " Thou shalt call his name John, and thou shalt have joy and gladness, and many shall rejoice in his birth, for he shall be great before the Lord." The commendations of the Baptist are remarkable in this that they were inspired by God Himself. John was chosen to be the herald and harbinger of the world's Redeemer, the voice to proclaim to men the eternal Word, the morning star to usher in the sun of justice and the light of the world. Other saints are often distinguished by certain privileges belonging to their special character ; but John eminently excelled in graces and was at once a teacher, a virgin and a martyr. He was, moreover, a prophet, and more than a prophet, it being his office to point

* To-day is of course the general feast day of the Baptist, and not simply a commemoration of his birth. But for convenience an account of his life is deferred herein until the commemoration of his beheading, on August 29.

out to the world Him whom the ancient prophets had foretold obscurely and at a distance.

Innocence undefiled is a precious grace, and the first-fruits of the heart are particularly due to God. Therefore the angel ordered that the child should be consecrated to the Lord from his very birth, and as an indication of the need to lead a mortified life if virtue is to be protected, no fermented liquor would ever pass his lips. The circumstance of the birth of John proclaimed it an evident miracle, for Elizabeth at that time was advanced in years and according to the course of nature past child-bearing. God had so ordained all things that the event might be seen to be the fruit of long and earnest prayer. Still, Zachary was amazed, and he begged that a sign might be given as an earnest of the realization of these great promises. The angel, to grant his request, and in a measure to rebuke the doubt which it implied, answered that he should continue dumb until such moment as the child was born. Elizabeth conceived ; and in the sixth month of her pregnancy received a visit from the Mother of God, who greeted her kinswoman : " and it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb."

Elizabeth, when the nine months of her pregnancy were accomplished, brought forth her son, and he was circumcised on the eighth day. Though the family and friends wished him to bear his father's name, Zachary, the mother urged that he should be called John. The father confirmed the desire by writing on a tablet " John is his name " ; and immediately recovering the use of speech, he broke into that great canticle of love and thanksgiving, the *Benedictus*, which the Church sings every day in her office and which she finds it not inappropriate to repeat over the grave of every one of her faithful children when his remains are committed to the earth.

The Birthday of St John the Baptist was one of the earliest feasts to find a definite place in the Church's calendar, no other than where it stands now, June 24. The *Hieronymianum* locates it there, the first edition stressing the point that this commemorates the *earthly* birthday of the Forerunner. The same day is indicated in the Carthaginian Calendar, and before that we have sermons of St Augustine delivered on this particular festival which sufficiently indicate the precise time of year by referring to those words of John reported in the Fourth Gospel : " He must increase, but I must decrease." St Augustine finds this appropriate, for he tells us that after the birthday of St John the days begin to get shorter, whereas after the birthday of our Lord the days begin to grow longer. Duchesne is probably right in urging that the connection of the feast with June 24 must have originated in the West and not in the East. He says : " It is to be noted that the festival is on the 24th and not on the 25th of June, and we may well ask why the latter figure was not adopted, since it would have given the exact interval of six months between the Baptist and Christ. The reason is [he goes on] that the calculation was made according to the Roman calendar ; the 24th of June is the *octavo kalendas Julii*, just as the 25th of December is *octavo kalendas Januarii*." At Antioch, and in the East generally, the days of the month were numbered continuously forward from the first day just as we do, and June 25 would have corresponded with December 25 without attention being paid to the fact that the former month counted thirty days and the latter thirty-one. But just as the Roman date of Christmas was adopted at Antioch (very possibly through St John Chrysostom's acquaintance with St

Jerome) in the last quarter of the fourth century, so it was not very long before the birthday of the Baptist was celebrated at Antioch, Constantinople, and in the other great Eastern churches on the same day as it was in Rome.

St John the Baptist was a very popular saint in the middle ages, and much might be written about the religious orders, institutions, churches and shrines which were placed under his patronage ; but all that we know for certain about his life is to be found in the pages of the four gospels. The story told in the apocryphal *Protevangelium*, otherwise known as the Gospel of James, which represents Zachary in the capacity of high priest, and as taking a prominent part in the marriage of Mary and Joseph, is altogether unreliable. Neither can we place unqualified trust in the little additional information which may be gleaned from the historian Josephus ; Dr Robert Eisler's book, *The Messiah Jesus and John the Baptist* (1931), which purports to be founded on the Slavonic text of Josephus, raises far too many doubts to be taken as a serious contribution to the subject. There are a number of books on St John the Baptist more or less devotional in character. One, that of the Abbé Denis Buzy, which has been translated into English, *The Life of St John the Baptist*, discusses the question very fully from the theological and exegetical point of view, and also contains an adequate bibliography. On liturgical aspects of the subject, see Duchesne's *Christian Worship ;* Schuster, *The Sacramentary*, vol. iv, pp. 265–271 ; DAC., vol. vii, cc. 2167–2184 ; and on the folklore associated especially with Midsummer night, Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. iv, pp. 704 *seq.*

THE MARTYRS UNDER NERO (A.D. 64)

THESE confessors, whose number and names are known only to God, are described in the Roman Martyrology as " the first fruits with which Rome, so fruitful in that seed, had peopled heaven ". It is interesting to note that the first of the Caesars to persecute Christians was Nero, perhaps the most unprincipled of them all.

In July 64, the tenth year of his reign, a terrible fire devastated Rome. It began near the Great Circus, in a district of shops and booths full of inflammable goods, and quickly spread in all directions. After it had raged for six days and seven nights and had been got under by the demolition of numerous buildings, it burst forth again in the garden of Tigellinus, the prefect of the praetorian guard, and continued for three days more. By the time it had finally died down, two-thirds of Rome was a mass of smouldering ruins. On the third day of the fire Nero came from Antium to survey the scene. It is said that, clad in theatrical costume, he went to the top of the Tower of Maecenas, and to the accompaniment of his lyre recited Priam's lament over the burning of Troy. His savage delight at watching the flames gave rise to the belief that he had ordered the conflagration, or at any rate had prevented it from being extinguished.

The belief rapidly gained ground. It was said that flaming torches were thrown into houses by mysterious individuals who declared themselves to be acting under orders. How far Nero was responsible remains a moot point to this day. In view of the numerous destructive fires which have afflicted Rome throughout the ages, it is more than likely that this, perhaps the worst of them all, was due to accident. At the time, however, suspicion was so widespread that Nero was alarmed, and sought to divert it from himself by accusing the Christians of setting fire to the city.

Although, as we know from the historian Tacitus, no one believed them to be guilty of the crime, they were seized, exposed to the scorn and derision of the people, and put to death with the utmost cruelty. Some were sewn up in the skins of wild beasts and delivered to hungry dogs who tore them to pieces ; some were crucified ; others again were smeared over with wax, pitch and other combustible material, and after being impaled with sharp stakes under their chins were ignited

to serve as torches. All these barbarities took place at a public nocturnal fête which Nero gave in his own gardens. They served as side-shows whilst the emperor diverted his guests with chariot races, mixing with the crowd in plebeian attire or driving himself in a chariot. Hardened though the Romans were to gladiatorial shows, the savage cruelty of these tortures aroused horror and pity in many of those who witnessed them.

Tacitus, Suetonius, Dio Cassius, Pliny the Elder, and the satirist Juvenal, all make reference to the fire ; but it is only in Tacitus that we have a mention of Nero's attempt to fasten the outrage upon a particular sect. Tacitus definitely specifies the Christians by name, but Gibbon and others maintain that under that designation he included the Jews, because those who had adopted the teaching of our Lord Jesus Christ were not yet sufficiently numerous in Rome to be a source of alarm. This view, however, which seems only prompted by a desire to belittle the influence of Christianity, has not won many adherents. There is an excellent article on the subject in DCB., vol. iv, pp. 24–27.

ST SIMPLICIUS, Bishop of Autun (Fourth or Fifth Century)

Except that he was bishop of Autun, highly esteemed for his integrity and charity, nothing definite is known about this St Simplicius. He would seem to have succeeded Bishop Egemonius about the year 390. On the other hand, it is possible that he was the Bishop Simplicius mentioned by St Athanasius as one of the signatories to the decrees of the Council of Sardica in 347. According to his legend, as related by Gregory of Tours, he came of a distinguished Gallo-Roman family and married a maiden, young and wealthy like himself, with whom he made a pact that they should live in continence and devote themselves to good works. After Simplicius had been elected bishop, misunderstandings arose and some scandal was caused in the still largely pagan city because the new prelate and his wife continued to dwell under the same roof. To vindicate themselves they voluntarily submitted to an ordeal by fire. They took red-hot coals, laid them in the folds of their clothing, and stood up before the people for an hour without sustaining any injury to themselves or to their garments.

So convincing was this miracle that it led over a thousand pagans to seek baptism. Another wonder, and one equally fruitful in conversions, was wrought by St Simplicius on the day of the goddess Berecynthia, which was always an occasion for disgraceful orgies. The holy bishop met the statue of the deity as it was being conveyed in a chariot to bless the fields, and with a prayer for divine assistance he upraised his hand to make the sign of the cross. Instantly the image fell to the ground, from which no efforts could dislodge it. Moreover, the beasts which drew the chariot refused to proceed any further.

The fantastic story just recounted is to be found in Gregory of Tours, *De Gloria Conf.*, nn. 73–76. There is also a short medieval life of Simplicius (it is printed in the *Catalogus* of Brussels Hagiographical MSS., vol. i, pp. 127–129), and it has been held that this was the source from which Gregory derived his information, but Bruno Krusch (in the *Neues Archiv*, vol. xxxiii, pp. 18–19) denies this. A Simplicius, Bishop of Autun, is commemorated in the *Hieronymianum*, not only today but also on November 19, and there are certain chronological data which suggest that there may have been two bishops of Autun of that name. See also Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 174–178.

ST BARTHOLOMEW OF FARNE (A.D. 1193)

Of the many pious men who were led by the example of St Cuthbert to become solitaries on the island of Farne, off the Northumbrian coast, not the least

remarkable was this Bartholomew, for he spent no less than forty-two years upon that desolate haunt of birds. He was a north-countryman, a native of Whitby. His parents, who may have been of Scandinavian origin, called him Tostig, but because the name made him a laughing-stock it was changed to William. He determined to go abroad, and his wanderings led him to Norway, where he remained long enough to receive ordination as a priest. He returned home, and went to Durham, where he took the monastic habit, assuming the name of Bartholomew. A vision he had of St Cuthbert inspired him to dedicate the rest of his life to God in the cell which Cuthbert had once occupied at Farne.

Upon his arrival he found another hermit already installed—a certain Brother Ebwin, who strongly resented his intrusion and who strove by petty persecution to drive him away. Bartholomew attempted no reprisals, but made it quite evident that he had come to stay, and Ebwin eventually retired, leaving him in solitary possession. The mode of life he embraced was one of extreme austerity, modelled upon that of the fathers in the desert. Later he was joined by a former prior of Durham called Thomas ; but they could not agree. Their chief cause of dissension —sad to relate—was the amount of the food ration. Thomas could not manage with as little as Bartholomew, and he went so far as to question the genuineness of what appeared to be his brother's extraordinary abstemiousness. Bartholomew, who seems to have been sensitive to criticism, was so offended at being charged with hypocrisy that he left the island and returned to Durham. There he remained in spite of the apologies of Thomas, until the bishop, a year later, ordered him back to Farne, when a reconciliation then took place. Forewarned of his approaching death, Bartholomew announced it to some monks, who were with him when he died, and buried him in the island. He left a reputation for holiness and miracles, but there is no evidence of liturgical *cultus*.

There is a medieval life which gives Bartholomew's history in some detail, and which was apparently written by a contemporary. It is printed in the *Acta Sanctorum*, June, vol. v. See also Stanton's *Menology*, pp. 287–288 ; T. D. Hardy, *Catalogue of Materials* (Rolls Series), vol. ii, pp. 226–227, where a very different date is suggested for his death ; and a short life in the *Hermit Saints* in the Anglican series edited by J. H. Newman (1844). The Latin text of the saint's miracles is given in *Analecta Bollandiana*, vol. lxx (1952), pp. 5–19.

25 : ST WILLIAM OF VERCELLI, Abbot of Monte Vergine (A.D. 1142)

THE founder of the religious congregation known as the Hermits of Monte Vergine came of a Piedmontese family and was born at Vercelli in 1085. After the death of his parents, whom he lost in infancy, he was kindly cared for by relations, but at the age of fourteen he abandoned his home and set out as a poor pilgrim for Compostela in Spain. Not satisfied with the hardships such a journey entailed, he had two iron bands fastened round his body. How long William remained in Spain is not recorded. We hear of him next in 1106, when he was at Melfi in the Italian Basilicata, and then at Monte Solicoli, on the slopes of which he remained for two years, leading a penitential life with a hermit. To this period belongs St William's first miracle, the restoration of sight to a blind man. The cure made him famous, and to avoid being acclaimed as a wonder-worker he left the neighbourhood to stay with St John of Matera. They were kindred spirits and became close friends. It was St William's intention to proceed on a pilgrimage

to Jerusalem, and he would not allow himself to be deterred by John's assurance that God had other work for him to do. He actually started, but he had not got far when he was attacked by robbers. He took this as a sign that John was right, and relinquished his journey.

He now betook himself to a height between Nola and Benevento, which was then called Monte Virgiliano—possibly after the great Virgil, who is said to have sojourned there. At first William attempted to live there as a hermit, but he was soon joined by would-be disciples, both priests and laymen. He formed them into a community and from the church which he built in 1124, under the name of our Lady, the mountain has derived its present name of Monte Vergine. The rule he instituted was most austere : no wine, meat or dairy produce was allowed, and on three days of the week only vegetables and dry bread. After the first fervour had cooled, murmurs arose and there was a general demand for relaxation. William had no desire to constrain the malcontents, though for himself any relaxation seemed unthinkable. He therefore chose a prior to rule the community, and then departed with five faithful followers. With St John of Matera, who now joined him, he made a second settlement at Monte Laceno, in Apulia. Here, however, the barrenness of the soil, the exposed position and the high altitude made life a misery to all but the most hardy, and even they could with difficulty hold out through the winter. St John had more than once urged removal, when a fire which destroyed their huts compelled them to descend into the valley. There the two holy men parted : John to go east and found one monastery at Pulsano on Monte Gargano, and William to found another on Monte Cognato in the Basilicata.

When that community was well established St William treated it as he had treated the monastery at Monte Vergine—he gave it a prior and left it to govern itself. At Conza, in Apulia, he founded a monastery for men, and at Guglietto, near Nusco, he established two communities, one of men and the other of women. King Roger II of Naples afterwards drew him to Salerno, in order that he might have the benefit of his counsel and help. St William's beneficent influence over the monarch was, however, resented by some of the courtiers who lost no opportunity of discrediting and decrying him as a hypocrite and a humbug. With the knowledge of the king, they set a trap by sending to him, on some specious excuse, a woman of loose life, charged with the task of luring him to sin. William received her in a room at one end of which a great fire was burning ; and as soon as she began to exercise her blandishments he walked away to the fireplace, parted the glowing coals with his bare hands, and then stretched himself down at full length in the space he had cleared, inviting her to lie down with him. Her horror was only exceeded by her amazement, when he presently arose, completely unharmed. The miracle led to her conversion : she gave up her life of sin and took the veil in the convent of Venosa. As for King Roger, he continued to patronize William's foundations, and endowed other houses which he placed under the saint's control.

St William died at Guglietto on June 25, 1142. He left no written constitutions, but a code of regulations bringing the order into conformity with the Benedictine rule was drawn up by the third abbot general, Robert. The only monastery of William's foundation which exists at the present day is that of Monte Vergine. It now belongs to the Benedictine congregation of Subiaco, and has a much venerated picture of our Lady of Constantinople, to which pilgrimages are frequently made.

There is a biography, not devoid of personal touches, which purports to have been written by the saint's disciple, John of Nusco. It is printed from a faulty manuscript in the *Acta*

Sanctorum, June, vol. vii. A better text, which fills certain lacunae in the earlier copy, was discovered in the present century at Naples and was edited by Dom C. Mercuro in the *Rivista Storica Benedettina*, vol. i (1906), vol. ii (1907), and vol. iii (1908), in several articles, which include an historical commentary, as well as the document itself. *Cf.* also P. Lugano, *L'Italia Benedettina* (1929), pp. 379–439 ; and E. Capobianco, *Sant' Amato da Nusco* (1936), pp. 145–164.

ST FEBRONIA, VIRGIN AND MARTYR (A.D. 304 ?)

IT must be frankly admitted that the virgin martyr St Febronia is in all probability a purely fictitious personage, but she is venerated by all the churches of the East, including that of Ethiopia, and in the West by such towns as Trani, in Apulia, and Patti, in Sicily. which claim to possess some of her relics. She is supposed to have suffered at Nisibis in Mesopotamia, somewhere about the year 304, in the persecution under Diocletian. No genuine records of her life and passion are available, but the legend attributed to her survives in the form of an attractive romance purporting to have been written by Thomaïs, a nun of her convent, who is said to have witnessed the events she describes. Only a mere outline of the story can be given here. Febronia, as a child of two, was placed by her parents under the charge of her aunt, Bryene, who ruled a convent of nuns at Nisibis. There she grew up, lovely in body and in soul, in ignorance of the outside world, and intent only upon adorning herself with virtues to fit her for her heavenly Bridegroom. Bryene took great pains with her education, and, in order to guard her against the temptations likely to assail her, she allowed her niece food only every other day and made her sleep upon a narrow plank of wood. So well did Febronia profit by the instruction she received that when she was eighteen she was set to read and expound the Holy Scriptures to the nuns every Friday. Great ladies from the town also attended these readings, but Bryene veiled her from their sight lest their attention should be distracted by Febronia's amazing beauty and also because the girl had never seen anyone but her fellow nuns.

The peaceful life of the convent was brought to a sudden termination by the outbreak of persecution. At Nisibis the cruel edicts of Diocletian were enforced with great ferocity by the prefect Selenus. The clergy, together with their bishop, took refuge in flight and their example was followed by all the nuns with the exception of Bryene, of Febronia, who was recovering from a serious illness, and of Thomaïs. When the prefect's officials came to search the convent, they did not trouble to arrest the two old women, but they carried off Febronia.

The following day she was brought up for trial and Selenus told his nephew, Lysimachus, to cross-examine her. This the young man proceeded to do courteously and somewhat diffidently, for he was the son of a Christian mother and all his sympathies were with the prisoner. Selenus interrupted him impatiently and prompted perhaps by a touch of malice, he offered to give Febronia liberty and wealth if she would renounce her religion and consent to marry Lysimachus. She replied that she had treasure in Heaven—not made with hands : that she was already espoused to an immortal Bridegroom, and possessed a dowry which was the kingdom of Heaven. Infuriated by her reply, Selenus ordered her to be stripped, to be fastened to four posts over a slow fire, and to be scourged. Seventeen of her teeth were then pulled out and her breasts were cut off—regardless of the indignant protests of the crowd that filled the court-house. As the martyr survived all these tortures her limbs were lopped off and she was finally despatched by blows from an axe. Retribution promptly overtook Selenus : in a sudden fit

of madness he struck his head against a marble pillar and fell down, dead. By order of Lysimachus, Febronia's remains were then reverently gathered up and she was given a magnificent funeral. Her martyrdom led immense numbers of pagans to seek baptism, amongst them Lysimachus, who became a monk in the days of the Emperor Constantine.

This story, as stated above, had an immense diffusion. It is to be found not only in Syriac, Greek and Latin, but also in Armenian, Georgian, and other tongues. In an important article in the *Analecta Bollandiana*, vol. xlii (1924), pp. 69–76, J. Simon has shown that the original was almost certainly Syriac. He conjectures that the people of Nisibis, in opposition to the monophysites, were anxious to show that they had ancient martyrs who formed part of the old orthodox Byzantine tradition ; and so they, at the end of the sixth or the beginning of the seventh century, invented Febronia. No trace of such a martyr exists before that period. The Greek and Latin texts of the story will be found in the *Acta Sanctorum*, June, vol. vii ; the Syriac is printed by Bedjan, *Acta Martyrum et Sanctorum* vol. v, pp. 573–615.

ST GALLICANUS (A.D. 352 ?)

THERE was a Gallicanus who was an illustrious Roman patrician, and possibly a great benefactor to the Church, in the fourth century. He was not, however, a martyr, as is asserted in the Roman Martyrology. In all probability he was the Gallicanus who was consul with Symmachus in 330. A record has been preserved in the *Liber Pontificalis* of the generosity of Gallicanus to the church of SS. Peter, Paul and John the Baptist, which Constantine had built at Ostia. Amongst his donations were a silver crown with dolphins, weighing twenty pounds, and a silver cup or chalice with bas-reliefs, weighing fifteen pounds. He also endowed the church with four landed estates. This is all that is actually recorded of the patrician of that name. Despite the abnormally long notice accorded to him in the Roman Martyrology, his reputed " acts " are spurious ; they are a late compilation and abound with anachronisms and inaccuracies. According to them Gallicanus was a great general who, in the days of Constantine, routed first the Persians and then the Scythians, in two victorious campaigns. Whilst he was engaged in the second expedition, he was converted to Christianity by the brothers SS. John and Paul.

Retiring from Rome, Gallicanus settled down at Ostia. He built a church, liberated his slaves, and enlarged his house to make it a hospice for pilgrims. In all his good works he was assisted by a companion named Hilarinus. " His fame ", we read, " spread throughout the world, and men came from the east and from the west to see the ex-patrician and ex-consul, the friend of the emperor, washing the feet of pilgrims, laying the table, pouring water on their hands, ministering to the infirm, and generally giving an example of sublime virtue." These activities are supposed to have been brought to an end by Julian the Apostate, who commanded Gallicanus to sacrifice to the gods or to go into exile. The saint chose banishment, and withdrew to Egypt, where he joined a group of hermits. Persecution, however, followed him even into the desert, and he was beheaded, while his friend Hilarinus was scourged to death.

The whole of this story must have been fabricated at a late date, not before the seventh century. Mgr Duchesne (*Liber Pontificalis*, vol. i, p. 199) has shown that the Acts of Gallicanus were in all probability evolved out of a misinterpretation of what is recorded in the account of St Silvester regarding the donations to the churches made at that time. In reality, the generous benefactor who here figures as Gallicanus was an entirely different

historical personage, *viz.* St Pammachius (August 30), and the hospice for pilgrims mentioned above is an idea borrowed from the *xenodochium* which Pammachius organized, not in Ostia, but at Porto. What lends point to this interpretation is the fact that the story of Gallicanus is bound up with that of the martyrs SS. John and Paul, whose church in Rome on the Coelian Hill was known as the *titulus Pammachii*. The gift of the four landed estates is also borrowed from the *Liber Pontificalis*, which mentions such an endowment immediately before the name of Gallicanus occurs, connecting it with the basilica built at Ostia, but the donor was in this case not Gallicanus, but the Emperor Constantine. The legend of Gallicanus, which really forms part of the Acts of SS. John and Paul, is printed by the Bollandists in the *Acta Sanctorum*, June, vol. vii. See also J. P. Kirsch, *Die römischen Titelkirchen im Altertum* (1918), pp. 156–158; and H. Quentin, *Les Martyrologes historiques*, pp. 431 and 533.

ST PROSPER OF AQUITAINE (*c.* A.D. 465)

ST PROSPER of Aquitaine, whose feast is kept at Tarbes as The Aquitainian Doctor, is well known in his writings but little known in his life, though there are several ancient references to him as "learned and holy" and the like. He was neither bishop nor priest (the Roman Martyrology calls him bishop of Reggio by confusion with another Prosper: see below); he seems always to have been a layman, possibly married—a point not settled by the disputed attribution to him of a Poem from a Husband to his Wife, expressive of trust in God whatever befalls.

Prosper went from Aquitaine into Provence, and from Marseilles in 428 wrote, at the instance of his friend Hilary, to St Augustine at Hippo. The matters raised drew from St Augustine his treatises Concerning Predestination and Concerning the Gift of Perseverance, and Prosper thus became involved in the semi-Pelagian controversy, opposing St John Cassian and perhaps St Vincent of Lerins. Prosper and Hilary went to Rome, and returned with a letter from Pope St Celestine I to the bishops of Gaul, praising the zeal of the bearers and calling for peace. But the disputes continued. Prosper eventually went again to Rome, where he is said to have been secretary to Pope St Leo the Great. He died there some time after 463.

The writings of Prosper of Aquitaine, whether in verse or prose, are mostly concerned with the controversy about grace and free will in defence of St Augustine's doctrine. His longest poem is a dogmatic treatise of 1002 hexameters, "A Song about the Graceless"; but the most widely known of his works is his *Chronicle*, from the Creation to the capture of Rome by the Vandals in A.D. 455.

L. Valentin, *St Prosper d'Aquitaine* (1900); G. Bardy in DTC.; H. W. Phillott in DCB. *Cf.* also note to St Prosper of Reggio, below. An English translation of his treatise on Divine Grace and Free Will, against Cassian, was published in New York in 1950.

ST PROSPER, BISHOP OF REGGIO (A.D. 466 ?)

THERE is evidence that from the ninth century St Prosper, known as bishop of Reggio (not the Reggio in Calabria), has been much venerated in the Italian province of the Emilia. He appears to have flourished in the fifth century, but history can tell us little that is definite about him. An unreliable tradition asserts that he distributed all his goods to the poor in order to fulfil our Lord's precept to the rich young man, and that he died on June 25, 466, in the midst of his priests and deacons after a beneficent episcopate which had lasted twenty-two years. He was buried in the church of St Apollinaris, which he had built and consecrated, outside the walls of Reggio. In the year 703 his relics were translated to a great

new church erected in his honour by Thomas, Bishop of Reggio, and he is the principal patron of the city. The Roman Martyrology is here gravely at fault, in that it identifies Prosper of Reggio with Prosper of Aquitaine (above). The two were entirely distinct, and there is no trace of any attempt to identify them earlier than the tenth century.

The whole matter has been convincingly dealt with in an article by Dom Germain Morin, in the *Revue Bénédictine*, vol. xii (1895), pp. 241–257, entitled " St Prosper de Reggio ". No serious scholar now defends the identity of these two Prospers, nor did the Bollandists and Tillemont in the eighteenth century. See also J. M. Mercati, in the *Analecta Bollandiana*, vol. xv (1896), pp. 161–256 ; and Lanzoni, *Le Diocesi d'Italia*, vol. i, pp. 615–618.

ST MAXIMUS, Bishop of Turin (*c.* A.D. 467)

Much of the literary work of St Maximus of Turin survives, but very little is known about its writer. He appears to have been born about the year 380, and, from inferences drawn from some of his writings, it is conjectured that he was a native either of Vercelli or of some place in the province of Rhaetia. He states that in 397 he witnessed the martyrdom of three missionary bishops at Anaunia, in the Rhaetian Alps. The historian Gennadius in the *Book of Ecclesiastical Writers*, which he compiled towards the end of the fifth century, describes St Maximus, Bishop of Turin, as a profound student of the Bible, a preacher well able to instruct the people, and the author of many books, the titles of some of which he specifies. The notice concludes by saying that St Maximus flourished in the reigns of Honorius and of Theodosius the Younger. As a matter of fact he long survived them. In 451 he attended the synod of Milan, presided over by his metropolitan, St Eusebius, and with the other prelates of northern Italy he signed the letter addressed to Pope St Leo the Great, which declared the assembly's adhesion to the orthodox doctrine of the Incarnation as set forth in his so-called " Dogmatic Epistle ". St Maximus was also present at the Council of Rome in 465. His signature on that occasion follows immediately after that of Pope St Hilarus and, as precedence was then regulated by age, it is clear that he must have been a very old man. He is believed to have died shortly afterwards.

A collection made of his reputed writings, as edited by Bruno Bruni in 1784, comprises some 116 sermons, 118 homilies, and six treatises ; but this classification is very arbitrary, and of these probably a considerable number should be assigned to other authorship. They are chiefly interesting for the light they throw on curious old customs and on the condition of the people of Lombardy at the time of the Gothic invasions. He mentions the destruction of Milan by Attila in one of his homilies : in another, which treats of the martyrs Octavius, Solutor and Adventus, whose relics were preserved at Turin, he says : " All the martyrs are to be honoured by us, but especially those whose relics we possess : they preserve us as to our bodies in this life and receive us when we depart hence." In two homilies on thanksgiving he inculcates the duty of daily giving praise to God, and recommends the psalms as being a particularly suitable means to that end. No one, he insists, should ever omit morning and evening prayer, or thanksgiving before and after meals. Maximus exhorts all Christians to make the sign of the cross before every action, " that by the sign of Jesus Christ (devoutly used) a blessing may be insured to us in all things ". Dealing in one of his sermons with abuses in connection with New Year's day, he deprecates the practice of giving presents to the well-off at that season without bestowing alms also on the poor, and denounces the hypocritical

semblance of friendship in which the heart has no share. Elsewhere he attacks "heretics who sell the pardon of sins", whose pretended priests exacted money for absolving penitents instead of bidding them do penance and weep for their offences.

In the *Journal of Theological Studies*, vol. xvi, pp. 161–176, and pp. 314–322, as well as in vol. xvii, pp. 225–232, Professor C. H. Turner was inclined to attribute to St Maximus certain Latin pieces, the text of which he there edited; but Dom Capelle, in the *Revue Bénédictine*, vol. xxxiv, pp. 81–108, has shown pretty conclusively that these are the work of the Arian bishop Maximinus. There is a short but good article on St Maximus by E. Amann, in DTC., vol. x, cc. 464–466. See also DCB., vol. iii, pp. 881–882; and Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iv, pp. 610–613. Cf. E. Dekkens, *Clavis Patrum Latinorum*.

ST MOLOC, OR LUAN, BISHOP (A.D. 572 ?)

ST MOLOC, Molluog, or Murlach was formerly honoured throughout Scotland, and his widespread *cultus* may be traced in the numerous place-names of which he is the eponym. Whether he was a native of Britain or of Ireland is still a moot point. However, the notice in the Aberdeen Breviary, to the effect that he was of noble Scottish extraction and a native of Scotland, seems to be borne out by an entry under the date of June 25 in the *Félire* of Oengus. It runs: "Sinchell's feast, Telle's feast: they were heights of Ireland, with Moluoc pure—fair sun of Lismore of Alba." The name of the saint's father was Lanneon, and his own was originally Lugaidh, but it was modified to Moloc, or Moluanus, in Ireland, where he received his education. He is said to have been trained at Birr, under St Brendan the Elder. At what date he returned to Scotland is not known. Landing in Argyllshire, he evangelized the inhabitants of Lismore in Loch Linnhe, and, after preaching at Tyle—wherever that may be—and visiting islands as far north as the Hebrides, he appears to have devoted the rest of his life to missionary work in Ross and in the province of Mar. He died at Rossmarkie, probably about the year 572, but his relics were translated to Murlach. King Malcolm II attributed his victory over the Danes, near Murlach, to the intercessions of our Lady and of St Murlach. As an act of thanksgiving, he founded in 1010, at Murlach (Mortlach), under their joint patronage, an abbey, a cathedral church and an episcopal see. The bishopric was subsequently transferred to Aberdeen. He was apparently a bishop, and the Duke of Argyll claims to possess the *bacul*, or crozier, of St Moloc, it having been for generations an heirloom in the family of Livingstone of Lismore. His feast, under the form of his name Luan, is still observed in the diocese of Argyll and the Isles.

It would hardly seem probable that the Moluoc, commemorated in the *Félire* on this day, June 25, can be identical with the Molua of August 4. Of the latter, we have three recensions of a Latin life. Moreover, in this case the story printed by Whitley Stokes tells us distinctly that he was "Moluoc of Lismore in Scotland." Consult, in any case, Forbes, KSS., pp. 409–411, where the lesson in the Aberdeen Breviary is quoted at length.

ST ADALBERT OF EGMOND (A.D. 705 OR AFTER 714 ?)

AMONGST the band of missionaries who left the monastery of Rathmelsigi in 690, under the leadership of St Willibrord, to evangelize Friesland, was a deacon named Adalbert. He was a Northumbrian, and had followed St Egbert to Ireland in order to obey our Lord's counsels of perfection. It was that same aspiration, coupled

with a great love for souls, which prompted him to volunteer for missionary work amongst the heathen. The messengers of the Gospel were assisted by the protection of Pepin of Herstal, and also by the fact that they found little difficulty in making themselves understood by the Frieslanders, but their personality had much to do with their ultimate success. Adalbert's gentleness, his patience and his humility made a deep impression upon those to whom he brought the Christian faith. The nucleus of his activities was Egmond, and he converted the greater part of its inhabitants. It was perhaps out of humility that Adalbert does not seem to have offered himself for the priesthood. St Willibrord is said, indeed, to have appointed him archdeacon of Utrecht, but an archdeacon in those days was simply a chief deacon, and St Willibrord may well have wished to confer upon him some authority.

St Adalbert died in an unknown year. His tomb afterwards became a place of pilgrimage and the scene of many reported miracles. In the tenth century Duke Theodoric built at Egmond a Benedictine abbey dedicated under the name of this Adalbert, and when in recent times the Benedictines of Solesmes restored monastic life at Egmond the same titular was chosen.

The sources upon which we depend for our knowledge of St Adalbert's life are very unsatisfactory. The Latin biography written about 200 years after his death by Rupert, a monk at Mettlach—it is printed in the *Acta Sanctorum*, June, vol. vii—contains little but generalities and the miracles said to have been worked after his death. Another Latin life has been published by C. Pijnacker Hordijk in *Bijdragen voor Vaderlandsche Geschiedenis* (1900), pp. 145–174, but it is little better than an abridgement of the first. Adalbert's claim to the title of archdeacon has been contested by Holder-Egger and others, but, on the other hand, they are disposed to identify him with the Adalbert who succeeded St Willibrord as abbot of Epternach. This last conjecture is rejected by W. Levison. The date of Adalbert's death is quite uncertain. See also DHG., vol. i, c. 441 ; and W. Levison, " Wilhelm Procurator von Egmond . . ." in *Neues Archiv*, vol. xl (1916), pp. 793–804.

ST EUROSIA, VIRGIN AND MARTYR (EIGHTH CENTURY ?)

IN a modern German essay entitled, " An Apocryphal Saint of the Late Middle Ages ", its scholarly writer deals exhaustively and convincingly with St Eurosia, and with the devotion of which she became the centre, first at Jaca in Spain, where it originated in the fifteenth century ; and afterwards in Lombardy also. Father Delehaye, whose own conclusions coincided with those of the author, reviewing the treatise in the *Analecta Bollandiana*, says : " Everything is suspect in the origins of this *cultus* which was propagated in the north of Italy, thanks to the political relations between Spain and Lombardy. . . . A considerable number of places in the dioceses of Como, Cremona, Pavia and Novara possess chapels, altars, images and relics of St Eurosia, who is honoured as the protector of the fruits of the field." Devotion to the new saint would seem to have been spread by Spanish soldiers, and by the religious congregation of the Somaschi, whose headquarters were in the diocese of Cremona. According to the popular tradition, Eurosia was a noble maiden from the province of Bayonne, who, at some time during the eighth century, refused to marry a Moorish chieftain, and was slain by the Saracens in the cavern to which she had fled for safety. Although relics reputed to be hers are preserved in Jaca cathedral, it is not improbable that Eurosia was an entirely fictitious character. She is invoked against bad weather.

Without going quite so far as to say that Eurosia is a pure myth, Fr Papebroch in the *Acta Sanctorum*, June, vol. vii, points out the lack of all early evidence, as well as the

contradictions in the legends which were circulated regarding her. The essay above referred to is that of the Swiss E. A. Stückelberg, " Eine apokryphe Heilige des späten Mittelalters ", which appeared in the *Archiv für Religionswissenschaft*, vol. xvii (1914), pp. 159–164. It would seem that already in the sixteenth century there was an office and Mass in honour of Eurosia, though the celebration was then confined to the town of Jaca alone.

SS. GOHARD, Bishop of Nantes, and his Companions, Martyrs (A.D. 843)

The heathen Northmen who raided the coasts of Anglo-Saxon England and of contemporary France seem especially to have singled out for attack religious foundations of all kinds. In so doing they were animated partly by a hatred to the Christian faith, partly by the expectation of securing, without serious opposition, treasure belonging to the communities or entrusted to their care. If they met with disappointment or resistance—sometimes if they met with neither—they would destroy the buildings and massacre all connected with them.

In the year 843 a number of Norman ships appeared at the mouth of the Loire, and were piloted up the river by a traitor named Lambert, who had aspired to the countship of Nantes but had been driven out by the citizens. Great was the alarm felt by the inhabitants when the foreigners reached Nantes. The monks of a neighbouring monastery carried their ecclesiastical treasure into the church of SS. Peter and Paul, where Gohard, the bishop, was actually engaged in celebrating the feast of the Birthday of St John the Baptist. Although the sacred edifice was filled with people who had fled there for safety, the Northmen broke down the doors and the windows. Forcing their way to the altar, they slew St Gohard just as he had reached *Sursum corda* at the beginning of the preface, and the priests who surrounded him were killed by his side. The monks also were murdered. After setting fire to the church, the barbarians kidnapped the leading citizens, setting a ransom upon their heads. Before they finally retired, they had pillaged the whole city. The body of St Gohard was rescued, and his relics were taken to Angers, his native town.

There is a short Latin life printed in the *Acta Sanctorum*, June, vol. vii (in the Appendix, pp. 682–683), but of no great authority. See Duchesne, *Fastes Épiscopaux*, vol. iii, p. 369.

BD HENRY ZDIK, Bishop of Olomuc (A.D. 1150)

Although Bishop Henry Zdik's *cultus* has never been officially approved, yet the great services he rendered to the Church in his own diocese and beyond it have caused him to be honoured as a *beatus* in what is now known as Czechoslovakia. He is said to have been closely connected with the rulers of Bohemia, but what the relationship actually was is a contested point. All that seems certain about his origin is that he was born in Moravia. In 1126 he became bishop of Olomuc (Olmütz), and under his auspices Duke Wenceslaus I undertook the rebuilding of the cathedral. The completion and decoration of the basilica were the bishop's own doing. In 1137 or 1138 Bd Henry made a pilgrimage to Jerusalem. While he was there he took the Premonstratensian habit and experienced a spiritual awakening which, in the words of his biographer, led him to return home " a new man ". His zeal for the Church now expressed itself in various ways. In 1141 he joined a mission or crusade to convert the Prussians—with what result we are not told. Two years later we find him associated with others in founding the

abbey of Strahov. He entitled it Mount Sion and brought to it Premonstratensians from Steinfeld, near Cologne. At a later date he restored the monastery of Litomerice, of which he was reckoned the second founder. To this community he gave another name reminiscent of his Palestinian pilgrimage: he called it Mount Olivet. The difficulty he found in bringing his clergy back to regular observance, and especially in enforcing the rule of celibacy, decided him to go to Rome to confer with the pope. Scarcely had he started, however, when he was set upon by would-be assassins, from whose hands he barely escaped with his life. He made no second attempt, for it was rendered unnecessary by the timely arrival in Bohemia of a papal legate, who gave him the support and authority he required to enable him to carry out his reforms. Bd Henry Zdik died in 1150 or 1151, and was buried at Strahov, a monastery that still exists.

An account will be found in the *Acta Sanctorum*, June, vol. vii, but there seems to be no formal biography of this holy bishop dating from the middle ages. See, further, I. van Spilbeeck, *Hagiologium Norbertinum* (1887); and A. Zark in *Annales de l'Ordre de Prémontré*, 1908 and 1910.

BD JOHN THE SPANIARD (A.D. 1160)

THIS John was born in 1123, probably at Almanza, in Leon. He was a studious boy, and at the age of thirteen he went to France with a companion to seek the educational advantages he could not obtain nearer home. The two lads made their way to Arles, where they found excellent teachers, but where they were occasionally reduced to great straits. Later, however, John was befriended by a wealthy man, who took him to live in his own house. His studies completed, John bade farewell to his kind friends, and betook himself to a hermit, under whom he trained for two years and a half. He then obtained admittance to the Carthusian priory of Montrieu, or Mons Rivi, and from the moment he entered the noviciate he set himself to tread faithfully in the footsteps of St Bruno. For six years he filled the office of sacristan, and afterwards he was chosen to be prior. In that capacity he strove to encourage learning, and with his own hand copied and corrected manuscripts—from which last activity it may be judged he was a man of strong nerves.

At the close of his tenure of office—which he appears to have resigned—he was transferred to the Grande Chartreuse. St Anthelm, who was then the superior of that great monastery, held him in very high esteem; and when Haymo de Fulciano asked that some Carthusians might be sent to make a foundation on one of his estates near the Lake of Geneva, St Anthelm selected Bd John to go as their prior. Not without considerable difficulty was this new charterhouse started, but once it was established it was called Reposoir, from the atmosphere of peace that pervaded it. Another work John performed at the request of St Anthelm was the compilation of a constitution for Carthusian nuns. After ruling the community of Reposoir for nine years, Bd John died in the year 1160. By his express desire he was interred beside two shepherds who had been killed by an avalanche, and whom he had buried. A chapel was built over his tomb, but in 1649 his remains were translated to the sacristy of the monastery church. This was done by Charles Augustus de Sales, Bishop of Geneva, the nephew of St Francis de Sales; and the formal instrument drawn up by him, with a description of what occurred, is still preserved. Bd John's *cultus* was confirmed in 1864.

There is a very simple straightforward life, containing, however, little detail, which seems to have been compiled at the charterhouse where he died. It is printed both in the *Acta Sanctorum*, June, vol. vii and in the *Annales Ordinis Cartusiensis* of Dom Le Couteulx, vol. ii, pp. 199–212.

BD GUY MARAMALDI (A.D. 1391)

AMONG the Dominicans who preached and taught in Italy during the second half of the fourteenth century, Guy Maramaldi deserves a prominent place. He came of a Neapolitan family, and each of his three brothers—like himself—was a man of mark. Guy was still a mere stripling when he presented himself at the Neapolitan house of the Order of Preachers, and asked for the habit. His request was granted, after some hesitation due to the fear that his delicate upbringing would unfit him for the stern discipline of a friary. The apprehension proved groundless, and in his austerities and obedience, as well as in his studies, he soon outstripped his fellow novices. In later life he became a great theologian and preacher. After teaching theology and philosophy at Naples, he went to Ragusa, where the success of his preaching and his fame as a wonder-worker caused him to be acclaimed as an apostle. Upon his return home he was appointed inquisitor general for the kingdom of Naples—a post which brought him on several occasions into serious danger. He died in the year 1391, and his *cultus* was approved in 1612.

A short account is to be found in the *Acta Sanctorum*, June, vol. vii. See also Touron, *Hommes illustres dominicains* (1745), vol. ii, pp. 627–631; and *Année dominicaine*, vol. vi (1893), pp. 534–536.

26: SS. JOHN AND PAUL, MARTYRS (A.D. 362?)

APART from their names, and the fact that they were Christian martyrs of Rome, history can tell us nothing about the two saints, John and Paul, who are commemorated together on this day. In some quarters, indeed, their very existence is questioned. This much, however, is generally conceded, *viz.* that at some time in the fourth century, relics, reputed to be theirs, were deposited in the house on the Coelian Hill which Byzantius or his son, St Jerome's friend, St Pammachius, gave to be converted into a Christian church. The basilica erected over the old foundations in the fifth century may have been originally dedicated to the Apostles John and Paul, but it came to be entirely associated in the popular mind with the two Romans whose tomb it was supposed to contain and whose *cultus* was being propagated by means of their widely-credited, but actually spurious, "acts". As a result of that *cultus*, the names of the "brothers", John and Paul, were inserted in the canon of the Mass, as well as in the litany of the Saints: they were accorded a commemoration with a proper office and Mass in the sacramentaries known as the Gelasianum and the Gregorianum, and they found their way into the Gallican liturgy. In the Gelasianum we even find their feast preceded by a vigil with fast, but this was abrogated, possibly because of its close proximity to the fasts preceding the great fasts of the Birthday of St John Baptist and of the Apostles Peter and Paul. The fame of the two brothers reached our own country. Amongst many medieval itineraries which commend their shrine in the church on the Coelian Hill to the special devotion of pilgrims to Rome is one discovered at Salisbury, in a collection of tenth-century manuscripts. William of Malmesbury,

who wrote during the reign of King Stephen, also mentions it, and the Council of Oxford in 1222 enacted that the feast of SS. John and Paul should be kept as a festival of the third order, with obligation laid on the faithful to assist at Mass that day before going to work.

The so-called " acts " are a pious fiction purporting to be a report taken down from an account given by Terentian, the captain charged with the execution of the two martyrs. According to this story, John and Paul were brothers, army officers whom the Emperor Constantine assigned to the household of his daughter, Constantia. She held them in great esteem and appointed the one her steward and the other her major-domo. They were afterwards recalled by the emperor and commissioned to serve under his general, Gallicanus, in an expeditionary force sent to stem an invasion of Scythians into Thrace. The barbarians proved to be such formidable opponents that at one time the defeat of the imperial army seemed imminent. One wing had been cut up and some of the officers had surrendered, when the two brothers approached Gallicanus and assured him of certain victory if he would promise to become a Christian. He gave the required undertaking and immediately a legion of angels put the enemy to flight. As long as Constantine and his children were alive, John and Paul continued to serve them and to be honoured by them, but they would have no dealings with the Emperor Julian after his apostasy. When he summoned them to court they refused to obey and expressed their detestation of his disloyalty to the Christian faith. A respite of ten days was given them in which to reconsider their refusal. Then Terentian, captain of the imperial bodyguard, came with some of his men and superintended the execution of the martyrs in their own house on the Coelian Hill. Their bodies were buried in the garden, but it was given out that they had gone into exile. The legend adds that the Emperor Jovian built the church dedicated in their honour on the site of their own house.

The present basilica of SS. Giovanni e Paolo, with its twelfth-century Lombard-Romanesque belfry and colonnaded apse, was bestowed by Pope Clement XIV upon St Paul-of-the-Cross, and is still served by the Passionists. Excavations made in 1887 revealed, beneath the church, rooms of the ancient dwelling-house, with remains of frescoes, some of which belong to the third century.

Fr Delehaye has discussed the question of these saints very thoroughly in his CMH., pp. 336–337. The spurious *passio* of the martyrs is printed in the *Acta Sanctorum*, June, vol. vii, and elsewhere (*cf.* St Gallicanus, June 25). See also P. Franchi de' Cavalieri, in *Studi e Testi* ix, pp. 55–65, and xxvii, pp. 41–62 ; J. P. Kirsch, *Die römischen Titelkirchen*, pp. 26–33, 120–124, 156–158 ; Lanzoni, *I Titoli presbiterali di Roma antica*, p. 46 ; *Analecta Bollandiana*, vol. xlviii (1930), pp. 11–16 ; and DAC., vol. ii, cc. 2832–2870, where good pictures are given of the supposed " house of John and Paul " on the Coelian Hill.

ST VIGILIUS, Bishop of Trent, Martyr (A.D. 405)

The principal patron of the Trentino and the Italian Tirol is St Vigilius, who practically completed the conversion of those districts to Christianity. By race a Roman, he appears to have been born at Trent, where his family through long residence had acquired the rights of citizenship. He was educated in Athens, but nothing else is known about his movements until after his return to his native city, when in the year 385 he was chosen bishop of Trent at an unusually early age. One letter addressed to him by his metropolitan, St Ambrose, Archbishop of Milan, is

still extant. In it he is urged vigorously to oppose usury, to discountenance the marriages of Christians with pagans, and to exercise hospitality to strangers, especially to pilgrims. There were still numerous heathen in the villages of the diocese of Trent: to them St Vigilius went in person to preach the gospel. He also, through St Ambrose, obtained the help of three other missionaries, SS. Sisinnius, Martyrius and Alexander. They won the crown of martyrdom on May 29, 395, and St Vigilius wrote an account of their death in a short letter addressed to Ambrose's successor, St Simplician, and in a longer one to St John Chrysostom, whom he had probably known in Athens. In these epistles he expresses himself as envious of the glory of these apostles, and he laments that his own unworthiness had precluded him from sharing their martyrdom. The crown he desired, however, was soon to be his. During a preaching mission in the remote valley of Rendena he was moved, it is said, to overthrow a statue of Saturn; and the peasants stoned him to death. Trent still claims to possess his relics, as well as those of St Maxentia, St Claudian and St Majorian, who are reputed to have been his mother and brothers.

See the *Acta Sanctorum*, June, vol. vii, where a *passio* is printed. This, or some such document, was sent to Rome, and this seems to be the foundation for the statement of Benedict XIV that St Vigilius was the first martyr to be canonized by the Holy See. See also Perini, *Cenni sulla Vita di S. Vigilio* (1863), and *Scritti di storia e d'arte per il 15 centenario di S. Vigilio* (1905).

ST MAXENTIUS, ABBOT (*c.* A.D. 515)

THE French town of Saint-Maixent, in the department of Deux Sèvres, covers the place once occupied by the cell of St Maxentius and the adjacent monastery which he ruled. The saint was born at Agde, on the Gulf of Lyons, about the year 445, and received in baptism the name of Adjutor. Under the watchful care of the abbot St Severus, to whom his parents entrusted him as a child, he grew up a model of Christian virtue—extolled by most of his fellow religious, but regarded with jealousy by a few. Praise was even more distasteful to him than detraction, and to escape the prominence into which he was being thrust, he quietly slipped away from Agde and remained in hiding for two years. But when at the end of that time he came back to his home he found himself in a position of far greater publicity. For his return happened to coincide with a break in the weather after a prolonged drought, and he was acclaimed as a saviour and a wonder-worker. Obviously, he must sever all ties with the past if he was to lead a life of obscurity. A second time he disappeared and this time he abandoned his native Narbonnaise for good. He made his way as far as Poitou, where he entered a community in the valley of Vauclair presided over by Abbot Agapitus. More completely to efface the past, he changed his name to that of Maxentius.

If he could thus conceal his identity, he could not long conceal his sanctity. His austerity was such that he took no food but barley bread and water, he prayed so constantly that his back became bent. Moreover, he was credited with the gift of miracles. By the unanimous vote of his brethren he was elected superior about the year 500. During the war which raged a few years later between Clovis, King of the Franks, and Alaric the Visigoth, the inhabitants of Poitou suffered much from the violence of soldiers and marauders. One day a band of armed men advanced threateningly upon the monastery of Vauclair and struck terror into the hearts of the monks, who implored St Maxentius to save them. He reassured

them and calmly sallied out to meet the hostile party. One of the soldiers upraised his arm to strike the abbot down with his sword. He found himself unable to lower his arm: it remained as though paralysed until St Maxentius restored it through the application of blessed oil.

Following the example of his predecessor Agapitus, St Maxentius laid down his office at the approach of old age and shut himself up in a cell at a little distance from the monastery; and there he died at the age of seventy, about the year 515.

Two texts or recensions of a medieval life of St Maxentius are preserved. The shorter was printed by Mabillon, in his *Acta Sanctorum O.S.B.*; the longer by the Bollandists in vol. vii for June. Neither seems very reliable as an historical document. Some time ago, the story of St Maxentius was the subject of animated discussion in the *Revue des Questions Historiques*; see the years 1883 and 1888. There have been several lives in French.

SS. SALVIUS, OR SAUVE, AND SUPERIUS (*c.* A.D. 768)

ABOUT the year 768, there arrived in Valenciennes a regionary bishop called Salvius accompanied by a disciple. What authority he had and from whence he came remains a mystery, but he was an ardent missionary and through the sermons he preached in the church of St Martin he brought about many conversions. According to the story told of him, he and his companion were murdered by the son of an official for the sake of his handsome cloak and expensive girdle. This story is not well attested—but there is a lesson in it.

The bodies of the victims were taken from the pit into which they had been cast to the church of St Vedast at Valenciennes. The disciple's name was not remembered—if it had ever been known—but because his body was found lying above that of the bishop he was designated St Superus, or Superius. At a later date the bodies of the two martyrs were translated to the village of Brena, which stood on the site now occupied by the town of Saint-Sauve.

The fact that SS. Salvius and Superius are commemorated on this day in the Roman Martyrology unfortunately affords no guarantee for the reliability of this story. There is a *passio*, met with in many manuscripts, which has been printed in the *Acta Sanctorum*, June, vol. vii; and another version is to be found in the *Analecta Bollandiana*, vol. ii. The writer professes to be a contemporary, but no evidence confirms this. See, on the whole question, Van der Essen, *Étude critique et littéraire sur les Vitae des saints mérovingiens* (1907), pp. 244–249.

ST JOHN, BISHOP OF THE GOTHS (*c.* A.D. 800)

THOUGH he has no particular *cultus* in the West, this St John is honoured in the Eastern churches on account of the resistance he opposed to Iconoclasm. He was a native of that district north of the Black Sea which includes the Crimea, and his grandfather was an Armenian legionary. In 761 the then bishop of the Goths in those parts, to gratify the Emperor Constantine Copronymus, who was attempting to abolish the use of sacred images, subscribed to the iconoclastic edicts and was rewarded by being promoted to the more desirable see of Heraclea. His flock, more orthodox than he, asked that John should be appointed in his place. Their request was granted, but they had to await his return from Jerusalem, where he spent three years.

He wrote a defence of the veneration paid to sacred images and relics, and also of the practice of invoking the saints. His arguments were supported by quotations

from the Old and New Testaments, as well as by references to the teaching of the fathers. Under the regency of the Empress Irene the ban against sacred images was raised, and John came to Constantinople to attend the synod summoned by St Tarasius; John was also present in 787 at the second Council of Nicaea, in which the Catholic doctrine with regard to the *cultus* of sacred images was clearly defined. After his return, John's diocese was invaded by the Khazars, and through treachery he became a captive in the hands of their chieftain. He succeeded, however, in escaping and found a refuge at Amastris in Asia Minor, where he was hospitably received by the bishop. He spent there the last four years of his life. Upon being informed that the Khazar chief had died, he turned to his friends and said, " And I, too, shall depart from hence in forty days and will plead my cause with him before God ". The first part of this prophecy was fulfilled to the letter, for on the fortieth day he peacefully expired. His body was conveyed back to his country by Bishop George of Amastris and was deposited in the monastery at Partheniti in the Crimea.

A sufficient account of his activities, together with a Greek biography, is printed in the *Acta Sanctorum*, June, vol. vii. There is also mention of him on the same day in the *Synaxary* of Constantinople. See Delehaye's edition, cc. 772–773.

ST PELAGIUS, MARTYR (A.D. 925)

THE name of the boy martyr, Pelagius (Pelayo), is still famous throughout Spain, and many churches have been dedicated in his honour. He lived in the days when Abd-ar-Rahman III, the greatest of the Omayyads, was ruling at Cordova, and was left as a hostage in the hands of the Moors by his uncle. He was then a child of ten. Three years went by, the expected exchanges never arrived, and Pelagius remained unredeemed. By this time he had developed into a handsome lad, spirited, and entirely untainted by the corrupt influence of his prison associates. Favourable reports of him having reached Abd-ar-Rahman, he sent for the boy, and told him that he might have his liberty, with horses to ride, fine clothes to wear, money and honours, if he would renounce his faith and acknowledge the prophet Mohammed.

Pelagius, however, stood firm. " All that means nothing to me ", he answered. " A Christian I have been, Christian I am, and Christian I shall continue to be." Promises and threats proving equally unavailing, he was eventually condemned to death. Accounts vary as to the manner of his execution. According to one report he was sentenced to be racked on the iron horse and to be swung up and down till he expired; according to another, he was suspended from the forked gallows usually reserved for slaves and criminals, and then dismembered, his limbs being thrown into the river Guadalquivir. His remains were rescued by the faithful and preserved in Cordova until 967, when they were translated to Leon; in 985 the relics were removed for safety to Oviedo.

There is a short Latin *passio*, which has been printed in the *Acta Sanctorum*, June, vol. vii, with a discussion of the historical data and subsequent *cultus*. The story of little St Pelagius was sufficiently famous to rouse the enthusiasm of the poetess, Hroswitha, Abbess of Gandersheim, who about the year 962 narrated the incidents of the martyrdom in Latin verse. The best text of the poem is that edited by P. von Winterfeld in *Deut. Dichter d. Lat. Mittelalters* (1922). There is an English translation of Hroswitha's poems by Christopher St John (1923), and a German version by H. Homeyer (1936).

ST ANTHELM, BISHOP OF BELLEY (A.D. 1178)

ST ANTHELM is justly regarded as one of the greatest ecclesiastics of his age on account of the services he rendered to the Church as bishop of Belley, as minister general of the Carthusian Order at a critical stage of its development, and as an outstanding supporter of the true pope against a pretender backed by all the forces of the emperor. He was born in 1107 at the castle of Chignin, six miles from Chambéry. He was a high-principled young priest, hospitable and generous, but interested primarily in the things of this world. However, he had relatives among the Carthusians, and visits to the monastery of Portes completely changed his outlook. What he saw of the life of the community and what he learnt from the prior brought home to him a sense of his true vocation, and he accordingly abandoned the world to assume the habit of St Bruno about 1137. Before he had completed his noviciate he was sent to the Grande Chartreuse which had recently lost the greater part of its buildings through the fall of an avalanche ; and Anthelm did much by his example and business-like qualities to revive the fervour and restore the prosperity of the monastery. After the resignation of Hugh I in 1139, he was elected seventh prior of the Grande Chartreuse.

He made it his first care to repair the ruined buildings, which he then encircled by a wall. He brought water through an aqueduct and renewed the farm premises and sheep-folds, and all the time he was enforcing the rule in its primitive simplicity, and had the satisfaction of seeing his efforts crowned with success. Until his time all the charterhouses had been independent of one another, each one being subject only to the bishop. He was responsible for summoning the first general chapter. By it the Grande Chartreuse was constituted the mother house, and he became, in fact if not in name, the first minister general of the order.

It is not surprising that his reputation for sanctity and wisdom brought him many recruits ; amongst those who received the habit at his hands were his own father, one of his brothers, and William, Count of Nivernais, who became a lay-brother. It was St Anthelm, too, who commissioned Bd John the Spaniard to draw up a constitution for a community of women who wished to live under Carthusian rule.

After governing the Grande Chartreuse for twelve years he succeeded in 1152, to his great satisfaction, in resigning an office he had never desired. He was not allowed to remain long, however, in the seclusion of a solitary cell. Old age had compelled Bernard, the founder and first prior of Portes, to lay down his charge, and at his request Anthelm was appointed his successor. The toil of the monks had brought great prosperity to the monastery, whose treasury and barns were full to overflowing. Such superfluity the new prior regarded as incompatible with evangelical poverty, and in view of the scarcity that prevailed in the surrounding countryside he ordered free distribution to be made to all who were in need. He even sold some of the ornaments of the church to provide alms. Two years later he returned to the Grande Chartreuse to live for a while the contemplative life of a simple monk, but it was then that there came to him the first call to deal with ecclesiastical matters outside the order.

In 1159 western Christendom was split into two camps, the one favouring the claims of the true pope, Alexander III, the other supporting the antipope " Victor IV ", who was the nominee of the Emperor Frederick Barbarossa. Anthelm threw himself into the fray in conjunction with Geoffrey, the learned Cistercian abbot of

Hautecombe. They succeeded in recruiting their own brethren and the religious of other communities, who declared for Alexander and organized his cause in France, in Spain, and even in England. Partly no doubt in recognition of these services, Pope Alexander listened to an appeal made to him regarding the vacant see of Belley, to set aside the selected candidates and to nominate Anthelm. In vain did the Carthusian entreat—even with tears—to be excused : the pope was insistent, and Anthelm was obliged to consent. He was consecrated on September 8, 1163.

There was much in his diocese that called for reform, and he set to work with characteristic thoroughness. In his first synod he made an impassioned appeal to his clergy to live up to their high calling ; the observance of clerical celibacy had largely fallen into abeyance and not a few priests openly lived as married men. At first the bishop used only persuasion and warnings, but after two years, finding that his injunctions were still being disregarded in certain quarters, he made an example of the worst offenders by depriving them of their benefices. He was equally firm in dealing with disorder and oppression among the laity : no previous bishop of Belley had ever been so fearless or so uncompromising. When Humbert III, Count of Maurienne, violating the Church's right of jurisdiction over her clergy, imprisoned a priest accused of misdemeanour, Anthelm sent a prelate to free the prisoner. The priest was killed in the scuffle that followed Humbert's attempt to rearrest him, and the threatened excommunication was pronounced. Not even at the pope's bidding would Anthelm relent ; and when he learnt that Alexander III, with whom the count was somewhat of a favourite, had himself raised the ban, he retired to Portes, indignantly protesting that the pope was acting *ultra vires*, for St Peter himself would not have power to release the impenitent from censure. He was persuaded with difficulty to return to his diocese—but he could not be persuaded to admit Humbert to communion. Nevertheless, his relations with Rome remained so excellent that he was soon chosen for a mission as legate to England, to attempt to bring about a reconciliation between Henry II and St Thomas Becket ; but circumstances prevented him from going.

More remarkable still was the favour shown him by his former opponent, the emperor. But neither honours from the heads of church and state, nor yet the pastoral duties he so adequately fulfilled, could wean his heart from his community or lead him to live otherwise than in Carthusian simplicity. Any leisure time he could secure was spent at the Grande Chartreuse and the houses of his order. Two other institutions were specially dear to him : the one was a community of women solitaries at a place called Bons, the other a leper house where he loved to tend the sufferers with his own hands. Advancing age in no way affected his activities, and he was busily engaged in making a distribution of food during a famine when he was seized with the fever which was to prove fatal. As he lay dying he had the satisfaction of receiving a visit from Count Humbert who had come to beg his forgiveness and to promise amendment. St Anthelm passed away on June 26, 1178, at the age of seventy-two. St Hugh of Lincoln in the last year of his life, returning from a final visit to the Grande Chartreuse, passed through Belley and there venerated the earthly remains of his old friend Anthelm, who was already famous for the miracles wrought at his shrine.

The Bollandists, in the *Acta Sanctorum*, June, vol. vii, have printed a life of St Anthelm, written apparently by a contemporary, a copy of which they obtained from the Grande

Chartreuse. The virtues and activities of Anthelm are discussed also in much detail in the *Annales Ordinis Cartusiensis*, compiled by Dom Le Couteulx, vols. i and ii; as well as in Le Vasseur, *Ephemerides Ordinis Cartusiensis*, vol. iii, pp. 375–406. A very full and satisfactory life of the saint is available in French: *Vie de St Anthelme*, by the Abbé C. Marchal (1878). Consult further DHG., vol. iii, cc. 523–525.

27: SS. ZOILUS AND HIS COMPANIONS, MARTYRS (A.D. 304?)

IN the Roman Martyrology for this day St Zoilus is commemorated together with nineteen other martyrs, his reputed companions. All are supposed to have perished at Cordova, in Spain, during the persecution of Diocletian. Nothing whatever is known about the rest, but Zoilus is said to have been the son of a local patrician, a Christian from infancy, and to have suffered martyrdom when he was still only a youth. A body identified as his was discovered in the reign of King Reccared, and a church dedicated in his honour was built to enshrine the relics. Shortly before 1083 the remains of St Zoilus and of St Acisclus were translated by Ferdinand, Count of Carrion, to the Benedictine abbey which his mother, Tarasia, had founded at Carrion. Prudentius couples the two saints, Zoilus and Acisclus, in one of his poems. A point that has not escaped the notice of the critics is that the names of the first seven of the companions of St Zoilus appear, and in the same order, in the spurious acts of St Symphorosa, where they are assigned to the Tivoli martyr's seven sons.

The Bollandists in discussing this commemoration, *Acta Sanctorum*, June, vol. vii, do not print any *passio*, but quote various hymns, etc., found in Mozarabic liturgical sources. There are, however, two texts of the *passio*, which, though seemingly of little value, were published by Florez in his *España Sagrada*, vol. x, pp. 502–520. That Zoilus was an authentic martyr may fairly be presumed from the fact that Prudentius in the fifth century already regarded him as one of the glories of Cordova, and also from the insertion of his name in the *Hieronymianum*. See also Dom Férotin, *Le Liber Ordinum*, pp. 468–469, and *Le Liber Sacramentorum*, pp. 373–377, and 824. On the finding of the relics, see *Analecta Bollandiana*, vol. lvi (1938), pp. 361–369.

ST SAMSON OF CONSTANTINOPLE (FIFTH CENTURY)

AT some time during the fifth century, probably about the middle, a rich and philanthropic man named Samson founded at his own expense a great hospital for the sick poor in Constantinople. He is said to have been a physician as well as a priest, and to have ministered himself to those who suffered either in body or in soul. The hospital was called by his name. Honoured during his life as "the hospitable" and "father of the poor", he was venerated as a saint after his death. In the sixth century his hospital, which had been burnt to the ground some fifty years before, was rebuilt by the Emperor Justinian. At a later period, with sublime indifference to the exigencies of chronology, an attempt was made to connect the two founders. St Samson was represented as having miraculously cured Justinian of an otherwise deadly disease, and as having persuaded him, when he was building the Holy Wisdom church, to erect at the same time a hospital for the poor. It was the only reward which the grateful emperor could induce him to accept. As a matter of fact, St Samson died before 500, and it was not until 527 that Justinian ascended the throne.

A sufficient account, which includes the Greek text of a detailed biography attributed to the Metaphrast, will be found in the *Acta Sanctorum*, June, vol. vii. See also the *Synaxary* of Constantinople (ed. Delehaye), cc. 773–776; Samson is here stated to have been a Roman by birth, and a relative of the Emperor Constantine. His name was added to the Roman Martyrology by Baronius.

ST JOHN OF CHINON (Sixth Century)

When Clotaire I was king of Neustria, there was living not far from Chinon a holy hermit of the name of John. He was a stranger, a native of Brittany, of whose antecedents nothing was known. Attached to his cell was a little garden, and he would often sit reading or writing under the shelter of some laurels he had planted. Although he led a life of retirement, yet he acquired a great reputation as a healer and a seer. One day there came to him a messenger from St Radegund, bringing him a present and asking for his hair-shirt and his prayers. She was then in a state of deep anxiety because she believed that King Clotaire, her brutal husband, was about to drag her from her retreat. After a whole night spent in prayer, the solitary was able the following morning to send back a reassuring message: he said that she might set her mind at ease, for she had nothing to fear from Clotaire. St John died a holy death, and was buried in his oratory near the church of St Maximus.

This recluse, who is also known in France as St Jean du Moustier (*Monasterii*), or Jean de Tours, is commemorated on this day in the Roman Martyrology, in which his name was inserted by Baronius. The Bollandists, however, in the *Acta Sanctorum*, treat of him on May 5. We know little more than what is to be found in Gregory of Tours, *De gloria confessorum*, ch. xxiii.

ST GEORGE MTASMINDELI, Abbot (A.D. 1066)

This George, whose surname means "of the Black Mountain", was a doctor of the Georgian (Iberian) Church. He was born in 1014, and as a young man became a disciple of a monk well known for the holiness of his life, Hilarion Tvaleli; afterwards he lived as a hermit in Syria. St George Mtasmindeli's fame rested on his writings and translations into the Iberian language, notably treatises on "The Months" and "The Fasts" and his revision of the biblical translations made by St Euthymius (May 13). In spite of such work, he spent a rather wandering life, visiting the holy places of Palestine, being for some years abbot of Iviron on Mount Athos, and living on the Black Mountain in Armenia.

A few days before his death on June 27, 1066, he is said to have replied to a question about eucharistic bread, addressed to him by the Emperor Constantine X Dukas, that, "The Greeks use leavened bread out of humility, because they have been several times stained by heresy. The Latins use unleavened bread, following the example of our Lord and St Peter, as a sign that they have kept the faith pure as Jesus Christ and His apostles taught it." Whatever may be thought of St George's views on the history of the use of *azyme*, this reply at any rate shows what he thought about events in Constantinople a dozen years earlier, when Rome's "horrible disease" of using unleavened bread at Mass had been one of the excuses for the revolt of the Patriarch Cerularius.

There is nothing easily available about this saint. References to him may be found in Tamarati, *L'église géorgienne* (1910); in Martynov, *Annus ecclesiasticus Graeco-Slavicus*; in Maltsev, *Menologium*; and in *Bessarione*, vol. ii, pp. 133 *seq.*

ST LADISLAUS OF HUNGARY (A.D. 1095)

IF Hungary owed the establishment of its monarchy and the organization of its church to St Stephen I, it was almost equally indebted to another sainted king of the same house of Arpad. For Ladislaus extended its borders, kept its enemies at bay, and made it politically a great state. But it is not for such activities that men are canonized (if, indeed, Ladislaus ever was formally canonized, which appears to be doubtful); and it is for his private life and work for Christianity that reverence is due to his memory.

After a childhood and youth whose background was political intrigue and dynastic violence, Ladislaus (Laszlo) came to the Hungarian throne in 1077; but his rights were contested by his kinsman Solomon, whom eventually he defeated in battle. The young prince was said to be the embodiment of the outward graces and inner virtues of the ideal knight of chivalry. Towering head and shoulders above the crowd, he had the strength and courage of a lion, combined with a courteous affability that endeared him to all. His piety, which was as fervent as it was well balanced, expressed itself in his zeal for the faith, in the punctilious fulfilment of his religious obligations, in the strictness of his morals, and in the austerity of his life. Entirely devoid of personal ambition, he accepted the dignity thrust upon him from a sense of duty. In pursuance of a policy dictated alike by his religious and his patriotic instincts, Ladislaus allied himself closely with Pope Gregory VII and the other opponents of the German emperor, Henry IV. He espoused the cause of Henry's rival, Rupert of Swabia, and married Adelaide, the daughter of Rupert's chief supporter, Duke Welf of Bavaria. Within the boundaries of Hungary itself he had to face repeated invasions from the Kumans and others, but he successfully repulsed them all and did his best to win barbarian tribes to Christianity and civilization; at the same time he allowed civil and religious liberty to the Jews and the Ishmaelites, *i.e.* Mohammedans. It was at his solicitation that King Stephen I, his son Emeric, and the martyred bishop Gerard were recognized by the Holy See as worthy of veneration as saints.

Ladislaus governed with a firm hand in both civil and ecclesiastical affairs, as was seen at the diet of Szabolcs and when, in 1091, his sister Helen, the widowed queen of Croatia, appealed to him for help against the murderers of her husband. He marched in, restored some sort of order, and established the see of Zagreb. But when Helen died childless he annexed Croatia and Dalmatia, in the face of remonstrances from the emperor at Constantinople, the republic of Venice and the Holy See. Nevertheless Bd Urban II looked for his help in organizing the First Crusade, and it was Ladislaus who was chosen by the kings of France, Spain and England to be the commander-in-chief of that expedition. However he was not destined to march with the rest, for he died rather suddenly at Nitra in Bohemia in 1095. He was fifty-five years old.

The body of St Ladislaus was taken for burial to Nagy Varad (Oradea Mare in Transylvania)—to the city and the cathedral which he had founded. From the moment of his death he was honoured as a saint and a national hero, and his deeds have formed the theme of many popular Magyar ballads and tales. His relics were solemnly enshrined in 1192.

The Bollandists in the *Acta Sanctorum*, June, vol. vii, print a set of liturgical *legendae*, accompanied with the usual historical dissertation. A more reliable source is probably the life edited by S. L. Endlicher, in his *Rerum Hungaricarum Monumenta Arpadiana* (1849), pp. 235–244, and 324–348. See also *Archiv f. öster. Geschichte* (1902), pp. 46–53, and an

article, " St Laszlo ", translated by E. Lindner in the *Ungarische Revue* for 1885. There are several lives published in Magyar, of which that by J. Karacsonyi (1926) is said to be the best. See also *Revue archéologique*, 1925, pp. 315–327, and C. A. Macartney, *The Medieval Hungarian Historians* (1953).

BD BENVENUTO OF GUBBIO (A.D. 1232)

BD BENVENUTO was a native of Gubbio, in Umbria, a soldier by profession and unlettered. Coming under Franciscan influence, he in 1222 took the Minorite habit. From the moment he entered the order, he modelled his life entirely upon that of St Francis. Set in charge of lepers at his own request, he treated them as though they had been our Lord Himself—tending their sores, washing them, and never shrinking from the most repulsive cases or the meanest offices. Always cheerful, always courteous, he waited upon them hand and foot; his sympathy was perhaps the greater because he suffered much from various infirmities which he bore with unfailing patience. A considerable part of the night he spent in prayer, and often at Mass he had a vision of a beautiful little Child, and would stretch out his arms as though to embrace it. His behaviour was so exemplary that he was never known to merit a reproof of any sort. Yet in the seclusion of a religious life he might well have lived and died unrecognized by the outside world, if he had not been endowed with supernatural gifts of a high order: these spread his fame far and wide. He died at Corneto, in Apulia, in 1232. Within four years of his death, the bishops of Venice and Amalfi approached the Holy See to seek sanction for his *cultus*, and cited many miracles in support; Pope Gregory IX granted it for their two dioceses.

No independent biography seems to be known, but see the *Acta Sanctorum*, June, vol. vii; Wadding, *Annales O.M.*; and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 427–429.

BB. MADELEINE FONTAINE AND HER COMPANIONS, VIRGINS AND MARTYRS (A.D. 1794)

THESE four martyrs were Sisters of Charity of St Vincent de Paul of the convent of Arras. They were the superioress, BD MADELEINE FONTAINE, aged 71; BD FRANCES LANEL, aged 49; BD TERESA FANTOU, a Breton, aged 47; and BD JOAN GÉRARD, aged 42. Having, in accordance with the judgement of their ordinary, refused to take the oath tendered by the Convention to clergy and religious in 1793, they were arrested as suspects on February 14 in the following year. On the strength of certain documents " planted " in their convent, they were interrogated about their " counter-revolutionary activity "; and the notorious apostate priest Joseph Lebon ordered them to be sent to him at Cambrai, where they arrived on June 26. On the same day they were taken before the tribunal, where Sister Madeleine was condemned as " une pieuse contre-révolutionnaire ", and the other three as her accomplices.

Without further delay the sisters went boldly to execution, singing *Ave maris stella*; and at the scaffold there was a remarkable happening. Sister Madeleine was the last to suffer, and as she approached the guillotine she turned to the crowd and shouted, " Listen, Christians! We are the last victims. The persecution is going to stop; the gallows will be destroyed; the altars of Jesus will rise again gloriously." The prophecy came true. In the face of violent criticism Lebon had

to halt the succession of executions ; and within six weeks his own head had fallen into the basket.

These four Sisters of Charity were beatified in 1920, and their feast is kept on June 27.

See L. Misermont, *Les bienheureuses Filles de la Charité d'Arras* (1920), in the series " Les Saints " ; and Baudot and Chaussin, *Vies des saints . . .* t. vi (1948), pp. 448–455.

28 : ST IRENAEUS, BISHOP OF LYONS (*c.* A.D. 203)

In a Motu Proprio of John XXIII dated July 25, 1960, this feast was transferred to 3 July.

THE writings of St Irenaeus entitle him to a high place amongst the fathers of the Church, for they not only laid the foundations of Christian theology but, by exposing and refuting the errors of the gnostics, they delivered the Catholic faith from the real danger it ran of being leavened by the insidious doctrines of those heretics. Of his parentage nothing is recorded. He was born, probably about the year 125, in one of those maritime provinces of Asia Minor where the memory of the Apostles was still cherished and where Christians were numerous. He received what must have been an exceptionally liberal education, for it gave him a thorough knowledge of the text of Holy Scripture and a good general acquaintance with Greek philosophy and literature. Moreover, he had the inestimable privilege of sitting at the feet of men who had known the Apostles or their immediate disciples. Of these the one who influenced him the most was St Polycarp. So profound indeed was the impression made upon him by the holy bishop of Smyrna that throughout his after life, as he told a friend, he could recall every detail of St Polycarp's appearance, the sound of his voice, and the very words he used when describing his intercourse with the evangelist St John, and others who had seen the Lord, or when he was expounding the doctrine he had learnt from them. St Gregory of Tours asserts that it was St Polycarp who sent Irenaeus as a missionary to Gaul, but there is no evidence to support this statement.

Commercial relations had existed from early times between the ports of Asia Minor and Marseilles, and in the second century of our era Levantine traders were regularly conveying their wares up the Rhone as far as Lyons, which became in consequence the chief mart of western Europe and the most populous city in Gaul. In the train of the Asiatics, many of whom settled in Lyons, came their priests and missionaries who brought the Gospel to the pagan Gauls and founded a vigorous local church. To this church of Lyons Irenaeus came to serve as a priest under its first bishop, St Pothinus, an oriental like himself ; to it he was to remain permanently attached. The high opinion held of him by his brother clergy was evinced in the year 177, when he was dispatched on a somewhat delicate mission to Rome. It was after the outbreak of the terrible persecution, which is dealt with at some length under June 2 in this volume, and already some of the leaders of the church of Lyons were in prison. Their captivity, however, did not prevent them from continuing to take a deep interest in their fellow Christians in Asia Minor. Conscious of the sympathetic hearing to which they were entitled as confessors in imminent peril of death, they sent to Pope St Eleutherius, by the hands of Irenaeus, what is described by Eusebius as " a most religious and most orthodox " letter, in which they appealed to him—in the interest of the peace and unity of the Church—to deal leniently with their Montanist brethren in Phrygia. They commended

the bearer of the letter to his notice as a priest " filled with zeal for the testament of Christ ", and as one who was, as his name implied, a lover of peace.

This mission, entailing as it did absence from Lyons, explains how it was that Irenaeus was not called upon to share the martyrdom of St Pothinus and his fellow-sufferers, and does not seem to have witnessed it. How long he remained in Rome we do not know, but when he returned to Lyons it was to occupy its vacant bishopric. By that time the persecution was over and the twenty or more years of his episcopate were years of relative peace. Information about his activities is scanty, but it is clear that in addition to his purely pastoral duties he did much to evangelize the neighbouring lands. He is said to have sent SS. Felix, Fortunatus and Achilleus as missionaries to Valence, and SS. Ferrutius and Ferreolus to Besançon. A small indication of the extent to which he identified himself with his flock is supplied by the fact that he habitually spoke the Celtic language instead of his native Greek. It was the spread of Gnosticism in Gaul, and the ravages it was making amongst the Christians of his diocese, that inspired him to undertake the task of exposing its errors. He began by mastering its tenets—no easy matter, since each gnostic master was inclined to introduce variations of his own. Fortunately for Irenaeus he was, Tertullian tells us, " a curious explorer of all kinds of learning ", and he found the work not uncongenial. He then produced a treatise in five books in which he sets forth fully the inner doctrines of the various sects, and afterwards contrasts them with the teaching of the Apostles and the text of Holy Scripture.

A good example of his method is provided by his treatment of the gnostic doctrine that the visible world has been created, preserved and governed by angelic beings and not by God, who remains unconnected with it, aloof, indifferent, and incapable of activity in the Pleroma (the invisible spiritual world). Irenaeus states the theory, develops it to its logical conclusion, and by an effective *reductio ad absurdum* proceeds to demonstrate its fallacy. The true Christian doctrine of the close relationship between God and the world He has created Irenaeus sets forth in the following terms : " The Father is above all, and He is the head of Christ, but the Word is through all things and He is Himself the head of the Church, whilst the Spirit is in us all ; and His is the living water which the Lord gave to those who believe in Him and love Him and know that there is one Father above all things and through all things and in all things." Concerned as he is to convert rather than to confound, Irenaeus writes with studied moderation and courtesy, but now and then humorous comments escape him. Referring, for instance, to the attitude of the newly " initiated " he says : " As soon as a man has been won over to their way of salvation he becomes so puffed up with conceit and self-importance that he imagines himself to be no longer in Heaven or on earth, but to have already passed into the Pleroma, and with the majestic air of a cock he goes strutting about—as if he had already embraced his angel." Irenaeus was firmly convinced that a great part of the attractiveness of Gnosticism lay in the veil of secrecy with which it surrounded itself, and he was determined to " strip the fox ", as he expressed it. The event proved him to have been right. His work, written in Greek but quickly translated into Latin, was widely circulated and succeeded in dealing to second-century Gnosticism what appears to have been its death-blow. At any rate, from that time onwards, it ceased to offer a serious menace to the Catholic faith.

Thirteen or fourteen years after his mission to Pope Eleutherius, Irenaeus again acted as mediator between a pope and a body of Christians in Asia Minor. Because the Quartodecimans refused to keep Easter in accordance with the Western use

they had been excommunicated by Victor III, and there was in consequence a real danger of schism. Irenaeus intervened on their behalf. In a singularly beautiful letter addressed to the pope he pleaded with him to raise the ban, pointing out that they were only following their old tradition, and that a difference of opinion on that very point had not prevented Pope Anicetus and St Polycarp from remaining in communion. The outcome of his representations was the restoration of good relations between the two parties and a peace which proved permanent. After the Council of Nicaea in 325, the Quartodecimans voluntarily conformed to the Roman usage without any pressure from the Holy See.

The date of the death of St Irenaeus is not known: it is usually assigned approximately to the year 202. According to a later tradition he suffered martyrdom, but this is highly improbable. The treatise against the gnostics has come down to us, entire in its Latin version; and an Armenian translation of an exposition of apostolic preaching has comparatively lately been discovered. Though the rest of his writings have perished, in these two works alone may be found all the elements of a complete system of Christian theology.

The bodily remains of St Irenaeus, as we learn from Gregory of Tours, were buried in a crypt under the altar of what was then called the church of St John, but what was later known by the name of St Irenaeus himself. This tomb or shrine was destroyed by the Calvinists in 1562, and all trace of his relics seems to have perished. It is remarkable that though the feast of St Irenaeus has long been observed in the East (on August 23), it has been general in the Western church only since 1922.

We possess nothing in the nature of an early biography of St Irenaeus, but there is a vast literature dealing with his importance as a witness to early traditions, and as a teacher of orthodox belief. The evidence for and against the supposition that he suffered martyrdom is briefly but clearly summarized by Fr Delehaye in his CMH., pp. 341–342. Much interest was roused in 1904 by the discovery of an Armenian version of a work of which little more than the name was previously known, *viz.*, "Proof of the Apostolic Preaching". It is mainly an appeal to the prophecies of the Old Testament, and not much fresh information regarding the mind and thought of the author is to be derived from it. A fuller discussion of the theology of Irenaeus would be out of place here; see the very complete article of F. Vernet (nearly 150 columns) in DTC., vol. vii (1922), cc. 2394–2533, with copious bibliography. There are also good articles in Bardenhewer, and DCB. The originality of St Irenaeus was called in question by T. Loofs in *Texte und Untersuchungen*, vol. xlvi, part II (1932). A convenient little study of St Irenaeus is that of A. Dufourcq in the series "Les Saints"; and see F. R. M. Hitchcock, *Irenaeus of Lugdunum* (1914).

SS. PLUTARCH, POTAMIAENA AND THEIR COMPANIONS, MARTYRS (*c.* A.D. 202)

THE catechetical school of Origen at Alexandria was a training ground in virtue: for the master, not content with lecturing on the sciences, made a great point of inculcating upon his pupils the loftiest principles of Christian perfection. The school furnished some illustrious martyrs in the persecution of Severus which raged with great fury from 202—the year before Origen was appointed catechist—until the death of the emperor in 211.

The first to suffer was St Plutarch, brother of St Heraclas, afterwards bishop of Alexandria. The two brothers had been converted to the faith together, through listening to the lectures of Origen. Being a prominent personage Plutarch was arrested at an early stage of the persecution. He was visited and encouraged in prison by Origen, who accompanied him to the place of execution and who was

nearly lynched by the mob because they held him responsible for Plutarch's death. Serenus, another of the master's disciples, was burnt alive ; Heraclides, a catechumen, and Hero, a neophyte, were beheaded. A second confessor of the name of Serenus was also decapitated after undergoing torture. Women as well as men attended the catechetical school, and three of them suffered martyrdom. Herais, a maiden who was still a catechumen, was baptized by fire—to quote Origen's own words.

The other two, Marcella and Potamiaena, were mother and daughter. Attempts were made to induce Potamiaena to purchase her freedom at the expense of her chastity, for she was young, accomplished and beautiful, but she rejected the proposals with scorn. She was then condemned to be stripped and cast into a cauldron of boiling pitch. Upon hearing her sentence, she said to the judge, " I beg of you, by the life of the emperor whom you honour, not to oblige me to appear unclothed ; rather suffer me to be slowly lowered into the cauldron fully dressed, that you may see the patience which Jesus Christ, whom you know not, bestows upon those who trust Him." The magistrate granted her request and charged Basilides, one of the guards, to lead her to execution. The man treated her with respect, protecting her from the insults and pressure of the crowd. She thanked him for his courtesy and told him that after her death she would obtain his salvation from God. The cruel sentence was then carried out. Her mother suffered at the same time.

Shortly afterwards Basilides surprised his fellow soldiers by refusing to take an oath when called upon to do so : he was a Christian, he said, and could not swear by false gods. At first they thought he was joking, but when he persisted they took him to the prefect, who consigned him to prison. In reply to the inquiries of Christians who came to visit him in gaol, he told them that Potamiaena had appeared to him after her martyrdom and had placed on his head a crown which she said she had won for him by her prayers. He received baptism in prison and, having made a glorious confession of faith before the magistrate, was beheaded. Several other persons in Alexandria are said to have been converted to Christianity as the result of visitations from St Potamiaena who came to them in their dreams.

The authority for this narrative is the *Ecclesiastical History* of Eusebius, bk vi, ch. 5. See also Delehaye, in the *Analecta Bollandiana*, vol. xl (1922), pp. 9, 23, 89 ; and Augar, in *Texte und Untersuchungen*, N.F., vol. xiii, part 4 (1905), pp. 17 *seq.*

ST PAUL I, Pope (A.D. 767)

The immediate successor of Pope Stephen III in the chair of St Peter was his younger brother Paul. They had been educated together at the Lateran school, they had been made deacons together by Pope St Zachary, and Paul remained closely associated with his brother, whom he tenderly nursed in his last illness and whose policy he continued to pursue. A contemporary, writing in the *Liber Pontificalis*, pays an eloquent tribute to Paul's personal character, emphasizing his kindness, his clemency and his magnanimity. He was always ready to help those in distress and never did he return evil for evil. Often, under cover of the night, he would visit the sick poor in their homes or in hospitals. Sometimes he would enter the prisons and redeem poor debtors : occasionally he would release prisoners under sentence of death. If he erred, it was always on the side of leniency.

Paul's pontificate of ten years was relatively peaceful abroad, owing to his good relations with King Pepin, and peaceful at home owing to his own firm government :

" firm " is hardly a strong enough word—the severity of Paul's administration is in marked contrast with the kindness of character attributed to him by the *Liber Pontificalis*. At the same time the record of his pontificate is chiefly one long tale of political diplomacy; in the words of Monsignor Mann: " By unceasing diplomatic effort Paul prevented the Lombards on the one hand and the Greeks on the other from effecting anything of moment against the newly acquired temporal power of the supreme pontiff; he caused great events never to get beyond the eve of happening." He kept on the best of terms with Pepin, sending him exceedingly polite letters, presents (including an organ) and relics of the martyrs.

In Rome itself the pope's activities took a more concrete form. From catacombs, reduced to ruin by the ravages of time or of the barbarians, he transferred the relics of many saints to churches in the City. Amongst others the remains of St Petronilla, the supposed daughter of St Peter, were brought to a restored mausoleum which became known as the Chapel of the Kings of France. He built or rebuilt a church of SS. Peter and Paul; he also erected in St Peter's an oratory in honour of our Lady. In his paternal mansion, which he converted into a monastery under the dedication of the popes St Stephen I and St Silvester, he placed Greek monks, refugees from the iconoclast persecution. The adjoining church, entirely rebuilt by him for them, received the name of San Silvestro in Capite, from the head, reputed to be that of St John Baptist, which the monks had brought from the East. Eleven hundred years later that same church (but long since again rebuilt) was given by Pope Leo XIII to the Catholics of England.

Pope Paul was staying at St Paul's outside the Walls, whither he had gone to escape the summer heat in Rome, when he was seized with a fever which proved fatal. He died on June 28, 767.

The *Liber Pontificalis*, in Duchesne's edition (vol. i, pp. 463–467), is the most reliable source for an estimate of the pope's personal character. The letters of Paul I may be studied in MGH., *Epistolae*, vol. iii, in the edition of Gundlach. For English readers, the painstaking account given in Mgr Mann's *Lives of the Popes* (vol. i, part II, pp. 331–360) is the most satisfactory, and easily accessible. See also the *Acta Sanctorum*, June, vol. vii; Duchesne, *Les premiers temps de l'État Pontifical* (1904), pp. 79–94; M. Baumont in *Mélanges d'archéologie et d'histoire*, 1930, pp. 7–24; F. H. Seppelt, *Das Papsttum im Früh-mittelalter* (1934), pp. 137–146; Fliche and Martin, *Histoire de l'Église*, t. vi (1937), pp. 17–31.

ST HEIMRAD (A.D. 1019)

THE *cultus* of St Heimrad is a purely popular one; it has never received any official sanction. It arose from reports of miraculous happenings at his tomb, which accordingly became a place of pilgrimage. His career casts a curious light upon social conditions of the age in which he lived. His parents were serfs, attached to a great estate in Swabia; but Heimrad himself was trained for the priesthood, and appointed chaplain to the great lady on whose property he had been born. The post proving to be one for which he was quite unfitted, he was released at his own request. He then went on pilgrimages, first to Rome and then to Jerusalem, begging his bread as he went, and sharing with other wayfarers whatever he received from charity. After his return, he took to a life of vagrancy, and wandered about, mainly in Thuringia, Hesse and Westphalia. At one time, indeed, he seemed disposed to settle down in the abbey of Hersfeld, where he was allowed to stay on, though he refused to take the habit or to submit to the rule. Before long, however, the old restlessness returned. One day, when the community were at chapter, he

flung himself down dramatically in their midst and asked leave to depart. He was sure, he declared, that he could never find his salvation there. Far from wishing to detain him, the abbot seems to have been glad to be relieved of his presence, and the malcontent was rather unceremoniously turned out of the monastery.

Heimrad was, or pretended to be, aggrieved, and bewailed aloud the treatment that had been meted out to him. It was very wrong, he declared, of the abbot and monks to subject him, an emperor's brother, to such indignity. His biographer insinuates, let us note, that he only meant that he, like the rest of mankind, was a brother of Jesus Christ. The preposterous claim, however, highly amused the bystanders, but the abbot, when he heard of it, took the matter more seriously, and directed that Heimrad should be whipped. While a kindly brother was administering a not too severe castigation, the victim, we are told, recited the first half of the *Miserere*. Afterwards he resumed his nomad existence, and in the course of his peregrinations came to Kirchberg and to Detmold in Westphalia. Here the parish priest allowed him to take over a disused church, but soon had reason to regret the concession. For he found himself abandoned by his congregation, who preferred the ministrations of the newcomer, whose abnegation and eccentric ways they, rightly or wrongly, took for sanctity, and transferred to him their customary offerings. Insult seemed to be added to injury when Heimrad refused a gift from the priest's wife—this was before the strict enforcement of celibacy in the West—on the ground that she was living an immoral life. This was too much for the incumbent; he set the dogs at his rival, and hounded him out of the place.

Wherever Heimrad went, his gaunt form, emaciated countenance and strange utterances could not fail to attract notice; but whilst in some quarters he was honoured as a saint, in others he was treated as an impostor or a demoniac. St Cunegund, when she came to Paderborn with the Emperor St Henry, sentenced him to a flogging, and he fared no better at the hands of St Meinwerk, Bishop of Paderborn, before whom he subsequently appeared. For the prelate, recognizing him at once, began the proceedings by treating him as an *energumen*, and inquiring where that demoniac had sprung from now. Then, when Heimrad asserted that he had not a devil, but was a priest and had offered Mass that day, Meinwerk told him to produce the books he had used. Heimrad obeyed; but their dirty and dilapidated condition so scandalized the bishop that he consigned them to the flames, and condemned their owner to be beaten.

Heimrad's wanderings came to an end before long—possibly as the result of advancing years and increasing infirmities. He made a retreat for himself in a wood near the modern town of Wolfhagen in Hesse-Nassau, and there leading an existence of great austerity and destitution, he remained unmolested until his death in the year 1019. Many miracles are said to have followed, and half a century later, in fulfilment, it is stated, of one of his prophecies, a monastery was erected over his last resting-place, which was dedicated under the names of SS. Peter and Paul and St Heimrad.

The medieval life which relates this strange story was written, seemingly, not much more than fifty years after Heimrad's death, by Egbert, a monk of Hersfeld. The author claims to have learnt details from his own father, and from others who had known the recluse personally. The life is printed in the *Acta Sanctorum*, June, vol. vii, and also in MGH., *Scriptores*, vol. x, pp. 598–607. Egbert seems to suggest that many of the extravagant things recorded of Heimrad were deliberately done by him to draw contempt upon himself. We must remember that a similar purpose at times animated St Francis of Assisi and his first

companions, and may probably be recognized in St Benedict Joseph Labre, who was a sort of professional vagrant nearer our own day, while such a form of ascesis is almost a commonplace in Eastern hagiology.

SS. SERGIUS AND GERMANUS OF VALAAM, ABBOTS (DATE UNCERTAIN)

SS. SERGIUS and GERMANUS (Herman) are venerated as Greek monks who founded the great Russian monastery of Valaam (Valamo), on the island of that name in the huge lake called Ladoga in the south-eastern corner of Finland, from whence they evangelized the heathen Karelians on its shores. This event is commonly put between the years 973 and 992, at the time when the evangelization of the Russians was beginning around Kiev, but there is no solid ground for accepting so early a date. The monastery was certainly founded before the fifteenth century, and it was re-established by the Tsar Peter the Great in 1718; but before then it had been an unoccupied ruin for a century, because of the wars between Sweden and Russia. Accordingly both written and oral tradition has been broken, and there are only uncertain or obviously mistaken suppositions about the foundation of the house.

A more likely date than 992 is 1329, when Russian monasteries were being planted in the Ladoga region as part of a political consolidation against the Swedes in western Karelia. There is a story that at this time St Sergius took up his abode in the Vaaga cave, an old site of heathen worship: he was a stranger, from Novgorod or from Byzantium, and according to one version he had been at the head of the powerful trading community in the first-named city. From his cave he tended the souls and bodies of the people, and for his living and recreation he carved in stone. As well as becoming head of a monastic community, he was looked on as head-man of the neighbourhood in civil affairs.

There is a legend that St Sergius baptized a Karelian called Munga, who became his successor under the name of Germanus. It seems that this legend has arisen from confusion with a seventeenth-century Hans Munck, who was a local Swedish governor and a Lutheran, and certainly did not end his days in a monastery. All that is known about Germanus is that he was a contemporary of St Sergius and his collaborator. At any rate until the war of 1939, the shrines of the two saints were venerated in the *katholikon* of the Valaam monastery.

SS. Sergius and Germanus are among the Russian saints mentioned under St Sergius of Radonezh on September 25. Their history is extremely elusive, and for the above notes the writer is principally indebted to Mr Ragnar Rosén, formerly director of the Finnish state archives at Viborg and now director of the municipal archives at Helsinki. The Valaam monastery of the Russian Orthodox Church is one of those recognized by the Soviet authorities since 1943. For an account of it before World War II, see an article by Father S. M. Quandalle, in *Russie et Chrétienté*, no. 1 (1938); see also C. F. L. St George in *Eastern Churches Quarterly*, vol. iii, no. 3 (1938).

BD JOHN SOUTHWORTH, MARTYR (A.D. 1654)

INTEREST in Bd John Southworth was quickened by the discovery of his remains at Douai in 1927, and by their enshrining in the chapel of St George and the English Martyrs in Westminster cathedral. The Southworths were a Lancashire family which remained staunch to the Catholic faith throughout the penal days, although it suffered much persecution and became greatly impoverished by heavy fines. John, a member of the younger branch of the house, was sent to Douai

College in 1613 at the age of twenty-one to be trained for the priesthood. After his ordination five years later he tried his vocation for a short time with the Benedictines, but finding that he was not called to the monastic life he decided to remain a secular priest. On December 13, 1619, he was sent on the English mission. All that is known of his whereabouts and activities during the next few years is that he was living in or near London in 1623. The following year he was back in Belgium, first at Douai and then in Brussels, where he was confessor to the Benedictine nuns. Before long, however, he returned to England—this time to his native Lancashire. He laboured there until 1627, when he was arrested and tried on the charge of being a priest and of exercising his sacerdotal functions on English soil. Though condemned to death he was reprieved, and from the window of his cell in Lancaster castle he was able to give absolution to Bd Edmund Arrowsmith as that martyr was being carried to execution.

After three years Mr Southworth was transferred to London and there released, together with some fifteen other priests, at the instance of Queen Henrietta Maria. All of them were ordered to leave the country. Whether Bd John obeyed the injunction is doubtful. He was certainly living in England soon afterwards, and in 1632 he was a prisoner in the Clink. We learn, however, from a complaint made by the Puritan, Prynne, that " he had full liberty to walk abroad at his pleasure as most priests had during their imprisonment ". Of that licence he made full use during a virulent outbreak of plague in 1636. Relief granted to poor sufferers through parish officials was withheld from households known to be Catholic, and their fate would indeed have been tragic had it not been for the devotion of John Southworth and of his fellow martyr, Bd Henry Morse. The two priests visited daily the stricken houses of the Westminster area, distributing the alms provided by the queen and other charitable persons, besides administering the consolations of religion. Some four hundred families were thus assisted. When Morse fell a victim to the prevailing epidemic Southworth carried on alone, until he found himself strictly confined within the prison walls as the result of representations made by the curate of St Margaret's, who had seen him emerge from an infected house and who asserted that he was seducing the people and had recently reconciled two dying men to the Catholic faith. However, an appeal made to the queen led to a restoration of his former privileges; and not long afterwards, through her influence and that of Windebank, the secretary of state, he was released from captivity.

" Any other particulars relating to Mr Southworth's missionary labours I have not been able to find ", writes Bishop Challoner, " for want of proper memoirs, or any more of him till his final apprehension in 1654 when, upon information of one Jefferies, a pursuivant . . . he was taken out of bed at night by Colonel Worsley, and upon his own confession of having exercised his functions since his reprieve, he was condemned and dragged to Tyburn upon a sledge, between two coiners." Efforts had been made to save him by the foreign ambassadors and even by his judges, who urged him to plead " not guilty "; but he would not appear to disavow his priesthood, and they had no option but to pass upon him the sentence of death. His martyrdom took place on the eve of the feast of SS. Peter and Paul, 1654, when he was sixty-two years of age. His body was bought by the Spanish ambassador and transported to the chapel of the English College at Douai, where it remained until the confiscation of the establishment by the revolutionary authorities in 1793. To save the martyr's relics from profanation his coffin was

secretly removed by four of the students and buried inside the building. In 1927 it was discovered by a workman when he was excavating the foundations of what had once been the college. The contents were identified and Bd John Southworth's partly desiccated remains were brought back to England to rest at St Edmund's College, near Ware, which carries on the work of the old Douai seminary. Four months after the 1929 beatification of English martyrs it was removed to Westminster, and on May 1, 1930, it was solemnly translated to its present place in the cathedral.

Everything that is known concerning Bd John seems to have been brought together in the volume published in 1930 by Fr A. B. Purdie, *The Life of Bd John Southworth.* See also Challoner, MMP., pp. 504–510.

29 : ST PETER, PRINCE OF THE APOSTLES * (A.D. 64 ?)

THE story of St Peter as recounted in the gospels is so familiar that there can be no need to retrace it here in detail. We know that he was a Galilean, that his original home was at Bethsaida, that he was married, a fisherman, and that he was brother to the apostle St Andrew. His name was Simon, but our Lord, on first meeting him, told him that he should be called Kephas, the Aramaic equivalent of the Greek word whose English form is Peter (*i.e.* rock). No one who reads the New Testament can be blind to the predominant rôle which is everywhere accorded to him among the immediate followers of Jesus. It was he who, as spokesman of the rest, made the sublime profession of faith : " Thou art the Christ, the Son of the living God " ; and it was to him personally that our Saviour, with a solemnity of phrase which finds no parallel in the rest of the gospel narrative, addressed the words : " Blessed art thou Simon bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in Heaven. And I say to thee, that thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it ; and I will give to thee the keys of the kingdom of Heaven ; and whatsoever thou shalt bind upon earth, it shall be bound also in Heaven ; and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven."

Not less familiar is the story of Peter's triple denial of his Master in spite of the warning he had previously received. The very fact that his fall is recorded by all four evangelists with a fullness of detail which seems out of proportion to its relative insignificance amid the incidents of our Saviour's passion, is itself a tribute to the position which St Peter occupied among his fellows. On the other hand, if our Lord's warning met with no response, we must also remember that it was prefaced by those astounding words, with their strange change from the plural to the singular : " Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat ; but I have prayed for thee, that thy faith fail not, and thou, being once converted, confirm thy brethren." Equally impressive is the triple reparation which our Lord tenderly but almost cruelly extorted from His shamefaced disciple beside the Sea of Galilee. " When therefore they had dined, Jesus saith to Simon

* " Prince " is from Latin *princeps*, meaning simply supreme head or leader. The equivalent Greek term is *κορυφαῖος*, which in Byzantine usage is applied to both St Peter and St Paul ; this term was applied to the leader of the chorus in Attic drama ; hence eventually *coryphée*, the chief dancer in a ballet.

Peter, ' Simon, son of John, lovest thou me more than these ? ' He saith to him : ' Yea, Lord, thou knowest that I love thee.' He saith to him : ' Feed my lambs.' He saith to him again : ' Simon, son of John, lovest thou me ? ' He saith to Him : ' Yea, Lord, thou knowest that I love thee.' He saith to him : ' Feed my lambs.' He said to him the third time : ' Simon, son of John, lovest thou me ? ' Peter was grieved, because He had said to him the third time : lovest thou me ? And he said to Him : ' Lord, thou knowest all things : thou knowest that I love thee.' He said to him : ' Feed my sheep '." But the prophecy which follows is almost more wonderful ; for Jesus went on : " Amen, amen, I say to thee, when thou wast younger thou didst gird thyself and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not." " And this," adds the evangelist, " He said, signifying by what death he should glorify God."

After the Ascension we find St Peter still everywhere taking a leading part. It is he who is named first in the group of apostles who, in the upper room, " persevered with one mind in prayer with the women and Mary the mother of Jesus ", until the coming of the Holy Ghost on the day of the Pentecost. It was he, also, who took the initiative in the choosing of a new apostle in the place of Judas, and he who first addressed the jeering crowd, bearing testimony to " Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs which God did by Him in the midst of you, whom God raised again, whereof all we are witnesses ". Further, we are told : " Now when they had heard these things, they had compunction in their heart, and said to Peter and to the rest of the apostles : ' What shall we do, men and brethren ? ' Peter said to them : ' Repent, and be baptized every one of you in the name of Jesus Christ.' " Whereupon " they that received his word were baptized ; and there were added in that day about three thousand souls ". It is Peter, too, who is recorded to have done the first miracle of healing known in the Christian Church. A man lame from his birth was lying at the gate of the Temple when Peter and John went up to pray, and he asked them for an alms. " Peter with John fastening his eyes upon him said : ' Look upon us.' But he looked earnestly upon them, hoping that he should receive something of them. But Peter said : ' Silver and gold I have none, but what I have, I give thee : in the name of Jesus Christ of Nazareth, arise and walk.' And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. And he leaping up, stood and walked, and went with them into the temple, walking and leaping and praising God."

When the outbreak of persecution began which culminated in the martyrdom of St Stephen in the presence of Saul, the future apostle of the Gentiles, the new converts to Christ's teaching, for the most part, scattered, but the Apostles stood their ground in Jerusalem until news came of the favourable reception accorded in Samaria to the preaching of St Philip the Deacon. Then St Peter and St John betook themselves to the field of these labours and imposed hands upon (gave confirmation to ?) those whom St Philip had already baptized. Among these last was a man, best known to us as Simon Magus, who claimed to possess occult powers and had acquired great influence by his sorceries. Being apparently impressed by what he witnessed in those who had been newly confirmed, he came to the Apostles, saying, " Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost." But, offering them money, he only met with a stern rebuke ; for Peter said, " Keep thy money to thyself, to perish

with thee, because thou hast thought that the gift of God may be purchased with money."

In the apocryphal literature known as the " Clementines ", Simon is represented as meeting St Peter at a later date and carrying on a long contest with him and St Clement as they journey from one to another of the maritime cities of Syria on the way to Rome. Earlier still than the Clementines, St Justin Martyr (writing in the year 152) declares that Simon Magus came to Rome and was there honoured as a deity, but it must be admitted that the evidence Justin quotes for this is quite unsatisfactory. Again, in the apocryphal " Acts of St Peter ", there is a dramatic story of the Magus's attempt to gain over the Emperor Nero by a demonstration of his occult power in flying through the air. According to this legend, SS. Peter and Paul were present and by their prayers rendered the sorcerer's magic ineffective. He fell to the ground and died soon afterwards of his injuries. Other, and quite contradictory stories, are repeated by Hippolytus (in the *Philosophumena*) and by other early writers, always turning upon some sort of conflict between Simon and the two great apostles, with Rome as the background of the drama. Unconvincing as the evidence is, there is a general disposition among early Christian writers, such, for instance, as St Irenaeus, to regard Simon Magus as " the father of heresies ", and as in some special way the antagonist of SS. Peter and Paul, the representatives of Christian truth in the capital of the world.

Almost all that we know for certain about the later life of St Peter is derived from the Acts of the Apostles and from slight allusions in his own epistles and those of St Paul. Of special importance is the account of the conversion of the centurion Cornelius ; for this raised the question of the continuance of the rite of circumcision and the maintenance of the prescriptions of the Jewish law in such matters as food and intercourse with the Gentiles. Instructed by a special vision, St Peter, albeit with some hesitancy, came to see that the old dispensation was at an end, and that the Church founded by Christ was to be the Church of the Gentiles as well as of the Jews. He was reproached somewhat later by St Paul, as we learn from the Epistle to the Galatians (ch. ii), with being an opportunist and only half-hearted in acting up to these principles. The incident seems to have been connected with a gathering of certain of the apostles and elders, which has been called the Council of Jerusalem, but whether this preceded or followed St Paul's rebuke to St Peter at Antioch is not quite certain. In any case, it was St Peter's address which guided the decision at which the Jerusalem assembly arrived. The resolution come to was that the Gentile converts to Christianity need not be circumcised or required to observe the law of Moses. On the other hand, to avoid too grievous a shock to Jewish susceptibilities, they were to abstain from blood and from things strangled, as well as from fornication and from idol-offerings. This decision was communicated to Antioch and served to calm the troubled feelings of the fast-growing Christian community in that great city.

It is possible, though we have no really reliable evidence upon the point, that before the Jerusalem council (A.D. 49 ?) St Peter had already, for two years or more, been bishop of Antioch, and that he may even have made his way to Rome, thus taking possession of what was to be his permanent see. A striking incident recorded in the Acts is the violent outbreak of persecution under Herod Agrippa I, probably in the year 43. We are told that Herod " slew James the brother of John with the sword "—this, of course, was the elder James, the apostle whose feast is kept on July 25—and that then he proceeded to arrest Peter also. However, " prayer was

earnestly being offered to God by the Church in his behalf ", and Peter, though " he was sleeping between two soldiers bound with two chains, and sentries outside the door were guarding the prison ", was released by an angel and was able to make his way to a safe refuge. After that we are only told that " he departed and went to another place ", by which might be meant Antioch, or even Rome. From this point Peter is mentioned no more in the Acts except in connection with the council at Jerusalem as described above.

The passion of St Peter took place in Rome during the reign of Nero (A.D. 54–68), but no written account of it (if there was such a thing) has survived. According to an old but unverifiable tradition he was confined in the Mamertine prison, where the church of San Pietro in Carcere now stands. Tertullian (d. *c.* 225) says that the apostle was crucified; and Eusebius adds, on the authority of Origen (d. 253), that by his own desire he suffered head downwards. The place has always been believed to be the gardens of Nero, which saw so many scenes of terror and glory at this time. The, at one time, generally accepted tradition that St Peter's pontificate lasted twenty-five years is probably no more than a deduction based upon inconsistent chronological data. The beautiful legend that St Peter, departing out of Rome at the earnest request of his flock, met our Lord coming in, and asked Him, " *Domine quo vadis?* " (Lord, whither goest thou ?), is first told by St Ambrose in his sermon against Auxentius. Our Lord answered, " I am coming to be crucified a second time ", and St Peter at once turned back, realizing that the cross of which the Saviour spoke was that which was destined for himself. The agreement of this story with the thought expressed in stanzas 4 and 5 of the striking hymn, *Apostolorum passio*, is, as A. S. Walpole pointed out, one among many reasons for attributing the hymn quite definitely to St Ambrose.

This is not the place to discuss objections that have been made from time to time against the tradition of St Peter's episcopate and martyrdom in Rome (*cf.* the feast of his Chair at Rome on January 18). It is probably true to say that no serious scholar now questions it, for the weight of evidence from both documents and monuments is decisive. But brief reference may be made to certain early indications of strong popular devotion to Peter and Paul in the City. According to a view which has been accepted by many Roman archaeologists, the bodies both of St Peter and St Paul were in the year 258 conveyed from their respective tombs beside the Vatican and on the Ostian Way to some hiding-place, *ad catacumbas*, on the Appian Way, close to the site where the basilica of St Sebastian now stands. Excavations in 1915–1922 were undertaken to find this hiding-place, or at any rate some trace of it, but in this respect the investigation does not seem to have been crowned with success. There was found, however, the basin or hollow (*κύμβη*) in the tufa, from which the now familiar name " catacomb " is derived. The place was called *ad catacumbas* because its most conspicuous original feature was a series of sepulchral chambers constructed in the tufa beside a natural depression in the ground (*κατὰ κύμβας*).

Close beside these, however, there were found the walls of a large room, open on one side to the air, which must have been constructed about the year 250. From its decorations and other details it was clearly a place intended for meetings of a more or less convivial and ceremonial character. There is good reason to suppose that it was the scene of those repasts called *agapae*, the Christian love-feasts of the early centuries. What is beyond question is that the remains of the plaster coating left here and there on the walls are covered with *graffiti* (scribblings) which can be

dated with security as belonging to the second half of the third century. They seem to have been a rather uneducated crowd who scrawled their pious sentiments upon the plaster, but their devotion to Peter and Paul is made everywhere manifest. Here are a specimen or two, selected from a great number, almost all fragmentary :

" PETRO ET PAULO TOMIUS COELIUS REFRIGERIUM FECI."

Refrigerium was the treat or entertainment provided at these reunions by some more affluent person for the benefit of his poorer fellow Christians ; so that we may translate the scribble : " I, Tomius Coelius, made a feast to the honour of Peter and Paul."

" DALMATIUS BOTUM IS PROMISIT REFRIGERIUM." (By way of a vow Dalmatius promised a feast for these.)

Many of the scrawls are simply invocations. Thus :

" PAULE ET PETRE PETITE PRO VICTORE." (Paul and Peter, make intercession for Victor.)

" PETRUS ET PAULUS IN MENTE ABEATIS ANTONIUS BASSUM." (Peter and Paul, do not forget Antonius Bassus.)

These spontaneous and often quite illiterate appeals point clearly to a great popular *cultus* of SS. Peter and Paul at this spot. Most are written in Latin, a few in Greek, but the Latin is often scrawled in Greek letters. As already noticed, the plaster only remains in patches, and many of the scribblings are illegible, but in the case of nearly eighty the names of both apostles can be discerned, sometimes that of Peter standing first, sometimes that of Paul. There can be no possible question that somewhere during the latter half of the third century, and consequently in close accord with an entry in the Philocalian calendar of 354 which commemorates a translation, or at any rate a festival celebration, of the two apostles *ad catacumbas* in 258, there existed precisely in that spot a vigorous popular devotion to the two great Roman patrons conjointly, the evidence of which remains to this day.

Already, at the beginning of the third century, Caius, as quoted by Eusebius, records that the scene of the triumph of St Peter was to be found on the Vatican hill, whereas the martyrdom of St Paul was honoured on the Ostian Way. Father Delehaye and some other distinguished hagiographical experts hold that the bodies of the two apostles were interred there from the beginning and have never since been disturbed ; others suggest that they were temporarily buried at the Appian Way site immediately after their deaths, until permanent tombs near the scene of their respective martyrdoms could be prepared. In either case the inscription set up by Pope St Damasus I (d. 384) at the place near St Sebastian's would then merely commemorate the institution of a festival in 258 which, for convenience or some other reason, was celebrated *ad catacumbas.*

Since the above was written the results of the excavations, begun under St. Peter's basilica in 1938, have been made public. The site and fragmentary remains of the Apostle's tomb there seem to have been established and identified beyond reasonable doubt; but whether the human remains found in close proximity are those of St Peter can at present, and perhaps for ever, be only a matter of surmise. This discovery on the Vatican hill revives interest in the San Sebastiano site; but the theory that, after a translation *ad catacumbas* in 258, the bones of St Peter remained there permanently is for several reasons a most unlikely one.

The joint feast of SS. Peter and Paul seems always to have been kept at Rome on June 29, and Duchesne considers that the practice goes back at least to the time

of Constantine ; but the celebration in the East was at first commonly assigned to December 28. This was the case at Oxyrhynchus in Egypt, as surviving papyri attest, as late as the year 536, but in Constantinople and elsewhere in the Eastern empire the Roman date for the commemoration gradually won acceptance. The joint feast was kept in Syria in the early fifth century, as we learn from the Syriac *breviarium* of that period, which has an entry in this form : " December 28, in the City of Rome, Paul the Apostle, and Simon Kephas (*i.e.* Peter), the chief of the Apostles of the Lord."

There is, of course, an enormous literature connected with St Peter, which deals with his life and office from every point of view. The commentators on the gospels and on the Acts of the Apostles cover a large part of the ground with which such a work as the present is specially concerned. The little volume *S. Pierre* (in the series " Les Saints "), by L. C. Fillion, forms an excellent introduction to the subject, as it includes the whole range of what is recorded of the apostle ; that of C. Fouard, *St Peter* (Eng. trans.), is more detailed, but it is mainly concerned with the early years of the Christian Church, leaving aside what we are told of St Peter in the gospels. To these may be added R. Aigrain's *St Pierre* (1938) and a popular American work by W. T. Walsh, *St Peter the Apostle* (1950). For St Peter's teaching, G. Thils, *L'enseignement de St Pierre* (1946) may be consulted, and on the early primacy Bishop Besson's *St Pierre et les origines de la primauté Romaine* (1929) is excellent. Among other non-Catholic scholars, see Bishop Lightfoot, *Apostolic Fathers* (1877), W. Ramsay, *The Church and the Roman Empire* (1893), O. Cullmann, *Peter : Disciple, Apostle, Martyr* (1954), and H. Lietzmann, *Petrus und Paulus in Rom* (1927) and *Petrus Römischer Martyrer* (1936) on St Peter in Rome. For a discussion of the catacomb problem, see F. Toletti's article in *Rivista di archeologia cristiana*, 1947–1948 ; Mgr A. S. Barnes, *The Martyrdom of St Peter and St Paul* (1933), on which cf. *Analecta Bollandiana*, vol. lii (1934), pp. 69–72 ; and P. Styger, *Die römischen Katacumben* (1933). Cf. also the *Liber Pontificalis* (ed. Duchesne), vol. i, and Delehaye, *Origines du culte des martyrs* (1933), pp. 263–269. The report of the 1938–1950 excavations has been published in 2 vols., one of text and one of illustrations ; see an article by P. Romanelli in the *Osservatore Romano*, December 19, 1951. Numerous other articles in various languages on the results of the excavations appeared, among them two by J. B. Ward Perkins, in *The Listener*, 25 Sept. 1952, and in the *Journal of Roman Studies*, vol. xlii (1952).

ST PAUL, Apostle of the Gentiles (A.D. 67 ?)

Of all the saints with whom we are made acquainted through the pages of Holy Writ, St Paul is the most intimately known to us. We possess not merely an exact external record of his doings, furnished by his disciple, St Luke, in the Acts of the Apostles, but we have his own incomparable self-revelation in his letters which, while prompted always by no other purpose than to benefit those to whom he writes, lay bare his very soul.* It would be difficult, without transcribing a great part of the New Testament, to draw a faithful picture of the character of the Apostle of the Gentiles ; and the New Testament, it may be assumed, is in the hands of all. In the first volume of this series, under January 25, St Paul's conversion has been narrated. In the present notice it has seemed best to leave on one side the thirty-two pages which Butler devoted to an account of the apostle's missionary journeys and his writings, and to give a brief summary of what St Luke records in the last fifteen chapters of the Acts.

* There is also some evidence about his physical appearance (*cf.* 2 Corinthians x, 10). A second-century document, the so-called *Acts of Paul and Thecla*, says that he was " a man small in size, bald-headed, bandy-legged, well built, with eyebrows meeting, rather long-nosed, full of grace. For sometimes he seemed like a man, and sometimes he had the countenance of an angel."

When Saul, on his way to Damascus, had been stricken down and converted from a prosecutor into the eager servant of Christ, he withdrew, on recovering from his temporary blindness, to spend three years of seclusion in " Arabia ". Then, returning to Damascus, he began to preach the gospel with fervour. But fury against his teaching was such that he had to make his escape, being let down the city wall in a basket. He directed his steps to Jerusalem, and there, perhaps not unnaturally, he was at first regarded by the Apostles and their converts with considerable suspicion, until the generous support of Barnabas allayed their fears. In Jerusalem, however, he could not stay—the resentment of the Jews against him was too strong—and being warned by a vision which came to him in the temple, Saul went back for a time to his native city of Tarsus. Thither Barnabas went to seek him, and yielding to his persuasion Saul accompanied him to Antioch in Syria, where the two preached with such success that a great community of believers was founded who, in that city for the first time, began to be known as " Christians ".

After a twelve-months' stay Saul, in 44, paid his second visit to Jerusalem, coming with his companion to bring contributions to the brethren who were suffering from famine. By this time all doubts concerning Saul's stability had been laid at rest. By the direction of the Holy Spirit he and Barnabas, after their return to Antioch, were ordained, and forthwith set out on a missionary journey, first to Cyprus and then to Asia Minor. In Cyprus they converted the proconsul, Sergius Paulus, and exposed the false prophet Elymas, by whom he had been duped. Thence crossing to Perga, they made their way through the Taurus mountains to Antioch of Pisidia, and went on to preach in Iconium and then in Lystra, where, healing a cripple, they were at first taken for gods—Barnabas was Jupiter and Paul Mercury, " because he was the chief speaker " ; but enemies among the Jews provoked a revulsion of feeling, Paul, as he now begins to be called by his Gentile name, was stoned and left for dead. They escaped, however, and fled secretly to Derbe, whence in time they pursued their journey to the more peaceful atmosphere of the Syrian Antioch. Two or three years had probably been spent in this first missionary expedition, and it seems to have been in the summer of 49 that Paul came to Jerusalem for the third time, and was present at the meeting in which the question of the attitude of the Christian Church towards Gentile converts was finally decided. The incident in which Paul, as recorded in the second chapter of the Epistle to the Galatians, remonstrated with St Peter at Antioch over his too conservative Judaism, had perhaps occurred in the preceding winter.

Then the years from 49 to 52 were spent by St Paul in his second great missionary journey. Taking Silas with him, he travelled through Derbe to Lystra, regardless of what had previously befallen him in that place, but he was rewarded by the faithful discipleship of Timothy, whose parents dwelt there, Paul, on his part, being seemingly more careful to avoid giving unnecessary offence to the Jews ; for he had Timothy circumcised, as his mother was a Jewess, though his father was a Greek. Accompanied by both Timothy and Silas, St Paul went through Phrygia and Galatia preaching and founding churches. He was, however, prevented from proceeding farther in a northerly direction by a vision which summoned him to Macedonia. Accordingly he crossed over from Troas ; the beloved physician, St Luke, the author of a Gospel and the Acts, being now apparently of the party. At Philippi we have the very interesting episode of the girl with the divining spirit who called after them, " These men are the servants of the most high God ". But

though this might have seemed to help the cause, Paul commanded the spirit to go out of her. This put an end to the girl's powers of divining, and her masters, deprived of a source of profit, raised a clamour and brought Paul and Silas before the magistrates. The two missionaries were beaten and thrown into prison, but were miraculously set at liberty. We need not trace the further stages of this journey. The missionaries made their way through Macedonia, Beroea and Athens to Corinth. At Athens we have an account of the address delivered by St Paul on the Areopagus, in which he took occasion to comment upon their altar dedicated " to the unknown god ". In Corinth his preaching made a deeper impression and we are told that he settled there for a year and six months. In the year 52 St Paul seems to have left Corinth to come to Jerusalem—his fourth visit—possibly to be present there for Pentecost, but he remained for only a short time and went on to Antioch.

The third missionary journey is thought to have covered the years 52 to 56. St Paul traversed Galatia, the Roman province of " Asia ", Macedonia, Achaia, crossed back to Macedonia, and made a return by sea which allowed him to pay his fifth visit to Jerusalem. During this period he probably spent three winters at Ephesus, and it was at Ephesus that occurred the great disturbance raised by Demetrius the silversmith, when Paul's preaching interfered with the profitable trade which many of the townspeople carried on in making and selling images of Diana. Then at Jerusalem we have the story told in detail of the apostle's reception by the elders and of the intense popular commotion excited by his visit to the Temple. He was arrested, roughly handled, and bound with chains, but before the tribune he defended himself with vigour. The official inquiry ended by his being conveyed to Caesarea, for a plot was discovered in which forty Jews had bound themselves under a curse " that they would neither eat not drink until they should kill Paul ". At Caesarea he was kept in captivity for two years, under the proconsuls Felix and Festus, while the uncertain trial dragged on, for the governors, though all evidence of any real offence was lacking, were unwilling to face the unpopularity and the danger of an outbreak which might occur if they delivered a verdict in his favour. Paul meanwhile " appealed to Caesar " ; in other words, demanded, as a Roman citizen, that the cause should be heard by the emperor himself. In charge of a centurion, Julius, the prisoner was sent to Myra and then conveyed in an Alexandrian wheat-ship to Crete. The vessel, however, was caught in a hurricane and suffered shipwreck at Malta. St Paul, after some delay, was transferred to another ship, brought to Puteoli, and thence by land to Rome. There the book of the Acts of the Apostles leaves him, awaiting his trial before Nero.

The later movements and history of the great apostle are very uncertain. It seems probable that he was tried and acquitted in Rome after a lengthy imprisonment. We have evidence of yet another, a fourth, missionary journey. It is held by some that he visited Spain, but we can affirm with greater confidence that he found his way to Macedonia once more and probably spent the winter of 65–66 at Nicopolis. Returning to Rome he was again arrested and imprisoned. Whether he was condemned in company with St Peter is not certain, but as a Roman citizen his punishment was different. There is a strong and seemingly reliable tradition that he was beheaded on the Ostian Way, at a place called Aquae Salviae (now Tre Fontane), near where the basilica of St Paul Outside the Walls stands to-day ; and in that church his burial-place is venerated. It is commonly said that St Paul

suffered on the same day of the same year as did St Peter, but there is no certainty about this. Shortly before, he had written to St Timothy those famous words: "I am even now ready to be sacrificed, and the time of my dissolution is at hand. I have fought a good fight; I have finished my course; I have kept the faith. As for the rest, there is laid up for me a crown of justice which the Lord, the just judge, will render to me in that day: and not only to me, but to them also that love His coming."

In the case of St Paul again there is a vast literature, which it would be useless to attempt to recapitulate here. As a particularly valuable guide to the many problems involved in the apostle's work and writings, the little volume, *St Paul*, by Fr F. Prat, who has made this study his life-work, may be particularly recommended. It is published in the series "Les Saints". The *St Paul* of Fouard (Eng. trans.) is also well known, and the apostle's history is therein discussed in great detail. Much help may be obtained from the commentaries on the Epistles by the Anglican Bishop Lightfoot, and from the books of his friend, the archaeological explorer, Sir W. M. Ramsay, notably *St Paul the Traveller* (1908) and *The Church in the Roman Empire* (1893). All the fuller commentaries on the Acts of the Apostles necessarily deal with St Paul's history; see, for example, E. Jacquier, *Les Actes des Apôtres* (1926), and Camerlynck and Van der Heeren, *Commentarius in Actus Apostolorum* (1923). Other useful books are: K. Pieper, *Paulus, seine missionärische Persönlichkeit . . .* (1926); P. Delattre, *Les Épîtres de S. Paul* (1924–1926); Tricot, *St Paul* (1928); and the indispensable *Theology of St Paul* of Fr Prat (Eng. trans., 2 vols., 1927–1934). Some more recent publications are English translations of Mgr J. Holzner's *Paul of Tarsus* (1944) and I. Giordani's *St Paul, Apostle and Martyr* (1946), a popular work; a long biography in Italian by D. A. Penna, *San Paulo* (1946); E. B. Allo, *Paul, Apôtre de Jésus-Christ* (1946); and R. Sencourt's study, *St Paul: Envoy of Grace* (1948). There are many apocryphal writings in which St Paul plays a prominent part, including letters purporting to have been written by him. The *Acts of St Paul* have been edited by W. Schubart and C. Schmidt, from a papyrus manuscript at Hamburg. The *Acts of Paul and Thecla* have been more than once printed: see September 23 herein, under St Thecla, and O. von Gebhardt, in *Texte und Untersuchungen*, vol. vii, part II (1902); consult also L. Vouaux, *Les Actes de Paul et ses Lettres apocryphes* (1913). On the burial-place of the apostle in the *confessio* at St Paul's Outside the Walls, see Grisar, *Analecta Romana*, pp. 259 *seq.* No one perhaps has written of St Paul with truer intuition than Cardinal Newman, who was specially fitted to appreciate the secret of the apostle's appeal, his gift of Christian sympathy.

ST CASSIUS, BISHOP OF NARNI (A.D. 538)

THE little that is known about St Cassius is derived from the pages of St Gregory the Great. In his *Dialogues* he expatiates upon the virtues of this bishop of Narni, upon his exemplary life, his care for his flock and his self-sacrificing generosity to the poor. After it had been revealed to him, through one of his priests, that he would die in Rome on the feast of St Peter and St Paul, he made a point of going annually to the City on the eve of that day. Six times he returned from his pilgrimage, but the seventh year the prophecy was fulfilled. When he had celebrated Mass and given communion to the people, he passed away peacefully to receive his eternal reward. He had composed in advance his own epitaph in verse, and in accordance with its terms he was buried at Narni in the oratory of his predecessor, Juvenalis, beside a certain Fausta, who may have been his wife. In the ninth century Count Adalbert of Tuscany seized Narni and caused the bodies of St Juvenalis, St Cassius and "St" Fausta to be taken to Lucca. There they found a resting-place in the church of St Frediano. Eventually, however, the relics—or part of them—were returned to Narni, where they are still preserved in the cathedral.

Of the life of St Cassius, nothing more is known than what we learn from St Gregory the Great—first of all, in the *Dialogues*, and then in a special sermon of his. All the relevant passages are quoted in the *Acta Sanctorum*, June, vol. vii.

SS. SALOME AND JUDITH (NINTH CENTURY ?)

ABOUT the middle of the ninth century, Walter, the abbot of the double monastery of Ober Altaich in Bavaria, caused an anchoress-cell to be built at the west end of the church with an aperture into the choir. In it he enclosed with the customary rites a relation of his own, a stranger from England named Salome. According to a tradition which became current at Altaich, she was an unmarried princess, the niece of a king of England. On her way back from a pilgrimage to Jerusalem she had the misfortune to lose her two attendants, all her possessions, and—temporarily —her sight. After many sufferings and much wandering she arrived at Passau, where she found a temporary home, and from thence she went to Altaich to end her days in seclusion and prayer. Some time later she was joined by a cousin or aunt, a widow called Judith, who—it was popularly believed— had been sent in search of Salome by the king of England. Altaich proved as attractive to her as to her kinswoman, and she also decided to remain there. For her accommodation, a second cell was built, adjoining that of Salome. Thus they lived until Salome's death left Judith in solitude. At times she suffered from diabolical attacks and night terrors, and the shrieks which came from her cell sometimes brought the monks running from the neighbouring abbey to find out if she was being murdered. She was buried beside her niece at Ober Altaich. It is stated that in 907, when the monastery was destroyed by the Hungarians, the relics of both recluses were translated to Nieder Altaich, where they are still venerated.

No contemporary English princess known to history seems to tally with either Salome or Judith, unless, as has been suggested, it be Edburga, the beautiful and wicked daughter of Offa of Mercia. She married Beorhtric, King of the West Saxons, and, after murdering a number of his nobles, she accidentally killed her husband with the poison she had prepared for someone else. She was driven out of England, and she took refuge at the court of Charlemagne. That monarch, in the words of William of Malmesbury, " on account of her wickedness and exceeding beauty, gave her a noble nunnery for women ". Her conduct there, however, was so disgraceful that she was ejected with ignominy, and was reduced to wandering from one city to another with a maidservant as her sole companion. Asser states that he knew people who had seen her begging in the streets of Patavium, *i.e.* Pavia. If Patavium is, indeed, as has been suggested, a copyist's erroneous rendering of Patavia, or Passau, a city within easy reach of Altaich, then Judith the recluse may well have been Edburga ; she would naturally change her name on entering religion, to sever so tangible a link with her discreditable past.

There is a detailed Latin narrative dealing with what purports to be the history of these two recluses, written seemingly by a monk of Nieder Altaich. The Bollandists in 1709 describe him as almost a contemporary of what he records (see the *Acta Sanctorum*, June, vol. vii), but later critics are satisfied that the document which we possess cannot have taken shape earlier than the close of the twelfth century. Moreover, the Walter referred to in the story as abbot of Altaich seems more probably to belong to the eleventh century, in the time of William the Conqueror. See Holder-Egger in MGH., *Scriptores*, vol. xv, pp. 847 *seq.*, who quotes the text in part, and *cf. Forschungen zur deutschen Geschichte*, vol. xviii (1878), pp. 551 *seq.* For Edburga, see R. M. Wilson, *The Lost Literature of Medieval England* (1952), pp. 37 *seq.*

ST EMMA, WIDOW (*c.* A.D. 1045)

THE little Austrian town of Gurk, in Carinthia, which gives his title to an archbishop, derives its origin from a double monastery and a church founded by St Emma, or Hemma, towards the middle of the eleventh century. She was related on her mother's side to the Emperor St Henry, at whose court she was trained under the watchful eye of St Cunegund. She was afterwards given in marriage to William, Landgrave of Friesach, and their union was a happy one. Emma and her husband had two children, William and Hartwig, to whom when they were old enough the landgrave gave the supervision and charge of the mines from which he drew part of his wealth. The miners were a wild and lawless band whom the brothers found it difficult to control except by taking measures of extreme severity. After one of the men had been hanged for gross immorality by order of Count William, a number of his companions rose in rebellion and murdered both their young masters.

When the news was broken to the parents, Emma at first abandoned herself to grief, while the landgrave threatened to destroy all the insurgents, with their wives and children. Nobler counsels, however, prevailed. Emma turned to God in fervent prayer, and her husband pardoned all except the actual perpetrators of the murder. He then undertook a pilgrimage to Rome. But he fell ill on his way back and died within a short distance of his home. Thus bereft of her husband and children, St Emma devoted her possessions and the remainder of her life to the service of God and of her fellow creatures. Besides giving alms liberally to the poor, she founded several religious houses, of which the chief was the monastery mentioned above. It was located on one of her own estates, and her castle of Gurkhofen formed part of the community buildings. In the two establishments, which were of course entirely separate, provision was made for twenty monks and seventy nuns. Between them they kept up the *laus perennis*.* It is stated that St Emma herself received the veil at Gurk, but this is not certain She died about the year 1045, and was buried in her own church at Gurk.

Although she certainly founded the abbey of Gurk, the earlier life of St Emma seems to have been in fact different from the medieval tale related above. It was she who belonged to the Friesach family, and when she was left a widow by the death of Count William of Sanngau *c.* 1015 she had a son living ; he was killed in battle twenty years later, and it was then that her religious benefactions began. The ancient *cultus* of the Countess Emma was confirmed by the Holy See in 1938; a list supplied by the Congregation of Sacred Rites includes her among the *beatae*, but she is generally called Saint.

The Bollandists print the unsatisfactory medieval Latin biography in the *Acta Sanctorum*, June, vol. vii. See A. von Jaksch, *Gurker Geschichtsquellen*, vol. i (1896) ; J. Löw, *Hemmabüchlein* (1931) ; and the publication of the Congregation of Rites, *Confirmationis cultus . . . servae Dei Hemmae . . . positio* (1937).

30 : THE COMMEMORATION OF ST PAUL

THE Mass and office of June 29 being principally concerned with St Peter, it is followed the next day by a special commemoration of St Paul. None the less June 29 is the feast-day of St Paul no less than of St Peter, and the notice of him herein therefore appears under that date.

* The *laus perennis* (continual psalmody) was an arrangement in certain large monasteries whereby relays of monks or nuns sang the Divine Office day and night without intermission. Gurk is a late example of a custom that died out entirely.

ST MARTIAL, Bishop of Limoges (*c.* A.D. 250)

All that is actually known about St Martial is that he was a bishop of Limoges and that he has been venerated from a very early date as the apostle of the Limousin and the founder of the see which he occupied. In all probability he flourished about A.D. 250. According to the tradition current in the sixth century, and recorded by St Gregory of Tours, he was one of seven missionaries sent from Rome to Gaul shortly before 250. St Gatian went to Tours, St Trophimus to Arles, St Paul to Narbonne, St Martial to Limoges, St Dionysius (Denis) to Paris, St Saturninus to Toulouse and St Austremonius to the Auvergne. Each one evangelized the district he had selected and became its first bishop. In the early litanies of Limoges, St Martial's name appears as a confessor, but after a time the monks of the local abbey of St Martial (who possessed his relics) began to contend that he must be honoured as an apostle. His legend had by now developed considerably, and he was being represented not only as the apostle of Aquitaine, but as one of our Lord's immediate followers, the boy with the barley loaves and fishes, and one of the seventy-two disciples. The question of his title was considered important enough to be brought before several synods. In the eleventh century St Martial's *cultus* received a great impetus in consequence of the rebuilding of the abbey dedicated under his name, the enshrining of his body, and the dissemination of a fantastic narrative embodying and expanding the various current legends, but purporting to be the saint's original authentic acts as compiled by his immediate successor in the bishopric of Limoges, St Aurelian.

That this extravagant forgery, bristling with anachronisms and improbabilities, should have imposed upon an uncritical age is perhaps not to be wondered at: but it is surprising to find its genuineness still upheld in certain quarters at this present day. Martial, we are told, was converted at the age of fifteen by our Lord's preaching; he was baptized by his kinsman, St Peter; he was present at the raising of Lazarus: he waited on our Lord at the Last Supper, and he received the Holy Ghost with the other disciples at Pentecost. St Peter, whom he accompanied first to Antioch and then to Rome, sent him to preach the gospel in Gaul. With St Peter's staff he raised to life his companion, St Austriclinian, who had died on the journey. After their arrival at Tulle, he delivered his host's daughter from an evil spirit, and resuscitated the son of the Roman governor who had been strangled by a demon. These miracles led to the conversion and baptism of 3600 persons. Pagan priests who ventured to attack him were smitten with blindness, until the saint by his prayers restored the use of their eyes. Others who beat and imprisoned him at Limoges were killed by a thunderbolt, but were brought back to life by him in response to the entreaties of the citizens. One of the priests thus resuscitated was Aurelian, the reputed author of these so-called "acts". Mass conversions followed these miracles also. Amongst St Martial's penitents was a noble damsel called Valeria. She determined to consecrate her virginity to our Lord, and was beheaded by order of Duke Stephen to whom she had previously been betrothed. After the execution she carried her head in her hands to the church where St Martial was. Duke Stephen himself was subsequently converted, made a pilgrimage to Rome, where he found St Peter engaged in giving instruction to the people at a place called the Vatican. The duke was able to give him the latest news of St Martial and made a favourable report of the progress of the missions in Gaul. In the fortieth year after the Resurrection—the seventy-fourth

of our era—St Martial was warned in a vision of his impending death, and fifteen days later he breathed his last, surrounded by his brethren.

It is stated that Pope John XIX gave permission for the term " apostle " to be applied to St Martial, but the Congregation of Rites in 1854 refused to ratify this, deciding that he was to be venerated in the Mass, the litanies, and office as an ordinary bishop and confessor. It would seem, however, that the bishop of Limoges, in answer to a remonstrance and appeal addressed to Pius IX in the same year, was gratified with a favourable answer permitting that in that diocese St Martial should enjoy the style and precedence of an apostle.

We have three ancient accounts of the life of St Martial. The first is the very short notice, followed by a few miracles, which we find in the *De gloria confessorum* (cap. xxvii–xxix, and *cf. Hist. Francorum*, i, 28) of St Gregory of Tours. It fixes the coming of St Martial at about A.D. 250. The second is considerably longer, and was written probably in the ninth century. In this, St Martial is said to have been sent to Limoges by St Peter, but his missionary efforts, though crowned with instantaneous success and accompanied with marvels, are limited to the diocese of Limoges. The best text of this was edited by C. F. Bellet, in his book, *L'ancienne vie de St Martial et la prose rythmée* (1897). The third and most extravagant life claims to be written by the saint's successor Aurelian, but borrows much from the *Historia apostolica*, an apocryphal document which was first printed under the name of Abdias. Here, as stated above, St Martial is represented as preaching all over the south of France, with the support of Duke Stephen. There is some reason to think that the story was fabricated by Adhemar de Chabannes, with the object of enhancing the glory of the abbey of Saint-Martial of Limoges, in which he had been brought up. It seems certain that it was Adhemar who forged the supposed bull of Pope John XIX, which authorized the cult of St Martial with all the marks of honour belonging to the twelve authentic Apostles, and he is also gravely suspected of producing other spurious documents of the same kind. All this matter has been very fully investigated by Louis Saltet, in the *Bulletin de littérature ecclés.* (Toulouse, 1925), pp. 161–186, and 279–302 ; 1926, pp. 117–139, and 145–160 ; and 1931, pp. 149–165. See also Duchesne, in the *Annales du Midi*, vol. iv (1892), pp. 289–339 ; as well as his *Fastes Épiscopaux*, vol. ii, pp. 104–117 ; and, finally, a very long article by H. Leclercq in DAC., vol. ix, cc. 1063–1167, which is equipped with a vast and almost bewildering bibliography. The statements made in this article, however, as Saltet has pointed out (*l.c.* 1931, pp. 163–165), are in some respects open to criticism. The saint is referred to as " apostle " in a Winchester litany of the eleventh century (Arundel MS. 60). See *Analecta Bollandiana*, vol. lxiv (1946), pp. 84–86 ; and *cf.* H. M. Colvin, *The White Canons in England* (1951), pp. 51–52.

ST BERTRAND, BISHOP OF LE MANS (A.D. 623)

ST BERTRAND (Bertichramnus) was born about the middle of the sixth century, but exactly where is uncertain. Eventually he went to Paris, where he received holy orders at the hands of St Germanus and became one of his clergy. Bertrand was conspicuous in the bishop's cathedral school, and had attained the position of archdeacon when, in 587, he was nominated to the bishopric of Le Mans. He was to find his position an uneasy one. At that period, when France was distracted by the rival factions of the kings of Neustria and Austrasia, it was difficult for any prominent person to avoid taking sides, and Bertrand, who was a partisan of the Neustrian princes, shared their changing fortunes. Two or three times he was driven from his diocese, the see on one occasion being occupied by a usurper. In 605, however, he was finally reinstated by King Clotaire II.

He proved a great benefactor to the Church and to the poor. A number of estates were made over to him by landowners, and he used them for the endowment of religious foundations, for the foundation of new ones, and for the enrichment of the church of Le Mans. Agriculture was a subject in which he was greatly

interested. In the most enlightened and practical way he insisted on the development of land which came under his control. He was particularly concerned with the planting of vineyards, and from a few vines which had been given him by his friend, St Licinius of Angers, he propagated with success a particularly choice kind of grape. Amongst his foundations were the abbey of SS. Peter and Paul, a large hospice for travellers and pilgrims, and a church which he dedicated to St Germanus. He received the pallium from Rome at the request of King Clotaire, although he was not an archbishop. His death took place in the year 623, when he was about seventy years of age. Perhaps the most interesting memorial which is left of this saint is the text of his will, which seems to be accepted as an authentic document and which disposes of large landed possessions. It also enables us to correct in some details the statements too carelessly made by the chronicler who compiled the account of his episcopate.

A short biography is preserved in the *Actus Pontificum Cenomannensium*, edited by Mabillon in his *Vetera Analecta*, vol. iii, pp. 109–112. There is also an account of St Bertichram in the *Acta Sanctorum*, June, vol. i, under June 6. But by far the most thorough study of his life and episcopate is that which has been published by Ambrose Ledru in *La Province du Maine*, vol. xiv (1906), pp. 369–383, and vol. xv (1907), pp. 20–26, 97–108, 122–134, 142–162, 227–236, 267–271.

ST ERENTRUDE, VIRGIN (*c.* A.D. 718)

WHEN St Rupert had been engaged for some years in the task of preaching the gospel in Bavaria, he paid a visit to his native land, which was in the diocese of Worms, in order to enlist fresh helpers. He appealed particularly for the aid of devoted men and women, prepared to occupy religious houses in the new city of Salzburg, and amongst those who responded to the call was his kinswoman, Erentrude, or Erentrudis. She was probably his niece, the daughter of his brother, but may possibly have been his sister. For her and for the women who accompanied her to Salzburg, or rallied round her after her arrival, he erected a convent on a hill which is still known by the name of Nonnberg. She governed the community as abbess, and by her instruction and example trained them to great piety.

One day, shortly before St Rupert's death, Erentrude went to visit him at his special request. After pledging her to secrecy, he told her that he was about to die, and asked her to promise that she would continue to intercede for him when he had departed. Overcome with emotion, she besought him to pray that she might be taken first, and not be left orphaned in a strange land. It was at his bidding, she reminded him, that she had abandoned her own country. St Rupert replied with a gentle reproof. The disposal of the end of our lives is in the hands of God, he told her, and it is not right to wish to die before the appointed time. She accepted the rebuke, and modified her petition. Would he at least undertake to ask God, after his death, to allow her soon to follow? This he promised to do. "When they had conversed for a long time on the sweetness of eternal life, amid tears shed by both, they sadly bade each other a last farewell." Erentrude's desire was granted. One night, shortly after St Rupert's death, she was praying earnestly for his soul, when he appeared to her and said, "Come, dear sister, come to the kingdom you have so long been striving to reach." She fell ill almost immediately, and the end came within a few days. She is believed to have died on June 30, 718. Three hundred years later, her convent and church, which had

fallen into ruins, were rebuilt by the Emperor St Henry, as a thank-offering for a cure which he attributed to her intervention. St Erentrude's relics, which have been carefully treasured through the centuries, now rest in the crypt of the church on the Nonnberg.

There is a short Latin biography printed by Mabillon, *Acta Sanctorum O.S.B.*, vol. iii, pp. 348–349. In some modern reference books the name is mistakenly given as Ermentrude.

ST THEOBALD, OR THIBAUD, OF PROVINS (A.D. 1066)

THIS Theobald was of the family of the counts of Champagne, son of Count Arnoul, and was born at Provins in Brie in 1017. In his youth he read the lives of the fathers of the desert, and was much struck by the examples of self-denial, contemplation and Christian perfection which were set before him: the lives of St John the Baptist, of St Paul the Hermit, St Antony and St Arsenius in their wildernesses, charmed him, and he greatly desired to imitate them. And when he was ordered to lead a body of troops in the field, he represented so respectfully to Count Arnoul the obligation of a vow by which he had bound himself to quit the world, that he at length obtained his consent.

With another young nobleman, called Walter, he went to the abbey of St Remi at Rheims, and thence they set out in the clothes of beggars. First to Suxy in Ardenne, and then in the forest of Pettingen in Luxemburg they found a convenient solitude for their purpose, and built themselves there two little cells. Manual labour is a necessary duty of an ascetic or penitential life, and not being skilled in the making of mats or baskets or similar work, they went into the neighbouring villages, and there hired themselves by the day to serve the masons, or to work in the fields, to carry stones and mortar, to load and unload wagons, to muck out the stables of the farmers, or to blow the bellows and make charcoal for the forges. With their wages they bought coarse bread, which was their whole subsistence. Whilst they worked with their hands, their hearts were employed in prayer; and at night they watched long, singing together the divine praises. The reputation of their sanctity became a nuisance to them, so they resolved to leave a place where they were no longer able to live in obscurity. They went on pilgrimage, first to Compostela and then to Rome, and after they had visited all the holy places in Italy, they chose for their retirement a woody place called Salanigo, near Vicenza. Here, after two years, God called Walter to Himself. Theobald looked upon this loss as a warning that he had not long to live, and he redoubled his austerities. A number of disciples gathered round him, and the bishop of Vicenza promoted him to priest's orders, so that they might the more profit by his direction.

His lineage and quality being discovered, his parents were informed that their son was alive, and that the hermit of Salanigo, of whom such stories of sanctity, prophecies and miracles were told, was he whose absence had been the cause of so long a mourning; and, aged as they were, they journeyed into Italy to see him. Gisela, the saint's mother, obtained her husband's consent to finish her life near her son, who made her a little hut at some distance from his own. St Theobald was shortly after stricken with his last sickness: a painful and repulsive disease which he bore with great patience. A little before his death he sent for an abbot of the Camaldolese hermits from whose hands he had already received the religious habit. To him he made his profession, recommended his mother and his disciples,

and, having received viaticum, died in peace on the last day of June, 1066. He was canonized within less than seven years by Pope Alexander II.

A full contemporary biography by Peter, abbot of Vangadizza, has been printed by Mabillon, and by the Bollandists in the *Acta Sanctorum*, June, vol. vii. By some curious confusion Theobald has been erroneously honoured as founder of the church and town of Thann in Alsace. See the *Analecta Bollandiana*, vol. xxiv (1905), p. 159; and R. Thompson, *Two Old French Poems on St Thibaut* (1936). The saint is patron of charcoal-burners, and is sometimes called "le Charbonnier."

BD ARNULF OF VILLERS (A.D. 1228)

THE story of Bd Arnulf (Arnoul) Cornebout is mainly the history of the heroic mortifications and penitential exercises he practised as a lay-brother in the Cistercian abbey of Villers in Brabant. Born of middle-class parents at Brussels about the year 1180, he had grown up a careless, pleasure-loving youth, when a sudden conversion completely transformed him. Every morning he rose betimes to attend Mass, and if by a rare chance he overslept himself, he atoned for his lapse by standing outside the church, however inclement the weather might be. At the age of twenty-two he received the lay-brother's habit at Villers. The desire for mortifications greater than those prescribed led him, while still a novice, to gird himself tightly with a horse-hair rope, which cut into his flesh, causing it to become septic; but he humbly submitted to authority when it was pointed out to him that nothing of the kind must be undertaken without permission. After his probation was over and his virtue had been tested, Abbot Charles and his successors recognized that Brother Arnulf had a special vocation to penance, and they not only sanctioned his austerities, but also relieved him of some of the manual work incumbent on lay-brothers, in order to allow him ample time for prayer.

Every day he scourged himself severely, now with rods, now with thorny branches, now with a stick covered with a hedgehog's skin. Brothers whose duties took them near the cell adjoining the fruit-barn which was Arnulf's favourite retreat, asserted that, as each lash descended upon his body he would ejaculate the name of a member of the community, or of some outside person, on behalf of whom he was beseeching God's mercy. He appeared never to weary of devising fresh forms of discipline, but another side of his character was revealed in his love for the poor. His greatest joy was to relieve them, and he wished he could be sold as a slave to provide money to be spent in alms. An anecdote is related by his fellow monk Goswin, who became his biographer. On a certain occasion he had obtained permission from the abbot to give away forty-two loaves to the poor. It became known to the community, who cited him to appear before the abbot on a charge of excessive prodigality. Anxious to screen his superior from adverse criticism, Brother Arnulf refrained from referring the responsibility to him, and took the whole blame on his own shoulders, apologized for his fault, and asked for a punishment. It took the form of eleven days' exile to an exterior cell situated between the two gates of the abbey. He received the sentence with satisfaction, and congratulated himself upon becoming a doorkeeper, like St Peter. (But why did not the abbot "own up"?)

From the strain imposed upon his nervous system by his austerities, Arnulf developed in his later years symptoms of chorea, or St Vitus's Dance. He would laugh and dance while scourging himself and sometimes would laugh hysterically in church—scandalizing the young novices who did not know him and were not

aware that he had the gifts of miracles and of prophecy. He died on June 30, 1228, and in 1269 his relics were enshrined, at the same time as those of Bd Juliana of Cornillon and others.

All that we know of Bd Arnulf seems to be derived from the life by Goswin de Bossut, who was also a Cistercian at Villers and a contemporary. His biography is printed in the *Acta Sanctorum*, June, vol. vii. A second notice forms part of the *Gesta sanctorum Villariensium*, for which see Pertz, MGH., *Scriptores*, vol. xxv, p. 234.

BD PHILIP POWELL, MARTYR (A.D. 1646)

BD PHILIP POWELL was born at Trallwng, near Brecon, in 1594 and received his education at the grammar school of Abergavenny. At the age of sixteen he was sent to London to study law under the distinguished lawyer who was afterwards to become still more famous as Father Augustine Baker, the Benedictine writer and director of souls. Between two and three years later Powell had occasion to go to Douai to transact some business, and there he himself became attracted to the Benedictines. In 1619 he received the habit in the monastery of St Gregory at Douai, and on March 7, 1622, he was sent on the English mission. As a precaution against spies it was customary in penal times for English seminarists and missionary priests to bear an *alias*, and Father Powell throughout his later career was usually known by his mother's name of Morgan. After staying for sixteen months with Father Baker he proceeded to Devonshire with an introduction to a Catholic family. For the next twenty years or more he laboured as a priest, administering the sacraments, reconciling the lapsed and converting heretics in the counties of Devon, Somerset and Cornwall. During that time he made his headquarters first with his original host, Mr Risdon, at Bableigh, and then with the family of Mr Risdon's daughter, Mrs Poyntz, at Leighland Barton in Somersetshire.

The outbreak of the Civil War scattered the two households. Father Powell, after some vicissitudes, joined General Goring and served as chaplain to the Catholics in his army until it was disbanded. He was on his way to Wales when the vessel in which he was sailing was boarded and searched by an officer of the Parliamentarian vice-admiral in those seas, Captain Crowther. Two members of the crew recognized Father Powell and denounced him as a Catholic priest who had, as they declared, " seduced the greater part of the parishioners of Yarnscombe and Parkham, in Devonshire, from their allegiance to the Protestant Church ". When Captain Crowther questioned him, off Penarth, he frankly admitted that he was a priest. Thereupon he was consigned to the lower deck, where the sailors stripped him of his upper garments and dressed him in dirty rags. Two months later he was conveyed by sea to London. He was confined for a short time under fairly humane conditions ; but in the common gaol of the King's Bench prison, to which he was afterwards transferred, he suffered much and contracted pleurisy. Two or three times he was brought up before the King's Bench to be examined and tried on a charge based entirely on his own admission that he was a Catholic priest.

In an able and spirited defence he contended that the law against priests did not extend to the high seas, that when his Majesty's flag is flying in civil war all trials of life and death cease, and that the king's person being absent no plot could be executed by anyone against it. But when the verdict was given against him and he was condemned to death he gave thanks to God in the presence of the whole

court. His personality and his conduct in prison had so impressed his fellow-captives that they drew up a kind of testimonial or memorandum of his virtues. It was signed by twenty-three Protestants and by six Catholics, whom he had reconciled in the gaol. The officials themselves seem to have regarded him with favour. The man who came to announce the date of his execution was too much overcome to be able to read the notice, but Father Powell, looking over his shoulder, prompted him and then called for a glass of sack in which to drink his health: "Oh what am I", he cried, "that God thus honours me and will have me to die for His sake?" In the course of a short address on the scaffold he said that it was the happiest day of his life and that he was suffering for no other reason than that he was a priest and a monk. After a short prayer he made a sign and received absolution from a priest, Dom Robert Anderton, in the crowd. He was then strung up. He was allowed to hang until he was dead and his body was buried in the churchyard at Moorfields. One of his brethren bought his bloodstained clothes for £4.

There is a full account in Bede Camm, *Nine Martyr Monks* (1931), pp. 318–343; and see Challoner, MMP., pp. 474–481; and T. P. Ellis, *Catholic Martyrs of Wales* (1933), pp. 100–102, and *Welsh Benedictines of the Terror* (1936), pp. 166–179.

THE example of Christ and His saints ought to encourage us to suffer our trials with patience and even with joy. We shall soon begin to feel that it is sweet to tread in the steps of the God-man, and we shall find that if we courageously take up our crosses He will make them light by bearing them for us. The soul will be happy to be abandoned by creatures, learning that they are but vanity and that man himself can be false and treacherous. Then will she put all her confidence in God alone and cleave to Him with her whole strength. Then will she find no relish but in Him, who fills her with His grace the more powerfully as she is the more weaned and separated from earthly things, and the more purely clings to Him who never forsakes those who sincerely seek Him. "O happy exchange!" exclaims St Francis de Sales, "In the eyes of men the soul is alone and deserted; but she now has God instead of creatures."

THE END OF VOLUME II

INDEX

SEE VOLUME IV FOR GENERAL INDEX

Individual members of groups, e.g. of martyrs, are not entered in this index if they have only a bare mention in the text.

A

Abbots of Cava, SS. and BB., 80
Abellon, Andrew, Bd, 340
Acacius, St (mart.), 250
Acarie, Mary, Bd, 124
Achilleus, St (with Felix), 150
Achilleus, St (with Nereus), 284
Adalbert of Egmond, St, 641
Adalbert of Magdeburg, St, 590
Adalbert of Prague, St, 152
Adimari, Ubald, Bd, 60
Adulf, St, 567
Aemilius, St, 365
Agape, St, 19
Agapitus I, St, 145
Agathonice, St, 83
Agathopus, St, 27
Agathus, St, 250
Agnes of Montepulciano, St, 135
Agrippina, St, 620
Aigulf, St, 367
Alban, St, 612
Alban of Mainz, St, 608
Albergati, Nicholas, Bd, 262
Albert of Bergamo, Bd, 274
Albert of Montecorvino, St, 36
Albinus, St, 608
Albrizzi, Magdalen, Bd, 324
Alcuin, Bd, 348
Alda, Bd, 166
Aldhelm, St, 391
Aldobrandesca, Bd, 166
Aleydis, St, 549
Alexander, St (with Epipodius), 144
Alexander, St (with Eventius), 223
Alexander, St (with Sisinnius), 420
Alexander Rawlins, Bd, 50
Alferius, St, 80
Alice, St, 549
Aloysius Gonzaga, St, 603
Aloysius Rabata, Bd, 275
Alphege, St, 129
Alphius, St, 265
Alphonsus Navarette, Bd, 446
Amandus of Bordeaux, St, 579
Amata, Bd, 511
Amator, St, 207
Amatre, St, 207
Anacletus, St, 163
Anastasia, St (with Basilissa), 98
Anastasius of Antioch, St, 142
Anderton, Robert, Bd, 163
Andreasi, Osanna, Bd, 592
Andrew Abellon, Bd, 340
Andrew Bobola, St, 363
Andrew H. Fournet, St, 303
Andrew Hibernon, Bd, 124
Andrew Kagwa, Bd, 468
Andrew of Montereale, Bd, 80
Andrew of Pistoia, Bd, 426
Andrew of Spello, Bd, 466
Angela Merici, St, 432
Angelis, Jerome de, Bd, 448
Angelo, St, 239
Angelo of Chivasso, Bd, 81
Anianus, St, 162
Anicetus, St, 112
Anne M. Taigi, Bd, 513
Anne of St Bartholomew, Bd, 499
Anselm of Canterbury, St, 138
Ansfrid, St, 273
Anthelm, St, 650
Anthimus, St, 171
Antonina, St, 528
Antoninus of Florence, St, 263
Antony, St (with John), 95
Antony Gianelli, St, 500
Antony Ixida, Bd, 451
Antony Middleton, Bd, 243
Antony Neyrot, Bd, 64
Antony Pavoni, Bd, 61
Antony Turner, Bd, 598
Antony of Padua, St, 534
Antony of Siena, Bd, 175
Antony of Tuy, Bd, 450
Aphraates, St, 45
Apollonius the Apologist, St, 119
Apphian, St, 13
Aquilina, St, 538
Archangelo of Bologna, Bd, 106
Ardalion, St, 91
Armengol, Peter, Bd, 174
Arnulf of Villers, Bd, 679
Arrighetto, Francis, Bd, 490
Asaph, St, 271
Ashley, Ralph, Bd, 51
Asicus, St, 171
Athanasius of Alexandria, St, 212
Attalus, St, 454
Audrey, St, 620
Augustine Webster, Bd, 278
Augustine of Canterbury, St, 407
Augustine Novello, Bd, 353
Aurelian, St, 554
Austin of Canterbury, St, 407

Austregisilus, St, 358
Avertinus, St, 239
Avitus, St, 565
Aybert, St, 47
Ayoul, St, 367

B

Bademus, St, 61
Baduario, Bonaventure, Bd, 521
Bagnesiis, Mary B. de, Bd, 414
Bagnus, St, 589
Bain, St, 589
Bandelli, Stephen, Bd, 534
Baptista Varani, Bd, 497
Barat, Madeleine S., St, 392
Barbarigo, Gregory, St, 561
Bardo, St, 549
Barnabas, St (ap.), 522
Barsabae, Simeon, St, 141
Barsanuphius, St, 70
Bartholomew of Cervere, Bd, 148
Bartholomew of Farne, St, 634
Bartholomew of Montepulciano, Bd, 379
Basil the Great, St, 539
Basilides, St, 527
Basilla, St, 357
Basilissa, St (mart.), 357
Basilissa, St (with Anastasia), 98
Baudelius, St, 357
Baylon, Paschal, St, 333
Beatrice of Este, Bd, 267
Beatus, St, 259
Bede, St, 402
Bell, James, Bd, 137
Bellarmine, Robert, St, 292
Benedict II, St, 252
Benedict Labre, St, 106
Benedict of Urbino, Bd, 201
Benedict the Black, St, 30
Bénezet, St, 93
Benincasa, Bd, 275
Benincasa, Catherine, St, 192
Benno, St, 555
Benvenuto of Gubbio, Bd, 655
Benvenuto of Recanati, Bd, 362
Beocca and other martyrs, SS., 62
Bernadette, St, 108
Bernard of Abbeville, St, 92
Bernard of Menthon, St, 411
Bernard of Montjoux, St, 411
Bernard of Tiron, St, 92
Bernard the Penitent, Bd, 131
Bernardino of Siena, St, 354
Bertha, St (with Rupert), 322
Bertoni, James, Bd, 431
Bertrand of Le Mans, St, 676
Bessarion, St, 564
Beuno, St, 142
Billiart, Julia, Bd, 56
Blandina of Lyons, St, 454
Bobola, Andrew, St, 363
Bogumilus, St, 519
Bonaventure of Peraga, Bd, 521
Boniface IV, St, 252
Boniface of Mainz, St, 477
Boniface of Querfurt, St, 585
Boniface of Tarsus, St, 305
Botolph, St, 568
Botulf, St, 568
Brendan, St, 328
Brieuc, St, 208
Briocus, St, 208
Bruno of Querfurt, St, 585
Bruno of Würzburg, St, 339
Buche, Henry, Bd, 513
Burgundofara, St, 21

C

Caccioli, Andrew, Bd, 466
Caedwalla, St, 134
Cafasso, Joseph, St, 628
Caius, St (with Soter), 144
Calepodius, St, 265
Calocerus, St, 348
Candida, St, 438
Canisius, Peter, St, 168
Canossa, Magdalen di, Bd, 309
Cantianella, St, 434
Cantianus, St, 434
Cantius, St, 434
Caprais, St, 440
Caprasius, St, 440
Caracciolo, Francis, St, 470
Caradoc, St, 93
Carannog, St, 329
Carantoc, St, 329
Carletti, Angelo, Bd, 81
Carpus, St, 83
Carthach, St, 306
Carthage, St, 306
Carthusian Martyrs, 277
Carvalho, James, Bd, 448
Carvalho, Michael, Bd, 449
Cassius, St, 672
Castora Gabrielli, Bd, 544
Castus, St, 365
Catald, St, 266
Catherick, Edmund, Bd, 87
Catherine of Pallanza, Bd, 44
Catherine of Palma, St, 6
Catherine of Parc-aux-Dames, Bd, 232
Catherine of Siena, St, 192
Cavalcanti, Helen, Bd, 155
Ceallach, St, 47
Cecilia, Bd (with Diana), 511
Cecilius, St, 460
Celestine I, St, 40
Celestine V, St, 345
Celsus, St, 47
Cérase, St, 488
Ceratius, St, 488
Chanel, Peter, St, 186
Charles Lwanga, St, 468
Chiarito, Bd, 392
Chionia, St, 19
Clare of Pisa, Bd, 117
Claritus, Bd, 392
Claud of Besançon, St, 490
Cletus, St, 163
Clement of Osimo, Bd, 54

Clement of Sant' Elpidio, Bd,·54
Clodulf, St, 503
Clotilda, St, 462
Cloud, St, 503
Coemgen, St, 463
Coleman, Edward, Bd, 596
Colman of Dromore, St, 493
Colmcille, St, 506
Columba of Iona, St, 506
Columba of Rieti, Bd, 359
Comgall, St, 270
Conleth, St, 266
Conrad of Ascoli, Bd, 132
Conrad of Parzham, St, 143
Conrad of Seldenbüren, Bd, 219
Contardo, St, 104
Corsini, Thomas, Bd, 626
Cosie, Osanna, Bd, 176
Cottam, Thomas, Bd, 415
Cottolengo, Joseph, St, 191
Cousin, Germaine, St, 550
Crescentia, St (with Vitus), 545
Crescentia of Kaufbeuren, Bd, 38
Crispin of Viterbo, Bd, 365
Cronan, St, 182
Cross, Finding of the, 220
Cufitella, William, Bd, 50
Cyriacus (Judas), St, 229
Cyricus, St, 552
Cyril of Caesarea, St, 419
Cyril of Turov, St, 182

D

David of Scotland, St, 383
Deodatus of Nevers, St, 584
Derfel Gadarn, St, 34
Desideratus, St, 251
Desiderius of Vienne, St, 374
Désiré, St, 251
Diana, Bd, 511
Dickenson, Francis, Bd, 201
Didier of Vienne, St, 374
Didymus, St (with Theodora), 181
Dié, St, 584
Diogo Carvalho, Bd, 448
Dionysius of Corinth, St, 52
Dionysius of Milan, St, 389
Dogmael, St, 542
Dominic, Bd (with Gregory), 166
Dominic of the Causeway, St, 289
Dominici, John, Bd, 521
Domitian, St, 246
Domitilla, St (with Nereus), 284
Domnolus, St, 329
Donatian, St, 381
Donnan, St, 113
Dorotheus of Tyre, St, 481
Drogo, St, 104
Druon, St, 104
Duckett, James, Bd, 132
Dulas, St, 546
Dunstan, St, 349
Dympna, St, 320

E

Eberhard of Marchthal, Bd, 116
Eberhard of Salzburg, St, 617
Edbert, St, 242
Edburga of Winton, St, 548
Edmund Catherick, Bd, 87
Edward Coleman, Bd, 596
Edward Jones, Bd, 243
Edward Oldcorne, Bd, 51
Egbert, St, 158
Eleutherius, St (mart.), 120
Eleutherius, St (pope), 423
Elizabeth of Schönau, St, 579
Elmo, St, 453
Elphege, St, 129
Emily de Vialar, St, 572
Emma, St, 674
Encratis, St, 100
Eneco, St, 442
Engelmund, St, 609
Ephraem, St, 574
Epimachus, St, 265
Epiphanius of Salamis, St, 285
Epipodius, St, 144
Erasmus, St, 453
Erconwald, St, 299
Erembert, St, 307
Erentrude, St, 677
Eric of Sweden, St, 342
Eskil, St, 533
Ethelbert, St (mart.), 358
Ethelburga of Lyminge, St, 35
Etheldreda, St, 620
Eugenius I, St, 458
Euphrasia Pelletier, St M., 159
Euphrosyne of Polotsk, St, 377
Eurosia, St, 642
Eusebius of Samosata, St, 607
Eustace, St (with John), 95
Eustorgius of Milan, St, 488
Euthymius the Enlightener, St, 300
Eutropius of Orange, St, 405
Eutropius of Saintes, St, 199
Eutychius, St, 41
Eva of Liège, Bd, 400
Eventius, St, 223
Evodius, St, 242
Expeditus, St, 128
Exsuperantius, St, 424
Exsuperius, St (with Zoë), 217

F

Falconieri, Juliana, St, 581
Fantucci, Mark, Bd, 65
Fare, St, 21
Febronia, St, 637
Felician, St (with Primus), 509
Felicula, St, 537
Felix I, St, 422
Felix, St (with Achilleus), 150
Felix, St (with Fortunatus), 524
Felix of Cantalice, St, 344
Felix of Nicosia, Bd, 452
Fenwick, John, Bd, 598

Ferdinand of Castile, St, 426
Ferdinand of Portugal, Bd, 483
Ferreolus, St, 552
Ferrer, Vincent, St, 31
Ferrutio, St, 552
Fidelis of Sigmaringen, St, 156
Filby, William, Bd, 415
Finch, John, Bd, 137
Finding of the Cross, 220
Fitzherbert, William, St, 503
Flora, Mariana Paredes y, St, 401
Florian, St, 230
Floribert, St, 172
Fontaine, Madeleine, Bd, 655
Forannan, St, 200
Ford, Thomas, Bd, 415
Forest, John, Bd, 370
Fortunatus, St (with Achilleus), 150
Fortunatus, St (with Felix), 524
Fournet, Andrew, St, 303
Franca of Piacenza, St, 166
Franchi, Andrew, Bd, 426
Francis Arrighetto, Bd, 490
Francis Caracciolo, St, 470
Francis Dickenson, Bd, 201
Francis Galvez, Bd, 448
Francis di Girolamo, St, 280
Francis Pacheco, Bd, 450
Francis Page, Bd, 137
Francis Patrizzi, Bd, 290
Francis of Fabriano, Bd, 147
Francis of Paola, St, 10
Frassinetti, Paula, Bd, 525
Fructuosus of Braga, St, 102
Fulbert, St, 63

G

Gabrielli, Castora, Bd, 544
Gallicanus, St, 638
Galdinus, St, 122
Galgani, Gemma, St, 75
Galvez, Francis, Bd, 448
Gambacorta, Clare, Bd, 117
Gambacorta, Peter, Bd, 570
Gandulf of Binasco, Bd, 25
Garicoïts, Michael, St, 312
Garnet, Thomas, Bd, 627
Gaucherius, St, 59
Gavan, John, Bd, 598
Gemma Galgani, St, 75
Gemma of Solmona, Bd, 291
Genesius of Clermont, St, 465
Gengoul, St, 272
Gengulf, St, 272
Gennadius, St, 391
George, St, 148
George Gervase, Bd, 74
George Mtasmindeli, St, 653
George the Younger, St, 46
Gerard, Miles, Bd, 201
Gerard of Clairvaux, Bd, 538
Gerard of Monza, Bd, 491
Gerard of Sauve-Majeure, St, 35
Gerard of Toul, St, 151
Gerard of Villamagna, Bd, 378
Gerebernus, St, 320
Germain, St, 410
Germaine, St, 550
Germanus of Constantinople, St, 288
Germanus of Paris, St, 410
Germanus of Valaam, St, 662
Germerius, St, 327
Geroldus, St, 129
Gerontius, St, 262
Gerosa, Vincentia, St, 476
Gervase, St, 583
Gervase, George, Bd, 74
Getulius, St, 517
Gianelli, Antony, St, 500
Gibrian, St, 251
Giedroyc, Michael, Bd, 233
Giles of Assisi, Bd, 154
Giles of Portugal, Bd, 308
Gilbert of Caithness, St, 5
Girolamo, Francis di, St, 280
Glyceria, St, 296
Gnoffi, William, Bd, 106
Goban, St, 589
Godeberta, St, 71
Godehard, St, 231
Godric, St, 361
Gohard, St, 643
Gonzaga, Aloysius, St, 603
Gonzalez, Peter, Bd, 94
Gordian, St, 265
Gothard, St, 231
Gottschalk, St, 496
Grande, John, Bd, 467
Gregory VII, St, 386
Gregory, Bd (with Dominic), 166
Gregory Barbarigo, St, 561
Gregory Nazianzen, St, 255
Gregory of Verucchio, Bd, 232
Grignion de Montfort, Louis M., St, 184
Gualfardus, St, 200
Gudwal, St, 489
Guibert, St, 375
Gurval, St, 489
Guthlac, St, 72
Guy Maramaldi, Bd, 645
Guy of Cortona, Bd, 556

H

Haile, John, Bd, 277
Hallvard, St, 322
Harcourt, William, Bd, 598
Harding, Stephen, St, 114
Harvey, St, 567
Hedda and other martyrs, SS., 62
Hegesippus, St, 45
Heimrad, St, 660
Helen of Udine, Bd, 155
Hélory, Ivo, St, 351
Hemma, St, 674
Henry Walpole, Bd, 50
Henry of Olomuc, Bd, 643
Henry of Treviso, Bd, 520
Henry the Shoemaker, Bd, 513
Herculanus of Piegaro, Bd, 444
Heribald, St, 162

Herman Joseph, Bd, 48
Hermenegild, St, 82
Hervé, St, 567
Hesperus, St, 217
Hesychius, St, 546
Hibernon, Andrew, Bd, 124
Hilary of Arles, St, 236
Hilary of Galeata, St, 320
Hildegard, Bd, 199
Hildegund, St, 135
Honoratus of Amiens, St, 330
Höss, Crescentia, Bd, 38
Houghton, John, Bd, 277
Howard, William, Bd, 601
Hugh of Anzy, Bd, 134
Hugh of Bonnevaux, St, 5
Hugh of Cluny, St, 188
Hugh of Grenoble, St, 3
Hugh of Rouen, St, 59
Humility, St, 368
Humphrey Middlemore, Bd, 277
Hunna, St, 100
Huva, St, 100
Hypatius, St, 564

I

Ibar, St, 151
Ida of Boulogne, Bd, 85
Ida of Louvain, Bd, 86
Idesbald, St, 122
Ignatius of Laconi, St, 281
Ignatius of Rostov, St, 413
Imelda, Bd, 301
Iñigo, St, 442
Innocent V, Bd, 618
Innocent of Tortona, St, 113
" Invention " of the Cross, 220
Ireland, William, Bd, 597
Irenaeus, St, 656
Irene, St, 19
Isaac of Constantinople, St, 423
Isaac of Cordova, St, 465
Isaac of Spoleto, St, 71
Isaias of Rostov, St, 323
Isidore of Chios, St, 319
Isidore of Seville, St, 26
Isidore the Husbandman, St, 323
Ithamar, St, 518
Ivo, St, 157
Ivo of Chartres, St, 376
Ivo of Kermartin, St, 351
Ixida, Antony, Bd, 451

J

James, St (with Marian), 198
James Bell, Bd, 137
James Bertoni, Bd, 431
James Carvalho, Bd, 448
James Duckett, Bd, 132
James of Bitetto, Bd, 175
James of Cerqueto, Bd, 117
James of Certaldo, Bd, 85
James of Lodi, Bd, 123
James the Illyrian, Bd, 175
James the Venetian, Bd, 436
James the Younger, St (ap.), 203
Jane of Portugal, Bd, 291
Jarlath, St, 489
Jerome de Angelis, Bd, 448
Jervis, George, Bd, 74
Joan of Arc, St, 427
Joachim of Siena, Bd, 105
Joachima de Mas, St, 371
John I, St, 406
John, St (with Antony), 95
John, St (with Paul), 645
John Baptist, St, Birthday of, 631
John Baptist Machado, Bd, 447
John Baptist Rossi, St, 379
John Baptist de la Salle, St, 315
John Dominici, Bd, 521
John Fenwick, Bd, 598
John Finch, Bd, 137
John Forest, Bd, 370
John Gavan, Bd., 598
John Grande, Bd, 467
John Haile, Bd, 277
John Houghton, Bd, 277
John Lockwood, Bd, 87
John Nepomucen, St, 332
John Payne, Bd, 16
John Pelingotto, Bd, 443
John Plesington, Bd, 599
John Rainuzzi, Bd, 505
John Regis, St, 558
John Rigby, Bd, 611
John Rochester, Bd, 279
John Shert, Bd, 415
John Southworth, Bd, 662
John Stone, Bd, 292
John Storey, Bd, 444
John of Avila, Bd, 268
John of Beverley, St, 247
John of Chinon, St, 653
John of the Goths, St, 648
John of Matera, St, 590
John of Penna, Bd, 25
John of Prado, Bd, 385
John of Pulsano, St, 590
John of Sahagun, St, 526
John of Valence, Bd, 165
John the Hesychast, St, 298
John before the Latin Gate, St, 240
John the Silent, St, 298
John the Sinner, Bd, 467
John the Spaniard, St, 644
Johnson, Robert, Bd, 415
Jolenta, Bd, 550
Jones, Edward, Bd, 243
Joseph Cafasso, St, 628
Joseph Cottolengo, St, 191
Joseph Mkasa, Bd, 468
Judas Quiriacus, St, 229
Judith, St, 673
Julia, St, 367
Julia Billiart, Bd, 56
Julian of Norwich, Bd, 301
Julian of St Augustine, Bd, 55
Juliana Falconieri, St, 581
Juliana of Mt Cornillon, Bd, 37

Julitta, St, 552
Julius I, St, 76
Julius of Durostorum, St, 405
Justin Martyr, St, 88
Justus of Urgel, St, 409
Jutta, St, 239
Juvenal, St, 224

K

Kagwa, Andrew, Bd, 468
Kevin, St, 463
Kimura, Leonard, Bd, 447
Kirby, Luke, Bd, 415
Kizito, Bd, 468

L

Labre, Benedict, St, 106
Ladislaus of Gielniow, Bd, 276
Ladislaus of Hungary, St, 654
Laisren, St, 121
Lambert of Lyons, St, 91
Lambert of Vence, St, 400
Landelinus, St, 547
Landericus of Paris, St, 518
Landry of Paris, St, 518
Lanfranc of Canterbury, Bd, 383
Lanfranc of Pavia, Bd, 622
Langhorne, Richard, Bd, 599
Lanvinus, St, 92
Laserian, St, 121
Laurence Richardson, Bd, 415
Laurence of Villamagna, Bd, 491
Laurentinus, St, 460
Lawrence, Robert, Bd, 278
Laziosi, Peregrine, St, 211
Leo, St (ab.), 390
Leo I, St, 67
Leo III, St, 531
Leo IX, St, 126
Leonard Kimura, Bd, 447
Leonides, St, 145
Leontius of Rostov, St, 376
Leopold of Gaiche, Bd, 17
Leufroy, St, 610
Leutfridus, St, 610
Libert, St, 621
Lietbertus, St, 621
Lifard, St, 463
Liphard, St, 246
Liphardus, St, 463
Liudhard, St, 246
Lockwood, John, Bd, 87
Louis Gonzaga, St, 603
Louis Grignion, St, 184
Louis Sotelo, Bd, 450
Luan, St, 641
Luchesio, Bd, 183
Lucillian, St, 461
Ludovic Pavoni, Bd, 7
Luke Kirby, Bd, 415
Lutgardis, St, 557
Lwanga, Charles, Bd, 468
Lydwina, Bd, 95
Lyé, St, 390

M

Macaire, St, 62
Macarius of Ghent, St, 62
Macarius the Wonder-worker, St, 2
Maccul, St, 172
Machado, John B., Bd, 447
Madeleine S. Barat, St, 392
Madeleine Fontaine, Bd, 655
Madelgisilus, St, 424
Madern, St, 337
Madron, St, 337
Maelrubha, St, 143
Mafalda, St, 219
Magdalen Albrizzi, Bd, 324
Magdalen di Canossa, Bd, 309
Magnus of Orkney, St, 103
Majolus, St, 272
Malrubius, St, 143
Mamertus, St, 269
Mappalicus, St, 112
Maramaldi, Guy, Bd, 645
Marcellian, St (with Mark), 578
Marcellinus, St (mart.), 40
Marcellinus, St (with Cletus), 163
Marcellinus, St (with Peter), 452
Marcellinus of Embrun, St, 133
Marcian, St, 134
Marcian, St (with Nicander), 562
Marcoul, St, 210
Marculf, St, 210
Margaret Pole, Bd, 413
Margaret of Città-di-Castello, Bd, 87
Margaret of Metola, Bd, 87
Margaret of Scotland, St, 515
Marian, St, 134
Marian, St (with James), 198
Mariana of Quito, St, 401
Mark, St (evang.), 160
Mark, St (with Marcellian), 578
Mark Fantucci, Bd, 65
Mars, St, 84
Marsden, William, Bd, 163
Martial, St, 675
Martinet, Julian, Bd, 55
Martius, St, 84
Martyrius, St, 420
Martyrs of the Charterhouse, 277
Martyrs under the Danes, 62
Martyrs of England and Wales (general), 225
Martyrs of Japan II, 445
Martyrs of Lithuania, 95
Martyrs in London 1582, 415
Martyrs of Lyons, 454
Martyrs under Nero, 633
Martyrs of the Oates Plot, 596
Martyrs in Persia, The CXX, 39
Martyrs of Toulouse, 421
Martyrs of Uganda, 468
Mary Bartholomea, Bd, 414
Mary Mazzarello, St, 313
Mary M. dei Pazzi, St, 416
Mary E. Pelletier, St, 159

Mary of Cleophas, St, 58
Mary of Egypt, St, 14
Mary of the Incarnation, Bd, 124
Mary of Oignies, Bd, 623
Mas, Joachima de, Bd, 371
Mascoli, Laurence, Bd, 491
Matilda, St, 435
Matthias Murumba, Bd, 468
Maturus, St, 454
Maughold, St, 172
Mauguille, St, 424
Maura, St (with Timothy), 223
Mauruntius, St, 238
Maurus, Victor, St, 250
Maxentius, St, 647
Maximinus of Aix, St, 501
Maximinus of Trier, St, 419
Maximus, St. (mart.), 198
Maximus, St (with Tiburtius), 91
Maximus of Turin, St, 640
Mayeul, St, 272
Mazzarello, Mary, St, 313
Mechtildis of Edelstetten, St, 435
Medard, St, 502
Méen, St, 609
Meinwerk, Bd, 482
Melangell, St, 406
Melito, St, 1
Mellitus, St, 157
Meriadoc, St, 493
Meriasek, St, 493
Merici, Angela, St, 432
Methodius of Constantinople, St, 543
Metrophanes, St, 473
Mewan, St, 609
Michael, Appearing of St, 249
Michael Carvalho, Bd, 449
Michael Garicoïts, St, 312
Michael Giedroyc, Bd, 233
Michael de Sanctis, St, 66
Michelina of Pesaro, Bd, 591
Middlemore, Humphrey, Bd, 277
Middleton, Antony, Bd, 243
Miles Gerard, Bd, 201
Miliani, Conrad, Bd, 132
Mkasa, Joseph, Bd, 468
Mochtuda, St, 306
Mocius, St, 296
Modestus, St, 545
Modoaldus, St, 287
Molaisse, St, 121
Moling, St, 569
Moloc, St, 641
Monacella, St, 406
Monica, St, 226
Montfort, Louis M. G. de, St, 184
Morand, St, 466
Mtasmindeli, George, St, 653
Mucius, St, 296
Murumba, Matthias, Bd, 468

N

Navarette, Alphonsus, Bd, 446
Nazianzen, Gregory, St, 255
Nectan, St, 566
Nepomucen, John, St, 332
Nereus, St, 284
Neri, Philip, St, 395
Newdigate, Sebastian, Bd, 279
Newport, Richard, Bd, 431
Neyrot, Antony, Bd, 64
Nicander, St, 562
Nicetas, St (ab.), 21
Nicetas of Pereaslav, St, 384
Nicetas of Remesiana, St, 614
Nicetius of Lyons, St, 16
Nicholas Albergati, Bd, 262
Nicholas the Pilgrim, St, 459
Nizier, St, 16
Norbert, St, 484
Notker Balbulus, Bd, 42
Novello, Augustine, Bd, 353

O

Odo of Cambrai, Bd, 586
Odulf, St, 532
Oldcorne, Edward, Bd, 51
Oldi, James, Bd, 123
Olive of Palermo, Bd, 519
Onuphrius, St, 528
Opportuna, St, 147
Optatus of Milevis, St, 474
Optatus of Saragossa, St, 100
Orsiesius, St, 547
Osanna of Cattaro, Bd, 176
Osanna of Mantua, Bd, 592
Otger, St, 253
Outril, St, 358

P

Pacheco, Francis, Bd, 450
Pachomius, St, 259
Pacifico of Cerano, Bd, 506
Padarn, St, 98
Page, Francis, Bd, 137
Pair, St, 101
Pamphilus, St (mart.), 437
Pamphilus of Sulmona, St, 182
Pancras, St, 285
Pancras of Taormina, St, 18
Papylus, St, 83
Paredes, Mariana, St, 401
Parisio, St, 525
Parthenius, St, 348
Paschal Baylon, St, 333
Paschasius Radbertus, St, 164
Patern of Ceredigion, St, 98
Paternus of Abdinghof, St, 64
Paternus of Avranches, St, 101
Patrizi, Antony de', Bd, 175
Patrizzi, Francis, Bd, 290
Paul, St (ap.), 669
Paul, St (with John), 645
Paul I, St, 659
Paul of Constantinople, St, 492
Paul-of-the-Cross, St, 178
Paula Frassinetti, Bd, 525
Paulinus of Nola, St, 615

Pavoni, Antony, Bd, 61
Pavoni, Ludovic, Bd, 7
Payne, John, Bd, 16
Pazzi, Mary M. dei, St, 416
Pechersky, Stephen, St, 173
Pelagia of Antioch, St, 510
Pelagia of Tarsus, St, 230
Pelagius, St, 649
Pelingotto, John, Bd, 443
Pelletier, Mary E., St, 159
Peregrine Laziosi, St, 211
Peregrine of Auxerre, St, 326
Pergentinus, St, 460
Perpetuus, St, 53
Peter, St (ap.), 664
Peter, St (with Marcellinus), 452
Peter Armengol, Bd, 174
Peter Canisius, St, 168
Peter Celestine, St, 345
Peter Chanel, St, 186
Peter Gonzalez, Bd, 94
Peter Martyr, St, 186
Peter Petroni, Bd, 421
Peter Regalatus, St, 303
Peter Sanz, Bd, 402
Peter Wright, Bd, 353
Peter of Mt Athos, St, 530
Peter of Braga, St, 164
Peter of Cuerva, Bd, 447
Peter of Jully, Bd, 622
Peter of Lampsacus, St, 319
Peter of Pisa, Bd, 571
Peter of Poitiers, Bd, 29
Peter of Tarentaise, St, 253
Peter of Verona, St, 186
Petroc, St, 475
Petronax, St, 242
Petroni, Peter, Bd, 421
Petronilla, St, 434
Petronilla, Bd, 309
Philip, St (ap.), 203
Philip Neri, St, 395
Philip Powell, Bd, 680
Philip of Zell, St, 224
Philip the Deacon, St, 487
Piccolomini, Joachim, Bd, 105
Pickering, Thomas, Bd, 597
Pius V, St, 234
Plato, St, 28
Plechelm, St, 253
Plesington, John, Bd, 599
Plutarch, St, 658
Pole, Margaret, Bd, 413
Pollio, St, 181
Ponticus, St, 457
Pontius, St, 305
Possidius, St, 327
Potamiaena, St, 658
Potamon, St, 342
Pdtentiana, St, 347
Pothinus, St, 454
Powell, Philip, Bd, 680
Primus, St, 509
Priscus, St, 400
Prix, St, 400
Proculus, St (bp.), 439
Proculus " the Soldier ", St, 439
Prosper of Aquitaine, St, 639
Prosper of Reggio, St, 639
Protase, St, 583
Prudence, Bd, 243
Prudentius of Troyes, St, 42
Pucci-Franceschi, Bartholomew, Bd, 379
Pudens, St, 347
Pudentiana, St, 347

Q

Quadratus, St, 399
Quiriacus, Judas, St, 229
Quiricus, St, 552
Quirinus, St, 472
Quiteria, St, 366

R

Rabata, Aloysius, Bd, 275
Radbertus, Paschasius, St, 164
Rainerius Inclusus, Bd, 74
Rainerius of Pisa, St, 569
Rainuzzi, John, Bd, 505
Ralph Ashley, Bd, 51
Ralph of Bourges, St, 610
Raoul, St, 610
Ratho, Bd, 339
Rawlins, Alexander, Bd, 50
Regalatus, Peter, St, 303
Regis, John F., St, 558
Restituta, St, 404
Reynolds, Richard, Bd, 277
Richard Langhorne, Bd, 599
Richard Newport, Bd, 431
Richard Reynolds, Bd, 277
Richard Thirkeld, Bd, 422
Richard of Andria, St, 511
Richard of Chichester, St, 22
Richardson, Laurence, Bd, 415
Richarius, St, 164
Rictrudis, St, 288
Rigby, John, Bd, 611
Rinalducci, Simon, Bd, 137
Riquier, St, 164
Rita of Cascia, St, 369
Robert Anderton, Bd, 163
Robert Bellarmine, St, 292
Robert Johnson, Bd, 415
Robert Lawrence, Bd, 278
Robert Watkinson, Bd, 137
Robert of Chaise-Dieu, St, 113
Robert of Molesmes, St, 189
Robert of Newminster, St, 496
Rochester, John, Bd, 279
Rogatian, St, 381
Romanus, St, 366
Rose Venerini, Bd, 248
Rossi, John B., St, 379
Ruadan, St, 99
Rufinus, St, 542
Rupert, St (with Bertha), 322

S

Sabas the Goth, St, 78
Sadoc, St, 459
Salle, John B. de la, St, 315
Salome, St, 673
Salomonius, James, Bd, 436
Salvius, St, 648
Samson, St, 652
Sanchia, St, 570
Sancho, St, 482
Sanctius, St, 482
Sanctus, St, 454
Sanz, Peter, Bd, 402
Sauve, St, 648
Scott, William, Bd, 431
Sebastian Newdigate, Bd, 279
Senator, St, 409
Serenicus, St, 247
Serenus, St, 247
Sergius of Valaam, St, 662
Servais, St, 297
Servatius, St, 297
Shert, John, Bd, 415
Sigismund, St, 209
Silverius, St, 588
Silvester of Valdiseve, Bd, 512
Simeon Barsabae, St, 141
Simeon of Syracuse, St, 441
Simon Stock, St, 330
Simon Yempo, Bd, 448
Simon of Todi, Bd, 137
Simplicius, St, 634
Sisinnius, St, 420
Sixtus I, St, 18
Solangia, St, 267
Sotelo, Louis, Bd, 450
Soter, St, 144
Southworth, John, Bd, 662
Stanislaus of Cracow, St, 244
Stephen Bandelli, Bd, 534
Stephen Harding, St, 114
Stephen of Perm, St, 167
Stephen of Sweden, St, 458
Stephen of Vladimir, St, 173
Stock, Simon, St, 330
Stone, John, Bd, 292
Storey, John, Bd, 444
Superius, St, 648

T

Taigi, Anne M., Bd, 513
Tassach, St, 171
Tatian Dulas, St, 546
Teresa of Portugal, St, 570
Ternan, St, 529
Thalelaeus, St, 357
Thecusa, St, 341
Theobald of Alba, St, 443
Theobald of Provins, St, 678
Theodard, St, 210
Theodora, St (with Didymus), 181
Theodore of Sykeon, St, 146
Theodosia, St (mart.), 420
Theodosia, St (with Apphian), 13
Theodotus, St (with Thecusa), 341
Theodulus, St, 27
Theodulus, St (with Alexander), 223
Theophilus of Corte, St, 364
Thibaud of Provins, St, 678
Thirkeld, Richard, Bd, 422
Thomas Corsini, Bd, 626
Thomas Cottam, Bd, 415
Thomas Ford, Bd, 415
Thomas Garnet, Bd, 627
Thomas Pickering, Bd, 597
Thomas Thwing, Bd, 600
Thomas Tzugi, Bd, 450
Thomas Woodhouse, Bd, 587
Thomas Whitebread, Bd, 598
Thomas of Tolentino, Bd, 60
Thwing, Thomas, Bd, 600
Tiburtius, St, 91
Tigernach, St, 28
Timothy, St (with Maura), 223
Tomás, Catherine, St, 6
Torquatus, St, 319
Triphyllius, St, 538
Turibius of Astorga, St, 101
Turibius of Lima, St, 176
Turner, Antony, Bd, 598
Tychon, St, 554
Tzugi, Thomas, Bd, 450

U

Ubald of Gubbio, St, 325
Ubald of Florence, Bd, 60
Uganda, The Martyrs of, 468
Ultan, St, 218
Urban I, St, 389
Urbicius, St, 463
Ursmar, St, 129
Ursulina, St, 49

V

Valeria, St, 181
Valerius, St (with Rufinus), 542
Valerius, St (with Tiburtius), 91
Valéry, St, 1
Varani, Baptista, Bd, 497
Vedruna, J. de Mas y de, Bd, 371
Venantius, St (mart.), 340
Venerini, Rose, Bd, 248
Venerius, St, 231
Venimbeni, Francis, Bd, 147
Vialar, Emily de, St, 571
Victor Maurus, St, 250
Vigilius, St, 646
Vignotelli, Guy, Bd, 556
Vincent Ferrer, St, 31
Vincent of Agen, St, 510
Vincent of Lérins, St, 382
Vincentia Gerosa, St, 476
Visalta, Franca, St, 166
Vitalis, St (with Valeria), 181
Vitus, St, 545
Vivaldo, Bd, 275
Vulflagius, St, 494

W

Walaricus, St, 1
Waldebert, St, 217
Waldetrudis, St, 58
Walpole, Henry, Bd, 50
Walstan, St, 424
Walter of L'Esterp, St, 274
Walter of Pontoise, St, 53
Waltman, Bd, 73
Walworth, William, Bd, 279
Watkinson, Robert, Bd, 137
Waudru, St, 58
Webster, Augustine, Bd, 278
Whitebread, Thomas, Bd, 598
Wiborada, St, 218
Wilfrid the Younger, St, 187
William and other martyrs, SS., 421
William Filby, Bd, 415
William Firmatus, Bd, 158
William Harcourt, Bd, 598
William Howard, Bd, 601
William Ireland, Bd, 597
William Marsden, Bd, 163
William Scott, Bd, 431
William Walworth, Bd, 279
William of Eskill, St, 43
William of Gellone, St, 411
William of Monte Vergine, St, 635
William of Rochester, St, 378
William of Polizzi, Bd, 106
William of Scicli, Bd, 50
William of Thwayt, St, 503
William of Toulouse, Bd, 343
William of Vercelli, St, 635
William of York, St, 503
Willibald, St, 494
Winfrid, St, 477
Wiro, St, 253
Wistan, St, 440
Wite, St, 438
Wolfhard, St, 200
Wolfhelm, Bd, 147
Woodhouse, Thomas, Bd, 587
Wright, Peter, Bd, 353
Wulphy, St, 494
Wyche, Richard of, St, 22

X

Xystus I, St, 18

Y

Yempo, Simon, Bd, 448

Z

Zdik, Henry, Bd, 643
Zeno of Verona, St, 77
Zenobius, St, 390
Zita, St, 173
Zoë, St (with Exsuperius), 217
Zoilus, St, 652
Zozimus, St (with Mary), 14

BUTLER'S LIVES OF THE SAINTS

COMPLETE EDITION

EDITED, REVISED AND SUPPLEMENTED BY

HERBERT J. THURSTON, S.J.

AND DONALD ATTWATER

Foreword by Cardinal Basil Hume, O.S.B.
Archbishop of Westminster



VOLUME III

JULY · AUGUST · SEPTEMBER

General Index in Volume IV

CHRISTIAN CLASSICS
Westminster, Maryland
1990

NIHIL OBSTAT: PATRICIVS MORRIS, S.T.D., L.S.S.
CENSOR DEPVTATVS
IMPRIMATVR: E. MORROGH BERNARD
VICARIVS GENERALIS
WESTMONASTERII: DIE XXIII FEBRVARII MCMLIII

Christian Classics, Inc.
P.O. BOX 30
WESTMINSTER, MD. 21157

All rights reserved. No part of this
publication may be reproduced in any
form or by any means without
previous written permission.

Lives of the Saints originally published 1756-9.
Revised edition by Herbert J. Thurston, S. J.,
published 1926-38. Copyright by Burns & Oates.
Second Edition, by Herbert J. Thurston, S. J. and
Donald Attwater, published 1956.
Copyright © Burns & Oates 1956.
Reprinted 1981
Foreword copyright © Burns & Oates 1981

LIBRARY OF CONGRESS CATALOG CARD NUMBER: 56-5383

ISBN: Cloth 0 87061 0457, Paperback 0 87061 1372

PRINTED IN THE UNITED STATES OF AMERICA

CONTENTS OF VOLUME III

JULY

		PAGE
1.	The Precious Blood of Our Lord Jesus Christ	1
	St Shenute, abbot	1
	St Theodoric, or Thierry, abbot	2
	St Carilefus, or Calais, abbot	3
	St Gall of Clermont, bishop	3
	St Eparchius, or Cybard	4
	St Simeon Salus	4
	St Serf, or Servanus, bishop	5
	Bd Thomas Maxfield, martyr	5
2.	The Visitation of the Blessed Virgin Mary	6
	SS. Processus and Martinian, martyrs	7
	St Monegundis, widow	8
	St Otto of Bamberg, bishop	8
	Bd Peter of Luxemburg, bishop	9
3.	St Irenaeus, transferred from June 28. (*See Vol. II, p. 656ff*)	
	St Leo II, pope	10
	St Anatolius of Laodicea, bishop	10
	SS. Irenaeus and Mustiola, martyrs	11
	SS. Julius and Aaron, martyrs	11
	St Heliodorus, bishop	12
	St Anatolius of Constantinople, bishop	12
	St Rumold, or Rombaut, martyr	13
	St Bernardino Realino	13
4.	St Bertha, widow	14
	St Andrew of Crete, archbishop	15
	St Odo of Canterbury, archbishop	15
	St Ulric of Augsburg, bishop	16
	Bd William of Hirschau, abbot	17
	BB. John Cornelius and his Companions, martyrs	18
	BB. William Andleby and his Companions, martyrs	19
5.	St Antony Zaccaria	19
	St Athanasius the Athonite, abbot	20
6.	St Romulus, bishop and martyr	22
	St Dominica, virgin and martyr	23
	St Sisoes	23
	St Goar	24
	St Sexburga, widow	25

PAGE

St Modwenna, virgin 26
St Godeleva, martyr 26
Bd Thomas Alfield, martyr 27
St Mary Goretti, virgin and martyr 28

7. SS. Cyril and Methodius 29
St Pantaenus 32
St Palladius, bishop 33
St Felix of Nantes, bishop 33
SS. Ethelburga, Ercongota and Sethrida, virgins 34
St Hedda, bishop 34
Bd Benedict XI, pope 35
BB. Roger Dickenson and his Companions, martyrs 36

8. St Elizabeth of Portugal, widow 37
SS. Aquila and Prisca, or Priscilla 38
St Procopius, martyr 39
SS. Kilian and his Companions, martyrs 40
St Withburga, virgin 41
St Adrian III, pope 41
St Grimbald 42
SS. Sunniva and her Companions 42
St Raymund of Toulouse 43
Bd Eugenius III, pope 43

9. St John Fisher, bishop and martyr 45
St Thomas More, martyr 49
St Everild, virgin 55
Bd Jane of Reggio, virgin 55
SS. Nicholas Pieck and his Companions, martyrs 56
St Veronica Giuliani, virgin 57
The Martyrs of Orange 59
The Martyrs of China, II 59

10. The Seven Brothers and St Felicity, martyrs 62
SS. Rufina and Secunda, virgins and martyrs 64
St Amalburga, or Amelberga, widow 64
St Amalburga, virgin 65
SS. Antony and Theodosius Pechersky, abbots 65
BB. Emmanuel Ruiz, Francis Masabki and their Companions, martyrs 68

11. St Pius I, pope and martyr 70
St Drostan, abbot 71
St John of Bergamo, bishop 71
St Hidulf, bishop 72
St Olga, widow 72
Bd Adrian Fortescue, martyr 72
Bd Oliver Plunket, archbishop and martyr 73
The Martyrs of Indo-China, I 77

12. St John Gualbert, abbot 81
St Veronica 82

PAGE

St Jason 83
SS. Hermagoras and Fortunatus, martyrs 84
SS. Nabor and Felix, martyrs 84
St John the Iberian, abbot 85
Bd Andrew of Rinn 86
Bd John Jones, martyr 87

13. St Silas 88
SS. Maura and Brigid 88
St Eugenius of Carthage, bishop 89
St Mildred, virgin 91
Bd James of Voragine, archbishop 92
St Francis Solano 93
Bd Thomas Tunstal, martyr 95

14. St Bonaventure, bishop and doctor 96
St Deusdedit, archbishop 100
St Marchelm 100
St Ulric of Zell, abbot 101
Bd Hroznata, martyr 102
Bd Boniface of Savoy, archbishop 102
Bd Humbert of Romans 104
Bd Caspar de Bono 104

15. St Henry the Emperor 105
St James of Nisibis, bishop 106
St Barhadbesaba, martyr 107
St Donald 107
St Swithun, bishop 108
St Athanasius of Naples, bishop 109
St Edith of Polesworth 109
St Vladimir of Kiev 110
St David of Munktorp, bishop 111
Bd Bernard of Baden 111
BB. Ignatius Azevedo and his Companions, martyrs 112
St Pompilio Pirrotti 113
Bd Anne Mary Javouhey, virgin 114

16. The Commemoration of Our Lady of Mount Carmel . . . 116
St Athenogenes, bishop and martyr 116
St Eustathius of Antioch, bishop 117
St Helier, martyr 118
St Reineldis, virgin and martyr 118
St Fulrad, abbot 118
Bd Ermengard, virgin 119
Bd Milo of Sélincourt, bishop 119
St Mary Magdalen Postel, virgin 120

17. St Alexis 123
SS. Speratus and his Companions, martyrs 124
St Marcellina, virgin 126
St Ennodius, bishop 126

PAGE

St Kenelm 127
St Leo IV, pope 128
SS. Clement of Okhrida and his Companions 130
St Nerses Lampronatsi, archbishop 131
Bd Ceslaus 131
The Carmelite Martyrs of Compiègne 132

18. St Camillus de Lellis 134
SS. Symphorosa and her Seven Sons, martyrs 136
St Pambo 137
St Philastrius, bishop 138
St Arnulf, or Arnoul, of Metz, bishop 139
St Frederick of Utrecht, bishop and martyr 139
St Bruno of Segni, bishop 140

19. St Vincent de Paul 141
SS. Justa and Rufina, virgins and martyrs 144
St Macrina the Younger, virgin 145
St Arsenius the Great 146
St Symmachus, pope 148
St Ambrose Autpert 149
Bd Stilla, virgin 149

20. St Jerome Emiliani 150
St Wilgefortis, or Liberata 151
St Margaret, or Marina, virgin and martyr 152
St Joseph Barsabas 153
St Aurelius of Carthage, bishop 153
SS. Flavian and Elias, bishops 154
St Vulmar, abbot 154
St Ansegisus, abbot 155
" Bd " Gregory Lopez 155
BB. Leo Ignatius Mangin *(See Appendix III)*

21. St Laurence of Brindisi 172
St Praxedes, virgin 157
St Victor of Marseilles, martyr 157
St Arbogast, bishop 158
Bd Oddino of Fossano 159
Bd Angelina of Marsciano, widow 160

22. St Mary Magdalen 161
St Joseph of Palestine 163
St Wandregisilus, or Wandrille, abbot 164
Bd Benno of Osnabrück, bishop 165
BB. Philip Evans and John Lloyd, martyrs 166

23. St Apollinaris of Ravenna, bishop and martyr 167
The Three Wise Men 168
St Liborius, bishop 169
St John Cassian, abbot 169
SS. Romula and her Companions, virgins 170

PAGE

St Anne, or Susanna, virgin 171
Bd Joan of Orvieto, virgin 171

24. St Christina, virgin and martyr 173
St Lewina, virgin and martyr 174
St Declan, bishop 175
SS. Boris and Gleb, martyrs 175
St Christina the Astonishing, virgin 176
Bd Cunegund, or Kinga, virgin 178
Bd Nicholas of Linköping, bishop 178
Bd Felicia of Milan, virgin 179
Bd John of Tossignano, bishop 180
Bd Augustine of Biella 180
The Durham Martyrs of 1594 181

25. St James the Greater, apostle 182
St Christopher, martyr 184
SS. Thea, Valentina and Paul, martyrs 188
St Magnericus, bishop 188

26. St Anne, matron 189
St Simeon the Armenian 190
Bd William Ward, martyr 190
St Bartholomea Capitanio, virgin 191

27. St Pantaleon, or Panteleimon, martyr 192
The Seven Sleepers of Ephesus 193
SS. Aurelius, Natalia and their Companions, martyrs 196
Bd Berthold of Garsten, abbot 197
St Theobald of Marly, abbot 198
Bd Lucy of Amelia, virgin 198
BB. Rudolf Aquaviva and his Companions, martyrs 199
Bd Mary Magdalen Martinengo, virgin 200

28. SS. Nazarius and Celsus, martyrs 200
St Victor I, pope and martyr 201
St Innocent I, pope 201
St Samson, bishop 202
St Botvid 204
Bd Antony della Chiesa 204

29. St Martha, virgin 205
SS. Simplicius, Faustinus and Beatrice, martyrs 206
St Felix " II " 206
St Lupus of Troyes, bishop 207
St Olaf of Norway, martyr 208
Bd Urban II, pope 209
St William Pinchon, bishop 212

30. SS. Abdon and Sennen, martyrs 213
St Julitta, widow and martyr 213
Bd Mannes 214

PAGE

Bd Archangelo of Calatafimi 214
Bd John Soreth 215
Bd Simon of Lipnicza 216
Bd Peter of Mogliano 217
BB. Edward Powell and Richard Fetherston, martyrs . . . 218
Bd Thomas Abel, martyr 219
Bd Everard Hanse, martyr 219

31. St Ignatius of Loyola 221
St Neot 227
St Helen of Skövde, widow 228
Bd John Colombini 228
Bd Justin de Jacobis, bishop 230

AUGUST

1. St Peter *ad Vincula* 236
The Holy Machabees, martyrs 237
SS. Faith, Hope, Charity and their Mother, Wisdom, martyrs . . 238
St Aled, Eiluned, or Almedha, virgin and martyr 239
St Ethelwold of Winchester, bishop 240
BB. Thomas Welbourn and William Brown, martyrs 241

2. St Alphonsus de' Liguori, bishop and doctor 242
St Stephen I, pope 249
St Theodota, martyr 249
" St " Thomas of Dover 250

3. The Finding of St Stephen 250
St Germanus of Auxerre, bishop 251
St Waltheof, or Walthen, abbot 254
Bd Augustine of Lucera, bishop 255
St Peter Julian Eymard 256

4. St Dominic 258
SS. Ia and her Companions, martyrs 264
St Molua, or Lughaidh, abbot 264

5. The Dedication of the Basilica of St Mary Major 265
SS. Addai and Mari, bishops 265
St Afra, martyr 267
St Nonna, matron 268

6. The Transfiguration of Our Lord Jesus Christ 269
SS. Sixtus II, Felicissimus and Agapitus, with their Companions, martyrs 269
SS. Justus and Pastor, martyrs 270
St Hormisdas, pope 271

7. St Cajetan 272
St Claudia, matron 274
St Donatus of Arezzo, bishop 275

PAGE

St Dometius the Persian, martyr 275
St Victricius, bishop 275
St Albert of Trapani 276
BB. Agathangelo and Cassian, martyrs 277

8. St John Vianney 280
SS. Cyriacus, Largus and Smaragdus, martyrs 287
The Fourteen Holy Helpers 287
St Hormisdas, martyr 288
St Altman, bishop 289
Bd Joan of Aza, matron 290
Bd John Felton, martyr 291

9. St Romanus, martyr 292
St Emygdius, martyr 292
SS. Nathy and Felim, bishops 293
St Oswald of Northumbria, martyr. 293
Bd John of Salerno 295
Bd John of Rieti 296

10. St Laurence, martyr 297
St Philomena, or Philumena 299

11. SS. Tiburtius and Susanna, martyrs 301
St Alexander the Charcoal-Burner, bishop and martyr . . . 303
St Equitius, abbot 303
St Blaan, or Blane, bishop 304
St Attracta, or Araght, virgin 304
St Lelia, virgin 305
St Gaugericus, or Géry, bishop 305
SS. Gerard of Gallinaro and his Companions 306
Bd Peter Favre 306
Bd Innocent XI *(See Appendix III)*

12. St Clare, virgin 309
St Euplus, martyr 313
St Murtagh, or Muredach, bishop 314
SS. Porcarius and his Companions, martyrs 314

13. St Hippolytus, martyr 315
St Cassian of Imola, martyr 316
St Simplician, bishop 317
St Radegund, matron 318
St Maximus the Confessor, abbot 320
St Wigbert, abbot 322
St Nerses Klaiëtsi, bishop 322
Bd Novellone 323
Bd Gertrude of Altenberg, virgin 323
Bd John of Alvernia 324
Bd William Freeman, martyr 325
St Benildus 325

14. St Eusebius of Rome 328
St Marcellus of Apamaea, bishop and martyr 328

PAGE

St Fachanan, bishop 329
St Athanasia, matron 329
Bd Eberhard, abbot 330
BB. Antony Primaldi and his Companions, martyrs 330

15. The Assumption of the Blessed Virgin Mary 331
St Tarsicius, martyr 335
St Arnulf, or Arnoul, of Soissons, bishop 335

16. St Joachim 336
St Arsacius 336
St Armel, abbot 337
Bd Laurence Loricatus 337
St Rock 338

17. St Hyacinth 338
St Mamas, martyr 339
St Eusebius, pope 340
SS. Liberatus and his Companions, martyrs 340
St Clare of Montefalco, virgin 341
Bd Joan Delanoue, virgin 342

18. St Agapitus, martyr 345
SS. Florus and Laurus, martyrs 345
St Helen, widow 346
St Alipius, bishop 348
Bd Angelo Augustine of Florence 350
Bd Beatrice da Silva, virgin 350
Bd Haymo of Savigliano 351

19. St John Eudes 351
St Andrew the Tribune, martyr 354
SS. Timothy, Agapius and Thecla, martyrs 355
St Sixtus, or Xystus, III, pope 355
St Mochta, abbot 356
St Bertulf, abbot 356
St Sebald 357
St Louis of Anjou, bishop 357
Bd Emily of Vercelli, virgin 359

20. St Bernard, abbot and doctor 360
St Amadour 366
St Oswin, martyr 366
St Philibert, abbot 367
Bd Mary de Mattias, virgin 368
Bd Teresa Jornet Ibars *(See Appendix III)*

21. St Jane Frances de Chantal, widow 369
SS. Luxorius, Cisellus and Camerinus, martyrs 373
SS. Bonosus and Maximian, martyrs 374
St Sidonius Apollinaris, bishop 374
Bd Humbeline, matron 376

PAGE

St Abraham of Smolensk, abbot 377
Bd Bernard Tolomei, abbot 379

22. The Immaculate Heart of Mary 380
SS. Timothy, Hippolytus and Symphorian, martyrs 380
St Sigfrid, abbot 381
St Andrew of Fiesole 382
BB. William Lacey and Richard Kirkman, martyrs 382
Bd John Kemble, martyr 383

23. St Philip Benizi 385
SS. Claudius, Asterius and other Martyrs 388
St Eugene, or Eoghan, bishop 390
Bd James of Bevagna 390

24. St Bartholomew, apostle 391
The Martyrs of Utica 392
St Audoenus, or Ouen, bishop 393

25. St Louis of France 394
St Genesius the Comedian, martyr 398
St Genesius of Arles, martyr 400
St Patricia, virgin 400
St Mennas, bishop 401
St Ebba, virgin 402
St Gregory of Utrecht, abbot 402
St Joan Antide-Thouret, virgin 403
St Mary Michaela Desmaisières, virgin 405

26. St Zephyrinus, pope and martyr 406
Bd Herluin, abbot 406
Bd Timothy of Montecchio 406
Bd Thomas Percy, martyr 407
Bd John Wall, martyr 409
Bd Bernard of Offida 410
St Elizabeth Bichier des Ages, virgin 410

27. St Joseph Calasanctius 413
SS. Marcellus and his Companions, martyrs 416
St Poemen, abbot 417
St Caesarius of Arles, bishop 418
St Syagrius, bishop 421
Little St Hugh of Lincoln 421
Bd Angelo of Foligno 422
St Margaret the Barefooted, widow 423
Bd Gabriel Mary 423
Bd David Lewis, martyr 424
Bd Dominic Barberi *(See Appendix III)*

28. St Augustine, bishop and doctor 426
St Hermes, martyr 434
St Julian of Brioude, martyr 434
SS. Alexander, John III and Paul IV, bishops 434
St Moses the Black 435

PAGE

The London Martyrs of 1588 436
Bd Edmund Arrowsmith, martyr 439

29. The Beheading of St John the Baptist 440
St Sabina, martyr 442
St Medericus, or Merry, abbot 443
Bd Richard Herst, martyr 443

30. St Rose of Lima, virgin 444
SS. Felix and Adauctus, martyrs 446
St Pammachius 446
St Rumon, or Ruan 447
St Fantinus, abbot 448
Bd Bronislava, virgin 449

31. St Raymund Nonnatus 449
St Paulinus of Trier, bishop 450
St Aidan of Lindisfarne, bishop 451
BB. Laurence Nerucci and his Companions, martyrs 452
Bd Juvenal Ancina, bishop 453

SEPTEMBER

1. St Giles, abbot 457
The Twelve Brothers, martyrs 458
St Verena, virgin 459
St Lupus, or Leu, of Sens, bishop 459
St Fiacre 460
St Sebbe 461
St Drithelm 462
BB. John of Perugia and Peter of Sassoferrato, martyrs . . . 463
Bd Joan Soderini, virgin 464
Bd Hugh More, martyr 465
Bd Gabra Michael 465

2. St Stephen of Hungary 466
St Antoninus, martyr 469
St Castor, bishop 469
St Agricolus, bishop 469
St William of Roskilde, bishop 470
Bd Margaret of Louvain, virgin and martyr 470
St Brocard 471
BB. John du Lau, bishop, and his Companions, the martyrs of September 1792 472

3. St Pius X, pope 474
St Phoebe 478
St Macanisius, bishop 478
St Simeon Stylites the Younger 479
St Remaclus, bishop 480
St Aigulf, martyr 480
St Hildelitha, virgin 481

PAGE

St Cuthburga, widow 481
Bd Guala, bishop 482
Bd Andrew of Borgo San Sepolcro 483

4. SS. Marcellus and Valerian, martyrs 483
St Marinus 484
St Boniface I, pope 485
St Ultan, bishop 485
St Ida of Herzfeld, widow 486
St Rosalia, virgin 486
St Rose of Viterbo, virgin 487
Bd Catherine of Racconigi, virgin 488

5. St Laurence Giustiniani, bishop 489
St Bertinus, abbot 493
Bd Raymund Lull, martyr 494
Bd Gentilis, martyr 496

6. SS. Donatian, Laetus and others, bishops and martyrs . . . 496
St Eleutherius, abbot 497
St Chainoaldus, or Cagnoald, bishop 497
St Bega, or Bee, virgin 498
Bd Bertrand of Garrigues 498
Bd Peregrine of Falerone 500
Bd Liberatus of Loro 500

7. St Regina, or Reine, virgin and martyr 501
St Sozon, martyr 500
St Grimonia, virgin and martyr 501
St John of Nicomedia, martyr 502
St Anastasius the Fuller, martyr 502
St Clodoald, or Cloud 503
SS. Alcmund and Tilbert, bishops 504
BB. Mark, Stephen and Melchior, martyrs 504
BB. John Duckett and Ralph Corby, martyrs 505

8. The Birthday of the Blessed Virgin Mary 506
SS. Adrian and Natalia, martyrs 507
SS. Eusebius, Nestabus, Zeno and Nestor, martyrs 508
St Disibod 509
St Sergius I, pope 509
St Corbinian, bishop 511

9. St Gorgonius, martyr 512
St Isaac, or Sahak, the Great, bishop 512
St Kieran, or Ciaran, abbot 513
St Audomarus, or Omer, bishop 516
St Bettelin 517
Bd Seraphina Sforza, widow 517
Bd Louisa of Savoy, widow 518
St Peter Claver 519

10. St Nicholas of Tolentino 524
SS. Nemesian and many Companions, martyrs 527

PAGE

SS. Menodora, Metrodora and Nymphodora, virgins and martyrs . 528
St Pulcheria, virgin 528
St Finnian of Moville, bishop 531
St Salvius of Albi, bishop 532
St Theodard, bishop 532
St Aubert, bishop 533
BB. Apollinaris Franco, Charles Spinola and their Companions, martyrs 533
Bd Ambrose Barlow, martyr 535

11. SS. Protus and Hyacinth, martyrs 537
St Theodora of Alexandria 538
St Paphnutius, bishop 538
St Patiens of Lyons, bishop 539
St Deiniol, bishop 540
St Peter of Chavanon 540
Bd Louis of Thuringia 541
Bd Bonaventure of Barcelona 542
Bd John Gabriel Perboyre, martyr 542

12. The Holy Name of Mary 544
St Ailbhe, bishop 544
St Eanswida, virgin 545
St Guy of Anderlecht 546
Bd Victoria Fornari-Strata, widow 547

13. St Maurilius of Angers, bishop 548
St Eulogius of Alexandria, bishop 549
St Amatus, or Amé, abbot 549
St Amatus, or Amé, bishop 550

14. The Exaltation of the Holy Cross 551
St Maternus, bishop 552
St Notburga, virgin 553

15. The Seven Sorrows of the Blessed Virgin Mary 554
St Nicomedes, martyr 555
St Nicetas the Goth, martyr 555
St Aichardus, or Achard, abbot 556
St Mirin 557
St Catherine of Genoa, widow 557

16. St Cornelius, pope and martyr 560
St Cyprian, bishop and martyr 561
St Euphemia, virgin and martyr 567
SS. Abundius, Abundantius and their Companions, martyrs . . 568
St Ninian, bishop 568
St Ludmila, martyr 570
St Edith of Wilton, virgin 571
Bd Victor III, pope 571
Bd Vitalis of Savigny, abbot 573
Bd Louis Allemand, archbishop 573

PAGE

17. The Stigmata of St Francis 575
SS. Socrates and Stephen, martyrs 578
St Satyrus 578
St Lambert of Maestricht, bishop and martyr 579
St Columba, virgin and martyr 580
St Hildegard, virgin 580
St Peter Arbues, martyr 585

18. St Joseph of Cupertino 587
St Ferreolus, martyr 591
St Methodius of Olympus, bishop and martyr 592
St Richardis, widow 592
Bd John Massias 593

19. SS. Januarius, bishop, and his Companions, martyrs 594
SS. Peleus and his Companions, martyrs 596
St Sequanus, or Seine, abbot 597
St Goericus, or Abbo, bishop 597
St Theodore of Canterbury, archbishop 598
St Mary of Cerevellon, virgin 601
SS. Theodore, David and Constantine 601
Bd Alphonsus de Orozco 602
St Emily de Rodat, virgin 603

20. SS. Eustace and his Companions, martyrs 606
St Vincent Madelgarius, abbot 607
Bd Francis de Posadas 608

21. St Matthew, apostle and evangelist 609
St Maura of Troyes, virgin 610
St Michael of Chernigov and St Theodore, martyrs 611
BB. Laurence Imbert and his Companions, the martyrs of Korea . 611

22. St Thomas of Villanova, archbishop 613
St Phocas the Gardener, martyr 617
SS. Maurice and his Companions, martyrs of the Theban Legion . 619
St Felix III (IV), pope 621
St Salaberga, matron, and St Bodo, bishop 621
St Emmeramus, bishop 622

23. St Linus, pope and martyr 623
St Thecla of Iconium, virgin and martyr 623
St Adamnan, or Eunan, abbot 625
Bd Mark of Modena 627
Bd Helen of Bologna, widow 627

24. Our Lady of Ransom 627
St Geremarus, or Germer, abbot 628
St Gerard of Csanad, bishop and martyr 629
Bd Robert of Knaresborough 630
St Pacifico of San Severino 631

PAGE

25. St Firminus, bishop and martyr 632
St Cadoc, abbot 633
St Aunacharius, or Aunaire, bishop 634
St Finbar, bishop 634
St Ceolfrid, abbot 635
Bd Herman the Cripple 638
St Albert of Jerusalem, bishop 638
St Sergius of Radonezh, abbot 639
St Vincent Strambi, bishop 644
St Francis of Camporosso 586

26. The Martyrs of North America 645
SS. Cyprian and Justina, martyrs 652
St Colman of Lann Elo, abbot 654
St Nilus of Rossano, abbot 654
St John of Meda 656
Bd Lucy of Caltagirone, virgin 657
Bd Dalmatius Moner 657
Bd Teresa Couderc, virgin 658

27. SS. Cosmas and Damian, martyrs 659
St Elzear and Bd Delphina 661

28. St Wenceslaus of Bohemia, martyr 663
St Exsuperius, bishop 664
St Eustochium, virgin 665
St Faustus of Riez, bishop 666
St Annemund, bishop 667
St Lioba, virgin 668
Bd Laurence of Ripafratta 671
Bd John of Dukla 671
Bd Bernardino of Feltre 672
Bd Francis of Calderola 676
Bd Simon de Rojas 676

29. The Dedication of the Basilica of St Michael the Archangel . . 677
SS. Rhipsime, Gaiana, and their Companions, virgins and martyrs . 685
St Theodota, martyr 681
Bd Richard of Hampole 682
Bd Charles of Blois 685

30. St Jerome, doctor 686
St Gregory the Enlightener, bishop 693
St Honorius of Canterbury, archbishop 695
St Simon of Crépy 695
Index 697

BIBLIOGRAPHICAL ABBREVIATIONS

Acta Sanctorum—This without qualification refers to the *Acta Sanctorum* of the Bollandists.
BHG.—The *Bibliotheca hagiographica graeca* of the Bollandists.
BHL.—The *Bibliotheca hagiographica latina* of the Bollandists.
BHO.—The *Bibliotheca hagiographica orientalis* of the Bollandists.
Burton and Pollen, LEM.—*Lives of the English Martyrs*, second series, ed. E. H. Burton and J. H. Pollen.
Camm, LEM.—*Lives of the English Martyrs*, first series, ed. Bede Camm.
CMH.—H. Delehaye's Commentary on the Hieronymian Martyrology, in the *Acta Sanctorum*, November, volume ii, part 2.
DAC.—*Dictionnaire d'Archéologie chrétienne et de Liturgie*, ed. F. Cabrol and H. Leclercq.
DCB.—*A Dictionary of Christian Biography*, ed. William Smith and Henry Wace.
DHG.—*Dictionnaire d'Histoire et de Géographie ecclésiastiques*, ed. A. Baudrillart *et al.*
DNB.—The *Dictionary of National Biography*, ed. Leslie Stephen *et al.*
DTC.—*Dictionnaire de Théologie catholique*, ed. A. Vacant *et al.*
KSS.—*Kalendars of Scottish Saints*, ed. A. P. Forbes.
LBS.—*Lives of the British Saints*, by S. Baring-Gould and John Fisher.
LIS.—*Lives of the Irish Saints*, by John O'Hanlon.
Mabillon—*Acta Sanctorum Ordinis Sancti Benedicti*, ed. J. Mabillon.
MGH.—*Monumenta Germaniae Historica*, ed. G. H. Pertz *et al.*
MMP.—*Memoirs of Missionary Priests*, by Richard Challoner, referred to in the edition of 1924, ed. J. H. Pollen.
PG.—*Patrologia graeca*, ed. J. P. Migne.
PL.—*Patrologia latina*, ed. J. P. Migne.
REPSJ.—*Records of the English Province of the Society of Jesus*, ed. Henry Foley.
Ruinart—*Acta primorum martyrum sincera et selecta*, ed. T. Ruinart.
Stanton's *Menology*—*A Menology of England and Wales*, by Richard Stanton.
VSH.—*Vitae Sanctorum Hiberniae*, ed. Charles Plummer.

Father Delehaye's *Les origines du culte des martyrs* is referred to in the " deuxième édition revue " of 1933.

There is an English translation by Mrs. V. M. Crawford of Father Delehaye's *Les légendes hagiographiques* (" The Legends of the Saints "), made from the first edition. The third French edition (1927) is revised and is therefore sometimes referred to.

The English title of the work herein referred to as " Léon, *L'Auréole séraphique* (Eng. trans.) " is *Lives of the Saints and Blessed of the Three Orders of St Francis* (1885–87), by Father Léon (Vieu) de Clary. A corrected and enlarged edition of this work in Italian, by Father G. C. Guzzo, began publication in 1951 : *Aureola serafica*. By 1954 four volumes had appeared, covering January-August.

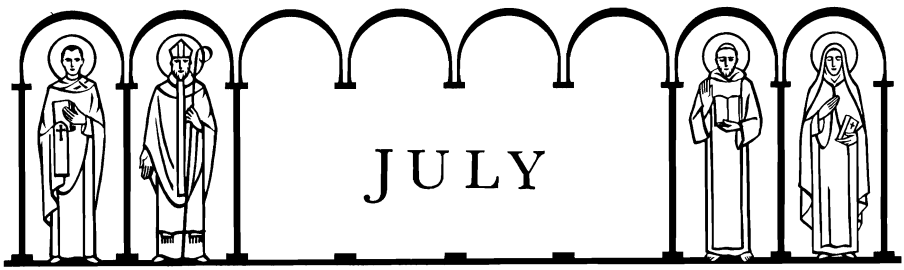
It has not been deemed necessary to give every reference to such standard works as the *Dictionary of Christian Biography*, the *Dictionnaires* published by Letouzey,

and A. Fliche and V. Martin's *Histoire de l'Église*, though these are often referred to in the bibliographical notes. The first two volumes of Fliche and Martin, by J. Lebreton and J. Zeiller, have been translated into English by Dr E. C. Messenger (*The History of the Primitive Church*, 4 vols.), and the first two English volumes of the continuation, *The Church in the Christian Roman Empire*, are also published.

The reader may here be reminded once for all that for all modern saints and *beati* the surest source of information on the more strictly spiritual side is the *summarium de virtutibus* with the criticisms of the *Promotor fidei* which are printed in the process of beatification. Copies of these are occasionally to be met with in national or private libraries, though they are not published or offered for sale to the general public.

For all saints named in the Roman Martyrology the standard shorter reference is in the *Acta Sanctorum, Decembris Propylaeum: Martyrologium Romanum ad formam editionis typicae scholiis historicis instructum* (1940). This great work provides a running commentary on the entries in the Roman Martyrology, correcting where necessary conclusions expressed in the sixty-odd volumes of the *Acta Sanctorum*, and anticipating much that will be said at greater length in those volumes that have yet to appear; and there are summary bibliographies throughout. It is indispensable for all serious study and reference.

BUTLER'S
LIVES OF THE SAINTS



1: THE PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

THOUGH the Precious Blood of our Lord has been used as a synonym for the Redemption from the times of the Apostles, spread of a special devotion in its honour was due in the main to St Caspar del Bufalo (January 2). But the celebration of a feast of the Precious Blood was observed in some few churches long before his time. For example, an office " of the Blood of Christ " was conceded to the archdiocese of Valencia in Spain in 1582, and a similar office was approved for the diocese of Sarzana in Tuscany in 1747 ; the feast was granted to St Caspar's congregation early in the nineteenth century. Pope Pius IX extended it to the whole Western church in 1849, amid the trials of the revolution which had driven him from Rome. The feast was at first fixed for the first Sunday of July ; this was altered by Pope Pius X to the first day of the month. By the Passionists and some others a second feast is kept on the Friday after *Laetare* Sunday. The cathedral-church of the archdiocese of Westminster is dedicated to the Most Precious Blood.

In this feast, as Dom Guéranger has pointed out, the Church rejoices in the celebration of her birthday, for the stream of blood and water which issued from the Lord's pierced side is mystically the beginning of the Church. It was a stream of new life poured out over the world. St John Chrysostom says in a homily read at Matins : " It was therefore out of the side of Christ that the Church was built, just as it was out of the side of Adam that Eve was raised up to be his bride . . . for even as God made the woman out of the side of the man so Christ gave to us the water and blood from His own side whence was the Church raised up." St Augustine, whose homily is read at the third nocturn, speaks to the same effect.

See F. G. Holweck, *Calendarium festorum Dei et Dei Matris* (1925), p. 235 ; Moroni, *Dizionario di Erudizione*, vol. lxi, pp. 40–48 ; Nilles, *Kalendarium manuale* (1896–97), vol. ii, pp. 493–495 ; Buchberger, *Lexikon für Theologie und Kirche*, vol. ii, cc. 401–404.

ST SHENUTE, ABBOT (*c.* A.D. 466)

EGYPT was the original home of communal monastic life, and St Shenute (Shenoudi) was, after St Antony and St Pachomius, the most considerable force in its early development, as well as the only prominent original writer in Coptic. He was born about the middle of the fourth century at Shenalolet and became a monk at Dair-al-Abiad, founded near Atripe in the Thebaid by his uncle, whom he succeeded as abbot in 385. The monks were numerous, chiefly recruited from rough and ignorant peasants, and the superior had to be a strict disciplinarian. It is not surprising to learn that Shenute was a martinet ; and his difficulties were

increased by his being naturally quick-tempered and of a rigorous, indeed, violent, disposition. His policy was to strengthen regularity, to maintain order by increasing the severity of the austere rule imposed by St Pachomius, and he instituted something in the nature of monastic vows as we now understand them. By the fact of entering on the monastic life the monk or nun took on certain obligations; Shenute legislated for these to be expressed in a formula, in which the religious covenanted to observe continence, not to steal or bear false witness or lie, and to do no secret evil, upon pain of the wrath of God and the loss of salvation. Shenute also permitted religious of proved worth, who so wished, to pass from the communal to the solitary life in the neighbourhood of the monastery. So far from discouraging aspirants, St Shenute's severity was an attraction: his successor and biographer, Bêsa, says that he had at one time 2200 monks and 1800 nuns. He enforced his will with great strictness, and discouraged any study among his subjects (very few of them were capable of it); he was not learned himself, but wrote many letters of direction and some powerful sermons; on the other hand he set himself against undisciplined exercises of penitence and all false mysticism, at a time and place when monastic life was prone to degenerate into competitive austerity.

It is said, though it is far from certain, that St Shenute was present at the Council of Ephesus in 431. He came to be archimandrite, a sort of abbot general, over all the monasteries that had sprung up in imitation of the one at Atripe. As all the monks of a monastery, living in their groups of huts, were subject to their abbot, so the abbots were subject to the archimandrite. The exact date of his death is unknown, but it is believed that he lived to the age of 118. In spite of numberless sackings and raidings St Shenute's monastery was still in existence a hundred years ago, and its ruins are still called Dair Anba-Shenute. In 1833 the excellent and Honourable Robert Curzon, junior, found three Coptic monks living there; but "who the great Abou Shenood had the honour to be, I could meet with no one to tell me. He was, I believe, a Mahomedan saint, and this Coptic monastery had been in some sort placed under the shadow of his protection in the hopes of saving it from the persecutions of the faithful." Mr Curzon was no more fortunate in getting ancient manuscripts (which was what he was after) than in getting information about Anba Shenute: the Mamelukes had destroyed the last of them in 1812.

Shenute's sanctity is perhaps somewhat compromised by the suspicion that in his last days he became a monophysite, and on the other hand the conspicuous part attributed to him at the Council of Ephesus is not free from difficulties. See P. Peeters in the *Analecta Bollandiana*, vol. xxiv (1905), p. 146. M. Amélineau has published a French translation of the eulogistic biographies by Bêsa and others; these abound in extravagant miracles. The learned essay of J. Leipoldt published in *Texte und Untersuchungen* is based on a very exhaustive study of the materials, but a truer picture may be found in the book of P. Ladeuze, *Étude sur le cénobitisme pakhomien* (1898), and in his article in the *Revue d'histoire ecclésiastique*, vol. vii (1906), pp. 76–83. Reference should also be made to the articles "Cénobitisme" and "Deir-el-Abiad" in DAC., and to De L. O'Leary, *The Saints of Egypt* (1937), pp. 251–255.

ST THEODORIC, OR THIERRY, ABBOT (A.D. 533)

THEODORIC was born in the district of Rheims, his father being a man of evil character. He married under the compulsion of his relations, but persuaded his wife to renounce her rights; and, becoming himself a priest under St Remigius

he eventually formed a religious community at "Mont d'Or" (*Mons Or*), near Rheims. Theodoric became famous by the many remarkable conversions he wrought through the zeal wherewith he exhorted sinners to repentance; among these was his own father, who persevered under the direction of his son and died in his monastery. He is said miraculously to have cured King Theodoric I of ophthalmia. According to the most common opinion he died on July 1, 533.

Flodoard in the tenth century gives some account of Theodoric, and there are two brief Latin biographies which are printed both by Mabillon and by the Bollandists in the *Acta Sanctorum*. These are sources in which very little confidence can be placed.

ST CARILEFUS, OR CALAIS, ABBOT (*c.* A.D. 540 ?)

CARILEFUS was born in Auvergne and was brought up in the monastery of Menat near Riom, where he became a friend of St Avitus. They became monks together and migrated to the abbey of Micy, near Orleans, where they were ordained to the priesthood. But Calais longed for greater solitude, so with two companions he went to Maine, where he revived the vigorous discipline of the ancient eastern hermits. But as he was constantly visited by numbers who sought to live under his direction, he at length consented to receive them; his monastery was called Anisole, from the river Anille on which it was situated. The small town which grew up around it is now known by the name of its founder, Saint-Calais, who is honoured as the pioneer of monasticism in that neighbourhood.

The oldest life of St Carilefus has been edited by B. Krusch in MGH., *Scriptores merov.*, vol. iii. The others are of little value. See also the important article of Father Albert Poncelet on the Saints of Micy in the *Analecta Bollandiana*, vol. xxiv (1905), especially p. 84. The little town of Saint-Calais in the department of Sarthe is, of course, quite distinct from Calais opposite Dover.

ST GALL, BISHOP OF CLERMONT (A.D. 551)

THIS Gall was born about the year 486 at Clermont in Auvergne, his father being of one of the first families of that province. He took special care in the upbringing of his son, and when he arrived at a proper age, proposed to have him married to the daughter of a senator. Gall, who had resolved to consecrate himself to God, fled from his father's house to the monastery of Cournon, and asked to be admitted among the monks. The abbot refused until he should have obtained the consent of his father, which, rather surprisingly, he was able to do and so was received into the abbey. Here he attracted the notice of the bishop, Quintian, who ordained him deacon, attached him to his cathedral-church, and sent him as his representative at the royal court, where for his good singing he was made a cantor in King Theodoric's chapel. Quintian dying about 526, St Gall was appointed to succeed him. Under new responsibilities his humility, charity, and zeal increased: conspicuous above all was his patience under injuries, to which several stories bear witness. On one occasion a man hit him over the head, but the bishop showed no anger or resentment, and by his meekness disarmed the bad temper of his assailant. At another time one Evodius, who from a senator became a priest, having so far forgotten himself as to treat his bishop in the most insulting manner, Gall, without making any reply, got up quietly from his seat and went to visit the churches of the city. Evodius was so touched that he ran after him and fell on his knees in the middle of the street to ask the saint's pardon. During the last

few years of his life St Gall was much concerned in the upbringing of his nephew, who became famous as St Gregory of Tours.

This St Gall is, of course, to be distinguished from the more famous St Gall, the Irishman, who has given his name to one of the Swiss cantons and who lived about a century later. The former is hardly known to us except from the account furnished in the *De vitis patrum* by his nephew St Gregory of Tours. All that is relevant is quoted in the *Acta Sanctorum*, July, vol. i.

ST EPARCHIUS, OR CYBARD (A.D. 581)

CYBARD quitted the world in spite of his parents, and retired to a monastery, perhaps at Saint-Cybard in the Dordogne. He there served God some time under Abbot Martin, and soon became known and sought after because of his virtues and miracles. In dread of the seduction of vainglory, he left his monastery to hide himself in absolute solitude near Angoulême. But his virtues were too striking for concealment, and the bishop obliged him to accept the priesthood. Moreover, although a recluse, he did not refuse to admit disciples; but he would not allow them manual labour, as he wished that they should be constantly occupied in prayer in a literal sense. When any of them complained for want of necessaries, he would remind them of St Jerome's saying that "faith never feared hunger": and, indeed, he found abundance for himself and his disciples in the beneficence of the faithful, by whom his miracles were greatly appreciated.

That a considerable cult of this saint existed in the sixth century we know from St Gregory of Tours. Gregory calls him Eparchius, which in the popular speech became Separcus and eventually Cybard. We know little of him in reality beyond what Gregory tells us. The Latin biography which has been printed by the Bollandists and by Bruno Krusch is pronounced by the latter editor to be a forgery of the ninth century: but *cf.* L. Duchesne in the *Bulletin critique*, 2nd series, vol. iii (1897), pp. 471–473. See also J. de la Martinière, *S. Cybard* (1908), who criticizes the view of H. Esmein that some of our materials date from the sixth century.

ST SIMEON SALUS (SIXTH CENTURY)

SIMEON, with his friend, a certain St John, retired to the desert near the Dead Sea, where he remained twenty-nine years in the constant practice of a most penitential life. He could never forget that we must love humiliations if we would be truly humble; that at least we should receive those which God sends us with resignation, and remember that they are less than we deserve; that it is even sometimes commendable to seek them, and that human prudence should not always be our guide in this regard. His application of these principles was such that, when he went to live at Emesa, on the Orontes in Syria, he received the nickname of *Salos*, which in Greek signifies "mad"; for by affecting the manners of those who want sense, he passed for a fool, and his love of humility was not without reward, for God bestowed on him extraordinary graces, and even honoured him with the gift of miracles. The year of his death is unknown, but it was some time after the earthquake of 588. Some of his eccentricities were indeed surprising; Alban Butler comments that although we are not obliged to imitate St Simeon's behaviour in all respects, and it would be rash even to attempt it without a special call, yet his example ought to make us ashamed when we consider with what an ill-will we suffer the least thing that hurts our pride. But indeed it seems likely that at times the saint's mind was unhinged.

A reasonably full account of St Simeon is furnished by the church historian Evagrius who was a contemporary, and there is also a long Greek life by Leontius, Bishop of Neapolis in Cyprus, who lived a century later. The text is printed in the *Acta Sanctorum*, July, vol. i. There is a useful bibliography of St Simeon and " fools for Christ's sake " in general in Baudot and Chaussin, *Vies des saints . . .*, t. vii (1949), pp. 18–19.

ST SERF, OR SERVANUS, BISHOP (SIXTH CENTURY ?)

THE history of this saint is a confused mass of legends, from which even the century in which he flourished cannot be clearly learned. The old Aberdeen Breviary says that he was a Scot (*i.e.* an Irishman), consecrated by Palladius. According to Joscelyn's Life of St Kentigern, that bishop was educated and formed by Serf in the monastery he had founded at Culross, his mother having been cast up on the shore near by. He was venerated as the patron and apostle of the Orkneys, but the evidence that he ever preached in those islands is very slight: Culross in Fifeshire and his monastery there was the centre of his activity and of his *cultus* in medieval Scotland. Some of the legends connected with St Serf are astonishingly wild: one says that his mother was a daughter of the king of the Picts (or of Arabia) and that his father was the king of Canaan; that he gave up his right to that throne, studied at Alexandria, was made patriarch of Jerusalem, and eventually pope—which dignity he resigned in order to preach to the Scots. A lesson in the Aberdeen Breviary tells how, a poor man having killed his only pig to feed the saint and his monks, Serf restored flesh and life to its bones to recompense him for his hospitality; other tales of his wonders are simply absurd and are apparently adaptations of local folk-tales. St Serf apparently died and was buried at Culross; a former pilgrimage has preserved at Dysart knowledge of the cave wherein he worsted the Devil.

Besides the lessons of the Aberdeen Breviary, a medieval fiction which purports to be a biography of the saint has been printed in Skene's *Chronicles of the Picts*, pp. 412–420, and elsewhere. See also KSS., pp. 445–447.

BD THOMAS MAXFIELD, MARTYR (A.D. 1616)

THOMAS MAXFIELD (or Macclesfield) was born at The Mere, Enville, in the county of Stafford, about the year 1590. His father William was a confessor of the faith, and at the time of Thomas's birth was actually under sentence of death for harbouring priests. Thomas himself was eventually ordained and sent on the mission in 1615.

Within three months he was arrested in London, and lodged in the Gatehouse at Westminster. After the usual interrogations he was left there for eight months, when, with the help of another prisoner, a Jesuit, he attempted to escape by means of a rope let down from a high window. But he landed right in the arms of a passer-by, who raised the alarm. The turnkeys seized him and " thrust him under a table, girding about his neck a massive collar of iron; to this again they fasten a ponderous chain of an hundredweight . . . and in this painful posture they keep him for some hours till the morning ". Then he was removed to a filthy and verminous underground dungeon, and fastened in wooden stocks, in such fashion that he could neither stand nor lie down properly; and so he was left from before daybreak on Friday until Monday night. Some of his fellow prisoners managed to get a blanket for him, and his Jesuit confessor spoke words of encouragement through a hole in the roof—and found the sufferer in very good heart.

At his trial Mr Maxfield refused to take the oath of allegiance to King James in the form it was tendered, while protesting that he was loyal to him as his true and lawful sovereign ; and the next day he was condemned for his priesthood to be hanged, drawn and quartered. The Spanish ambassador, the Duke of Gondomar, made a personal intervention at court to obtain Mr Maxfield's pardon or at least a reprieve ; but without avail.

Unusual crowds of people watched Bd Thomas dragged to Tyburn the next day, July 1, many following him to the scaffold, including a number of Spaniards. To the great vexation of the authorities it was found that someone had decked the gibbet with garlands of flowers, and covered the ground about it with leaves and sweet-smelling herbs. Bd Thomas addressed the crowd from the cart, declaring that he had had no other object " but only to be serviceable to the souls of my dear countrymen " by preaching the faith that St Augustine had preached to their ancestors. In spite of the sheriff's peremptory order to the hangman to cut him down quickly, the bystanders insisted that he should be allowed to hang till he was dead, and so be spared the horrors of disembowelling.

Special precautions were taken to prevent any relics of Bd Thomas Maxfield being preserved. Nevertheless the Spanish ambassador was able to recover the body, part of which is still at Gondomar and the other part at Downside.

In the year of his death a life of Bd Thomas, by Dr Kellison, was published at Douay, and in the following year an eye-witness account of his execution : see Catholic Record Society publications, vol. iii. See also MMP., pp. 344–353 ; DNB., vol. xxxvii ; and the *Downside Review*, vol. xxxiv.

2: THE VISITATION OF THE BLESSED VIRGIN MARY

THE angel Gabriel, in the mystery of the Annunciation, told the mother of God that her cousin Elizabeth had conceived, and was then in the sixth month of her pregnancy. Our Lady concealed the wonderful dignity to which she was raised by the incarnation of the Son of God in her womb, but in her joy and gratitude she would go to congratulate the mother of the Baptist. " Mary therefore arose ", says St Luke, " and with haste went into the hill country into a city of Juda ; and entering into the house of Zachary saluted Elizabeth." She made this visit to a saint because the company of the servants of God is to be sought, from whose example and very silence the heart will always treasure up something, and the understanding receive some new light. In this journey, too, the holy Virgin gives us a lesson in humility. She had been saluted mother of God, and exalted above all creatures ; yet far from being elated with the thoughts of her incomprehensible dignity, she appears but the more humble, and the mother of God pays a visit to the mother of her Son's servant ; the Redeemer of the world goes to His forerunner.

When charity called upon Mary, she thought of no dangers or difficulties in so painful and long a journey from Nazareth in Galilee to the southern part of the mountainous country of Judea. Being arrived at the house of Zachary, she entered it, and saluted Elizabeth. At the voice of the mother of God, but by the power and grace of her divine Son, Elizabeth was filled with the Holy Ghost, and the infant in her womb was sanctified, and he leapt and exulted within his mother. If

Abraham and all the ancient prophets exulted only to foresee in spirit that day when it was at the distance of so many ages, what wonder the little Baptist felt so great a joy to see it then present. And he himself was there and then cleansed from original sin and filled with sanctifying grace, was made a prophet, and worshipped the Messiah before he was yet born.

And Elizabeth was likewise filled with the Holy Ghost; and by His infused light she understood the great mystery of the incarnation which God had wrought in Mary, and called her blessed above all other women; and the fruit of her womb she called blessed infinitely more, He being the source of all graces, by whom Mary herself was blessed. And of herself Elizabeth cried out, "Whence is this to me that the mother of my Lord should come to me?" She had conceived barren and by a miracle; but Mary a virgin, and by the Holy Ghost; she conceived one greater than the prophets, but Mary the eternal Son of God, himself true God. The Baptist, her son, used the like exclamation to express his confusion and humility when Christ came to be baptized by his hands. In the like words and sentiments ought we to receive the visits of God in His graces, especially in the holy sacraments. Elizabeth styles Mary Mother of her Lord, that is, Mother of God; and she foretells that all things would befall her and her Son which had been spoken by the prophets. Mary, hearing her own praise, answered in that wonderful song we call the *Magnificat*, the most perfect thanksgiving and praise for the incarnation of the Son of God, and the most precious monument of Mary's humility. She praises God with all the powers of her soul, and gives glory to Him alone.

This feast was first observed by the Friars Minor in the thirteenth century and was extended to the whole Western church in 1389. In the East it is unknown except among the Catholic Melkites, the Maronites, and the Malabarese in India. For the liturgical celebration, see F. G. Holweck, *Calendarium festorum Dei et Dei Matris* (1925), pp. 213–214.

SS. PROCESSUS AND MARTINIAN, MARTYRS (DATE UNKNOWN)

THESE martyrs were publicly venerated in Rome from at least the fourth century, but of their history and passion nothing is known. No credence can be given to the legend in their sixth-century *acta*, adopted by the Roman Martyrology and Breviary. According to this, while SS. Peter and Paul were confined in the Mamertine prison, their warders, Processus and Martinian, and forty others, were converted by the miracles and teaching of the apostles, to whom they offered their liberty. A flow of water miraculously sprang from the rock to enable St Peter to baptize them. The officer in charge, Paulinus, tried to persuade Processus and Martinian from their new faith, and afterwards subjected them to cruel tortures when they would not offer incense on the altar of Jupiter; their sufferings only wrung from them the words, "Blessed be the name of the Lord". So they were slain with the sword. Whoever these two martyrs may actually have been, they were buried, it is said, by a woman called Lucina on her own property, near the second milestone on the Via Aurelia, and in the fourth century a basilica was built over their tomb, wherein St Gregory the Great preached his thirty-second homily on their feast-day, in the course of which he said that at that place the sick were healed, the possessed were freed, and the forsworn were tormented. In the beginning of the ninth century Pope St Paschal I translated their relics to St

Peter's, where they still rest under the altar dedicated in their honour in the south transept.

The alleged *acta* of these martyrs are printed in the *Acta Sanctorum*, July, vol. i. This legend has been exhaustively discussed by Pio Franchi de' Cavalieri in *Studi e Testi*, vol. xix, pp. 97–98, and xxii, 35–39. He shows that in the fourth century there was no idea of their having been the gaolers of the two apostles. He also suggests that the baptism episode probably took its rise from the frescoes in the catacombs which depicted St Peter, in the character of Moses, striking the rock and quenching the thirst of two soldiers who represented the multitude. See also Delehaye's CMH., pp. 347–348.

ST MONEGUNDIS, Widow (A.D. 570)

This saint was a native of Chartres, married, and with two daughters, who were the objects of her happiness and greatest interest in this world. She was deprived of them by death, and in the excess of her sorrow she resolved to abandon the world and give herself entirely to God's service, lest in her grief she should become so centred in herself as to be unmindful of Him. With her husband's consent, she built herself a cell at Chartres in which she shut herself up, having no other furniture than a mat on the floor on which she took her short repose, and allowing herself no other food than coarse oat bread with water. She afterwards removed to Tours, where she continued the same manner of life in a cell near St Martin's shrine. Many fervent women joining her, this cell grew into a nunnery, St Pierre-le-Puellier, and many miracles of healing were reported at her tomb.

St Gregory of Tours has given an account of St Monegundis in his *De vitis patrum*. See also the *Acta Sanctorum*, July, vol. i, and Y. Delaporte, *Les principaux saints du diocèse de Chartres*.

ST OTTO, Bishop of Bamberg (A.D. 1139)

Otto belonged to the family of Mistelbach in Swabia, and while still young was ordained priest and entered the service of the Emperor Henry IV, by whom he was chosen in due course to be chancellor. In the struggle between the Holy See and the emperor, Henry set up an antipope; Otto laboured to bring him to repentance and submission, and refused to approve his schism or other crimes, while supporting his politics in so far as they were lawful. When the emperor nominated him bishop of Bamberg in 1102 he refused to be consecrated until some years later when he was able to go to Rome and receive episcopal orders from Pope Paschal II himself. Under the succeeding emperor Otto worked to heal the breach with the Holy See and the harms which it produced, for Henry V altered his own policy of conciliation and followed that of his father. Yet Otto always enjoyed the trust of both parties, so strongly does virtue command respect and such is the power of meekness in disarming tyrants, and amid all his political activities he discharged his episcopal duties with the greatest care, established many monasteries and other religious foundations, and led an exemplary private life.

Boleslaus III of Poland, having conquered part of Pomerania, he entreated St Otto to undertake a mission among the idolaters of that country. The bishop in 1124 took with him a number of priests and catechists and passed into eastern Pomerania. Over 20,000 persons are said to have been baptized, and he returned to Bamberg for Easter the following year, having appointed clergy to attend to the converts and finish the work he had so happily begun The towns of Stettin and

Julin having relapsed into idolatry, Otto again went into Pomerania in 1128, brought those cities back to the faith, and through hardships and dangers carried the light of the gospel into other remote places. He returned again to the care of his own flock, amidst which he died on June 30, 1139. He was canonized fifty years later.

The material available for the life of St Otto is considerable, as the list in BHL (nn. 6392–6407) would alone suffice to show. Apart from the important *Relatio de piis operibus Ottonis*, edited by Holder-Egger in MGH., *Scriptores*, vol. xv (1156–1166) we have a *Vita* by Ebo, a *Dialogus* by Herbord, and another *Vita* by a monk of Prüfening. The book of C. H. Robinson, *The Life of Otto, Apostle of Pomerania* (1920), must be read with caution in the light of the *Analecta Bollandiana*, vol. xlii (1924), pp. 452–453. See also A. Hofmeister, *Das Leben des Bischofs Otto von Bamberg von einem Prüfeninger Mönch* (1928).

BD PETER OF LUXEMBURG, Bishop of Metz and Cardinal (A.D. 1387)

Peter was son to Guy of Luxemburg, Count of Ligny, and his wife Mahaut de Châtillon, and was born in 1369. He was left an orphan when only four years old; his piety and intelligence attracted notice, and at ten he was sent to Paris to pursue his studies, where he was made a canon of Notre Dame, in accordance with an abuse all too common in those days. In 1380–81 he spent some months at Calais as hostage for the payment of the ransom of his elder brother, who was a prisoner in English hands.

Peter strove to advance in humility and Christian perfection: this was the point which he had in view in all his actions and undertakings, and he was far from seeking ecclesiastical dignity. But a consideration of his powerful relatives, which the troubles of the times made it prudent to take into account, moved Clement VII at Avignon, who in the "great schism" was acknowledged by France for true pope, to nominate him in 1384 bishop of Metz and, two months later, cardinal. To take possession of his see against the supporters of Urban VI, Peter had to rely on the armed help of his brother Valeran, to his deep distress. But even his sanctity could not make up for lack of orders (he was a deacon), and a Dominican was given him for his assistant and consecrated bishop. With him Peter performed the visitation of his diocese, in which he everywhere corrected abuses and gave proofs of his zeal and prudence. But political disturbances soon drove him from Metz, and in the autumn of 1386 Clement VII called him to Avignon.

Here Peter continued all his former austerities, till Clement commanded him to mitigate them for the sake of his health. His answer was, "Holy Father, I shall always be an unprofitable servant, but I can at least obey." He compensated for what he lost in the practices of penance by redoubling his alms-deeds. By his charities his purse was always empty; his table was frugal, his household small, his furniture simple, and his clothes poor. It seemed that he could not increase his alms, yet he found means to do it by distributing his little furniture and selling the episcopal ring which he wore. Everything about him breathed a spirit of poverty and showed his affection for the poor. An ancient picture of the saint was kept in the collegiate church of our Lady at Autun, in which he is painted in an ecstasy and on which are written these words, which he was accustomed frequently to repeat: "Contempt of the world, contempt of yourself: rejoice in your own contempt, but despise no other person."

Early in 1387 increasing ill-health made Bd Peter seek better air, at Villeneuve on the other side of the Rhône, where he lodged at a Carthusian monastery. Here he died on July 2, after writing a last letter to his beloved sister, Joan. His tomb soon became a place of pilgrimage, miracles were reported there, and he was eventually beatified, by the true Pope Clement VII, in 1527. Bd Peter was only eighteen at his death.

The principal source of information is the process of beatification, the greater part of which is printed in the *Acta Sanctorum* (July, vol. i). This is of exceptional interest because very few such documents containing the depositions of the witnesses are preserved to us from the middle ages. Strange to say most of these are concerned with youthful saints belonging to royal or very noble families, *e.g.* this Peter of Luxemburg, St Louis of Anjou who was consecrated archbishop of Toulouse and died at the age of twenty-three, and St Margaret of Hungary who was not twenty-nine. A brief account of Bd Peter, based upon the process, was published by H. François in 1927, *Vie du B. Pierre de Luxembourg.*

3: ST IRENAEUS, Bishop of Lyons (*c.* A.D. 203) See p. *656ff, Vol. II (June 28)*

ST LEO II, Pope (A.D. 683)

THIS Leo was a Sicilian by birth and was elected to succeed Pope St Agatho early in 681. His short pontificate is chiefly remembered for his confirmation of the acts of the sixth oecumenical council, which had condemned the heresy of Monothelism and anathematized the memory of Pope Honorius I for having "hedged" and not denounced this heresy outright when he ought to have done. Leo translated the relics of many martyrs from the catacombs to a chapel he built to receive them, and another church that he built was identified by Mgr Duchesne with St George *in Velabro*, the titular church of Cardinal Newman. The *Liber Pontificalis* speaks of this pope's zeal as a teacher and preacher and of his concern for the needy; he was eloquent, and skilled in music, and the same authority thinks it worth while to mention that he was as proficient in Greek as in Latin—which is only to be expected in a seventh-century Sicilian. The feast of St Leo II was observed on June 28 until 1921. In a Motu Proprio of John XXIII dated July 25, 1960, this feast was dropped from the Roman Calendar.

Almost all that we know of Pope St Leo II is derived from the *Liber Pontificalis* (ed. Duchesne, vol. i, pp. 359–362). There is an excellent article on this pope in DTC., vol. ix, cc. 301–304. See also Mann, *Lives of the Popes*, vol. ii, pp. 49–52.

ST ANATOLIUS, Bishop of Laodicea (*c.* A.D. 283)

THIS Anatolius, an Alexandrian, is remembered by his services to his fellow citizens at a time when he was conducting an Aristotelian school in that place. A rebellion broke out in the city and the Roman troops closely invested that part of it called the Bruchium, where Anatolius was living: the people were threatened both by starvation and disease. He communicated with his friend Eusebius, a deacon, who was outside the beleaguered area, and he induced the Roman general to permit all who would to leave the Bruchium without molestation. The rebel leaders would not at first allow anyone to take advantage of this, but Anatolius prevailed on them to the extent of letting non-combatants leave, and many others got away at the same time. Anatolius subsequently went to Palestine and became assistant to the bishop of Caesarea. Eusebius meanwhile had become bishop of Laodicea in Syria, and on his death Anatolius was chosen in his place.

Anatolius was eminent as a philosopher, as a physical scientist, and as a mathematician. Among his works which have survived are parts of ten treatises on arithmetic, and the Roman Martyrology says of his writings that they " are admired not only by religious men but also by philosophers ".

Eusebius, the church historian, is our chief authority, but St Jerome also speaks of Anatolius in terms of warm appreciation. Eusebius quotes a considerable fragment of his book about Easter, but the Latin treatise, *Liber Anatoli de ratione paschali*, purporting to be a translation, is pronounced a forgery, compiled probably in Ireland in the sixth century.

SS. IRENAEUS AND MUSTIOLA, MARTYRS (THIRD CENTURY ?)

THIS Irenaeus was said to be a deacon who buried the body of St Felix, priest of the church of Sutri, who had been put to death for the faith. This coming to the ears of the officer Turcius, who was charged with executing the laws against Christians in that district, he ordered the arrest of Irenaeus ; the deacon was manacled and made to run with bare feet before the chariot of Turcius the whole way from Sutri to Chiusi, where he was put in prison. He and the other Christians with him were ministered to by a noble lady, Mustiola, and she was brought before Turcius to give an account of herself and her doings. Being a woman of great beauty, Turcius put aside his duty and pestered her with unwelcome attentions, but she refused to have anything to do with him. Thereupon Turcius worked off his annoyance on the Christians under his charge, and in particular on Irenaeus. He had him racked in Mustiola's presence, and when the martyr gave way to nothing but courage and patience, had his flesh torn with spikes and branded with hot irons until he died under the torture. Mustiola fiercely denounced Turcius for his barbarity and called down the wrath of Heaven on him, whereat his desire was turned to loathing and he had her beaten to death with clubs. Their legend says this took place under Aurelian. Mustiola was buried in a catacomb at Chiusi and she is venerated at that place and at Pesaro as a virgin martyr, but the Roman Martyrology refers to her as a matron.

The brief *acta* are printed by the Bollandists, July, vol. i. So far at least as concerns Mustiola, we seem to have here an interesting example of legendary accretions which have attached themselves to an historic *cultus*. An inscription (fourth century) found in the catacombs of Chiusi pays honour to a married lady " ex genere Mustiolae sanctae ". See Liverani, *Spicilegium Liberianum*, p. 778 ; Leclercq in DAC., vol. iii, cc. 1389–1392 ; Delehaye, *Les Origines du Culte des Martyrs*, p. 319, and his Commentary on the *Hieronymianum*, p. 617.

SS. JULIUS AND AARON, MARTYRS (A.D. 304 ?)

THESE were Britons who are said to have glorified God by martyrdom at Caerleon in Monmouthshire in the persecution of Diocletian. St Gildas speaks of their triumph as having been most illustrious, and the Venerable Bede adds, " Very many others of both sexes by unheard-of tortures attained to the crown of heavenly glory " in Britain at that time, but only the names of these and of Alban have come down to us. However, some doubt attaches to this alleged martyrdom : Bede here seemingly is only quoting Gildas, and there is reason for thinking that Diocletian's edicts of persecution were not carried out in Britain. The feast of SS. Julius and Aaron is observed in the archdiocese of Cardiff on this date.

St Julian's farm near Caerleon, once the home of Edward, Lord Herbert of Chirbury, is said to be really St Julius's, and there are other local evidences of medieval *cultus*.

See Haddan and Stubbs, *Concilia*, vol. i, p. 6 ; LBS., vol. i, pp. 101–103 ; A. W. Wade-Evan's edition of Nennius (1938), p. 131 ; and W. Coxe, *Historical Tour through Monmouthshire*, pp. 103–104 (1904 ed.).

ST HELIODORUS, Bishop of Altino (*c.* A.D. 400)

Heliodorus, who had been a soldier, met St Jerome at Aquileia about the year 372 and became his disciple. He went with Jerome and others to the East, but refused to accompany him into retirement in the desert, going back home in answer to the call of duties there instead. Heliodorus was in consequence sharply rebuked by St Jerome in a celebrated letter that was greatly treasured by the early ascetics as a manifesto of their principles.

Soon after his return to Aquileia Heliodorus was named bishop of his native Altino, and the choice proved an excellent one ; when his nephew Nepotian was ordained priest, St Jerome—who never lost his affection for the friend he felt had deserted him—wrote telling him to take his uncle Heliodorus as a model of a Christian pastor. St Heliodorus joined with St Chromatius of Aquileia in giving Jerome great encouragement and practical assistance with money and goods in his work of translating the Bible into Latin, help which he acknowledged gratefully in the preface to the books of Solomon.

See the *Acta Sanctorum*, July, vol. i, though the short Latin biography there printed is of little value. The letters of St Jerome remain our chief authority, and *cf.* DCB., vol. ii, pp. 887–888.

ST ANATOLIUS, Patriarch of Constantinople (A.D. 458)

When St Flavian died as the result of the ill-treatment he had received at the Robber Council of Ephesus, Anatolius was appointed to succeed him in the see of Constantinople and was consecrated by Dioscorus of Alexandria, who was a monophysite. He was a native of Alexandria and had distinguished himself at the Council of Ephesus in his opposition to Nestorianism. Almost at once Anatolius held a synod at Constantinople, at which he formally accepted Pope St Leo's dogmatic letter (" The Tome ") sent to St Flavian, and he sent copies of the letter, together with a condemnation of Nestorius and Eutyches, to be signed by all his metropolitans. This done, he informed the pope of his action, protested his orthodoxy, and asked to be recognized as Flavian's legitimate successor. To this Leo agreed, but expressly " rather in mercy than in justice ", because of his association with and acceptance of consecration from a heretic, Dioscorus. In the following year, at the great Council of Chalcedon, which defined the Catholic faith as against Monophysism and Nestorianism and recognized in unequivocal terms the authority of the Holy See, Anatolius took a prominent part ; he occupied the first place after the papal legates and earnestly seconded their efforts on behalf of the true faith of the Church. It is disappointing to find that at the fifteenth session, from which the pope's legates were absent, Anatolius with the Eastern bishops decreed that the see of Constantinople was second only to that of Old Rome, in defiance of the historical rights of the reputedly apostolic sees of Alexandria and Antioch. St Leo refused to accept this twenty-eighth canon and wrote

to Anatolius that " a Catholic, especially if he be a priest of the Lord, should not be corrupted by ambition any more than involved in error ".

It is unfortunate that nothing is known of the private life of Anatolius, for his public career is rather equivocal for one who is acclaimed as a saint. Indeed, Baronius condemned him outright for the way he received his see, for ambition, for conniving at heresy, and on other grounds ; the Bollandists, on the other hand, acquit him of these charges, and Catholics of the Byzantine rite have always kept his feast on July 3, the day of his death in 458.

The very laudatory Greek life printed from a Paris manuscript by the Bollandists seems to be of no great authority, but there is abundant material in other more general sources. See Hergenröther's *Photius*, vol. i, pp. 66 *seq.*, DHG., vol. ii, cc. 1497–1500, and works dealing with the period.

ST RUMOLD, OR ROMBAUT, MARTYR (*c.* A.D. 775)

IT is the view of the Bollandists that, if this Rumold came from the west at all, it was from England : but he is commonly credited to Ireland, where his feast is kept on this date. There is nothing known of him before the twelfth century, and most of it has no historical value. According to Abbot Theodoric he had faithfully served God for many years as a monk in his own country, when zeal for the salvation of souls induced him to preach the faith to the idolaters. He made a journey first to Rome, to receive his mission from the chief pastor, who consecrated him bishop, and with the apostolic blessing went into Brabant, a great part of which country about Malines he converted. He had a great desire to give his blood for Christ, an offering which was accepted, for having rebuked two men for the wickedness of their lives, they slew him and cast his body into the river. It was miraculously recovered and a great church built around his shrine, whereat many miracles were recorded. This church was dedicated in his honour and is now the cathedral of the city.

The life of St Rumold, by Theodoric of Saint-Trond, is printed in the *Acta Sanctorum* under July 1. His commemoration in the Roman Martyrology occurs on June 24 where he is described as " bishop of Dublin and martyr " as well as " son of a king of the Scots " (*i.e.* Irish). The most thorough discussion of this mythical story is to be found in the work of Canon J. Laenen, *Histoire de l'Église métropolitaine de S. Rombaut* (1919–20), and *cf. Analecta Bollandiana*, vol. liv (1936), pp. 12, 17.

ST BERNARDINO REALINO (A.D. 1616)

BERNARDINO was born at Carpi, near Modena, in 1530 and had a somewhat lively youth, softening the rigour of successful studies by excursions into humanist literature. After having been engaged in the profession of the law, he entered the Society of Jesus when he was thirty-four years old. He was admitted at Naples by Father Alphonso Salmeron, one of the first companions of St Ignatius. Father Realino worked for ten years at Naples, preaching, catechizing, devoted to the sick, the poor and the inmates of prisons ; he was then transferred to the college at Lecce in Apulia, of which he became rector and where he died at the age of eighty-six. His self-sacrificing zeal and apostolical fervour had long before earned the veneration of the people, who recognized him as a saint, and a spontaneous *cultus* sprang up which helped to provide evidence for some of the remarkable occurrences which were testified to on oath in the process of beatification.

Six years before his death St Bernardino had a bad fall resulting in two wounds which would not heal; during his last illness the blood discharged from these was collected and kept in phials on account of the great veneration in which he was held. This blood behaved in various extraordinary ways: in some vessels it kept liquid for over a century, in others it even foamed and appeared to increase in volume; in one, according to witnesses at the process, it "boiled" and frothed on the anniversary of Bernardino's death and when it was brought near a reliquary containing his tongue. In 1634 his tomb was opened by the ecclesiastical authorities and a good deal of fleshy tissue was found unimpaired; this was separated from the bones and put in two glass receptacles which were reburied in the same coffin as the skeleton. Seventy-eight years later (ninety-five after his death), in 1711, the contents of the coffin were inspected by the bishop of Lecce, before witnesses, to enable him to verify the relics. One of the glass vessels was found to be broken, but in the other the tissues were in an apparently unaltered state but floating in an inch and a half of dark red liquid; this was carefully examined by physicians and pronounced to be human blood, giving off a sweet smell; moreover, they stated that its preservation and smell under such conditions was miraculous—but there they exceeded their competence. Just over two years later a commission of three bishops, appointed by the Congregation of Sacred Rites to investigate the matter, took the evidence of the witnesses of 1711 and examined the blood: it was then liquid, crimson, and foaming into tiny bubbles. Don Gaetano Solazzo who had charge of a phial of the blood (probably that of 1616) in the cathedral of Lecce in 1804 left a statement to the effect that it was liquid, had twice foamed and bubbled, and was regarded by all as miraculous; some nuns saw it do the same thing, and a Jesuit father stated in a sworn deposition that he had personally witnessed the like twice during the year 1852.

It has seemed worth while to give these details, which may not have anything whatever to do with the holiness of St Bernardino Realino, because they are a well-authenticated example of such prodigies, which raise an interest and excitement out of all proportion to their importance or significance. In 1895, however, St Bernardino's biographer could find no relic of the blood preserved in a liquid state. At the same time it may be pointed out that, just as the mortal flesh of many saints, known to have been preserved supple, incorrupt and almost life-like for long years after their decease, eventually hardens, blackens and crumbles away, so it seems only reasonable to expect that any similar immunity from putrefaction in the case of the blood, if such immunity be really granted in some instances, should only be temporary in its character.

See the biographies in Italian by E. Venturi (1895) and G. Germier (1943); *Lettere spirituali inedite* . . . (1854), ed. G. Boero; and for the "blood miracles", Father Thurston in *The Month*, January-March, 1927. An English biography by Fr F. Sweeney appeared in 1951. The canonization took place in 1947.

4: ST BERTHA, WIDOW (*c.* A.D. 725)

THIS Bertha at twenty years of age married a nobleman by whom she had five daughters. After her husband's death, she retired to the nunnery which she had built at Blangy in Artois, with her two elder daughters, Gertrude and Deotila. After establishing regular observance in her community,

she left Deotila abbess in her stead, and shut herself in a cell, to be employed only in prayer. No confidence can, however, be put in the historical accuracy of these particulars, for which the evidence is very late and unreliable. Another story, of her pursuit by a certain Roger who wished to marry her by force, is equally worthless.

The so-called life is printed in the *Acta Sanctorum*, July, vol. ii ; see also Van der Essen, *Étude critique*, pp. 420–421.

ST ANDREW OF CRETE, Archbishop of Gortyna (A.D. 740 ?)

This Andrew was born at Damascus about the middle of the seventh century. In contrast with the ready tongue of his later years, he is said to have been quite dumb until he received holy communion when he was seven years old. At the age of fifteen he went to Jerusalem (after which city he is sometimes named) and became a monk of St Sabas and of the Holy Sepulchre, where he received the orders of lector and subdeacon. He in 685 was sent to Constantinople by Theodore, Patriarch of Jerusalem, to reiterate the adhesion of his church to the sixth oecumenical council, which had recently condemned the monothelite heresy. Andrew remained in the city and was ordained a deacon of the Great Church, and put in charge of an orphanage and of a hospice for old men. His character and all-round abilities caused him soon to be advanced to the bishopric of Gortyna, the metropolitan see of Crete. Here he became himself involved in the final recrudescence of Monothelism in 711, when Philippicus Bardanes seized the imperial throne, burned the acts of the sixth oecumenical council, restored the names of those it had anathematized to the diptychs in the liturgy, and summoned a synod to approve his actions. Andrew was present at this synod in 712, but came to his senses in the following year and doubtless associated himself with the long letter of apology and explanation (pleading *force majeure*) which his patriarch sent to Pope Constantine, when the orthodox Anastasius II had driven out Bardanes.

For the rest of his life St Andrew distinguished himself as a preacher and hymnographer. More than twenty of his discourses are extant, which have been edited and published ; but it is as a writer of hymns that he has left a permanent mark on the Byzantine liturgy. He is said to have introduced that form of hymnody called a *kanon ;* certain it is that he wrote a large number of these and associated compositions, some of which are still sung. Unfortunately the *kanon* is a form that lends itself to empty verbosity ; St Andrew himself wrote one of 250 strophes, sung in Lent, " with much hard work and weariness of the lungs ", wrote Combefis. St Andrew's homilies are of importance in the history of the development of Mariology. This saint must not be confused with another Andrew of Crete, " the Calybite " (October 17).

The panegyric of Nicetas Quaestor (BHG., 16) tells us something of the life of St Andrew, and *cf.* S. Vailhé in *Échos d'Orient*, vol. v (1902), pp. 378–387. Upon Andrew as homilist and hymn-writer see Bardenhewer, *Patrology* (Eng. trans.), p. 567 ; DTC., vol. i, cc. 1183–1184 ; DAC., vol. i, cc. 2034–2041 ; Nilles, *Kalendarium manuale*, vol. ii, pp. 147–156 ; and J. M. Neale, *Hymns of the Eastern Church*. For a very free rendering of one of St Andrew's hymns, see no. 91 in *Hymns Ancient and Modern*.

ST ODO, Archbishop of Canterbury (A.D. 959)

Odo was born in East Anglia of Danish parents. While bishop of Ramsbury he was present at the great battle of Brunanburh, when King Athelstan defeated the

Danes, Northumbrians and Scots, and shortly afterwards was translated to the see of Canterbury. As archbishop he was very active in both civil and ecclesiastical affairs; he made his native East Anglia into a separate diocese, and encouraged the monastic reforms of St Dunstan at Glastonbury. Odo himself had received the religious habit at Fleury-sur-Loire.

He was popularly known as " Odo the Good ", and several miracles are recorded of him, one of which, at Canterbury, was a demonstration of the Real Presence against some doubting clergy. He died in 959, having lived in the reigns of six kings, and his name appears in several ancient calendars of the church of Canterbury.

The most reliable information about St Odo comes from the life of his nephew, St Oswald of York, by a contemporary monk of Ramsey; it is printed in *Historians of the Church of York*, vol. i, in the Rolls Series. A life of Odo himself by Eadmer (*Acta Sanctorum*, July, vol. ii) is valuable, but much later in date. See also DNB., vol. xli. Odo's prefatory epistle to Frithegod's metrical Life of St Wilfrid is a curiosity of Anglo-Saxon learning; *cf. Analecta Bollandiana*, vol. lxx (1952), p. 400.

ST ULRIC, BISHOP OF AUGSBURG (A.D. 973)

ST ULRIC was born at Augsburg in 890, and was educated in the abbey of St Gall. St Wiborada, a recluse who lived near that monastery, is said to have foretold that he would one day be a bishop, and would meet with severe trials, though the young man was so delicate that others who knew him judged he could never live long. Regularity and temperance preserved a life and strengthened a constitution which the excessive tenderness of parents and care of physicians would probably have worn out: a thing which Cardinal Lugo shows by several instances to have often happened in austere religious orders. When he had made progress in his studies his father removed him to Augsburg, where he placed him under the care of his uncle St Adalbero, bishop of that city; and in due course Ulric himself was raised to the see.

The Magyars had lately pillaged the country, murdered his old friend Wiborada, plundered Augsburg, and burnt the cathedral. The new bishop, not to lose time, built for the present a small church, in which he assembled the people, who in their distress stood in extreme need of instruction, comfort, and relief, all which they found abundantly in Ulric, who devoted himself, so far as his other obligations would allow, entirely to his spiritual functions. He rose every morning at three o'clock to assist at Matins and Lauds, and only left the church after None; then he went to the hospital, where he comforted the sick and every day washed the feet of twelve poor people, giving to each of them a liberal alms. The rest of the day he employed in instructing, preaching, visiting and discharging all the duties of a vigilant pastor. He made every year the visit of his whole diocese.

During his last years the saint earnestly desired to resign his bishopric and retire to the monastery of St Gall, and with this object appointed his nephew Adalbero in his place; this was judged to be an uncanonical act, for which he had to answer before a synod at Ingelheim. In his last illness Ulric caused himself to be laid on ashes strewed on the floor in the form of a cross, and thus he died amidst the prayers of his clergy on July 4, 973. Miracles were recorded at his tomb, and he was canonized by Pope John XV in 993, the first solemn canonization by a pope of which there is record.

Abundant materials are available for the life of St Ulric. The most important is the biography by the provost Gerhard, a contemporary, printed in the *Acta Sanctorum*, July, vol. ii, and in MGH., *Scriptores*, vol. iv. There is also a life by Berno, abbot of Reichenau (in Migne, PL., cxlii, 1183–1204), as well as other early sources. St Ulric seems to have left no writings ; a letter against clerical celibacy attributed to him is admittedly a forgery belonging to the period of the *Libelli de Lite* (see *The Month*, March, 1908, pp. 311–313) : this letter was exploited by the Reformers. A German translation of it was printed and circulated in 1521, and an English version appeared in London about 1550. There are several modern lives in German, *e.g.* those of Raffler, Stützle, and U. Schmid (1904), and a full and able article in the *Kirchenlexikon*, vol. xii.

BD WILLIAM OF HIRSCHAU, ABBOT (A.D. 1091)

IN the year 1065 Bd Frederick, a monk of Einsiedeln, was sent with twelve companions to re-people the abbey of Hirschau in Würtemberg, which for sixty years had been in the hands of the counts of Calw and was falling into decay. Pope St Leo IX, who belonged to the family of Calw, had ordered Count Adalbert to restore the abbey to the Benedictines, which he did very slowly and with a bad grace, and obtained such an influence over part of the new community that after four years they deposed Frederick. In his place was elected William, a monk of the abbey of St Emmeram at Ratisbon, who protested against the deposition of Bd Frederick and refused to regard himself as other than his vicar until after his death. After dealing with Count Adalbert, Abbot William turned his attention to the reform of his monks and the building up of a stable and observant community. Bernard, abbot of Saint Victor at Marseilles who had been sent into Germany as papal legate, advised him to adopt the usages and observance of Cluny, which William accordingly did. His own personal reputation attracted numbers of suitable subjects and he was able to re-establish the school for which Hirschau had formerly been famous ; and, knowing that idleness is a chief enemy of monks and that good books cannot be too often multiplied, he staffed a large *scriptorium*. He himself drew up the " Constitutions of Hirschau ", which for long remained the norm of observance in that monastery and in many others, and set an example of such careful observance of them that he completely reformed his own community and attracted so many aspirants that other monasteries had to be founded for them.

One of the outstanding characteristics of William's life and one by no means shared by all the great abbots of the middle ages, was his concern for the spiritual and material well-being of the serfs both of the monastery and of neighbouring manors ; and by aggregating its servants to the monastic community he had a significant part in the development of the institution of *fratres conversi* (lay-brothers). Bd William strongly appreciated the value of learning, and had seen how often bad morals go with lack of instruction and of intelligence ; hence on the one hand his interest in the schooling of the common people and on the other his urgency for a learned episcopate : when asked to recommend men suitable for a bishopric he always, other things being equal, named a scholar. His own accomplishments, after that science of the saints, knowledge of God and holy living, in which he excelled, were of a variousness more common in his time than in ours : astronomy, music, mathematics, poetry ; he invented an ingenious clock, revised and rewrote several of the office hymns, and among other works wrote a treatise *De musica et tonis*. But his great public work was the establishment of his " school

of the Lord's service", whose charter he wrote down in the constitutions which continued to be in force at Hirschau until the beginning of the fifteenth century.

There is a biography by a contemporary, said to be Haymo, Prior of Hirschau. As printed in the *Acta Sanctorum* (July, vol. ii) it seems to be overlaid with legendary matter. The more historical portions have been re-edited in MGH., *Scriptores*, vol. xii. See also B. Albers in *Festschrift zum Jubiläum des deutschen Campo Santo*, pp. 115–129, and the articles in the *Catholic Encyclopedia*, vol. xv, p. 629, and vol. vii, p. 363. There are modern lives by Kerker (1863) and Helmsdörfer (1874) and a valuable study of Bd William's musical theories by Hans Müller (1883).

BB. JOHN CORNELIUS AND HIS COMPANIONS, THE DORCHESTER MARTYRS (A.D. 1594)

ON July 4, 1594 was hanged, drawn and quartered at Dorchester in Dorset Bd JOHN CORNELIUS (*alias* Mohun), priest, and with him were simply hanged BB. THOMAS BOSGRAVE, JOHN CAREY and PATRICK SALMON, laymen. Mr Cornelius was born of Irish parents at Bodmin in 1557 and was sent to Oxford by Sir John Arundell of Lanherne: but not liking the "new learning" of that university he went overseas to the English College at Rheims and afterwards to Rome, where he was ordained. He worked on the English mission from Lanherne for nearly ten years, and both then and during his earlier days abroad he was known as a man of unusual zeal and recollection.

On April 25, 1594, he was arrested at Chideock Castle, the seat of Lady Arundell, by the sheriff of Dorset. While he was being hurried away, bareheaded and unprepared, Mr Thomas Bosgrave, a gentleman of Cornwall, nephew of Sir John Arundell, offered him his hat, saying, "The honour I owe to your function may not suffer me to see you go bare-headed". This innocent act of kindness and respect was sufficient to implicate him, and he also was arrested. At the same time were carried off two of the castle serving-men, John Carey and Patrick Salmon, both Dubliners. Cornelius was taken to London and examined before the Privy Council, which ordered him to be racked that he might betray the names of those who had harboured or assisted him; but he remained mute, and was returned to Dorchester for trial. On July 2 he was found guilty of high treason, in that he was a priest who had come into the realm and remained there, and the other three for felony in aiding and abetting him. After sentence had been pronounced they were offered a reprieve if they would apostatize.

Two days later they were executed. The laymen, each of whom made a final profession of faith, suffered first; Bd John Cornelius kissed the feet of his companions, but was not allowed to speak to the people; he was, however, able to declare that he had been admitted into the Society of Jesus and would have gone to Flanders for his novitiate but for his arrest.

There also suffered at Dorchester Bd HUGH GREEN, a secular priest who on August 19, 1642, was hanged, drawn and quartered with peculiarly revolting circumstances, for his priesthood. The feast of the Dorchester martyrs is kept in the diocese of Plymouth.

See MMP., pp. 198–202. But fuller details concerning these martyrs may be found in an article contributed by Fr Leo Hicks to *Studies*, December, 1929, pp. 537–555; and *cf.* A. L. Rowse, *Tudor Cornwall* (1941), pp. 358, 363–367.

BB. WILLIAM ANDLEBY AND HIS COMPANIONS, MARTYRS (A.D. 1597)

ON July 4, 1597, there suffered at York Bd WILLIAM ANDLEBY, a secular priest, and BB. HENRY ABBOT, THOMAS WARCOP and EDWARD FULTHROP, laymen. Mr Andleby (or Anlaby) was born at Etton, near Beverley, and brought up a Protestant, being educated at St John's College, Cambridge. When some twenty-five years old, while on his way to join the Dutch in their wars with the Spaniards, he visited Douay and had an interview with Dr Allen. Within twenty-four hours the prayers and discourses of the rector of the seminary had such an effect on the young man, who hitherto had been strongly averse from the Church and even from religion at all in his behaviour, that he not only made his submission but remained in Douay and was in due course ordained in 1577.

He worked on the mission in Yorkshire and Lincolnshire for twenty years, and was concerned with the Ven. Thomas Atkinson in ministering under conditions of the greatest difficulty and danger to the Catholic prisoners in Hull Castle. He was at last arrested and condemned to be hanged, drawn and quartered for being a priest. The same death was inflicted on Edward Fulthrop, a Yorkshire gentleman, for having been reconciled to the Church, and Thomas Warcop was hanged for sheltering Mr Andleby. Henry Abbot, of Holden in the East Riding, was hanged, drawn and quartered for persuading another to join the Catholic Church. Into this he had been tricked by a Protestant minister who, being imprisoned in York Castle for some offence or other, had pretended that he wished to abjure his heresy to ingratiate himself with some recusant fellow prisoners. These at his release referred him to Mr Abbot as a likely person to know of a priest who would reconcile him. At the minister's request, therefore, Abbot tried to find one at a certain house, and, though he did not succeed, this was sufficient to ensure his death and that of the recusants in the jail (the Ven. George Errington, William Knight and William Gibson) when the treacherous minister had commended himself to his superiors by informing on those whom he had deceived.

See Challoner, *Memoirs of Missionary Priests*, pp. 231–232.

5: ST ANTONY ZACCARIA, FOUNDER OF THE CLERKS REGULAR OF ST PAUL (A.D. 1539)

THE early part of the sixteenth century, before the Council of Trent, was one of the saddest periods of the Church's history; nevertheless it produced some figures of outstanding sanctity and beauty, and among these that of Antony Mary Zaccaria is one of the noblest. He was born at Cremona in 1502 and his father died while he was yet young; but his mother made admirable compensation for that early loss and in particular encouraged that side of her son's character which was moved to compassion by the sufferings of the poor. He was sent to the University of Padua to study medicine; when he was twenty-two he graduated, and returned to his home to practise. Here he soon learned that his vocation was to heal souls as well as bodies, and he began seriously to study theology, meantime continuing to exercise his profession, to give spiritual help to the dying, to teach Christian doctrine to the young, and to be at the service of all. In 1528

he was ordained priest, and his spiritual and corporal ministry was so successful that he was encouraged to extend its possibilities by removing to the bigger city of Milan.

Here Antony joined the Confraternity of Eternal Wisdom and met people like-minded with himself, among them Louisa Torelli, Countess of Guastalla, who under his direction founded the congregation of women called the Angelicals, for the protection and rescue of girls who were in danger or had fallen into evil ways ; these sisters were an auxiliary of the saint in all his works of mercy. In 1530 he decided, with two other priests, the Ven. Bartholomew Ferrari and the Ven. James Morigia, to start a body of clerks regular (*i.e.* priests who are bound by rule and vows but are neither monks nor friars), whose object should be to " regenerate and revive the love of divine worship, and a properly Christian way of life by frequent preaching and faithful ministering of the sacraments ". This was done with five members, who preached in any place, church or street, and particularly on our Lord's passion and death for men, of which St Antony reminded people every Friday evening by the tolling of a bell. While Luther was attacking both the truths of the faith and the iniquities of churchmen, while the people were oppressed physically by the wars which ravaged Italy and spiritually by the neglect of the clergy, this faithful band laboured heroically to reform the Church from within by reviving the Christian spirit and care for souls among the clergy and by ministering to the dual needs of the laity. They worked among the plague-stricken Milanese and infused such vigour into the spiritual life of their city that in 1533 the new congregation was approved by Pope Clement VII under the name of the Clerks Regular of St Paul. The founder was its first provost general, but three years later he resigned the office to Father Morigia and went to inaugurate its work at Vicenza, where he is said to have introduced from Milan the custom of exposing the Blessed Sacrament for three continuous days.

In the last year of his life St Antony acquired for the headquarters of his congregation the church of St Barnabas at Milan, whence the common name of Barnabites for his followers. While on a mission at Guastalla he was taken ill and, his body worn out by mortifications and unceasing work, he quickly became worse ; he was carried to his mother's house at Cremona and there died at the age of thirty-seven. He was canonized by Pope Leo XIII in 1897. After considerable troubles in their early days the Barnabites prospered, but have never been a large order ; they still labour in modest obscurity among the outcasts of great towns ; they educate, for wherever is a Barnabite community there is a centre of learning ; and following their founder they preach the gospel with special reference to the epistles of St Paul.

See P. A. Dubois, *Antoine Marie Zaccharia* (1890) ; F. T. Moltedo, *Vita di S. Antonio Maria Zaccaria* (1897) ; and O. M. Premoli, *Le lettere e lo spirito religioso di S. Antonio Zaccaria* (1909), and *Storia dei Barnabiti nel cinquecento* (1913).

ST ATHANASIUS THE ATHONITE, Abbot (*c.* A.D. 1000)

For a thousand years Athos, the Holy Mountain, the most easterly of the three large headlands which the peninsula of Chalcidice thrusts out into the Aegean Sea, has been the chief centre of Byzantine monasticism ; for nearly all that time this " monastic republic " has been out of communion with the Holy See, but at the time of its inception and organization, and during the preceding centuries when it

was occupied by little colonies of hermits, Athos was Catholic and a stronghold of orthodoxy in a different sense from that in which it is so today. The father of Mount Athos as a congeries of regular monasteries was one Athanasius, who was born at Trebizond about the year 920, the son of an Antiochene, and baptized Abraham. He studied at Constantinople, where he became a professor; and while he was teaching he met St Michael Maleinos and his nephew, Nicephorus Phocas, who as emperor was to be Abraham's patron. He received the monastic habit in St Michael's monastery at Kymina in Bithynia, taking the name of Athanasius, and lived there till about the year 958. Kymina was a *laura*, the name then reserved for monasteries wherein the monks lived in separate cells grouped more or less closely round their church. When the abbot St Michael Maleinos died Athanasius saw that he would be pretty surely elected in his place; he therefore fled, and eventually found his way to Mount Athos, to avoid this responsibility —only to find that God was reserving for him a greater.

He disguised himself as an ignorant fellow, assuming the name of Dorotheos, and hid in a cell near Karyes, but he was soon traced and found by his friend Nicephorus Phocas. He was about to undertake an expedition against the Saracens, and persuaded Athanasius to come to Crete to help him organize it (it is so often found that the contemplative soul is a capable man of affairs—which, after all, is only to be expected) and to support it with his blessing and prayers. Athanasius was very unwilling to make this sally out into the world and its concerns, but he went; the expedition was victorious, and Athanasius asked permission to return to Athos. But before he was allowed to he was forced to accept a large sum of money, with which he was to build a monastery. This, the first monastery proper on Athos, was begun in the spring of 961 and the church two years later; it was dedicated in honour of the All-holy Mother of God, but is now called "of St Athanasius", or, more often, simply Laura, "The Monastery".

When Nicephorus Phocas became emperor, Athanasius feared that he might be called to court or to other honours and disturbing offices, so he ran away from Athos to Cyprus. Phocas again found him and told him to go back and govern his monastery in peace, giving him more money, with which was built a harbour for Athos. In adopting the *laura* system for his monks, Athanasius had deliberately reversed the policy of St Basil and St Theodore Studites and returned in a measure to the ancient monastic tradition of Egypt; his monks were to be as "out of the world" as is possible for human beings (even now the Athonite monks are still extraordinarily "out of touch with things", as a general rule). But in spite of this he was involved in great difficulties with the solitaries who had been on Athos long before he came and who felt, understandably, that generations of predecessors had given them a prescriptive right to have the place to themselves; they resented his coming there and building monasteries and churches and harbours, imposing rules and keeping order generally. Twice attempts were made to murder St Athanasius. Criminal violence spoils the best of causes, and the Emperor John Tzimisces interfered; he confirmed the donations and rights granted by Nicephorus Phocas, forbade opposition to Athanasius, and recognized his authority over the whole of the mountain and its inhabitants. He thus became superior general over fifty-eight communities of hermits and monks, and the monasteries of Iviron, Vatopedi and Esphigmenou were founded, which still exist as living communities. St Athanasius died about the year 1000, being killed with five of his monks by the falling of a keystone of the vault of the church on which they were working. He is named

daily in the preparation of the Byzantine Liturgy, and is sometimes called " the Lauriote " or " of Trebizond ".

There exists a very full Greek life of St Athanasius the Athonite which was edited in Russia by J. Pomialovsky in 1895. The author was a monk, also named Athanasius, who lived in close relation with the saint's immediate successor in office. Another long biography in Greek, based upon the earlier text, was published by L. Petit in the *Analecta Bollandiana*, vol. xxv (1906), pp. 1–89, with the addition of valuable notes ; a French translation appeared in *Irénikon*, t. viii and ix (1931–32). Mount Athos and its monasteries has always had a great interest for scholars of the Anglican Church ; Messrs Athelstan Riley, Kirsopp Lake, F. Hasluck and R. M. Dawkins may be mentioned among writers of more recent date ; but there is a very extensive literature upon the subject in French and German. See especially P. de Meester, *Voyage de deux Bénédictins* (1908), F. Perilla, *Le Mont Athos* (1927), and T. Belpaire in *Irénikon*, t. vi (1929).

6 : ST ROMULUS, Bishop of Fiesole, Martyr (*c.* A.D. 90 ?)

ACCORDING to a late tradition, the apostle and first bishop of Fiesole was Romulus, a Roman convert of St Peter, who was martyred under Domitian. Nothing is known of him historically, and his name was added to the Roman Martyrology only in the sixteenth century.

St Romulus is the hero of a rather tiresome romance, of uncertain *provenance*, but seemingly a work of fiction of not earlier than the eleventh century. In this we are told that a certain citizen of Rome had a daughter named Lucerna who gave her affections and herself to one of her father's slaves, Cyrus. By him a son was born to her, whom she abandoned in a wood, where the baby was adopted and suckled by a wolf. The unnatural sight was seen by some verderers of the Emperor Nero, who reported it to him and were ordered to capture the child. For three days the hunt pursued the couple without catching them, whereupon the emperor consulted St Peter. Peter provided himself and some fellow Christians with fishing nets and went into the wood, where they were confronted by the child and his foster-mother. Peter adjured the boy, " If you are born of a wolf, go hence ; but if of a human woman, come to me ". The quarry did not stir, the Christians shot their nets, and the two were caught and safely shut up. To eat they gave them a sheep, which the wolf straightway killed and both fed on its raw flesh. Thereupon St Peter ordered the wolf to be liberated and driven off, and the child was baptized ; at the suggestion of Peter's companion Justin it was, with a nice appropriateness, given the name of Romulus. He was civilized and educated first by a noble Roman lady and then by the same Justin, and at eight years of age this prodigy was preaching, exorcizing and working miracles. Romulus was later consecrated bishop, he evangelized at Fiesole, Sutri, Nepi, Florence, Pistoia, etc., and after sundry adventures and doing of marvels he was ordered to be put to death by the governor Repertian. On the way to execution Romulus begged a drink of water from a girl at a wayside spring ; she, for fear of the soldiers, refused, and the martyr rebuked her and ordained that for the future the spring should still run fresh water for Christians, but to every heathen man drinking of it should be turned to blood. With St Romulus were executed Carissimus, Dulcissimus and Crescentius.

It is a curious fact that despite the wild extravagance of the above legend, there is evidence of the historical existence and early *cultus* of a St Romulus at Fiesole. The story has been

critically studied by A. Cocchi, *San Romolo, vescovo di Fiesole ; Storia e Leggende* (1905). The one element of historical interest is a fragmentary epitaph said to be of the end of the fourth century. But *cf.* M. C. Cipolla in *Rivista storico-critica delle scienze teologiche*, vol. i, pp. 422–428.

ST DOMINICA, VIRGIN AND MARTYR (*c.* A.D. 303 ?)

THIS is the best known of several saints of the name, but her existence, so far as the Western legend is concerned, is more than doubtful. Baronius inserted her name in the Roman Martyrology with this notice : " In Campania, of the holy Dominica, virgin and martyr, who was a breaker of idols under the Emperor Diocletian and was therefore condemned to the beasts ; but being not at all hurt by them she was at last beheaded and passed to the Lord. Her body is preserved with great honour at Tropea in Calabria." The lessons of her office tell us further that she was born in the Campagna, suffered on the banks of the Euphrates, and that her body was carried by angels to Tropea. But in that city it is said that she was born, lived and died there—whereas actually she seems to have been unheard of there before the sixteenth century. It is possible that she must be identified with St Cyriaca (*Κυριακή* = Dominica), a virgin martyr whom the Byzantines venerate on July 7 ; her acts are worthless, but they state that she suffered by beheading at Nicomedia in Bithynia. What started her *cultus* at Tropea, or whether there is a confusion of two Dominicas, is not known.

See the *Acta Sanctorum*, July, vol. ii. What little can be said in defence of the legend will be found in a booklet of Mgr Taccone-Gallucci, *Memoria storica di Santa Domenica* (1893).

ST SISOES (*c.* A.D. 429)

AFTER the death of St Antony, St Sisoes was one of the most shining lights of the Egyptian deserts. He was an Egyptian by birth, and having quitted the world in his youth he retired to the desert of Skete. The desire of finding a more unfrequented retreat induced him to cross the Nile and hide himself in the mountain where St Antony had died, and the memory of that great man's virtues wonderfully supported his fervour and encouraged him to persevere. He imagined he saw him and heard the instructions he was wont to deliver to his disciples ; and he strained every nerve to imitate his most heroic exercises : the austerity of his penance, the rigour of his silence, the ardour of his prayer, so that the reputation of Sisoes spread among the neighbouring solitaries, and some came a great distance to be guided in the ways of perfection, and he was forced to submit his love of silence and retreat to the greater duty of charity.

His zeal against vice was without bitterness ; and when his disciples fell into faults he did not affect astonishment or the language of reproach, but helped them to rise again with patience and tenderness. Sisoes in all his advice and instruction held out humility constantly as a most necessary virtue. A recluse saying to him one day, " Father, I always place myself in the presence of God ", he replied. " It would be much better for you to put yourself below every creature, in order to be securely humble." Thus, while he never lost sight of the divine presence, it was ever accompanied with the consciousness of his own worthlessness. To another who complained that he had not yet arrived at the perfection of St Antony, he said, " Ah ! if I had but one only of that man's feelings, I should be one flame of divine

love ". On a visit of three solitaries wanting instruction, one of them said, " Father, what shall I do to avoid hell-fire ? " Sisoes made no reply. " How shall I ", asked another, " escape the gnashing of teeth and the worm that dieth not ? " " What will become of me ? " asked the third, " for every time I think of outer darkness I am ready to die with fear." Then the saint answered : " I confess that these are subjects which I never think about, and as I know that God is merciful, I trust He will have compassion on me. You are happy ", he added, " and I envy your virtue. You speak of the torments of Hell, and your fears must be strong guards against sin. It is I should exclaim, What shall become of me ? for I am so insensible as never even to reflect on the place of torment. This perhaps is the reason I am guilty of so much sin." He said another time : " I am now thirty years praying daily that my Lord Jesus may preserve me from saying an idle word, and yet I am always relapsing."

Being at length worn out with sickness and old age, Sisoes yielded to his disciple Abraham's advice, and went to reside a while at Clysma, a town near the Red Sea. Here he received a visit from Ammon, abbot of Raithu, who, seeing him miserable at being absent from his retreat, tried to comfort him by pointing out that his present state of health wanted the remedies which could not be had in the desert. " What do you say ? " replied the saint. " Was not the ease of mind I enjoyed there everything for my comfort ? " and he was not at ease till he returned to his retreat.

The solitaries assisting at his death-bed heard him cry out, " Behold ! Abbot Antony, the choir of prophets, and the angels are come to take my soul ! " At the same time his countenance shone, and being some time interiorly recollected with God, he cried out anew, " Behold ! our Lord comes for me ! " And so he died, about the year 429, after a retreat of at least sixty-two years in St Antony's Mount. His feast is observed in the Byzantine calendar.

This saint must not be confused with another SISOES, surnamed the Theban, who lived in the same age at Calamon, in the territory of Arsinoe. It is related of him that a certain recluse, having received some offence, went to tell him that he must be avenged. The holy old man recommended him to leave his revenge to God, to pardon his brother, and forget the injury. But seeing that his advice had no weight, " At least ", said he, " let us both join in speaking to God ". Then, standing up, he prayed thus aloud : " O Lord, we no longer want your care of our interests or your protection, since this monk maintains that we can and ought to be our own avengers."

What we know of St Sisoes comes to us mainly through the *Apophthegmata Patrum*, a collection of utterances of the fathers of the desert, to which of late years much attention has been devoted. See particularly W. Bousset, *Apophthegmata ; Studien zur Geschichte des ältesten Mönchtums* (1923), with the review of this in the *Analecta Bollandiana*, vol. xlii (1924), pp. 430–435 ; Wilmart in *Revue Bénédictine*, vol. xxxiv (1922), pp. 185–198. The Greek text is in Migne, PG., vol. lxv, cc. 71–440. The Latin, differently arranged, is in Migne, PL., vol. lxxiii, cc. 855–1022.

ST GOAR (*c.* A.D. 575)

GOAR was born in Aquitaine and for years worked as a parish priest in his own country. But he heard the call of solitude and eventually settled down on the banks of the Rhine near the small town of Oberwesel. Here he lived for years in quietness till it happened to him as it has happened to so many other solitaries—he

was " discovered " and people came to consult him. The peasants of the neighbourhood were particularly fond of him : they listened to his preaching, wondered at his way of life, marvelled at his holiness and patience, and then went away and attributed all sorts of miracles to him. Probably no notice would have been taken had he not been a priest, but some busybody reported his irregular ministry to the bishop of Trier, and evil-disposed persons added the information that the holy hermit was a humbug, who over-ate himself, got drunk, and deceived the people. The bishop, Rusticus, thereupon sent for Goar, who obediently came and was accused not only of hypocrisy but of sorcery and other crimes. How he cleared himself is not known : according to the legend God Himself interfered and caused a three-day-old child not only to vindicate the hermit but also to convict the bishop of most irregular living. There was at once an outcry, and Sigebert I, King of Austrasia, hearing what had happened, sent for St Goar to come to him at Metz. The hermit's modesty and innocence greatly impressed the king, and having deposed the unworthy Rusticus, he wished to put him in his place. But the idea of being a bishop so upset Goar that he was taken ill ; he asked for time to think it over, and went back to his cell, where death overtook him before the king succeeded in getting his acceptance. His home became a place of pilgrimage, and is now marked by a small town which bears his name and has a church dedicated in his honour.

The curious legend of St Goar, in the form in which we have it, is probably older than 768, but it cannot be regarded as a historical document. There can have been no Rusticus, bishop of Trier, in the time of Childebert and Sigebert I. The primitive text, in very barbarous Latin, has been critically edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iv, pp. 402–423 ; a more readable recension is in the *Acta Sanctorum*, July, vol. ii. See also J. Depoin, *La légende de S. Goar* in the *Revue des Études historiques*, vol. lxxv (1909), pp. 369–385.

ST SEXBURGA, Abbess of Ely, Widow (*c.* A.D. 699)

St Sexburga was daughter of Anna, King of the East Angles, and therefore the sister of SS. Etheldreda, Ethelburga and Withburga, and half-sister of St Sethrida. She was given in marriage to Erconbert, King of Kent, a prince of excellent dispositions which she contributed for twenty-four years to improve by her counsels and example. Her virtue commanded the reverence, and her humility and devotion raised the admiration, of her subjects ; and her goodness and charity gained her the love of all. She became the mother of two princes and of two saints, Ercongota and Ermenilda. Because she had a longing to consecrate herself wholly to God in religious retirement, and that others might attend divine service without impediment, she began in her husband's lifetime to found a monastery at Minster in the isle of Sheppey, which she finished after his death in 664. Here she assembled seventy-four nuns, and herself joined them. After some years she appointed her daughter Ermenilda to rule the house, and, being desirous to live in greater obscurity and to be more at liberty to employ all her thoughts on Heaven, she left Kent and went to the abbey of Ely, where she was chosen to succeed her sister St Etheldreda in the government of that house. Sixteen years after she caused the body of that saint to be taken up, when it was found incorrupt, and was enshrined in a white marble coffin found at Cambridge. Sexburga herself passed to bliss in a good old age, on July 6, at the end of the seventh century. Her monastery of Minster-in-Sheppey was destroyed by the Danes, but rebuilt in 1130, and consecrated in

honour of our Lady and St Sexburga, continuing to be occupied by Benedictine nuns until the dissolution. She was also honoured in Sweden.

See Bede's *Ecclesiastical History*, bk iii, cap. 8 and iv, 19. A Latin life of Sexburga described by Hardy, *Catalogue of British History* (vol. i, pp. 361–362), seems to be of no historical value apart from its quotation from Bede. There is some mention of Sexburga in certain Anglo-Saxon fragments printed by Cockayne in vol. iii of his *Leechdoms*. See also the *Acta Sanctorum*, July, vol. ii, and Stanton's *Menology*, p. 313.

ST MODWENNA, VIRGIN (SEVENTH CENTURY ?)

THE St Modwenna, or Monenna, formerly venerated at Burton-on-Trent and elsewhere, may have lived in the middle of the seventh century and been a recluse on an islet called Andresey in the Trent. But not only are other and conflicting things alleged of her, but her legend has been conflated with that of the Irish St Darerca, or Moninne, said to have been the first abbess of Killeavy, near Newry, and to have died in 517; and she has perhaps been confused with others as well. Capgrave and others speak of St Modwenna as having charge of St Edith of Polesworth, which were it true would throw no useful light on either saint. The most valuable information we possess about St Moninne seems to be the entry in the *Félire* of Oengus: "Moninne of the mountain of Cuilenn was a fair pillar; she gained a triumph, a hostage of purity, a kinswoman of great Mary", with the gloss.

It would seem hopeless to unravel the tangle. Baring-Gould and Fisher (LBS., vol. iii, pp. 490–497, and *cf.* i, pp. 286–287) only seem to make confusion worse confounded. Two Latin lives are printed in the *Acta Sanctorum* under July 6—the one is anonymous, from the Codex Salmanticensis, the other attributed to Conchubranus. The latter has been again edited by M. Esposito in the *Proceedings of the Royal Irish Academy*, vol. xxxviii (1910), pp. 202–251. There is a later *vita* in manuscript by Geoffrey of Burton. For those who can read Anglo-Norman texts "le romanz de la vie seinte Modwenne noneyne", ed. A. T. Baker and A. Bell (*St Modwenna*; 1947), will be of interest. See also KSS., pp. 404–407; and for Moninne, J. Ryan, *Irish Monasticism* (1931), p. 136.

ST GODELEVA, MARTYR (A.D. 1070 ?)

ACCORDING to the narrative written by a contemporary priest, Drogo, the story of Godeleva is an example of that wanton persecution and cruelty shown towards an innocent victim which is as shocking to reasonable, not to say Christian, human beings as it is unexplainable; no adequate motive is given or even suggested for the behaviour of the offender at first, though afterwards his desire to get rid of his wife is clear enough.

Godeleva was born at Londefort-lez-Boulogne about 1049, of noble parentage. She grew up beautiful both in person and character, and was particularly beloved by the poor, to whose welfare she constantly devoted herself. At the age of eighteen she married a Flemish lord, Bertulf of Ghistelles, who conducted his bride home, where she was received with insults by his mother; apparently she had had other plans for her son, and was furious that he had disregarded them in favour of this girl from the Boulonnais. Bertulf, the days of the wedding festivities yet unfinished, deserted Godeleva, leaving her in charge of his mother, who was not content with petty persecutions, but treated her who should have been mistress of the house with fanatic brutality. She at length contrived to escape and returned to her parents, who took the case to the count of Flanders and the bishop of

Tournai. It was ruled that Bertulf should receive back his wife, and henceforward treat her properly, which he promised to do.

But once she was back at Ghistelles, Bertulf was first indifferent and then again openly violent to her, and to get rid of her he resolved on more direct action. First of all he shammed penitence and a desire for reconciliation, with the object both of averting suspicion from himself and to enable him the more easily to entrap the girl. Then at the appointed time Godeleva was induced by a trick to go out of the castle by a back-door at night; she was seized by two of Bertulf's servants and smothered by having her head held down in a pond, with a thong drawn tight round her neck. When she was dead, the ruffians replaced her body in bed, meaning it to be supposed she had died a natural death. It was obvious that she had not, but Bertulf had absented himself in Bruges at the time of the crime and Godeleva's parents were unable to bring it home to him. He at once married again, but his wickedness haunted him, and he ended his days in a monastery at Bergues-St-Winoc.

The scene of the murder of Godeleva soon had a reputation for miracles, and the sudden recovery of sight by Bertulf's blind daughter by his second wife was attributed to her intercession. In 1084 her body was dug up and enshrined in the church, which is still a place of pilgrimage, the people drinking the water of her well and appropriately invoking her intercession against sore throats. It is difficult to see why (except in popular estimation) Godeleva is venerated as a martyr: she did not endure death for any article of the faith or for the preservation of any Christian virtue or for any other act of virtue relating to God—unless indeed her supernatural patience finally provoked her husband to his wicked violence.

The Bollandists in the *Acta Sanctorum* (July, vol. ii) have treated St Godeleva at great length, printing not only the life by Drogo, but also another, more diffuse, narrative of her history. A copy of the formal verification of the saint's relics made when they were "elevated" in 1084, shortly after her death, has been preserved, and its authenticity has been established by the tattered fragments of a later deed which recites it. This was found when the shrine was examined in 1907. See the *Analecta Bollandiana*, vol. xliv (1926), pp. 102–137, for an earlier text of the Drogo *vita*, ed. by Father Coens, and vol. lxii (1944), pp. 292-295; and also the charming little book of M. English, *Les quatre couronnes de Ste Godelieve de Gistel* (1953).

BD THOMAS ALFIELD, MARTYR (A.D. 1585)

THOMAS ALFIELD (his name is variously spelt) was born in Gloucester and educated at Eton and King's College, Cambridge. He was brought up a Protestant, and on becoming a Catholic went to Douay in 1576 to study for the priesthood. He was ordained at Rheims in 1581 and sent on the English mission, where he was associated with Bd Edmund Campion. By the spring of 1582 he was already in the Tower of London, and here he endured torture without failing; but later for a short time he succumbed to temptation, and outwardly conformed to the Established Church. After his release he withdrew to Rheims, where he made amends, and then came back to England.

In the early part of 1584 Alfield was concerned in a curious episode. He was employed by John Davys, the navigator who explored for the North-West Passage, to communicate an offer of his (Davys's) services to the court of Spain—a proposal that may be assumed not to have been seriously meant. Later in the year, with the help of Thomas Webley, also of Gloucester, and a dyer by trade, Alfield was

busy circulating copies of Dr Allen's *True and modest Defence*, written in answer to *Execution of Justice*, in which Burghley had sought to prove that Catholics were being proceeded against in England not for their religion but for treason. This soon landed him in the Tower again, and both he and Webley were tortured, with the object of making them disclose to whom they had distributed the book. They were both tried and condemned for this offence, and were hanged at Tyburn on July 6, 1585, after being offered their freedom if they would acknowledge the queen's ecclesiastical leadership. A reprieve had in fact been issued for Bd Thomas—it is not known why—but it arrived too late. A third man who had been concerned with them, one Crabbe, purchased his life by apostasy ; Alfield's brother, Robert, also became a renegade.

Bd Thomas Alfield was beatified in 1929 ; the Venerable Thomas Webley's cause is still under consideration.

See MMP., pp. 105–106 ; Burton and Pollen, LEM. ; and Catholic Record Society's *Publications*, vol. v.

ST MARY GORETTI, VIRGIN AND MARTYR (A.D. 1902)

MARY GORETTI was born in 1890 at Corinaldo, a village some thirty miles from Ancona, the daughter of a farm-labourer, Luigi Goretti, and his wife Assunta Carlini. They had five other children, and in 1896 the family moved to Colle Gianturco, near Galiano, and later to Ferriere di Conca, not far from Nettuno in the Roman Campagna. Almost at once after settling down here, Luigi Goretti was stricken with malaria and died. His widow had to take up his work as best she could, but it was a hard struggle and every small coin and bit of food had to be looked at twice. Of all the children none was more cheerful and encouraging to her mother than Mary, commonly called Marietta.

On a hot afternoon in July 1902 Mary was sitting at the top of the stairs in the cottage, mending a shirt. She was not yet quite twelve years old, and it must be remembered that in Italy girls mature earlier than in more northern countries. Presently a cart stopped outside, and a neighbour, a young man of eighteen named Alexander, ran up the stairs. He beckoned Mary into an adjoining bedroom ; but this sort of thing had happened before and she refused to go. Alexander seized hold of her, pulled her in, and shut the door.

Mary struggled and tried to call for help, but she was being half-strangled and could only protest hoarsely, gasping that she would be killed rather than submit. Whereupon Alexander half pulled her dress from her body and began striking at her blindly with a long dagger. She sank to the floor, crying out that she was being killed : Alexander plunged the dagger into her back, and ran away.

An ambulance fetched Mary to hospital, where it was seen at once that she could not possibly live. Her last hours were most touching—her concern for where her mother was going to sleep, her forgiveness of her murderer (and she now disclosed that she had long been going in fear of him, but did not like to say anything lest she cause trouble with his family), her childlike welcoming of the holy viaticum. Some twenty-four hours after the assault, Mary Goretti died. Her mother, the parish priest of Nettuno, a Spanish noblewoman and two nuns, had watched by her bed all night.

Alexander was sentenced to thirty years' penal servitude. For long he was surly, brutal and unrepentant. Then one night he had a dream or vision in which

Mary Goretti appeared gathering flowers and offering them to him. From then on he was a changed man, and so exemplary a prisoner that at the end of twenty-seven years he was released. His first act when free was to visit Mary's mother to beg her forgiveness.

Meanwhile the memory of his victim had become more and more revered. The sweetness and strength of her life before her untimely end was recalled, people prayed for her intercession in Heaven, answers, even miracles, were attributed to that intercession, and in response to a widespread wish the cause of her beatification was introduced. On April 27, 1947, Mary Goretti was declared blessed by Pope Pius XII. When he afterwards appeared on the balcony of St Peter's he was accompanied by Mary's mother, Assunta Goretti, then eighty-two years old, together with two of Mary's sisters and a brother. Pilgrims came from all over Italy and the pope addressed them, presenting Bd Mary as a new St Agnes and calling down woe on the corrupters of chastity in press and theatre and cinema and fashion-studio : " in our day ", he said, " women have been thrown even into military service—with grave consequences ." Three years later the same pope canonized Mary Goretti, in the piazza of St Peter's, before the biggest crowd ever assembled for a canonization. Her murderer was still alive.

A number of " popular " canonizations of early times notwithstanding, a violent and unjust death alone is not sufficient to constitute martyrdom. (The common idea that St Joan of Arc, for example, was a martyr is mistaken.) But St Mary Goretti was killed in defence of a Christian virtue, and so was every bit as much a martyr as if she had died for the Christian faith. And it was Cardinal Salotti's opinion that, " Even had she not been a martyr she would still have been a saint, so holy was her everyday life ".

The case of Mary Goretti seems to be unique in hagiology, and at the time of the beatification her short and moving story was noticed in the newspaper press of the world, from the London *Times* downwards. Among the published accounts of her in English are those of Mother C. E. Maguire, Father J. Carr and Marie C. Buehrle. In *L'art sacré*, May-June 1951, p. 14, are printed some pictures illustrating the iconographical evolution of the saint. There is a good essay by Eric B. Strauss in *Saints and Ourselves* (1953).

7 : ST. CYRIL AND ST. METHODIUS, ARCHBISHOP OF SIRMIUM (A.D. 869 AND 884)

THESE brothers, natives of Thessalonika, are venerated as the apostles of the Southern Slavs and the fathers of Slavonic literary culture. Cyril, the younger of them, was baptized Constantine and assumed the name by which he is usually known only shortly before his death, when he received the habit of a monk. At an early age he was sent to Constantinople, where he studied at the imperial university under Leo the Grammarian and Photius. Here he learned all the profane sciences but no theology ; however, he was ordained deacon (priest probably not till later) and in due course took over the chair of Photius, gaining for himself a great reputation, evidenced by the epithet " the Philosopher ". For a time he retired to a religious house, but in 861 he was sent by the emperor, Michael III, on a religio-political mission to the ruler of the judaized Khazars between the Dnieper and the Volga. This he carried out with success, though the number of converts he made to Christianity among the Khazars has doubtless been

much exaggerated. The elder brother, Methodius, who, after being governor of one of the Slav colonies in the Opsikion province, had become a monk, took part in the mission to the Khazars, and on his return to Greece was elected abbot of an important monastery.

In 862 there arrived in Constantinople an ambassador charged by Rostislav, prince of Moravia, to ask that the emperor would send him missionaries capable of teaching his people in their own language. Behind this request was the desire of Rostislav to draw nearer to Byzantium as an insurance against the powerful German neighbours on his west, and this was a good opportunity for the Eastern emperor to counterbalance the influence of the Western emperor in those parts, where German missionaries were already active. It favoured too the ecclesiastical politics of Photius, now patriarch of Constantinople, who decided that Cyril and Methodius were most suitable for the work : for they were learned men, who knew Slavonic, and the first requirement was the provision of characters in which the Slav tongue might be written. The characters now called " cyrillic ", from which are derived the present Russian, Serbian and Bulgarian letters, were invented from the Greek capitals, perhaps by the followers of St Cyril ; the " glagolitic " alphabet, formerly wrongly attributed to St Jerome, in which the Slav-Roman liturgical books of certain Yugoslav Catholics are printed, may be that prepared for this occasion by Cyril himself, or, according to the legend, directly revealed by God.*

In 863 the two brothers set out with a number of assistants and came to the court of Rostislav ; they were well received and at once got to work. But the position was very difficult. The new missionaries made free use of the vernacular in their preaching and ministrations, and this made immediate appeal to the local people. To the German clergy this was objectionable, and their opposition was strengthened when the Emperor Louis the German forced Rostislav to take an oath of fealty to him. The Byzantine missionaries, armed with their pericopes from the Scriptures and liturgical hymns in Slavonic, pursued their way with much success, but were soon handicapped by their lack of a bishop to ordain more priests. The German prelate, the bishop of Passau, would not do it, and Cyril therefore determined to seek help elsewhere, presumably from Constantinople whence he came.

On their way the brothers arrived in Venice. It was at a bad moment. Photius at Constantinople had incurred excommunication ; the East was under suspicion ; the *protégés* of the Eastern emperor and their liturgical use of a new tongue were vehemently criticized. One source says that the pope, St Nicholas I, sent for the strangers. In any case to Rome they came, bringing with them the alleged relics of Pope St Clement, which St Cyril had recovered when in the Crimea on his way back from the Khazars. Pope Nicholas in the meantime had died, but his successor, Adrian II, warmly welcomed the bearers of so great a gift. He examined their cause, and he gave judgement : Cyril and Methodius were to receive episcopal consecration, their neophytes were to be ordained, the use of the liturgy in Slavonic was approved.

Although in the office of the Western church both brothers are referred to as bishops, it is far from certain that Cyril was in fact consecrated. For while still

* Like so much to do with these brothers, the history of these alphabets is a matter of debate. The southern Slavonic of SS. Cyril and Methodius is to this day the liturgical language of the Russians, Ukrainians, Serbs and Bulgars, whether Orthodox or Catholic.

in Rome he died, on February 14, 869. The " Italian legend " of the saints says that on Cyril's death Methodius went to Pope Adrian and told him, " When we left our father's house for the country in which, with God's help, we have laboured, the last wish of our mother was that, should either of us die, the other would bring back the body for decent burial in our monastery. I ask the help of your Holiness for me to do this." The pope was willing ; but it was represented to him that " It is not fitting that we should allow the body of so distinguished a man to be taken away, one who has enriched our church and city with relics, who by God's power has attracted distant nations towards us, who has been called to his reward from this place. So famous a man should be buried in a famous place in so famous a city." And so it was done. St Cyril was buried with great pomp in the church of San Clemente on the Coelian, wherein the relics of St Clement had been enshrined.

St Methodius now took up his brother's leadership. Having been consecrated, he returned, bearing a letter from the Holy See recommending him as a man of " exact understanding and orthodoxy ". Kosel, prince of Pannonia, having asked that the ancient archdiocese of Sirmium (now Mitrovitsa) be revived, Methodius was made metropolitan and the boundaries of his charge extended to the borders of Bulgaria. But the papal approval and decided actions did not intimidate the Western clergy there, and the situation in Moravia had now changed. Rostislav's nephew, Svatopluk, had allied himself with Carloman of Bavaria and driven his uncle out. In 870 Methodius found himself haled before a synod of German bishops and interned in a leaking cell. Only after two years could the pope, now John VIII, get him released ; and then John judged it prudent to withdraw the permission to use Slavonic (" a barbarous language ", he called it), except for the purpose of preaching.* At the same time he reminded the Germans that Pannonia and the disposition of sees throughout Illyricum belonged of old to the Holy See.

During the following years St Methodius continued his work of evangelization in Moravia, but he made an enemy of Svatopluk, whom he rebuked for the wickedness of his life. Accordingly in 878 the archbishop was delated to the Holy See both for continuing to conduct divine worship in Slavonic and for heresy, in that he omitted the words " and the Son " from the creed (at that time these words had not been introduced everywhere in the West, and not in Rome). John VIII summoned him to Rome. Methodius was able to convince the pope both of his orthodoxy and of the desirability of the Slavonic liturgy, and John again conceded it, with certain reservations, for God, " who made the three principal languages, Hebrew, Greek and Latin, made others also for his honour and glory ". Unfortunately, in accordance with the wishes of Svatopluk, the pope also nominated to the see of Nitra, which was suffragan to Sirmium, a German priest called Wiching, an implacable opponent of Methodius. This unscrupulous prelate continued to persecute his metropolitan, even to the extent of forging pontifical documents. After his death, Wiching obtained the archiepiscopal see, banished the chief disciples of his predecessor, and undid much of his work in Moravia.

During the last four years of his life, according to the " Pannonian legend ", St Methodius completed the Slavonic translation of the Bible (except the books of

* For Methodius, as a Byzantine, the alternative to Slavonic was of course not Latin but Greek.

Machabees) and also of the *Nomokanon*, a compilation of Byzantine ecclesiastical and civil law. This suggests that circumstances were preventing him from devoting all his time to missionary and episcopal concerns; in other words, he was fighting a losing battle with the German influence. He died, probably at Stare Mesto (Velehrad), worn out by his apostolic labours and the opposition of those who thought them misdirected, on April 6, 884. His funeral service was carried out in Greek, Slavonic and Latin: "The people, carrying tapers, came together in huge numbers; men and women, big and little, rich and poor, free men and slaves, widows and orphans, natives and foreigners, sick and well—all were there. For Methodius had been all things to all men that he might lead them all to Heaven."

The feast of SS. Cyril and Methodius, always observed in the land of their mission, was extended to the whole Western church in 1880 by Pope Leo XIII. As orientals who worked in close co-operation with Rome they are regarded as particularly suitable patrons of church unity and of works to further the reunion of the dissident Slav churches; they are venerated alike by Catholic Czechs and Slovaks and Croats and Orthodox Serbs and Bulgars. According to Slavonic usage they are named in the preparation of the Byzantine Mass.

The political and ecclesiastical rivalries behind these events have a long and complex history, and in spite of all the recent work on the conflicting evidence it is difficult to disentangle the details. The task is complicated by the judgements of some writers on the subject having tended to be moved by nationalist considerations. The sources represent a double tradition. For the so-called Pannonian legend there are lives of Constantine (Cyril) and of Methodius (Miklosich, *Die Legende von hl. Cyrillus* and *Vita S. Methodii russico-slovenice et latine*, Vienna, 1870), and a Greek life of St Clement of Okhrida (Migne, PG., vol. cxxvi, cc. 1194–1240). For the so-called Italian legend, there is the life of St Cyril *cum translatione sancti Clementis*, in *Acta Sanctorum*, March, vol. ii. The "Moravian legend" is of a much later date than the ninth and tenth centuries represented above. For diseussion of these sources reference may be made to F. Dvornik, *Les Slaves, Byzance et Rome au IXe siècle* (1926) and *Les légendes de Constantin et de Méthode vues de Byzance* (1933), with bibliographies. See also J. B. Bury, *History of the Eastern Roman Empire* (1912); A. Lapôtre, *Le pape Jean VIII* (1895); L. K. Goetz, *Geschichte der Slavenapostel K. und M.* (1897); F. Grivec, *Die hl. Slawenapostel K. und M.* (1928); *Analecta Bollandiana*, vol. xlvii (1929), pp. 178–181; and Fliche and Martin, *Histoire de l'Église*, t. vi, pp. 451–463.

ST PANTAENUS (*c.* A.D. 200)

THIS learned father and apostolic man flourished in the second century, and had been a Stoic philosopher. He is commonly spoken of as becoming head of the catechetical school at Alexandria, where by his learning and excellent manner of teaching he raised its reputation above all the schools of the philosophers, and the lectures which he read, gathered from the flowers of the prophets and apostles, conveyed light and knowledge into the minds of all his hearers, as Clement says of him. That he taught with success at Alexandria is almost all that is known of the life of Pantaenus; there he had, it is said, the formation of the more famous Clement of Alexandria. The historian Eusebius records on hearsay that St Pantaenus had been a missionary to India (perhaps the Yemen and Ethiopia) and had there met Christians who had received from St Bartholomew the Apostle the Gospel of St Matthew in Hebrew (this statement, repeated by St Jerome, has been much used by supporters of the theory of an apostolic foundation for the Church in India proper). Eusebius knows of him as a man of great

learning, ardent and zealous in the preaching of the word; and his nickname of "the Sicilian bee" not only bears witness to his industry and to the sweetness of his teaching, but suggests the place of his origin. None of his writings have survived.

See the *Acta Sanctorum* (July, vol. ii) and DCB., vol. iv, pp. 181–184. The relations of Pantaenus and Clement of Alexandria have been much discussed by Zahn, Harnack and Bardenhewer. But see especially G. Bardy on the origins of the Alexandrian school in *Recherches de science religieuse*, t. xxvii (1937), pp. 65-90. Pantaenus has been suggested as the writer of the *Epistle to Diognetus: cf.* H. I. Marrou, *A Diognète* (1951), p. 266.

ST PALLADIUS, Bishop (A.D. 432)

St Prosper of Aquitaine in his chronicle tells us that when Agricola had corrupted the British Christians by Pelagian doctrine it was at the instance of the deacon Palladius that St Germanus of Auxerre was sent into Britain to combat the heresy. This was in 429. In 431 Prosper says that "Palladius was consecrated by Pope Celestine and sent to the Irish believing in Christ, as their first bishop", and he landed at Arklow in Leinster. He met with opposition at once, but he managed to make some converts, as we learn from an ancient Life of St Patrick, and built three churches, which have been identified as Cilleen Cormac, near Dunlavin, Tigroney beside the Avoca, and Donard in the west of County Wicklow. Before the end of the year Palladius "seeing that he could not do much good there and wishing to return to Rome, departed to the Lord in the country of the Picts. Others, however, say that he was crowned with martyrdom in Ireland." That is to say, he crossed over into Scotland and there died. He was not a martyr (except in the non-technical sense of one who must have suffered very great hardships and trouble of spirit in trying to spread the gospel of Christ among an opposed people), and the story of his twenty-three years' mission in Scotland cannot be maintained: the early Irish writers state plainly that he died soon after leaving their country, at Fordun, near Aberdeen, where his relics were venerated in the middle ages. The feast of St Palladius is still kept by the diocese of Aberdeen. He was probably a Gallo-Roman or Romano-Briton.

See the *Acta Sanctorum*, July, vol. ii, but more recent scholarship has revised the speculations of that date; see Fr P. Grosjean in *Analecta Bollandiana*, vol. lxiii (1945), pp. 73–86, 112–117. *Cf.* note to St Patrick on March 17.

ST FELIX, Bishop of Nantes (A.D. 582)

Among the illustrious bishops of Nantes was St Felix, a nobleman of Aquitaine, who was eminent in virtue, eloquence and learning. He was married when he was called to the see of Nantes, towards the close of the year 549, when he was thirty-six years of age, but his wife retired to a convent and he received holy orders. His zeal for discipline and good order appeared in the regulations he made for his diocese, and his charity to the poor had no bounds but those of their necessities. His predecessor had formed a project of building a cathedral within the walls of Nantes, which Felix executed in the most magnificent manner. More than once he had to deal with his troublesome Breton neighbours. St Gregory of Tours, though sometimes disagreeing with his suffragan, bore testimony to his sanctity, and Fortunatus, in particular, praised Felix, especially for public works, in panegyrics that did not err on the side of coolness. The holy prelate died on January 6,

in 582, the day on which his feast is kept, July 7, being the anniversary of the translation of his relics.

We know little of Felix beside what has been recorded in Gregory of Tours and in the poems of Venantius Fortunatus. Both writers are cited at length in the *Acta Sanctorum*, July, vol. ii. Delanoue, *St Félix de Nantes* (1907), cannot be recommended as serious history.

SS. ETHELBURGA, ERCONGOTA AND SETHRIDA, VIRGINS (*c.* A.D. 664 AND 660)

THIS Ethelburga was one of the children of the family of Anna, King of the East Angles. Having received the grace of a religious vocation she went to Gaul with her half-sister St Sethrida, and was received by St Burgundofara, or Fare, in the abbey afterwards known as Faremoutier, in the forest of Brie. Sethrida succeeded the foundress as abbess of the monastery, and after her death Ethelburga succeeded Sethrida. She began to build a new abbey church, but did not live to see it completed and was buried in the unfinished building; as the building was not carried on, her body was taken up after seven years, when it was found to be incorrupt, and translated to the church of St Stephen.

St Ethelburga is mentioned in the Roman, French (under the name of Aubierge) and some English martyrologies. With her was her niece St Ercongota. She was the daughter of Erconbert, King of Kent, and St Sexburga. Bede states that the reason she, her two aunts, and others went to Faremoutier, Chelles, and other abbeys in Gaul, either to lead the religious life or to be educated, was because there were so few monasteries in the territory of the Angles. The same chronicler says that Ercongota was famed for marvels, and that she was divinely forewarned of her death by a vision of angels: so that she made a farewell visit to each of her sisters, recommending herself to their prayers, and then died in great peace. Her body also was enshrined in the church of St Stephen.

Bede, *Historia Ecclesiastica*, bk. iii, ch. 8, is our principal authority; see also Plummer's notes. The names of the princesses here mentioned appear in Bede as Aedilberg, Earcongota and Saethryd; the last two seem to have had no *cultus* in England. *Cf.* Stanton's *Menology*, pp. 13–14, 319–321, 324; and especially H. M. Delsart, *Ste Fare* (1911), pp. 112–113 and 181–185.

ST HEDDA, BISHOP OF WINCHESTER (A.D. 705)

HEDDA was a monk, probably, of the monastery of St Hilda at Whitby, and was made bishop of the divided diocese of the West Saxons in 676. He resided first at Dorchester, near Oxford, but afterwards removed his see to Winchester. He was consecrated by St Theodore of Canterbury, who had great regard for him. Hedda, while on a visit to the hermit St Guthlac, at Croyland, consecrated his chapel and ordained him priest. He was one of the first benefactors of the abbey of Malmesbury, endowing it with land. King Ine in his famous laws, enacted in a council of bishops and ealdormen in 693, declared that in drawing them up he had been assisted by the counsels of St Hedda and St Erconwald. St Hedda governed his church with great prudence about thirty years, exercising his episcopal office, says Bede, rather by his innate love of virtue than by what he had acquired from study. After his death in 705 many miraculous cures were reported at his tomb, and the men of Wessex took thence dust and earth which they mixed with water

and sprinkled on, or gave to drink to, sick men and animals. St Hedda is commemorated liturgically on this date in the archdiocese of Birmingham.

What little we know of St Hedda comes mainly from Bede and from William of Malmesbury.

BD BENEDICT XI, POPE (A.D. 1304)

NICHOLAS BOCCASINI was born at Treviso in the year 1240. He was educated there and at Venice, where at seventeen years of age he took the habit of St Dominic. In 1268 he was appointed professor and preacher at Venice and Bologna, where he fruitfully communicated to others those spiritual riches which he had treasured up in silence and retirement, while always advancing in the way of perfection himself. He composed a volume of sermons, and wrote commentaries on the Holy Scriptures, which are still extant. He was chosen prior provincial of his order for Lombardy and, in 1296, elected ninth master general of the whole Order of Preachers. Two years later Brother Nicholas was created cardinal and soon after bishop of Ostia, and he went as legate *a latere* to Hungary to endeavour to compose the differences which divided that nation ; he had some temporary success, for his learning, prudence and selflessness everywhere gained respect : but his services were urgently required in Rome.

Trouble had long been brewing between the Holy See and King Philip of France, who had been heavily taxing ecclesiastical persons and property to help carry on his war with England ; the king entered into an alliance with the Colonna cardinals against Pope Boniface VIII who, the French king having circulated a forged document in the place of his statement of the pope's prerogatives, in 1302 issued the famous bull " Unam sanctam ", in which, *inter alia*, the relationship between the spiritual and temporal powers were set out. In the following year Philip appealed to a general council to judge the pope on a number of astounding charges, as infamous as they were false, preferred by the royal councillor William of Nogaret and a knight, William du Plessis.* A storm was raised against Boniface, who withdrew to Anagni, deserted by all who should have supported him, excepting only the cardinal-bishop of Sabina and the cardinal-bishop of Ostia, Nicholas Boccasini. With their advice and assistance Boniface acted with vigour and promptness, and prepared a bull of excommunication against Philip. But the very day before its promulgation Nogaret and the Ghibelline leader, Sciarra Colonna, broke into the papal residence with a rabble of hired troopers and seized the person of the pontiff, on September 7. Three days later he was released by the citizens of Anagni, returned to Rome, and on October 11 he died.

To such a troubled heritage did Cardinal Nicholas Boccasini succeed, for within a fortnight he was elected to the apostolic chair, and took the name of Benedict. He set himself straightway to deal with the situation, with the confidence engendered by trust and submission to God and unimpeachable personal uprightness : but his pontificate was too short for him to do more than take the first steps towards restoring peace ; Bd Benedict's policy was one of conciliation without compromising the memory of his predecessor. He favoured the mendicant friars, and all the three cardinals created by him were Dominicans ; two, moreover, were Englishmen : William Maklesfield of Canterbury, who died at Louvain before he

* These gentlemen were experts in such work, and later played a similar part in the arraignment of the Knights Templars on terrifying charges.

heard of his elevation, and Walter Winterburn of Salisbury. In his private life Benedict continued the mortifications and penances of a friar, and abated none of his humility and moderation ; when his mother came to see him at the papal court and dressed herself up for the occasion, he refused to see her until she had changed into the simple clothes which she ordinarily wore. But he only ruled for eight months and a few days, in which short space, as the Roman Martyrology says, he " wonderfully promoted the peace of the Church, the restoration of discipline, and the increase of religion " ; he died suddenly at Perugia on July 7, 1304. His *cultus* was confirmed in 1736.

Various short lives of Blessed Benedict are mentioned in BHL., nn. 1090–1094, including a notice by Bernard Guy incorporated in the *Liber Pontificalis*, vol. ii, pp. 471–472. See also Mortier, *Maîtres Généraux O.P.*, vol. ii ; H. Finke, *Aus den Tagen Bonifaz VIII* (1902) ; the *Regesta* of Benedict, edited by C. Grandjean ; and A. Ferrero, *B. Benedetto XI* (1934).

BB. ROGER DICKENSON AND HIS COMPANIONS, MARTYRS (A.D. 1591)

IN this year there suffered at Winchester, on July 7, BB. ROGER DICKENSON and RALPH MILNER, and on a date unknown Bd LAURENCE HUMPHREY. Milner was a small farmer, or even a farm-labourer, and brought up a Protestant. Upon contrasting the lives led by his Protestant and Catholic neighbours, to the great disadvantage of the first, he put himself under instruction and was received into the Church ; but on the very day of his first communion he was committed to prison for the change of religion. Here he was kept for a number of years, but his confinement was not strict and he was often released on *parole*, when he would obtain alms and spiritual ministrations for his fellow prisoners, and also use his knowledge of the country to facilitate the movements and work of missionary priests. In this way he made the acquaintance of Father Stanney, S.J., who afterwards wrote a memoir of him in Latin, and with the same priest's assistance a secular priest, Mr Roger Dickenson, came to live in Winchester. He was a Lincoln man, who had made his studies at Rheims, and for several years he worked in the Winchester district, helped by Milner.

The first time Mr Dickenson was arrested his guards got so drunk that he was able to escape, but the second time, Milner being with him, they were both committed for trial : Dickenson for being a priest, Milner for " relieving " him. At the trial the judge, being somewhat pitiful for Blessed Ralph, who was old and had a wife and eight children looking to him, recommended him to make one visit as a matter of form to the Protestant parish church, and so secure his release. But, says Challoner, Milner answered, " Would your lordship then advise me, for the perishable trifles of this world, or for a wife and children, to lose my God ? No, my lord, I cannot approve or embrace a counsel so disagreeable to the maxims of the gospel." As Father Stanney states that Milner was entirely illiterate, we must assume that this is a paraphrase of his reply. These two suffered together, one of the most moving couples in the whole gallery of English martyrs.

At the same assizes seven maiden gentlewomen were sentenced to death for allowing Bd Roger to celebrate Mass in their houses, but were immediately reprieved ; whereupon they asked that they might die with their pastor, seeing that they undoubtedly shared his supposed guilt and should share also in his punishment : but they were returned to prison.

Laurence Humphrey was a young man of Protestant upbringing and good life who, having undertaken to dispute with Father Stanney (referred to above), was

instead himself converted. Father Stanney in a brief memoir speaks very highly of the virtues of his neophyte and his energy in instructing the ignorant and relieving the needs of those in prison for their faith. But Humphrey being taken seriously ill, he was heard to say in delirium that " the queen was a whore and a heretic " ; his words were reported to the authorities, and before he was well recovered he was committed to Winchester gaol. At his trial he confessed his religion, but denied memory of ever having spoken disrespectfully of the queen ; he was nevertheless condemned, and hanged, drawn, and quartered in his twenty-first year.

See MMP., pp. 168–169, 592–596, and Burton and Pollen, LEM.

8 : ST ELIZABETH OF PORTUGAL, Widow (A.D. 1336)

THIS Elizabeth was daughter of Peter III, King of Aragon. She was born in 1271, and received at the font the name of Elizabeth, from her great-aunt, St Elizabeth of Hungary, but she is known in her own country by the Spanish form of that name, Isabella. Her birth was an omen of that title of " the Peacemaker " which she was to earn in after-life, for by it was established a good understanding between her grandfather James, who was then on the throne, and her father, whose quarrelling had divided the whole kingdom. The young princess was of a sweet disposition, and from her early years had relish for anything that was conducive to devotion and goodness. She desired to emulate every virtue which she saw practised by others, for she had been already taught that mortification of the will is to be joined with prayer to obtain the grace which restrains our tendency to sin. This is often insufficiently considered by those parents who excite the wilfulness and self-indulgence of their children by teaching them a love of worthless things and giving in to every whim and want. Certainly, fasting is not good for them ; but submission of the will, obedience, and consideration for others are never more indispensable than at this time ; nor is any abstinence more fruitful than that by which children are taught not to drink or eat between meals, to bear little denials without impatience, and never to make a fuss about things. The victory of Elizabeth over herself was owing to this early training.

At twelve years of age she was married to Denis, King of Portugal. That prince admired her birth, beauty, riches and personality more than her virtue ; yet he allowed her an entire liberty in her devotion, and esteemed her piety without feeling called on to imitate it. Elizabeth therefore planned for herself a regular distribution of her time, which she never interrupted unless extraordinary occasions of duty or charity obliged her. She rose early every morning, and recited Matins, Lauds and Prime before Mass ; in the afternoon she had other regular devotions after Vespers. Certain hours were allotted to her domestic affairs, public business, or what she owed to others. She was abstemious in her food, modest in her dress, humble and affable in conversation, and wholly bent upon the service of God. Frequent attempts were made to induce her to modify her life, but without success. Charity to the poor was a distinguishing part of her character. She gave orders to have pilgrims and poor strangers provided with lodging and necessaries, and made it her business to seek out and relieve persons who were reduced to necessity. She provided marriage dowries for girls, and founded in different parts of the kingdom charitable establishments, particularly a hospital at Coïmbra, a house for penitent

women at Torres Novas, and a refuge for foundlings. Nor with it all did Elizabeth neglect any of her immediate duties, especially those of respect, love and obedience to her husband, whose neglect and infidelity she bore with much patience.

For Denis, though a good ruler, was a bad subject: just, brave, generous and compassionate in public life, devoted to his realm, but in his private relations selfish and sinful. The queen used all her endeavours to reclaim him, grieving deeply for the offence to God and the scandal given to the people; she never ceased to pray for his conversion. She strove to gain him by courtesy and constant sweetness, and cheerfully cherished his natural children and took care of their education.

St Elizabeth had two children, Alfonso, who afterwards succeeded his father, and a daughter, Constance. This son when he grew up showed a very rebellious spirit, partly due to the favour in which his father held his illegitimate sons. Twice he rose in arms and twice his mother brought about a reconciliation, riding out between the opposing forces. But evil tongues suggested to the king that she secretly favoured her son and for a time she was banished from the court. Her love for concord and qualities as a peacemaker were indeed very notable; she stopped or averted war between Ferdinand IV of Castile, and his cousin, and between that prince and her own brother, James II of Aragon.

Her husband Denis became seriously ill in 1324, and Elizabeth gave all her attention to him, scarcely ever leaving his room unless to go to the church. During his long and tedious illness the king gave marks of sincere sorrow for the disorders of his life, and he died at Santarem on January 6, 1325. After his burial the queen made a pilgrimage to Compostela, after which she wished to retire to a convent of Poor Clares which she had founded at Coïmbra. However, she was dissuaded, and instead she was professed in the third order of St Francis, and lived in a house which she built near to her convent, leading a life of great simplicity.

The cause of peace that had been so dear to her all her life was the occasion of Elizabeth's death, which came about on July 4, 1336 at Estremoz, whither she had gone on an errand of reconciliation in spite of her age and the great heat. She was buried in the church of her monastery of Poor Clares at Coïmbra, and honoured by miracles; and eventually in 1626 her *cultus* was crowned by canonization.

The Bollandists in the *Acta Sanctorum*, July, vol. ii, have printed a life of the queen which seems to be of almost contemporary date, and a good deal of information may also be found in the chronicles of the period. See also P. de Moucheron, *Ste Elisabeth d'Aragon* (1896); and a short sketch by Fr V. McNabb (1937). The story (told by Butler in company with many others) of the innocent page saved miraculously from death in a lime-kiln is a mere fiction which can be traced back to the folk-lore of ancient India. See Cosquin in the *Revue des Questions historiques*, vol. lxxiii (1903), pp. 3–12, with vol. lxxiv, pp. 207–217; and Formichi in *Archivio delle tradizioni popolari*, vol. xxii (1903), pp. 9–30. It is only in 1562 that we find it christianized and told in connection with St Elizabeth.

SS. AQUILA AND PRISCA, OR PRISCILLA (FIRST CENTURY)

WHAT little is known of these two is to be found in the Holy Scriptures. They were disciples of St Paul and, like their master, constrained to undertake many journeys and changes of residence; when we first hear of them (Acts xviii 1–3) they had recently left Italy in consequence of the decree of the Emperor Claudius whereby Jews were prohibited to foregather in Rome. Aquila was a Jew of Pontus, and when he and his wife Prisca left Rome he took a house at Corinth. St Paul coming thither from Athens called on them, and when he found that Aquila

was, like himself, a tent-maker (every Jewish rabbi had a trade) he decided to live with them during his stay in Corinth; it is possible that they received the faith from him at this time, or they may have been Christians already. Aquila and Prisca went on with Paul to Ephesus and stopped on there when he continued his voyage; in his absence they instructed Apollo, a Jew of Alexandria, "mighty in the Scriptures", who knew of our Lord only through some of the disciples of St John Baptist. They continued in Ephesus during St Paul's third missionary journey, he using their house as his headquarters, and in it they had a church (1 Cor. xvi 19). Later they returned to Rome, and there also had a church in their house, for writing to the Romans, St Paul says: "Salute Prisca and Aquila, and the church which is in their house", and adds a testimony of gratitude for all they had done: "My helpers in Christ Jesus, who have for my life laid down their own necks: to whom not I only give thanks but also all the churches of the Gentiles." But soon the devoted couple were at Ephesus again, and in his second letter to Timothy Paul sends greetings to them there. The Roman Martyrology states that SS. Aquila and Prisca died in Asia Minor, but there is a tradition that they were martyred in Rome, a late legend associating them with the *Titulus Priscae*, now the church of St Prisca on the Aventine.

Certain alleged "acts" of SS. Aquila and Priscilla dating from the seventh century have been edited by J. Ebersolt (1902). See also R. Schumacher in *Theologie und Glaube*, vol. xii (1920), pp. 86–89.

ST PROCOPIUS, MARTYR (A.D. 303)

AN account of the passion of St Procopius, the protomartyr of the persecution of Diocletian in Palestine and one of several martyrs distinguished in the East as "the Great", was written by a contemporary, Eusebius, Bishop of Caesarea, who narrates it in the following words:

> The first of the martyrs of Palestine was Procopius, a man filled with divine grace, who had ordered his life so well that from childhood he had devoted himself to chastity and the practice of all the virtues. He had reduced his body until he had given it so to speak the appearance of a corpse, but his soul drew from the word of God so great a vigour that the body itself was refreshed by it. He lived on bread and water and only ate every two or three days; sometimes he prolonged his fast during a whole week. Meditation on the divine word so filled his being that he remained absorbed in it day and night without fatigue. Filled with goodness and gentleness, regarding himself as the least of men, he edified everyone by his discourses. The word of God was his sole study, and of profane science he had but little knowledge. Born at Aelia [Jerusalem], he had taken up his residence at Scythopolis [Bethsan], where he filled three ecclesiastical offices. He was reader and interpreter in the Syriac language, and cast out evil spirits by the imposition of hands.
>
> Sent with companions from Scythopolis to Caesarea [Maritima] he had scarcely passed the city gates when he was conducted into the presence of the governor, and even before he had had a taste of chains or prison walls he was urged by the judge Flavian to sacrifice to the gods. But he, in a loud voice, proclaimed that there are not several gods, but One alone, the creator and author of all things. This answer made a vivid impression on the judge. Finding nothing to say in reply, he tried to persuade Procopius at least to

sacrifice to the emperors. But the martyr of God despised his entreaties. "Listen", he said, "to this verse of Homer: It is not good to have several masters; let there be one chief, one king."

Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς. (*Iliad*, ii, 204.)

At these words, as though he had uttered imprecations against the emperors, the judge ordered him to be led to execution. They cut off his head, and he passed happily to eternal life by the shortest road, on the 7th of the month of Desius, the day that the Latins call the nones of July, in the first year of our persecution. This was the first martyrdom that took place at Caesarea.

It is hardly believable that this simple and impressive narrative should have been the seed of the incredible legends which afterwards grew up around the name of Procopius: astonishing and absurd fables and trimmings that eventually transformed the austere cleric into a mighty warrior, and even split him into three people, the ascete, the soldier, and a martyr in Persia. In his earlier legend he was made to argue with the judge and to refer to Hermes Trismegistus, Homer, Plato, Aristotle, Socrates, Galen and Scamandrus in support of the oneness of God, to suffer torture in most ingenious fashions, and to paralyse his executioner; later he becomes a duke of Alexandria and the hero of more legendary marvels (afterwards borrowed for the "acts" of St Ephysius of Cagliari and the unknown martyr John of Constantinople), undergoing a miraculous conversion (combined of the visions of St Paul and of the *Labarum*), slaying six thousand marauding barbarians with the aid of a wonder-working cross, converting in prison a band of soldiers and twelve noble matrons, and the like. The evolution, if such arbitrary leaps can be called evolution, of the story of St Procopius is a "leading case" in hagiology; but in the dignified account of Eusebius we may be certain that we have what really happened.

Father Delehaye devotes a whole chapter (ch. v) of his book *The Legends of the Saints* to this transformation of St Procopius into a military saint. The most noteworthy Greek text has been edited by him in *Les légendes grecques des saints militaires*, pp. 214–233.

SS. KILIAN AND HIS COMPANIONS, MARTYRS (*c.* A.D. 689)

KILIAN was an Irish monk who, having been consecrated bishop already or later, set out with eleven companions to Rome in 686 and obtained of Pope Conon a commission to preach the gospel in Franconia (Baden and Bavaria). With Colman, a priest, and Totnan, a deacon, he converted and baptized numbers at Würzburg, and among others Gosbert, the duke of that place. The circumstances of their martyrdom are given by a medieval life as follows. The duke had married his brother's widow Geilana and, being told by St Kilian that such a marriage was condemned by the law of the gospel, he promised to leave her. Geilana was furious, and took the opportunity of Gosbert's absence on a military expedition to have the three missionaries beheaded. That Kilian, Colman and Totnan were evangelists in Franconia and East Thuringia is certain, as is their martyrdom: but doubt has been thrown on the authenticity of the details of the above story. Some writers have attributed the crime to Gosbert and, if the story be true, it must be regretfully admitted, in view of the times and circumstances, that it is very likely that the disappointed man and woman may have conspired together to remove their troublesome teachers. St Kilian is venerated in the dioceses of Würzburg and Vienna and elsewhere, including the country of his birth.

Two medieval accounts of St Kilian are printed in the *Acta Sanctorum*, July, vol. ii. See also Gougaud, *Gaelic Pioneers of Christianity*, pp. 140–141, and *Les saints irlandais hors d'Irlande*, pp. 125-129. For more recent references, *cf. Analecta Bollandiana*, vol. lxxi (1953), pp. 450-463.

ST WITHBURGA, VIRGIN (*c.* A.D. 743)

SHE was the youngest of the holy daughters of Anna, King of the East Angles. Like her sisters, she devoted herself to the divine service, and led an austere life in solitude for several years at Holkham, near the sea-coast in Norfolk, where a church dedicated in her honour was afterwards built. After the death of her father she changed her dwelling to Dereham, now a market-town in Norfolk but then an obscure retired place. Withburga assembled there some devout maidens, and laid the foundation of a church and nunnery, but did not live to finish the buildings. Her death happened on March 17, 743. Her body was interred in the churchyard at East Dereham, and fifty years after found incorrupt and translated into the church. In 974, Brithnoth, Abbot of Ely, removed it to Ely, and deposited it near the bodies of her two sisters. In 1106 the remains of four saints were translated into the new church and laid near the high altar. The bodies of SS. Sexburga and Ermenilda were reduced to dust, except the bones. That of St Etheldreda was entire, and that of St Withburga was not only sound but also fresh, and the limbs flexible. This is related by Thomas, monk of Ely, in his history of Ely, which he wrote the year following; he also tells us that in the place where St Withburga was first buried, in the churchyard of Dereham, a spring of clear water gushed forth: it is to this day called St Withburga's well.

Thomas of Ely's narrative is printed in Wharton's *Anglia Sacra*, and there is also a reference to Withburga in Malmesbury's *Gesta Pontificum*. See Stanton's *Menology*, pp. 325 and 328.

ST ADRIAN III, POPE (A.D. 885)

THIS pope succeeded Marinus I in 884 during a troubled period in the history of the papacy. He adopted Carloman, King of France, as his spiritual son, took steps to stop the bishop of Nîmes annoying the monks of St Giles's abbey, and, it is alleged, punished with a ferocity that matched their crimes the ex-official George of the Aventine and the wealthy widow of another official, whose husband had been murdered in the forecourt of St Peter's—there were some remarkably bad characters in Rome at that time. In 885 Adrian was invited by the emperor, Charles the Fat, to be present at a diet at Worms; what specific reasons he had for desiring the pope's presence is not known. Whatever they were they came to nothing, for Adrian fell ill on the journey and died near Modena on July 8, or else in September. He was buried in the abbey church of St Silvester at Nonantula. There is nothing in the little that is known of his pontificate of fourteen (or sixteen) months to gauge the grounds on which Adrian was venerated as a saint, but he has received a continual liturgical *cultus* in the diocese of Modena, which was confirmed in 1891. During his brief reign there was famine in Rome, the hardships of which for the people he tried by every means to avert, and Flodoard, historian of the church of Rheims, praises him as a kind father to his fellow bishops.

See the *Liber Pontificalis*, vol. ii, p. 225; and Mann, *Lives of the Popes*, vol. iii, pp. 361–367.

ST GRIMBALD (A.D. 903)

THIS holy man was born at Saint-Omer in Flanders and became a monk at Saint-Bertin, where he met King Alfred of England when that prince was going to Rome. The king afterwards, by the advice of Eldred, Archbishop of Canterbury, invited Grimbald over into England, where he arrived in the year 885.

Upon the death of Eldred, Alfred pressed Grimbald to accept the see of Canterbury, but was not able to get his consent, and was obliged to allow him to retire to the church of Winchester. King Alfred's son and successor, Edward, in compliance with his father's will, built the New Minster there, close to the old, in which he placed secular canons and appointed St Grimbald superior over them (later they were replaced by Benedictine monks, and King Henry I removed this monastery of Newminster outside the walls of the city to the place called Hyde, which still continued sometimes to be called St Grimbald's monastery). Grimbald in his last sickness, though extremely feeble, gathered strength when the sacred viaticum was brought, rose out of bed, and received it prostrate on the ground. Among the few things recorded of St Grimbald is that he was a very good singer.

There are slight references to Grimbald in Malmesbury's *Gesta Regum* and *Gesta Pontificum* as well as in Simeon of Durham ; see Stanton's *Menology*, pp. 325 and 658, and D. Knowles, *The Monastic Order in England* (1949), pp. 33, 551.

SS. SUNNIVA AND HER COMPANIONS (TENTH CENTURY ?)

THIS popular Norse legend is a sort of local version of the story of St Ursula. Sunniva, daughter of an Irish king, in order to avoid marriage or to escape dishonourable intentions or flying before an invader, put to sea with a number of followers in a boat without rudder, sail or oars. They were cast up on the island of Selje, off the coast of Norway, where they lived in caves and fed upon fish ; presumably they got tired of this diet, for the inhabitants of the neighbouring mainland began to miss beasts from among their cattle left to graze on the island. Suspecting that the strangers were responsible they sent an armed party across to see about it ; but when they arrived they found that the caves occupied by the refugees had been blocked up and the occupants entombed by a landslide—miraculously closed against their pursuers at the prayer of Sunniva. Some time afterwards passers-by in boats noticed a strange light streaming from the spot where the strangers had died. This story reached King Olaf Tryggvason (then engaged on an attempt to christianize the land), and he went to investigate, accompanied by a bishop. The caves were opened and bones found ; but the body of Sunniva was intact and incorrupt. Olaf built a church there to shelter the body. This was in 995. In 1170 her relics were translated to the cathedral of Bergen, and the feast of the Selje-men was celebrated every year on this day during the middle ages. What truth lies behind the story it is impossible to tell. The bones discovered have been speculated to be those of slain sea-rovers ; but why did King Olaf trouble to disinter them and build a church there ?

The Latin legend, not older than the eleventh century seems to have been written by an Anglo-Saxon missionary bishóp, Sigurd or Sigward. The text has been printed by G. Storm, *Monumenta Historiae Norvegiae*, pp. 147–152. See also the *Analecta Bollandiana*, vol. xvii (1898), p. 347, and S. Undset, *Saga of Saints* (1934), pp. 68-86. For further references, see *Analecta Bollandiana*, vol. lii (1934), pp. 120-121.

ST RAYMUND OF TOULOUSE (A.D. 1118)

RAYMUND GAYRARD was born at Toulouse about the middle of the eleventh century and was put by his parents in the service of the church of St Sernin. Here he became a chorister, and married a woman with whom he lived happily until her death. He then devoted himself and his goods to the relief of the poor, the suffering and the unfortunate, in the true Christian spirit of withholding his charity from none who required it; he caused comment by extending it even to the Jews, not only because the Jews are well known to look after their own people with care and efficiency, but also because the common people of those days by no means followed the example of the Apostolic See in its generally benevolent and protective attitude towards that people. He also founded and endowed an almshouse for thirteen poor clerics, in memory of our Lord and His twelve apostles, and built two stone bridges.

Raymund was at length accepted as a canon of the collegiate church of St Sernin, where he was a model of canonical discipline and the observance of common life under a rule; but he is remembered best for his enthusiasm and industrious labours in carrying on the building of St Sernin's church (the number and nature of whose relics of saints made it one of the most famous shrines of the middle ages). St Raymund died on July 3, 1118 (the Canons Regular of the Lateran keep his feast today, the 8th), and was buried in the almshouse which he had founded. His tomb was the scene of many miraculous cures, and his ancient *cultus* was approved in 1652.

Most of what we know concerning this saint is derived from the Latin lessons of an office compiled a century or more after his death. See the *Acta Sanctorum*, July, vol. i; and M. Aubert, *L'église Saint-Sernin de Toulouse* (1933).

BD EUGENIUS III, POPE (A.D. 1153)

EUGENIUS III, called by St Antoninus "one of the greatest and one of the most afflicted of the popes", was born at Montemagno between Pisa and Lucca, probably of the noble family of Paganelli, and was baptized Peter. While holding office in the episcopal *curia* of Pisa he was moved, in 1135, to become a Cistercian monk at Clairvaux; he took in religion the name of Bernard, his great namesake being his superior at Clairvaux. When Pope Innocent II asked for some Cistercians for Rome, St. Bernard sent the other Bernard in charge of a band who occupied the monastery of St Anastasius (Tre Fontane), where the new abbot earned the love and admiration of all; one of his difficulties was the unhealthy situation of the monastery, and St Bernard in one of his letters to the community expresses his sympathy, but warns them against excessive use of medicines, which excess was both contrary to their vocation and bad for their health.

On the death of Pope Lucius II in 1145 the cardinals elected Bernard, Abbot of St Anastasius, to the supreme pontificate; the election was a surprise to the abbot and to everybody else, and the reasons which moved the cardinals are not known: it may be suggested that they knew a saint when they saw one. Not the least surprised was St Bernard of Clairvaux, who wrote to the electors: "May God forgive you for what you have done. . . . You have involved in cares and thrown among the multitudes of men a man who had fled from both. . . . Was there no wise and experienced man among you more fitted for such things? It seems indeed absurd that a humble and ill-kempt man should be taken to preside over

kings, to govern bishops, to dispose realms and empires. Is it ridiculous or miraculous ? " And he wrote plainly to the new pope : " If Christ has sent you, you will feel that you are come not to be served but to serve . . . [the Lord] will allow me to see before I die the Church of God as in the days of old, when the Apostles let down their nets for a draught, not of silver and gold, but of souls." Bernard the Pope took the name of Eugenius, but before he could be consecrated the Roman senate threatened to challenge his election unless he recognized their usurped sovereign rights over the city. He was powerless to oppose them, and fled to the abbey of Farfa, where he was consecrated, and then to Viterbo. There came to him Arnold of Brescia, the opponent of St Bernard and critic of the higher clergy, who had been condemned with Peter Abelard. He recanted his errors and promised obedience, and Bd Eugenius absolved him, sending him on a penitential pilgrimage to Rome—unfortunately.

Unfortunately because the atmosphere of Rome speedily destroyed Arnold's good resolutions, and he became a leader in the faction opposed to Eugenius. The pope had to leave Rome a second time, and in January 1147 gladly accepted an invitation from King Louis VII to go to France to forward a crusade. In the summer the Second Crusade began under Louis, and was a dismal failure. Eugenius was intimidated by its lack of success and disturbed by the loss of life involved, and refused to back St Bernard and the Abbot Suger, regent of France, when they wanted it promoted with renewed vigour. He continued in France until the news of the lost crusade raised popular feeling against him, and during the time held synods at Paris, Trier and Rheims ; these dealt chiefly with promoting Christian life ; and he concerned himself about the reorganization of the schools of philosophy and theology. At the suggestion of St Bernard he encouraged the mystical writer St Hildegard, to whom he wrote : " We congratulate ourselves in this grace of God [her revelations] and we congratulate you ; but we would have you remember that God resists the proud and gives grace to the humble. Take good care of this grace that is within you, so that what you are spiritually urged to proclaim may be set out with caution." In May 1148 he returned to Italy and, as negotiations were unavailing, excommunicated Arnold of Brescia (who at his worst was the prototype of later ethical democratic demagogues and doctrinaires), and prepared to use force against the Romans. They suddenly got frightened and came to terms, and at the end of 1149 the pope re-entered his city.

It was at this time that St Bernard wrote for Bd Eugenius that ascetical treatise entitled *De consideratione*, one of the writer's most famous works. Its argument was that the pope must not allow the " accursed activities " in which he was necessarily involved (*e.g.* dealing with the litigation of " ambitious, avaricious, simoniacal, sacrilegious, lecherous, incestuous men, and all sorts of human monsters ") get in the way of his principal business, the consideration of spiritual things. The pope is " watchman over all ", " chief of ministers ", head of " the Universal Church throughout the world " ; on the other hand, he is also only a human man and must be humble, yet no respecter of persons, industrious, yet not relaxing amid the achievements of industry. He must not lord it over men, or use the sword when spiritual weapons failed—that was the emperor's office ; justice and punishment of injustice must rule in the papal courts and virtue in the papal household. But chiefly and above all God must be directly sought, and that by prayer rather than by arguments. A pope who followed such counsel as this could hardly fail to attain sanctity, and perhaps it was under its direct influence

that in the summer of 1150 Eugenius again left Rome, and lived for two and a half years in Campania, while he negotiated for help with the Emperor Conrad III and his successor Frederick Barbarossa.

Some of the minor troubles of Eugenius's pontificate were concerned with the Church in England. King Stephen forbade the English bishops to attend the Synod of Rheims in 1148, and Theobald of Canterbury was banished for disobeying; the king narrowly escaped excommunication. At the same synod was deposed William, Archbishop of York, for irregularities in connection with his election and consecration and the indiscreet zeal of his supporters; William took his misfortunes in such good part that he was canonized after his death, and his feast is still kept in several English dioceses (June 8). Eugenius approved the rule drawn up for the order founded by St Gilbert of Sempringham in Norfolk, and in 1152 sent as legate to Scandinavia Cardinal Nicholas Breakspear, who was to return with the title of "the Apostle of the North" and be his second successor in the papacy as Adrian IV, the only English pope. Eugenius had a high opinion of the ability of the English, but thought they spoiled it by levity. When he sent a legate to the synod of Kells, with *pallia* for the metropolitans of Armagh, Dublin, Cashel and Tuam, the pope confirmed an arrangement that endures to this day.

Bd Eugenius survived his final return to Rome by only seven months, dying on July 8, 1153, at Tivoli; his *cultus* was approved in 1872. Roger of Hoveden, a contemporary English chronicler, writes of him that "he was worthy of the highest dignity of the popedom. His mind was always kindly disposed, his discretion always to be relied on, his looks always not only cheerful but even joyous"—which, considering what he went through, was no small matter. Under the dignity of the pontiff there was always the heart of the monk; he never put off his monastic habit or Cistercian austerities. Peter of Cluny wrote of him to St Bernard: "Never have I known a more true friend, a more trustworthy brother, a more kind father. His ear is ever ready to hear, and his tongue is quick and capable in speech. And he carries himself not as one's superior, but rather as an equal or even as an inferior. There is in him no arrogance, no domineering, no regality: justice, humility and reason claim the whole man."

The contemporary Cardinal Boso wrote a short life, preserved in the *Liber Pontificalis* (ed. Duchesne, ii, 236), and there is further information in the *Historia Pontificalis* by John of Salisbury (in MGH., *Scriptores*, vol. xx, pp. 516–545). Also there is much material in the chronicles, particularly those concerned with Arnold of Brescia. See further Mann, *The Lives of the Popes*, vol. ix, pp. 127-220; G. Sainati, *Vita del B. Eugenio III* (1874); and H. Gleber, *Papst Eugen III* (1936), for his politics.

9: ST JOHN FISHER, Bishop of Rochester and Cardinal, Martyr (A.D. 1535)

BEVERLEY, in Yorkshire, from which one St John, in the eighth century, derived his surname, was the native place nearly eight hundred years later of another and perhaps a greater, *viz.* St John Fisher, bishop, cardinal and martyr. Born in 1469, the son of a small mercer who died when his children were very young, John Fisher was sent to Cambridge University at the age of fourteen. There he distinguished himself greatly in his studies, was elected a fellow of Michaelhouse (since merged into Trinity), and was ordained priest by special

permission when he was only twenty-two. He became successively senior proctor, doctor of divinity, master of Michaelhouse, and vice-chancellor of the university. In 1502 he resigned his mastership to become the chaplain of the king's mother, Lady Margaret Beaufort, Countess of Richmond and Derby. She appears first to have made his acquaintance seven years earlier, when as senior proctor he had visited the court at Greenwich on business; and, like everyone else who knew him, she was deeply impressed by his scholarship and by his sanctity. She was herself a capable and learned woman of great wealth, who, during the lifetime of three husbands, had been involved in many political intrigues: now finally a widow, she vowed to dedicate her remaining years to God under the direction of Dr Fisher.

Under his guidance she made a noble use of her fortune. By founding Christ's College and St John's College, Cambridge, to supersede earlier and decadent institutions; by establishing there, as well as at Oxford, a Lady Margaret divinity chair, and by other princely gifts, she has come to be regarded—and justly so—as the greatest benefactress Cambridge has ever known. The university's debt to St John Fisher is not so universally recognized. When he went to Cambridge its scholarship had sunk to a low ebb: no Greek or Hebrew was taught, and the library had been reduced to 300 volumes. Not only did all the administrative work in connection with Lady Margaret's benefactions fall upon his shoulders during her life and after her death, but he did much, entirely on his own initiative, to foster learning in the university. He endowed scholarships, he re-introduced Greek and Hebrew into the curriculum, and he brought Erasmus over to teach and to lecture.

In 1504 he was elected chancellor of the University of Cambridge—a post which he continued to hold until his death. Later in that same year King Henry VII nominated him to the bishopric of Rochester, although he was only thirty-five years of age. He accepted with reluctance an office which added the cares of a diocese to his work for Cambridge. Nevertheless, he carried out his pastoral duties with a zeal and thoroughness exceptional in those days. He held visitations, administered confirmation, disciplined his clergy, visited the sick poor in their hovels, distributed alms with his own hands, and exercised generous hospitality. Moreover, he found time to write books and to continue his studies. He was forty-eight when he began to learn Greek, and fifty-one when he started upon Hebrew. The sermons he preached in 1509 for the funerals of Henry VII and of Lady Margaret Beaufort have been preserved to us. Both of them are recognized as English classics of the period; that on the king is particularly remarkable as a noble and sincere tribute to the memory of a sovereign, with little trace of the exaggerated and adulatory language almost universally employed in such circumstances. St John Fisher's private life was most austere: he limited his sleep to four hours, used the discipline freely and, though his fare was of the scantiest, he kept a skull before him at meal-times to remind himself of death. Books were his one earthly pleasure: and, with a view to bequeathing his books to Cambridge, he formed a library which was among the finest in Europe.

Personal ambition he had none and, when offered preferment in the shape of wealthier sees, he refused them, saying that " he would not leave his poor old wife for the richest widow in England ". Because of his learning and eloquence, he was specially selected to preach against Lutheranism when it was found to be making headway—particularly in London and in the universities. He also wrote four weighty volumes against Luther which can claim the distinction of being the first books to be published in refutation of the new doctrines. These and other literary

works helped to spread his fame abroad as well as at home. But when a Carthusian monk afterwards congratulated him on the service he had thus rendered to the Church, he expressed his regret that the time he had devoted to writing had not been spent in prayer: prayer, he thought, would have done more good and was of greater merit. Such was the man whom the Emperor Charles V's ambassador described as " the paragon of Christian bishops for learning and holiness ", concerning whom young King Henry VIII was wont to boast that no other prince or kingdom had so distinguished a prelate. With unclouded vision John Fisher apprehended the evils of the time and the dangers that threatened the Church of God. He was himself a reformer, but of abuses and evils, not a deformer of religious truth. At a synod called by Cardinal Wolsey in 1518 he boldly protested against the worldliness, the laxity and the vanity of the higher clergy, the greater part of whom had won their preferments through secular service to the state or by private interest. Because, unlike them, he was not trying to serve two masters, he had no hesitation, some nine years later, in upholding the validity of King Henry's marriage to Catherine of Aragon when other men in high office were temporizing or yielding.

He was chosen to be one of the queen's counsellors in the nullity suit begun before Cardinal Campeggio at Blackfriars in 1529, and he proved to be her ablest champion. In an eloquent speech before the court he demonstrated that the marriage was valid and that it could be dissolved by no power, human or divine, winding up with the reminder that the Baptist of old had died in defence of the marriage tie. To his arguments, embodied in literary form and presented to the king, Henry sent a furious reply, which with Fisher's marginal comments may still be seen at the Record Office. Shortly afterwards the case was recalled to Rome and Fisher's immediate connection with it ceased. He had upheld the sanctity of marriage: he now became the champion of the rights of the Church and the supremacy of the Pope. As a member of the House of Lords he denounced the measures against the clergy which were being forced through the Commons: " With them ", he exclaimed, " is nothing but ' Down with the Church ! ' " He uttered another great protest in Convocation when that assembly was called upon to agree that Henry VIII was head of the Church in England. To him it was due that the words " So far as the law of Christ allows " were added to the form of assent that was eventually signed, but he regarded even that as too much in the nature of a compromise.

The warnings of friends and the threats of his enemies were not necessary to bring home to Bishop Fisher the danger he now ran by his opposition to the ruling powers. Twice already he had suffered short terms of imprisonment, at least one attempt was made to poison him, and on another occasion a shot fired from across the river penetrated his library window. Then came an unsuccessful effort on the part of Thomas Cromwell to connect him with the affair of Elizabeth Barton, the " Holy Maid of Kent ". Eventually the passage into law of the bill of succession provided his enemies with the means of securing his downfall. He was summoned to Lambeth to subscribe to it, although he was so ill that he fainted on the road between Rochester and London. To the actual succession he would have been willing to agree, but he absolutely refused to take the oath in the form presented because it was so worded as to make it practically an oath of supremacy. " Not that I condemn any other men's conscience ", he had written to Cromwell. " Their conscience may save them, and mine must save me." For the other bishops

took the oath. John of Rochester was immediately arrested and conveyed to the Tower.

An act of attainder of misprision of treason was then passed against the prisoner: he was declared to be degraded from his office and his see was pronounced vacant. He was sixty-six years of age, but so reduced by physical ill-health, by his austerities, and by all he had gone through that he looked more like a man of eighty-six. His wasted body, we are told, could scarcely bear the weight of his clothes. Three years earlier Cardinal Pole had reckoned him a dying man, and he afterwards expressed his wonder that Fisher should have survived the ordeal of a ten-months' imprisonment in the Bell Tower. In November 1534, a second act of attainder was passed upon him, but he still lingered on in prison. By sending him the cardinal's hat, six months later, Pope Paul III infuriated Henry VIII and hastened the end. "Let the pope send him a hat", the king exclaimed, "I will so provide that whensoever it cometh he shall wear it on his shoulders, for head he shall have none to set it on." After that the result of his so-called trial was a foregone conclusion, for the king's will was law. Though some of the judges wept when the sentence was declared, John Fisher was condemned to death on June 17, 1535.

Five days later, at five in the morning, he was roused with the intelligence that he was to be executed that day. He asked to be allowed to rest a little longer and he slept soundly for two hours. He then dressed, putting on a fur tippet "to keep me warm for the while until the very time of execution"; then he took his little New Testament, and, with great difficulty owing to his excessive weakness, went down the steps to the entrance from whence he was conveyed in a chair to the Tower gate. There, as he leant against a wall before proceeding to the place of execution, he opened his book with a prayer for some word of comfort. The first words he saw were, it is said, those spoken by our Lord before His passion: "This is life everlasting that they may know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee upon the earth: I have finished the work that thou gavest me to do." Thus fortified, he walked up Tower Hill, mounted the scaffold unassisted, and in the customary terms pardoned his executioner. As he stood up to address the crowd his tall emaciated figure made him appear like a living skeleton. With a clear voice he said that he was dying for the faith of Christ's holy Catholic Church, and he asked the people to pray that he might be steadfast to the end. After he had recited the *Te Deum* and the psalm *In te Domine speravi*, he was blindfolded, and with one blow from the axe his head was severed from his body. Henry's vindictive spirit pursued the martyr even beyond his death. His body, after lying exposed all day, was thrust without shroud or rites into a hole in All Hallows Barking churchyard, and his head was impaled for fourteen days on London Bridge with the heads of the Carthusian martyrs, seeming "as though it had been alive, looking upon the people coming into London". A fortnight later it was thrown into the river, to make room for More's.

In May 1935, almost exactly four hundred years after his death, John Fisher was solemnly numbered among the saints, together with his friend and fellow martyr, Sir Thomas More; and on July 9 the feast of these two martyrs is kept together throughout England and Wales, and in the Scottish diocese of Dunkeld.

It might be said that to a very large extent the *Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII*, published by the Record Office, supply the best materials for the life of St John Fisher, but there is also an important biography written by one who was in

part a contemporary. In 1891–93 an accurate edition of it, based upon a collation of the available manuscripts and of the Latin translation, was produced by the Bollandist, Fr van Ortroy, and printed in the *Analecta Bollandiana*, vol. x and vol. xii. Another text was printed in 1915 by the Early English Text Society. Both these preserved the original spelling, but in 1935 an edition for popular perusal with modernized spelling was brought out, together with an excellent introduction and occasional notes, by Fr Philip Hughes. The author of this biography was not, as was for a long time supposed, Richard Hall, though it was he who made the Latin version, but, most probably, Dr John Young, vice-chancellor of Cambridge in Mary's reign. It seems to have been written some time after 1567. But nearly all the materials available for Fisher's life have been utilized in the great work of Fr T. Bridgett; his *Life of John Fisher* (3rd ed., 1902) is extremely thorough, discerning and spiritual, altogether a model biography. See also the admirable lecture of E. A. Benians, entitled *John Fisher* (1935); N. M. Wilby's popular sketch (1929); R. L. Smith, *John Fisher and Thomas More* (1935). The E.E.T.S. has published *Bishop Fisher's English Works* (pt. i, ed. J. E. B. Mayor, 1876; pt. ii, ed. R. Bayne, 1915).

ST THOMAS MORE, MARTYR (A.D. 1535)

AT either end of the medieval monarchy in England stands the figure of a great martyr: one gave his life to make the Church in this country safe from royal aggression for three hundred and fifty years, the other in a vain effort to save it from the like aggression; each was named Thomas, each was chancellor of the realm, each was a royal favourite who loved God more than his king; the coincidence is remarkable, though on closer examination the resemblance seems suddenly to end: yet the contrast is after all largely one of difference in time—between the late twelfth century and the full tide of the Renaissance—and in status; Thomas Becket was a churchman, Thomas More a layman.

More's father was Sir John More, barrister-at-law and judge, and he was born of his first wife Agnes, daughter of Thomas Grainger, in Milk Street, Cheapside, on February 6, 1478. He was sent as a child to St Antony's School in Threadneedle Street, and at thirteen was received into the household of Morton, Archbishop of Canterbury, who had sufficient opinion of his promise to send him to Oxford, where he was entered at Canterbury College (afterwards absorbed into Christ Church). Sir John was strict with his son, allowed him money only against bills for necessaries, and with nothing for himself; if young Thomas grumbled about this (and no doubt he did), he afterwards saw the sense of it: it had kept him out of mischief and he was not tempted away from the studies which he loved. But his father called him home when he had been only two years at the university. In February 1496, being now eighteen, he was admitted a student of Lincoln's Inn; he was called to the bar in 1501, and in 1504 he entered Parliament. He was already bosom friends with Erasmus, Dean Colet was his confessor, he made Latin epigrams from the Greek Anthology with William Lilly, lectured on St Augustine's *de Civitate Dei* at St Lawrence Jewry. He was a brilliant and successful young man and popular.

On the other hand, he was for a time very seriously perturbed about his vocation in life. For four years he lived at the London Charterhouse, and was indubitably drawn to the Carthusian life; alternatively, the possibility of becoming a Friar Minor engaged his attention. But he could find no assurance of his calling either to the monastic life or the secular priesthood; to be an unworthy priest was the last thing he wanted; and so in the early part of 1505 he married. Nevertheless, though a man of the world in the good sense of that expression, he had none of that contempt for asceticism which characterized so many at the Renaissance: from

somewhere about his eighteenth year he wore a hair-shirt (to the amusement of his daughter-in-law, Anne Cresacre), and used the discipline on Fridays and vigils ; he assisted at Mass every day and daily recited the Little Office. " I never saw anyone ", says Erasmus, " so indifferent about food. . . . Otherwise, he has no aversion from what gives harmless pleasure to the body."

Thomas More's first wife, " *uxorcula Mori* ", as he called her, was Jane, the eldest daughter of John Colt of Nether-hall in Essex. We learn from his son-in-law, William Roper, that More's mind " most served him to the second daughter, for that he thought her the fairest and best favoured, yet when he considered that it would be both great grief and some shame also to the eldest to see her younger sister preferred before her in marriage, he then, of a certain pity, framed his fancy toward her, and soon after married her ". That, surely, was an act of *pietas* rather than pity and is worth recording both for what it tells about More and also as an instructive example of the shifting standards of what may be required of an English gentleman. They were happy together, and they had four children, Margaret, Elizabeth, Cecilia and John. More's household was a seat of learning and accomplishment which, from its lack of dilettantism, would today be dubbed " highbrow " ; he was all for educating women, not from any doctrinaire feminism, but as a reasonable thing, recommended by the prudent and holy ancients, such as St Jerome and St Augustine, " not to speak of the rest ". All the family and servants met together for night-prayers, and at meals a pericope from the Scriptures, with a short commentary, was read aloud by one of the children : this done, discussion and jesting followed ; but cards and dicing he forbade in his house. He endowed a chapel in his parish church of Chelsea, and even when chancellor would sing in the choir, dressed in a surplice. " More was used, whenever in his house or in the village he lived in there was a woman in labour, to begin praying, and so continue until news was brought him that the delivery had come happily to pass. . . . He used himself to go through the back lanes and inquire into the state of poor families. . . . He often invited to his table his poorer neighbours, receiving them . . . familiarly and joyously ; he rarely invited the rich, and scarcely ever the nobility " (Stapleton, *Tres Thomae*). But if the rich and great were rarely seen at his house, such men as Grocyn, Linacre, Colet, Lilly, Fisher, the religious and learned, not only of London but from the continent as well, were ever-welcome visitors, and no one was more frequent or more welcome than Desiderius Erasmus. Attempts have been made to misrepresent this friendship : some Protestants by maximizing the alleged unorthodoxy of Erasmus, some Catholics by minimizing the warmth of the friendship. There is no testimony better than More's own : " For had I found with Erasmus my darling the shrewd intent and purpose that I find in Tyndale, Erasmus my darling should be no more my darling. But I find in Erasmus my darling that he detesteth and abhorreth the errors and heresies that Tyndale plainly teacheth and abideth by, and therefore Erasmus my darling shall be my darling still."

During his first period of married life More lived in Bucklersbury, in the parish of St Peter Walbrook. In 1509 Henry VII died. More had led the opposition in Parliament to this king's monetary exactions, and his success had caused his father to be imprisoned in the Tower and fined £100. The accession of Henry VIII was to mean an accession of worldly fortune to the young lawyer, and in the next year it was presaged by his being elected a reader of Lincoln's Inn and appointed undersheriff of the City of London ; but almost at the same time the " little Utopia of

his own " was abruptly shaken : his beloved wife, Jane Colt, died. Within a few weeks he had married another, Alice Middleton. Quite a lot of nonsense has been written about this second and so quick marriage, but the position is clear. More was a man of sense as well as of sensibility, and he had four young children on his hands : so he married a widow, seven years older than himself, an experienced housewife, talkative, kindly and full of unimaginative common sense. Some writers have tried to see a double martyrdom for More : but it is no reproach to Mistress Alice that she could not live up to her second husband ; she was no Xanthippe, and probably his only real complaint (if he can be imagined complaining) would be that she did not appreciate his jokes—an undeniable trial of patience. More now moved from Bucklersbury to Crosby Place, in what was then Bishopsgate Street Within ; he did not go to his new house in Chelsea until some twelve years later.

In 1516 he finished writing *Utopia*. This is not the place to discuss the significance of that book ; it is enough to say with Sir Sidney Lee that, " More's practical opinion on religion and politics must be sought elsewhere than in the *Utopia* ". The king and Wolsey were now determined to have More's services at court ; if the idea was not repugnant to him, he was at least unwilling : he knew too much about kings and courts, and that the good life was not there. But he did not refuse, and he received a rapid succession of preferments till he became, in October 1529, lord chancellor, in succession to the disgraced Wolsey. Contemporary records enable us to see Sir Thomas from two different sides at this period. Erasmus wrote : " In serious matters no man's advice is more prized, while if the king wishes to recreate himself, no man's conversation is gayer. Often there are deep and intricate matters that demand a grave and prudent judge. More unravels them in such a way that he satisfies both sides. No one, however, has ever prevailed on him to receive a gift for his decision. Happy the commonwealth where kings appoint such officials ! His elevation has brought with it no pride. . . . You would say that he had been appointed the public guardian of all those in need." From a yet more intimate knowledge, the Carthusian John Bouge wrote in 1535 : " Item, as for Sir Thomas More, he was my parishioner at London. . . . This Mr More was my ghostly child ; in his confession [he used] to be so pure, so clean, with great study, deliberation and devotion, I never heard many such. A gentleman of great learning both in law, art, and divinity. . . ." Yet Sir Thomas was as good a courtier as a Christian man and a saint can be, and that does not mean to say he was not a very good one. Nor yet was the friendship with Henry VIII one-sided : More retained his master's familiar affection, and never failed in it—but he had no illusions about him : " Son Roper, I may tell thee, I have no cause to be proud thereof, for if my head would win him a castle in France, it should not fail to go."

At the time when he was appointed lord chancellor, Sir Thomas More was engaged in writing against Protestantism, and particularly in opposition to Tyndale. Though some complained at the time that his controversial writing was insufficiently solemn, and others have complained since that it was insufficiently refined, his tone was much more moderate than was usual in the sixteenth centruy ; " integrity and uprightness " characterized his polemics, and he always preferred ridicule to denunciation when sober and pitiless argument would not serve. But if More had the best of the argument, Tyndale was the better writer : More could not match his clear, terse English and perfect phrasing ; he took six pages to say what Tyndale could say in one. Statements to the contrary notwithstanding, there is no doubt

that More's attitude towards heretics was one of scrupulous fairness and notable moderation. It was to heresy and not the persons of heretics that he was opposed and " of all that ever came in my hand for heresy, as help me God, saving (as I said) the sure keeping of them . . . had never any of them any stripe or stroke given them, so much as a fillip on the forehead." It is interesting, too, to read his view of the then acute question of free circulation of vernacular Bibles. He advocated the dissemination of certain books thereof, but the reading of others should be at the discretion of each individual's ordinary, who would probably " suffer some to read the Acts of the Apostles, whom he would not suffer to meddle with the Apocalypse " : just as " a father doth by his discretion appoint which of his children may for his sadness [*i.e.* seriousness] keep a knife to cut his meat, and which shall for his wantonness have his knife taken from him for cutting of his fingers. And thus am I bold, without prejudice of other men's judgement, to show you my mind in this matter, how the Scripture might without great peril, and not without great profit, be brought into our tongue and taken to lay men and women both, not yet meaning thereby but that the whole Bible might for my mind be suffered to be spread abroad in English. . . . Among [the clergy] I have perceived some of the greatest and of the best of their own minds well inclinable thereto."

When King Henry VIII imposed on the clergy the acknowledgement of himself as " Protector and Supreme Head of the Church of England ", to which Convocation managed to add, " so far as the law of Christ allows ", More, according to Chapuys, the ambassador of the emperor, wished to resign his office, but was persuaded to retain it and also to give his attention to Henry's " great matter ". This was the petition for a declaration of nullity *ab initio* of his marriage with Catherine of Aragon, commonly called in English history the king's " divorce ". The matter was involved, both as to the facts and the law, and was one in which men of good-will might well disagree ; More upheld the validity of the marriage, but was allowed at his own wish to stand aside from the controversy. When in March 1531 he had to announce the then state of the case to the Houses of Parliament, he was asked for and refused to give his own opinion. But the position was fast becoming impossible. In 1532 the king proposed to forbid the clergy to prosecute heretics or to hold any meeting without his permission, and in May a parliamentary bill was introduced to withhold from the Holy See the firstfruits of bishoprics (*annates*) ; Sir Thomas opposed all these measures openly, and the king was greatly angered. On May 16 he accepted his chancellor's resignation, after he had held office for less than three years.

The loss of his official salary reduced More to little better than poverty ; he had drastically to reduce his household and state, and gathering his family around him he explained the position to them in a good-humoured statement, ending up, " then may we yet with bags and wallets go a-begging together, and hoping that for pity some good folk will give us their charity, at every man's door to sing ' *Salve regina* ', and so still keep company and be merry together ". For eighteen months he lived very quietly, engaging himself in writing, and he refused to attend the coronation of Anne Boleyn. His enemies missed no opportunity to harass him, as when they implicated him in the case of Elizabeth Barton, the " Holy Maid of Kent ", and caused his name to be included in her bill of attainder, for misprision of treason ; but the Lords wished to hear him in his own defence, which did not suit the king and he withdrew the charge. But the time was soon at hand. On March 30, 1534, the Act of Succession provided for the taking of an oath by the

king's subjects recognizing succession to the throne in the offspring of Henry and Anne Boleyn ; to which were later added particulars that his union with Catherine of Aragon had been no true marriage, that his union with Anne Boleyn was a true marriage, and repudiating the authority of " any foreign authority, prince or potentate ". To oppose the act was high treason, and only a week before Pope Clement VII had pronounced the marriage of Henry and Catherine to be valid. Many Catholics took the oath with the reservation " so far as it be not contrary to the law of God ". On April 13 Sir Thomas More and John Fisher, Bishop of Rochester, were tendered the oath before the commission at Lambeth ; they refused it. Thomas was committed to the custody of the Abbot of Westminster. Cranmer advised the king to compromise, but he would not ; so the oath was again tendered and again refused, and More was imprisoned in the Tower—in itself an illegal proceeding on the part of the commissioners, for the proffered oath did not agree with the statute.

During the fifteen months that Thomas was in the Tower two things stand out, his quiet serenity under so unjust a captivity and his tender love for his eldest daughter, Margaret. The two are seen together in his letters to and recorded conversations with her there, as in the beautiful passage quoted by Roper, ending, " I find no cause, I thank God, Meg, to reckon myself in worse case here than at home, for methinks God maketh me a wanton and setteth me on His lap and dandleth me ". The efforts of his family to induce him to come to terms with the king were fruitless ; his custody was made more rigorous and visitors forbidden, so he began to write the *Dialogue of Comfort against Tribulation*, the best of his spiritual works, in which a French writer, the Abbé Bremond, sees a forerunner of St Francis de Sales, and an Englishman, the late W. H. Hutton, of Jeremy Taylor. In November he was attainted of misprision of treason and, but for a small pension from the Order of St John of Jerusalem, rendered penniless by forfeiture of the lands formerly granted by the Crown ; Lady More had to sell her clothes to buy necessaries for him, and twice in vain petitioned the king for his release, pleading his sickness and poverty. On February 1, 1535, the Acts of Supremacy came into operation, which gave the title of " only supreme head of the Church of England " to the king and made it treason to deny it. In April Cromwell came to ask More his opinion of this bill, but he would not give one. On May 4 his daughter visited him for the last time, and together they watched the first three Carthusian monks and their companions go to martyrdom : " Lo ! dost thou not see, Meg, that these blessed fathers be now as cheerfully going to their deaths as bridegrooms to their marriage ? . . . Whereas thy silly father, Meg, that like a most wicked caitiff hath passed forth the whole course of his miserable life most sinfully, God, thinking him not so worthy so soon to come to that eternal felicity, leaveth him here yet still in the world further to be plagued and turmoiled with misery." When a few days later Cromwell and others again examined him on the statute and taunted him for his silence, he replied : " I have not been a man of such holy living as I might be bold to offer myself to death, lest God for my presumption might suffer me to fall."

On June 19 the second three Carthusians suffered, and on the 22nd, the feast of St Alban, protomartyr of Britain, St John Fisher was beheaded on Tower Hill. Nine days later St Thomas More was indicted and tried in Westminster Hall ; he was very weak from illness and long captivity, and was permitted to sit during the proceedings. The charge was that he had in divers ways opposed the Act of Supremacy in conversation with the members of the council who had visited him

in prison and in an alleged conversation with Rich, the solicitor general. St Thomas maintained that he had always kept silence on the subject and that Rich was swearing falsely; and he reminded the jury that, "Ye must understand that, in things touching conscience, every true and good subject is more bound to have respect to his said conscience and to his soul than to any other thing in all the world beside . . .". He was found guilty and condemned to death. Then at last he spoke, categorically denying that "a temporal lord could or ought to be head of the spirituality", and ending that, as St Paul had persecuted St Stephen "and yet be they now both twain holy saints in Heaven, and shall continue there friends for ever, so I verily trust, and shall therefore right heartily pray, that though your lordships have now here on earth been judges of my condemnation, we may yet hereafter in Heaven merrily all meet together to everlasting salvation". On his way back to the Tower he said farewell to his son and daughter, most movingly described by Roper, and the martyr referred to it four days later in a last letter which he sent to her with his hair-shirt (most of which relic is now in the care of the Austin canonesses at Newton Abbot, founded at Louvain by the daughter of More's adopted child, Margaret Clement): "I love when daughterly love and dear charity hath no desire to look to worldly courtesy."

Early on Tuesday, July 6, Sir Thomas Pope came to warn him that he was to die that day at nine o'clock (the king had commuted the sentence from hanging and quartering to beheading); whereupon St Thomas thanked him, said he would pray for the king, and comforted his weeping friend. He then put on his best clothes, walked quietly to Tower Hill, speaking to sundry persons on the way, and mounted the scaffold, with a jest for the lieutenant. He invoked the prayers of the people, protested that he died for the Holy Catholic Church and was "the king's good servant—but God's first", and said the psalm *Miserere;* he kissed and encouraged the headsman, covered his own eyes and adjusted his beard, and so was beheaded at one stroke. He was fifty-seven years old.

His body was buried somewhere in the church of St Peter ad Vincula within the Tower; his head, after being exposed on London Bridge, was begged by Margaret Roper and laid in the Roper vault in the church of St Dunstan, outside the West Gate of Canterbury, beneath the floor at the east end of the south aisle.

More was equivalently beatified with other English martyrs in 1886, and canonized in 1935. But, as has been pointed out more than once, had he never met his death as he did he would have been a good candidate for canonization as a confessor. Some saints have attained their honours by redeeming an indifferent or even sinful life by martyrdom; not so Thomas More. He was from first to last a holy man, living in the spirit of his own prayer: "Give me, good Lord, a longing to be with thee: not for the avoiding of the calamities of this wicked world, nor so much for the avoiding of the pains of Purgatory, nor of the pains of Hell neither, nor so much for the attaining of the joys of Heaven in respect of mine own commodity, as even for a very love of thee." And this when his ways were cast, not in the cloister, but in the ordinary places of the world—home and family, among scholars and lawyers, in tribunals, council-chambers, and royal courts.

The earliest formal biography of St Thomas More, that by Nicholas Harpsfield, has been edited by E. V. Hitchcock and R. W. Chambers (1932), and that by his son-in-law, Wm. Roper, by E. V. Hitchcock (1935), both published by the E.E.T.S. The first printed life was Thomas Stapleton's in *Tres Thomae* (1588; Eng. trans., 1928). The very valuable life by "Ro: Ba:" (*c.* 1599) was edited by Miss Hitchcock, Mgr Hallett and Prof. A. W.

Reed in 1950 (E.E.T.S.). A fourth life, by his great-grandson, Cresacre More, appeared before 1631. An edition of his *English Works*, ed. W. E. Campbell and others, is in progress ; *The Dialogue . . . concerning Tyndale* (with valuable supplementary matter) and the *Early Works* are issued. A. Taft edited the *Apologye* for the E.E.T.S. (1930) ; it contains in text and notes much useful detail bearing on More's dealings with heretics. Father Bridgett's *Life of Sir Thomas More* (1891), with his supplementary booklets, still remain the fullest source of information for the reader who is not a specialist ; but the best general life of all is R. W. Chambers's *Thomas More* (1935) ; *cf.* review in *Analecta Bollandiana*, vol. liv (1936), p. 245. There are shorter recent biographies by J. Clayton, C. Hollis, D. Sargent, T. Maynard and others ; and an excellent work by E. E. Reynolds (1953). More's *Correspondence* has been edited by E. F. Rogers (Princeton, 1947). But the bibliography of More is very long.

ST EVERILD, VIRGIN (*c.* A.D. 700)

ALL we know of this maiden is derived from the breviary lessons for her feast in the church of York. She was the daughter of a noble family converted some time after the baptism of Cynegils, King of Wessex, and in order to devote herself perfectly to the service and love of God she fled from the house of her parents to seek some monastery of nuns. She was joined by two other maidens named Bega and Wulfreda. They arrived at York, where St Wilfrid gave her a spot called the Bishop's Farm. Here she trained up many nuns to the perfection of divine love, the summit of Christian virtue, by animating them with the true spirit of the gospel ; and continually encouraged them in the faithful discharge of all the duties and exercises of their holy state, until she was called to God.

See the *Acta Sanctorum*, July, vol. ii ; and Stanton, *Menology*, p. 328, who points out that three medieval northern English calendars insert the name of St Everildis on this day. On the strength of the name, Everingham in the East Riding has been claimed as the site of the nunnery, but E. Ekwall gives no support to such a derivation (*Oxford Dictionary of English Place-Names*.) The name Everild still exists as Averil.

BD JANE OF REGGIO, VIRGIN (A.D. 1491)

JANE SCOPELLI was born in 1428 at Reggio in Emilia, and while still young wished to become a nun. This her parents would not allow, so she put on the religious habit and led an ascetical life at home. When the death of both father and mother left her free, she set about founding a convent of Carmelites in Reggio ; but she refused to make use for this purpose of the wealth she had inherited insisting that all must be done by means of alms and charitable bequests. She laboured unceasingly, and at the end of four years the monastery of our Lady of the People was established, with Bd Jane as prioress. In spite of the ties of administration and the choir-office she spent five hours a day in private prayer, while adding austerities to those prescribed by the rule. She fasted all the year round, and from Holy Cross day till Easter ate nothing but bread and water ; her mortifications were indeed astonishing.

Several stories are told of the wonders she worked by prayer. She thus cured of bodily disease the noble lady Julia Sessi, whom the doctors had given up as hopeless, and of spiritual sickness a young man called Augustine. This youth was attached to Albigensian and other heretical opinions, and his distressed mother brought him to Bd Jane, who used all arguments and the most moving appeals to turn him from them ; her efforts were vain, but when they had gone she made the

matter a subject of fervent prayer, and Augustine opened his heart to the proffered grace. There is also attributed to her the miracle related of St Dominic, among other saints: coming to table one day the nuns were met by bare boards, for there was no food in the house. But at the prayer of the holy prioress the larder which a few minutes before had been empty was found to contain bread more than sufficient for them all. Bd Jane died in 1491 at the age of sixty-three, after having with her last breath urged her sisters to join rigid observance of their rule to their love of God and of one another. Her *cultus* was confirmed in 1771.

A biography of moderate length written in Italian by Fr Benedict Mutti has been translated into Latin by the Bollandists and will be found in the *Acta Sanctorum*, July, vol. ii.

SS. NICHOLAS PIECK AND HIS COMPANIONS, THE MARTYRS OF GORKUM (A.D. 1572)

NINETEEN priests and religious, taken by Calvinists in Gorkum, near Dordrecht, were hanged on account of their religion. Of these, eleven were Franciscan friars of the Observance of the convent of Gorkum, amongst whom were ST NICHOLAS PIECK, the guardian, and ST JEROME WEERDEN, vicar. With them were taken SS. LEONARD VECHEL, NICHOLAS JANSSEN and GODFREY VAN DUYNEN, secular priests, and JOHN VAN OOSTERWYK, a canon regular of St Augustine of great age. Vechel was the parish priest at Gorkum. To these fifteen were afterwards added ST JOHN VAN HOORNAER, a Dominican, who came to the assistance of his Franciscan brethren when he heard that they were taken; two Premonstratensians, SS. ADRIAN VAN HILVARENBEEK and JAMES LACOPS, the last of whom had been very slack in his religious observance and contumacious under reproof; and ST ANDREW WOUTERS, a secular priest, who went straight from an irregular life to imprisonment and martyrdom.

In June 1572 the anti-Spanish Calvinist forces called the *Watergeuzen*, "Sea-Beggars", or *Gueux*, "Ragamuffins", seized Gorkum, and from June 26 to July 5 the Franciscans and four other priests were at the mercy of the soldiers, who treated them with incredible cruelty, partly out of contempt for their religion and partly in order to discover the whereabouts of the hidden church vessels. Then word came from the admiral, Lumaye, Baron de la Marck, to bring them to Briel, where they disembarked in the early morning of the 7th and, half-naked as they were, marched to the market-place with the caricatured circumstance of a religious procession, and there contemptuously ordered to sing the Litany of the Saints, which they did gladly enough. That evening and the next morning they were interrogated before the admiral and, confronted by Calvinist ministers, invited to purchase their freedom by abandoning the Catholic doctrine of the Blessed Sacrament; this they refused to do. Letters now arrived to the Baron de la Marck from the magistrates of Gorkum, complaining of the detention of the prisoners, and from the Prince of Orange, ordering that they be released; at the same time two brothers of Nicholas Pieck made personal appeal for him. The admiral said that all should at once be set free if they would abjure the primacy of the pope: again they refused, and all the efforts of his brothers could not induce Father Pieck to abandon either his faith or his religious brethren. Soon after midnight an apostate priest of Liège was sent to lead the prisoners to a sacked and deserted monastery at Ruggen, in the outskirts of Briel.

Here they were gathered in a turf-shed where were two convenient beams. At

this last moment, when already Father Pieck had been flung off the ladder, speaking words of encouragement, the courage of some failed them; it is a significant warning against judging the character of our neighbour or pretending to read his heart that, while a priest of blameless life recanted in a moment of weakness, the two who had been an occasion of scandal gave their lives without a tremor. All the nineteen were hanged, St James Lacops from a ladder, the rest from the beams; one, ST ANTONY VAN WILLEHAD, was ninety years old. The execution was the sheerest butchery: all hung long before they were dead, ST NICASIUS VAN HEEZE till after dawn, and the bodies were mutilated before they were cold, some before life was extinct.

Like the martyrs of England and Wales, these men gave their lives for the Catholic faith in general, and for the truth of its eucharistic teaching and the primacy of the Roman pontiff in particular. Their bodies were ignominiously cast into two ditches and there lay till 1616, when, during a truce between Spain and the United Provinces, they were dug up and the remains translated to the Franciscan church in Brussels. The martyrs of Gorkum were canonized in 1867.

The story of the martyrdom was told in detail by William Estius, the Scripture commentator, himself a native of Gorkum and a nephew of Father Pieck. His account with other illustrative matter is printed in the *Acta Sanctorum*, July, vol. ii. See also the modern narratives of Kronenburg, Spilbeek, and in particular Hubert Meuffels. This last volume, written in French, which belongs to the series " Les Saints ", contains a quite formidable bibliography.

ST VERONICA GIULIANI, VIRGIN (A.D. 1727)

URSULA GIULIANI was born at Mercatello in Urbino in 1660, her parents being gentlefolk of that city. She is said to have begun to show signs of unusual piety at a very early age; at six and seven she was concerned to give away her own food and clothing to the needy, and at eleven devotion to our Lord's passion had begun to colour her own life. She had the not uncommon fault of resenting when others did not join in her religious practices, which was cured by a vision in which she saw her own heart made, as it were, of steel. When her father received a public office at Piacenza she took a good deal of pleasure in the increased dignity and more affluent circumstances which this meant for the family; no bad thing in itself, but she made it a matter of self-reproach in after years.

In consequence of a vision of our Lady, Ursula made a vow to become a nun, but met with strong opposition from her father, Francis Giuliani: he not only wanted her to marry, but insisted on presenting eligible suitors. This worried her into an illness; Francis gave way, and in 1677 she was clothed a Capuchiness in the convent of Città di Castello, in Umbria, taking the name of Veronica. Her noviciate was a difficult one; in addition to interior trials she was subjected to severe discipline by her superiors, for her holy ambition was such that it required careful testing; moreover, the bishop who clothed her had predicted that she would be a saint. After her profession her absorption in the Passion deepened, she had a vision of our Lord bearing the cross, and she began to have acute pain over her heart. In 1693 she experienced another vision in which the chalice of Christ's sufferings was offered to her; after a great struggle she accepted it, and henceforth reproduced in her own body and soul something of the sufferings of the divine Master. In the following year the imprint of the crown of thorns appeared on her

head, and on Good Friday, 1697, the impress of the five sacred wounds. These physical manifestations were subjected to medical treatment, but without any effect on them. These things being reported to the Bishop of Città di Castello, he referred to the Holy Office for direction, and was told to do nothing and to say no more about it. But when the phenomena became more pronounced he decided to examine them for himself, which he did at the convent *grille* in the presence of four nuns, and was convinced of their objective reality. To get rid of any possibility of fraud he had every moment of Sister Veronica's time controlled; she was forbidden to receive holy communion, to mix with the other nuns, or to have any sort of communication with the outside world; and she was to be day and night under the eye of a lay-sister. The bishop, moreover, ordered that the wounds were to be dressed and bandaged, and her hands put into gloves with the fastenings sealed with his signet. Veronica suffered these prudent precautions with exemplary patience. They made no difference at all to the phenomena, and the bishop having communicated this and the nun's obedient and humble demeanour to the Holy Office, it was ordered that she should be allowed to return to the normal life of her community.

St Veronica was of the type of St Teresa of Avila and all the greatest contemplatives, adding to her devotion and supernatural gifts common sense and ability in affairs. She was novice-mistress of her convent for thirty-four years, which itself shows how well she fulfilled the office, and eleven years before her death was elected abbess. She would not allow the novices under her to read any books of advanced mysticism. She bade them be content with such practical works as the *Christian and Religious Perfection* of Rodriguez, and thought that during that time of preparation they had enough to do in laying the foundations of humility, obedience and charity. It may also be supposed that this saint, herself a mystic, knew the damage that may be done to unformed minds and aspiring souls by being excited and puffed up by the doctrine of the great masters, which is as yet too high for them. We expect to find that such a woman improved the convent's water-supply by having it piped in, and that she enlarged the conventual buildings—and so she did.

At the end of her life this " spouse of the Lord " who for nearly fifty years had suffered with patience, resignation, and joy, was afflicted with apoplexy, and she died of this disorder on July 9, 1727. She left an account of her life and spiritual experiences, written by order of her confessor, and this was much used in the process of beatification; she was canonized in 1839. Long before her death she had told her confessor that the instruments of our Lord's passion were imprinted on her heart, giving him more than once, for they, as she averred, shifted their position, a rough plan of a heart on which they were sketched. A *post-mortem* examination in the presence of the bishop, the mayor, surgeons, and other witnesses, revealed in the right ventricle a number of minute objects corresponding to those she had drawn.

So far as concerns the evidence of mystical phenomena, the case of St Veronica is perhaps the most remarkable known to Catholic hagiology. The writer of this note, Father Thurston, had the opportunity in the Bollandist library of consulting the very rare *summarium* of the evidence presented for her beatification. The sworn testimony of the saint's confessor and fellow religious goes to show that her stigmatic wounds opened and bled at command, and that they closed again and healed perfectly in a short space of time while the bishop waited. And there were many other phenomena of levitations, perfumes, etc., not mentioned above. The least unsatisfactory life is probably that of Father F. M. Salvatore (1839), founded on

the process ; it was translated into English in 1874. Father Pizzicaria has edited St Veronica's spiritual diary in ten volumes, and there is a good selection therefrom by Fr Désiré des Planches, *Le journal de Ste Véronique Giuliani* (1931), with medical comment by J. F. Gentili ; other extracts in *Franciscan Annals* for 1944 and 1945. See also an article by Fr L. Veuthey in *Vita Cristiana*, vol. xv (1943), pp. 481–489, 566–589.

THE MARTYRS OF ORANGE (A.D. 1794)

AT the time of the French Revolution there were in the little town of Bollène in the Comtat-Venaissin two convents, one of Ursulines and the other of Perpetual Adorers of the Blessed Sacrament, the congregation founded at Marseilles by the Venerable Antony Le Quien in 1639. When in April 1794 the local authorities tendered the republican oath to these nuns they refused to take it, for both Christians and others attributed to it an anti-religious significance. Twenty-nine of them were accordingly arrested and lodged in jail at Orange where, amid numerous other women prisoners, they organized so far as possible a communal religious life, beginning with the Little Office at 7 a.m.

The first victim was BD MARY ROSE DELOYE, a Benedictine, who on July 6 was sentenced to death for having tried " to destroy the republic by fanaticism and superstition ". The first Sacramentine was BD IPHIGENIA DE GAILLARD DE LAVALDÈNE the next day, and the first Ursulines BD MELANIA DE GUILHERMIER and BD ANGELA DE ROCHER on the 9th. Others followed almost daily till nearly the end of the month. In all, thirty-two nuns suffered on the guillotine at this time, sixteen of them being Ursulines, thirteen Sacramentines, two Bernardines and one Benedictine.

We have the testimony of one who was released from the prison that each day the dwindling band of survivors said together the prayers for the dying for the day's victims and then sang the *Te Deum*. BD PELAGIA BÈS after her sentence shared out a box of sweets, " For my wedding " ; BD THEOCTISTA PÉLISSIER wrote a song in prison, welcoming the guillotine ; while BD MARTHA CLUSE, a pretty lay-sister, refused to save her life at the last moment at the price of marrying one of the executioners. " These jades die laughing ", commented the guards.

These thirty-two martyrs were beatified in 1925. After the fall of Robespierre the notorious Orange tribunal was condemned in its turn : two of its judges and the public prosecutor were reconciled with the Church before execution. In 1802 the Sacramentine house at Bollène was reopened, and sisters from there had for a time a convent at Taunton, opened in 1863.

See Redor, *Les trente-deux religieuses guillotinées à Orange . . .*: H. Leclercq, *Les martyrs*, t. xii (1913). Summary in Baudot and Chaussin, *Vies des Saints . . .*, t. vii (1949), pp. 209–215.

THE MARTYRS OF CHINA, II, UNDER THE BOXERS (A.D. 1900)

THE modern era in Chinese missions dates from the middle of the nineteenth century, when by the Treaty of Nanking and other international agreements " Forbidden China " at last opened her doors to the outside world and guaranteed tolerance for Christianity. A period of great missionary enterprise and expansion followed—but not missionary only, for by the end of the century four-fifths of the country's external trade was in English hands. The prospect of European merchants making of China another India caused alarm, and there was

a reaction against the " foreign devils " after the encouragement given them by the chief minister, Li Hungchang.

With the support of the dowager empress, Tzu-hsi, a secret society was formed to drive the Europeans out. It was called *Yi Ho Chuan*, meaning " Righteous Harmony Boxers ", and so its members are referred to in English as Boxers. In 1900 they took up arms ; foreign diplomatic bodies were besieged in their legations, and large numbers of merchants, missionaries and others were massacred. Among the victims were five bishops, twenty-nine priests and nine nuns (all Europeans) and between twenty and thirty thousand other Catholics. The cases of nearly three thousand of them are under examination at Rome, and the first twenty-nine were beatified in 1946.

At the time of the Boxer outbreak the vicar apostolic of Northern Shansi was BD GREGORY GRASSI, Titular Bishop of Orthosias. He was sixty-seven years old, a native of the Piedmont, and a Friar Minor. He had been a missionary in China for forty years, and at the midsummer of 1900 was in Taiyuanfu, where the seminary of his vicariate was situated. In the previous May a notorious enemy of Christianity, Yu Hsien, had been made governor of Taiyuanfu, and week by week the situation there became more threatening. Among the Friars Minor was a herculean lay-brother, BD ANDREW BAUER, an Alsatian who had served in the 7th Cuirassiers, and he, together with a Christian mandarin, Li Fu, wanted to organize armed resistance. But their superiors would have none of it. " If it be God's will that we should be martyred, then we must accept it ", declared BD FRANCIS FOGOLLA. He was the coadjutor bishop of Mgr Grassi, and like him an Italian Franciscan, but from Tuscany, where he was born in 1839.

On June 27 the Boxers raided the Protestant missions of the neighbourhood. That night Mgr Grassi shut up the seminary, telling the students to disperse to their homes, and all but five succeeded in getting away. Those five were BB. JOHN CHANG, PATRICK TONG, PHILIP CHANG, JOHN CHANG junior, and JOHN WANG, of whom the eldest was twenty-three and the youngest sixteen. They were stopped at the town gate, arrested, and taken before the sub-prefect, who called on them to repudiate Christianity. They refused, and after some days in prison were taken to the courtyard of Yu Hsien's house.

Meanwhile Mgr Grassi was very perturbed for the nuns, Franciscan Missionaries of Mary,* for whom he was responsible. He told them to dress in Chinese clothes, to give them a better chance to escape. But they showed no particular desire to be spared : " Don't stop us from dying with you, Monsignor ", they said. " If we are not brave enough, God will give us strength." Their superioress was BD MARY HERMINA GRIVOT, who was a Burgundian from Beaune, born in 1866, and she had been in China only fifteen months. The witnesses agree that it was her strength and courage above all that nerved the rest, under God, to face their terrible ordeal. Two of her nuns were Italian, BB. MARY GIULIANI and CLARE NANETTI, one French, MARY ST JUST MOREAU, one Breton, NATALIA KERGUIN, one Belgian, AMANDINE JEURIS, and one Dutch, ADOLPHINE DIERKX. They were all between twenty-five and thirty-five years old. Mgr Grassi got some carts, and told the nuns to take their orphan charges off in them to Christian households ; but they were turned back, and after a day or two the children were forcibly carried away by soldiers. An order came from Yu Hsien forbidding Christians to meet

* This congregation was founded in 1877 by Mother Mary Helen de Chappotin de Neuville. They first came to China nine years later.

together for prayer; the bishop refused to confirm such an order. Mother Hermina was anxious to do something to protect her orphans, but her nuns implored her to take some rest. " Rest ! " she retorted. " Time enough to rest in Heaven!" The flames of burning houses were coming nearer, and the little group around Bishop Grassi was completely cut off from the outer world.

On July 5 the two bishops and the nuns were made to go to a building adjoining Yu Hsien's house. With them were two Franciscan priests, Fathers Elias and Theodoric, and the Brother Andrew mentioned above. Bd Elias Facchini was an old man, born near Bologna, who had been training young clergy in Shansi for over thirty years. Bd Theodoric Balat was a Frenchman from near Albi, a man of gentle and reserved character, whose reliability and knowledge of the Chinese language had caused his being entrusted for ten years with a remote and difficult mission-post in the mountains.

In the afternoon of July 9 an attack was made on a number of devoted Protestants in a neighbouring building,* and all knew the end was at hand. The Boxers broke in and drove the Catholics out just as Bishop Grassi had given the last absolution. There was no pretence of a trial. Yu Hsien himself cut down the two bishops. The nuns knelt, singing the *Te Deum* and drawing back their veils for the death-blow; but they were cruelly hoisted up by their hands behind their backs before their throats were cut. Mother Clare was the first to die, she who had long before foreseen her death for Christ. The three Friars Minor and the five Chinese seminarians perished by the sword; and with them the nine mission servants and others, who could have saved themselves and would not, humble and obscure men whose names are written in the Church's roll of holiness as BB. Thomas Sen, Simon Chen, Peter U Nganpan, Francis Chang Yun, Matthias Fun Te, James Yen Kutun, Peter Chang Pannien, James Chao Siuensin, and Peter Yanol Man. Of these twenty-six, the seminarians and the nuns were the protomartyrs of the Chinese seminaries and the Franciscan Missionaries of Mary respectively. And the building where they were all gathered together at the end was known in Chinese, with nice appropriateness, as the " Inn of Heavenly Peace ".

Four days earlier, at Hengchowfu in the province of Honan, another Franciscan, Father Cesidio Giacomantonio, going to a place of greater safety, had turned back to remove the Blessed Sacrament from the tabernacle in his chapel. He was caught by the Boxers, severely beaten, wrapped in sacking soaked with oil and slowly burned to death. Bd Cesidio had been in China only seven months and he is the first martyr and the first *beatus* of the international Franciscan College of St Antony at Rome.

The news of this priest's death had brought the vicar apostolic of Southern Honan, Bishop Antony Fantosati, hurrying to Hengchowfu, accompanied by another friar, Father Joseph Gambaro. In their boat on the river they were recognized. Boxer boats surrounded them and pushed their boat aground, where they were met with showers of heavy stones. Bd Joseph was killed first, but Bd Antony lingered for two hours before a spear put an end to his life.

Before these twenty-nine persons could be beatified as martyrs it had to be

* These were the thirty-three victims (including two of her own step-daughters) referred to by the wife of an American Protestant missionary, Ernest Atwater, in a letter from Fenchufu on August 3. She adds, " The following [same ?] day the Roman Catholic priests and nuns, Taiyuan, were also beheaded ". Mrs Atwater and her husband and two more children were themselves martyred about August 15.

proved that they had been killed out of hatred of the Christian faith, and not simply because they—or some of them— were foreigners, or for other political reasons. The principal piece of evidence adduced was a proclamation of the governor, Yu Hsien, in which he said: "The European religion is wicked and cruel, it despises the spirit and oppresses peoples. All [Chinese] Christians who do not sincerely repudiate it will be executed. . . . Christians, hear and tremble! Give up this perverse religion! Let all Christians fear and obey: the Boxers will not hurt persons—it is this religion they hate."

And so the beatification of the first group of martyrs in China in 1900 duly took place in the archbasilica of St Peter at Rome, on November 24, 1946. Among the Franciscan Missionaries of Mary from China who were present were two Chinese nuns who had been witnesses of some of the martyrdoms. One of them, seventy years of age, had been without the use of her thumbs for forty-six years, for the Boxers had hung her up by them for an hour, and then forced the blood of one of their victims down her throat. Another nun was the granddaughter of one of the martyrs.

Five years later took place the beatification of ALBERIC CRESCITELLI, an Italian missionary, born near Naples in 1863, who came to China in 1888. His huge field was along the Han river, where for over ten years he travelled from village to village, preaching and establishing schools. He eventually reached southern Shansi, after a three-months' journey by boat, on horseback and on foot. When the Boxer rising happened Father Crescitelli was seized by a howling mob; for twenty-four hours he was tortured, and finally hacked to death on July 22, 1900.

There were a number of eye-witnesses of the passion of these martyrs whose testimony is extant. In 1902 there was published in Rome a *Vie de la Mère Marie-Hermine de Jésus et de ses compagnes;* it is a small-royal 8vo volume of 580 pages, and it narrates the lives of the seven nuns in considerable detail. An abbreviation of this (146 pages), by M. T. de Blarer, appeared in Paris in 1946. Both these books contain some particulars of the other Franciscan martyrs. See also *Les vingt-neuf martyrs de Chine* . . . (1946). A list of European missionaries killed in China between 1815 and 1923 can be found in *Missions de Scheut* (1924). For other martyrs in China, see under February 17.

10: THE SEVEN BROTHERS AND ST FELICITY, MARTYRS (SECOND CENTURY ?)

THE feast of St Felicity, widow and martyr, is observed on November 23, but it is convenient to speak of her here with those seven commonly referred to as her sons. According to their legend, Felicity was a noble Christian woman who, after the death of her husband, served God in a state of widowhood and employed herself in prayer and works of charity. By the example of this lady and her family many idolaters were moved to embrace the faith of Christ. This angered the pagan priests, who complained to the Emperor Antoninus Pius that the boldness with which Felicity practised the Christian religion drew many from the worship of the immortal gods, who on that account would be angry with the city and state. The emperor was prevailed upon to send an order to Publius, the prefect of Rome, and he caused the mother and her sons to be apprehended and brought before him. He took Felicity aside and used the strongest inducements to bring her to sacrifice to the gods, that he might not be obliged to proceed with severity against her and her sons; but she answered, "Do not think to frighten me

by threats, or to win me by fair speeches. The spirit of God within me will not suffer me to be overcome, and will make me victorious over all your assaults." " Unhappy woman ", replied Publius, " if you wish to die, die ; but do not destroy your children." " My children ", said she, " will live eternally if they are faithful, but must expect eternal death if they sacrifice to idols."

The next day the prefect sent for Felicity and her sons again, and said, " Take pity on your children, Felicity, they are in the bloom of youth." The mother answered, " Your pity is impiety, and your words cruel." Then, turning towards her children, she said, " My sons, look up to Heaven, where Jesus Christ with His saints expects you. Be faithful in His love, and fight courageously for your souls." Publius commanded her to be beaten, saying, " You are insolent to give them such advice in my presence, in contempt of the orders of our prince." He then called the boys to him one after another, and mixed promises with threats to induce them to worship the gods ; but they all refused and, after being whipped, were remanded to prison. The prefect laid the whole process before the emperor, who gave an order that they should be sent to different judges and be condemned to different deaths. Januarius was scourged to death, Felix and Philip were beaten with clubs, Silvanus was thrown headlong into the Tiber, and Alexander, Vitalis and Martial were beheaded ; the same sentence was executed upon the mother last of all.

Of the death of St Felicity, St Augustine says : " Wonderful is the sight set before the eyes of our faith. We have heard with our ears and seen with our minds a mother choosing for her children to finish their course before herself, contrary to human instincts. But she did not send away her sons, she sent them on ; she looked on them as beginning life, not as finishing it. They gave up a life in which they had to die, and began to live the life that is endless. It was not enough that she had to look on ; we are yet more astonished that she encouraged them. She was more fruitful in her courage even than in her womb : seeing them contend, she contended, and in the victory of each one she was victorious." St Gregory the Great delivered a homily on the festival of St Felicity in the church built over her tomb on the Via Salaria. In it he says that this saint, " having seven children, was as much afraid of leaving them behind her on earth, as other mothers are of surviving theirs. She was more than a martyr, for seeing her seven children martyred before her eyes, she was in some sort a martyr in each of them. She was the eighth in the order of time, but was from the first to the last in anguish, beginning her martyrdom in the eldest and finishing it in her own death. She received a crown not only for herself, but likewise for all her children. Seeing them in torments she remained constant, feeling their agony by nature as their mother, but rejoicing for them in her heart by hope." The same father takes notice how weak faith is in us : in her it was victorious over flesh and blood, but in us it is not able to check our passions or wean our hearts from a wicked world.

The force of the eloquence of St Augustine, St Gregory and Alban Butler himself, and of the lessons which they draw from this story, is not weakened by the fact that it cannot be regarded as historical. It is known that a woman named Felicity suffered martyrdom, she was buried in the cemetery of Maximus on the Salarian Way, and her feast was on November 23, as it still is. But there is no evidence, apart from the very doubtful *acta*, that the Seven Brothers were her sons, or indeed that they were brothers at all. From at least the middle of the fourth century, seven martyrs were commemorated on July 10 ; two of them, Felix and Philip, were buried in the cemetery of St Priscilla ; Martial, Vitalis and Alexander

in the cemetery " Jordanorum " ; Januarius in that of Praetextatus, where in 1863 de Rossi discovered a frescoed chapel with a *graffito* invoking the saint ; and Silanus (Silvanus) in the catacomb of Maximus. The contiguity of this last tomb to that of St Felicity may have given rise to the whole identification of the seven martyrs as seven brothers and her sons.

The question of St Felicity and her seven sons was very keenly debated at the close of the last century. Though the " acts ", as stated above, are certainly late and of questionable authority, and though there is reason to suspect the influence of the biblical account of the mother of the Machabees, still the early *cultus* is attested by the Philocalian calendar, the epitaph of St Damasus and the *Hieronymianum*. The text of the " acts " is in Ruinart's *Acta sincera*, and has been re-edited in modern times by Doulcet and by Künstle. For the more destructive criticism see J. Führer, *Ein Beitrag zur Lösung der Felicitas-Frage* (1890) with his subsequent brochure in reply to Künstle. On the other side *cf.* Duchesne in the *Bulletin critique*, 1890, p. 425 ; and the very full discussion of the subject by Leclercq in DAC., vol. v, cc. 1259–1298. Fr Delehaye returned to the question in his CMH. (pp. 362–364) and his *Étude sur le légendier romain* (1936), pp. 116–123 ; he concludes that the undoubted seven martyrs of July 10 were arbitrarily made brothers by a hagiographer as a Christian parallel to the seven Machabees (August 1).

SS. RUFINA AND SECUNDA, VIRGINS AND MARTYRS (A.D. 257 ?)

ACCORDING to their unhistorical " acts ", these were sisters, daughters of Asterius, a man of senatorial rank in Rome. They were engaged to be married, the one to Armentarius, the other to Verinus, who were also Christians. But when the persecution of the Emperor Valerian fell upon the Church, these two men apostatized. The two girls refused to follow their example and fled secretly from Rome. Their flight being soon discovered, they were overtaken not far from the city and haled before the prefect, Junius Donatus. He imprisoned them with the object of making them apostatize, and when he found that they were unmoved either by arguments or threats, he ordered Rufina to be scourged ; whereupon Secunda cried out, " Why do you judge my sister to honour and me to dishonour ? Be pleased to beat us both together, for together we declare that Christ is God." After they both had been tortured in divers ways, they were put to death by beheading. A pagan lady named Plautilla gave their bodies burial at a spot eleven miles from Rome on the Aurelian Way, and herself became a Christian from their example. The place where they lay was at that time called *Silva Nigra*, the Black Forest, but from these martyrs that name was changed to *Silva Candida*, the White Forest. A church was built over their tomb and a town grew up around it, which also was called Silva Candida, or Santa Rufina ; it was made an episcopal see and became appurtenant to the cardinalate in after years. The relics of the martyrs were translated in 1154 to the Lateran basilica, near the baptistery of Constantine. The church dedicated in honour of SS. Rufina and Secunda in the City purports to be built over the site of their dwelling-house. Except their existence, their martyrdom and their early *cultus* nothing is certainly known of these maidens.

The text of the *passio* is printed in the *Acta Sanctorum*, July, vol. iii. See also F. Lanzoni, *Le origini delle diocesi antiche d'Italia* (1923), pp. 320–321, and Delehaye's CMH., p. 364.

ST AMALBURGA, OR AMELBERGA, WIDOW (*c.* A.D. 690)

AMALBURGA (Amelia), born in Brabant, was married to Count Witger, by whom she had three holy children, SS. Gudula, Reineldis, and Emebert of Cambrai. When

eventually Witger became a Benedictine monk at Lobbes, Amalburga became a nun of the same rule at the convent of Maubeuge, where she was professed by St Aubert, Bishop of Cambrai. She passed the rest of her life very ascetically, and after her death was buried beside her husband at Lobbes. There is much confusion between this saint, St Amalburga of Susteren, and the one who follows; the invocation of Amalburga for the cure of bruises is probably due to the second of these confusions.

No trust can be placed in the life printed in the *Acta Sanctorum*, July, vol. iii, and elsewhere; but there is no reason to doubt that Amalburga did end her days as a nun at Maubeuge.

ST AMALBURGA, VIRGIN (*c.* A.D. 770)

ON this day is commemorated another Amalburga, who has been sometimes confused with the above. She was a native of the Ardenne, and according to a worthless story her charm and beauty attracted the notice of King Pepin, who asked her hand in marriage for his son Charles. She refused, and was thereupon pursued for a long time with an assiduity and unscrupulousness which did no credit to the medieval hagiographer's idea of either the dignity or the decency of the future Charlemagne. On one occasion, it is related, he broke her arm while trying to carry her off from a church where she had taken refuge. St Amalburga was in fact a nun of Munsterbilzen in Belgium, having been clothed while young by St Willibrord. Her relics were translated to the abbey church of St Peter at Ghent in 1073.

The Latin life, printed in the *Acta Sanctorum*, July, vol. iii, is a pure romance, but there was an earlier outline by Radbod in the tenth century which is of some value. See the *Analecta Bollandiana*, vol. xxxi (1912), pp. 401–409. Bächtold-Staubli, *Handwörterbuch des deutschen Aberglaubens*, vol. i, p. 358, discusses the folk-lore elements of the story.

SS. ANTONY AND THEODOSIUS PECHERSKY, ABBOTS OF THE CAVES OF KIEV (A.D. 1073 AND 1074)

THE period of the evangelization of Russia was one during which Byzantine monasticism was particularly flourishing, when the monastery of Studius at Constantinople and its offshoots were still at the height of their influence (though decay was at hand) and the great foundations on Mount Athos were just beginning. But in Russia the earliest monasteries, foreign foundations made at the instance of the grand-princes and Greek bishops, did not have much significance. The great monasticism of Russia began only with the foundation of a monastery which at first owed nothing to the great ones of the earth but was established by Russian monks for their own people, that of the Caves of Kiev (Kiev-Pecherskaya Lavra): "the first *Russian* monastery in point of time, and first also in importance by reason of the amount of spiritual good that it poured into the treasury of Russian religion", says Mgr Alexander Sipiaguin. Its founders, "the first great candles lighted in the name of Russia before the universal image of Christ", were St Antony and St Theodosius Pechersky.

Antony was born in 983 at Lubech, near Chernigov, and early in life made an experiment at living as a solitary after the pattern of the Egyptian anchorites; but he soon realized that one must be trained for that life as for any other, and he went on pilgrimage to Mount Athos, where he became a hermit attached to the monastery

of Esphigmenou. After some years there he was unwilling to leave, but his abbot bade him return to his own land. " The Lord has strengthened you in the way of holiness ", he said, " and you must now lead others. Go back home, with the blessing of the Holy Mountain on you. You will be a father of many monks."

Antony did as he was told, but finding insufficient peace and solitude in the prince-founded monasteries, after the strictness of Athos, he took up his abode in a cave in a wooded cliff beside the river Dnieper at Kiev. Here he lived on bread and vegetables and water, passing his time in contemplation and tilling his little patch of land. People came to consult him and ask his blessing, and sometimes made him gifts, which he straightway passed on to the poor. Some of these visitors stayed on with him, the first being the monk Nikon, who was a priest ; and after a time there were other aspirants, who dug caves for themselves and larger ones to serve as chapel and dining-room. Unlike the other abbots of that time, St Antony accepted anybody who showed the right dispositions, rich or poor, free men or serfs, with the result that the community outgrew its accommodation. Prince Syaslav offered to give them the land on the hill above their caves, and here the monks built of wood a monastery and a church, dedicated in honour of the Falling-asleep of the All-holy Mother of God. " Many monasteries ", says the Chronicle of Nestor, " were built with the wealth of princes and nobles ; this was the first built with tears and fasting and prayer. Antony had no gold or silver : he used these means instead."

St Antony had early given up the direction of the community to one Barlaam and, disturbed by strife among the nobles of Kiev, he retired after a while to Chernigov and established another monastery there. But he eventually came back to the Pecherskaya Lavra and died in his cave there in 1073 ; he was ninety years old.

Forty years before there had come to Pechersk a certain Theodosius, and he it was rather than the severe and solitude-loving Antony who first struck the Russian imagination and gave an impress to indigenous monasticism. He was the son of well-to-do parents, and as a young man had put on serf's clothes and joined the labourers in his father's fields. His mother was horrified, and said so. " My dear mother, listen to me," he replied to her protests. " Our Lord Jesus Christ humbled Himself and underwent degradation, and we have got to follow His example in this too." Later, in face of blows and attempts to shut him up, Theodosius apprenticed himself to a baker and learned how to make the bread for the Holy Mysteries, and then about 1032 he joined the monks at the Caves of Kiev.

St Theodosius soon succeeded Barlaam as abbot, and he was the real organizer of the monastery, who gave the direction to the first generations of Russian monks. He completed and enlarged the buildings and put the community under the discipline and rule given by St Theodore to the " Studion ". Emphasis was put, not on personal sanctification solely by means of prayer and mortification, but on the necessity of the corporal works of mercy and on the need of identifying oneself with all the suffering children of Christ. He followed both the liturgical prescriptions and the social activities of the Studites : a hospital for the sick and disabled and a hostel for travellers were established at the monastery, and every Saturday a cartload of food was sent to the city jails. Nor was Theodosius, as were so many early monks, afraid of contact with the ordinary world of men ; his monks played a part in the evangelization of Kiev and he took part in the general life of the country, with the result that his influence was not confined to his community but

was felt all over Varangian Russia : he was able to defend the rights of the poor and oppressed and to protest to his face when Svyatoslav drove his own brother from the throne of Kiev. Moreover, to Theodosius may be traced the beginnings of the institution of *startsy*, " spiritual directors ", so characteristic of Russian religious life ; he encouraged the lay people of Kiev, without distinction of sex or age or rank, to come to him with their problems and difficulties, and we are told of a man and wife, John and Mary, of whom he was particularly fond, " because they loved God and loved one another ".

To an invitation to dine with the usurper Svyatoslav, St Theodosius replied, " I will not go to Jezebel's table and eat food contaminated by blood and murder ". Svyatoslav, he said, had acted against justice and the law, and in a long letter to him compared him to Cain. Svyatoslav considered banishing Theodosius, but decided he did not dare to and instead made a personal appeal to him to withdraw his opposition. The reply of St Theodosius, as one having no worldly authority but bound to uphold the gospel of Christ, was humble and direct : " What can our anger do against your power, my good lord ? Nevertheless it is our duty to admonish, and to declare whatever is good for the saving of souls ; and it is your duty to give heed."

A few short homilies and extracts from the sermons of Theodosius have come down to us, and they are of a piece with the rest that is known about him. He had found the cave monastery of St Antony " narrow and depressing ", and he sought spiritual as well as physical enlargement. " Christ's love is overflowing upon us unworthy ones ", he said, and love must be met with love and it must flow beyond the cloister. " Mindful of the commandment of the good Lord, my unworthy self declares to you that it is good for us to feed the hungry and the tramps with the fruits of our labour. . . . If God's grace does not uphold and nourish us through the poor, what should we do with all our works ? " In his view monks are not a people apart, spiritual and corporal works of charity cannot be separated : and so equally, " If I could I would not let a day pass without throwing myself in tears at your feet and imploring you not to neglect a single hour of prayer ". But certainly one of the most effective and one of the best known of his " exhortations " was a single sentence, a question he asked as he listened to the minstrels in the hall of the ruler of Kiev : " Sir, will it sound the same in the life to come ? " St Theodosius of Pechersk has been seen as a forerunner of St Francis of Assisi, a western saint with a great appeal for Russians ; and the abbot's gentleness, humility and patience were rooted in love of Jesus Christ as the light of a world that is at the same time beautiful and wicked : " What good have we done to Him that He should choose us and rescue us from this transitory life ? Have we not, all of us, erred and become useless for His service ? . . . He sought us out, found us, carried us on his shoulders, and set us at the right hand of the Father. Is He not merciful and the lover of mankind ? It was not we who sought Him, but He us. . . ."

It has been pointed out that whereas St Antony Pechersky followed the Egyptian hermits, unsociable, rather frightening, their life sometimes degenerating into a sort of competition in fantastic penances, St Theodosius Pechersky looked for his pattern rather to the monks of Palestine and such saints as Sabas and Euthymius the Great and his namesake Theodosius the Cenobiarch, who never forgot that physical austerity is only a means towards purity of heart and spirit. Virtue, goodness, and therefore closeness to God, is the aim of religion : " The

young ", said Theodosius, " must love their fellows and learn humbly and obediently from their elders ; the old must love and help and teach the young, nor must any man make public his own mortifications." He emphasized, too, the importance of community life and the holding of all things in common, so much so that one of his monks declared that a " Lord, have mercy on us " prayed from the heart collectively by the community is of greater spiritual value than the whole psalter said alone in one's cell ; nevertheless, there must be times of solitude and retirement (as during Lent). Theodosius thus sought to harmonize the contemplative and the active life, just as he sought to harmonize the needs of men as they are (and not as they ought to be) with the call to bring about the kingdom of God on earth. In all these things he was following the Palestinian tradition and the spirit of St Basil, father of Eastern monks.

Even when he had all the responsibility of ruling a large community and caring for the welfare of numerous spiritual children, St Theodosius still did his share of the ordinary daily work, whether in the fields or in the house. In particular he made it his business for two years to look after the needs of an old monk, Isaac, who was so infirm that he could neither sit up nor turn in his bed nor do anything for himself: Abbot Theodosius fed him, washed him, changed his clothes, did the least honourable offices for him—and then went out to sit at table with the grand-prince in the city. It is not surprising to read that his community was like one family, " where the young respected the old and the old were considerate to the young ", where when one was at fault three or four were always at hand to share his penance.

St Theodosius celebrated the Easter of 1074 with his brethren as usual, and a week later he was dead. At his own wish he was buried in one of the caves that formed the original monastery, but in 1091 his body was translated to the principal church and in 1108 he was canonized by the bishops of the Kiev province—the second Russian canonization and the first of the *prepodobny*, " very-like ones ", that is, Christlike monks. His feast is kept by the Catholic Ukrainians and Russians on May 3, and that of St Antony on July 10. The names of both these saints occur in the preparation of the eucharistic liturgy according to Slavonic usage.

Some bibliographical notes for the Kievan saints are given on September 25, under St Sergius. There are notices of St Antony and many of his disciples in the Kiev *paterik*, but for St Theodosius there still exists a detailed *vita* : it is translated in G. P. Fedotov's *Treasury of Russian Spirituality* (1950). The Monastery of the Caves was devastated by the Tartars in 1240, in 1299, and again in 1316, and each time it recovered to take its place at the head of Russian monasteries and as one of the chief places of pilgrimage in the country. But never again did it touch the level of Christian life that it attained under the guidance of St Theodosius : it became too wealthy in this world's goods. Until the eighteenth century the monks of the Caves wore a habit resembling that of the Benedictines and had many other special customs, some developed under Western influence. Their great printing-press, established in 1651, and the hospice for pilgrims founded by St Theodosius (which in the nineteenth century could accommodate 20,000 people) remained until our own day. Somewhere about its nine-hundredth birthday revolutionary fury brought the monastery to an end ; but in 1945 permission was given to the authorities of the Russian Orthodox Church to restore it, the buildings having been destroyed during the second world-war.

BB. EMMANUEL RUIZ, FRANCIS MASABKI AND THEIR COMPANIONS, THE MARTYRS OF DAMASCUS (A.D. 1860)

AFTER the Crimean War the Congress of Paris required of Turkey certain reforms within the Ottoman empire, particularly with regard to the treatment of Christian

minorities, and in 1856 the sultan signed a decree whereby all subjects of the empire, without distinction of race or religion, were put on a level in the matter of taxation and public offices. This was an outrage to Mohammedan sentiment: for twelve hundred years the Christian communities had been *rayahs*, " herds ", people of the " lesser breeds without the law ", and now the *khalifa* required them to be treated as equal with the children of the Prophet; resentment smouldered and was aggravated, it is said, by news of the Indian Mutiny. The native Moslems of Syria, notably the Druses, a sect of the Lebanon, were covertly encouraged by the Turks, especially by Khursud Pasha, governor of Bairut, and in 1860 the fire flared up at Bait Mari; the occasion was a quarrel between a Druse and a young Christian, one of the large Catholic body of Maronites which was to suffer more than any other in what followed. A massacre began. The Druses were armed and prepared, but Christians allowed themselves to be disarmed by the Turkish authorities on the plea of restoring order. From May 30 to June 26 every Maronite village of the main and southern Lebanon was pillaged and burned, and six thousand Christians were murdered, mutilated, or outraged; at Zahleh five Jesuits were strangled and at Dair al-Kamar the abbot of the Maronite monastery was flayed alive and his twenty monks pole-axed. Khursud Pasha marched into the district with six hundred soldiers, fired a single gun, and then left his troops to join in the massacre. On July 9 it broke out in Damascus. The governor, Ahmed Pasha, did nothing, but was shamed by the noble Algerian emir Abd-al-Kadar, the champion of Islam, who now in open defiance of his co-religionists gave shelter in his palace to fifteen hundred Christians, including a number of Europeans. In three days thousands died from violence and terror, adult males alone numbering three thousand. Of all these victims, eleven, eight Friars Minor and three Maronite laymen, were shown by the circumstances of their death, the testimony of approved miracles having been dispensed with, to be specially worthy to be raised to the altars of the Church, and they were accordingly beatified in 1926. When the mob invaded the quarter of the city in which the Franciscan friary was situated, the father guardian gathered into it all the school-children and a number of other Christians; he encouraged them to fortitude, and they said the litany of the saints before the Blessed Sacrament exposed; then they all received absolution and communion. The monastery was a stout building, well protected by heavy doors, and it is probable that the inmates would have been safe but for the treachery of a man, one who had received kindnesses from the friars, who directed the mob to a forgotten back entrance.

The guardian, Bd Emmanuel Ruiz, was a Spaniard born of humble parents in the province of Santander in 1804. When the mob broke into the house on the night of July 9, 1860, he ran to the church and consumed the Blessed Sacrament, then knelt at the altar and awaited his end. He was seized, amid shouts of " Affirm! Affirm! " *viz.* that there is no god but God, and Mohammed is the prophet of God. " I am a Christian and I will die a Christian! " he replied, and laid his head on the altar, where it was split open with axes.

All the other friars were also Spaniards, except Bd Engelbert Kolland, who was an Austrian. After four years in the diocesan seminary he had had to leave because of his restlessness and excessive liveliness; he had then pulled himself together, been accepted by the Friars Minor, and spent the years of his ministry in the Custody. On this night he took refuge on the roof of the house, where somebody wrapped a woman's large veil over his habit; but his sandals gave him

away, he was dragged down to the courtyard, refused to apostatize, and was slain. Bd Carmel Volta was half-killed by a blow on the head; he lay for an hour, when two Mohammedans, friends of his, found him and offered the shelter of their house, provided he became a renegade. He refused, and they killed him. Bd Nicanor Ascanio had arrived in Syria only in the previous year, and, but for the orders of Father Emmanuel on account of the dangers of the road, would have been in Jerusalem at the time of the massacre. Bd Peter Soler started life in a factory at Cuevas, where he was a missionary among his fellows. Two young boys who heard him in broken Arabic refusing to give up his faith and saw him murdered in consequence, in after years gave evidence in the process of beatification. Bd Nicholas Alberca, who was only thirty years old, was found in a corridor of the burning monastery and was shot. The other two Franciscan martyrs were lay-brothers. Bd Francis Pinazo had been a shepherd, but, when disappointed in his projected marriage, became a lay-brother in the third order regular at Cuelva; thence he was admitted to the first order. Bd John James Fernandez received the habit at Hebron, and lived in Spain until he was sent to the East in 1857. On the night of the massacre they hid on the upper floor of the belfry of the church. Here they were found and both were thrown out of the window to the ground. Brother Francis was killed at once, but Brother John lingered in agony all night, till early in the morning a Turkish soldier found him and despatched him with his sword.

Most of the lay-people in the house escaped or were spared, but three Maronite laymen were slain and were beatified with the friars. These were three brothers, BB. Francis, Abdul-Muti and Raphael Masabki. The eldest, Francis, was about seventy years old, head of his family and a wealthy and influential man. Muti, a widower, having retired from commerce, lived with his elder brother and helped the Franciscans by teaching school. Raphael, the youngest, was unmarried and from being the assistant of Francis in his business, had become a sort of unofficial sub-sacristan at the friary. The circumstances of the beatification of these three are remarkable, because the process was complete in less than six months. The cause of the Franciscans was introduced in 1885, but the names of the Masabkis were not added to it until the spring of 1926, at the suggestion of Mgr Giannini, delegate apostolic in Syria. Happily a complete *dossier* of their case had been kept by the Maronite bishop of Damascus, and it was enabled to be completed at the same time as that of the friars on October 10, 1926.

Fuller details are supplied in H. Lammens, *La Syrie* (1921), vol. ii, pp. 180ff.; P. Paoli, *Il beato Emmanuele Ruiz . . .* (1926); P. Seeböck, *P. Engelbert Kolland* (1904); and C. Salotti, *L'eroismo di tre martiri maroniti* (1926). A general account of the outbreak may be found in the *Annals of the Propagation of the Faith* for 1860, pp. 308-326.

11: ST PIUS I, Pope and Martyr (A.D. 155?)

THIS Pius succeeded St Hyginus in the see of Peter, and the *Liber Pontificalis* states that he was the son of one Rufinus and a native of Aquileia; some authorities add further that he was a brother of that Hermas who wrote the famous work called *The Shepherd*: if the account of himself given by the author of this book be not a pious fiction, and if his relationship to the pope be true, then St Pius will have been likewise born a slave. During his pontificate

the Roman church was troubled by the allied heresies of the Valentinians and Marcionites; Pius accordingly had energetically to oppose these heresies, and in these controversies the true faith had a great champion in the Jewish convert St Justin Martyr, who was in Rome at that time. St Pius ordained twelve bishops and eighteen priests and is said to have turned the Baths of Novatus into a place for worship. That he is venerated liturgically as a martyr seems to be due to Cardinal Baronius: there is no early reference to his martyrdom.

Nearly all that is known concerning St Pius will be found in the text and notes of Mgr Duchesne's edition of the *Liber Pontificalis*, vol. i, pp. 132 *seq.*, and in his *Histoire ancienne de l'Eglise*, vol. i, pp. 236 *seq.* For the historical situation *cf.* G. Bardy, "L'Eglise romaine sous le pontificat de S. Anicet" in *Recherches de science religieuse*, vol. xvii (1927), pp. 481–511.

ST DROSTAN, Abbot of Deer (*c.* A.D. 610)

All that is known of this saint is found in the old Aberdeen Breviary and in the "Book of Deer", and there are discrepancies between the two sources. He was of blood royal in Ireland, of the family of Cosgrach, and followed the religious life under St Columba. When a foundation was made at Deer in Aberdeenshire, Drostan was the first abbot. It is also said that he went to Glenesk in Angus and lived there as a hermit; his holiness and kindness to the needy were noised about the countryside and miracles were attributed to him. After his death his body was transferred to a shrine at Aberdour, and his feast is still kept in the dioceses of Aberdeen and Argyll on this day.

See the *Acta Sanctorum*, July, vol. iii; Forbes, KSS., pp. 326–327; DCB., vol. i, p. 907. The "Book of Deer", believed to date from the close of the ninth century, was printed by the Spalding Club in 1869.

ST JOHN, Bishop of Bergamo (*c.* A.D. 690)

This John, having been elected to the see of Bergamo because of his holiness and learning, set himself to get rid of the heresies, particularly the remnants of Arianism, which were polluting the faith of his diocese. He was present at the synod held by Pope St Agatho in 679 at Rome at which St Wilfrid of York appealed against the division of his diocese. It has been alleged, though erroneously, that St John met his death through the malice of heretics, and he was venerated as a martyr, *e.g.* in the Roman Martyrology, which refers to him as "slain by the Arians for defending the Catholic faith". He died peacefully *c.* 690. It is related that on one occasion St John of Bergamo was at Pavia, dining with the duke of Benevento, when he openly rebuked the duke's son for an act of injustice of which he was guilty. The young man, Cunibert by name, took the reproof badly and concocted a scheme to revenge himself. Professing much friendliness for the bishop, he sent him a present of a saddle-horse, but in fact one so vicious that no one dare get on its back. When St John set out from Pavia he decided to ride the new horse, and when he was in the saddle the servants of Cunibert standing round expected every minute to see him thrown off and savaged on the flagstones of the courtyard; but nothing of the sort occurred, the beast was quite quiet and obeyed every touch of the bridle.

See the *Acta Sanctorum*, July, vol. iii; and Ughelli, *Italia Sacra*, vol. iv, p. 590. Ughelli describes him as the thirteenth bishop of Bergamo. His historical existence is made certain by a reference to him in Paulus Diaconus, *Historia Langobardorum*, bk vi, ch. 3.

ST HIDULF, BISHOP (*c.* A.D. 707)

ST HIDULF was born at Regensburg in Bavaria and was consecrated bishop at Trier, probably as a *chorepiscopus* or auxiliary in that diocese. In the midst of his duties he was strongly drawn to monastic retirement, being affected by the example and conversation of many men who then adorned the Church and maintained in it the true spirit of Christ by the sanctity which their minds and example spread, and who were raised to this virtue by a monastic life. He was, in fact, himself called to the religious life, and he retired to the Vosges mountains and settled in a hermitage, where he soon after, about the year 676, built the monastery of Moyenmoutier. This name was given it from its situation between the abbeys of Senones, Etival, Bonmoutier and Saint-Dié: these formed a cross and Moyenmoutier was established at the intersection. The subjects of these monasteries were very numerous and many had a reputation for great sanctity. Several of these monks lived in solitude, and manual work was held in honour, St Hidulf himself spending time at it daily, old and otherwise busy though he was. He died about 707, and nine hundred years later his monastery at Moyenmoutier became the second house of the Benedictine reform of Saint-Vanne at Verdun, the congregation receiving the name of SS. Vanne and Hidulf.

The principal sources for the life of St Hidulf will be found in the *Acta Sanctorum*, July, vol. iii, but these legendary materials should be studied in the light of the comments of C. Pfister, *Annales de l'Est*, vol. iii (1889), and of L. Jérôme in his *L'abbaye de Moyenmoutier* (1902).

ST OLGA, WIDOW (A.D. 969)

ST OLGA is venerated with her grandson St Vladimir as the first-born of the new Christian people of Russia: the monk Jacob in the eleventh century grandiloquently refers to them as "the new Helen and the new Constantine, equals of the Apostles". Olga was before her conversion no less cruel and barbarous than Vladimir; her husband, Prince Igor of Kiev, was assassinated, and she punished his murderers by scalding them to death with hot steam and treacherously slew hundreds of their followers.

Olga is popularly regarded as the first in Russia ever to be baptized. This is now seen to be far from the truth; but it is still generally held that her baptism took place at Constantinople, about 957. Nevertheless she does in some measure represent the Germanic element in Russia's evangelization, for she about 959 sent a request for missionaries for "the land of Kiev'" to the emperor Otto I, which resulted in the abortive mission of St Adalbert of Magdeburg. Her efforts for the conversion of her own son, Svyatoslav, came to nothing: "My men would laugh at me if I took up with a strange religion", he declared feelingly.

St Olga died at an advanced age in 969. Her feast is observed by the Russians, Ukrainians and others.

Among the scattered sources are Constantine Porphyrogenitus, *De cerimoniis aulae byzantinae*, ii, 15, in PG., vol. cxii, and the chronicle of Cedrenus, p. 329 of vol. ii in the Bonn edition. See the bibliography of St Vladimir, July 15.

BD ADRIAN FORTESCUE, MARTYR (A.D. 1539)

SIR ADRIAN FORTESCUE was born in 1476, of an old Devonshire family, and was a cousin, on his mother's side, of Anne Boleyn; he himself married, first, Anne

Stonor of Stonor, by whom he had two daughters, and twelve years after her death, Anne Rede of Boarstall, who bore him three sons.

His early and middle life was that of a gentleman of his time. He was a justice of the peace for the county of Oxford and a knight of the Bath, he attended at the royal court, fought in France in 1513 and again in 1523; was in Queen Catherine's train when she went to Calais during the "Field of the Cloth of Gold", and attended upon Anne Boleyn at her coronation. He was always a religious man and, subsequent to becoming a knight of devotion of the Sovereign and Sacred Order of St John of Jerusalem (the "Knights of Malta"), he was enrolled as a tertiary of the Dominicans at Oxford.

With respect to the king's religious proceedings Sir Adrian seems to have behaved with circumspection and prudence, but on August 29, 1534, he was, for a reason that does not appear, arrested and confined in the Marshalsea prison; but he was released sometime probably in the spring of 1535, the year that saw the martyrdom of More and Fisher and the Carthusians. What these foreboded Sir Adrian must perfectly well have understood, but he was not again arrested till February 1539, when he was sent to the Tower.

Parliament met in April, and Fortescue, without trial, was attainted for that he "not only most traitorously refused his duty of allegiance, which he ought to bear to your Highness, but also hath committed divers and sundry detestable and abominable treasons, and put sedition in your realm". The nature of these treasons is not stated, but that they had reference to his religious duty to the Holy See is sufficiently indicated by the names of those attainted with him: Cardinal Pole, Thomas Goldwell and Friar William Peto, among others.

Bd Adrian was beheaded with the Ven. Thomas Dingley at Tower Hill on July 8 or 9 following. Ever since his death there was a *cultus* of him among the Knights of Malta, and this was the basis of his beatification in 1895. His feast is kept in the archdiocese of Birmingham.

On the morrow is observed the anniversary of another martyred knight of St John, Bd David Gonson. He was condemned by attainder for denying the royal supremacy over the Church, and was executed at Southwark in 1541.

Fr John Morris in *The Month*, June and July 1887 (and in a separate reprint) collected most of the information available. See also Camm, LEM., vol. i, pp. 413–461. Bodley's Library at Oxford possesses a manuscript of *Piers Plowman* transcribed by Bd Adrian's hand.

BD OLIVER PLUNKET, Archbishop of Armagh, Martyr (A.D. 1681)

The last Catholic to die for his faith at Tyburn and the first of the Irish martyrs to be beatified was born in 1629 at Loughcrew, in county Meath; through his father he was connected with the earl of Fingall and the barons of Dunsany and Locriff, and his mother was a Dillon and near kin to the earl of Roscommon. He was given his name after that young Oliver Plunket who had been done to death when the Spanish prisoners were massacred at Smerwick in Kerry in 1580. His youth was spent in the turmoil and confusion of parties consequent on the rebellion against King Charles I in England, the Plunkets naturally being among those Catholic nobles and gentry who were for the king's prerogative and freedom for the Irish; but Oliver himself was already destined for the priesthood and studied under his kinsman Patrick Plunket, Benedictine abbot of St Mary's, in Dublin.

In 1645, when he was sixteen, he went to Rome with four other young men who had been chosen to be educated at his own expense for the priesthood by Father Pierfrancesco Scarampi, the Oratorian who had been sent in 1643 by Pope Urban VIII to assist at the supreme council of the Irish Confederate party. He did brilliantly under the Jesuits at the then lately established Irish College, followed the course of civil and canon law at the *Sapienza*, and was ordained in 1654. The state of affairs in Ireland made it impossible for him at once to go on the mission there, so by the good offices of Father Scarampi he was appointed to the chair of theology in the College *de Propaganda Fide*. At first he lodged with the Oratorians, and Father Marangoni said of him that he was " among the most illustrious persons whose virtues have adorned this house " ; he was appointed a consultor of the Sacred Congregation of the Index and procurator for the Irish bishops to the Holy See. He thus lived a busy and devoted life in Rome for twelve years.

In March 1669 died in exile in France Edmund O'Reilly, Archbishop of Armagh and Primate of All Ireland. Pope Clement IX chose to succeed him Dr Oliver Plunket, " a man of tried virtue, long experience, and ripe learning ", and in November of that year he was consecrated at Ghent. He then went on to London, where he was weather-bound and was secretly lodged in his own apartments by Father Philip Howard, O.P. (afterwards cardinal), almoner of Charles II's queen, Catherine of Braganza. She was very amiable to the new archbishop and he did what he could to obtain some amelioration of the rigour, not to say vindictiveness, with which the penal laws were applied in Ireland. He reached Dublin in March 1670, where he was received by his noble relatives, including his former tutor, Dom Patrick Plunket, now bishop of Meath. He was one of the two bishops in Ireland, the aged and worn-out bishop of Kilmore being the other ; there were only three others, and they were in exile : Bd Oliver's predecessor, O'Reilly, had been able to pass only two of his twelve years of episcopate in the country. The disorder, enforced neglect, and clerical timidity that the papal nuncio Rinuccini had reported twenty years before was now twenty years worse. The new archbishop within three months held a provincial synod of his clergy and two ordinations, and confirmed ten thousand persons of all ages—and still there were fifty thousand unconfirmed in his province. The first two years of his rule were peaceful, owing to the fairness and moderation of the viceroy, Lord Berkeley of Stratton ; he was tolerant to Catholics and personally friendly towards Bd Oliver. Unhappily this peace was marred, as in similar circumstances it has been in other times and places, by a domestic dispute among Catholics, in this case between the Archbishop of Armagh and his cousin the Archbishop of Dublin, Peter Talbot, as to the extent and implications of Armagh's primacy. It was no mere vulgar squabble about personal precedence, but a matter of considerable canonical importance to the Church in Ireland. Bd Oliver interpreted his primacy as being not merely titular but carrying with it primatial jurisdiction over the other metropolitans ; Dr Talbot saw in it only a precedence of rank. " They are both one and the other touchy and of a hot disposition ", wrote Dr John Brennan, later archbishop of Cashel, at the time, so it is the more to the credit of both parties that their differences were so much controlled by charity and humility. Bd Oliver, indeed, interfered in 1671 to prevent the viceroy, who for his own reasons wanted to banish Dr Talbot.

These two years were not otherwise uneventful, but a period of tremendously

hard and difficult work, of clearing the ground for an improvement of the spiritual state of the people which the new primate was not to see. The Synod of Clones legislated rigorously against abuses among both clergy and laity; Plunket himself went out into the wilds of Ulster to reason with the *tories*, men who had taken to brigandage as a desperate last resort for making a living, but were reinforced by bad characters of all sorts: many of these he reformed and others he enabled to go abroad; he established the Jesuits in Drogheda, where they ran a school for boys and a college for ecclesiastical students; he even aspired to extend his ministry to the Gaelic-speaking Catholics of the highlands and isles of Scotland, but the difficulties were too great; he laboured to maintain discipline among his clergy, to put into force the decrees of the Council of Trent, and to forestall Jansenist infiltration through those who had been trained in France and Flanders, to enforce better observance among the friars, and to adjust the strained relationships both between seculars and regulars and between the orders themselves, whose differences were deliberately aggravated by the civil authorities for political ends. All this, the day-to-day care of his flock, and much more, had to be done with one eye all the time on the likelihood of incurring the penalties of *praemunire* for acknowledging the Pope's jurisdiction and resorting to the Holy See; moreover, it had to be done under conditions of "astounding poverty", which Bd Oliver shared with all his brother bishops and clergy. In this connection one of his complaints is particularly significant for all who live in non-Catholic countries: "The poverty of the bishops prevents their associating with the Protestants from which great good might be derived." He himself was on friendly terms with the Protestant bishops and gentry of Ulster, who had great regard for him and for his sake were disposed not to oppress Catholics; the Synod of Clones expressed its gratitude to the Holy See for sending them "a pastor so assiduous in good works, so exemplary in life and conduct, that he has won for himself and his clergy the love and reverence even of the enemies of our faith".

In 1673 the well-meant but tortuous politics of King Charles II provoked a fresh outbreak of persecution. Archbishop Talbot was banished and the Archbishop of Tuam fled to Spain; at first Bd Oliver was not interfered with, but he went into hiding with Dr Brennan, Bishop of Waterford, who was in 1676 advanced to the see of Cashel. These two were in continual danger of arrest and lived under circumstances of grinding physical hardship and penury, carrying on their pastoral work to the best of their ability. It was made even more difficult for Bd Oliver by the enmity of a section of schismatic or quasi-schismatic Catholics who, beginning with Friar Peter Walsh, O.S.F., of "Remonstrance" notoriety, had been a grave trouble to the archbishop, and had support from some of the abettors of the *tories*. A number of serious charges were framed by Friar Fitzsymons and other malcontents against the primate, and these Dr Brennan was deputed by the Holy See to examine; his report entirely exonerated Bd Oliver.

In 1678 the miserable conspiracy called after its promoter Oates's Plot matured, and in August was launched. The panic which it caused in England had its repercussions in Ireland, where an order of expulsion was made against all Catholic bishops and regular priests, and people were officially encouraged by proclamation to "make any further discovery of the horrid popish plot". Lord Shaftesbury's agent, Hetherington, MacMoyer, an expelled Franciscan, and Murphy, an excommunicated secular priest, all jail-birds, put their heads together, "informed"

against Bd Oliver in London, and the lord lieutenant was ordered to arrest him. On December 6, 1679, he was shut up in Dublin Castle: here he was able to help his old opponent, Dr Talbot, on his death-bed, for the archbishop of Dublin had been allowed to return to Ireland, but was arrested for complicity in the "popish plot", although he was actually a dying man. Oliver Plunket was put on trial at Dundalk for conspiring against the state by plotting to bring 20,000 French soldiers into the country and levying a tax on his clergy to support 70,000 armed men for rebellion. For two days no witnesses turned up for the prosecution, and on the third day only MacMoyer, who was drunk, and asked for a remand until the other witnesses could be procured. It was obvious to Shaftesbury that the archbishop would never be convicted on so absurd an indictment in Ireland; he was therefore removed to Newgate prison in London. He was allowed no intercourse with any but his warders, from whom a fellow-prisoner, Dom Maurus Corker, O.S.B., learned that during his nine months' imprisonment Bd Oliver spent his time in almost continual prayer, fasted several days a week, and was always quietly cheerful and courteous.

The first time his trial came on the grand jury found no true bill; he was not released, but it was adjourned till June 1681 to enable the accused's witnesses to arrive in London, but even then they could not come in time; from the rapscallion Irish in London who were prepared to swear away their primate's life, the prosecution selected nine, of whom the chief were MacMoyer and his confederate Duffy, of whom Bd Oliver said that they were "two friars, whom I have endeavoured to correct for seven years, renegades from our religion, and dastard apostates". There is a doubt if the court had jurisdiction over the Irishman, and the trial was conducted with only a semblance of justice, so that Lord Campbell, writing of the judge, Sir Francis Pemberton, calls it "a disgrace to himself and country": the jury found the accused guilty of high treason; and judgement was reserved. It was pronounced a week later, and the Primate of All Ireland was condemned to be hanged, disembowelled and quartered; in delivering sentence Pemberton gave expression to the hatred of that faith for which the martyr died: "... the bottom of your treason was your setting up of your false religion ... the most dishonourable and derogatory to God and His glory of all religions or pretended religions whatsoever ... a greater crime cannot be committed against God than for a man to endeavour the propagation of that religion. ..."

During his last two weeks of life the archbishop was allowed the ministrations of Dom Maurus Corker, and both he and Oliver's own letters to his friends and ecclesiastical superiors testify to the glorious frame of mind in which he was; one letter contains a very gratifying tribute to the generosity and constancy of the English Catholics. The execution took place on Friday, July 1 (O.S.), 1681; there was a huge crowd at Tyburn to whom the martyr protested his innocence of treason and his loyalty to the king, praying for him and for his own enemies. He was dead before he was cut down from the scaffold. The mutilated body was buried in the churchyard of St Giles-in-the-Fields, whence it was taken to the English Benedictine abbey of Lamspring in Westphalia in 1684; two hundred years later the relics were translated to Downside Abbey, where they are now enshrined; the martyr's head is preserved in St Peter's church at Drogheda. Bd Oliver Plunket was beatified in 1920; his feast is observed throughout Ireland, Australia and New Zealand, and in the English diocese of Clifton wherein his shrine is situated.

The life history and martyrdom of Bd Oliver Plunket were for the first time adequately recounted from the available sources by Dr Patrick Moran, afterwards cardinal. His book, entitled *Memoirs of the Most Rev. Oliver Plunket*, was printed in 1861, and a second revised edition appeared in 1895. There had, however, already been an Italian life written by Marangoni (1712), as well as long notices by Dodd and Bishop Challoner. Of the more important documents many are printed in Cardinal Moran's *Spicilegium Ossoriense*. See Mrs H. Concannon's biography (1935) and an important volume of historical studies under his name (1937). There are short popular lives by a sister of Notre Dame (1920) and by Fr H. Gaffney (*Oliver*, 1946). The *Downside Review* for January 1921 gives an account of the martyr's relics and their translation, with a more complete text of some of his letters. See also Alice Curtayne, *The Trial of Oliver Plunkett* (1953); and an important article by Fr John Brady in the *Irish Ecclesiastical Record* for 1954.

THE MARTYRS OF INDO-CHINA, I (A.D. 1745-1840)

AMONG the martyrs of Indo-China beatified in 1906 were four, all Dominicans, who suffered before the nineteenth century. BD FRANCIS GIL and BD MATTHEW LEZINIANA were beheaded in 1745, on January 22. During his eight years of captivity Father Francis conducted an apostolate from his prison that resulted in numerous conversions; Father Matthew, on the other hand, had been a fugitive for thirteen years, during which he never ceased to minister in secret to the native Christians. BD HYACINTH CASTENEDA and BD VINCENT LIEM suffered twenty-eight years later, on November 7, 1773. Hyacinth had been sent from Spain to the Philippines (the voyage took him two years), and gone thence to China. Here he was arrested and taken from prison to prison, being dragged before the judges and ordered to apostatize fourteen times before he was finally deported from the country. Then he was sent to Tongking (Viet-Nam). After three years he was arrested when he went aboard a ship on the river at Ke-Uang to administer the sacraments. He was joined in his prison (his cell was too small to stand up in) by Vincent Liem, a priest and the first Indo-Chinese Dominican to suffer martyrdom. His parents were Christians of good position, and he was a missionary among his fellow-countrymen for fourteen years before he was taken, cruelly ill-treated, and put to death. BB. Francis, Matthew and Hyacinth were Spaniards.

Thus fertilized with the blood of martyrs, Christianity during the first two decades of the nineteenth century made great progress in Indo-China, but this was at once followed from 1820 to 1841, by a period of violent persecution by which the Annamite sovereign, Minh-Mang, tried to stamp out the faith. He was at first held in check by the governor of Cochin-China, who was well disposed towards the Christians, but after his death in 1832 Minh-Mang gave full rein to his violence. All new missionaries had long been excluded; Christians were now ordered publicly to renounce their religion by trampling upon the crucifix, churches were to be destroyed, and teachers suppressed. In 1836 all ports except one were closed to Europeans, death was decreed for all priests, and a systematic hunting-out of missionaries began; lay people as well gave their lives in large numbers. In 1900 Pope Leo XIII beatified seventy-seven of these martyrs, among the principal of whom were BB. IGNATIUS DELGADO Y CEBRIAN, vicar apostolic of Eastern Tongking, and DOMINIC HENAREZ, his coadjutor, both Dominicans of Spanish nationality who had worked in that mission for nearly fifty years. The persecution having broken out anew in 1838 the two bishops went into hiding, but Bd Ignatius was at once caught and carried in a small cage to Nam-Dinh; a crucifix had been

thrown on to the road outside the city for the bearers to carry him over, but at his earnest entreaty it was removed; however, it was put back immediately he had passed and none of his devoted followers were allowed to go in after him except they trod upon it as they passed. Bd Ignatius was sentenced to be beheaded, but he was seventy-six years old and infirm, and he died on July 12 before the sentence was carried out, from hunger and thirst and exposure to the sun and dust in a cage too small for him to stand up in. His titular episcopal see was Melipotamus, and he was succeeded in it two years later by Nicholas Wiseman, afterwards cardinal and first archbishop of Westminster, who on being given a choice of titular sees chose this out of the regard and honour he had for the martyr.

Bd Dominic and his Annamite Catechist, BD FRANCIS CHIEN, were also confined in a cage, and beheaded on June 25. Another catechist, BD THOMAS TOAN, twice gave way under torture, but each time repented and earned his crown by dying in prison of lack of food, June 27, 1840. Among the other Indo-Chinese beatified were three secular priests, BB. PETER TUAN, BERNARD DUE and JOSEPH NIEN; a physician, BD JOSEPH CANH; a tailor, BD THOMAS DE; and two peasants, BB. AUGUSTINE MOI and STEPHEN VINH; these while in prison converted and baptized a number of their fellow countrymen. Many of these martyrs were subjected to most ingenious and horrible tortures, and under this pressure three of them, who were all soldiers by trade, and had been suffering for over a year, gave in and trampled on the crucifix. It is alleged that they did this under the influence of a drug, administered with the idea of making an impression on the people, who had been greatly moved by the constancy of the martyrs, by a public apostasy of this sort—how history sometimes seems to repeat itself! Afterwards, anyway, all three disavowed their action and were put to death, two being sawn in twain and the third strangled; they are venerated as BB. AUGUSTINE HUY, NICHOLAS THE and DOMINIC DAT. All the above and twelve others were Dominican friars or tertiaries or otherwise closely associated with the Order of Preachers.

One of the best known of the martyrs of Annam was BD JOSEPH MARCHAND, a priest of the Paris Society of Foreign Missions. Because he was captured at Saigon when the town was in the hands of some rebels (who had in vain tried to get his countenance and support), he was treated with extra and unbelievable barbarity, and died while his flesh was being torn off his body with red-hot tongs. A representative martyr of these seventy-seven, a member of the same society, was BD PETER DUMOULIN-BORIE. To carry on under the stress of persecution it was necessary often and secretly to change his residence, and he wrote at the time: "I travel by night by bridle-ways and indirect foot-paths, rain and wind notwithstanding, often thick with mud or up to my middle in water. Where are you going like that? you ask. To find the lost sheep and rescue them from the maw of that wolf, the Devil. . . . But my height makes me easily recognizable; I am too long and they will shorten me." At last he went into hiding but was betrayed, and in July 1838 thrown into prison with two Annamite priests, BB. PETER KOA and VINCENT DIEM. In addition to cross-questioning them about their religion their captors blasphemed and talked obscenely in their presence. "You can rip up my body if you want to", said Bd Peter, "but at least stop talking like that." While in prison he learned of his nomination to the titular see of Acanthus as vicar apostolic. People were freely allowed to come and see him, and Christian and

heathen alike were struck by his gaiety and patience. When he refused to disclose to a mandarin the names of those who had sheltered him, an officer remarked, "You hold your tongue now, but what about when you are flogged ?" " I shall see what I will do then. I won't flatter myself in advance ", replied the bishop elect. A few days after he was again examined, and in reply to their questions said, " I am thirty and a half years old. I came to Tongking in a ship belonging to a well-known mandarin. I have lived in the province of Quang-Binh five or six years and visited nearly every place in it. The names of the places don't matter." Thereupon he was beaten with bamboos so savagely that his flesh was laid open in strips. The mandarin asked if he felt the pain, and was told, " I am made of skin and bone like any other man, so why shouldn't I feel the pain ?" He wrote from prison to one of his fellow-missionaries : " As to a hope of seeing one another again in this world, we must not think of it. The tiger eats his victim, he doesn't let him go ; and I tell you frankly I should be sorry to miss so good an opportunity. . . . I ask you to say the usual three Masses for me. . . . As I am so soon to appear before God's judgement-seat the merits of our divine Saviour reassure me and the prayers of the good associates of the Propagation of the Faith give me confidence. . . . I have no books with me and not even a rosary, only a piece of string in which I have tied knots." During four months he was often flogged and tortured for refusing to name his *confrères* or to trample on the crucifix, and the other two priests shared his constancy and his sufferings. On November 24, 1838, they were led out to die. On the way a mandarin asked if they were not afraid. " Why should we be ? We're neither rebels nor brigands, so we need fear only God." Fathers Koa and Diem were strangled. Peter Dumoulin-Borie was to be decapitated, but the headsman was half-drunk and butchered him with seven blows.

Another young member of the Paris Society of Foreign Missions had given his life in the previous year. He had been ordained at Macao at the age of twenty-five in 1834. This was Bd John Charles Cornay. The principal scene of his labours was Ban-no in Annam, where unfortunately a brigand chief sought to take refuge, but was imprisoned and expelled by the inhabitants, largely composed of Christians. Out of revenge this man denounced the commune to the mandarins, stating that in defiance of the laws they were keeping a Catholic priest in hiding amongst them. The mandarins were not fanatical and took no action. Then the man's wife made a pretence that she wanted to become a Christian, and by that means obtained evidence of the Abbé Cornay's presence in the village and information as to his manner of living. During the night she buried a number of weapons in the plot of ground he cultivated, and then laid an information that an armed insurrection was being plotted by the priest. The story was believed, soldiers were sent, the arms were found, the missionary arrested, and put in a *cang*. He seems to have been treated with a curious mixture of severity and kindness. He was at first left without food and exposed to the terrible rays of the sun ; it was June, and Annam is well within the tropics. On the other hand, as time went on, some little indulgence was shown him. The gaiety of this youth of twenty-eight seems quite to have won the hearts of those who had more immediately to do with him. He had a beautiful voice, and the various commanders and mandarins before whom he was brought nearly always made him sing to them, though he must often have been near to fainting from hunger, illness and want of sleep. The cage, or rather the series of cages, in which he was kept for three months, loaded moreover

with chains for part of the time, did not allow of his lying down at full length. On two occasions he was most cruelly beaten, in an attempt to extort from him a confession of the conspiracy for which he had been denounced. Not the least part of his sufferings was the brutal treatment of two or three faithful Christians who were flogged and tortured in his presence.

In the end the sentence to be passed upon him was referred to higher authority, and the reply having come by mounted courier, it was carried out the same day, September 20, 1837. And now history again seems to repeat itself. It is recorded of the Spanish martyr St Fructuosus, who died in the third century, that on the day that he suffered he was still careful to observe the fasts of the Church. They offered him food before the lawful hour, but he announced that he would break his fast in Heaven. Similarly, September 20 being an ember day, the Abbé Cornay, in spite of the sufferings of his confinement and of ill-health, would not dispense himself from the common law. A huge crowd assembled, for no European had ever suffered there before. A large body of soldiers took part in the procession and kept order. The sentence was displayed upon a placard and ran in these terms:

> The culprit called Tan, whose true name is Cao-Lang-Ne (*i.e.* Cornay),* of the kingdom of Flu-Lang-Sa (*i.e.* France) and of the town of Loudun, has been found guilty as the teacher of a false religion masquerading in this country, and as the head of an insurrection. The supreme tribunal decrees that he is to be hewn to pieces and that his head, after being exposed for three days, is to be thrown into the river. May this exemplary sentence be a warning to all. The 21st of the eighth moon of the eighteenth year of the reign of Minh-Mang.

The penalty enjoined was an extreme form of punishment, reserved for cases of high treason. The limbs of the condemned man were usually cut off joint by joint, and it was only after he had been thus mutilated that his head was stricken off and the trunk quartered. In this case the presiding magistrate, seemingly at some risk to himself of royal disfavour, showed mercy, and the martyr was decapitated by a single blow of the sword before the rest of the sentence was carried out. During the long procession which preceded the execution the holy missionary sang hymns and canticles alond with all the strength which remained to him, and his courage made a deep impression on pagans and Christians alike.

Today, July 11, is the feast of Bd Ignatius Delgado and his companions. Other martyrs in Indo-China are mentioned under November 6.

The earliest first-hand information regarding these martyrdoms will be found in the *Annales de la Propagation de la Foi*, vols. xi and xii (1839–1840). More detailed accounts are supplied in the various books of A. Launay, *Les 52 serviteurs de Dieu* (1893), *Les 35 vénérables serviteurs de Dieu* (1907), *Les bienheureux de la Société des Missions Étrangères* (1900), and in his *Histoire de la Société des Missions Étrangères* (1894). See also the *Analecta O.P.*, vol. iv (1900), pp. 577–645; H. Walter, *Leben, Wirken und Leiden der 77 sel. Martyrer von Annam und China* (1903); and J. R. Shortland, *The Persecutions of Annam.* For the earlier period see D. Collantes, *Hist. de la Prov. del S. Rosario de Filipinas, China e Tunkin, O.P.* (1785). For Marchand there is a life by Fr J. Chauvin (1936), and for Cornay one by Fr R. Plus (1947), both in French.

* The Chinese always confuse the letters *r* and *l*. Thus both the *r* of Cornay and the *r* of France are rendered by a sound which is here written *lang*.

12: ST JOHN GUALBERT, ABBOT, FOUNDER OF THE VALLOMBROSAN BENEDICTINES (A.D. 1073)

ST JOHN GUALBERT was born at Florence towards the end of the tenth century, the son of a nobleman. Hugh, his elder and only brother, was murdered by a man reputed to be his friend, and John conceived it to be his duty to avenge his brother. Under the influence of his resentment, heightened by the sorrow and persuasion of his father, he listened to the voice neither of reason nor of religion. The motive of revenge is criminal if it be present even in demanding the just punishment of an offender; much more if it push men to vindicate their own cause themselves by returning injury for injury and by wreaking wrongs on those that inflict them. But John was persuaded that his honour in the world required that he should not suffer so flagrant an outrage to pass unpunished. One day he came upon the murderer in so narrow a passage that it was impossible for either to avoid the other. John drew his sword and advanced upon the defenceless man, who fell upon his knees, his arms crossed on his breast. The remembrance of Christ, who prayed for His murderers on the cross seized the heart of the young man; he put up his sword, embraced his enemy, and they parted in peace.

John went on his road till he came to the monastery of San Miniato, where, going into the church, he offered up his prayers before a crucifix. And as he continued his prayer the crucifix miraculously bowed its head, as it were to give a token how acceptable were the sacrifice of his revenge and his sincere repentance. Divine grace so took possession of his heart that he went to the abbot and asked to be admitted to the religious habit. The abbot was apprehensive of his father's displeasure; but after a few days John cut off his hair himself, and put on a habit which he borrowed. John devoted himself to his new state in the dispositions of a true penitent, so that he became entirely a new man.

When the abbot of San Miniato died John, apparently on account of a scandal concerning the abbatial succession, left the house with one companion in quest of a closer solitude. He paid a visit to the hermitage of Camaldoli, and while there decided to make a new foundation of his own. This he did in a pleasant place near Fiesole, called Vallis Umbrosa, where with his companions he built a small monastery of timber and mud walls and formed a little community serving God according to the primitive austere rule and spirit of St Benedict. The abbess of Sant' Ellero gave them ground on which to build. The saint added to the original Rule of St Benedict certain constitutions, one of which was the provision of *conversi*, lay-brothers, and the abolition of manual work for choir-monks. Vallombrosa was perhaps the first monastery in which the institution of *conversi* appeared. The life of this congregation was one of great austerity, and for some time it flourished and established other houses; but though it still exists it now numbers but few monks.

St John Gualbert feared no less the danger of too great lenience and forbearance than of harshness, and was a true imitator of both the mildness and zeal of Moses, whom the Holy Ghost calls "a man exceeding meek above all men that dwelt upon earth". His humbleness would not allow him to receive even minor orders; he was zealous for poverty, and would not allow any of his monasteries to be built on a costly or imposing scale, thinking such edifices not agreeable to a spirit of poverty. His kindness to the poor was not less active than his love for poverty.

He would have no poor person sent from his door without an alms, and often emptied the stores of his monasteries in relieving them; in a famine he supplied, sometimes by miracle, the multitudes of people that flocked to Rozzuolo. The saint was endowed with the spirit of prophecy, and by his prayers restored many sick persons to health. Pope St Leo IX went to Passignano on purpose to converse with him and Stephen X had the greatest esteem for him. Pope Alexander II testified that the whole country where he lived owed to his zeal the extinction of simony, for John's enthusiasm for the purely contemplative life did not prevent him and his monks from taking an active part in putting down that disorder, which was rife at the time.

St John Gualbert died on July 12, 1073, the only certain date in his history, being eighty or more years old. Pope Celestine III enrolled him among the saints in 1193.

The materials for St John's life are in a sense abundant: see the long list in BHL., nn. 4397–4406. Still we do not get from them much significant detail. The earliest is that by Bd Andrew of Strumi (*d.* 1097): unfortunately the only manuscript is mutilated. Another biography, by Bd Atto, must have been written within half a century of the saint's death. Perhaps another narrative belonging to the twelfth century, which was edited by Davidsohn in his *Forschungen zur älteren Geschichte von Florenz* (1896), is not the least valuable of our available sources. Curiously enough this last omits all reference to the pardon accorded to the murderer, from which incident St John's conversion is said to date. The two lives first named are printed in the *Acta Sanctorum*, July, vol. iii, and that by Andrew of Strumi has been re-edited in the folio continuation of MGH., *Scriptores*, vol. xxx, part 2 (1929). There is a popular sketch in Italian by D. F. Tarani (1903), and see Lugano, *L'Italia Benedettina* (1929), pp. 307–356.

ST VERONICA (First Century)

Few Christian legends are better known and more valued than that of St Veronica, who compassionately wiped the face of Jesus when He fell beneath the load of His cross on the way to Calvary. Nor is that to be wondered at, for it is a most touching story that appeals at once to the heart of every Christian and, in the version which makes her the wife of a Roman officer, is a moving example of contempt of public opinion and human respect. But the legend, though ancient, has only a vague tradition to support it, and the identifications of the woman to whom the name Veronica has been given are several and various. In its origins the story seems to have been more concerned with the miraculous image of our Lord's face imprinted on the cloth with which it was wiped than with the love and charity that prompted the action. Thus in a widespread western version Veronica came to Rome and cured the Emperor Tiberius with the precious relic, which at her death she left to Pope St Clement. In France, on the other hand, she is called the wife of Zacchaeus (Luke xix 2–10), who when her husband becomes a hermit (under the name of Amadour at Rocamadour), helps to evangelize the south of France. Other versions make her the same person as Martha, the sister of Lazarus, the daughter of the woman of Canaan (Matt. xv 22–28), a princess of Edessa, or the wife of an unknown Gallo-Roman officer. The earliest version of the Veronica story is found in a later Latin addition to the fourth or fifth-century apocryphal work *The Acts of Pilate* or *Gospel of Nicodemus;* it is called there *Cura Sanitatis Tiberii*, and in it Veronica is identified with the woman who had an issue of blood (Matt. ix 20–22), and this identification occurs elsewhere.

The name Veronica has been the subject of a good deal of speculation. It has

been suggested and widely received that among several alleged authentic likenesses of our Lord (generally " not-made-with-hands ") the one on the handkerchief of the kind woman was distinguished as *vera icon*, the " true image " ; this became *veronica* and was transferred to the woman as a personal name. Certainly such images were and are called holy veronica, corrupted in Middle English to " vernicle ". But it is significant that in the East the *haemorrhoïssa* was called by the name Berenike (victory-bringer) before ever there was any indication of an association with a miraculous image. Origen, in the first quarter of the third century, in his polemic *Contra Celsum*, speaks of the Valentinians regarding the *haemorrhoïssa* as a type of Wisdom under the name of Prounike, whom Celsus had confounded into a Christian virgin.

St Veronica is not mentioned in any of the earliest historical martyrologies, nor is she named in the Roman Martyrology today, and St Charles Borromeo removed her feast and office from the church of Milan. A house of Veronica was pointed out at Jerusalem in the early fifteenth century, when the devotion of the stations of the cross was beginning to take its present form ; but the Veronica incident, in common with several others, only gradually became a permanent station in the series. It was omitted in Vienne so late as 1799.

That a compassionate woman wiped the face of our suffering Lord may well have happened, and Christians do well to ponder her action and revere her traditional memory. The existence of a cloth claimed to be the original veil of Veronica in St Peter's at Rome is a greatly venerated witness to the tradition, but from the nature of the case there can be no guarantee of its authenticity.

The Bollandists discuss this legend in two different places, first in February, vol. i, and then again in July, vol. iii, dealing with the supposed identity of Veronica with the woman whom our Lord healed of an issue of blood. A considerable literature has grown up in connection with the Veronica legend. After K. Pearson, *Die Fronika* (1887), we have the excellent investigation of von Dobschütz in his *Christusbilder*, continued in his article " Das Schweisstuch der Veronica " in *Monatschrift f. k. Kunst* (1909) ; and see P. Perdrizet, " De la Véronique et de Ste Véronique ", in *Seminarium Kondakovianum* (1932), pp. 1–16. See also H. Leclercq in DAC., vol. vii, cc. 224–225 and 2458–2459. The suggestion that Veronica = *vera icon* has sometimes been attributed to Mabillon, but it is found already in the *Speculum Ecclesiae* of Giraldus Cambrensis : see Thurston, *Holy Year of Jubilee* (1900), pp. 58, 152–153 and 193–195, where the passage is quoted in full. In the time of Dante and Petrarch an immense devotion centred in this supposed relic kept in St Peter's ; there is some evidence that the cloth, the lineaments depicted upon which are now completely effaced, has been preserved there ever since the time of Pope John VII, A.D. 705–707. For the sixth station in Jerusalem, see *Revue biblique*, t. i (1892), pp. 584 *seq.*, and H. Vincent in *Le Lien*, February 1951, pp. 18–26.

ST JASON (First Century)

While on his second missionary journey St Paul stayed at Salonika, in the house of one Jason. In consequence of Paul's successful preaching, the Jews, " moved with envy and taking unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar ; and besetting Jason's house sought to bring them out unto the people. And not finding them, they drew Jason and certain brethren to the rulers of the city, crying, ' They that set the city in an uproar are come hither also, whom Jason hath received. And these all do contrary to the decrees of Caesar, saying that there is another king, Jesus.' And they stirred up the people and the rulers of the city, hearing these things. And having taken satisfaction of Jason and of the rest, they let them go " (Acts xvii 5–9). This is

probably the Jason referred to with Lucius and Sosipater as the kinsmen of St Paul in his letter to the Romans (xvi 21), and in the Greek legend he is represented as bishop of Tarsus in Cilicia, going with St Sosipater, bishop of Iconium, to Corfu, evangelizing that island, and dying there. After preaching successfully for some time the two missionaries were thrown into prison, where they converted seven thieves who afterwards achieved martyrdom (their apocryphal story is mentioned in the Roman Martyrology on April 29). The Syrians, however, venerate Jason as the apostle of the district round Apamea and as a martyr who was thrown to the beasts. The Roman Martyrology wrongly identifies him with the Mnason of Acts xxi 16, " an old disciple " with whom St Paul was to lodge in Jerusalem, and makes Cyprus the place of his death as well as of his birth.

The confusion of Mnason and Jason seems to have originated in a mention in Ado's martyrology of " Mnaso, antiquus Christi discipulus ". The Bollandists, *Acta Sanctorum*, July, vol. iii, point out that in one manuscript known to them the name was written Naso. This might easily have been misread. Baronius in his notes to the Roman Martyrology conveniently assumes that there were two Jasons, one of whom lived in Thessalonica, the other in Cyprus.

SS. HERMAGORAS AND FORTUNATUS, MARTYRS (FIRST CENTURY ?)

THERE is an eighth-century tradition that St Mark the Evangelist, before he went to found the church of Alexandria, was sent from Rome by St Peter to be the apostle of Aquileia, where he preached, strengthened his testimony by miracles, and made many converts. When he left he chose for their pastor an " elegant person " called Hermagoras, who was consecrated bishop by St Peter and is venerated in Istria and the neighbourhood as first bishop of Aquileia. Together with his deacon, St Fortunatus, he first preached the gospel in Belluno, Como, Ceneda and other places. The late and quite untrustworthy acts of St Hermagoras narrate that Nero sent his envoy Sebastius to Aquileia to carry out the edicts against Christians, who tortured Hermagoras and threw him into prison. At midnight his dungeon was illuminated by a celestial light which so impressed the gaoler that he was converted ; but the man very imprudently ran about the city, crying out, " Great is the God of Hermagoras ! Behold His wonders ! " Many people flocked to the prison, saw the radiance, and were also converted, so that Sebastius sent an executioner who beheaded the bishop and his deacon under cover of darkness. Although a St Fortunatus was undoubtedly honoured as a martyr at Aquileia, there seems to be nothing to connect him with any Hermagoras.

See the *Acta Sanctorum*, July, vol. iii ; Delehaye's CMH., pp. 371–372 and his *Origines du Culte des Martyrs*, pp. 331–332.

SS. NABOR AND FELIX, MARTYRS (A.D. 303 ?)

ST AMBROSE greatly praised these martyrs and multitudes of people flocked to Milan to venerate them. Late legends say that they were Moorish soldiers in the army of Maximian Herculeus, stationed at Milan, and that they were beheaded for their faith at Lodi ; but these legends are imitated from those of other soldier martyrs, such as St Victor of Marseilles, and are historically worthless. The names of SS. Nabor and Felix occur in the canon of the Milanese Mass, and their *cultus* was widespread in northern Italy.

The short Latin text which professes to preserve the " acts " of SS. Nabor and Felix has been printed in the *Acta Sanctorum*, July, vol. iii. The martyrs are duly commemorated in the " Hieronymianum ", and it is impossible to doubt the antiquity of their cult at Milan. See Delehaye's Commentary on that martyrology, and his *Les Origines du Culte des Martyrs*, pp. 335–337.

ST JOHN THE IBERIAN, ABBOT (*c.* A.D. 1002)

THE little-known Church of Georgia (Iberia) was distinguished in its early ages by the vigour of its monastic life, not only in Georgia but also in Syria, Palestine, Sinai, Bithynia, Greece and its islands; and finally, when St Athanasius the Athonite was organizing the religious life on Mount Athos, a foundation was made there. The beginning of this monastery of Iviron was due to St John the Iberian and his son St Euthymius, and we are fortunate in having an account of them written by a monk, George, who was almost their contemporary there.

John belonged to a noble Iberian family and was distinguished alike by his personal attraction, military valour, intellectual ability and uprightness of life. But in early middle-age he parted from his wife and family, gave up his fortune and official post, and retired to a monastery on Mount Olympus in Bithynia. From here he had to visit the court at Constantinople, for his son Euthymius had been given, with other young Georgian nobles, as hostages to the emperor. He was able to retrieve him and take him back to Olympus, whence after a time the attentions of his followers consequent on his growing reputation for sanctity drove them to seek greater seclusion in the *laura* of St Athanasius on the Holy Mountain of Athos. Here he was employed for two years as cook, until he was joined by his brother-in-law, John Thornikios, who had given up a brilliant military career to serve God as a monk, when the three compatriots were given permission to build separate cells and a chapel for themselves. About the year 980 it was decided to establish an independent monastery for Iberians, who were now coming to the mountain in numbers. This was done, much of the expense being met by the ex-general's share of the booty of his last campaign. But after his death St John resolved to take flight, with his son and a few specially dear disciples, to Spain; he had never been keen on starting the new monastery, and now his friend was no longer there to share them, the bustle and worry were more than he could bear. They got as far as Abydos, where the prefect learned of their plan, reported it to Constantinople, and John was ordered to go there. Come into the presence of the emperors, Basil II and Constantine VIII, they said to him, " Holy father, we have testified to our regard for your goodness by great marks of esteem and affection. Why then do you run away from us and try to emigrate to a strange land ? " To whom he replied, " Religious and most mighty emperors, I am a poor layman and I find myself badly off in this world, overcome by all sorts of wickedness. That is why I wish to go to some far country where I can concern myself with my soul's salvation. There I can live in poverty and get rid of the crowd of cares and visitors which came to me with the coming of my brother-in-law." However, with great trouble he was persuaded to return to Athos and the government of Iviron.

During the last years of his life St John was kept to his bed by gout and general debility; he bore his sufferings with great patience, praising God for sending him so painful an affliction. When his strength entirely failed, he handed the government of the monastery over to his son, but till the end nothing was done without his authorization. On his death-bed, *c.* 1002, he exhorted his brethren: " Let

no one distract you from our holy work and from the love of God, that is, from humble obedience and a close unity and harmony of souls; so will you be saved in this mortal life and gain for the future eternal life by the love which our Lord Christ bears towards human kind. May the kind and all-pitiful God have mercy on you and lead you in the way of His divine teaching and holy will, by the intercession of the all-holy Mother of God and of all the saints. Amen. Never fail to receive guests well and share with the poor, according as you are able, those things which God in His goodness has given to you. Observe the memory of our spiritual father Athanasius every year. . . . Pray for me, my children and brethren, and do not forget me. . . ." He asked and received the blessing of his son Euthymius, and peacefully gave his soul to God. His biographer says of him: "Truly our blessed father John was a man dear to God and worthy of all veneration. Like Abraham he went forth from his own country, to lead a life of exile and poverty. He gave himself into the hands of the spiritual fathers, and God made him the equal of those whom he took for his pattern." And of the monastery which he unwillingly co-operated in founding: "Behold this famous *laura*, magnificently built and dignified by all kinds of decoration—these blessed men raised it with great labour and endless industry to be a place of refuge for many souls. They built heavenly churches, which they filled with holy books and venerable images. They endowed it with lands, with farms, with dependencies and cells, and provided for the most fitting celebration of the sacred rites. From the most pious emperors they obtained for it protection and charters. They gathered therein monks of angelic life, who by their translation of the sacred texts become an ornament of our country and the flower of our language." It was in this work that St Euthymius particularly distinguished himself, translating over fifty religious works from Greek into Iberian.

St John extended his benefactions to Leo the Roman, who founded on Mount Athos a monastery of Benedictines, the first and only Latin institution ever established at the headquarters of Byzantine monasticism; this abbey was swept away centuries ago, but St John's own monastery of Iviron still flourishes, though it has been transferred from the Georgians to the Greeks.

The history of St John the Iberian, or "the Hagiorite", was first published in the language of the original by G. M. Sabinin in 1882 at Petersburg, but a more critical text appeared at Tiflis in 1901. More recently Fr Paul Peeters made a copiously annotated Latin translation, printed in vol. xxxvi of the *Analecta Bollandiana* (1922), pp. 8–68, and a French translation appeared in *Irénikon*, vol. vi (1929) and vii (1930). Fr Peeters is of opinion (*Analecta Bollandiana*, vol. xlix, 1931, p. 284) that St John died at latest in 1002, and that the life above summarized, which also contains an account of John's son and successor, St Euthymius, must have been written by George the Hagiorite about forty years later. See also Hasluck, *Athos and its Monasteries* (1924), pp. 162–164; M. Tamarati, *L'Église Géorgienne* (1910), pp. 318–332; and D. Attwater, *Book of Eastern Saints* (1938), for a popular account of St John and his son.

BD ANDREW OF RINN (A.D. 1462)

ANDREW was born in 1459, the son of Simon and Maria Oexner, peasants of Rinn, near Innsbruck. At two years old his father died and the boy was confided to the care of his uncle, Mayer, an innkeeper of the village. On July 12, 1462, the child disappeared, and his mother eventually found him hanging dead from a tree, his body terribly slashed with knife-cuts. Mayer explained that he had sold him to some Jewish pedlars as the boy was a nuisance to him, and showed the payment

he had received—but the gold pieces were turned to yellow willow leaves; the man was out of his mind, he had to be confined, and died raving.

It must be noticed that at the time no active notice was taken of Mayer's statement that Andrew had been taken away by Jews; but when in 1475 certain Jews of Trent were tortured into a confession that they had murdered a Christian boy, Simon, of that city, the peasants of Rinn accused them of like dealings with Andrew. The place where his body was found was named the Judenstein, miracles were reported, the veneration of the child as a martyr spread all over the northern Tirol, and in 1670 a chapel was built to shelter his relics. In 1750 Pope Benedict XIV allowed the *cultus* and granted a local office in honour of Andrew; but five years later the same pope refused the request of the bishop of Brixen for the canonization of the boy. It may reasonably be held that he was not a victim of the Jews at all, but was killed by his mad uncle in an outburst of homicidal mania.

See the *Acta Sanctorum*, July, vol. iii; where also may be found the reproduction of a curious set of engravings, published at Innsbruck in 1658, depicting the principal incidents of the story of the martyrdom. For a reference to some similar cases of alleged ritual murder see March 24 herein, under Simon of Trent, and August 27, Little St Hugh.

BD JOHN JONES, MARTYR (A.D. 1598)

JOHN JONES, known on the mission as John Buckley and having the names in religion of Godfrey Maurice, came of a Catholic family of Clynog Fawr in Caernarvonshire. He became a Friar Minor of the Observance in Rome, and in 1592 he was sent at his own request to the English mission and lodged for a time in London. He worked in various parts of the country until 1596, when he was arrested on an order of the priest-hunter Topcliffe, and subjected to cruel tortures. He was kept in prison for two years, during which time he contrived to reconcile Bd John Rigby, a layman who for a time conformed to Protestantism and suffered death in 1600 for his repentance. On July 3, 1598, Bd John was tried for having been ordained overseas and returned to the realm. He protested that he had never been guilty of any treason, and asked that his case should be referred to the conscience of the judges, rather than to an ignorant jury. Mr Justice Clinch pointed out to him that his offence was treason by statute, whereto the prisoner replied, "If this be a crime I must own myself guilty; for I am a priest and came over into England to gain as many souls as I could to Christ". The place fixed for his execution was St Thomas Waterings in the Old Kent Road, the place where in days not then long past pilgrims to the shrine of St Thomas Becket had made their first halt and watered their horses at a ford (Chaucer mentions it in the prologue to the *Canterbury Tales*). When the martyr had been dragged to this place on a hurdle, the hangman was found to have forgotten the rope, and it took an hour to fetch it; Bd John passed the time in prayer and in talking to the people, asserting that he had prayed daily for the queen's welfare. His head was displayed in Southwark and his members in the Lambeth and Newington roads; two young men were committed to prison for trying to rescue these relics, but where they failed others succeeded.

See Challoner, MMP., pp. 234–239; Catholic Record Society *Publications*, vol. v, pp. 362–375; *The Rambler*, January 1859, pp. 49–55; Mason, *Certamen Seraphicum* (1885 ed.), p. 17.

13:* ST SILAS (FIRST CENTURY)

IN the Roman Martyrology under July 13 is the entry: "In Macedonia, the death of the blessed Silas, who, being one of the first brethren and sent by the Apostles to the churches of the Gentiles with Paul and Barnabas, was full of the grace of God and readily fulfilled the office of preaching; and, glorifying Christ in His sufferings, was afterwards at rest."

Silas is first mentioned in chapter xv of the Acts of the Apostles, when he was chosen with Judas as "chief men among the brethren" to go with Paul and Barnabas to Antioch bearing the letter from the Council of Jerusalem to the Gentile converts in Syria. Judas and Silas, "being prophets also themselves", took part in the exhortation and confirming of the brethren, and Silas remained with Paul and Barnabas at Antioch until the disagreement arose between those two, when he was chosen by Paul to go with him in his visitation of the other churches of Syria and Cilicia, and ultimately into Macedonia. At Philippi he shared St Paul's beating and imprisonment, and with him was miraculously delivered. He stopped behind with Timothy at Berea, but they received a message from the apostle at Athens that they should join him again, and they overtook him at Corinth. Here St Paul wrote his two letters to the Thessalonians, in each of which he refers to Silas in the full form of his name, Silvanus. Nothing more is known of him, but traditionally he lived the rest of his life in Europe and died, as the martyrology says, in Macedonia. It is possible that St Peter's secretary, Silvanus (1 Peter v 12), is the same disciple.

We know nothing of St Silas beyond what is told us in the New Testament. See the *Acta Sanctorum*, July, vol. iii, and *cf.* Vigouroux, *Dictionnaire de la Bible*, and Hastings, *Dictionary of the Bible*.

SS. MAURA AND BRIGID (FIFTH CENTURY ?)

THERE is an old *cultus* of these maidens in Picardy, but scholars have found it impossible to give a satisfactory account of them from the sources available. According to these legends they were British princesses from Northumbria, who made a pilgrimage to Rome; on their way home through Gaul they were set upon by heathen outlaws or Frankish raiders and put to death at Balagny-sur-Thérain. Here they were buried and there arose a *cultus* of them as martyrs. In the middle of the seventh century St Bathildis, the queen of King Clovis II, who came from England and (especially as she was a slave-girl) may have been a Briton, attempted to translate their relics to her monastery at Chelles; she was prevented by divine intervention, and forced to leave them at Nogent-les-Vierges (Oise), where they were solemnly enshrined in 1185. St Louis IX had a great devotion to these saints and was a benefactor of their shrine and church, to which he made pilgrimage, and a cessation of the plague at Beauvais attributed to their intercession further endeared them to the people.

St Gregory of Tours relates of his predecessor, St Euphronius, that, having heard of a mysterious light seen over a bramble-covered hill and of a vision of two maidens asking for a chapel to be built on the hill because two holy virgins were

* St Analectus, pope, appears in many calendars on this day. He is now recognized to be the same person as St Cletus, April 26. The separate name of Anacletus has now been expunged from the general calendar and the Roman Martyrology.

buried there, he himself visited the spot, and it was revealed to him that the maidens were called Maura and Britta; they had been solitaries at Ariacum (now Sainte-Maure), and had died in the fifth century, not long after St Martin. The relics were found, the chapel built, and a *cultus* begun in Touraine which still exists: their feast is kept at Tours on January 28. Because of the likeness in names and era attempts have been made to show them identical with the saints of Nogent.

See the *Acta Sanctorum*, January, vol. ii; Stanton, *Menology*, pp. 659–660; Renet, *S. Lucien et les autres SS. du Beauvaisis* (1895), vol. iii, pp. 573–579; *Mémoires de la Soc. des Antiquaires de Picardie*, vol. x, pp. 117–119.

ST EUGENIUS, Bishop of Carthage (A.D. 505)

The Roman provinces in Africa were for a long time one of the richest and most noble portions of the empire, but when its rulers, to preserve Italy, abandoned its extremities, Genseric, King of the Vandals, in 428, passed into this country and in a short time became master of those fertile provinces. The Vandals, who were mostly Christians but infected with the Arian heresy, laid the country waste, plundered churches and monasteries, burned alive two bishops and tortured others to extort from them the treasures of their churches, razed the public buildings at Carthage, and banished St Quodvultdeus, bishop of that city, with many others. But for the brief episcopate of St Deogratias, the episcopal see of Carthage had remained vacant for fifty years, when in 481 Huneric, who had succeeded Genseric, permitted the Catholics on certain conditions to choose one who should fill it. The people pitched upon Eugenius, a citizen of the place, eminent for his learning, zeal, piety and prudence; and he became so dear to his flock that every one of them would have thought it a happiness to lay down his life for him. His charities to the distressed were very great, especially considering his poverty. But he always found resources for their necessities in the hearts of his people, and he refused himself everything that he might give all to the poor. When others reminded him that he ought to reserve something for his own necessities, his answer was, "If the good shepherd must lay down his life for his sheep, can it be excusable for me to trouble about the passing needs of my body?"

The influence of St Eugenius was so strong that the king became alarmed, and he ordered the bishop not to occupy his episcopal chair or to preach in public or to allow any Vandals into his churches. Eugenius replied that the law of God commanded him not to shut the door of a church against any who wished to enter it. Huneric then posted guards at the doors of the Catholic churches, who when they saw any man or woman going in recognizable as a Vandal by his clothes and long hair, used forked sticks which, twisted into the hair and violently drawn back, tore off hair and skin together. Some thus lost their eyes, others died, and women who had been scalped in this way were led through the streets as a warning to others. A fierce persecution was thus initiated.

Bishop Eugenius was spared in the first storm, and he was soon informed by Huneric that the orthodox Catholics were to meet in a conference with the Arian bishops at Carthage. Eugenius answered that the terms were not equal, seeing their enemies were to be judges; and that as it was the common cause of all churches, other churches ought to be invited and consulted, "especially the Church of Rome, which is the head of all churches. I will write to my fellow bishops, who will be able with me to show you our common faith." It is said that about this

time one Felix, who had been long blind, addressed himself to St Eugenius, desiring him to pray over him that he might recover his sight, saying he had been told in a vision so to do. The bishop showed great reluctance, but at length, after blessing the font for the administration of baptism on the eve of the Epiphany, he turned and said to the blind man, " I have told you that I am a sinner, and the least of all men ; but I pray God that He show you mercy according to your faith, and restore to you your sight ". Then he made the sign of the cross on his eyes, and the blind man saw. Huneric sent for Felix, and examined the circumstances of the miracle, which he found too evident to be called in question ; but the Arian bishops told him that Eugenius had performed it by magic.

The conference, when it assembled in 484 to discuss the divisions between Catholics and Arians, was a farce ; and Huneric took the opportunity of so many bishops assembled in Carthage to plunder them, and then deport them to forced labour. St Eugenius, after having long encouraged others to the conflict, was himself suddenly carried into exile, without being allowed to take leave of his friends. He found means, however, to write a letter to his flock, which St Gregory of Tours has preserved. In it he says : " I with tears beg, exhort and implore you, by the dreadful day of judgement and the aweful light of the coming of Christ, that you hold fast the Catholic faith. Keep the grace of baptism and the anointing of chrism. Let no man born again of water return to the water." This he mentions, because the Arians in Africa, like the Donatists, rebaptized those that came over to their sect. St Eugenius protests to his flock that, if they remain constant, no distance nor death could separate him from them in spirit ; but that he was innocent of the blood of those that should perish, and that this his letter would be read before the tribunal of Christ at the last day for the condemnation of apostates. " If I return to Carthage "says he, " I shall see you in this life ; if not, I shall meet you in the other. Pray for us, and fast ; fasting and almsdeeds have never failed to move God to mercy. Above all things, remember that we are not to fear those who can only kill the body."

St Eugenius was carried into the desert country in the province of Tripoli and committed to the care of Antony, an Arian bishop who treated him with barbarity. At this time apostates signalized themselves above others by the cruelties which they exercised upon the orthodox. Elpidophorus, one of this number, was appointed judge at Carthage ; and St Muritta, the deacon who had assisted when he was baptized in the Catholic Church, being brought before him, took with him the white garment with which he had clothed the apostate coming out of the font. Holding it up before the whole assembly, he said, " This robe will accuse you when the Judge shall appear in majesty at the last day. It will bear testimony against you to your condemnation." This Muritta, with the archdeacon St Salutaris, is mentioned together with St Eugenius in the Roman Martyrology on this day.

King Huneric died in 484, and his nephew Gontamund who succeeded him recalled St Eugenius to Carthage in 488 ; some years later the orthodox churches were reopened and the other clergy allowed to return. But the next king, Thrasimund, was again a persecutor. He eventually condemned Eugenius to death ; but he was reprieved and banished to Languedoc, which was then subject to Alaric, King of the Visigoths, who was also an Arian. He died in exile in 505 in a monastery near Albi.

The principal authority is Victor of Vita, *Historia persecutionis Vandalicae* (the best edition is that of Petschenig in the *Corpus ss. eccles. Lat.*, vol. vii) ; but the more relevant

matter is reprinted in the *Acta Sanctorum*, July, vol. iii, together with a few passages from Gregory of Tours, etc. See also S. Mesnage, *L'Afrique chrétienne* (1912); Ludwig Schmidt, *Geschichte der Vandalen* (1901); Hefele-Leclercq, *Conciles*, vol. ii, pp. 930–933; and Duchesne, *Histoire ancienne de l'Église*, vol. iii.

ST MILDRED, ABBESS OF MINSTER-IN-THANET, VIRGIN (*c.* A.D. 700)

OUR forefathers had an extraordinary veneration for St Mildred, though the scanty records we have of her life give no clue to the reason for this popular devotion. William of Malmesbury says that her remains, which were translated (or rather carried off by stratagem) in 1033 to St Augustine's at Canterbury, were venerated above all the relics in that holy place. Furthermore, the rock which received St Augustine's first footprints was known until comparatively recent times, not as his, but as St Mildred's rock. She was the second daughter of Merewald, an Anglian ruler, and of St Ermenburga or Domneva, a Kentish princess, and she had two sisters, Milburga and Mildgytha, as well as a brother, who were also reckoned as saints.

Egbert, King of Kent, had caused two nephews to be secretly murdered in the Isle of Thanet. He was filled with compunction, and sending for their sister Ermenburga from western Mercia, he paid her the wergild, the penalty for murder which the law ordained should be paid to the relatives of the victim. In satisfaction for the crime he settled land on her, upon which she founded a monastery in which prayers should be continually offered for the souls of the two princes. The monastery was called Minster, in the Isle of Thanet, and Ermenburga at first took charge of it herself. As her daughter Mildred gave evidence of a vocation for the religious life, she sent her to the convent of Chelles in France to be educated. Here she was persecuted by the unwelcome attentions of a young nobleman, who sought to induce her to marry him. She stood firm and eventually returned to England and rejoined her mother. St Theodore, Archbishop of Canterbury, received her into the community. Soon St Ermenburga gave over her charge to her daughter, who appears to have been the first abbess of Minster, under which title she attended a council in Kent. Her aunt Ermengytha served God in the same house with such fervour that she was ranked among the saints and her tomb became a place of pilgrimage.

Of St Mildred's life we are told that she fasted often and was intensely humble. "She was merciful to widows and orphans, and a comforter to all the poor and afflicted, and in all respects of easy temper and tranquil." She died of a lingering and painful illness probably towards the close of the seventh century, but the date is quite uncertain. During the reign of Canute her relics were taken, more or less forcibly, to St Augustine's abbey at Canterbury, whence some portion of them later found their way to Deventer in Holland. Thence a small relic was sent in 1882 to the Catholic church at Minster, where her feast is observed as its titular saint. In 1937 Minster Court, on the site of the successor of St Mildred's monastery, was occupied by Benedictine nuns from the ancient St Walburga's abbey at Eichstätt, thus reviving monastic life there after a thousand years.

It is curious that Bede seems nowhere to mention St Mildred, but lives of her were written at a much later date by Goscelin, Thorn and Capgrave. See the *Acta Sanctorum*, February, vol. iii, and especially Stanton's *Menology*, pp. 332–333. St Augustine's Abbey, Ramsgate, publishes a useful pamphlet on St Mildred and her sisters.

BD JAMES OF VORAGINE, ARCHBISHOP OF GENOA (A.D. 1298)

THIS James took his name from the village of Viraggio, now Varazze, near Genoa, where he was born about the year 1230. He entered the Order of Preachers at the age of fourteen, and after some years of the most devoted study and spiritual exercises began to preach in the churches of Lombardy and was soon famous for his power. He taught theology and Sacred Scripture in various houses of his order, became prior at Genoa, and in 1267 was elected prior provincial of the Lombard province. To be given this office when only thirty-seven years old gave rise to some adverse comment which he silenced by the prudence and ability with which he discharged it: so much so that he held it for an unbroken period of nineteen years, and when he laid it down was appointed definitor. On the death of Charles Bernard, Archbishop of Genoa, in 1286, the chapter wished Bd James to succeed to the see, but he refused. Two years later he was entrusted by Pope Nicholas IV with the duty of raising the interdict and removing the censures imposed on the same city for having helped the revolting Sicilians against the king of Naples. In 1292 the see again became vacant, again the chapter elected Bd James, and again he refused; but this time he was obliged to withdraw his refusal and he was consecrated at Rome. His episcopate of six years was troubled by continuous hostilities between Guelfs and Ghibellines, represented respectively by the *rampini* and the *mascarati*, and the new archbishop laboured without ceasing to bring about political and social peace; in this he did not succeed, for an apparent reconciliation in 1295 proved to be only a truce, and in the following year the feud broke out as badly as ever. Bd James did not forget his religious vow of poverty, and liberally bestowed the revenues of his great see on the needy and those suffering from civil strife, in the endowment of hospitals and monasteries, and for the repair of churches; he was a model to the bishops of northern Italy, some of whom adopted his measures to maintain the discipline of their clergy.

But it is as a writer that James of Voragine is chiefly famous. One work attributed to him, the translation of the Bible into Italian, cannot by any means be proved; if he did it, every copy has perished. It is as the author of *Legenda Sanctorum*, now everywhere known as *Legenda Aurea*, "The Golden Legend", that his name is known and venerated; it is the most famous, and for the mind of the people the most influential, collection of legends or "lives" of the saints that has ever been put together. From the point of view of history it is entirely uncritical and worthless—except as a sidelight on the unsophistication and simple mentality of the folk for whom it was written. But as a book of devotion, of edification, it is a superb work of art: the author perfectly accomplished what he set out to do, to write a book which people would read and whose message of love for God and hatred for sin they could not misunderstand; but for the Reformation, Caxton's beautiful translation might have had the same effect on English thought and writing as the Jacobean Bible and the *Imitation of Christ* have had, or as other versions had in other countries. It is illustrative of the narrowness of historical Humanism when contrasted with the true scientific spirit that, whereas Luis Vives, Melchior Cano and others roundly condemned the *Legenda Aurea*, the Bollandists have shown a nice appreciation of it. Father Delehaye says:

> For a long time the Golden Legend, which is so accurately representative of the hagiographic labours of the middle ages, was treated with supreme

disdain, and scholars showed no mercy towards the worthy James of Voragine. " The man who wrote the Legend ", declared Luis Vives, " had a mouth of iron and a heart of lead."

It would in fact be hard to speak of it too severely if it were conceded that popular works are to be judged according to the standards of historical criticism. But people are beginning to realize that this is an injudicious method, and those who have penetrated into the spirit of the Golden Legend are very far from referring to it in scornful terms.

I confess that, when reading it, it is somewhat difficult at times to refrain from a smile. But it is a sympathetic and tolerant smile, and in no way disturbs the religious emotion excited by the picture of the virtues and heroic actions of the saints.

In this picture God's friends are represented for us as what is greatest on earth ; they are human creatures lifted up above matter and above the miseries of our little world. Kings and princes honour and consult them, mingling with the people in order to kiss their relics and implore their protection. They live, even here on earth, in God's intimacy, and God bestows upon them, with His consolations, something also of His power ; but they only make use of it for the good of mankind, and it is to them that men have recourse in order to be delivered from sufferings both of body and soul. The saints practice all the virtues in a superhuman degree ; gentleness, mercy, the forgiveness of injuries, mortification, renunciation, and they render these virtues lovable, and they urge Christians to practise them. Their life is, in truth, the concrete realization of the spirit of the Gospel, and from the very fact that it brings home to us this sublime ideal, legend, like all poetry, can claim a higher degree of truth than history itself " (*The Legends of the Saints*, cap. vii, pp. 229–231).

The book was exceedingly popular and widely distributed in the middle ages, and in 1470 the first printed edition of the original Latin was published at Basle ; within ten years printed versions had appeared in Low German, Italian, French and Czech. Caxton made the first edition printed in English at Westminster in 1483. No other book was reprinted more often between 1470 and 1530 ; by 1500 there were over seventy editions in Latin, fourteen in Low German, eight in Italian, five in French and three each in English and Czech—it was indeed the first printed best-seller. The *cultus* of Bd James began at once after his death in 1298 and was confirmed in 1816.

For a devotional account of the incidents of the life of Bd James, the illustrated biography by M. de Waresquiel, *Le B. Jacques de Voragine* (1902), may be recommended. Most other books and essays deal predominantly with the literary side of his career. Among these may be mentioned the two articles of E. C. Richardson in the *Princeton Theological Review*, 1903 and 1904 ; P. Butler, *Legenda aurea, Légende dorée, Golden Legend* (1899) ; and the article in DTC. For a fuller bibliography see Taurisano, *Catalogus hagiographicus O.P.* On E. C. Richardson's *Materials for a Life of Jacopo da Varagine* (1935), see *Analecta Bollandiana*, vol. liv (1936), pp. 440–442. Several modernized versions of Caxton's *Golden Legend* have been published in recent times, and a new translation appeared in New York (2 vols.) in 1941.

ST FRANCIS SOLANO (A.D. 1610)

THIS saint was born at Montilla in Andalusia in 1549, did his studies in the school of the Jesuits, and in 1569 joined the Franciscan Observants at his birthplace. He

was duly professed and in 1576 ordained priest. Full of zeal and charity and an ardent desire for the salvation of souls, he divided his time between silent retirement and the ministry of preaching. His sermons, though without the ornaments of studied eloquence, had a great effect in reforming his hearers. The saint was appointed master of novices, and when his charges were at fault he gave a penance not to them but to himself, for if they transgressed, he said, the blame must be his.

Francis exercised his ministry in southern Spain for many years and heroically during the plague of 1583 at Granada, when he himself was struck down but made a quick recovery. After the epidemic was passed he asked to be sent as a missionary into Africa ; this was refused, but when in 1589 King Philip II wanted more friars of the Observance in the West Indies, Francis was selected to go with Father Balthazar Navarro to Peru. The missionaries sailed to Panama, crossed the isthmus, and again took ship on the other side. But in approaching Peru they ran into a bad storm and were driven aground on a sandbank. The ship looked as if she were going to pieces, and the master ordered that she be abandoned, leaving aboard her a number of Negro slaves for whom there was no room in the single lifeboat. Francis had these men under instruction and he now refused to leave them, so he remained behind on the ship, which was breaking up. He gathered them around him, encouraged them to trust in the mercy of God and the merits of Jesus Christ, and then baptized them. This he had scarcely done when the vessel parted amidships, and some of the Negroes were drowned. The remainder were on the part of the hull that was firmly aground, and there they remained for three days, Francis keeping up their courage and rigging signals of distress. When the weather broke the ship's boat returned and took them off to join the others in a place of safety, whence they eventually were conveyed to Lima.

Now began twenty years of untiring ministry among the Indians and Spanish colonists. First of all Francis was sent to Tucuman, in the north of what is now the Argentine Republic ; he set himself to learn the Indian languages and dialects, and from thence went on a missionary journey through the Chaco to Paraguay, where in after years were to be the famous " reductions " of the Society of Jesus. In these days it is difficult to realize what such a journey meant in those ; this friar not only did it, but made numerous converts as well. After a time he was made *custos* of the houses of his order in Tucuman and Paraguay, and so was able to supervise the missions he had planted, but when his term in that office was ended he was appointed guardian of the Lima friary. Here there was plenty of work of another kind for him to do among the Peruvian Spaniards of that port, of Trujillo, and other towns. In 1604 his preaching in the public square against the corruptions of Lima and his comparison of the fate of a sinful soul to that of a doomed city had so powerful an effect on the people that their consciences caused them to fear an impending calamity like to that of Ninive, and a panic threatened. The viceroy was alarmed and consulted St Turibius, archbishop of the city, who with the Franciscan commissary general required of St Francis that he should calm the people, who had already had examples of his gift of prophecy, by declaring his true meaning, which was not to foretell a material destruction of buildings but a spiritual loss of souls.

It is said that St Francis had the gift of tongues, and for his miracles he was called the " Wonder-worker of the New World " ; in his funeral sermon Father Sebastiani, S.J., said that God had chosen him to be " the hope and edification of all Peru, the example and glory of Lima, the splendour of the Seraphic order ".

A habit of his, very reminiscent of his religious father and namesake, was to take a lute and sing to our Lady before her altar. He died on July 14, 1610, while his brethren were singing the conventual Mass, at the moment of consecration, saying with his last breath, " Glory be to God ". His whole life, says Alvarez de Paz, was a holy uninterrupted course of zealous action, yet at the same time a continued prayer. St Francis Solano was canonized in 1726.

There is a very full account of this great missionary in the *Acta Sanctorum*, July, vol. v, which includes a reprint of the life by Tiburtio Navarro, together with a number of documents submitted in the process of beatification. A still more copious life by Fray Diego de Cordova appeared twenty years after the saint's death. There are modern biographies in most languages : a translation of the short sketch by F. Courtot was included in the Oratorian series in 1847, an English life appeared in New York in 1888, and a German one by O. Maas in 1938. Some of these, notably that of A. M. Hiral in French (1906), are devotional rather than critical. There is a sketch by J. Wilbois in the series " Profils franciscains " (1942). The saint's feast is observed on differing dates ; he is named in the Roman Martyrology on the day of his death, July 14.

BD THOMAS TUNSTAL, MARTYR (A.D. 1616)

THOMAS TUNSTAL was born at Whinfell, near Kendal. He entered the English College at Douay in 1606, was ordained priest, and sent on the mission in 1610. He was arrested almost at once and spent the rest of his life in various prisons. He contrived to escape from Wisbech Castle by sliding down a rope, and took refuge with a friend near King's Lynn ; but he was immediately discovered, under the following circumstances. In sliding down the rope he had very badly skinned his hands, and for lack of attention the raw places had gone septic. His host recommended him to consult a certain kindly woman, who did many medical services for the poor, and this he did. Lady L'Estrange, for that was her name, cleaned and dressed his hands, not without some curiosity as to who the poorly dressed but well-bred stranger might be ; unfortunately she did not keep her curiosity to herself but mentioned the man to her husband, Sir Hammond L'Estrange. He was a justice of the peace and knew that there was hue and cry for a priest escaped from Wisbech, and when he heard that the injured man was staying in the house of a recusant he at once ordered his arrest, in spite of the entreaties of his wife to forget what she had said.

Bd Thomas was committed to Norwich gaol, and brought up at the next assizes in that city, when he was condemned on the evidence of a single false witness, one Symons. This fellow swore that the prisoner had reconciled two Protestants and tried to do the same with himself. The alleged converts were called and deposed that they were still Protestants, but that Mr Tunstal had urged them in general terms to holiness of life. Mr Justice Altham offered the oath of supremacy, which Bd Thomas refused, asking, however, that he might have opportunity to expose his faith and reasons before a minister. The request was disregarded and sentence pronounced. At the scaffold the next morning he was met by Sir Hammond L'Estrange, whom he heartily forgave, saying, " I beseech God that my guiltless blood may not lie heavy upon you and yours ". When he was asked if he were a Jesuit he replied that he was not, but a secular priest who had made a vow to join the Order of St Benedict, and he therefore asked the sheriff that his head might be set up on St Benet's gate. He answered a nagging question from a minister about whether he expected salvation from his good works, called for a

glass of water, and enquired the hour; when told eleven o'clock, he said, "Then it is near dinner-time. Sweet Jesus, admit me though most unworthy to be a guest this day at thy table in Heaven." He quietly blessed the fire and the rope, and with the prayer, "Jesu, have mercy on me!" upon his lips, he was turned off; he was left to hang till he was dead and his head was displayed on St Benet's gate of Norwich as he had wished.

The account of Bd Thomas given in Challoner, MMP., is not quite satisfactory owing to some confusion into which he was betrayed by Raissius, but the difficulties have been cleared up and all the available evidence collected in the account published by Dom Bede Camm under the title of *Nine Martyr Monks* (1931), pp. 238–257. But there is still some uncertainty about the day of the month on which he suffered.

14: ST BONAVENTURE, CARDINAL-BISHOP OF ALBANO, DOCTOR OF THE CHURCH (A.D. 1274)

OF the youth of this greatest successor of St Francis of Assisi nothing is known beyond the facts that he was born at Bagnorea, near Viterbo, in the year 1221, the son of John Fidanza and Mary Ritella. He was clothed in the order of Friars Minor and studied at the University of Paris under an Englishman, Alexander of Hales, "the Unanswerable Doctor"; Bonaventure, who was to become known as the Seraphic Doctor, himself taught theology and Holy Scripture there from 1248 to 1257. His penetrating genius was balanced by the most careful judgement by which, while he dived to the bottom of every subtle inquiry, he cut off whatever was superfluous, dwelling only on that knowledge which is useful and solid, or at least necessary to unravel the false principles and sophistry of erroneous opinions. Thus he became a proficient in scholastic philosophy and theology. Whilst he referred all his studies to the divine honour and his own sanctification, he was careful not to lose the end in the means or to let his application degenerate into dissipation of mind and idle curiosity. Not content to make his studies a continuation of prayer, he devoted to formal prayer a great part of his time, knowing this to be the key of all spiritual life. For only the Spirit of God, as St Paul teaches, can lead us into the secrets and designs of God, and engrave His teachings on our hearts. Such was the innocence and purity in which Brother Bonaventure lived, that Alexander of Hales used to say of him that he "seemed not to have sinned in Adam". A remarkable cheerfulness always appeared in his countenance, which resulted from the inward peace of his soul, for as he himself says, "A spiritual joy is the greatest sign of the divine grace dwelling in a soul".

He had no eyes to see anything in himself but faults and imperfections, and this humility sometimes withheld him from holy communion, notwithstanding the desire of his soul to be united to the object of his love and to approach the fountain of grace. But God by a miracle overcame his fears. "Several days had passed", say the acts of his canonization, "nor durst he yet presume to present himself at the heavenly banquet. But whilst he was assisting at Mass, and meditating on the passion of Jesus Christ, our Saviour, to crown his humility and love, put into his mouth by the ministry of an angel part of the consecrated Host, taken from the hand of the priest." From this time his communions were without scruple and sources of great joy and grace. Bonaventure prepared himself to

receive the priesthood by long fasts and fervent prayer, that he might obtain an abundant measure of grace for that sacred dignity which he looked forward to with fear and trembling, so high and incomprehensible did it appear to him. A prayer which he composed for his own use after Mass, beginning with the words, *Transfige dulcissime Domine Iesu*, " Pierce, dearest Lord Jesus, the inmost depths . . ." is recommended by the Church to us all at that most solemn time.

Bonaventure was called by the obligations of his priestly character to labour for the salvation of his neighbour, and to this he devoted himself with enthusiasm. He announced the word of God to the people with an energy which kindled a flame in the hearts of those that heard him; everything was burning with love that came from his mouth. While at the University of Paris he produced one of the best-known of his written works, the *Commentary on the Sentences* of Peter Lombard, which covers the whole field of scholastic theology. Of it Pope Sixtus IV said that " he uttered such things on sacred science that the Holy Ghost would seem to have spoken by his mouth ". The years of his public lecturing at Paris were greatly disturbed by the attack made on the mendicant friars by the other professors at the university. Jealousy of their pastoral and academical success and the standing reproof to worldliness and ease of the friars' lives were in part behind this attempt to get them excluded from the schools. The leader of the secular party was William of Saint-Amour, who made a bitter onslaught on the mendicants in a book called *The Perils of the Last Times*, and other writings. Bonaventure, who had to suspend lecturing for a time, replied in a treatise on evangelical poverty, named *Concerning the Poverty of Christ*. The pope, Alexander IV, appointed a commission of cardinals to go into the matter at Anagni, and on their findings ordered Saint-Amour's book to be burnt, vindicated and reinstated the friars, and ordered the offenders to withdraw their attack. A year later, in 1257, St Bonaventure and St Thomas Aquinas received the degree of doctor of theology together.

For Blessed Isabella, St Louis IX's sister, and her nunnery of Poor Clares at Longchamps, St Bonaventure wrote *Concerning Perfection of Life*. Other mystical works of his are the *Soliloquy* and *Concerning the Threefold Way*. The love which every word breathes in the writings of this doctor pierces the heart, and Gerson, the learned and devout chancellor of the University of Paris, writes of his works, " Among all the Catholic doctors Eustachius (for so we may translate his name of Bonaventure) seems to me the best for enlightening the understanding and at the same time warming the heart. In particular his *Breviloquium* and *Itinerarium mentis in Deum* are written with so much force, art and conciseness that nothing can be beyond them." In another book he says: " Bonaventure's works seem to me most suitable for the instruction of the faithful. They are solid, safe and devout; and he keeps as far as he can from niceties, not meddling with logical or physical questions which are foreign to the matter in hand. Nor is there any doctrine more sublime, more divine, or more conducive to religion." Trithemius, a learned Benedictine, writes, " Whoever would be both learned and devout, let him read the works of Bonaventure ". This is particularly to be understood of his spiritual treatises. The joys of Heaven were the frequent meditation of his soul, and he endeavoured by his writings to excite in others the same fervent desire for our heavenly country. He writes that " God Himself, all the glorious spirits, and the whole family of the eternal King wait for us and desire that we should be with them; and shall not we long above all things to be admitted into their happy

company ? He who had not in this valley of tears continually raised his soul above visible things to become already, in ardent desire, an inhabitant of those blessed regions, would be considerably abashed upon appearing amongst them." Bonaventure puts the perfection of Christian virtue, not so much in the more heroic life of a religious state, as in performing our ordinary actions well. " The perfection of a religious man ", he says, " is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue." It is a continual crucifixion of self-love, a complete sacrifice of all our actions, moments and affections, and the reign of God's grace throughout our whole lives ; St Bonaventure's deep appreciation of this is illustrated by an anecdote related of him and Bd Giles of Assisi (April 23).

In 1257 Bonaventure was chosen minister general of the Friars Minor. He was not yet thirty-six years old, and the order was torn by dissensions, some of the friars being for an inflexible severity, others demanding certain mitigations of the rule ; between the two extremes were a number of other interpretations. Some of the extreme rigorists, the so-called Spirituals, had even fallen into error and disobedience, and thus given a handle to the friars' opponents in the Paris dispute. The new minister general wrote a letter to his provincials in which he made it clear that he required a disciplined observance of the rule, involving a reformation of the relaxed, but giving no countenance to the excesses of the Spirituals. At Narbonne in 1260, the first of the five general chapters which he held, he produced a set of constitutions on the rule, which were adopted and had a permanent effect on Franciscan life, but they failed to pacify the excessive rigorists. At the request of the friars assembled in this chapter, he undertook to write the life of St Francis, which he compiled with a spirit which shows him to have been filled with the virtues of the founder whose life he wrote. St Thomas Aquinas, coming one day whilst he was employed in this work, saw him through the door of his cell in contemplation, and going away, said, " Let us leave a saint to work for a saint ". The resulting biography, the " Greater Legend ", is a work of great value for the life of St Francis ; but St Bonaventure can hardly be acquitted of a tendency sometimes to strain his material so as to tell against those who favoured a moderation of the strict Franciscan life. He governed his order for seventeen years and has been justly called its second founder.

In 1265 Pope Clement IV nominated St Bonaventure to be archbishop of York in succession to Geoffrey of Ludham ; he induced the pope to accept his refusal, but in 1273 Bd Gregory X created him cardinal-bishop of Albano, adding a command to accept that charge without alleging any pretext against it, and immediately to come to Rome. He sent legates to meet him on the road with the hat and other insignia of the office, and it is said that they found the saint in a convent of his order in the Mugello near Florence, washing the dishes. He desired them to hang the cardinal's hat on the bough of a tree, because he could not decently take it in his greasy hands, and left them to walk in the garden till he had finished his work. Then taking up the hat he went to the legates, and paid them the respect due.

Gregory X ordered him to prepare the matters to be dealt with in the general council which he had called to meet at Lyons for the reunion of the Greeks, the Emperor Michael Palaeologus having made proposals to Pope Clement IV for union. All the best theologians were sent for : St Thomas Aquinas died on the way thither. But St Bonaventure was the outstanding figure in this great assembly.

He arrived with the pope some months before it began, and between the second and third sessions he held his last general chapter of his order, in which he abdicated the office of minister general. When the Greek delegates arrived he conferred with them, and the reunion with Rome was duly effected. In thanksgiving the pope sang Mass on the feast of SS. Peter and Paul, and the epistle, gospel and creed were sung first in Latin then in Greek; St Bonaventure preached. But amidst all this triumph, on the night of July 14–15, the Seraphic Doctor died; his mortal eyes were spared the pain of seeing Constantinople speedily repudiate the union it had sought and he had laboured to make good. Peter of Tarentaise, a Dominican friar, afterwards Pope Innocent V, preached his panegyric, in which he said: "No one ever beheld Bonaventure who did not conceive a great regard and affection for him; and even strangers were desirous to follow his counsel and advice, simply from hearing him speak: for he was gentle, courteous, humble, pleasing to all, compassionate, prudent, chaste and adorned with all virtues."

There is a story told that when St Bonaventure, as minister general, visited the friary of Foligno there was a certain friar who wished to talk with him, but his humility and shyness would not allow him to force himself on his superior's notice. When, however, Bonaventure had gone, and the friar realized that he had missed his chance, he plucked up courage, pursued the general down the road, and catching him up, begged for a few words alone. The saint at once withdrew with him to the roadside, and their conversation was a long one. When at length the friar had returned home, comforted and rejoicing, Bonaventure noticed signs of impatience among those waiting for him. He smiled and gently rebuked them. "My brethren", he said, "I could not do otherwise. I am at the same time both prelate and servant, and that poor brother is both my brother and my master. These are the words of the rule: 'The ministers shall receive the brethren with charity and kindness, and so hold themselves towards them that the brethren shall be able to treat with them as masters with their servants, for the ministers must be the servants of all the friars.' And so I, as minister and servant, must be at the disposal of this poor brother who is my master, and help him according to my ability and his needs". In this spirit did he discharge the office which he had taken up with the words, "I well know my own incapacity, but I also know that it is hard to kick against the goad. And so, in spite of my want of understanding, my inexperience in affairs, and my great unwillingness, I will not persist in opposition to the wish of a numerous family and the order of the supreme pontiff, for fear lest at the same time I should resist the will of God. Therefore I take upon my weak shoulders a heavy, nay, an almost intolerable, burden. I hope for help from Heaven and count on all the help your good-will can give me." In those two passages is Bonaventure the saint, simply humble and simply charitable. Had he never been a member of the Seraphic order he would still deserve the title of Seraphic Doctor because of the angelic virtues with which he adorned his learning. He was declared a doctor of the Church in 1588, having been canonized in 1482.

There is no formal contemporary or quasi-contemporary life of St Bonaventure, but there are abundant references to him in the chronicles of the Franciscan Order and in other early sources. The most important notices of this kind, extracted *e.g.* from Salimbene, Bernard of Besse, Angelo Clareno, "the Chronicle of the XXIV Generals", etc., have been carefully re-edited in vol. x of the monumental Quaracchi edition of the works of the Seraphic Doctor. The text of the canonization process instituted at Lyons in 1479–1480 (the canonization itself only took place in 1482 under Sixtus IV) has been printed in *Miscellanea*

Francescana di storia, di lettere, di arti, vols. xvii and xviii (1916 and 1917), but it deals mainly with miracles. Of the numerous modern biographies, the most reliable seems to be that of L. Lemmens as published in an Italian version at Milan in 1921. In this edition the original German text (1909) has been extensively revised in deference to criticisms, notably those made in the *Archivum Franciscanum Historicum* (vol. iii, pp. 344–348). The life written in Italian by D. M. Sparacio (1921) emphasizes the point of view of the Conventual Franciscans and is not free from a certain animus. Similarly that of Leonard de Carvalho e Castro (1923, in French), though admirably presented, rather minimizes the active part taken by St Bonaventure at Paris in opposition to Dominican teaching. On the other hand this theological combativeness of the great Franciscan is somewhat exaggerated by the Capuchin Father Jules d'Albi in his book, *S. Bonaventure et les luttes doctrinales de* 1267–1277 (1923). An important study of the chronology of St Bonaventure, 1257 to 1274, by P. Glorieux, in the *Archivum Franciscanum Historicum* (vol. xix, pp. 145–168), seems to leave little room for the contention of A. G. Little in the same volume (pp. 289–291) that the Seraphic Doctor visited Oxford towards the close of the year 1259. Finally mention should be made of two other biographies in French, that of E. Clop (1922) and E. Gilson (1927), as also of the excellent appreciation of St Bonaventure in P. Gratien, *Histoire de la fondation et de l'évolution de l'Ordre des Frères Mineurs* . . . (1928), pp. 249–333. A good bibliography is provided in the work last named, as also in DTC. See also É. Longpré in DHG., t. ix, cc. 741–788, and in *Dictionnaire de spiritualité*, t. i, cc. 1768–1843. Bonaventure's *Breviloquium*, a concise summary of his teaching, was translated into English in 1946.

ST DEUSDEDIT, Archbishop of Canterbury (A.D. 664)

When St Honorius, the last of the companions of St Augustine to govern the church of Canterbury, died in 653, he was succeeded as sixth archbishop by Frithona, who took the name of Deusdedit. He came from the territory of the South Saxons and was the first Englishman to become primate ; he was consecrated by St Ithamar, the first English bishop of Rochester. Of his life or the events of his episcopate nothing is known. He consecrated Ithamar's successor at Rochester, but the two or three other official acts attributed to him are very uncertain. He died during the plague, probably on October 28, 664, and was buried in the abbey-church of SS. Peter and Paul, outside the walls of Canterbury.

See Plummer's edition of Bede's *Historia Ecclesiastica*, text and notes ; a life by Goscelin (see Hardy, *Catalogue*, vol. i, pp. 261–262) adds nothing to Bede " but declamation or inference ".

ST MARCHELM (*c.* A.D. 762)

Marchelm (Marceaumes, Marculf, Marcellinus) was one of several young Englishmen who in the early part of the eighth century followed St Willibrord into Holland to evangelize the Frisians. The statement in the forged life of St Suitbert (professedly written by Marchelm) that he was one of the eleven original companions of that great missionary is not credible. He was put at the disposition of St Gregory of Utrecht, and accompanied him and St Boniface to Rome. For fifteen years he laboured in Friesland and Guelderland, making converts by the force of his preaching and his example. After the martyrdom of St Boniface the district of Utrecht was put under the administration of St Gregory, and he chose Marchelm to join St Lebuin, newly come from England, in working among the barbarians of Overyssel. Before long he had built the first church at Deventer, and he was so successful that the more stubborn of the pagans burned down the church and scattered the Christians. St Marchelm continued his mission undismayed, but God shortly after called him to his reward. He died at Oldenzaal and his relics

were afterwards translated to Deventer; his feast is kept in Holland, and in England and elsewhere by the Canons Regular of the Lateran.

There is considerable uncertainty about this saint; but see the *Acta Sanctorum*, July, vol. iii, and Mabillon, *Annales O.S.B.*, vol. ii.

ST ULRIC OF ZELL, ABBOT (A.D. 1093)

ULRIC was born at Ratisbon about the year 1020, and went to court, where he was a page to the Empress Agnes. But he had no ambition for a secular career, and after a time was received by his uncle Notker, Bishop of Freising. When he was ordained to the diaconate he was appointed archdeacon and provost of the cathedral. In this office he distinguished himself by the care with which he provided for the proper celebration of divine worship within the cathedral and for the cure of souls without. No one appealed to his charity in vain, and in a time of distress he distributed his fortune lavishly to the sufferers. After going on pilgrimage to Rome and to Jerusalem, finding his office had been given to another, he decided to become a monk. He therefore went to Cluny and there received the habit from St Hugh himself in 1052.

Soon after he had been professed and ordained he was appointed chaplain to the nuns at Marcigny, having already been confessor at Cluny. These early responsibilities were the cause of jealousy among some unworthy brethren, to which trial were added violent headaches and no less violent temptations. Ulric bore these with patience and without reproach, but when he lost the use of an eye he resigned his office and returned to Cluny. But his talents were required elsewhere, and he was sent to found a priory on the Rüggersberg and worked with great success for the conversion of sinners in the canton of Bern until he came into collision with the bishop of Lausanne, Burchard, who was supporting teh Emperor Henry IV against the Holy See. Thereupon he was recalled to Cluny and ordered to start a new foundation at Grüningen, near Breisach. He found the place unsuitable for a monastery and carried out the work instead at Zell, in the Black Forest. Here he was more fortunate in his bishop, Gebhard of Basle, who appreciated Ulric and seconded him in all his good works. This included the establishment of a monastery of nuns at Bollschweil, near Zell; it was at their prayers that he was enabled miraculously to cure a young girl of cancer.

To advance the monastic life, and the monastic life in all its rigour, was the work of St Ulric. When one of his monks found him in tears and asked the reason, he was told, "I weep for my sins. I weep to find myself still not called to the happiness of the heavenly kingdom. But I weep most of all because I see there are several monks here who have only the name and dress of religious." He wrote down in three books the constitutions and customs of the abbey of Cluny, and it was on this recension that his friend Bd William based the observance of his abbey at Hirschau. St Ulric died on July 10, 1093, after having been totally blind for the last two years of his life.

There is a good deal of information available concerning St Ulric of Zell, though the earliest text of his life has only come down to us in a fragmentary condition. It is edited in MGH., *Scriptores*, vol. xii. On the other hand a second life, which seems to be older than the year 1120, was also written, and this latter has been printed by Mabillon, as also by the Bollandists under July 10, this being the day upon which his feast was kept among the Cluniac monks. See also F. Hauviller, *Ulrich von Cluny* (1896); Ratzinger, *Forschungen zur bayerischen Geschichte* (1898), pp. 577 *seq.*; and P. Schmitz, *Histoire de l'Ordre de St Benoît* (1942), t. i.

BD HROZNATA, MARTYR (A.D. 1217)

HROZNATA was one of those men the course of whose blameless life was changed by a succession of misfortunes. He was a nobleman at the court of Ottokar I of Bohemia, happily married, with an heir for whom he had great affection, and enjoying the prospect of an honourable and prosperous career. But when he was still only about thirty years of age his young son sickened and died, and was followed to the grave shortly after by his mother. Hroznata was overcome; left the court; and made a vow to become a crusader and go to the Holy Land. But he changed his mind, going to Rome to get released from his vow, which Pope Celestine III commuted for the foundation of a monastery. He therefore found a suitable site and built the abbey of Tepl, in western Bavaria, which he peopled with canons regular of Prémontré from Strahov, and founded two other religious houses, one to shelter his sister, who had been left a widow. These undertakings having been successfully carried through, Hroznata himself became a canon of Tepl. But the presence of the founder in the house, and under an abbot who was shallow and unimaginative, soon led to trouble and a position of such discomfort that Hroznata left for a time, and only returned when the abbot had apologized and promised to amend his ways. The death of Hroznata is alleged to have been due to his defence of ecclesiastical immunities, and he is venerated as a martyr: for he was kidnapped, thrown into a dungeon at Alt-Kinsburg, near Eger, and there left to die.

Premonstratensian canons still live in the abbey of Tepl, where the body of their founder is preserved. His *cultus* was confirmed in 1897.

An account of his life, including a short Latin contemporary biography, is printed in the *Acta Sanctorum*, July, vol. iii. The official *confirmatio cultus* will be found in the *Analecta Ecclesiastica*, vol. v (1897), pp. 452–453. See also *Zum 700 jahrigen Todestage des sl. Hroznata* (1917).

BD BONIFACE OF SAVOY, ARCHBISHOP OF CANTERBURY (A.D. 1270)

BONIFACE OF SAVOY, the forty-sixth archbishop of Canterbury, was a member of the ducal family of Savoy and the grandson of Bd Humbert of Savoy. Remarkable for his physical beauty, which gained for him the nickname of "the Absalom of Savoy", he was said to be one of the most accomplished noblemen of his time—although the English chronicler Wykes describes him as "not very learned". At an early age he entered the Grande Chartreuse near Grenoble, desiring to give himself up to prayer and study; but before he had completed his noviciate he was compelled, much against his will, to become prior of Mantua. When still only a subdeacon he was appointed administrator of the diocese of Belley in Burgundy, and seven years later of Valence.

In 1241 St Edmund, Archbishop of Canterbury, died, and Boniface, who was the uncle of Queen Eleanor, the consort of King Henry III, was elected through her influence. Owing to the unexpected deaths of two popes the election could not be confirmed until 1243, and it was not until the following year that the new archbishop went to England for the first time. He found his see heavily in debt owing to the sequestration of its revenues during the primacy of St Edmund, and his first action was to effect economies in every possible direction. Sinecures and

unnecessary offices were abolished, and the clergy and tenants were ordered to contribute towards the paying off of the debt. Those, however, who attempt to curtail expenses and to attack vested interests are always unpopular, and Boniface was no exception to the rule. In 1244 he had set out for the Council of Lyons, at which he was consecrated bishop.

Upon his return to England he was enthroned at Canterbury, and soon afterwards started upon a visitation of his diocese, correcting abuses and levying charges. As soon, however, as he attempted to visit the dioceses of his suffragans, he encountered determined opposition. The dean and chapter of St Paul's in London raised the contention that the bishop of London, and no one else, was their visitor. At the priory of St Bartholomew the Great which Boniface visited the following day, he was met by the sub-prior and the canons, who expressed their willingness to receive him as a prelate, but not as a visitor. They declared that they were under the jurisdiction of their own bishop, without whose permission they were not disposed to submit to anyone else. The indignant archbishop is said to have struck the sub-prior a blow which felled him to the ground, and this was the signal for a general scuffle. The archbishop's clothes were torn, and it was noted against him that he wore chain-mail under his clerical garb. Rescued by his bodyguard, he escaped by barge to Lambeth, where he excommunicated the bishop of London and the clergy of St Bartholomew's. As soon as he announced his intention of holding a visitation at Saint Albans, the suffragans met together and decided to make resistance, whilst the clergy of the diocese taxed themselves in order to institute proceedings against him at Rome. Apprised of their intention and resolved to be beforehand, Boniface set out for the curia to make a counter-appeal, in which he was only partly successful. Pope Innocent IV indeed allowed him to continue his visitations, but subject to great restrictions, and he was compelled to withdraw the excommunications which he had launched.

King Henry held Boniface in esteem: on one occasion he appointed him regent during his own absence, and on another he induced him to accompany him to France in order to assist him in delicate negotiations. In his own country he was more appreciated than by the English clergy, and when grave dissensions arose in Savoy during the minority of the successor of Amadeus IV, Boniface came to the rescue and restored harmony. He died at the castle of Sainte-Hélène des Millières when on a visit to his native land, and was buried with his ancestors at the Cistercian monastery of Hautecombe.

The character of Boniface has been variously estimated by English chroniclers, but none deny the purity of his life and his extraordinary goodness to the poor. It has been said of him by a modern writer that in the twenty-five years of his administration of the province of Canterbury he certainly did three good things—he paid off a debt of 22,000 marks, he built and endowed the hospital at Maidstone, and he constructed the great hall of the archiepiscopal palace. His *cultus*, which had long been general in Savoy, was approved by Gregory XVI at the instance of King Charles Albert in 1838, on the ground that honour had been paid him from time immemorial; he is liturgically commemorated in Savoy, Sardinia and by the Carthusians.

For our information we are largely dependent upon the English contemporary chroniclers, most of them violently prejudiced against "imported prelates" and Henry III's foreign favourites; but see also the letters of Grosseteste and Adam de Marisco. Amongst modern authorities Mgr Mann's *Lives of the Popes*, vols. xiv and xv, Cardinal Gasquet's *Henry III*,

and Joseph Strickland's *Ricerche storiche sopra il B. Bonifacio di Savoia* should be consulted; see also Fr Thurston in *The Tablet*, 1913, pp. 601–604; and M. Powicke, *The Thirteenth Century* (1953), *passim*.

BD HUMBERT OF ROMANS (A.D. 1277)

HUMBERT was born at Romans, near Valence, about the year 1200, and went to Paris to study, where he took the degree of doctor of law, and in 1224 was clothed as a Dominican with the encouragement of his professor, Hugh of Saint-Cher. He was sent as lector to the house of his order at Lyons, of which he became prior, and in 1240 was elected provincial of the Roman province, after a pilgrimage to the Holy Land. On the elevation of Hugh of Saint-Cher to the cardinalate he was elected provincial of France and held that office until he was in 1254 appointed fifth master general of the Order of Preachers. He held ten general chapters and devoted himself to the encouragement of studies, to the final revision of the Dominican liturgy, and to the development of missions in the East. This was a matter particularly near to his heart; friars went to Barcelona to learn Arabic and missions were undertaken to the Cumans and Tartars. The same interest is evinced in his writings, of which two were directed to encouraging a crusade against the Saracens and to discussing the question of the East in view of the second council of Lyons. As a man of great charity, devotion, and rectitude himself, he had hard things to say about the need of reform among the clergy. His spirit is shown in a joint pastoral which he wrote with Bd John of Parma, the Franciscan minister general, to the two orders in 1255: "Just think, dearest brethren, with what sincerity and true friendship we ought to love one another, we whom our holy Mother the Church has brought forth together and who are together sent by Eternal Charity to work for the salvation of men. How are the faithful to know us as the messengers of Christ if not by His mark of charity? And how can we hope to kindle this charity in their souls if it is weak and uncared for in our own?"

At the general chapter held in London in 1263 he resigned from his generalate and retired to the priory of Valence, devoting himself to study and preaching. He came out of retirement at the order of Pope Clement IV to help in the settlement of domestic difficulties among the Cistercians, but went back to Valence and died there on July 14, 1277, revered by all as a man of great holiness, "sure in counsel".

The early Dominican chronicles, such, for instance, as are printed in the *Monumenta O.P. Historica*, make frequent reference to Bd Humbert, but there is no text devoted to his individual life and work. See, however, Mortier, *Maîtres Généraux O. P.*, vol. i, pp. 415–664; a short life by M. de Waresquiel (1901); and F. Heintke, *Humbert von Romans* (1933). Fr Berthier reprinted several of his ascetical tractates (1889), and Fr Bede Jarrett explains his moral and social teaching in *Social Theories of the Middle Ages* (1926). Humbert's *Treatise on Preaching* is available in English (1951); his sermons were very popular during the middle ages and were more than once reprinted before the Reformation. For a fuller bibliography see Taurisano's *Catalogus*. Though called "Blessed" by some writers there has been no confirmation of *cultus*.

BD CASPAR DE BONO (A.D. 1604)

CASPAR DE BONO was born at Valencia in Spain in the year 1530, of poor and undistinguished parents. When he grew up he went into the silk trade, but he was unsuccessful, so he gave it up and took to soldiering. He already had a suspicion of where his true vocation lay, and he spent as much time in prayer and meditation

as his duties would allow, and contrived by the grace of God and his own firm will to lead a virtuous life, which was certainly no easier to do in an army in the sixteenth century than in the twentieth. During the course of a battle he was badly wounded, and he made a vow that if he recovered he would join the Minims, the order of very austere and humble friars whose founder, St Francis of Paula, had been canonized a few years before Caspar's birth. This he accordingly did in 1560, and his superiors were so impressed by his virtues and ability that he was professed and ordained in the following year. Throughout his religious life he suffered acute bodily pain which he not only bore with patience and equanimity, but added to it by voluntary mortifications. He was twice elected corrector provincial of the Spanish province of his order, an office he filled with much efficiency, correcting, in accordance with its name, with prudence and charity and encouraging his brethren to an unmitigated observance of their penitential rule. He died in the friary at Valencia on July 14, 1604, and was beatified in 1786.

There is a modern life by Roberti (1904); and an older one by P. A. Miloni, who was postulator of the cause, written for the beatification.

15: ST HENRY THE EMPEROR (A.D. 1024)

ST HENRY II was son of Henry, Duke of Bavaria, and Gisela of Burgundy, and was born in 972. He was educated by St Wolfgang, Bishop of Ratisbon, and in 995 succeeded his father in the duchy of Bavaria; in 1002, upon the death of his cousin Otto III, he was chosen emperor. He had always before his eyes the dangers to which those who move in places of power are exposed. He studied the extent and importance of the obligations which attended his dignity, and by prayer maintained in his heart the necessary spirit of humility and fear, and was able without being spoiled to bear the tide of prosperity and honour. He knew the end for which alone he was exalted by God to the highest temporal dignity, and worked his hardest to promote the peace and happiness of his realm. Nevertheless, Henry at times made use of the Church for political ends, in accordance with the imperial policy of his predecessor Otto the Great. He refused his support to ecclesiastical aggrandizement in temporal concerns, while maintaining the Church's proper authority; but some of his politics look equivocal when examined from the point of view of the welfare of Christendom.

He had to engage in numerous wars for the defence and consolidation of the empire, as for example in Italy, before he could receive that crown; Arduin of Ivrea had had himself crowned king at Milan, so the emperor crossed the Alps and drove him out. In 1014 he went in triumph to Rome, where he was crowned emperor by Pope Benedict VIII. Henry munificently repaired and restored the episcopal sees of Hildesheim, Magdeburg, Strasburg and Meersburg, and made benefactions to the churches of Aachen, Basle and others. It is sometimes mistakenly asserted that he brought about the conversion of St Stephen, King of Hungary, who in fact was born of Christian parents; but he promoted his endeavours for the conversion of his people. In 1006 Henry founded the see of Bamberg and built a great cathedral there, in order to solidify German power among the Wends. In this he was opposed by the bishops of Würzburg and Eichstätt, whose dioceses were thus dismembered, but Pope John XIX approved, and Benedict VIII consecrated the cathedral in 1020. Henry also built and endowed

a monastery at Bamberg, and made foundations in several other places, that the divine honour and the relief of the poor might be provided for to the end of time. In 1021 the emperor again came to Italy, on an expedition against the Greeks in Apulia; on his way back he was taken ill at Monte Cassino, where he was said to have been miraculously cured at the intercession of St Benedict, but he contracted a lameness which never left him.

Henry was attentive to the smallest affairs amidst the multiplicity of business which attends the government of the state, and whilst he was most active and vigilant in every duty which he owed to the public, he did not forget that the government of himself was his first obligation. He identified himself in time with those ideas of ecclesiastical reform which radiated from the great monastery of Cluny, and in support of them he even opposed himself to his kinsman, friend, and former chaplain, Aribo, whom he had appointed archbishop of Mainz and who in synod had condemned appeals to Rome without episcopal permission. It is a well-known story of Henry that, wishing to become a monk, he promised obedience to the abbot of Saint-Vanne at Verdun, whereupon the abbot put him under obedience to continue the administration of the empire. This and similar accounts of his ascetic practices do not entirely accord with what is known of his character and life; Henry was one of the great rulers of the Holy Roman Empire, and triumphed precisely as a Christian statesman and soldier, whose ways were, in the nature of things, not those of the cloister. Edifying legends were invented about him by the Bambergers, and such a work as Adalbert's life of the emperor does not give us the real Henry. What we know of him is mostly a matter of general history; unlike St Louis of France, St Henry II did not have a Joinville. He clearly promoted ecclesiastical reform, taking great care about episcopal appointments and supporting such great monks as St Odilo of Cluny and Richard of Saint-Vanne.

St Henry was canonized by Bd Eugenius III in 1146, and St Pius X declared him the patron of Benedictine oblates.

As the most important ruler in Europe at the beginning of the eleventh century, Henry was bound to fill a great place in the chronicles of the time, *e.g.* those of Raoul Glaber and Thietmar. But there are also two Latin biographies, attributed respectively to Adalbold, Bishop of Utrecht, and Adalbert, a deacon of Bamberg. These will be found in the *Acta Sanctorum*, July, vol. iii, and in MGH., *Scriptores*, vol. iv. The best life of St Henry from a religious point of view is that of H. Gunter, *Kaiser Heinrich der Heilige* (1904). For the part he took in secular history, Hauck, *Kirchengeschichte Deutschlands*, vol. iii, and the *Cambridge Medieval History*, vol. iii, may be consulted; see also F. Dvornik, *The Making of Central and Eastern Europe* (1949), pp. 185–222. On St Henry's alleged "celibate marriage", see the notice of St Cunegund, his wife, herein under March 3, and the bibliographical note thereto.

ST JAMES, Bishop of Nisibis (A.D. 338)

This is one of the cases in which all Alban Butler's diligence and learning could not save him from error, for it was not till long after his time that the life of St James of Nisibis received the critical study that it demanded; accordingly he accorded several pages to an account of a saint about whom very little is in fact known.

That James was an important figure, venerated throughout the East from early times, is quite certain; he is recognized liturgically in practically every Eastern church, and he is mentioned in the Hieronymian martyrology. He became the

first bishop of Nisibis in Mesopotamia about the year 308, and St Ephraem, his disciple, refers to the importance of his services to that church, for which he built a great basilica and perhaps inaugurated its famous theological school. He was present at the Council of Nicaea in 325, and St Athanasius, the historian Theodoret and others record that he was an outstanding opponent of Arianism. (The Roman Martyrology refers to the fable that St James's prayers contributed to bring Arius to a shocking end at Constantinople.) When the Persian king, Sapor II, made his first attack on Nisibis in 338, the bishop was still alive, but there is good evidence that he died in the same year.

Butler remarks that St James's learning and writings have procured him a rank next to St Ephraem among the doctors of the Syrian church, and that the Armenians too honour him as a doctor; but it is now known that the writings formerly attributed to him are not his. He is named in the canon of the Syrian and Maronite Mass, and in the festal litany of the Chaldean.

It is only of recent years that the Bollandist, Father Paul Peeters, after a critical examination of all the sources, Greek, Latin and, more especially, Syriac and Armenian, has shown that the traditional story recounted in the original Butler's Lives is for the most part no better than a work of fiction, compiled out of elements borrowed from other hagiographical legends, particularly the Syriac Life of St Ephraem. To give details would be impossible here, but the whole case is made clear in the *Analecta Bollandiana*, vol. xxxviii (1920), pp. 285–373. See also DTC., t. viii, cc. 292–295.

ST BARHADBESABA, Martyr (A.D. 355)

In the year 340 the Church in Persia began to undergo one of the most intense persecutions that any body of Christians has suffered. In the fifteenth year of the persecution, by the command of Sapor Tamsapor, governor of Adiabene, Barhadbesaba, deacon of the city of Arbela, was apprehended and put on the rack. Whilst he was tormented, the officers continually cried out to him, "Worship fire and water, and eat the blood of beasts, and you shall be set at liberty". But the deacon said to the judge, "Neither you nor your king nor any manner of suffering shall ever be able to separate me from the love of Jesus: Him alone have I served from my childhood to this old age." The tyrant condemned him to be beheaded, and commanded Aggai, an apostate Christian, to be his executioner. Barhadbesaba stood bound, waiting with joy for the moment which was to associate him with the angels; but Aggai trembled so as not to be able to give the blow. He struck, however, seven times at the martyr's neck, and not being able to sever his head from his body, ran his sword into him. The judge set guards to watch the body, but two clerks carried it off in the night, and buried it.

See Assemani, *Acta martyrum orientalium*, pp. 129–130; and P. Peeters in *Analecta Bollandiana*, vol. xxvii (1908), p. 188, and xliii (1925), pp. 276, 279, 281. This martyr seems to be mentioned in the ancient Syriac martyrology under the form Barsabas, though he is by error included among the priests.

ST DONALD (Eighth Century)

All that is recorded of this saint, whose name is so common in Scotland, is that he lived at Ogilvy in Forfarshire in the eighth century, that his wife bore him nine daughters, and that on her death they formed a sort of community who led the religious life under his direction. But if no more is known of him, he has nevertheless left his mark otherwise, for the often found natural features, wells, hills, and

so on, which are known as the " Nine Maidens ", are so called in memory of his daughters. They are said to have afterwards entered a monastery founded by St Darlugdach and St Brigid at Abernethy, and were commemorated on July 18. The popularity of the name in Scotland must be attributed, not to veneration for the saint, but to the ubiquity of the sons of Somerled of the Isles, Clan Donald.

See Forbes, KSS., pp. 324–325 ; and *cf.* what is said *ibid.* of St Mazota, pp. 395–396.

ST SWITHUN, Bishop of Winchester (A.D. 862)

Swithun was born in Wessex at the end of the eighth century or beginning of the ninth, and passed his youth in the study of grammar, philosophy and the Holy Scriptures at the Old Monastery in Winchester, of which, however, he was probably never a member. Being ordained priest, his learning, piety and prudence moved Egbert, King of the West Saxons, to make him his chaplain, under which title the saint subscribed a charter granted to the abbey of Croyland in 833. That prince also committed to his care the education of his son Ethelwulf, and made use of his counsels in the government of his kingdom.

On the death of Egbert, Ethelwulf succeeded, and he governed his kingdom by the prudent advice of Aelfstan, Bishop of Sherborne, in temporal affairs, and of St Swithun in ecclesiastical matters, especially those which concerned his own soul. Bearing always the greatest reverence to Swithun, he procured him, upon the death of Helmstan, to be chosen bishop of Winchester, to which see he was consecrated by Ceolnoth, Archbishop of Canterbury, in 852. William of Malmesbury says that this good bishop was a treasury of all virtues, and those in which he took most delight were humility and charity to the poor ; in the discharge of his episcopal functions he omitted nothing belonging to a true pastor. He built several churches and repaired others ; and when he had to dedicate any church, he used to go barefoot to the place. He died on July 2, 862, and at his own request was buried in the churchyard, where his grave might be trodden by passers-by and the rain fall upon it.

But his feast is observed in the dioceses of Portsmouth and Southwark on July 15, on which date, over a hundred years after, his relics were taken up and translated into the church, which legend says was done in accordance with a vision of the saint granted to a poor labourer. Malmesbury affirms that a great number of miraculous cures of all kinds were wrought on this occasion. In the reign of William the Conqueror, Walkelin, Bishop of Winchester, laid the foundation of a new cathedral church, and on July 15, 1093, the shrine of St Swithun was translated from the old to the new church. Swithun is still in the memory of the English people by reason of the superstition that if it rains on his feast-day it will rain for forty days after, and the opposite. Many ingenious attempts have been made to explain this belief, but no one of them is convincing. Other saints elsewhere have the same story attaching to their day, for example, SS. Gervase and Protase, and St Medard in France and St Cewydd in Wales.

The scanty sources available for the life of St Swithun have been printed by the Bollandists in the *Acta Sanctorum*, July, vol. i, and in the *Analecta Bollandiana*, vol. iv, pp. 367–410, vol. vii, pp.373–380, and vol. lviii, pp. 187–196. There are also some fragments in Anglo-Saxon, for which see Earle, *Gloucester Fragments*, vol. i (1861), and G. H. Gerould in the periodical *Anglia*, vol. xx, pp. 347–357. Most of this material, particularly the account by Santfrid and the long Latin poem by Wolstan (ed. Alistair Campbell, 1951), deals only with the translation and miracles of the saint. For the little we know concerning

his life we are indebted mainly to William of Malmesbury and Simeon of Durham. That a genuine *cultus* of Swithun existed in England is shown by the fact that, in contrast to many others commonly styled "saints", his feast and translation day are entered in many of our native calendars. Churches were dedicated in his honour even in Scandinavia.

ST ATHANASIUS, Bishop of Naples (A.D. 872)

This Athanasius became bishop of Naples about the year 850, when he was not yet twenty years old. He was a native of the city, of which his father had been *dux*, and took much trouble both for its material and moral improvement; he repaired or built anew the buildings overset and despoiled by the Saracens, founded a hospice for pilgrims and the aged, and set on foot a scheme for the ransom of Christians captured by the Mohammedans. In 863 he took part in the council at the Lateran, summoned by Pope St Nicholas I, whereat St Ignatius was declared to be lawful patriarch of Constantinople. But St Athanasius, having thus assisted the Father of Christendom to vindicate justice on behalf of a bishop oppressed by the civil power, became himself victim of a similar oppression. The dukedom of Naples had come into the hands of Sergius II, an ambitious and troublesome tyrant, whose private life was as unscrupulous as his public politics. On every count he was no friend of the good Athanasius, and his enmity was aggravated by the fact that the bishop was his uncle and so had personal as well as official right to call him to order: and he was not afraid to do so, but sharply rebuked his nephew for simoniacal dealings and other disorders. Thereupon, instigated by his wife, Sergius clapped Athanasius into jail at Sorrento. The indignation of the Neapolitans frightened him into setting him at liberty again, but he continued to pursue the bishop with threats and hampered his work in every possible way, so that in 871 Athanasius left Naples and installed himself on the Island of the Saviour nearby.

Here Sergius promised him peace and freedom from persecution if he would resign his see. When Athanasius refused he sent troops to bring him back by force, which they were prevented from doing by the intervention of the Western emperor, Louis II, who had the bishop taken in safety to Benevento by the duke of Amalfi. Sergius retorted by plundering the episcopal treasury at Naples and venting his anger on the bishop's supporters with such violence that the pope, Adrian II, excommunicated him. The Emperor Louis again took up the bishop's cause and was about to restore him to his see by the force of the imperial authority and strength, when death overtook St Athanasius at Veroli, near Monte Cassino, on July 15, 872.

Most of the relevant material may be found in the *Acta Sanctorum*, July, vol. iv, and also in MGH., *Scriptores rerum Langobardicarum*. It does not seem to be true that the expanded Life (BHL. 736) is a fabrication by Peter the Deacon of Monte Cassino, as has been maintained by E. Caspar in his monograph on Peter the Deacon's forgeries; see on this the *Analecta Bollandiana*, vol. xxix (1910), p. 169.

ST EDITH OF POLESWORTH (Tenth Century?)

From the conflicting references to St Edith of Polesworth it has sometimes been supposed that there were several English women thus styled, one of whom is mentioned in the lives of St Modwenna (July 6). Goscelin in his Life of St Edith of Wilton speaks of her holy aunt, Edith of Polesworth, sister of King Edgar; while another suggestion is that she is that sister of King Athelstan, said to have been called Edith, who in 925 married Sihtric, the Viking king at York. He died

in the following year; and his widow, who seems to have had the repute of holiness, was eventually buried at Tamworth, only a few miles from Polesworth. On the whole she may be regarded as probably the one and only St Edith called "of Polesworth".

These perplexities are set out in some detail by Stanton in his *Menology*, pp. 337–338. But *cf. Analecta Bollandiana*, vol. lvi (1938), p. 53, n. 4, and vol. lxv (1947), p. 315.

ST VLADIMIR OF KIEV (A.D. 1015)

THE earliest saints of Russia, princes and monks, were connected with Kiev in the south-west, "the God-protected mother of Russian cities", now the capital of what we call The Ukraine and in those days centre of a principality whose Finnish-Slav people were ruled by princes of Scandinavian origin, Varangians, who as pirates and traders had penetrated into Russia by its waterways. During the last quarter of the tenth century the grand-prince of Kiev was Vladimir, a man not only reared in idolatry but one who freely indulged in the barbarous excesses that were available to one in his position: he was brutal and bloodthirsty, and a contemporary Arabian chronicler, ibn-Foslan, comments on his five wives and numerous female slaves, which supports the statement of the Chronicle of Nestor that Vladimir's "desire for women was too much for him". The circumstances of this prince's conversion to Christianity have been and still are much debated, but converted he was, probably in the year 989, when he was about thirty-two; and he then received in marriage Anne, daughter of the emperor Basil II at Constantinople—the two events were closely connected. And the conversion of the Russian people is dated from then.

The fact that pious writers have attributed perfect purity of motive to Vladimir, when undoubtedly he was moved in great measure by the prospect of political and economic advantages from an alliance with the Byzantines and the Christian Church, must not be allowed to obscure that, once having accepted Christianity, he is said to have been wholehearted in his adherence to it. He put away his former wives and mistresses and amended his life; he had idols publicly thrown down and destroyed; and he supported the Greek missionaries with energy and enthusiasm—indeed, with an excess of energy, for at times he did not stop short of "conversion" by force: to refuse baptism was to incur penalties. But quite apart from that sort of thing, the speed with which the Russians became Christian has been much exaggerated, and during the reign of Vladimir the new religion probably did not penetrate far beyond the Kievan nobility and wealthy merchants. Nor was its subsequent spreading so fast as has been represented: paganism gave ground but slowly. Nevertheless he was revered in after years not only because he was a sinner who repented but because he brought about the reconciliation of the Russian people with God, he was the Apostle of Russia, chosen from on high for that end.

"The Devil was overcome by fools and madmen", says the Chronicle of Nestor, and emphasizes that St Vladimir received God's grace and forgiveness, while "many righteous and godly men strayed from the path of uprightness and perished". And it would seem that his repentance and understanding of his new obligations were of that simple, straightforward kind which will forever remain at the heart of the most developed and complex Christianity: "When he had in a moment of passion fallen into sin he at once sought to make up for it by penitence and almsgiving", says a chronicler. It is said that he even had scruples whether,

now that he was a Christian, he was entitled to punish robbers or even murderers by putting them to death. Such ideas astonished the sophisticated Greek ecclesiastics, who appealed to examples in the Old Testament and Roman history to show that punishment of the wicked was the duty of a Christian prince. But Vladimir seems to have been only half convinced.

The circumstances of Vladimir's conversion brought his people within the Byzantine patriarchate, but he was not particularist. He exchanged ambassadors with the apostolic court of Rome; he helped the German bishop St Boniface (Bruno) of Querfurt in his mission to the Pechenegs; and he even borrowed certain canonical features from the West, notably the institution of tithes, which were unknown to the Byzantines. Not till the Mongol invasions was Christian Russia cut off from the West.

St Vladimir died in 1015, after, as is said, giving away all his personal belongings to his friends and to the poor. His feast is solemnly celebrated by the Russians, Ukrainians and others.

The original Russian sources are indicated in some detail in the bibliography of vol. iv of the *Cambridge Medieval History*, pp. 819–821. The Chronicle of Nestor has been translated by S. H. Cross, *The Russian Primary Chronicle* (1930). See N. de Baumgarten, *Orientalia Christiana*, vol. xxiv, no. i, 1931 (*Olaf Tryggwison . . .*) and vol. xxvii, no. i, 1932 (*St Vladimir . . .*); G. Fedotov, " Le baptême de St. Vladimir . . ." in *Irénikon*, t. xv (1938), pp. 417 *seq.*; M. Jugie, " Les origines romaines de l'Église russe " in *Échos d'Orient*, no. 187 (1937). Summaries in Fliche and Martin, *Histoire de l'Église*, vol. vii, pp. 444-451, and DTC., s.v. Russie. For Christians before Vladimir, see also M. de Taube, *Rome et la Russie . . .*, vol. i (1947). And see F. Dvornik, *The Making of Central and Eastern Europe* (1949), pp. 170 *seq.*

ST DAVID OF MUNKTORP, Bishop (*c.* A.D. 1080)

This David is said to have been an English monk who had a passionate desire to give his life for Christ by martyrdom. When he heard of the death at the hands of the heathen of St Sigfrid's three nephews, he offered himself to the English mission in Sweden which was trying to rebuild the spoiled work of St Anskar. He came to St Sigfrid, who was bishop at Växiö, and was sent to Västmanland; here he laboured for the conversion of the people, and to help in the work established a monastery, whence the place was afterwards known as Munktorp. He gave himself whole-heartedly to his mission, with great success; he received the gift of miracles and the even more valuable gift of tears—but the grace of martyrdom for which he longed was denied him. He lived instead to a considerable age and died peacefully, his sanctity being again confirmed by miracles at his tomb. David is commonly said to have been the first bishop of Västeras, and is one of the saints of whom it was told that he hung a garment on a sunbeam— in this case, his gloves. Davö, where he lived for a time, gets its name from St David.

There is a short life printed in the *Scriptores rerum Suecicarum*, vol. ii, pt. i, pp. 408–411. See also C. J. A. Oppermann, *English Missionaries in Sweden* (1937), pp. 112–117; and *cf.* the note to St Sigfrid, under February 15 herein.

BD BERNARD OF BADEN (A.D. 1458)

Among the descendants of Herman von Zähringen, who gave up the margravate of Baden to become a Cluniac monk, was the Margrave James I, who was known in his day as " the Solomon of Germany "; he married Catherine, the daughter

of Charles II of Lorraine and Margaret of Bavaria, and to them was born a son Bernard, about the year 1429. He turned out a brilliant young man, with a taste both for letters and for soldiering, but he refused to betroth himself to the daughter of the King of France; and when his father died in 1453 he turned his responsibilities and rights as margrave over to his brother Charles and went from court to court of Europe trying to stir up their sovereigns to a crusade against the Turks, who on May 29, 1453 had captured Constantinople. Bernard set out for Rome to get the support of Pope Callistus III, but just after leaving Turin he was attacked by the plague and died in the Franciscan monastery at Moncalieri, being less than thirty years old. On account of his great reputation for sanctity, supported by miracles reported at his tomb, he was beatified in 1479 by Pope Sixtus IV, in the presence of his mother and brothers.

There is some account in the *Acta Sanctorum*, July, vol. iv; and a fuller biography by O. Ringholz (1892), who prints the contemporary attestations of a number of miracles submitted in the process of beatification; an abridgement of this appeared in 1907. Two, more popular, small lives by J. Franck and H. Mohr were published in 1929, the fifth centenary of Bernard's birth.

BB. IGNATIUS AZEVEDO AND HIS COMPANIONS, MARTYRS (A.D. 1570)

IGNATIUS AZEVEDO came from a family of wealth and rank on both his father's and mother's side; he was born at Oporto in 1528, and joined the Society of Jesus when he was twenty. He proved to be a model novice, except that his physical mortifications made him so thin that the Portuguese provincial Father Simon Rodriguez had to remonstrate with him. When he was still only twenty-five he was made rector of the college of St Antony at Lisbon. Here he did not confine himself to the strict limits of his official duties, but was active in every good work; it is recorded that on one occasion he personally tended three men in such advanced stages of some loathsome disease that the ordinary hospitallers would not touch them: and by caring for their bodies he converted their souls. With a brief interval as vice-provincial of Portugal, Father Azevedo persevered in this office for ten years, and was then removed to a similar post at the college in Braga founded by the famous Dominican archbishop Bartholomew Fernandez (" a Martyribus ").

All this time he had been beset by a desire—kindled by a Japanese student at Lisbon—to preach the gospel to the heathen; and at length, in 1566, he was appointed to go to Brazil as visitor, to inspect and advise on the Jesuit missions there. He was away on this commission for two years; the first missionaries had landed in Brazil only seventeen years previously, but the Jesuits had already established residences among several of the cannibal tribes of that huge country. On his return to Rome he recommended to St Francis Borgia that more missionaries be sent out there, and the general ordered him to select suitable subjects for the work from the Spanish and Portuguese provinces and to go with them to Brazil as their superior. The band which Father Azevedo enlisted set out on June 5, 1570. The superior and thirty-nine (at first forty-two) others of the party were on a merchant vessel, the *Santiago*, and the others on one of a squadron of men-o'-war going out under the command of Dom Luis Vasconcelos, governor of Brazil.

They reached Madeira, and here Vasconcelos decided to stop for a time in order to get the advantage of more favourable winds; the master of the *Santiago*,

however, intended to continue the voyage to the Canaries. This put Father Azevedo into a quandary. There was no room for the rest of the Jesuits on the other warships; but if he went on he would not have them under his care and there was very grave danger from pirates. However, he decided to proceed with his ship, but seems to have had a premonition of what would happen, for before leaving Madeira he delivered a stirring address on the glory of martyrdom, and warned his own party of their danger.

When within a few miles of her destination the *Santiago* was overtaken by a French privateer, commanded by James Soury, an implacable Huguenot, who directly he heard of the convoy of Jesuits going to Brazil had set out in chase from La Rochelle. The *Santiago* put up a good fight, and the missionaries helped in every possible way, short of actually bearing arms and shedding blood; after she was boarded there was a fierce hand-to-hand struggle, but on the death of her captain she was constrained to strike her flag. Thereupon Soury demonstrated his hatred of the Catholic religion by sparing the remainder of the crew and passengers but ordering the death of the missionaries. Bd Ignatius and his thirty-nine companions were then and there brutally massacred in cold blood, meeting their death with heroism and joy; their leader was thrown into the sea clasping a picture of our Lady given to him by Pope St Pius V. Of these martyrs nine were Spaniards and the rest Portuguese. Several contemporary revelations of this massacre were reported, of which the chief were to Bd Ignatius's brother, Don Jerome, in the East Indies, and to St Teresa at Avila, whose kinsman, BD FRANCIS GODOY, was among the martyrs. Their beatification took place in 1854.

A popular account may be found in the small volumes by Father Cordara in Italian and by Father de Beauvais in French in 1854. See also Astrain, *Historia de la Compañia de Jesús en la Asistencia de España*, vol. ii, p. 244; and J. Brodrick, *The Progress of the Jesuits* (1946), pp. 220–230. For bibliography, De Guilhermy, *Ménologe de Portugal*, vol. ii, pp. 39–43.

ST POMPILIO PIRROTTI (A.D. 1756)

POMPILIO MARY PIRROTTI was born in 1710 of a good family at Montecalvo in Campania. He had a good education, and struck by the need of schools, especially among the poor, he decided to give his life to teaching. He therefore joined the clerks regular of the Religious Schools ("Piarists" or *Scolopini*), founded by St Joseph Calasanctius for that work, and was professed in 1728, taking the name of Mary-of-St-Nicholas. He was ordained, and taught for some years in Apulia, and then on account of his sanctity and enthusiasm was appointed missioner apostolic in Emilia and Venetia. At Naples his zeal got him into trouble, and a campaign of slander and persecution was worked up against him by those who feared his influence or were jealous of his success. He was expelled from Naples, but such was the indignation of the people that the king had to revoke the decree of banishment. St Pompilio continued his work with a splendid patience, until his superiors recalled him to the house of his order at Campo, near Lecce, where he died at the age of forty-six. Ferdinand II, King of the Two Sicilies, took a keen interest in the cause of his beatification, which was achieved in 1890, and he was canonized in 1934.

See Seeböck, *Die Herrlichkeit der Katholischen Kirche in ihren Heiligen und Seligen des 19 Jahrhunderts* (1900), p. 431; Heimbucher, *Die Orden und Kongregationen*, vol. iii; and the *Acta Apostolicae Sedis*, vol. xxvii (1935), pp. 223–234.

BD ANNE MARY JAVOUHEY, VIRGIN, FOUNDRESS OF THE CONGREGATION OF ST JOSEPH OF CLUNY (A.D. 1851)

Of the many remarkable women beatified or canonized during the second quarter of the twentieth century one of the most outstanding was Anne Mary Javouhey. She was born in 1779 at Jallanges in Burgundy, where her father was a well-to-do farmer, and she early showed the forcefulness of her character: though the fifth of a large family she dominated the rest of the children. Another characteristic that soon showed itself was courage, and during the revolution she often helped clergy and others at no little risk. It was at a Mass celebrated secretly in the house in 1798 that Nanette (as she was commonly called) made a vow of celibacy, together with a promise to devote her life to the education of children and help of the poor.

When religious communities were again allowed in France Nanette joined the Sisters of Charity at Besançon. But she had no vocation there. She went to the Cistercian nuns at Val-Sainte in Switzerland, with a like result. But here she was directed by a well-known monk, Dom Augustine Lestrange (he introduced the Cistercians into the United States), who told her that her vocation was to found a new congregation. Nanette had told him of her vision at Besançon of a room full of coloured boys and girls, and the voice which said to her, " These are the children God gives you. I am Teresa, and I will look after your congregation." So she returned to France, and Javouhey *père*, who alternated between opposition and a generous help of his daughter, set her up with rooms at Chamblanc where she and her three sisters could start a school. When Pope Pius VII passed through Chalon in 1805 he received the four young women and gave them every encouragement. Two years later Anne, her sisters and five others were clothed in a blue and black habit by the Bishop of Autun. Other schools and establishments were soon in demand, and in 1812 Mr Javouhey bought a former Franciscan friary at Cluny to be the novitiate and mother-house of the enterprise.

A school was opened in Paris, where Mother Javouhey's educational methods excited comment, favourable and other, and brought her to the notice of the government.* The governor of the island of Bourbon (now Réunion, east of Madagascar) asked her to send some sisters there, and in September 1817 their first missionary school for coloured children was begun. This led to similar requests from elsewhere, and Mother Javouhey herself spent two years in Senegal, extending her work to Gambia and Sierra Leone to take over hospitals for the British authorities. She supervised the inauguration of a large plantation for Africans up the Senegal river, and carried through a scheme for educating Senegalese in France for the priesthood. This last undertaking had eventually to be abandoned, and it was said with reference to it that " Mother Javouhey was before her time ". The truth is just the opposite. Establishment of a " native clergy " is no new policy of twentieth-century popes, but a return to the earlier and normal practice of the Church in mission lands.

With the passing of time Nanette's youthful forcefulness became inflexible determination, and a girl's pluck became adult fortitude in an heroic degree. To these were added a clear and receptive mind and intellectual ability. Those qualities have their dangers, even for a fervent religious; but they were balanced

* She owed something to the work of Joseph Lancaster (d. 1838), one of the founders of the British and Foreign School Society.

by a simplicity and humility in her dealings with men and women no less than towards God. This can be clearly seen from her simple charity combined with firmness when things went wrong: the period of "schism" among the sisters in Bourbon, the long and bitter disagreement with Bishop d'Héricourt of Autun, and, partly as a consequence of this, the extraordinary behaviour of the prefect apostolic in Guiana, who for two years deprived Anne of the sacraments. "The Cross is found wherever there are servants of God, and I rejoice to be reckoned among them," she said; but to the priest who refused her the sacraments as she left Guiana on her last voyage to Europe she spoke out: "Very well. But if anything goes wrong, you will answer to God for it."

If she received a heavy cross in French Guiana, there also was the field of Mother Javouhey's most striking achievements. Her congregation already had establishments in Guadaloupe, Martinique, Saint-Pierre, Pondicherry—hospitals, schools, workshops—and at Cayenne and New Angoulême in Guiana, when in 1828 the government asked her to undertake a task in which men had already failed badly—the colonization of the Mana district there. With thirty-six sisters, a number of French artisans and prospective colonists, and fifty Negro labourers she set to work according to a plan she had drawn up for the approval of the authorities. Those four years were doubtless temporally the four hardest years she ever knew, planting not simply civilization but a Christian civilization in the forests of South America; and, as her success became apparent, doing it in the teeth of the jealousy of those in Guiana who had failed, and of lack of support from the government after the abdication of King Charles X in 1830. She was tireless as well as intrepid, and would buy up a score of runaway slaves to save them from the lash, or establish a village for lepers, as it were "in passing".

Mother Javouhey had not been back in France two years when an even more surprising service was asked of her. Much to the indignation of some of the Europeans there, several hundred Negro slaves in Guiana were to be emancipated; they were a rough lot, and their sudden freedom might lead to grave difficulties. Would Mother Javouhey, during the time before their liberation, train them in the ways of true religion and civilized society? After much thought and more prayer she replied that, with God's help, she would do her best. Nothing in her life aroused more general interest than this, and there was adverse criticism too. Lamartine, Chateaubriand, Lamennais all came to her defence. And King Louis-Philippe made the remark, "Madame Javouhey is a great man!"

Back she went to Mana, and the Negroes were brought along in instalments as she was ready for them—not under armed guard, as was proposed, but in charge of a nun. There were 200 men, 200 women and 111 children, afterwards increased to a round 600. Their day was mapped out almost like that of a religious community; the greatest domestic difficulty was their disinclination to work, but Mother Javouhey took on herself to be foreman, as well as guide, philosopher, friend and magistrate. She was clearly going to justify in practice the abstract arguments in favour of emancipation, and the hostility of the French planters increased. They even bribed a Negro to upset a boat and drown the nun in the river. Mother Javouhey was warned of this, but she would not defer the journey or change the crew. Nothing happened. And on May 21, 1838 the first 185 Negro slaves were solemnly and publicly freed. For each family a cottage, a piece of land and a sum of money were waiting—Mother Javouhey had looked after

that. And also, at their own earnest request, a pair of white-man's boots: but never having worn such things before they were quite unable to walk in them.

Mother Javouhey was now sixty-four. In 1843 she left Guiana, and spent the last eight years of her life supervising her now large congregation, and arranging new foundations in Tahiti, Madagascar and elsewhere and the admission of Indian postulants in India. There was, too, ecclesiastical opposition to be met. She hoped to go to Rome to lay her work at the feet of the Father of Christendom; but she learned that "I have a different journey in front of me, and I must make it alone". Anne Mary Javouhey died on July 15, 1851. She was beatified ninety-nine years later, when the congregation she had founded had spread to thirty-two countries and colonies of the world.

Among the biographies in French are those of P. Kieffer (2 vols., 1915); V. Caillard (1909); G. Goyau (1934); and G. Bernoville (1942). Father Plus studies her "physionomie morale" in *Une passionnée de la Volonté de Dieu* (1950). In English, see J. A. Mullins, *In Journeys Often;* and C. C. Martindale, *Mère Anne-Marie Javouhey* (1953).

16: THE COMMEMORATION OF OUR LADY OF MOUNT CARMEL

THE patronal feast of the Carmelite Order was originally the Assumption of the Blessed Virgin Mary on August 15; but between 1376 and 1386 the custom arose of observing a special feast of our Lady, to celebrate the approbation of their rule by Pope Honorius III in 1226. This custom appears to have originated in England; and the observance was fixed for July 16, which is also the date that, according to Carmelite tradition, our Lady appeared to St Simon Stock and gave him the scapular. At the beginning of the seventeenth century it became definitely the "scapular feast" and soon began to be observed outside the order, and in 1726 it was extended to the whole Western church by Pope Benedict XIII. In the proper of the Mass for the day no mention is made of the scapular or of St Simon's vision, but they are referred to in the lessons of the second nocturn at Matins; and our Lady's scapular is mentioned in the proper preface used by the Carmelites on this feast.

See B. Zimmerman, *Monumenta historica Carmelitana* (1907), pp. 334 *seq.;* and A. G. Forcadell, "De cultu B.M.V. in liturgia Carmelitana", in *Analecta Ordinis Carmelitarum,* vol. x (1940), pp. 437–445. For the scapular question refer to the bibliographical note to St Simon Stock on May 16. Pope Benedict XIV's projected reform envisaged the removal of this feast from the general calendar.

ST ATHENOGENES, BISHOP AND MARTYR (*c.* A.D. 305)

THE Roman Martyrology has on January 18, "In [Pontus], the birthday of the holy Athenogenes, an old theologian, who, when about to consummate his martyrdom by fire, sang a hymn of joy, which he left in writing to his disciples"; and again on July 16, "At Sebaste in Armenia, the birthday of the holy martyrs Athenogenes the Bishop and his ten disciples, under the Emperor Diocletian". These are a double of the same martyr, of whom St Basil speaks in his treatise on the Holy Spirit, praising the hymn referred to. St Gregory the Enlightener is said to have established a feast in honour of St Athenogenes and St John Baptist in Armenia in order to displace a pagan festival.

The occurrence of the martyr's name in the ancient Syriac martyrology and in the " Hieronymianum " is a proof of the genuineness of the cult. See Delehaye, *Les Origines du Culte des Martyrs*, pp. 177–178; DAC., vol. i, cc. 3104–3105; and DHG., vol. i, cc. 44–46. The hymn of Athenogenes was one in which he professed his faith in the divinity of the Holy Spirit; it was not the Byzantine Vespers hymn, *Phôs hilaron.*

ST EUSTATHIUS, Bishop of Antioch (*c.* A.D. 340)

St Eustathius was a native of Side in Pamphylia, and confessed the faith of Christ before the persecutors, as St Athanasius assures us. He was learned, eloquent and virtuous. Being made bishop of Beroea in Syria, he began to be highly considered in the Church; and in due course he was translated to the see of Antioch, in dignity the next to Alexandria, and then the third in the world. He at the same time was called on to assist at the general Council of Nicaea, where he was received with much honour and distinguished himself by his opposition to Arianism. Amidst his external work for the service of others he did not forget that charity must begin at home, and he laboured in the first place to sanctify his own soul; but after watering his own garden he did not confine the stream there, but let it flow abroad to enrich the neighbouring soil, and to dispense plenty and fruitfulness all around. He sent into other dioceses that were subject to his oversight men capable of instructing and encouraging the faithful, and was greatly alarmed to find that Eusebius, Bishop of Caesarea in Palestine, favoured the new heresy (this same Eusebius is known and honoured as " the father of church history "). The distrust of Eustathius for the doctrine of this and other bishops, and his accusation that they altered the Nicene creed, provoked a storm against him among the Arians, who about the year 330 obtained his deposition.

The holy pastor assembled the people before his departure from Antioch, and exhorted them to remain steadfast in the true doctrine: which exhortations were of so great weight in preserving many in the orthodox faith that a body of " Eustathians " was formed, who refused to recognize bishops appointed over them by the Arians. But this loyal behaviour afterwards developed into a factious and troublesome sectarianism in the face of orthodox prelates. St Eustathius was exiled with several priests and deacons to Trajanopolis in Thrace, but the place and date of his death are alike somewhat uncertain. Most of his copious writings have perished; his principal extant work is a disquisition against Origen, in which the powers of the pythoness of Endor (1 Kings xxviii 7–23) are criticized. Sozomen commends these works both for their style and their matter—but nothing shows his virtue so well as the patience with which he suffered first lying accusations in matters of weight, and then unjust deposition and banishment. St Eustathius bore his exile with resignation and submission, greater under its disgrace and hardships than whilst his virtues shone with lustre on the episcopal chair. He is named in the canon of the Syrian and Maronite Mass.

Since Canon Venables wrote an account of this bishop in DCB., vol. ii, much has been written upon the controversies in which St Eustathius played so prominent a part; but it must suffice here to indicate the bibliographical references supplied in DTC., vol. v, cc. 1554–1565; and the *Lexikon für Theologie und Kirche*, vol. iii, c. 864. See also especially F. Cavallera, *Le Schisme d'Antioche* (1905); L. Duchesne, *History of the Early Church*, vol. ii (1912); and R. V. Sellers, *Eustathius of Antioch* (1928).

ST HELIER, MARTYR (SIXTH CENTURY)

IN the isle of Jersey and on the coasts of Normandy the name of this servant of God has been in veneration from the time of his death, but little is certainly known of him. He is said to have belonged to Tongres in Belgium, and to have been brought up to Christianity by a priest, Cunibert, who was afterwards murdered by the boy's heathen father. He then fled for refuge to St Marcou at Nanteuil in the Cotentin. Another tradition says he was converted by this abbot. Seized with an ardent desire of serving God in solitude, Helier retired to the isle of Jersey and, choosing for his abode a cave on the summit of a rock of difficult access, there led an eremetical life of fasting and prayer. In this lonely retreat he was murdered by robbers or infidel barbarians to whom he had tried to preach the gospel. The chief town in the island bears his name and he is commemorated on July 16 in the diocese of Portsmouth, which includes the Channel Islands; his feast is also kept by Rennes and by Coutances, the island having been formerly subject to the jurisdiction of that see.

There is a Life of St Helier printed in the *Acta Sanctorum*, July, vol. iv, though its historical value is not very great. See also E. A. Pigeon, *Vies des SS. du diocèse de Coutances*, t. ii, pp. 136–145, and Stanton, *Menology*, pp. 342 and 661.

ST REINELDIS, VIRGIN AND MARTYR (*c.* A.D. 680)

REINELDIS was the daughter of St Amalberga, mentioned on the tenth of this month, and her acts are contained in an unreliable life not older then the eleventh century. When her parents embraced the religious life and her sister St Gudula retired to Morzelle, she followed her father to the abbey of Lobbes, hoping to be allowed to join him there. When she found this to be impossible she spent three days and nights in prayer in the church, and then, according to her biographer, went on a pilgrimage to the Holy Land, whence she returned after seven years. She then lived at Saintes, near Hal, her birthplace, spending her time in works of piety and benevolence, helped by a subdeacon named Grimoald and her servant Gundulf. All three were put to death by raiding barbarians, probably at Kontich in the province of Antwerp, and were venerated as martyrs.

The life is in the *Acta Sanctorum*, July, vol. iv; see also, for the translation of her relics, the *Analecta Bollandiana*, vol. xxii (1903), pp. 439–445, and for the place of her death, the same, vol. lxix (1951), pp. 348–387. *Cf.* Van der Essen, *Saints Mérovingiens*, pp. 299–301; and E. de Moreau, *Histoire de l'Église en Belgique*, vol. i (1945), pp. 197–198.

ST FULRAD, ABBOT (A.D. 784)

THE abbey of Saint-Denis near Paris was one of the most famous monasteries of Europe in the middle ages; St Fulrad was the most famous of its abbots and the only one to be venerated as a saint. He was born in Alsace, where he founded three monasteries, Lièvre and Saint-Hippolyte and Salone, which were afterwards affiliated to Saint-Denis, and in 750 he was elected abbot of that house. In this office his sanctity and talents had full scope to make themselves felt, and they were recognized by his sovereigns with the added honours and responsibilities that they put upon him; he was a royal councillor and the archchaplain (that is, head of the court clergy) under Pepin, Carloman and Charlemagne, and in these capacities he received the trust of popes and princes and did great service to church and state.

In 750 he was appointed with St Burchard of Würzburg to go to Rome to lay before Pope St Zachary the question of the succession to the throne of the Franks, and brought back a reply favourable to Pepin, who accordingly became king of the Franks and promised to support the pope against the Lombards.

In 756 St Fulrad was Pepin's representative for the handing over to the Holy See of the exarchate of Ravenna and the duchy of the Pentapolis, which the king had taken by force of arms from the Lombard Aistulf (who had wrongfully seized them from their Byzantine governors); St Fulrad solemnly laid the deed of gift, with the keys of the cities, on the altar of St Peter. Thus he was closely connected with the early development of the papal states and with the shifting of the dependence of the Apostolic See for temporal support from the Byzantine emperor to the Frankish sovereigns. Among the saint's benefactions to his own monastery, of which his holy life and paternal government were the chiefest, was the enshrining of the reputed relics of St Vitus, the fourth-century martyr, which he brought from Italy; in the next century they were given to the abbey of Corvey. St Fulrad died, full of years and diversified labours for the Lord, in 784.

Although there is no formal life of St Fulrad, Mabillon in his *Acta Sanctorum O.S.B.*, vol. iii, pt. 2, has printed various documents concerning him with a sketch of his activities. See also the Bollandist *Acta Sanctorum*, February, vol. iii. There are modern accounts of the saint in French by Rapp (1883) and by Dubruel (1902).

BD ERMENGARD, VIRGIN (A.D. 866)

ERMENGARD was born about 832, the daughter of King Louis the German, grandson of Charlemagne, and his queen Emma. Her name, with those of her three sisters and of her mother, is found in the book of the confraternity of the monastery of Saint-Gall. Louis, having established two of his other daughters as abbesses of convents (according to the custom of those times), appointed Ermengard to govern first the monastery of Buchau and then the royal abbey of Chiemsee in Bavaria. She was a model of virtue and penance, and of charitable care for the maidens over whom she ruled. She died on July 16, 866, and was buried in her monastery church.

The nuns of the abbey and people of the neighbourhood at once began to venerate Ermengard as a saint, a veneration which has continued without interruption to this day. In 1928 Pope Pius XI confirmed the *cultus*, which had been established by the findings of the court of the Archbishop of Munich and Freising at the instance of the present Chiemsee community.

This Ermengard must not be confounded with Bd Irmgard or Ermengard honoured in the diocese of Cologne on September 4, who died about 1100.

The decree for the confirmation of the *cultus* is printed in the *Acta Apostolicae Sedis*, vol. xxi (1929), pp. 24–26; it contains a brief sketch of the life of Bd Ermengard. See also Dümmler, *Gesch. d. Ostfränk. Reiches*, vol. ii, pp. 425 *seq.*, and the *Abhandlungen* of the Munich Academy, 1873, pp. 6 *seq.*

BD MILO OF SÉLINCOURT, BISHOP OF THÉROUANNE (A.D. 1158)

DURING the second quarter of the twelfth century north-western Europe saw a revival of religion centring round the monasteries established by St Norbert at

Prémontré and other places, spreading thence over France, Germany and the Netherlands, and to England and elsewhere. Milo of Sélincourt, who for some years lived as a hermit with several others at Saint-Josse-au-Bois in the Pas-de-Calais, felt himself called to the common life; he therefore offered his little group to the Premonstratensians, they were accepted, and in 1123 he was advanced to the government of the monastery, being instituted by St Norbert himself. He held office for eight years, discharging it in perfect accordance with the constitutions of his order, dividing his time between the worship of God in choir and active work for souls. In 1131 he was appointed bishop of Thérouanne, and his first episcopal act was to give the canonical benediction to Simon, the new abbot of the famous monastery of Saint-Bertin at Saint-Omer. As befitted a canon regular Bd Milo insisted on the strictest discipline in his diocese, and he was quick to check any infringement of a bishop's prerogative: one Arnoul built a castle at Thérouanne which Milo saw as a threat to the independent position of the bishop and a menace to his people's peace—so he made him pull it down. Milo also showed himself very critical of the Cluniac monks, for which he was rebuked by Bd Peter the Venerable. Nevertheless he is said to have been personally a humble man.

In the controversy about the teaching of Gilbert de la Porrée, Milo ranged himself on the side of St Bernard (they were also personal friends) and vigorously supported his attack; he appeared against Gilbert before Pope Eugenius III at the Council of Rheims in 1148. The English pope, Adrian IV, appointed Milo to be his delegate in 1157 to judge a dispute between the bishop of Amiens and the abbot of Corbie. Cardinal Baronius highly praised the goodness and learning of Milo, but it is not decided which of the works attributed to him are authentic. Peter Cantor, a contemporary, in his *Verbum Abbreviatum* quotes a sermon said to be his in which the following passage occurs: "It is not decent that Christian women should trail at their heels long skirts which pick up filth off the roadway. Surely you realize, dear ladies, that if a gown of this kind were necessary to you, Nature would have met the case by attaching to you something more suitable with which to sweep the ground."

See Corblet, *Hagiographie d'Amiens*, vol. iii, pp. 254–277; Le Paige, *Bibliotheca Praemonstratensis*, pp. 459 *seq.*; Goovaerts, *Dictionnaire bio-bibliographique*, vol. i, pp. 590 *seq.* The title "Blessed" seems to have been accorded to Milo chiefly on account of the miracles reported at his tomb.

ST MARY-MAGDALEN POSTEL, VIRGIN, FOUNDRESS OF THE SISTERS OF THE CHRISTIAN SCHOOLS OF MERCY (A.D. 1846)

JOHN POSTEL and Teresa Levallois his wife were members of the *bourgeoisie* in the small port of Barfleur, to whom on November 28, 1756, was born a daughter, who was baptized with the names Julia Frances Catherine. This child was of a pious disposition, and several illustrative anecdotes are told, of the sort that may be found in the childhood of some who grew up to be anything but saints; however, it may be noted that she was allowed to make her first communion when she was eight, four years earlier than was customary in those days. She was sent to a local school and afterwards to that of the Benedictine convent at Valognes, and while there she determined to devote her life to the direct service of God and her neighbour and took a private vow of perpetual virginity. On leaving school when she was eighteen she returned to Barfleur, where she opened a school for girls, and her

pupils in after life were a consistent witness to the grounding they had received from their first teacher.

Julia carried on quietly for five years, and then the revolution burst. In 1790 the National Assembly imposed an oath on the clergy to maintain the civil constitution, which oath Pope Pius VI forbade as detrimental to the freedom of the Church. Nevertheless, many clergy (the " constitutionals ") took it and the Church in France was torn by a schism. In Barfleur the constitutional clergy had the upper hand, and Julia Postel was a leader among those who refused to attend their services or accept their ministrations. She made a secret chapel under the stairs in her house, and here Mass was offered by the abbé Lamache, rector of Notre Dame de Barfleur, who had been proscribed as " refractory " . M. Lamache trusted her to the extent of reserving the Blessed Sacrament in the chapel, and Julia made the secret arrangements necessary to enable him to minister to his flock. After a time it was deemed imprudent to reserve the Blessed Sacrament there any longer and, in accordance with the law of the Church in time of persecution or other extreme need, Julia was allowed to carry it on her person and to administer it as viaticum to the dying when no priest was at hand : a veritable " maiden-priest ", as St Pius X did not hesitate to call her in the decree of beatification. Admiration for her was not confined to the " refractories ". Once when her house had been searched the comment of the disappointed soldiers was, " Let her alone. She does nobody any harm, and is very kind to the children ." Year after year of such danger, responsibility, and nervous strain could be supported only by an intense inner life. And if Julia was always with God, God showed time and again that He was always with her.

For four years after the concordat of 1801 Julia was one of those devoted workers who laboured at whatever task came next to repair the ravages of revolution in the religious life of the people ; she taught, she catechized, she prepared children and adults to receive the sacraments, she organized works of mercy, and always she prayed. Then, in her fifty-first year, armed with her reputation and a testimonial from a priest, but with no material resources beyond her own hands and head, she went to Cherbourg where she heard the municipality was in need of school-teachers. She told a local chaplain, the abbé Cabart, that " I want to teach the young and to inspire them with the love of God and liking for work. I want to help the poor and relieve some of their misery. These are the things I want to do, and for long I've seen that I must have a religious congregation to do it." M. Cabart was not the man to discourage enthusiasm or fail to recognize ability. He told Julia she was just the woman he had been looking for and he would find her a house. One was soon rented ; it was dedicated in honour of our Lady, Mother of Mercy (the patron of that former chapel under the stairs) ; pupils were got together ; and three other teachers joined her, Joan Catherine Bellot, Louisa Viel and Angelina Ledanois. In 1807 these four took the vows of religion before M. Cabart, representing the bishop, and Julia took the name of Mary-Magdalen. Three years later it was reported to the charity commissioners that two hundred little girls were being instructed by them in sacred and profane knowledge, handicrafts being taught to others, ragamuffins rescued from the streets, and ten thousand francs a year given in alms.

In 1811, when the community numbered nine sisters, the Sisters of Providence returned to Cherbourg, and, rather than appear to emulate and rival them, Mother Mary-Magdalen withdrew her family to Octeville-L'Avenel, where they lived for

six months in great hardship in a barn adjoining the school-house. Then they migrated to Tamerville, and looked after orphans and the poor there until their lease fell in. Again they migrated, this time to Valognes, where it looked as if the foundress's undertaking would come to nothing. There were already three convents of nuns teaching in the town, and Mother Mary-Magdalen and her six sisters had to subsist on the work of their hands, they and their twelve orphans. Sister Rosalia died, and when an untrue rumour that she had starved to death got around, the abbé Cabart thought it was the last straw, wished to sever his connection with them, and told the community it was time to give up. The superioress thought otherwise. " Tell monsieur l'abbé ", she said, " that I am so certain that our Lord desires the realization of my aims that I shall not cease to pursue them with the greatest ardour. He who has given my daughters to me and who watches over the birds of the air can easily provide me with the means to support them. So long as God gives me strength to work I shall never leave one of them." That act of faith turned the tide—but not yet. For two years they lived at Hamel-au-Bon, in extreme poverty, doing any work that came along, needlework, repairs, in the fields, and then Prince Le Brun offered them their former house at Tamerville and the charge of a school.

Almost at once a famine broke out, which gave Mother Mary-Magdalen's sisters their chance to earn a permanent place in the hearts of the people, and then in 1818 in consequence of a new by-law she had, at sixty-two years old, to sit down and pass an examination to qualify as a head teacher. Though the community was reduced by deaths to four, a school was started at Tourlaville: and with this expansion of activity the community began to grow in numbers; by 1830 a larger convent was imperatively needed. Mother Mary-Magdalen obtained the dilapidated abbey of Saint-Sauveur-le-Vicomte, which had been founded in the eleventh century and abandoned at the Revolution. Here in the first twelve months the community received ten postulants, before whose coming its total number was only fifteen; among them was Bd Placida Viel. In 1837 the rule by which Mother Mary-Magdalen had governed her sisters for twenty-eight years was laid aside (not on her own initiative, but without a word of protest from her) and that approved by the Holy See for the Brothers of the Christian Schools was formally adopted; a canonical novitiate was begun, and at the end of the year their vows were received by Mgr Delamare, Bishop of Coutances, who was the devoted friend and adviser of the community.

The last eight years of the foundress's life, though they had their trials, setbacks, and crosses, was a period of expansion and achievement: the congregation grew, the number of its pupils increased, and the great abbey church of St-Sauveur-le-Vicomte, which had been in ruins, began to rise again. She died when this last work was not yet finished on July 16, 1846, at the age of ninety years. Miracles were not wanting to confirm her reputation for sanctity; and in 1925 she was canonized. For forty-one years the life of St Mary-Magdalen Postel was the vicissitudes and progress of the institute that she founded; had she never been raised to the altars of the Church her name would still be rendered illustrious by the Sisters of the Christian Schools.

See the life by Mgr Grente (Eng. trans., 1928) and his *Une sainte normande* (1946). There are other lives in French, *e.g.* by Mgr Legoux (1908, in two volumes) and by P. de Crisenoy (1938).

17 : ST ALEXIS, THE MAN OF GOD (FIFTH CENTURY)

EARLY in the fifth century there is said to have lived at Edessa in Syria a man who, whether from choice or necessity, lived the life of a beggar, and was of such virtue that he was revered as a saint. After his death an unknown writer wrote an account of him. He called him by no name but simply " the Man of God ", and stated that he lived during the episcopate of Rabbula, who died in 436. According to this writer, he lived by begging alms at the church doors, which he shared with other poor people, existing himself on what little was left over from their needs, and when he died was buried in the common grave of the city ; but before his death he had confided to an attendant in the hospital that he was the only son of noble Roman parents, and when the bishop heard of this he ordered the body to be exhumed ; but only the ragged garments of the Man of God could be found. His fame spread westward, and before the ninth century was known in Greece with sundry embroideries, including the name of the saint, Alexis, and was related in a *kanon* by St Joseph the Hymnographer (d. 883) ; the *cultus* in the West, though known before, *e.g.* in Spain, was popularized in Rome towards the end of the tenth century by an exiled metropolitan of Damascus, Sergius ; to him was given the church of St Boniface on the Aventine, and he established a monastery of Greek monks there, adding the name of St Alexis to the church as contitular. As an alleged citizen of Rome the saint soon had a vast popularity, and this popularity has persisted : in the twelfth century his story is said to have had a deep influence on the heretic Peter Waldo ; in the fifteenth, he was chosen as the patron of the nursing congregation commonly called the Alexian Brothers, and so late as 1817 as a lesser patron of the Congregation of the Sacred Hearts of Jesus and Mary (Picpus Fathers) ; while in the East he is still greatly venerated as the " Man of God ". The legend of this forerunner of St Joseph Benedict Labre as it came to be received in the West, with its resemblance to that of St John Calybites, may be told in the summarized words of Alban Butler :

St Alexis was the only son of a rich senator of Rome, Euphemian, and his wife Aglaë, born and educated in that capital in the fifth century. From the charitable example of his parents he learned that the riches which are given away to the poor remain with us for ever, and that alms-deeds are a treasure transferred to Heaven, with the interest of an immense reward. Whilst yet a child he was intent on the relief of all whom he saw in distress, and thought himself obliged to those who received his charity and regarded them as his benefactors. Fearing lest the distraction of earthly honours might at length divide or draw his heart too much from more noble objects, he decided to renounce the advantages of his birth and retire from the world. Having, in compliance with the will of his parents, married a wealthy girl, he on the very day of the wedding parted from her with her consent. In disguise he travelled into Syria, embraced extreme poverty, and resided in a hut adjoining a church dedicated to the Mother of God at Edessa. Here he lived for seventeen years until an image of our Lady spoke and revealed his holiness to the people, calling him " the Man of God ". Thereupon he fled back to his home ; his father did not recognize him, but received him as a beggar and gave him employment, allotting a corner under the staircase as his quarters. For another seventeen years he thus lived unknown in his father's house, bearing the ill-treatment of the other servants in patience and silence. After his death a

writing was found upon him, giving his name and family and an account of his life.

The extraordinary paths in which the Holy Ghost is pleased sometimes to conduct certain privileged souls are rather to be admired than imitated. If it cost them so much to seek humiliations, we ought diligently to make a good use of those which Providence sends us. It is only by humbling ourselves on all occasions that we can walk in the path of true humility and root out of our hearts all secret pride. The poison of this vice infects all states and conditions: it often lurks undiscovered in the heart even after a man has got the mastery over all his other passions. Pride always remains even for the most perfect to fight against; and unless we watch continually against it, nothing will remain sound or untainted in our lives: it will creep into our best actions, infect the whole circle of our works, and become a mainspring of everything; and the deeper its wounds, the more is the soul stupefied and the less capable of knowing her disease and weakness. St John Climacus writes that when a young novice was rebuked for his pride, he said, "Excuse me, father, I am not proud". To whom the experienced director replied, "And how could you give me a surer proof of your pride than by not seeing it yourself?"

This warning against pride comes very fitly *à propos* of the story just related, but the same story is also an apt illustration of a quite different matter, namely, of how a legend is embellished in the course of time and travelling. To draw attention to only a few points: the flight on the wedding-day, so common an incident in hagiography; when a man wishes to avoid marriage he does not wait till after the wedding, but the popular form is so much more spectacular and impressive to simple minds; the speaking image provides an edifying reason for his coming back to Rome and being buried there; and the finding of his relics—somebody's relics were certainly found at the church of St Boniface in Rome in 1217; but the only things which are reasonably certain about St Alexis are that he lived (if indeed he ever lived), died, and was buried in Edessa: his name is found in no ancient Roman liturgical book or martyrology and was apparently not heard of there before about 972.

The fifth-century Syriac text recounting how "the Man of God" who had edified Edessa revealed before his death that he had come from Rome, has been edited by A. Amiaud, *La légende syriaque de S. Alexis* (1889). The most widely diffused recension of the Greek legend (though this particular type of text seems to have taken shape in Rome) has been printed in the *Analecta Bollandiana*, vol. xix (1900), pp. 241–256. For the Latin versions see the *Acta Sanctorum*, July, vol. iv. But the literature of the subject is vast and brings us into contact with the early developments of almost every European language. The articles of Poncelet in *Science Catholique*, t. iv (1890), and of Mgr Duchesne in *Mélanges d'Archéologie*, t. x (1890), are especially worthy of mention. For the treatment of the subject in art *cf.* Künstle, *Ikonographie der Heiligen*, ii, pp. 48–49, and for its folk-lore aspects Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. i, cc. 261–262. See also *Analecta Bollandiana*, vol. lxii (1944), pp. 281–283; vol. lxiii (1945), pp. 48–55; and vol. lxv (1947), pp. 157–195. In this last Fr B. de Gaiffier refers to twenty-one other hagiological examples of a newly-married husband who goes away "intactam sponsam relinquens", or of a couple forced to marry who agree to live together in virginity; these range from the *Acta Thomae* to St Bernard of Montjoux. Fr de Gaiffier then discusses the evolution of the story of St Alexis's departure.

SS. SPERATUS AND HIS COMPANIONS, THE SCILLITAN MARTYRS (A.D. 180)

THESE martyrs suffered in the last year of the persecution of Marcus Aurelius, but actually under Commodus. Their *acta*, indubitably authentic, are the earliest

in existence for the Church in Africa and have suffered little from later editorial "improvement". They were of Scillium, a place in what is now Tunisia, and twelve in number, seven men and five women, namely Speratus, Nartzalus, Cittinus, Veturius, Felix, Aquilinus, Laetantius, Januaria, Generosa, Vestia, Donata, and Secunda.

They were brought prisoners to Carthage and presented before the proconsul Saturninus, who offered them the emperor's pardon if they would worship the gods of the Romans. Speratus answered in the name of all: "We have never committed any crime, we have injured no one; we have given thanks for the evil treatment we have received, because we hold our own sovereign in honour." "We also are religious people", said the proconsul, "and moreover our religion is simple. We swear by the divine spirit of our lord the emperor and pray for his safety. Do you the like: it is your duty." "If you will listen a moment patiently, I will explain the mystery of true simplicity", replied Speratus. But Saturninus again urged them to swear by the emperor's *genius*. Speratus replied: "I know not the empire of this world, but I serve that God whom no mortal man has ever seen or can see. I never have stolen; I pay the public duties for whatever I buy, because I know my Master, who is the King of kings, and sovereign over all the nations in the world." Saturninus called on them all to give up their belief, and Speratus exclaimed, "It is a bad belief that allows murder and false witness". The proconsul turned to the others and urged them to dissociate themselves from Speratus. But Cittinus answered: "We have nobody to fear save the Lord our God in Heaven"; and Donata said: "We give to Caesar the honour that is due to Caesar; but we fear God alone"; and Vestia said: "I am a Christian"; and Secunda said: "I wish to be none other than what I am"; and so all the others. The proconsul then said to Speratus: "Are you still resolved to remain a Christian?" Speratus replied: "Yes, I am a Christian." The proconsul said: "Will you deliberate upon the matter?" Speratus replied: "When the right is thus clear, there is nothing to deliberate upon." Then Saturninus asked: "What have you got in that box?" referring to a case that had been brought into the court, and Speratus answered: "The sacred books, and the letters of a righteous man, one Paul."

Then Saturninus offered them a remand of thirty days for further consideration, but they all persisted with Speratus in his dogged reply: "I am a Christian." The proconsul then, seeing their constancy and resolution, pronounced sentence against them in these terms: "Speratus, Nartzalus, Cittinus, Veturius, Donata, Vestina, Secunda, and the rest, having acknowledged themselves Christians, and having refused an opportunity of returning to the Roman customs, it is our sentence that they perish by the sword." This sentence being read, Speratus said: "Thanks be to God"; and Nartzalus said: "This day we are martyrs in Heaven. Thanks be to God." And when a herald read out the names of all who were to die, all exclaimed, "Thanks be to God". Having said this, they were led to the place of execution, where their heads were struck off. The faithful who transcribed their acts out of the public registers add: "And so all were crowned with martyrdom together, and reign with the Father and the Son and the Holy Ghost for ever and ever. Amen."

For the *passio* of the Scillitan martyrs, if we compare the texts registered in BHL., nn. 7527–7534, and in BHG., 1645, the most ancient and reliable seems to be that edited by Dean Armitage Robinson in *Texts and Studies*, vol. i, pt. 2 (1891). See also Delehaye,

Les Passions des Martyrs et les Genres littéraires, pp. 60–63 ; and for their relics Pio Franchi de' Cavalieri in the *Römische Quartalschrift*, vol. xvii (1903), pp. 209–221, and *Analecta Bollandiana*, vol. xxiii (1904), pp. 344 *seq.* Popular but scholarly accounts of these martyrs are furnished also by P. Monceaux in *La vraie légende dorée* (1928) and in L. Bertrand, *Martyrs africains* (1930). An English translation of the *passio* will be found in E. C. E. Owen, *Acts of the Early Martyrs* (1927).

ST MARCELLINA, VIRGIN (*c.* A.D. 398)

MARCELLINA was sister to St Ambrose of Milan and born before him, probably at Trier, their father being prefect of the Gauls. She went to Rome with her family, and at an early age sought with her whole heart the only thing for which she was created and sent into the world. Being charged with the care of her two brothers, she inspired them by words and example with love of virtue. She kindled in their breasts a desire, not of the appearance of virtue, but to become truly virtuous ; and in her whole conduct all her view was only the glory of God. The better to pursue this end she resolved to renounce the world ; and on the Epiphany in the year 353, she received the veil of the consecrated virgin from the hands of Pope Liberius, in St Peter's basilica. The pope in a discourse on that occasion exhorted her to love only our Lord Jesus Christ, to live in continual recollection and mortification and always to behave herself in church with the utmost respect and awe : in reporting this address St Ambrose did not hesitate to heighten the eloquence of Liberius where he thought it insufficient. It was to his sister that St Ambrose addressed and dedicated his work on the excellence of virginity, and after he became bishop she several times visited him at Milan to confer with him on the spiritual life, helping him in his dealings with dedicated maidens.

Marcellina in her practice went beyond the most perfect lessons. She fasted every day till evening, and the greater part both of the day and night she devoted to prayer and spiritual reading. St Ambrose advised her in the decline of her life to moderate her austerities, but to redouble her prayer, especially in often reciting the psalms, the Lord's Prayer, and the creed, which he calls the seal of a Christian and the guard of our hearts. She continued at Rome after the death of her mother, living not in a community but in a private house with another woman, the faithful companion of all her exercises. Marcellina outlived St Ambrose, but the exact year of her death is not known ; in his funeral sermon for his elder brother, Satyrus, he had referred to her as " . . . a holy sister, worshipful for her innocence, equally so for her uprightness, and no less so for her kindness to others ".

See the *Acta Sanctorum*, July, vol. iv, where in addition to certain passages extracted from the works of St Ambrose, a Latin panegyric is reprinted which has been preserved to us by Mombritius.

ST ENNODIUS, BISHOP OF PAVIA (A.D. 521)

MAGNUS FELIX ENNODIUS was descended of an illustrious family, settled in Gaul ; he seems to call Arles the place of his birth, but he passed his first years in Italy, and had his education at Milan under the care of an aunt, after whose death he married. After a short time he heard a call to receive holy orders, and his wife, a wealthy young woman who had saved him from destitution, became a nun. Ennodius was already an accomplished rhetor and, being ordained deacon by St Epiphanius of Pavia, he took up sacred studies and taught in the schools. He

wrote an apology for Pope St Symmachus and the synod which had pronounced against the schism formed in favour of Laurence; "God", he says, "certainly ordained that men should settle the affairs of men; but the passing of judgement on the pontiff of the supreme see He reserved to Himself." He was selected to make a panegyric upon King Theodoric, whom he commends only for his victories and temporal success. He wrote the life of St Epiphanius of Pavia, who died in 496, and of St Antony of Lérins, besides letters and other works, both in prose and verse. Ennodius was one of the last representatives of the ancient school of rhetoric, and, though they have historical value, his writings tend to be verbose, turgid, and at moments unintelligible, and he clung to the old mythological literary conventions of pagan Rome. He tells us that, under a violent fever in which he was given up by the physicians, he had recourse to the heavenly Physician through the intercession of his patron St Victor (of Milan), and that he found himself restored to perfect health. To perpetuate his gratitude, he wrote a work called *Eucharisticon*, or "Thanksgiving", in which he gives a short account of his life, especially of his conversion from the world.

St Ennodius was advanced to the episcopal see of Pavia about the year 514, and governed his church with a zeal and authority worthy of a disciple of St Epiphanius. He was made choice of by Pope St Hormisdas to go twice to Constantinople where the Emperor Anastasius II was favouring the monophysite heretics. Neither mission had any success, and after the second one St Ennodius was obliged to put to sea in an old rotten vessel, and all were forbidden to suffer him to land in any port of the Eastern empire, whereby he was exposed to much danger. Nevertheless he arrived safe in Italy and returned to Pavia. The glory of suffering for the faith which his zeal and constancy had procured him was now a spur in the more earnest pursuit of virtue. He exerted himself in the conversion of souls, in relieving the poor, in building and adorning churches, and in composing poems on sacred subjects: on our Lady, St Ambrose, St Euphemia, on the mysteries of Pentecost and on the Ascension, on a baptistery adorned with the pictures of martyrs whose relics were deposited in it, and so on. Others of his poems are simply mythological, *e.g.* on Pasiphaë and the bull. It has been said of the writings of St Ennodius that "He seems to shrink from making himself intelligible lest he should be thought commonplace". He wrote two new hymns of praise to be sung at the lighting of the paschal candle, in which the divine protection is implored against winds, storms, and all dangers through the malice of our invisible enemies. St Ennodius died in 521, being only forty-eight years old.

Although Ennodius is not commonly honoured with the title of "Saint", he is commemorated on this day in the Roman Martyrology. Most of what we know of his life is derived from his *Eucharisticon*, a title not given to this tractate by himself, but suggested apparently by his editor, Sirmond. His works have been twice re-edited in modern times, first by Hartel in the Vienna *Corpus scriptorum Latinorum*, and then by Vogel in MGH. See the *Acta Sanctorum*, July, vol. iv, as well as DTC., and the *Patrologie* of Bardenhewer, and G. Bardy in *Le Christianisme et l'Occident barbare* (1945), pp. 229–264. A French translation of Ennodius's letters was published by S. Léglise in 1906, with the Latin text.

ST KENELM (*c.* A.D. 812)

THERE is no historical evidence for the story of this young "martyr", but it was the simple sort of tale that attracted our ancestors and, decked out with astonishing details, made him widely venerated in England in the middle ages. According

to it, Kenelm succeeded to the throne of his father, Kenulf of Mercia, at the age of seven years, and thereby incurred the jealousy of his sister Quendreda. So, in order that she might succeed to the throne, she bribed Ascebert, his preceptor, to remove him, and this man, taking the young king into the forest of Clent under the pretence of hunting, there killed him. The crime was discovered, and the body was taken up and enshrined at Winchcombe, in Gloucestershire; St Kenelm's chapel, near Halesowen in Worcestershire, marks the site of the murder.

Among the marvels with which later writers have adorned this narrative is Kenelm's prevision of his fate and the flowering of his staff at the spot where Ascebert should slay him; and the discovery of his body by the roundabout means of a letter dropped by a dove on the high altar of St Peter's basilica in Rome. The *Golden Legend* supplies the text of this letter:

> In Clent in Cowbage, Kenelm, king born
> Lieth under a thorn,
> His head off shorn,

and tells us there was strife between the shires of Worcester and Gloucester about who should have the body, and how God settled the question.

Kenelm (Cynhelm), with his father King Kenulf (Coenwulf) and his sister Quendreda (Quoenthryth), are historical characters. But Kenelm did not die at seven, for in 798 Pope St Leo III confirmed to him the ownership of Glastonbury, and he signed certain charters up to 811. He was, like Kenulf, buried at Winchcombe Abbey, but he seems certainly to have predeceased his father: he may perhaps have been killed in battle; as we have seen elsewhere, it was not unusual in earlier times for one killed fighting for a just cause, or one who suffered death unjustly, to be venerated as a martyr. St Kenelm is still commemorated on this day in the dioceses of Birmingham and Clifton.

Numerous calendars from about 975 onwards include the name of St Kenelm, martyr, on July 17: William of Malmesbury states that St Dunstan sanctioned his being honoured as a martyr. The alleged circumstances of his murder are told in the eleventh century, but the original text of the legend (T. D. Hardy, *Descriptive Catalogue*, vol. i, 2, p. 508) has not been published; there is an abbreviated version by John of Tynemouth in *Nova Legenda Angliae*. See E. S. Hartland in the *Transactions* of the Bristol and Gloucestershire Archaeological Society, vol. xxxix (1916); J. Humphrey, *Studies in Worcester History* (1938); W. Levison, *England and the Continent* . . . (1946), pp. 32, 249–251; and G. T. Haig, *History of Winchcombe Abbey* (1948). There is a Life of Kenelm in the Gotha MS.: *cf. Analecta Bollandiana*, vol. lxviii (1950), p. 94.

ST LEO IV, POPE (A.D. 855)

LEO was a Roman by birth, but probably of Lombardic descent, and was educated at the Benedictine monastery of St Martin, near St Peter's. The attention of Gregory IV having been called to his good qualities he was made a subdeacon of the Lateran basilica and afterwards cardinal-priest of the title of the Quatuor Coronati. Immediately after the death of Sergius II in 847 Leo was elected to succeed him, and the new pope was consecrated without reference to the emperor, the Romans being in terror of the Saracen invasions and in a hurry to have a good and strong man, albeit an unwilling one, occupying the chair of Peter. Leo's first care was necessarily to deal with these attacks, and he at once set about repairing and strengthening the walls of the city, for in the previous year the Saracens had come up the Tiber and plundered the city. The list of Leo's benefactions to churches

takes up twenty-eight pages of the *Liber Pontificalis*, and he also brought the relics of many saints into the city, including those of the Four Crowned Ones, which he enshrined in his rebuilt titular basilica. But his ecclesiastical material achievements, great as they were, were eclipsed by the civil ones, for while considering how best to fortify Rome he decided to surround St Peter's and the Vatican hill with a wall, thus making the new quarter which has ever since been known as the Leonine City.

But St Leo never forgot that mighty walls are no defence against the wrath of God upon a sinful people, and that a slack or rebellious clergy corrupts its flock. So in 853 he summoned at Rome a synod of bishops who passed forty-two canons, most of which were concerned with clerical discipline and studies. They had also to take measures against Cardinal Anastasius, who was intriguing with the Emperor Lothair I for the succession to the papacy. Leo had to deal with the rebellious and violent John, Archbishop of Ravenna, and his brother, the duke of Emilia, who had murdered a papal legate. Leo went to Ravenna, where the duke was tried and, with two accomplices, condemned to death; but the fact that it was paschal time, when by law no executions could take place, enabled them to avoid the penalty of their crimes. Leo was also in difficulties with Nomenoë, duke of Brittany, who presumed to erect a metropolitan see at Dol in his own territory; with St Ignatius, Patriarch of Constantinople, over his deposition of the bishop of Syracuse; and with one Daniel, a soldier, who maliciously accused him to the emperor of intriguing with the Greeks against the Franks. Finally he had trouble with Hincmar, Archbishop of Rheims, whom he had accused of preventing appeals from deposed clerics being referred to the Holy See: in the midst of this the energetic and much-tried pontiff died on July 17, 855.

St Leo IV was a man of liberality and justice combined with patience and humility; if his known achievements appear to be chiefly in a political and quasi-temporal sphere allowance must be made for the times in which he lived and for the fact that spiritual greatness is so often hidden or forgotten by man. He was a good preacher, so much so that the instruction on sacerdotal duties, the Homily on Pastoral Care in the *Pontificale*, has been attributed to him, though probably wrongly. In his enthusiasm for the chant of the Roman church he was a precursor of St Pius X, and there is extant a letter which he sent to an abbot who erred on the subject: "A quite incredible story has reached our ears. . . . It is alleged that you have such an aversion from the sweet chant of St Gregory . . . that you are at variance in this matter not only with this see, which is near to you, but with almost every other church in the West, in fact, with all those who use the Latin tongue to pay their tribute of praise to the King of Heaven. . . ." He proceeds to threaten excommunication if the recipient continues to differ from "the supreme head of religion" and his proper rite in his manner of worship. St Leo was credited with a number of miracles, including the stopping of a great fire in the English quarter of Rome, the Borgo, by the power of the cross. In spite of critical objections it seems to be true that Alfred, afterwards the Great, was brought to Rome at this time at the age of four, and was invested by St Leo with the honorary dignity of a Roman consul (not a royal consecration). Leo is often wrongly credited with the institution of the rite of the "Asperges" before Mass on Sundays.

The main authority is the *Liber Pontificalis*, with Duchesne's notes, but there is also some information to be gleaned from such chroniclers as Hincmar of Rheims and from the pope's own letters. See especially Mann, *Lives of the Popes*, vol. ii, pp. 258–307, and the *Acta Sanctorum*, July, vol. iv.

SS. CLEMENT OF OKHRIDA AND HIS COMPANIONS, THE SEVEN APOSTLES OF BULGARIA (NINTH-TENTH CENTURY)

IN origin the Bulgars were probably a Turanian people from central Asia, related to the Avars and Huns. They established an independent kingdom (khanate) in their present country and its borders during the seventh century of our era, subduing the peoples whom they found already settled there but intermarrying with them and adopting the Slavonic language. They are now reckoned among the Slav peoples.

In or about the year 865 their ruler, the khan Boris I, moved principally by political motives, accepted Christianity from Constantinople and imposed it on his nobles and people. This revived the old disagreement between Rome and Constantinople about patriarchal jurisdiction in Illyricum and the Balkans; it was aggravated by Boris, whose policies were directed towards having a national church independent of either. When in 869 Pope Adrian II had appointed St Methodius archbishop over Moravia and Pannonia he had deliberately extended his jurisdiction to the very borders of Bulgaria, not, as Pope John VIII later carefully explained to Boris, because the religion of Rome and Constantinople was not one and the same, but because, he said, the Byzantines were inclined to separation and schism. Methodius in fact had to keep an eye on the Bulgars, most of whom were still heathen; and for this reason he and his brother St Cyril (July 7) are reckoned the first two of their seven apostles. But it does not seem that either of them actually ever preached among the Bulgars.

After the death of St Methodius violent and cruel persecution by Svatopluk and his archbishop, Wiching, drove his principal followers into exile from Moravia. Among them was ST GORAZD, whom Methodius had designated as his successor; it is uncertain what became of him, but he is reputed to have been a great missionary, and relics supposed to be his are venerated at Berat, in modern Albania. Others were welcomed to Bulgaria by Boris, who saw in them a valuable help for his own plans; they evangelized many of the people, and are held in memory as ST CLEMENT, ST NAHUM, ST SABAS and ST ANGELARIUS.

Of these Clement, who probably was in origin a Slav from southern Macedonia, was clearly the most important, and much apostolic and educational work is attributed to him. Under the khan Simeon he became bishop at a place (Velitsa) which very likely was close to Okhrida where he established a monastery: later he was regarded as the founder of that primatial see, which was to be very important in subsequent history, and as the first man of Slav race to receive the episcopate. Certain extant sermons in Slavonic seem to be properly attributed to St Clement, though some of them may be simply translations from Greek: they are clearly intended for people newly converted to Christianity. Clement died at Okhrida in the year 916 (July 27 is his feast-day). Some say that his colleague St Nahum succeeded him as bishop; he was a convert of Cyril and Methodius in Moravia, helping them with their translations and accompanying them to Rome, and he is venerated in Russia as well as Bulgaria as a wonder-worker.

By these men the work of St Cyril and St Methodius, which had been so hampered and at last overturned further north, was planted and carried on in territory far removed from its original scene of action. The Bulgarian Orthodox Church honours these missionaries in a body on this date and individually on the dates of their death, as do the few Bulgarian Catholics of Byzantine rite.

There is a considerable literature about St Clement, called Slovensky, in Russian and Bulgarian. His life in Migne, PG., vol. cxxvi, 1193–1240, is a late eleventh-century Greek rewriting of a work written in Slavonic soon after his death by one of his disciples. See M. Jugie in *Échos d'Orient*, vol. xxiii (1924), pp. 5 *seq.*; F. Dvornik, *Les Slaves, Byzance et Rome* . . . (1926), pp. 312–318; S. Runciman, *History of the First Bulgarian Empire* (1930); and an article by M. Kusseff in the *Slavonic Review*, 1949, pp. 193–215. *Cf.* also DTC., vol. iii, cc. 134–138; and DHG., vol. x, *s.v.* " Bulgarie ".

ST NERSES LAMPRONATSI, ARCHBISHOP OF TARSUS (A.D. 1198)

THERE are several saints named Nerses in the Armenian calendar. This one was born in 1153, son of the prince of Lampron in Cilicia and nephew of St Nerses Klaietsi. He was educated at the monastery of Skeyra and soon showed himself a man of many great parts: he was a poet and scholar, knowing Latin, Greek, Syriac and Coptic, and became a theologian and scriptural exegete. At first he did not intend an ecclesiastical life, but on the death of his father received holy orders and lived for a time as a hermit. In 1176 he was consecrated archbishop of Tarsus, having already identified himself with the party in his church which sought to remedy their ecclesiastical isolation. For a time they turned their attention towards the Orthodox, and in 1179 the Greek and Armenian bishops met in council at Hromkla. At this council Nerses made a great speech, still extant, on behalf of the orthodox faith, but owing to the death of the emperor, Manuel Comnenus, in the following year the meeting was fruitless.

Nerses and the bishops of Lesser Armenia now looked towards Rome once more, in which they were backed for political reasons by the prince of Cilicia, Leo II, and in the negotiations which led to reunion the saint was very active. As a public sealing of the return of so large a part of Armenia from schism Leo II was, on the feast of the Epiphany, 1198, crowned king of Little Armenia by the papal legate, Cardinal Conrad von Wittelsbach (the crown being sent by Pope Celestine III), and anointed by the Armenian katholikos of Sis, Gregory IV Abirad. Crowned also was the work of Nerses, and he died in peace six months later. Among the works which caused him to share his uncle's place of literary eminence was his translation into Armenian of the Rule of St Benedict and of the *Dialogues* of St Gregory.

See Nilles, *Kalendarium manuale* . . ., vol. ii, p. 598, but more fully in F. Tournebize, *Histoire politique et religieuse de l'Arménie* (1900), especially pp. 259–262 and 272–277. Some confusion prevails concerning the councils of Hromkla and Tarsus. In Hefele-Leclercq, *Conciles*, vol. v, the council of 1179 is called wrongly the council of Tarsus; this latter seems to have been held in 1196. *Cf.* also the article " Arménie " in DHG., and Max of Saxony, *Nerses von Lampron* (1929).

BD CESLAUS (A.D. 1242)

CESLAUS was of the house of the counts of Odrowatz, in Silesia, and is reputed to have been brother to St Hyacinth. Having devoted himself to God in the ecclesiastical state, he became eminent for piety and learning, and was instituted to a canonry at Cracow and to be provost of St Mary's at Sandomir. His prebends he employed on the poor, leading himself a most abstemious and penitential life. In Rome he came under the spell of St Dominic, and together with St Hyacinth received the habit of the Order of Preachers. After his novitiate at Santa Sabina he was, at

his own urgent request, sent into Poland, where he preached penance with much fruit. He also preached in Silesia, Pomerania and Bohemia, and became provincial of his order in Poland, directing both St Hedwig and Bd Zdislava Berka in the paths of perfection.

In 1240, while he was governing the priory of Breslau, the Tartars fell like a torrent on all those parts. The inhabitants prepared for the sack of their city. But Bd Ceslaus never ceased with tears to implore the divine protection, and God was pleased to hear his prayers. The Christians made a sally, and the troops of the barbarians took flight and abandoned their enterprise. Thus they who had overturned so many thrones, and trampled to the ground so many powerful armies, saw themselves tumbled down from their victories and pride by the prayer of one humble servant of God. Ceslaus died in 1242, and his popular *cultus* was confirmed in 1713.

See the *Acta Sanctorum*, July, vol. iv; B. Altaner, *Die Dominikanermissionen des 13 Jahrhunderts* (1924), pp. 212–218; Procter, *Lives of Dominican Saints*, pp. 197–201.

THE CARMELITE MARTYRS OF COMPIÈGNE (A.D. 1794)

THE Carmelite nuns of the Teresian reform first came to France in 1604, and in 1641 Mme de Louvancourt founded the fifty-third convent of the order in that country, at Compiègne, and from the first it was noted for the excellence of its religious observance.

In 1789 the Revolution broke out, and early in the following year religious communities were suppressed, except those engaged in teaching and nursing. The Carmelites of Compiègne were " visited " in August: their goods were impounded, they had to put on secular dress, and they were driven from their monastery. They divided into four groups, led respectively by the prioress, the sub-prioress, the novice-mistress, and another professed nun. They lodged in four different houses, all near to the church of St Antony, and in this situation they continued so far as was possible and consistent with the circumstances to observe their rule and to keep up a community life; the groups were in constant touch one with another, but the greatest care had to be taken to avoid arousing the suspicion of the authorities that they were doing their best to follow an unlawful way of life. But in June 1794 the nuns were arrested on the grounds that they continued their former life and had plotted against the Republic; at the same time Mulot de La Ménardière was arrested for abetting them. They were imprisoned in the former Visitation convent at Compiègne, in the same house but separate from the English Benedictine nuns from Cambrai, who had been confined there since the previous October. When these last were allowed to return to England in 1795 they were wearing the secular clothes which the Carmelites had left at Compiègne; to this is due the preservation of a number of relics of the martyrs (at Stanbrook, Darlington, Lanherne, Chichester, Oulton, New Subiaco in New South Wales, and elsewhere), and the testimony of the archives of Stanbrook Abbey was of much value in the process of beatification.

In 1790 the nuns had taken the oath to maintain the nation, liberty, and equality, about the lawfulness of which for Catholics there was considerable difference of opinion. The prioress now sent for the mayor, and they all made a formal retractation of this oath before a notary public, it having been condemned by, among others, the Bishop of Soissons. Three weeks later, under circumstances of brutality

and insult, they were removed to the Conciergerie at Paris; they wore their religious habits, their secular clothes referred to above being left " in the wash ". During the short time they were in this prison they continued to observe their rule so far as possible, reciting the Divine Office together at the proper hours, and greatly impressing and strengthening their fellow-prisoners. They were arraigned before three judges, Fouquier-Tinville prosecuting; no legal assistance was allowed for the defence. The charges and the evidence produced were either frivolous or unproven, but Fouquier-Tinville accused them of being fanatics. Sister Mary Henrietta took him up and asked what he meant by the word. " I mean by it ", he replied, " your attachment to childish beliefs and your silly religious practices." The nun turned to her sisters. " You see! " she said, " we are condemned for clinging to our holy religion. We have the happiness to die for God." They, together with M. de La Ménardière, who also was executed, were condemned for having made themselves " enemies of the people by conspiring against its sovereign rule ". Their journey in tumbrils to the guillotine in the Place du Trône Renversé (now the Place de la Nation) took more than an hour, and the nuns sang *Miserere*, *Salve Regina*, *Te Deum*, and recited the prayers for the dying. Their demeanour awed both the mob and the officials, as they mounted the scaffold one by one singing " Laudate Dominum omnes gentes ". There were sixteen victims: ten professed choir-nuns, one novice, three lay-sisters, and two extern-sisters or *tourières*. They met their deaths in the reverse order of seniority, the novice first, the prioress last; and the bodies were straightway thrown into a pit with those of 1282 other victims of the Terror. This was all done on July 17, 1794.

The prioress, Bd Teresa (Madeleine Ledoine), was forty-two years old, and had been a novice under Madame Louise de France at Saint-Denis. In the depositions for the process of beatification it was stated that she merited to be beatified quite apart from martyrdom. She was lively, charming, well-educated, a woman of parts. The sub-prioress, Bd Saint-Louis (Mary Anne Brideau), was by contrast silent and given to a meticulous observance of the letter of law and order. Bd Charlotte (Anne Mary Thouret) had as a girl no idea of entering on the monastic life. But at the age of twenty some unknown incident occurred which had the result of sending her into Carmel, where she was professed only after a long and difficult novitiate. Bd Euphrasia (Mary Claude Brard) was a restless and lively person, whose temperament manifested itself on the one hand in excessive austerities and on the other in practical jokes at the expense of royal visitors. She was a great letter-writer (some correspondence from her cousin, La Ménardière, contributed to the nuns' denouncement), and a number of her correspondents' replies are extant. Bd Henrietta (Gabrielle de Croissy) was a great-niece of Colbert. Bd Julia Louisa was the widow of Chrétien de Neufville. Her husband had died after some years of great happiness and she had been prostrated with grief; after going into the convent it was long before she showed any real disposition to persevere there. A sentence of hers may be well applied to others who in other times are called on to suffer, even though not physically, much less to death, for the faith: " We are the victims of the age, and we ought to sacrifice ourselves to obtain its return to God." It was Bd Mary Henrietta (Annette Pelras) who had pulled up the public prosecutor and elicited the fact that they were condemned on account of religion. The two *tourières* were sisters, BB. Catherine and Teresa Soiron; Teresa was very good-looking and had refused a place with the Princess de Lamballe to serve the Carmelites of her

native town. Only one of these victims was under thirty, and the eldest was seventy-eight.

These martyrs were beatified in 1906, the first authoritative declaration of the Church that there were true martyrs among the victims of the French Revolution. During the process the tribunal of information twice sat at Stanbrook Abbey, near Worcester, where the English Benedictine dames of Cambrai settled in 1838.

See the convenient little book of V. Pierre in the series " Les Saints " (1905), that of C. de Grandmaison (1906), and the articles of H. Chérot in *Études* for 1904 and 1905. One member of the community, Mother Josephine (Frances Philippe), formerly prioress, deserted her fellows in the spring of 1794. She was readmitted to Carmel at Sens in 1823, and wrote a most valuable account of the events, which was published in 1836 after her death. There is a short sketch in English by E. M. Willson ; and see Fr Bruno, O.D.C., *Le Sang du Carmel* (1954).

18: ST CAMILLUS DE LELLIS, FOUNDER OF THE MINISTERS OF THE SICK (A.D. 1614)

CAMILLUS DE LELLIS was born in 1550 at Bocchianico in the Abruzzi, when his mother was nearly sixty. He grew to be a very big man—6 feet 6 inches tall and the rest in proportion—and when he was seventeen he went off with his father to fight with the Venetians against the Turks ; but soon he had contracted that painful and repulsive disease in his leg that was to afflict him for the rest of his life. In 1571 he was admitted to the San Giacomo hospital for incurables at Rome, as a patient and servant ; after nine months he was dismissed, for his quarrelsomeness among other things, and he returned to active service in the Turkish war. Though Camillus habitually referred to himself as a great sinner, his worst disorder was an addiction to gambling that continually reduced him to want and shame. All playing at lawful games for exorbitant sums, and all games of hazard for considerable sums, are forbidden by the law of nature, by the laws of civilized nations, and by the canons of the Church. No contract is justifiable in which neither reason nor proportion is observed. Nor can it be consistent with justice for a man to stake any sum on blind chance, or to expose, without a reasonable equivalent or necessity, so much of his own or opponent's money, that the loss would notably distress himself or any other person. A spirit of gaming often springs from avarice ; it is so hardened as to rejoice in the losses of others and is the source and occasion of many other vices. Such considerations, if they were ever put plainly before Camillus, left him cold : in the autumn of 1574 he gambled away his savings, his arms, everything down to the proverbial shirt, which was stripped off his back in the streets of Naples.

The indigence to which he had reduced himself, and the memory of a vow he had made in a fit of remorse to join the Franciscans, caused him to accept work as a labourer on the new Capuchin buildings at Manfredonia, and there a moving exhortation which the guardian of the friars one day made him completed his conversion. Ruminating on it as he rode upon his business, he at length fell on his knees, and with tears deplored his past unthinking life, and cried to Heaven for mercy. This happened on Candlemas day in the year 1575, the twenty-fifth of his age ; and from that time he never interrupted his penitential course. He entered the novitiate of the Capuchins, but could not be admitted to profession on account

of the disease in his leg. He therefore returned to the hospital of San Giacomo and devoted himself to the service of the sick. The administrators, having been witnesses to his charity and ability, after some time appointed him superintendent of the hospital.

In those days the spiritual and physical conditions in hospitals were such as it is now difficult to credit, conditions largely due to the necessity of employing any staff that could be got, even criminals. Camillus, grieving to see the unscrupulousness and slackness of hired servants in attending the sick, formed a project of associating for that office some of the attendants who desired to devote themselves to it out of a motive of charity. He found several persons so disposed, but met with great obstacles in the execution of his design, particularly from that jealousy and suspicion that are so often provoked by disinterested reformers. To make himself more useful in spiritually assisting the sick, he resolved, with the approval of his confessor, St Philip Neri, to receive holy orders, and was ordained by the vicegerent of Rome, Thomas Goldwell, Bishop of St Asaph, the exiled last bishop of the old English hierarchy. A certain gentleman of Rome named Fermo Calvi gave him an annuity as his title of ordination. Camillus decided to sever connection with San Giacomo and start on his own, though to do so was contrary to the advice of St Philip; so with two companions he laid the foundations of his congregation: he prescribed certain short rules, and they went every day to the great hospital of the Holy Ghost, where they served the sick with so much affection and diligence that it was visible to all who saw them that they considered Christ Himself as lying sick or wounded in his members.

They made the beds of the patients, paid them every office of charity, and by their exhortations disposed them for the last sacraments and a happy death. The founder had powerful adversaries and great difficulties to struggle with, but by confidence in God he conquered them all. In 1585 he hired a larger house, and the success of his undertaking encouraged him to extend his activities: so he ordained that the members of his congregation should bind themselves to serve persons infected with the plague, prisoners, and those who lie dying in private houses; later, in 1595 and 1601, some of his religious were sent with the troops fighting in Hungary and Croatia, thus forming the first recorded "military field ambulance". Nothing can deprive Henry Dunant of his honour for the part he played in the foundation of the International Red Cross; but the memory should not be lost of those who before him concerned themselves with the wounded in battle, who include St Camillus de Lellis as well as Florence Nightingale.

In 1588 Camillus was invited to Naples, and with twelve companions founded there a new house. Certain galleys having the plague on board were forbidden to enter the harbour, so the Ministers of the Sick (for that was the name they took) went on board, and attended them: on which occasion two of their number died of the pestilence, and were the first martyrs of charity in this institute. St Camillus showed a like charity in Rome when a pestilential fever swept off great numbers, and again when that city was visited by a violent famine. In 1591 Gregory XIV erected this congregation into a religious order, for perpetually serving the sick. They are now reckoned as clerks regular, are about equally divided between priests and lay-brothers, and follow their original work of nursing all sick persons without distinction, privately or in hospitals, or elsewhere. The founder was, as has already been said, himself afflicted with many corporal sufferings: the disease in his leg for forty-six years; a rupture for thirty-eight years; two sores in the sole

of one of his feet, which gave him great pain ; and, for a long time before he died, a distaste for food and inability to retain it. Under this complication of infirmities he would not suffer anyone to wait on him, but sent all his brethren to serve others. When he was not able to stand he would creep out of his bed, even in the night, and crawl from one patient to another to see if they wanted anything. Among many evils and dangers which the zeal of St Camillus prevented, his attention to the care of the dying soon made him discover that in hospitals many were buried alive. Hence he ordered his religious to continue the prayers for souls yet in their agony for at least a quarter of an hour after they seemed to have drawn their last breath, and not to suffer their faces to be covered so soon as was usual, lest those who were not dead should be smothered. St Camillus saw the foundation of fifteen houses of his brothers and eight hospitals, and Almighty God acknowledged his zeal and selflessness by the spirit of prophecy and the gift of miracles, and by many heavenly communications and favours.

The saint laid down the canonical leadership of his order in 1607. But he assisted at the general chapter in Rome in 1613, and after it, with the new superior general, visited the houses, giving them his last exhortations. At Genoa he was extremely ill · he recovered so as to be able to finish the visitation of his hospitals, but soon relapsed, and his life was now despaired of. He received viaticum from the hands of Cardinal Ginnasi, and when he received the last anointing he made a moving exhortation to his brethren ; he expired on July 14, 1614, being sixty-four years old. St Camillus de Lellis was canonized in 1746, and was, with St John-of-God, declared patron of the sick by Pope Leo XIII, and of nurses and nursing associations by Pope Pius XI.

The earliest account we possess of the saint's activities is the life which Father S. Cicatelli published in 1615, a year after his death ; Cicatelli had been his companion for twenty-six years. This life was translated into English in the Oratorian series edited by Father Faber. There have been many others since, notably those by Bäumker in German, and by Blanc and Latarche in French ; but by far the fullest, based on a study of letters and original documents, is that by Mario Vanti, *S. Camillo de Lellis* (1929) ; see also his *San Giacomo degl' Incurabili di Roma* . . . (1938). There is an excellent biography in English by Fr C. C. Martindale (1946) ; and *cf.* A. C. Oldmeadow, *Camillus : the Red Cross Saint* (1923).

SS. SYMPHOROSA AND HER SEVEN SONS, MARTYRS (DATE UNKNOWN)

ACCORDING to her legend St Symphorosa was the widow of a martyr, St Getulius, living with her seven sons at Tivoli (Tibur), near Rome, during the reign of the Emperor Hadrian. They attracted imperial notice when the emperor learned by oracle that the durability of his new palace at Tivoli depended on their sacrificing to the gods. This Symphorosa refused to do, and after surviving torments she was drowned in the river Anio. The next day the emperor had no better success with her sons, Crescens, Julian, Nemesius, Primativus, Justin, Stacteus and Eugenius ; and they too were put to death, each in a different way. A Symphorosa was in fact buried at the ninth milestone on the Via Tiburtina, as were seven men called brothers, with names as above.

The resemblance between this case and that of St Felicity and her alleged seven sons (July 10) is obvious, and presents a problem that there would be no point in detailing here. It is sufficient to quote Father Delehaye (*Origines du culte des martyrs*, pp. 278–279) :

Popular tradition, no doubt helped by the hagiographers, seems to have taken the same course on the Via Tiburtina which, in another place, has led to the endowment of St Felicity with a family of seven martyrs. Seven saints, who probably had no other connexion than the proximity of their graves or of the anniversaries of their deaths, have been made into brothers and given to St Symphorosa as sons. One may well ask if Symphorosa is anything but a doublet of St Felicity.

There is an old *cultus* of these martyrs at Tivoli (where the remains of a basilica were explored in 1877), and their *passio* was included by Ruinart in his *Acta sincera* and has found defenders in Paul Allard and some others ; but it is now generally held to belong in Delehaye's historical-romance category. See his CMH., pp. 338, 382 ; *Étude sur le légendier romain*, pp. 121–123 ; and *Origines . . ., loc. cit.* The *passio* is in Ruinart and in the *Acta Sanctorum*, July, vol. iv. See also H. Stevenson on the basilica of St Symphorosa in his *Studi in Italia* (1878), vols. i and ii.

ST PAMBO (*c.* A.D. 390)

ONE of the founders of the Nitrian group of monasteries in the deserts of Egypt was this St Pambo ; he became in his youth a disciple of St Antony, and was a fellow worker of such great fathers of the desert as the two Macarii and St Isidore of Pelusium and instructor of the " tall brothers ", Dioscorus, Ammon, Eusebius and Euthymius, who were persecuted for supporting Origenism. He sharply rebuked their oppressor, Theophilus of Alexandria, when reproached for not speaking to that archbishop : " If he will not learn a lesson from my silence, neither will he from my words." St Pambo had the usual characteristics of the monks of the Thebaïd : assiduous manual labour, usually in the making of mats from palm-leaf strips, long fasts, and other severe physical mortifications, and prayer uninterrupted over long periods of time ; his personal appearance was so majestic as to divert attention from the rags with which he was clothed : he would wear only such cast-offs as no one else would trouble to pick up. His particular exercise was control of the tongue, both by silence and by careful consideration before speech, and, as with others, this sometimes led him into a pointed brusqueness which to more polished folk sounds somewhat discourteous. Self-training in this respect was the result of his very first reading lesson. His teacher began with the 38th psalm : " I said, I will take heed to my ways that I sin not with my tongue." " That will do for to-day," said Pambo, and went off to think about it ; when he had considered the implications of that single text for about six months he came back to continue his lessons.

The world is prone to attribute wisdom to those who speak little, from that fact alone, regardless that silence may as much be due to emptiness as to understanding or strength ; but the numerous people who came to consult Pambo were not deceived : his mouth spoke wisdom, and some of his sayings are what is chiefly known of his life. Rufinus visited him in 374, and later St Melania the Elder, the Roman widow who founded a convent in Jerusalem. On her first visit she brought a gift of three hundred pounds of silver as a present for St Pambo ; he accepted it and said it should be for the benefit of poor monasteries—but no word of thanks. Melania gently reminded him : " There is three hundred pounds of silver, my father."—" He to whom you have offered this gift has no need for you to tell Him its value," was the reply. Another time, when asked to count some money given to him to distribute in alms, he said : " God does not ask how much, but *how*."

Unlike some monks and ascetics St Pambo had no narrow outlook on other ways of life. To two monks who disputed as to which were better of two men, one of whom had spent a fortune to become a monk and the other had done the same on corporal works of mercy, he said, " Before God both are perfect. There are other roads to perfection besides being a monk." And when two men came to him, detailing their austerities and alms-deeds and asking if thus they would save their souls, he replied, " I do the like, but am not thereby a good monk. Seek never to offend your neighbour, and you will be saved."

Death came to St Pambo while he was plaiting a basket for his disciple Palladius. " Since I came into the desert I have eaten nothing that I have not earned by work, and I do not remember that I have ever said anything for which I had need to be sorry afterwards. Nevertheless I must now go to God, before I have even begun to serve Him." St Melania was there when he died ; she provided for his funeral, and took away the unfinished basket as a precious relic.

The references to Pambo in Rosweyde's *Vitae Patrum* have been printed in the *Acta Sanctorum*, July, vol. i. Most of these derive ultimately from Palladius's *Lausiac History*, and from the *Historia Monachorum*, the Greek text of which has been edited by Preuschen. There is a convenient English translation of the *Lausiac History* by Lowther Clarke, and see Abbot Butler's edition.

ST PHILASTRIUS, Bishop of Brescia (Before A.D. 397)

We know nothing certain of this saint's country, but he quitted it and the house and inheritance of his ancestors, like Abraham, the more perfectly to disengage himself from the ties of the world. He travelled through many provinces to oppose infidels and heretics, especially the Arians, whose errors were at that time dispersed over the whole Church. His zeal and faith gave him courage to rejoice with the Apostle in suffering for the truth, and to bear in his body the marks of a severe scourging which he underwent for asserting the true godhead of Jesus Christ. At Milan he vigorously opposed the endeavours of Auxentius, the Arian, who laboured to destroy the flock of Christ there ; and he preached and held disputations with heretics in Rome itself, and afterwards went to Brescia. Being chosen bishop of this see, he exerted himself with such vigour as even to outdo himself. Alban Butler is understating when he says that Philastrius was not equal in learning to the Ambroses and Augustines of that age ; but what was wanting in that respect was abundantly made up by the example of his life, his spirit of humility and piety, and his unwearied application to every pastoral duty : he is an instance of what eminent service moderate abilities may be capable of when they are joined with a high degree of virtue.

To caution his flock against the danger of errors in faith St Philastrius wrote his *Catalogue of Heresies*, in which he does not take that word in its strict sense and according to the theological definition, but includes among his hundred and twenty-eight " heresies " a number of opinions which are matters of dispute : not only that, but he branded as heretics those who, for example, call the days of the week by heathen names (he would have approved the practice of the Society of Friends in this respect). The work has little value in itself, but is of interest to scholars for the light it may throw on the work of other writers, *e.g.* Hippolytus. St Gaudentius in a panegyric of St Philastrius praises his modesty, quietness and sweetness towards all men ; he extended his liberality, not only to all that were reduced to beggary, but also to tradesmen and others, whom he generously enabled

to carry on or to enlarge their business. St Augustine met St Philastrius at Milan with St Ambrose about the year 384. He died before St Ambrose, his metropolitan, who after his death placed his disciple St Gaudentius in the see of Brescia.

See the *Acta Sanctorum*, July, vol. iv. The authenticity of the panegyric by St Gaudentius, which is the source of most of our scanty information about Philastrius, has been questioned, but it is vindicated by Knappe and Poncelet : see the *Analecta Bollandiana*, vol. xxviii (1909), p. 224 ; and *cf.* Bardenhewer, *Patrologie*, § 89. See also P. de Labriolle and G. Bardy, *Histoire de la littérature latine chrétienne* (1947), pp. 432–434.

ST ARNULF, OR ARNOUL, BISHOP OF METZ (*c.* A.D. 643)

THIS Arnulf, born of noble parents and educated in learning and piety, was called to the court of King Theodebert II of Austrasia, in which he was equally admired for prudence in council and valour in the field : he joined the virtues of a Christian with the duties of a statesman. Having married a noble lady called Doda, he had by her two sons, Clodulf and Ansegisel ; by the latter's marriage with a daughter of Bd Pepin (called " of Landen ") the Carlovingian kings of France descended from St Arnoul.

Fearing the danger of entangling his soul in the many affairs which passed through his hands, he wanted to retire to the monastery of Lérins, but was stopped by the clergy and people of Metz demanding him for their bishop. He was therefore consecrated about the year 610, and while fulfilling his new duties with exactness, he continued to take a prominent part in public affairs : as, for example, on the death of Theodebert and his brother Thierry, when with other nobles he called Clotaire of Neustria to the throne of Austrasia. Ten years later Clotaire divided his dominions, and giving charge of Austrasia to his son Dagobert, appointed St Arnoul his chief counsellor. The holy bishop did not for long continue to guide this prince ; he asked and received permission to quit the court, which he had long wished to do (Dagobert at first threatened to cut Arnoul's son's head off if he went away). He then resigned his bishopric, and retired with a friend, St Romaricus, to a hermitage in the Vosges mountains, later the monastery of Remiremont. Here he died.

Nearly all the material which is relevant will be found in the *Acta Sanctorum*, July, vol. iv. The contemporary Latin life has been re-edited by B. Krusch in MGH., *Scriptores Merov.*, vol. ii, pp. 426–446. On the genealogies see Saltet in *Mélanges Léonce Couture*, pp. 77–95 ; and *cf.* the articles of J. Depoin in the *Revue Mabillon*, vols. xi and xii.

ST FREDERICK, BISHOP OF UTRECHT, MARTYR (A.D. 838)

FREDERICK was trained in piety and sacred learning among the clergy of the church of Utrecht. Being ordained priest, he was charged by Bishop Ricfried with the care of instructing converts, and about 825 he was chosen to succeed him as bishop of Utrecht. The new bishop at once began to establish order everywhere, and sent St Odulf and other zealous and virtuous labourers into the northern parts to dispel the paganism which still subsisted there.

According to tradition St Frederick became involved in the difficulties between the sons of the emperor, Louis the Debonair, and their father and step-mother. During these disturbances the party of the young princes charged the Empress Judith with numerous immoralities. Whatever may have been the truth of these stories, St Frederick is said to have admonished her of them, with charity but with

the effect of drawing upon himself the fury and resentment of the empress. He also got himself disliked elsewhere. The inhabitants of Walcheren were barbarous and most averse from the gospel. On which account St Frederick, when he sent priests into the northern parts of his diocese, took this most dangerous and difficult part chiefly to himself; and nothing gave him more trouble than marriages contracted within the forbidden degrees and the separation of the parties (that the union of Louis and Judith was itself incestuous was an afterthought of hagiographers).

The story goes on that, on July 18, 838, after St Frederick had celebrated Mass and was about to make his thanksgiving, he was stabbed by two assassins. He died in a few minutes, reciting that verse of Psalm 114, "I will praise the Lord in the land of the living". The eleventh-century author of his life says these assassins were employed by the Empress Judith, who could not pardon the liberty he had taken to reprove her sins, and was incited thereto by her husband. William of Malmesbury and others repeat the same; but later writers, such as Baronius and Mabillon, think that they were rather sent by some of the inhabitants of Walcheren. And this seems the more likely opinion: for no contemporary makes the charge against Judith and it is not at all in consonance with the attitude of Louis towards episcopal authority and Christian conduct.

St Frederick composed a prayer to the Blessed Trinity which for many ages was used in the Netherlands. The reputation of his sanctity appears from a poem of Rabanus Maurus, his contemporary, in praise of his virtue.

The Life of St Frederick, with other materials, is printed in the *Acta Sanctorum*, July. vol. iv, and it has also been re-edited in MGH., vol. xv. *Cf.* Duchesne, *Fastes Épiscopaux*, vol. iii, p. 196. There is a notice of Frederick in DNB., vol. xiii, *s.v.* Cridiodunus; his nationality is uncertain, but he may have been of Wessex descent.

ST BRUNO, Bishop of Segni (A.D. 1123)

Bruno was of the family of the lords of Asti in Piedmont, and born near that city. He made his studies in the university of Bologna, and was made a canon of Siena. He was called to Rome and there, in the council of 1079, he defended the doctrine of the Church concerning the Blessed Sacrament against Berengarius of Tours; Pope Gregory VII nominated him bishop of Segni in the following year, Bruno's humbleness prompting him to refuse a cardinalate. Bruno served his flock with unwearied zeal; he was a personal friend of St Gregory and entered with fearless enthusiasm into all his projects for the reform of the Church, suffering imprisonment for three months at the hands of Count Ainulf, a partisan of the Emperor Henry IV. He went with Bd Urban II into France in 1095, and assisted at the Council of Clermont-Ferrand, and returning into Italy he continued to labour for the sanctification of his flock till, not being able any longer to resist his inclination for solitude and retirement, and still persecuted by Ainulf, he withdrew to Monte Cassino and received the monastic habit. The people of Segni demanded him back; but the abbot of Monte Cassino prevailed upon the pope to allow his retreat, but not the resignation of his see. In 1107 he was elected abbot of the monastery.

Bruno by his writings laboured to support ecclesiastical discipline and to extirpate simony. This abuse, together with that of lay investiture to ecclesiastical offices, he looked upon as a main source of the disorders which saddened zealous

pastors in the church, by filling the sanctuary with hirelings and by corrupting with avarice and ambition those in whom, above all others, a perfect freedom from earthly things ought to lay a foundation of the gospel temper and spirit. He indeed took it upon himself to rebuke Pope Paschal II, who had been persuaded by the emperor elect, Henry V, to make concessions in the matter of ecclesiastical privileges and investiture in Germany. The pope retorted by ordering Bruno to resign his abbacy and return to his bishopric, and was at once obeyed. He continued faithfully in the discharge of his duties and in writing, especially commentaries on the Holy Scriptures, until his death in 1123. He was the greatest scriptural commentator of his age, but in theology he maintained the extreme and erroneous view that the sacraments administered by bishops or priests who had been guilty of simony were invalid. Bruno was canonized in 1183.

There are two lives of Bruno printed in the *Acta Sanctorum*, July, vol. iv, the shorter and earlier being the work of that historically unscrupulous writer Peter the Deacon ; but the main facts given above may be trusted. See B. Gigalski, *Bruno Bischof von Segni* (1898). Bruno is noticed in both DTC. and DHG.

19 : ST VINCENT DE PAUL, Founder of the Congregation of the Mission and the Sisters of Charity (A.D. 1660)

EVEN in the most degenerate ages, when the truths of the Gospel seem almost obliterated among the generality of those who profess it, God fails not to raise to himself faithful ministers to revive charity in the hearts of many. One of these instruments of the divine mercy was St Vincent de Paul. He was a native of Pouy, a village near Dax, in Gascony. His parents occupied a very small farm, upon the produce of which they brought up a family of four sons and two daughters, Vincent being their third child. His father was determined by the strong inclinations of the boy and the quickness of his intelligence to give him a school education. He therefore placed him under the care of the Cordeliers (Franciscan Recollects) at Dax. Vincent finished his studies at the university of Toulouse, and in 1600 was ordained priest at the extraordinary age of twenty.

In the little we know of Vincent at this time there is nothing to suggest his future fame and sanctity. Indeed, the outstanding event, his trip to Marseilles and the captivity in and romantic escape from Tunisia that is said to have followed it, raises such delicate questions and has been so controverted that—without wishing to indulge any improper suppressions—it seems better to ignore it and to get on more solid ground.

On his own showing, Vincent's ambition at that time was to be comfortably off. He was already one of the chaplains of Queen Margaret of Valois and, according to the bad custom of the age, he was receiving the income of a small abbey. He went to lodge with a friend in Paris. And there it was that we first hear of a change in him. His friend was robbed of four hundred crowns. He charged Vincent with the theft, thinking it could be nobody else ; and in this persuasion he spoke against him with the greatest virulence among all his friends, and wherever he went. Vincent calmly denied the fact, saying, " God knows the truth ". He bore this slander for six months, when the true thief confessed. St Vincent related this in a spiritual conference with his priests, but as of a third

person ; to show that patience, humble silence, and resignation are generally the best defence of our innocence, and always the happiest means of sanctifying our souls under slanders and persecution.

At Paris Vincent became acquainted with the holy priest Peter de Bérulle, afterwards cardinal. Bérulle conceived a great esteem for Vincent, and prevailed with him to become tutor to the children of Philip de Gondi, Count of Joigny. Mme de Gondi was attracted by Vincent, and chose him for her spiritual director and confessor.

In the year 1617, whilst they were at a country seat at Folleville, Monsieur Vincent was sent for to hear the confession of a peasant who lay dangerously ill. He discovered that all the former confessions of the penitent had been sacrilegious, and the man declared before many persons and the Countess of Joigny herself, that he would have been eternally lost if he had not spoken to Monsieur Vincent. The good lady was struck with horror to hear of such past sacrileges. Far from the criminal illusion of pride by which some masters and mistresses seem persuaded that they owe no care, attention or provision for their dependants, she realized that masters lie under strict ties of justice and charity towards all committed to their care ; and that they are bound to see them provided with the necessary spiritual helps for their salvation. To Vincent himself also appears to have come at that moment an enlightening as to the terrible spiritual state of the peasantry of France, and Mme de Gondi had no difficulty in persuading him to preach in the church of Folleville, and fully to instruct the people in the duty of repentance and confession of sins. He did so ; and such crowds flocked to him to make general confessions that he was obliged to call the Jesuits of Amiens to his assistance.

With the help of Father de Bérulle, St Vincent left the house of the countess in 1617 to become pastor of Châtillon-les-Dombes. He there converted the notorious Count de Rougemont and many others from their scandalous lives. But he soon returned to Paris, and began work among the galley-slaves who were confined in the Conciergerie. He was officially appointed chaplain to the galleys (of which Philip de Gondi was general), and in 1622 gave a mission for the convicts in them at Bordeaux ; but the story that Monsieur Vincent once took the place of one of them at the oar has no evidence to support it.

Mme de Gondi now offered him an endowment to found a perpetual mission among the common people in the place and manner he should think fit, but nothing at first came of it, for Vincent was too humble to regard himself as fit to undertake the work. The countess could not be easy herself whilst she was deprived of his direction and advice ; she therefore obtained from him a promise that he would never abandon the direction of her conscience so long as she lived, and that he would assist her at her death. But being extremely desirous that others, especially those who were particularly entitled to her care and attention, should want nothing that could contribute to their sanctification and salvation, she induced her husband to concur with her in establishing a company of able and zealous missionaries who should be employed in assisting their vassals and tenants, and the people of the countryside in general. This project they proposed to their brother, who was archbishop of Paris, and he gave the Collège des Bons Enfants for the reception of the new community. Its members were to renounce ecclesiastical preferment, to devote themselves to the smaller towns and villages, and to live from a common fund. St Vincent took possession of this house in April 1625.

Vincent attended the countess till her death, which happened only two months

later; he then joined his new congregation. In 1633 the prior of the canons regular of St Victor gave to this institute the priory of Saint-Lazare, which was made the chief house of the congregation, and from it the Fathers of the Mission are often called Lazarists, but sometimes Vincentians, after their founder. They are a congregation of secular priests, who make four simple vows of poverty, chastity, obedience and stability. They are employed in missions, especially among country people, and undertake the direction of diocesan and other seminaries; they now have colleges and missions in all parts of the world. St Vincent lived to see twenty-five houses founded in France, Piedmont, Poland and other places, including Madagascar.

This foundation, though so extensive and beneficial, could not satisfy the zeal of this apostolic man. He by every other means studied to procure the relief of others under all necessities, whether spiritual or corporal. For this purpose he established confraternities of charity (the first had been at Châtillon) to attend poor sick persons in each parish, and from them, with the help of St Louise de Marillac, sprang the institute of Sisters of Charity, whose "convent is the sick-room, their chapel the parish church, their cloister the streets of the city". He invoked the assistance of the wealthy women of Paris and banded them together as the Ladies of Charity to collect funds for and assist in his good works. He procured and directed the foundation of several hospitals for the sick, foundlings, and the aged, and at Marseilles the hospital for the galley-slaves, which, however, was never finished. All these establishments he settled under excellent regulations, and found for them large sums of money. He instituted a particular plan of spiritual exercises for those about to receive holy orders; and others for those who desire to make general confessions, or to deliberate upon the choice of a state of life; and also appointed regular ecclesiastical conferences on the duties of the clerical state, to remedy somewhat the terrible slackness, abuses and ignorance that he saw about him. It appears almost incredible that so many and so great things could have been effected by one man, and a man who had no advantages from birth, fortune, or any of those more obvious qualities which the world admires and esteems.

During the wars in Lorraine, being informed of the miseries to which those provinces were reduced, St Vincent collected alms in Paris, which were sent thither to the amount of thousands of pounds. He sent his missionaries to the poor and suffering in Poland, Ireland, Scotland, the very Hebrides, and during his own life over 1200 Christian slaves were ransomed in North Africa, and many others succoured. He was sent for by King Louis XIII as he lay dying, and was in high favour with the queen regent, Anne of Austria, who consulted him in ecclesiastical affairs and in the collation of benefices; during the affair of the Fronde he in vain tried to persuade her to give up her minister Mazarin in the interests of her people. It was largely due to Monsieur Vincent that English Benedictine nuns from Ghent were allowed to open a house at Boulogne in 1652.

Amidst so many and so great matters his soul seemed always united to God. Under set-backs, disappointments and slanders he preserved serenity and evenness of mind, having no other desire but that God should be glorified in all things. Astonishing as it may seem, Monsieur Vincent was "by nature of a bilious temperament and very subject to anger". This would seem humble exaggeration but that others besides himself bear witness to it. But for divine grace, he tells us, he would have been "in temper hard and repellent, rough and crabbed"; instead, his will

co-operated with grace and he was tender, affectionate, acutely sensible to the calls of charity and religion. Humility he would have then to be the basis of his congregation, and it was the lesson which he never ceased to repeat. When two persons of unusual learning and abilities once presented themselves, desiring to be admitted into his congregation, he refused them both, saying, " Your abilities raise you above our low state. Your talents may be of good service in some other place. Our highest ambition is to instruct the ignorant, to bring sinners to repentance, and to plant the gospel spirit of charity, humility, meekness and simplicity in the hearts of Christians." He laid it down that, if possible, a man ought never to speak of himself or his own concerns, such discourse usually proceeding from, and nourishing in the heart, pride and self-love.

St Vincent was greatly concerned at the rise and spread of the Jansenist heresy. " I have made the doctrine of grace the subject of my prayer for three months ", he said, " and every day God has confirmed my faith that our Lord died for us all and that He desires to save the whole world." He actively opposed himself to the false teachers and no priest professing their errors could remain in his congregation.

Towards the end of his life he suffered much from serious ill-health. In the autumn of 1660 he died calmly in his chair, on September 27, being fourscore years old. Monsieur Vincent, the peasant priest, was canonized by Pope Clement XII in 1737, and by Pope Leo XIII he was proclaimed patron of all charitable societies, outstanding among which is the society that bears his name and is infused by his spirit, founded by Frederic Ozanam in Paris in 1833.

The abundant materials for the life of St Vincent have been edited with great care by Fr Pierre Coste, *Saint Vincent de Paul, correspondance, entretiens, documents*, occupying fourteen volumes (1920–25), completed by his *Le grand saint du grand siècle* (3 vols., Eng. trans., 1935). Biographies are numerous, beginning with that of Mgr Abelly published four years after Vincent's death. The lives by Bougaud, de Broglie, and Lavedan have appeared in English ; the last-named, *The Heroic Life of St Vincent de Paul* (1928), though written with great charm of style, is not perhaps historically so accurate as *La vraie vie de S. Vincent de Paul* by A. Redier (1927), or *S. Vincent de Paul* by P. Renaudin (1929). The religious spirit of the saint is very well illustrated in the selection of letters translated by Fr J. Leonard under the title *St Vincent de Paul and Mental Prayer* (1925). See also *St Vincent of Paul and the Vincentians in England*, by P. Boyle ; E. K. Sanders, *Vincent de Paul* (1913) ; T. Maynard, *Apostle of Charity* (1940) ; two studies by A. Ménabréa (1947–48) ; E. Canitrot, *Le plus familier des saints* (1947) ; and J. Calvet's *St Vincent de Paul* (1948), Eng. trans. by L. C. Sheppard (1952).

SS. JUSTA AND RUFINA, VIRGINS AND MARTYRS (A.D. 287 ?)

THESE martyrs were two Christian women at Seville in Spain who maintained themselves by selling earthenware. Not to concur in idolatrous superstitions, they refused to sell vessels for the use of heathen ceremonies, and when the worshippers broke up their stock-in-trade Justa and Rufina retorted by overthrowing the image of a false goddess. Whereupon the people impeached them for their faith before the governor. The prefect, after they had boldly confessed Christ, commanded them to be stretched on the rack and their sides to be torn with hooks. An idol was placed near the rack with incense, that if they would offer sacrifice they should be released ; but their fidelity was not to be shaken. Justa died on the rack ; the judge ordered Rufina to be strangled, and their bodies to be burnt. They are greatly venerated in Spain, and no doubt their names represent historical martyrs in that place. But their acts are unreliable and one of the martyrs appears to have

undergone a change of sex in the course of the ages, for Justa was originally called Justus.

See the *Acta Sanctorum*, July, vol. iv ; Florez, *España Sagrada*, vol. ix, pp. 338–343 ; Gams, *Kirchengeschichte v. Spanien*, vol. i, pp. 284–288.

ST MACRINA THE YOUNGER, VIRGIN (A.D. 379)

MACRINA was the eldest of ten children of St Basil the Elder and St Emmelia, and was born at Caesarea in Cappadocia about the year 330. She was brought up with particular care by her mother, who both taught her to read and exercised vigilance over how she used that accomplishment : the Wisdom of Solomon and the Psalms of David were her constant companions. Nor were household duties and the spinning and weaving of wool neglected. At twelve years old she was betrothed, but after the sudden death of the young man she refused all other suitors, and was a great assistant to her mother in educating her younger brothers and sisters. St Basil the Great, St Peter of Sebastea, St Gregory of Nyssa and the rest learned from her contempt of the world, dread of its dangers, and application to prayer and the word of God ; Basil, in particular, we are told, came back from the schools a very conceited young man, and his sister taught him humility ; while to Peter, the youngest, she was " father, teacher, guide, mother, giver of good advice ", for his father died just as he was born. Basil the younger then established his mother and Macrina on an estate by the river Iris in Pontus, and there they were joined by other women in an ascetic communal life.

After the death of St Emmelia, Macrina disposed of all that was left of their estate in favour of the poor, and lived on what she earned by the labour of her hands. Her brother Basil died in the beginning of the year 379, and she herself fell ill nine months after. St Gregory of Nyssa, making her a visit after eight years' absence, found her sick, lying on two boards for her bed. He was exceedingly comforted by her cheerfulness and encouragement, and impressed by the fervour of love with which she prepared herself for death. She died very happily at the hour of the lighting of lamps. Such was her poverty that nothing was found to cover her body when it was carried to the grave but her old hood and coarse veil ; St Gregory therefore provided a special linen robe. Araxius, bishop of the place, and St Gregory, with two priests, themselves carried the bier in the funeral procession, choirs singing psalms all the way to the place of burial ; but the press of the crowd and lamentations of the people, especially of some of the women, much disturbed the solemnity of the chant.

An account of the life of St Macrina, with details of her conversation, death and burial, have been left us by St Gregory himself in the form of a dialogue on the soul and resurrection, and of a panegyric on his sister addressed to the monk Olympius. In the last of these he speaks of two miracles, the one when his sister was cured of a growth at the sign of the cross made by her mother ; the other, when Macrina herself healed the diseased eye of the small daughter of a military officer. He adds : " I do not think it expedient to add to my story all the similar things that we heard from those who lived with her and knew her intimately. . . . Though they seem incredible, they are all believed to be true by those who have carefully investigated them. But they are judged by the carnally-minded to be outside the possible. . . . And so, lest the unbeliever should suffer hurt by being led to disbelieve the gifts of God, I have abstained from a consecutive narrative of

these sublime marvels. . . ." The which observation discloses another aspect of the meaning of the saying that it takes a saint to write the life of a saint.

We know little or nothing of St Macrina except what may be gathered from the memoir written by her brother, St Gregory of Nyssa. The Greek text will be found in his works, a Latin translation is given in the *Acta Sanctorum*, July, vol. iv, and there is an English translation by W. K. Lowther Clarke (1916). The feast of St Macrina is kept in the Byzantine rite.

ST ARSENIUS THE GREAT (*c.* A.D. 450)

WHEN the Emperor Theodosius the Great wanted a man to whom he might entrust the education of his children Pope St Damasus recommended Arsenius, a man of senatorial rank learned in both sacred and profane knowledge. He accordingly went to Constantinople and was appointed to the post by Theodosius who, coming once to see Arcadius and Honorius at their studies, found them sitting whilst Arsenius talked to them standing: at once he caused Arsenius to sit and ordered them to listen to him standing. But neither then nor in after-life were the two *augusti* any credit either to such a father or such a tutor; added to this Arsenius had always a great inclination to a retired life. When therefore after over ten years at the court he seemed clearly to hear the voice of God saying, " Flee the company of men and you shall be saved ", he left Constantinople and came by sea to Alexandria. After the death of Theodosius the monks with whom he lived taunted him as " Father of the Emperors "; but the careers of his two pupils and his failure to make decent men of them was the last thing he wanted to be reminded of, and he fled into the wilderness.*

When he first presented himself to the superiors of the monks of Skete they recommended him to the care of St John the Dwarf who, when the rest in the evening sat down to take their meal, took his place among them and left Arsenius standing in the middle without taking notice of him. Such a reception was a severe trial to an ex-courtier; but was followed by another much rougher, for St John took a loaf of bread and threw it on the ground before him, bidding him with an air of indifference to eat if he would. Arsenius cheerfully sat on the ground and took his meal. St John was so satisfied with his behaviour that he required no further trial for his admission, and said to his brethren, " This man will make a monk ". Arsenius at first used thoughtlessly to do certain things which he had done in the world, which seemed to his new companions to savour of levity or lack of physical recollection, as, for instance, to sit cross-legged. The seniors were unwilling through the respect they bore him to tell him of this in public, so one agreed with another that he should put himself in that posture, and then be rebuked for his immodesty; nor did the other offer any excuse. Arsenius saw that the reproof was meant for him, and corrected himself of that trick. He employed himself in making mats of palm-tree leaves; and he never changed the water in which he moistened the leaves, but only poured in fresh water upon it as it wasted. When some asked him why he did not cast away the filthy water, he answered, " I ought to be punished by this smell for the self-indulgence with which I formerly used perfumes ". He lived in the most utter poverty, so that in an illness, having

* Of Arcadius Gibbon wrote, " The bold satirist, who has indulged his discontent by the partial and passionate censure of the Christian emperors, violates the dignity rather than the truth of history by comparing the son of Theodosius to one of those harmless and simple animals who scarcely feel that they are the property of their shepherd."

need for a small sum to procure him some little necessaries, he was obliged to beg for it. The sickness continued so long that the priest of this desert of Skete carried him to his apartment and laid him on a bed made of the skins of beasts, with a pillow under his head: but this was considered pampering by some of the hermits. One of the emperor's officers, at another time, brought him the will of a senator, his relation, who was lately dead, and had left him his heir. The saint took the will and would have torn it to pieces, but the officer begged him not to, saying such an accident would get him into trouble. Arsenius, however, refused the estate, saying, " I died before him and cannot be made his heir ". Though no one knew his fasts, they must have been great, for the measure of corn sent him for the year was very small, yet he managed not only to make it suffice for himself, but also to give some to others.

Arsenius often passed the whole night in watching and prayer, and on Saturdays it was his custom to go to prayers at sunset and continue with his hands lifted up to Heaven till the sun beat on his face the next morning. He had two disciples who lived near him. Their names were Alexander and Zoilus: he afterwards admitted a third called Daniel. All three were famous for their sanctity and frequent mention is made of them in the histories of the fathers of the deserts of Egypt. St Arsenius would seldom see strangers who came to visit him, but Theophilus, Archbishop of Alexandria, came one day in company with others to visit him, and begged he would speak on some subject for the good of their souls. The saint asked them whether they were disposed to comply with his directions; and being answered in the affirmative, he replied, " I entreat you then that, whenever you are informed of Arsenius's abode, you would leave him to himself and spare yourselves the trouble of coming after him ". He never visited his brethren, contenting himself with meeting them at spiritual conferences. The abbot Mark asked him one day why he so much shunned their company. The saint answered, " God knows how dearly I love you all; but I find I cannot be both with God and with men at the same time; nor can I think of leaving God to converse with men ". This disposition, however, did not hinder him from giving spiritual instruction to his brethren, and several of his sayings are recorded. He said often, " I have always something to repent of after having talked, but have never been sorry for having been silent "; and he had frequently in his mouth those words which St Euthymius and St Bernard used also to repeat to themselves to renew their fervour, " Arsenius, why have you forsaken the world, and wherefore are you come hither? " Being asked one day why he, being so well educated, sought the instruction and advice of a certain monk who was an utter stranger to all literature, he replied, " I am not unacquainted with the learning of the Greeks and Romans; but I have not yet learned the alphabet of the science of the saints, whereof this seemingly ignorant person is master ". Evagrius of Pontus who, after he had distinguished himself at Constantinople by his learning, had retired into the desert of Nitria in 385, expressed surprise that many learned men made no progress in virtue, whilst many Egyptians, who did not even know the letters of the alphabet, arrived at a high degree of contemplation. Arsenius answered, " We make no progress because we dwell in that exterior learning which puffs up the mind; but these illiterate Egyptians have a true sense of their own weakness, blindness, and insufficiency; and by that very thing they are qualified to labour successfully in the pursuit of virtue ". Nothing is so much spoken of by ancient writers about Arsenius as his gift of tears, weeping both over his own shortcomings and those of

the world, particularly the feebleness of Arcadius and the foolishness of Honorius.

St Arsenius was tall and comely but stooped a little in his old age; he had a graceful carriage and a certain shining beauty and air of both majesty and meekness; his hair was all white, and his beard reached down to his girdle, but the tears which he shed continually had worn away his eye-lashes. He was forty years old when he quitted the court, and he lived in the same austere manner from that time to the age of about ninety-five; he spent forty years in the desert of Skete, till a raid of barbarians compelled him to forsake this abode about the year 434. He retired to the rock of Troë, over against Memphis, and ten years after to the island of Canopus, near Alexandria; but not being able to bear the neighbourhood of that city, he returned to Troë, where he died. His brethren, seeing him weep in his last hours, said to him, "Father, why do you weep? Are you, like others, afraid to die?" The saint answered, "I am very afraid—nor has this dread ever forsaken me from the time I first came into these deserts". Notwithstanding his fear, St Arsenius died in great peace, full of faith and of that humble confidence which perfect charity inspires, about the year 449 or 450. He is named in the canon of the Armenian Mass.

The Bollandists have published, with a translation, the Greek life written by Theodore Studites. A better text, unknown to them, was edited in 1920 by T. Nissen in the *Byzant. Neugriech. Jahrbuch*, pp. 241–262. See also the commentary in the *Acta Sanctorum*, July, vol. iv, and DCB., vol. i, pp. 172–174.

ST SYMMACHUS, Pope (A.D. 514)

According to the *Liber Pontificalis*, this pope was the son of one Fortunatus, and a native of Sardinia. He was baptized at Rome, became archdeacon of the Roman church under Pope Anastasius II, and succeeded him in the Holy See in 498. But there was a minority of the clergy with Byzantine sympathies, and they, on the same day that Symmachus was elected at the Lateran, met at Santa Maria Maggiore and elected one Laurence, the archpriest of St Praxedes; they were helped with money by Festus, a senator who had been gained by Anastasius, emperor at Constantinople and later a protector of the monophysites, to endeavour to procure papal confirmation of the *Henotikon* of Zeno, an imperial document condemned by the Holy See. Both claimants appealed to Theodoric, the Gothic king at Ravenna (he was an Arian), who decided in favour of Symmachus as the lawful pope because he had been elected first and by the greater number; he also gave him a testimonial that he "loved the clergy and the poor, and was good, prudent, kindly and gracious". But this far from ended the troubles, which disturbed all the first half of the pontificate.

The name of St Symmachus does not figure in the earlier martyrologies, and little is known of him personally. When the Arian Thrasimund banished many African bishops to Sardinia, Symmachus sent them clothes and money for themselves and their flocks; there is still extant a letter which he sent to comfort them, accompanied by some relics of martyrs. He established three hospices for the poor, sent relief to those suffering from barbarian raids in northern Italy, and redeemed many captives. He decorated and restored several churches in Rome, and built a new basilica of St Andrew, one of St Pancras outside the walls, and one of St Agnes on the Aurelian Way. According to custom inscriptions were made on the various works; in one the thankful pope refers to the end of the troubles

with Laurence: "The biting of the wolves has ceased." Pope St Symmachus died on July 19, 514, and was buried in St Peter's.

This saint's life is a matter of general church history, and may be found in fuller detail in such works as Hefele-Leclercq, *Conciles*, vol. ii, pp. 957–973, and 1349–1372; Grisar, *History of Rome and the Popes*, etc., and *cf.* Duchesne's *L'Église au VI^e siècle* (1925), pp. 113–130. See also the *Liber Pontificalis* (Duchesne), vol. i, pp. cxxxiii *seq.*, 44–46 and 260–263. The pope's letters are in Thiel, *Epp. Rom. Pont.*

ST AMBROSE AUTPERT (A.D. 778?)

THIS St Ambrose was a distinguished official at the court of King Pepin the Short. Being sent as the king's envoy into Italy, he had occasion to visit the Benedictine monastery of St Vincent, on the Volturno in the duchy of Benevento, and was so impressed by the spirit and observance of the monks that he received the habit there, and proceeded to profession and ordination. He was a successful preacher and some of his sermons are extant; he led a holy and uneventful life, devoted to his writings, which were very greatly esteemed in the middle ages: so much so that his treatise on the conflict between the virtues and the vices was attributed to *the* St Ambrose, to St Augustine, to St Leo IX and to St Isidore of Seville in turn. He also wrote lives of the saints and a commentary on the Apocalypse. Of these works Dom Morin writes: "His learning and manner of writing make Ambrose a remarkable phenomenon, and rather a puzzle; one asks oneself where and how he was able to acquire such a formation, in his time and among such surroundings." His talents did not lack admiration and appreciation: Charlemagne consulted him (Ambrose had been at one time his tutor) and Pope Stephen IV befriended him; nor was he without love and honour in his own monastery, for about the year 776, the abbacy becoming vacant, the Frankish element among the monks elected him. But unhappily a Lombard *clique* opposed to Ambrose as their choice a certain Potho; the trouble reached Rome, and Pope Adrian I summoned the rivals to appear before him. On the journey St Ambrose Autpert died. He was buried in St Peter's, but his relics were translated about the year 1044 to the abbey he had ruled for so short a time.

There is a short Latin life which has been printed by Muratori, Mabillon, etc., and which will be found also in the *Acta Sanctorum*, July, vol. iv. See especially G. Morin, *Revue Bénédictine*, vol. xxvii (1910), pp. 204–212, and Morin, *Études, Textes, Découvertes* (1913), pp. 23, 488, 494, 498, 506. See also J. Winandy, *Ambroise Autpert, moine et théologien* (1953).

BD STILLA, VIRGIN (*c.* A.D. 1140)

BD STILLA was born at Abenberg, near Nuremberg, towards the end of the eleventh century, of the family of the counts of Abenberg, which gave many priests, bishops and holy men to the Church.

Stilla had built at her own expense, on a hill adjoining her home, a church which was consecrated and dedicated in honour of St Peter in 1136; she visited this church every day, and therein, in the presence of St Otto, Bishop of Bamberg, she took a vow of virginity. She lived the life of a nun within her father's household, engaging herself in the relief of all unfortunates, and she hoped in time to build a monastery wherein she might end her days. But death overtook her first.

Her brothers wanted to bury her at Heilsbronn, but the two horses drawing the funeral car could not pull it in that direction, turning always towards the church

of St Peter, where therefore they buried her. The tomb became a place of pilgrimage, and in 1897 the bishop of Eichstätt was able to establish that the veneration of Stilla had gone on since before 1534. This *cultus* was confirmed in 1927.

A short account of Bd Stilla, with reports of a number of miracles, will be found in the *Acta Sanctorum*, July, vol. iv. The decree confirming the *cultus* and containing a summary of her life is printed in the *Acta Apostolicae Sedis*, vol. xix (1927), pp. 140–142.

20 : ST JEROME EMILIANI, FOUNDER OF THE SOMASCHI (A.D. 1537)

JEROME was born at Venice in 1481, the son of Angelo Emiliani (*vulgo* Miani) and Eleanor Mauroceni, and served in the armies of the republic during the troubled times of the beginning of the sixteenth century. When the League of Cambrai was formed to resist the Venetians, he was appointed to the command of the fortress of Castelnuovo, in the mountains near Treviso ; at the fall of the town he was taken prisoner and chained in a dungeon. Hitherto he had led a careless and irreligious life, but now he sanctified his sufferings by prayer and turning to God, and, in circumstances which appeared to be miraculous, he was enabled to make his escape. He made his way at once to a church in Treviso and, probably later, hung up his fetters as votive offerings before the altar of our Lady, to whom he had vowed himself; and was given the post of mayor in the town. But he shortly after returned to Venice to take charge of the education of his nephews and to pursue his own sacerdotal studies, and in 1518 he was ordained.

Famine and plague having reduced many to the greatest distress, St Jerome devoted himself to relieving all, but particularly abandoned orphans. These he gathered in a house which he hired ; clothed and fed them at his own expense, and instructed them himself in Christian doctrine and virtue. After himself recovering from the plague, he resolved in 1531 to devote himself and his property solely to others, and founded orphanages at Brescia, Bergamo, and Como, a shelter for penitent prostitutes, and a hospital at Verona. About 1532 Jerome with two other priests established a congregation of men, and at Somascha, between Bergamo and Milan, he founded a house which he destined for the exercises of those whom he received into his congregation. From this house it took its name, the Clerks Regular of Somascha, and its principal work was the care of orphans. The instruction of youth and young clerics became also an object of his foundation, and continues still to be. It is claimed for St Jerome Emiliani that he was the first to introduce the practice of teaching Christian doctrine to children by means of a set catechism drawn up in the form of questions and answers. He was so unwearying in looking after the peasants around Somascha that they credited him with the gift of healing : he would work with them in the fields and talk of God and His goodness while he worked. While attending the sick in 1537 he caught an infectious disease of which he died on February 8. He was canonized in 1767, and in 1928 was named patron-saint of orphans and abandoned children by Pope Pius XI.

After his death his congregation suffered considerable vicissitudes, but it had the approval of St Charles Borromeo and in 1540 was recognized by Pope Paul III ; today, however, the Somaschi number but few members, who conduct schools and orphanages in Italy.

See the *Acta Sanctorum*, February, vol. ii, where the life of the saint by A. Tortora is printed entire. There are other lives by Scipio Albani (1600), Andreas Stella (1605), and W. Hubert (in German, 1895). But the most recent contributions to the subject are the volume published to commemorate the fourth centenary of the foundation of the Somaschi, *L'Ordine dei Chierici Regolari Somaschi*, 1528–1928 (1928), and the full official biography by G. Landini, *S. Girolamo Miani* (1947).

ST WILGEFORTIS, OR LIBERATA (NO DATE)

THIS mythical personage was also known as Uncumber (in England), Ontkommer, Kümmernis (in Germany), Regenfledis (in Flanders), Livrade (in France), and by other names. Her story is a curiosity of hagiology and is hardly worth including in a collection of lives of the saints but for the fact that it has the unenviable distinction of being one of the most obviously false and preposterous of the pseudo-pious romances by which simple Christians have been deceived or regaled.

Wilgefortis was one of seven (or nine) children born at one birth by the wife of a heathen king of Portugal, all of whom became Christian and suffered martyrdom. Her father wanted to marry Wilgefortis to the king of Sicily, but she had taken a vow of virginity. She therefore prayed in her distress for help from on high, which came in the form of a beard and moustache growing upon her face, whereupon the king of Sicily withdrew his suit. Her father, enraged at what had happened, had her crucified.

In his *Caractéristiques des saints dans l'art populaire* (1867), Father Charles Cahier, S.J., wrote :

> For my part, I am inclined to think that the crown, beard, gown and cross which are regarded as the attributes of this marvellous maiden [in pictorial representations], are only a pious devotion to the famous crucifix of Lucca, somewhat gone astray. It is known that devotion to this image of Jesus Christ crucified was widely spread in the twelfth century, so that the favourite oath of William Rufus, King of England, was " By the holy face of Lucca ". This famous crucifix was completely dressed and crowned, as were many others of the same period. In course of time, the long gown caused it to be thought that the figure was that of a woman, who on account of the beard was called *Vierge-forte*. We may add that the crucifix of Lucca was shod with silver to prevent the wearing away of the wood by the kissing of the feet by pilgrims. This also has been turned to the glorification of St Wilgefortis. For it is said that a poor minstrel playing an air before the saint's statue was rewarded by her giving him one of her precious shoes.

This is the generally accepted explanation of the legend, but of course there were numerous robed crucifixes besides that of Lucca. The name Liberata represents a separate character, who originally had a different legend. The derivation of the name Wilgefortis has been suggested to be not *Vierge-forte* but a corruption of *Hilge vartz*, " holy face ". The " Uncumber " names signify one who frees from anxiety, because of the belief that clients of this " saint " will be delivered from troubles and die a happy death. In England she was invoked particularly by women who were afflicted by troublesome husbands. " For a peck of oats she would not fail to uncumber them of their husbands ", says St Thomas More.

St Wilgefortis belongs more to the domain of folklore than to hagiology, and a considerable bibliography might be compiled out of the books and periodicals of the former class.

An account of her, however, is given in the *Acta Sanctorum*, July, vol. v, and a long section is devoted to the subject in Detzel and Künstle, *Ikonographie der Heiligen*. See Delehaye, *Légendes hagiographiques* (1927), pp. 103–104, and the references there indicated. The standard work on the subject now is G. Schnürer and J. M. Ritz, *Sankt Kümmernis und Volto Santo* (1934). See also J. Gessler, *La vierge barbue* (1938).

ST MARGARET, OR MARINA, VIRGIN AND MARTYR (NO DATE)

ON July 20 the Roman Martyrology celebrates " the passion at Antioch of the holy Margaret, virgin and martyr ", formerly one of the most famous and widely venerated saints of the Church. Her *cultus*, under the name of " the very great martyr Marina ", began in the East; as Margaret she appears in the martyrology of Rabanus Maurus in the ninth century, and in the Bosworth Psalter, and soon her fame spread in England, France and Germany, and continued throughout the middle ages; she is one of the Fourteen Holy Helpers, and hers was one of the " voices " that spoke to St Joan of Arc. Her alleged relics were stolen from Antioch in 908 and brought to San Pietro della Valle on the lake of Bolsena, and in 1145 were translated to Montefiascone; part of them were further translated, to Venice, in 1213, an event noted in the Roman Martyrology on July 17, which is the saint's feast-day among the Greeks. Many other relics of her are shown throughout Europe. Her acts are a pure forgery, written by a man who called himself Theotimus and represented himself to be her attendant who had been the spectator of all he related. They belong to the same family of legends as those of St Pelagia of Antioch (*alias* Margaret, *alias* Marina; October 8) and her congeners.

The story they tell is briefly this. Margaret was the daughter of a pagan priest of Antioch in Pisidia, who was put out to nurse with a Christian woman. Margaret herself became a Christian, and on being driven away in consequence from her father's house she went to live with her old nurse and made a living as a shepherdess. While thus employed she was seen by the prefect Olybrius, who marvelled at her beauty and grace and would have had her as his wife were she free, as his mistress were she a slave. But she would not have him either way, and in revenge he ordered her to be brought before his tribunal and charged as a Christian; and after she had been tortured she was cast into prison. There she underwent a terrible ordeal with the Devil, who appeared to her in the form of a dragon and eventually swallowed her: but the cross which she had in her hand (or the sign of the cross) was an irritation to the dragon's stomach, which opened and emitted her in safety (even the *Golden Legend* says that " this swallowing and breaking of the belly of the dragon is said to be apocryphal ").* Then she had conflict with another demon, whom she overcame, and they talked together, and he told her how he had been with others like him enclosed in a brazen vessel by Solomon, and how the vessel had been found in Babylon and broken open by people who thought it to contain treasure, so that the demons were released to plague the world—the affinities of which tale are not hard to see. The next day an attempt was made to slay her in various ways both by fire and by water; but the only result was to convert thousands of the spectators, who were all put to the sword. At length she was killed by beheading, the executioner immediately after falling dead also: not, it appears, as a retribution but as a reward whereby he would join her in Heaven,

* When it is considered that patron saints are often selected by direct or indirect association, *e.g.* St Vitus, of comedians, St Barbara, of gunners, our Lady of Loreto, of airmen, it is not merely ribald to suggest that this absurd incident may account for St Margaret being a patroness of women in childbirth.

for he had been unwilling to fulfil his office. And this is stated to have taken place during the persecution of Diocletian. The faithful Theotimus took up Margaret's body and it was buried by a noble widow of the city.

As may be learnt from BHL., nn. 5303–5313, there are a number of variant Latin texts of this extravagant but highly popular biography; and there are also many adaptations of the life in French, Provençal, Anglo-Saxon, German, Irish, etc. For the Latin see the *Acta Sanctorum*, July, vol. v; also G. H. Gerould in the *Publications of the Modern Language Association of America*, vol. xxxix (1924), pp. 225–256; and A. Mabellini, *Leggenda di Santa Margherita* (1925). *Cf.* also what has been said above in connection with St Marina on February 12 and St Pelagia on October 8, and Delehaye, *Légendes hagiographiques* (1927), pp. 187–192. St Margaret's name appears in the Bosworth Psalter and other tenth-century English calendars, and at the provincial council of Oxford in 1222 her feast, like that of St Catherine and some other saints, was made a holiday of obligation. Alban Butler remarks that Marco Girolamo Vida, an almost forgotten poet of the sixteenth century whom he calls "the glory of the Christian muses", has honoured St Margaret, one of the tutelary saints of his native Cremona, with two hymns.

ST JOSEPH BARSABAS (First Century)

He was put in competition with St Matthias to succeed the traitor Judas in the apostleship, and from the words used by St Peter before the drawing of the lots it is clear that Joseph had been a close follower of our Lord: "Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein He was taken from us, one of these must be made a witness with us of His resurrection" (Acts i 21–22). It is probable that he was one of the seventy-two disciples, as Eusebius definitely states he was. After the dispersion of the disciples he preached the gospel in many places, and, among other miracles, drank poison without receiving hurt (as Papias, and from him Eusebius, testify), in accordance with our Lord's promise (Mark xvi 18).

See the Acts of the Apostles i 15–16, and the *Acta Sanctorum*, July, vol. v. *Cf.* also J. Renié in *Revue biblique*, vol. lv (1948), pp. 43–53.

ST AURELIUS, Bishop of Carthage (A.D. 429)

About the year 392, just after St Augustine was ordained priest and appointed to the church of Hippo, a deacon of Carthage, Aurelius, was chosen to be bishop of that see. At this time the great church of north Africa was at the height of its power and influence, and the bishop of Carthage, being in effect its primate or patriarch, was one of the most important of all Christian prelates.

The new bishop was faced by two great heretical movements, that of the Donatists, which was reaching its last stages, and that of the Pelagians, which was beginning to emerge; during the thirty-seven years of his episcopate St Aurelius convened numerous provincial and plenary synods of the African bishops to deal with these and other matters. These meetings and the journeys they involved took up so much of the bishops' time that St Aurelius extended their duty of preaching to the better qualified among the presbyters, which was not yet usual in the Church.

Aurelius was on terms of intimate friendship with St Augustine, and when he complained of the degeneracy of numerous monks, who were simply lazy under pretence of the contemplative life, Augustine wrote a treatise, "Concerning the

Work of Monks", to help remedy the situation. St Fulgentius of Ruspe, an African bishop of the next generation, wrote in glowing terms of St Aurelius, as did the learned Spaniard, Paul Orosius.

An account of St Aurelius is given in the *Acta Sanctorum* for October, vol. xi, pp. 852–860. He had been omitted in his proper place from failure to observe that his *cultus* was recognized in the Carthaginian calendar of the sixth century in this form: "July 20, depositio sancti Aurili episcopi". There is no formal biography, but many allusions in St Augustine's letters and in conciliar documents, etc. See Hefele-Leclercq, *Conciles*, vol. ii, pt 1, and Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iv, pp. 524–525.

ST FLAVIAN, PATRIARCH OF ANTIOCH, AND ST ELIAS, PATRIARCH OF JERUSALEM (A.D. 518)

ELIAS was an Arab, educated in an Egyptian monastery and in 457 driven out of that country as an orthodox Catholic by the monophysite patriarch of Alexandria, Timothy the Cat. He went to Palestine where, after being given shelter in the *laura* of St Euthymius, he founded a community at Jericho, was ordained priest, and in 494 elected patriarch of Jerusalem. During these years he must have met Flavian, a Syrian hieromonk, who had been used by his patriarch as delegate to the imperial court at Constantinople, and had succeeded him in the see of Antioch in 498.

In the year 482 the Emperor Zeno had issued a document called the *Henotikon*, of which the object was to settle the controversy between Catholics and monophysites. It was condemned at Rome as favouring Monophysism, and was a source of further schism and dissension in the East for years. Both Flavian and Elias accepted the *Henotikon* and in other ways acted equivocally; but they were both orthodox at heart, and eventually were driven from their sees for their refusal to co-operate with the imperial support of Monophysism.

St Flavian died in exile at Petra in Arabia, and St Elias at Aïla, further south on the shore of the Red Sea, his friend the great St Sabas being with him at the time. In spite of their having subscribed the *Henotikon*, these two hierarchs are named together today in the Roman Martyrology (inserted by Baronius) and their feast is kept by Catholics of the Syrian rite on February 18.

The principal authorities for these facts are the historians Evagrius and Theophanes. See also the *Acta Sanctorum*, July, vol. ii. It must be admitted that the recorded conduct of both patriarchs has laid them open to much criticism. See, for example, the articles devoted to them in DCB., vol. ii, pp. 84 *seq.* and 533 *seq.*

ST VULMAR, ABBOT (*c.* A.D. 700)

ST VULMAR or Wulmar, whom the Roman Martyrology calls a man of wonderful holiness, was born in the territory of Boulogne in Picardy. He was married, but having been separated by force from his wife, he entered himself in the abbey of Hautmont in Hainault, where he was employed to keep the cattle and to hew wood for the community. He was distinguished for his eminent spirit of prayer, and was promoted to the priesthood. He after obtained leave to live alone in a hermitage near Mount Cassel for some years, and then founded near Calais the abbey of Samer, corruptly so called for Saint-Vulmar; this monastery existed until the French Revolution. St Vulmar also founded a nunnery at Wierre-aux-Bois, a mile from his own monastery. Caedwalla, King of the West Saxons, passing that

way in 688 on his journey to Rome to receive baptism, conferred on the abbey an alms towards carrying on the foundation. St Vulmar was glorified by miracles, and his relics were conveyed to Boulogne, and from thence to the abbey of St Peter at Ghent.

The biography which has been printed in the *Acta Sanctorum* (July, vol. v) and by Mabillon is of no great value : it was written at earliest in the middle of the ninth century. *Cf.* Van der Essen, *Etude critique sur les Vitae des saints mérovingiens* (1907), pp. 412–414.

ST ANSEGISUS, Abbot (A.D. 833)

Ansegisus was born about 770, probably in the Lyonnais, and at the age of eighteen became a monk in the abbey of Fontenelle, of which a relation of his was abbot. His goodness and learning soon attracted notice, and upon the recommendation of his superior he was appointed by Charlemagne to administer the abbeys of St Sixtus at Rheims and St Menge, near Châlons. He then was made abbot of St Germer-de-Fly in the diocese of Beauvais, of which both the buildings and the community were in a state of collapse. He was still only thirty-seven years old, yet he was among the emperor's advisers and was entrusted by him with administrative offices, a trust which was carried on by his successor, Louis the Debonair, who as well named him to the abbacy of Luxeuil. This famous monastery had not recovered from the effects of its ravaging by the Vandals, and for five years Ansegisus laboured to bring it to its former state of discipline and prosperity. The last benefice of the saint was the house of his profession, Fontenelle, of which he was made abbot in 823, and where he built up both a highly spiritual community and a worthy material edifice.

Under Ansegisus the monks of Fontenelle became famous for their library and their *scriptorium*, and not least for the work of the abbot in making a collection of capitularies, which for long remained an official law-book in the empire. These capitularies were laws or ordinances promulgated by the Frankish kings, and the collection of Ansegisus was divided into books containing civil and ecclesiastical enactments by Charlemagne and Louis.

At a period the later " lives " of so many of whose saints had to be padded out with doubtful miracles or common-form panegyric, the record of St Ansegisus stands out by its sobriety and solidity. Nobody who was not himself a great administrator and user of the virtues which he inculcated could have brought three monasteries from decay and slackness to a state of observance and good discipline. He was seized by a paralysis in the month of July 833, and died surrounded by his brethren of Fontenelle on the 20th.

The main authority is the *Gesta sanctorum patrum Fontanellensis coenobii*, from which the biographical matter has been extracted by Mabillon and the Bollandists, July, vol. v. See also the *Dictionnaire de Droit Canonique*, t. i, cc. 564–567, and DHG., t. iii, cc. 447–448.

" BD " GREGORY LOPEZ (A.D. 1596)

At the time when the empire of Spain was reaching its widest extent and highest point of power Gregory, who afterwards assumed the name of Lopez, was born at Madrid. Of his parentage and family nothing is known. As a youth he served as a page at the court of King Philip II, but the turning-point of his life came in 1562 when he undertook a pilgrimage to the shrine of our Lady of Guadalupe in Estremadura. While here he doubtless heard of the other shrine of our Lady of

Guadalupe in Mexico, and he determined to go to that country, having an inward conviction that there God would show him what he was to do. At Vera Cruz he sold his possessions and gave the money to the poor, and then wandered off in search of a place where he might live as a hermit. This he found in a lonely valley, where for a time he lived peacefully in prayer and penance, walking twenty-four miles to the nearest mission station to assist at Mass and receive the sacraments on great feasts. Soon, however, Gregory learned that some of the Spaniards were very shocked that he chose to live in a place where he could get to Mass at only irregular intervals; so, not wishing to appear to set a bad example, he went to a plantation, where he remained till after the earthquake of 1566. Then he returned to his hermitage, which after five years he was persuaded by Friar Dominic de Salazar, a famous missionary, to leave in order to enter the Dominican convent in Mexico City; a few days of community life was sufficient to show he was not fitted for it, and he returned to solitude, at Guestaca and other places.

Tongues meanwhile were wagging; the simple Gregory was made into a "mystery man", and all sorts of things were said. So the archbishop of Mexico appointed a commission to look into the matter; when he received its report, he unhesitatingly pronounced in public that Gregory Lopez was a man of extraordinary piety and virtue. This made Gregory far too popular both for his convenience and his humility, and he fled to the sanctuary of our Lady "de los Remedios". For a time Gregory was in the hospital, where he wrote a book on pharmacy for the use of the nursing brothers, for in the desert he had learned much about the properties of herbs. Then, in 1589, with the help of his friend, a priest, Francis Losa, he established himself in a hermitage not far from the church of Michoacan. Here he was joined by Don Losa, and the two lived together there until Gregory's death. Their life was simple and orderly, with nothing startling about it. Gregory's practice of poverty was marked by careful use of what was available rather than by an excessive "going without", and, unlike some solitaries, he was scrupulously clean in his body and neat in his clothes. Much time was spent in scriptural study: Gregory had a remarkable knowledge both of the text and the sense of the Bible; and he was often consulted by clergy and lay people of all classes. Naturally he passed long hours in prayer, and that of a high order; but when conversation once turned to those who enjoy tranquillity in a state of passive union with God, he said: "They are good souls and on a good path. But perfection and merit do not lie in acts of enjoyment, but in the soul's effort to use all her forces in loving God in the most perfect way and with the most perfect acts of which she is capable. This, you see, is rather doing than enjoying, whereas the other is enjoying rather than doing. The soul which loves God perfectly is she who is capable of giving no more than she does; in that consists the whole Law and the Prophets, and God requires nothing else from her."

Gregory Lopez died on July 20, 1596, at the age of fifty-four. Relics of the dead man were eagerly sought, many well-authenticated miracles were recorded at his tomb, and his *cultus* soon spread all over Mexico; Don Losa wrote his life, and the book was translated into English in 1675. But this popular *cultus* has never been officially confirmed, and the cause of the beatification seems to have been in abeyance since 1752. Lopez was admired by such diverse people as Bossuet, John Wesley, the Quietists and the German Pietists.

The life by Don Losa was many times reprinted in Spanish; it was a favourite book of Father Augustine Baker. The unskilful English version of 1675 was replaced in 1876 by

a new life written by Canon F. Doyle. *Cf.* also Father M. Cuevas, *Historia de la Iglesia en Méjico*, vol. ii. Gregory Lopez wrote a commentary on the Apocalypse of St John which was printed in Madrid in 1678.

21 : ST LAWRENCE OF BRINDISI *(Transferred from July 23. See p. 172)*

ST PRAXEDES, VIRGIN (DATE UNKNOWN)

PRAXEDES according to her legend was a Roman maiden, the sister of St Pudentiana, who, when the Emperor Marcus Antoninus was hunting down Christians, sought them out to relieve them with money, care, comfort and every charitable aid. Some she hid in her house, others she encouraged to keep firm in the faith, and of yet others she buried the bodies; and she allowed those who were in prison or toiling in slavery to lack nothing. At last, being unable any longer to bear the cruelties inflicted on Christians, she prayed to God that, if it were expedient for her to die, she might be released from beholding such sufferings. And so on July 21 she was called to the reward of her goodness in Heaven. Her body was laid by the priest Pastor in the tomb of her father, Pudens, and her sister Pudentiana, which was in the cemetery of Priscilla on the Salarian Way.

This saint was certainly buried in the catacomb of Priscilla, near to St Pudentiana. But that she was the sister of that saint, or that either of them was the daughter (as later legends aver) of a Roman senator, Pudens, converted by St Peter, there is no reason to believe. She was at first venerated as a martyr in connection with the *ecclesia Pudentiana*, but afterwards a separate church was built in her honour, on the alleged site of her house, to which, when it was rebuilt by Pope St Paschal I (the present Santa Prassede), her relics were translated.

In the *Acta Sanctorum* the legend of the two sisters is printed in the fourth volume of May. A commission appointed by Pope Benedict XIV to revise the Breviary declared the "acts" to be spurious and unworthy of credence. On the cult and "title" of St Praxedes see particularly De Waal in the *Römische Quartalschrift*, vol. xix (1905), pp. 169–180 (archaeological section). *Cf.* Marucchi, *Basiliques et églises de Rome* (1909), pp. 323 *seq.* and 364 *seq.*, and CMH., pp. 263, 388.

ST VICTOR OF MARSEILLES, MARTYR (A.D. 290 ?)

WHEN the Emperor Maximian, towards the end of the third century, arrived at Marseilles, the most numerous and flourishing church in Gaul, his coming filled the Christians with alarm. In this general consternation, Victor, a Christian officer in the Roman army, went about in the night-time from house to house, visiting the faithful, and inspiring them with contempt of a temporal death. His activity was discovered and he was brought before the prefects Asterius and Eutychius who, the prisoner being a person of distinction, sent him to Maximian himself. The anger of an emperor did not daunt the champion of Christ, and the tyrant, seeing his threats had no effect upon him, commanded him to be bound and dragged through the streets of the city. Victor was brought back bruised and bloody to the tribunal of the prefects, who again pressed him to worship their gods. But the martyr, filled with the Holy Ghost, expressed his respect for the emperor and his contempt for their gods, adding, "I despise your deities, and confess Jesus Christ; torture me how you like". Asterius commanded him to be hoisted on to the rack, and most cruelly stretched. The martyr asked patience and constancy of God, and our Lord appeared to him, holding a cross, and gave

him His peace and told him that He suffered in His servants and crowned them after their victory. These words dispelled Victor's pain and fortified his will, and the tormentors being weary, the prefect ordered him to be taken down and thrown into a dungeon. At midnight God visited him by His angels : the prison was filled with a light brighter than the sun, and the martyr heard them singing the praises of God. Three soldiers who guarded the prison, seeing this light, feared greatly, and casting themselves at the martyr's feet they asked his pardon and desired baptism. The martyr sent for priests the same night, and going with them to the sea-side he led them out of the water, that is, was their godfather, and returned with them again to his prison.

When Maximian heard of the conversion of the guards he was furious, and sent officers to bring them all four before him in the market-place. The mob yelled at Victor, trying to make him bring back his converts to the worship of their gods ; but he said, " I cannot undo what is well done ". The three soldiers persevered in the confession of Christ, and were at once beheaded. After having been beaten with clubs and scourged with leather thongs, Victor was carried back to prison, where he continued three more days. Then Maximian called him again before his tribunal, and having caused a statue of Jupiter, with an altar and incense, to be placed by him, he commanded the martyr to offer incense thereon. Victor went up to the altar and (as other martyrs are alleged to have done on like occasions) kicked it over. The emperor ordered his foot to be forthwith chopped off, and he was condemned to be put under the grindstone of a mill, and crushed to death. The executioners turned the wheel, but when part of his body was mutilated the mill broke down. Victor still breathed, so his head was cut off. His and the other three bodies were thrown into the sea, but being cast ashore were buried by the Christians in a cave. The author of the acts adds : " They are honoured to this day with many miracles, and many benefits are conferred by God and our Lord Jesus Christ on those who ask them through their merits."

These acts, on which our knowledge of St Victor depends, belong to the category of " hagiographical romances ", in which truth and fiction are mixed so that it is difficult or impossible to arrive at the real facts ; but St Victor was one of the most celebrated martyrs of Gaul.

The *passio* of St Victor has been printed both in the *Acta sincera* of Ruinart and in the *Acta Sanctorum*, July, vol. v. In spite of the mythical excrescences with which the story has been decorated, we have evidence both in St Gregory of Tours and in Venantius Fortunatus that the tomb of St Victor at Marseilles was one of the best-known places of pilgrimage on French soil, and it is at least probable that the martyr was commemorated in the original text of the *Hieronymianum*. See Delehaye, CMH., p. 389, and E. Duprat in *Mémoires de l'Institut historique de Provence*, t. xx et xxi (1943–1944).

ST ARBOGAST, Bishop of Strasburg (Sixth Century)

This Frankish bishop has been claimed, as to his origin, by both Scotland and Ireland, but it appears that he belonged to Aquitaine, whence he went into Alsace and lived as a hermit in a wood. He came to the notice of a King Dagobert when his son while hunting was seemingly killed by a wild boar, his recovery being attributed to the prayers of the holy man (but other accounts put this event during his episcopate). The king made Arbogast bishop of Strasburg, and he devoted himself wholeheartedly to governing his flock in apostolic humility, and asked that after his death he might be buried on the side of a hill where only felons were laid.

This was done, and a church built over the place. Great uncertainty exists about this saint, the facts of whose life have been lost in a confusion of stories.

A life of the saint, attributed to one of his successors, Uto III, is printed in the *Acta Sanctorum*, July, vol. v. Though late and legendary it seems to be based on some historical tradition. See R. Forrer, *Strasbourg-Argentorate*, t. ii (1927), pp. 748 *seq.*; A. Postina, *S. Arbogast* (1928); and M. Barth, *Der h. Arbogast* (1940).

BD ODDINO OF FOSSANO (A.D. 1400)

THE life of a secular priest in a parish gives infinite scope for sanctity, but rarely any opportunity for spectacular achievements. Things were no different in the middle ages, when numerous priests of heroic virtue lived and died in the obscurity of their own parishes and their names died with them; except that now and again a local *cultus* has kept them in memory, though generally with no reliable particulars of what sort of men they were or what they did, beyond a common-form catalogue of miracles and virtues. Of these Bd Oddino Barrotti stands out as rather remarkable because of the variety of activities that he engaged in, despite the fact that he was a humble *parroco*, never called upon to rule a great diocese or to counsel kings in the intricacies of politics, ecclesiastical and secular. He was in about 1360 appointed to the cure of the parish of St John Baptist in his native town of Fossano in Piedmont. He was so devoted to the needs of his flock that before long the bishop of Turin had to order him to take some flesh-meat at his meals, notwithstanding any vow he might have made to the contrary, and to retain from the tithes paid over to him whatever was necessary for his own proper support—for the good man was handing over everything to the poor and making himself unfit for his work. In 1374 he was appointed provost of the collegiate-chapter of Fossano (it has since become cathedral) and rector of the parish served by the canons, but after four years he resigned the double benefice in order to put himself at the disposal of a religious confraternity, of which he had been asked to become director. Then he became a Franciscan tertiary, turned his house into a shelter for the destitute, and in 1381 made a pilgrimage to the Holy Land. On his return home he was made governor of the Guild of the Cross, an association for the care of the sick and to give hospitality to pilgrims; by his efforts a free hospital was built, with a hospice attached from which neither poor nor pilgrims were to be turned away: this shelter existed on into the nineteenth century.

Bd Oddino showed such capacity as organizer and builder that his successor in the provostship of the chapter asked him to take on the contract of building their new church. This he did, and in the course of the work made use of more than natural means to forward it. The wonders recorded are already familiar in the lives of other saints: an ox-drawn wagon, loaded with a huge beam, got stuck in a bog and nothing would move it; the saint seized hold of the draught-pole, exclaimed, " In the name of God and of St Juvenal, come out ! " and out it came (St Juvenal was the patron of Fossano). Another time he was praying in the church when a mason fell from the tower where he was working, and lay apparently dead. Bd Oddino took him by the hand, saying, " Get up and go back to work ", and the man at once recovered, none the worse for the accident. In 1396 the canons asked Oddino again to become their provost, and he for the second time accepted that office and the care of the parish wherein he was so well known and loved. But four years afterwards it was visited by a plague which made awful ravages among

the people; Bd Oddino was day and night at the beds of the sick and dying, he was himself infected, and on July 7, 1400, he died—a fitting end in this world for one who had given the whole of his life to the pastoral care of others. His memory has never gone out of mind in Fossano; the local *cultus* was confirmed in 1808.

A short account of Bd Oddino, with a translation of an Italian panegyric, and a copy of a rude engraving of the good priest, will be found in the *Acta Sanctorum*, July, vol. v.

BD ANGELINA OF MARSCIANO, WIDOW (A.D. 1435)

ANGELINA was born at Montegiove, near Orvieto, in 1377, her father being James Angioballi, Lord of Marsciano, and her mother Anne, of the family of the counts of Corbara, whence Angelina is sometimes called by that name. When her beloved mother died in 1389 her thoughts turned to the life of the cloister, but when she was fifteen she married, her husband being the count of Civitella, John of Terni. He, however, lived less than two years longer, leaving his widow *châtelaine* of the castle and estate of Civitella del Tronto.

Angelina now assumed the dress of a tertiary of St Francis and converted her household into what was in effect a body of secular tertiaries living in community. Those of her female attendants, relatives and friends who were able and willing to do so gathered round her, intent on personal sanctification and ministering to the spiritual and material needs of others. Angelina and her companions travelled about recalling sinners to penance, relieving distress, and putting before young women the call of a life of virginity for Christ's sake. She was not the first nor the last saint to inculcate celibacy with such vigour that the civil authorities were alarmed; what happened to St Ambrose happened to her, and she was denounced for sorcery (in her influence over girls) and heresy (in that, they alleged, she taught the Manichean doctrine of the iniquity of marriage). Ladislaus, King of Naples, summoned her before him at Castelnuovo, having secretly made up his mind that if the woman was guilty she should be burnt, great lady or no. But Angelina had a premonition of his intention, and when she had demonstrated the orthodoxy of her faith and the lawfulness of her behaviour, she added, "If I have taught or practised error I am prepared to suffer the appropriate punishment". Then, it is said, she shook out the folds of her habit, displaying some burning embers that she had concealed there, exclaiming, "Behold the fire!" Ladislaus dismissed the charge against her, but complaints of her activities continued to be made, and shortly after he exiled Angelina and her companions from the kingdom.

She was yet only eighteen and now went straight to Assisi. And there, in Santa Maria degli Angeli, God made plain to her what He would have her do, namely, to found an enclosed monastery of the third order regular of St Francis at Foligno. The following day she set out, and laid her project before the bishop of that city, who approved it. When the building was ready, early in 1397, it was dedicated in honour of St Anne (and doubtless in memory of the saint's mother), and Angelina was elected abbess over the community of twelve sisters. This is generally esteemed to be the first convent of regular tertiaries with vows and enclosure, and its success was immediate. In 1399 Bd Angelina founded another, St Agnes's, at Foligno, then others at Spoleto, Assisi, Viterbo, and eleven others were begun during her lifetime; she insisted that for the sake of good observance the communities must be small.

Angelina died at the age of fifty-eight, and her *cultus* was approved in 1825.

Besides frequent references in such great collections as Wadding's *Annales*, there is a popular Italian life by L. Jacobilli (1627) which has been more than once translated and reprinted, another by Nicholas de Prato (1882), and another by Felix da Porretta (1937). See also Mazzara, *Leggendario Francescano* (1679), vol. ii, pp. 107–114, and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 491–503.

22 : ST MARY MAGDALEN (First Century)

THE story of St Mary Magdalen, as generally received in the West following St Gregory the Great, is one of the most moving and encouraging in the Holy Scriptures. Mention is made in the gospels of a woman who was a sinner (Luke vii 37–50, etc.), of Mary Magdalen, a follower of our Lord (John xx 10-18, etc.), and of Mary of Bethany, the sister of Lazarus (Luke x 38–42, etc.), and the liturgy of the Roman church by identifying these three as one single individual has set its approval on the ancient tradition and popular belief of Western Catholics.*

Mary Magdalen, whom our English ancestors called " Mawdleyn ", probably received her name from Magdala, a place on the western shore of the sea of Galilee, near to Tiberias, and our Lord first met her when on His Galilean ministry. St Luke records that she was a sinner, and evidently a notorious sinner (though he says nothing to suggest that she was a public harlot, as is commonly supposed), and goes on to describe how, Christ having accepted an invitation to dine with a Pharisee, she came into the house while they were at table, fell weeping before Jesus, and, having wiped His feet with her own hair, anointed them with ointment from an alabaster box. The Pharisee murmured at what seemed to him the unbecoming acquiescence of a prophet in the presence of a great sinner, and Jesus, knowing his thoughts, rebuked him ; first by asking which of two released debtors, a great and a small, had the more cause to be grateful to their creditor, and then directly :

" Dost thou see this woman ? I entered into thy house—thou gavest me no water for my feet. But she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss. But she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint—but she with ointment hath anointed my feet. Wherefore I say to thee : Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less." And to the penitent woman he said, " Thy sins are forgiven thee. Thy faith hath made thee safe. Go in peace."

In his very next chapter St Luke, in speaking of the missionary travels of our Lord in Galilee, tells us that He and His apostles were accompanied and ministered to by certain women, among them (by name) Mary Magdalen, " out of whom seven devils had gone forth ". Later, He entered into a certain town and was received by Martha and her sister Mary, who supposedly had come to live with their brother

* The identification of Mary Magdalen, the sister of Lazarus and the Sinner as one person is still by no means unchallenged in the West. Though most Latin writers since the time of Pope St Gregory have supported the identity, St Ambrose, St Jerome, St Augustine, St Albert the Great and St Thomas leave the question undecided ; most of the Greek fathers distinguish three, or at least two, different persons. This is the common view in the East, not only among the dissidents but also among those in communion with the Holy See. Thus the Catholic Byzantines keep the feast of Mary Magdalen the Myrrh-bearer on July 22, and of the other two on other dates.

Lazarus at Bethany in order to be nearer the Master who, at their instance, had restored him to life. Martha, busy about the house, appealed to Him to urge Mary to help her, rather than to sit continually at His feet listening to His words, and received that answer which has puzzled and consoled all succeeding ages: "Martha, Martha, thou art careful and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her." Mary the sinner had become Mary the contemplative.

On the day before the triumphal entry into Jerusalem which was the prelude to His passion, Jesus supped with the family of Lazarus at Bethany (Jesus loved them, St John tells us), and on this occasion Mary again anointed His head and feet and wiped them with her hair, so that "the house was filled with the fragrance of the ointment". And again there was a critic present, this time Judas Iscariot the apostle, scandalized not because he was self-righteous but because he was dishonest and avaricious; and even the other disciples were distressed at what seemed a waste. And again Jesus vindicated Magdalen:

"Let her alone! Why do you molest her? She hath wrought a good work upon me. For the poor you have always with you, and whensoever you will you may do them good; but me you have not always. She hath done what she could: she is come beforehand to anoint my body for the burial. Amen, I say to you—wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her." "And behold!" says St John Chrysostom, "what He said has come to pass. Wherever you go you will hear her praises sung. . . . The dwellers in Persia, in India . . . in the British isles celebrate this deed."

And yet Mary Magdalen is remembered at least as well for other things. In the darkest hour of our Lord's life she stood at some distance, watching Him on the cross; and with "the other Mary" she saw the great stone rolled before the door of the tomb wherein lay the body of the Lord. But the crowning mercy of the life of Mary Magdalen was yet to come, for it was she who, bearing sweet spices and weeping by the sepulchre early on the first day of the week, was the first to see, to be greeted by, and to recognize, the risen Christ; she, the contemplative, was the first witness to that resurrection without which our faith and our preaching are alike vain; it was to the abused flesh of the penitent that the radiant and glorified body of the Son of God was first made manifest.

Jesus saith to her, "Mary!" She, turning, saith to Him, "Master!" Jesus saith to her: "Do not touch me, for I am not yet ascended to my Father. But go to my brethren and say to them: I ascend to my Father and to your Father, to my God and to your God."

According to Eastern tradition, Mary Magdalen after Pentecost accompanied our Lady and St John to Ephesus where she died and was buried; the English pilgrim St Willibald was shown her shrine there in the middle of the eighth century. But according to the tradition of France, in the Roman Martyrology and by the granting of various local feasts, she, with Lazarus, Martha, and others, evangelized Provence. The last thirty years of her life, it is claimed, she spent in a cavern of a rock, La Sainte Baume, high up among the Maritime Alps, to be transported miraculously, just before she died, to the chapel of St Maximin; she received the last sacraments from and was buried by that saint.

The earliest known reference to the coming of the Palestinians to France is of the eleventh century, in connection with the relics of St Mary Magdalen claimed

by the abbey of Vézelay in Burgundy ; the elaborations of the story seem to have spread in Provence only during the thirteenth. From 1279 the relics of the Magdalen are said to be in the keeping of the monks of Vézelay and of the Dominican friars of Saint-Maximin, to the shrine in which church and the cave at La Sainte Baume pilgrimage is still popular. But research, especially by Mgr Duchesne, has demonstrated more and more clearly that neither the relics nor the story of the voyage of the friends of our Lord to Marseilles can be relied on as authentic ; in spite of the defence of those piously concerned on behalf of the local belief, it cannot be doubted that the whole story is a fabrication.

Among the other curious and baseless tales current about the saint in the middle ages is that she was affianced to St John the Evangelist when Christ called him. " She had thereof indignation that her husband was taken from her, and went and gave herself to all delight ; but because it was not fitting that the calling of St John should be the occasion of her damnation, therefore our Lord mercifully converted her to penance, and because He had taken from her sovereign delight of the flesh, He replenished her with sovereign spiritual delight before all other, that is, the love of God " (*The Golden Legend*).

Much has been written on the subject of St Mary Magdalen's coming to Provence, but it is impossible to allow any sort of probability to the view which venerates the Sainte Baume as the home of her last years. The destructive criticism which began with J. de Launoy in the seventeenth century has been supported and developed by Catholic scholars of the highest name. The modern Bollandists have many times recurred to the subject (see for example the *Analecta Bollandiana*, vol. xii, 296 ; xvi, 515 ; xvii, 361, etc.), where in reviewing different phases of the controversy they have expressed themselves in the most unequivocal terms. Particular attention may be directed to the essay of Mgr Duchesne, now reprinted in his *Fastes Épiscopaux*, vol. i, pp. 321–359 ; to the paper of G. de Manteyer in *Mélanges d'archéologie et d'histoire*, vol. xvii (1897), pp. 467–489 ; to G. Morin in the *Revue Bénédictine*, vol. xxvi (1909), pp. 24–33 ; to an article of E. Vacandard in the *Revue des questions historiques* for 1924, pp. 257–305 ; and another by Fr H. Thurston in *Studies*, vol. xxiii (1934), pp. 110–123 (it may be noticed that on the last page of this article, " Saint-Marcellin " has by an oversight been misprinted for Saint-Maximin) ; and H. Hansel, *Die Maria Magdalena-Legende* (1937). There is an excellent summary in Baudot and Chaussin, *Vies des Saints . . .*, t. vii (1949), pp. 526–543. The case of the believers in these traditions is presented very fully in books by J. Véran (1868), and by J. Sagette in 1880. A fuller bibliography may be found in Leclercq, DAC., vol. viii, cc. 2038–2086, *s.v.* " Lazare ", an article which supplies an admirably documented discussion of the whole subject. There is a well-known Life of St Mary Magdalen by Lacordaire (Eng. trans.), but however excellent it may be from a literary and devotional point of view it is historically quite uncritical. A discussion of the problem of the Maries in Provence by C. M. Girdlestone appeared in *Blackfriars*, vol. xxxii (1951), pp. 407–414, 478–488.

ST JOSEPH OF PALESTINE (*c.* A.D. 356)

THE Jews after the destruction of Jerusalem chose one among their chief teachers to whom they gave the title of patriarch or " prince of the captivity ". The most celebrated person who ever bore this honour was the Rabbi Hillel (who must not be confounded with the more famous Hillel of whom the Talmud speaks) ; he was very learned and a leading founder and ornament of their biblical school at Tiberias. This Hillel a few days before his death sent for a Christian bishop in the character of a physician, who ordered a bath to be prepared in his room, as if it had been for his health, and baptized him in it. Hillel received the divine Mysteries, and died. Joseph, one of his assistants, was witness to this secret transaction, and having always been a confidant of Hillel had the care of his son given to him

(this youth was " named Judas, I think, but it is some time since I was told and so I'm not sure ", says St Epiphanius, Joseph's biographer), together with the rabbi's books. These included a number of Christian works, which Joseph read, and was much impressed by them. But he was by no means converted yet, though feeling from time to time a strong attraction towards Christianity. He was encouraged by the firm stand of a Christian girl against the amorous overtures of his ward Judas, who failed to seduce her even with the help of magic. One night he seemed in a dream to see Christ, and to hear from His mouth the words, " I am Jesus whom thy fathers crucified ; believe in me ". He received another sign when he privately exorcised an indwelling demon in the name of our Lord, and the energumen was delivered. But still, though practically convinced, he did nothing and allowed himself to be appointed ruler of the synagogue at Tarsus. In this position he was exceedingly unhappy and excited the suspicions of the Jews, who, already dissatisfied with his conduct, found him one day reading the Gospels. They beat him and threw him into the river Cydnus. At the touch of persecution his heart was opened to grace. and he was baptized.

Constantine the Great gave Joseph the rank of *comes* (he is sometimes referred to as " Count Joseph "), with authority to build churches over Galilee, wherever he should judge proper, but particularly in the Jewish towns. It is said that, the Jews having employed many artifices to hinder the work and stopped his lime-kilns from burning, he, making the sign of the cross upon a vessel of water, poured it on the kilns, and the fire instantly burst forth and burned. But Joseph eventually had to leave Tiberias, and went to live at Scythopolis (Bethsan), where in 355 he lodged St Eusebius of Vercelli, banished by the Arians. He harboured other servants of God, among the rest St Epiphanius, who had from his own mouth the particulars here related. Joseph was then seventy years of age, and died soon after, about the year 356. It is matter for remark that, though he is mentioned in the Roman Martyrology, his name having been added by Baronius, St Joseph appears to have been venerated liturgically nowhere in the world, not even in the country of which he was so conspicuous a figure.

See the *Acta Sanctorum*, July, vol. v, where a Latin translation is provided of the text of St Epiphanius.

ST WANDREGISILUS, OR WANDRILLE, ABBOT (A.D. 668)

WANDRILLE (Wandregisilus) was born at the end of the sixth century, or the beginning of the seventh, in the neighbourhood of Verdun, a relative of Bd Pepin of Landen, the ancestor of the Carolingian dynasty ; he was brought up in a sober and Christian home, where he was taught the rudiments of secular learning. For the Frankish nobility all advancement and successful careers began at the royal court, and when he was old enough to the Austrasian court Wandrille went. In accordance with the wishes of his parents he married. He did not want to, for his heart was set on the monastic life, but he found that his bride shared his wishes ; they therefore lived together as brother and sister (though it is also said that they were first the parents of St Landrada), until such time as Wandrille could arrange his secular affairs, when each went into a monastery. This happened about the year 628, and not without objection from King Dagobert, who did not want to lose so reliable and efficient a servant. Wandrille first of all put himself under the direction of St Baudry at Montfaucon, near Verdun, and a few months here showed

him that he needed a life of complete solitude for a time. So he retired to the wooded banks of the river Doubs, at Saint-Ursanne in the Jura, and there built himself a log hut, in which he lived for five or six years. His way of life and the nature of the austerities he practised (eating only twice a week, sleeping only an hour or two, saying his office with bare limbs on the frozen ground) are very reminiscent of the monks of Ireland, and it has been said that probably the memory of St Columban haunted his mind; the district in which he was now living had been sanctified by the life and death of St Ursicinus, one of Columban's disciples, and Wandrille even projected a visit to Ireland. He left this place and the disciples who had gradually gathered round him there, and went for a time to St Columban's abbey at Bobbio, and from thence to the abbey of Romain-Moûtier, on the Isère. Here he remained for ten years, perfecting himself in the rules and exercises of the cenobitical life and receiving holy orders from the hands of St Ouen, Archbishop of Rouen, in whose diocese he worked for a time.

Then, the instrument of God's purpose being at last formed, Wandrille learned that the time had come for him to undertake his own particular great work. This was the foundation of the abbey of Fontenelle, near Caudebec-en-Caux. In a short time he was the head of a large community; the abbey church, dedicated in honour of St Peter, was consecrated by St Ouen in 657. Fontenelle was a characteristic monastery of the early middle ages: in the first place, a home of ascetics; then, a missionary centre; then, a school of the fine and useful arts and of letters. St Wandrille was particularly careful for the well-being of the people of the surrounding country; not content with ministering to the large number of dependents of the monastery he extended his labours to the whole country of Caux, where there were still many heathen. Wandrille's kindliness sweetened and transformed bitter hearts; his humility encouraged the proud wanderer to return; his teaching and preaching gained many souls for God.

In July 668 St Wandrille took to his bed with a slight illness, and during it was caught up in an ecstasy. When he came to himself he knew that he was about to die, and gathered his community round him. "Rest assured", he told them, "that if you are faithful to my teaching, if you remember what I have told you, strengthening yourselves in unity and love and humbleness in such a way that there is no division among you, the house will prosper. The Lord will always be amongst you; He will be your comfort and your help in every need."

There are two lives of this saint, printed in the *Acta Sanctorum* (July, vol. v) and elsewhere; but only the first, composed in very barbarous Latin by a monk of Fontenelle about the year 700, is of any historical value. This has been critically edited by B. Krusch in the fifth volume of MGH., *Scriptores Merov.*, pp. 1–24. The other life, which dates only from the middle of the ninth century, is quite worthless. From a misapprehension of the character of this second text a good deal that has been written popularly about St Wandregisilus is unreliable; this remark applies notably to the life published by Dom Besse in the series "Les Saints". See also *Gesta sanct. patrum Fontanellensis coenobii*, ed. Lohier-Laporte (1936), pp. 1–14.

BD BENNO, Bishop of Osnabrück (A.D. 1088)

This Benno was born at Löhningen in Swabia and was educated from an early age under Bd Herman the Cripple at Reichenau. He soon attracted attention by his knowledge of the art of building and was made "official architect" to the Emperor Henry III. His most spectacular performance in this capacity was the saving of

the cathedral of Speyer, which had been begun only in 1030, from being underscoured by the wash of the Rhine. In 1047 he was put in charge of the cathedral school at Hildesheim. He was taken away to accompany his bishop when he followed the emperor in his campaign against the Hungarians, and on his return was made provost of the cathedral and archpriest of Goslar. In 1068 he was appointed to the see of Osnabrück, and eight years later the struggle began between the Emperor Henry IV and Pope St Gregory VII in which the German bishops were inevitably involved. Benno was among those who at first sided with the emperor, and at the Synod of Worms signed the attempted " deposition " of the pope. St Gregory at once retorted by excommunicating all who had taken part in this infamous proceeding, and Benno with other bishops went into Italy to make their peace. Gregory received them at the castle of Canossa, and, upon hearing their explanations and expressions of penitence, absolved them. After Henry had been again excommunicated in 1080 Benno hid himself to avoid having again to take sides against the pope, to whom he was sent more than once as imperial envoy.

These, and other political activities of Bishop Benno are less edifying than the justice, goodness and honesty which were attested by the affection which his flock had for him; he is said once to have dispersed a plague of grasshoppers by his prayers, and for that reason his intercession against them was sought in after ages. He had the unhappiness of seeing his cathedral, a timber building, burnt to the ground, but his own building days were over, and it was the work of his successor to replace it. The last years of his life were spent in peace at Iburg, where he had founded a monastery, and here he died. An account of his life was written by Norbert, the third abbot of Iburg, who was elected while the bishop was living there, and it was principally at Iburg and Osnabrück that Bd Benno was venerated.

There is no account given of Benno in the *Acta Sanctorum*, though he is mentioned among the *praetermissi* under July 22; the Bollandists remarked that they had no life of him or evidence of *cultus*. Later, however, a biography by Norbert was found in a seventeenth-century manuscript, alleged to be a copy of an ancient text destroyed by fire. This was reproduced in MGH., vol. xii. Of recent years a codex of the genuine text of Norbert has been discovered, which shows that the former version was a copy which had been extensively interpolated and falsified, apparently by Maur Rost, abbot of Iburg in 1666. The correct text, first discovered and edited by H. Bresslau, has now been reprinted in the folio continuation of the MGH., 1926, vol. xxx, pt. 2. Benno's work as an architect seems to have been noteworthy.

BB. PHILIP EVANS AND JOHN LLOYD, MARTYRS (A.D. 1679)

PHILIP EVANS was born at Monmouth in 1645, was educated at Saint-Omer, and joined the Society of Jesus at the age of twenty. In 1675 he was ordained at Liège and sent to South Wales. He was soon well known for his zeal, but no active notice was taken by the authorities until the scare of Oates's " plot ", when in the November of 1678 John Arnold, of Llanvihangel Court near Abergavenny, a justice of the peace and hunter of priests, offered a reward of £200 for his arrest. Father Evans refused to leave his flock, and early in December was caught at the house of Christopher Turberville at Sker in Glamorgan. He refused the oath and was confined alone in an underground dungeon in Cardiff Castle. Two or three weeks afterwards he was joined by Mr John Lloyd, a secular priest, who had been taken

at Penlline in Glamorgan. He was a Breconshire man, who had taken the missionary oath at Valladolid in 1649 and been sent to minister in his own country.

After five months the two prisoners were brought up for trial at the shire-hall in Cardiff, charged not with complicity in the " plot " but as priests who had come unlawfully into the realm. It had been difficult to collect witnesses against them, and they were condemned and sentenced by Mr Justice Owen, Wynne principally on the evidence of two poor women who were suborned to say that they had seen Father Evans celebrating Mass. On their return to prison they were better treated and allowed a good deal of liberty, so that when the under-sheriff came on July 21 to announce that their execution was fixed for the morrow, Father Evans was playing a game of tennis and would not return to his cell till he had finished it. Part of his few remaining hours of life he spent playing on the harp and talking to the numerous people who came to say farewell to himself and Mr Lloyd when the news got around. The execution took place on Gallows Field (at the north-eastern end of what is now Richmond Road, Cardiff). Bd Philip died first, after having addressed the people in Welsh and English, and saying, " Adieu, Mr Lloyd, though for a little time, for we shall shortly meet again ", to Bd John, who made only a very brief speech because, as he said, " I never was a good speaker in my life ".

See Challoner, MMP., pp. 544–547. Challoner cites the *Florus Anglo-Bavaricus*, and there was also a broadsheet printed the same year (1679), of which there is a copy at the British Museum, describing the martyr's death. See also T. P. Ellis, *Catholic Martyrs of Wales* (1933), pp. 119–125; and Catholic Record Society *Publications*, vol. xlvii (1953), pp. 296–299.

23 : ST APOLLINARIS, Bishop of Ravenna, Martyr (Date Unknown)

ST APOLLINARIS was the first bishop of Ravenna, and its only known martyr. His acts say that he was born at Antioch, a disciple of St Peter, and made by him bishop of Ravenna, but this is an invention of the seventh century, when the pretensions of that see were in need of support. He was famous among the earlier martyrs, and the high veneration which the Church paid early to his memory is a sufficient testimony to his sanctity and apostolic spirit; but no reliance can be put in his legend. According to it he miraculously healed the wife of an official and converted her and her husband, cured one Boniface who was dumb, and made many converts, for which he was flogged and chased from the city; he preached the gospel in Bologna and converted the household of the patrician Rufinus, and was banished from thence and wrecked on the Dalmatian coast, where his preaching caused him to be ill-treated. Three times he returned to his see, and each time was captured, tortured, and driven out again; the fourth time the Emperor Vespasian issued a decree of banishment against Christians, and for a time Apollinaris lay in hiding with the connivance of a Christian centurion; but he was recognized and set upon by the mob at Classis, a suburb of the city, knocked about, and left for dead. St Peter Chrysologus, the most illustrious among his successors, has left a sermon in his honour, in which he styles him martyr; but adds that God preserved him a long time to His Church, and did not suffer the persecutors to take away his life. So he may have been a martyr only by the

torments he endured for Christ. The name of St Apollinaris occurs in the canon of the Milanese Mass.

St Peter Chrysologus in his sermons (no. 128) refers to St Apollinaris as first bishop of Ravenna and as a martyr. Beyond this we know very little. The life, printed in the *Acta Sanctorum*, July, vol. 5, is not of older date than the seventh century, and there is no reason to suppose it to be based on any genuine tradition. The subject has been fully discussed by Mgr Lanzoni in his essay *Le fonti della leggenda di Sant' Apollinare di Ravenna* (1915), and again in his book *Le diocesi d'Italia . . .* (1923), pp. 455 *seq.*, and see E. Will, *S. Apollinaire de Ravenne* (1936). *Cf.* also Delehaye, " L'Hagiographie ancienne de Ravenne " in *Analecta Bollandiana*, vol. xlvii (1929), pp. 5–30 ; Zattoni, *La data della Passio S. Apollinaris* (1904), with other later papers ; M. G. Loreta, *Le chiese di S. Apollinare* (1924) ; and CMH., pp. 390–392.

THE THREE WISE MEN (First Century)

That the Wise Men or Magi were three in number, though this is not directly stated in the gospel, appears to be a tradition of great antiquity, founded, no doubt, upon the fact that three kinds of gifts are specified. They are represented as three in some of the oldest catacomb paintings (though there are a few exceptions, in which we find two, four, and even six—apparently from a motive of artistic symmetry), and several of the fathers—*e.g.* Origen (*Hom. in Genesim*, xiv 3), St Maximus of Turin, and St Leo—seem to take the number three for granted. The fact that the adoration of the Magi is often balanced against the Old Testament scene of the three youths in the fiery furnace may also have helped to stereotype the convention.

In the catacomb frescoes and sarcophagus sculptures of early date the Magi are always depicted as wearing Phrygian caps. The idea of their royal character developed later, being probably suggested by the wording of Psalm lxxi 10 : " The kings of Tharsis and the islands shall offer presents ; the kings of the Arabians and of Saba shall bring gifts." It seems to occur first in a sermon attributed to St Caesarius of Arles (Migne, PL., vol. xxxix, c. 2018), who died in 543 ; anyhow, from the eighth century onwards we find them in Christian art commonly represented with crowns.

Still later the Magi acquire definite names. A Paris manuscript of the eighth century calls then " Bithisarea, Melchior and Gathaspa " ; in a miniature of the Codex Egberti (*c.* 990) we find written against two of them " Pudizar " and " Melchias ". Despite these *prima-facie* divergences, there can be no doubt that these represent some common form from which have come the Balthasar, Melchior and Caspar now popularly received. In the later middle ages one often notices that in pictures of the Magi one is represented as a youth, another as an old man, and the third as middle-aged. Lastly, the practice of painting one of them as a Negro only developed in the fifteenth century.

The bones of these three holy " kings " are now believed by some to rest in Cologne cathedral, in a shrine which is one of the finest examples of the craft of the medieval metal-worker. There is no reason to doubt that these relics are identical with those which were brought to Cologne in 1164 from the basilica of St Eustorgius at Milan, having been given to the archbishop of Cologne by Frederick Barbarossa. But the earlier history is much less satisfactorily attested, although the identification of the relics at Milan with those of the three kings may probably be traced back to the ninth century. The bones are said to have come to Milan

from Constantinople, possibly in the time of the Emperor Zeno (474–491), but we know nothing of how they were identified with the kings nor of how they got to Constantinople. No one can dispute that the three kings were enthusiastically venerated, especially in Germany during the middle ages, the devotion being probably fostered by the many pilgrimages made to their shrine at Cologne and by the mystery plays in which the coming of the Magi to Bethlehem was a favourite theme. They were naturally often venerated as the special patrons of travellers.

See Hugo Kehrer, *Die heiligen Drei Könige* in *Literatur und Kunst* . . . (2 vols., 1909); Kraus, *Geschichte der christl. Kunst*, vol. i, p. 151, and many other passages; H. Detzel, *Christliche Ikonographie* (1896), vol. ii, pp. 473–475; and G. Messina, *I Magi a Betlemme* (1933). The traditional English form of the name Caspar is Jasper.

ST LIBORIUS, Bishop of Le Mans (Fourth Century)

Nothing at all is known about St Liborius except that he was bishop of Le Mans, apparently for nearly fifty years, during the fourth century. St Martin of Tours was present at his funeral, and in 836 his relics were translated to Paderborn. St Liborius is invoked against gravel and allied complaints, and this, curiously enough, accounts for his commemoration in the liturgy of the Western church on July 23: the observance was instituted by Pope Clement XI (d. 1721), who suffered from that painful disease.

See the *Acta Sanctorum*, July, vol. v, but the lives there printed are of little service; *cf.* A. Ledru, *Les premiers temps de l'église du Mans* (1913). A long account of the translation of the relics to Paderborn is edited in the *Analecta Bollandiana*, vol. xxii (1903), pp. 146–172, and a collection of historical and archaeological essays was published in 1936, *Sankt Liborius, sein Dom und sein Bistum*. And *cf. Analecta Bollandiana*, vol. lxxi (1953), p. 480.

ST JOHN CASSIAN, Abbot (*c.* A.D. 433)

This patriarch of monachism, commonly known simply as Cassian, was born about 360, probably in the Dobruja (Rumania), and may have fought against the Goths at the battle of Adrianople. Somewhere about the year 380 he set out with a friend, Germanus, to visit the holy places of Palestine. In Bethlehem they became monks, but in those days the heart of the contemplative life was in Egypt, and before long they went into that country, and visited in turn the famous holy men who from their solitudes " had a great mission to the world, not only a mission of prayer for the needs of the world, but a great mission to edify and instruct the ages after them " (Ullathorne). For a time they lived as hermits under Archebius, and then Cassian penetrated into the desert of Skete, there to hunt out the anchorites concealed among its burning rocks and live with the monks in their *cenobia*. For some reason unknown, about the year 400 he crossed over to Constantinople. He became a disciple of St John Chrysostom, by whom he was ordained deacon, and when that great saint wsa uncanonically condemned and deposed Cassian was among those sent to Rome to defend the archbishop's cause to Pope St Innocent I. It is possible that he was ordained priest while in Rome, but nothing more is known of his life until several years later, when he was in Marseilles.

Here Cassian founded two monasteries, one, whose church was built over the tomb of St Victor the martyr, for monks, the other for nuns; and there radiated from him and his foundations the spirit and ideal of Egyptian asceticism which had great effect on the Church of southern Gaul. For the instruction and guidance

of religious he drew up his *Institutes of the Monastic Life* and *Conferences* * *on the Egyptian Monks*, and these were destined to have an influence far beyond anything within the intention of the author; for, with the *Vitae patrum* and the Rule of St Basil, they were recommended by St Benedict as the most suitable reading for his monks after the Bible, and had the greatest influence on his rule, both in the planning of its life and the adumbration of its spirituality. Through St Benedict, Cassian has left his mark on all Christendom. In the first four books of the *Institutes* he describes a way of living as a pattern for the monastic state; the rest of the work is devoted to the virtues which the monk must strive for and the deadly sins that lie in wait for him in common with all Christians. He prefaces the book with the declaration that, "I shall make no attempt to relate anecdotes of miracles and prodigies. For although I have heard of many unbelievable marvels from my elders and have seen some with my own eyes, I have wholly omitted them because they contribute nothing but astonishment to the instruction of the reader in the perfect life." That sobriety is characteristic of Cassian.

It is surprising that Cassian is not named in the Roman Martyrology; but doubtless he was not included by Baronius because he came to be regarded as the originator and leading exponent of that teaching which is now known as Semi-Pelagianism. His views were expressed in the course of a controversy about St Augustine's *On Rebuke and Grace*, and may more fairly be called "anti-Augustinian". All St John Cassian's later life was passed at Marseilles, where he died about 433; there his feast is kept today and by the Byzantines on February 29.

There is no ancient life of Cassian, but a good deal of information may be found collected in the *Acta Sanctorum*, July, vol. v; see also the introduction to Petschenig's edition of his works in the Vienna *Corpus script. eccl. Lat.* English trans. of works by E. C. S. Gibson (1894). Most writers who are concerned with early monasticism make frequent reference to him, *e.g.* Herwegen, Albers and C. Butler. Cassian has received a good deal of attention lately, *e.g.* L. Cristiani's *Cassien* (2 vols., 1946); but an even better book on the strictly biographical side is O. Chadwick's *John Cassian* (1950), with full bibliography. *Cf.* also DHG., vol. xi.

SS. ROMULA AND HER COMPANIONS, VIRGINS (SIXTH CENTURY)

ON July 23 the Roman Martyrology mentions "the holy maidens Romula, Redempta and Herundo, of whom St Gregory the Pope has written". St Redempta was brought up by St Herundo in the ways of virtue and the solitary life, and when she had grown old went from the hills near Palestrina to live with St Romula and another woman in a small house near the church of St Mary Major, about the year 575. St Gregory, who knew them personally, says that they showed a perfect humility and obedience, and hardly opened their mouths to speak except in prayer. During the last years of her life Romula suffered from a general paralysis, which kept her motionless in bed; she turned this infirmity to her advantage, guarding her tongue that she should never complain of it, especially as it enabled her to concentrate on prayer and worship of God free from the distraction of any other duties. Doubtless her disease was the cause of Romula dying the first, for she was considerably younger than Redempta. One night the two active ones

* *Collationes*, a word which has crept into our common speech. For "collation", in the sense of a meal, derives from the monastic custom of reading *collationes* (not necessarily Cassian's) while food is taken.

were aroused by Romula crying out, and running to her room they found it full with a wonderful light, and heard a noise as it were of people about to enter the room. They were rather frightened, but reassured by Romula, who said: "Do not fear; I shall not die yet." Three nights later, she called them again, and this time asked for viaticum, which was brought to her. She had scarcely received it, when again a noise was heard: it seemed as if a heavenly choir were outside the door, singing in alternate strophes the most perfect music. And so Romula died, and the singing gradually became fainter, as though the singers were moving away and away, bearing her soul to Paradise.

See the *Dialogues* of St Gregory, bk iv, ch. 15, and his Homilies, 40, ch. 11.

ST ANNE, OR SUSANNA, VIRGIN (*c.* A.D. 918)

ANNE, also called Susanna, was born at Constantinople about the year 840. Her father died while she was young, leaving a large fortune to her mother, who brought her up with care. Anne added personal beauty to her material riches, but refused several offers of marriage. One suitor, Agarenus, was backed by the emperor himself, Basil the Macedonian, and when Anne again refused she was subjected to persecution and ill-treatment. Hitherto she had led a monastic life in the world, but now she fled to Leucadia, the promontory in Epirus, and there passed the rest of her life in complete solitude. She was then about twenty-eight years of age and died fifty years later. Long afterwards her tomb was the scene of such marvellous cures, especially of those possessed by evil spirits, that it was opened; her body was found quite undecayed and giving off a sweet smell, and thenceforth St Anne was held in great veneration by the Greeks.

It is interesting to note that Leucadia is also known as Saint Maura, the name of a town thereon, after a virgin martyr of whom nothing at all is known except that veneration for her memory was so great that the apostate Emperor Julian, in order to overcome it, gave it out that the *cultus* was really a disguised worship of Aphrodite. The Roman Martyrology mentions her on November 30, and puts her at Constantinople; it does not name this St Anne.

See the *Acta Sanctorum*, July, vol. v. It is noted by Martynov, *Annus Ecclesiasticus Graeco-Slavicus* (in *Acta Sanctorum*, October, vol. xi), that in certain texts of the synaxaries the virgin is named Susanna, not Anna.

BD JOAN OF ORVIETO, VIRGIN (A.D. 1306)

JOAN was a peasant girl of Carnaiola, and was, and is at Orvieto, commonly called Vanna. She was left an orphan at the age of five, and her companions tried to frighten her by telling her that now she would have no one to look after her and she would starve. This did not disturb her and she retorted on them that "I've got a better father than you have!" When asked what she meant she led them to the church and pointed triumphantly to an image of a guardian angel: "He will look after me!" Her trust was justified, for she was adopted by a family in Orvieto, who brought her up and arranged a marriage for her. But Joan had different ideas. She ran away to the house of a friend and joined the third order of St Dominic. Henceforward her life was one of unwearied devotion to God and attention to the poor; it was known that she bore particular good will towards those who were unkind to her, doing penance for their sins, and it became a byword

in Orvieto that anyone who wanted Sister Joan's prayers should do her a bad turn. Numerous ecstasies and other unusual occurrences were reported of her. For some years she was under the spiritual direction of Bd James of Mevania, who was stationed at the Dominican priory in Orvieto; and there is a remarkable story told of Joan confessing to him at Orvieto, when he was in fact lying dead at Bevagna. Joan predicted among other things some of the miracles that would happen after her own death, but made every effort to conceal the supernatural favours that were accorded her; her detachment from the world, her humility and her sweetness she could not hide. She always maintained great devotion to the holy angels, and died in their care on July 23, 1306. Her *cultus* was approved in 1754.

Bd Joan is known to us primarily by a Latin life that was written by James Scalza; this was edited in 1853, and other editions in Italian were issued by L. Fumi and by L. Passarini. See also Procter, *Dominican Saints*, and M. C. Ganay, *Les bienheureuses Dominicaines* (1913).

ST LAURENCE OF BRINDISI (A.D. 1619) *(Transferred to July 21)*

CESARE DE ROSSI was born at Brindisi in the kingdom of Naples in 1559, of a Venetian family of good standing. He was educated first by the Conventual Franciscans in his birthplace and then by his uncle in the college of St Mark at Venice. He made rapid progress, both in studies and in the spiritual life, and when he was sixteen received the Capuchin Franciscan habit at Verona, taking the name of Laurence. He made his philosophical and theological studies at the University of Padua, displaying a marvellous gift for languages: he learned Greek, Hebrew, German, Bohemian, French and Spanish, and had an extraordinary knowledge of the text of the Bible. While still a deacon he preached a Lenten course of sermons, and after his ordination preached with great fruit in Padua, Verona, Vicenza and other towns of northern Italy. In 1596 he went to fill the office of definitor general of his order in Rome, and was charged by Pope Clement VIII to work for the conversion of the Jews. In this he had considerable success, his knowledge of Hebrew being a valuable adjunct to his learning and holy life. He was sent with Bd Benedict of Urbino into Germany to establish the Capuchins there as a bulwark against Lutheranism; they began this work by nursing those sick of the plague, and before they left they had founded friaries at Prague, Vienna and Gorizia, which developed into the provinces of Bohemia, Austria and Styria. At the chapter of 1602 he was elected minister general of the Capuchins, and administered his charge with both vigour and charity, setting out at once on a visitation of the provinces. But when his term of office was up, in 1605, he refused to accept re-election; nor was there other work lacking for him to do.

While still vicar general Laurence had been sent by the emperor, Rudolf II, to enlist the help of the German princes against the Turks who were threatening the whole of Hungary. He was successful in his mission, an army was got together, and Laurence was appointed chaplain general of the forces. He even fulfilled in some respects the duties of chief-of-staff as well: before the battle of Szekes-Fehervar in 1601 the friar was consulted by the generals; he advised assault, gave a rousing address to the troops, and himself rode before the army—armed with a crucifix. The crushing defeat of the Turks was attributed on all hands to St Laurence. There is a story that on his way back from this campaign he stayed with his brethren at Gorizia, where our Lord appeared to them in choir and gave

all holy communion with His own hand. Having spent some time preaching and reconciling heretics in Germany he was commissioned by the emperor to induce Philip III of Spain to join the Catholic League, and took the opportunity to found a house of Capuchins in Madrid. Then he was sent to Munich as nuncio of the Holy See at the court of Maximilian of Bavaria, head of the League; from here he administered two provinces of his order and continued his work of pacification and conversion. After settling two more royal quarrels he retired in 1618 to the friary at Caserta, hoping there to be free from exterior distractions, though he had had the will and the grace never to allow his activities in secular affairs to get in the way of the principal business of self-sanctification. He frequently fell into ecstasy while saying Mass, and his personal devotion was the starting-point of all his achievements.

But princes and governors, however irreligious themselves, often value the service of truly religious men. The chief men of Naples came to Laurence and complained of the tyranny of the Spanish viceroy, the Duke of Osuna; they feared a rising of the people; would he go to the court of King Philip and put their case before him? The saint was still not very old, but he was worn out and he was ill; moreover, he predicted that if he went he would never return. He set out. When at last he arrived in Madrid the king was not there: he had gone to Lisbon. So Laurence followed him across Spain and Portugal in the heat of summer. He used all his eloquence and power of persuasion on behalf of the Neapolitans, and gained his point; the Duke of Osuna should be recalled.

Then Laurence returned to his lodging, and there, on his birthday, July 22, in the year 1619, he died. He was buried in the cemetery of the Poor Clares at Villafranca, and was beatified in 1783; when in the course of the process his writings were examined, it was recorded of them that "Indeed, he is fit to be included among the holy doctors of the Church". These writings consist for the most part of sermons, but include also a commentary on the book of Genesis and some works against Luther; until recently but little of them had been printed. St Laurence of Brindisi was canonized in 1881.

An English *Life of St Laurence of Brindisi* was published in 1911 by Father Anthony Brennan; it is founded, as the author tells us in his preface, mainly upon the biography of Father Bonaventure of Coccaleo, who had before him the documents of the beatification process. Nine volumes of St Laurence's *Opera omnia* have now been published (1928–45) by the Capuchins of the Venetian province. This great work provides authentic materials for a fuller study of the saint's career, and a critical biography will in due course be added. For his Mariology, see Fr Jerome, *La doctrine mariale de St Laurent de Brindes* (1933), and Fr Serafino, *S. Lorenzo da Brindisi: discorsi mariani* (1950). A collection of testimonies concerning the saint's life and work, ed. Fr Jerome of Fellette, was published at Venice in 1937.

24: ST CHRISTINA, VIRGIN AND MARTYR (DATE UNKNOWN)

THE legend of the Western martyr of this name is summarized in the Roman Martyrology. She was a young girl belonging to the Roman family of the Anicii who became a Christian and broke up the gold and silver images of the gods in her father's house, selling the fragments to relieve the poor. He beat her and threw her, with a stone round her neck, into the lake of Bolsena, which their home adjoined. Being miraculously preserved from drowning she

was brought before the magistrate, who ordered her to be put to death by being shot through with arrows, after her tongue had been cut out and she had overcome serpents by the strength of Christ and remained unharmed in a burning furnace for five days. This is supposed to have happened under Diocletian. St Christina was formerly a popular saint in the West, but her story has been hopelessly mixed up with that of the equally popular Eastern martyr, St Christina of Tyre, whose feast is kept on the same date. An attempt has been made to identify them as one by an imaginary translation of the Tyrian relics to Bolsena (those of the Western Christina are claimed principally by Palermo), while Alban Butler records the legend that her martyrdom was " at Tyro, a city which formerly stood in an island in the lake of Bolsena in Tuscany, but has long since been swallowed up by the waters ".

The Christina of the Eastern story, which is a collection of absurd and pointless marvels, was imprisoned for refusing to sacrifice to the gods ; when her mother came to argue with her she spurned her, and refused, as a child of God, to be called her daughter. Her flesh was torn with hooks from her body and she picked up a piece and threw it in the judge's face ; a fire was kindled under her, but it got out of hand and slew hundreds of men without harming her ; and when she was thrown into the sea, our Lord Himself came down into the water and baptized her, " in the name of God my Father and of myself His Son, and of the Holy Ghost ". And then the archangel Michael brought her safely to land. That same night the judge died and his successor put her into a tub full of boiling pitch and oil, with four men to rock it ; and this Christina regarded as no more uncomfortable than a cradle ; so her head was shaved and she was led naked through the city to the temple of Apollo, whereat the image of the god fell headlong and was broken. And the second judge died. And his successor caused venomous serpents to be cast upon her, which did her no injury, but instead attacked and killed the snake-charmer who stood by ; him Christina raised again to life. Then the judge ordered her breasts to be cut off, and milk flowed therefrom ; and her tongue to be cut out, but she spoke none the less clearly, and, picking up her tongue, threw it at the judge, so that he lost the sight of one eye. But at last being shot through the heart with an arrow she achieved her crown.

The substantial identity of the two stories is clear. Nothing is known of Christina of Bolsena ; her feast was doubtless assigned to this date through confusion with Christina of Tyre, and she entered into the further inheritance of childish fables outlined above. Whether there ever was a virgin named Christina and connected with Tyre who was martyred is very doubtful. But there is good evidence for the tradition that a maiden martyred at Bolsena in Italy was afterwards held in great honour and was believed to have been called Christina. Excavations at Bolsena have proved the existence of a sort of catacomb there with a shrine.

The archaeological evidence is summarized in the article " Bolsena " in DAC., t. ii. The extravagant legend in its various forms will be found most conveniently in Pennazi, *Vita e martirio . . . della gloriosa S. Cristina* (1725). *Cf.* also Delehaye, *Origines du culte des martyrs*, pp. 181, 320 ; CMH., p. 394 ; and *Lexikon für Theologie und Kirche*, vol. ii, cc. 923–924.

ST LEWINA, VIRGIN AND MARTYR (DATE UNKNOWN)

LEWINA is supposed to have suffered martyrdom under the Saxons in Britain before their conversion to Christ. Nothing is heard of her till 1058 when, on or about July 24, her relics, with those of St Ideberga, virgin, and part of those of

St Oswald, were translated from Seaford in Sussex to the church of St Winnoc at Bergues in Flanders. They were honoured by many miracles, especially at the time of this translation, as Drogo, an eye-witness to several, testifies. Lewina was among the saints represented on the walls of the chapel of the English College at Rome in the sixteenth century.

There is an account of St Lewina in the *Acta Sanctorum*, July, vol. v, but it is mainly concerned with the translation of her relics.

ST DECLAN, BISHOP (SIXTH CENTURY ?)

DECLAN was born in the territory of the Desi (now Decies, in county Waterford) and was baptized by one of the many Irish saints named Colman. His traditional life contains a number of chronological contradictions, and it is not decided whether he preached before or after the coming of St Patrick. Many miracles are ascribed to him, and two visits to Rome, on the second of which he met St David while passing through Wales, but these voyages are probably legendary. He was consecrated bishop and had his episcopal church at Ardmore, where he was held in great veneration. St Declan's feast is observed throughout Ireland.

A Latin Life of St Declan will be found in the *Acta Sanctorum*, July, vol. v, but a better text is provided in Plummer, VSH., vol. ii, pp. 32–59. An ancient Irish version has been edited by the Rev. P. Power for the Irish Texts Society (1914).

SS. BORIS AND GLEB, MARTYRS (A.D. 1015)

AFTER the death of the first Christian prince in Russia, St Vladimir of Kiev, the inheritance should, according to the custom of succession at that time and place, have passed to all his sons and been divided among them. But the elder, Svyatopolk, had other ideas on the subject and determined to remove the two young princes Boris and Gleb, Vladimir's sons by Anne of Constantinople, daughter of the Emperor Basil II the Bulgar-slayer. Boris was on his way back from an expedition against some troublesome nomadic tribes when he learned what was in the wind, and his military following prepared to defend him. But he would not allow it. " It is not right ", he said, according to a chronicler, " that I should raise my hand against an elder brother who now stands for me in the place of my father " : like Jesus Christ he would be an innocent victim rather than spill the blood of his brothers in the flesh and in God. " It is better for me to die alone than to be the occasion of death to many."

So Boris dismissed his followers, and sat down to wait with one attendant on the bank of the river Alta. During the night he meditated on those martyrs who had been put to death by near relatives, on the emptiness of all earthly things " except good deeds and true love and right religion ", and he was sad to think that he must leave the " marvellous light " of day and his " good and beautiful body ". One of his biographers professes to give the very words of his prayer, which are valuable as showing how the Russians of following generations looked on SS. Boris and Gleb : " Lord Jesus Christ, who came on earth in this bodily form for our salvation and who suffered your passion and let your hands be nailed to the cross for our sins, give me strength to bear my passion. It does not come from enemies but from my own brother : but, Lord, do not count it to him for wickedness."

Early in the morning a gang of ruffians sent by Svyatopolk found Boris and set upon him ; they ran him through with spears, while he called down peace on them. As they approached Kiev with the body, Boris was found still to be breathing, so two Varangians finished him with their swords.

St Gleb, younger than Boris, met his end soon after. Svyatopolk, shamming friendliness, had invited him to come to Kiev. On his way down the Dneiper, near Smolensk, his boat was boarded by strange men, armed and threatening. Gleb was terrified and besought them to spare him : with tears streaming down his face, calling on his father and his brother, he threw himself on his knees and promised to be their slave if only they would not kill him. But he would not resist ; and when he saw that appeals were useless he resigned himself quietly to death. " I am in your hands and the hands of my brother, your prince. I am being slain ; I know not what for ; but thou, Lord, knowest. And I know, O my Lord, that thou didst say to thine apostles that for thy name's sake hands would be laid on them and they would be betrayed by kinsmen and friends, and that brother would bring death to brother." The final blow is said to have been given by his own cook, who crept up behind him and cut his throat, " like a butcher killing a sheep ".

Five years later, in 1020, another son of St Vladimir, Yaroslav, buried the incorrupt bodies of Boris and Gleb in the church of St Basil at Vyshgorod ; their tomb became a place of pilgrimage and miracles were reported there. The Greek metropolitan of Kiev was asked to declare their formal canonization, but he was more than dubious, for they did not come under any of the categories of saints with which he was familiar : they had not been great ascetics, they had not been bishops or teachers, they had not been martyrs, for they did not die for the faith. But the Russians saw them as *strastoterptsy*, " passion-bearers ", innocent men who, unwilling to die, had yet repudiated violence and quietly accepted suffering and death in the unresisting spirit of Christ. It was a conception characteristically Russian, as it is characteristically Christian,* and popular feeling was so strong that the Greek ecclesiastical authorities in Russia submitted to what they seem not to have understood, and Boris and Gleb were enrolled among the saints. This verdict was confirmed by Pope Benedict XIII in 1724.

These brothers are sometimes referred to as SS. Romanus and David, names they were given at baptism. Liturgically they are called martyrs.

There are three sources if not for the life at any rate for the death of these brothers. (1) The chronicle compiled at or near Kiev and attributed to the monk Nestor, now generally referred to as the " Primary Chronicle " ; (2) " An Account of the Passion and Glory of the Holy Martyrs Boris and Gleb ", attributed to a monk called Jacob who lived at the end of the eleventh century ; (3) " A Reading of the Life and Assassination of the Blessed Sufferers Boris and Gleb ", by a Nestor who was probably not the same as the one named above. See Behr-Sigel in *Irénikon*, vol. xii (1935), no. 6. *Cf.* also bibliographical notes under St Sergius on September 25, especially Fedotov's *Russian Religious Mind.* There is a reproducttion of an interesting picture of these brothers in the " King Penguin " booklet of Russian eikons.

ST CHRISTINA THE ASTONISHING, VIRGIN (A.D. 1224)

CHRISTINA was born at Brusthem in the diocese of Liège, in 1150, and at the age of fifteen was left an orphan, with two elder sisters. They belonged to the peasant class. When she was about twenty-two Christina had a seizure, which was probably

* Non-violent resistance to evil has persisted throughout Christian history : there were, for instance, conscientious objectors to military service among the early saints, *e.g.* St Victricius, St Martin of Tours and the martyr St Maximilian.

a cataleptic fit, was assumed to be dead, and in due course was carried in an open coffin to the church, where a Mass of requiem was begun. Suddenly, after the *Agnus Dei*, Christina sat up, soared to the beams of the roof, " like a bird ", as her biographer says, and there perched herself. Everyone fled from the church except her elder sister, who, though thoroughly frightened, gave a good example of recollection to the others by stopping till the end of Mass, *immobilis perseverans*. The priest then made Christina come down (it was said that she had taken refuge up there because she could not bear the smell of sinful human bodies), and she averred that she had been actually dead ; that she had gone down to Hell and there recognized many friends, and to Purgatory, where she had seen more friends, and then to Heaven ; that she had been offered the choice of stopping there or of returning to earth and liberating by her prayers and sufferings those whom she had seen in Purgatory ; that she had elected to return, and that within the space of the threefold *Agnus Dei* her soul had been restored to her body.

This was only the beginning of a series of hardly less incredible occurrences. Christina fled into remote places, climbed trees and towers and rocks, and crawled into ovens, to escape from the smell of humans. She would handle fire with impunity and, in the coldest weather, dash into the river, or into a mill-race and be carried unharmed under the wheel. She prayed balancing herself on the top of a hurdle or curled up on the ground in such a way that she looked like a ball. Not unnaturally, everyone thought she was mad or " full of devils ", and attempts were made to confine her, but she always broke loose. Eventually she was caught by a man who had to give her a violent blow on the leg to do it, and it was thought her leg was broken. She was therefore taken to the house of a surgeon in Liège, who put splints on the limb and chained her to a pillar for safety. She escaped in the night. On one occasion when a priest, not knowing her and frightened by her appearance, had refused to give her communion, she rushed wildly through the streets, jumped into the Meuse, and swam away. She lived by begging, dressed in rags, and in many ways behaved in a very terrifying manner. There is even a faint hint of relief in her biographer when he says that, when she had climbed into the font at Wellen and sat down in the baptismal water, " after that her way of living was more conformed to that of men, she was quieter, and better able to bear the smell of human beings ".

The last years of her life Christina passed in the convent of St Catherine at Saint-Trond, and there she died at the age of seventy-four. Even while she lived there were some who regarded her with great respect. Louis, Count of Looz, treated her as a friend, welcoming her to his castle, accepting her rebukes, and on his deathbed insisting on manifesting his conscience to her. Bd Mary of Oignies had regard for her, the prioress of St Catherine's praised her obedience, and St Lutgardis sought her advice.

The things narrated above are not from the *acta* of a saint written up from all sorts of sources long after her death ; we have the first-hand evidence of Cardinal James de Vitry, and Christina's biographer was also a contemporary, a Dominican friar, Thomas de Cantimpré, who, if he did not know her personally, got his information from those who did. Allowances must be made for exaggeration, misunderstanding and the desire to be edifying according to the mind of the writer and his time ; but even when this has been done, there is little in the recorded history of Christina of Brusthem to make us think she was other than a pathological case.

By far the most valuable testimony we possess to Christina's extraordinary phenomena is that of Cardinal James de Vitry in the preface to his life of Mary of Oignies. This is extracted in the *Acta Sanctorum*, July, vol. v, and printed together with the biography by Thomas de Cantimpré. See also the *Analecta Bollandiana*, vol. xix (1900), pp. 58 and 365; Fr Thurston in *The Month*, August 1922, pp. 122–131; and E. Michael, *Geschichte des deutschen Volkes seit dem* 13 *Jahrh.*, vol. iii, pp. 160 *seq.*

BD CUNEGUND, OR KINGA, VIRGIN (A.D. 1292)

CUNEGUND, whose Magyar name was Kinga, was born in the year 1224, daughter of Bela IV, King of Hungary, and niece of St Elizabeth; her mother, who had suffered greatly at former births, was on this occasion delivered with ease, and other marvels of a more unlikely nature are recorded of her birth and infancy, as that her first cry took the form of a salutation to the Queen of Heaven. Cunegund was brought up at the court, learning "Latin and the fear of the Lord", and in her sixteenth year was married to Boleslaus V, King of Poland. She had agreed to the marriage, but on her wedding night asked the king to observe continence towards her, as she had given herself to God; to this he agreed for one year, and at the end of that time took with her a vow of perpetual chastity before the bishop of Cracow, whence he is known in history as Boleslaus the Chaste.

The queen led a most austere life, wearing a hair-shirt under her royal garments and giving much time to the care of the needy and sick. When her husband died in 1279 she refused the wish of the nobles that she should carry on the government of the kingdom and became a Poor Clare in the convent she had founded at Sandeck, and there passed the rest of her life, dying on July 24, 1292. She built churches and hospitals, paid the expenses of chapters of the Friars Minor, and ransomed Christians from the Turks. When in 1287 Poland was overrun by the Tartars, the nuns of Sandeck had to take refuge in the castle of Pyenin which was besieged by the invaders; but at the prayers of Cunegund they drew off. Her last years were marked by many miracles and supernatural manifestations. Her popular *cultus* was approved in 1690.

Of this saint there are two medieval biographies. The first, attributed erroneously to a Franciscan named Stanislaus, has been printed in the *Monumenta Polon. histor.*, vol. iv, pp. 682–744; the second, by Jan Dlugosz, may be found in the *Acta Sanctorum*, July, vol. v, and in the collected edition of the works of Dlugosz (1863–1887). *Cf.* F. Banfi, *Sponsus Marianus filius regis Hungariae* (1930).

BD NICHOLAS, BISHOP OF LINKÖPING (A.D. 1391)

IN spite of the labours of St Anskar in the ninth century, and the activities of English and German missionaries during the eleventh, Christianity had not an extensive and permanent hold in Sweden until the twelfth, and even then its progress was laborious. Until Uppsala was made a metropolitan see by Pope Alexander III, Linköping was the principal ecclesiastical centre, and even afterwards its position was to a considerable extent maintained by a succession of capable and energetic bishops, of whom Bd Nicholas Hermansson was one of the most noteworthy. He was born in 1331 and was educated at the University of Paris and at Orleans. After his ordination to the priesthood he was taken into the royal household and appointed tutor to the young princes.

When he was promoted to the bishopric of Linköping, Nicholas soon was noted both for his reforming zeal and his personal example of austerity. He enforced the celibacy of the clergy, which was still a cause of discontent in the Swedish church, and stoutly upheld the very extensive prerogatives of clerics in the country; but unlike some of the later Swedish bishops he used the episcopal power and wealth solely for the good of religion and the poor. Bd Nicholas was a poet and wrote several liturgical offices in rime; such compositions were very popular in the middle ages, and amid a large number, of which most are anonymous and of no credit to their writers, the contributions of several known Swedish prelates stand out as better than most; Nicholas was the best of these, and after the death of St Bridget he wrote an office in her honour which included his best verse, the hymn *Rosa rorans bonitatem.* The abbey of Vadstena, the headquarters of the Bridgettine Order which she had founded, was in his diocese, and he received her body when it was brought thither from Rome by her daughter St Catherine in 1374, the first year of his episcopate. He died on May 2, 1391, and is generally referred to as Bd Nicholas, though it has been claimed that he was canonized.

A complete Latin life of this holy bishop, compiled about twenty-five years after his death by one of the canons of Linköping, has been edited by H. Schück in *Tva svenska biografier från medeltiden* (1895). We have also in the same volume a fragment of another biography and a letter from Bishop Canute of Linköping addressed to the pope and cardinals at Constance urging the beatification of Nicholas. Naturally the bishop is frequently mentioned in the various lives of St Bridget of Sweden.

BD FELICIA OF MILAN, VIRGIN (A.D. 1444)

FELICIA MEDA was born at Milan in 1378, the eldest of three children of good family. The sudden death of both her parents when she was a child disposed her mind to serious things, and soon after she was twelve she bound herself to a life of chastity and direct service of God, which she followed in the world for ten years. Then she became a Poor Clare in the convent of St Ursula at Milan; shortly afterwards her sister followed her example and her brother became a Friar Minor. For twenty-five years Bd Felicia led the hidden and austere life of her order, remarkable in the community for her faultless observance of the rule and her perseverance in prayer and penance in spite of the diabolical influences that were active against her. The gentle nun overcame these fierce trials, and her experience and tempered character caused her to be elected abbess. Under her loving and skilful direction the devotion and virtue of the nuns of St Ursula's became famous, and when, some fourteen years later, in 1439, the wife of Galeazzo Malatesta, Duke of Pesaro, wished to found a Poor Clare convent in that city she asked for an affiliation from Milan. The Franciscan minister general sent Felicia herself to make the new foundation. The sadness with which the Milanese nuns parted from their abbess was equalled by the rejoicing with which she was received at Pesaro, whither her reputation had preceded her. The wife of Galeazzo, accompanied by the townspeople, came out to meet her and her seven nuns, but could not persuade them to get into the ducal carriages and drive in in state, so they made their entry into the city all together on foot. Bd Felicia presided over the new convent for only four years, in which time she filled it with devoted religious, and died on September 30, 1444. The people of Pesaro, who had

attributed their deliverance from war and plague to her prayers, flocked to venerate her tomb and were rewarded by many miracles. This *cultus* was approved in 1812.

In the *Acta Sanctorum*, September, vol. viii, a tolerably full account, based mainly on Mark of Lisbon, is given of this *beata*. An article, however, in the *Archivum Franciscanum Historicum*, vol. xx (1927), pp. 241–259, supplies a more thorough discussion of the sources, and points out with reference to the sending of Bd Felicia to Pesaro that the minister general's, Guglielmo da Casale, letter imposing this obedience is still preserved. A life of the *beata* by Fra Agostino Gallucci was printed in 1637.

BD JOHN OF TOSSIGNANO, BISHOP OF FERRARA (A.D. 1446)

JOHN TAVELLI is generally called "of Tossignano" after his birthplace, near Imola. He studied at the University of Bologna and then joined the Jesuats (*Gesuati*), a lay nursing congregation, of whose founder, Bd John Colombini, he wrote a biography. He also made translations into Italian of parts of the Bible, of the *Moralia* of St Gregory, and of the sermons of St Bernard, and himself wrote several devotional works, including a treatise on perfection in the spiritual life. In 1431 he was chosen bishop of Ferrara, and seven years later welcomed to his cathedral city and assisted at the council, convoked by Pope Eugenius IV at the suggestion of the emperor, John VIII Palaiologos, to effect a union of the Western and Eastern churches against the encroachments of Islam; until the council was removed to Florence he was the host of the pope, the emperor and the patriarch of Constantinople. But his duties to the Church at large did not prevent him from having a tender care for those committed to his special charge in his own diocese, and he was loved for his charity and benevolence. In 1444 he devoted the whole of a big legacy to building a hospital. Bd John died two years later, and his popular *cultus* was approved in 1748.

There is a Latin life written by one of the *Gesuati* which is printed, with introductory matter, in the *Acta Sanctorum*, July, vol. v. *Cf.* also the *Analecta Bollandiana*, vol. iv, pp. 31–41; and Ughelli, *Italia sacra*, vol. ii, cc. 591–592.

BD AUGUSTINE OF BIELLA (A.D. 1493)

AUGUSTINE FANGI was born in 1430 at Biella in Piedmont and became a Dominican at his birth-place. His life was outwardly uneventful, being passed in a careful observance of his duties as a religious. For a long time he suffered from a painful illness, which was made more painful by the remedies of the physicians, and his patience was the admiration both of them and his brethren. He was in turn the prior of several friaries, which he governed capably and restored to a stricter observance when it had become lax. The success of his preaching and a reputation for miracles earned him a publicity that was most distasteful to him; having borne it humbly and patiently for some time he was allowed to withdraw to the house of his order at Venice, and there in retirement spent the last ten years of his life. With the words, "Praise be to God! Praise be to the Most High!" on his lips he died on July 22, 1493. The *cultus* of Bd Augustine was approved in 1872.

Besides a life by D. Riccardi, *Il beato Agostino di Biella* (1874), there is also a sketch by M. Cicognani (1873). See further, Procter, *Dominican Saints*, pp. 208–210, and *cf.* Mortier, *Maîtres Généraux O.P.*, vol. iv, p. 648.

THE DURHAM MARTYRS OF 1594

IN the year 1594 four men in the county of Durham gave their lives for the Church, and they were beatified with other English martyrs in 1929. The first, on February 4, was a layman, BD JOHN SPEED (*alias* Spence), who was hanged in the city of Durham for " being aiding and assisting to priests, whom he used to serve in guiding and conducting from one Catholic house to another. He died with constancy, despising the proffers that were made to him to bring him to conform " (Challoner).

BD JOHN BOSTE was born at Dufton in Westmorland about the year 1544 and educated at Queen's College, Oxford, of which he became fellow. He was received into the Church in 1576 and four years later went to Rheims, where he was ordained priest in the following year and returned to England. He laboured with such energy and success in the North that he became one of the most sought-after of priests, whether by his friends or his enemies. He was betrayed by one Francis Ecclesfield. To forward his purpose by inspiring confidence in Mr Boste, this Ecclesfield had sacrilegiously received the sacraments from his hands; he then informed Sir William Bowes, and the priest was taken in his hiding-place at Waterhouses, the residence of Mr William Claxton, near Durham.

He was taken up to London, where he was so terribly racked in the Tower to induce him to betray his friends that he was permanently crippled. He was sent back to Durham for trial at the July assizes. With him was arraigned BD GEORGE SWALLOWELL, a converted Protestant minister; he was wavering in his resolution, but the sight of Mr Boste's " resolute, bold, joyful and pleasant " bearing encouraged him to stand firm and make in open court a declaration of his faith, whereupon the priest equally publicly absolved him. The man suffered a few days later at Darlington. Mr Boste was condemned for his priesthood, and on July 24, 1594, was put to death at Dryburn, outside Durham. An eye-witness (the Ven. Christopher Robinson, afterwards martyred) states that he recited the *Angelus* as he mounted the ladder, and that he was cut down so soon (" after the space of a *Paternoster* ") that he revived while being carried for dismemberment, which was begun while he was yet living. Another witness states that he prayed, " Jesus, Jesus, Jesus forgive thee ! " for his executioner even as his heart was being torn from his body.

Two days after the passion of John Boste there was hanged, drawn, and quartered for his priesthood at Gateshead BD JOHN INGRAM, who had been condemned at Durham at the same time as Boste and Swallowell. He was born at Stoke Edith, in Herefordshire, and educated at New College, Oxford. After his conversion he went to the English College at Rheims and afterwards to Rome, where he was ordained in 1589 and three years later was sent on the Scottish mission. At the end of 1593 he was arrested on Tyneside and sent to London, where he was tortured under the eye of Topcliffe but, in his own words, " I take God to witness that I have neither named house, man, woman, or child, in time of or before my torments ".

See Challoner's MMP., pp. 197, 202–208, and 597–600. *Cf.* also the many references to these martyrs which occur in the Catholic Record Society *Publications*, vol. v. Bd John Ingram was an expert in Latin verse and many of his " Epigrams " are there printed (pp. 270–285), together with two letters to his fellow prisoners.

25 : ST JAMES THE GREATER, Apostle (A.D. 44)

ST JAMES, the brother of St John Evangelist, son of Zebedee, was called the Greater to distinguish him from the other apostle of the same name, surnamed the Less because he was the younger. St James the Greater was by birth a Galilean, and by trade a fisherman with his father and brother, living probably at Bethsaida, where St Peter also dwelt at that time. Jesus walking by the lake of Genesareth saw Peter and Andrew fishing, and He called them to come after Him, promising to make them fishers of men. Going a little farther on the shore, He saw two other brothers, James and John, in a ship, with Zebedee their father, mending their nets, and He also called them ; who forthwith left their nets and their father and followed Him. Probably by conversing with Peter, their townsman, and by other means, they had before this call a conviction that Jesus was the Christ ; and no sooner did they hear His invitation, and felt the divine will directing them, but the same moment they quitted all things to answer this summons.

St James was present with his brother St John and St Peter at the cure of Peter's mother-in-law, and the raising of the daughter of Jairus from the dead, and in the same year Jesus formed the company of His apostles, into which He adopted James and John. He gave these two the surname of Boanerges, or " Sons of Thunder ", seemingly on account of an impetuous spirit and fiery temper. For example, when a town of the Samaritans refused to entertain Christ, they suggested that He should call down fire from Heaven to consume it ; but our Redeemer gave them to understand that meekness and patience were the arms by which they were to conquer. " You know not of what spirit you are. The Son of Man came not to destroy souls but to save." But the instruction and example of the Son of God did not fully enlighten the understanding of the apostles nor purify their hearts, until the Holy Ghost had shed His light upon them : their virtue was still imperfect, as appeared when the mother of James and John, imagining that He was going to set up a temporal monarchy, according to the notion of the Jews concerning the Messias, asked Him that her two sons might sit, the one on His right hand, and the other on His left, in His kingdom. The two sons of Zebedee spoke by the mouth of their mother as well as by their own, but Christ directed His answer to them, telling them they knew not what they asked ; for in His kingdom preferments are attainable, not by the forward and ambitious, but by the most humble, the most laborious, and the most patient. He therefore asked them if they were able to drink of His cup of suffering. The two apostles, understanding the condition under which Christ offered them His kingdom and ardent for His sake, without hesitation answered, " We can ". Our Lord told them they should indeed have their portion of suffering ; but He could make no other disposal of the honours of His kingdom than according to the proportion of every one's charity and patience in suffering : " The Son of Man also is not come to be ministered unto, but to minister and to give His life a redemption for many."

Nevertheless, those apostles who from time to time acted impetuously, and had to be rebuked, were the very ones whom our Lord turned to on special occasions. Peter, this James and John alone were admitted to be spectators of His glorious transfiguration, and they alone were taken to the innermost recesses

of Gethsemani on the night of agony and bloody sweat at the beginning of His passion.

Where St James preached and spread the gospel after the Lord's ascension we have no account from the writers of the first ages of Christianity. According to the tradition of Spain, he made an evangelizing visit to that country, but the earliest known reference to this is only in the later part of the seventh century, and then in an oriental, not a Spanish source. St Julian of Toledo himself resolutely rejected this alleged visit of the apostle to his country. At no time has the tradition been unanimously received, and there are grave arguments against it, *e.g.* in St Paul's letter to the Romans xv 20 and 24. St James was the first among the apostles who had the honour to follow his divine Master by martyrdom, which he suffered at Jerusalem under King Herod Agrippa I, who inaugurated a persecution of Christians in order to please the Jews. Clement of Alexandria, and from him Eusebius, relate that his accuser, observing the courage and constancy of mind wherewith the apostle underwent his trial, was so impressed that he repented of what he had done, declared himself a Christian, and was condemned to be beheaded. As they were both led together to execution, he begged pardon of the apostle for having apprehended him. St James, after pausing a little, turned to him and embraced him, saying, " Peace be with you ". He then kissed him, and they were both beheaded together. The Holy Scriptures simply say that Agrippa " killed James, the brother of John, with the sword " (Acts xii 2). He was buried at Jerusalem, but, again according to the tradition of Spain, dating from about 830, the body was translated first to Iria Flavia, now El Padron, in Galicia, and then to Compostela, where during the middle ages the shrine of Santiago became one of the greatest of all Christian shrines. The relics still rest in the cathedral and were referred to as authentic in a bull of Pope Leo XIII in 1884. Their genuineness is seriously disputed, but it does not depend in any way on the truth or falseness of the story of St James's missionary visit to Spain.

Nothing reliable is known of the life of St James except what has been quoted above. Certain apocryphal " acts " in Greek, which cannot be earlier than the eighth century, have been edited by J. Ebersolt, *Les Actes de St Jacques* (1902). They are relatively sober, but quite fictitious. An immense controversy has raged over the connection of St James with Spain. Two entirely distinct questions are involved: first, whether the apostle preached in Spain during his life-time; secondly, whether his remains were conveyed thither after his death and are now enshrined at Santiago de Compostela. Outside of Spain almost all eminent scholars and critical students of history answer both questions in the negative. See for example Mgr Duchesne's article " S. Jacques en Galice " in the *Annales du Midi*, t. xii (1900), pp. 145–180; as well as H. Leclercq's article " Espagne " in DAC., vol. v, cc. 412–416, and *cf.* the *Analecta Bollandiana*, vol. xlviii (1930). They urge that not only is such a visit in itself improbable, seeing that St James was martyred at Jerusalem in A.D. 44, but that it was unheard of in Spain before the end of the seventh century. Again it is quite possible that the relics now recovered, after they had been lost, are identical with those which were venerated at Compostela in the middle ages, but the authenticity of medieval relics is always difficult to establish and in this case it is more than dubious. On the other hand Spanish scholars champion the traditional view most strenuously. See, for example, the huge work of A. Lopez Ferreiro, *Historia de la S. Iglesia de Santiago de Compostela*, in ten volumes (1898–1908); also the articles of Father Fidel Fita in the early years of *Razón y Fe*; and Z. Garcia Villada, *Historia eclesiastica de España* (1929), vol. i. A book of miscellaneous and curious interest bearing on the subject is that of J. S. Stone, *The Cult of Santiago* (1927); but the standard work on the Compostela pilgrimage is the three detailed volumes published in 1949 by the Madrid Institute of Medieval Studies. *Cf. Analecta Bollandiana*, vol. lxx (1952), pp. 214–218.

ST CHRISTOPHER, MARTYR (DATE UNKNOWN)

" CHRISTOPHER before his baptism was named Reprobus, but afterwards he was named Christopher, which is as much as to say as bearing Christ, for that he bare Christ in four manners: he bare Him on his shoulders by conveying and leading, in his body by making it lean, in mind by devotion, and in his mouth by confession and preaching.

" Christopher was of the lineage of the Canaanites, and he was of a right great stature and had a terrible and fearful face and appearance. And he was twelve cubits of length, and as it is read in some histories that, when he served and dwelled with the king of Canaan, it came in his mind that he would seek the greatest prince that was in the world, and him would he serve and obey. And so far he went that he came to a right great king, of whom the renown generally was that he was the greatest of the world. And when the king saw him, he received him into his service, and made him to dwell in his court. Upon a time a minstrel sang before him a song in which he named oft the Devil, and the king, who was a Christian man, when he heard him name the Devil, made anon the sign of the cross on his visage. And when Christopher saw that, he had a great marvel what sign it was and wherefore the king made it, and he demanded of him. And because the king would not say, he said: 'If thou tell me not, I shall no longer dwell with thee'; and then the king told him, saying: 'Alway when I hear the Devil named I fear that he should have power over me, and I garnish me with this sign that he grieve me not nor annoy me.' Then Christopher said to him: 'Doubtest thou the Devil that he hurt thee? Then is the Devil more mighty and greater than thou art. I am then deceived of my hope and purpose, for I had supposed I had found the most mighty and the most greatest lord in the world, but I commend thee to God, for I will go seek him for to be my lord, and I his servant.'

" And then he departed from this king and hasted him for to seek the Devil. And as he went by a great desert he saw a great company of knights, of which a knight cruel and horrible came to him and demanded whither he went, and Christopher answered him and said: 'I go seek the Devil, for to be my master.' And he said: 'I am he that thou seekest.' And then Christopher was glad, and bound him to be his servant perpetual and took him for his master and lord. And as they went together by a common way, they found there a cross erect and standing. And anon as the Devil saw the cross he was afeared and fled, and left the right way, and brought Christopher about by a sharp desert. And after, when they were past the cross, he brought him to the highway that they had left. And when Christopher saw that, he marvelled, and demanded whereof he doubted and had left the high and fair way and had gone so far about by so rough a desert. And the Devil would not tell him in no wise. Then Christopher said to him: 'If thou wilt not tell me, I shall anon depart from thee and shall serve thee no more.' Wherefore the Devil was constrained to tell him, and said: 'There was a man called Christ which was hanged on the cross, and when I see His sign I am sore afraid and flee from it wheresoever I see it.' To whom Christopher said: 'Then He is greater and more mightier than thou, when thou art afraid of His sign, and I see well that I have laboured in vain when I have not founden the greatest lord of the world. And I will serve thee no longer; go thy way then, for I will go seek Christ.'

" And when he had long sought and demanded where he should find Christ at

last he came into a great desert, to an hermit that dwelt there, and this hermit preached to him of Jesu Christ and informed him in the faith diligently and said to him: 'This King whom thou desirest to serve requireth the service that thou must oft fast.' And Christopher said to him: 'Require of me some other thing and I shall do it, for that which thou requirest I may not do.' And the hermit said: 'Thou must then wake and make many prayers.' And Christopher said to him: 'I wot not what that is; I may do no such thing.' And then the hermit said to him: 'Knowest thou such-and-such a river, where many be perished and lost?' To whom Christopher said: 'I know it well.' Then said the hermit: 'Because thou art noble and high of stature and strong in thy members thou shalt be resident by that river, and thou shalt bear over all them that shall pass there, which shall be a thing right pleasing to our Lord Jesu Christ whom thou desirest to serve, and I hope He shall show Himself to thee.' Then said Christopher: 'Certainly this service may I well do, and I promise to Him for to do it.' Then went Christopher to this river and made there a dwelling-place for himself, and bare a great pole in his hand instead of a staff by which he sustained himself in the water, and bare over all manner of people without ceasing. And there he abode, thus doing, many days.

"And in a time, as he slept in his lodge, he heard the voice of a child which called him and said: 'Christopher, come out and bear me over.' Then he awoke and went out, but found no man. And when he was again in his house he heard the same voice, and he ran out and found nobody. The third time he was called and came thither and found a child beside the edge of the river, which prayed him goodly to bear him over the water. And then Christopher lift up the child on his shoulders, and took up his staff, and entered into the river for to pass. And the water of the river arose and swelled more and more; and the child was heavy as lead, and alway as he went farther the water increased and grew more, and the child more and more waxed heavy, insomuch that Christopher had great anguish and was afeared to be drowned. And then he was escaped with great pain, and passed the water and set the child aground, he said to the child: 'Child, thou hast put me in great peril; thou weighest almost as I had all the world upon me: I might bear no greater burden.' And the child answered: 'Christopher, marvel thee nothing; for thou hast not only borne all the world upon thee, but thou hast borne Him that created and made all the world, upon thy shoulders. I am Jesu Christ, the King whom thou servest in this work. And because that thou know what I say to be the truth, set thy staff in the earth by thy house and thou shalt see to-morrow that it shall bear flowers and fruit,' and anon He vanished from his eyes. And then Christopher set his staff in the earth, and when he arose on the morn he found his staff like a palm tree, bearing flowers, leaves and dates.

"And then Christopher went into the city of Lycia, and understood not their language. Then he prayed our Lord that he might understand them and so he did. And as he was in this prayer, the judges supposed that he had been a fool, and left him there. And then when Christopher understood the language, he covered his visage and went to the place where they martyred Christian men, and comforted them in our Lord. And then the judges smote him in the face, and Christopher said to them: 'If I were not a Christian, I should avenge mine injury.' And then Christopher pitched his rod in the earth and prayed to our Lord that for to convert the people it might bear flowers and fruit; and anon it did so. And then he converted eight thousand men. And then the king sent two

knights for to fetch him, and they found him praying, and durst not tell him so. And anon after the king sent as many more, and anon they set them down for to pray with him. And when Christopher arose, he said to them: 'What seek ye?' And when they saw him in the visage, they said to him: 'The king hath sent us, that we should lead thee bound unto him.' And Christopher said to them: "If I would, ye should not lead me to him, bound or unbound.' And they said to him: 'If thou wilt go thy way, go quit, where thou wilt. And we shall say to the king that we have not found thee.' 'It shall not be so,' said he, 'but I shall go with you.' And then he converted them in the Faith, and commanded them that they should bind his hands behind his back and lead him so bound to the king. And when the king saw him he was afeared and fell down off the seat; and his servants lifted him up again. And then the king enquired his name and his country; and Christopher said to him: 'Before I was baptized I was named Reprobus, and after I am Christopher; before Baptism, a Canaanite, now a Christian man.' To whom the king said: 'Thou hast a foolish name, that is, to wit, of Christ crucified, who could not help Himself and may not profit to thee. How therefore, thou cursed Canaanite, why wilt thou not do sacrifice to our gods?' To whom Christopher said: 'Thou art rightfully called Dagnus, for thou art the death of the world and fellow of the Devil, and thy gods be made with the hands of men.' And the king said to him: 'Thou wert nourished among wild beasts and therefore thou mayst not say but wild language and words unknown to men. And if thou wilt now do sacrifice to the gods, I shall give to thee great gifts and great honours, and if not, I shall destroy thee and consume thee by great pains and torments.' But for all this he would in no wise do sacrifice, wherefore he was sent into prison, and the king did behead the other knights, that he had sent for him, whom he had converted.

"And after this he sent into the prison to St Christopher two fair women, of whom the one was named Nicaea and the other Aquilina, and promised to them many great gifts if they could draw Christopher to sin with them. And when Christopher saw that, he set him down in prayer, and when he was constrained by them that embraced him to move, he arose and said: 'What seek ye? For what cause be ye come hither?' And they, which were afraid of his appearance and clearness of his visage, said: 'Holy saint of God, have pity on us so that we may believe in that God that thou preachest.' And when the king heard that, he commanded that they should be let out and brought before him. To whom he said: 'Ye be deceived. But I swear to you by my gods that, if ye do no sacrifice to my gods, ye shall anon perish by evil death.' And they said to him: 'If thou wilt that we shall do sacrifice, command that the places may be made clean and that all the people may assemble at the temple.' And when this was done they entered into the temple, and took their girdles and put them about the necks of the gods, and drew them to the earth and brake them all in pieces; and said to them that were there: 'Go and call physicians and leeches, for to heal your gods.' And then, by the commandment of the king, Aquilina was hanged, and a right great and heavy stone was hanged at her feet so that her members were most piteously broken. And when she was dead and passed to our Lord, her sister Nicaea was cast into a great fire, but she issued out without harm, all whole, and then they made to smite off her head, and so suffered death.

"After this Christopher was brought before the king, and the king commanded that he should be beaten with rods of iron, and that there should be set upon his

head a cross of iron red hot and burning, and then after he had made a seat of iron and had Christopher bound thereon, and after fire set under it, and cast therein pitch. But the seat melted like wax, and Christopher issued out without any harm or hurt. And when the king saw that, he commanded that he should be bound to a strong stake and that he should be through-shotten with arrows by forty knights archers. But none of the knights might attain him, for the arrows hung in the air about, nigh him, without touching. Then the king weened that he had been through-shotten by the arrows of the knights, and addressed him for to go to him. And one of the arrows returned suddenly from the air and smote him in the eye and blinded him. To whom Christopher said : ' Tyrant, I shall die to-morrow. Make a little clay, mixed with my blood, and anoint therewith thine eye, and thou shalt receive health.' Then by the commandment of the king he was led for to be beheaded, and then there made he his orison, and his head was smitten off, and so suffered martyrdom. And the king then took a little of his blood and laid it on his eye, and said : ' In the name of God and of St Christopher ! ' and was anon healed. Then the king believed in God, and gave commandment that if any person blamed God or St Christopher, he should anon be slain with the sword."

That, with a few verbal alterations, is the story of St Christopher from the *Golden Legend* as put into English by William Caxton, a story known all over Christendom, both East and West. From it arose the popular belief that he who looked on an image of the saint should not that day suffer harm : a belief that was responsible for the putting of large statues or frescoes representing him opposite the doors of churches (some of which remain in our own country), so that all who entered might see it ; he was the patron-saint of travellers and was invoked against perils from water, tempests and plagues ; and in recent times has found a revived popularity as the patron of motorists.

The legend of St Christopher did not take its final forms until the middle ages : his name, " Christ-bearer ", from having a spiritual meaning was given a material one as well, and the story was embroidered by the liveliness of medieval fancy. Except that there was a martyr Christopher, nothing is certainly known about him : the Roman Martyrology says that he suffered in Lycia under Decius, shot with arrows and beheaded after he had been preserved from the flames.

The many interesting points which arise in connection with St Christopher are discussed very thoroughly by Dr R. Hindringer in the *Lexikon für Theologie und Kirche*, vol. ii, cc. 934–936, and by H. F. Rosenfeld, *Der hl. Christophorus* (1937). There undoubtedly was a St Christopher whose cult was pretty widely spread in East and West. A church in Bithynia was dedicated to him A.D. 452. The primitive legend tells us nothing about Christopher's search for a master or about his task of transporting wayfarers across a river, but his gigantic stature and terrible appearance are dwelt upon, and also the staff which grew and blossomed when struck into the earth. The incident of Aquilina and her companion is likewise prominent, and we have the same preposterous series of fruitless attempts to put the martyr to death. The Latin and Greek texts of the earlier legend in various recensions have been printed in the *Acta Sanctorum*, July, vol. vi ; in the *Analecta Bollandiana*, vol. i, pp. 121–148, and x, 393–405 ; and in H. Usener's *Acta S. Marinae et S. Christophori*. There is also a Syriac text among the manuscripts of the British Museum (Addit. 12, 174). For St Christopher in art see Künstle, *Ikonographie*, vol. ii, pp. 154–160, and Drake, *Saints and their Emblems ;* and from the point of view of folk-lore Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. ii, pp. 65–75 ; but the majority of the folk-lorists, H. Günther for instance, are only intent upon finding alleged pagan origins for medieval devotional practices.

SS. THEA, VALENTINA AND PAUL, MARTYRS (A.D. 308)

FIRMILIAN, the successor of Urban in the government of Palestine under Maximinus II, carried on the persecution of Christians with great cruelty. When fourscore and seventeen confessors, men, women and children, were brought before him at Caesarea, he commanded the sinews of the joint of their left feet to be burnt with a hot iron and their right eyes to be put out, and the eye-holes burnt. In this condition he sent them to work at the quarries in the Lebanon. Many others were brought before this inhuman judge from different towns of Palestine, and were tormented in various ways.

Among the Christians taken at Gaza, whilst they were assembled to hear the Holy Scriptures read, was a maiden named Thea, a native of the place, whom the judge threatened with prostitution in the public brothel. She reproached him for such infamous injustice, and Firmilian, enraged at her liberty of speech, caused her to be scourged and otherwise tormented. Valentina, a Christian girl of Caesarea who was present, cried out to the judge from the midst of the crowd, "How long will you thus torture my sister?" She was seized at once and dragged to the pagan altar, which she kicked over, together with the fire and incense which stood ready upon it. Firmilian, provoked beyond bounds, commanded her to be more cruelly tortured than the other, and then ordered the two girls to be tied together and burnt, which was done.

At the same time and place, Gaza, on July 25, 308, one Paul was beheaded for the faith. At the place of execution he prayed aloud for his fellow countrymen, for the spread of Christianity, for those there present, for the emperor, and for the judge and the headsman.

This account comes from Eusebius, *De Mart. Palaestin.*, ch. viii. He names Valentina, but does not mention the name of the other maiden, who in later documents is sometimes called Ennatha. But Thea seems undoubtedly correct. See the extract from the Life of St Porphyrius quoted by Delehaye, *Origines du Culte des Martyrs*, p. 187, and also the *Synaxarium eccl. Const.*, c. 822 *et al.*

ST MAGNERICUS, BISHOP OF TRIER (A.D. 596)

THIS saint was born at the beginning of the sixth century and brought up in the household of St Nicetius, Bishop of Trier, who gave him the priesthood and made him his confidant. When Nicetius was expelled from his see by King Clotaire I because he had excommunicated him for his profligacy, Magnericus accompanied him into exile; they were recalled by Sigebert the following year, and six years later Magnericus succeeded to the bishopric of Trier. A great enthusiasm of St Magnericus was devotion to St Martin of Tours, and he built several churches and founded the monastery dedicated in his honour. In the course of his pilgrimages to the shrine at Tours he formed a close friendship with St Gregory, bishop of that city, who testified in his writings to the sanctity of Magnericus. When Theodore, Bishop of Marseilles, was in 585 exiled by Guntramnus of Burgundy, he took refuge at Trier, and St Magnericus took St Gregory with him to plead the cause of the oppressed bishop before King Childebert II, who had a great regard for the bishop of Trier. So too had another saint who knew him well, Venantius Fortunatus, who was impressed by his shining piety and sound learning and praises him as an ornament of the Church; he attracted numer-

ous fervent disciples, among others St Gaugeric (Géry), whom he made one of his deacons and who became bishop of Cambrai. St Magnericus died at a great age in 596.

The relatively copious life of the saint, written by Eberwin, abbot of Saint-Martin at Trier, is printed with introductory matter in the *Acta Sanctorum*, July, vol. vi. The more historical portions have been re-edited in MGH., and by H. V. Sauerland, *Trierer Geschichtsquellen* (1889). See also Fortunatus, in MGH., *Epistolae*, vol. iii, p. 128.

26: ST ANNE, MATRON (FIRST CENTURY B.C.)

OF the mother of our Lady nothing is certainly known; even for her name and that of her husband Joachim we have to depend on the testimony of the apocryphal *Protevangelium of James* which, though its earliest form is very ancient, is not a trustworthy document. The story there told is that his childlessness was made a public reproach to Joachim, who retired to the desert for forty days to fast and pray to God. At the same time Anne (*Hannah*, which signifies "grace") "mourned in two mournings, and lamented in two lamentations", and as she sat praying beneath a laurel bush an angel appeared and said to her, "Anne, the Lord hath heard thy prayer, and thou shalt conceive and bring forth, and thy seed shall be spoken of in all the world". And Anne replied, "As the Lord my God liveth, if I beget either male or female I will bring it as a gift to the Lord my God; and it shall minister to Him in holy things all the days of its life". Likewise an angel appeared to her husband, and in due time was born of them Mary, who was to be the mother of God. It will be noticed that this story bears a startling resemblance to that of the conception and birth of Samuel, whose mother was called Anne (1 Kings i); the early Eastern fathers saw in this only a parallel, but it is one which suggests confusion or imitation in a way that the obvious parallel between the parents of Samuel and those of St John the Baptist does not.

The early *cultus* of St Anne in Constantinople is attested by the fact that in the middle of the sixth century the Emperor Justinian I dedicated a shrine to her. The devotion was probably introduced into Rome by Pope Constantine (708–715). There are two eighth-century representations of St Anne in the frescoes of S. Maria Antiqua; she is mentioned conspicuously in a list of relics belonging to S. Angelo in Pescheria, and we know that Pope St Leo III (795–816) presented a vestment to St Mary Major which was embroidered with the Annunciation and St Joachim and St Anne. The historical evidence for the presence of the relics of St Anne at Apt in Provence and at Düren in the Rheinland is altogether untrustworthy. But though there is very little to suggest any widespread *cultus* of the saint before the middle of the fourteenth century, this devotion a hundred years afterwards became enormously popular, and was later on acrimoniously derided by Luther. The so-called *selbdritt* pictures (*i.e.* Jesus, Mary and Anne—"herself making a third") were particularly an object of attack. The first papal pronouncement on the subject, enjoining the observance of an annual feast, was addressed by Urban VI in 1382, at the request, as the pope said, of certain English petitioners, to the bishops of England alone. It is quite possible that it was occasioned by

the marriage of King Richard II to Anne of Bohemia in that year. The feast was extended to the whole Western church in 1584.

The *Protevangelium of James*, which appears under various names and in sundry divergent forms, may be conveniently consulted in the English translation of B. H. Cowper, *Apocryphal Gospels* (1874), but the text here in question is called by him "The Gospel of Pseudo-Matthew"; this translation is reprinted in J. Orr's handy *N.T. Apocryphal Writings* (1903). The Greek text may be consulted in vol. i of *Évangiles apocryphes* (1911), ed. H. Hemmer and P. Lejay; see also E. Amann, *Le Protévangile de Jacques et ses remaniements* (1910). The most complete work dealing with St Anne and devotion to her from every point of view is that of Fr B. Kleinschmidt, *Die hl. Anna* (1930); but see also H. M. Bannister in the *English Historical Review*, 1903, pp. 107–112; H. Leclercq in DAC., t. i, cc. 2162–2174; and P. V. Charland, *Ste Anne et son culte* (3 vols.). M. V. Ronan, *St Anne: her Cult and her Shrines* (1927) is rather uncritical. The spelling "Ann" was formerly commoner in England than it is today.

ST SIMEON THE ARMENIAN (A.D. 1016)

ST SIMEON was said to have been an Armenian who in the year 982 started on pilgrimage and went to Jerusalem, and passed from thence to Rome. Here he was accused of being a heretic, and by order of Pope Benedict VII he was examined, and declared to be orthodox. For a time he wandered about Italy, then visited the shrines of St James at Compostela and St Martin of Tours, and so returned to Lombardy. Already he had earned a reputation for miracles, and charity: he greatly impressed the people of Mantua by playing unharmed with a lion which was being exhibited as a curiosity. He settled at the Cluniac Benedictine monastery of Padilirone, where he passed the rest of his life. The miracles attributed to him caused notice to be taken at Rome, and Simeon's *cultus* was allowed by Pope Benedict VIII.

The author of the Life of Simeon, which is printed by Mabillon and also in the *Acta Sanctorum*, July, vol. vi, may have been a contemporary, but he seems to have been extremely credulous. It is very questionable, then, whether we may trust his statement that in the course of his wanderings the saint visited "Britannia".

BD WILLIAM WARD, MARTYR (A.D. 1641)

BD WILLIAM'S family name was really Webster, and he was born at Thornby in Westmorland, went to Douay in 1604, and was sent upon the English mission after his ordination in 1608. At this time he was well over forty years of age, but we have no particulars of his early life. Being driven by the weather to land in Scotland, he was at once arrested and spent three years in prison. Immediately after his release he went into England to try again to begin his labours for the Church and was soon after again imprisoned. Of his thirty-three years on the mission, twenty were passed in one prison or another. A number of details of the personal character, trial, and passion of Mr Ward are given by a secular priest who called himself "his ghostly child", and are printed by Challoner.

"He . . . was ever known to be of an excellent spirit, exceeding zealous in God's service. . . . He did not use to preach set sermons, though his whole life was a continual preaching; but in confessions, wherein he spent most of his time, he would exhort much to virtue and the love of God, and dissuade from vice and the vanity of the world; and seldom spared a threat of damnation if the party were vain, as many of his penitents have told me themselves. . . . And however some

men held him to be passionate, because his speech was earnest and his face somewhat fiery upon any fervent speaking, yet to those that knew he was truly *vir dolorum* being in perpetual pain of two infirmities. . . . The sole and true reason why he did wear no better clothes, nor covet better diet than he used himself to, was only by reason he did in his own conscience not think himself worthy of better. . . . In all the time I knew this holy man, I could never hear him relate any passage or speak of any subject, but it either began or ended with a memory of Almighty God's service, if his whole speech were not upon that theme. . . ."

On April 7, 1641, Parliament issued a proclamation banishing all priests under pain of death, but Mr Ward refused to leave London, and was arrested on July 15 following; and within ten days tried and condemned at the Old Bailey for his priesthood. He was dragged to Tyburn on a sledge by four horses, and after maintaining before the people that he died for the true religion and for no other cause, he gave forty shillings to the sheriff to be distributed among poor Catholics, half a crown to the hangman, and a florin to the sledge-driver, and so met his end, crying, " Jesu, Jesu, Jesu receive my soul ".

A very full account of this martyr is given by Challoner in MMP., pp. 382–392. See also the *Douay Diaries*, vol. i.

ST BARTHOLOMEA CAPITANIO, VIRGIN, CO-FOUNDRESS OF THE SISTERS OF CHARITY OF LOVERE (A.D. 1833)

BARTHOLOMEA was no more than twenty-six when she died. But in those few years she had founded a religious congregation, had sown the seeds of virtue in the hearts of countless young people, and had left behind her a mass of spiritual notes and instructions which, having been subsequently published under the title of *Scritti spirituali*, fill two very stout volumes, not to speak of some three hundred letters which have been brought together to form a separate book. Born at Lovere in the Brescian Alps, not far from Castiglione, the ancestral home of the Gonzagas, Bartholomea at an early age conceived an intense devotion for St Aloysius. She acquired nothing of piety from her father, a rough corn-factor, who was given to heavy drinking. It was one of her greatest spiritual triumphs that her gentleness and self-sacrificing devotion to him, at a time when she herself was ill, changed his heart completely, so that he died in a state of fervent contrition. Her mother, on the other hand, was a most exemplary Christian woman, and the child learnt from her and from the nuns whose school she attended to put God before everything else and to aim at a high standard of perfection. She could not obtain her parents' leave to become a nun, so after making, with her director's sanction, a vow of perpetual chastity, she devoted herself to the work of education, obtaining an elementary teacher's diploma from the secular authorities. In this way she definitely set about consecrating her life to the apostolate of the young, and organized for the purpose a guild or sodality of St Aloysius, which, spreading to other districts, produced marvellous effects. That there was something strangely inspiring about her simplicity, her straightforwardness, her tact, and her force of character is proved by the spell she exercised over a number of devoted women, her relations with whom stand revealed in her correspondence.

Seeing the need of creating some kind of religious institute to perpetuate the good she had most at heart, St Bartholomea joined forces with another earnest worker of the same district, Catherine Gerosa (now, in virtue of the name she took in religion,

known as St Vincentia Gerosa), a woman twenty years her senior. Catherine's main interest was in nursing and relieving the sick poor, for whom she had already founded a hospital, taking the heaviest burdens upon herself. But now both activities, of teaching and nursing, were combined, and to facilitate matters it was decided at the suggestion of ecclesiastical authority that the two friends should adopt the rule of the Sisters of Charity of St Vincent de Paul. Certain difficulties, mainly it seems of a political character, stood in the way of any foundation being made at Lovere which would be dependent upon another house outside the Austrian frontier, for Lovere was then under Austrian rule, so a new institute was begun which took the name of " Suore della Carità ", and which, being encouraged by the bishop from the first, eventually obtained papal approval. The congregation is now widely diffused, having its mother house at Milan, wearing a habit strikingly in contrast to the white *cornette* familiar in England and France, and with modifications of the Vincentian constitutions which bring them into much closer accord with the rule originally outlined by St Bartholomea and written down some time before her death. She never spared herself; her endless correspondence and outside activities left her no moment of leisure, and though for four months before the end she obeyed her doctor, who prohibited the writing of letters, she was already far gone in consumption, and the relief came too late. She died on July 26, 1833, and was canonized in 1950.

There is a very full life by Father L. I. Mazza (2 vols., 1905), and one in French by C. Carminati (1934). *Cf.* also Kempf, *Holiness of the Church in the Nineteenth Century*, pp. 204–207.

27: ST PANTALEON, OR PANTELEIMON, MARTYR (*c.* A.D. 305 ?)

THAT there was a martyr of this name (*Παντελεήμων*: the all-compassionate) there can be little doubt, but the legends which have come down to us are without any value. According to them he was the son of a pagan father, Eustorgius of Nicomedia, brought up in the faith by his Christian mother, Eubula. He became learned in medicine and was physician to the Emperor Galerius Maximian at Nicomedia. For a time he failed under a temptation which is sometimes more dangerous than the severest trials or fierce torments, bad example, which, if not shunned, insensibly weakens and at length destroys the strongest virtue. Pantaleon, being perpetually obsessed by it in a wicked and idolatrous court, and deceived by often hearing the false wisdom of the world applauded, fell into apostasy. But a zealous Christian, called Hermolaos, by his prudent admonitions awakened his conscience to a sense of his guilt, and brought him again into the Church. When Diocletian's persecution broke out at Nicomedia in 303, he distributed all his possessions among the poor Christians, and was shortly after denounced to the authorities by some jealous fellow-physicians; he was arrested together with Hermolaos and two others. The emperor wished to save him and urged him to apostatize, but Pantaleon refused, and miraculously cured a paralytic as a sign of the truth of the faith. After suffering many torments they were all condemned to lose their heads, but St Pantaleon suffered the day after the rest. He was subjected to six different attempts to kill him, by burning, liquid lead, drowning, wild beasts, the wheel, and the sword; all of these, with

the help of the Lord under the appearance of Hermolaos, he frustrated, till at length he permitted himself to be beheaded: there poured from his severed veins milk instead of blood, and the olive tree to which he was bound sprang into fruit.

St Pantaleon is one of the Fourteen Holy Helpers and is honoured in the East. as the " Great Martyr and Wonder-worker " and one of the Holy Moneyless Ones (*ἀνάργυροι*), who treated the sick without payment. In the past he has been almost as famous in the West. Alleged relics of his blood are preserved at Constantinople, Madrid and Ravello, and these are said to liquefy on his feast-day exactly as does that of St Januarius at Naples.

In spite of the extravagant legends of the saint which exist both in Latin and in Greek in many redactions (see BHL., 6429–6448, and BHG., 1413–1418) his early *cultus* is well attested and seems to be predominantly connected with Nicomedia and Bithynia. See Delehaye, *Les Origines du Culte des Martyrs*, p. 189, etc. That the wildly fabulous story of St Pantaleon was in early circulation is proved by the fact that a translation of it into Syriac exists at the British Museum in a manuscript which is dated sixth century (Addit., 12,142). At the same time the Syrians wanted to have a Pantaleon of their own; so they borrowed many features of his legend and bestowed them upon a fictitious creation called Asia (the word means " physician "), making him a resident of Antioch, in which city also he is represented as ending his days. See the *Analecta Bollandiana*, vol. xxxviii (1920), p. 408. For a present-day account of the liquefaction of the blood of St Pantaleon at Ravello see Ian Grant, *The Testimony of Blood* (1929), pp. 17–44; J. H. Newman, when a newly-ordained priest, wrote about the phenomenon to Henry Wilberforce from Naples in August 1846.

THE SEVEN SLEEPERS OF EPHESUS (No Date)

" The Seven Sleepers were born in the city of Ephesus. And when Decius the Emperor came into Ephesus for the persecution of Christian men he commanded to build up the temples in the middle of the city, so that all should come with him to do sacrifice to the idols, and did so seek all the Christian people and bind them for to make them to do sacrifice, or else to put them to death; in such wise that every man was afeared of the pains that he promised, that the friend forsook his friend, and the son repudiated his father, and the father the son. And then in this city were found seven Christian men, that is to wit, Maximian, Malchus, Marcian, Denis, John, Serapion and Constantine [in the East they are Maximilian, Jamblichus, Martin, John, Dionysius, Constantine and Antoninus, and there are other lists]. And when they saw this, they had much sorrow and, because they were the first in the palace that despised the sacrifices, they hid them in their houses and were in fastings and in prayers. And then they were accused before Decius, and came thither and were found very Christian men. Then was given them space for to repent them, unto the coming again of Decius. And in the meanwhile they expended their patrimony in alms to the poor people, and assembled themselves together and took counsel, and went to the mount of Celion and there ordained to be more secretly and hid themselves a long time. And one of them administered and served them always; and when he went into the city he clothed him in the habit of a beggar.

" When Decius was come again he commanded that they should be fetched, and then Malchus, which was their servant and ministered to them meat and drink, returned in great dread to his fellows and told and showed to them the great fury and madness of them, and then they were sore afraid. . . . Suddenly, as God would, they slept, and when it came on the morn they were sought and could not

be found. . . . Then Decius thought what he should do with them and, as our Lord would, he enclosed the mouth of the cave wherein they were with stones, to the end that they should die therein for hunger and lack of meat. Then the ministers and two Christian men, Theodore and Rufinus, wrote their martyrdom and laid it subtly among the stones. And when Decius was dead, and all that generation, three hundred and sixty-two years after and the thirtieth year of Theodosius the Emperor, when the heresy of them that denied the resurrection of dead bodies began to grow . . . God, merciful and piteous, seeing, would comfort them that were sorrowful and weeping and give to them esperance and hope of the resurrection of dead men, and opened the precious treasure of His pity and raised the foresaid martyrs in the manner following.

" He put into the will of a burgess of Ephesus that he would make in that mountain, which was desert and rough, a stable for his pasturers and herdmen. And it happed that of adventure the masons that made the said stable opened the cave. And then these holy saints that were within awoke, and got up and saluted one another and supposed verily that they had slept but one night only and remembered of the heaviness that they had the day before. . . . [Maximian] commanded Malchus to go and buy bread in the city, and bade him bring more than he did yesterday and also to enquire and demand what the emperor had commanded to do. And then Malchus took five shillings and issued out of the cave, and when he saw the masons and the stones before the cave he began to bless him and was much amarvelled. But he thought little on the stones, for he thought on other things. Then came he all doubtful to the gates of the city, and was all amarvelled. For he saw the signs of the cross above the gate, and then, without tarrying, he went to that other gate of the city and found there also the sign of the cross thereon, and then he had great marvel, for upon every gate he saw set up the sign of the cross, and therewith the city was garnished. And then he blessed him and returned to the first gate and weened he had dreamed; and after he advised and comforted himself and covered his visage and entered into the city. And when he came to the sellers of bread and heard the men speak of God, yet then was he more abashed and said, ' What is this that no man durst yesterday name Jesu Christ, and now every man confesseth him to be Christian ? I trow this is not the city of Ephesus, for it is all otherwise builded. It is some other city; I wot not what.' And when he demanded and heard verily that it was Ephesus he supposed that he had erred and thought verily to go back again to his fellows, and then went to them that sold bread. And when he showed his money, the sellers marvelled and said that one to that other, that this young man has found some old treasure. And when Malchus saw them talk together he doubted not that they would lead him to the emperor, and was sore afeared and prayed them to let him go and keep both money and bread, but they held him and said to him, ' Of whence art thou ? For thou hast found treasure of old emperors; show it to us, and we shall be fellows with thee and keep it secret.'

" And Malchus was so afeared that he wist not what to say to them for dread. And when they saw that he spake not they put a cord about his neck and drew him through the city unto the middle thereof. . . . And when St Martin, the bishop, and Antipater, the consul, which were new come into this city, heard of this thing, they sent for him that they should bring him wisely to them and his money with him. And when he was brought to the church he weened well he should have been led to the Emperor Decius. And then the bishop and the consul marvelled of the

money and they demanded him where he had found this treasure unknown. And he answered that he had nothing founden but it was come to him of his kindred and patrimony. . . . And then said the judge, 'How may we believe that this money is come to thee of thy friends when it appeareth in the scripture that it is more than three hundred and seventy-two years sith it was made and forged and is of the first days of Decius the emperor and it resembleth nothing of our money? . . .' And Malchus said: 'Sir, hereof I am greatly abashed and no man believeth me, for I wot well that we fled for fear of Decius the emperor, and I saw him that yesterday he entered into this city, if this be the city of Ephesus.' Then the bishop thought in himself and said to the judge that this is a vision that our Lord will have showed by this young man. Then said the young man: 'Follow ye me, and I will show you my fellows which be in the mount of Celion, and believe ye them. This I know well, that we fled from the face of the Emperor Decius.' And then they went with him and a great multitude of the people of the city with them. And Malchus entered first into the cave to his fellows and the bishop next after him. And there found they among the stones the letters sealed with two seals of silver. And then the bishop called them that were come thither and read them before them all, so that they that heard it were all abashed and marvelled. And they saw the saints sitting in the cave and their visages like unto roses flowering, and they, kneeling down, glorified God. And anon the bishop and the judge sent to Theodosius, the emperor, praying him that he would come anon for to see the marvels of our Lord that He had late showed. . . .

"And as soon as the blessed saints of our Lord saw the emperor come, their visages shone like to the sun. And the emperor entered then and glorified our Lord and embraced them, weeping upon each of them, and said, 'I see you now like as I should see our Lord raising Lazarus'. And then Maximian said to him, 'Believe us, for forsooth our Lord hath raised us before the day of the great resurrection. And to the end that thou believe firmly the resurrection of the dead people, verily we be raised as ye here see, and live. And in like wise as the child is in the womb of his mother without feeling harm or hurt, in the same wise we have been living and sleeping in lying here without feeling of anything.' And when they had said all this they inclined their heads to the earth and rendered their spirits at the command of our Lord Jesus Christ, and so died. Then the emperor arose and fell on them, weeping strongly, and embraced them and kissed them debonairly. And then he commanded to make precious sepulchres of gold and silver and to bury their bodies therein. And in the same night they appeared to the emperor and said to him that he should suffer them to lie on the earth, like as they had lain before till that time that our Lord had raised them, unto the time that they should rise again. Then commanded the emperor that the place should be adorned nobly and richly with precious stones, and all the bishops that would confess the resurrection should be assoiled. It is in doubt of that which is said that they slept three hundred and sixty-two years, for they were raised the year of our Lord four hundred and seventy-eight, and Decius reigned but one year and three months, and that was in the year of our Lord two hundred and seventy, and so they slept but two hundred and eight years."

So William Caxton translated Bd James of Voragine's version of the famous tale of the Seven Sleepers of Ephesus, which does more justice to it than any bald summary. After Baronius first began to question its truth in the sixteenth century,

it was generally put forward as the explanation of the genesis and rise of the legend that there was a finding, not of living martyrs, but of their relics at Ephesus under Theodosius II. This was quite a good surmise, but there is no record or rumour of any such finding, and everything points to the story being a purely imaginative romance, a Christian version of a well-known theme, looking back to pagan and Jewish legends and forward to Rip van Winkle; a theme, moreover, found in one "folk" form or another throughout Europe and Asia. In the sixth century it was written down by James of Sarug in the East and St Gregory of Tours in the West, and a *cultus* of the mythical saints began to arise and develop. It soon spread throughout the East, where the Sleepers are generally regarded as children, and their feast is kept to this day in the Byzantine and other rites; the Greek *Euchologion* has a prayer invoking their aid against sleeplessness. In the West they also achieved a wide popularity: they are still named in the Roman Martyrology and their feast is observed in two or three places, as it was in England in earlier times.

There has been much discussion as to the provenance of the story and as to the language in which it first took the shape of a contribution to hagiography. The theme of the sleeper who after long years awakes to find the face of the world around him entirely changed seems to have its roots in the folk-lore of ages. See, with regard to the tale of Epimenides in particular, H. Demoulin, *Épiménide de Crète* (1901). The christianized version must have been in circulation at a relatively early date. It was the subject of one of the metrical homilies of James of Sarug who died in 521, and a portion of the prose legend in Syriac is found in a manuscript at the British Museum which is assigned to the sixth century. St Gregory of Tours in the same century recounted the episode of the Seven Sleepers at full length in Latin, *Syro quodam interpretante*, which may only mean that the man who translated it for him was an oriental. Still B. Krusch in his critical edition of Gregory's version, printed in the *Analecta Bollandiana*, vol. xii, pp. 372–388, inclined to the opinion that the interpreter was a Syrian, though the narrative itself had first been compiled in Greek. That the Greek is the oldest is also the view of the Bollandist Fathers Peeters and Delehaye. Ignazio Guidi, when he first published the oriental texts, also gave precedence to the Greek, but from his article in the *Encyclopedia of Religion and Ethics*, vol. xi, pp. 426–428, he seems to have modified his earlier conclusions. A. Allgeier in *Oriens Christianus* (vols. iv to vii) argues for the priority of the Syriac; Dom M. Huber somewhat paradoxically holds that the Latin was the original. Gratitude is, however, due to Dom Huber for the vast collection of materials he has brought together in his book *Die Wanderlegende von den Siebenschläfern* (1910). See also J. Koch, *Die Siebenschläferlegende* . . . (1883). For the legend of the Sleepers in Islam, see *Analecta Bollandiana*, vol. lxviii (1950), pp. 245–260. There is a translation of Gregory of Tours on the subject in *Selections* from his minor works (University of Pennsylvania Press, 1949). See E. Honigmann, *Patristic Studies* (1953), pp. 125–168 (*Studi e testi*, 173): very important.

SS. AURELIUS, NATALIA, AND THEIR COMPANIONS, MARTYRS (*c.* A.D. 852)

DURING the eighth century the Christians of Spain, as elsewhere in the early stages of Mohammedan domination, were treated tolerantly, provided they did not make converts from Islam or openly abuse the law of Mohammed. But after the setting up of the independent emirate at Cordova, the Emirs Abdur Rahman II and Mohammed I carried on a more positive persecution. Among its victims was St Eulogius of Toledo, who before he was beheaded in 859 had been assiduous in fortifying the harassed Christians and in waiting upon the confessors in prison; he moreover wrote accounts of their lives, sufferings and deaths, and among others of these martyrs who are today commemorated at Cordova. The first of them, Aurelius, was the son of a Moor and of a Spanish woman, people of distinction;

they both died while he was yet a boy, confiding him to the care of his mother's sister who brought him up a Christian. When he grew up he conformed outwardly, so far as he conscientiously could, to Islam, but continued to practise his religion in secret and converted his half-Moorish wife, Sabigotho, who at her baptism took the name of Natalia. One day this Aurelius saw a certain Christian merchant, one John, who had been cruelly beaten for having publicly asserted the falseness of the Mohammedan religion and its prophet, and who was being led through the streets on a donkey as a spectacle and an example. The sight of this confessor moved Aurelius to compunction, and he began to be ashamed of his own careful hiding of the fact that he was a Christian ; at the same time he was much troubled as to what he should do, as he had two small children. He talked it over with his wife, and together they consulted St Eulogius, who advised them that, before they made open avowal of their religion, they should make material provision for their children and arrange for them, in case their parents were killed, to be brought up in the faith ; they were, in fact, commended to the care of Eulogius himself. Their example fired a kinsman of Aurelius, Felix, who had been brought up a Christian but apostatized to Islam, although his wife, Liliosa, had remained faithful. He returned to the Church (thus automatically making himself liable to death as a renegade), and all four took to visiting and ministering to the Christian captives, getting to know, among others, the merchant John and two girls, SS. Flora and Mary, who were in prison at Seville.

At this time there had come into Spain a monk called George ; he belonged to the monastery of St Sabas near Jerusalem, and had been sent, first to Egypt and then to Europe, to beg alms for his house. When he came to Cordova he met Aurelius, was received into his house, and they became great friends ; it is recorded of George that he had not washed for twenty-five years, a form of mortification better thought of in those days than in these. Flora and Mary duly received the crown of martyrdom, and soon after appeared in a vision to Aurelius and Natalia, telling them that they would before long have a like happy fate. Taking this as an indication of the will of God, Natalia and her friend Liliosa gave themselves away as Christian women by visiting the churches of Cordova (there were even then seven of them) with their faces open and unveiled. They were all arrested, with other Christians, while assisting at Mass in the house of Aurelius, and the monk George putting himself forward as one of the rest was taken along too. They were charged with apostasy from Islam, but as no such charge could be laid against George who was a foreigner, he would have been released ; but he openly before the court reviled the name of Mohammed, so he was condemned with the rest. They were all beheaded before the emir's palace.

The *Memorialis sanctorum* of St Eulogius is practically our only source of information. The relevant matter is quoted in the *Acta Sanctorum*, July, vol. vi, but under the heading "Georgii monachi, Aurelii, etc." *Cf.* however, Florez, *España Sagrada*, vol. x ; and Simonet, *Historia de los Mozarabes de España*, pp. 428 *seq.* On St Eulogius, see March 11.

BD BERTHOLD OF GARSTEN, ABBOT (A.D. 1142)

BERTHOLD was born about the year 1090 on the shores of Lake Constance. His wife dying when he was some thirty years old, he became a monk at Sankt Blasien and was promoted to be prior of Goettweig in the Black Forest. Ottokar, Margrave of Styria, had some years previously founded a house of secular canons at Steyer-Garsten, but the institution had not come up to his expectations and fulfilled his

intentions, so he determined to dismiss the canons and people the house with Benedictines. This he did about 1111, and put at their head Bd Berthold, who at once established a rigorous discipline, and the reputation of the abbot and his monks soon made the monastery a place of pilgrimage. To shelter and entertain them Berthold built a hospice and added thereto a hospital for the benefit of the sick poor of the whole neighbourhood as well as of travellers. These charities, and the succour of the numerous indigent folk who asked for help, were a great strain on the resources of the monastery, but on several occasions it appeared that God had intervened to supply their needs miraculously. Berthold led the ordinary life of a monk, dividing his time between prayer and study and the work of the house; but this life is designed to be a means of sanctity, and by it Berthold became a saint: in secret he led a life of great penitence, he never ate meat or fish, and spent hours of his short night in private prayer. People came from far and wide to hear him preach and to ask his blessing; and it is particularly interesting to note, in view of the period at which he lived, that Berthold's zeal manifested itself especially in hearing confessions, both of his own religious and of lay people.

The full life of Bd Berthold which we possess was written about twenty years after his death, and has been printed with much illustrative matter in the *Acta Sanctorum*, July, vol. vi.

ST THEOBALD OF MARLY, ABBOT (A.D. 1247)

THIS monk, by his virtue the great ornament of the illustrious family of Montmorency in France, was born in the castle of Marly. His father, Bouchard de Montmorency, gave him an education suitable to his birth, trained him for arms, and sent him for a time to the court of King Philip Augustus II. But Theobald manifested a strong inclination to a state of retirement; he spent a great part of his time in prayer, and resorted often to the church of the nunnery called Port Royal, which had been founded in 1204 by the wife of Matthew de Montmorency, and on which his father Bouchard had bestowed so many estates that he was regarded as a second founder. Theobald took the Cistercian habit at Vaux-de-Cernay in 1220, and was chosen abbot in 1235. He lived in the midst of his brethren as the servant of every one, and surpassed all others in his love of poverty, silence and prayer. He was known to and much venerated by St Louis. Theobald died on December 8, 1247, but the Cistercians observe his feast on July 27.

We do not know very much about Theobald of Marly, but some biographical material has been printed by André Duchesne in his *Historiae Francorum Scriptores*, vol. v, pp. 406–407. See also Lenain, *Histoire de Cîteaux*, vol. ix, and especially G. Müller's article "Der hl. Theobald, Abt von Vaux de Cernay", in *Cistercienser-Chronik*, vol. xv (1903), pp. 321–336.

BD LUCY OF AMELIA, VIRGIN (A.D. 1350)

LUCY BUFALARI was born at Castel Ponziano in Umbria, and was a sister of Bd John of Rieti. Like her brother, she joined the order of the Hermits of St Augustine (Augustinian Friars), and she became prioress of the convent of Amelia. She practised the most severe mortifications and displayed heroic virtues in the service of God in the cloister. After her death she was invoked by the people, and her cult was confirmed in 1832.

See Lupidi, *Memorie storiche riguardanti la B. Lucia Bufalari* (1938); and Seeböck, *Herrlichkeit der Katholischen Kirche* (1900).

BB. RUDOLF AQUAVIVA AND HIS COMPANIONS, MARTYRS (A.D. 1583)

THESE five martyrs of the Society of Jesus were RUDOLF AQUAVIVA, ALFONSO PACHECO, PETER BERNO, ANTONY FRANCISCO, priests, and FRANCIS ARANHA, temporal coadjutor. Father Aquaviva was son of the Duke of Atri, related to the family of St Aloysius Gonzaga, and nephew of Claud Aquaviva, the fifth general of the Jesuits. He was admitted at the age of eighteen, in 1568, and after being ordained priest at Lisbon was sent to Goa, in India. In 1579 a request was received from the Great Mogul Akbar that missionaries should be sent to his court at Fatehpur Sikri, near Agra. Father Aquaviva, a man " of very sweet and simple disposition . . . perpetually conscious of God ", was one of the two chosen for this mission, and he spent till 1583 in strenuous efforts to convert Akbar and his subjects ; he had no success, and in that year was recalled to be put in charge of the Salsette mission, north of Bombay. Father Pacheco, a Castilian, and Father Berno, a Swiss, accompanied two punitive expeditions of the Portuguese against the village of Cuncolim ; on these occasions they were both conspicuous for their energy in the destruction of Hindu sacred buildings, and no doubt the people made a note of it. Father Francisco was Italian ; Brother Aranha was the mission architect at Goa and at his death had been twenty-three years in India.

These five Jesuits, then, were all in the district of Salsette, and they determined together to make a " frontal attack " on Cuncolim, which was the heart of Hindu opposition in that mission. On July 15, 1583, they met at Orlim and, together with other Christians, set out for Cuncolim, intending to choose there a piece of ground for a church and to plant a cross thereon. On their arrival the notables of the village hurriedly took counsel, and then approached the missionaries with an armed force. A Portuguese layman, Rodriguez, would have fired on them, but he was stopped by Father Pacheco with the words, " We are not here to fight ". The villagers then fell on the party. Bd Rudolf and Bd Alfonso were killed praying for their murderers, and the other two priests were likewise slain outright. The coadjutor, Bd Francis, was left for dead, but found living the next day ; he was given the chance to venerate an idol, and on refusing was tied to a tree and shot through with arrows. There were put to death at the same time Gonçalo Rodriguez and fourteen Indian Christians, two of whom were lads. There is now no means of judging the reasons on account of which these fifteen were omitted from the cause of the martyrs by Mgr Menezes, Archbishop of Goa, in 1600 but, from what is known of the methods of that prelate, they would probably be found unconvincing today.

Even the cause of the five Jesuits was subjected to long delay. The promoter of the faith raised the doubt that the destroying of Hindu pagodas and other aggressive acts had brought about what was in effect a state of war which, rather than hatred of the faith, involved the massacre. It was not till 1741 that Pope Benedict XIV declared the martyrdom proved, and even then the formal beatification did not take place till 1893.

The best popular account of the Martyrs of Salsette is that written in German by Father H. Grüber, *Der selige Rudolf Aquaviva und seine Gefährten* (1894) ; but see also P. Suau, *Les BB. martyrs de Salsette* (1893), and in English F. Goldie, *The First Christian Mission to the Great Mogul* (1897), and J. S. Narayan, *Aquaviva and the Great Mogul* (Patna, 1946). From the point of view of secular history valuable sidelights may be obtained

from Sir Edward Maclagan's article in the *Journal* of the Asiatic Society of Bengal (vol. lxv) on "Jesuit Missions to the Emperor Akbar", and from C. H. Payne's *Akbar and the Jesuits* (1926).

BD MARY MAGDALEN MARTINENGO, VIRGIN (A.D. 1737)

MARY MAGDALEN MARTINENGO DA BARCO was born into a noble family at Brescia in northern Italy in 1687. At five months old she lost her mother, and her childhood showed a considerable precocity of religious devotion, self-inflicted mortifications and spiritual, or psychological, disturbances. Her determination "to imitate *everything* in the lives of the saints", though heroic, could hardly be called a wise programme at any age. When she was eighteen Mary Martinengo joined the Capuchinesses of Santa Maria della Neve in her native town. She was professed in 1706, and her responsibilities varied between novice-mistress (three times) and portress; in 1732 and again in 1736 she was superior of the convent, and was admirable in all these offices. Her humility and selfless love of God were adorned with the divine recognition of unusual mystical experiences and the gift of miracles; she had a particular personal devotion towards our Lord's sufferings from the crown of thorns, and after her death a fillet of sharp points was found bound about her own brow.

This was the simplest and most "ordinary" of Bd Mary's practices, which to detail would not necessarily tend to edification; not without reason has a Benedictine written that to many they might seem like "the feats of a fakir". But they were so many witnesses to her love for the crucified Redeemer who had suffered so much for her, "for everybody to love whom with one single heart is too little, much too little". And all this was joined with capability as novice-mistress and abbess, with a love of silence, with a quiet sweetness of speech. Bd Mary Magdalen died in 1737, in her fiftieth year, and was beatified in 1900.

Several biographies, mostly based upon the documents of the cause, were published about the time of Bd Mary's beatification, notably that by Fr Ladislaus of Vannes in French (1901). Others, in Italian, were by Fr Ludovic of Leghorn (1899), Fr Antonino of Bergamo (1900), and Fr Sisto of Pisa (1900).

28: SS. NAZARIUS AND CELSUS, MARTYRS (DATE UNKNOWN)

ST NAZARIUS'S father was a heathen, and an officer in the Roman army. His mother was a zealous Christian, and he was instructed by St Peter, or his disciples. Nazarius out of zeal for the salvation of others left Rome, his native city, and preached the faith in many places with a fervour and disinterestedness becoming a disciple of the apostles. Arriving at Milan he was there beheaded, together with Celsus, a youth whom he took with him to assist him on his travels. These martyrs suffered soon after Nero had raised the first persecution. Their bodies were buried separately in a garden outside the city, where they were discovered and taken up by St Ambrose soon after the year 395. In the tomb of St Nazarius the saint's blood was found as fresh and red as if it had been spilt that day. St Ambrose conveyed the bodies of the two martyrs into the church of the Apostles, which he had just built, and a woman was delivered from an evil spirit in their presence.

This brief account is taken by Alban Butler from a sermon of the saint's feast by St Ennodius, another wrongly attributed to St Ambrose, and the biography of the last named by the deacon Paulinus. It may represent a tradition current in Milan at the end of the fourth century, which led to St Ambrose's search for the bodies, but the only historically certain points are his discovery and translation of them. In later versions the legend is much embroidered, and abounds in inconsistencies and fables. SS. Nazarius and Celsus are united in one feast with the holy popes Victor and Innocent (see below), and are named in the canon of the Milanese Mass.

This legend has been very thoroughly studied by Father Fedele Savio, first in the volume issued under the title *Ambrosiana*, to do honour to the St Ambrose centenary of 1897, and secondly in his work *Gli antichi vescovi d'Italia*, pt. 1 (1913). He shows that the four Latin and two Greek texts which we possess probably derive from an original fabricated in Africa in the fourth century. See also the *Acta Sanctorum*, July, vol. vi, and Delehaye, *Les Origines du Culte des Martyrs*, pp. 79–80, etc.

ST VICTOR I, Pope and Martyr (*c.* A.D. 199)

St Victor was a native of Africa, and succeeded St Eleutherius in the pontificate about the year 189. Those virtues which had prepared him for that dignity made him a true successor of the Apostles, and he vigorously grappled with the difficulties of the times. Among these was a group of Asiatic Christians at Rome who insisted on celebrating Easter on a date that accorded with their own traditions, even if a week-day. Certain Asiatic bishops interfered to support them, and were threatened by the pope with excommunication. St Irenaeus of Lyons and others protested against this severity, pointing out that differences of disciplinary custom had not hitherto been allowed to compromise Christian brotherhood. The protest appears to have been successful; but St Victor naturally insisted on maintaining uniformity of observance in his own province without being meddled with by bishops from outside it. Other troubles were caused by the arrival in Rome from Byzantium of a man called Theodotus, a leather-merchant, who taught that Jesus Christ was only a supernaturally endowed man.

Pope St Victor died before the persecution of Septimius Severus began, and there is no good reason to suppose he was martyred; but his energy and zeal exposed him to persecutions for which alone he might deserve the honours of a martyr which are accorded him liturgically. This pope is named in the canon of the Ambrosian Mass, he is said by St Jerome to have been the first in Rome to celebrate the Mysteries in Latin, and he was formerly held in special veneration in Scotland, being fabled to have sent missionaries thither.

The little we know of St Victor comes to us mainly from Eusebius and the *Liber Pontificalis*. It is the latter authority which describes him as a martyr. See also the *Acta Sanctorum*, July, vol. vi, and Duchesne, *History of the Early Church*, vol. i, cap. 16.

ST INNOCENT I, Pope (A.D. 417)

Innocent I was a native of Albano, near Rome, and succeeded Pope St Anastasius I in the year 401. For sixteen years he played an active part in ecclesiastical affairs, and his actions show him to have been a very capable man, energetic and vigorous, but otherwise little is known of him personally. He informed the bishop of Rouen, St Victricius, that "greater causes" were to be referred to Rome, writing

to the Spanish bishops in the same sense; he also directed several bishops that their clergy should be celibate, after the Roman example. He did his best to uphold St John Chrysostom, who had been unjustly removed from his see of Constantinople by the Synod of The Oak in 403, the pope refusing to recognize his intruded successors and vainly trying to get the Emperor Arcadius to have him reinstated. After the bishops of Africa had condemned Pelagianiam at the councils of Carthage and Milevis in 416 they wrote asking the pope to confirm their decisions. In his reply Innocent said that " in all matters of faith bishops throughout the world should refer to St Peter ", and commended the Africans for so doing. The papal confirmation was announced by St Augustine to his flock at Hippo: " Two councils have written to the Apostolic See about this matter, and the reply has come back: the question is settled "—whence the adage *Roma locuta, causa finita est.*

During this pontificate, on the night between the years 406 and 407, the Great Raid of barbarians crossed the Rhine; four years later Rome was taken and sacked by the Goths. Innocent was in Ravenna at the time, whither he had gone with a deputation to persuade the Emperor Honorius to try and make peace by buying off the invaders. He died on March 12, 417.

As in the preceding entry, the life of St Innocent I belongs less to hagiography than to the general history of the Church. We have a fair amount of evidence from his own letters and contemporary documents. See the *Acta Sanctorum*, July, vol. vi; L. Duchesne, *History of the Early Church*, vol. iii; DCB., vol. iii, pp. 243–249; DTC., vol. vii, cc. 1940–1950; and Fliche and Martin, *Histoire de l'Église*, t. iv, pp. 243–247. For Innocent's liturgical enactments, *cf.* R. Connolly in the *Journal of Theological Studies*, vol. xx (1919), pp. 215–226.

ST SAMSON, Bishop of Dol (*c.* A.D. 565)

St Samson was one of the most important of the British missionary bishops of the sixth century, and he is to this day venerated liturgically in South Wales and Brittany. He was born about the year 485, his father, Amon, being of the Welsh province of Dyfed, and his mother, Anna, from Gwent, he being a " child of promise " after his parents' long childlessness. Out of gratitude the child was, at the age of five years, dedicated to God in the monastery founded and governed by St Illtud at Llantwit in Glamorgan, a very nursery of saints. The young Samson was most virtuous in his life, quick in his studies, and austere in his monastic observance, so he was early made deacon and priest by St Dyfrig (Dubricius). This excited the jealousy of two brothers, monks and nephews of St Illtud, one of whom aspired to succeed his uncle as abbot of the house. They therefore tried to remove Samson by poison; but he remained unharmed, whereupon one of the brothers repented, as did the other after he had had a seizure when receiving communion from his victim's hand and been cured at his prayer. Samson obtained the abbot's permission to go to an island where was a small community governed by one Piro. This island is usually identified with Caldey (Ynys Byr), off the coast of Pembrokeshire. Here he " ceased not by day or night from prayer and communion with God, leading with untiring patience a wonderful, isolated, and above all, heavenly life, spending the whole day in working with his hands and in prayer ". His father being, as he supposed, near death, sent for Samson to administer the last rites. At first he was unwilling to go out into the world, but Piro rebuked him and appointed a deacon to bear him company, and when he had

ministered the sacraments to his father, the man recovered. Whereupon Amon and his wife wished to retire from the world, and when provision had been made for her, Samson with his father and his uncle Umbrafel and the deacon returned to the island. Here they found St Dubricius spending Lent in retreat there, according to his custom, and when he heard of certain marvels that had happened on their journey, he had Samson appointed cellarer to the community. Shortly afterwards Piro died * and Samson was made abbot in his stead. In this office, while himself being regarded as a hermit, he brought the monks gently into better discipline, and also made a journey to Ireland; a monastery which was there confided to him he put in charge of Umbrafel. But on his return he refused to continue as abbot and retired, with Amon and two others, to somewhere near the river Severn and there they lived as hermits.

But his peace was not for long undisturbed. He was made abbot of the monastery "which, it is said, had been founded by St Germanus", and was consecrated bishop by St Dubricius. He soon after, on Easter eve, had a vision in which he was told to go beyond the seas. Accordingly he went into Cornwall, with his companions, and landed "with a favourable wind, after a happy passage" at or near Padstow. He proceeded towards the monastery called Docco (now Saint Kew), and when the monks heard of his approach they sent one of their number, the most prudent and a man with the gift of prophecy, Winiau, to meet him. This was not, however, the sign of an eager welcome, for when St Samson proposed to stay at the monastery for a little, Winiau tactfully intimated that it was not convenient, "for our discipline is not what it was. Go on your way in peace. . . ."

Samson took his words as an indication from God, and went on across Cornwall, travelling by means of a car or chariot which he had brought from Ireland. Going through the district of Trigg he converted a number of idol-worshippers by restoring miraculously a boy who had been thrown from a horse; he founded a church at Southill and another at Golant, coming by way of the Fowey river to its mouth, whence he took ship to Brittany, leaving his father in charge of a monastery at Southill. It is possible that before leaving Cornwall, where he must have spent a considerable time, he visited the Scilly Islands, for one of them is named after him.

Of Samson's work in Brittany his biographers speak most of his miracles; he made missionary journeys in all directions, including the Channel Islands, where a town on Guernsey bears his name, and founded two monasteries, one for himself at Dol and another at Pental in Normandy. He helped to restore to Brittany its rightful prince, Judual, against his rival Conmor in the year 555. Upon visiting Paris Samson attracted the favourable notice of King Childebert, who is said to have nominated him bishop of Dol, and he is probably the "Samson, peccator, Episcopus" who signed the acts of the Council of Paris in 557; but Dol was not a regular episcopal see until the ninth century. St Samson died peacefully among his monks about the year 565.

There has been much discussion concerning the date and the value of the life of St Samson printed by Mabillon and in the *Acta Sanctorum*, July, vol. vi. The text has been

* Not for mere wantonness but as an illustration of the change of manners and standards, it is worth recording that Piro is reported to have died as the result of falling into a well "owing to stupid intoxication". The biographer says with satisfaction of Samson that "no one ever saw him drunk".

re-edited in modern times by Robert Fawtier, *La vie de S. Samson* (1912), who arrives at the conclusion that it was written by a monk of Dol at the end of the eighth or beginning of the ninth century, and that its data as a whole are historically worthless. Other specialists in Celtic hagiography by no means share this view. F. Duine (*Origines Bretonnes : la Vie de S. Samson*, 1914) adheres to the opinion of M. de la Borderie that the life was compiled about 610–615 at the latest. It seems that Mgr Duchesne, who at first pronounced for the ninth century date, afterwards changed his mind and came over to the side of La Borderie. Canon T. Taylor, who published a translation with an admirable introduction, *The Life of St Samson of Dol* (1925), also adheres to the view that the text is a genuine memorial of the early seventh century. *Cf.* LBS., vol. iv, pp. 130 *seq.* ; Burkitt in *Journal of Theological Studies*, vol. xxvii (1925), pp. 42–57 ; A. W. Wade-Evans, *Welsh Christian Origins* (1934), pp. 205–233 ; and G. H. Doble, *St Samson in Cornwall* (1935). Samson's name occurs in many medieval English calendars.

ST BOTVID (A.D. 1100)

BOTVID was a Swedish layman, born in the province of Södermannland and brought up a pagan, who was converted to the faith in England. He preached in his own countryside and in Vestmannland and Norrland and met his death by an example of the basest treachery and ingratitude. He bought a Finnish slave whom he instructed, baptized, and then set free, telling him to spread the gospel in his own land. With a man called Asbjorn, Botvid then set out in a boat to take the Finn across the Baltic, but during the night, when they had gone ashore to sleep, the slave murdered both of them and decamped with the boat. According to the legend the search party sent out to find the missing Swedes was guided by a bird which perched on the prow of the boat, singing until the bodies were found. Botvid was buried at Botkyrka and an account of him written by a monk of Bodensee ; he is venerated as a martyr and as one of the apostles of Sweden.

See the *Acta Sanctorum*, July, vol. vi ; but there are fuller texts of the life which have been edited in the *Scriptores rerum Suecicarum*, vol. ii, pt 1, pp. 377–387 ; *cf.* also I. Collijn's paper on the " Kalendarium Munkalivense " in the H. Degering *Festgabe* (1926).

BD ANTONY DELLA CHIESA (A.D. 1459)

ANTONY was born in 1395 at San Germano, near Vercelli, of the noble family of della Chiesa di Roddi, which was afterwards to give to the Church Pope Benedict XV (Giacomo della Chiesa). His religious vocation was opposed by his parents, and he was already twenty-two when he took the habit of the Friars Preachers at Vercelli. He was a very successful preacher and director of souls, and for some years accompanied the Franciscan St Bernardino of Siena on his missions. While prior at Como he completely reformed the life and morals of that town, and was sent successively to govern the friaries at Savona, Florence and Bologna, where he insisted on a rigorous observance of their rule. Each time he relinquished office with joy and had soon to take it again, saying sadly that he who could not even manage an oar was entrusted with the tiller. From 1440 to 1449 the Church was troubled by an antipope, Amadeus of Savoy, calling himself Felix V, who had a large following in Savoy and Switzerland. Bd Antony stoutly opposed himself to this man and succeeded in winning over a number of his adherents to lawful authority. He also preached with great energy against usury, using as a terrible warning the story of a usurer who at his death had lost not only his soul but even his body, which had been carried off by a troop of diabolic horsemen, so that his relatives had had to bury an empty coffin. Stories of this sort, some entertaining,

some touching, some to our ideas merely silly, were part of the stock-in-trade of every medieval preacher. While going by sea from Savona to Genoa with a fellow friar, the ship in which they were was captured by corsairs; they had no reason to look for anything but death or slavery, but the pirates were so impressed by the demeanour of the two religious that they set them free without ransom. Bd Antony received the gift of miracles and of discernment of spirits, and predicted the day of his own death, which was at Como on January 22, 1459. His *cultus* was approved in 1819, his feast being kept on July 28, the date of the translation of his relics to his birthplace in 1810.

An account of Bd Antony is furnished in Procter, *Lives of the Dominican Saints*, pp. 210–213. See further V. Pellazza, *Elogio storico del B. Antonio* (1863); Taurisano, *Catalogus Hagiographicus O.P.*, p. 40; and L. Ferretti, *Vita del B. Antonio* (1919).

29: ST MARTHA, VIRGIN (FIRST CENTURY)

MARTHA was sister to Mary (who is usually identified with Magdalen) and Lazarus, and lived with them at Bethany, a small town two miles distant from Jerusalem, a little beyond Mount Olivet. Our blessed Redeemer had made His residence usually in Galilee, till in the third year of His public ministry He preached frequently in Judaea, during which interval he frequented the house of these three disciples, who perhaps had removed from Galilee to be nearer Him. St John particularly tells us that "Jesus loved Martha and her sister Mary and Lazarus". Martha seems to have been the eldest, and to have had the chief care and direction of the household, for, when Jesus visited them, St Luke tells us that Martha showed great solicitude to entertain and serve Him, to be herself busy in preparing everything for their guest. Mary sat all the while at our Saviour's feet, feeding her soul with heavenly doctrine.

With so great love did Martha wait on our Redeemer that, as we cannot doubt, she thought that if the whole world were occupied in attending to so great a guest, all would be too little. She wished that all men would employ their hands, feet and hearts, all their faculties and senses, with their whole strength, in serving their Creator who was made for us our brother. Therefore she asked Him to bid her sister Mary help her. Our Lord was indeed well pleased with the affection and devotion wherewith Martha waited on Him; yet He commended more the quiet repose with which Mary attended only to that which is of the greatest importance, the attendance of the soul on God. "Martha, Martha," said He, "thou art careful and troubled about many things; but one thing is necessary. Mary hath chosen the best part. . . ." In active works the soul is often distracted or entirely drawn off, whereas in heavenly contemplation the heart is wholly taken up in God, and united to Him by worship and love. This is the novitiate of Heaven, where it is the uninterrupted occupation of the blessed. In this sense Christ so highly commends the choice of Mary, affirming that her happy employment would never be taken from her. He added, "One thing is necessary", that is, "Eternal salvation is our only concern".

See Luke x 38–42, and John xi and xii 1–2. In the Provençal legend referred to under St Mary Magdalen on the 22nd of this month, St Martha accompanied her sister to France and evangelized Tarascon, where her alleged relics were found in 1187 and enclosed in

a shrine where they are still venerated. Most of what is said in the note appended to the account of St Mary Magdalen above applies to the legends connecting St Martha with Provence and particularly with Tarascon.

SS. SIMPLICIUS, FAUSTINUS AND BEATRICE, MARTYRS (A.D. 304 ?)

OF these martyrs in Rome no reliable particulars are known. The legend relates that Simplicius and Faustinus were brothers who refused to sacrifice to the gods; they were therefore beaten, tortured, beheaded and their bodies thrown into the Tiber; another version says that they were drowned therein. The bodies were recovered by their sister Beatrice (Viatrix) and buried in the cemetery of Generosa on the road to Porto. For seven months after she lived with a woman called Lucina, but was then denounced as a Christian by her neighbour Lucretius, who coveted her estate. When brought before the judge she was ordered to sacrifice, but she replied boldly that she would do no act of worship towards demons, for she was a Christian. On the night of May 11 she received her crown, being strangled in prison, and was buried with her brothers. Retribution overtook Lucretius in miraculous fashion. On the strength of his ill-gotten property, he gave a feast to his friends, and while they were all enjoying themselves a suckling babe suddenly jumped up in its mother's lap and denounced the host: "You, Lucretius, are a thief and a murderer and the Devil's own!" And after being in agony for three hours Lucretius died, and all those present were converted. The relics of these three martyrs were translated by Pope St Leo II in the seventh century to the church of Santa Bibiana, and later to St Mary Major's; joined to them in their liturgical commemoration is St Felix, martyr (see below).

This is another case in which the uncertainty or the extravagance of later accounts create no presumption against the genuineness of the cult or the fact of the martyrdom. In the *Hieronymianum* we find the bare entry that on "July 29 on the road to Porto at Sextum Philippi" was celebrated the memory of Simplicius, Faustinus and Viatrix (not Beatrix). But in 1868 the cemetery of Generosa was discovered beside the road to Porto with a little basilica dating from the time of Pope Damasus, which preserved frescoes and fragments of inscriptions. These give the names Simplicius, Faustinianus, Viatrix, and add another martyr, Rufinianus. See J. B. de Rossi, *Roma Sotterranea*, vol. iii, pp. 647–697; or more compendiously in Leclercq, DAC., vol. vi, cc. 866–900. The brief "acts" of these saints are in the *Acta Sanctorum*, July, vol. vii.

ST FELIX "II" (A.D. 365)

THE history of this individual is confused, uncertain and surprising. When in the year 355 the Emperor Constantius dragged Pope Liberius to Milan and thence banished him to Thrace for upholding the definitions of the Council of Nicaea and refusing to condemn St Athanasius ("Who are you to stand up for Athanasius against the world?"), he caused to be intruded in the pope's place the senior deacon of Rome, one Felix, who was quietly consecrated by three Arian bishops. Felix accepted the office, but he was acknowledged by only some of the clergy of the City and by very few of the laity, and by nobody at all outside except at the imperial court; when Constantius visited Rome he was petitioned to reinstate Liberius. In 357 the true pope was allowed to return and was enthusiastically received by the people; Felix fled, after vainly trying to maintain his position, and was forbidden by the senate ever to return. He died near Porto on November 22, 365.

This is not very promising material for the life of one honoured as a pope, saint and martyr, as he is represented in certain spurious documents of the early sixth century, the *Gesta Felicis* and *Gesta Liberii*. The measure of the error and confusion may be seen in the Roman Martyrology, which has on this day: "At Rome, on the Aurelian Way, the burial-day of the holy Felix the Second, pope and martyr, who was cast out of his see for his defence of the Catholic faith by the Arian Emperor Constantius, and died gloriously, being secretly slain by the sword at Cera in Tuscany. His body was taken thence by the clergy and buried on the same road, but having been afterwards taken to the church of SS. Cosmas and Damian, it was found there under the altar by Pope Gregory XIII, together with the relics of the holy martyrs Mark, Marcellian and Tranquillinus, and all together buried in the same place again on July 31." Here Felix has clearly been confounded with Pope Liberius (or their respective roles deliberately exchanged). The *Liber Pontificalis* speaks of the archdeacon Felix building a church on the Aurelian Way, a road on which there was the tomb of a martyred St Felix, and this doubtless has been a further source of mistake and derangement.

Since 1947 the *Annuario Pontificio* in its list of popes has noted "Felix II" among the antipopes.

The surprising entry in the Roman Martyrology quoted above is a sad memorial to the still backward state of critical scholarship at the time when Cardinal Baronius was editing this official service book. The insertion of Felix as Pope and Martyr was not any oversight, for Baronius in his annotated edition of the martyrology refers his readers for an elucidation of the matter to the volume of his great work, the *Annales*, which was on the point of appearing. Mgr Duchesne has discussed the whole subject at length in the introduction to his edition of the *Liber Pontificalis*, §§ 59–66. It is plain that the text of the *Liber Pontificalis* is the source of all the trouble. In the middle ages this book passed for authoritative: its strange inversion of the roles of Felix and Liberius consequently imposed themselves upon the first compilers of the martyrology. It may be that the account of Felix in the *Liber Pontificalis* is simply an interpolation, or that it is due to a confused memory of the *Gesta Liberii*. Upon this last document, see Abbot Chapman in the *Revue Bénédictine*, vol. xxvii (1910), pp. 191–199. See also Saltet, "La Formation de la légende des papes Libère et Félix", in *Bulletin de littér. ecclés.*, 1905, pp. 222 *seq.*, and J. P. Kirsch, "Die Grabstätte der Felices duo pontifices et martyres an der Via Aurelia", in *Röm. Quartalschrift*, vol. xxviii (1925), pp. 1–20.

ST LUPUS, Bishop of Troyes (A.D. 478)

St Lupus, called in French Loup, was born at Toul about the year 383. He married a sister of St Hilary of Arles, but after six years spent in wedlock, desirous of serving God with greater perfection, they parted by mutual consent. Lupus sold his estate for the benefit of the poor and went to the famous abbey of Lérins, then governed by St Honoratus; but very shortly afterwards, about the year 426, he was chosen as bishop of Troyes. In this position he continued the same humility, mortification, and as much as possible poverty as in the monastery. He never wore any other than the most simple garments, slept upon bare boards, passed many hours in private prayer and many days in voluntary fasts. Thus he lived for over fifty years, labouring at the same time in all his pastoral functions with unremitting zeal.

When in 429 St Germanus of Auxerre passed over into Britain to combat the Pelagian heresy, St Lupus was appointed to accompany him. The two bishops accepted the commission the more willingly as it seemed laborious and painful, and by their prayers, preaching and miracles put down the false teaching, at any

rate for a time. Lupus after his return set himself with fresh vigour to reform his own flock, and displayed so great prudence and piety that St Sidonius Apollinaris calls him " The father of fathers and bishop of bishops, chief of the prelates of Gaul, the rule of morals, the pillar of truth, the friend of God, and the intercessor to Him for men ". He spared no pains to save one lost sheep, and he often had a success which seemed miraculous. Among other instances it is recorded that a man of his diocese, named Gallus, had deserted his wife and gone to live at Clermont. St Lupus wrote to St Sidonius, Bishop of Clermont, a strong letter, but so prudently tempered with sweetness that Gallus by reading it was at once persuaded, and set out to return to his home. Upon which Sidonius remarked, " What is more wonderful than a single reprimand which both moves a sinner to repentance and makes him love his reprover ! "

At that time Attila with a numberless army of Huns overran Gaul, so that he came to be called " the scourge of God ", sent to punish the sins of the people. Rheims, Cambrai, Besançon, Auxerre and Langres had already felt his fury, and Troyes was the next place threatened. The bishop, after fervent prayer to God on behalf of his people, went out to meet the invader, and prevailed on him to spare the whole province. But Lupus was forced to accompany Attila as a hostage, and after the barbarians had been beaten on the plains of Châlons he was accused of having favoured the escape of Attila, and he was obliged to leave Troyes for two years—an early victim of " anti-collaborationist " hysteria. He spent that time as a hermit among the mountains, in great austerity and contemplation ; when his charity and patience had overcome the malice of men, he went back to his church, which he governed with renewed enthusiasm until his death in 478.

On account of his association with St Germanus, St Lupus was formerly venerated in England. Some doubt has been cast on the story of his resistance to Attila and its consequences ; but the moral to be drawn from it is unimpaired : it was by prayer that the saints became holy and performed great wonders. By it Moses could ward off the destruction of many thousands. By it Elias called down fire and rain from the heavens ; Manasses in chains found mercy ; Ezechias saw his health restored ; the Ninivites were preserved from destruction ; Judith and Esther saved God's people ; Daniel was delivered from the lions, St Peter from his chains.

The document which purports to be the earliest Life of St Lupus has long been regarded with suspicion, and Bruno Krusch in a definitive edition of the text (MGH., *Scriptores Merov.*, vol. vii, 1920, pp. 284–302) claims to have demonstrated that it is no older than the eighth century. If so, it can have little authority in bearing witness to incidents alleged to have occurred three hundred years earlier. It was written, Krusch avers, in the Carolingian era to defend the temporal possessions of the see of Troyes. For Lupus's relations with his contemporaries see the *Acta Sanctorum*, July, vol. vii.

ST OLAF OF NORWAY, MARTYR (A.D. 1030)

OLAF was the son of Harold Grenske, a lord in Norway, and after eight years of piracy and fighting succeeded to his father in 1015 at the age of twenty, at a time when most of Norway was in the hands of the Danes and Swedes. These parts he conquered and then set about the subjection of the realm to Christ, for he himself had already been baptized at Rouen by Archbishop Robert ; the work had been begun, but had not made much real progress, by Haakon the Good and by

Olaf Tryggvason, whose methods of " evangelization " seem to have been preposterous and wicked. In 1013 Olaf Haraldsson had sailed to England and assisted King Ethelred against the Danes, and he now turned to that country for help in his more peaceable task. He brought over from England a number of priests and monks, one of whom, Grimkel, was chosen bishop of Nidaros, his capital. Olaf relied much on the advice of this prelate, and by his counsel published many good enactments and abolished ancient laws and customs contrary to the gospel. Unfortunately, like St Vladimir of Russia and other princes who sought to convert their people, he was not content with exhortation, his zeal was often more than his prudence, and he used force without compunction. To his enemies he was merciless, added to which some of his legislation and political objects were not everywhere approved. Therefore many rose in arms, and, with the assistance of Canute, King of England and Denmark, defeated and expelled him. St Olaf fled, but returned with a few Swedish troops to recover his kingdom; he was slain by his rebellious and infidel subjects in a battle fought at Stiklestad, on July 29, 1030.

The king's body was buried in a steep sandbank by the river Nid, where he had fallen; here a spring gushed out whose waters became credited with healing power and the bishop, Grimkel, in the following year ordered that he was to be there venerated as a martyr and a chapel built over the place. Miracles were reported at the shrine, and on the return of his son Magnus to power the veneration of St Olaf became widespread; in 1075 the chapel was replaced by a bishop's church, dedicated to Christ and St Olaf, which in time became the metropolitan cathedral of Nidaros (Trondhjem), which was, both as a building and a shrine, to Scandinavia what Canterbury was to England: and just as pilgrims to the one dismounted on Harbledown Hill to greet the first sight of England's greatest shrine, so pilgrims to the other did the like on what is still known as Feginsbrekka, the Hill of Joy. During the middle ages the *cultus* of " the perpetual King of Norway " spread to Sweden, Denmark, the British Isles and beyond, and he is still regarded by Norwegians as the patron and national hero of his country. The name Tooley of a London street is a corruption of St Olaf's, and marks the former Scandinavian and Danish colony in Southwark; and the churches of St Olave in Hart Street and of St Olave Upwell in Old Jewry were named after him.

See the *Acta Sanctorum*, July, vol. vii, where a text of the life by Archbishop Eystein is printed. This and other documents are also given in Metcalfe, *Passio et miracula b. Olavi* (1881). There is an English account by F. Vicary, *Olav the King . . .* (1887); a short life in French by C. Riesterer (1930); a translation into French by G. Sautreau of Snorre Sturluson's Saga of St Olaf (1930); and S. Undset's *Saga of Saints* (1934), pp. 87–148. See also F. M. Stenton, *Anglo-Saxon England* (1943), pp. 396–399, etc.; and for Olaf's *cultus* in the British Isles articles by Professor Bruce Dickins in *Saga Book of the Viking Society*, vol. xii (1939), pp. 53–80, and in *The Norseman*, vol. ii (1944), no. 5.

BD URBAN II, Pope (A.D. 1099)

It has been said that the Benedictine reform of Cluny was " by far the most potent international influence of the eleventh century ". Not all this influence was directly effected by the various Cluniac houses and the activities of their inmates; much of it came through the popes, particularly in the first place St Gregory VII, who was brought up in the Cluniac monastery of St Mary on the Aventine and was a personal friend of St Odilo and St Hugh, and after him by the pontificate of Bd

Urban II. Odo (Eudes) of Lagery was born at Châtillon-sur-Marne in 1042, and made his studies in the school of Rheims under St Bruno, the founder of the Carthusians; perhaps by him he was inspired with a love for the religious life, for after being canon and archdeacon of Rheims he retired to Cluny and there received the habit. He afterwards wrote to his abbot, St Hugh: "You and yours do I love in particular, for through you I learnt the elements of the monastic life and in your monastery I was re-born by the life-giving grace of the Holy Spirit." He became prior of the house and was called from that office in 1078 to be cardinal-bishop of Ostia and one of the chief advisers of St Gregory VII. Hildebrand's successor, Bd Victor III, on his death-bed named the Cardinal-bishop of Ostia to succeed himself; such a nomination has no canonical effect, but it had great weight with the conclave, which on March 12, 1088 elected Odo pope by acclamation. He took the name of Urban, and announced to the world his intention of following closely in the footsteps of Gregory VII; among others, he wrote to Bd Lanfranc, Archbishop of Canterbury, calling him "the most noble and truest of the distinguished sons of your mother, the Holy Roman Church", and asking for his support.

He needed all he could get. When St Peter Damian wrote, urbanely congratulating him in a Latin epigram on being made a poor bishop at Rome, his statement that "[Peter] is ever cleaning his fishing-gear and ploughing through deep waters" was more than just rhetoric. Rome itself was in the hands of the antipope Guibert ("Clement III") and it was not till November that Urban was able to enter the city, and more military force had to be used before he could take possession of St Peter's. But soon afterwards the Emperor Henry IV invaded Italy: Urban abandoned Rome, and the antipope Clement was again welcomed by the citizens. Urban retired to southern Italy, where he worked for the improvement of local ecclesiastical discipline and for the peace of the Church at large; but the continued use of the sword by the principal of his adherents did not hasten an agreement, and Henry was egged on in his course by the bishops of Germany. At the end of 1093 Urban re-entered Rome, living in the fortified palace of the Frangipani family, for Guibert's followers still held the castle of Sant' Angelo and the pope was unwilling to take up arms against the Roman citizens. He was reduced to the direst poverty and indebtedness, from which he was in a measure rescued by the generosity and devotion of a French abbot, Geoffrey of Vendôme.

In the spring of 1095 a synod was convened at Piacenza. After the fathers had dealt with two royal marriage cases, Urban promulgated the Gregorian decrees concerning clerical celibacy, lay investitures and simony, and first broached the subject of a crusade in consequence of an appeal from the Eastern emperor, Alexius I Comnenus, for help to drive out the Seljuk Turks. This matter was taken up seriously later in the year at the Council of Clermont-Ferrand in France, and it was received with immense enthusiasm. The idea of the Emperor Alexius was "to call in the barbarians of the West to destroy the barbarians of the East". Among the considerations on the Western side was the appeal to churchmen of the prospect of finding a more distant outlet for the energies and ambitions of the feudal lords; while the people at large welcomed the aim of making the road across Asia Minor safe for pilgrims and traders and rescuing Jerusalem and the churches of Asia from the power of the Saracens.

It was decided to raise an army; a plenary indulgence was granted to all who joined it solely from religious motives, and their goods were to be inviolable; the "Truce of God" was extended; and clergy and young married men were dis-

couraged from going. Bd Urban in an eloquent appeal to the religious spirit and military valour of the Franks carried the people away: the multitude replied with shouts of "God wills it!" and large numbers there and then "took the cross". The pope himself for the next nine months preached the crusade up and down France, and in the words of William of Malmesbury: "The Welshman left his hunting, the Scot his comradeship with lice, the Dane his drinking fellows, the Norwegian his raw fish. Lands were left by their husbandmen, houses by those who dwelt in them; even whole cities were on the move." During the spring of 1097 the four official armies of the First Crusade assembled at Constantinople, and a fortnight before the death of Bd Urban, in July 1099, Jerusalem was taken. Thus began the Crusades, a series of expeditions which, had they all been undertaken and carried out in the spirit of the holy pope who initiated the first, might have been of permanent value to the Church and the cause of Christianity; as it was, the good they did was on the whole ephemeral, while some of their evil results subsist to this day. Before ever the first official army set out, bands of undisciplined enthusiasts had prejudiced its reputation by pillaging and murdering through the valley of the Danube, terrorizing Constantinople, and been left for the Turks to annihilate; while the capture of the Holy City was celebrated by a frightful massacre of Jews and Moslems.

Before returning to Italy the pope reduced some of the French bishops to order and received a promise of amendment from the adulterous King Philip (which he did not keep), and in May 1097 the rebellious Emperor Henry IV finally returned to Germany; somewhat over a year later the antipope's party in Sant' Angelo surrendered the fortress, and at last the pope occupied the apostolic city in peace. The antipope Guibert was at Ravenna. At the same time, to solve the problems of church and state in the south, Urban constituted Count Roger of Sicily and his heir his legate in Sicily; the exact terms of the commission are uncertain, but later the office was interpreted as residing in each and every successor to Roger as ruler of the Two Sicilies, and their privileges and "rights" were only finally extinguished by the Treaty of the Lateran in 1929. The last considerable act of Bd Urban's troubled but fruitful pontificate was the holding of a council at Bari, of which the ostensible object was the healing of the ecclesiastical divisions between Rome and Constantinople. But the Emperor Alexius had his hands full at the time, and, though there seem to have been Byzantine bishops present, the council resolved itself into a successful attempt to resolve the difficulties of the Italo-Greek bishops of southern Italy; the question of the procession of the Holy Ghost from the Son was thrashed out to their satisfaction, chiefly owing to the eloquence and learning of St Anselm of Canterbury, who, being in Italy to inform the pope of the iniquities of King William Rufus, was called on by Bd Urban to explain and defend the Catholic teaching.

No account of Urban can end without a further reference to his association with St Bruno, his former master, although so little is known about it. When Urban ascended the papal chair Bruno had been already four years in the wilds of the Grande Chartreuse, and two years after he was called away to be "at the service of the Apostolic See". It may be safely assumed that until the end of his life the pope depended much on the counsels of Bruno, for he would never let him go again out of Italy. For some time he lived with Urban himself, and was then allowed to found and reside at a hermitage on the lands of Count Roger in Calabria; he makes no public appearances that are recorded in Urban's reign, but

is always there at the pope's need—an outstanding example of religious obedience and of the function of the contemplative in the Church's life. Doubtless Bruno was at Urban's side when he had to deal with the delicate business of the relations of St Robert with his abbey of Molesme and the new foundation at Cîteaux, whose monks " make profession of keeping the Rule of St Benedict in all particulars, [so] let them not by another change return to a system which they now hold in contempt " ; and his influence, as well as his own upbringing, probably contributed to Urban's notable partiality for monks and the privileges he granted to monasteries everywhere.

Urban held a last council at Rome after Easter in 1099, at which Guibert was once more condemned and at which the pope pleaded for the crusade with such effect that the antipope's own brother took the cross. Three months later he died, and his *cultus* seems to have been from the day of his death, but he was formally beatified only in 1881. His story is one of great events in which, from the circumstances of the case, secular politics played a distressingly large part ; but what is known of Urban's private life bears out the uncompromising but not hard Christianity of his public life : in particular was he solicitous for the poor and devoted to our Lady—and his reliance on St Bruno and Bruno's faithful service have their own significance.

Bd Urban's life involves the whole history of his times and no criticism of the sources would be possible here. There is a relatively full account of his pontificate in the *Liber Pontificalis* (Duchesne, vol. ii, 293–295) by Petrus Gulielmus ; and Urban figures, of course, prominently in all the chronicles of the period. English readers will find a painstaking narrative in Mann, *The Lives of the Popes in the Middle Ages*, vol. vii, pp. 245–346. The biography by Lucien Paulot, *Un Pape français, Urbain II* (1903), should be read in the light of Poncelet's comments in *Analecta Bollandiana*, vol. xxiii (1904), pp. 372–375. The estimate of Urban in such modern authorities as Hauck, *Kirchengeschichte Deutschlands*, vol. iii, pp. 858–881, and the *Cambridge Medieval History*, vol. iv, pp. 87–95, shows a not unappreciative sense of the services he rendered to the Church and to the political problems of his time. *Cf.* also Fliche and Martin, *Histoire de l'Eglise*, t. viii, pp. 199–337, and S. Runciman, *History of the Crusades*, vol. i (1951).

ST WILLIAM PINCHON, Bishop of Saint-Brieuc (A.D. 1234)

Of this bishop, St William Pinchon, we are told that his virtues and miracles were remarkable, but of the actual events of his life very little is known. He received holy orders at the hands of Josselin, Bishop of Saint-Brieuc, served that church under his two successors, Peter and Silvester, and succeeded himself to the see about the year 1220. The poor were his treasurers, and not content to exhaust on them whatever he possessed, he borrowed stores of corn and other necessary provisions for their relief ; his application to all the duties of his charge was no hindrance to his nourishing within himself the spirit of recollection and holy prayer. Being pertinacious in defending the rights of the Church and its bishops against the encroachments of Peter Mauclerc, Duke of Brittany, he was expelled from his diocese for two years and took refuge at Poitiers. He returned in 1230 and died four years later at Saint-Brieuc. His body was deposited in his cathedral and taken up incorrupt in 1248, the year after he was canonized.

See the *Acta Sanctorum*, July, vol. vii, where a short life is printed, attributed to Godefrid Calvus. *Cf.* also Lobineau, *Vies des saints de Bretagne*, vol. ii, pp. 426–455, and J. Arnault, *S. Guillaume, évêque de Saint-Brieuc* (1934).

30: SS. ABDON AND SENNEN, MARTYRS (A.D. 303 ?)

THEY were Persians who courageously confessed the faith of Christ in the persecution of Decius, ministering to their fellows and burying the bodies of the martyrs. They were brought to Rome as prisoners, refused to sacrifice, and spat upon the images of the gods, wherefore they were exposed to the beasts; as neither lions nor bears would touch them they were hewn into pieces by gladiators. But the more their bodies were mangled and covered with wounds the more were their souls adorned and beautified with divine grace, and rendered glorious in the sight of Heaven. The Christians at Rome did not treat them as strangers, but as brethren united to them in the hope of the same blessed country; and their bodies were buried by night at the house of a subdeacon called Quirinus. In the reign of Constantine their relics were removed to the burying-place of Pontian (called also, from some sign, the "Bear and Cap", *Ad Ursum Pileatum*), situated near the Tiber on the road to Porto; this translation took place in consequence of a vision wherein the martyrs revealed their place of burial. These particulars are derived from their late and unreliable "acts", but the veneration of SS. Abdon and Sennen in Rome can be traced back to the fourth century.

The acts state that they gave burial in Persia to SS. Olympias (Olympiades) and Maximus, and these two victims of persecution are mentioned in the Roman Martyrology on April 15.

The *passio* of Abdon and Sennen is printed in the *Acta Sanctorum*, July, vol. vii. Opinion inclines to the view that these martyrs suffered in the Diocletian persecution, for the mention of Decius in their acts is of no authority and is in contradiction with other statements in the same account. The date of their feast and their burial in the cemetery of Pontian are already mentioned in A.D. 354 in the "Depositio Martyrum" written in that year. Moreover, in the cemetery of Pontian may still be seen on the wall of a subterranean baptistery in that catacomb a fresco (sixth or seventh century) representing SS. Abdon and Sennen with one or two other martyrs, the names being painted with the figures. See Mgr Wilpert, *Die Malereien der Katakomben Roms*, pl. 258, and also DAC., vol. i, cc. 42–45, and vol. ii, cc. 402–408. *Cf.* also *Bolletino della Commissione Archaeologica Communale di Roma*, An. li (1923), fasc. i–iv; P. Franchi de' Cavalieri, *Note agiografiche*, vol. viii (1935); *Analecta Bollandiana*, vol. lvi (1938), pp. 296–300; and CMH., p. 404.

ST JULITTA, WIDOW AND MARTYR (*c.* A.D. 303)

THE Emperor Diocletian by the edicts which he issued against the Christians in 303 declared them infamous, debarred from protection of the laws and from the privileges of citizens. St Julitta was a widow of Caesarea in Cappadocia, and possessed of farms, cattle, goods and slaves. A powerful man of the town got possession of a considerable part of her estate: and when he could not make good his title before the magistrate, charged her with being a Christian. The judge caused incense to be brought into the court, and commanded her to offer sacrifice to Zeus; but she courageously made answer, "May my estates be ruined or given to strangers; may I lose my life, and may my body be cut in pieces, rather than that by the least impious word I should offend God that made me. If you take from me a little portion of this earth, I shall gain Heaven for it." The judge without more ado confirmed to the usurper the estates to which he unjustly laid claim, and condemned Julitta to the flames. She was led to the fire, walked boldly into it, and was killed, it would seem, by the smoke stifling her, for her body was drawn

out dead before the flames reached it. Julitta was buried by her fellow Christians, and St Basil, in a homily written about the year 375, says of her body, " It enriches with blessings both the place and those who come to it ", and he assures us that " the earth which received the body of this blessed woman sent forth a spring of most pleasant water, whereas all the neighbouring waters are brackish. This water preserves health and relieves the sick."

We know practically nothing of St Julitta beyond what is contained in the homily of St Basil (Migne, PG., vol. xxxi, cc. 237–261). The *Acta Sanctorum*, July, vol. vii, give a Latin translation with introductory matter.

BD MANNES (*c.* A.D. 1230)

OF the three sons of Felix de Guzman and Bd Joan of Aza, Mannes was the middle one, Antony being the elder, and St Dominic, founder of the Friars Preachers, the younger. Mannes was born at Calaruega, in the province of Burgos, in the middle of the twelfth century and had already devoted himself to God when Dominic was born in 1170. Of most of his life nothing is known, but he was among his younger brother's first followers, one of the sixteen who adopted the Rule of St Augustine in 1216 and made their profession at Prouille in the following year. These men were " all in fact and in name excellent preachers ", and Mannes had already shared his brother's labours in Languedoc. After they had made their vows Dominic decided on the bold stroke of sending them straight out into the world, and Mannes with six others went to Paris and made the first French foundation, under Brother Matthew of France, near the university. He is next heard of as chaplain to the nuns at Prouille, whom St Dominic had established in 1207, and later on was put in charge of their new convent at Madrid ; the founder refers to him in a letter to the sisters : " Our very dear brother, Brother Mannes, who has spared no pains to bring you to this high state, will take what steps seem to him necessary to secure its continuance. He has authority from us to make visitation of the convent, to correct what he finds amiss, and if he so judge fitting, to change the prioress, so long as the greater number of the sisters consent thereto."

Dominic evidently had a very high opinion of the qualities of his brother, who had always had an attraction to the contemplative life, making him a particularly suitable director for the Madrid nuns, an office he filled for a dozen years. He clearly shared the peaceful gentle disposition and personality which so strongly attracted men to St Dominic, and had a similar serene and reasonable knowledge of the difficulties of souls. Bd Mannes outlived his great brother, but the year of his death is not certain ; it is generally given as 1230, but there is a story that he visited Calaruega after St Dominic's canonization in 1234 and urged the people to build a chapel in his honour, saying, " Be satisfied with a small one for the present : my brother will know how to enlarge it when he chooses to ", a prophecy fulfilled by King Alfonso X thirty years after. Bd Mannes was buried at the Cistercian church of St Peter at Gamiel d'Izan, and his *cultus* was approved in 1834.

See Mortier, *Maîtres Généraux O.P.*, vol. i, pp. 2, 29, 90 ; Procter, *Dominican Saints*, pp. 213–215 ; *Année Dominicaine*, vol. vii, p. 819.

BD ARCHANGELO OF CALATAFIMI (A.D. 1460)

ARCHANGELO was born, a member of the family of Placentini, in Sicily, about the year 1390. From his childhood he was of a religious and retiring disposition and

it caused no surprise when in his early manhood he withdrew himself to a cave, there to live in solitude. As so often happens, many people invaded his retreat to seek his advice and conversation, and when it was said that miracles had taken place there, they came in greater numbers. This distressed Archangelo; his charity was evoked by the needs of his visitors, but his humility represented him to himself as ill-equipped to help them. So he removed to Alcamo; here he was asked to revive and organize a decayed hospice for the poor, which he undertook, but when it was firmly re-established he once more returned to the solitary life.

It happened that Pope Martin V saw fit to order all the hermits in Sicily, of which there were many, to return to the world or to accept the religious life in an approved order. Obedient to this decree, Bd Archangelo went to Palermo and there received the habit of the Friars Minor of the Observance from Bd Matthew of Girgenti. After profession he was sent to the hospital at Alcamo to establish it as a house of the order, which was done. Archangelo accepted the Rule of St Francis in all its primitive austerity, and he was withdrawn from Alcamo to be minister provincial of the Sicilian Observants. In that office he was able to come to the help of Bd Matthew when, after resigning the see of Girgenti, he was shown the door by the father guardian who had succeeded Archangelo at Alcamo. Worn out with penance and work for souls, Archangelo died on April 10, 1460, and Pope Gregory XVI confirmed his *cultus* in 1836.

The fullest source of information is the volume of Fr A. Gioia, *Il beato Arcangelo Placenza da Calatafimi* (1926). The author has been able to use the materials submitted for the *confirmatio cultus*, and also a rare biography of the *beatus* by P. Longo printed in 1804. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 59–64.

BD JOHN SORETH (A.D. 1471)

JOHN SORETH was born in Normandy about the year 1405, and at sixteen years old became a Carmelite; after being ordained he went to study at the University of Paris, where he took his doctor's degree in 1438. Two years later he was appointed prior provincial of his order in France, and in this office he had to deal with a dispute that broke out between the mendicant friars and the University of Paris, and was called in to settle a schism in the Carmelite province of Lower Germany; both of these difficult tasks he brought to a successful conclusion after he was unanimously elected prior general of the whole order in 1451. He was confirmed in the generalate in 1456, 1462 and 1468, and he carried out its arduous duties with unabating energy. At this time the Carmelites, in common with the other mendicant friars, were in most urgent need of a reform, in part because of the ravages of the Black Death and of the "great schism of the West". The lack of reality in their religious life was testified to by the slackening of the strictness of the law of personal poverty and by the exemption of those engaged in teaching from the obligations of choir office, common table, etc., dispensations from the rule which were regarded as "privileges" by those who had voluntarily undertaken its observance for the service of God and the good of their own souls.

Bd John was a forerunner of St Teresa, and, though he was not the first to attempt improvement, he tried to do it without compromising the unity of the order. Religious, like other reformers, meet opposition even from men of good will. In every province he visited he established one or more houses where the constitutions and rule were to be strictly observed, and every facility was given to

those friars who wished to join these houses ; to guide them he published a revised and up-to-date edition of the constitutions in 1462. At the same time he was responsible for the institution of convents of Carmelite nuns, which began about 1452 when several communities of *béguines* in the Netherlands asked to be affiliated to the order ; he gave them the unrelaxed rule of the friars, with the addition of some special constitutions relative to their sex and state. The first of such convents was at Gueldre in Holland, and he established others at Liège, Dinant, Huy, Namur, Vilvorde and elsewhere. By the end of the century the movement had spread to Italy and to Spain, where later it was to attain to its greatest glory.

Bd John's efforts at reform among the friars met with only a limited success ; but his sanctity and abilities were recognized by Pope Callistus III, who wished to make him a bishop and a cardinal. John however had not taught humility to others at the expense of his own, and the Holy See accepted his refusal of these honours, leaving him free to persevere with his own task ; in the service of his order he went up and down Europe, to Germany, to England, to Italy, to Sicily. He made his journeys accompanied by only one friar and a muleteer, and exposure to the weather had so tanned and lined his face that the common people are said to have known him as " the nigger ", or even as " the devil ". Liège seems to have been his chief headquarters and he returned there nearly every year, taking an active interest in the affairs of the city, which was anything but quiet and peaceful ; when it was pillaged in 1468 by Charles the Bold of Burgundy, Bd John had to go to one church and at the peril of his life rescue the Blessed Sacrament from the sacrilegious troopers. A contemporary Benedictine eulogist says of him : " He was a man deeply versed both in sacred science and in profane philosophy. But over and above such gifts, it was his religion and goodness that made him the glory and the most illustrious reformer of the Carmelite order. By word and example he attained that high indifference to the vanities of the world that is only reached by chosen souls. He was a model of regular observance and of Christian virtues."

Though doubtless there were local fraternities before his time, it seems that the institution of a Carmelite third order must be credited to Bd John Soreth. At Liège in 1455 he drew up a short rule for tertiaries which, with much added, is still the basis of the rule of Calced Carmelite tertiaries. He died at Angers on July 25, 1471, and it is often stated that he was poisoned by a friar who did not favour stricter observance, but the allegation is untrue ; worn out with work and travelling, he succumbed to cholera brought on by eating unripe mulberries. There was always some *cultus* of John Soreth and, when the process of the beatification of Bd Frances d'Amboise in 1863 brought his name to the fore, it was confirmed by the Holy See in 1865.

Much information concerning Bd John Soreth was brought together by B. Zimmerman in his *Monumenta historica Carmelitana* (1907) ; see especially pp. 410–411. There is also an account of Soreth in Fr Daniel, *Speculum Carmelitarum*, reprinted in *Analecta Ordinis Carmelitarum*, vol. xi, pp. 24 *seq.*, with valuable notes. *Cf.* also Fr Francis, *Les plus vieux textes du Carmel*, where the original version of the tertiary rule is printed on pp. 236–243.

BD SIMON OF LIPNICZA (A.D. 1482)

He was born at Lipnicza, in Poland, not far from Cracow, in the university of which city he made his studies. In 1453 St John Capistran began to preach a mission in Cracow, and one of the first-fruits of his heart-searching appeals was young Simon,

who had just graduated. He offered himself to the Friars Minor, who seemed to him the most humble, mortified, and devoted to the cause of Christ and their neighbour; he was accepted, clothed by St John, and after ordination worked in his own city, his preaching and prayers bringing many sinners to repentance within a few years. Like the holy father Francis before him he visited the Holy Land in the hope that there his life might be asked of him, but God did not destine him to martyrdom, and he took up his apostolate at home with renewed energy.

Bd Simon lived in an age of great Franciscan preaching, and among so many who were famed he was not the least eminent. In the face of a certain amount of local opposition he followed St Bernardino in fostering devotion to the holy name of Jesus, at the end of every sermon asking the people to pronounce it three times aloud. That which he preached in public he practised in private, and his virtues were recognized by his superiors and brethren, who made him in turn novice-master, guardian and provincial. When the plague broke out in Cracow his devotion to our Lord and solicitude for the suffering drove him into the most pestiferous places, where he waited on the sick and dying by day and night. He himself became a victim, and he died in the midst of his labours on July 18 in 1482. Miracles were multiplied at his tomb and he was beatified in 1685.

There is a full account in the *Acta Sanctorum*, July, vol. iv, including a life by L. Strobcowicz which was printed in 1636, but the greater part of the notice devoted to him is a record of posthumous miracles from a contemporary manuscript source. See also Mazzara, *Leggendario Francescano* (1679), vol. ii, 122–125; and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 503–506.

BD PETER OF MOGLIANO (A.D. 1490)

THIS Peter was born at Mogliano in the March of Ancona in the year 1442, and studied law for three years at the University of Perugia. In 1467 he was touched by the preaching of Friar Dominic of Leonissa, an Observant Franciscan from Ancona, and after careful reflection offered himself and was accepted by that order. He was sent as a preaching companion to St James della Marca, who was, after St John Capistran, the most distinguished of the disciples of St Bernardino of Siena. Bd Peter was an effective preacher and director, and was chosen as confidant and counsellor by the Duke of Camerino, whose daughter, Bd Baptista Varani, owed much to her father's friend. Peter was vicar provincial of the Franciscan province of the Marches for three terms, and once for the province of Rome, and in 1472 he was sent as commissary to Crete; in all these charges he showed himself a man of high prudence, understanding in the light of divine charity both men and affairs.

Six years after his death in 1490, Bd Baptista wrote an account of his last days to the Duchess of Urbino; on the feast of the Visitation he had a premonition of his death, and some days later was struck down by a painful illness. True to the tradition of St Francis, Peter bore his sufferings in such a way that his attendant said to him, "Father, you will die laughing". "You must know, dear lady," goes on Bd Baptista, "that for three years before his death he was known in this town and throughout the province simply as 'the holy father'; people loved him so much that he was followed by a crowd wherever he went. When he had to go to the chapter at Urbino he passed through Camerino and stopped at our monastery; when he left there was such a mob waiting for him that, had it not been for the help of several kind young men, he would have been killed by their well-meant

attentions. . . . His happy and holy soul went to God on the night of Saturday-Sunday, July 25 [1490], the feast of St James the apostle, just at the time of the *Te Deum* at Matins. As he breathed his last he several times murmured the name of Jesus, and so went from this world with that sweet name on his lips by whose virtue he had wrought so many wonders during his life." The ***cultus*** of Bd Peter of Mogliano was confirmed in 1760.

Bd Peter is perhaps best known through his connection with the more famous Baptista Varani. See Mazzara, *Leggendario Francescano* (1679), vol. ii, pp. 153–155 ; Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 1–8 ; and *Le opere spirituali della B. Battista Varani* (1894), pp. 61–101.

BB. EDWARD POWELL AND RICHARD FETHERSTON, MARTYRS (A.D. 1540)

EDWARD POWELL, born in Wales about 1478, was a fellow of Oriel College, Oxford, where he took his doctorate in theology in 1506 and was styled *perdoctus vir* by the authorities. He accepted the living of Bleadon in Somerset, prebendal stalls at Lincoln and Salisbury, and other preferments.

In 1523 he wrote a book against Luther, which was praised by his university both to the bishop of Salisbury and to the king : " It seems proper to select the work of Dr Powell as a chief and brilliant gem." And his reputation was such that he was one of the four canonists appointed as counsel to Queen Catherine in the matter of the king's nullity suit (" divorce ") ; he spoke in favour of the marriage before Convocation in 1529, and wrote a book on the same subject, which was one of the causes against him. His eloquent preaching made him enemies among Henry's party, who extracted compromising information from his servant, and by the April of 1534 he was in gaol at Dorchester, where his bed was taken from him and he was confined in the stocks. In the following month he was removed to the Tower, and at the end of the year was sentenced to forfeiture and imprisonment for refusing to take the oath of succession. He was kept in strict confinement for six years, when the king sanctioned his attainder for alleged high treason in denying his supremacy over the Church in England and " adhering unto the Bishop of Rome ".

Of the origins and early life of Bd Richard Fetherston nothing is known, but he became a secular priest, a doctor in theology of Cambridge, and was in 1523 appointed archdeacon of Brecon. Shortly after, because of his piety and learning, he was made tutor in Latin to the Princess Mary, a post which he still held ten years later. In the Convocation of 1529 he spoke and voted in favour of the validity of Queen Catherine's marriage, and was named in the bill of attainder for misprision of November, 1534, which condemned Cardinal Fisher, Dr Powell, and others, and was cast into the Tower. He was eventually attainted for high treason, as above, and was hanged, drawn and quartered at Smithfield, together with Bd Edward Powell and Bd Thomas Abel, on July 30, 1540. Three Protestants were burnt at the stake at the same time and place. BB. Edward and Richard were equivalently beatified in 1886, and their feast is kept throughout Wales on the day of their martyrdom.

The substance of all that is known concerning these martyrs will be found in section xiii of *Lives of the English Martyrs*, vol. i, edited by Bede Camm ; the author of this chapter is Father J. H. Pollen. See especially pp. 484–501.

BD THOMAS ABEL, MARTYR (A.D. 1540)

THIS secular priest was master of arts and doctor of divinity in the University of Oxford and became a chaplain and tutor of music and languages to Queen Catherine. When King Henry desired to get hold of the original brief of dispensation by Pope Julius II for his marriage to Catherine, he sent Dr Abel into Spain to obtain it from the Emperor Charles V, carrying a letter from the queen asking for it; but she secretly instructed the messenger to tell the emperor that the delivery of the brief would injure her cause, and he accordingly refused to give it up. For his services in this matter the queen presented Dr Abel to the living of Bradwell in Essex; but his action must have been suspected, for in 1532 we find him appealing to the pope for protection against the king's vindictiveness; Clement VII had a brief prepared appointing him a preacher apostolic, but it was never published. But apparently Abel thought he might as well "be hanged for a sheep as a lamb", for about the same time he wrote a book called *Invicta Veritas*, in which he opposed the opinion of the universities about Henry's marriage. For this he was imprisoned in the Tower. He was released on Christmas eve, but a year later was again confined, and in February, 1534, lodged in the Beauchamp tower, where his rebus, Thomas A and a representation of a bell, may still be seen carved on the wall. Henry had been trying to lay him by the heels for the past six months, and the ostensible reason for the second arrest was implication in the affair of the "Holy Maid of Kent"; there is no evidence that he ever had anything to do with her, yet he was accused of and attainted for misprision of treason in that he had given "such firm and constant credit" to her alleged revelations that he had on the strength of them written against the divorce and encouraged Catherine in her opposition thereto.

In the spring of 1537 he was still in prison and wrote a respectful letter to Cromwell, pointing out that he had been in close confinement for over three years without trial, and asking for a change of quarters and permission to celebrate Mass, he being ill and in great poverty. Apparently nothing was done (though he may have been moved to another prison), but after another three years his gaoler took it on himself to let Dr Abel and Dr Powell go out on *parole* to beg; for this the gaoler was committed to the Marshalsea, and the bishop of Chichester (Richard Sampson) and a Dr Wilson were sent to the Tower for having given them alms. On July 24, 1540, he was attainted of high treason for "adhering unto the Bishop of Rome", and denying the king's supremacy, and, as has been said above, suffered on the 30th, with BB. Edward Powell and Richard Fetherston, who were attainted by the same act. There is extant a long letter from the French ambassador, Marillac, to King Francis in which he expresses the popular disgust and indignation at the scene on Smithfield.

The same reference may be given as for the preceding notice, but Bd Thomas Abel is more particularly spoken of on pp. 461–483.

BD EVERARD HANSE, MARTYR (A.D. 1581)

EVERARD HANSE was born in Northamptonshire of Protestant parents, studied in the University of Cambridge, and "then was made a minister and promoted to a good fat living". He was a popular preacher, very proud of his own success, and on the surface quite unmoved by the conversion and appeals of his brother William, who was sent on the English mission from Rheims in 1579. But in the same year

Everard was taken by a dangerous illness : he was face to face with death and could look into his own heart unprejudiced by the presence of an admiring congregation ; the example and words of his brother now bore fruit and strengthened him to co-operate with God's grace. He sent for him, made his submission, and was received into the Church. Directly his health was mended he resigned his benefice and went over to the English College, then at Rheims, where he studied for nine months, showing himself especially apt in moral theology. On March 25, 1581, he was ordained priest, and on the following April 24 he left for England with three other priests, assuming the name of Evans Duckett.

He was destined to exercise his ministry for only about three months. Having occasion to go to the Marshalsea prison to visit the Catholic prisoners there, a turnkey noticed that his shoes were of French make and denounced him as a suspicious person, whereupon a magistrate committed him to Newgate. He was treated with great cruelty here, but the gaol delivery took place only a few days after and he was brought before the recorder of London, Fleetwood, the lord mayor, Sir John Branch, and others. There was no charge laid against him, for his priesthood, which he admitted, was not at that time an offence. So the recorder, by skilful questioning, proceeded to make him commit a capital felony on the spot. After Bd Everard had declared that his mission was to save souls and that he had been ordained at Rheims, Fleetwood said : " Then you are a subject to the pope ? "

" So I am, sir."

" Then the pope hath some superiority over you ? "

" That is true."

" What ! in England ? "

" Yea, in England ; for he hath as much authority and right in spiritual government in this realm as ever he had, and as much as he hath in any other country, or in Rome itself."

This reply was contrary to the Act of Supremacy. He was then asked if the pope could err : the reply was the same in 1581 as it would be in this current year : " In life and manners he might offend, as also err in his private doctrine or writing ; but in judicial definitions for deciding matters of controversy he cannot err." Then was read an extract from the bull of Pope Pius V excommunicating Queen Elizabeth, referring to her as a heretic and fautor of heresy ; did he err when he said that ? This concerned a question of fact, on which he might be wrong, so Bd Everard simply said to this, " I hope he did not ". " Have you ", asked Fleetwood, " given the answers we have heard to persuade other men who hear you to be of the same mind ? " " I know not what you mean by persuading ; but I would have all men to believe the Catholic faith as I do." This was what they wanted, and there and then an indictment was drawn charging Everard Hanse, otherwise Everard Duckett, with having, intending to withdraw the queen's subjects from their obedience and religion over to the Romish religion, uttered malicious and slanderous words, saying that he was subject to the pope in ecclesiastical matters, that the pope had the same authority in England as ever, that he cannot err, that it is true he can depose princes, that he hoped the pope did not err in calling the queen a heretic and deposing her, that these things were said with the purpose of persuading others, etc. This indictment was read over to the prisoner, who was told to plead to it. He replied, " I am not altogether guilty in those things as they are set down, but I acknowledge the substance and the sense thereof ". This was taken as a plea of guilty (which in law it was not), and sentence of death was pronounced on

the count of " persuasion " by virtue of 23 Eliz. c. 1. He wrote a farewell letter to his brother; it is quiet and confident: " The comforts at the present instant are unspeakable; the dignity too high for a sinner; but God is merciful." He remembers his parents; asks that his debts be paid (he owed 10s. 2d.) and borrowed books returned; then, " The day and hour of my birth is at hand, and my Master saith, ' Tolle crucem tuam et sequere me '. Vale in Domino. Yours, Everard Hanse."

Pridie obitus is printed after this letter in Allen's *Briefe Historie of the glorious Martyrdom of xij Reverend Priests.* He was drawn to Tyburn, where " he desired humbly all Catholics to pray for him and with him ". He was cut down and disembowelled while fully conscious, and is said to have been heard to murmur, " O happy day ! " while the butcher was at work; while several witnesses stated that his heart leaped from the fire and could not be consumed. Not a particle of the blood-stained earth was left by the faithful, but none is known to be preserved today. Bd Everard Hanse was beatified with the others in 1886, and his feast is kept in the diocese of Northampton on July 30, the day before that on which he suffered.

See Challoner's MMP., pp. 13–19 and 587, and B. Camm, LEM., vol. ii, pp. 249–265.

31 : ST IGNATIUS OF LOYOLA, Founder of the Society of Jesus (A.D. 1556)

ST IGNATIUS was born, probably in 1491, in the castle of Loyola at Azpeitia, in Guipuzcoa, a part of Biscay that reaches to the Pyrenees. His father, Don Beltran, was lord of Oñaz and Loyola, head of one of the most ancient and noble families of that country, and his mother, Marina Saenz de Licona y Balda, was not less illustrious. They had three daughters and eight sons, and Ignatius (Iñigo he was christened) was the youngest child; he was trained to arms and saw some service against the French in northern Castile; but his short military career came to an abrupt end on May 20, 1521 when, in the defence of Pamplona, a cannon ball broke his right shin and tore open the left calf. At his fall the Spanish garrison surrendered.

The French used their victory with moderation, and sent him carried in a litter to the castle of Loyola. His broken leg had been badly set, and the surgeons therefore thought it necessary to break it again, which he suffered without any apparent concern. But a violent fever followed the second setting, which was attended with dangerous symptoms; on the eve of the feast of SS. Peter and Paul it was believed he could not hold out till the next morning, but he suddenly took a turn for the better, though he was convalescent for many months. After the second setting of his leg, the end of a bone stuck out under his knee, a visible deformity. Though the surgeons told him the operation would be very painful, this protuberance he had sawn off, and would neither be bound nor held, and scarce ever changed countenance whilst the operation was performed. Because his right leg remained shorter than the left, he would be for many days together with weights attached to stretch it out. It is not surprising that he limped for the rest of his life.

While he was confined to his bed, finding the time tedious, Ignatius called for some book of romances, for he had always been much delighted with stories of

knight-errantry. None such being then found in the castle of Loyola, a book of the life of our Saviour and another of legends of the saints were brought him. He read them first only to pass away the time, but afterward began to relish them and to spend whole days in reading them. He said to himself: "These men were of the same frame as I; why then should I not do what they have done?" and in the fervour of his good resolutions he thought of visiting the Holy Land and becoming a Carthusian lay-brother. But these ideas were intermittent; and his passion for glory and inclination for a lady of high degree again filled his mind till, returning to the lives of the saints, he perceived in his own heart the emptiness of all worldly glory, and that only God could content the soul. This fluctuation of mind continued some time: but he observed this difference, that the thoughts which were from God filled his soul with consolation, peace, and tranquillity; whereas the others brought indeed some sensible delight, but left a certain bitterness and heaviness in the heart. Taking at last a firm resolution to imitate the saints at least in some respects, he began to treat his body with all the rigour it was able to bear, and spent his retired hours in weeping for his sins.

One night, Ignatius saw the Mother of God surrounded with light, holding the infant Jesus in her arms; this vision replenished his soul with delight and, being cured of his wounds, he went on pilgrimage to the shrine of our Lady at Montserrat, resolved thenceforward to lead a life of penance. Three leagues from Montserrat is the small town of Manresa, and here he stayed, sometimes with the Dominican friars, sometimes in a paupers' hospice; and there was a cave in a neighbouring hill whither he might retire for prayer and penance. So he lived for nearly a year. After enjoying much peace of mind and heavenly consolation he was soon visited with the most terrible trial of fears and scruples. He found no comfort in prayer, no relief in fasting, no remedy in disciplines, no consolation from the sacraments, and his soul was overwhelmed with sadness. He apprehended some sin in every step he took, and seemed often on the very brink of despair. During this time he began to note down material for what was to become the book of his *Spiritual Exercises*. At length his tranquillity of mind was restored, and his soul overflowed with spiritual joy. From this experience he acquired a particular talent for curing scrupulous consciences, and a singular light to discern them. He afterward assured Father Laynez that he learned more of divine mysteries by prayer in one hour at Manresa than all the doctors of the schools could ever have taught him. So imperfect was his knowledge of his duties when he first renounced the world, that hearing a Moor speak somewhat injuriously of the holy Mother of God, he deliberated whether, as a Christian knight, he ought not to kill him, but divine Providence preserved him from so criminal an action.

In February 1523, Ignatius started on his journey to the Holy Land; begging his way, he took ship from Barcelona, spent Easter at Rome, sailed from Venice to Cyprus, and thence to Jaffa. He went by donkey from thence to Jerusalem, with the firm intention of staying there. But after visiting and spiritually rejoicing in the scenes of the passion of Jesus, the Franciscan guardian of the Holy Places commanded him to leave Palestine, lest his reckless attempts to convert Mohammedans should cause him to be kidnapped and held to ransom. Ignatius gave up his project and obeyed, with no knowledge of what he was going to do.

He returned to Spain in 1524; and he now set himself to study, "as a means of helping him to work for souls", and began at Barcelona with Latin grammar, being assisted by the charities of a pious lady of that city, called Isabel Roser. He

was then thirty-three years old : and it is not hard to imagine what difficulties he went through in learning the rudiments of grammar at that age. At first his mind was so fixed only on God that he forgot everything he read, and conjugating *amo*, for example, could only repeat to himself, " I love God ; I am loved by God ", and the like ; but he began to make some progress, still joining contemplation and austerities with his studies. He bore the jeers and taunts of the little boys, his schoolfellows, with patience and even amusement.

After studying two years at Barcelona he went to the University of Alcala, where he attended lectures in logic, physics and divinity : by which multiplicity he only confounded his ideas, and learned little, though he studied night and day. He lodged at a hospice, lived by begging, and wore a coarse grey habit. He catechized children, held assemblies of devotion in the hospice, and by his mild reprehensions converted many loose livers. Those were the days of strange cults in Spain, and Ignatius, being a man without learning or authority, was accused to the bishop's vicar general, who confined him to prison two-and-forty days, but declared him innocent of any fault at the end of it ; but forbidding him and his companions to wear any singular dress, or to give any instructions in religious matters for three years. So he migrated with his three fellows to Salamanca, where he was exposed again to suspicions of introducing dangerous doctrines, and the inquisitors imprisoned him ; but after three weeks declared him innocent. Ignatius looked upon prisons, sufferings and ignominy as trials by which God was pleased to purge and sanctify his soul. Recovering his liberty again, he resolved to leave Spain, and in the middle of winter travelled on foot to Paris, where he arrived in the beginning of February 1528.

He spent two years improving himself in Latin ; in vacation time he went into Flanders, and once into England, to procure help from the Spanish merchants settled there, from whom and from some friends at Barcelona he received support. He studied philosophy three years and a half in the college of St Barbara, where he induced many of his fellow-students to spend the Sundays and holy days in prayer, and to apply themselves more fervently to good works. Pegna, his master, thought he hindered their studies and prepossessed Gouvea, principal of the college, against him, so that he was ordered to undergo a public flogging, that this disgrace might deter others from following him. Ignatius offered himself joyfully to suffer all things ; yet fearing lest the scandal of this disgrace should make those whom he had reclaimed fall back, he went to the principal and modestly laid open to him the reasons of his conduct. Gouvea made no answer, but taking him by the hand led him into the hall, where the whole college stood assembled. He then turned to Ignatius and begged his pardon for having too lightly believed false reports. In 1534 the middle-aged student—he was forty-three—graduated as master of arts of Paris.

At that time six students in divinity associated themselves with Ignatius in his spiritual exercises. They were Peter Favre, a Savoyard ; Francis Xavier, a Basque like Ignatius ; Laynez and Salmeron, both fine scholars ; Simon Rodriguez, a Portuguese ; and Nicholas Bobadilla. These fervent students, moved by the exhortations of Ignatius, made all together a vow to observe poverty and chastity and to go to preach the gospel in Palestine, or if they could not go thither to offer themselves to the pope to be employed in the service of God in what manner he should judge best. They pronounced this vow in a chapel on Montmartre, after they had all received holy communion from Peter Favre, who had

been lately ordained priest. This was done on the feast of the Assumption of our Lady in 1534. Ignatius continued by frequent conferences and joint exercises to animate his companions, and a simple rule of life was adopted. But his theological studies were soon interrupted, for he was ordered by the physicians to try his native air for the improvement of his health. He left Paris in the spring of 1535, and was joyfully received in Guipuzcoa, where, however, he refused to go to the castle of Loyola, taking up his quarters in the poor-house of Azpeitia.

Two years later they all met in Venice, but hostilities between Venice and the Turks had then reached an acute phase and it was impossible to find a ship to sail to Palestine. Ignatius's companions (now numbering ten) therefore went to Rome, where Pope Paul III received them well, and granted them an indult that those who were not priests might receive holy orders from what bishop they pleased. They were accordingly ordained and then retired into a cottage near Vicenza to prepare themselves for the holy ministry of the altar. The rest celebrated their first Masses in September and October, but Ignatius deferred his own from month to month till he had employed over a year in preparing himself to offer the adorable Sacrifice. There being no likelihood of their being able soon to go to the Holy Land, it was at length resolved that Ignatius, Favre and Laynez should go to Rome and offer the services of all to the pope, and they agreed that if anyone asked what their association was they might answer, " the Company of Jesus ",* because they were united to fight against falsehood and vice under the standard of Christ. On his road to Rome, praying in a little chapel at La Storta, Ignatius saw our Lord, shining with an unspeakable light, but loaded with a heavy cross, and he heard the words, *Ego vobis Romae propitius ero*, " I will be favourable to you at Rome ". Paul III appointed Favre to teach in the Sapienza and Laynez to explain the Holy Scriptures ; Ignatius laboured by means of his spiritual exercises and instructions to reform the manners of the people and the others were likewise employed in the city—that none of them yet spoke Italian properly did not deter them.

With a view to perpetuate their work, it was now proposed to form themselves into a religious order. It was resolved, first, besides the vows of poverty and chastity already made by them, to add a third of obedience, the more perfectly to conform themselves to the Son of God who was obedient even unto death ; and to appoint a superior general whom all should be bound to obey, who should be for life and his authority absolute, subject entirely to the Holy See. They likewise determined to prescribe a fourth vow, of going wherever the pope should send them for the salvation of souls. It was agreed that the celebration of the Divine Office in choir (as distinct from the obligatory private recitation) should be no part of their duties, " lest they be withdrawn from those works of charity to which we have wholly dedicated ourselves ". And in the forefront of those works of charity was put " that children or any others whosoever are to be taught the commandments of God ". The cardinals appointed by the pope to examine the affair of this new order at first opposed it, thinking religious orders already too much multiplied, but after a year changed their opinions, and Paul III approved it by a bull, dated September 27, 1540. Ignatius was chosen the first general superior, but only acquiesced in obedience to his confessor. He entered upon his office on Easter-

* This expression is still in use in France, Spain and Italy ; it was altered to " Society " when the bull of foundation was drawn up. " Jesuit " was at first a rather hostile nickname, never used by Ignatius himself.

day, 1541, and the members all made their religious vows in the basilica of St Paul-outside-the-Walls a few days later.

For the rest of his life Ignatius lived in Rome, tied there by the immense work of directing the activities of the order which he ruled till his death. Among the establishments which he made there, he founded a house for the reception of converted Jews during the time of their instruction, and another for penitents from among women of disorderly life. When one told him that the conversion of such sinners is seldom sincere, he answered, " To prevent only one sin would be a great happiness though it cost me ever so great pains ". Already in 1540 Rodriguez and Francis Xavier had been sent to Portugal, and under the protection of King John III Xavier went into the East Indies where he began to gain a new world to the faith of Christ. Fathers Gonçalves and John Nuñez Barreto were sent into Morocco to instruct and assist the Christian slaves; four others to the Congo; others to Ethiopia; and others into the Portuguese settlements in South America. Pope Paul III commissioned Fathers Laynez and Salmeron to assist as his theologians at the Council of Trent. Before their departure St Ignatius instructed them to visit the sick and poor, and in all disputations to be careful to preserve modesty and humility, and to shun all confidence, contentiousness, or empty display of learning. But among the first disciples of St Ignatius who distinguished themselves in Europe, there was none with greater reputation for learning and piety than St Peter Canisius, now venerated as a doctor of the Church. St Francis Borgia in 1550 gave a considerable sum towards building the Roman College for the Jesuits; St Ignatius made this the model of all his other colleges and took care that it should be supplied with able masters and all possible helps for the advancement of learning. He also directed the foundation of the German College in Rome, originally intended for scholars from all countries seriously affected by Protestantism. Other universities, seminaries and colleges were established in other places; but the work of education for which the Jesuits are so famous was a development that only came by degrees, though well established before the founder's death.

Two Jesuits sent to the British Isles landed in Ireland so early as 1542, but the first efforts of the Society were not successful. Ignatius ordered prayers for the conversion of England (still said by his sons " for all Northern nations "), and of the English and Welsh martyrs of penal times who have been beatified, twenty-six were Jesuits. The activity of the Society in England was characteristic of the tremendous part played by St Ignatius and his religious in the work of the so-called Counter-Reformation: by reformation and consolidation within the Church, and by opposing Protestantism without. " It was exactly what was wanted at the time to counteract the revolt of the sixteenth century. The revolt was disobedience and disorder in the most aggressive form. The Society was obedience and order in the most solid compactness. It may be said, with historical truth, that the Jesuits charged, threw back and defeated the Lutheran revolt. They also won back souls by their preaching and spiritual guidance. They preached ' Jesus Christ and Him crucified '. This has been their central message, and by it they have deserved and won the confidence and obedience of souls " (Cardinal Manning). In this connection may be noted Ignatius's instructions about relations with Protestants, given to fathers going to found a college at Ingolstadt: " Great care must be taken to show forth orthodox truth in such a way that if any heretics happen to be present they may have an example of charity and Christian moderation. No

hard words should be used nor any sort of contempt for their errors be shown." And he wrote in the same spirit to Father Broët and Father Salmeron before they set out for Ireland.

One of the most famous and fruitful works of St Ignatius was the book of his *Spiritual Exercises*, begun at Manresa and first published in Rome in 1548 with papal approval. The spirit which reigns in this book was that of all the saints. Frequent religious retirement had been practised in imitation of Christ from the beginning, and the use and method of spiritual meditation were always known; but the excellent order of these meditations, prescribed by Ignatius, was new: and, though the principal rules and maxims are found in the lessons and lives of the ancient Fathers, they are here judiciously chosen, methodically digested, and clearly explained. The particular scope and object of "The Exercises" is to induce a state of interior calm and disinterestedness in order that the retreatant may be able to make a choice, "either as to some particular crisis or as to his general course of life, unbiased by any excessive like or dislike; and guided solely by the consideration of what will most conduce to the one end for which he was created—the glory of God and the perfection of his own soul." In the words of Pope Pius XI, the Ignatian methods of prayer "lead a man by the safe paths of self-abnegation and the removal of bad habits up to the supreme heights of prayer and divine love".

The prudence and charity of St Ignatius in his conduct towards his religious won him all their hearts. He always showed the affection of the most tender parent towards his brethren, especially towards the sick, for whom he procured every spiritual and temporal succour and comfort, which it was his great delight to give them himself. Though he was superior, he submitted to inferiors with meekness, when he could do it without prejudice to his necessary authority. In things of which he was not certain, he readily acquiesced in the judgement of others, and was a great enemy to positiveness and to the use of superlatives in discourse. He received rebukes from anyone with cheerfulness; but would not from a false delicacy abstain from rebuking others who clearly stood in need of it. He particularly reprimanded those whom learning had made conceited, tiresome, or lukewarm in religion, but at the same time he encouraged every branch of learning and would have the fathers in his Society applied to that work, whether in teaching, preaching or the missions, for which God seemed chiefly to qualify and destine them by their genius, talents and particular graces. Charity, the most ardent and pure love of God, was the crown of all his virtues. He had often in his mouth these words, which he took for his motto, "To the greater glory of God"—to which end he referred himself, his Society, and all his actions. He often said, "Lord, what do I desire, or what can I desire, besides thee?" True love is never idle; and always to labour for God, or to suffer for His sake, was all his happiness. The "military spirit" and inspiration of St Ignatius and the Society of Jesus has perhaps been exaggerated. On the other hand, in admiring the grandeur of his strength and his achievements it is not uncommon to overlook the attractiveness of Ignatius's character and his great gift of friendship.

In the fifteen years that he directed his order St Ignatius saw it grow from ten members to one thousand, in nine countries and provinces of Europe, in India and in Brazil. And in those fifteen years he had been ill fifteen times, so that the sixteenth time caused no unusual alarm. But it was the last. He died suddenly, so unexpectedly that he did not receive the last sacraments, early in the morning of

July 31, 1556. He was canonized in 1622, and by Pope Pius XI he was declared the heavenly patron of spiritual exercises and retreats.

From the love of God sprang the enthusiasm of St Ignatius for the salvation of men, for which he undertook so many and so great things, to which he devoted his watchings, prayers, tears and labours. To gain others to Christ he made himself all things to all men, going in at *their* door, and coming out at *his own*. He received sincere penitents with the greatest sweetness, often taking upon himself part of their penance, and endeavouring to bring them to make the perfect sacrifice of themselves to God, telling them that it is not to be expressed what precious treasures God reserves for those who give themselves to Him with their whole heart. He proposed to them for their model this prayer, which he used often to recite: "Receive, Lord, all my liberty, my memory, my understanding and my whole will. You have given me all that I have, all that I am, and I surrender all to your divine will, that you dispose of me. Give me only your love and your grace. With this I am rich enough, and I have no more to ask."

By the publication of the *Monumenta Historica Societatis Jesu* an immense mass of documents has been rendered accessible which includes practically everything which can throw light upon the biography of the founder of the order. More particularly important are the twelve volumes which contain his correspondence, both private and official, and also all the written memorials of a personal nature which have been discovered. Chief amongst these is the account of his early life which, with great reluctance but at the earnest solicitation of his spiritual sons, he was persuaded in his last days to communicate in a sort of dictation. A Latin version of this "autobiography" was printed in the *Acta Sanctorum*, July, vol. vii, but it has now been edited in the *Monumenta* in the original Spanish and Italian, and it has also been translated into English, French, German, and other languages. By the publication of so much new material in the *Monumenta*, the older lives by Orlandini, Maffei, Bartoli, Genelli, etc., are in some sense superseded, though that written by Father Pedro Ribadeneira retains its value as the personal appreciation of one who was in an especially close relation with the saint. Father Astrain's *Historia de la Compañía de Jesús en la Asistencia de España*, vol. i (1902), is from the nature of the case almost a history of the founder's career and activities, but Father Astrain also published a valuable little summary, translated into English by Fr R. Hull. The accounts by Fr J. H. Pollen (1922) and Christopher Hollis (1931) are in their different ways excellent, and an admirable life in French by Fr de Grandmaison appeared in 1930. Among more recent publications may be mentioned *Iñigo de Loyola* (Eng. trans.), in which Fr Leturia studies the saint's conversion; Fr H. Pinard de la Boullaye, *St Ignace de Loyola, directeur d'âmes* (1947); an English translation of Fr P. Dudon's standard life (1949); and a new edition of the biography by the poet Francis Thompson (1950). For those who do not want a formal biography, Fr J. Brodrick's *Origin of the Jesuits* (1940) is a splendid work. The same writer says of the lives of the saint by H. D. Sedgwick (1923) and P. van Dyke (1926), "The two books are easily the fairest Protestant accounts of Ignatius ever written, and, as history, are far superior to many Catholic accounts". A new English version of the *Spiritual Exercises* was published by Fr J. L. Puhl in U.S.A. in 1950, and another by W. H. Longridge in England.

ST NEOT (DATE UNKNOWN)

ACCORDING to the medieval legends St Neot was a monk of Glastonbury in the ninth century, who while there received holy orders. Desiring greater solitude he went into the western country and settled at the place now called Saint Neot, in Cornwall, where he was visited by King Alfred, who greatly valued his counsel. According to some he was a relative of the king, and it is to a work called the *Chronicle of the Sanctuary of St Neot* that we owe the story of Alfred and the burnt cakes. He went on pilgrimage to Rome, and by his intercession Alfred triumphed over the Danes. After his death he appeared in a vision to the custodian of his

shrine in Cornwall and commanded him to remove his relics and take them to a certain place; this the man did and the relics found a resting-place in a monastery at the place we call Saint Neots in Huntingdonshire.

This in brief outline is the story of St Neot as told, with variations and additions of miraculous and other incidents, in an Old English homily and two Latin lives of the saint. The austerities attributed to him are those associated with most Celtic saints, *e.g.* the reciting of psalms while immersed in icy water, and it has been pointed out that his life is a collection of some of the most distinguishing features of Celtic hagiology. None of the lives are in any degree trustworthy, and nothing certainly true is known of Neot: it has, indeed, been suggested, with some reason, that there were two holy men of that name, a British saint (Niet) in Cornwall and an English one in Huntingdon.

It seems impossible to disentangle the confusions and contradictions which beset the so-called biographies of St Neot. The best attempt to cope with the difficulties of the problem is that made by G. H. Doble in his little book, *St Neot* (1929), in which he had the assistance of another expert, C. Henderson. The texts are to be found in the *Acta Sanctorum*, July, vol. vii, and G. C. Gorham, *History of Eynesbury and Saint Neots* (1820). *Cf.* also LBS., vol. iv, pp. 4 *seq.*

ST HELEN OF SKÖVDE, WIDOW (*c.* A.D. 1160)

ST HELEN was a lady of noble birth of Västergötland in Sweden, who after the death of her husband gave her time and goods to the service of the poor and of religion. She made a pilgrimage to Rome, and upon her return was put to death by the relatives of her son-in-law on a false charge that she had connived at his death, he having been murdered by his servants on account of his cruel tyranny. Her body was brought from Götene and interred in the church she had built at Skövde, and on the strength of the miracles of healing there reported Pope Alexander III authorized her *cultus* in 1164. She was honoured on July 31, as a martyr, in her country, and also at Tüsvilde on the island of Zealand in Denmark, which claimed to have her relics; but, though there is a worthless legend of their miraculous transportation, there is no record of their having been translated thither. At both places her veneration persisted after the Reformation, being in either case associated with a healing well.

A Latin life, partly reproduced in the *Acta Sanctorum*, July, vol. vii, has been critically edited in the *Scriptores rerum Suecicarum*, vol. iii, pt. 2, pp. 135–138. See, in Swedish, T. Schmid, *Den hl. Sigfrid* (1931). Of J. Dunney's *Saint of the Snows* (1937), Fr P. Grosjean, Bollandist, writes, "surely the last word in American romantic hagiography".

BD JOHN COLOMBINI (A.D. 1367)

MORE than two-thirds of this saint's years on earth had passed before he began to live other than a worldly life; he inclined to avarice, was ambitious, and gave way to a bad temper without scruple. He was born about 1304 in Siena, and as a successful merchant married Biagia Cerretani, by whom he had two children. One day, after being taken up the whole morning with business he came home, much fatigued, and not finding dinner ready, flew into a rage. His wife (perhaps from a human point of view a little tactlessly) put a book of saints' lives into his hands; but he threw it on the ground. The next moment, being ashamed of his temper, he took it up again, and sitting down to read, fell on the life of St Mary of

Egypt. He read it with so much interest that he forgot his dinner, and his wife in her turn was kept waiting, but she had the sense not to draw attention to the fact. The reading did its work and made a way for the grace of God, and he found his heart pierced with remorse for his past sins and unthinking conduct. Being sensible that the first sacrifice which God requires of a sinner is that of a contrite and humble heart, he spent much time in prayer and penitential exercises. He sold his rich clothes and furniture, giving the money to the poor; he slept on a bench, and his house seemed converted into a hospital, so great was the number of the poor and sick that he caused to be brought thither and attended. In defiance of the iron laws of economics and the general custom of traders, he even bought goods for more than was asked and sold them for less than market price. Naturally, every one was astonished at so great a change. One day seeing a leper lying at the door of the church, the saint carried him to his own home, attending him till he had overcome the abhorrence which naturally besets man at the sight of so loathsome a disease, and continued his care of this patient till he was able to be removed. But it was said by some that the leper disappeared miraculously, leaving only a heavenly fragrance.

But John's good wife was by no means pleased at the excess of his conversion, and would often remonstrate with him to be more prudent. And when he answered, " You prayed to God that I might become charitable and good, and now you are annoyed because I make a little amends for my avarice and other sins ", she would reply, " I prayed for rain, but this is a flood ". After some years, their son having died and their daughter become a nun, Biagia agreed to let him go his ways without hindrance. He thereupon divided his fortune between a convent, a hospital and a confraternity of women, the gifts being first charged with the proper maintenance of his wife, and having thus reduced himself to poverty he gave himself up to serve the poor in the hospitals, and to the exercises of devotion and penance.

Bd John was joined in this renunciation by Francis Vincenti, who had been his partner in good works, and several others became his faithful imitators and companions. There seems to have been a strong element of " fools for Christ's sake " in their earlier practices. They exhorted to repentance and fervour in the divine service; and the charity and disinterestedness with which they ministered corporal relief and comfort gave great force to their instructions. But when members of respectable families threw in their lot with them, the Sienese authorities became alarmed and John was banished. He therefore left the city with some followers and visited Arezzo, Città di Castello, Viterbo and other places: in the last-named they were given the nickname *Gesuati*, " Jesuats ", because of their devotion to the Holy Name and frequent ejaculation of " Praise be to Jesus Christ ". They converted many to a Christian life (including an episcopal notary, who joined the band), brought about the restitution of goods and reputations, and composed long-standing quarrels.

Bd John had been recommended to obtain ecclesiastical sanction for his activities, but on being assured by the bishop of Città di Castello that they were doing nothing irregular, the matter was let drop: " they were poor, simple, and right-minded men, with no material cares, and so they might well leave all in God's hands ". In 1367, however, Pope Urban V came to Viterbo on his way back from Avignon, and John and his followers, crowned with garlands and carrying olive branches, but dressed in rags, went to meet him, soliciting an audience. This was granted

and the pope was greatly impressed, but considered it advisable to order Cardinal William Sudre and others to examine John and the life of the brothers, as they were now accused by some of holding the errors of the *Fraticelli.* Of this they were acquitted, and Pope Urban approved the Jesuats as a new congregation under the formal title of Apostolic Clerics of St Jerome, because of their particular veneration for that saint. In spite of this name they were to be an institute of lay-brothers, whose life was to be one of great physical austerity and devoted to the care of the sick and burial of the dead, and they were to be dispersed among the towns and villages. Only a few days later, when the brothers were gathered together by the Lake of Bolsena, their founder was taken ill; he was taken to Acquapendente, where he received the last sacraments, and then they tried to remove him to Siena, but he died on the way. In the presence of his wife and his spiritual children he was buried at the convent of SS. Abundio and Abundanzio ("Santa Bonda"), wherein his daughter had died and which by his influence had been brought back to the observance of common life. His friend and companion, Francis Vincenti, died a fortnight later.

John Colombini's name was inserted in the Roman Martyrology by Pope Gregory XIII. His congregation flourished for a time, and then began to languish; in 1606 an attempt was made to revive it by allowing members to be in priest's orders, but sixty-two years later it was entirely suppressed by Pope Clement IX, it being no longer useful to the Church because of the fewness of its members. Some of Bd John's letters are still extant, and in his life of the saint, written in 1449, Feo Belcari, a Florentine citizen, has reported some of his exhortations. They are full of evangelical fervour and show strongly the influence of the earlier Franciscans.

A short life by Bd John Tossignano (see above, July 24), has been printed by Mansi among the *Miscellanea* of Baluzius (vol. iv, pp. 566–571). In the *Acta Sanctorum,* July, vol. vii, is a seventeenth-century biography compiled by Fr J. B. Rossi, together with much other illustrative matter. The Florentine poet Feo Belcari in 1449 also wrote a life of Bd John in Italian prose of great literary merit—see R. Chiarini, who in 1904 brought out a new edition—which is not without some historical value. It is possible even that Belcari had previously translated Tossignano's *Compendio,* though L. Albertazzi thinks otherwise. P. Misciatelli has published 114 letters written by John Colombini, many of them previously unknown; they appeared as vol. viii in the series of *Libri della Fede* issued at Florence under the direction of G. Papini. There are some modern popular lives, notably that by the Countess de Rambuteau in French (1893). Father Delehaye in his *Légendes Hagiographiques* has called attention to the curious coincidence that July 31 is the heavenly birthday both of St Ignatius Loyola and Bd John Colombini, the one the founder of the *Jesuitae,* the other of the *Jesuati.* Both were converted from a worldly career by reading the lives of the saints, both established a religious order, and while the earlier order was suppressed by Clement IX that of St Ignatius was suppressed by Clement XIV, though it was subsequently restored by Pius VII.

BD JUSTIN DE JACOBIS, TITULAR BISHOP OF NILOPOLIS (A.D. 1860)

ETHIOPIA (the proper name of the country commonly called Abyssinia) has a population of which about half is Christian and the rest Mohammedan, Jewish and heathen. The Ethiopians were first evangelized in the fourth century, from Syria and Egypt, and ever since then their church has had a certain dependence on the Coptic patriarch of Alexandria. When, therefore, most of the Egyptians and Syrians followed the monophysite schism after 451 the Ethiopians also were

involved. For centuries, and even still in a measure, they were the most isolated and neglected of all Christian bodies.

During the sixteenth century, however, Portuguese military-trading expeditions were active in the Red Sea, and eventually, early in the seventeenth century, the Ethiopian *negus* (king), Susneyos, entered into communion with the Catholic Church. But this promising movement was completely spoiled by the irreligious methods used by Susneyos to impose the reunion on his people; these methods were, unhappily, not repudiated by the Portuguese clergy of the Society of Jesus in the country, who indeed made matters worse by their clumsiness and unnecessary intransigence. The upshot was that a violent counter-persecution began in 1632, and for two hundred years no Catholic priest was allowed to enter Ethiopia. Some did, from time to time, and paid for their courage with their lives; among them were the two Capuchins, BB. Agathangelo and Cassian (August 7).

In the nineteenth century things got a bit easier, and in 1839 the Irish-French travellers, Arnauld and Antony d'Abbadie d'Arrast, used their influence to get a Catholic mission established at Adua. It was entrusted to the Congregation of the Mission, founded by St Vincent de Paul and hence often called Vincentians in English, but more commonly known as Lazarists from their college of St Lazarus in Paris. The first prefect and vicar apostolic of this mission was Justin de Jacobis, who was born in the year 1800 at San Fele in the Basilicata, the seventh of the fourteen children of his parents, and while still a child was taken to live in Naples. His mother was a religious woman, and no doubt it was partly due to her example and care that young Justin offered himself to the Congregation of the Mission at the age of eighteen. A fellow student at the seminary, who himself was to become archbishop of Smyrna, has left a testimony to the virtue of Justin's life at this time and the high regard in which he was held by all who came in contact with him: he was "beloved of God and man". After his ordination he was in constant demand as a mission preacher and confessor, and he concerned himself particularly with the poor people of the countryside. He was chosen to help in the establishment of a new house of his congregation at Monopoli, and a few years later was made superior at Lecce, after he had been subjected to very unkind treatment by a new superior at the first-named house. There is good evidence that already at this period Father de Jacobis was distinguished by happenings outside the ordinary course of nature. During the short time he was stationed in Naples there was an outbreak of cholera, when he devoted himself with tireless energy and courage to the care of the sufferers. "Everybody loved him", says a contemporary, and when he was appointed to take charge of the new Ethiopian mission a Neapolitan newspaper wrote, "Mr de Jacobis is one of those evangelical workers who knows how to bring the works of nature under the dominion of religion and to attract to Jesus Christ the wise man and the scholar no less than the ignorant and simple".

Father de Jacobis arrived in Ethiopia in September 1839. There were two other priests with him, and these he stationed at the Amharic capital, Gondar, settling himself at Adua, capital of the Tigrai. The ruler of this province, Ubia, was quite well disposed towards him, but among the clergy and people at large the events of the sixteenth century were not forgotten and the name Catholic was bitterly detested. For two years Father de Jacobis set himself to learn about the country, its people and its languages, and to break down prejudice by kindness and quiet humility. Early in 1840 he ventured on his first conference with some

dissident clergy, whom he addressed with beautiful simplicity, emphasizing that he came among them as a friend and a servant, because he loved them and wanted to help them. Then and thereafter he did not fail to make a deep impression: but the obstacles in his way were huge—not least, human respect and a widespread corruption of life—and those who asked to be reconciled with the Catholic Church were very few indeed.

At this time the notables of Ethiopia were arranging to send a deputation to Egypt to ask the Coptic patriarch of Alexandria to appoint, according to custom, one of his monks as primate (*abuna*) of the Ethiopian Church: the sole episcopal see had been vacant for twelve years. And it occurred to them to ask Father de Jacobis to accompany this deputation, so that the presence of a respected European might make a suitable impression in Egypt. This proposal produced some qualms of conscience in Father de Jacobis—could a Catholic priest associate himself quasi-officially with such a mission? But he agreed to do as he was asked on condition that Ubia furnished him with a letter to the patriarch urging reunion with the Catholic Church and that the deputation should go on to Rome as an official mission from Ethiopia to the Holy See. This was agreed to, and early in 1841 the party set out, the other principal members being a lay minister of state, a priest and a monk of the Ethiopian Church, and a secretary. The monk was Abba Gabra Mika'el. It would have been a hardy speculator who could have surmised that this dissident monk was to die a martyr for unity and be raised to the altars of the Church thirteen years before another of the deputation, Father Justin himself.

At first his companions were inclined to ignore Father Justin as a "Frank" and a heretic; but his courtesy and consideration won them over, and the testimony of the chief secretary shows that they had not been in Cairo long before they were comparing him favourably with the Coptic patriarch. This prelate flatly and rudely refused to have anything to do with the Holy See, and threatened the deputies with excommunication if they did not dissociate themselves from Father de Jacobis; he then presided over an election at which flagrant intrigue conferred the Ethiopian see on a young and ignorant monk who was below the canonical age. At his consecration he took the name of Salama—we shall meet him again. Meanwhile it looked as if the visit to Rome would fall through. But some of them, including Gabra Mika'el, defied the patriarch and accompanied Father de Jacobis thither. They were warmly received by Pope Gregory XVI, assisted at Mass in St Peter's on the Assumption, and came away exceedingly impressed. Only one of them had yet repudiated schism, on the way back at Jerusalem, but Father de Jacobis was sowing good seed. And so the deputation returned home. As Bd Justin said, "That visit to Rome altered the ideas of my poor Ethiopians: it was the best possible course of theology for them".

For a time at this period the outlook for the mission in Ethiopia was not unfavourable, in spite of grave difficulties presented by misunderstanding, ignorance and slander. A nucleus of indigenous Catholics was formed, and it included such influential and respected men as the monks Gabra Mika'el and Takla Haimanot. Even from the Galla country, where a European priest had never been seen, Antony d'Abbadie sent an encouraging report to Montalembert in Paris. And so already Father de Jacobis experienced the need for a college to educate and train a future generation of clergy; in a letter to the superior general of the Congregation of the Mission he described how for a year he had been looking for a site towards

Massawa (which is on an island in the Red Sea) that would be suitable both for a religious centre and as a place of refuge for the faithful in the event of persecution. Eventually he obtained a suitable property on land belonging to the monastery of Gunda-Gunda: several of the monks of this house had become Catholics and its abbot was well disposed towards Abba Jacob, as Father de Jacobis was called. Here, at Guala, near Adigrat, the college was begun in 1845. Bd Justin had as his staff his colleague Father Biancheri, three Ethiopian priests and two monks, and an Italian laybrother; and an Ethiopian layman in charge of the boys' school. The seminary had soon made sufficient progress for Bd Justin to represent to Rome the need for a bishop, and before the end of 1846 a vicariate apostolic "of the Galla" had been set up. It was entrusted to the Capuchin friars minor, and the first bishop was Mgr (afterwards Cardinal) William Massaia.

The popularity of "the Frank Jacob" and his activities at Guala had not escaped the notice of the head of the national church, Abuna Salama,* and he published an excommunication of all who should "give him food and drink when travelling, or accept money from him". This had no particular effect; but the arrival of a Catholic bishop excited Salama to more effective action. Making use of the political situation and the parties to which his own unpopularity had given rise, he brought about a state of open persecution. The college and groups of faithful were dispersed, Catholicity was proscribed, Mgr Massaia had to withdraw to Aden, and Bd Justin was a hunted man: Salama's patron, Subagadis, wrote to his chiefs, "Kill Abba Jacob and all his people. To kill only one who follows his religion is to earn seven heavenly crowns hereafter. . . ." In such conditions Father de Jacobis, whose prefecture had been made a vicariate, received episcopal consecration, secretly at Massawa, at the hands of Mgr Massaia in 1848. Though remaining a priest of the Latin rite he was given faculties to celebrate Mass and administer the sacraments, especially holy orders, according to the Ethiopic rite whenever that should be desirable. The first priest he ordained was Bd Gabra Mika'el, who was sixty years old at the time.

Not all those who had been reconciled with the Catholic Church were constant under persecution, others were constant to death: and in spite of all, Bd Justin's work developed, a little here and a little there. By 1853 there were a score of Ethiopian priests and 5,000 other faithful, and for a time Bd Gabra Mika'el was able to reopen the college, at Alitiena. Among those who befriended Mgr de Jacobis at this time was a young Scot named John Bell, who was in the service of the viceroy of Beghemeder, Ras Ali. It is said to have been Bell's intention to become a Catholic, but in the disturbed state of the country he was killed in a skirmish, in 1860, before putting his determination into effect. These disturbances were brought about when the commander of Ras Ali's troops, Kedaref Kassa, began the conquests which were to bring him to the throne of Ethiopia as Negus Neghesti (King of Kings) Theodore II. Kassa bought the support of Abuna Salama by promising to banish all Catholic clergy, and again persecution flared up.

Bd Justin was arrested in Gondar and jailed for several months with common criminals. He was then dispatched under escort to the frontier post of Senaar, where it was intended that he should either "disappear" or fall a victim to Mohammedan fanaticism. Instead, his guards set him at liberty; and after

* It is common form in some hagiography to represent the persecutors of the saints to have been as wicked in all respects as their victims were virtuous. Of course they weren't always. But this Salama was a very bad lot.

undergoing great suffering and in continual danger he arrived safely at Halai, towards the coast in southern Eritrea, from whence he wrote to his superiors referring to his " almost miraculous deliverance ". On the very day, August 28, 1855, Bd Justin wrote this letter, Bd Gabra Mika'el died in chains (see September 1).

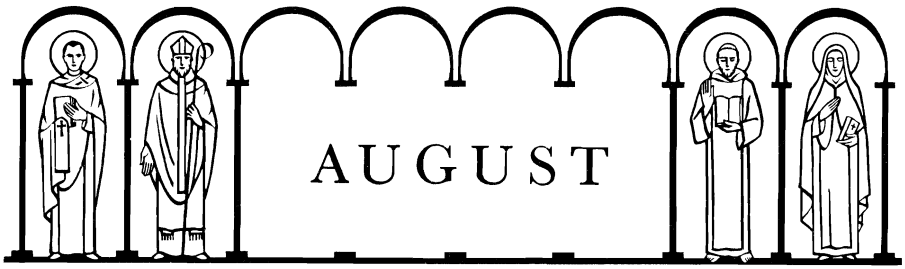
Mgr de Jacobis tried to get back to his harried little flock in the Tigrai province, but in vain ; for the few remaining years of his life he had to confine his ministry to the Red Sea coast. Towards the end of 1859 the French government sent an envoy extraordinary, Count de Russel, on a political mission to Negusie, ruler of the Tigrai. This action provoked considerable excitement in Ethiopia ; Russel's position was very awkward, and Mgr de Jacobis gave the mission shelter in his house at Halai. The action was prompted by charity and not by political considerations ; but Bd Justin was seized when about to celebrate the Holy Mysteries, and kept shut up for over three weeks in a stable or beast house. Russel ransomed him in March 1860 ; but the imprisonment, forced marches and change of climate from the mountains at Halai to low-lying Emkullo had been too much for a body already worn out by twenty years of grinding toil in Ethiopia.

On July 19 he was seized by a fever. He knew it meant the end, but insisted on setting out on the difficult journey of return to Halai on July 29, accompanied by Father Delmonte, several monks, and a dozen young students. On the 31st they reached the valley of Alghedien, but Bd Justin could no longer keep in the saddle. Lying on the ground, surrounded by his weeping disciples, he was anointed ; then, sitting up, with his head leaning against a rock, he spoke to them for the last time : " Pray hard, little ones, for I'm going to die. I won't forget you . . . I am dying." He drew his cloak over his face, and so died.

St Vincent de Paul once said to the priests of his congregation, " Suppose a missionary were to be found worn out with toil and weakness, having nothing of his own, sitting under a hedge. And that he were asked, ' Poor priest, what has brought you to this state ? ' And that he were able to reply, ' Love '. What a happiness that would be ! " Justin de Jacobis was certainly that priest, even to the detail of sitting on the ground ; and Father Delmonte's letter to his superiors from Emkullo, dated August 3, began, " I have to announce the death of a saint ". Yet his devoted and self-sacrificing life can be paralleled over and over again in the lives of missionaries whom no one has ever suggested canonizing : the difference between him and them is not in their external lives and experiences, but in the man himself, what he *was*. Reading a long memorandum written by Mgr Massaia, it is Bd Justin's humility that keeps on cropping up and that seems to have been *the* characteristic of his heroic virtue : not simply a gentlemanly modesty or a creaking adherence to copybook maxims, but an ingrained virtue that enabled him to be as it were " one of themselves " among the people to whom he was sent—and they were not a people with any surface attractiveness about them. Over and over again priests and monks and notables, who had been told that he was an emissary of the arrogant " Franks " and the even more arrogant Pope of Rome, found that he talked and behaved as if he looked on himself as their servant—which of course is exactly what he did. Mgr Massaia wrote, " He was chosen by God to be a teacher, not only in words but even more by example ; and to be a model of the perfection that is possible to mortal man, amid a people terribly corrupted by falsehood, pride, lasciviousness and every kind of wickedness. And God raised this great figure of human perfection on a base of humility, to be a lesson to Ethiopia, and to the apostles who should carry on the work he began, for ever after."

Bd Justin was buried in the church at Hebo, which had to be enlarged to accommodate the tomb ; it has ever since been regarded as the shrine of a saint by the people, both Catholic and dissident, of the neighbourhood, who have never forgotten Abuna Jacob. And on May 14, 1939, the Church put her seal on their tradition by declaring Justin de Jacobis blessed.

In 1866 there was published in Paris an anonymous [A. Devin] life of Justin de Jacobis, *L'Abyssinie et son apôtre ;* it is somewhat disconnected and has awkward gaps, but it is a most valuable work since it consists almost entirely of verbatim passages from the letters of Antony d'Abbadie d'Arrast, Mgr Massaia and other contemporaries and from the letters and journals of Bd Justin himself. See also Massaia's *Trenta anni in Abissinia ;* Coulbeaux, *Vers la Lumière,* a biography of Bd Gabra Mika'el (1926) ; Arata, *Vita del B. Giustino de Jacobis* (1939) ; and the biographies in French by M. Demimuid (1906) and J. Baeteman (1939). For the background, Archbishop Mathew's *Ethiopia* (1947) is excellent ; see also Attwater, *Christian Churches of the East,* vol. i, cap. v (1947). The John T. Bell mentioned above married an Ethiopian princess ; their daughter married a Swiss missionary, and *their* daughter, Princess Asfa Yilma, wrote an account of the *negus* Haile Salassie in English, published in 1936. See also C. Korolevsky in *Roma e l'Oriente,* July 1919, pp. 23–36, January 1920, pp. 35–52 ; and for Salama, J. B. Coulbeaux in *Revue anglo-romaine,* vol. i (1896), pp. 625–636, 673–696.



AUGUST

1 : ST PETER *AD VINCULA*

IT has been related in the life of St James the Greater that Herod Agrippa, having put to death that apostle in order to please his people, by an action still more agreeable to them caused St Peter to be cast into prison. It was his intention to put him to death after the Passover. The whole church at Jerusalem sent up its prayers to God without ceasing for the deliverance of the chief pastor of His flock. The king took all precautions possible to prevent the escape of his prisoner, as he and the other apostles had once before been delivered out of prison by an angel. St Peter, in complete tranquillity of mind and entire resignation of himself, lay fast asleep on the very night before the day on which he was to be brought before the people, when it pleased God to deliver him out of the hands of his enemies. He was fastened by two chains, and slept between two soldiers. In the middle of the night a bright light shone in the prison and an angel appeared and, striking him on the side, awaked him out of his sleep, and bade him instantly arise, gird his coat about him, put on his sandals, and follow him. The chains dropped off from his hands, and Peter rose up and went after the angel, thinking that he was in a vision. He passed after him through the first and second ward, and through the iron gate which led into the city, which opened to them of its own accord. The angel conducted him through one street ; then suddenly disappeared. Till then the apostle doubted whether the whole thing was not a dream, but now he knew in very deed that the Lord had sent His angel and delivered him from Herod and from the expectation of the Jews. He went directly to the house of Mary the mother of John Mark, where several disciples were together, praying for his deliverance. As he stood knocking, a young woman came to the door, and, perceiving it was his voice, ran in and told the others that Peter was outside ; and when she persisted, they thought it must be his angel sent by God, until, being let in, he told them the whole manner of his escape. And having enjoined them to tell what had happened to St James and the rest of the brethren, he withdrew to a place of more security. The next day, when he was not to be found, Agrippa commanded the keepers to be put to death, supposing them to be, either by connivance or carelessness, accessory to St Peter's escape.

It would be gathered from the proper of the Mass and Office of today's feast that it commemorates the event of St Peter's life that has just been narrated. It is, however, in origin the commemoration of the dedication in Rome of a church on the Esquiline Hill in honour of SS. Peter and Paul. The notice of it in the " Martyrology of Jerome " runs : " At Rome the dedication of the first church which was built and consecrated by blessed Peter." This is, of course, a misconception. The *titulus Apostolorum*, the earliest name by which the parish was

known, possibly came into existence at the end of the fourth century, and it had reference to the two apostles Peter and Paul, as inscriptions prove. The church having been rebuilt, it was consecrated between 432 and 440 by Pope St Sixtus III, and was then known as the *titulus Eudoxiae*, in honour of the Byzantine princess who was the principal benefactress. It is not till nearly a century later that we first find it referred to as St Peter *ad Vincula*, " St Peter's where the Fetters are ", with reference to the chains wherewith the apostle had been bound when a prisoner in Rome. Later these came to be regarded as the chains which had fallen from his hands in Jerusalem, and the legend grew up that the Empress Eudoxia had sent one of these chains from Jerusalem to Rome, where it had miraculously united with its fellow already there. This story still figures in the second nocturn of Matins on August 1, in lessons which Pope Benedict XIV intended to have removed from the office.

August 1 was formerly called in England Lammas-day, *i.e.* Loaf-Mass, from Old English *hláfmæsse*, it being a sort of early harvest-thanksgiving, at which a Mass of thanksgiving for the first-fruits of the earth, or of the corn, was celebrated and loaves made from the new flour blessed. The blessing of new grapes was common both among the Greeks and Latins, in some places on the 1st, in others on the 6th day of August, and is mentioned in ancient liturgical books.

In a Motu Proprio of John XXIII dated July 25, 1960, this feast was dropped from the Roman Calendar.

See H. Grisar, *History of Rome and the Popes*, vol. i, p. 190 ; also H. Grisar in the *Civiltà Cattolica*, vol. iii of 1898, pp. 204–221 ; DAC., vol. iii, cc. 3–19 ; J. P. Kirsch, *Die römischen Titelkirchen*, pp. 45–52 ; and CMH., pp. 409 *seq.*

THE HOLY MACHABEES, MARTYRS (168 B.C. ?)

MACHABEE was the surname of Judas, the third son of that Mathathias who was the first leader of the Jews in their revolt against King Antiochus IV Epiphanes ; the name was afterwards extended to the whole family and descendants of Mathathias, and was applied to those who followed them in their rising against the king of Syria, among them the martyrs who are celebrated on the first day of August. These Machabean martyrs are the only saints of the Old Law who are commemorated liturgically throughout the Universal Church, and the only ones to figure in the general calendar of the Western church ; feasts of Old Testament saints are common in the East, but, apart from the Machabees, are unknown in the West, except for a few proper to religious orders or places, *e.g.* SS. Elias and Eliseus among the Carmelites, and others in the Latin diocese of Jerusalem.

The cause of the rebellion of the Jews was the efforts of Antiochus to impose Greek paganism upon them ; but the occasion of the first actual outbreak was a persecution of the Jews undertaken by Antiochus in rage and mortification when his second campaign against Egypt was stopped by the Roman senate in 168 B.C. He sent a general, Apollonius, with twenty-two thousand men to Jerusalem, whose orders were to hellenize the city by killing the Jews who would not apostatize and importing foreigners in their place. Among the martyrs who preferred torments and death to violation of the divine law one of the most eminent was St Eleazar. He was one of the chief among the Scribes or doctors of the law, an aged man of a comely aspect. The persecutors thought that they could gain the rest if they succeeded in perverting this holy man, and they therefore tried by bribery, threats, and violence to make him commit an act of apostasy, but he remained firm. Certain bystanders, moved with pity for the old man, desired

that flesh might be brought which it was lawful for him to eat, that the people might believe that he had eaten swine's flesh, and the king be satisfied by such a pretended obedience. He rejected the subterfuge, saying that by such dissimulation the young would be tempted to transgress the law, thinking that Eleazar, at the age of fourscore and ten years, had gone over to the rites of the heathen, and that if he should be guilty of such a crime he could not escape the hand of the Almighty, either alive or dead. He was forthwith carried to execution, and as he was dying under the stripes he exclaimed, " O Lord, whose holy light pierces the most secret recesses of our hearts, thou seest the pains I endure ; but my soul feels joy in suffering these things for the sake of thy law, because I fear thee ".

The confession of St Eleazar was followed by the martyrdom of seven brothers, who suffered tortures one after another with invincible courage, whilst their heroic mother stood by, encouraging and strengthening them. The youngest brother was put to death with yet more cruelty than the others, and last of all their mother, having given the lives of all her children, yielded up her own rather than desert the law of the Most High. Neither the names of these martyrs nor the place of their suffering are known.

See the second Book of Machabees, vi 18–31 and vii ; CMH., pp. 408–409 ; DAC. vol. xi, cc. 12–13. Presumably because they typified and in some sense were taken to represent the vast army of Christian martyrs who amid similar torments were to follow their example, the Machabees seem to have been honoured in every part of the Church at a very early date. We find them mentioned and connected with Antioch in the Syriac " breviarium " of the first years of the fifth century. They are also in the *Fasti* of Polemius Sylvius, in the Carthaginian calendar and in the *Hieronymianum*. It is curious that in the church of St Peter *ad Vincula*, just mentioned, there should be preserved a great stone sarcophagus divided into seven compartments and bearing an inscription which says that the bones and ashes of the seven brothers with their parents had been buried therein. It should be noted also that St Leo the Great preaching on August 1, probably in that church, mentions the double celebration of the dedication of the building and the passion of the seven brothers. One difficulty which defies solution is that raised by St Jerome. He had seen the relics of the Machabees at Modin, and he asks how they could be exposed for veneration at Antioch. *Cf.* Delehaye, *Les origines du culte des martyrs*, pp. 201–202.

SS. FAITH, HOPE AND CHARITY, AND THEIR MOTHER WISDOM, MARTYRS (NO DATE ?)

THE Roman widow St Wisdom and her three daughters are said to have suffered for the faith under the Emperor Hadrian. According to a spurious legend St Faith, aged twelve, was scourged, thrown into boiling pitch, taken out alive, and beheaded ; St Hope, aged ten, and St Charity, aged nine, being unhurt in a furnace, were also beheaded ; and their mother suffered while praying over the bodies of her children. That the whole story is a myth is very likely, the legend spreading to the East from Rome, where there is reference to two groups : a family martyred under Hadrian and buried on the Aurelian Way, where their tomb under the church of St Pancras was afterwards resorted to : their names were Greek, Sophia, Pistis, Elpis and Agape ; and another group of martyrs of an unknown date, Sapientia, Fides, Spes and Caritas, buried in the cemetery of St Callistus on the Appian Way. The Roman Martryology names Faith, Hope and Charity on August 1, and their mother (of whose martyrdom it says nothing) on September 30. The great church of St Sophia at Constantinople has nothing to do with this saint or with any other

of her name; it is dedicated in honour of the Holy Wisdom (ἡ ἁγία σοφία), that is, to Christ as the Word of God.

Father Delehaye, commenting upon these supposed martyrs, remarks: "Every one will agree that it would need very strong evidence to lend verisimilitude to even a single group of this kind, but no such evidence is here forthcoming" (*Les origines du culte des martyrs*, pp. 286–287); J. P. Kirsch also, in the *Lexikon für Theologie und Kirche*, vol. iii, cc. 1035–1036, seems to concur in this verdict. The cult cannot be called ancient. No earlier evidence has been adduced than the *Index oleorum*, which dates only from the end of the sixth century.

ST ALED, EILUNED OR ALMEDHA, VIRGIN AND MARTYR (SIXTH CENTURY)

"NOT far from Brecon is the church called St Almedha's, after the holy maiden who, refusing an earthly husband, was wedded to the Eternal King, and there triumphed in a happy martyrdom. A solemn feast is held in her honour every year at the beginning of August, and it is attended by many people from distant parts; those who suffer from various diseases receive wished-for health through the merits of the blessed maiden. Certain things which happen at this anniversary seem remarkable to me. In the church or in the churchyard, during the dance which is led round the churchyard with a song, you may see men and girls suddenly fall to the ground as in a trance; then, as if frenzied, they jump up and represent to the people with their hands and feet whatever work they have unlawfully done on great feasts. You may see one man put his hand to the plow, and another as it were goad on the oxen, lightening their labour with the usual uncouth song; one imitates the trade of a cobbler, another that of a tanner. You may see a girl with a distaff, drawing out the thread and winding it again on the spindle; another as she walks arranges the threads for the web; another throws the shuttle and seems to weave. Then, on coming into the church and being led to the altar with their offerings, you will be astonished to see them suddenly come to their senses again. Thus, by the divine mercy which rejoices not at the death of sinners but at their conversion, many, convicted by their own actions, are corrected and amended on these feast days."

This interesting passage comes from the *Itinerary through Wales* of Giraldus Cambrensis, who was archdeacon of Brecon from 1175 for over twenty years and lived at Llanddew only a couple of miles away; he was therefore well placed for verifying the details of the phenomena which he describes. The passage is well known, and has often raised questions about the identity and story of St Almedha, or Aled as she was more usually called locally—the name is found in a score of forms. Gerald himself states that she was one of the children of Brychan, that prolific father of saints, but the name figures in only some lists of these children; and it is odd that, while she appears in at least one Latin calendar, she is unknown to the Welsh ones.

The legend of St Aled as it was current in the seventeenth century has a suspicious resemblance to the story of St Winifred (November 3). While still young she dedicated herself completely to God, and when a young prince, supported by her family, urged her to marry him, she fled away in disguise to Llanddew. Here she was so badly treated that she withdrew to Llanfillo, and then again to Llechfaen, where she had to sleep in the street as nobody would give her a bed. So she took refuge in the wood on Slwch Tump, by Brecon itself, where the lord of the place

helped her to build a cell, and she settled down there, prophesying that " a chastisement would rest on the village of Llanddew for the injuries done to her ; that the village of Llanfillo should be plagued with thieves (as they are to this day above all others) ; and the village of Llechfaen with envy, as indeed they are almost continually in contention and law with one another " (Hugh Thomas, *c.* 1698).

It is not recorded that Aled also foretold her own misfortunes, but soon after her princely suitor sought her out in her retreat. Directly she saw him she ran away down the hill ; he followed, caught her up, and in baffled rage smote off her head with his sword. Where Aled's head fell, a spring of water miraculously welled up from the rock ; and thereafter the maiden was venerated as a saint and martyr.

The legend of St Aled is set out in a late seventeenth-century manuscript of Hugh Thomas, the Breconshire herald (Harleian MS. 4181) : see *Archaeologia Cambrensis* for 1883, pp. 46–47, 168, and for 1903, pp. 214–223. Gerald the Welshman's *Itinerary through Wales*, bk i, cap. 2 ; Jones's *History of Brecknock*, vol. i, pp. 43–44 (edition of 1909) ; Cressy's *Church History of Brittany* (*i.e.* Britain), published at Rouen in 1668. William of Worcester says that " St Elevetha " was buried at Usk, but other writers agree that it was in her cell, which became the first St Aled's chapel on Slwch hill. This in turn became a small church of some importance in the middle ages ; by 1698 it was roofless and disused, and today its site can with difficulty be identified.

ST ETHELWOLD, Bishop of Winchester (A.D. 984)

This saint was a native of Winchester. Being moved in his youth to devote himself to the divine service, he submitted himself to St Alphege the Bald, bishop of his native city, who gave him the priesthood, at the same time as St Dunstan, who was about his equal in age. When Dunstan became abbot of Glastonbury in 944 and introduced strict Benedictine observance there, Ethelwold took the habit and was made one of the deans of the house. He was a practitioner of the useful arts, especially bell-founding, and at the same time his zeal for knowledge made him study also the sacred sciences. About 954 Ethelwold was appointed abbot of Abingdon in Berkshire, which with the help of monks from Glastonbury he rendered a model of regular discipline and a nursery of good monks. He procured from Corbie a master of church music, and sent Osgar to Fleury, a monastery which at that time surpassed all others in the reputation of strict observance, to learn its discipline for the benefit of Abingdon. The Danes had made such havoc of religious houses that practically no monks were then left in all England, and the education of youth and every other support of learning and virtue was almost banished by the ravages of the barbarians. These deplorable circumstances awakened the zeal especially of St Dunstan, St Ethelwold and St Oswald of York, and these three set themselves with great industry to restore monasticism and studies.

St Ethelwold was consecrated bishop of Winchester by St Dunstan in 963. The disorders and ignorance which reigned among many of the clergy of England had produced some very scandalous states of affairs, and Ethelwold found these evils obstinate and past recovery among the canons of the cathedral of Winchester. He therefore expelled them, with the approval of King Edgar, placing monks from Abingdon in their room, with whom he kept choir as their bishop and abbot. Three of the former canons took the monastic habit and continued to serve God in that church. The year following, St Ethelwold expelled the seculars out of the

Newminster monastery at Winchester, and placed there Benedictine monks under an abbot, and was the means of peopling Chertsey with monks also. He repaired the nunnery dedicated in honour of our Lady in his cathedral city, and bought of the king the lands and ruins of the great nunnery of St Etheldreda in the isle of Ely, which had been burnt by the Danes a hundred years before, and he established on the same spot an abbey of monks. He likewise purchased the ruins of Thorney in Cambridgeshire, which he restored in like manner about the year 972. He directed and assisted Aldulf to buy the ruins of Peterborough Abbey, and rebuilt and peopled it as well; this monastery, after having flourished two hundred years, was destroyed by the Danes in 870. Aldulf, chancellor to King Edgar, having buried his only son, gave his whole estate to this house, took the monastic habit in it, and was chosen the first abbot.

Ethelwold's reforming activities, in particular the displacing of slack canons by strict monks, met with a deal of opposition, but to malcontents he was " terrible as a lion ", while the good-willed and persevering found in him a benevolent shepherd, " more gentle than a dove ". He who was fittingly called " the father of monks " and who laboured so strenuously for the divine honour and the sanctification of others, was always solicitous first to adorn his own soul with all virtues, and to make himself a sacrifice agreeable to God; for it is only the humility and charity of the heart that give a value to exterior actions: without these, to give our goods to the poor and our bodies to the flames would not avail us. The fervour of devotion and compunction must be always nourished and increased, or it grows lukewarm; in this great bishop interior devotion and exterior actions of virtue supported and gave strength to each other. He rested from his labours on August 1, 984, and was buried in the cathedral of Winchester. Authentic proofs of miracles wrought through his intercession having been made, his body was taken up and solemnly deposited under the altar by St Alphege, his immediate successor, afterwards archbishop of Canterbury and martyr. Several written works are credited to St Ethelwold, of which one was a translation into English of the Rule of St Benedict.

There is a fair amount of historical material for the life of St Ethelwold. The biography by Aelfric has been printed by Stevenson in the *Chronicon de Abingdon* (Rolls Series); another, attributed to Wolstan, has been more often printed, but Dean Armitage Robinson was inclined to question the authorship and early date. There are also references in the *Historia Eliensis*, William of Malmesbury, etc. Ethelwold is now generally recognized as the author of the *Regularis Concordia* which was formerly assigned to St Dunstan. See H. W. Keim, " Ethelwold und die Mönchsreform in England " in *Anglia*, vol. xxxix (1917), pp. 405–443; Armitage Robinson, *The Times of St Dunstan* (1923); D. Knowles, *The Monastic Order in England* (1949), pp. 38–59 and *passim*; and T. Symons, *Regularis Concordia* (1954).

BB. THOMAS WELBOURN AND WILLIAM BROWN, MARTYRS (A.D. 1605)

THE little that is known of these martyrs is narrated by Challoner thus: " Thomas Welbourn was a schoolmaster, a native of Kitenbushel [Hutton Bushel], in Yorkshire, and John Fulthering was a layman of the same county, who being zealous Catholics, and industrious in exhorting some of their neighbours to embrace the Catholic faith, were upon that account arraigned and condemned to suffer as in cases of high treason; as was also William Brown, a native of Northamptonshire,

convicted of the same offence. They were all executed according to sentence [by hanging, drawing and quartering]; Mr Welbourn and Mr Fulthering at York, the 1st of August, 1605; Mr Brown at Ripon, the 5th of September, the same year."

The Venerable John Fulthering's cause is among those postponed in 1929.

Challoner's *Memoirs of Missionary Priests* (at p. 280 in the edition of 1924).

2: ST ALPHONSUS DE' LIGUORI, Bishop of Sant' Agata dei Goti, Doctor of the Church, Founder of the Congregation of the Most Holy Redeemer (A.D. 1787)

ST ALPHONSUS was born near Naples in 1696; his parents were Don Joseph de' Liguori, captain of the royal galleys, and Donna Anna Cavalieri, both people of virtuous and distinguished life. The boy was baptized Alphonsus Mary Antony John Francis Cosmas Damian Michael Caspar, but preferred to call himself simply Alfonso Maria; the use of the Latin form of his name has become usual in English. Don Joseph was determined that his first-born should have every advantage that formal education could give him, and he was early put under tutors. At thirteen he began the study of jurisprudence, and when sixteen he was allowed, by dispensation of four years, to present himself before the university of Naples for examination for the doctor's degree in both laws (civil and canon); it was granted him with acclamation. His reputation as a barrister is testified by the tradition (not certainly true) that in eight years of practice he never lost a case. In 1717 Don Joseph arranged a marriage for his son, but it came to nothing and Alphonsus continued to work diligently and quietly; for a year or two some slackness in religious care was observable, coupled with and perhaps due to an affection for "society life" and fashionable amusements, but he had the will to avoid serious sin. He was very fond of the music of the theatre, but music was not the only thing on the Neapolitan stage of the eighteenth century; however, Alphonsus was very short-sighted and when the curtain went up his spectacles came off, and so he was able to enjoy the good without receiving harm from the dangerous. A retreat with the Lazarists during the Lent of 1722 and reception of the sacrament of Confirmation in the following autumn steadied him and revived his fervour, and at the next Lent he made a private resolution not to marry and to continue in his profession only until it should appear that God wished him to abandon it. What he took to be a clear indication of the divine will was shown him only a few months later.

A certain Neapolitan nobleman was suing the grand-duke of Tuscany for possession of an estate valued at over £100,000. Alphonsus was briefed in the case, for which side we do not now know, but probably for his countryman, and made a great speech on his client's behalf which much impressed the court. When he sat down opposing counsel coolly remarked, "You have wasted your breath. You have disregarded the evidence on which the whole case depends." "What do you mean? Where? How?" asked Alphonsus. He was handed a document which he had read through several times, but with a passage marked that had entirely escaped his notice. The point at issue was whether the estate was held under Lombard law or under the Angevin capitularies: this clause made the point

clear, and decided against the client of Alphonsus. For a moment he was silent. Then he said, " I have made a mistake. The case is yours ", and left the court. Braving the fiery indignation of his father, Alphonsus refused either to go on with his profession or to entertain a second project for his marriage. While visiting the sick in the hospital for incurables he twice heard as it were an interior voice, saying, " Leave the world, and give yourself to me " ; he went to the church of our Lady of Ransom, laid his sword on her altar, and then offered himself to the priests of the Oratory. Don Joseph tried every way to dissuade his son, but was at last constrained to agree to his being a priest, provided that, instead of joining the Oratory, he should stay at home. On the advice of his director, Father Pagano, himself an Oratorian, Alphonsus accepted this condition.

He began his theological studies at home, and in 1726 was advanced to the priesthood. For the two following years he was engaged in missionary work throughout the kingdom of Naples, and at once made his mark. The early eighteenth century was a time of pompous oratory and florid verbosity in the pulpit—a fruit of the Renaissance out of control—and of rigorism in the confessional —a fruit of Jansenism ; Don Alphonsus repudiated both these characteristics. He preached simply and without affectation : " It is a pleasure to listen to your sermons ; you forget yourself and preach Jesus Christ ", somebody said to him, and he afterwards instructed his missioners : " Your style must be simple, but the sermon must be well constructed. If skill be lacking, it is unconnected and tasteless ; if it be bombastic, the simple cannot understand it. I have never preached a sermon which the poorest old woman in the congregation could not understand." He treated his penitents as souls to be saved rather than as criminals to be punished or frightened into better ways ; he is said never to have refused absolution to a penitent. This was not pleasing to everybody, and some looked with suspicion on Don Alphonsus. He organized the *lazzaroni* of Naples into groups which met for instruction in Christian doctrine and virtue ; one of the members was reproved by Don Alphonsus for his imprudent fasting, and another priest added, " It is God's will that we should eat in order to live. If you are given cutlets, eat them and be thankful. They will do you good." The remark was taken up and twisted into a matter of offence : the clubs were secret societies of Epicureans, of Quietists, of some other heresy, there was a new sect, " of Cutlets ". The solemn wiseacres of church and state took the matter up, arrests were made, and Don Alphonsus had to make explanations. The archbishop counselled him to be more careful, the " Cutlet clubs " continued undisturbed, and developed into the great Association of the Chapels which numbers thousands of working-men who meet daily for prayer and instruction in the confraternity chapels.

In 1729, being then thirty-three years old, Alphonsus left his father's house to become chaplain to a college for the training of missionaries to China. Here he met Thomas Falcoia and became friendly with him ; he was a priest twice his own age, whose life had been devoted to trying to establish a new religious institute in accordance with a vision he claimed to have had in Rome. All he had succeeded in doing was to establish a convent of nuns at Scala, near Amalfi, to whom he had given a version of the rule of the Visitandines. One of the nuns, however, Sister Mary Celeste, alleged that she had received a revelation of the rule which the nuns were to follow, and when Father Falcoia discovered that its provisions tallied with those intimated to him twenty years before he was naturally impressed. In 1730 he got St Alphonsus interested in the matter. About the same time an unexpected

turn was given to events by Falcoia's appointment to the see of Castellamare ; this left him free to associate himself with the convent of Scala again, and one of his first episcopal acts was to invite Alphonsus to give a retreat to the nuns, a step that had far-reaching consequences for everybody concerned.

St Alphonsus went to Scala, and in addition to giving the retreat he investigated, with a lawyer's precision, the matter of Sister Mary Celeste's revelation, and came to the conclusion that it was from God and not an hallucination. He therefore recommended, and the nuns agreed, that the convent should be re-organized in accordance with the vision, and the bishop of Scala gave his consent ; on the feast of the Transfiguration 1731 the nuns put on their new habit, of red and blue, and entered upon their strictly enclosed and penitential life. Thus began the Redemptoristines, who still flourish in several lands. The new rule had been expanded and made more explicit by St Alphonsus himself, and Mgr Falcoia proposed that he should now undertake the establishment of a new congregation of missionaries to work especially among the peasants of the country districts. St Alphonsus agreed, but had to face a storm of opposition. At last, after a long and painful leave-taking with his father, he left Naples in November 1732 and went to Scala. There the Congregation of the Most Holy Redeemer was born on the 9th of that month, and its first home was in a small house belonging to the convent of nuns. There were seven postulants under Alphonsus, with Mgr Falcoia as informal superior general, and dissensions began at once, centring chiefly in this very matter of who was in supreme authority ; a party opposed the bishop, and consequently Alphonsus, and a schism was formed in both houses. Sister Mary Celeste went off to found a convent at Foggia, and at the end of five months St Alphonsus was alone but for one lay-brother. But other subjects came, a larger house became necessary, and in the autumn of 1733 successful missions were given in the diocese of Amalfi. In the following January a second foundation was made at Villa degli Schiavi, and here Alphonsus went to reside, and conducted missions. The saint is so well known as a moral theologian, for his writings, and for his efforts in founding the Redemptorists, that his eminence as a missioner has been overshadowed ; but from 1726 till 1752 he was preaching up and down the kingdom of Naples, especially in villages and rural settlements, and with the greatest success. His confessional was crowded, hardened sinners returned to the healing sacraments in great numbers, enemies were reconciled, family feuds healed, and he established the practice, characteristic of the method of his followers, of returning some months after a mission was closed in order to confirm and consolidate the work.

But the troubles of the young Redemptorists were not over : indeed they had hardly begun. In the same year as the foundation at Villa degli Schiavi, Spain re-asserted its authority over Naples, the absolutist Charles III was in power, and he had as his prime minister the Marquis Bernard Tanucci, who was to be the life-long opponent of the new congregation. In 1737 a priest of bad character spread evil reports about the establishment at Villa, the community was attacked by armed men, and it was deemed wise to close the house ; in the following year troubles caused Scala too to be abandoned. On the other hand Cardinal Spinelli, Archbishop of Naples, put St Alphonsus at the head of a general mission throughout his diocese, and for two years the saint organized and conducted this, until the death of Mgr Falcoia recalled him to the work of the congregation. A general chapter was held, at which St Alphonsus was elected rector major (*i.e.* superior general), vows were taken, and rules and constitutions were drawn up. They

were now constituted as a religious institute and proceeded in the following years to make several new foundations, all under great difficulties of local and official opposition ; " regalism " was in the ascendant and the implacable anti-clericalism of Tanucci was a sword at all times threatening the existence of the congregation.

The first edition of the *Moral Theology* of St Alphonsus, in the form of annotations to the work of Busembaum, a Jesuit theologian, was published at Naples in 1748, and the second edition, which is properly the first of his own complete work, in 1753–55. It was approved by Pope Benedict XIV and had an immediate success, for with consummate wisdom it steered a middle course between the rigorism of Jansenism and an improper laxity ; seven more editions were called for in the author's lifetime. There is no need here to follow the controversy concerning " probabilism ", with which the name of St Alphonsus is associated. Probabilism is the system in moral theology which holds that, if of two opinions one insists that in certain circumstances a law binds, while the other holds that in these circumstances it does not, one is allowed to follow an opinion favouring liberty provided it be truly and solidly probable, even though the opinion favouring the law be more probable. St Alphonsus eventually favoured what he called Aequiprobabilism, which insists that the law must be obeyed unless the opinion favouring liberty is at least nearly equally probable with that favouring the law, though there would appear to be little practical difference between the two systems. The Church permits the application of either, but the reader may be reminded that Probabilism is primarily a principle for the moral theologian and is not put forward as an ideal of Christian life ; often the more perfect and therefore more desirable course of action is to follow the more probable opinion according to which the law is binding. Attempts have been made to impugn the morality of the teaching of St Alphonsus about lying : his was the ordinary teaching of the Church, namely, that all lies are intrinsically wrong and illicit. Among the consequences of the teachings of the Jansenists was that holy communion can be received worthily only very rarely and that devotion to our Lady is a useless superstition ; St Alphonsus vigorously attacked both these errors, the last-named particularly by the publication in 1750 of *The Glories of Mary.*

From the time of the death of Mgr Falcoia in 1743 St Alphonsus led a life of extraordinary industry : guiding and fostering his new congregation through troubles both external and internal, trying to get it authorized by the king, ministering to individual souls, conducting missions all over Naples and Sicily, even finding time to write hymns, compose music, and paint pictures. After 1752 his health was failing, his missionary vigour decreased, and he devoted much more time to writing. The general opinion of him was voiced by a prebendary of Naples, " If I were pope I would canonize him without process ". " He fulfilled in a most perfect way ", said Father Mazzini, " the divine precept of loving God above all things, with his whole heart and with all his strength, as all might have seen and as I saw better than anyone during the long years I spent with him. The love of God shone forth in all his acts and words, in his devout manner of speaking of Him, his recollection, his deep devotion before the Blessed Sacrament, and his continual exercise of the divine presence." He was strict, but tender and compassionate, and, often suffering acutely from scrupulosity himself, was particularly kind to others afflicted in the same way. Father Cajone testified during the process of beatification of St Alphonsus that " His special and characteristic virtue seemed to me to be purity of intention. In all things and at all times he acted for God

without any admixture of self. He said to us one day, ' By the grace of God I have never confessed having acted from passion. It may be that I have not noticed what was passing in me, but I have not remarked it so as to confess it.' " This is the more remarkable when it is considered that Alphonsus was a Neapolitan, and by nature passionate and precipitate, easily moved by anger, pride, or a sudden resolve.

When he was sixty-six years old St Alphonsus was made by Pope Clement XIII bishop of Sant' Agata dei Goti, between Benevento and Capua. When the messenger of the nuncio apostolic presented himself at Nocera, greeted him as " Most Illustrious Lord ", and handed over the letter announcing the appointment, Alphonsus read it through and handed it back, saying, " Please do not come back again with any more of your ' Most Illustrious ' ; it would be the death of me ". But the pope would take no refusal, and he was consecrated in the church of the Minerva at Rome. Sant' Agata was only a small diocese, but that was about all that could be said in its favour ; it numbered 30,000 souls with 17 religious houses and 400 secular priests, of whom some did no pastoral work at all, living on the proceeds of an easy benefice, and others were not only slack but positively evil-living. The laity were to match, and rapidly getting worse ; the results of nearly thirty years of neglect were apparent on all sides. After having established his own modest household, the new bishop sent out a band of priests to conduct a general mission throughout the diocese : they were recruited from all orders and institutes in Naples except, for reasons of tact and prudence, his own congregation of Redemptorists. Alphonsus recommended two things only to these missioners, simplicity in the pulpit, charity in the confessional, and after hearing one of the priests neglect his advice he said to him, " Your sermon kept me awake all night. . . . If you wanted to preach only yourself, rather than Jesus Christ, why come all the way from Naples to Ariola to do it ? " At the same time he set about a reform of the seminary, and of the careless way that benefices were granted. Some priests were in the habit of saying Mass in fifteen minutes or less ; these were suspended *ipso facto* until they amended their ways, and the bishop wrote a moving treatise on the subject : " ' The priest at the altar ', says St Cyprian, ' represents the person of Jesus Christ.' But whom do so many priests today represent ? They represent only mountebanks earning their livelihood by their antics. Most lamentable of all is it to see religious, and some even of reformed orders, say Mass with such haste and such mutilation of the rite as would scandalize even the heathen. . . . ' Truly the sight of Mass celebrated in this way is enough to make one lose the faith.' "

After he had been at Sant' Agata a short time famine broke out, with its usual accompaniment of plague. Alphonsus had foreseen this calamity several times in the previous two years, but nothing had been done to avert it. Thousands were starving, and he sold everything to buy food for the sufferers, down to his carriage and mules and his uncle's episcopal ring ; the Holy See authorized him to make use of the endowment of the see for the same purpose, and he contracted debts right and left in his efforts at relief. When the mob clamoured for the life of the mayor of Sant' Agata, who was wrongfully accused of withholding food, Alphonsus braved their fury, offered his own life for that of the mayor, and finally distracted them by distributing the rations of the next two days. The bishop was most vigorous in his concern for public morality ; he always began with kindness, but when amendment was not promised or relapse occurred he took strong measures,

invoking the help of the civil authorities. This made him many enemies, and several times his life was in danger from people of rank and others against whom he instituted proceedings. The custom of the courts of banishing hardened offenders, whether public vagabonds or private sinners, must have pressed somewhat hardly on the districts to which they went, and the bishops of neighbouring dioceses probably found scant consolation in the observation of the Bishop of Sant' Agata that, " Each must look after his own flock. When these people find themselves turned out everywhere, in disgrace and without food or shelter, they will come to their senses and give up their sinful lives."

In June 1767 St Alphonsus was attacked by terrible rheumatic pains which developed into an illness from which he was not expected to recover : not only did he receive the last sacraments but preparations were begun for his funeral. After twelve months his life was saved, but he was left with a permanent and incurable bending of the neck, familiar from the portraits of him ; until the surgeons had succeeded in straightening it a little the pressure of the chin caused a raw wound in his chest and he was unable to celebrate Mass, which afterwards he could do with the aid of a chair at the communion. In addition to attacks on his moral theology, he had to face an accusation against the Redemptorists of carrying on the Society of Jesus under another name (the Jesuits had been suppressed in the Spanish dominions in 1767), and an action against them, begun but adjourned some time before, was revived in 1770. The case dragged on for another thirteen years before it was decided in favour of Alphonsus on all counts. Pope Clement XIV died on September 22, 1774,* and St Alphonsus in the following year petitioned his successor, Pius VI, for permission to resign his see. Similar petitions had been refused by Clement XIII and XIV, but the effects of his rheumatic fever were now taken into consideration ; permission was granted, and the aged bishop retired to his Redemptorist's cell at Nocera, hoping to end his days in peace.

But it was not to be. The Redemptorists having in 1777 been subjected to another attack, Alphonsus determined to make another effort to get the royal sanction for his rule (it was as religious rather than as priests that the congregation was objected to) ; † in addition to four houses in Naples and one in Sicily, it had now four others in the Papal States. What followed was nothing less than tragic. Alphonsus agreed with the royal almoner, Mgr Testa, to waive any request to be allowed to hold property in common, but otherwise to submit the rule unchanged, and the almoner would put it before the king. Then Testa betrayed him. He altered the rule in several vital respects, even to the extent of abolishing the vows of religion ; he won over to his plot one of the consultors of the congregation, Father Majone, and this altered rule (*regolamento*) was presented to Alphonsus, written in a small hand and with many erasures. He was old, crippled, deaf, his sight was bad : he read over the familiar opening lines of the document—and signed it. Even his vicar general, Father Andrew Villani, seems to have connived at the cruel

* After celebrating Mass on the 21st, Alphonsus became unconscious and so remained for twenty-four hours. On coming round he announced that " I have been assisting the pope, who has just died ". This incident is sometimes put forward as an example of bilocation, but seems simply to have been a clairvoyant trance. It was referred to, but no great importance was attached to it in the process of beatification.

† There were said to be 65,000 priests in the kingdom at this time. On the basis of the Church in England and Wales today that would give the Two Sicilies a population of 30 millions, or two-thirds of the population of all Italy in 1948.

deception, probably through fear of the others. The king approved the *regolamento*, it became legally binding, and its provisions were made known to the Redemptorists —and to their founder. The storm broke on him: "You have founded the congregation and you have destroyed it", he was told. For a moment he was indignant with Father Villani: "I never thought I could be so deceived by you, Don Andrew", and then he overwhelmed himself with reproaches for his infirmity and his remissness. "It was my duty to read it myself, but you know I find it difficult to read even a few lines." To refuse to accept the *regolamento* now would mean suppression of the Redemptorists by the king; to accept it would mean suppression by the pope, for the Holy See had already approved the original rule. Alphonsus cast about in every direction to save a *débâcle*, but in vain; he would consult the pope, but the Redemptorists in the Papal States had forestalled him, for they had at once denounced the new rule and put themselves under the protection of the Holy See. Pius VI forbade them to accept the *regolamento*, and withdrew them from the jurisdiction of St Alphonsus; he provisionally recognized those of the Papal States as the only true Redemptorists, and named Father Francis de Paula their superior general. In 1781 the fathers of Naples accepted the *regolamento*, with a slight modification which the king had agreed; but this was not acceptable at Rome and the provisional decree was made final. Thus was St Alphonsus excluded from the order which he had founded.

He bore the humiliation, inflicted by the authority he so loved and respected, with the utmost patience, and without murmuring accepted the apparent end of all his hopes as the will of God. But there was still one more bitter trial for him: during the years 1784–85 he went through a terrible "dark night of the soul". He was assailed by temptations against every article of faith and against every virtue, prostrated by scruples and vain fears, and visited by diabolical illusions. For eighteen months this torment lasted, with intervals of light and relief, and was followed by a period when ecstasies were frequent, and prophecy and miracles took the place of interior trials. The end came peacefully on the night of July 31–August 1, 1787, when he was within two months of his ninety-first birthday. Pius VI, the pope who had condemned him under a misapprehension, in 1796 decreed the introduction of the cause of Alphonsus Liguori, in 1816 he was beatified, in 1839 canonized, and in 1871 declared a doctor of the Church. St Alphonsus predicted that the separated houses in the Papal States would prosper and spread the Redemptorist congregation, but that reunion would not come about till after his death. These predictions were verified; St Clement Hofbauer in 1785 first established the congregation beyond the Alps, and in 1793 the Neapolitan government recognized the original rule and the Redemptorists were again united. Today they are established as missioners throughout Europe and America, and in several other parts of the world.

The first considerable biography of St Alphonsus was that of his devoted friend and religious son Father Tannoia which appeared at Naples in three volumes (1798–1802). It was long ago translated into English in the Oratorian series of lives of the saints. For a very valuable criticism of Tannoia see Father Castle's book, vol. ii, pp. 904–905, a note strangely incorporated in the index of the work in the first edition. The lives by Cardinal Villecourt (1864) and Cardinal Capecelatro (1892) do not offer much that is new, but the German life by Fr K. Dilgskron (1887) was to a considerable extent based on unpublished material and corrected many previous misconceptions. The most exhaustive biography, however, is that compiled in French by Father Berthe (1900); but it was greatly improved, and in many points corrected, by Fr Harold Castle in his English translation, published in

two bulky volumes in 1905. An abridged French edition of Berthe's book appeared in 1939, and an up-to-date biography by D. F. Miller and L. X. Aubin in Canada in 1940. Many minor publications exist, studying particular aspects of the life and work of St. Alphonsus. On the question of Probabilism and Aequiprobabilism reference ought to be made to the books *Vindiciae Alphonsianae* (1873) and *Vindiciae Ballerinianae* (1873); and on the spiritual teaching of Alphonsus see P. Pourrat, *La spiritualité chrétienne*, t. iv (1947), pp. 449–491. See also the exhaustive work in Spanish by R. Telleria, *San Alfonso M. de Ligorio* (2 vols., 1950–51).

ST STEPHEN I, POPE (A.D. 257)

ST STEPHEN was by birth a Roman, and was a priest at the time of his succession to Pope St Lucius I. Little is known of him personally, and that little is mostly gathered from the writings of those who disagreed with him. The outstanding event of his short pontificate was a controversy on the subject of baptism administered by heretics. St Cyprian and the African bishops declared that such baptism was null and void, and that one so baptized must be baptized anew upon becoming a Catholic; and this view was supported by many bishops in Asia. St Stephen upheld the teaching that, other things being equal, baptism given by heretics is valid, and he was violently abused by Firmilian of Caesarea in Cappadocia in consequence; the great St Cyprian himself may be said to have displayed undue warmth during this controversy, and the pope too appears to have been impatient of argument. "No innovation must be introduced", he declared, "but let that be observed which tradition has handed down", and he refused to receive the delegates of the African synod that supported St Cyprian. Stephen threatened the dissentients with excommunication, but, writes St Augustine, "having the pity of holy charity, he judged it better to abide in union. The peace of Christ triumphed in their hearts", but the disagreement was not yet resolved.

The persecution of Valerian began in the year of Pope St Stephen's death, and a once popular *passio* has caused him to be venerated as a martyr. But the truth of his martyrdom is difficult to sustain, for the earliest relevant sources say nothing about it and the original Roman tradition seems to be that he died in peace.

Mgr Duchesne in his edition of the *Liber Pontificalis* (vol. i, p. 154), and in his *Histoire ancienne de l'Église* (vol. i, pp. 419–432) has called attention to the main points of interest. Our other authorities are Eusebius, *Eccl. Hist.*, bk vii, and the letters of St Cyprian, Firmilian and St Dionysius of Alexandria. A larger fragment of a letter of Dionysius to this pope was recovered from an Armenian source by F. C. Conybeare and printed in the *English Historical Review*, vol. xxv (1910), pp. 111–113. See also DTC., vol. v, cc. 970–973; CMH., pp. 412–413; and *Acta Sanctorum*, August, vol. i.

ST THEODOTA, MARTYR (A.D. 304 ?)

ST THEODOTA, named in the Roman Martyrology on this day, was a noble lady of Nicaea. According to the *acta*, which are of no value, she was sought in marriage by the prefect Leucatius, and when she refused to have anything to do with him he denounced her and her three children to Nicetius, proconsul in Bithynia, as Christians. It was at the time of the persecution of Diocletian, and when they were brought before Nicetius he asked Theodota if it were she who had taught her children the new-fangled impiety which they believed. She retorted that they had been taught nothing new, but rather the age-old law. "What!" asked her questioner, "Did your ancestors know these doctrines?" At this the eldest boy, Evodius, spoke up and said, "If our ancestors have been in error it is not because

God has hidden the truth from them. Rather they were blind, and wandered into untruth through their blindness. But we are going to follow our mother." "Your mother is going to sacrifice to the gods, whether she likes it or not", replied Nicetius, and then, blaming Theodota for the offensive candour of her son's words, urged her to sacrifice that they might follow her example and be saved. But when he could in no way move either her or them, he ordered them all to be burned together. Which was done.

Although the so-called "acts", both in the Greek and Latin recensions, are worthless, there is good reason to believe that the martyrdom of St Theodota at Nicaea with her three sons is an authentic fact. "The sons of Theodota" are mentioned in the Syriac "breviarium" at the beginning of the fifth century, and it is probable that September 2, the date there assigned them, is the true anniversary, though in the "Hieronymianum", from which our Roman Martyrology derives, August 2 has been erroneously indicated.

See H. Delehaye, CMH., pp. 412–414, and again in *Analecta Bollandiana*, vol. lv (1937), pp. 201 *seq.*

"ST" THOMAS OF DOVER (A.D. 1295)

AMONG English holy men of the middle ages who have quite dropped out of memory is Thomas of Hales, a monk of the Benedictine priory of St Martin at Dover, a cell of Christ Church, Canterbury. On August 2, 1295, a French raid descended on Dover from the sea, and the monks of the priory fled with the exception of this venerable old man, who in accordance with the Rule went to take his mid-day siesta. When the raiders invaded the monastery they found him on his bed and told him to disclose where the church plate and other valuables had been hidden; he refused, and was at once put to death. Miracles were recorded at his tomb and Simon Simeon, an Irish friar who made a pilgrimage to the Holy Land about 1322, mentions the honour given to him as a martyr "at the Black Monks, under Dover Castle". King Richard II asked Pope Urban VI to canonize Thomas, and a process was begun in 1382 but never carried out. There was considerable popular *cultus* of Thomas locally, and he was represented among the paintings of martyrs in the English College of Rome; but to call him Saint is an almost entirely modern practice.

There is a life and *passio* (BHL. 8248 b), and a summary of it and of some miracles (BHL. 8249); texts in C. Horstman, *Nova Legenda Anglie* (1901), vol. ii, pp. 555–558 and 403; translations in C. R. Haines, *Dover Priory* (1930), on which book see the following article, p. 168, n. 4 and p. 191, n. 2. In *Analecta Bollandiana*, vol. lxxii (1954), pp. 167–191, Fr P. Grosjean provides a fully documented discussion of all that is known of Thomas de la Hale.

3: THE FINDING OF ST STEPHEN (A.D. 415)

THIS second festival in honour of the protomartyr St Stephen was instituted by the Church to commemorate the discovery by the priest Lucian of his relics, together with those of Gamaliel, Nicodemus and Abibo, at Kafr Gamala in Palestine in December 415. According to the narrative attributed to Lucian, this discovery was made in consequence of dreams or visions vouchsafed

to himself and to the monk Migetius. Alban Butler narrates the occurrence in some detail, which is not reproduced here ; for it adds nothing to our knowledge of St Stephen, and moreover scholars increasingly incline to the view that there was no supernatural revelation made to Lucian or Migetius : Father Delehaye and others suggest that the discovery was accidental, but that a few years afterwards the incident was " dramatized " by Lucian in accord with the hagiographical precedents of that age.

The wide distribution of relics of the martyr that followed the finding at Kafr Gamala had a great influence, directly and indirectly, on the spread of the cult of St Stephen. God was pleased to glorify His name by miracles wrought through their means and the intercession of His first martyr. Many of them were described by Evodius, Bishop of Uzalum in Africa, and by St Augustine, who said of them to his flock, " Let us so desire to obtain temporal blessings by his intercession, that we may by imitating him deserve those which are eternal ". Our corporal necessities were not the motive which drew our divine Physician down from Heaven ; but in His mortal life He restored many sick to health and delivered demoniacs, to relieve distress, to give men sensible proof of His divine power, and as a sign that He came to relieve spiritual disease.

In a Motu Proprio of John XXIII dated July 25, 1960, this feast was dropped from the Roman Calendar.

The most trustworthy text of Lucian's narrative is the Latin translation by Avitus, which is printed, for example, in the works of St Augustine (see Migne, PL., vol. xli, cc. 805–816), but there are also versions in Greek, Syriac, Armenian and Old Slavonic. The story of the discovery of the relics as narrated by Lucian, and its bearing upon certain traditional sites in Jerusalem, led in the years 1900–1908 to a good deal of lively controversy. For this see especially the *Revue de l'Orient chrétien*, t. xxx, and the article of Fr Peeters in the *Analecta Bollandiana*, vol. xxvii (1908), pp. 359–368. See also F. M. Abel, *La légende apocryphe de S. Etienne* (1931), and H. Delehaye, *Origines du culte des martyrs* (1933), pp. 80–82. Upon the miracles at Uzalum, etc., see the same writer in the *Analecta Bollandiana*, vol. xliii (1925), pp. 74–85, and upon the fact that the " inventio b. Stephani " is commemorated on August 3, see the *Analecta Bollandiana*, vol. xlix (1931), pp. 22–30. A very full article on the " inventio ", with copious references, has been contributed by H. Leclercq to DAC., vol. v, cc. 624–671. Pope Benedict XIV's commission proposed to suppress this feast.

ST GERMANUS, Bishop of Auxerre (A.D. 448)

It is very fitting that the feast of St Germanus (Germain) of Auxerre should be observed in Wales and in several southern English dioceses for, while there is no saint who can be venerated as the apostle of Britain, to him belongs the honour of strengthening and consolidating the British church after the country was abandoned by the Roman empire, of purging it from error, and of converting yet more of the people ; and by his influence on St Patrick no doubt Germanus left his mark on Ireland also. But there was nothing in his youth and early manhood to suggest the future that was before him.

He was born at Auxerre of Christian parents, and attended the Gallic schools ; then he went to Rome, read law and studied eloquence there, and practised at the bar, as we should say, with success. He married—his wife was named Eustochia —and was sent back to Gaul as *dux* of the Armorican border provinces. Germanus was a capable governor, and on the death of St Amator in 418 he was chosen, much against his will, to succeed him as bishop of Auxerre. This sudden change of state imbued him with a deep sense of the obligations of his new dignity (*cf.* St Amator on May 1). He renounced all worldliness, and embraced a life of poverty and austerity. He extended his hospitality to all sorts of persons, washed the feet of

the poor and served them with his own hands, while he himself fasted. He built a monastery near Auxerre, on the other side of the river Yonne, in honour of SS. Cosmas and Damian, and endowed the cathedral and other churches of Auxerre, which he found very poor.

At this time the British church was troubled by the heresy of Pelagius. This man was himself a Briton, and he, teaching in Rome, rejected the doctrine of original sin and denied that grace is necessary for salvation. One of his disciples, Agricola, had propagated this false teaching in Britain, and the bishops of Gaul were asked to deal with the trouble. Pope St Celestine and the Gallic bishops nominated St Germanus to go thither in the year 429, and appointed St Lupus, Bishop of Troyes, to accompany him on this mission.

The bishops arrived in Britain after a rough passage, and the fame of their sanctity, doctrine and miracles soon spread abroad. They confirmed the orthodox and converted heretics, preaching wherever the people would listen. A public disputation was held at some unnamed place, where the heretics were allowed to speak first. When they had talked a long time, the bishops answered them with great eloquence, and so supported their arguments with quotations from the Bible and the fathers that their adversaries were reduced to silence. The saints went from this conference to return thanks to God at the tomb of St Alban, and to ask for a smooth passage home. St Germanus caused his sepulchre to be opened, and put therein his box of relics (with which he had just cured a little blind girl), taking out a little of the dust of St Alban. This he carried away with him, and at his return built at Auxerre a church in his honour.

St Germanus found his people burdened with excessive taxes and went to Arles to appeal to Auxiliaris, prefect of Gaul, on their behalf. On the road the people everywhere met him in crowds to receive his blessing. In consequence of the bishop's healing of his sick wife, Auxiliaris granted Germanus the discharge from the taxes which he had asked for his people. About 440 he was called again into Britain to assist that church against Pelagianism, which was again gaining ground. He sought out those who had been seduced by the heretics, and converted many of them ; so that by his teaching and miracles Pelagianism was finally eradicated and its teachers banished. But Germanus knew that ignorance could not be banished, nor the reformation which he had established maintain its ground, without schools for the instruction of the clergy, and is said himself to have founded such institutions, by which means, " These churches continued afterward pure in the faith, and free from heresy ", as Bede observes. And, but for the slight and passing success of Wiclif, free from heresy the Church in these islands remained for a space of eleven hundred years, until the errors of Protestantism took root and were watered by royal corruption in the sixteenth century.

In the proper Mass of St Germanus formerly used in the diocese of Paris, the offertory verse was taken from the Apocalypse xix 1, 3 : " I heard as it were the voice of much people in Heaven, saying, Alleluia. And again they said, Alleluia." This had reference to an incident recorded by Germanus's biographer Constantius. During his first visit to Britain, a plundering expedition of Picts and Saxons descended on the country, and the Britons, having assembled an army, invited the bishop into their camp, hoping to be protected by his prayers and presence. The saint agreed, and employed his time in bringing idolaters to the faith, and the Christians to penance. Many of the former demanded baptism, and they were prepared to receive it at Easter, for it was then Lent. They made a church in the

camp, of green boughs twisted together, in which the catechumens received the sacrament of regeneration, and the whole army celebrated the festival with great devotion. After Easter, St Germanus had recourse to a stratagem by which, without bloodshed, he rescued his friends from the danger with which they were threatened. He led the little army into a vale between two high mountains and, when warned of the enemy's approach, ordered his troops to send forth the same shout for which he would give them a sign. When the Saxons came near, he cried out thrice, *Alleluia !* which was repeated by the whole British force, and the sound was carried on by the echo from the hills with an awe-inspiring noise. The barbarians, judging from the shout that they were falling upon the swords of a mighty army, flung down their arms and ran away. According to tradition this " battle " took place near Mold, in Flintshire, where is a meadow called Maes Garmon, though the association is very dubious indeed : other suggested localizations are near the south-east coast (Dr Hugh Williams) and the Chiltern escarpment (R. H. Hodgkin).

To quell a revolt in Armorica, the Roman general Aetius sent a force of barbarians under their chief Goar, and Germanus, fearing for the people in the hands of such savages, went out to meet Goar, stopping his horse by the bridle, at the head of his army. He at first refused to hear the bishop, but Germanus was firm, and Goar agreed not to ravish the province until the matter had been referred to Aetius, who in turn said that Germanus must get the imperial pardon for the people. He therefore undertook a journey to Ravenna. His fame went before him and it was like a triumphal progress, so that he entered the city by night to avoid a public reception. He was received with joy by the bishop, St Peter Chrysologus, by the young Emperor Valentinian III, and by his mother, Galla Placidia ; but unhappily for the cause which had brought Germanus there, news came of a further revolt among the Armoricans. The last great act of charity of his life was done, for while still at Ravenna, God took him, on July 31, 448. The transport of his body to Auxerre was one of the most magnificent funerals of which there is record, and his shrine in the great abbey church of his name at Auxerre was a famous place of pilgrimage. Saint Germans in Cornwall takes its name from this saint, who in a ninth- or tenth-century sacramentary is referred to as " a preacher of the truth and the light and pillar of Cornwall ". A medieval legend associates the foundation of the great abbey of Selby with a vision of St Germanus to the monk Benedict, with many marvels added.

The critical edition published by W. Levison in 1920 of Constantius's *Vita S. Germani* renders the older texts, such as that in the *Acta Sanctorum*, July, vol. vii, to some extent out of date. Like so many of the other biographies edited in MGH., *Scriptores Merov.* (vol. vii, pp. 225–283), the older text is now shown to have been considerably interpolated. Still the substance remains, and it cannot be disputed that Constantius wrote within thirty years of the death of the saint. See also Levison's " Bischof Germanus von Auxerre " in *Neues Archiv*, vol. xxix (1904) ; and, for a good popular work, L. Prunel's book in the series " Les Saints " (1929). The meeting of the Association Bourguignonne des Sociétés Savantes held at Auxerre in 1948 produced a volume of studies, *St Germain d'Auxerre et son temps*, of great value. Baring-Gould and Fisher's hypothesis (LBS., vol. iii, pp. 60–79) of a separate St Germanus, " of Man ", giving his name to Saint Germains on that island and other British churches, cannot be accepted without many reserves : see *Analecta Bollandiana*, vol. xxiii (1904), p. 356, and J. Loth in the *Annales de Bretagne*, vol. xx (1905), p. 351. The *vita* by Constantius is translated in F. R. Hoare, *The Western Fathers* (1954). The feast of St Germanus is kept on August 3 in Wales and on other dates in Westminster, Plymouth and Portsmouth ; his day in the Roman Martyrology is July 31.

ST WALTHEOF OR WALTHEN, ABBOT OF MELROSE (*c.* A.D. 1160)

WALTHEOF was second son of Simon, Earl of Huntingdon, and Matilda or Maud, daughter to Judith, the niece of William the Conqueror. His elder brother was called Simon, and in their childhood it was the pastime of this Simon to build castles and play at soldiers, but Waltheof's to build churches and monasteries of stones and wood. When grown up, the elder inherited his father's martial disposition together with his title; but Waltheof had a strong inclination for the religious life and was mild and peace-loving. Their mother Maud, after the death of her first husband, was given in marriage by King Henry I to St David I, King of Scotland, and Waltheof followed his mother to that court, where he formed an intimate friendship with St Aelred, who was master of the royal household at that time. When he went out hunting with the king Waltheof used to hide himself in some thicket and there employ the day in meditation or reading. The king, having one day surprised him at this, told the queen that her son was not a man of this world, for he could find no satisfaction in its diversions. Only once did it look as if his vocation might be lost; he had attracted the attention of one of the ladies of the court and accepted from her a ring, which he wore on his finger. Such gages commonly have more serious developments, but when a courtier, noticing the ring, said, "Ha! At last Waltheof begins to take some notice of women", he pulled himself together, snatched off the ring, and threw it into the fire.

Soon after he decided to avoid the life of a court cleric and become a religious. He left Scotland, and made his profession among the regular canons of St Augustine in their monastery at Nostell, near Pontefract in Yorkshire. He was soon after chosen prior of Kirkham, in the same county, and, realizing the obligations he now lay under for the sanctification of others as well as for his own, he redoubled his austerity and regularity of observance. In celebrating Mass one Christmas day, after the consecration of the bread he was favoured with a wonderful vision. The divine Word, who on that day had made Himself visible to mankind by His birth, seemed pleased to manifest Himself not only to the eyes of faith but also to the bodily eyes of His servant. Waltheof saw in his hands, not the form of bread, but the radiant form of the child Jesus. When he had laid the Host on the altar he saw only the sacramental form.

Waltheof, impressed by the life and vigour of the Cistercian monks, became anxious to join them; naturally he was encouraged by the advice of his friend St Aelred, then abbot of Rievaulx, and accordingly he took the habit at Wardon in Bedfordshire. Waltheof found Cistercian life excessively severe, and judged it to be therefore less suitable for the salvation of souls than Augustinian discretion. Nevertheless, only four years after profession, he was chosen abbot of Melrose, recently founded on the banks of the Tweed by King David. Whenever he fell into the smallest failing by inadvertence Waltheof immediately had recourse to confession, a practice of perfection which the confessors found rather trying, as one of them admitted to Jordan, the saint's biographer. Yet cheerfulness and spiritual joy always shone in his face, and his words were animated with a fire which penetrated the hearts of those that heard him. His alms supported the poor of all the country round his abbey, and he is said to have twice multiplied bread miraculously. He once went to King Stephen in England, about affairs of his community, carrying a bundle on his back. His brother Simon, who was present, was very annoyed and said to the king, "See how this brother of mine, and cousin of yours,

disgraces his family." "Not so," said the king. "If we understand what the grace of God is, he does honour to us and all his kindred."

In 1154 Waltheof was chosen archbishop of Saint Andrews; but he prevailed on St Aelred to oppose the election and not to oblige him to accept it. Once when giving a conference to his community he had occasion to refer to a vision of the glory of Heaven which had been vouchsafed to him, but he spoke in the third person as of another; but at last by inadvertence he spoke in the first person: he no sooner realized it than, cutting his discourse short, he withdrew in tears, much afflicted for the word which had escaped him. St Waltheof died at a great age on August 3, about 1160.

Under the Latin form "Walthenus", a long life, attributed to Joscelin, or Jordan, a monk of Furness (*c.* 1210), is printed in the *Acta Sanctorum*, August, vol. i. Though prolix, the narrative may be considered fairly reliable. See also T. D. Hardy, *Descriptive Catalogue of MSS.* (Rolls Series), vol. ii, p. 285.

BD AUGUSTINE, Bishop of Lucera (A.D. 1323)

Augustine Gazotich was born at Trogir in Dalmatia about the year 1260 and before he was twenty received the habit of the Friars Preachers. After profession he was sent to Paris, to study at the university, and on his way thither nearly came to an untimely end: while passing through the district of Pavia with a fellow Dominican, Brother James, they were set on by footpads; James was killed and Brother Augustine recovered only after some weeks' nursing in a near-by country-house. He preached fruitfully in his own country and established several new houses of his order, to which he gave as their motto the words of his patron, St Augustine of Hippo: "Since I began to serve God, as I have hardly ever seen better men than those who live a holy life in monasteries, so I have never seen worse than those in monasteries who live not as they should." After missions in Italy and Bosnia, missions wherein he confirmed his reputation for great charity and prudence, Bd Augustine was sent to Hungary, where the people had been reduced to a bad state of misery and irreligion by continual civil wars. Here he met Cardinal Nicholas Boccasini, the papal legate, who was to become Bd Benedict XI, and attracted his favourable notice, and when Cardinal Boccasini became pope in 1303 he sent for Bd Augustine and consecrated him bishop of Zagreb in Croatia.

His clergy, and in consequence the whole diocese, was badly in need of reform, and he held disciplinary synods whose canons he enforced and supported in frequent visitations, and he encouraged learning and the study of the Bible by establishing a Dominican priory in his cathedral city. He was present at the general council at Vienne in 1311–12; and on his return he suffered persecution at the hands of Miladin, governor of Dalmatia, against whose tyranny and exactions he had protested. Bd Augustine had in a marked degree the gift of healing (he had cured of rheumatism the hands that gave him episcopal anointing) and there is a pleasant story told of how he rebuked those who flocked to him for this reason: he planted a lime tree, and suggested that its leaves would be more efficacious than his hands. God and the people took him at his word, and even the invading Turks respected the wonder-working tree.

After ruling the diocese of Zagreb for fourteen years Bd Augustine was translated to the see of Lucera in the province of Benevento. Here his great task was

to eradicate the religious and moral corruption which the Saracens had left behind them; the remainder of the Moslems had been more or less converted in a body in 1300. King Robert of Naples gave him the fullest support and endowed a monastery of Dominicans who zealously assisted their bishop, and within five years the face of the country was changed. Bd Augustine was venerated by all, from the royal family downwards, and when he died on August 3, 1323, a *cultus* began which was formally confirmed in 1702.

The principal source seems to be a Latin life written as late as the seventeenth century by Thomas Marnavich, Bishop of Bosnia; in this the family name figures as Gozottus. It is printed in the *Acta Sanctorum*, August, vol. i. See also Taurisano, *Catalogus Hagiographicus O.P.*, pp. 27–28, in which *inter alia* a reference is given to Mortier, *Maîtres Généraux O.P.*, vol. iv, pp. 461–467: the pages in question, however, have nothing to do with this Bd Augustine, but with another Augustine of Zagreb, who lived a century later.

ST PETER JULIAN EYMARD, Founder of the Priests of the Blessed Sacrament (A.D. 1868)

St Peter Julian was born in 1811 at La Mure d'Isère, a small town in the diocese of Grenoble. His father was a cutler, and Peter Julian worked at his father's trade, and in an oil-press, until he was eighteen; in his spare hours he studied Latin and had some instruction from a priest at Grenoble for whom he worked for a time, and in 1831 he went to the seminary of Grenoble. He was ordained there in 1834 and for the five following years ministered in the parishes of Chatte and Monteynard. What they thought of him there was expressed in the words of his bishop, Mgr de Bruillard, when the Abbé Eymard asked for permission to join the Marists: "I show my esteem for that congregation by allowing such a priest as yourself to enter it." After his novitiate he was made spiritual director of the junior seminary at Belley, and in 1845 provincial of his congregation at Lyons. Always the Blessed Sacrament had been the centre round which his life revolved, "without It I should have been lost", and on a certain Corpus Christi Sunday, while carrying the Host in procession, he had an overwhelming experience: "My soul was flooded with faith and love for Jesus in the Blessed Sacrament. Those two hours seemed but a moment. I laid at the feet of our Lord the Church in France and throughout the world, everybody, myself. My eyes were filled with tears: it was as though my heart were under the wine-press. I longed at that moment for all hearts to have been within my own and to have been fired with the zeal of St Paul."

In 1851 Father Eymard made a pilgrimage to Notre-Dame de Fourvières: "One idea haunted me, and it was this: that Jesus in the Blessed Sacrament had no religious institute to glorify His mystery of love, whose only object was entire consecration to Its service. There ought to be one. . . . I promised Mary to devote myself to this end. It was still all very vague, and I had no idea of leaving the society. . . . What hours I spent there!" His superiors advised him to defer his plans till they were more mature, and he spent four years at La Seyne. During this time he received encouragement from Pope Pius IX and from the Ven. John Colin, founder of the Marists, and he determined to sacrifice his vocation with the Society of Mary and to devote himself to a new society. In 1856, with the approval of the Marist superior general, he submitted his scheme for an institute of priest-adorers of the Blessed Sacrament to Mgr de Sibour, Archbishop of Paris, and at the end of twelve anxious days it was approved. Mgr de Sibour put a house at his disposal, wherein Father Eymard took up his residence with one companion,

and on January 6, 1857, the Blessed Sacrament was exposed in its chapel for the first time, and Father Eymard preached to a large assembly.

The first members of the Congregation of Priests of the Most Blessed Sacrament were Father de Cuers and Father Champion, and they began with exposition three times a week. Vocations were slow: many were called but few chosen; and the difficulties were great. They had to leave their first house, and in 1858 they obtained a small chapel in the Faubourg Saint-Jacques, where during nine years the grace of God was poured out so abundantly that Father Eymard called it the "chapel of miracles". In the following year Pope Pius IX gave the congregation a laudatory brief and a second house was opened, at Marseilles, and in 1862 a third, at Angers. By this time there were enough members to establish a regular novitiate, and the congregation rapidly expanded. The priests recite the Divine Office in choir and perform all other duties of the clergy, subordinate to their chief business of maintaining perpetual adoration of the Blessed Sacrament exposed, in which they are assisted by lay-brothers. In 1858 Father Eymard established the Servants of the Blessed Sacrament, sisters who are also engaged in perpetual adoration and spreading the love of our Lord; and he founded the Priests' Eucharistic League, whose members pledge themselves to spend so far as possible about an hour a day in prayer before the Tabernacle. But Father Eymard did not confine his labours to the clergy and religious: in his Work for Poor Adults he put before his congregation the necessity for preparing for first communion all adults who are no longer of an age to attend the parish catechism classes, or who are unable to go to these classes, and he also organized the Archconfraternity of the Blessed Sacrament, whose value is so highly regarded by the Church that by canon law a branch should be erected in every parish; he also wrote a number of books on the Eucharist which have been translated into several languages.

Of the difficulties which beset St Peter Julian in making his new foundation one of the most trying was the adverse criticism he was subjected to at its very inception, because he had left the Society of Mary, and detractors of the work were not wanting when it was started. He excused them: "They do not understand it, and each one who thinks to oppose it does it a service. For I know well it must be persecuted. Was not our Lord persecuted throughout His life?" There were other grave difficulties and disappointments, but in spite of all the congregation was approved by the Holy See, as has been said, in his lifetime, and was finally confirmed *in perpetuum* in 1895. He had an engaging spirit of *pietas*: whenever he visited his home at La Mure he regularly made three "stations": at the font at which he was baptized, at the altar where he received his first communion, and at the tomb of his parents; and again, in 1867, "For how long have I wanted to see again the dear country of Chatte and Saint-Romans", scenes of his earliest ministry. Father Eymard had been looked on as a saint even in those days, and throughout his life the impression of his holiness was recognized more and more, in his daily life and virtues, in his works, and in his supernatural gifts: several times he knew the thoughts of persons absent, he read souls, and more than once had prophetic prevision. St John-Baptist Vianney, who knew Eymard personally, said of him, "He is a *saint*. The world hinders his work, but not knowingly, and it will do great things for the glory of God. Adoration *by priests!* How fine! . . . Tell the good Father Eymard I will pray for the work every day."

During the last four years of his life St Peter Julian suffered from rheumatic gout and insomnia, and his sufferings were added to by saddening difficulties. For

once he allowed his discouragement to be seen. "He opened his heart to us", wrote Father Mayet in 1868. "'This time', he said, 'I am crushed under the cross, beaten down, annihilated.' His heart felt the need of seeking relief from a friend, because, as he explained, 'I am obliged to bear my cross alone, so as not to frighten or discourage my *confrères*'." The presentiment of approaching death was strong. "I shall return sooner than you think", was his reply when his sister urged him to visit La Mure more often. This was in February, and he began to go round visiting his penitents and others who looked to him, speaking to them as one who spoke for the last time. In July he broke down and his doctor ordered him to leave Paris at once. On the 21st he left Grenoble by coach for La Mure; it was very hot and he arrived in a state of collapse and partial paralysis. On August 1 he died. Miracles took place at his tomb before the end of that year, and in 1925 Peter Julian Eymard was beatified, and canonized in 1962 during the Second Vatican Council.

There is a short sketch by Lady Herbert, *The Priest of the Eucharist* (1898); an excellent life by J. M. Lambert in the series "Les Saints" (1925); a full biography in French by F. Trochu (1949), and one in Italian by P. Fossati (1925). See also A. Bettinger, *Pierre-Julien Eymard et sa méthode d'Adoration* (1927).

4: ST DOMINIC, Founder of the Order of Preachers (A.D. 1221)

ST DOMINIC was born soon after 1170 at Calaruega, then Calaroga, in Castile. Practically nothing is known with certainty of his father Felix, though he is said to have been of the Guzmán family; his wife was Bd Joan of Aza, and the few particulars recorded of Dominic's birth and childhood are mentioned in these pages under the 8th day of this month, which is her feast-day. When he was fourteen years old he left the care of his uncle, who was the archpriest of Gumiel d'Izan, and was entered at the school of Palencia. While still a student he was made a canon of the cathedral of Osma, and after his ordination he took up his duties there. The chapter lived a community life under the Rule of St Augustine, and their regularity of observance was such as to provide an admirable school for the young priest. His life there was, so far as is known, undistinguished by outward event, a gathering of strength and exercising of virtues for the labours that were to come; he seldom left the canons' house and spent much time in church, "weeping for the sins of others, and reading and putting into practice the *Conferences* of Cassian". When Diego d'Azevedo became bishop of Osma about 1201 he succeeded him as prior of the chapter. He was then thirty-one years old, and had been leading this contemplative life for six or seven years; it at last came to an end, and Dominic began his work in the world in unexpected fashion in 1204.

In that year Alfonso IX, King of Castile, chose the bishop of Osma to go as ambassador to Denmark to negotiate a marriage for his son. The bishop took Dominic with him. On their way they passed through Languedoc, which was then filled with the heresy of the Albigenses. He in whose house they lodged at Toulouse professed it, and St Dominic, pierced to the heart with compassion for the man, spent the whole night in discussion with him, and with such effect that with the light of morning came the light of faith, and the man abjured his errors. It is generally supposed that from this moment Dominic knew what work God required of him. Their embassy fulfilled, Bishop Diego and Dominic went to Rome to ask of Pope Innocent III leave to go to preach the gospel to the Cumans

in Russia. The pope at once appreciated their zeal and virtue, but apparently exhorted them rather to choose the neighbouring harvest and to oppose a heresy which threatened the Church at home. On their return they made a visit to Cîteaux, whose monks were the officially appointed organizers and preachers against the Albigenses, and at Montpellier they met the Abbot of Cîteaux, together with two monks, Peter of Castelnau and Raoul of Fontefroide, who had been in charge of the missions in Languedoc ; and Diego and Dominic confirmed their observations of why all these efforts against the heresy were fruitless.

The Albigensian system was based on the dualism of two opposing principles, good and evil, and all matter was regarded as in itself evil ; therefore the reality of the Incarnation was denied and all the sacraments rejected : human perfection, so far as it was attainable, required complete abstinence from procreation and the minimum of eating and drinking ; suicide was, indeed, a praiseworthy act. The rank and file of the Albigensians did not attempt any such austerity of life, but the inner circle of the " Perfect " maintained an heroic standard of purity and asceticism, against which the rather easy-going observance of the Cistercian monks looked mediocre. In the circumstances a reasonable use of material things was the wrong weapon for Christian orthodoxy to use : the good common people followed those who were obviously leading an heroic life for Christ's sake—and these were not the Cistercian preachers. When they saw this, St Dominic and the Bishop of Osma invited these preachers to follow more closely the example of their opponents : to give up travelling with horses and retinues and staying at the best inns, with servants to wait on them. Then, when they had shown themselves worthy of being listened to, to use persuasion and peaceful discussion, rather than threats and overbearingness. The task was the more difficult and dangerous in that Albigensianism was a different religion rather than an heresy from Christianity, and in its more fanatical forms threatened human society. Dominic maintained that its spreading torrent could be stemmed, and God was pleased to make his preaching the instrument of His grace to open the ears and to soften the hearts of many. And the example he urged others to give he was the first to give himself.

A series of conferences was held with the heretics ; they influenced some of the rank and file, but had little effect on the leaders. Soon Bishop Diego returned to Osma, leaving his companion in France. But before he went St Dominic had already taken that step which was the first in the definite foundation of his order, by which the tide of Albigensianism began to be stayed. He was greatly concerned by the activities of women in the propagation of Albigensianism, and also by the fact that many girls were, on the one hand, exposed to evil influences in their homes and, on the other, were sent to Albigensian convents to be educated. On the feast of St Mary Magdalen in 1206 he had a sign from Heaven, and in consequence of it within six months he had founded at Prouille, near Fanjeaux, a monastery to shelter nine nuns, all of whom were converts from the heresy. Near by was a house for his helpers, and thus St Dominic began to provide for a supply of trained and virtuous preachers, for a shelter for converted women, for the education of girls, and for a permanent house of prayer.

The murder of the pope's legate, Peter of Castelnau, who was assassinated by a servant of the count of Toulouse, and other outrages, let loose a " crusade ", with all the attendant horrors and savagery of civil war. The Albigensians were led by Raymund VI, Count of Toulouse, the Catholics by Simon IV de Montfort, *de iure* Earl of Leicester. Dominic himself had no illusions as to the efficacy or

propriety of inducing Christian orthodoxy by military activity nor, as is sometimes alleged, had he anything to do with the establishment of inquisitions in concert with the civil power, which was done in the Midi from the end of the twelfth century.* He never appears to have in any way concurred in the execution of any of those unhappy persons that then suffered. The original historians mention no other arms to have been used by him against heretics than those of instruction, patience, penance, fasting, tears and prayer; and he rebuked his ex-troubadour supporter, Fulk, Bishop of Toulouse, when he went on a visitation accompanied by soldiers, servants and sumter-mules, with the words, " The enemies of the faith cannot be overcome like that. Arm yourself with prayer, rather than a sword; wear humility rather than fine clothes." Three times efforts were made to raise him to the episcopate; each time he refused firmly. He was called to another work.

St Dominic had now spent nearly ten years preaching in Languedoc, and as leader, though with no canonical status, of a small band of special preachers. All this time he had worn the habit of a regular canon of St Augustine, and followed that rule. But he earnestly desired to revive an apostolic spirit in the ministers of the altar, the want of which in many was a subject of great scandal to the people, and a great source of the overflowing of vice and heresy. With this view he projected a body of religious men not like the monks who were contemplatives and not necessarily priests, but who to contemplation should join a close application to sacred studies and all the functions of a pastoral life, especially that of preaching. The principal aim of the saint was to multiply in the Church zealous preachers, whose spirit and example might be a means more easily to spread the light of faith and the fire of divine charity, and to assist the pastors in healing the wounds which the Church had received from false doctrine and ill-living. In order that he might have means at his disposal Fulk of Toulouse in 1214 gave him an endowment and extended his episcopal approval to the embryonic order in the following year. A few months later Dominic accompanied Fulk to the Fourth Lateran Council.

Pope Innocent III received the saint with great kindness and gave his approbation of the nunnery of Prouille. Moreover, he drew up a decree, which he inserted as the tenth canon of the council, to enforce the obligation of preaching, and the necessity of choosing for pastors men who are powerful in words and works, who will instruct and edify their flocks both by example and preaching, and ordering that fit men be selected specially for this office of preaching. But to get approval for Dominic's project was no easy matter, especially as that very council had legislated against the multiplication of new religious orders. It is said that Innocent had decided to refuse but that, the night following, he dreamed he saw the Lateran church in danger of falling, and that St Dominic stepped in and supported it with his shoulders. Be that as it may, the pope at last gave a guarded approval by word of mouth, bidding the founder return to his brethren and select which of the already approved rules they would follow. They met at Prouille in August 1216, and after consultation with his sixteen colleagues, of whom eight were Frenchmen, seven

* The Dominican order later received charge of the Inquisition with unwillingness. In 1243 they asked to be relieved of the commission, but Pope Innocent IV refused the petition. The provincial chapter of Cahors in the next year forbade the acceptance of any monies accruing from its work. The fifth master general, Bd Humbert of Romans, instructed the friars to avoid its duties whenever possible. Only two of the inquisitors general of Spain were Dominicans: the notorious and somewhat maligned Torquemada was one of them.

Spaniards, and one Englishman (Brother Laurence), he made choice of the Rule of St Augustine, the oldest and least detailed of the existing rules, written for priests by a priest, who was himself an eminent preacher. St Dominic added certain particular constitutions, some borrowed from the Order of Prémontré. Pope Innocent III died on July 18, 1216, and Honorius III was chosen in his place. This change retarded St Dominic's second journey to Rome ; and in the meantime he finished his first friary, at Toulouse, to which the bishop gave the church of St Romain, wherein the first community of Dominicans assembled and began common life under vows.

St Dominic arrived at Rome again in October 1216, and Honorius III confirmed his order and its constitutions the same year : " Considering that the religious of your order will be champions of the faith and a true light of the world, we confirm your order." St Dominic remained in Rome till after Easter, preaching with great effect. It was during this time that he formed his friendships with Cardinal Ugolino, afterwards Pope Gregory IX, and St Francis of Assisi. The story goes that Dominic saw in a vision the sinful world threatened by the divine anger but saved by the intercession of our Lady, who pointed out to her Son two figures, in one of whom St Dominic recognized himself, but the other was a stranger. Next day while at prayer in a church he saw a ragged beggar come in, and recognized him at once as the man of his dream ; going up to him therefore, he embraced him and said, " You are my companion and must walk with me. For if we hold together no earthly power can withstand us." This meeting of the two founders of the friars is commemorated twice a year, when on their respective feast-days the brethren of the two orders sing Mass in each other's churches, and afterwards sit at the same table " to eat that bread which for seven centuries has never been wanting ". The character of St Dominic is sometimes assumed to suffer by comparison with St Francis. The comparison is a meaningless one, for actually the two men complete and are complementary to one another, the one corrects and fills out the other : they meet on the common ground of the Christian faith, tenderness and love.

On August 13, 1217, the Friars Preachers met under their leader at Prouille. He instructed them on their method of preaching and teaching and exhorted them to unremitting study, but in particular reminded them that their first business was their own sanctification, that they were to be the successors of the Apostles in establishing the kingdom of Christ. He added instructions on humility, distrust of themselves and an entire confidence in God alone, by which they were to stand invincible under afflictions and persecutions, and courageously to carry on the war against the world and the powers of Hell. Then, on the feast of the Assumption, to the surprise of all, for heresy was again gaining ground in all the neighbourhood, St Dominic broke up his band of friars and dispersed them in all directions. "Leave it to me ", he said, " I know what I'm about. We must sow the seed, not hoard it." Four were sent to Spain, seven to Paris, two returned to Toulouse, two remained at Prouille, and the founder himself in the following December went back to Rome. He wished that he might now resign his part in the nascent order and go into the East to evangelize the Cuman Tartars ; but this was not to be.

On his arrival in Rome the pope gave him the church of St Sixtus (San Sisto Vecchio), and while making a foundation there the saint lectured on theology, and preached in St Peter's with such eloquence as to draw the attention of the whole

city. At this time a large number of nuns lived in Rome without keeping enclosure, and almost without regularity, some dispersed in small monasteries, others in the houses of their parents or friends. Pope Innocent III had made several attempts to assemble all such nuns into one enclosed house, but had not been able, with all his authority, to compass it. Honorius III committed the management of this reformation to St Dominic, who successfully carried it out. He gave the nuns his own monastery of St Sixtus, which was built and then ready to receive them, and which Innocent III had formerly offered them ;* and he received for his friars a house of the Savelli, on the Aventine, with the church of St Sabina. It is related that when, on Ash Wednesday in 1218, the abbess and some of her nuns went to their new monastery of St Sixtus, and were in the chapter house with St Dominic and three cardinals, a messenger ran in to say that the young Napoleon, Cardinal Stephen's nephew, was thrown from his horse and killed. The saint ordered the body of Napoleon to be brought into the house, and bid Brother Tancred make an altar ready that he might offer Mass. When he had prepared himself, the cardinals with their attendants, the abbess with her nuns, the friars, and a great concourse of people went to the church. The Sacrifice being ended, Dominic, standing by the body, disposed the bruised limbs in their proper places, prayed, rose from his knees, and made the sign of the cross over the corpse ; then, lifting up his hands to Heaven, he cried out, " Napoleon, I say to you in the name of our Lord Jesus Christ, arise ". That instant, in the sight of all, the young man arose sound and whole.

A foundation having been successfully made by Friar Matthew of France at the University of Paris, St Dominic sent some brethren to the University of Bologna, where, under the guidance of Bd Reginald of Orleans, one of the most famous of Dominican establishments was set on foot. In 1218–19 the founder journeyed in Spain, France and Italy, establishing friaries in each country, and arrived at Bologna about the end of summer 1219, which city he made his ordinary residence to the end of his life. In 1220 Pope Honorius III confirmed Dominic's title and office as master general, and at Pentecost was held the first general chapter of the order, at Bologna, at which were drawn up the final constitutions which made the organization of the Friars Preachers " the most perfect of all the monastic organizations produced by the middle ages " (Hauck) ; a religious order in the modern sense of the term, wherein the order and not the house is the unit, and all members are subject to one superior general, its regulations bearing the unmistakable mark of the founder, notably in their adaptability and the rejection of property-holding.

Wherever the saint travelled, he preached ; and he never ceased to pray for the conversion of infidels and sinners. It was his earnest desire, if it had been God's will, to shed his blood for Christ, and to travel among the barbarous nations of the earth to announce to them the good news of eternal life. Therefore did he make the ministry of the word the chief end of his institute : he would have all his religious to be applied to it, every one according to his capacity, and those who had particular talents for it never to discontinue the office of preaching, except in intervals allotted to retirement that they might preach to themselves in silence. The vocation of his friars is " to hand on to others the fruits of contemplation ", and for this high work he prepares the religious by long habits of virtue, especially of prayer, humility, self-denial and obedience. It was a saying which St Dominic frequently repeated, " That a man who governs his passions is master of the world.

* Innocent wanted the English Gilbertines to do this work, but they had been unable to undertake it.

We must either rule them, or be ruled by them. It is better to be the hammer than the anvil." He taught his missionaries the art of preaching to the heart by animating them with charity. Being once asked after preaching in what book he had studied his sermon, " In no other ", said he, " than in that of love ". Learning, study of the Bible, and teaching were from the beginning of first importance in the order: some of its chief achievements have been in intellectual work and the founder has been called " the first minister of public instruction in modern Europe ". But an eminent spirit of prayer and recollection has at all times been the characteristic of the Dominicans, as it was of St Dominic, whose constant and most characteristic prayer was that he might have a true love of his neighbour and the ability to help others. He was inflexible in maintaining the discipline he had established. Coming to Bologna in 1220, he was so much offended to find the convent of his friars in that city being built in a stately manner, not consistent with his idea of the poverty which he professed by his rule, that he would not allow the work to be continued. This was the discipline and strength that was behind the rapid spread of his order; by the second general chapter in 1221 it had some sixty friaries divided into eight provinces; friars had already got to Poland, Scandinavia and Palestine, and Brother Gilbert with twelve others had established monasteries in Canterbury, London and Oxford. The Order of Preachers is still world-wide.

After the second general chapter Dominic visited Cardinal Ugolino at Venice. On his return he was ill, and he was taken to a country place for the better air. But he knew he was dying. To his brethren he spoke of the beauty of chastity, and, having no temporal goods, made his last testament in these words: " These, my much-loved ones, are the bequests which I leave to you as my sons: have charity among you; hold to humility; keep willing poverty." He spoke more at length on this subject of poverty, and then at his request was carried back to Bologna that he might be buried " under the feet of his brethren ". Gathered round him, they said the prayers for the dying; at the *Subvenite* St Dominic repeated those great words, and died. It was the evening of August 6, 1221; he was about fifty-two years old; and he died in that poverty of which he had so lately spoken: " in Brother Moneta's bed because he had none of his own; in Brother Moneta's habit, because he had not another to replace the one he had long been wearing." It may be said of him after death what Bd Jordan of Saxony wrote of him in life: " Nothing disturbed the even temper of his soul except his quick sympathy with every sort of suffering. And as a man's face shows whether his heart is happy or not, it was easy to see from his friendly and joyous countenance that he was at peace inwardly. With his unfailing gentleness and readiness to help, no one could ever despise his radiant nature, which won all who met him and made him attract people from the first." When he signed the decree of canonization of his friend in 1234 Pope Gregory IX (Cardinal Ugolino) said that he no more doubted the sanctity of Dominic than he did that of St Peter or St Paul.

Beginning with the life written by Bd Jordan of Saxony, the successor of St Dominic in the generalship of the order, there is a good deal of biographical material of relatively early date. Without particularizing, it may be sufficient to say that the more important elements will be found in the *Acta Sanctorum*, August, vol. i; in the *Scriptores O.P.* by Quétif and Echard; and in the *Monumenta O.P. historica*, vols. xv and xvi. Perhaps, however, the most generally useful contribution to the study of the history of the saint is the work in three volumes which Frs Balme and Lelaidier published under the name of *Cartulaire de St Dominique* (1893–1901), consisting largely of extracts and documents with pictorial illustrations. Unfortunately, however, the collection stops short at his death, and

the evidence given in the process of canonization by the friars who had lived with him is not included. These testimonies which reveal so much of his interior spirit are printed in the *Acta Sanctorum* and elsewhere. The definitive work is now P. Mandonnet and H. M. Vicaire, *S. Dominique, l'idée, l'homme et l'œuvre* (2 vols., 1937–38). An abridged version of the biography in vol. i was published in English in New York in 1944. See further A. Mortier, *Histoire des maîtres généraux O.P.*, vol. i. The best original lives in English are by Mother Frances Raphael Drane (1891) and Fr Bede Jarrett (1924), and in German by M. Rings (1920), B. Altaner (1922) and H. C. Scheeben (1927). There are lives in French by Lacordaire (1840), J. Guiraud (1899; Eng. trans.), H. Petitot (1925) and M. S. Gillet (1942).

SS. IA AND HER COMPANIONS, MARTYRS (*c.* A.D. 360)

IN the worst times of Roman persecution of Christians there was never a more cruel and bloody period than that of from about 314 until 379, during which King Sapor II persecuted in Persia; in proportion to the numbers involved and its duration, this persecution had more victims than any other. Among them was St Ia and those that suffered with her. She was, according to her quite unreliable *passio*, a Greek maiden who made many converts among the Persian women, so that she was denounced and ordered to be put to the torture. Her limbs were first stretched apart and she was remorselessly beaten, at which she only prayed aloud, " Lord Jesus Christ, Son of the living God, strengthen thy handmaiden and save me from the wolves that rend me ". She was put back into prison until she had recovered and then offered her life if she would apostatize. She again refused, and was beaten as before, till she could neither speak nor move. After another six months her tormentors stuck slips of bamboo all over her body and wound her round with ropes, so as to press them into her flesh; then each was sharply pulled out again. She nearly died from loss of blood, but after another ten days was brought out of prison, hung up by her hands, and lashed until her bones were bare and life was extinct. Then her head was struck off and her body thrown away. The Roman Martyrology records the tradition that those who suffered death with her numbered nine thousand. This St Ia must not be confounded with the maiden Ia who gives her name to Saint Ives in Cornwall.

The best text of the *passio* is that edited by Delehaye in the *Patrologia orientalis*, vol. ii, pp. 453–473, fasc. 4; it is also printed in the *Acta Sanctorum*, August, vol. i. The martyr's Syriac name simply meant " violet " (*ἴον*), as Peeters has shown in *Analecta Bollandiana*, vol. xxv (1906), p. 340; it has nothing to do with *Εὐδοκία*.

ST MOLUA, OR LUGHAIDH, ABBOT (A.D. 608)

MOLUA (Lugaid and other forms) was the son of Carthach, of the Hy Fidhgente of Limerick county, and his mother came from Ossory. When a lad he was employed as a herdboy till, as his late *vita* tells us, having distinguished himself by miracles, he was sent to be a monk under St Comgall at Bangor. He was ordained priest and in time sent by his abbot to establish monasteries elsewhere. The most important of them was at Clonfertmulloe, now called Kyle, in the Slievebloom mountains between Leix and Offaly, which had a very large community. He is said to have gone to Rome (" Unless I see Rome I shall soon die "), and taken the opportunity to submit to Pope St Gregory the Great the rule he had drawn up for his monasteries; it was, like all Celtic monastic rules, extremely arduous and the pope said of it that, " The holy man who drew up this rule has laid a hedge round his family which reaches to Heaven ". On his death-bed St Molua addressed his

monks and said, " Dearest brethren, cultivate your land industriously, that you may have a sufficiency of food, drink and clothing; for where there is sufficient, there is stability; where is stability, there is true religion; and the end of true religion is life everlasting ": " *Rerum novarum* " and " *Quadragesimo anno* " in a nut-shell. Molua, we are told, never killed any living thing, and when he died the birds wept.

There is some confusion between this Molua and other saints of the same name. Killaloe (Cill da Lua) may get its name from this Molua or from another who was called " the Leper ", or they may both be the same person.

There are three Latin recensions of the Life of St Molua; one has been printed in the *Acta Sanctorum*, August, vol. i; another in De Smedt's edition of the Codex Salmanticensis, and the third by C. Plummer in VSH., vol. ii, pp. 206–225. A. P. Forbes in KSS. (pp. 409–411) repudiates any identity between St Moloc (June 25) and St Molua.

5: THE DEDICATION OF THE BASILICA OF ST MARY MAJOR
" Our Lady of the Snow "

THIS feast celebrates the dedication of the third of the patriarchal basilicas within the walls of Rome, to which at first the name of " Liberian Basilica " was given, because it was founded in the time of Pope Liberius, in the middle of the fourth century; it was restored and consecrated under the title of the Virgin Mary by Sixtus III, about the year 435, and is now generally known as St Mary Major (Santa Maria Maggiore; Great St Mary's), because it is in both age and dignity the first church of the City among those dedicated to God in honour of our Lady. In the liturgical books it is called St Mary *ad Nives*, or " of the Snow ", from a popular tradition that the Mother of God chose this place for a church under her invocation by a miraculous fall of snow upon this spot in summer and by a vision in which she appeared to a patrician named John, who munificently founded and endowed this church in the pontificate of Liberius at the site thus indicated on the Esquiline Hill. No mention is found of this miracle until some hundreds of years later, and it is now everywhere recognized as a myth. A commission for the reform of the Breviary recommended to Pope Benedict XIV in 1742 that its old name of " Dedication of St Mary " should be restored to the feast; this has not been done yet, except in the Benedictine calendar (1915). This basilica has sometimes also been known by the name of St Mary *ad Praesepe*, from the alleged relic of the crib or manger of Bethlehem, in which Christ was laid at His birth.

See H. Grisar, *Analecta Romana* (1900), p. 70, and the same writer's *Geschichte Roms und der Päpste* (1901), p. 153, n. 1; as well as Duchesne, *Liber Pontificalis*, vol. i, pp. 232, 235, and CMH., p. 418. Stress is rightly laid upon the fact that no mention is made of any miraculous fall of snow in Sixtus III's inscription for the dedication of the basilica. Though the original has now perished, its text is well known, and has been reprinted, for example, from De Rossi's *Inscriptiones Christianae*, vol. ii, pp. 71, 98, 139, in Duchesne's footnote; see under St Sixtus III herein, on August 19.

SS. ADDAI AND MARI, Bishops (*c.* A.D. 180?)

THERE were inhabitants of Mesopotamia present when St Peter and his companions preached at Pentecost, and for all that we know the first East Syrian

Christians were made at that time, but the actual date of the introduction of Christianity into those parts, among the Edessene Jews, is unknown. There is evidence of a Christian colony at Edessa in the second century, but it was probably not till the coming of the Sassanid dynasty that the faith began to spread from there over Mesopotamia, Adiabene and Persia. Local ecclesiastical tradition, however, attributes their evangelization to the apostle St Thomas, and more particularly to St Addai, St Aggai and St Mari. The story of how they came to Edessa, combined from the narratives of Eusebius and of a Syriac document called *The Doctrine of Addai* (written *c.* 400), is as follows.

At the time when our Lord was still incarnate upon earth there reigned in Osroene a king called Abgar the Black, who lived at Edessa. He suffered from some incurable disease and, having heard of the miracles of healing of our Lord, he sent to Him a letter by the hand of his secretary, Hannan. In it he addresses Christ as " the good Physician " and asks Him to come to Edessa and heal him, professing to believe, in consequence of the reported wonders, that, " either thou art God, who hast come down from Heaven, or else the Son of God, who brings all these things to pass ". Hannan found our Lord in the house of Gamaliel, " Chief of the Jews ", and He replied to Abgar that, " Happy art thou who hast believed in me without having seen me, for it is written that they who see me shall not believe and they who see me not shall believe. As for my coming to you, I am about to return to my Father, all for which I was sent into the world being finished. But when I shall have ascended to Him I will send thee one of my disciples, who shall heal thee of thy sickness and bring thee and thine to eternal life." According to Eusebius our Lord wrote out this message Himself and it was accordingly greatly reverenced throughout Christendom during the middle ages; it is said to have been used as an amulet in England before the eleventh century. The Syriac document states that Hannan also brought back to Abgar a portrait of our Lord which he had painted (later, " not-made-by-human-hands "), and which as the Holy Mandylion is famous in Christian iconography.

After the Ascension, the apostle Thomas accordingly sent one of the seventy-two disciples, Addai (Thaddeus), to the court of King Abgar. He lodged at the house of a Jew, Tobias, and when he was brought before the king he healed him of his disease, and spoke to him of the faith of Christ. Addai converted Abgar and multitudes of his people, among others the royal jeweller, Aggai, whom he made bishop and his successor, and Palut, whom he ordained priest on his death-bed. In due course St Aggai was martyred and Palut had to go to Antioch to be consecrated by Serapion, who in his turn had been made bishop by Pope St Zephyrinus at Rome. Quite apart from any other consideration, this last statement throws the whole of the legend into confusion, for it is known that there was a Serapion, Bishop of Antioch, who was at least contemporary with St Zephyrinus, and was, moreover, contemporary with another Abgar, who was a Christian king of Edessa between about 179 and 213, and probably the first; so Serapion could not have consecrated a convert of one of the Seventy-two.

The most, then, that can be said of St Addai is that he was perhaps a missionary in Edessa, before the end of the second century. St Mari is an even less satisfactory person, for there are serious doubts of his existence at all. According to his late " acts " he was a disciple of St Addai, who sent him to Nisibis; he preached there and took up the work of Jonas the prophet at Ninive, then he went down the Tigris, until he began " to smell the smell of the apostle Thomas ", and died near

Seleucia-Ctesiphon, after consecrating as its bishop Papa bar Aggai, another certainly historical personage, the first katholikos of the East Syrian churches—but at the beginning of the fourth century. Wherever he went St Mari made numerous converts, destroyed temples, built churches and founded monasteries, on a scale familiar in spurious legends but rarely, if ever, found in sober history. Nevertheless, SS. Addai and Mari, nebulous as they now are, have from early ages been venerated as the evangelists of the lands around the Tigris and Euphrates, and still are by their successors, the Catholic Chaldeans and the Nestorians of Iraq and Kurdistan; they are referred to as "the Holy Apostles", and the principal *anaphora* of the eucharistic liturgy of those Christians bears this name.

The two primary sources are Eusebius, *Ecclesiastical History*, bk i, ch. 13; and the *Doctrine of Addai*, Syriac text with Eng. trans., edited by G. Phillips (1876). The authenticity of the letters exchanged between Abgar and our Saviour was formerly very warmly defended, *e.g.* by the Abbé Paulin Martin in the *Revue des Sciences Ecclésiastiques* for 1888–1889 (several articles), as against Tixeront, R. Duval, R. Lipsius, and others. On the Armenian version and its bearings on the controversy, consult P. J. Dashian, "Zur Abgar Sage", three articles in the *Vienna Oriental Journal* for 1890. Modern opinion tends strongly to regard the whole incident as apocryphal, see *e.g.* Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. i, pp. 569 *seq.* and p. 443; and *Dictionnaire de la Bible*, Supplement, cc. 540–542. *Cf.* however, Casartelli in *The Dublin Review* for April 1889, and H. Thurston in *The Month*, September 1892, pp. 39–61. See also DCB., *s.v.*, Abgar and Thaddeus, and DHG., *s.v.*, Abgar; and F. C. Burkitt, *Early Eastern Christianity* (1904), cap. 1.

ST AFRA, MARTYR (A.D. 304)

THE persecution of Diocletian was carried on with great cruelty by his colleague Maximian in those provinces which fell to his share in the division of the empire. At Augsburg, in Rhaetia, according to her "acts", the officers apprehended a woman called Afra, known to have formerly been a common prostitute. A later embroidery says she was converted by St Narcissus, bishop of Gerona in Spain, of whom nothing is certainly known. When she was brought to trial the judge, by name Gaius, who knew who she was, said, "Sacrifice to the gods; it is better to live than to die in torments". Afra replied, "I was a great sinner before I knew God; but I will not add new crimes, or do what you command me". "I am informed", said Gaius, "that you are a prostitute. Sacrifice therefore, as you are a stranger to the God of the Christians and cannot be accepted by Him." Afra replied, "My Lord Jesus Christ has said that He came down from Heaven to save sinners. The gospel says that a sinful woman washed His feet with her tears and obtained pardon, and that He never rejected the outcasts but welcomed them to eat with him." When he found that she could not be moved, declaring, "Let the body which has sinned suffer; but I will not ruin my soul by false worship", the judge passed sentence, and the executioners carried her to an island in the river Lech. There they stripped her and tied her to a stake; and whilst they were heaping vine branches about her and setting fire to them, Afra was heard to say, "I thank thee, Lord Jesus Christ, for thy goodness in receiving me, a burnt-offering for thy name's sake: thou didst offer thyself upon the cross as a sacrifice for the sins of the whole world; I offer myself a victim to thee, who livest and reignest with the Father and the Holy Ghost world without end. Amen." Having spoken these words she gave up her spirit, being suffocated by the smoke.

Three servants of the martyr, Digna, Eunomia and Euprepia, who had lived

disorderly lives with their mistress, but were converted and baptized at the same time, watched her triumph. With Hilaria, the martyr's mother, they came in the night and carried away the body, which they buried in a sepulchre. Whilst Hilaria and her attendants were still within the tomb, Gaius was informed of what they had done. He therefore dispatched soldiers with an order to persuade the whole company to offer sacrifice, and if they refused to burn them alive without any other formality. The soldiers used both mild words and threats ; but finding all to no purpose they filled the vault with thorns and branches, shut the door, and having set fire to the wood, left them to be roasted to death.

The existence of a martyr called Afra, who suffered at Augsburg and was venerated there from early times, seems established ; but the value of the *acta* from which the above relation is taken is a matter of dispute. According to some scholars they are worthless ; others claim that the part which narrates her trial and martyrdom is an expanded version of an earlier historical narrative, while the separate story of her being a harlot, her conversion, and the execution of her mother and servants is an invention of the Carlovingian era. St Afra is referred to by Venantius Fortunatus, and she is still venerated at Augsburg and elsewhere in Germany.

The two Latin texts of most importance have both been edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iii, pp. 55–64 and vol. vii, pp. 192–204. Much discussion has centred round the question whether the original text of the *acta* is really a Merovingian document as Duchesne contended, or, as Krusch believed, was only elaborated out of the notice in the "Hieronymianum"—"In provincia Retia civitate Augusta Afrae veneriae." A. Bigelmair, A. Poncelet and O. Riedner support Krusch, but in CMH., p. 423, an opposite view is taken ; there are fuller bibliographical references in the same notice.

ST NONNA, MATRON (A.D. 374)

NONNA was born towards the end of the third century and, although she was brought up a Christian, married Gregory, the magistrate of Nazianzus in Cappadocia, who was a member of a Judaic-pagan sect called the Hypsistarians. However, this was a case of a "mixed marriage" turning out for the very best, and the resulting family was one of the most famous and brilliant saintly families of Christian history. By her shining example St Nonna converted her husband, and he became a priest, and then a bishop : in those days the now universal law that a bishop must be single or a widower was not yet everywhere in force ; he is moreover venerated as a saint and is known as St Gregory Nazianzen the Elder. They had three children, all of them saints, and the eldest, St Gregory Nazianzen the Divine, became one of the greatest of the doctors of the Church ; in his writing he often refers to the devoted and virtuous life of his mother Nonna. The next child was a girl, St Gorgonia, who married and had three children. The third was St Caesarius, a physician by profession. St Nonna outlived two of her children : Gorgonia died in her arms, and she heard the funeral sermons preached for her and Caesarius by Gregory the Younger which have continued to be the admiration of succeeding ages. She survived her husband only a few months and died at a considerable age in 374 : a valiant woman, whose children rose up and called her blessed, whose husband praised her.

A sufficient account of St Nonna is given in the *Acta Sanctorum*, August, vol. ii, and in DCB., vol. iv, p. 50.

6: THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

OUR divine Redeemer, in order to show that the sufferings of His servants are usually intermingled with spiritual comforts and to give us a sensible demonstration of the truth of His promises of an eternal glory reserved for us in the world to come, was pleased to manifest His majesty in the mystery of the Transfiguration. Being in Galilee about a year before His passion, He chose to be witnesses of His glory the same three beloved disciples who were afterward to be witnesses of His agony in the garden, namely St Peter, and the two sons of Zebedee, SS. James and John. He took three, that their evidence might be unexceptionable; but He would not publicly show His glory, to teach His followers to love the closest secrecy in all spiritual graces and favours. Practices contrary to this are suggested by self-love, not by the spirit of God; they are a disguised pride and a dangerous illusion. Every true servant of God loves to be hidden; his motto, even when he most warmly invites all creatures to magnify the Lord with him, is: "My secret to myself, my secret to myself" (Isaias xxiv 16). He fears lest he should be at all considered or thought of in what belongs purely to God alone. Jesus therefore showed this miracle in retirement, and He led these three apostles to a lonely mountain, as He was accustomed to go often to some solitude to pray.

The tradition of the Christians in Palestine, of which St Cyril of Jerusalem, St John Damascene, and other fathers speak, assures us that this was Mount Tabor, which rises, something like a sugar-loaf, in the middle of Galilee. This was the place in which the God-man appeared in His glory. He was transfigured whilst at prayer, because it is usually then that the soul receives the dew of divine consolations, and tastes how infinitely sweet God is to those who sincerely seek Him. Many Christians indeed are strangers to this effect of prayer because they do not apply themselves to it with perseverance and fervour, or neglect to disengage their affections from creatures by humility, self-denial and mortification of the senses. Without purity of heart no man shall see God; but a Christian worthily disposed and fitted by the Holy Ghost to receive the spirit of prayer purifies his love more and more, transforms his affections, and renders them ever more spiritual and heavenly. Of this, the transfiguration of our Lord was, among other transcending prerogatives, a most noble and supereminent prototype.

In the East the tendency to commemorate incidents of the gospel history by special feasts is more pronounced than in the Western church, and it is probable that we must look there for the earliest traces of such a celebration as the present. What is certain is that the Transfiguration was widely and solemnly honoured in the Byzantine church on August 6 before the year 1000. See the *Synaxarium Constant.*, edited by Delehaye, p. 897, and Nilles, *Kalendarium Manuale*, vol. i, pp. 235–238. The feast seems to have been adopted sporadically and on different days by certain local churches in the West, but it did not become of general observance until Pope Callistus III, to commemorate the victory gained over the Turks in 1456 by G. Hunyady and St John of Capistrano, required the Transfiguration to be everywhere honoured on this day. See F. G. Holweck, *Calendarium festorum Dei et Dei Matris* (1925), pp. 258–259.

SS. SIXTUS II, FELICISSIMUS AND AGAPITUS, WITH THEIR COMPANIONS, MARTYRS (A.D. 258)

SIXTUS succeeded Pope St Stephen I in the year 257. In continuation of the dispute begun under Stephen, St Dionysius of Alexandria consulted him by three

letters on certain difficulties, and recommended him to bear a little while with the Africans and some among the Asiatics with regard to their error concerning the validity of baptism given by heretics. Accordingly this pope was indulgent towards them, contenting himself with strongly recommending the truth; his successors pursued the same conduct till the error that heretical baptisms are invalid was condemned in the plenary council mentioned by St Augustine. St Sixtus is referred to by Pontius, the biographer of St Cyprian, as a "good and peaceable priest".

The Emperor Valerian published his first decree against the Christians in 257, which was followed by the martyrdom of many. The persecution grew more fierce in the following year, the effect of which St Cyprian notified within a month or two to his fellow bishops in Africa: "Valerian has sent an order to the senate, importing that bishops, priests and deacons should forthwith die. . . . You are to understand that Sixtus suffered in a cemetery upon the sixth day of August, and with him four deacons. The officers of Rome are very keen upon this persecution; and the persons who are brought before them are sure to suffer, and to forfeit their estates to the exchequer. Pray notify these particulars to my colleagues, that so our brethren may everywhere be prepared for their great conflict: that we may all think rather of immortality than death, and derive more joy than fear from this confession, in which we know that the soldiers of Christ are properly not killed but crowned."

St Sixtus suffered in a cemetery, for Christians in times of persecution resorted to those subterraneous caverns to celebrate the divine Mysteries. Here they met, though Valerian had forbidden them to hold assemblies, and here they were hunted out. Sixtus was seized while seated in his chair, addressing the assembly, and was either beheaded immediately or hurried off to a court for sentence and then brought back for execution. He was buried in the cemetery of St Callistus on the Appian Way, across the road from the cemetery of Praetextatus in which he was taken, and a hundred years later Pope St Damasus wrote an inscription for his tomb. St Sixtus was the most highly venerated among the popes martyred after St Peter, and he is named in the canon of the Mass.

Four deacons, SS. Januarius, Vincent, Magnus and Stephen, who were seized with St Sixtus, suffered with him; two others, SS. Felicissimus and Agapitus, were martyred probably on the same day. The last two were buried in the cemetery of Praetextatus. The seventh deacon of the City, St Laurence, followed them four days later, as St Sixtus is said to have foretold.

The body of evidence which attests the fact that St Sixtus suffered on August 6 and was buried in the catacomb of Callistus is remarkably early and conclusive. In CMH. (pp. 420–421) this evidence has been most effectively summarized. A misunderstood phrase in one of Damasus's inscriptions apparently led Prudentius into the erroneous belief that Sixtus was crucified; but he was put to death by the sword. Further, the *Liber Pontificalis* is wrong in stating that the "four deacons" as well as Felicissimus and Agapitus were buried in Praetextatus; see Duchesne's notes (vol. i, pp. 155–156), and P. Franchi de' Cavalieri in *Studi e Testi*, vol. vi, pp. 147–178. On the other hand, the supposed *Passio S. Sixti*, in all its recensions, is a historically worthless document. See also *Analecta Bollandiana*, vol. li (1933), pp. 43–49.

SS. JUSTUS AND PASTOR, MARTYRS (A.D. 304)

THEY were two brothers who, while still schoolboys, overcame with heroic courage the rage and power of Dacian, governor of Spain under Diocletian and Maximian.

In his progress through his province in search of the servants of God, he arrived at Complutum, now called Alcalà de Henares, and began to put to the torture the Christians that were brought before him. Justus and Pastor, children who were then learning their elements in the public school of that city (the one being thirteen, the other only nine years old), hearing of the torments which were inflicted on the followers of Christ, were fired to have a share in their triumphs. They threw down their books, ran to the place where the governor was interrogating the confessors, and by their behaviour showed the faith which they professed. They were soon taken notice of and presented to the judge. He, instead of being touched, was furious to see children brave his power and authority and, not doubting that a little correction would dispel their courage, commanded them to be severely whipped. This was executed in the most barbarous manner; but He who makes the tongues of infants eloquent in His praise, gave them strength to defy their tormentors. The spectators were filled with astonishment to see the constancy with which in their turn they encouraged each other to be brave for Christ. Dacian, to cover his shame, gave an order that they should be at once beheaded. Their relics are enshrined at Alcalà, of which city and Madrid they are the patrons.

Whatever may be thought of the value of the reputed " acts ", printed by the Bollandists under August 6, there can be no question as to the genuineness and antiquity of the *cultus* of these saints. St Paulinus of Nola had his little son buried close beside them at Alcalà; Prudentius numbers them among the most glorious martyrs of Spain. Their names also are recorded in the " Hieronymianum ", on August 25. See the *Acta Sanctorum*, August, vol. ii.

ST HORMISDAS, POPE (A.D. 523)

HORMISDAS, a Campanian by birth, was a widower and a deacon of the Roman church, whose son St Silverius was also to become pope. He earned the high regard of St Ennodius, Bishop of Pavia, who prophesied that this deacon would one day be pope. Two days after the death of St Symmachus in 514 the prediction was fulfilled. Practically the whole of the pontificate of St Hormisdas was devoted to dealing with the delicate and complex situation brought about in the East by the Acacian schism, caused by the attempt of Acacius of Constantinople to placate the monophysites; and to this pope belongs the honour of having brought it to an end by means of the confession of faith that bears his name, the Formula of Hormisdas. This document, which has been cited in the deliberations of the Church so lately as at the Vatican Council, is one of the most important pieces of evidence of the recognition of papal authority in the first six centuries.

Nothing is recorded of the less public life of St Hormisdas, but it is clear that he was able and sagacious, and a man of peace: he severely rebuked some African monks for their quarrelsomeness. His last days were made happy by the cessation of the Vandal persecution in Africa.

Save for the succinct account given in the *Liber Pontificalis*, there is nothing in the nature of a biography of Pope Hormisdas. A fairly full discussion of his public activities will be found in the *Acta Sanctorum*, August, vol. ii. See also Mgr Duchesne's notes to the *Liber Pontificalis*, vol. i, pp. 272–274; and H. Grisar, *Geschichte Roms und der Päpste*, vol. i, pp. 478–481, and *passim*.

7 : ST CAJETAN, Co-Founder of the Theatine Clerks Regular (A.D. 1547)

ST CAJETAN (Gaetano) was son of Caspar, Count of Thiene, and Mary di Porto, of the nobility of Vicenza, where he was born in 1480. Two years later his father was killed, fighting for the Venetians against King Ferdinand of Naples, and his widow was appointed guardian of Cajetan and his two brothers. The admirable example and teaching she gave her sons bore quick and abundant fruit, and Cajetan in particular was soon known for his unusual goodness. He went for four years to the University of Padua where the long exercises of devotion which he practised were no hindrance to his studies, but sanctified them and purified his understanding, enabling him the better to judge of truth. He distinguished himself in theology, and took the degree of doctor in civil and canon law in 1504. He then returned to his native town, of which he was made a senator, and in pursuance of his resolve to serve God as a priest he received the tonsure. In 1506 he went to Rome, not in quest of preferment or to live at court, but because of a strong inward conviction that he was needed for some great work there. Soon after his arrival Pope Julius II conferred on him the office of protonotary, with a benefice attached. On the death of Julius II in 1513 Cajetan refused his successor's request to continue in his office, and devoted three years to preparing himself for the priesthood : he was ordained in 1516, being thirty-three years old, and returned to Vicenza in 1518.

Cajetan had re-founded a confraternity in Rome, called " of the Divine Love ", which was an association of zealous and devout clerics who devoted themselves to labour with all their power to promote God's honour and the welfare of souls. At Vicenza he now entered himself in the Oratory of St Jerome, which was instituted upon the plan of that of the Divine Love but consisted only of men in the lowest stations of life. This circumstance gave great offence to his friends, who thought it a reflection on the honour of his family. He persisted, however, and exerted his zeal with wonderful fruit. He sought out the sick and the poor over the whole town and served them, and cared for those who suffered from the most loathsome diseases in the hospital of the incurables, the revenues of which he greatly increased. But his primary concern was for the spiritual life of the members of his oratory : " In this oratory ", he said, " we try to serve God by worship ; in our hospital we may say that we actually find Him." He founded a similar oratory at Verona and then, in obedience to the advice of his confessor, John-Baptist of Crema, a Dominican friar of great prudence and piety, Cajetan went in 1520 to Venice and, taking up his lodgings in the new hospital of that city, pursued his former manner of life there. He was so great a benefactor to that house as to be regarded as its principal founder. He remained in Venice three years, and introduced exposition of the Blessed Sacrament in that city, as well as continuing the promotion of frequent communion : " I shall never be content till I see Christians flocking like little children to feed on the Bread of Life, and with eagerness and delight, not with fear and false shame ", he wrote.

The state of Christendom at this time was not less than shocking. The general corruption weakened the Church before the assaults of Protestantism and provided an apparent excuse for that revolt, and the decay of religion with its accompaniment of moral wickedness was not checked by the clergy, many of whom, high and low,

secular and regular, were themselves sunk in iniquity and indifference. The Church was " sick in head and members ". The spectacle shocked and distressed Cajetan, and in 1523 he went back to Rome to confer with his friends of the Oratory of Divine Love. They agreed that little could be done otherwise than by reviving in the clergy the spirit and zeal of those holy pastors who first planted the faith, and to put them in mind what this spirit ought to be, and what it obliges them to, a plan was formed for instituting an order of regular clergy upon the model of the lives of the Apostles. The first associates of St Cajetan in this design were John Peter Caraffa, afterwards pope under the name of Paul IV but at that time bishop of Theate (Chieti); Paul Consiglieri, of the family of Ghislieri; and Boniface da Colle, a gentleman of Milan. The institute was approved by Clement VII, and Caraffa was chosen the first provost general. From his episcopal name of Theatensis these clerks regular came to be distinguished from others as Theatines. On September 14, 1524 the four original members laid aside their prelatical robes and made their profession in St Peter's in the presence of a papal delegate. The principal ends which they proposed to themselves were to preach sound doctrine to the people, assist the sick, restore the frequent use of the sacraments, and re-establish in the clergy disinterestedness, regularity of life, sacred studies (especially of the Bible), preaching and pastoral care, and the fitting conduct of divine worhsip. Life was to be in common, under the usual vows, and poverty was strongly emphasized.

The success of the new congregation was not immediate, and in 1527, when it still numbered only a dozen members, a calamity happened which might well have put an end to it. The army of the Emperor Charles V sacked Rome: the Theatines' house was nearly demolished, and the inmates had to escape to Venice. Caraffa's term as superior expired in 1530, and St Cajetan was chosen in his place. He accepted the office with reluctance, but did not let its cares abate the energy with which he worked to inspire the clergy with his own fervour and devotion, and his charity was made most conspicuous during a plague which was brought to Venice from the Levant, followed by a dreadful famine.

At the end of the three years of office, Caraffa was made superior a second time, and Cajetan was sent to Verona, where both the clergy and laity were tumultuously opposing the reformation of discipline which their bishop was endeavouring to introduce among them. Shortly after, he was called to Naples to establish the clerks regular there. The Count of Oppido gave him a large house, and tried to prevail upon him to accept an estate in lands; but this he refused. In vain the count pointed out that the Neapolitans were neither so rich nor so generous as the Venetians. " That may be true ", replied Cajetan, " but God is the same in both cities." A general improvement at Naples was the fruit of his example, preaching and labours, and he was foremost in the successful opposition to the activities of three apostates, a layman, an Augustinian and a Franciscan, who, respectively Socinian, Calvinist and Lutheran, were corrupting the religion of the people. During the last years of his life he established with Bd John Marinoni the benevolent pawnshops (*montes pietatis*) sanctioned some time before by the Fifth Lateran Council. Worn out with trying to appease civil strife in Naples, and disappointed by the suspension of the Council of Trent from which he hoped so much for the Church's good, St Cajetan had to take to his bed in the summer of 1547. When his physicians advised him not to lie on the hard boards but to use a mattress, his answer was, " My Saviour died on a cross, allow me at least to die on wood ". He

lingered for a week, the end coming on Sunday, August 7. Many miracles wrought by his intercession were approved at Rome after a rigorous scrutiny, and he was canonized in 1671.

St Cajetan was one of the most outstanding figures among the pre-Tridentine Catholic reformers, and his institution of clerks regular, priests bound by vow and living in community but engaged in active pastoral work, played a very great part in the Catholic reformation. Today, with the one tremendous exception of the Jesuits, all their congregations have been reduced to small bodies, but continuing their original life and work. Thomas Goldwell, Bishop of Saint Asaph and last survivor of the old hierarchy of England and Wales, was a Theatine, who entered their house of St Paul at Naples in the year of St Cajetan's death.

No biography of this saint has been left us by anyone who actually knew him. The life which is printed in the *Acta Sanctorum*, August, vol. ii, compiled by A. Caracciolo, was not written until some sixty years after the holy priest's death. Probably St Cajetan's close association with Caraffa, and the extreme unpopularity of the latter's pontificate—he became pope, as Paul IV, eight years after the former went to Heaven—rendered the early history of the Theatines a delicate subject to handle. It is only in recent times that L. von Pastor, G. M. Monti, O. Premoli, and other conscientious investigators have thrown light upon many matters formerly buried in obscurity. Though only a slight sketch, the booklet of O. Premoli, *S. Gaetano Thiene* (1910), perhaps offers the most reliable picture of the saint; but for the earlier portion of his career, Pio Paschini, *S. Gaetano . . . e le origini dei . . . Teatini* (1926), has provided a study of great value, largely based upon unpublished letters. The life by R. de Maulde la Clavière, which having been translated into English is the most easily accessible, cannot be recommended without reserves: see the reviews of both the original and the revised edition in the *Analecta Bollandiana*, vol. xxii, p. 119, and vol. xxiv, p. 419. Two later biographies in Italian are by P. Chiminelli (1948), very full, and by L. Ruiz de Cardenas (1947), shorter and more popular.

ST CLAUDIA, MATRON (FIRST CENTURY)

IN his second letter to St Timothy (2 Tim. iv 21), St Paul says, "Eubulus and Pudens and Linus and *Claudia* and all the brethren salute thee". She was evidently a lady of importance: the *Apostolic Constitutions* (fourth century) state that Claudia was the mother of Linus, and St Irenaeus says that the Linus mentioned by St Paul was he who succeeded St Peter in the supreme pontificate. The poet Martial mentions in his *Epigrams* a British lady, Claudia Rufina, who was the wife of his friend Aulus Pudens, and by some this man has been identified with the Pudens of St Paul. That St Claudia was a Briton is maintained independently by a tradition that she was a daughter of the British King Caractacus, who was defeated by the Roman general Aulus Plautius and sent with his family in chains to Rome in the year 51. They were released by the Emperor Claudius, but one of the daughters remained in Rome, was baptized, and took the name of Claudia, and is the lady whom St Paul mentions. Others think she was the daughter, not of Caractacus, but of Cogidubnus, a British ally of Claudius who adopted the emperor's name. None of these theories have more than the weight of not-impossible suppositions; it is not even certain that St Claudia was the wife of St Pudens.

Bishop Lightfoot (*Apostolic Fathers*, vol. i, pt 1, pp. 76–79) discusses these identifications in connection with St Clement and Pudens. He finds nothing which can lend them any probability.

ST DONATUS, Bishop of Arezzo (A.D. 362)

Donatus was the second bishop of Arezzo in Tuscany. Though the Roman Martyrology refers to him as a martyr at Arezzo under Julian the Apostate, and he is commemorated as such in today's Mass, he seems certainly not to have died for the faith. In the same place Donatus is associated with the martyred monk St Hilarinus, but he seems to have suffered at Ostia; there too mention is made of the attribution to him by St Gregory the Great of a miracle of restoring a chalice broken up by the heathen. There has also been confusion between St Donatus of Arezzo and another St Donatus, bishop of Euroea in Epirus.

The early *cultus* of this Donatus as a confessor is indubitable, but his so-called *passio* (*Acta Sanctorum*, August, vol. ii) is simply derived from the fictitious story of St Gallicanus, who has a long entry in the Roman Martyrology on June 25.

ST DOMETIUS THE PERSIAN, Martyr (*c.* A.D. 362 ?)

The Melkites and other Christians of the East today celebrate the memory of St Dometius who, according to the legend, was a Persian convert who became a monk at Nisibis in Mesopotamia, was ordained deacon, and went to live in a cave, from whence he converted many heathen of the neighbourhood. People flocked to his retreat to ask his blessing and in hope that he would cure their ills; and the Emperor Julian the Apostate, whom Dometius had reproached for his impiety, accused the holy man of courting popularity. "If these poor harmless folk come to see me, I cannot send them away", he replied. Julian was so incensed by the answer that he had him stoned to death.

There has been great confusion between this Dometius and another, mentioned in the Roman Martyrology on July 5 as a martyr in Syria, "who by his power affords many benefits to the inhabitants of these parts". St Dometius has a great reputation in the East as an ascete and wonder-worker; there is evidence that he was honoured in Cyprus and in southern Italy, and we find him referred to in the Syriac martyrology of Rabban Sliba as a "healer of sciatica".

The Greek acts have been printed in *Analecta Bollandiana*, vol. xix (1900), pp. 285–320; in the Syriac recension, edited by P. Bedjan, the narrative has been transformed in a number of details. In *Analecta Bollandiana*, vol. lvii (1939), pp. 72–104, Fr P. Peeters discusses at length the confusion between the two Dometii.

ST VICTRICIUS, Bishop of Rouen (*c.* A.D. 407)

Among the great bishops of the Western church during the fourth century three stand out conspicuously in Gaul, namely, Hilary of Poitiers, Martin of Tours and Victricius of Rouen. Of these the last-named is the least well known to fame because we have less information about his career, whereas the other two are pretty well documented. It is likely that his birthplace was somewhere not far from the Scheldt, that he was born about the year 330, and that his father or near ancestor was a soldier in one of the Roman legions called *Victrix*. Nothing is known of his early years, but at the age of seventeen he became a soldier and not long afterwards a Christian. At this time the lawfulness of the military profession for a Christian had not yet been decided in the Church, and there were not wanting learned and good men who denied that a Christian could bear arms without blame; and St Victricius, laying down his weapons one day on parade, asked for his discharge

(*cf.* the action of St Martin of Tours in similar circumstances). His period of service was not yet expired, so his tribune treated the request as a breach of discipline and ordered him to be flogged. Unable to move him, the tribune referred the matter to the *comes*, who sentenced Victricius to death for desertion. St Paulinus of Nola says in one of his letters that miraculous intervention prevented the sentence from being carried out; and Victricius and some Christian comrades were released and discharged.

Then follows a blank in the history of Victricius, and when next heard of he is bishop of Rouen, to which see he must have been elected about the year 386. Within his diocese there were still many heathen, to whose conversion the bishop applied himself with zeal, and he introduced monasticism into Rouen in the loose unorganized form that it had in Gaul at that time: his "flock of ascetes, thin with fasting" and his "choir of maidens", whose "life is even more splendid than it is, in the world's eyes, hard". He obtained from St Ambrose at Milan many relics of the saints, which were received by the people in solemn procession and duly enshrined. In connection with these translations he preached or wrote his work *On the Praise of the Saints*, which partakes of the nature both of a panegyric and of a thesis on the *cultus* of the saints; as a piece of literature it is particularly valuable for the study of the rhythmical *cursus*. Victricius established a number of rural parishes, which in those days were still rare, but progress against paganism was slow among the country people, and it continued for another couple of hundred years. He preached in Artois, western Flanders, Hainault and Brabant; but his work was largely undone and the religious centres he established destroyed by the barbarian invasions in the fifth century. His reputation for wisdom and holiness had meanwhile crossed the Channel, and about 396 he came over at the request of the British bishops to settle some differences. Their nature is not known. Whatever it was, Victricius, in his own words, "did all he could, even if he did not do all that wanted doing. . . . I inspired the wise with love of peace, I taught it to the teachable, I explained it to the ignorant, I imposed it on the obstinate, insisting on it in season and out of season. . . ."

Towards the end of his life St Victricius came under suspicion of heresy, and he went to Rome to clear himself. This he had no difficulty in doing; and he received from Pope St Innocent I in 404 a famous decretal on disciplinary matters, including the reference of *causae maiores* from the local bishops to the Holy See. The exact date of the death of this great bishop is not known.

Considering the important position claimed for St Victricius it is curious that we possess no early life of him. We have to be content for the most part with such information as may be gleaned from the letters of St Paulinus of Nola. There is an excellent study of all that is known of Victricius, by E. Vacandard, in the series "Les Saints" (1903). *Cf.* also C. Jullian, *Histoire de la Gaule*, and E. de Moreau, *Histoire de l'Église en Belgique*, t. i (1945). For the saint's influence on St Patrick, see Fr P. Grosjean in *Analecta Bollandiana*, vol. lxiv (1946), pp. 94–99.

ST ALBERT OF TRAPANI (A.D. 1307?)

ST ALBERT, also called "of Sicily", was born at Trapani in that island. It is said that his parents were Benedict Adalberti and Joan of Palizze and that, having been long without issue, they vowed that if they had a male child he should be dedicated to our Lady of Mount Carmel in her order. At any rate, the young Albert became a Carmelite, and after he had been ordained was sent to the priory of Messina,

where he preached with much success, especially among the Jews. He added many voluntary austerities to those of his rule, among them the custom of repeating the whole psalter on his knees before a crucifix every night before he went to bed. Unfortunately this and other particulars given by his biographer were written long after he was dead and are far from reliable. He tells us that when the king of Naples was besieging Messina and had blockaded it so effectually that the city was in imminent danger of starvation, Frederick III of Sicily contemplated burning it down to keep it out of the enemy's hands; certain of the citizens came to St Albert in great distress about this, and the sudden arrival of food ships that had successfully run the blockade was attributed to his prayers.

His biographer records that St Albert made a pilgrimage to Palestine to the cradle of his order, where he became as famous for his miracles as he was at home; but in fact this journey was never undertaken, and the miracles must be regarded as probably equally apocryphal. During the last years of his life he lived as a hermit near Messina. When, three hundred years later, St Mary Magdalen de' Pazzi was tempted to leave the Carmel at Florence and return to the world, she asked the prayers of St Albert in Heaven; the temptation left her, and she was confirmed in her good resolution by a vision of the saint. He was never formally canonized, but his *cultus* was approved in 1476.

The Latin life, upon which all the others of more recent date are directly or indirectly founded, has been printed in the *Analecta Bollandiana*, vol. xvii (1898), pp. 317 *seq.* It was only written at the beginning of the fifteenth century. See also B. Zimmerman, *Monumenta historica Carmelitana*, pp. 259, 422, etc.

BB. AGATHANGELO AND CASSIAN, MARTYRS (A.D. 1638)

THE foundation and first direction of the Capuchin missions in the Levant in the seventeenth century was the work of Father Joseph of Paris (Joseph Leclerc du Tremblay), known on account of his influence with Richelieu and Louis XIII as "the Grey Cardinal". Early in 1629 five Capuchins landed at Alexandretta, among them Father Agathangelo of Vendôme.

He had been born in that town in 1598, and at the age of twenty-one entered the Capuchin friary of Le Mans. He was ordained priest in 1625 and was a preacher in his own country until he was asked to go to Syria. At Aleppo he ministered to the French and Italian traders and others while he was learning Arabic, and soon mastered that language sufficiently well to talk and preach; he cultivated the society of Moslems and dissident Christians, winning the goodwill of such notables as the *imam* of the principal mosque and the superior of the Dervishes, and even explained Christianity to the Turks, in spite of the forbiddance by the Congregation *de Propaganda Fide* of any public preaching among Mohammedans. The fruit of this work was to induce an atmosphere of tolerance and interest: Father Agathangelo was too good a missionary to look for any more tangible results before due time.

In 1630 a Capuchin mission was established at Cairo which did not prosper, and at the end of 1633 Father Agathangelo was sent there to take charge. He was joined by three new missionaries from Marseilles, one of them being Father Cassian of Nantes, a Frenchman by birth but Portuguese by parentage. He soon became the right-hand man of Father Agathangelo and entered whole-heartedly into his efforts to bring about a reunion with the Holy See of the Coptic or native Egyptian

church. Agathangelo got into personal touch with the Coptic bishops; and their patriarch, Matthew, opened all the dissident churches to him; using powers granted by Rome, he celebrated Mass, preached, and catechized therein and reconciled a number of individual Copts. The friars determined to try and gain the influence of the monks also, from among whom the Coptic bishops were chosen, and in 1636 Father Agathangelo took with him Father Benedict of Dijon and made the long journey to the monastery of Dair Antonios in the Lower Thebaid.

They were well received by the monks and made a stay of four months, Father Agathangelo conducting doctrinal discussions and giving spiritual conferences; of the two books which he used for the last purpose one was the treatise *On the Holy Will of God*, written by the English Father Benedict of Canfield (William Fitch), the first Capuchin missionary in England in penal times. Two of the community were reconciled to the Church, and Father Agathangelo left them at the monastery in the hope that they would draw their brethren after them. This was his deliberate policy in Egypt, especially as there were no Catholic churches of the Coptic rite for reconciled dissidents to attend: priests were allowed to celebrate the Liturgy in, and lay-people to frequent, the dissident churches whose schism they had repudiated; thus they were not left without ministration and they might in time leaven the whole. Then *Propaganda* declared the practice illicit. Father Agathangelo asked the opinion of the father custodian of the Holy Land. "I think", replied the Recollect, "that if those eminent prelates had known the conditions in this country they would never have come to such a decision; and that is the opinion of all my friars as well." All the missionaries of Palestine and Egypt agreed, and Father Agathangelo wrote a long letter to the cardinal prefect giving theological, canonical and practical reasons for a withdrawal of the decree. The matter was referred to the Holy Office; there is no record of its reply, but it was probably favourable, for the successors of Father Agathangelo at Cairo followed his policy without hindrance.

Unhappily, and not for the only time in history, the great obstacle to Coptic reunion in a body was the Latin Catholics themselves. Some years before encouraging negotiations had taken place between the Coptic patriarch and the consuls of France and Venice, and the French friars did not hesitate to make the renown and power of his Most Christian Majesty a *point d'appui* of their undertaking. Or rather, they wished to. But the parties to the previous conversations were all dead, and the then consul of France was a man of such shocking life that his house deserved the name given to it by Father Agathangelo, "a synagogue of Satan". Moreover, the general life of Europeans in Cairo was such that he had to write to his superiors that the public scandals made the Church "so great an object of abomination among the Copts, Greeks and other Christians that it will be very difficult to overcome their aversion for the Latins". Even the appointment of a new and better consul in 1637 did not mend matters. When the synod of the Coptic patriarch met in the same year to discuss the possibility of reunion, one of his councillors denounced the proposal because of the scandalous lives of Catholics in Cairo: "The Roman Church is in this country a brothel", he exclaimed. Father Agathangelo was present, but could not deny the truth of what was said; after gently urging that the sins of individuals, however terrible, could not alter the fact of the truth and holiness of the Church, he left the assembly and wrote a letter to the cardinal prefect of *Propaganda*. After pointing out that for three years he had

asked in vain for authority publicly to excommunicate the worst offenders, he said he had done his best and could do no more: "I have appealed, I have reproved, I have threatened. . . . Now my enthusiasm, whether reasonable or indiscreet, can no longer tolerate that those who have authority should not use it. They are dumb dogs, who are afraid to bite. Your Eminence will do whatever your good zeal for God's glory may suggest to you. . . . For the love of our crucified Lord and His holy Mother may your Lordships find a cure for these enormous scandals. As for myself, I shall not be held responsible for them before the judgement-seat of Christ who will judge us all. . . ." A few days later he left Egypt for Abyssinia with Father Cassian.

A Capuchin mission for Abyssinia—or Ethiopia, as it is better called—had been planned in 1637, and Agathangelo and Cassian had been awaiting orders to go and establish it. For some years Father Cassian had been destined for Ethiopia, and with this in view had set himself while in Cairo to learn Amharic, the principal language in use in that country; he therefore now took the leading place, as Father Agathangelo knew little of the language. They were, of course, fully informed about the dangerous state for Catholics in Ethiopia which had been brought about by recent political and ecclesiastical events there, and they had made certain provisions in view of it; what they did not know was that a certain German Lutheran physician, Peter Heyling, notorious for his hostility to Catholics, had been at work to upset their plans. Accordingly, when they got to Dibarua, an unidentified place beyond Suakim, in the early summer of 1638, they were arrested and taken, manacled and on foot, to Gondar.

The day after their arrival they were brought, chained and in muddy and torn Franciscan habits, before King Basilides and his court. In reply to his questions Bd Cassian replied, "We are Catholics and religious, natives of France. We have come to invite you to reunion with the Roman Church. We are well known to Abuna Mark, who has had a letter from the Patriarch of Alexandria, and we should like to speak with him." Mark was the newly elected primate of the dissident Church of Ethiopia, who had been friendly with Father Agathangelo in Cairo; but Heyling had been talking to him, and Mark now refused to see the friars, saying, "I indeed knew this Agathangelo in Egypt and he is an evil and dangerous man. He tried to draw the people there to his religion, and has come to do the same here. I do not wish to see him. I recommend you to hang them both." A Mohammedan remonstrated with the archbishop, but he repeated his words, with abuse. Basilides was inclined to banish the friars, but Peter Heyling with Mark and the king's mother worked on the mob to demand their death, and so they were sentenced after they had been given the opportunity to save themselves by abjuring the Catholic faith in favour of that of the monophysites.

When the two martyrs were brought beneath the trees from which they were to be hanged there was some delay. "Why are you so slow? What are we waiting for?" asked Bd Cassian. "We have had to send for ropes", answered the executioner. "But have we not ropes round our clothes?" And so they were hanged with the cords of their Franciscan habits. But before they were dead the traitor Mark appeared before the crowd, crying out, "Stone these enemies of the faith of Alexandria, or I will excommunicate you!" Volleys of stones were immediately flung at the swinging bodies, and thus Bd Agathangelo and Bd Cassian died, the one being forty years old, the other thirty. For four nights miraculous light was reported to be seen above the bodies, and Basilides in terror ordered them to be

buried; but some Catholics took them away by stealth and their resting-place is to this day unknown. In 1905, Agathangelo of Vendôme, one of the most remarkable missionaries of the seventeenth century, and his faithful companion, Cassian of Nantes, were declared blessed by Pope Pius X.

A sufficient account of these martyrs is provided in Ladislas de Vannes, *Deux martyrs capucins* (1905); and Antonio da Pontedera, *Vita e martirio dei BB. Agatangelo e Cassiano* (1904).

8: ST JOHN VIANNEY (A.D. 1859)

THE beauty of holiness will not be gainsaid, and from time to time some more than usually resplendent example forces the admiration of the whole world. Such were "The Little Flower" and "The holy Curé of Ars". And of these two the popularity of M. Vianney is the more remarkable, because the halo of sentimentality, with which undisciplined devotees or unscrupulous exploiters can so easily surround Sœur Thérèse, is far less easily fitted to *his* head. His face alone is a difficulty, for little can be done by way of getting superficial "appeal" out of a man whose exterior appearance is that of a sanctified Voltaire. And the life of a country *curé* in France is no less, even if no more, unfamiliar to the average Englishman or American than the inside of a Carmelite convent. The world into which John Mary Vianney was born, at Dardilly, near Lyons, on May 8, 1786, was not an undisturbed one. When he was three the Revolution began and two years later Dardilly found itself saddled with a "constitutional priest", so the little John and his parents had to assist in secret at the Mass of any fugitive loyal priest who came to the neighbourhood. While the Terror was going on, no less at Lyons than at Paris and elsewhere, he was learning to be a herd-boy, shepherding the cattle and sheep of Matthew Vianney's farm in the meadows on either side of the little river Planches. He was a quiet, well-behaved and religious child, who urged his companions to be good and would always rather "play at church" than at games, though he had skill at quoits, which they played for *sous*. He made his first communion, in secret, when he was thirteen, and very shortly after Mass could be offered again in public at Dardilly. Five years later he broached to his father his project of becoming a priest. But the good man was unwilling; he could not afford to educate his son, having already had to provide for other members of the family, and could not spare him from the work of the farm, and it was not till he was twenty that John Mary could get permission to leave home for the neighbouring village of Ecully, where the Abbé Balley had established a "presbytery-school".

His studies were a source of great trouble to him; he had little natural aptitude and his only schooling had been a brief period at the village school opened at Dardilly when he was nine. Latin above all he found such difficulty in mastering that for a time he and his teacher were discouraged. In the summer of 1806 he made a pilgrimage on foot, over sixty miles and begging his food and shelter on the way, to the shrine of St John Francis Regis at La Louvesc, to implore God's assistance in this unforeseen obstacle. On his return he found his studies no easier, but the deadly disease of discouragement was gone, and in the following year he was further strengthened by the sacrament of confirmation. On this occasion he took the name of Baptist. And this grace came at the right moment, for another and very serious trial was at hand. Through his name not having been entered on

the roll of exempt ecclesiastical students, John Mary Vianney was conscripted for the army. In vain M. Balley tried to get the matter put right, in vain Matthew Vianney tried to get a substitute for his son ; he had to report at the depot in Lyons on October 26, 1809. Two days later he was taken ill and sent to hospital, and his draft for the army in Spain left without him. On January 5, being barely convalescent, he was ordered to report at Roanne for another draft on the morrow, and, having gone into a church to pray, arrived only after it had gone. However, he was given his movement-order and set out to catch up the draft at Renaison, having still no military acoutrements but his knapsack (it carried the saint's halo rather than the marshal's baton). John made but poor progress and while he was resting at the approach to the mountains of Le Forez a stranger suddenly appeared, picked up the knapsack, and peremptorily ordered him to follow ; he was too tired to do aught but obey, and presently found himself in a hut near the remote mountain village of Les Noës. He now learned that the stranger was a deserter from the army, and that many more such were hiding in the woods and hills around. John did not know what to do ; he saw at once that his situation was compromising, and after a few days reported himself to the mayor of the commune. M. Fayot was an humane official and a sensible man ; he pointed out to John that he was already technically a deserter, and that of two evils the lesser was to remain in refuge where he was ; and found him a lodging in the house of his own cousin. His hiding-place was in a stable under a hay-loft. For fourteen months John Mary (known as Jerome Vincent) was at Les Noës, persevering with his Latin, teaching the children of his hosts and working on their farm, and earning their love and respect ; several times he was nearly taken by gendarmes, once feeling the point of a sword between his ribs as it was thrust about in the hay of the loft. In March 1810 the emperor, on the occasion of his marriage with the Archduchess Marie-Louise, had proclaimed an amnesty for all defaulters, and early in the following year, on his brother volunteering to join up before his time as a substitute, John Mary was able to return home, a free man.

In 1811 he received the tonsure and at the end of the following year was sent for a year's philosophy to the *petit séminaire* at Verrières. His career there was anything but distinguished, but he plodded on humbly and doggedly, and in the autumn of 1813 went to the *grand séminaire* at Lyons. Here all the instruction and studies were in Latin and, although the authorities recognized his quality and made special provision and allowances for him, John Mary made no headway at all. At the end of the first term he left the seminary to be coached privately by M. Balley at Ecully, and after three months presented himself for examination. In his *viva* he lost his head and broke down ; the examiners could not accept him for ordination but recommended him to try another diocese. M. Balley went off at once to see the Abbé Bochard, one of the examiners, and he agreed to come with the rector of the seminary and interview Vianney privately. After this interview, which was satisfactory, they went to put the case of " the most unlearned but the most devout seminarian in Lyons " before the vicar general, who was governing the diocese in the archbishop's absence. M. Courbon asked one question : " Is M. Vianney good ? " " He is a model of goodness ", was the reply. " Very well. Then let him be ordained. The grace of God will do the rest." On July 2, 1814, John Mary Vianney received the minor orders and subdiaconate, and returned to Ecully to continue his studies with M. Balley. In June 1815 he received the diaconate (five days after the battle of Waterloo), and on August 12 the priesthood. He

offered his first Mass the following day, and was appointed curate to M. Balley, to whose clear-sightedness and perseverance is due, under God, the fact that St John Mary Vianney ever attained to the priesthood.

" The Church wants not only learned priests but, even more, holy ones ", the vicar general of Lyons had said at his ordination, and Mgr Simon, Bishop of Grenoble, had seen in the Abbé Vianney a " good priest ". The things that a priest must know he did know: but not necessarily from text-books. Moral theology, for example. When M. Bochard cross-examined him on difficult " cases ", his replies were explicit and accurate: for the Abbé Vianney was a saint and he had common sense; and moral casuistry is sanctified common sense. A few months after his appointment to Ecully he received his faculties to hear confessions; his first penitent was his own rector, and very soon the " run " on his confessional was noticeable. Later on the hearing of confessions was to take up three-quarters of his time. Quietly, rector and curate began to have a holy competition in austerity, rather after the manner of monks in the Thebaïd; the *curé* denounced his *vicaire* to the vicar general for " exceeding all bounds ", while M. Vianney retorted by accusing the rector of excessive mortifications. M. Courbon laughed, and said the people of Ecully were lucky to have two such priests to do penance for them. In 1817, to the infinite sorrow of his pupil, M. Balley died, and early in the following year the Abbé Vianney was made parish-priest of Ars-en-Dombes, a remote and neglected place of 230 souls, " in every sense of the word ' a hole ' ".

There has been a good deal of exaggeration of the debased spiritual state of Ars at the time when M. Vianney took it in hand (just as there has been of the " ignorance " of the good man himself). It seems to have been in just about the same state as many English villages in the third quarter of the twentieth century: little definite immorality and malicious wickedness, but little true religion and love of God; the greatest scandal at Ars was probably the " deadly scandal of ordinary life ". For the rest, there were several exemplary Christian families, including that of the mayor, and the " lady of the manor ", Mlle M. A. C. Garnier des Garets (" Mlle d'Ars "), was sincerely, if rather fussily, pious. The new *curé* (he was really at that time only a chaplain to a sort of chapel-of-ease) not only continued but redoubled his austerities, especially the use of a cruel " discipline ", and for the first six years of his incumbency lived on practically nothing but potatoes, seeking to make himself a sacrifice for the shortcomings of his " feeble flock ". The evil spirits of impurity and drunkenness and dishonesty and indifference are " not cast out but by prayer and fasting ", and if the people of Ars would not pray and fast for themselves, well, then their pastor must do so for them.

When he had personally visited every household under his care and provided a regular catechism-class for the children, he set to work in earnest to make a real conversion of Ars, by personal intercourse, in the confessional, and by laboriously and carefully prepared sermons which he delivered naturally, but not quietly.* The people were too sunk in religious indifference and material preoccupations to be amenable to quietness and moderation; moreover, in those days Jansenism was still something more than a memory and had left its backwash in the methods and teaching of orthodox but rigorist directors and theologians. Consequently it is not

* " Did M. le Curé preach long sermons ? " asked Mgr Convert of gaffer Drémieux. " Yes, long ones, and always on Hell. . . . There are some who say there is no Hell. Ah, well ! He believed in it."

surprising to find that the Curé of Ars was very strict indeed. There were too many taverns in the village, where money was wasted, drunkenness encouraged, evil talk not reprehended : first the two near the church were shut, for lack of enough business ; then two more ; seven new ones were opened in succession, but each one had to close. He waged relentless war against blasphemy, profanity and obscenity, and was not afraid to utter from the pulpit the words and expressions that offended God, so there should be no mistake as to what he was talking about. For eight years and more he struggled for a proper observance of Sunday : not merely to get everybody to Mass and Vespers, but to abolish work which at times was done on Sunday without a shadow of necessity. Above all he set his face against dancing, maintaining that it was of necessity an occasion of sin to those who took part, and even to those who only looked on ; to those who took part in it, whether publicly or privately, he was merciless : they must give it up entirely and keep to their resolution, or absolution was refused them. M. le Curé waged this battle, and the associated engagement of modesty in clothes, for twenty-five years ; but he won in the end.†

In 1821 the district of Ars was made a succursal parish, and in 1823 it became part of the revived diocese of Belley. This was an occasion for slanderous attacks on M. Vianney (whose reforming zeal naturally made enemies for him) and his new bishop, Mgr Devie, sent the dean to enquire what it was all about ; but the bishop soon learned to have confidence in the Curé of Ars and later offered him an important parish elsewhere which he refused only after a good deal of hesitation. In the meanwhile the reputation of his holiness and achievements was also becoming known, and he was asked to give several parochial missions, when his confessional was always besieged. In 1824 there was opened at Ars by the enterprise of the curé a free school for girls, run by Catherine Lassagne and Benedicta Lardet, two young women of the village whom he had sent away to a convent to be trained. From this school sprang, some three years later, the famous institution of *La Providence*, a shelter for orphans and other homeless or deserted children, neither babies on the one hand nor adolescent girls on the other being turned away. Not a halfpenny was accepted from the inmates, even from girls who could pay, and neither Mlle Lassagne, Mlle Lardet, nor any other helper received any salary ; it was a charity, run on alms, and its final end the saving of souls. At times there were sixty people thus being provided for, and the *curé* was hard put to it to support such a family. On one occasion the loft was found full of wheat under circumstances that clearly indicate a miracle, and on another occasion the cook testified to making ten 20 lb. loaves from a few pounds of flour, at the prayer of M. Vianney. Such works as these slowly and surely brought about a change of heart among his parishioners, and visitors noticed and commented on their orderly appearance and good behaviour ; and it was the personal influence and example of the man himself that moved them in the first place : " Our *curé* is a saint and we must obey him." " We are no better than other people, but we live close to a saint." Some of them doubtless never got beyond that, to " It is the will of God, we must obey Him ", but still they persevered in obeying the *curé* precisely because he was a good man.

And he, while his people were slowly and painfully coming back to a Christian life, was being the object of manifestations which would appear to be nothing less than a persecution by the Devil himself, as M. Vianney believed them to be. There

† Over the arch of the chapel of St John the Baptist in the parish-church he had painted the words : " Sa tête fut le prix d'une danse ! "

is in history no other record of seemingly diabolical " infestation " so long, so varied, and so cogent; the phenomena ranged from noises and voices to personal violence and the unexplained burning of the saint's bed, and continued intermittently from 1824 for over thirty years, both by day and night, sometimes under conditions in which they were observed by others beside the sufferer. It is not an exaggeration to say he took it as all part of the day's work. " You must get very frightened ", the Abbé Toccanier said to him. " One gets used to everything, my friend ", was the reply. " The *grappin* and I are almost mates." Not only was the Curé of Ars subjected to supernatural persecution but he also suffered from attacks which, were it not for the infected state of human nature, would be labelled unnatural. Some of the less worthy and less discerning among his brother priests, remembering only his lack of education and formal training, listening perhaps to idle gossip, certainly unable to recognize sanctity when they saw it, criticized his " ill-judged zeal ", his " ambition ", his " presumption "; he was even a " quack " and an " impostor ". " Poor little Curé of Ars ! " he commented, " What don't they make him do and say ! They are preaching on him now and no longer on the gospel." But they did not stop at verbal criticism and sacristy tittle-tattle: they delated him to the bishop of Belley. The *curé* refused to take any action, nor after enquiry did Mgr Devie; but having heard a priest apply the adjective " mad " to M. Vianney, he referred to it before his clergy assembled at their annual retreat and added, " Gentlemen, I wish that all my clergy had a small grain of the same madness ".

Another of the astonishing circumstances of the Abbé Vianney's incumbency of Ars was its becoming a place of pilgrimage even during his lifetime: and that not to the shrine of " his dear little St Philomena ", which he had set up, but to himself. No doubt curiosity had its share in starting it, for miracles of loaves and visits of the Devil cannot be kept quiet, but it gathered strength and volume and continued because people wanted the spiritual direction of the village priest in his confessional. This steady stream of penitents, " the pilgrimage ", was what chiefly upset his myopic clerical critics: some of them even forbade their people to go to him. People from afar began to consult him so early as 1827; from 1830 to 1845 the daily visitors averaged over three hundred; at Lyons a special booking-office was opened for Ars, and 8-day return tickets issued—one could hardly hope to get a word with the *curé* in less. For him this meant not less than eleven or twelve hours every day in the confessional in winter, and anything up to sixteen in summer; nor was he content with that: for the last fifteen years of his life he gave an instruction every day in the church at eleven o'clock. Simple discourses, unprepared—he had no chance to prepare them—which went to the hearts of the most learned and the most hardened. Rich and poor, learned and simple, good and bad, lay and cleric, bishops, priests, religious, all came to Ars, to kneel in the confessional and sit before the " catechism-stall ". M. Vianney did not give long instructions and directions to his penitents; a few words, a sentence even, but it had the authority of holiness and not infrequently was accompanied by supernatural knowledge of the penitent's life: how many times, for example, he was able to correct the number of years since a penitent had last been to confession, or remind him of a sin which he had forgotten. " ' Love your clergy very much ', was all he said to me ", said the Archbishop of Auch; " Love the good God very much ", to the superior general of a teaching institute; " What a pity ! What a pity ! " he would murmur at each accusation, and weep at the tale of sin. This people came

hundreds of miles and waited sometimes twelve hours on end, or had to attend in the church day after day, before they could be heard ; and by these simple means numberless conversions were made.

At first the rigour with which the *curé* treated his own flock was extended to outsiders ; but with advancing years came greater experience of the needs and capabilities of souls and deeper insight into moral theology, and pity, kindness and tenderness modified his severity. He discouraged people from encumbering themselves with a multiplicity of little " devotions ". The rosary, the *Angelus*, ejaculatory prayer, above all, the Church's liturgy, these he recommended. " Private prayer ", he would say, " is like straw scattered here and there : if you set it on fire it makes a lot of little flames. But gather these straws into a bundle and light them, and you get a mighty fire, rising like a column into the sky : public prayer is like that." " There were no affected attitudes, no ' ohs ! ' and ' ahs ! ', no sighs and transports about M. Vianney ; when most interiorly moved he simply smiled—or wept."

Reference has been made to his power of reading souls, and his knowledge of the hidden past and of future events was no less remarkable than his more formal miracles. None of these things can be brought within the charge of " uselessness ", a criticism so easily and so thoughtlessly made at the marvels attributed to some of the saints ; but the Abbé Vianney's prophecies did not relate to public affairs but to the lives of individuals and were directed to their personal help and consolation. On one occasion he made the interesting admission that hidden things seemed to come to him by way of memory. He told the Abbé Toccanier that, " I once said to a certain woman, ' So it is you who have left your husband in hospital and who refuse to join him.' ' How do you know that ? ' she asked, ' I've not mentioned it to a soul.' I was more surprised than she was ; I imagined that she had already told me the whole story." The Baroness de Lacomblé, a widow, was troubled by the determination of her eighteen-year-old son to marry a girl of fifteen. She determined to consult the Curé of Ars, whom she had never met. When she went into the church it was crowded to the doors and she despaired of ever getting a word with him ; suddenly he came out of his confessional, went straight up to her and whispered, " Let them marry. They will be very happy ! " A servant-girl was warned by him that a great peril awaited her in Lyons ; a few days later the memory of this warning enabled her to escape from the hands of a murderer of girls, at whose trial she subsequently gave evidence. To Mgr Ullathorne, Bishop of Birmingham, he in 1854 said with great conviction, " I believe that the Church in England will recover her former greatness ". He stopped a strange girl in his church one day. " Is it you who have written to me, my child ? " " Yes, M. l'abbé." " Very well. You must not worry. You will enter the convent all right. You will hear from the reverend mother in a few days." And it was so : nor had he communicated with the abbess concerned. Mlle Henry, a shopkeeper at Chalon-sur-Saône, came to ask M. Vianney to pray for the cure of her sick aunt. He told her to go back home at once, for " while you are here you are being imposed on ! " She returned accordingly and found her assistant making free with the stock ; and the aunt recovered.

The numerous miracles of bodily healing reported of the Curé of Ars were mostly attributed by him to the intercession of St Philomena, and his first demand of those that sought them was fervour of faith : something of the faith by which he himself was enabled miraculously to provide money and goods when one or other

of his charities was in straits. But the schoolmaster of Ars, echoing the well-known words about St Bernard, saw where was the greatest miracle of all: "The most difficult, extraordinary and amazing work that the Curé did was his own life." And every day after the noon *Angelus*, when he left the church to go to the presbytery to eat the food brought in from *La Providence*, there was a manifestation of recognition, love and respect for his goodness. It sometimes took him over twenty minutes to cross that dozen yards. The sick in soul and body knelt to ask his blessing and his prayers: they seized his hands, they tore pieces from his cassock. It was one of his hardest mortifications: "What misguided devotion!" he exclaimed at it. It is not surprising that as time went on M. Vianney longed more and more for solitude and quiet. But there is more to it than that: every one of his forty-one years at Ars was spent there against his own will; all the time he had to fight his personal predilection for the life of a Carthusian or Cistercian. He left the village three times, "ran away" in fact, and in 1843, after a grave illness, it needed the diplomacy of the bishop and of M. des Garets to get him to return.

In 1852 Mgr Chalandon, Bishop of Belley, made M. Vianney an honorary canon of the chapter; he was invested almost by force and never again put on his *mozzetta*, which indeed he sold for fifty francs which he required for some charitable purpose. Three years later well-meaning but insensitive officials obtained for him further recognition in the form of a civil decoration: he was made a knight of the Imperial Order of the Legion of Honour. But with this he positively refused to be invested, and no persuasion could induce him to have the imperial cross pinned to his cassock, even for a moment. "What if, when death comes, I were to appear with these toys and God were to say to me: 'Begone! You have had your reward?'" "I can't think why the emperor has sent it to me," he added, "unless it is because I was once a deserter!" In 1853 M. Vianney made his last attempt at flight from Ars. It is a moving story, of the old and worn-out priest cajoled back to his presbytery on behalf of the numerous poor sinners who were unable to do without him. "He imagined he was doing the will of God by going away", said Catherine Lassagne in innocent surprise. And it may well have been the will of God that his servant should now have some few years of repose and peace, to practise that contemplation which had already borne fruit in some of the highest experiences of ecstasy and vision. It is not impossible that Bishop Chalandon should have been mistaken in not allowing him to resign his cure. But such a possibility was not one which M. Vianney would entertain; he devoted himself to his ministry more assiduously than ever. In the year 1858-1859 over 100,000 pilgrims visited Ars; the *curé* was now a very old man of seventy-three, and the strain was too much. On July 18 he knew the end was at hand, and on the 29th he lay down on his bed for the last time: "It is my poor end. You must send for M. le curé of Jassans", he said. Even now he sent for several souls to kneel by his bed and finish their confessions. As the news spread people flocked into Ars from all sides: twenty priests accompanied the Abbé Beau when he brought the last sacraments from the church. "It is sad to receive holy communion for the last time", murmured the dying priest. On August 3 the Bishop of Belley arrived in haste, and at two o'clock in the morning of the 4th, amid a storm of thunder and lightning, the earthly life of the Curé of Ars came to a gentle end.

St John Mary Baptist Vianney was canonized by Pius XI in 1925. The same pope made him principal patron-saint of the parochial clergy throughout the world in 1929.

Mgr F. Trochu's Life of the Curé d'Ars (1928) has been founded upon a careful study of the evidence submitted in the process of beatification and canonization, and is likely for a long time to hold the field. It clears up a number of points left obscure by such earlier biographers as the Abbé Monnin (1899) and Joseph Vianney (1911), and both in its bibliographical introduction and in the footnotes it provides full details concerning the sources which have been utilized. There is an English translation by Dom E. Graf. A volume in Italian of over 800 pages, *Ars e il suo curato*, by A. M. Zecca (1929), is not so much a biography as an agreeable record of the impressions of a pilgrim visiting Ars. Among slighter sketches that of H. Ghéon, translated by F. J. Sheed, *The Secret of the Curé d'Ars*, deserves special commendation. See also Trochu, *L'âme du Curé d'Ars* (1929), and *Autour du Curé d'Ars* (1950); and the saint's sermons, edited in 4 volumes by M. A. Delaroche (1925).

SS. CYRIACUS, LARGUS AND SMARAGDUS, MARTYRS (DATE UNKNOWN)

THE legend of St Cyriacus and his companions is a romance devoid of historical value. It relates that Cyriacus was a deacon who, with Sissinius, Largus and Smaragdus, succoured the Christians who were being forced to work on the construction of the baths of Diocletian. Having been arrested, Cyriacus cured the emperor's daughter, Artemia, of demoniac possession, and was rewarded with the present of a house; herein he established a place of worship, the *titulus Cyriaci*. He was then sent to Persia at the request of its king, whose daughter suffered in the same way as Artemia, and her also he cured. After his return to Rome he was apprehended by order of Maximian, together with Largus and Smaragdus, and on March 16, in company with a score of others, he was tortured and beheaded at a spot on the Salarian Way. On August 8 Pope St Marcellus I translated the bodies to a burial-place, which received the name of Cyriacus, on the road to Ostia.

That Cyriacus was an authentic martyr, honoured on this day in Rome from an early date, is proved from the *Depositio Martyrum* of 354. Therein he is said to rest close beside the seventh milestone on the road to Ostia in company with Largus, " Ixmaracdus ", and three others, who are named. Delehaye shows that this Cyriacus has been confused with another Cyriacus, the founder of the *titulus Cyriaci*, and that a fictitious story was later evolved which is best known to us as an episode in the spurious Acts of Pope St Marcellus.

See on the whole question Delehaye in CMH., p. 425 (with which *cf. ibidem* pp. 190 and 431–433); and Duchesne in *Mélanges d'archéologie et d'histoire*, vol. xxxvi, pp. 49–56.

THE FOURTEEN HOLY HELPERS

THIS name represents a group of saints, devotion to whom as a body was German in origin and largely German in diffusion. The idea behind the devotion is sufficiently indicated by its name, and the theoretical qualification for inclusion in the group was a real or alleged divine promise to the saint during life that he or she would have particular intercessory power to help men in need. The usual fourteen names are ACHATIUS (June 22); BARBARA (December 4; invoked against lightning, fire, explosion, sudden and unprepared death); BLAISE (February 3; invoked against throat troubles); CATHERINE (November 25; invoked by philosophers, students, wheelers and others); CHRISTOPHER (July 25; invoked by travellers in difficulties); CYRIACUS (August 8); DENIS (October 9; invoked against headache and rabies); ERASMUS (June 2; against colic, cramp, etc.); EUSTACE (September

20; invoked by hunters); GEORGE (April 23; protector of soldiers); GILES (September 1; invoked against epilepsy, insanity and sterility); MARGARET (July 20; invoked against possession and by pregnant women); PANTALEON (July 27; invoked against phthisis); and VITUS (June 15; invoked against epilepsy and his " dance ").

It will be noticed that all these saints except one (Giles) were martyrs. Among the other saints included in the group locally were Dorothy (February 6), Leonard of Noblac (November 6), Magnus of Füssen and Magnus of Altino (October 6), Oswald (August 5), and Nicholas of Myra (" Santa Klaus "; December 6). All the above will be found referred to herein under their dates. In France the Helpers are fifteen, the extra one being our Lady.

This devotion is an example of the medieval popular tendency to honour the saints more for what they would do for their devotees than for what they had been in their earthly lives. The *cultus* became widely diffused during the fifteenth century; it spread from the Germanies to Bohemia, Moravia, Hungary, Italy and France; it does not seem to have reached England. Churches, hospitals and shrines were named after the Holy Helpers, and their feast was permitted in various places, on August 8 and other dates. It is still observed at a few places in Germany, and there is a church under their invocation at Baltimore in Maryland.

The book of H. Weber, *Die Verehrung der hl. vierzehn Nothhelfer* (1886), supplies abundant information. The Bollandists touch upon the subject in dealing with St George, *Acta Sanctorum*, April, vol. iii, pp. 149–150. See also A. Franz, *Die Messe im deutschen Mittelalter*, and Zöckler in the *Realencyklopädie für protestantische Theologie*, vol. xiv, pp. 217–218.

ST HORMISDAS, MARTYR (*c.* A.D. 420)

THE shocking persecution of Christians carried on by Sapor II, King of Persia, was renewed by Yazdagird I, the occasion being the burning down of a Mazdaean temple by a priest. This unhappy man, who brought so much distress on the faithful, was constrained to admit that persuasion and not violence is the only Christian method, but this did not mollify the anger of the king. It is not easy, says Theodoret, to describe or express the cruelties which were then invented against the disciples of Christ. On the death of Yazdagird the persecution was carried on by his son Bahram; and Hormisdas (Hormizd) was one of the chief victims. He was of the nobility among the Persians, son to the governor of a province. Bahram sent for him, and commanded him to renounce Jesus Christ. Hormisdas answered him, " Nay! This would offend God, and be against charity and justice; whoever dares to violate the supreme law of the sovereign Lord of all would easily betray his king, who is only a mortal man. If that be a crime deserving death, what must it be to renounce the God and ruler of the universe? " The king at this answer caused him to be deprived of his rank, honours and goods, and even stripped of clothes to his loin-cloth, and ordered him to look after the camels of the army. Some time after Bahram saw Hormisdas all sunburnt and covered with dust, and calling to mind his former position and the high office of his father, he was filled with pity; so he sent for him, ordered a gown to be given him, and said, " Now lay aside your obstinacy, and renounce the carpenter's Son ". The saint pulled off the gown and threw it away, saying, " Why should you have thought that I should so easily be tempted to abandon the law of God? Take back your

present." The king, incensed at his boldness, sent him back to his camels. It is not known when and how St Hormisdas suffered martyrdom.

See the *Acta Sanctorum*, August, vol. ii, where the passage of Theodoret, bk v, ch. 39, is quoted at length. See also Assemani, *Bibliotheca orientalis*, vol. iii, pt 2, p. 384. There seems to be a reference to this St Hormisdas in the Martyrology of Rabban Sliba on September 1; for which *cf.* the *Analecta Bollandiana*, vol. xxvii (1908), p. 193.

ST ALTMAN, Bishop of Passau (A.D. 1091)

St Altman was born at Paderborn during the first quarter of the eleventh century, and studied at Paris. After being ordained he was appointed canon and master of the cathedral-school at Paderborn, then provost of the chapter of Aachen and chaplain to the Emperor Henry III, and confessor and counsellor of the Dowager Empress Agnes. In 1064 he took part in a pilgrimage to the Holy Land, which numbered seven thousand persons (according to a monk who was there) and was led by several archbishops and bishops, and the adventure was a most unhappy one. Having safely traversed Europe and Asia Minor with no more than the misfortunes inevitable to so long a journey on horseback, they were attacked by Saracens in Palestine and sustained a siege in an abandoned village; lack of food forced them to surrender, and they might all have been massacred but for the intervention of a friendly emir. Though they eventually reached Jerusalem they were not able to visit many of the other holy places because of the enmity of the Saracens, and by the time the pilgrimage reached home again it had lost nearly half of its members, dead from hardship, sickness and murder. It was happenings of this sort which contributed, thirty years later, to the institution of the crusades.

Immediately on his return Altman was nominated to the see of Passau, and he set himself energetically to govern a large and deteriorated diocese. For the increase of learning, the care of the poor, and proper carrying out of divine worship he looked particularly to regular clergy; at Göttweig he founded an abbey of Augustinian canons, put the same at Sankt Pölten in the place of secular canons, and introduced the Cluniac reform at Kremsmünster. In these works he had the help of the Empresses Agnes and Bertha, and the Emperor Henry IV was a benefactor of the see; but St Altman soon found himself in conflict with that monarch. When in 1074 Pope St Gregory VII renewed the pontifical decrees against simony and married clergy, Altman read out the letter in his cathedral. It was very ill received, he had to escape from the ensuing uproar, and found himself opposed in the matter of celibacy by a strong party led by his own provost. The bishop's chief supporters were the Augustinian canons, but the rebels invoked the help of the emperor; Altman did his best to enforce the decree, excommunicated the provost, and, when in the following year the pope forbade lay investiture, definitely ranged himself against Henry. He was driven from his see, and went to Rome. He had some scruples as to whether he held his own see simoniacally, as he had received it by favour of the Empress Agnes; but St Gregory VII confirmed him in it and appointed him delegate apostolic for Germany.

St Altman returned to his see in 1081, but was turned out again almost at once; he spent the remaining years of his life in exile but maintained a footing in the eastern part of his diocese, from whence he exercised a great influence. He had lost all his revenues and was in great poverty, but for all that his charity to the poor did not abate, and in a time of famine he sold his furniture to relieve the suffering.

Nor did the disturbance of his rule and his long banishment entirely spoil his work; a canon of Göttweig who wrote an account of him not long after his death says that when he was appointed bishop many of his churches were of wood, and so were his priests; he had stone churches built and, though it was more difficult to reform the clergy than their buildings, he had inspired many priests with an enthusiasm for celibacy and a contempt for riches. St Altman was an important figure in the early history of canons regular; in addition to the foundations mentioned above he instituted them at Sankt Florian, at St Nicholas's in his cathedral city, and other places. He died in 1091, and his *cultus* was approved by Pope Leo XIII.

There are two lives printed in the *Acta Sanctorum*. The older of these (re-edited in MGH., *Scriptores*, vol. xii, pp. 226–243) was written some fifty years after Altman's death by a canon of Göttweig. The second for the greater part adds no new facts, but fills some *lacunae* in the narrative towards the end. An excellent German translation of the earlier document, with abundant notes, has been published by A. Fuchs, *Der heilige Altmann* (1929). See also Hans Hirsch "Die Vita Altmanni" in *Jahrbuch für Landeskunde von Nieder-Österreich*, vols. xv and xvi, pp. 348–366; and A. Stonner, *Heilige der deutschen Frühzeit*, vol. ii (1935).

BD JOAN OF AZA, MATRON (*c.* A.D. 1190)

THE mother of St Dominic is said to have been born in the castle of Aza, near Aranda in Old Castile; nothing is known of her childhood, but doubtless her marriage took place when she was very young, according to the custom of the time and country. Her husband was Felix, perhaps de Guzman, who was warden of the small town of Calaruega in the province of Burgos, of which Dante writes in speaking of St Dominic: "Happy Calaroga! there where the gentle breeze whispers and wanders among the young flowers that bloom over the garden of Europe, near that shore where the waves break and behind which the great sun sinks at evening." Here they lived and here were born to them four children, Antony, who became a canon of St James and sold all that he had that he might serve the poor and sick in a hospital; Bd Mannes, who followed his younger brother, Dominic; and an unknown daughter, whose two sons became preaching friars. The greatest of these children was a child of promise, for when Antony and Mannes were already grown up and clerics, Joan wished for another son and prayed to that end in the abbey-church of Silos; and a vision of St Dominic of Silos is said to have appeared to her in sleep, telling her that a son would be born to her and that he would be a shining light to the Church: and she in thankfulness determined that he should be baptized Dominic.

While the child was yet unborn Bd Joan dreamed "that she bore a dog in her womb and that it broke away from her with a burning torch in its mouth wherewith it set the world aflame"; this dog became a symbol of the Dominican Order and in later ages gave rise to the pun *Domini canes*, "the watch-dogs of the Lord". His godmother at his baptism (or, as some say, Bd Joan again) likewise had a dream in which the babe appeared with a shining star upon his forehead, enlightening the world: wherefore is a star often shown upon images of the saint. Dominic remained under the care of his mother till he was seven years old, and then was sent to school with his uncle, the parish priest of Gumiel d'Izan. Other stories are told, but by later writers, about the saint's infancy.

It has not been given to many mothers of saints to be themselves beatified, and Joan achieved this distinction by her own virtues and not by those of her children:

it is not unusual for hagiographers to praise the parents of their heroes, but to the mother of St Dominic such praise is due in her own right; to beauty of soul she added beauty of body, and both were handed on to the greatest of her sons. Her *cultus* dates from the moment of her death; a hermitage at Uclés, where she would go to visit the commandery of the Knights of St James, was called after her, and likewise a chapel in the cemetery at Calaruega. At the request of King Ferdinand VII this *cultus* was confirmed in 1828.

It is to be feared that the little we are told concerning Bd Joan does not rest upon a very sound basis of evidence. See, however, Ganay, *Les Bienheureuses Dominicaines*, pp. 13 *seq.*; R. Castaño, *Monografia de Santa Joanna* (1900); Procter, *Dominican Saints*, pp. 215–219; and the standard lives of St Dominic.

BD JOHN FELTON, MARTYR (A.D. 1570)

ON February 25, 1569–70, Pope St Pius V published a bull, "*Regnans in excelsis*", directed against Queen Elizabeth, who was at the time ostensibly a Catholic. By it she was declared excommunicate, deprived of the kingdom which she ruled and all her subjects discharged from their allegiance, because she claimed headship of the Church in England, sheltered heretics, oppressed Catholics, and coerced her subjects into heresy and repudiation of the Holy See, contrary to her coronation oath. On the following May 25 the citizens of London woke up to find a copy of this bull of excommunication of their sovereign fastened to the door of the bishop of London's house, adjoining St Paul's cathedral; it had been put there late on the previous night by Mr John Felton, a gentleman of a Norfolk family who lived in Southwark.

It was not long before it was discovered who had done the deed. Searchers in the chambers of a well-known Catholic lawyer in Lincoln's Inn found a copy of the bull, arrested the lawyer, and racked him, whereupon he confessed that he had had it from Felton. He was at once seized at Bermondsey, but, although he at once admitted what he had done, he was not brought to trial for three months; he was kept in prison, Newgate and the Tower, and was three times racked, in the hope that he would confess to some political intrigue with the Spaniards. But there had been none on his part: he had published the bull as a legitimate pontifical censure for the queen's religious offences. When brought to trial at the Guildhall on August 4 he pleaded guilty and openly declared the supremacy of the Holy See. Four days later he was dragged to St Paul's churchyard; the scaffold was set up opposite the door on which the bull had been posted, and at the sight of the barbarous paraphernalia of execution the martyr was seized with a violent spasm of fear. By an effort of will more violent he overcame it: he pointed at the bishop's door, saying, "The supreme pontiff's letters against the pretended queen were by me exhibited there. Now I am ready to die for the Catholic faith"; to that queen, as a token of good-will, he sent a valuable ring off his finger; then he knelt and said the *Miserere*, commended his soul to God, and was cast off. The executioner would in pity have let him hang, but the sheriff ordered that he be cut down alive, and as his heart was torn out, Mrs Salisbury, his daughter, heard him utter the name of Jesus twice.

The wife of Bd John Felton had been a personal friend of the queen, who after her husband's death licensed her to have a priest as chaplain in her house: there are few enough acts of this sort to Elizabeth's credit to make this one worth recording, and the circumstance doubtless had its effect in determining the career of the

son, Bd Thomas Felton, then a babe of two, who eighteen years later followed his father to martyrdom. John was equivalently beatified in the decree of 1886. There is no need here to discuss the question of the bull "*Regnans in excelsis*"; Bd John suffered for publishing a canonical act of the Holy See against a supporter of heresy and a persecutor, who proceeded against him for supporting papal ecclesiastical jurisdiction. Whether that act was opportune or justifiable under the circumstances is beside the point. Popes, even when they are saints, as Pius V was, are not immune from errors of judgement, and it is now the general opinion of Catholics that "*Regnans in excelsis*" was a belated attempt to exercise a deposing power already in fact a dead letter. For the rest, we have the words of another Pope Pius, to the Academy of the Catholic Religion in 1871: "Though certain popes have sometimes exercised this deposing power in extreme cases, they did so in accordance with the public law of the time and by the agreement of Christian nations, whose reverence for the pope as the supreme judge for Christ extended to his passing even civil judgement on princes and nations. But the present state of affairs is entirely different. . . . No one now thinks any more of the right of deposing princes which the Holy See formerly exercised; and the Supreme Pontiff even less than anyone."

A full account is given in B. Camm, LEM., vol. ii (1905), pp. 1–13; *cf.* also the introduction, pp. xviii–xx; and see further J. H. Pollen in *The Month*, February 1902.

9: ST ROMANUS, MARTYR (A.D. 258)

ACCORDING to the *Liber Pontificalis* Romanus was a doorkeeper of the Roman church who suffered martyrdom at the same time as St Laurence, whose unreliable *acta* make of him a soldier in Rome at the time of the martyrdom of Laurence. Seeing the joy and constancy with which that holy martyr suffered persecution, he was moved to embrace the faith, and was instructed and baptized by him in prison. Confessing aloud what he had done, he was arraigned, condemned and beheaded the day before the execution of St Laurence. Thus he arrived at his crown before his guide and master. The body of St Romanus was buried on the road to Tivoli in the cemetery of Cyriaca, and his grave is mentioned as being there in the itineraries of the seventh century.

Mgr Duchesne's note in his edition of the *Liber Pontificalis*, vol. i, p. 156, supplies all the information which is available; and see CMH., p. 428.

ST EMYGDIUS, MARTYR (A.D. 304)

CHIEFLY because he is regarded as patron against earthquakes, St Emygdius (Emidius) is greatly honoured in Italy: for the same reason his *cultus* has, in later years, been extended to San Francisco and Los Angeles in the United States. The saint's true history has long since been forgotten, but his legend is preserved in his so-called "acts". He is there described as a German who, after being converted to Christianity, left his native city of Trier and came to Rome during the pontificate of Pope Marcellus I. Full of zeal for the faith, Emygdius entered a heathen temple

and dashed a statue of Aesculapius to the ground. The pagans of Rome were so incensed by this action that Pope Marcellus, in order to protect Emygdius from their vengeance, ordained him, consecrated him a bishop, and sent him to evangelize the territory of Ascoli Piceno. There he laboured with success, making many converts. He was beheaded during the persecution of Diocletian, together with three companions, SS. Eupolus, Germanus and Valentinus. Seeing that St Marcellus did not occupy the chair of St Peter until 308, he could scarcely have been the pope who ordained St Emygdius, but popular tradition is notoriously indifferent to chronology. On the other hand, it is possible that a careless scribe may have substituted the name of Marcellus for that of Marcellinus, who was his predecessor. The festival of St Emygdius is kept throughout Italy on August 9 and other dates, in accordance with local use and tradition.

The Bollandists have printed the supposed *passio* of St Emygdius in the *Acta Sanctorum*, August, vol. ii, but they regard the story as altogether untrustworthy. Several booklets have been written by devout inhabitants of Ascoli and others about their patron, but most of these are entirely uncritical. The most considerable seem to be the volumes by P. A. Appiani (1702), A. G. Andreucci (1729), G. Masdeu (1794) and G. Levis (1809).

SS. NATHY AND FELIM, BISHOPS (SIXTH CENTURY ?)

THOUGH not associated with one another so far as is known, these two saints are celebrated throughout Ireland by a common feast on this day. St Felim (Fedhlimidh) was the son of Dediva, a lady who was married four times, and had several saints among her children, including Dermot, Abbot of Inis Clothrann, brother-german to Felim. We have no particulars or even legends of St Felim, but he is traditionally venerated as the first bishop of Kilmore ; he was probably a regionary bishop in the Breffney country. Another FELIM, named on the 18th or 28th of this month, was king of Munster in the ninth century ; according to the exploits of his life he must have been included in the Martyrology of Gorman either in error or as a penitent.

St Nathy Cruimthir, that is " the Priest ", was a native of the Luighne district in Sligo and is mentioned in the life of St Attracta, who was probably his contemporary. He is said to have been put at Achonry by St Finnian of Clonard, though the name by which he was known makes it unlikely that he was a bishop.

No biography either in Latin or Irish seems to be available in either case. Nathy is commemorated under this day in the *Félire* of Oengus. See O'Hanlon, LIS., vol. viii.

ST OSWALD OF NORTHUMBRIA, MARTYR (A.D. 642)

AFTER the death of King St Edwin in the year 633 in battle against Penda and Cadwallon, Oswald, nephew of Edwin, prepared to regain possession of both parts of Northumbria ; he had received Christianity with his whole heart and, far from forsaking Christ as his unhappy brothers had done to court the favour of his subjects, he wished to bring them to the spiritual kingdom of divine grace. While Cadwallon ravaged the Northumbrian provinces, Oswald assembled what troops he was able, and marched confidently, though with a small force, against his enemy. In 634 battle was joined some three miles south of Hexham, near Rowley Burn. The evening before the engagement, the king caused a great wooden cross to be made, and he held it up whilst the hole dug in the earth to plant it in was filled up round the foot. When it was fixed, St Oswald cried out to his army (in which only

a handful of individuals were Christians), " Let us now kneel down, and together pray to the almighty and only true God that He will mercifully defend us from our enemy ; for He knows that we fight in defence of our lives and country ". All the soldiers did as he commanded, and that same night Oswald had a vision wherein St Columba of Iona appeared to stretch his cloak over his sleeping troops and to promise them victory on the morrow. And so it fell out. God blessed Oswald's faith and the superior forces of Cadwallon were routed and himself killed in the battle. It was a happy omen, says St Bede, that the place where this cross was set up was called in English *Hefenfelth*, that is, " Heaven field " (though doubtless in fact it was given that name later), because there was erected the first heavenly trophy of faith : before that time no church or altar was known to have been raised in the kingdom of the Bernicians. This cross of St Oswald was afterwards very famous. In St Bede's time little chips of it were steeped in water, and drunk by sick persons, or sprinkled upon them, and many recovered their health. After the death of King Oswald, the monks of Hexham used to come to the place on the day before the anniversary of his death, there to sing the night-office and to celebrate Mass the next morning. A church was built on the spot some time before Bede wrote.

St Oswald immediately set himself to restore good order throughout his dominions, and to plant in them the faith of Christ. Naturally enough he looked not to Canterbury but to Scotland, where he had received the faith himself, for help in this task, and asked for a bishop and assistants by whose preaching the people whom he governed might be grounded in the Christian religion and receive baptism. St Aidan, a native of Ireland and a monk of Iona, was chosen for the arduous undertaking, and he by his mildness repaired the mischief done by another monk, sent before him, whose harshness had alienated many from the gospel which he professed to preach. The king bestowed on Aidan the isle of Lindisfarne for his episcopal see, and, before the bishop could sufficiently speak the English language, he would himself be his interpreter and explain his sermons and instructions to the people. " From that time many of the Scots [Irish] came daily into Britain and preached the word with great devotion to those provinces of the English over which King Oswald reigned. . . . Churches were built in a number of places ; the people gladly gathered to hear the gospel ; money and land were given by the king to build monasteries ; and the English, high and low, were instructed by their Scottish teachers in the rules and observance of regular discipline, for most of them that came to preach were monks " (Bede).

Oswald, whilst he was governing his temporal kingdom, was intent to labour and pray also for an eternal crown ; and by reason of his praying and giving thanks at all times, it is said that whenever he was sitting he would have his hands on his knees turned upwards, toward Heaven. The kingdom of Northumberland then extended as far as the Firth of Forth, and so great was his power that the other kings of England recognized in him some sort of nominal overlordship (*bretwalda*), so that St Adamnan, in his life of St Columba, styles him " Emperor of all Britain ". Bede gives the following example of the charity of this great king amidst his prosperity. One Easter day, whilst he was sitting down to dinner, an officer came in and told him there was a multitude of poor people at his gate, asking alms. The king sent them a large silver dish full of meat, and ordered the dish to be broken into small pieces and distributed among them. Upon this, St Aidan, who happened to be at table, taking him by the right hand, said, " May this hand never perish ".

After St Oswald's death his right arm was cut off and remained incorrupt at least till the time of Simeon of Durham (d. *c.* 1135), when it was kept at the minster of Peterborough. St Oswald married Cyneburga, daughter of Cynegils, the first Christian king of Wessex; he stood sponsor for him at his baptism. They had one child, a son, Ethelwald, who became king of Deira and was little credit to his father.

When St Oswald had reigned some years war broke out with the pagan Penda of Mercia. Penda again allied himself with the Welsh and the struggle lasted until a decisive battle was fought at Maserfield (probably Oswestry in Shropshire). St Oswald met him with an inferior force, and was killed in the battle. When he saw himself surrounded with his enemies, he offered his last prayer for the souls of his soldiers, and it became a proverb: "O God, be merciful to their souls, as said Oswald when he fell." He was slain in the thirty-eighth year of his age, on August 5, 642. His relics were eventually distributed to various places and St Bede chronicles some of the many miracles of which they were the occasion; nor is it to be wondered at that the sick should be healed by him when dead, for while he lived he never ceased to provide for the poor and infirm. St Oswald was formerly remembered as one of the great national heroes of England, and his veneration extended to Scotland, Ireland, Portugal, northern Italy, Bohemia, southern Germany and Switzerland, where he is patron of Zug. His memory is now somewhat dim; but his feast is observed in several English dioceses and in Argyll (with a proper Mass) on August 9; and at Meissen and Trier. He is named in the Roman Martyrology on the 5th.

We know little of St Oswald beyond what has been recorded in Bede's *Ecclesiastical History*, bk iii, but C. Plummer gives (vol. ii, p. 161) a list of subsequent lives of the holy king. That by Drogo (eleventh century) is printed in the *Acta Sanctorum*, August, vol. ii; that by Reginald of Durham may be found in Arnold's edition of Simeon of Durham (Rolls Series). Plummer points out in detail (pp. 159–160) how widespread was the *cultus* of St Oswald in central Europe. Plummer's notes upon Bede's text are also valuable, as well as those in the edition of Mayor and Lumby (1881). For the Swiss *cultus*, see E. P. Baker's article in *Archaeologia*, vol. xciii (1949), pp. 103–123, and for northern Italy, the same writer in *Archaeologia*, vol. xciv (1951), pp. 167–194.

BD JOHN OF SALERNO (A.D. 1242)

JOHN GUARNA was born at Salerno about the year 1190. While studying at Bologna he met St Dominic; they were mutually attracted one to the other, and John received the habit of the new order. In 1219 thirteen friars were sent to preach in Etruria and of these, though he was easily the youngest, John of Salerno was made superior. A house was given them at Ripoli, near Florence, from whence they went out to the whole neighbourhood, but particularly to Florence itself, where John every day preached in the streets and sought the sheep that were lost. This arrangement was soon found to be too inconvenient and wasteful of time, and the community moved to San Pancrazio, adjoining the walls of the city. Here Bd John had a trying experience with a young woman of undisciplined desires who had given herself up to a passion for him. She pretended she was ill, went to bed, and sent for Brother John to hear her confession; the friar went at once, only to discover his "penitent" taking brazen advantage of their being alone. He rebuked the girl severely and tried to bring her to reason but she took no notice, so he could only go away and leave her. But he did not forget her, and his prayers

eventually brought the girl to repentance towards God and humble apology to himself. This incident is said to have been made public in the following way. A possessed woman was being exorcized by a priest when the evil spirit, speaking by her mouth, exclaimed, " Only he who was unburned in the fire can drive me out ! " He was adjured to explain who and what he meant, and he named the prior of the Dominicans and told the story ; Bd John was sent for and the woman was freed. He had the gift of reading minds and consciences, and would sometimes abash or enlighten a penitent or one of his subjects by his knowledge of them.

In 1221 he found his community turned out of the church in which they had been wont to sing the Divine Office ; he soon established them at Santa Maria Novella, whose famous present church was begun fifty years later. Florence was troubled at this time by the Patarines, a sect which had penetrated into Italy from Bosnia ; Pope Gregory IX commissioned Bd John to deal with these heretics, whose tenets and life were similar to those of the Albigensians who had first exercised St Dominic. They were indignant at his campaign but he refused to be intimidated by their threats or ruffled by their insults, and succeeded in bringing numbers back to the Church and to a Christian life. While he lay dying Bd John reminded his brethren that no action requires so much care, devotion and purity as the reception of holy communion. His *cultus* was approved in 1783.

A life by John Caroli has been printed in the *Acta Sanctorum*, September, vol. iii, but with *lacunae*, which in the *Analecta Bollandiana*, vol. vii (1888), pp. 85–94, have been made good from a recovered copy of the text. Mortier speaks of Bd John in his *Histoire des maîtres généraux O.P.*, vol. i, pp. 106 *seq.* See also Procter, *Lives of Dominican Saints*, pp. 226–228. A fuller bibliography is supplied in Taurisano, p. 11.

BD JOHN OF RIETI (*c.* A.D. 1350)

JOHN BUFALARI was born about the beginning of the fourteenth century at Castel Porziano in Umbria, brother to Bd Lucy of Amelia. Little is known of his life, except that it was uneventful, but none the less significant in that he grew daily in grace and virtue. He early determined to leave the world and joined the Hermits of St Augustine (Austin friars) at Rieti. He was ever at the service of his neighbour, especially the sick and strangers, and delighted to wait on guests who came to the monastery ; he spent long hours in contemplation and especially valued the opportunities provided by serving Mass in the friary church for loving converse with God. He had the gift of tears, not only for his own faults but for those of others ; when walking in the garden he would say, " How can one not weep ? For we see all around us trees and grass and flowers and plants germinating, growing, producing their fruit, and dying back again into the earth in accordance with the laws of their Creator : while men, to whom God has given a reasoning intelligence and the promise of a transcendent reward, continually oppose His will." A simple reflection whose force, if rightly understood, is not lessened by the consideration that the vegetable creation could not do otherwise if it would. The exact date of the death of Bd John is not known, but his holy life and the miracles taking place at his tomb were the cause of a *cultus* which persisted and was formally confirmed in 1832.

See Torelli, *Secoli Agostiniani*, vol. ii, and P. Seeböck, *Die Herrlichkeit der Katholischen Kirche* (1900), pp. 299–300.

10 : ST LAURENCE, MARTYR (A.D. 258)

THERE are few martyrs in the Church whose names are so famous as that of St Laurence, in whose praises the most illustrious among the Latin fathers have written, and whose triumph, to use the words of St Maximus, the whole Church joins in a body to honour with universal joy and devotion. He was one among the seven deacons who served the Roman church; this was a charge of great trust, to which was annexed the care of the goods of the church, and the distribution of its alms among the poor. The Emperor Valerian in 257 published his edicts against Christians and Pope St Sixtus, the second of that name, was apprehended the year following and put to death; on the fourth day after the faithful Laurence followed him to martyrdom. That is all that is known for certain of the life and death of St Laurence, but Christian piety has adopted and consecrated as its own the details supplied by St Ambrose, the poet Prudentius, and others; though it must be regretfully admitted that good reasons have been adduced for doubting the historical reliability of such moving incidents as St Laurence's presentation of the goods of the Church, and the manner of his death.

According to these traditions, as Pope St Sixtus was led to execution, his deacon Laurence followed him weeping, and said to him, "Father, where are you going without your deacon?" The pope answered, "I do not leave you, my son. You shall follow me in three days." Laurence was full of joy, hearing that he should be so soon called to God; he set out immediately to seek all the poor, widows and orphans, and gave among them the money which he had in his hands; he even sold the sacred vessels to increase the sum, employing it all in the like manner. When then the prefect of Rome was informed of these charities, imagining that the Christians had hid considerable treasures, he wanted to secure them: for he was no less a worshipper of gold and silver than of Jupiter and Mars. With this view he sent for St Laurence, and said to him, "You Christians often complain that we treat you with cruelty, but no tortures are here thought of; I only inquire mildly after what concerns you. I am informed that your priests offer in gold, that the sacred blood is received in silver cups, and that in your nocturnal sacrifices you have wax tapers fixed in golden candlesticks. Bring out these treasures; the emperor has need of them for the maintenance of his forces. I am told that according to your doctrine you must render to Caesar the things that belong to him. I do not think that your God causes money to be coined; He brought none into the world with Him; He only brought words. Give us therefore the money, and be rich in words." St Laurence replied, without showing any concern, "The Church is indeed rich; nor hath the emperor any treasure equal to what it possesses. I will show you a valuable part; but allow me a little time to set everything in order, and to make an inventory." The prefect did not understand of what treasure Laurence spoke, but, imagining the hidden wealth already in his hands, was satisfied with this answer and granted him three days.

During this interval Laurence went all over the city, seeking out the poor who were supported by the Church. On the third day he gathered together a great number of them, and placed them in rows, the decrepit, the blind, the lame, the maimed, the lepers, orphans, widows and maidens; then he went to the prefect and invited him to come and see the treasure of the Church. The prefect, astonished to see such an assembly of misery and misfortune, turned to the deacon

with threatening looks, asked him what all this meant, and where the treasures were which he had promised to show him. St Laurence answered, " What are you displeased at ? These *are* the treasure of the Church." The prefect's anger was not allayed but redoubled, and in a fury of rage he shouted, " You mock me ! The axes and the fasces, the ensigns of the Roman power, are not to be insulted ! I know that you desire to die : that is your madness and vanity : but you shall not die immediately, as you imagine. You shall die by inches ! " Then he had a great gridiron made ready, and glowing coals put under it, that the martyr might be slowly burnt. Laurence was stripped and bound upon this iron bed over the slow fire, which roasted his flesh by little and little. His face appeared to the Christians to be surrounded with a beautiful light, and his suffering body to give off a sweet smell ; but the unbelievers neither saw this light nor perceived this smell. The martyr felt not the torments of the persecutor, says St Augustine, so passionate was his desire of possessing Christ : and St Ambrose observes that whilst his body burned in the material flames, the fire of divine love was far more active within his breast and made him regardless of the pain. Having suffered a long time, he turned to the judge and said with a cheerful smile, " Let my body be turned ; one side is broiled enough ". When the executioner had turned him, he said, " It is cooked enough, you may eat ". Then, having prayed for the conversion of the city of Rome that the faith of Christ might spread thence throughout the world, St Laurence gave up the ghost.

Prudentius ascribes to his prayer the entire conversion of Rome, and says God began to grant his request at the very time he made it ; for several senators who were present at his death were so moved by his heroic fortitude and piety that they became Christians upon the spot. These noblemen took up the martyr's body on their shoulders and gave it honourable burial on the Via Tiburtina. His death, says Prudentius, was the death of idolatry in Rome, which from that time began to decline ; and now (*c.* 403) the senate itself venerates the tombs of the apostles and martyrs. He describes with what devotion and fervour the Romans frequented the church of St Laurence and commended themselves to his patronage ; and the happy issue of their prayers proves how great his power is with God. St Augustine assures us that God wrought in Rome many miracles through the intercession of St Laurence, and St Gregory of Tours, Fortunatus, and others, relate several in other places. St Laurence has been one of the most venerated martyrs of the Roman church since the fourth century, and he is named in the canon of the Mass. He was certainly buried in the cemetery of Cyriaca *in agro Verano* on the Via Tiburtina, where Constantine built the first chapel on the site of what is now the church of St Laurence-outside-the-Walls, the fifth patriarchal basilica of the city.

Much confusion and inconsistency prevail in what purport to be the " acts " of St Laurence, though in fact this document is only an item in a series of similar narratives. See BHL., n. 6884, as compared with nn. 7801 and 4753. The poem of Prudentius, however, which Ruinart prints among his *Acta sincera*, affords a relatively clear statement, followed in the main above. Is this merely a poetical fiction, or does it represent some genuine tradition handed down either orally or in documents which have perished ? St Ambrose (see *e.g.* his *De Officiis*, i, 41) undoubtedly shared the belief that the martyr was roasted to death, and so did other early fathers. P. Franchi de' Cavalieri (*Römische Quartalschrift*, vol. xiv (1900), pp. 159–176 ; and *Note agiografiche*, vol. v (1915), pp. 65–82) and Delehaye (*Analecta Bollandiana*, vol. xix, 1900, pp. 452–453 ; see also vol. li, 1933, pp. 49–58, and CMH., pp. 431–432) reject altogether the gridiron tradition ; but it still finds defenders. See, for example, H. Leclercq in DAC., article " Gril " (vol. vi, cc. 1827–1831) and article " Laurent " (vol. viii, cc. 1917–1947). The great devotion inspired by

the memory of St Laurence in Rome is strikingly illustrated in the Life of St Melania the Younger (see Rampolla's edition, pp. 5–6), as also by the fact of the numerous dedications of churches and oratories. See J. P. Kirsch, *Die römischen Titelkirchen in Altertum*, pp. 80–84, and Huelsen, *Le Chiese di Roma nel medio evo*, pp. 280–297. *Cf.* also Duchesne " Le Sanctuaire de S. Laurent ", in *Mélanges d'archéologie*, vol. xxxix (1921), pp. 3–24. *Lawrence* seems to be the better English spelling of this name.

ST PHILOMENA OR PHILUMENA (DATE UNKNOWN)

ON May 24, 1802, in the catacomb of St Priscilla on the Via Salaria Nova an inscribed *loculus* was found, and on the following day it was carefully examined and opened. The *loculus* was closed with three tiles, on which was the following inscription in red paint:

LUMENA PAXTE CUM FI

together with certain symbols, namely, two anchors, three arrows, a palm and a flower (or torch). One theory about this inscription was that it had originally run:

[Fi]lumena pax tecum fi[at],
" Philumena, peace be with thee. So be it ";

that the *loculus* had had to be closed in a hurry, and that the mason's tools had obliterated the first two and last two letters. But it is now generally accepted that the tiles were put in a wrong order, again either through hurry or by one who could not read, and that the inscription should read:

Pax tecum Filumena,
" Peace be with thee, Philumena,"

which is obtained by putting the first of the three tiles at the end. Within the *loculus* was found the skeleton of a female of from thirteen to fifteen years old, the principal bones entire except the skull, which was much broken. Embedded in cement was a small glass phial or vase, with vestiges of what was taken to be blood. This was one of the so-called " blood-ampullae " which, before the researches of V. De Buck, Kraus and Rossi, when found in conjunction with the palm symbol were accepted as proof of the grave of a martyr. Accordingly, in accordance with the knowledge of the time and the current regulations of the Congregation of Sacred Rites, the remains were taken to be those of a virgin-martyr named Philomena, they were reverently gathered up, and deposited in the *custodia generalis* of sacred relics.

No more attention was paid to them until the summer of 1805, when Pope Pius VII gave them into the care of the Reverend Don Francis di Lucia, and they were translated to Mugnano del Cardinale in the diocese of Nola and enshrined under one of the altars of the parish-church. Miracles and favours, spiritual and temporal, consequent on invocation of St Philomena and in the presence of her relics, were immediately reported, and with the subsequent increase of devotion marvels multiplied. Her fame spread throughout Italy and was increased by the credence popularly, but not officially, given to certain private revelations claimed by Sister Mary-Louisa-of-Jesus, a canoness of Naples*; on the strength of these Don Francis di Lucia wrote a " life " of the unknown St Philomena, including a completely

* The value of these alleged revelations may be somewhat gauged by the fact that the nun said the saint told her that her name was derived from Latin and signified " daughter of light " (*Filia luminis*). It is, in fact, a quite well-known name from the Greek φιλουμένη, " beloved ".

fictitious account of her martyrdom. The church of Mugnano became a great pilgrimage shrine, she became known in France, and from thence devotion to her spread throughout the world. The holy alliance, so to say, between St Philomena and St John Vianney is well known; she was his "dear little saint", his "agent in Heaven", she would do anything he asked: "And why not? For Almighty God Himself obeys me every day upon the altar." Nor was he the only one among the heroes of religion in nineteenth-century France to be distinguished for devotion to St Philomena: St Madeleine Sophie Barat, Bd Peter Julian Eymard, St Peter Louis Chanel, the Venerable Countess de Bonnault d'Houet were among them. But it is likely enough that if the Curé of Ars had not sounded her praises for the space of thirty years she would not have enjoyed the immense popularity that became hers.

On the other hand, the most influential single event in the diffusion of the *cultus*, and the one which did much to move the Roman authorities to action, was the miraculous cure of the Venerable Pauline Mary Jaricot, foundress of the Association for the Propagation of the Faith. During 1834 her life was despaired of, but she determined to make the journey from Lyons to Mugnano, lying at full length in a chaise, to ask the intercession of St Philomena at her shrine. While passing through Rome she stayed at a convent, where she was twice visited by Pope Gregory XVI, who betrayed his idea of her condition by asking her to pray for him as soon as she got to Heaven. Mlle Jaricot, almost at the point of death, arrived at Mugnano on August 8, 1835; two days later, when receiving holy communion in St Philomena's church on the saint's feast, she was completely cured of her disease. On her way home she stopped again at Rome, "to show herself to the priest", and Gregory promised at once to examine the cause of this wonder-working Philomena. On January 30, 1837, he signed a decree authorizing her public *cultus*, with permission for the clergy of the diocese of Nola to celebrate on August 11 in her honour the Mass *Loquebar* and Office from the common of a virgin-martyr, with a proper fourth lesson at Matins; this feast soon was extended to other dioceses, including Rome itself. In 1855 Pope Pius IX approved a proper Mass and Office for the feast; but her name has not been inserted in the Roman Martyrology. The lessons of her office remark that "it is to be regretted that her life, her acts, and the kind of martyrdom that she suffered have remained hidden", but definitely state that she was a virgin and a martyr; these same lessons do not anywhere say in so many words that the bones found in the sepulchre "wherein the body of St Philomena had been laid" were those of that person; nevertheless, it cannot be denied that the implication of the lessons is that they were.

The Congregation of Sacred Rites accepted the evidence of the symbols on the inscription and of the phial within the *loculus* as proofs positive of martyrdom; it must now be recognized in the light of more accurate knowledge that this cannot safely be done. The miracles and spiritual helps granted by God to the faithful who have called on St Philomena cannot, however, be reasonably called in question as proofs of sanctity—but the sanctity of whom? Professor Marucchi has cast very grave doubt indeed on the identity of the bones in the sepulchre with those of the Philomena commemorated on its outside; he makes out an exceedingly strong case for the tiles not having been disarranged accidentally, but that they were originally used to close the grave of one Philomena between the middle and end of the second century, and later used again, deliberately in the wrong order, to close another, of a maiden unknown. The real body of the Philomena of the

inscription, likely enough a martyr, but not certainly, was probably translated with many others to one of the churches of the city by Pope St Paul I or Pope St Paschal I (eighth to ninth centuries); the relics of the second burial in Philomena's grave are, of course, at Mugnano, very imposingly enshrined.

Some devotees of St Philomena, especially those who have received kindness at her hands, view with suspicion and even resentment the results of the efforts of learned men (men not less religious than themselves) to establish the truth about their patron. They fear that the effect of those researches is to " do away with St Philomena ", to nullify the testimony of all who are under practical, spiritual or temporal obligation to her, from the sainted Curé of Ars to her most hidden devotee. This is not so, nor is it possible: but we must not, in the name of piety, deceive ourselves with knowledge we have not got. The miracles and benefactions wrought by God when we ask for the intercession of a certain saint, whom we call on by the name of Philomena, are indubitably known to us: nothing can shake them, or our gratitude to her. But we do not know certainly whether she was in fact named Philomena in her earthly life, whether she was a martyr, whether her relics now rest at Mugnano or in some place unknown. And these questions are of only relative importance: the spiritual influence of her whom we call St Philomena is what really matters; we may accommodate to this subject (and to others like it) the words of our Lord: " Is not the life more than the meat and the body more than the raiment? "

In April, 1961, Philomena was removed from the Calendar of Saints by the Sacred Congregation of Rites.

This is one of the cases in which we seem to have on the one side a number of critical scholars agreeing in a practically unanimous verdict, and on the other a devout credulity which is mainly impressed by reputed miracles and revelations. Professor Marucchi's conclusions have not undergone any change since he published in *Miscellanea di Storia Ecclesiastica*, vol. ii (1904), pp. 365–386, his " Osservazioni archeologiche sulla Iscrizione di S. Filomena ", and supplemented this with further arguments in the *Nuovo Bullettino di arch. crist.*, vol. xii (1906), pp. 253–300. On the other hand Fr G. Bonavenia has replied to Marucchi in two essays—*Controversia sul celeberrimo Epitaffio di S. Filomena* (1906), and *La questione puramente archeologica . . .* (1907). Further, the Abbé Trochu, author of the excellent Life of the Curé d'Ars, has also published a monograph, *La " petite Sainte " du Curé d'Ars* (1924), defending the historicity of the martyr. A great deal has been written upon the question of St Philomena, and a very full bibliography may be found in DAC., vol. v, cc. 1604–1606.

11: SS. TIBURTIUS AND SUSANNA, MARTYRS (THIRD CENTURY?)

ST TIBURTIUS is famous from an epitaph by Pope St Damasus, which, however, unfortunately contains no biographical information. He is said to have been a subdeacon of Rome, who was betrayed to the persecutors by an apostate, and brought before the prefect Fabian. He walked unharmed over burning embers by the power of his faith; but this miracle was set down to magic, and he was beheaded on the Via Labicana, three miles from Rome. These particulars are found in the *acta* of St Sebastian, and therefore no reliance can be placed on them; but St Tiburtius was certainly buried on the Via Labicana, at the place called The Two Laurels, where a small church was afterwards built.

Together with St Tiburtius the Western church celebrates today the virgin martyr Susanna. We are told that she was the daughter of a learned priest,

Gabinius, and niece of Pope St Caius. She was as beautiful as she was charming, and so highly educated that her scholarship matched her father's. The Emperor Diocletian, who was seeking a wife for his son-in-law Maximian, heard so favourable a report of her that he sent one of her uncles, Claudius, who held a post at court, to intimate to Gabinius that he desired Susanna's hand for Maximian. As soon, however, as Susanna heard of the honour proposed for her she declared that she was the bride of Christ and could take no earthly husband. When her uncle Claudius came to see her about the matter and would have kissed her, she drew back. He explained that it was only a natural token of affection, to which she replied, " It is not your kiss that I object to, but your mouth defiled by idolatrous sacrifices ". " How can I cleanse my mouth ? " asked Claudius. " Repent, and be baptized ", was the reply.

His niece's refusal of a royal marriage made such an impression on Claudius that he sought instruction and was baptized, together with his wife Praepedigna and his two sons. He then liberated his slaves and gave away his property to the poor. As he did not return to court, Diocletian sent his brother Maximus, who also was in the royal household, to find out about Susanna and to inquire after Claudius, who was reported to be ill. He found his brother greatly emaciated by the penances he had undergone. Claudius told him of Susanna's decision. They then went together to visit her and afterwards talked matters over with Gabinius and Pope St Caius. All four brothers agreed that the girl must not be hindered in her vocation, although they realized the great danger to which they were all exposed. Maximus also received baptism and gave away his goods to the poor. When Diocletian was informed of the determination of Susanna and of the conversion of his two officers, he was greatly incensed, and he gave permission to one of his favourites, called Julian, who had a grudge against them, to apprehend them and to deal as he would with the whole family. Possibly fearing lest Diocletian should relent, Julian ordered that Maximus and Claudius, with the latter's wife and sons, should at once be taken to Cumae, where they were burnt alive and their bodies cast into the water. St Susanna was beheaded in her father's house and her father likewise was martyred. The two uncles, St Claudius and St Maximus, are mentioned in the Roman Martyrology on February 18, and St Gabinius on the following day.

This story seems to be fictitious from beginning to end, but the germs of historic truth incorporated in it are of curious interest. The primitive Hieronymian Martyrology would seem to have contained a notice in this form : " In Rome, at the ' Two Houses ' beside the baths of Diocletian, the birthday of St Susanna." These brief data are quite reliable, but they have probably provided the nucleus from which the story of Gabinius and Pope St Caius in their two houses was evolved.

For Tiburtius, see the texts quoted by Delehaye in CMH., pp. 434–435 ; and *cf.* the article of J. P. Kirsch, " Die Martyrer der Katakombe ' ad duas Lauros ' ", in *Ehrengabe deutscher Wissenschaft dargeboten von Katholischen Gelehrten* (1920), pp. 577–601 ; and *Damasi epigrammata* (ed. Ihm), n. 30. The evolution of the story of St Susanna and her uncles was traced by Mgr Duchesne with extraordinary patience and skill. The topographical foundation is in a sense correct, but the names have been taken over from some blundering text of the first recension of the " Hieronymianum ". The extraordinary name Praepedigna simply consists of the last part of a martyr's name, Euprepe, fused with the first part of the name of the place where she suffered—Dinogetia, miswritten Dignae Cotiae. Duchesne shows reason for thinking that the *Passio Susannae* was fabricated somewhere

about the year 500. See his article in *Mélanges d'archéologie et d'histoire*, vol. xxxvi (1916), pp. 27–42 ; and *cf.* P. Franchi de' Cavalieri, *Note agiografiche*, vol. vii (1928), pp. 184–202 ; Lanzoni, *I titoli presbiterali di Roma* (1925), pp. 34–50 ; and CMH., p. 435.

ST ALEXANDER THE CHARCOAL-BURNER, BISHOP OF COMANA, MARTYR (A.D. 275 ?)

THE Christian community of Comana in Pontus having grown to be sufficiently large to require a bishop, St Gregory the Wonder-worker, Bishop of Neocaesarea, went thither to preside at the election. He rejected all the candidates put forward by the clergy and people, especially one who was favoured because of his high birth and wealth, reminding them that the Apostles were poor and common men. Whereat a wag exclaimed, " Very well then. Why not appoint Alexander the charcoal-burner ? " St Gregory, knowing that the Holy Ghost was as likely to make Himself heard by means of this sarcastic suggestion as any other way, was moved to send for the said Alexander, who presented himself all dirty and blackened from his trade. Gregory looked at him and saw through the grime and the rags ; he took him aside and questioned him, and soon discovered that Alexander was a man of good birth and education, who had given away his goods and taken up this trade the more literally to follow Christ ; the Roman Martyrology says that he was " a most learned philosopher ", though there is no reason to think that anything more is meant by this than that he was a man of wisdom. St Gregory accordingly put Alexander forward, he having signified his willingness, as his own choice for the vacant see, it was ratified by the people, and the new bishop was consecrated. St Gregory of Nyssa, who relates this happening, speaks highly of St Alexander as a bishop and teacher. He eventually gave his life for the faith, being martyred by fire. St Alexander was naturally revered as a patron of charcoal-burners.

See the *Acta Sanctorum*, August, vol. ii.

ST EQUITIUS, ABBOT (*c.* A.D. 560)

ST EQUITIUS flourished in the Abruzzi at the time when St Benedict was establishing his rule at Monte Cassino, and in his youth suffered greatly from temptations of the flesh. He sought solitude in the province of Valeria, where by prayer and discipline he brought his body into subjection and attained the virtues of the spirit. When he had learned to govern himself he undertook the direction of others and founded first a monastery at Terni (Amiternum) and then other houses, both of men and women. St Gregory the Great describes Equitius from accounts he had received from Albinus, Bishop of Rieti, and others who knew him personally : " Zeal for the salvation of souls so burned in his heart that, in spite of his responsibility for so many monasteries, he travelled about diligently, visiting churches, towns, villages, and particularly men's houses, to stir up the hearts of those that heard him to a love of heavenly joys. His clothes were so poor and shabby that those who did not know who he was would not deign to salute him, even if he greeted them first. He rode on the most forlorn beast he could find, with a halter for bridle and a sheep's skin for saddle. He carried his books of divinity in leather bags, hung on either side of his horse, and to what place soever he came he opened there the spring of Sacred Scripture and refreshed the souls of his hearers with the

heavenly water of his words. His grace in preaching was so great that the fame thereof reached Rome itself."

Like many of the early abbots St Equitius was not in holy orders, and a patrician called Felix challenged him for presuming to preach when he was neither ordained nor licensed thereto by the bishop of Rome. " I myself have seriously considered the matter on which you speak," replied Equitius, " but on a certain night a young man stood by me in a vision and touched my tongue with such an instrument as is used in letting blood, and said to me : ' Behold ! I have put my word into your mouth. Go your way and preach.' And since that day I can talk only of God, whether I would or no." This did not satisfy some of the Roman clergy, who complained to the pope that " this countrified fellow has taken on himself authority to preach and, ignorant as he is, usurps the office of our apostolic ruler ", and asked that he be sent for to be dealt with. A cleric called Julian was therefore sent to his monastery to fetch Equitius, and he found the abbot in hobnailed boots, mowing grass, who, when he received the pope's message, prepared to set out at once. Julian was tired with his journey and wanted to stay there the night, and St Equitius agreed, but, " I am very sorry ", he said, " for if we go not to-day, to-morrow we shall not ". And so it fell out, for the next morning a messenger arrived from the pope to tell Julian that he had had a vision from God about Equitius and the holy man was not to be disturbed. St Equitius died on March 7 about the year 560, and on this day his body was translated to the church of St Laurence at Aquila.

The Bollandists have dealt with St Equitius on March 7 (*Acta Sanctorum*, March, vol. i) ; there is a similar collection of fragmentary data in Mabillon, vol. i, pp. 655–658.

ST BLAAN, OR BLANE, BISHOP (*c.* A.D. 590 ?)

THERE is considerable uncertainty about the chronology of this Scots bishop, who was born in Bute. He is said to have spent seven years in Ireland under the instruction of St Comgall and St Canice, and presumably became a monk there. He then returned to the isle of Bute (" in a boat without oars "), and put himself under the discipline of his uncle St Cathan, who gave him holy orders, and he devoted his life to apostolic work in Scotland. He eventually became a bishop and is said to have gone on pilgrimage to Rome, returning on foot through England. A number of miracles are attributed to him, as that he rekindled the church lights, which had gone out during the night office, by striking fire from his finger-nails. He died and was buried at Kingarth in Bute, and on the site of his monastery the cathedral of Dunblane was built ; his bell is still preserved there. Devotion to St Blaan early became popular, and his feast is still observed today in the dioceses of Saint Andrews, Dunkeld (which includes the former see of Dunblane), and Argyll.

There is an account in the *Acta Sanctorum*, August, vol. ii, which is taken mainly from the lessons of the Aberdeen Breviary ; but see rather KSS., pp. 280–281. St Blane is mentioned in the *Félire* of Oengus, and this as well as the Aberdeen Martyrology enters his name under August 10.

ST ATTRACTA, OR ARAGHT, VIRGIN (SIXTH CENTURY ?)

As with so many Irish saints, there is much uncertainty about the chronology of St Attracta ; her alleged association with St Patrick would put her in the fifth

century, but others mentioned as her contemporaries lived in the sixth. According to her legend she was the daughter of a noble house, and when her father refused to allow her to dedicate herself to God, she fled to Coolavin, where she is said to have received the nun's veil from St Patrick. She then established herself on Lough Gara, and founded a hospice for travellers in a place where seven roads meet, now called after her Killaraght. This hospice continued its good work until 1539. Later, she went into Roscommon, where she wished to have a cell close to St Conall (said to have been her half-brother) at Drum, near Boyle. This was forbidden by him and St Dachonna, and St Attracta expressed her indignation with a freedom which strikes us as Irish rather than holy: she hoped that the time would come when their respective churches would be reduced to insignificance, and their offerings to nothing, by the rising of another church near by, "and many other things that were disagreeable", some of which are "not set down in her *acta*". It is fanciful to see a fulfilment of this in the foundation centuries later of the Cistercian abbey of Boyle, but the churches of Drumconnell and Eas Dachonna (Assylin) were soon after overshadowed by the rise of the episcopal churches of Achonry and Elphin

When a raiding-party of the men of Luighne (Lugna) were fleeing from the king of Connacht, St Attracta enabled them to escape by dividing the waters of Lough Gara; two natural weirs on the lake are still connected with her name. Another miracle attributed to her is the harnessing of forest deer with her own hair, to drag timber for the construction of a fort by the king of Connacht, when he had unjustly summoned her to take part in the work: doubtless he remembered the affair of the men of Lugna. This saint's feast is now celebrated throughout Ireland on August 11; she is patron of the diocese of Achonry.

There is a Latin life, unfortunately mutilated, printed by Colgan, as well as in the *Acta Sanctorum* under February 9, and in the form "Tarahata". Although St Attracta is mentioned as in personal relation with St Patrick both in Tirechan's Collections and in the Tripartite Life, there seems to be no reference to her in the *Félire* of Oengus.

ST LELIA, VIRGIN (SIXTH CENTURY ?)

THE diocese of Limerick today keeps the feast of St Lelia, who as well has a commemoration in all other Irish dioceses. Canon O'Hanlon in his *Lives of the Irish Saints* says of this maiden that "Her era and her locality have not been distinctly revealed to us; but there is good reason for supposing that she lived at a remote period, and most probably she led a life of strict observance, if she did not preside over some religious institution in the province of Munster". Lelia is now generally identified with the Dalcassian saint Liadhain, great-grand-daughter of the prince Cairthenn whom St Patrick baptized at Singland. There are no particulars or traditions about her (in the seventeenth century she was said to be the sister of St Munchin), but she gives her name to Killeely (Cill Liadaini) just within the borough boundary of Limerick.

See LIS., vol. viii, p. 170, and notes by Mgr Canon M. Moloney in the *North Munster Antiquarian Journal*, 1936, p. 39, and *St Munchin's Folk*, 1948, p. 18.

ST GAUGERICUS, OR GÉRY, BISHOP OF CAMBRAI (*c.* A.D. 625)

ST GAUGERICUS, in French, Géry, was a native of Yvoi, a small town in the Ardennes. During an episcopal visitation, St Magnericus, the successor of St

Nicetas in the bishopric of Trier, coming to Yvoi, was much delighted with the sanctity and talents of St Géry, and ordained him deacon (but not till he knew the whole psalter by heart, says his biographer); from that moment the saint redoubled his fervour in good works, and applied himself with zeal to the functions of his sacred ministry, especially to the instruction of the faithful.

The reputation of his virtue and learning raised him to the episcopal chair of Cambrai, and the saint devoted his episcopate to the rooting out of the paganism which was by no means dead in his diocese. At Cambrai he founded a monastery, called by him after St Médard, and to him is popularly attributed the foundation of the city of Brussels, for he is said to have built a chapel on an island in the Senne (now Place Saint-Géry) around which a village grew up. Among other miracles recounted of him, it is related that at Yvoi a leper was healed by being baptized by him: which aptly represented the interior cleansing of the soul from sin. St Géry was called to rest after occupying his see for thirty-nine years, about the year 625, and was buried in the church which he had built in honour of St Médard, on a hill outside Cambrai.

The oldest life of St Géry was printed in the *Analecta Bollandiana*, vol. vii (1888), pp. 388–398. Since then it has been re-edited by Bruno Krusch in MGH., *Scriptores Merov.*, vol. iii, pp. 652–658. It seems to have been written about fifty or sixty years after the death of the saint, and is in very barbarous Latin. *Cf.* the *Neues Archiv*, vol. xvi (1891), pp. 227 *seq.*; and E. de Moreau, *Histoire de l'Église en Belgique*, t. i (1945), pp. 60–63.

SS. GERARD OF GALLINARO AND HIS COMPANIONS (DATE UNKNOWN)

GERARD and his companions are commonly enumerated as SS. Gerard, Arduin, Bernard and Fulk. Although the date, history and even the existence of these alleged saints are problematical, still they are honoured locally down to the present time with a liturgical *cultus* in certain Italian townships, and tradition there is agreed in describing them as coming from England. It is supposed that they were pilgrims—according to some in the seventh century, according to others in the twelfth—who journeyed to the Holy Land and also visited the shrine of St Michael at Monte Gargano. On the other hand, the most seemingly trustworthy of the records now preserved, a document of the early thirteenth century, speaks of St Gerard as coming not from England but from Auvergne, in the time of the First Crusade, with two companions named Peter and Stephen. All seem to have died in the district of the Abruzzi. St Gerard in particular is venerated with a great concourse of people at Gallinaro on August 11 of each year.

See the *Acta Sanctorum*, August, vol. ii, and October, vol. xi; *The Month*, vol. lxxxv (1895), pp. 72–81, and pp. 408–417; and Stanton, *Menology*, pp. 184–185, and pp. 365–367, where we learn that the famous Jesuit John Gerard visited Gallinaro in 1608, and that at his request his family presented the shrine with a silver reliquary in the form of an arm.

BD PETER FAVRE (A.D. 1546)

PETER FAVRE (Faber) was the senior of the first companions of St Ignatius Loyola and held the highest place in his master's estimation with St Francis Xavier; and

he was the first among the Jesuits to come to grips with the Protestant Reformation. He was a Savoyard by birth, born in 1506 of a family of farmers, and while still a shepherd-boy of ten years old longed for a chance to study. To his great joy he was sent to school, first with a priest at Thônes and then to a local college. In 1525 Peter went to Paris and was entered at the college of Sainte-Barbe. Here he shared the lodging of a Navarrese student, one Francis Xavier, and met a backward undergratuate from Salamanca, Ignatius Loyola. The three became firm friends. In 1530 Favre received his licentiate in arts on the same day as Xavier, but for a time he could not make up his mind what profession he should pursue : medicine, law, teaching, by turns attracted him, and he as yet heard no clear call to " leave the world ". At last he decided to throw in his lot with Ignatius ; he was ordained priest in 1534, and on August 15 in the same year celebrated the Mass at Montmartre when the seven first Jesuits took their vows. He was in charge of the little company that met St Ignatius at Venice early in 1537, only to find that their way to the Holy Land, where they planned to be missionaries, was barred by the Turkish war. At the end of the year he went with Ignatius and Laynez to Rome, where they were appointed mission preachers by the Holy See, and for a time he was professor at the university.

At the time the Emperor Charles V was trying to compose the religious troubles of Germany by convoking a series of conferences, called " diets ", of the Catholic and Protestant leaders, and Peter Favre was appointed by Pope Paul III to go to that of Worms, in 1540 ; from this abortive meeting he went on to assist at the equally useless diet of Ratisbon in the following year. But Bd Peter saw clearly what both the emperor and high ecclesiastics could not or would not see, that what Germany needed was not so much discussions with heretics but a reformation in the life and discipline of Catholics, both clergy and lay-people. He was appalled by the state of the country in general and by the lethargy and ill-living of Catholics in particular, and he devoted himself to preaching and direction in Speyer and Ratisbon and Mainz ; at the last-named place Peter Canisius, then a layman, made the " spiritual exercises " under his direction and was received into the Society of Jesus. The Catholicity of the Rhineland today is to a considerable degree due to the work and influence of Peter Favre from Savoy. After having been notably successful in Cologne, whose archbishop, Herman von Wied, was himself a Protestant, and helping to found the first Jesuit residence there, he was called from Germany first to Portugal and then to Spain. While travelling through France he was imprisoned for seven days, and during that time made a vow to accept no stipends for celebrating Mass or preaching whenever he could refuse them without injustice to others. In Spain, as elsewhere, he gave retreats to lay-people as well as to the clergy, using the Spiritual Exercises of St Ignatius with the happiest results ; he made a Latin version of the Exercises for the use of the Carthusians of Cologne. Among those in Spain whose life was permanently influenced by Bd Peter was Francis Borgia, then duke of Gandia.

Pope Paul III wished to have Father Peter as his theologian at the Council of Trent. He was not anxious to go, but " I determined to fall in with the wish of the Archbishop of Mainz, who wanted me to go with him to the Council of Trent, which was to begin on the first day of November. Before I took that determination I had various feelings in my mind and some sadness, from which our Lord delivered me by virtue of holy and unquestioning obedience, which knows better than to consider either one's own insufficiency or the difficulty of the

things which are commanded." In 1546 the pope's summons to the same assembly confirmed his resolution of obedience, and he set out at once, though he was sick and the summer heat was overpowering. The effort was too much. Though only forty years old, Bd Peter was exhausted by his laborious journeys and the strain of his work, and soon after his arrival in Rome he died in the arms of St Ignatius.

Bd Peter Faber left behind in his *Memoriale* a detailed account of his spiritual life during a long period, describing the action of God in his soul, especially at Mass and Divine Office, almost from day to day. The following is a characteristic entry : " One day I went to the palace to hear the sermon in the prince's chapel and the porter, not knowing me, would not let me in. So I had to stop outside, and it came into my mind how many times I had given entrance into my soul to vain thoughts and evil imaginings, while refusing it to Jesus who was knocking at the door. I reflected, too, how He is everywhere badly received by the world, and I prayed for myself and for the porter that the Lord would not make us wait long in Purgatory before admitting us to Heaven. Many other good thoughts came to me at that time, and so I felt very kindly towards that porter who had been for me the occasion of so much devotion." The mind that turned to such gentle reflection was naturally opposed to coercion when dealing with Protestants, and he had little faith in diets and formal conferences. When it was required of him he could and would meet such opponents as Bucer and Melancthon face to face, and confute them in argument, and such victories were not without good effect. But he attached far more importance to winning men to a change of heart, to amend their lives, and so lead them back to Christ and His Church. " It is necessary ", he wrote, " that anyone who desires to be serviceable to heretics of the present age should hold them in great affection and love them very truly, putting out of his heart all thoughts and feelings that tend to their discredit. The next thing he must do is to win their good will and love by friendly intercourse and converse about matters on which there is no difference between us, taking care to avoid all controversial subjects that lead to bickering and mutual recrimination. The things that unite us ought to be the first ground of our approach, not the things that keep us apart."

There was a grace and sweetness about Bd Peter that Father Simon Rodriguez met in no other man ; " I am at a loss for words to express the way in which, by his lovable and pleasing manner, he earned everyone's good-will and affection and won all who met him to the love of God. When he spoke of divine things it was as though he had the keys of men's hearts on his tongue, so powerfully did he move and attract them ; and the love he inspired was equalled by the reverence they had for the sweet gravity and firm virtue which informed all he said." The *cultus* of Bd Peter Favre was confirmed in 1872.

Ever since the publication by the Spanish Jesuits of the *Monumenta historica Societatis Jesu*, an immense amount of material has become accessible regarding the activities of St Ignatius's first companions. A special volume of nearly 1,000 pages, under the title *Fabri monumenta*, contains a critically revised text of Bd Peter's letters, of his *Memoriale*, and of the documents of the process of beatification, including a *processus informativus* begun informally in 1596 but ratified in 1607 by the ordinary of Geneva, who was then St Francis de Sales. Modern lives are numerous, including that by Father Boero, translated into English for the Quarterly Series, a French biography by A. Maurel, one in German by R. Cornely, and one in Spanish by F. Maruri. Three new lives in French appeared in 1931–1935, by F. Pochat-Baron, L. Buffet and G. Guitton.

12 : ST CLARE, Virgin, Foundress of the Poor Clares or Minoresses (A.D. 1253)

"THE Lady Clare, shining in name, more shining in life, most shining in conversation, was a native of Assisi, of noble birth and by grace nobler, a maiden most pure in heart, young in years but hoary in determination, most steadfast in purpose, but withal wise and meek and a marvellous lover of Christ". She was born about the year 1193. Her mother was Ortolana di Fiumi and her father Faverone Offreduccio, and she had a younger sister, Agnes, and another, Beatrice, but of her childhood, adolescence and home-life there are no certain facts. When she was eighteen St Francis came to preach the Lenten sermons at the church of San Giorgio in Assisi; his words fired her, she sought him out secretly, and asked him to help her that she too might live "after the manner of the holy gospel". Francis spoke to her of contempt for the world and love of God, and strengthened her nascent desire to leave all things for Christ. On Palm Sunday in the year 1212 Clare attended at the cathedral of Assisi for the blessing of palms; when all the rest went up to the altar-rails to receive their branch of olive a sudden shyness kept her in her place, which the bishop seeing, he went from the altar down to her and gave her the branch. In the evening she ran away from home and went a mile out of the town to the Portiuncula, where St Francis lived with his little community. He and his brethren met her at the door of the chapel of our Lady of the Angels with lighted tapers in their hands, and before the altar she put off her fine clothes, and St Francis cut off her hair, and gave her his penitential habit, which was a tunic of sackcloth tied about her with a cord. The holy father not having yet any nunnery of his own, placed her for the present in the Benedictine convent of St Paul near Bastia, where she was affectionately received. It would seem that the relatives of St Clare (her father was probably dead) had proposed a particular marriage that did not recommend itself to her, but that she did not entirely renounce the idea of matrimony in general until the burning words of Francis persuaded her to commit her maidenhood finally to God. Then followed what G. K. Chesterton called this "regular romantic elopement", in which the bridegroom was Christ and St Francis the "knight-errant who gave it a happy ending".

No sooner was her action made public but her friends and relations came in a body to draw her out of her retreat. It is said that Clare resisted and held to the altar so fast as to pull its cloths half off when they endeavoured to drag her away; and, uncovering her head to show her hair cut, she said that Christ had called her to His service and that she would have no other husband, and that the more they should continue to persecute her, the more God would strengthen her to resist and overcome them. And God triumphed in her. St Francis soon after removed her to another nunnery, that of Sant' Angelo di Panzo. There her sister Agnes joined her, which drew on them both a fresh persecution. Agnes's constancy proved at last victorious, and St Francis gave her also the habit, though she was only fifteen years of age. (It may be noted that in the bull of canonization Pope Alexander IV makes no mention of any violence being used in the attempt to dissuade Clare and her sister from their new life.) Eventually St Francis placed them in a poor house contiguous to the church of San Damiano, on the outskirts of Assisi, and appointed Clare the superior. She was later joined by her mother and others, among whom three were of the illustrious family of the Ubaldini in Florence, who held for truer

greatness the sackcloth and poverty of St Clare than the estates and riches which they possessed, seeing they left them all to become humble disciples of so admirable a mistress. St Clare saw founded within a few years monasteries of her nuns at several places in Italy, France and Germany. Bd Agnes, daughter to the King of Bohemia, founded a nunnery of the order in Prague, in which she took the habit, and was called by Clare " my half self ".

St Clare and her community practised austerities which till then had scarcely been known among women. They wore neither stockings, shoes, sandals nor any other covering on their feet; they slept on the ground, observed perpetual abstinence from meat, and never spoke but when they were obliged by necessity and charity. The foundress recommended this holy silence as the means to avoid innumerable sins of the tongue, and to preserve the mind always recollected in God and free from the dissipation of the world which, without this guard, penetrates even the walls of cloisters. Not content with the fasts and other mortifications of the rule, she always wore next her skin a rough shirt of hair; she fasted on vigils and all Lent on bread and water; and on some days she ate nothing at all. All Clare's austerities were on the same scale, and after a time it became necessary for Francis and the bishop of Assisi to oblige her to lie upon a mattress and never pass one day without taking at least some bread for nourishment. Discretion came with experience, and years later she wrote to Bd Agnes of Bohemia: " Since our bodies are not of brass and our strength is not the strength of stone but rather are we weak and subject to corporal infirmities, I implore you vehemently in the Lord to refrain from that exceeding rigour of abstinence which I know you practise, so that living and hoping in the Lord you may offer Him a reasonable service and a sacrifice seasoned with the salt of prudence."

St Francis wished that his order should never possess any rents or other property even in common, subsisting on daily contributions, and St Clare possessed this spirit in perfection. Pope Gregory IX desired to mitigate this part of her rule, and offered to settle a yearly revenue on the Poor Ladies of San Damiano; but she in the most pressing manner persuaded him by many reasons, in which her love of evangelical poverty made her eloquent, to leave her order in its first rigorous establishment. When the pope offered to dispense from the vow of strict poverty St Clare replied, " I need to be absolved from my sins, but I do not wish to be absolved from the obligation of following Jesus Christ ". Gregory accordingly granted in 1228 the *Privilegium paupertatis*, that they might not be constrained by anyone to accept possessions: " He who feeds the birds of the air and gives raiment and nourishment to the lilies of the field will not leave you in want of clothing or of food until He come Himself to minister to you for eternity." The convents of Perugia and Florence also received this privilege, but others thought it more prudent to accept a mitigation.* After the death of Gregory IX (who as Cardinal Ugolino had drawn up the first written rule for the Poor Ladies of San Damiano), Innocent IV in 1247 published another recension of the rule which in some respects brought it nearer to Franciscan than to Benedictine observance, but which permitted the holding of property in common; he wrote that he did not wish to force this rule on any community unwilling to accept it. St Clare was unwilling, and she, as the living depository of the spirit and tradition of St Francis

* Thus began the two observances which have ever since been perpetuated among the Poor Clares. The mitigated houses are called " Urbanist " from the modification of the rule given to them in 1263 by Pope Urban IV.

himself, set to work to draw up a rule which should truly express them, and which unequivocally provides that the sisters shall possess no property, either as individuals or as a community. It was not until two days before she died that this rule was approved for the convent of San Damiano by Pope Innocent IV.

From the time when she was appointed abbess, much against her will, by St Francis in 1215, St Clare governed the convent for forty years. But it was her wish always to be the servant of servants, beneath all, washing and kissing the feet of the lay-sisters when they returned from begging, serving at table, attending the sick. She had as it were wings to fly wherever St Francis directed her, and was always ready to do anything or to put her shoulders under any burden that was enjoined : " Dispose of me as you please ; I am yours by having given my will to God. It is no longer my own." Whilst her sisters took their rest she watched long in prayer, and tucked the nuns up when their bed-clothes had come loose ; she was the first that rose, rang the bell in the choir, and lighted the candles. She came from prayer with her face so shining (like that of Moses coming down from conversing with God) that it dazzled the eyes of those that beheld her ; and she spoke with such a spirit of fervour as to enkindle those who did but hear her voice. She had a wonderful devotion towards the Blessed Sacrament, and even when sick in bed (she ailed grievously for the last twenty-seven years of her life) she made fine linen corporals and cloths for the service of the altar, which she distributed among the churches of Assisi.

The powerful force and efficacy of St Clare's prayer is well illustrated by a story told by Thomas of Celano, which may well be true. In 1244 the Emperor Frederick II ravaged the valley of Spoleto, because it was the patrimony of the Holy See. He had in his army many Saracens, and these infidels came once in a body to plunder Assisi, and as San Damiano stood without the walls they first assaulted it. St Clare, though very sick, caused herself to be carried to the wall and the Blessed Sacrament to be placed there in a pyx in the very sight of the enemies ; prostrating herself before it, she prayed saying, " Does it please thee, O God, to deliver into the hands of these beasts the defenceless children whom I have nourished with thy love ? I beseech thee, good Lord, protect these whom I am now not able to protect." And she heard a voice like the voice of a little child saying, " I will have them always in my care ". Then Clare prayed for the city of Assisi, and again the voice came, reassuring her, and she turned to the trembling nuns and said, " Have no fear, little daughters ; trust in Jesus ". Terror at the same time seized the assailants and they fled with such precipitation that several were hurt without being wounded by any enemy. Shortly after a general of the same emperor laid siege to Assisi for many days. St Clare said to her nuns that they, who received corporal necessaries from that city, owed it all assistance in their power in its necessity. She therefore bid them cover their heads with ashes, and in this suppliant fashion to beg of Christ the deliverance of the town. They continued this with many tears a whole day and night, till " God in His mercy so made issue with temptation that the besiegers melted away and their proud captain with them, for all he had sworn an oath to take the city ".

Another popular story, namely, of St Clare and one of her nuns leaving the cloister of San Damiano and going to the Portiuncula to sup with St Francis, and of the marvellous light which radiated from the room, is less deserving of credence. The event, in itself exceedingly unlikely, is mentioned by no contemporary or by

any writer for at least one hundred and fifty years; and Thomas of Celano, who often heard St Francis warning his followers to avoid any injudicious association with the Poor Ladies, states categorically that St Clare never left the walls of San Damiano. Unhappily even during her life, and for long after her death at intervals, there was disagreement between the Poor Clares and the Friars Minor as to the relations of the two orders: the observant Clares maintaining that the friars were under obligation to serve them in things both spiritual and temporal. In this connection Thomas of Celano has a story which, if it be the source of much trouble to historians, at least is illuminating on the subject of the stalwart and inflexible character of Clare. When Pope Gregory IX in 1230 forbade the friars to visit the convents of nuns without his special licence, she feared that this would mean a loss of the spiritual help to be obtained from the friars and a severing of the ties St Francis had wished should subsist between them. She thereupon dismissed every one of them attached to the convent, saying, " Now that he has deprived us of our spiritual almoners, let him also take them that serve our material needs ": if she couldn't have the one, she wouldn't have the other.

St Clare bore years of sickness with sublime patience, and at last in 1253 the long-drawn-out agony began. Twice during its course she was visited by Pope Innocent IV, who gave her absolution, saying, " Would to God *I* had so little need of it ". For the last seventeen days she was able to eat nothing, " and during that weary time of labour the faith and devotion of the people increased more and more. Every day prelates and cardinals came to call on her, for all men were firmly convinced that this dying woman was truly a great saint." Her sister St Agnes was there, and three of the companions of St Francis, Leo, Angelo and Juniper, who read aloud to her the passion of our Lord according to St John as they had done at his death-bed twenty-seven years before. And when Brother Reginald exhorted her to patience, she replied, " Dear brother, ever since by means of His servant Francis I have known the grace of our Lord Jesus Christ, I have never in my whole life found any pain or sickness that could afflict me ". Seeing her spiritual children weep, she comforted them and tenderly exhorted them to be constant lovers and faithful observers of holy poverty, and gave them her blessing, calling herself the " little plant " of her holy father Francis. And to herself she was heard to say, " Go forth in peace, for you have followed the good road. Go forth without fear, for He that created you has sanctified you, has always protected you, and loves you as a mother. Blessed be thou, O God, for having created me." " Thus was the passing of blessed Clare. It was on the morrow of blessed Laurence that she received her laurel crown, for on that day the temple of her body was dissolved, her most holy soul went forth and, exulting in its freedom, soared on the wings of gladness to the place which God had prepared for it." It was the forty-second year after her religious profession, and the sixtieth of her age. She was buried on the day following, on which the Church keeps her festival. Pope Alexander IV canonized her at Anagni in 1255.

A vast literature has grown up around St Clare, but the sources themselves, apart from the saint's connection with general Franciscan history, are not overwhelmingly abundant. First comes the life commonly attributed to Thomas of Celano, which must have been written before 1261, that is, at latest, within eight years of her death. The short metrical life adds nothing of any value, but there are occasional references in the so-called *Speculum perfectionis* (see the second edition published by the British Society of Franciscan Studies, 1928), in the *Actus B. Francisci* (which supplies so much of the material of the *Fioretti*), and in other early documents. Besides these we have five letters written by St Clare,

the Rule which bears her name, and her " Testament ", with a certain number of papal bulls. An early life of the saint in English was translated from a compilation by Francis Hendricq, and printed at Douai in 1635 under the title of *The History of the Angelicall Virgin, glorious S. Clare*, and dedicated to the Queen's Most Excellent Majesty (*i.e.* Henrietta Maria). But there have been many admirable books in English since then. It must suffice to mention *The Life of S. Clare ascribed to Thomas of Celano*, translated by Abp Paschal Robinson, which also contains a translation of the Rule (1910); E. Gilliat Smith, *St Clare of Assisi* (1914); C. Balfour, *The Life and Legend of the Lady St Clare* (1910); L. de Chérancé, *Ste Claire d'Assise* (1911, Eng. trans.). Later works are R. M. Pierazzi, *Ste Claire* (1937); M. Fassbinder, *Die hl. Klara von Assisi* (1934); N. de Robeck, *St Clare of Assisi* (1951). From a more erudite point of view the *Archivum Franciscanum Historicum*, vols. vi, vii, xii and xiii, contains valuable articles, particularly that on the canonization of the saint in vol. xiii (1920), pp. 403–507. See also Fr Cuthbert, *The Romanticism of St Francis* (1915), pp. 83–130.

ST EUPLUS, MARTYR (A.D. 304)

ON April 29, 304, during the persecution of Diocletian, at Catania in Sicily, a man called Euplus, or Euplius, was heard shouting outside the governor's court, " I am a Christian, and I am willing to die for it ". The governor, Calvisian, heard him and ordered that he who had made that noise should be brought in. Euplus appeared accordingly, carrying a book of the gospels, whereat a bystander remarked, " You have got wicked writings, contrary to the emperors' orders ". " Where do they come from ? " asked Calvisian, " From your house ? "

EUPLUS: " I haven't got a house, as the Lord knows."

CALVISIAN: " Do these writings belong to you ? "

EUPLUS: " As you see."

CALVISIAN: " I see that you are carrying them. What are they ? Read me something."

EUPLUS: " I know them well: they are the holy gospels according to the holy Matthew, Mark, Luke and John."

CALVISIAN: " What is that all about ? "

EUPLUS: " It is the law of the Lord my God, that I have received from Him."

CALVISIAN: " Somebody has taught you all this."

EUPLUS: " I have just said that I learned it from our Lord Jesus Christ, the Son of God."

CALVISIAN: " That is enough. Take him to prison."

Three months and more later, on August 12, Euplus was again brought before the governor, and Calvisian asked him, " What do you say now ? "

EUPLUS: " What I have said before, I say again to-day."

CALVISIAN: " Do you still keep those forbidden writings ? "

EUPLUS: " I do."

CALVISIAN: " Where are they ? "

EUPLUS: " Within me."

CALVISIAN: " If you have still got them, bring them here."

Euplus repeated, " They are within me ", and showed by a gesture that he knew them by heart, whereupon Calvisian ordered him to be tortured till he should consent to sacrifice to the gods. He was tormented in vain, and the governor again exhorted him: " The enemies of our great deities, those who defy our emperors and persist in their criminality, must die in their sufferings. Euplus has said insane things before this court, and I adjure the sacrilegious man to

withdraw them if he does not want to die." But he appealed in vain, and Euplus was sentenced to be beheaded; which sentence was carried out.

The Acts of Euplus or Euplius make a favourable impression. They exist both in Latin and Greek. The former will be found in the *Acta Sanctorum*, August, vol. ii, and in Ruinart; the latter in Cotelerius, *Ecclesiae Graecae Monumenta*, vol. i, pp. 192–200. But a much improved edition of both, with other new texts, will be found in *Studi e Testi*, vol. xlix (1928), where P. Franchi de' Cavalieri in the seventh series of his *Note agiografiche* has discussed the whole question. St Euplus is duly entered in the "Hieronymianum", and the notice is discussed in CMH., p. 436. The Acts of Euplus are also to be found in Krüger-Knopf, *Ausgewählte Martyrerakten* (1929), a revised and enlarged edition of Knopf's previous collection.

ST MURTAGH, OR MUREDACH, BISHOP (SIXTH CENTURY?)

HE was of the royal family of King Laoghaire, and is reputed to have been the first bishop in Killala, by the appointment of St Patrick. It seems probable, however, that he lived at a later date, for in the life of St Cormac it is stated that the harbour of Killala was blessed in turn by Patrick, Brigid, Colmcille, Kenny and Muredach, which, as Canon O'Hanlon says, doesn't sound as if Patrick and Muredach were contemporaries; moreover, he is stated to have met St Colmcille at Ballysodare, near Sligo, after Colmcille's conference with the Irish king at Drumkeith in 575. St Muredach's feast is kept throughout Ireland. On the same day was venerated another ST MUREDACH, who was a monk at the monastery of Iniskeen in Lough Erne, in the seventh century.

There seems to be no life of this saint either in Latin or Irish; but there is a curiously obscure reference to him on this day in the *Félire* of Oengus. See also O'Hanlon, LIS., vol. viii, pp. 177 *seq.*

SS. PORCARIUS AND HIS COMPANIONS, MARTYRS (*c.* A.D. 732)

AT the beginning of the fifth century the great abbey of Lérins was founded on an island off the coast of Provence now known after the founder as Saint-Honorat, opposite Cannes. By the eighth century the community numbered over five hundred monks, novices, *alumni* and familiars, and about the year 732 the head of this great body, Abbot Porcarius, was warned by an angel that they were threatened by a descent of infidel barbarians from the sea. The medieval account calls these marauders Saracens, that is, probably Moors from Spain or North Africa. Porcarius at once sent off to a place of safety all for whom there was room on ship-board, namely, the *alumni* or boys being educated in the monastery, and thirty-six of the younger religious, and gathered together the remainder of his community and prepared them for death, exhorting them to suffer bravely for the faith of Christ. The pirates landed, broke into the abbey, and slaughtered every one of its inmates with the exception of four, whom they carried off as slaves. St Porcarius and his monks are mentioned in the Roman Martyrology and their feast is kept in the diocese of Fréjus, but the story is not wanting in difficulties.

The texts printed in the *Acta Sanctorum*, August, vol. ii, give all the information which seems obtainable; they are, however, of very late date. See further B. Munke, "Die vita S. Honorati", in *Beihefte zur Zeitschrift für romanische Philologie*, no. 32 (1911), pp. 23 *seq.*

13 : ST HIPPOLYTUS, MARTYR (*c.* A.D. 235)

THE Roman Martyrology today mentions that Hippolytus the martyr who is mentioned in the *acta* of St Laurence. According to that very unreliable document Hippolytus was an officer in charge of Laurence when he was in prison, and was by him converted and baptized. He assisted at the burial of the martyr, and for so doing was summoned before the emperor, who rebuked him for disgracing the imperial uniform and commission by " conduct unbecoming an officer and a gentleman ", and ordered him to be scourged. At the same time St Concordia, the nurse of Hippolytus, and nineteen others were beaten to death with leaded whips. St Hippolytus himself was sentenced to be torn apart by horses—a suspicious circumstance in the narrative when we remember the fate of Hippolytus, the son of Theseus who, flying from the anger of his father, met a monster the sight of which affrighted his horses, so that he fell from his chariot and, being entangled in the harness, was dragged along and torn to pieces.* They took a pair of the most furious and unruly horses they could meet with, and tied a long rope between them to which they fastened the martyr's feet. The horses dragged him away furiously over ditches, briers and rocks ; the ground, trees and stones were sprinkled with his blood, which the faithful that followed at a distance weeping dipped up with kerchiefs, and they gathered together all the mangled parts of his flesh and limbs which lay scattered about.

This story would appear to be a romance, and the martyr Hippolytus whose feast is kept by the Church on this day is probably a Roman priest who lived during the early part of the third century. He was a man of great learning and the most important theological writer (he wrote in Greek) in the early days of the Roman church. He may have been a disciple of St Irenaeus, and St Jerome called him a " most holy and eloquent man ". Hippolytus censured Pope St Zephyrinus for being, in his opinion, not quick enough to detect and denounce heresy, and on the election of his successor, St Callistus I, he severed communion with the Roman church and permitted himself to be set up in opposition to the pope. With Pope St Pontian he was banished to Sardinia during the persecution of Maximinus in 235, and was reconciled to the Church. He died a martyr by his sufferings on that unhealthy island, and his body was afterwards translated to the cemetery on the Via Tiburtina.

Prudentius who, led astray by the inscription of Pope St Damasus over his grave, confuses this Hippolytus with another of that name, puts his martyrdom, by wild horses, at the mouth of the Tiber. In a hymn he testifies that as often as he had prayed at the tomb of St Hippolytus for the remedy of his infirmities, whether of body or mind, he had always found relief ; but he was indebted to Christ for this because He gave to his martyr Hippolytus the power to obtain for him the divine succour. He says that not only the inhabitants of Rome but many from remote countries resorted to this place to worship God ; and that especially

* The name Hippolytus means " loosed horse ". In the county of Hertford, two miles south-east from Hitchin, is the village of Ippollitts, which takes its name from the parish-church of Hippolytus. Formerly it had a shrine of the saint to which sick horses were brought, " out of the North Street, through the North Gate, and the north door of the church, which was boarded on purpose to bring up the horses to the altar ". Having regard to the story of the martyrdom and the significance of the name it is natural that the saint should be looked on as a patron of horses and their riders.

on the martyr's festival, on the Ides (13th) of August, people came thither to implore the divine mercy. " In the morning they rush to greet him ; all the youth worship ; they come, they go, till the setting of the sun. They press kisses on the shining metal of the inscription ; they pour out spices ; they bedew his tomb with tears. And when . . . his feast-day returns, what throngs are forced thither by their earnest zeal . . . the wide fields can scarce contain the joy of the people." It is further evidence of the great veneration which St Hippolytus enjoyed that he is named in the canon of the Ambrosian Mass of Milan.

In the year 1551 was dug up in the cemetery of St Hippolytus on the road to Tivoli a third-century statue of marble, representing the saint sitting in a chair, on the sides of which are inscribed his tables for computing Easter and a catalogue of his works. This statue is now in the Lateran museum.

It is only in recent times that the true importance of St Hippolytus in the early history of the Roman church has come to be recognized. Butler wrote a hundred years before the discovery of the *Philosophumena*, and even the excellent account of Hippolytus in Mgr Duchesne's *Histoire ancienne de l'Église* (vol. i, pp. 292–323) has to be supplemented by R. H. Connolly's important discovery that the so-called " Egyptian Church Order " dates from Hippolytus and forms the foundation document of the far-famed *Apostolic Constitutions* (see the Cambridge *Texts and Studies*, vol. viii, no. 4, 1916). For the personality and writings of the historical presbyter Hippolytus the reader may be referred to Lightfoot, *Apostolic Fathers*, vol. ii, pp. 316–477, and to Amann's excellent article in DTC., vol. vi, cc. 2487–2511. A. d'Alès, *La théologie de S. Hippolyte* (1906) is also a book of great value. See also G. Dix, *The Treatise of the Apostolic Tradition* (1937) ; G. Bovini, *Sant' Ippolito* (Studi di antichita cristiana, 1943) ; and B. Botte in the series " Sources chrétiennes " (the Apostolic Tradition and the Commentary on Daniel, 1947). Hippolytus's authorship of the *Philosophumena* is still contested by some. Prudentius's hymn is no. xi in the *Peristephanon*, Migne, PL., vol. lx, cc. 530 ss. Whether Hippolytus the writer was identical with the Hippolytus venerated at Porto cannot be certainly determined. The fantastic story of the martyrdom by wild horses seems to be a pure invention ; but as Prudentius testifies, there was already a fresco of the incident painted over the tomb. Hippolytus was buried in a cemetery on the Via Tiburtina, opposite to that of St Laurence, and a story had to be fabricated for him in order to complete the Laurentian cycle. See especially Delehaye in CMH., pp. 439–440 ; and H. Leclercq in DAC., vol. vi, cc. 2409–2483.

ST CASSIAN OF IMOLA, MARTYR (DATE UNKNOWN)

IN a single feast with St Hippolytus the Church joins St Cassian, though there was no connection between the two martyrs. He was a Christian schoolmaster, and taught children to read and write at Imola, a city twenty-seven miles from Ravenna in Italy. A violent persecution being raised against the Church, he was taken up and interrogated by the governor of the province. As he refused to sacrifice to the gods, the barbarous judge, learning of what profession he was, commanded that his own scholars should stab him to death with their iron pens.* He was exposed naked in the midst of two hundred boys, " by whom ", says the Roman Martyrology, " he had made himself disliked by teaching them ". Some threw their tablets, pens and knives at his face and head ; others cut his flesh, or stabbed him with their knives ; and others pierced him with their pens, some only tearing the skin and some penetrating more deeply, or making it their barbarous sport to cut letters out of his skin. Covered with blood and wounded in every part of his

* At that time it was the custom in schools to write upon wax laid on a board of boxwood, in which the letters were formed with an iron *stylus* or pen, sharp at one end but blunt and smooth at the other, to erase what was to be effaced or corrected.

body, he cheerfully bade the little fiends not to be afraid and to strike him with greater force: not meaning to encourage them in their sin, but to express the willingness he had to die for Christ. He was buried by the Christians at Imola. Prudentius tells us that in his journey to Rome he visited this martyr's tomb, and before it implored the divine mercy for the pardon of his sins. He describes a picture of the saint's martyrdom over the altar, representing his cruel death in the manner he has recorded it in verse.

The *passio* of the martyr, printed in Mombritius, *Sanctuarium*, vol. ii, seems merely to be a prose resetting of Prudentius's poem in *Peristephanon*, ix. The stylus-prodding by schoolboys is probably a reminiscence of an incident in Apuleius (see P. Franchi de' Cavalieri, *Hagiographica*, p. 131) and bears a more than suspicious resemblance to the torture of St Mark of Arethusa (March 29). But of the historical existence of the martyr of Imola there can be no reasonable doubt. See Lanzoni, *Le leggende di S. Cassiano d'Imola* (1913); *Didaskaleion*, vol. iii (1925), pp. 1–44; and Delehaye in CMH., pp. 440–441.

ST SIMPLICIAN, Bishop of Milan (A.D. 400)

When a priest of the Roman church of some age and corresponding experience, this Simplician was distinguished by the friendship of St Augustine, in whose life he played an important part. To him Augustine gave an account of the round of his wanderings and errors, and mentioned his reading certain books of the Platonists, which had been translated into Latin by Victorinus, who had been professor of rhetoric in Rome and died a Christian. Simplician commended his choice of these books, and related to him how he himself had been instrumental in the conversion of Victorinus, that very learned old man, who taught most of the senators of Rome and had the honour of a statue set up in the Forum. A fear of offending his friends made him defer his baptism for some time; but being encouraged by Simplician he was instructed and baptized by him. When Julian the Apostate forbade Christians to teach the sciences, Victorinus quitted his school. Augustine was strongly touched by so generous an example, and the influence of St Simplician and the example of Victorinus led him perceptibly nearer to his own conversion.

In several places in his writings St Ambrose praises the learning, prudent judgement and glowing faith of Simplician, and when he was dying, overhearing someone suggest the priest as his successor, he cried out emphatically, " Simplician is old, but he is a good man ". Simplician in fact succeeded to the see of Milan, but survived to govern it for only three years. Being troubled by certain difficulties found in St Paul's epistle to the Hebrews he referred them to St Augustine; his work *Quaestiones diversae ad Simplicianum* was written in reply. One of the practices of St Simplician (and of St Augustine) was the wearing of a black leather belt on account of a vision said to have been experienced by St Monica in which our Lady told her to wear such an one in her honour. This belt was adopted as part of the habit of the Augustinian friars. St Simplician is named on August 16 in the Roman Martyrology, but the friars just mentioned keep his feast on the 13th; neither date is that of his death, which took place in May.

There is no early life of Simplician, but some later accounts with references to SS. Ambrose and Augustine and a quotation from Ennodius will be found in the *Acta Sanctorum*, August, vol. iii; see also DCB., vol. iv, pp. 688–689.

ST RADEGUND, MATRON (A.D. 587)

" THE figure of St Radegund ", writes Godefroid Kurth in his life of St Clotilde, " is undeniably the most authentic and the best known of her century. All the light which history throws on that period converges on her personality, since her life has been related by two biographers who lived on intimate terms with her, without counting Gregory of Tours, who was in the ranks of her respectful admirers." She was born in 518, probably at Erfurt, the daughter of Berthaire, a pagan king of part of Thuringia, who was assassinated by his brother, Hermenefrid. In 531 Theodoric, King of Austrasia, and his half-brother, Clotaire I, King of Neustria, fell upon Hermenefrid, vanquished him, and carried home a great booty. Among the prisoners, Radegund, then about twelve years old, fell to the lot of King Clotaire, who is said to have had her instructed in the Christian religion and baptized, but it is more probable that she was already a Christian when she was seized from her father. Until her eighteenth year she lived at Athies, near Péronne, distinguished for her personal beauty, her goodness and her devotion to religion ; and then she was called to Vitry to become the wife of the king.

Clotaire I was the youngest son of Clovis, the first Christian king of the Franks, but he was a man of shocking character, " sensual and a brute ", the Abbé Aigrain justly calls him. His matrimonial alliances have never been properly disentangled ; he was married at least five times and it is even possible that his union with Radegund was polygamous. She bore her lot with fortitude and, though now become a queen, she continued no less an enemy to dissipation and vanity than she was before, and divided her time chiefly between the church and care of the poor, the sick and captives. She also founded a hospital for lepers, whom she waited on herself, and was one day seen kissing their diseased bodies. A friend remonstrated, saying that after that no one would dare kiss her. " If you don't want to kiss me, I really do not mind at all ", retorted Radegund. Clotaire allowed her full liberty in her devotions ; but after his affection began to be alienated from her he reproached her, saying he had married a nun rather than a queen, who converted his court into a monastery. His complaints were unjust ; for she made it the first point of her devotion never to be wanting in any duty of her state and to show the king all possible complaisance. She accepted his infidelities and taunts on her childlessness with patience and courtesy, but after six years of marriage Clotaire committed a crime which Radegund could not overlook : he murdered her brother, who had been captured with herself at the battle of the Unstrut and of whom she was very fond.

Radegund asked her husband's leave to retire from the court, which was granted, or he may have sent her away. She went to Noyon and asked the bishop, St Médard, to give her the religious veil. He hesitated, for she was in a somewhat equivocal position and the king was notoriously violent and unscrupulous. But when she appeared before him in church, dressed in a nun's habit, and charged him, " If you will not consecrate me, you fear man more than God, and He will ask you an account of my soul ", Médard gave in and consecrated her a deaconess. St Radegund first withdrew to Saix, an estate of Clotaire's in Poitou, living a penitential life there for six months ; she employed almost her whole revenue in alms, and served the poor with her own hands. She went after to Poitiers, and there built a monastery of nuns, of which she arranged for a friend, named Agnes,

to be made the first abbess, and paid her an implicit obedience. King Clotaire about this time went as far as Tours upon a religious pretence but intending to go to Poitiers and carry her again to court. Radegund was alarmed, and wrote to St Germanus of Paris, beseeching his help. The bishop went to the king and implored him to leave his innocent wife alone. Germanus's interference was so effectual that Clotaire sent him to Poitiers to beg Radegund's forgiveness for him and her prayers that he might find God's pardon also. His better frame of mind was only passing ; among other subsequent enormities he burned alive in a cottage his own son and grandchildren. He is said to have died penitent, but it is not surprising to read that during his last illness he showed great alarm and disturbance of mind at the remembrance of his crimes ; but he left St Radegund in peace and was even a benefactor of her monastery.

This abbey, at first called St Mary's but afterwards Holy Cross, was one of the first double monasteries, for men and women, and on this account was also one of the first to insist on a strict and permanent enclosure. The rule chosen was that of St Caesarius of Arles, in accordance with which the nuns had to spend two hours every day in study, and Radegund herself knew some Latin ; under her influence Holy Cross became a meeting-place for scholars and, traditional accompaniment of learning, a centre for the maintenance of peace. Whenever rumours of war were heard, St Radegund sent letters to the combatants, urging them in the name of Christ to desist ; but she used violence unsparingly to her own body. St Caesaria the Younger, abbess of St John's at Arles, sent to Poitiers with a copy of the rule a letter of advice for the nuns. In it she says that every nun shall learn the psalter by heart, and be able to read.

Radegund enriched the church she had built with the relics of a number of saints, but was very desirous to procure a particle of the true cross of our Redeemer, and sent clerks to Constantinople, to the Emperor Justin, for that purpose. The emperor sent her a piece of that sacred wood, adorned with gold and precious stones, a book of the gospels beautified in the same manner, and the relics of several saints. They were carried to Poitiers, and deposited in the church of the monastery with a great procession, wax tapers, incense, and singing of psalms ; this was carried out by St Euphronius, Archbishop of Tours, the bishop of Poitiers having for some reason refused to have anything to do with it. It was for that occasion that St Venantius Fortunatus composed the hymn " *Vexilla regis prodeunt* ", which was solemnly sung for the first time on this November 19, 569. Venantius was at that time a priest at Poitiers, and a close friend of St Radegund, whose life he wrote ; he corresponded freely with her and the Abbess Agnes, writing letters to them in Latin verse about their austerities and their health, acknowledging gifts of food and sending in return flowers.

Much of Radegund's last years was spent in complete seclusion, and she died peacefully on August 13, 587. " When we heard of her death ", writes St Gregory of Tours, " we went to the monastery which she had founded at Poitiers. We found her lying in her coffin, her face shining with a brightness surpassing the beauty of lilies and roses. Around her stood nuns to the number of about two hundred, who, inspired by the words of the saint, led a perfect life within their cloister. In the world many of them had belonged to senatorial families, and some of them were even of royal blood." The nun Baudonivia, who had been brought up by St Radegund and was present at her funeral, relates that during it a blind man recovered his sight, and other miracles were attributed to her both before and after

death. On one occasion she cured a sick nun, miraculously or not, by giving her a hot bath—for two hours. Following St Caesarius, she always insisted on the excellent practice of bathing, and when at Saix used to bath sick people twice a week. This Baudonivia wrote a biography of their holy foundress, not, as she says, " to repeat those things which the apostolic bishop Fortunatus wrote in his life of the blessed one, but to record those which he in his prolixity passed over ". " Human eloquence ", he had written, " has in its astonishment but little power to show in what piety, self-denial, charity, sweetness, humility, uprightness, faith and fervour Radegund lived ", but his own eloquence had done its best. St Radegund is named in the Roman Martyrology and her feast is observed in many places ; she is one of the three contitulars of the Cambridge college commonly known as Jesus College.

As stated above, we owe our knowledge of St Radegund to the lives by Venantius Fortunatus and the nun Baudonivia, together with certain passing references in Gregory of Tours. The two former sources have been edited, after Mabillon and the Bollandists, by B. Krusch in MGH., *Scriptores Merov.*, vol. ii, pp. 364–395. There are modern lives by Leroux (1877) and Briand (1899) ; that by R. Aigrain in the series " Les Saints " is mentioned with high commendation in the *Analecta Bollandiana*, vol. xxxix (1921), pp. 192–194. For English readers attention may be called to F. Brittain, *St Radegund* (1925), and to a re-edition (1926) of an English poem (probably by Henry Bradshaw), *The Lyfe of Seynt Radegunde*, published originally by R. Pynson about 1510.

ST MAXIMUS THE CONFESSOR, Abbot (A. D. 662)

Maximus is called " the Confessor " because of his labours and sufferings for the true faith ; he was one of the foremost divines of the seventh century, a pillar of orthodoxy against the monothelite heresy, and a zealous supporter of the teaching authority of the Holy See. He was born about the year 580 and belonged to Constantinople ; when he grew up he was placed at the imperial court and became the principal secretary of the Emperor Heraclius. But after a time he resigned this post (it is likely that he was made uncomfortable by the emperor's support of what he recognized as heretical opinions) and became a monk at Chrysopolis (now known as Skutari) ; there he was elected abbot and wrote some of his mystical treatises. On the death in 638 of St Sophronius, Patriarch of Jerusalem, who had been a hermit and whom Maximus calls his master, father and teacher, Maximus took his place as the champion of orthodoxy against the Monothelism (the attribution of only one, a divine, will to our Lord) of the Emperor Heraclius and his successor Constans II. He defended the memory of Pope Honorius from the charge of having held that heresy, and in a letter about Pyrrhus, who had been exiled from the see of Constantinople, he says, " If the Roman see recognizes Pyrrhus to be a heretic as well as a reprobate, it is quite clear that everyone who anathematizes those who have condemned Pyrrhus, anathematizes the see of Rome, that is, the Catholic Church. . . . Let him hasten before all else to satisfy the Roman see, for if it is satisfied all will agree in calling him pious and orthodox . . . [that] Apostolic See which has received universal and supreme dominion, authority and power of binding and loosing over all the holy churches of God throughout the world, from the incarnate Son of God Himself and also by all holy councils. . . ."

In 645 Gregory, the governor of the African province and a friend of Maximus, arranged a public disputation between the saint and Pyrrhus, as the result of which Pyrrhus went to Rome to abjure his monothelite heresy. Three years later the

Emperor Constans II issued a decree in favour of Monothelism, called the *Typos*, and St Maximus was in Rome at the time of the council summoned by Pope St Martin I at which this document was condemned. In 653 the pope was dragged from Rome by the imperial exarch, banished to the Chersonese, and there bullied and starved to death, the last martyred pope. St Maximus remained in Rome until, having argued against the *Typos* before an imperial legate, he too was seized, being now an old man of seventy-five, and carried off to Constantinople. He was put on trial on a charge of conspiring against the empire ; he said that he supported Rome in the matter of the *Typos*, and when it was objected that he thereby condemned the church of Constantinople he replied, " I condemn no one ; but I would rather lose my life than depart from the least point of the faith ". He was sentenced to banishment at Bizya, in Thrace, where he suffered greatly from cold, hunger and neglect. After some months a commission was sent to interview him, headed by Theodosius, Bishop of Caesarea in Bithynia. Maximus so eloquently demonstrated to them the two natures in Christ and the depravity of keeping silence on the true faith that Theodosius was convinced, gave the confessor money and some clothes (which were taken away by the bishop of Bizya), and promised that he would submit to the Holy See. St Maximus was then removed to a monastery at Rhegium, and there arrived Theodosius of Caesarea and another deputation, offering him honours from the emperor if he would accept the *Typos*. Maximus reminded Theodosius of his promise, which he had ratified " on the holy gospels, on the cross, and on the image of the Mother of God ", to which the bishop could only reply, " What could I do ? The emperor took another view ". Maximus remained firm ; he was struck and spat upon, his few possessions were taken away from him, and the next day he was taken to Perberis, where his two friends and supporters, Anastasius the Abbot and Anastasius the Apocrisiarius, were already in captivity.

Here they remained in great hardship and distress for six years, and then were brought back to Constantinople to appear before a tribunal. All three were condemned, and with them the memory of St Martin I and St Sophronius, and they were sentenced to be scourged, to be deprived of their tongues and their right hands, thus mutilated to be pilloried in each of the twelve quarters of the city, and to be imprisoned for life. Tongueless, they could no longer preach the orthodox faith, handless, they could no longer write it ; but they could still confess it by suffering with patience and dying with fortitude. St Maximus survived only a few weeks, after a terrible journey to Skhemaris, near Batum on the Black Sea ; one Anastasius died even sooner, but the other lived on until 666.

This great confessor of the faith and mystical religious writer suffered thus in his eighty-second year ; he left many writings, including allegorical commentaries on the Scriptures and the works of Denis the Areopagite, a dialogue on the spiritual life between two monks, and a *Mystagogia*, an explanation of liturgical symbolism. St Maximus was not, as is sometimes said, the father of Byzantine mysticism, which originated with the desert monks of earlier ages ; he was, rather, its foremost exponent.

The history of St Maximus is mainly derived from a Greek biography originally edited by Combefis, and now accessible in Migne, PG., vol. xc, cc. 68–109, followed by letters or tractates of his, and other documents concerning him. But of late years better texts have become available which correct prevailing misconceptions in many details, and there has been an increasing interest in the writings of St Maximus. See L. Duchesne, *L'Église*

au vi^e siècle (1925), pp. 431 *seq.* ; R. Devreesse in *Analecta Bollandiana*, vol. xlvi (1928), pp. 5–49, and vol. liii (1935), pp. 49 *seq.* ; V. Grumel in DTC., vol. x, cc. 448–459 ; H. Urs von Balthasar, *Liturgie cosmique* (1947) ; the saint's *Centuries sur la charité* (tr. J. Pégon, 1945) ; and a French translation of his Mystagogy in *Irénikon*, t. xiii (1936), no. 4 to t. xv (1938), no. 5. There is a long notice in the Bollandist commentary on the *Mart. Rom.*, pp. 336–337. Dom P. Sherwood's *Date-List of the Works of Maximus the Confessor* (1952) gives more than the title promises.

ST WIGBERT, ABBOT (*c.* A.D. 738)

THIS Wigbert was an Englishman who, despising the world in his youth, embraced a monastic state. In due course St Boniface invited him to join in the labours of the conversion of the Germans, and made him abbot of Fritzlar, a monastery three miles from Cassel, where one of his disciples was St Sturmi. Later he was transferred to Ohrdruf, in Thuringia, and he successfully formed and organized both these foundations, himself setting an impeccable example of monastic observance ; when called out by duty he spoke to no one on the road, and made haste back to his monastery. His biographer speaks much of St Wigbert's virtues, miracles and accomplishments, but tells us little of the events of his life. Towards its end St Boniface gave him permission to return to Fritzlar, where he could live more quietly to prepare himself for death. His last sickness could not make him mitigate the severity of his penances and fasts, and he died about the year 738. His body was translated to the monastery of Hersfeld by St Lull in 780. This saint must not be confused with the St Wigbert (Wictbert), a disciple of St Egbert, who tried to evangelize the Frisians at the end of the seventh century.

The life written about 100 years after Wigbert's death by Servatus Lupus, in which the miraculous element is very prominent, after being printed by Mabillon and the Bollandists, was re-edited in MGH., *Scriptores*, vol. xv, pp. 37–43. See also H. Timerding, *Die christliche Frühzeit Deutschlands*, Zweite Gruppe (1929).

ST NERSES KLAIËTSI, KATHOLIKOS OF THE ARMENIANS (A.D. 1173)

NERSES, called " Shnorhali ", the Gracious, because of the beauty of his character and his writings, was born at Hromkla in Cilicia, his mother being of the family of Gregory the Enlightener. He was educated by his uncle, the Katholikos Gregory II, who favoured the reunion of his church with Rome, and by a great Armenian doctor, Stephen Manuk. Nerses was ordained by his elder brother, the Katholikos Gregory III. This Gregory, whom both Catholic and dissident Armenians venerate as a saint, seems to have been in communion with the prelates of the Western crusaders ; and when in 1166 Nerses succeeded his brother as katholikos (the fourth of his name), he maintained this union, which, however, was not formally confirmed until the coronation of King Leo II at Tarsus in 1198. Nerses, moreover, worked for the reconciliation of the Orthodox Greeks ; and writing to the Emperor Manuel Comnenos he refers to the pope as " the first of all the archbishops and successor of the apostle Peter ". He is the most famous writer of the twelfth-century Armenian renaissance, both in prose and verse ; he wrote a book of short prayers for every hour of the day, poems on religious and historical subjects, and liturgical hymns, in one of which the Roman church is apostrophized as " immovably built on the rock of Kephas, invincible by the gates of Hell, and seal of the guardian of the gates of Heaven ". St Nerses died on August 13, 1173,

but his feast is kept on the 3rd, and he is named in the great intercession of the Armenian Mass both by Catholics and dissidents.

A full account of St Nerses and of his attitude to monophysite teaching will be found in Tournebize, *Histoire politique et religieuse de l'Arménie* (1901), especially pp. 239–253; references to Armenian authorities are there supplied. See also Balzy, *Historia doctrinae christianae inter Armenos*, pp. 33 *seq.*, and Nilles, *Kalendarium* . . ., vol. ii, p. 598. The daily prayers of St Nerses were published by the Armenian monks at Venice in 1862, translated into 32 languages, including English, Irish and "Greenlandish". Pope Pius XII quoted from Nerses against Monophysism in the encyclical letter "Sempiternus Christus rex" (1951).

BD NOVELLONE (A.D. 1280)

THIS is one of those who, from among the numerous lay-people who in all ages and places live a life of heroic sanctity in the world, have been chosen by Almighty God to be withdrawn from their obscurity and raised to the altars of the Church. Novellone was a native of Faenza and by trade a shoemaker. He did not grow up in the fear of the Lord, and his godless life was in no way altered when he received the sacrament of matrimony. But at the age of twenty-four he had a serious illness; fear of death opened his heart to grace; he resolved to amend his life, and as an aid thereto became a tertiary of St Francis. He imposed mortifications on himself and gave all he could to the poor, went on pilgrimage to Rome and then, bare-footed, to Compostela, scourging himself as he went. But now he had much to suffer from his wife, who complained of his long absences from home and of his charity to the poor; but she was changed one day when, a beggar coming to the door, the larder that a few minutes before had been empty was found to be well stocked with food. After the death of his wife Novellone reduced himself to want by his benefactions and sought to lead the life of a hermit. In order to do this, he is said by some writers to have entered the Camaldolese order, but he seems simply to have taken up his residence beside the cell of a Camaldolese hermit, one Laurence, at Faenza. After edifying his fellow citizens for fifty-six years Novellone died and was buried in the cathedral of Faenza. His *cultus* was approved in 1817.

Mgr F. Lanzoni published, first in 1903 a brochure showing that what purported to be a summary of a contemporary biography was really no more than a panegyric delivered 150 years after his death, and then in 1913 a valuable article in the *Archivum franciscanum historicum* (vol. vi, pp. 623–653) which discusses the whole history. It appears that the details of Bd Novellone's story are untrustworthy. Our sole reliable authority is the brief notice in Cantinelli's Chronicle of Faenza. *Cf.* however, A. Marchetti, *Cronotassi dei parroci di Faenza* (1927).

BD GERTRUDE OF ALTENBERG, VIRGIN (A.D. 1297)

TWO weeks after the death in September 1227 of her husband Louis at Otranto, on his way to the crusade in the Holy Land, St Elizabeth of Hungary gave birth to their third daughter, who was christened Gertrude. Before his departure Bd Louis had agreed with his wife that their coming child should be dedicated to the service of God as a thank-offering for their years of happiness together: if a girl, with the Premonstratensian canonesses at Altenberg, near Wetzlar. Friar Conrad of Marburg, under whose direction the landgravine had put herself and who ruled her rigorously, insisted that this should be done when the child was still short of two years old, and to Altenberg the baby Gertrude was taken. When she grew up

she elected to ratify the wish of her parents, by then both dead; she was received into the community, and by the age of twenty-two was abbess. Following in the footsteps of her mother, she expended the inheritance she received from her uncle on building a new church for her monastery and an almshouse for the poor; the conduct of the last she made her own personal business and, at a time when abbesses, especially royal abbesses, tended to be very great ladies indeed, she was in her works and mortifications indistinguishable from the other nuns.

During the seventh crusade Bd Gertrude, in memory of her father's chivalry, "took the cross", on behalf of herself and her community: not indeed with the obligation of going to the Holy Land, but binding themselves to support it unwearyingly by their prayers and penances. She also obtained permission for the celebration of the feast of Corpus Christi in her monastery; this was in 1270 and she was in consequence one of the first to introduce it into Germany. When Dietrich the Dominican was writing his *vita* of St Elizabeth of Hungary in 1289 he noted that her daughter the Abbess Gertrude was still living, and she lived on for another eight years, dying in the fiftieth year of her abbacy.

See the *Acta Sanctorum*, August, vol. iii, and *cf.* the *Stimmen aus Maria Laach* (1893), vol. ii, pp. 415 *seq.* Most lives of St Elizabeth of Hungary contain some notice of Bd Gertrude.

BD JOHN OF ALVERNIA (A.D. 1322)

THIS John is sometimes called "of Fermo" in the Marches, where he was born in 1259, but usually "of Alvernia" because he lived for many years and died on the mountain of La Verna. In 1272 desire for a life of greater perfection caused him to join the Friars Minor, and after his profession he was sent to La Verna, where St Francis had received the *stigmata*. Here he lived in a cell formed in a cave in the mountain-side, sleeping only a few hours, and then on the bare ground with a stone for pillow. In this solitude of penance and contemplation he spent some years, and frequent ecstasies and visions of our Lord and of the saints are recorded of him; one All Souls' day while offering Mass he saw numberless souls released from Purgatory, and for a space of three months he was conscious of the habitual presence of his guardian angel, who conversed with him. After a time his austerities became excessive and St Francis himself in vision ordered him to moderate them lest he unfit himself for the active service of his neighbour to which he was soon to be called.

This took the form of preaching and pastoral work, first in the towns and villages around La Verna and then throughout central and northern Italy. He had the gifts of infused knowledge and of reading souls, and his exhortations brought back many who were sinners to Christ and excited the admiration of good and learned men. He never wrote out his sermons, and when it was pointed out to him that this had its disadvantages he replied, "When I go into the pulpit I just remind myself that it is not I, a poor sinner, who is to preach, but God Himself who will teach divine truth through my mouth. Do you suppose, dear brethren, that God can ever fail in His words?" Bd John was a close friend of the poet Bd Giacopone da Todi and gave him the last sacraments as he lay dying on Christmas day 1306; and John himself is alleged to be the author of the proper preface sung by the Friars Minor in the Mass of St Francis. He was at the friary of Cortona when he felt death approaching; he therefore hurried to La Verna, and there died on

August 10, 1322. To the brothers who were present he said, as his last message, " If you would have a good conscience, wish to know Jesus Christ only, for He is the way. If you would have wisdom, wish to know Jesus Christ only, for He is the truth. If you wish to have glory, wish to know Jesus Christ only, for He is the life."

The *cultus* of Bd John of Alvernia was approved in 1880. The Friars Minor keep his feast with Bd Novellone (above), and join with it that of BD VINCENT OF AQUILA, a lay-brother who died at San Giuliano in 1504 : " a man of great humility, of prayer, temperance and patience, adorned with the spirit of prophecy." His *cultus* was confirmed in 1785.

There is more than one sketch of the life of Bd John printed in the *Acta Sanctorum*, August, vol. ii, and there is another early account which has been edited in the *Analecta Franciscana*, vol. iii (1879), pp. 439–447. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 553 *seq.*, and more especially L. Oliger, *Il b. Giovanni della Verna* (1913). For Bd Vincent, see the *Acta Sanctorum*, August, vol. ii ; and G. Rivera, *Il b. Vincenzo dall' Aquila* (1904).

BD WILLIAM FREEMAN, MARTYR (A.D. 1595)

WILLIAM FREEMAN (*alias* Mason) was born in the East Riding of Yorkshire about 1558, and was educated at Magdalen College, Oxford. He had been brought up a Catholic, but took to outward conformity with the new church until 1586. In that year he was present at the martyrdom of Bd Edward Stransham at Tyburn, and he was so deeply impressed that he at once went over to Rheims and was ordained in the following year. He was sent to England in 1589 and worked for six years on the borders of Worcestershire and Warwickshire, where he was in touch with several of the friends of Shakespeare. He was then engaged by a Mrs Heath of Stratford-on-Avon to be tutor to her son, but in January 1595 a special commission was sent to search her house, and Mr Freeman was arrested. He managed to conceal the fact that he was a priest, but he was betrayed by a fellow prisoner, and at the end of seven months' imprisonment was convicted and sentenced as a seminary priest. He was accordingly hanged, drawn and quartered at Warwick on August 13, 1595. Certain criminals were put to death before him and in his presence, in the hope that the terrifying sight would make him apostatize ; but he protested that if he had many lives he would most willingly lay them down for the sake of Him who had been pleased to die upon a cross for his redemption, and devoutly recited Psalm xli, " As the hart panteth after the fountains of water ".

See MMP., pp. 227–228, and *Publications* of the Catholic Record Society, vol. v, pp. 345–360.

ST BENILDUS (A.D. 1862)

IN the fertile plain called the Limagne in the French civil department of Puy-de-Dôme stands the small town, or large village, called Thuret. It has a big and handsome romanesque church of the twelfth century, and in it was christened, on June 13, 1805, the day of his birth, a boy called Peter Romançon, the second son of his parents, who were people much respected in the district. In the same church, twelve years later, he made his first communion and was confirmed by the bishop of Clermont. But long before this, when he was six, the child had begun to attend the local school and to show a notable spiritual and intellectual intelligence.

One day when he was in Clermont with his father, Peter's attention was caught

by a black-habited religious who passed them with flowing cloak. The boy asked who he was and what he did, and was told that he was one of the congregation called the Brothers of the Christian Schools, who had been founded at Rheims in 1684 by St John Baptist de la Salle for the free education of boys, especially the sons of poor parents. The idea struck young Peter and stuck in his head, and he told his parents that he wanted to be one of these brothers ; he was shy about it at first, but later got quite insistent. His parents neither encouraged nor discouraged him, but when the brothers opened a school at Riom they sent him there to finish his schooling.

The atmosphere at Riom suited Peter down to the ground, and when he was fourteen he asked to be admitted as an aspirant to the congregation. In spite of his excellent reputation he was refused, on the ground that he was too small. So he waited patiently and prayerfully for two years, until he had grown bigger, and then tried again : this time successfully. Mr Romançon, to try his son, threatened to cut him off with a shilling if he left home. " I shan't complain if you want to do so ", replied Peter gently, " I should only be exchanging earthly goods for heavenly goods." And so, in the autumn of 1820, he asked and received his parents' blessing and departed for the novitiate at Clermont-Ferrand. During the following twelve months his vocation was clearly confirmed, and his director did not hesitate to declare that " This young brother will be one of the glories of our congregation one day ". Upon being clothed with the religious habit, Peter Romançon had been given the name of Benildus.*

At the end of his novitiate Brother Benildus was sent back to the school at Riom to begin his course of instruction in the art of teaching, and during the following years he was in turn with other Christian Brother communities, sometimes varying his teaching with other tasks, such as that of cook. He had been professed only two years when he was put in charge of the community and school at Billom in the Puy-de-Dôme. One of his pupils here said of him afterwards : " Brother Benildus was as good as an angel and looked like a saint. He was a fine teacher ; a bit strict, but always fair. He would encourage the backward ones, and made us work hard. His pupils were good, and knew their religion properly."

Brother Benildus was so successful in this charge that in 1841, when he was thirty-six years old, he was sent to direct a community and open a school at Saugues, in Haute-Loire ; and it was here he spent the rest of his life. The brothers were welcomed with enthusiasm in the town, and they were soon asked to run evening classes for grown-ups in addition to their main work. The government inspectors became so pleased with the school that they awarded Brother Benildus a silver medal ; but more gratifying to him would have been the golden opinions of his pupils, some of which are still on record. One of them finds it worth mentioning that " the holy head master " used to have the windows opened when he came into class.

It was as a religious teacher that Brother Benildus excelled. " I live for the apostolate ", he wrote. " If through my fault these children don't grow in goodness, what is the use of my life ? If I die teaching the catechism, then I die at my proper work." He had prepared himself for this work by his own personal life and by acquiring a thorough background of theological and other knowledge. More

* The writer has been unable to trace any saint of this unusual name. But there was a woman martyr under the Moors at Cordova, mentioned in the Roman Martyrology on June 15, called Benildis.

than one witness testifies that in his divinity classes the pupils listened with absorbed attention and found the time go too quickly; and they were never dismissed without a few words of exhortation straight from the teacher's loving heart. " Dear Brother Benildus used to speak of the eternal truths with such warmth that I have never forgotten his words. They touched the hearts of us all, and made us sorry for our misdoings." And it was not only his former pupils that appreciated him: their parents and the Presentation sisters who ran the girls' school and the clergy of the town all spoke to the same effect. Said one of the curates of the parish church, " Brother Benildus did not worship God like an angel only when he was in church and saying his prayers, but always and everywhere—even among his cabbages in the garden ".

Enthusiasm for the congregation of which he was a member was very characteristic of Benildus. " Even were I reduced to eating potato-skins ", he said at one moment of difficulty, " I would not give up the congregation—I am too conscious of God's goodness in calling me to His service in it." He never missed an opportunity of encouraging a suitable volunteer for it, but not by putting forward human considerations. " What was he looking for? An easy life? The school at Saugues did not promise anything of the kind. The approval of public opinion? The brothers' life was retired and hidden. But if he wanted personal sanctification, and work for our Lord that was humble but useful, hard but worth doing, then . . ." A priest, who visited the mother house of the Brothers of the Christian Schools in Paris five years after the death of Brother Benildus, found there thirty-two novices from the Saugues neighbourhood, nearly all of them former pupils of Benildus.

In 1855 Brother Benildus wrote to one of his colleagues that, " I have got a complaint that at present hardly allows me to leave my bed. I am very tired, worn out, and almost unable to speak; I expect the end daily ". But it was not till six years later that he was finally struck down by a painful and serious rheumatic disease. His superiors sent him several times to take the water at Bagnols-les-Bains (where the parish priest said his visits were as good as a mission to his flock), but in January 1862 it was apparent that the end was not far off. On the eve of Trinity Sunday he insisted on getting up to prepare the chapel for the annual renewal of vows on the following day, and he took a last farewell of his pupils. " Boys ", he said, " I know that you are praying for me, and I thank you; but your prayers are not going to make me get well. God is calling me; and if He is merciful to me, be sure that I will pray for you in Heaven." About July 30 he struggled into the chapel again. " This is the last time," he said to his companion. " Soon you will be carrying me in." A fortnight later, on August 13, 1862, Brother Benildus died, surrounded by his brethren.

The funeral was on the feast of the Assumption. The parish church of Saugues is large, but on that day it was filled to overflowing. From the moment of burial the humble brother's grave was a place of pilgrimage; and when in 1884 a new memorial stone was set over it the inscription was " décédé en odeur de sainteté ". There were some who demurred at this, but the former parish priest, Canon Raveyre, was not one of them; " It won't be surprising if one day the Church raises him to her altars ", he said. And he was right, for in 1896 the process was begun at Le Puy which in 1968 culminated in Rome in the canonization of Bd Benildus Romançon.

See *Le Vénérable Frère Benilde* (1928); and G. Rigault, *Un instituteur sur les autels* (1947).

14: ST EUSEBIUS OF ROME (FOURTH CENTURY)

ST EUSEBIUS lived in Rome during the latter part of the fourth century, but the story of his life as related in his *acta* is entirely spurious. This relates that he was a priest who opposed the Arian emperor Constantius, supported " St Felix II " (July 29), and celebrated the Holy Mysteries in his own house after he had been forbidden the churches. He was therefore imprisoned in a tiny room of the same house, where he died after seven months. He was buried, we are told, in the cemetery of Callistus on the Appian Way, with the inscription over his tomb : " To Eusebius, the Man of God " : this circumstance may be true, but no trace of the tomb has been found.

This is one of the cases in which we have clear evidence of the historical existence of a person who was afterwards the object of a certain *cultus*, though the story subsequently told is quite untrustworthy. Eusebius beyond doubt founded what we may call a parish church in Rome which was known as the " titulus Eusebii ". As founder an annual commemorative Mass was offered for him, which in course of time was regarded as a Mass celebrated in his honour, and in 595 we find that the parish was already referred to as the " titulus sancti Eusebii ".

See H. Delehaye, *Sanctus* (1927), p. 149 ; J. Wilpert in *Römische Quartalschrift*, vol. xxii, pp. 80–82 ; J. P. Kirsch, *Die römischen Titelkirchen*, pp. 58–61 ; with the whole discussion in CMH., pp. 443–444. Alban Butler printed also on this day almost in its entirety the *passio* of a martyred Eusebius, said to be in Palestine. But the document is worthless and there is no indication of *cultus*, so this strangely obscure martyr is here omitted.

ST MARCELLUS, BISHOP OF APAMAEA, MARTYR (*c.* A.D. 389)

AMONG the undertakings of the Emperor Theodosius the Great was the attempt completely to christianize the Roman empire, and in 380 he and the co-emperor, Gratian, issued a decree that all their subjects were to profess the faith of the bishops of Rome and Alexandria. Eight years later he sent an officer into Egypt, Syria, and Asia Minor, whose duty it was to enforce an edict that all pagan temples were to be destroyed ; this violent policy was carried out very roughly and not unnaturally aroused the anger and resentment of the pagans. When the imperial prefect arrived at Apamaea in Syria he set his soldiers to work to pull down the temple of Zeus there, but it was a large building and well built and the soldiers, being inexpert at systematic demolition, made little progress. The bishop of the place was one Marcellus ; he told the prefect to take off his men to their next job and in his absence means would be sought efficiently to destroy the temple. The very next day a navvy came to the bishop and said that, if he would pay him double wages, he could do the work himself. St Marcellus agreed, and the man proceeded to demolish the temple by the simple device of undermining some of the supporting columns, holding up the foundations with timber, and then burning it away, in much the same way as a tall chimney-stalk is brought down today.

Marcellus proceeded to have other temples dealt with in this manner, until he went to one in a certain unidentified place ; this building was stoutly defended by those who worshipped in it, and the bishop had " to take up a position some way from the scene of conflict, out of the reach of the arrows, for he suffered from gout and so was not able either to fight or to run away ". But while he was watching

from this point of vantage, some of the pagans stole a march on him, seized him, and put him to death by throwing him into the flames. The sons of St Marcellus (he had been married) afterwards wanted to take vengeance on his murderers, but the council of the province forbade them, saying they should rather rejoice that God had accounted their father worthy to die in His cause. This St Marcellus must not be confused with another St Marcellus, born at Apamaea and abbot in Constantinople, whose feast is observed on December 29.

The account in the *Acta Sanctorum*, August, vol. iii, seems to have gathered up all that is known concerning this Marcellus. Theodoret, *Eccles. Hist.*, bk v, ch. 21, is the main authority. It would seem that, because of his aggressive behaviour, Marcellus is hardly entitled to the honours of a martyr.

ST FACHANAN, Bishop (Sixth Century)

This saint's feast is observed liturgically throughout all Ireland and he is patron of the diocese of Ross, where he was probably the first bishop. He was born at Tulachteann, was one of the pupils of St Ita, and founded the monastery of Molana on an island in the Blackwater, near Youghal. But his great achievement was the establishment of the monastic school of Ross, at what is now Rosscarbery, in county Cork, one of the most famous schools of Ireland, which flourished for three hundred years and survived in some form until the coming of the Normans. Fachanan (Fachtna) suffered for a time from blindness, from which he recovered at the intercession of Ita's sister, who was about to give birth to St Mochoemog. St Fachanan was revered as a " wise and upright man ", with a great gift for preaching ; St Cuimin of Connor said of him that he was " generous and steadfast, fond of preaching to the people and saying nothing that was base or displeasing to God ". The St Fachanan honoured on this day as the patron of Kilfenora diocese may be a different person from him of Ross.

St Fachanan is another Irish saint of whom no early biography survives. He is mentioned, however, on this day in the *Félire* of Oengus and is described as " son of Mongach, the son of the wright, a fair captive ". There is also a passing reference to him and to his school in the Latin life of St Mochoemog. See O'Hanlon, LIS., vol. viii, pp. 191 *seq.*

ST ATHANASIA, Matron (*c.* A.D. 860)

She was born on the island of Aegina, in the gulf of that name, and married an officer in the army ; but only sixteen days after their union he was killed while fighting against the Arabs, who had made a descent on the Grecian coast. Athanasia was now anxious to become a nun, especially as she had had a dream or vision in which the passingness of all earthly things had been strongly impressed on her. But she was persuaded by her parents to marry again. Her second husband was a devoted and religious man, and shared in and encouraged his wife's good works. She gave alms liberally and helped the sick, strangers, prisoners and all who stood in need ; after the Liturgy on Sundays and holy-days she would gather her neighbours round her and read and explain to them a passage from the Bible. After a time her husband decided he wanted to become a monk, which with Athanasia's consent he did, and she turned her house into a convent, of which she was made abbess.

These nuns followed a life of excessive austerity, till they came under the direction of a holy abbot called Matthias ; he found that they had by mortifications

reduced themselves to such weakness that they could hardly walk. He therefore insisted to St Athanasia that she should modify the austerities of her subjects, and also arranged for the community to move from their noisy house in a town to one more quiet and suited for monastic life at Timia. Here so many came to them that their buildings had to be enlarged, and the fame of St Athanasia caused her to be called away to the court of Constantinople as adviser to the Empress Theodora. She had to live there for seven years, being accommodated in a cell similar to that which she occupied in her own monastery. She had not been allowed to return to Timia long when she was taken ill ; for twelve days she tried to carry on as usual, but at last she had to send her nuns to sing their office in church without her, and when they returned their abbess was dying and survived only long enough to give them her blessing.

The evidence for this history is unsatisfactory, for though the author of the life which the Bollandists have translated from the Greek (*Acta Sanctorum*, August, vol. iii) claims to be virtually a contemporary, such pretensions are not of themselves convincing. No great *cultus* seems to have existed, but an account of Athanasia is given in some texts of the synaxaries on April 4. I. Martynov, *Annus Ecclesiasticus Graeco-Slavicus*, pp. 107–108, speaks of her on April 12. One point of interest in the Greek life is the stress laid upon the commemoration on the fortieth day after burial, which amongst the Greeks corresponded to the " month's mind " in western lands.

BD EBERHARD, ABBOT (A.D. 958)

BD EBERHARD was of the ducal family of Swabia and became provost of the cathedral of Strasburg. In the year 934 he gave up this dignity and went to the hermitage of Einsiedeln in Switzerland, to join his friend Benno, who had been bishop of Metz. Benno already had a few followers there and the coming of Eberhard, who enjoyed a wide reputation for spiritual wisdom and holiness, considerably increased their numbers. He therefore devoted his fortune to building a monastery to shelter them and a church wherein they might worship, and after the death of Benno he was recognized as first abbot of the monastery of our Lady of the Hermits. In 942 there was a great famine in Alsace, Burgundy and Upper Germany, and Bd Eberhard and his monks gave a large supply of corn for the relief of the suffering people. The consecration of the abbey-church of Einsiedeln, which incorporated the hermits' chapel, by our Lord himself, assisted by the four Evangelists, St Peter and St Gregory the Great, is fabled to have taken place in 948, ten years before the death of Bd Eberhard ; actually it seems to have been consecrated in that year by St Conrad of Constance and St Ulric of Augsburg. Einsiedeln is still a great place of pilgrimage.

See O. Ringholz, *Geschichte des fürstl. Benediktinerstiftes Einsiedeln* (1904), vol. i, pp. 33–43 ; R. Henggeler, *Reliquien der Stiftskirche Einsiedeln* (1927), pp. 7 *seq.*

BB. ANTONY PRIMALDI AND HIS COMPANIONS, MARTYRS (A.D. 1480)

IN the year 1480 the Turks under Mohammed II captured and pillaged the city of Otranto in southern Italy, putting to the sword many of its inhabitants and defenders. Some of these victims are regarded as martyrs, principal among them being Bd Antony Primaldi (or Grimaldi) and the eight hundred who suffered with him. He was an old man, an artisan, and well known in the city as a good workman

and a good Christian. When the Turks rounded up those males who had escaped the first massacre, sacking their houses and carrying off their wives, Antony and the others were led out into a valley near the town, and offered the restoration of their liberty, their wives and their goods if they would apostatize and become Moslems. Antony, as spokesman for the rest, replied that they confessed there was only one God, and that the Lord Jesus Christ was His divine Son, and that on no account would they abandon that faith. The Turkish general threatened them with fearful torments and some began to waver, seeing which Antony loudly appealed to them : " We have fought for our city and for our lives. Now we must fight for our souls and for Jesus Christ ; He died for us ; we must die for him." The waverers rallied to him, and it was ordered that all be beheaded. Bd Antony was the first to die, and it is said that his headless body remained upright on its feet, as it were to encourage the others, until all the rest were slain. The place where this massacre took place is to this day called the Valley of the Martyrs, and there their bodies lay unburied during the twelve months that the Turks occupied the country. The *cultus* of these martyrs was confirmed in 1771.

There is a long account of these martyrs in the *Acta Sanctorum*, August, vol. iii, under the heading " Martyres Hydruntini ", at the end of which the evidence of certain witnesses is printed in full. Unfortunately these depositions were not taken until 1539, fifty-nine years after the event. See also DHG., vol. iii, cc. 805–806, which gives further references.

15 : THE BLESSED VIRGIN MARY, On the Feast of her Assumption into Heaven (First Century)

MARY was a Jewish maiden of the house of David and the tribe of Judah, whose parents are commonly referred to as St Joachim and St Anne. At her conception, that is, when God infused a soul into her embryonic body, she was preserved by Him from all taint of original sin (the Immaculate Conception, December 8) ; her birth, which the Church celebrates on September 8, may have taken place at Sepphoris or Nazareth, but a general tradition favours Jerusalem, at a spot adjoining the Pool of Bethesda, close to a gate still called by Mohammedans (but not, curiously enough, by Christians), *Bab Sitti Maryam*, the Gate of the Lady Mary. She is believed to have been a child of promise to her long childless parents, and on November 21 the Church keeps a feast of her presentation in the Temple, though upon what occasion is not certain. According to apocryphal writings she remained within the Temple precincts in order to be brought up with other Jewish children, and at the age of fourteen was betrothed to a carpenter, Joseph, her husband being indicated to the high priest by a miracle. While still only betrothed she was visited by the Archangel Gabriel (the Annunciation, March 25) and the Second Person of the Blessed Trinity became incarnate by the power of the Holy Ghost in her womb. This was at Nazareth, and she journeyed into Judaea to see her cousin St Elizabeth, who also was with child, St John the Baptist (the Visitation, July 2). The marriage with St Joseph was duly ratified, and in due course, going up with him to Jerusalem for the enrolment ordered by Caesar Augustus, Mary gave birth in a rock-hewn stable at Bethlehem to Jesus Christ, the God-man (Christmas day, December 25). Forty days later, in accordance with the Jewish law, she presented herself and her Child in the Temple for her ritual purification (February 2), an observance abrogated by the law of

Christ which sees nought but honour in sanctified child-bearing. Warned by an angel, St Joseph fled with his wife and the holy Child into Egypt, to avoid the jealous rage of King Herod ; it is not known how long they lived there, but when Herod was dead they returned to their old home at Nazareth.

For the thirty years before the public ministry of Jesus began Mary lived the outward life of any other Jewish woman of the common people. There are some who, concentrating their hearts and minds on our Lady in her glorified state as queen of Heaven, or as participating in the chief mysteries of the life of her Son, lose all memory of her day by day life as a woman in this world. The sonorous and beautiful titles given to her in the litany of Loreto ; representations of her in art, from the graceful delicate ladies of Botticelli to the prosperous *bourgeoises* of Raphael ; the efforts of writers and preachers who feel that ordinary language is inadequate to describe her perfections ; these and many other influences help to glorify the Mother of God—but somewhat tend to make us forget the wife of Joseph the carpenter. The Lily of Israel, the Daughter of the princes of Judah, the Mother of all Living, was also a peasant-woman, a Jewish peasant-woman, the wife of a working-man. Her hands were scored with labour, her bare feet dusty, not with the perfumed powder of romance but with the hard stinging grit of Nazareth, of the tracks which led to the well, to the olive-gardens, to the synagogue, to the cliff whence they would have cast Him. And then, after those thirty years, those feet were still tired and dusty, but now with following her divine Son from afar in His public life, from the rejoicings of the wedding-feast at Cana to His dereliction and her desolation on Mount Calvary, when the sword spoken of by Simeon at the purification pierced her heart. The dying Jesus confided her to the care of St John, " and from that hour the disciple took her to his own ". On the day of Pentecost the Holy Ghost descended on our Lady when He came upon the Apostles and other disciples gathered together in the upper room at Jerusalem : that is the last reference to her in the Sacred Scriptures. The rest of her earthly life was probably passed at Jerusalem, with short sojourns at Ephesus and other places in company with St John and during the times of Jewish persecution.

Mary is the mother of Jesus, Jesus is God, therefore she is the Mother of God ; the denial of this was condemned by the third general council at Ephesus in 431. Both before and after her miraculous child-bearing she was a virgin and so remained all her days, according to the unanimous and perpetual tradition and teaching of the Church. That she remained for her whole life absolutely sinless is affirmed by the Council of Trent. As the " second Eve " Mary is the spiritual mother of all living, and veneration is due to her with an honour above that accorded to all other saints ; but to give divine worship to her would be idolatry, for Mary is a creature, like the rest of human-kind, and all her dignity comes from God.

It has been for ages the explicit belief of the Church that the body of the Blessed Virgin was preserved from corruption and taken into Heaven and re-united to her soul, by an unique anticipation of the general resurrection. This preservation from corruption and assumption to glory was a privilege which seems due to that body which was never defiled by sin, which was ever the most holy and pure temple of God, preserved from all contagion of Adam and the common curse of mankind : that body from which the eternal Word received His own flesh, by whose hands He was nourished and clothed on earth, and whom He vouchsafed to obey and honour as His mother. Whether or not our Lady died is not certain ; but it is

generally held that she did in fact die before her glorious assumption, some conjecture at Ephesus but others think rather at Jerusalem. But did this feast commemorate only the assumption of her soul, and not of her body as well, its object would still be the same. For, as we honour the departure of other saints out of this world, so we have great reason to rejoice and praise God on this day when the Mother of Christ entered into the possession of those joys which He had prepared for her.

At the time that Alban Butler wrote, belief in our Lady's bodily assumption to Heaven was still, in the words of Pope Benedict XIV, a probable opinion the denial of which would be impious and blasphemous ; and so it remained for another two hundred years. Then, in 1950, after taking counsel with the whole Church through her bishops, Pope Pius XII solemnly declared this doctrine to be divinely revealed and an article of faith. In the bull " *Munificentissimus Deus* " he declared that :

> The remarkable unanimity of the Catholic episcopacy and faithful in the matter of the definibility of our Lady's bodily assumption into Heaven as a dogma of faith showed us that the ordinary teaching authority of the Church and the belief of the faithful which it sustains and directs were in accord, and thereby proved with infallible certainty that that privilege is a truth revealed by God and is contained in the divine deposit which Christ entrusted to His bride the Church, to be guarded faithfully and declared with infallible certainty.

And on November 1, the feast of All Saints, the pope promulgated the bull publicly in the square before St Peter's basilica at Rome, defining the doctrine in the following terms :

> Having repeatedly raised prayers of urgent supplication to God and having called upon the light of the Spirit of Truth—to the glory of Almighty God, who has bestowed His signal favours on Mary ; in honour of His Son, deathless King of all the ages and conqueror of sin and death ; to the increase of the glory of the same exalted Mother : and to the joy and exultation of the whole Church : By the authority of our Lord Jesus Christ, by that of the blessed apostles Peter and Paul, and by our own authority, We pronounce, declare and define to be divinely revealed the dogma that the immaculate Mother of God, the Ever-virgin Mary, was on the completion of her earthly life assumed body and soul into the glory of Heaven.

The assumption of the Virgin Mary is " St Mary's day " *par excellence*, the greatest of all the festivals which the Church celebrates in her honour, and it is the titular feast of all churches dedicated under her name without any special invocation. It is the consummation of all the other great mysteries by which her life was made wonderful ; it is the birthday of her greatness and glory, and the crowning of all the virtues of her whole life, which we admire singly in her other festivals. It is for all these gifts conferred on her that we praise and thank Him who is the author of them, but especially for that glory with which He has crowned her. Nevertheless, whilst we contemplate the glory to which Mary is raised on this day, we ought to consider how she arrived at this honour and happiness, that we may walk in her steps. That she should be the mother of her Creator was the most wonderful miracle and the highest dignity ; yet it was not properly this that God crowned in her. It was her virtue that He

considered: her charity, her humility, her purity, her patience, her meekness, her paying to God the most perfect homage of worship, love, praise and thanksgiving.

To discuss in brief space the introduction and development of our Lady's Assumption feast would not be easy. Three points seem clear. First that the building of churches in veneration of Mary, the *Theotokos*, Mother of God, inevitably brought in its train the celebration of some sort of dedication feast. That such churches dedicated to our Lady existed both in Ephesus and at Rome in the first half of the fifth century is certain, and some scholars think it probable that "a commemoration of the ever-virgin Mary, Mother of God" was known at Antioch as early as A.D. 370. Secondly, in such a commemoration or annual feast of the Blessed Virgin no stress was at first laid upon the manner of her departure from this world. In her case, as in the case of the martyrs and other saints, it was simply the heavenly "birthday" (*natalis*) which was originally honoured, and the festival was spoken of indifferently either as the "birthday", or the "falling-asleep" (*dormitio*), the "passing away" (*transitus*), the "deposition", or the "assumption". Thirdly, according to an apocryphal but ancient belief, the Blessed Virgin actually died on the anniversary of her Son's birth, *i.e.* on Christmas day. As this day was consecrated to the veneration of the Son, any distinctive commemoration of the Mother had to be postponed. In some parts of the world this separate feast was assigned to the winter season. Thus we know from St Gregory of Tours (*c.* 580) that a great feast in Mary's honour was then kept in Gaul in the middle of January. But it is equally certain that in Syria there was a summer feast on the fifth day of the month Ab, roughly August. This, with some fluctuations, was also adopted in the West, and in England St Aldhelm (*c.* 690) speaks plainly of our Lady's "birthday" being kept in the middle of August.

The only authentic written source for the life of the Blessed Virgin Mary is the New Testament. The facts recorded therein have been "written up" endlessly, and expanded by loving speculation and inference; the resulting narratives are sometimes happy, more often less happy: no attempt can be made here to pick and choose among them. In the same way theological and devotional books about her defy enumeration. For her bodily Assumption, see the historico-doctrinal study by M. Jugie, *La mort et l'assomption de la Ste Vierge* (1944); for a more popular historical and explanatory work, see J. Duhr, *The Glorious Assumption* (1950). That Ephesus was the place of our Lady's death and burial was supported by Tillemont and Pope Benedict XIV; but Eastern tradition is solid for Jerusalem. For an account of petitions and other movements for the definition of the Assumption, see the *Tablet*, August 26, 1950, and for the bull of definition the same review on November 4, 1950 (Latin text of bull in the *Clergy Review*, vol. xxxiv (1950), pp. 407–420). For the Assumption feast, see H. Thurston in *The Month*, August 1917, pp. 121–134; A. Baumstark in *Römische Quartalschrift*, 1897, p. 55; Mrs Smith Lewis in *Studia Sinaitica*, vol. xi, p. 59; F. Cabrol in DAC., vol. i, cc. 2995–3001; and CMH., pp. 444–445. Until modern times it was exceptional for churches to be dedicated in honour of the Assumption; in the middle ages the patronage was normally simply "St Mary's". Which of her feasts was chosen for the church's name-day depended on various factors—the Assumption had an advantage because it was not in Lent but in full summer (*cf. Analecta Bollandiana*, vol. lxv (1947), pp. 316–317). Recent books on our Lady and her *cultus* that can be particularly recommended are those of Bp M. Besson, *La Ste Vierge* (1942), Fr L. Bouyer, *Le culte de la Mère de Dieu* . . . (1950), and J. Guitton, *The Blessed Virgin* (1952). In *The Second Eve* (1952) selections from the writings of Cardinal Newman give a sober but eloquent account of the Church's teaching about Mary.

ST TARSICIUS, MARTYR (THIRD CENTURY)

" AT Rome, on the Appian Way, the passion of St Tarsicius the acolyte, whom the heathen met bearing the sacrament of the Body of Christ and asked him what it was that he carried. He judged it a shameful thing to cast pearls before swine, and so was attacked by them for a long time with sticks and stones, until he gave up the ghost. When they turned over his body the sacrilegious assailants could find no trace of Christ's sacrament either in his hands or among his clothing. The Christians took up the body of the martyr and buried it with honour in the cemetery of Callistus." Thus the Roman Martyrology sums up the later form of the story of St Tarsicius, " the boy martyr of the holy Eucharist ", which is derived from the fourth-century poem of Pope St Damasus, wherein it is stated that one Tarsicius, like another St Stephen stoned by the Jews, suffered a violent death at the hands of a mob rather than give up " the divine Body* to raging dogs ".

This bare fact is certainly true, but we do not know that Tarsicius was a boy or an acolyte. It may be, especially having regard to the reference of St Damasus to the deacon St Stephen, that he was a deacon, for it was the deacon's special office to administer holy communion in certain circumstances and to carry the Blessed Sacrament from one place to another when necessary, *e.g.* that part of the consecrated Host, called *Fermentum*, which the pope sent from his Mass to the presbyters of the principal Roman churches, symbolizing the unity of the holy Sacrifice and the union subsisting between the bishop and his flock. But then, as now, in times of dire persecution, anybody, cleric or lay, young or old, male or female, may be entrusted with the sacred Host in case of necessity, and the tradition about St Tarsicius since the sixth century is that he was a young acolyte commissioned to take communion to certain Christian prisoners, victims of the persecution of Valerian. He was buried in the cemetery of St Callistus ; his grave has never been positively identified, but his relics are claimed by San Silvestro in Capite. The great increase of devotion to the Blessed Sacrament in recent times has brought about a corresponding extension of the *cultus* of St Tarsicius.

See J. Wilpert, *Die Papstgräber und die Cäciliengruft* (1909), pp. 92–98. *Cf.* also Marucchi in *Nuovo bullettino di arch. christ.*, vol. xvi (1910), pp. 205–225 ; and DAC., vol. iv, c. 174.

ST ARNULF, OR ARNOUL, BISHOP OF SOISSONS (A.D. 1087)

THIS Arnoul was born about 1040 in Flanders and in his youth distinguished himself in the armies of Robert and Henry I of France. He was called to a more noble warfare, resolving to employ for God the labour which till then he had consecrated to the service of the world. He became a monk in the great monastery of Saint-Médard at Soissons ; and after he had for some time made trial of his

* *Tarcisium sanctum Christi sacramenta gerentem,*
Cum male sana manus peteret vulgare profanis ;
Ipse animam potius voluit dimittere caesus
Prodere quam canibus rabidis caelestia membra.

Cardinal Wiseman, who uses the story in *Fabiola*, says of " [Christi] caelestia membra " that the words, " applied to the Blessed Eucharist, supply one of those casual, but most striking, arguments that result from identity of habitual thought in antiquity, more than from the use of studied or conventional phrases ". An example, in fact, of " unity of indirect reference ".

strength in the cenobitic life, he shut himself up in a narrow cell and in the closest solitude, almost without any intercourse with men, and devoted himself to assiduous prayer and the most austere penance. He led this manner of life until he was called to be abbot of the monastery. It was in 1081 that a council at the request of the clergy and people of Soissons resolved to place him in that episcopal see. To the deputies who came to inform him Arnoul said, " Leave a sinner to offer to God some fruits of penance ; and do not compel such a fool as myself to take up a charge which requires so much wisdom." He was, however, obliged to shoulder the burden. He set himself with great zeal to fulfil every part of his ministry ; but having been driven from his see by a usurper, he obtained leave to resign his dignity. He afterward founded a monastery at Aldenburg in Flanders, where he died in 1087. At a council at Beauvais in 1120 the then bishop of Soissons showed a life of St Arnoul to the assembly and demanded that his body should be enshrined in the church. " If the body of my predecessor were in my diocese ", he said, " it would have been brought in out of the churchyard long ago." The translation was accordingly made into the abbey-church of Aldenburg in the following year.

The life by Hariulf has been printed by the Bollandists and Mabillon, but has been more critically edited in MGH., *Scriptores*, vol. xv, pt. 2, pp. 872–904. See also E. de Moreau, *Histoire de l'Église en Belgique*, t. ii (1945), pp. 433–437.

16 : ST JOACHIM (First Century B.C.)

IN the opinion of St Peter Damian it is unnecessary and blameworthy curiosity to inquire into those things that the evangelists did not tell us, and he specifies the parentage of the Blessed Virgin Mary as an example. In this matter, those who judge differently can receive little satisfaction for their " curiosity ". An apocryphal work, the *Protevangelium of James*, which, in spite of its name, has none of the authenticity of Holy Scripture, is with other similar apocryphal works the only source of information we have about the parents of Mary ; even their traditional names, Joachim and Anne, must ultimately be traced to them. Of St Joachim, as of St Anne, we know absolutely nothing with certainty ; but we are at liberty to retain as pious beliefs anything in an uncanonical book that does not conflict with the teaching of the Church or with other certain truths, and it is a widely held tradition that our Lady was a child of promise as related in the so-called Gospel of James. This has been referred to herein under St Anne, on July 26.

The feast of both parents of the all-holy Mother of God has been observed in the East, on September 9, from early times, but in the West not till much later. That of St Joachim is not heard of before the fifteenth century, and its present date was fixed only in 1913. The Benedictines, as well as some Eastern Catholics, celebrate Joachim and Anne together, on July 26.

See the bibliographical note under St Anne on July 26.

ST ARSACIUS (A.D. 358)

Arsacius was a soldier by profession, and was also employed as superintendent of the imperial menagerie. He became a Christian and suffered for the faith under the Emperor Licinius, but was not put to death. He then lived as a solitary in a small tower at Nicomedia where, among other marvels, he had prevision of a terrible

calamity that was about to overtake the city. He went at once to the clergy and told them to offer public prayer for the averting of disaster and to urge the people to penitence, but no notice was taken and he returned to his tower to pray alone for the city. There was a terrible earthquake, in which the tower of Arsacius was one of the few buildings to escape destruction ; when people ran to it to seek safety he was found on his knees—but dead. Though St Arsacius is named in the Roman Martyrology on this day, the earthquake at Nicomedia took place on August 24, in the year 358. His story is told by the historian Sozomen, who says he got his information from people who had got it from others who knew Arsacius personally, and that many miracles were done at his intercession.

An account of St Arsacius, or Ursacius, is furnished in the *Acta Sanctorum*, August, vol. iii, based upon Sozomen, *Hist. Eccles.*, bk iv, ch. 16. It is curious that no *cultus* of Arsacius seems to be traceable in the Eastern churches. On the other hand through the *Historia Tripartita* of Cassiodorus he found his way into the Western martyrologies ; moreover copious, but very unreliable, accounts are furnished of the translation of his relics.

ST ARMEL, Abbot (*c.* A.D. 570)

Armel, whose name takes various forms (Ermel, Erme, Arzel, Arkel, Arthmael, even Ermyn), is the eponymous saint of Ploërmel and of other places in Brittany. He is supposed to have been a Welshman, who spent his youth under the abbot Carentmael, and he was remarkable for piety and aptness in studies. It is related of him, as of other saints, that one day he entered a church just as the deacon was singing the words, " And whosoever doth not carry his cross and come after me cannot be my disciple " ; and he heard this as a call from God direct to himself to give up all for His sake. He therefore followed the example of so many other Britons of his age and went into Armorica, together with his master and other companions. They landed in Finistère, but while living an evangelical life together at Plouarzel they were disturbed by the activities of the usurper Conmor, who had killed Jonas, the chieftain of those parts. They therefore went to Paris to seek the protection of King Childebert. After the son of Jonas had, with the help of St Samson, defeated and slain Conmor in 555, St Armel was granted some land near Rennes whereon to establish his community anew (Saint-Armel-des-Bochaux). He founded another monastery at Ploërmel in Morbihan and there died in peace. His feast was noted in the Sarum calendar of 1498.

See LBS., vol. i, pp. 170 *seq.*, and F. Duine, *Saints de Brocéliande : S. Armel* (1905).

BD LAURENCE LORICATUS (A.D. 1243)

This Laurence was born at Fanello, near Siponto in Apulia, and while still a young man had the misfortune accidentally to kill another. In expiation he made a pilgrimage of penance to Compostela, and on his return in 1209 went to Subiaco, where he joined a community but was soon given permission to be a solitary. He lived in a mountain cave near by the *Sacro Speco* of St Benedict for thirty-three years, and practised terrific mortifications of the body : the name *Loricatus*, " the cuirassier ", was given to him because of the coat of mail studded with sharp points which he wore next his skin. His *cultus* was approved in 1778.

An account of him is given in the *Acta Sanctorum*, August, vol. iii, which possesses interest from the fact that it embodies documents compiled in 1244 during an investigation undertaken at the instance of Pope Innocent IV.

ST ROCK (*c.* A.D. 1378)

WE find this servant of God venerated in France and Italy during the early fifteenth century, not very long after his death, but we have no authentic history of his life. No doubt he was born at Montpellier and nursed the sick during a plague in Italy, but that is almost all that can be affirmed about him. His " lives " are chiefly made up of popular legends, which may have a basis in fact but cannot now be checked. According to the one written by a Venetian, Francis Diedo, in 1478, Rock was son of the governor of Montpellier, and upon being left an orphan at the age of twenty he went on a pilgrimage to Rome. Finding Italy plague-stricken he visited numerous centres of population, Acquapendente, Cesena, Rome, Rimini, Novara, where he not only devoted himself to care of the sick but cured large numbers simply by making the sign of the cross on them. At Piacenza he was infected himself, and not wishing to be a burden on any hospital he dragged himself out into the woods to die. Here he was miraculously fed by a dog, whose master soon found Rock and looked after him; when he was convalescent he returned to Piacenza and miraculously cured many more folk, as well as their sick cattle. At length he got back to Montpellier, where his surviving uncle failed to recognize him; he was there imprisoned, and so he remained five years, till he died. When they came to examine his body it was recognized who he really was, the son of their former governor, by a cross-shaped birth-mark on his breast. He was therefore given a public funeral, and he performed as many miracles when dead as he had done when alive. Another biography, shorter, simpler and perhaps older, says that St Rock was arrested as a spy and died in captivity at Angera in Lombardy.

The popularity and rapid extension of the *cultus* of St Rock, a veneration by no means extinct today, was remarkable, and he soon became the saint *par excellence* to be invoked against pestilence. St Rock is named in the Roman Martyrology, and his feast is kept in many places; there is no evidence that he was a Franciscan tertiary, but the Franciscans venerate him as such.

See the *Acta Sanctorum*, August, vol. iii, and " Le problème de S. Roch ", by A. Fliche, in *Analecta Bollandiana*, vol. lxviii (1950), pp. 343–361. The saint is very popular, as anyone may learn who consults the long list of books and articles noted in the *Bio-bibliographie* of Chevalier. A good modern work of general interest is that of G. Ceroni, *San Rocco nella vita . . .* (1927); see also M. Bessodes, *San Rocco, storia e leggende* (1931); and A. Maurino, *San Rocco, confronti storici* (1936) (*cf. Analecta Bollandiana*, vol. lv (1937), p. 193). It is curious that St Rock seems even to have left traces of *cultus* in England. The present St Roche's Hill in Sussex was St Rokeshill in 1579; and it is said that the Glasgow parliamentary division of Saint Rollox had its name from him. A short popular account of the saint may be found in Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 11–21.

17: ST HYACINTH (A.D. 1257)

ST HYACINTH (in Polish, Jacek, a form of John) was a Silesian, born in 1185, in the district called Oppeln, between Breslau and Cracow. He is venerated as an apostle of Poland, and was undoubtedly a great missionary; but the particulars of the achievements commonly attributed to him unfortunately depend on biographies that are of very little historical value.

He became a Dominican, perhaps in Rome, in 1217 or 1218, and came with other Dominicans to Cracow, where they were given the church of the Holy Trinity by the bishop, Ivo Odrowaz. Hyacinth is recorded as being at this priory again in 1228, and ten years later was preaching a crusade against the heathen Prussians. The field of his labours was doubtless extensive; but his biographers take him north-east into Lithuania, east to Kiev, south-east to the Black Sea, south to the Danube and north-west to Scandinavia, leaving Silesia, Pomerania and Bohemia to his fellow Dominican, Bd Ceslaus, who was said to be also his brother in the flesh. The miracles with which Hyacinth was credited are no less sensational, some of them being apparently suggested by what had been related of other holy ones in Poland and in his order. During his time the Friars Preachers did penetrate down the Vistula to Danzig and towards Russia and the Balkans, and a number of priories were founded; but much damage was done to their missions after the Mongols crossed the Volga in 1238, in the repairing of which no doubt St Hyacinth was active.

He died on the feast of the Assumption 1257, after exhorting his brethren to esteem poverty as men that had renounced all earthly things, " For this is the testament, the sealed deed, by which we claim eternal life ". He was canonized in 1594.

What commonly passes current as the life of St Hyacinth partakes more of the nature of a saga than of a sober historical record. This is pointed out both by Knöpfler in the *Kirchenlexikon* and by the modern Bollandists (*e.g.*, in *Analecta Bollandiana*, vol. xlv, 1927, pp. 202–203). The earliest and practically the only source of information down to quite recent times was the account of St Hyacinth's life and miracles, written by Fr Stanislaus of Cracow a hundred years after the saint's death. It is printed in the *Monumenta Poloniae Historica*, vol. iv, pp. 841–894. Later biographers only embroidered this account with further extravagances, and consequently even such lives as that by the Comtesse de Flavigny, *S. Hyacinthe et ses compagnous* (1899), must be read with great caution. The most valuable contribution which has so far been made to the perplexed history of St Hyacinth is that of B. Altaner, *Die Dominikanermissionen des 13 Jahrhunderts* (1924), pp. 196–214. For the traditional account see Mortier, *Histoire des maîtres généraux O.P.*, vol. i, pp. 215–218 and 377–388; Procter, *Lives of Dominican Saints*, pp. 229–232; and for a fuller bibliography Taurisano, p. 16.

ST MAMAS, MARTYR (*c.* A.D. 275)

ST BASIL and St Gregory Nazianzen inform us that St Mamas was a shepherd at Caesarea in Cappadocia who, seeking from his childhood the kingdom of God with his whole heart, distinguished himself by his fervour in the divine service. Being apprehended by the persecutors, he suffered cruel torments with joy and attained the crown of martyrdom. According to Eastern tradition he suffered under Aurelian by stoning, while yet a boy; but the Roman Martyrology says that he underwent " a prolonged persecution from youth to old age ". We can be sure of little but his existence, occupation and the place of his martyrdom.

Among the fables associated with the name of this authentic martyr is an approximation to Orpheus. Mamas went out from among the " wolves " of the city and lived peacefully among the animals of the countryside, feeding on milk and honey. When the persecutors exposed him to wild beasts the animals treated him like sheep their shepherd, " lying down at his feet, and showing their affection by fawning on him with their tails ". Later he was befriended by a " huge lion ", who licked his limbs, weary with bearing chains. Soldiers sent to fetch Mamas

were picked up by this lion and deposited at his feet: when told by him to go away to his lair, the lion "wept and sobbed"—and obeyed.

The vogue enjoyed by St Mamas as an object of popular devotion was undoubtedly very great. One has to read the panegyric of St Basil and the allusions of St Gregory Nazianzen to appreciate the depth of feeling involved. See Delehaye, *Origines du culte des martyrs*, p. 174, and *Passions des Martyrs et les genres littéraires*, pp. 198–200; and *Analecta Bollandiana*, vol. lviii (1940), pp. 126–141, where an extravagant romance in the guise of a *passio* is printed. *Cf.* too, in the same periodical, vol. lxx (1952), pp. 249–261, the legend of St Zosimus of Anazarbus.

ST EUSEBIUS, POPE (A.D. 310)

EUSEBIUS was a Greek by birth, the son of a physician, and was elected in succession to Pope St Marcellus, whom he survived by only a few months. During the episcopate of his predecessor serious trouble had been caused in the Roman church by the question of the treatment which was to be accorded to those who had lapsed from the faith during the persecution of Diocletian. A party led by a certain Heraclius opposed itself to the pope; probably Heraclius represented a number of *lapsi* who wanted immediate restoration to communion without further penance. It is recorded in an inscription put by Pope St Damasus over the tomb of St Eusebius in the cemetery of Callistus that this dispute was prolonged into his pontificate and caused disorder and bitter strife in the Church at Rome: probably the repentant *lapsi* tried to force their way into the assemblies of the faithful. So great was the uproar that the Emperor Maxentius banished both Pope Eusebius and Heraclius from the city. The pope went to Sicily where he died almost at once, and this exile following on his determined upholding of the canons caused him for a time to be venerated as a martyr, a title which St Damasus accords him.

See the *Acta Sanctorum*, September, vol. vii; the *Liber Pontificalis* (ed. Duchesne), vol. i, p. 167; and J. Carini, *I lapsi e la deportazione in Sicilia del Papa S. Eusebio* (1886).

SS. LIBERATUS AND HIS COMPANIONS, MARTYRS (A.D. 484)

HUNERIC, the Arian Vandal king in Africa, in the seventh year of his reign published fresh edicts against the Catholics and ordered their monasteries to be everywhere demolished. Seven monks who lived near Capsa, in the province of Byzacene, were summoned to Carthage. Their names were Liberatus the abbot, Boniface deacon, Servus and Rusticus subdeacons, Rogatus, Septimus and Maximus, monks. They were first tempted with promises to conform to Arianism, but they answered with one accord, "We confess one Lord, one faith and one baptism. As to our bodies, do with them what you please, and keep those riches which you promise us, which will surely perish." They were put in irons and thrown into a dungeon. The faithful having bribed the guards, visited them day and night. The king being informed of this, he commanded them to be more closely confined, and after a time condemned them to be burnt. Particular endeavours were used by the persecutors to gain Maximus, who was very young, indeed, a boy, who was being educated by the monks. But God, who makes the tongues of children to praise His name, gave him strength to withstand all their efforts, and he boldly told them that they would never be able to separate him from his abbot and brethren. An old vessel was filled with sticks, the seven martyrs were put on board, and it was set adrift; fire was put to it several times, but it would not kindle, and all their attempts to get

the ship burning failed. Huneric therefore ordered that they should be brought back to land, and there the martyrs' brains were brutally dashed out with oars.

All our information comes from a *passio* formerly, but as it would seem wrongly, ascribed to Victor of Vita. The *passio* with comments is printed in the *Acta Sanctorum*, August, vol. iii.

ST CLARE OF MONTEFALCO, VIRGIN (A.D. 1308)

THERE has been much discussion between the Franciscans and the Augustinians as to whether this holy nun belonged to one order or the other; the solution of the difficulty which appears to satisfy both parties is that the community of pious young women, living penitentially in hermitages under the direction of her sister Joan, to which Clare belonged for fifteen years, consisted of secular tertiaries of St Francis: but that when they wished to adopt a regular conventual life the bishop of Spoleto gave them the Augustinian rule. Their convent, of the Holy Cross, was erected in 1290 and, her sister dying, St Clare much against her will was elected abbess. Her life was already notable for its austerities and they were now increased: for a breach of silence she stood barefoot in snow while she said the Lord's Prayer a hundred times. Her words and example kept alive in her community a great desire of perfection, and the union of her heart with God gave them a model of recollection. A number of miracles were attributed to her, frequent ecstasies, and supernatural gifts, which she utilized for the good of those outside her convent as well as those within. St Clare had a very great devotion to the passion of our Lord. She once said to a sister, "If you seek the cross of Christ, take my heart; there you will find the suffering Lord". These words were taken literally, and when her heart was examined after death in 1308 an image of the cross was said to have been found imprinted on it.

Apart from her faithful observance and the austerity of her penance, St Clare is alleged to have been honoured by three divine favours of exceptional interest. First, the marvellous incorruption of her remains. See on this John Addington Symonds in the *Cornhill Magazine*, October 1881, p. 446, who describes what he himself had seen at Montefalco: "Only her hands and the exquisitely beautiful pale outline of her face (forehead, nose, mouth and chin, modelled in purest outline, as though the injury of death had never touched her) were visible. Her closed eyes seemed to sleep." Secondly, the cross and other instruments of the Passion formed solidly within her heart in some fibrous tissue, just referred to. The evidence for this strange phenomenon is certainly not contemptible. Thirdly, the alleged liquefaction and ebullition of her blood. St Clare of Montefalco was canonized in 1881.

The Bollandists, having been refused access to the original sources preserved at Montefalco, had to be content with reprinting (*Acta Sanctorum*, August, vol. iii) the life of St Clare by Masconio (1601), which is of no great value. But in presenting the case for the canonization of the saint, the more reliable documents came in the last century to be better known and are now generally accessible in print. The most important is the life, said to have been compiled in 1309 by Berengarius, vicar general of Spoleto. It may be read in Faloci Pulignani, *Vita di santa Chiara da Montefalco* (1885). As to modern literature, see L. Tardi, *Vita della b. Chiara da Montefalco* (Eng. trans., 1884); T. de Töth, *Vita* (1908); A. N. Merlin, *Ste Claire de la Croix* (1930); Faloci Pulignani, *Miscellanea Francescana*, vol. xiv (1913), pp. 129–152. There is a biography in English by E. A. Foran, *St Clare of the Cross* (1935). For the blood phenomenon, consult Ian Grant, *The Testimony of Blood* (1929), pp. 79–122; and see *Douleur et stigmatisation* in the series "Études carmélitaines" (1936), pp. 36–41.

BD JOAN DELANOUE, VIRGIN, FOUNDRESS OF THE SISTERS OF ST ANNE OF THE PROVIDENCE OF SAUMUR (A.D. 1736)

CHRISTIAN history is full of penitents, of people who by co-operating with the grace given by God are enabled to turn their backs on a life of sin and shame, and not seldom to climb to the very heights of godliness. The earlier lives of many penitents have a sort of paradoxical impressiveness in the very enormity of their wickedness, the depth of their depravity; but Bd Joan Delanoue was one who freed herself, not from the thrall of some " picturesque " iniquity, but from the morass of petty worldliness and selfishness, from the graspingness and avarice of *petit-bourgeois* materialism. Her father was a draper at Saumur in Anjou, who also dealt in crockery, bloaters and those goods purveyed in what in England are curiously called " Catholic repositories "—these last particularly for the benefit of pilgrims to the near-by shrine of our Lady " des Ardilliers ". The Delanoues did a brisk trade; but they were not well off for they had twelve children to support, of whom Joan, the youngest, was born in 1666.

Twenty-five years later her long-widowed mother died, and Joan's share of the estate was the house and shop, with a stock that was small and a capital even smaller. She at once took into partnership her seventeen-year-old niece, also called Joan Delanoue, who resembled her aunt in more than name. For one thing, both of them were interested in making money, and the neighbours soon began to see a difference. Old Mother Delanoue had been a generous soul, kind to beggars; now they were told, " I have nothing to give you ". Now too the shop was open on Sundays and feast-days; a scandalous thing that, for not only was it a contempt of the Third Commandment but it was taking an unfair advantage of the other shopkeepers. Space was found to accommodate pilgrims, for payment, at the back of the house, in the holes of the cliff whence its building-stone had been quarried. In a word, Joan Delanoue became immersed in money-grubbing, and without seeing that it was involving her in all sorts of little sins and dishonest subterfuges. As a young girl she had been devout and almost over-scrupulous in her behaviour; but the religious atmosphere about her was arid and formalized: the love of God too often took the form only of set devotional observances, the doing of His will was a matter simply of rules and regulations. And now she was grown-up and in a responsible position the uselessness of the letter without the spirit was only too apparent: every one of her neighbours knew that Joan Delanoue sent her niece to buy food only just as they were about to sit down to a meal—so that she could with a clear conscience tell beggars that there was no food in the house.

It was on the eve of the Epiphany in 1693 that a strange old woman first appeared in Saumur, who for several years was to play a curious and rather undefined part in the life of Joan Delanoue. Frances Souchet was a widow, from Rennes, who spent her time going from shrine to shrine; opinions differed as to whether she was mentally disordered, a genuine visionary, or " just a bit simple ", for she would relate what she claimed to be heavenly communications in terms that were always oracular and often unintelligible, prefacing them with the statement, " *He* (*scil.*, God) told me . . .". In a moment of kindness Joan gave this old woman lodgings in the house almost for nothing; but the only thing at all noticeable that Mrs Souchet said on this occasion was, " God sent me this first time to learn the way ". However, for the duration of her visit Joan seems to have been specially unhappy and upset, and during the following Lent wandered from church to church,

listening disconsolately to the various preachers in hope of help and consolation. Eventually she opened her heart to the Abbé Geneteau, chaplain to the municipal hospital and a man of spiritual perception. The first fruit of his advice was that she ceased to open her shop on Sundays ; within a few weeks reality and fervour had begun to return to her religion, and she undertook voluntarily to fast three days a week : but the spirit of avarice was still stubborn within her.

At Whitsun Mrs Souchet was back again, and after Mass she began to talk to Joan. " *He* says this. . . ." " *He* says that. . . ." What He said or what He meant seemed more and more incomprehensible, but Joan listened attentively ; and it began to dawn on her, not only that God was using this shabby old woman to tell her something, but also what that something was : and it was in effect, " I was hungry, and you did not give me food, thirsty, and you did not give me drink ; I was a stranger, and you brought me not home, naked, and you clothed me not, sick, and you did not care for me. . . ." And then Joan Delanoue saw in a flash that her vocation was not " business " after all but the service of the poor, that she was not to take but give—and to give without distinction. She went to her wardrobe and took out her best dress. " This ", she said, " is for Mrs So-and-so. I know she doesn't need it. But our Lord says I've got to give it to her."

This remarkable conversion was as it were confirmed a fortnight later, when Joan was found by her niece standing motionless and senseless in the shop, hearing, seeing and feeling nothing of what went on around her. That ecstasy, of whatever nature it may have been, lasted three whole days and nights ; and during it Joan saw in figurative form that she was to give herself to the service of the most abandoned, that others would join her in a most difficult and trying work, that the Abbé Geneteau would be her adviser, and the Mother of God her heavenly guide. All of which was in due course fulfilled.

But whereabouts were these poor creatures who were so urgently needing her attention ? Frances Souchet supplied the answer. " *He* told me that you are to go to Saint-Florent and look after six poor children in a stable there." So she went, and there sure enough in a dirty stable found six miserable little wretches and their parents, all ill, all cold, all famished. She filled a cart with food, blankets and clothing, and worked for this family two or three days a week for the next two months. That was the beginning. Other cases of need were soon brought to her notice ; and in 1698 Joan Delanoue shut up her shop—her business was giving, not taking.

Within three years she was looking after a dozen orphans in her small house with its cavernous annexe. People called it Providence House, and wondered where the money came from. Mrs Souchet knew the answer : " The king of France won't give you his purse ; but the King of kings will always keep His open for you." Critics shook their heads, and their incredulity seemed justified when, early one morning in the autumn of 1702, the cliff at the back gave way, burying and destroying the house, and killing one of the children. " So much for Miss Delanoue and her Providence ! " Even the more sympathetic spoke more in the tones of Job's comforters than of Jesus. At first she found shelter for her flock in the stables of the house occupied by the Oratorian fathers ; but the stream of beggars and rapscallions that followed her was too much for their peace and quietness, and after three months the procurator gave Joan notice to quit. For the next three years and more they were crowded into a house of three rooms and a kitchen, with another cave annexe.

During this time Joan and her niece were joined by two other young women, Joan Bruneau and Anne Mary Tenneguin, and eventually she opened her heart to them : our Lord, she said, had revealed to her that she would found a congregation of religious women, who would wear a certain dress and devote themselves to the poor and sick. She had a simple eloquence, more effective, said the Abbé Cever, than the periods of the most moving preacher, and the three agreed to follow her. The Abbé Geneteau had already been consulted, and on July 26, 1704 they were clothed with the religious habit. It was the feast of St Anne, and thence they took the name, Sisters of St Anne.

For want of room Sister Joan had continually to refuse orphans and old people who needed a home and care, and for years she had dreamed of her little Providence House becoming Great Providence House, that the mockers should be proved to have spoken more wisely than they knew, " like Balaam's she-ass ", as Mgr Trochu observes. In 1706 then she took her courage in both hands and asked the Oratorians to lease her their big Fountain House. They agreed to do so ; and in consideration of the fact that the new tenants were likely to be less quiet and clean than their predecessors, the procurator raised the rent by 150 per cent. In that same year Saumur was visited by St Louis Grignion de Montfort, who was to be canonized in the same year, 1947, that Joan Delanoue was beatified. Sister Joan decided to consult him about her life and vocation. At first he repulsed her, declaring that pride was making her overdo her mortifications : but his final verdict, given before all the sisters, was, " Go on in the way you have begun. God's spirit is with you ; it is He who is leading you in this penitential way. Follow His voice, and fear no more."

The next ten years was a period of trials and consolations, of ups and downs. The bishop of Angers, Mgr Poncet de la Rivière, gave his canonical approbation to the rule of the growing community, and the first vows were made, Sister Joan taking the name of Joan-of-the-Cross. On the other hand, there were difficulties with their Oratorian landlords, who wanted to take over the direction of the sisters and their works. Jansenism was at work among these priests, and they looked with strong disapproval on such things as Sister Joan's daily communion, which had been allowed her by the Abbé Geneteau long since. It is an unresolved problem where the money came from to support the institution at this time. In the famine year of 1709 there were more than a hundred persons in the Providence ; two years later scurvy threatened to wipe out sisters and charges. Then, when things were looking at their worst, a benefactor appeared, Henry de Vallière, governor of Annecy in Savoy, who did much to put the community on a firm footing. He bought new and larger premises, Three Angels House, to which three other benefactors added adjoining buildings and paid for repairs and enlargements. By the time it was finished a guide was needed to find one's way about in it—there was now room to shelter the aged as well as orphans, the sick as well as the aged. By 1717 Providence House had become Great Providence House.

Before taking possession of The Three Angels, Sister Joan made a ten-day retreat, which was marked by striking spiritual experiences. About this time the Abbé Geneteau retired, and was succeeded by the Abbé de Tigné, who directed her and her work no less wisely, sympathetically and generously. He too had somewhat to restrain her mortifications, which Pope Pius XI two hundred years later qualified as " unbelievable " ; practically from the time of her conversion she did not sleep in a bed but sitting in a chair, or curled up on a chest with a stone

for pillow. Even in her lifetime miracles of healing were attributed to her, while she herself suffered atrociously from tooth and ear ache, as well as from pain in hands and feet that seems to have had a less physical origin.

From 1721 the Sisters of St Anne began to make foundations elsewhere, in half a dozen and more places in France, but Bd Joan never felt she had done enough. At last, in September, 1735, her health gave way in a violent fever, which was followed by four months of great spiritual suffering. Then tranquillity of soul returned, but not strength of body ; and she died very peacefully on August 17, 1736. She was seventy years old. " That little shopkeeper did more for the poor of Saumur than all the town councillors put together. The king told them to build an almshouse for a hundred old people and pay for it out of the rates. It wasn't done. Joan Delanoue built one for three hundred with money that she begged. What a woman ! And what a saint ! " So spoke the citizens of Saumur. And that holiness was proclaimed throughout the Church when Joan Delanoue was beatified in 1947.

The principal source for the personal life of Bd Joan Delanoue is the memories of Sister Mary Laigle, who was a member of the Saumur Providence from the early years of the eighteenth century. Her first biographer was the Abbé Cever, in his *Discours*, but the standard life is that of Mgr F. Trochu (1938). Of this a summary version was issued at the time of the beatification in 1947. The Sisters of St Anne of the Providence of Saumur must be distinguished from the congregation of the same name but of Turin.

18 : ST AGAPITUS, MARTYR (DATE UNKNOWN)

AGAPITUS is said to have been a Christian boy, only fifteen years old, who was brought before the governor Antiochus at Praeneste (Palestrina), and upon refusing to abjure his faith was scourged, imprisoned and beheaded, under the Emperor Aurelian. In his *acta* embroideries have been added in the usual way : after being beaten he was confined in a foul cell without food or drink for four days ; burning coals were poured over his head and he was hung up by his feet over a smoking fire ; boiling water was poured upon him, and the bones of his jaw broken. The disappointed Antiochus had a seizure and died before his victim. Agapitus was beheaded only because the beasts in the arena refused to touch him : a sight that so impressed the tribune Anastasius that he was converted on the spot. Actually nothing at all is known of this St Agapitus except that he was a martyr who was buried at Palestrina, for his *acta* are spurious.

The early *cultus* of St Agapitus is well attested, not only by the mention of him under this day in the sacramentaries, but by traces of the ruins of his basilica a mile out of Palestrina and of an epitaph bearing his name. We may note also the dedication to him of several other churches in the eighth and ninth centuries. See CMH., pp. 448–449 ; add also A. Kellner, " Der hl. Agapitus von Praeneste ", in *Studien und Mitteilungen* (1930), pp. 404–432 ; and a number of notices by O. Marucchi duly indicated in the Bollandist volume just quoted.

SS. FLORUS AND LAURUS, MARTYRS (DATE UNKNOWN)

ACCORDING to a Greek tale Florus and Laurus were brothers, stone-masons, who were employed upon the building of a pagan temple in Illyria. After it was finished those responsible for putting up the temple were converted to Christianity, and their two masons with them, whereupon they broke down the images of the

heathen gods and delivered the building over to Christian worship; they were seized by the governor and all four buried alive in a dry cistern or drowned in a deep well. The story is chiefly interesting because an ingenious attempt has been made to show that we have here a survival of the worship of the Dioscuri, that SS. Florus and Laurus are Castor and Pollux disguised as Christians and that from the earliest times there was a monthly festival in honour of the twins. The theory is based on the coincidence on the 18th and 19th of most months from April to December of the commemorations of martyred brothers with consonant names (*e.g.* Mark and Marcellinus, Gervase and Protase) and of martyrs whose names resemble or are associated with Castor and Pollux (*e.g.* Dioscorus, Polyeuctes, Castor). Florus and Laurus are particularly important to the argument because on their day occurs the feast of St Helen, and Helen was the name of the sister of Castor and Pollux. There is nothing in this speculation, as Father Delehaye has no difficulty in showing. He points out that some of the dates of these martyrs as given by the theorists do not agree with the dates in the martyrologies; that the 18th of the month in the Julian calendar does not correspond with the 18th in Greek, Syrian or Asiatic calendars; and that St Helen occurs on August 18 in the Roman Martyrology quite fortuitously. For the day of her celebration traditional in the East is May 21 and was formerly February 8 in many churches of the West; the concurrence of the three saints on August 18 in the Roman Martyrology is no older than the sixteenth century, before which SS. Florus and Laurus did not appear in it at all.

These are obscure saints whose very existence is doubtful. See, regarding Castor and Pollux, Delehaye, *The Legends of the Saints* (Eng. trans.), pp. 182–184, and sundry other references in the *Analecta Bollandiana*, *e.g.* vol. xxiii, pp. 427–432. *Cf.* also H. Thurston in *The Month*, August 1906, pp. 202–207, where it is pointed out that there is no real assonance between Florus and Laurus, as Rendel Harris pretends, except for an Englishman who adheres to his native pronunciation of Latin; and secondly that a much stronger case than any Dr Harris presents could be made out to prove that SS. Cedd and Chad were Dioscuri; yet nobody dreams of disputing the account which Bede gives of these two bishops of his own time.

ST HELEN, WIDOW (*c.* A.D. 330)

ST HELEN was born, so far as can be ascertained, at Drepanum in Bithynia, perhaps the daughter of an inn-keeper. Somewhere about 270 the Roman general Constantius Chlorus met her there and, in spite of her humble birth, married her; but when he was made *caesar*, he was persuaded to divorce her and marry Theodora, the stepdaughter of the Emperor Maximian. Some years earlier Helen had given birth at Naissus (Nish in Serbia) to Constantine the Great, who had a deep regard and affection for his mother, and afterwards conferred on her the title of "Nobilissima Femina", changing the name of her birth-place to Helenopolis. "We are assured", says Alban Butler, "by the unanimous tradition of our English historians that this holy empress was a native of our island." This is so; but the oft-repeated statement of medieval chroniclers that Constantius married Helen, "daughter of Coel of Caercolvin" (Colchester), is without historical foundation. Supported by misunderstood passages in certain panegyrics of Constantine, the legend arose probably from confusion with another Constantine and Helen, namely the British Helen who married Magnus Clemens Maximus, who was emperor in Britain, Gaul and Spain from 383 to 388 (the Maxen Wledig of Welsh romance); they had several sons, one of whom was called Constantine (Custennin). This lady received the

epithet *Luyddog* (" of the hosts "), later transferred to the other Helen, and already in the tenth century there is a statement that Constantine was the " son of Constrantius [*sic*] and Helen Luicdauc, who went out of Britain to seek the Cross so far as Jerusalem, and brought it thence to Constantinople ". It has been suggested that the churches dedicated in honour of St Helen in Wales, Cornwall and Devon refer to Helen Luyddog, as the name of the ancient Welsh road, Sarn Elen, perhaps does. There is in another part of the dominions of Maximus another and equally erroneous tradition of St Helen : namely, that she was born at Trier.

Constantius Chlorus lived for fourteen years after the repudiation of St Helen, and when he died in 306 their son Constantine was proclaimed *caesar* by his troops at York, and eighteen months later emperor. He entered Rome after the battle of the Milvian Bridge on October 28, 312, and by the Edict of Milan early in the following year Christianity was tolerated throughout the empire. It appears from Eusebius that St Helen was converted only at this time, when she was about sixty-three years old (Constantine himself was a catechumen until his death-bed) : " She became such a devout servant of God under [her son's] influence that one might believe her to have been a disciple of the Saviour of mankind from her very childhood." Though she was so advanced in years before she knew Christ, her fervour and zeal were such as to make her retrieve the time lost in ignorance ; and God prolonged her life many years to edify by her example the Church which her son laboured to exalt by his authority. Rufinus calls her faith and zeal incomparable, and she kindled the same fire in the hearts of the Romans ; she assisted in the churches amidst the people in modest and plain attire, and to attend at the divine offices was her greatest delight. She made use of the treasures of the empire in liberal alms, and was the mother of the indigent and distressed. She built numerous churches, and when after his victory over Licinius in 324 Constantine became master of the East, the noble lady went to Palestine to venerate the places made sacred by the bodily presence of our Lord.

After Golgotha and the holy sepulchre had been laid bare by the removal of the terrace and temple of Venus with which the Emperor Hadrian had over-built them, Constantine wrote to St Macarius, Bishop of Jerusalem, ordering a church to be built, " worthy of the most marvellous place in the world ". St Helen, then fourscore years of age, took the charge on herself to see this work executed, desiring at the same time to discover the sacred cross on which our Redeemer died. Eusebius mentions no other motive for her journey but to give thanks to God for His mercies to her family, and to pray for His continued protection ; but other writers attribute it to visions and to admonitions in her sleep, and St Paulinus of Nola says that one of its definite objects was to find the holy places. Constantine in his letter to Macarius commissions him to make search for the cross on Mount Calvary. The finding of three crosses in a rock-cistern just to the east of Calvary, and the difficulty in deciding which was the cross of Christ, has been related herein under May 3, on which date the Western church celebrates this discovery, and under St Macarius (March 10). On May 3, too, reference is made to the absence of early information about the finding of the cross and of evidence that directly connects its discovery with the name of St Helen. The first known ascription of it to her is in a sermon of St Ambrose, preached in 395, who remarks that St Helen, when she had discovered the holy cross, " worshipped not the wood, but the King, Him who hung on the wood. She burned with an earnest desire of touching the guarantee of immortality." Several other writers about the same time mention

her as playing a principal part in the recovery of the cross, but it is noteworthy that St Jerome, who lived near by at Bethlehem, was not among them.

Whether or not she actually took an active part in the finding of the cross, it is beyond dispute that Helen's last days were spent in Palestine and, says Eusebius, " In the sight of all she continually resorted to church, appearing humbly dressed among the praying women ; and she adorned the sacred buildings with rich ornaments and decorations, not passing by the chapels of the meanest towns." He reports that she built two basilicas, the *Eleona* on the Mount of Olives and one at Bethlehem. She was kind and charitable to all, but especially to religious persons ; to these she showed such respect as to serve them at table and hold them water to wash their hands ; " though empress of the world and mistress of the empire she looked upon herself as servant of the handmaids of Christ ". Whilst she travelled over the East she heaped all kinds of favours both on cities and persons, particularly on soldiers, the poor, and those who were condemned to the mines, freeing many from oppression, chains and banishment. The latest coins which, by order of her son, bore her name, Flavia Julia Helena, were minted in 330, which presumably was the year of her death. This took place apparently somewhere in the East, and her body was taken to Rome. St Helen is named in the Roman Martyrology on August 18, on which day her feast is kept in the dioceses of Liverpool, Salford and Brentwood ; it is observed universally in the East, but on May 21, with that rather equivocal person, her son Constantine : the Byzantines refer to them as " the holy, illustrious and great emperors, crowned by God and equal with the Apostles ".

The principal source is the life of Constantine by Eusebius, the relevant passages of which are quoted in the *Acta Sanctorum*, August, vol. iii. See also M. Guidi, *Ur Bios di Costantino* (1908) ; and DAC., vol. vi, cc. 2126–2145. Among more popular accounts of St Helen may be mentioned R. Couzard, *Ste Hélène d'après l'histoire et la tradition* (1911), and A. M. Rouillon, *Sainte Hélène* (1908) in the series " Les Saints ". In both these books too much stress seems to be laid upon the very questionable translation of the relics of the saint to the monastery of Hautvillers in France. St Helen, as Delehaye shows (CMH., p. 450), after Duchesne, was buried, not in Constantinople, but in Rome on the Via Lavicana. In the series " L'Art et les Saints " an interesting little brochure has been written concerning St Helen by J. Maurice (1929). Evelyn Waugh's novel *Helena* (1950) must be read in the light of the author's preface. *Cf.* also Fr Thurston in *The Month*, May 1892, pp. 88–100.

ST ALIPIUS, BISHOP OF TAGASTE (*c.* A.D. 430)

ST ALIPIUS was born about the year 360 at Tagaste in Africa, of which town St Augustine, only a few years older than himself, was also a native. He studied grammar at Tagaste and rhetoric at Carthage, both under St Augustine, till a disagreement happened between his master and his father. Alipius still retained a great affection and respect for Augustine, and was reciprocally much beloved by him. At Carthage Alipius was engrossed by the circus, to which the inhabitants of that city were extravagantly addicted. Augustine was afflicted that so hopeful a young man should be lost in what was an exceedingly dangerous interest, but he had no opportunity to warn him, as Alipius by that time was not allowed by his father to be any longer one of his scholars. Alipius happened, however, one day to go into his school, and hear some part of the lecture, as he did sometimes by stealth. Augustine, in expounding the subject which he had in hand, borrowed a similitude from the shows of the circus, with a smart rebuke for those who were involved in their excesses. This he did without any thought of Alipius. But he

imagined it had been spoken purely for him and, being a well-disposed youth, was angry with himself for his weakness, and determined to overcome it.

Alipius, pursuing a career in the world according to the wishes of his parents, went to Rome to study the law. He had already moved some distance on the road towards conversion to Christianity, but soon had a serious set-back. Some of his friends meeting him one day led him to some barbarous sports. He resisted all the way, and said to them, " If you haul my body thither, can you force me to turn my mind or my eyes upon these shows ? I shall be absent therefrom, though present in body." Yet they did not desist, but carried him with them. When they had taken their seats Alipius shut his eyes, that his soul might not take any delight in such scenes ; and would to God, says St Augustine, he had shut his ears too. For hearing a great shout, he was overcome by curiosity and opened his eyes, meaning only to see what the matter was, and then shut them again. But, showing us how much our safety depends upon our shunning the occasions of evil and shutting out all dangerous objects from our soul, by this curiosity he fell. One of the combatants was wounded ; and Alipius no sooner saw the blood of the wounded gladiator than, instead of turning away his eyes, he fixed them on the savage sight, sucked in all the fury, and was made drunk with the insensate cruelty of those criminal combats. He was not now the man he came, but one of the multitude with which he mingled. He looked on gloatingly, he shouted, he carried away with him a madness which compelled him to return again and to draw others with him. He relapsed into his former passion for the diversions of the circus, some of them innocent, some barbarous, and some gross. From these misfortunes he learned to fear his own weakness, and trust in God alone, after he had been rescued by the strong and merciful hand of his Creator. But this was long afterwards.

In the meantime Alipius followed his studies, lived chaste, behaved with integrity and honour, and in due course received a judicial office, which he discharged with equity and disinterestedness. When Augustine came to Rome he stuck close to him, went with him to Milan in 384, and shared his conversion. Their names were inscribed together among the *competentes* at the beginning of the Lent of 387. Alipius followed with exactness and fervour the exercises of catechumens before baptism, and received that sacrament with St Augustine from St Ambrose on Easter eve. Some time after they went back to Africa. They lived together at Tagaste, in a small community of devout persons, in the fervent practice of penance and prayer. Worldly habits just discarded stood in need of such a retreat, and habits of virtue were to be formed and strengthened. Such a solitude was also a necessary preparation for the apostolic life, which these holy men afterwards undertook. They lived thus three years at Tagaste when, St Augustine being made priest of Hippo, they all removed thither and continued the same manner of life. Alipius, now a priest, made a pilgrimage of devotion to Palestine, where he met with St Jerome. Upon his return to Africa he was consecrated bishop of Tagaste, about the year 393. He was St Augustine's chief assistant in all his public work, and preached and laboured with indefatigable zeal in the cause of God and His Church. St Augustine in a letter which he wrote to St Alipius in 429 calls him old, and he seems not to have long survived that year. His name occurs in the Roman Martyrology on August 15, but the Augustinian canons regular and others keep his feast on the 18th.

A sufficient account of St Alipius, pieced together mainly from the writings of St Augustine, will be found in the *Acta Sanctorum*, August, vol. iii.

BD ANGELO AUGUSTINE OF FLORENCE (A.D. 1438)

ANGELO AUGUSTINE MAZZINGHI was born at Florence in 1377 of a family rivalling in distinction those of the Corsini and Pazzi. Having entered the Carmelite Order, he was successively appointed prior of the Carmels of Le Selve, Frascati and Florence, and then provincial of Tuscany. In these offices he showed himself a model of virtue; his religious devotion warmed the zeal of every monastery with which he came in contact. He had great success as a preacher, which certain old pictures indicate by representing him with garlands of flowers coming from his mouth and entwining among his hearers. At the end of his term as provincial he went back to Le Selve and devoted the rest of his life to the reform of his order which had been begun by James Alberti in 1413. Among its principles on which Bd Angelo insisted was the abolition of the use of all private property and that no friar might accept or retain a post which involved his living outside his monastery. He died at Florence on August 16, 1438, after predicting the day of his death. The ancient *cultus* of Bd Angelo, supported by many miracles, was confirmed in 1761.

A sketch of the life of Bd Angelo was printed at Saragossa at the time of his beatification: R. A. Faci, *Noticia breve de la vida de S. Angelo Augustini* (1761). See also Villiers, *Bibliotheca Carmelitana*, vol. i, pp. 104–105, and DHG., vol. iii, c. 40.

BD BEATRICE DA SILVA, VIRGIN, FOUNDRESS OF THE CONCEPTIONIST NUNS (A.D. 1490)

THIS Beatrice, known in Portugal as Brites, was born in 1424 and was a sister of Bd Amadeus, initiator of the Franciscan "reform of Marignano", of whom there is a popular *cultus* at Milan. She was brought up in the household of the Princess Isabel and at the age of about twenty accompanied her to Spain when she married John II of Castile. The beauty and attractiveness of Beatrice excited the jealousy of the queen, or, as some say, she listened too readily to the ill-natured gossip of jealous ladies of the court, and Beatrice was imprisoned for three days without food. When she was released she had had enough of court life and she was given leave to retire to the Cistercian convent at Toledo. Beatrice for long had a project for a new order of women, and in 1484 the Congregation of the Immaculate Conception of the Blessed Virgin Mary was founded. Queen Isabella the Catholic gave the castle of Galliana to be the house of the first community, who followed an adaptation of the Cistercian rule, and wore a white habit with a blue mantle, after the form in which our Lady had appeared to the foundress. Bd Beatrice died in 1490. Soon after, the new order came under the influence of the Franciscan Cardinal Ximenez de Cisneros, Archbishop of Toledo, and it was finally approved with a modification of the rule of the Poor Clares; it still exists in Spain and elsewhere. The *cultus* of Bd Beatrice da Silva was confirmed in 1926.

Together with Bd Beatrice the Friars Minor today keep the feast of BD PAULA OF MONTALDO, a Poor Clare mystic at Mantua, who died in 1514. Her *cultus* was approved in 1906.

The decree confirming the cult is printed in the *Acta Apostolicae Sedis*, vol. xviii (1926), pp. 496–499, and contains a short sketch of her history. See also Jeronymo de Belem, *Chronica Serafica da santa Provincia dos Algarves*, vol. ii, pp. 736–748, where also is a full account of the Bd Amadeus mentioned above. Upon the Conceptionist Order, of which the famous mystic Maria Coronel d'Agreda was a member, see Heimbucher, *Die Orden und Kongregationen der Kath. Kirche*, vol. ii, pp. 488 *seq.*

BD HAYMO OF SAVIGLIANO (A.D. 1495)

HAYMO TAPARELLI belonged to the family of the counts of Lagnasco and was born at Savigliano in Piedmont in 1395. He was an attractive and quick-witted youth who, after being married for a time, joined the Dominicans and studied at the University of Turin, where he afterwards taught. He preached with much effect throughout Piedmont, for the reconciliation of heretics, the reformation of ill-livers, and the edification of good Christians. He eventually attracted the attention of Bd Amadeus, Duke of Savoy, and was appointed to preach at his court, and he continued to counsel and encourage that holy but unfortunate prince in the troubles which followed his abdication. Bd Haymo's favourite text was, " To serve God is to reign " ; he wrote those words on the wall of his cell, and in a more simple form above the door of the friars' church at Savigliano : " Salvation consists in serving God ; everything else is delusion." His own long life was simply a commentary on that text : all his time he was serving God either directly or by service of his neighbour for God's sake ; and when the world was too much with him he would retreat for a time of uninterrupted contemplation to a mountain near Saluzzo.

And the world and its doings were often very much with him, for northern Italy was overrun by Vaudois and it was the Dominicans' business to deal with them. In 1466 the commissary of the Inquisition, Bd Bartholomew, a fellow-townsman of Bd Haymo, was done to death by heretics at Cervere ; he was the third of the four inquisitors produced by Savigliano, and the third to be martyred. Haymo was appointed to take his place and shortly after was made inquisitor general for Upper Lombardy and Liguria ; the post was as dangerous as it was difficult and laborious, but Haymo, already over seventy, took it up without a word and carried out its duties till the end of his life, nearly thirty years. On August 13, 1495, when reciting the office of the day he came to the words, " The saints shall rejoice in glory ", and it seemed to him that a choir of angels made the response, " They shall be joyful in their beds ", and at once he had a premonition that his death was at hand. And so it was. Two days later, when he had said his office and received the last sacraments, he clasped a crucifix to his breast and quietly died. He was a hundred years old. The people immediately flocked to venerate his body, and the *cultus* that then began was confirmed in 1856.

The case presented for the confirmation of the *cultus* of Bd Haymo seems to have been largely based upon a manuscript chronicle compiled by Father Peronino Sereno at the beginning of the sixteenth century. A full account is given in the *Analecta juris pontificii*, vol. ii (1856), cc. 2337–2346. See also Arnaud, *Vita del b. Aimone* (1802), and Procter, *Lives of Dominican Saints*, pp. 45–47.

19 : ST JOHN EUDES, FOUNDER OF THE CONGREGATIONS OF JESUS AND MARY AND OF OUR LADY OF CHARITY OF THE REFUGE (A.D. 1680)

IN the second half of the sixteenth century there lived at Ri, in Normandy, a certain Isaac Eudes. He was what we should call a yeoman farmer, and he married Martha Corbin ; when after two years they had no children the couple made a pilgrimage to a neighbouring shrine of our Lady, and nine months later a boy was born to them ; subsequently they had five more children. The first-born

was baptized John, and he led an exemplary childhood ; it is recorded of him that, when he was nine, a play-mate hit him in the face and he literally fulfilled the gospel precept and turned his other cheek to be slapped also. But such actions are by no means confined to children who will grow up to be saints, and too much significance must not be attached to them. When he was fourteen he was sent by his parents to the Jesuit college at Caen. They wished him to marry and carry on his father's estate ; but John had taken a private vow of celibacy and in 1621 he received minor orders and returned to Caen to study theology, with the idea of enrolling himself among the parochial clergy. But he decided to offer himself to the Congregation of the Oratory of France, which had been founded in 1611 by M. (afterwards Cardinal) Peter de Bérulle, and after with difficulty obtaining the consent of his parents he was accepted by the superior general at Paris early in 1623. As he had been an exemplary child and youth, so was he an exemplary cleric, and he made so great an impression upon Bérulle that he permitted him to preach while yet in minor orders. After a year at Paris John Eudes was sent to Aubervilliers to be under the instruction of Charles de Condren, a priest who, in the words of St Jane Frances de Chantal, was " fit to instruct angels ". The aim of the Oratory is the perfection of sacerdotal life, and John Eudes was happy in having his first steps along that path directed by two such men as Condren and Bérulle.

Two years later a virulent epidemic of plague broke out in Normandy and St John volunteered to go and work among the sufferers of his own countryside. He was given permission and Bérulle sent him to the bishop of Séez, with a letter of introduction in which he said, " The order of charity demands that his gifts should be used in the service of the province wherein he received life, grace and holy orders, and that his own diocese should be the first to have the fruits that are to be expected from his ability, goodness, wisdom, energy and life ". Father Eudes spent two months ministering spiritually and medically to the sick, dying and endangered. He was then sent to the Oratory of Caen, where he remained quietly till a visitation of plague to that city in 1631 called him out again ; during that time, in order to avoid the danger of infecting his brethren, he lived in a large cask in the middle of a field, receiving his food daily from a nearby convent. For the following ten years St John was chiefly engaged in giving missions and incidentally gaining much experience for the work which he was afterwards to undertake. It was a time in which were inaugurated popular missions as we now understand them and, amid many able and some pre-eminent mission-preachers, St John Eudes was the most distinguished ; and from the pulpit he went to the confessional for, as he said, " the preacher beats the bushes but the confessors catch the birds ! " So competent a judge as Mgr Le Camus, Bishop of Belley, a friend of St Francis de Sales, said of him, " I have heard all the best preachers in Italy and France, but I have never heard anyone who touches the heart so deeply as does this good father ". He preached in his life-time one hundred and ten missions.

Among the matters that troubled St John during the course of his mission was the difficult position of women and girls who were reclaimed by God's grace from a disorderly life. For a time he tried to deal with the problem by finding for these penitents temporary homes with religious people, but this arrangement was soon seen to be inadequate. A certain woman of humble origin, Madeleine Lamy, who had taken charge of several of these girls, strongly realized the unsatisfactoriness of the position and wanted St John to make some more permanent provision. " Where are you off to now ? " she demanded of him one day, " To some church,

I suppose, where you'll gaze at the images and think yourself pious. And all the time what is really wanted of you is a decent home for these poor creatures who are being lost for want of attention and guidance." These words and the laughter of his companions made a deep impression on St John, and in 1641 a house was rented as a refuge for penitent women until honest work could be found for them. But he soon saw that it was necessary for the work to be in the hands of a religious congregation and offered it to the Visitandines of Caen, who accepted it.

In 1643 Father Eudes, after much prayer, consideration and consultation with his superiors and high ecclesiastics, severed his connection with the Oratorians. He had learnt in the course of his missions that the clergy needed reform even more than their flocks, and became convinced that the first necessity was to establish seminaries, and that until this was done the Congregation of the Oratory could not hope to have its full effect. His views were shared by Father de Condren, who had become superior general, but his successor Father Bourgoing would not countenance the plan of a seminary in connection with the Oratory of Caen. Father Eudes then formed the project of a new congregation of secular priests whose object should be the formation of a zealous and virtuous parochial clergy by the conduct of seminaries, and such a congregation was founded at Caen on the feast of the Annunciation, 1643. It was called the Congregation of Jesus and Mary and was modelled on that of the Oratory, consisting of secular priests who were not bound by vows ; the first members were St John Eudes and five others, and they were consecrated to " the Most Holy Trinity as the first principle and last end of priestly dignity and holiness ". The badge by which they were to be distinguished was the hearts of Jesus and Mary regarded as mystically one, symbolizing the eternal love of Jesus. The new venture met with immediate criticism and opposition, particularly from the Jansenists and from the French Oratorians ; and when in 1646 Father Eudes sent Father Maunoury to Rome to try and get papal approval for his foundation the opposition was so strong that he was unsuccessful.

In 1650 the bishop of Coutances invited St John to set up a seminary in that city and in the following year he was invited by M. Olier, who regarded him as " the marvel of his age ", to give a ten weeks' mission at the parish-church of Saint-Sulpice in Paris. During the course of it news was brought that the sisters at the refuge in Caen, having separated from the Visitandines, were recognized by the bishop of Bayeux as a separate congregation, under the name of the Sisters of Our Lady of Charity of the Refuge. St John founded a seminary at Lisieux in 1653 and another at Rouen in 1659, and he then went to Rome, where he made personal representations for the formal approbation of his work ; but even saints do not do everything properly and herein Father Eudes failed, in part through his own disregard for prudence and tact. But a year after his return, in 1666, the Refuge sisters by a bull of Pope Alexander VII were erected as a recognized institute to labour for the reclamation of unchaste women and to care for penitents from among them. This work begun by Father Eudes and the devoted Madeleine Lamy had then been going on for thirty years. St John continued to give long and successful missions and founded two more seminaries, at Evreux in 1666 and at Rennes in 1670.

In the latter year he published a book entitled *The Devotion to the Adorable Heart of Jesus ;* he had already given a feast of the Holy Heart of Mary to his congregation, and in this book was included a proper Mass and Office of the Sacred Heart of Jesus. On August 31, 1670, this feast was first observed in the seminary

chapel at Rennes, and other dioceses took it up. It will be seen therefore that, while St John Eudes can hardly be called the first apostle of devotion to the Sacred Heart as we know it today, nevertheless he was " the institutor of the liturgical *cultus* of the sacred heart of Jesus and the holy heart of Mary ", as Pope Leo XIII called him in 1903 : " He was the first to think—and that not without a divine inspiration—of rendering to them liturgical worship ", says his decree of beatification. In 1674, the year before St Margaret Mary's " great revelation ", Pope Clement X issued six briefs of indulgences for the confraternities of the Hearts of Jesus and Mary erected in Eudist seminaries.

During the last years of his life St John spent much time on his treatise *The Admirable Heart of the Most Holy Mother of God*, at which he had been working for many years and which he finished less than a month before his death. His last mission had been at Saint-Lô in 1675, where in wintry weather he had preached in the open *place* nearly every day for nine weeks ; from this ordeal the old man never properly recovered and his days of active work were practically ended. He died on August 19, 1680, was canonized in 1925, and in 1928 his feast was added to the general calendar of the Western church. The most famous saying of St John Eudes is that to celebrate the holy sacrifice of the Mass properly three eternities would be required : the first to prepare for it, the second to celebrate it, and the third to give thanks for it ; and in a book which he wrote during the early years of his ministry, *The Life and Reign of Jesus in Christian Souls*, he sums up in a sentence the principle of his own life and of his own works : " Our wish, our object, our chief preoccupation must be to form Jesus in ourselves, to make His spirit, His devotion, His affections, His desires and His disposition live and reign there. All our religious exercises should be directed to this end. It is the work which God has given us to do unceasingly."

The later biographers of St John Eudes have done well to draw largely upon his correspondence, much of which still remains unpublished. The first formal life was written by one of his congregation, Fr Hérambourg, who had not personally known him, but who in joining the institute two years after the founder's death had had abundant opportunities of conversing with those who had lived with him in the most intimate personal relation. No full bibliography can be attempted here. The most exhaustive study so far published is the life by Fr Boulay in four stout volumes (1905) ; Émile Georges, in his *Saint Jean Eudes, missionaire apostolique* (1925), has sketched on a less ample canvas a very thorough portrait of the saint and of his manifold activities. Excellent also is the still more handy volume of Henri Joly in the series " Les Saints ". It must suffice to add a reference to Henri Bremond's chapters on Eudes in his *Histoire littéraire du sentiment religieux en France*, vol. iii, pp. 583-671 ; and to Émile Dermenghem, *La Vie Admirable et les Révélations de Marie des Vallées* (1926). There is a good article also under the heading " Eudes " in DTC., vol. v, with an adequate bibliography ; and a useful popular work in English by D. Sargent, *Their Hearts be Praised* (1949).

ST ANDREW THE TRIBUNE, MARTYR (*c.* A.D. 300)

So far as the story can be plausibly reconstructed, Andrew was a captain under Antiochus in the army of Galerius sent by Diocletian against the Persians. During an engagement with the enemy Andrew called on the name of Christ (of whom he had heard as a mighty protector) and told his men to do the same ; when their arms were successful they attributed the victory to these prayers, and Andrew and some others resolved to become Christians. For this they were denounced to Antiochus, who was not certain what steps he ought to take with regard to this breach of discipline among his troops, and wrote to Galerius to enquire. The general was

unwilling to risk spoiling the *morale* of the army by executing brave soldiers at a moment of victory and so ordered Antiochus to discharge the offenders from the service, but to punish them later on when a more suitable opportunity should arise. Andrew therefore with the other converts made his way to Peter, Bishop of Caesarea in Cappadocia, by whom they were baptized. Seleucus, the military governor of Cilicia, heard of what had happened and sent a detachment to arrest the neophytes, who fled for refuge into the Taurus mountains. Here they were tracked, surrounded and put to death. St Andrew is the object of a great devotion in the East, where he is one having the title of " the Great Martyr ". The number of his companions is not known.

There is no early evidence for the cult of this St Andrew, though the fictitious story of the martyrdom was popular at a later date. The Greek text is given in the *Acta Sanctorum*, August, vol. iii. There is an Andrew in the " Hieronymianum " on July 22, but there is nothing to connect him with this date or with the story told in the alleged " acts ".

SS. TIMOTHY, AGAPIUS AND THECLA, MARTYRS (A.D. 304)

WHILST Diocletian signalized his rage and cruelty against the Christians, in the second year of the general persecution, orders were received by Urban, the governor of Palestine, to proceed against Christians in his province. St Timothy for having boldly confessed his faith was inhumanly scourged, his sides were torn with iron combs, and he was at length burnt to death at a slow fire at Gaza. SS. Agapius and Thecla were condemned by the same judge to be exposed to wild beasts. Thecla was despatched by the beasts in the amphitheatre ; but Agapius was kept back for the time being, and detained two years longer in prison. In the amphitheatre at Caesarea he was brought out in company with a common felon, a slave who had murdered his master. This man, not being at once killed by the beasts, was pardoned and set free ; clemency was likewise offered to the innocent Agapius if he would sacrifice to the gods. He refused. He was therefore left to be mauled by a bear, but as the animal did not kill him outright he was taken back to prison, and on the next day drowned in the sea.

Eusebius's *De mart. Palaestinae* is a trustworthy authority for the martyrdom of this group. The *cultus* of Timothy is well attested ; a basilica was built at Gaza in which his remains were venerated.

ST SIXTUS, OR XYSTUS, III, POPE (A.D. 440)

SIXTUS was one of the principal clergy of the Roman church before his pontificate, and when he succeeded Pope St Celestine I in 432 St Prosper of Aquitaine wrote that " We trust in the protection of the Lord, and that what He has done for us in Innocent, Zosimus, Boniface and Celestine He will do also in Sixtus ; and as they guarded the flock against declared and openly professed wolves, so he may drive off the hidden ones ", referring to the teachers of Semi-Pelagianism. He was not disappointed ; but St Sixtus was of a peace-loving nature and conciliatory in his policy, so that some of the hot-heads of orthodoxy were dissatisfied and did not scruple to accuse the pope of Pelagian and Nestorian leanings.

Among other buildings in the City, St Sixtus III restored the Liberian basilica, now called St Mary Major, and in it he set up this noble inscription : " O Virgin Mary, I, Sixtus, have dedicated a new temple to thee, an offering worthy of the womb that brought to us salvation. Thou, a maiden knowing not man, didst bear

and bring forth our Salvation. Behold! These martyrs, witnesses to Him who was the fruit of thy womb, bear to thee their crowns of victory, and beneath their feet lie the instruments of their passion—sword, flame, wild beast, water and cruel poison: one crown alike awaits these divers deaths." Over the arch of the apse can still be read the words in mosaic: "Sixtus the bishop for the people of God." This pope consecrated a number of churches, and the dedications of two of them are feasts universal in the Western church, St Peter *ad Vincula* (August 1) and St Mary Major (August 5).

The *Liber Pontificalis*, with Duchesne's notes, vol. i, pp. 232–237, is the most important source. See also Grisar, *Geschichte Roms und der Päpste*, §§ 224–226, and *cf.* § 468. Some further references are given above in the bibliographical notes to St Peter *ad Vincula* and Our Lady of the Snow.

ST MOCHTA, ABBOT (A.D. 535?)

MOCHTA is mentioned in the lives of St Patrick and there is a late Latin life of himself which is "crammed with fables". He was a Briton by birth and while still a child was brought over to Ireland by his Christian parents. With them travelled a heathen bard, one Hoa, who when a grievous storm sprang up during the voyage wanted to throw young Mochta overboard as a propitiatory sacrifice; but the tempest was miraculously calmed and later on Mochta converted Hoa. Mochta became a disciple of St Patrick and was sent to Rome where, according to the *vita*, he was made bishop by Pope St Leo I, and he presented to the pope a tablet on which he had learned writing under the tuition of an angel. When he had collected twelve suitable young men as missionaries he returned to Ireland; one of these got left behind *en route*, so he put to sea on the bough of a tree—and got there first.

St Mochta settled eventually at Louth, where he was soon surrounded by a large community: but the actual figures given are unbelievable—they include 200 bishops. It is recorded that he never uttered a false word nor a foolish one, and that he never ate a morsel of fat—not from finicalness but by way of curbing his appetite for such food. Among the fables told of St Mochta is that he lived for three hundred years: this was in accordance with a sentence pronounced on him by St Patrick because, when reading the Bible, Mochta had questioned the accuracy of the ages attributed to the antediluvian patriarchs. If the evidence which we have may be trusted he probably lived to be ninety, and was the last of St Patrick's personal disciples.

The best text of the Latin life referred to above is that edited by Fr De Smedt from the Codex Salmanticensis, pp. 903–914; but it is also printed after Colgan in the *Acta Sanctorum*, August, vol. iii.

ST BERTULF, ABBOT (A.D. 640)

AMONG the many relatives of St Arnoul of Metz who were venerated as saints Bertulf was one of the chief; he had been brought up a pagan, but the example and teaching of Arnoul brought him to the Church of Christ, and in 620 (at what age is not known) he became a monk at Luxeuil. Bertulf remained there for several years, learning the principles of the religious life and the discipline of St Columban from his successor, St Eustace. Then he attracted the attention of St Attala, who had succeeded Columban as abbot of Bobbio; he was given permission to migrate

to that monastery, and in 627 became its abbot on the death of Attala. St Bertulf was worthy of his predecessors in holiness, learning and apostolic zeal. Within the monastery he rigorously maintained the austere rule of St Columban ; outside it he vigorously opposed Arianism, which was rife in northern Italy.

The year following St Bertulf's election, Probus, Bishop of Tortona, taking advantage of a new abbot, claimed a wide jurisdiction over the monastery. Bertulf appealed to Ariovald, the Lombard king, who advised that the matter be carried to Rome and paid the expenses of the abbot to go there to state his case ; he took with him the monk Jonas, his secretary, who afterwards wrote the life of St Bertulf. Pope Honorius I, knowing the great reputation of the monastery and the exactness of its observance, declared it to be exempt from episcopal control and immediately subject to the Holy See ; this was the first recorded exemption of its kind and began a new era in the relationship of the " regular " clergy to the bishops. Jonas relates that on the way home Bertulf was stricken down with a fever, from which he seemed likely to die ; but on the vigil of SS. Peter and Paul he fell into a deep sleep, during which he had a vision of St Peter, and upon waking up was completely recovered. Jonas also records a number of miracles of the saint, of which he claims to have been a witness.

There is a short Latin life by Jonas I, abbot of Bobbio, which was printed both by Mabillon and the Bollandists, and finally has been edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iv, pp. 280 *seq.* There is also an encomium in verse by Hodoard. *Cf.* Cipolla and Buzzi, *Codice diplomatico del Monastero di Bobbio* (1918), vol. i.

ST SEBALD (Eighth Century ?)

St Sebald, patron of Nuremberg in Bavaria, lived as a hermit in the Reichswald, preaching the gospel of Jesus Christ among his neighbours, and already in 1072 was recognized as the patron of Nuremberg. His biography is of uncertain date, and full of anachronisms and inconsistencies. According to it he was a solitary near Vicenza for some time and was in Rome both during the pontificate of St Gregory II and when SS. Willibald and Winebald were there ; when St Gregory III sent Willibald into Germany he accompanied him. One of the reliefs on the base of his shrine at Nuremberg, the best-known work of Peter Vischer, on which he was working from 1505 to 1519, represents the miracle of the icicles attributed to St Sebald : one snowy night he took shelter in a peasant's cottage, but found it almost as cold within as without, for the fire was low and small. Sebald suggested that more fuel might be put on, but the man answered that he was too poor to keep up a decent fire, so Sebald turned to the housewife and asked her to bring in a bundle of the long icicles hanging from the eaves ; this she did, Sebald threw them on the fire, and they blazed up merrily. Other miracles of his are recorded on the shrine, namely, giving sight to a blind man, filling a jug with wine from nowhere, and causing a mocker to be swallowed up by the earth.

The very unsatisfactory life mentioned above is printed in the *Acta Sanctorum*, August, vol. iii. See also the *Kirchenlexikon*, vol. xi, cc. 24–26 ; and Stamminger, *Franconia Sancta*, pp. 534 *seq.*

ST LOUIS OF ANJOU, Bishop of Toulouse (A.D. 1297)

This saint was born in 1274, second son to Charles II surnamed the Lame, King of Naples and Sicily, and Mary, daughter of Stephen V, King of Hungary ; he was

therefore a grand-nephew of St Louis of France and connected with the family of St Elizabeth of Hungary.

In 1284 Louis's father Charles, then prince of Salerno, was taken prisoner in a sea-fight by the king of Aragon. His father, Charles I, died within a few months, and he was saluted by his friends as king of Sicily, but he remained four years prisoner and was only released on hard conditions: being, moreover, obliged to send into Aragon as hostages three of his sons, of whom Louis was one. He remained seven years at Barcelona in captivity, under which he was always cheerful and encouraged his companions, and as he grew older he took an active part in the sports and manly exercises with which the brothers and other prisoners passed the time. But Louis imposed strict regulations: chess, for instance, was encouraged, but gambling forbidden. He himself gave much time to study and came under the influence of the Friars Minor, so that when he was attacked by a severe illness at the castle of Sciurana he made a vow to join that order if he should recover. He got leave for two Franciscan friars, who were appointed to attend him, to live with him in his own apartments; he rose to pray with them in the night, and under them he applied himself diligently to the studies of philosophy and theology.*

St Louis was set at liberty in 1295, by a treaty concluded between his father and James II, King of Aragon, and it was proposed that James's sister should be united in marriage with Louis. But the saint's resolution of dedicating himself to God was inflexible, and he resigned his right to the crown of Naples, which his father conferred on his next brother, Robert. Thus it was his ambition to follow Jesus Christ poor and humble, rather than to be raised to honour in the world: "Jesus Christ", said he, "is my kingdom. If I possess Him alone, I shall have all things: if I have not Him, I lose all." The opposition of his family obliged the superiors of the Friars Minor to refuse for some time to admit him into their body, wherefore he retired to a castle near Naples, where he befriended a poor scholar of Cahors, James d'Euse, who afterwards became Pope John XXII and canonized his benefactor. Pope Boniface VIII gave him a dispensation to receive priestly orders in the twenty-third year of his age, and afterwards for the episcopate, together with his nomination to the bishopric of Toulouse, and a severe injunction in virtue of obedience to accept it. He first went to Rome to fulfil his vow, and made his religious profession among the Friars Minor, in their convent of *Ara Caeli*, on Christmas eve, 1296, and received the episcopal consecration in St Peter's five days later.

Louis travelled to his bishopric as a poor religious, but was received at Toulouse with the veneration due to a saint and the magnificence that became a prince. His modesty and devotion inspired love in all that beheld him. He banished the use of plate and jewelled vessels from his episcopal dwelling, substituting for them pewter and wooden bowls, and wore an old darned habit, as befitting a Franciscan and as an example to his clergy, who gave too much thought to dress. As a bishop he abated nothing of his austerities, celebrated Mass every day, and preached frequently. But within a few months he found the episcopal office too much for him, and asked leave to resign it. He answered to some that opposed his inclination, "Let the world call me mad; provided I may be discharged from a burden which is too

* It is interesting to note that Richard Middleton (de Media Villa), an English Franciscan who was also a famous theologian, became one of St Louis's tutors; also that St Aloysius Gonzaga's extreme, and as some may well think exaggerated, modesty in avoiding all relations with the opposite sex was apparently imitated from the conduct of his patron, St Louis of Anjou. See *The Month* for August 1924, pp. 158–160.

heavy for my shoulders, I am satisfied. Is it not better for me to try to throw it off than to sink under it ? " God was pleased to grant him what he desired by calling him to Himself. Returning from a visit to his sister in Catalonia he fell sick at Brignoles. Finding his end draw near, he said to those about him, " After a dangerous voyage I am arrived within sight of the port which I have long desired. I shall now enjoy my God whom the world would rob me of ; and I shall be freed from the heavy charge which I am not able to bear." St Louis died on August 19, 1297, being only twenty-three years and a half old. He was buried in the convent of the Franciscan friars at Marseilles, as he had ordered. Pope John XXII canonized him at Avignon in 1317, and addressed a brief thereupon to his mother, who was still living.

There is a valuable book by Miss Margaret R. Toynbee on *St Louis of Toulouse and the Process of Canonization in the Fourteenth Century* (1929). We possess in fact a record of the depositions of witnesses in the process of canonization, and this important source, long ago utilized by the Bollandists (*Acta Sanctorum*, August, vol. iii), is now being critically edited by the Franciscans of Quaracchi. Another principal source, the life written by St Louis's confessor, John de Orta, has been printed in the *Analecta Bollandiana*, vol ix (1890), pp. 278–353 (*cf.* also vol. xlvi, pp. 344–354). There is a sketch in French by L. Chancerel (1943), and an ample bibliography in U. Chevalier, *Bio-bibliographie*.

BD EMILY OF VERCELLI, VIRGIN (A.D. 1314)

EMILY BICCHIERI was born at Vercelli in 1238, and having lost her mother at an early age put herself under the special protection of the all-holy Mother of God. She combined a healthy aversion from worldliness with an efficient care for her widowed father's household, and he, good man, seeing only the one, planned for her a respectable marriage by which his daughter, himself and the husband-to-be would all benefit. But when she was sixteen Emily upset all this by telling him she wanted to be a nun ; at first Peter Bicchieri would not hear of such a thing, but he was a Christian and reasonable man and at length gave in to his daughter's importunities. He went further, and built and endowed a convent at Vercelli, of which Sister Emily became prioress at the age of twenty. These nuns were under the direction of the Friars Preachers, and according to one of several theories of the origins of third orders, this was the first convent of Dominican regular tertiaries. Having been elected prioress against her will, Bd Emily governed with tact and ability, and was careful to tell no one to do what she would not do herself—except that she would never interview the fashionable ladies of Vercelli in the parlour if she could possibly help it. In directing her sisters she laid particular stress on " knowing what you were after " and on the purity of that intention : otherwise, she would say, one is like a person going to market who does not know with whom to deal or what price to pay ; and God's glory must be the last end of all their actions and the motive of their religious obedience.

Those were the days, albeit the " ages of faith ", when frequent communion was not customary, and Bd Emily was remarkable in the practice and privilege of receiving the Blessed Sacrament three times a week and on all great feast-days. She was distinguished by a notable spirit of gratitude both to God and man, and by her love for liturgical prayer. She is reputed to have had the gift of miracles and to have stopped by her prayers and the sign of the cross a disastrous fire in the convent (though that is almost a commonplace of hagiology, and must often be put down to " common form ") ; to have had frequent visions of our Lord and His

Mother ; and to have participated in the sufferings of the Passion, especially those caused by the crown of thorns. Bd Emily died on her birthday, May 3, at the age of seventy-six. Her *cultus* was approved in 1769.

See the *Acta Sanctorum*, May, vol. vii, in the appendix ; Ganay, *Les bienheureuses dominicaines*, pp. 121 *seq.* ; Mortier, *Maîtres généraux O.P.*, vol. ii, p. 9 ; and P. B. Berro, *La beata Emilia* (1914). A fuller bibliography will be found in Taurisano, *Catalogus hagiographicus O.P.*, p. 17.

20 : ST BERNARD, ABBOT OF CLAIRVAUX, DOCTOR OF THE CHURCH (A.D. 1153)

ST BERNARD was the third son of Tescelin Sorrel, a Burgundian noble, and Aleth, who was daughter of Bernard, lord of Montbard. He was born in 1090 at Fontaines, a castle near Dijon, a lordship belonging to his father. His parents had seven children, namely, Bd Guy, Bd Gerard, St Bernard, Bd Humbeline, Andrew, Bartholomew and Bd Nivard. They were all well educated, and learned Latin and verse-making before the sons were applied to military exercise and feats of arms ; but Bernard was sent to Châtillon on the Seine, to pursue a complete course of studies in a college of secular canons. He even then loved to be alone, largely at first because of shyness ; his progress in learning was far greater than could be expected from one of his age ; and he was soon alert to listen to what God by His holy inspirations spoke to his heart. One Christmas-eve, while waiting with his mother to set out for Matins, he fell asleep and seemed to see the infant Jesus newly born in the stable at Bethlehem ; from that day he ever had a most tender devotion towards that great mystery of love and mercy, the manhood of Christ. When he was seventeen his mother died. Bernard was greatly attached to Aleth and her loss was a heavy blow ; he was in danger of becoming morbidly despondent, till he was rallied out of his brooding and inertia by his lively sister Humbeline.

Bernard made his appearance in the world with all the advantages and talents which can make it attractive to a young man, or which could make him loved by it. His personal attractiveness and wit, his affability and sweetness of temper, endeared him to everybody ; in these very advantages lay his chief danger, and for a time there was serious risk of his becoming lukewarm and indifferent. But he began to think of forsaking the world and the pursuit of letters, which greatly attracted him, and of going to Cîteaux, where only a few years before SS. Robert, Alberic and Stephen Harding had established the first monastery of that strict interpretation of the Benedictine rule, called after it " Cistercian ". He wavered for some time in his mind, and one day in great anxiety he went into a church by the road and prayed that God would direct him to discover and follow His will. He arose steadily fixed in the resolution of following the severe Cistercian life. His friends endeavoured to dissuade him from it ; but he not only remained firm—he enlisted four of his brothers as well, and an uncle. Hugh of Mâcon (who afterward founded the monastery of Pontigny, and died bishop of Auxerre), an intimate friend, wept bitterly at the thought of separation, but by two interviews was induced to become his companion. Nor were these the only ones who, with apparently no previous thought of the religious life, suddenly decided to leave the world for the austere life of Cîteaux. Bernard induced in all thirty-one men to follow him—he who

himself had been uncertain of his call only a few weeks before. It is a happening unparalleled in Christian history. Bernard's eloquent appeals were irresistible; mothers feared for their sons, wives for their husbands, lest they came under the sway of that compelling voice and look. They assembled at Châtillon, and on the day appointed for their meeting Bernard and his brothers went to Fontaines to take farewell of their father and beg his blessing. They left Nivard, the youngest brother, to be a comfort to him in his old age. Going out they saw him at play with other children, and Guy said to him, "Adieu, my little Nivard! You will have all the estates and lands to yourself." The boy answered, "What! you then take Heaven, and leave me only the earth. The division is too unequal." They went away; but soon after Nivard followed them, so that of the whole family there only remained in the world the old father and his daughter, Humbeline.

The company arrived at Cîteaux about Easter in 1112 and the abbot, the English St Stephen, who had not had a novice for several years, received them with open arms. St Bernard was then twenty-two years old. He entered this house with the desire to die to the remembrance of men, to live hidden and be forgotten, that he might be occupied only with God. After three years the abbot, seeing the great progress which Bernard had made and his extraordinary abilities, ordered him to go with twelve monks to found a new house in the diocese of Langres in Champagne. They walked in procession, singing psalms, with their new abbot at their head, and settled in a place called the Valley of Wormwood, surrounded by a forest. These thirteen monks grubbed up a sufficient area and, with the assistance of the bishop and the people of the country, built themselves a house. This young colony lived through a period of extreme and grinding hardship. The land was poor and their bread was of coarse barley; boiled beech leaves were sometimes served up instead of vegetables. Bernard at first was so severe in his discipline, coming down upon the smallest distractions and least transgressions of his brethren, whether in confession or in chapter, that although his monks behaved with the utmost humility and obedience they began to be discouraged, which made the abbot sensible of his fault. He condemned himself for it to a long silence. At length he resumed his preaching, and provided that meals should be more regular, though the food was still of the coarsest. The reputation of the house and of the holiness of its abbot soon became so great that the number of monks had risen to a hundred and thirty; and the name of the valley was changed to Clairvaux, because it was situated right in the eye of the sun. Bernard's aged father Tescelin and the young Nivard followed him in 1117, and received the habit at his hands. The first four daughter-houses of Cîteaux became each a mother-house to others, and Clairvaux had the most numerous offspring, including Rievaulx and, in a sense, Fountains in England.

In 1121 Bernard wrought his first miracle, restoring, while he sang Mass, power of speech to a certain lord that he might confess his sins before he died, three days after, having made restitution for numerous acts of injustice. It is related that other sick persons were cured instantaneously by his making the sign of the cross upon them; and we are also told that the church of Foigny was infested with flies till, by Bernard saying he "excommunicated" them, they all died. The malediction of the flies of Foigny became a proverb in France. The contemporary William of Saint-Thierry gives a most unpleasant account of the weakness of Bernard's stomach (which was aggravated by insufficient and unsuitable food), and in consideration of his ill-health the general chapter dispensed him from work in the fields and ordered him to undertake extra preaching instead. This led to

his writing a treatise on the Degrees of Humility and Pride, the first of his published works. It includes a study of character which, says the Abbé Vacandard, " the most expert psychologist would not disavow ".

Notwithstanding St Bernard's love of retirement, obedience and the Church's needs frequently drew him from his cell. Like several other great saints who have had in a supreme degree the gift of contemplation and wished only to live alone with God in the retirement of a monastery, he had for years on end to be about his Father's business in active and public, even political, affairs. In 1137 he wrote that his life was " over-run in all quarters with anxieties, suspicions, cares, and there is scarcely an hour that is left free from the crowd of discordant applicants, from the trouble and care of business. I have no power to stop their coming and cannot refuse to see them, and they do not leave me even the time to pray." So great was the reputation of his character and powers that princes desired to have their differences determined by him and bishops regarded his decisions with the greatest respect, referring to him important affairs of their churches. The popes looked upon his advice as the greatest support of the Holy See, and all people had a profound respect and veneration for his person and opinion. It was said of him that he was " the oracle of Christendom ". For Bernard was not only a great monastic founder, theologian and preacher, he was also a reformer and " crusader " : he never refused what presented itself to him as a challenge, whether it came from the abbey of Cluny or from an antipope, from the philosopher Abelard or the call to the Second Crusade. And he was a hard hitter ; to an ecclesiastic in Languedoc he wrote : " You may imagine that what belongs to the Church belongs to you while you officiate there. But you are mistaken : for though it be reasonable that one who serves the altar should live by the altar, yet it must not be to promote either his luxury or his pride. Whatever goes beyond bare nourishment and simple plain clothing is sacrilege and theft."

After the disputed papal election of 1130 the cause of Pope Innocent II took St Bernard up and down France, Germany and Italy. On one of his returns to Clairvaux he took with him a new postulant, a canon of Pisa, Peter Bernard Paganelli, who was to become a beatified pope as Eugenius III ; for the present he was put to stoke the fire in the monastery calefactory. After the general acknowledgement of Innocent II Bernard was present at the tenth general council in Rome, the second of the Lateran, and it was at this period that he first met St Malachy of Armagh ; the ensuing friendship between the two lasted until Malachy's death in Bernard's arms nine years later. All this time Bernard had continued diligently to preach to his monks whenever he was able, notably those famous discourses on the Song of Songs. In 1140 he preached for the first time in a public pulpit, primarily to the students of Paris. They are the two most powerful and trenchant of his discourses preserved to us, in which he says much of " things hellish and horrible " ; they effected some good and a number of conversions among the students, who were at first superior to their fervent " evangelicalism ". But no sooner was the trouble of the papal schism over than he was involved in the controversy with Abelard. If St Bernard was the most eloquent and influential man of his age, the next was the brilliant and unhappy Peter Abelard, who was moreover, of far wider learning. The two were bound to come into collision, for they represented two currents of thought which, not necessarily opposed, were not yet properly fused : on the one hand, the weight of traditional authority and " faith not as an opinion but a certitude " ; on the other, the new rationalism and exaltation

of human reason. St Bernard himself has since been grievously criticized for his unrelenting pursuit of Abelard : but it seemed to him he had detected in Abelard vanity and arrogance masquerading as science, and rationalism masquerading as the use of reason, and his ability and learning made him the more dangerous. St Bernard wrote to the pope : " Peter Abelard is trying to make void the merit of Christian faith, when he deems himself able by human reason to comprehend God entirely . . . the man is great in his own eyes."

Probably about the beginning of the year 1142 the first Cistercian foundation was made in Ireland, from Clairvaux, where St Malachy had put some young Irishmen with St Bernard to be trained. The abbey was called Mellifont, in county Louth, and within ten years of its foundation six daughter-houses had been planted out. At the same time Bernard was busied in the affair of the disputed succession to the see of York, set out in the account of St William of York (June 8), in the course of which Pope Innocent II died. His third successor, within eighteen months, was the Cistercian abbot of Tre Fontane, that Peter Bernard of Pisa to whom reference has been made, known to history as Bd Eugenius III. St Bernard wrote a charming letter of encouragement to his former subject, addressed : " To his most dearly loved father and master, Eugenius, by the grace of God Sovereign Pontiff, Bernard, styled Abbot of Clairvaux, presents his humble service." But Bernard was also rather frightened, for Eugenius was shy and retiring, not accustomed to public life ; and so he wrote also to the college of cardinals, a letter beginning : " May God forgive you what you have done. You have put back among the living a man who was dead and buried. You have again surrounded with cares and crowds one who had fled from cares and crowds. You have made the last first, and behold ! the last state of that man is more perilous than the first." Later he wrote for Pope Eugenius's guidance the longest and most important of his treatises, *De consideratione*, impressing upon him the various duties of his office, and strongly recommending him always to reserve time for self-examination and daily contemplation, applying himself to this still more than to business. He proves to him that " consideration " serves to form and to employ in the heart all virtues. He reminds the pope that he is in danger of falling, by the multiplicity of affairs, into a forgetfulness of God and hardness of heart : the thought of which made the saint tremble for him, and tell him that his heart was already hardened and made insensible if he did not continually tremble for himself ; for if the Pope falls, the whole Church of God is involved.

In the meantime the Albigensian heresy and its social and moral implications had been making alarming progress in the south of France. St Bernard had already been called on to deal with a similar sect in Cologne, and in 1145 the papal legate, Cardinal Alberic, asked him to go to Languedoc. Bernard was ill and weak and hardly able to make the journey, but he obeyed, preaching on the way. Geoffrey, the saint's secretary, accompanied him, and relates many miracles to which he was an eye-witness. He tells us that at Sarlat in Périgord, Bernard, blessing with the sign of the cross some loaves of bread which were brought, said, " By this shall you know the truth of our doctrine, and the falsehood of that which is taught by the heretics, if such as are sick among you recover their health by eating of these loaves". The bishop of Chartres, who stood by, being fearful of the result, said, " That is, if they eat with a right faith, they shall be cured ". But the abbot replied, " I say not so ; but assuredly they that taste shall be cured, that you may know by this that we are sent by authority derived from God, and preach His truth ". And a

number of sick persons were cured by eating that bread. Bernard preached against the heresy throughout Languedoc; its supporters were stubborn and violent, especially at Toulouse and Albi, but in a very short time he had restored the country to orthodoxy and returned to Clairvaux. But he left too soon, the restoration was more apparent than real, and twenty-five years later Albigensianism had a stronger hold than ever. Then came St Dominic.

On Christmas-day, 1144, the Seljuk Turks had captured Edessa, centre of one of the four principalities of the Latin kingdom of Jerusalem, and appeals for help were at once sent to Europe, for the whole position was in danger. Pope Eugenius commissioned St Bernard to preach a crusade. He began at Vézelay on Palm Sunday 1146, when Queen Eleanor and many nobles were the first to take the cross, and were followed by such large numbers of people, moved by the monk's burning words, that the supply of badges was exhausted and he had to tear strips off his habit to make others. When he had roused France, he wrote letters to the rulers and peoples of western and central Europe, and then went in person into Germany. First he had to deal with a half-crazy monk, called Rudolf, who in his name was inciting the people to massacre the Jews, and then made a triumphant journey through the Rhineland, confirming his appeals by an amazing succession of miracles, vouched for by his companions. The Emperor Conrad III took the cross from him, and set out with an army in the May of 1147, followed by Louis of France. But this, the second, crusade was a miserable failure; Conrad's forces were cut to pieces in Asia Minor and Louis did not get beyond laying siege to Damascus. Its ill success was in no small measure due to the crusaders themselves, of whom a great part were led by no other motive than the prospect of plunder, were lawless, and committed every kind of disorder in their march. To those who were led by motives of sincere penance and religion, these afflictions were trials for the exercise of their virtue, but the ascetical exercise was dearly bought. This unfortunate expedition raised a storm against St Bernard, because he had seemed to promise success. His answer was that he confided in the divine mercy for a blessing on an enterprise undertaken for the honour of the divine name, but that the sins of the army were the cause of its misfortunes; further, who could judge the extent of its success or failure, and "how is it that the rashness of mortals dares reprove what they cannot understand?"

Early in the year 1153 St Bernard entered on his last illness. He had long dwelt in Heaven in desire, though this desire he by humility ascribed to weakness: "The saints", said he, "were moved to pray for death out of a desire of seeing Christ; but I am forced hence by scandals and evil. I confess myself overcome by the violence of the storm for want of courage." For a time he mended a little in the spring, and was called on for the last time to leave Clairvaux to succour his neighbour. The inhabitants of Metz having been attacked by the duke of Lorraine, they were vehemently bent on revenge. To prevent the shedding of more blood the archbishop of Trier went to Clairvaux, and implored Bernard to journey to Metz in order to reconcile the parties that were at variance. At this call of charity he forgot his infirmity and made his way into Lorraine, where he prevailed on both sides to lay aside their arms and accept a treaty which he drew up. Back at Clairvaux, his illness returned with more grievous symptoms. When he received the last sacraments and his spiritual children assembled about him in tears, he comforted and encouraged them, saying that the unprofitable servant ought not to occupy a place uselessly, that the barren tree ought to be rooted up. His love for

them inclined him to remain till they should be gathered with him to God ; but his desire to enjoy Christ made him long for death. " I am straitened between two ", he cried, " and what to choose I know not. I leave it to the Lord ; let Him decide." And God took him to Himself, on August 20, 1153 ; he was sixty-three years old, had been abbot for thirty-eight, and sixty-eight monasteries had been founded from Clairvaux—Bernard may indeed be counted among the founders of the Cistercian Order, who brought it out of obscurity into the centre of western Christendom. He was canonized in 1174, and in 1830 formally declared a doctor of the Church : *Doctor mellifluus*, the Honey-sweet Doctor, as he is now universally called.

St Bernard " carried the twelfth century on his shoulders, and he did not carry it without suffering " ; he was during his life the oracle of the Church, the light of prelates, and the reformer of discipline ; since his death he continues to comfort and instruct by his writings. The great French lay scholar of the seventeenth century, Henry Valois, did not hesitate to say they are the most useful for piety among all the works of the fathers of the Church, though he is the youngest of them in time, and Sixtus of Siena, the converted Jew, said, " His discourse is everywhere sweet and ardent : it so delights and warms that from his tongue honey and milk seem to flow in his words, and a fire of burning love to glow from his breast ". To Erasmus he was " cheerful, pleasant, and vehement in moving the passions ", and in another place, " He is Christianly learned, holily eloquent, and devoutly cheerful and pleasing ". From Pope Innocent II to Cardinal Manning, from Luther to Frederic Harrison, Catholics and Protestants of eminence have recognized the sanctity of St Bernard and the greatness of his writings, in which he is equally gentle and vigorous ; his charity appears in his reproaches, he reproves to correct, never to insult. He had so meditated on the Holy Scriptures that in almost every sentence he borrows something from their language, and diffuses the marrow of the sacred text with which his own heart was filled. He was well read in the writings of the fathers of the Church, especially SS. Ambrose and Augustine, and often takes his thoughts from their writings and by a new turn makes them his own. Though he lived after St Anselm, the first of the scholastics, and though his contemporaries are ranked in that class, yet he treats theological subjects after the manner of the ancients. On this account, and for the great excellence of his writings, he is himself reckoned among the fathers. And though he is the last among them in time, he is one of the greatest to those who desire to study and to improve their hearts in sincere religion.

Almost all the principal materials for the life of St Bernard have been printed in the *Latin Patrology* of Migne, vol. 185. The most important source, known as the *Vita prima* —the best text is that of Waitz in MGH., *Scriptores*, vol. xxvi—is made up of five sections by different authors, his contemporaries, *i.e.* William of Saint-Thierry, Arnold of Bonneval and Geoffrey of Auxerre, supplemented by a collection of the miracles. There are other accounts of his life by Alan of Auxerre, John the Hermit, etc., and a good deal of more or less legendary matter in later compilations, notably the *Exordium magnum* of Conrad of Eberbach, and the *Liber miraculorum* of Herbert. All these sources as well as the saint's correspondence have been very carefully discussed by G. Hüffer in his *Vorstudien* (1886) and in the first chapter of E. Vacandard's *Vie de Saint Bernard* (1910), which last book still remains the most authoritative biography. More popular lives such as those by G. Goyau (1927), F. Höver (1927), and A. Luddy, *Life and Teaching of St Bernard* (1927), are numerous but the accuracy of the rather bulky work last named cannot always be relied upon. Many non-Catholic biographies or histories, notably those of J. Cotter Morison (1877), R. S. Storrs (1893), Watkin Williams (1935), and G. G. Coulton (*Five Centuries of Religion*,

vol. i), also pay tribute to St Bernard's greatness. E. Gilson's *Mystical Theology of St Bernard* appeared in English in 1940. J. Leclercq's *St Bernard mystique* (1948) includes 200 pp. of passages from his writings. Dom Leclercq is working on a critical edition of the saint's works. See also the *recueil* of the Assoc. Bourguignonne des Sociétés Savantes, *St Bernard et son temps* (2 vols., 1928); and *cf.* D. Knowles, *The Monastic Order in England* (1949). An English translation of the saint's letters, by the Rev. B. Scott James, and a valuable volume of biographical material in French, *Bernard de Clairvaux*, ed. by Dom Jean Bouton, were published in 1953, among other relevant works.

ST AMADOUR (No Date)

St Amadour is honoured in Quercy and the Limousin as founder of the shrine of our Lady now known as Rocamadour, and as the first hermit of Gaul. There is in fact nothing whatever known about him, neither of the events of his life nor the age in which he lived, nor even that he ever existed. His legend was first written some time after the discovery at Rocamadour in 1166 of an incorrupt body. The hypothesis that St Amadour was an early solitary in the valley of Alzou and gave his name to the spot is not supported by a shadow of evidence.

According to the fiction, Amadour was a servant of the Holy Family and afterwards married St Veronica. Driven from Palestine by persecution, they landed in Gaul and, under the direction of St Martial (who lived not in the first but in the third century), evangelized the neighbourhood of Bordeaux and Cahors. Amadour was sent to Rome to report Martial's progress to St Peter, where he was present at the martyrdom of the Apostles; on his return he continued his preaching, founded monasteries, and, after the death of Veronica, retired to his lonely cell in Quercy where he built the chapel of our Lady which became the great sanctuary. In the fifteenth century a fresh turn was given to this legend when St Amadour was gratuitously identified with the Zaccheus of St Luke xix. The finding of the incorrupt body of "St Amadour" is remembered in the popular saying, "With skin and bones like Amadour".

The curious and manifestly incredible legend of St Amadour, owing to the popularity of the shrine and pilgrimage of Rocamadour, has attracted much attention in France. The subject has been critically and soberly dealt with by E. Rupin, first in his monograph *Roc-Amadour; étude historique et archéologique* (1904); and then in his *Légende de Saint Amadour* (1909). In this last he replied convincingly to the booklet *Notre-Dame de Roc-Amadour* (1908) written by an uncritical assailant, J. T. Layral. *Cf.* also the article of E. Albe, "La vie et les miracles de S. Amator" in the *Analecta Bollandiana*, vol. xxviii (1909), pp. 57–90. In this the fictitious character of the whole tradition is made apparent by another line of argument.

ST OSWIN, Martyr (A.D. 651)

When his father Osric, King of Deira, was killed by the British Cadwallon in 633, the young Oswin was taken into Wessex for safety, where he was baptized and educated; but after the death of the great prince St Oswald in 642 he returned to the north and took possession of his kingdom. He governed it with virtue, prudence and prosperity. The Venerable Bede relates how, having rebuked St Aidan for giving away to a beggar a horse the king had given him, Oswin accepted Aidan's correction and apologized. Whereupon Aidan said to his attendants in the Irish language, which the king and his courtiers did not understand, that he was assured so humble and so good a king would not live long, because the nation was not worthy of such a ruler.

His prediction was soon verified. Oswin incurred the jealousy of his cousin Oswy, King of Bernicia, the two fell out, and Oswy declared a state of open warfare. Oswin, seeing his own weakness and being desirous to spare human blood (or, as St Bede says, from simple prudence, but doubtless for both considerations), dismissed his forces at a place called Wilfaresdon, near Catterick. Attended with one faithful thegn, he retired to Gilling, near Richmond in Yorkshire, which estate he had lately bestowed on one Hunwald. Oswy ordered his reeve, Ethelwin, to find Oswin and kill him. Hunwald treacherously betrayed his guest; Oswin and his thegn were slain together, and buried at Gilling. Queen Eanfleda, daughter to St Edwin and wife of Oswy, founded a monastery at Gilling, in which prayers might be ever offered up for both kings. It was afterwards destroyed by the Danes, before whose incursions the body of St Oswin, whose shrine was made illustrious by miracles, was translated to Tynemouth. Here it was lost sight of during the Danish troubles, but in 1065 a monk of Tynemouth discovered it in consequence of a vision, and it was accordingly enshrined again in the year 1100.

We know little of St Oswin beyond what is told us in Bede's *Ecclesiastical History*, bk iii, ch. 14. There is, however, a twelfth-century life with two homilies and some liturgical matter. This has been used by Plummer in his notes to Bede. See also Stanton's *Menology*, pp. 401–403.

ST PHILIBERT, Abbot (*c.* A.D. 685)

He was born about 608 in Gascony. His father, Philibaud, having received holy orders, was made bishop of Aire, and the young Philibert was educated under the eyes of his father, who sent him to the court of Dagobert I. Here the example and instructions of the chancellor, St Ouen, made so deep an impression on him that at the age of twenty years he took the habit in the abbey of Rebais, founded by Ouen. He was appointed successor to St Aile in the government of this house, but left it on finding some of the monks refractory, and his own inability through inexperience to deal with them. After having visited many monasteries to study various observances, he retired into Neustria, where Clovis II gave him ground in the forest of Jumièges. Here he founded a monastery in 654, and the community of Jumièges increased in a short time to a large number of monks. He also built a monastery for women, at Pavilly.

St Philibert, having some business at the court, boldly reproached Ebroin, mayor of the palace, for his many acts of injustice. This brought on him the vengeance of that minister, who slandered him to St Ouen; in consequence Philibert was imprisoned for a time at Rouen and obliged to quit Jumièges. The saint then retired to Poitiers, and afterward to the little island of Herio, on the coast of Poitou, where he founded a monastery later called Noirmoutier. He likewise founded the priory of Quinçay, near Poitiers, the government of which he gave to St Achard, whom he afterwards made abbot of Jumièges. These he peopled with monks from his first foundation. He had a further responsibility put upon him when Ansoald, Bishop of Poitiers, founded a monastery at Luçon, which he put under the supervision of St Philibert, who was remembered for his concern for the spiritual and temporal welfare of the lay neighbours of his various houses.

There is an early life of St Philibert which has been printed both by Mabillon and in the *Acta Sanctorum*, August, vol. iv. But the best text and the most valuable contribution

to the subject is that of R. Poupardin, *Monuments de l'histoire des abbayes de Saint-Philibert* (1905), which contains a discussion of the authorship and recensions of the life, as well as the record of the miracles of St Philibert, and much supplementary matter.

BD MARY DE MATTIAS, VIRGIN, FOUNDRESS OF THE SISTERS ADORERS OF THE PRECIOUS BLOOD (A.D. 1866)

WHEN Mary de Mattias began the work that was to develop into a congregation for adoration of the Precious Blood of Christ and the education of children she met a requirement of her time, which needed, in the words of Pope Pius XI, " a general reform, especially by way of better instruction of minds and a renewed purifying of habits ".

Born in 1805, Mary was the eldest of the four children of a lawyer, John de Mattias, and Octavia de Angelis his wife, who lived at Vallecorsa on the borders of Lazio and Campania. Shortly after her seventeenth birthday St Caspar del Bufalo gave a mission in the parish church, which was the occasion of her hearing a definite call to some special work for the good of souls. And within a little time she had come to know the Venerable John Merlini, disciple of St Caspar and his successor at the head of the Missioners of the Precious Blood ; he became her director and adviser, and remained so for the rest of her life.

In 1834 Mary accepted an invitation from her bishop, Mgr Lais, who was also the administrator of Anagni, to take charge of a school at Acuto in that diocese. She went there determined not simply to be a school-mistress but to establish a religious house as well. In the following year came her first recruit, Anne Farrotti, and they committed themselves to the foundation of a congregation under the inspiration of the example of Canon del Bufalo's missioners. Mary had already begun to extend her activities from school-children to older girls and to married women. Six more recruits soon followed.

Mary de Mattias, like St Lucy Filippini, had a great gift of easy and convincing speech, which she used to much advantage in her catechetical and biblical instructions and in the girls' and women's societies that she organized ; and at the end of 1837 she began to conduct " spiritual exercises " for mothers of families, which were a great success. This evoked the inevitable unfavourable comment and invoking of 1 Corinthians xiv 34 (though they were not in fact held in the church), but after due inquiry Bishop Muccioli approved. When women began to attend the May devotions in the school the parish-priest objected and put a stop to it : but Mary was vindicated by the rural dean, much to the joy of the mothers. The canonical process of her beatification makes it plain that Mary's eloquence really was such : she loved quiet and silence, " She was not loquacious ".

In 1840 a second school was taken over, under the auspices of the Missioners of the Precious Blood, in Mary's old home at Vallecorsa, and other foundations followed, the work for adult women and girls increasing at the same time. Between 1847 and 1851 two houses were founded in Rome itself through the interest of a Russian widow, Princess Zena Volkonska ; and there two English prelates, Mgr George Talbot and Mgr (later cardinal) Edward Howard, became her good friends. It is recorded of an English member of the congregation that Mother de Mattias had gently to rebuke her for her endless boasting about English politeness : " Calvary is the school of good manners ", she said.

The rapid expansion of the Sisters Adorers of the Precious Blood of course did not take place without difficulties and disappointments, so many trials for the faith

and spiritual integrity of Mother de Mattias. But at last her robust energy began to tire and her health to weaken, and she died at Rome on August 20, 1866, in her sixty-first year. At the time of her beatification in 1950 her congregation had nearly 400 establishments, many of them in the United States and other countries, including schools of all grades and kinds.

The first biography of Bd Mary de Mattias was by Don Merlini. A full official life was published in Rome in 1950, written by a Benedictine, Dame M. Eugenia Pietromarchi.

21 : ST JANE FRANCES DE CHANTAL, Widow, Co-Foundress of the Order of the Visitation (A.D. 1641)

THE father of St Jane de Chantal was Bénigne Frémyot, president of the *parlement* of Burgundy. M. Frémyot was left a widower whilst his children were yet in their infancy; but he took such care of their education that nothing was wanting for forming them in the practice of every religious duty and preparing them for life. Jane, who at her confirmation was called Frances, profited above the rest and was tenderly beloved by her father, who gave her in marriage when she was twenty years of age to Christopher de Rabutin, Baron de Chantal, then twenty-seven years old, an officer in the French army and an accomplished but penitent duellist; on his mother's side he was descended from Bd Humbeline, whose feast is kept on this same day. The marriage was solemnized at Dijon, and a few days after Jane Frances went with her husband to his seat at Bourbilly. She found an estate and household which since the death of her husband's mother had not been much accustomed to regularity, and the baroness made it her first care to establish order and good management. After three children had died soon after birth, they were blessed with a boy and three girls who throve. Nothing which the world could afford was wanting to complete their happiness, and they strove to be worthy of God's blessings. When someone commented on the baroness's modest clothes when her husband was away, she replied, " The eyes which I want to please are a hundred leagues from here "; and the remark of St Francis de Sales was as true in the early days as when he made it, " In Madame de Chantal I have found the valiant woman whom Solomon had difficulty in finding in Jerusalem."

But the happiness of Bourbilly lasted only nine years. One day in the year 1601 M. de Chantal, in company with a friend, went out shooting; the circumstances are not known, but accidentally M. d'Aulézy shot him in the thigh. He survived nine days, during which he suffered great pain from the efforts of an unskilful surgeon and received the sacraments with edifying resignation. Madame de Chantal's life, thoughts and actions were bound up in her beloved husband, and when she was left a widow at twenty-eight years of age her grief is not to be expressed; for four months she was sunk in dejection, until she was roused by a letter from her father, who reminded her of her obligations towards her children. To testify her perfect forgiveness of him who had been the cause of her husband's death, she did him every good office in her power, and stood godmother to one of his children. She doubled her alms, and divided her time between the instruction and care of her children, her prayers and her work. It was her earnest and continual prayer that God would show her a truly holy guide, by whom she might be instructed in what manner she might best accomplish His will. One day when she

was speaking to our Lord on this matter, she saw suddenly a man of the same stature and features as St Francis de Sales, dressed just as he was the first time she saw him afterwards at Dijon. Another time, being in a little wood, she seemed to be trying to get into a church that was near, but in vain. Here it was given her to understand that divine love must consume all the rust of self-love in her, and that she should meet with a great many troubles, both from within and without.

During the year of her mourning her father sent for her to his house at Dijon, where she lived with her children until she had to go with them to Monthelon, near Autun, to live with the old Baron de Chantal, who was then seventy-five years of age. She gave up her beautiful and deeply-loved Bourbilly for an unprepossessing *château*, occupied by a vain, fierce and extravagant old man and ruled by an insolent housekeeper of bad reputation. Jane never let fall a word of complaint, and, though she was never allowed to take her rightful place in the house, her compliance in everything was cheerful and agreeable. It happened in 1604 that St Francis de Sales came to preach the Lent at Dijon, and she went to stay with her father there that she might have the opportunity of hearing so celebrated a preacher. She at once recognized him as the person she had seen in vision and knew him to be the spiritual director she had long begged of God to send her. St Francis dined frequently at her father's house, and she gained a great confidence in him. It was her wish to put her difficulties before him, but she was hindered by a scruple on account of a vow she had made by the advice of an indiscreet religious, her director, not to address herself to any other than to himself for spiritual advice. She, however, took care to profit by the presence of the bishop, and he in his turn was greatly impressed by and attracted to her. One day, seeing her dressed better than usual, he said, " Madam, do you wish to marry again ? " " No, indeed, my lord ! " she replied. " Very well ", he said with a smile, " but then you should pull down your flag." She took the hint.

The perplexities about her indiscreet vow being removed, she prevailed on St Francis after some difficulty to undertake her direction. By his advice she regulated her devotions and other exercises so as to conform herself to what she owed to the world whilst she lived in the houses of her father and father-in-law. In this she was so successful that the significant remark was made, " Madam prays always, and yet is never troublesome to anybody ". She followed a strict rule of life, devoting much time to her children, and visited the poor that were sick in the neighbourhood and watched whole nights by those that were dying. The sweetness and mildness of her temper showed how she had already co-operated with the grace of God ; Madame de Chantal was by nature strong, firm and forceful, but there was a certain hardness and rigidity in her character which was only removed by long years of prayer, suffering and patient guidance. And this was the work, under God, of St Francis de Sales, whom she visited at Annecy and who corresponded freely with her. He strictly limited her bodily mortifications, reminding her that St Charles Borromeo, " a man with a true spirit of liberty acting from charity ", did not disdain to drink toasts with his hearty neighbours, and that St Ignatius Loyola ate meat on a Friday on the bare word of his doctor, " when a narrow man would have argued about it for at least three days ". He never allowed her to forget that she was still a woman in the world, an old man's daughter, and, above all, a mother ; he spoke much to her about her children's upbringing and softened her tendency to over-strictness in their regard, so that they profited almost as much from his friendship as their mother did.

For some time various considerations, including the presence of Carmelite nuns at Dijon, inclined Madame de Chantal to enter a cloister. When she had talked to St Francis about this he took some time to recommend the matter to God, and at length in 1607 he unfolded his project of forming a new establishment, a congregation of the Visitation of the Virgin Mary. St Jane welcomed the proposal with joy; but the grief of her aged father, the requirements of her children, and the situation of the affairs of her family, raised great obstacles and gave her much suffering. To the objection that the obligation which Madame de Chantal owed her children could not be complied with unless she remained with them in the world, St Francis replied that they were no longer infants and that in a cloister she would be able to watch over them with no less vigilance, and perhaps even with greater advantage to them, than by continuing always with them, especially as the two eldest were about to go "into the world"; and these and other objections were eventually overcome.

Before she left the world St Jane Frances married her eldest daughter to St Francis's brother, the young Baron de Thorens. Her two younger daughters she determined to take with her: one died in a short time; the other she afterwards married to M. de Toulonjon. Her son, Celse-Bénigne, was fifteen years old, and him she left under the care of her father and of tutors. At Dijon she had to bid adieu to all her friends, and as she came to leave the room Celse-Bénigne, who had tried in vain to shake her resolution at the last moment, threw himself to the ground across the doorway in a paroxysm of grief. Here was a last inducement to choose the easier way, and stay; she chose the harder—and stepped over his body. In the porch her aged father was waiting. She fell on her knees with streaming eyes and asked him to bless her. He laid his hands on her head and said, "I cannot blame you for what you do. You go with my consent, and I offer you to God, a daughter dear to me as ever Isaac was to Abraham. Go where God calls you. I shall be happy, knowing you are in His house. Pray for me." St Francis having provided a house, called the Gallery House, on the edge of the lake at Annecy, he inaugurated his convent on Trinity Sunday, 1610. With St Jane Frances were clothed two other sisters, Mary Favre and Charlotte de Bréchard, and a servant, Anne Coste, and they were soon joined by ten others. So far the institute had no name, and indeed the founder had no certain idea of its scope, except that it was to be a haven for those whose health, age or other considerations debarred them from the already established orders, and that he wished the sisters to be unenclosed and so more free to undertake work for souls and bodies.

It encountered much opposition, from the usual failure of the narrow and unimaginative to understand anything new. St Francis changed the plan of the congregation so far as to make it an enclosed religious order, under the Rule of St Augustine, to which he added constitutions admirable in their wisdom and moderation, "not too easy for the strong, nor too hard for the weak". But he refused to give up the name, "of the Visitation of Our Lady", which he had chosen for his nuns, and St Jane Frances urged him to make no concessions at all. St Francis would have the two sister virtues of humility and meekness to be the basis of the rule. "In the practice of virtues", said he to St Jane Frances and her religious sisters, "let humility be the source of all the rest; let it be without bounds; make it the reigning principle of all your actions. Let an unalterable meekness and sweetness on all occasions become by habit natural to you." He wrote specifically for St Jane and her more experienced sisters his famous treatise *On the Love of God.*

One saint so far profited by the direction of the other saint that Mother de Chantal, who was fast progressing on the mystical road, was allowed to make a vow always to do what was the more perfect in the sight of God. And she faithfully and prudently governed her community in the spirit of their founder and director.

The affairs of her children and the foundation of new convents obliged her often to leave Annecy. The year after she took the habit, upon the death of her father, she went to Dijon and stayed there some months to settle his affairs and place her son in a college. While at Dijon St Jane Frances was tormented by her relatives to return to the world. " Why do you bury yourself like that under two yards of bombasine ? That ridiculous veil should be torn to bits ! " exclaimed one excitable lady. St Francis de Sales wrote the last word : " If you had married again, some gentleman from the farthest end of Gascony or Brittany, you would have had to leave your family—and no one would have made a single objection. . . ." After convents had been established at Lyons, Moulins, Grenoble and Bourges, St Francis from Paris sent for Mother de Chantal to see about a foundation there, which she was able to bring about in 1619 in the face of open hostility and underhand intriguing ; God strengthened and comforted her under it, and her meekness and patience gained her the admiration of those who had been her bitter adversaries. She governed her convent at Paris for three years, during which St Vincent de Paul directed it at the request of St Francis, and she made the acquaintance of Angélique Arnauld, abbess of Port-Royal, who failed to get permission to resign her office and join the Visitation Order.

In 1622 the death of St Francis was a grievous affliction to her, which her resignation to the divine will made her bear with unshaken constancy ; his body was buried in the church of her convent at Annecy. In 1627 her son was killed fighting against the English and the Huguenots in the isle of Ré, in his thirty-first year, leaving his wife with a daughter not a year old, who became the celebrated Madame de Sévigné. St Jane received this news with heroic fortitude ; she offered her heart to God, saying, " Destroy, cut, burn, whatever opposes thy holy will ". During the following year a terrible plague ravaged France, Savoy and Piedmont, causing great suffering to several Visitation convents. When it reached Annecy St Jane Frances refused to leave the town, put all the resources of her convent at the disposal of the sick, and whipped up the local authorities to greater efforts on behalf of the sufferers. In 1632 came the news of the death of Celse-Bénigne's widow, and then of her much-loved son-in-law, Antony de Toulonjon, and of Michael Favre, the confessor of St Francis and a close and devoted friend of the Visitandines. To these bereavements were added interior anguish, darkness and spiritual dryness which she sometimes experienced to a terrible degree, as appears from several of her letters. Thus does God suffer those souls which are most dear to Him seemingly to lose themselves and wander in mists and darkness, amid disturbance of mind. Yet these are certain and direct paths to happiness, and lead to the source and centre of all light.

During the years 1635–36 St Jane Frances made a visitation of the convents of the order, which now numbered sixty-five and many of which had never seen their spiritual mother ; and in 1641 she went into France on an errand of charity to Madame de Montmorency. It was her last journey. She was invited to Paris by the queen, Anne of Austria, and to her distress was treated there with great distinction and honour. On her return she fell ill on the road, in her convent at Moulins. There it was that she died on December 13, 1641, being sixty-nine

years old. Her body was taken to Annecy and buried near St Francis de Sales ; she was canonized in 1767. St Vincent de Paul said of her : " She was full of faith, and yet all her life long had been tormented by thoughts against it. While apparently enjoying that peace and easiness of mind of souls who have reached a high state of virtue, she suffered such interior trials that she often told me her mind was so filled with all sorts of temptations and abominations that she had to strive not to look within herself, for she could not bear it : the sight of her own soul horrified her as if it were an image of Hell. But for all that suffering her face never lost its serenity, nor did she once relax in the fidelity God asked of her. And so I regard her as one of the holiest souls I have ever met on this earth."

Apart from her own writings and correspondence and the letters of St Francis de Sales, by far the most important source for any biography of St Jane Frances is the volume of *Mémoires* of Mother de Chaugy. This book rightly forms the first of the eight volumes which make up the collection *Sainte Chantal, sa vie et ses œuvres* (1874–79). St Francis's letters have been completely edited in the imposing series of his works (20 vols.) published by the Visitation nuns at Annecy, and these, of course, are of great importance in the light they shed upon the origins of the order. Moreover, the foundress has been fortunate in finding an almost ideal biographer in modern times : the *Histoire de Sainte Chantal et des origines de la Visitation* by Mgr Bougaud (Eng. trans., 1895), is generally acknowledged to be a *chef-d'œuvre* in hagiographical literature. Besides this there is an able sketch, *Sainte Chantal*, in the series " Les Saints ", by Henri Bremond ; and the same author has devoted many pages to the saint's spiritual influence and inspiration in his *Histoire littéraire du sentiment religieux en France :* see especially vol. i, pp. 68–127, and vol. ii, pp. 537–584. An interesting episode in St Chantal's story has been treated by A. Gazier, *Jeanne de Chantal et Angélique Arnauld d'après leur correspondance* (1915). See also a selection of her letters published in English in 1918, a short biography by Emily Bowles in the Quarterly Series, a life by E. K. Sanders (1918), and popular accounts by Janet M. Scott and H. J. Heagney (1950).

SS. LUXORIUS, CISELLUS AND CAMERINUS, MARTYRS (A.D. 303 ?)

ACCORDING to the unreliable *acta* of these martyrs Luxorius was a Roman soldier who, being able to read, had seen a psalter and was greatly impressed by its contents. When he read in Psalm 85, " There is none among the gods like unto thee, O Lord, and there is none according to thy works. All the nations thou hast made shall come and adore before thee, O Lord, and they shall glorify thy name ; for thou art great and dost wonderful things : thou art God alone ", he saw that such a god was none other than the Christians' God. He made the next verse his own, " Conduct me, O Lord, in thy way and I will walk in thy truth ", clumsily he made the sign of the cross upon himself, and made his way to a church, and there heard them singing Psalm 118 : " Give bountifully to thy servant, enliven me, and I shall keep thy words. Open thou my eyes. . . ." He borrowed more of the sacred books, and learned the psalms and the words of the prophets by heart, and when at last he was permitted to read the gospels his soul was enlightened by faith, and he believed in Jesus Christ and was baptized.

At that time the persecution of the Emperor Diocletian broke out and Delphius the prefect began to enforce the imperial decrees in Sardinia, where Luxorius was stationed. The soldier was one of the first to be brought before him, and with him two young boys, Cisellus and Camerinus, still wearing the white garments of baptism. Delphius ordered Luxorius to deny Christ, and he refused. So he was tied to a post and scourged, and while this was done he sang psalms, to glorify God,

to keep his mind off his own sufferings, and to put heart into his two small companions. And when he could not move them, Delphius had them all three put to death by the sword. This martyrdom took place at Forum Trajanum.

It is to be feared that we can be assured of nothing more than the fact of the martyr's existence and early *cultus*. The story of the two boy companions who suffered with Luxorius seems to be a mere embellishment. The place of martyrdom, Forum Trajanum, makes one think of Rome, but it is the name of a township in Sardinia now known as Fordingiano. See the *Acta Sanctorum*, August, vol. iv ; and CMH., pp. 454–455.

SS. BONOSUS AND MAXIMIAN, MARTYRS (A.D. 363)

THE Emperor Julian the Apostate commanded the cross and monogram of Jesus Christ which Constantine had placed on the standard of the army to be struck off, and had the standards reduced to the form used under the pagan emperors. There were in the Herculean cohort at Antioch two officers, zealous Christians, named Bonosus and Maximian, who refused to change their standard. The emperor's uncle, Count Julian, commanded them to give their troops the new ensign, and to worship the same gods which he and the emperor worshipped. Bonosus answered, " We cannot worship gods which have been made by the hands of men ", and refused to give up the standard to be altered. The *comes* ordered him to be tied up, and three hundred lashes to be given him. Under this Bonosus only smiled, and made no answer when asked if he would obey. The *comes* then turned to Maximian, who said, " Let your gods first hear and speak to you, and then we will worship them ". Julian then had them both racked, but when he asked again if they would obey, they answered, " We cannot obey the emperor in these matters, because we have before our eyes the invisible God in whom we trust ". Count Julian threatened the martyrs in a second and a third interrogation, but they answered they were Christians and were determined to continue such. The *comes* was for having them tortured again ; but the prefect Secundus, himself a pagan, absolutely refused to hear of it ; Julian therefore condemned Bonosus and Maximian to be beheaded.

There is tacked on to the narrative of the trial and death of these martyrs an account of the last days of Count Julian, in its details manifestly false. He is represented as suffering from a disease as revolting as it is impossible ; his Christian wife tells him in effect that it serves him right, and urges him to bear the hand of the Lord gladly ; and he dies miserably, but calling on the name of the one God. Alban Butler takes the opportunity for a dissertation on the death of a sinner, which is here omitted together with the occasion of it.

Although the text of this Latin *passio* is printed by Ruinart amongst his *Acta sincera*, we lack any satisfactory guarantee of its authenticity. There seems to be no oriental *cultus*, though the martyrs suffered at Antioch. See, however, P. Allard, *Julien l'Apostat*, vol. iii, p. 153. Dom Leclercq, in his collection *Les Martyrs*, vol. iii, pp. 99–104, has printed a translation of the whole document.

ST SIDONIUS APOLLINARIS, BISHOP OF CLERMONT (A.D. 479 ?)

GAIUS SOLLIUS APOLLINARIS SIDONIUS, soldier, poet, statesman, country gentleman, and eventually bishop, was born at Lyons about the year 430, and was of one of the most noble families in Gaul, where his father and grandfather, both named Apollinaris, had been prefects of the praetorium. He was educated in arts and learning

under the best masters, and was one of the most celebrated orators and poets of the age in which he lived. From his letters it is clear that he was always religious, extremely affectionate, beneficent and compassionate ; on the other hand, he was no rigorous censor, for at a time when Salvian was writing so fiercely of the corruption of southern Gaul, St Sidonius did not raise his voice in vituperation of the iniquities of his times. He married Papianilla, by whom he had a son and three daughters. Papianilla was daughter of Avitus, who was raised to the imperial throne at Rome in 455 ; Sidonius wrote a panegyric in honour of his father-in-law, who returned the compliment by putting a statue of him among the poets in the Forum of Trajan. Avitus, a weak person if no worse, was made to resign the purple after a reign of ten months, and he died on the road to Auvergne. Majorian, his successor, captured Lyons and threatened severe treatment for the citizens ; but after a time of eclipse and uncertainty Sidonius wrote a panegyric of him too. The new emperor was slain in 461 by Ricimer the Goth, who placed the diadem upon the head of Severus. Upon this revolution Sidonius left the court, and retired to Auvergne. Severus was poisoned by Ricimer after a reign of four years, and Anthemius was chosen emperor in 467. Sidonius went again to Rome, on business of his province ; and hoping for a revival of the empire he wrote another very encouraging panegyric. The feeble emperors of this age were peculiarly susceptible to compliments, and the poet was made prefect of the city. But his hopes of Anthemius came to nothing, the position in Rome was difficult, and he returned to Gaul, to his wife and family and the enjoyment of his estates.

Sidonius was soon called from these secular dignities to responsibilities in the Church. The bishopric of Arvernum, since called Clermont in Auvergne, falling vacant, the people of that diocese and the bishops of the country demanded that he should fill the episcopal office ; they were conscious not only of his high character and abilities, but also of the fact that he was the man best qualified to uphold Gallo-Roman power against the Visigoths. St Sidonius was very unwilling, deploring his unfitness, but eventually acquiesced ; and from that moment he renounced lighter poetry, which till then had been his delight, to apply himself to those studies which were more required by his ministry. He was no stranger to them whilst a layman, and he soon became an authority whom other bishops consulted in their difficulties ; he was always reserved and unwilling to decide things and referred them to others, alleging that he was not capable of acting the part of a teacher among the brethren whose direction and knowledge he himself stood in need of. St Lupus of Troyes, who had always loved and honoured him, on his being made a bishop wrote a letter of congratulation and advice, in which among other things he told him : " It is no longer by show and a stately household that you are to keep up your rank, but by deep humility of heart. You are placed above others, but must see yourself as below the meanest and last in your flock. Be ready to kiss the feet of those whom formerly you would not have thought worthy to sit at your own. You must make yourself the servant of all."

And so St Sidonius did. He kept a frugal table, fasted every second day and, though of a delicate constitution, seemed to carry his austerities to excess. He looked upon it as a principal duty to provide for the instruction, comfort and assistance of the poor. In the time of a great famine he maintained at his own charge, with the charitable help of Ecdicius, his wife's brother, more than four thousand Burgundians and other strangers who had been driven from their own country by misery and necessity ; and when the scarcity was over he helped to

send them to their homes. His reputation was such that, being summoned to Bourges when that see, which was his metropolitan church, was vacant in 472, the assembled prelates referred the election of a bishop to him, and he nominated one Simplicius. He says that a bishop ought to do by humility what a monk and a penitent are obliged to do by their profession, and he gives an account of Maximus, Bishop of Toulouse, whom he had before known as a very rich man of the world: he found him in his new spiritual dignity wholly changed; his clothes, mien and conversation savoured of nothing but modesty and piety; he had short hair and a long beard; his household stuff was plain; he had wooden benches, stuff curtains, a bed without feathers, and a table without a covering; and the food of his household consisted of pulse more than flesh.

Clermont being threatened by Euric, King of the Visigoths, who then controlled the southern provinces of France, the bishop encouraged the people to oppose them. He put his brother-in-law Ecdicius in charge of the defence and instituted rogation processions to implore the mercy of God. But in 474 Clermont fell; his previous activities exposed St Sidonius to the reprisals of the conquerors after they were masters of the place, and for a time he was exiled to a fortress near Carcassone. Here he was lodged next door to two bad-tempered old women, who made such a noise that he could neither sleep nor read: "Never", complained the poor man, "were two such quarrelsome, restless and abusive chatterers!" When he was restored to his see he continued to be the protection and support of his people, though grievously troubled by the Goths. He died in peace in 479, or possibly a decade later.

St Sidonius Apollinaris was one of the principal writers of the beginning of the second age of Christian literature, or he may be regarded as the last of the Gallo-Roman school. His poetry is inflated and tiresome, but his letters are a valuable witness to the life of Christian gentlemen in southern Gaul during the break-up of the empire; they were sportsmen, with a taste for literature and the other fine arts, whose Christianity sat rather lightly upon them but was not insincere. The saint shows us himself in his secular days in Auvergne joining in the recreations, physical and intellectual, of his neighbours; looking after his estates and the material and moral well-being of his slaves; and caring for his children: he warns his son against loose talk, forbids *vaudeville* in his house, and declines an invitation to go fishing because his daughter Severiana has a bad feverish cold. Sidonius Apollinaris may at a first glance seem a surprising character to find in the Roman Martyrology; as Father M. Van Cutsem has written, he "is one of the many bishops who have reached the honours of the altar because they left no unhappy memory behind and their anniversary was entered in the *Depositio episcoporum*".

The greater part of our information concerning Sidonius is derived from his letters and other writings. The best text is that edited in MGH., *Auctores Antiquissimi*, vol. viii. There is an excellent short biography by Paul Allard in the series "Les Saints" (1910) and a longer one in two volumes by the Abbé Chaix (1866). An English version of the letters of Sidonius was published by O. M. Dalton in 1915, and another by W. B. Anderson in 1936. An unusually long article has been devoted to him in DCB., vol. iv, pp. 649–661. See C. E. Stevens, *Sidonius Apollinaris and His Age* (1935).

BD HUMBELINE, MATRON (A.D. 1135)

BD HUMBELINE was born in 1092, the year after her brother St Bernard, with whom she was always on terms of intimate friendship. Like him she was of great physical

beauty, and had a lovely voice and was skilled in music ; in due course she married a nobleman of the house of Lorraine, Guy de Marcy. Some years after the founding of Clairvaux she went to visit Bernard there and in due course arrived, very stylishly dressed and surrounded by an imposing train of attendants. When St Bernard was told that the Lady Humbeline had come, and with what array, he was not at all pleased and refused to see her : he knew his sister and disapproved of her display, and perhaps thought she was " showing off ", travelling in that style. She at once guessed what had upset him, or, as tradition says, her brother Andrew told her, roughly enough, and she sent in a message that if he would come out she would do just as he told her ; and out of enclosure St Bernard accordingly came. Humbeline's life in the world was more notable for dancing than devotion, and it was Bernard's opinion that the balance needed redressing ; he took the opportunity presented, and gently reasoned with her, particularly reminding her of the virtuous and devoted life of their mother, Aleth. This had its effect (even a sister would hesitate about arguing with a St Bernard), and Humbeline went away, considerably chastened.

A few years later this interview at Clairvaux had a more unexpected result, when Humbeline got her husband's consent to her becoming a nun. She went to the monastery of the nuns at that Jully near Troyes which is called " les-Nonnains " after them ; here her sister-in-law Elizabeth was abbess, and when she left to found a convent near Dijon, Bd Humbeline was appointed in her place. She practised severe physical austerities and when her nuns urged her to moderate them she replied, " That is all very well for you, my sisters, who have been serving God in religion all your lives. But I have lived so long in the world and of the world that no penance can be too much for me." In her last illness three of her brothers, Bernard, Andrew and Nivard, hurried to her bedside, and she died in Bernard's arms in 1135 (or 1136). The *cultus* of Bd Humbeline was approved in 1703.

There is no early life of Bd Humbeline. A short account of her is given in the *Acta Sanctorum*, August, vol. iv, and she stands first in the group of holy women whose history is traced by Henriquez in his *Lilia Cisterciensium* (1633) ; but almost all lives of St Bernard devote more or less space to his relations with his only sister.

ST ABRAHAM OF SMOLENSK, Abbot (A.D. 1221)

This Abraham has a place apart among the saints of pre-Tartar Russia. He was born at Smolensk during the later part of the twelfth century. While a youth he lost his parents, whereupon he gave away his goods to the needy and became a monk and priest of the Bogoroditskaya monastery at his birthplace. He was like St Theodosius Pechersky in his reverence for St Sabas and the early monks of Palestine, in his insistence on personal poverty, and in his combining the active with the contemplative life, not only doing much manual work within the monastery but preaching and helping the poor and sick outside as well. But Abraham took no part in secular affairs, and further differed from Theodosius in his studiousness. He copied manuscripts, and became a learned and industrious interpreter of the Holy Scriptures and an energetic and vigorous preacher ; he was full of zeal for God's house and the beauty of divine worship, and " strictly forbade talking in church ", especially during the Holy Sacrifice. More remarkable still, for that time and place, he celebrated the eucharistic Liturgy every day.

What distinguished St Abraham from his contemporaries was his sternness and austerity, both in precept and practice : " he slept but little ; kneeling and weeping

abundant tears, he beat his breast and called upon God, imploring the Lord to have mercy on His people and to turn away His wrath." His preaching was marked by prophetic solemnity and concern with the " last things " ; he was tireless in his calls to repentance and his warnings of the end of the world and its judgement.* The influence St Abraham exerted was very great, especially among lay people, but his teaching aroused the opposition of some among the clergy and monks ; and, after his abbot had forbidden him to teach and he had suffered " many annoyances ", Abraham migrated to the Holy Cross monastery in Smolensk.

But here things got worse, and the whole city began to turn against him. There is no doubt that the more ignorant of the clergy were jealous of his learning and popularity as a spiritual director, and they stirred up others. Charges were made against St Abraham " on account of women ", of heresy, of claiming to be a prophet, of reading impious books. Eventually he was arrested, dragged through a jeering mob, and on successive days brought before two different tribunals : the first, composed of laymen, acquitted him, and it does not seem certain that the second, of clerics, found him guilty either. But the bishop of Smolensk, Ignatius, sent him back to his first monastery and he was inhibited from celebrating the Holy Mysteries.

There were not wanting those who foretold disaster for Smolensk because of its mistreatment of an innocent and holy man ; and when the city was afflicted with a serious drought Bishop Ignatius decided to re-examine the case of Abraham. The result of his deliberations was to decide that the accusations were all false, and St Abraham was reinstated, with the request that he should pray for the city. " He had not even reached his cell ", writes Ephrem, " before God sent rain." The persecution had lasted for five years, during which he was " insulted and vilified as if he were a felon ". The bishop asked Abraham's forgiveness for the injustice to which he had been a party, and after a time made him abbot of the small monastery of the Mother of God. It was not a very desirable charge, for the monks were few and old and of poor repute ; but St Abraham gladly accepted it, and there spent the rest of his life in peace. He again took up his former work of the ministry of the word and of spiritual wisdom, and died in the year 1221, loved and respected by all. He had been a monk for fifty years, and was stern and uncompromising to the last as he " in great humility and sorrow of heart reminded himself with sighs and groans of the separation of soul from body ".

The contemporary biographer Ephrem says that at St Abraham's trial " God softened the hearts of the prince and the rulers, but the abbots and priests would gladly have eaten him alive ". The less ignorant and malicious among these clergy were probably disturbed by some of St Abraham's biblical exegesis, for that was his great interest, especially as regards the " last things " and their practical significance for human souls. Ephrem repeatedly refers to the divine grace that was given Abraham " not only to read but to interpret, so that nothing in the sacred writings could be hidden from him ". It is not known what the challenged speculations were, nor the nature of the unorthodox books St Abraham was accused of studying, for little of his teaching has come down to us, except one sermon, on the Heavenly Powers, and it is not certain that that is his, though without doubt it reflects his spiritual background accurately, a background wherein mercilessness is regarded as almost the worst of sins and the consummation of the Last Judgement

* St Abraham painted two *eikons :* both were concerned with the Last Judgement, the Terrible Judgement as it is called in Russia.

is the transfiguration of the physical earth. What remains certain is that " Many came to St Abraham from the city, and passed from sin to repentance ".

For bibliographical notes on Russian saints, see under St Sergius on September 25, especially Fedotov's *Russian Religious Mind* there referred to, to which most of the above is indebted. There are in existence only two detailed *vitae* of pre-Mongol Russian saints, that of this St Abraham being one of them.

BD BERNARD TOLOMEI, Abbot, Founder of the Benedictines of Monte Oliveto (A.D. 1348)

This holy founder was born at Siena in 1272 and was baptized John. He was educated by his uncle, a Dominican friar, and at the local university ; after receiving his doctorate in law he took up public work in Siena and fulfilled several municipal offices. He was always a devout man ; but he seems to have undergone some sort of sudden " conversion ", for in 1312 instead of a lecture on philosophy he gave a sermon on contempt of the world, resigned his position and withdrew to a place ten miles from the city and lived there in solitude. He was joined by two other Sienese, Ambrose Piccolomini and Patrick Patrizi, and the three lived together in the desert land between Siena and the woods of Mont' Amiata, where all was ash-coloured, sterile and desolate. The reputation of the sanctity of their lives was marred by malicious or mistaken rumours (some thought them mad, others subversive), which caused them to be summoned before Pope John XXII at Avignon to give an account of themselves. They were able to demonstrate their orthodoxy to the pope's satisfaction, but he instructed them to put themselves under one or other of the approved monastic rules. They thereupon consulted Guy, Bishop of Arezzo, who gave them the Rule of St Benedict and instructed a Camaldolese monk to clothe them in the monastic habit—but white instead of the usual black.

John Tolomei, who was recognized as their leader, took the name of Bernard, their hermitage at Chiusuri was called Monte Oliveto, and the Benedictine congregation of our Lady of Monte Oliveto came into existence in 1319. It professed a primitive observance of the rule, to which a number of austerities (including, at first, total abstinence from wine) were added, and its success was instantaneous. Within a few years Bd Bernard had founded a second monastery at Siena, and others followed elsewhere ; their penitential life continued to attract disciples and in 1344 the new congregation was confirmed by Pope Clement VI. Some time afterwards a bad epidemic of plague broke out around Siena, and the Olivetan monks gave themselves up entirely to the care of the suffering and the burial of the dead ; it seemed as if they were miraculously preserved from contagion, but in August 1348 the first of them was struck down : it was their founder himself. He died at Monte Oliveto on the 20th, the feast of his patron, St Bernard of Clairvaux. In 1644 the *cultus* of Bd Bernard Tolomei was confirmed, and his name appears in the Roman Martyrology with the title " Blessed " ; but he is venerated by the Olivetans, who still exist as a small independent congregation of Benedictines, as " Saint ", in accordance with the declaration of the Congregation of Sacred Rites that " he was worthy of veneration among the saints ".

The Bollandists in the *Acta Sanctorum*, August, vol. iv, give a long account of Bd Bernard, though there is no formal biography of early date. The most valuable contribution to the history of the founder of the Olivetani is that of Dom Placid Lugano, *Origine e primordi dell' Ordine di Montoliveto* (1903), who, basing his work upon the relatively early chronicles

of Antony de Barga and Alexander da Sesto, has stripped Bernard's life of its legendary accretions, notably of the story which attributes his religious vocation to the miraculous cure of sudden blindness. On the Olivetani as a reformed congregation see Heimbucher, *Orden und Kongregationen der Kath. Kirche*, vol. i, pp. 281–283.

22 : THE IMMACULATE HEART OF MARY

DEVOTION to our Lady's heart is analogous to that to the sacred heart of Jesus, and consists in veneration of her heart of flesh, united to her person, as representing her love, especially her love for her divine Son, her virtues and her inner life. Adumbrations of this devotion can be found in some early commentaries on the Song of Songs, but it was first considerably fostered by St John Eudes in the seventeenth century, and Pope Pius VII gave permission for a feast of the Pure Heart of Mary in 1805. In more recent times words attributed to our Lady at Fatima have had very strong influence in popularizing the devotion, and on October 31, 1942, Pope Pius XII consecrated the whole world to her immaculate heart; shortly afterwards, on May 4, 1944, he directed that the corresponding feast should be observed throughout the Western church on the octave day of the Assumption.

Mary's office is universal; " her natural title is that she is the mother of the Word made flesh, and her acquired title is that she gave her all with her Son in the anguish of her sorrows for the redemption of the world. In that work she was admitted as a partner in a very true sense, though we must always remember that she herself differs from her Son as the finite from the infinite, as the created from the uncreated. Moreover, she herself was redeemed and was full of grace at her conception precisely because of the redeeming merit of the Word Incarnate, whose mother she had been chosen to be. It is well to repeat these truths lest we offend the heavenly Mother by untoward exaggeration and careless expression which hinder rather than promote true Catholic piety and devotion " (Archbishop Godfrey).

See *Acta Apostolicae Sedis*, vol. xxxiv (1942), pp. 313–319, 345–346; vol. xxxvii (1945), pp. 44–52; and an article by Archbishop William Godfrey in the *Clergy Review*, vol. xxiii (1943), no. 5, pp. 193–199; Mgr Messner, *The Immaculate Heart* (1950); H. Keller, *The Heart of Mary* (1950).

SS. TIMOTHY, HIPPOLYTUS AND SYMPHORIAN, MARTYRS (SECOND TO FOURTH CENTURIES)

ON this day the Church commemorates three martyrs totally unconnected with one another. ST TIMOTHY was a martyr under Diocletian, who was buried on the Ostian Way at Rome, opposite the basilica of St Paul-outside-the-Walls.

ST HIPPOLYTUS is described both in the lesson at Matins and in the Roman Martyrology as a bishop of Porto, a " man greatly renowned for his learning ", who, either at that place or at Ostia, was for his confession of the faith put to death by drowning; and was buried in the place of his martyrdom. There is uncertainty as to who this martyr was, but it is possible that he is identical with the St Hippolytus who has been mentioned on the thirteenth of this month.

ST SYMPHORIAN suffered at Autun in the second or third century. The city of Autun was one of the most ancient and famous of Gaul, but at that time particularly

addicted to the worship of Berecynthia (Cybele), Apollo and Diana. On a certain day of the year, the statue of Cybele was with great pomp carried through the streets in a chariot. Symphorian, because he had treated the image with disrespect, was seized by the mob and carried before Heraclius, governor of the province. Heraclius asked him why he refused to honour the image of the mother of the gods. He answered, because he was a Christian and worshipped the true God; and that, moreover, if someone would give him a hammer he was prepared to break up their idol. To the judge this reply savoured of rebellion, as well as being impious, and he inquired of the officers whether he was a citizen of the place. One of them answered, " He is, and of a noble family ". The judge said to Symphorian, " You flatter yourself on account of your birth, or are perhaps unacquainted with the emperor's orders ". He then ordered the imperial edict to be read, and said to him, " What say you to this, Symphorian ? " The martyr continuing to express his abhorrence of the idol, Heraclius commanded him to be beaten, and sent him to prison. Later he was brought out and presented before the tribunal when, Symphorian still being firm, Heraclius condemned him to die by the sword for treason towards gods and men. As he was led out of the town to execution, his mother, standing on the wall of the city to see him pass by, cried out to him, " My son, my son Symphorian ! remember the living God and be of good courage. Fear not ! You go to a death which leads to certain life." His head was struck off and his body buried in a cave, near a fountain, and in the middle of the fifth century St Euphronius, Bishop of Autun, built over it a church in his honour.

The village and church of Veryan in Cornwall have their name from this martyr (Sci Simphoriani in 1278, Severian in 1545), the only church in Great Britain dedicated under his name.

The conjunction of these three wholly unconnected saints in one common prayer, such as that said in the Roman office and Mass on this day, is a curious liturgical feature. Originally the same prayer was said with the name of Timothy alone as may be seen in the Gregorian sacramentary; the two other names have been subsequently inserted. Whatever may be thought of the story of St Timothy's martyrdom as recounted in the Acts of St Silvester, his name and his burial on the Ostian Way are entered in the *Depositio martyrum* of A.D. 354, not to speak of other early testimonies which Father Delehaye has set out in CMH., pp. 456–457. A mention of Timothy on this day in the famous Carthaginian calendar, and a statement in the chronicle known as " The Barbarus of Scaliger " that " Timothy the bishop gloriously suffered martyrdom at Carthage " has raised a doubt whether there may not be two Timothei; just as the question of a second Hippolytus (of Porto) has been much discussed. Symphorian again is a martyr whose existence is established by very early allusions and dedications. On his respectable " acts ", printed by Ruinart and elsewhere, see W. Meyer, " Fragmenta Burana ", in the *Festschrift* published for the Göttingen Academy in 1901, pp. 161–163. Further references will be found in Delehaye's commentary just mentioned, pp. 456–458. See also G. H. Doble, *St Symphorian* (1931), in his Cornish Saints series.

ST SIGFRID, Abbot of Wearmouth (A.D. 690)

While St Benedict Biscop was away on his fifth visit to Rome his coadjutor abbot at Wearmouth, St Esterwine, died, and the monks, together with St Ceolfrid, coadjutor abbot of Jarrow, elected in his place the deacon Sigfrid. " He was " says St Bede, " a man well skilled in the knowledge of Holy Scripture, of admirable behaviour and perfect continence, but one in whom vigour of mind was somewhat depressed by bodily weakness and whose innocence of heart went along with a distressing and incurable affection of the lungs." Some three years after St

Sigfrid's promotion and St Benedict's return to his monasteries both saints were stricken with sickness and had to take to their beds ; they knew that death was upon them and wished for a last conference about one another's welfare and that of their monks. Sigfrid therefore was carried on a stretcher to Benedict's cell and laid on his bed, " with their heads on the same pillow ", but they were too weak even to embrace one another unaided. After consultation with Sigfrid, Benedict sent for Ceolfrid and, with the approval of all, appointed him abbot of both monasteries, that so peace, unity and concord might be preserved. Two months later St Sigfrid, " having passed through the fire and water of temporal tribulation, was taken to the place of everlasting rest : sending up to the Lord the offerings of praise which his righteous lips had vowed, he entered the mansion of the heavenly Kingdom ". He was buried in the abbey-church of St Peter beside his master, St Benedict, and his predecessor, St Esterwine.

All our information comes from Bede's *Historia Abbatum* and the anonymous history which covers the same ground. See the text in C. Plummer and his notes. It is very questionable how far saintship can be claimed in this and many similar cases. There is no trace of any liturgical commemoration, not even so much as an entry in church calendars. *Cf.* Stanton's *Menology*, p. 405.

ST ANDREW OF FIESOLE (NINTH CENTURY ?)

ACCORDING to his worthless *acta* of the fourteenth or fifteenth century this Andrew was a young Irishman who went on a pilgrimage to Rome with his teacher, St Donatus. On their way back they stopped at Fiesole, where the episcopal see was vacant, and Donatus was miraculously designated to fill it ; he thereupon ordained Andrew deacon and made him his archdeacon. In this office he served the Church faithfully and holily for some years. He restored the church of St Martin, which had been destroyed by the Magyars, and founded the monastery there. St Andrew had a sister called Brigid to whom he was greatly attached and who also is venerated near Fiesole ; she is said to have followed him to Italy and to have lived as a solitary among the mountains of Tuscany, but according to the legend of Andrew she was miraculously transplanted from Ireland to her brother's bedside while he lay dying.

The document which purports to recount the history of St Andrew is printed in the *Acta Sanctorum*, August, vol. iv. It may be noted that Dom Gougaud in his *Gaelic Pioneers of Christianity* (1923) makes no mention of Andrew ; *cf.* his *Les saints irlandais hors d'Irlande* (1936), p. 77. No Andrew is mentioned in the life of Donatus.

BB. WILLIAM LACEY AND RICHARD KIRKMAN, MARTYRS (A.D. 1582)

WILLIAM LACEY was born at Horton, near Settle, in the West Riding of Yorkshire ; he was married to the widow of a man of county family named Creswell, and was a lawyer holding an official position. For long he was reputed to be a Papist at heart and after the visit of Dr (afterwards Cardinal) William Allen to the north of England in 1565 that suspicion became a certainty. He almost at once lost his office and for fourteen years was subjected to bitter persecution, in which his wife nobly bore her part ; he was repeatedly fined, visited, examined, and once was imprisoned at Kingston-on-Hull, till he eventually fled from his house with his family, and was hunted from place to place. At last Mrs Lacey broke down under the strain and

was taken seriously ill ; this did not deter the archbishop of York, Dr Sandys, from taking steps to have her arrested as a recusant, but the good lady died first.

The next year, 1580, Lacey, already a man of considerable age, entered himself as a student at Rheims, and finally went to Rome, where he was ordained. He arrived in England in 1581, but was destined to work only some twelve months for the Catholics of his native Yorkshire. He, together with Bd William Hart, Mr Thomas Bell, and other priests, was in the habit of visiting the Catholic prisoners in York castle. Now Mr Bell had, before his ordination, been imprisoned and tortured for the faith in that castle, and he conceived the project of now singing a high Mass there, as an act of thanksgiving. In those days prisons were not the efficient institutions that they are today and a little money, carefully distributed to turnkeys, would go a long way. Early on Sunday, July 22, 1582, that Mass was sung in one of the prisoners' cells, with Mr Lacey and Mr Hart assisting as deacon and subdeacon. Just as it was over, an alarm was given and the authorities began to search the building ; Hart and Bell got away, but Lacey was captured. He was examined first by the mayor and then by Dr Sandys, by whom he was committed to solitary confinement in irons, and after three weeks was brought up for trial. His letter of orders was put in against him, and he openly avowed his priesthood (it was not at that time high treason for a priest to come into the country) ; when asked if he acknowledged the queen as head of the Church, he replied, " In this matter, as well as in all other things, I believe as the Catholic Church of God and all good Christians believe ". Whereupon he was convicted and sentenced. On August 22, Bd William Lacey was hanged, drawn and quartered at the Knavesmire, outside the city of York.

There suffered at the same time and place (they confessed to one another on the way to the scaffold) Bd Richard Kirkman, also a secular priest and a Yorkshireman. He was born at Addingham, near Skipton, and was ordained at Rheims in 1579. He appears to have been taken into the household of Robert Dymoke, hereditary Champion of England, at Scrivelsby in Lincolnshire, where he was tutor to Dymoke's three younger sons and pastor to the Catholics of the neighbourhood. After eleven months his patron and his wife were indicted for not going to the Protestant service (Dymcke died in prison for the faith), and Mr Kirkman had to leave Scrivelsby and seek refuge elsewhere. He worked in Yorkshire and Northumberland until he was arrested near Wakefield merely as a suspected person, but his chalice was found on him and he admitted that he was a priest. The very next day he was brought up at the York assizes, and sentenced to death. For four days he shared the cell of Bd William Lacey, but after a private interview with the sheriff and two ministers he was put into a dungeon alone, without light, food or bed. And here he was left till he was brought out to die.

See MMP., pp. 66–70 ; and B. Camm, LEM., vol. ii, pp. 564–588, with the authorities there cited.

BD JOHN KEMBLE, MARTYR (A.D. 1679)

THIS martyr was the son of John Kemble, gentleman, of a family originally of Wiltshire, and Anne, one of the Morgans of Skenfrith, and was born in 1599, traditionally at Rhydicar farm in the parish of Saint Weonards, Herefordshire, though some say at Pembridge Castle nearby. They were a Catholic family, and there were four other related Kemble priests at this time. In some year unknown

John was smuggled abroad to Douay, where he was ordained in 1625 and in the same year sent on the mission to work in and around his birthplace. Of these labours nothing at all is known except that they extended over a period of fifty-three years, apparently unbroken save that in the archives of the Old Brotherhood of the Secular Clergy there is an entry in or about the year 1649 which suggests that he was then for a time in London ; it is known from the Westminster archives that in 1643 he was recommended as a suitable person to be made archdeacon of South Wales. During these years he gained that reputation for goodness which persisted among the folk of Monmouthshire almost to our own day and, with the help of the Jesuits at the Cwm in Llanrothal, he formed those mission centres, at the Llwyn, the Graig, Hilston, and elsewhere, which lingered on into the nineteenth century and are now represented only by a desolate burying-ground and a ruined chapel at Coed Anghred on a hill above Skenfrith. During most, if not all, of this time he made his headquarters at Pembridge Castle, the home first of his brother George, and then of his nephew, Captain Richard Kemble. In 1678 the " Oates Plot " terror began and in the autumn it reached Herefordshire : the Cwm was sacked and John Kemble's friend David Lewis, S.J., was taken. He was urged to fly, but he would not : " According to the course of nature I have but a few years to live [he was just on eighty] ; it will be an advantage to suffer for my religion, and therefore I will not abscond."

In November Captain Scudamore of Kentchurch, for all his wife and children were Catholics and ministered to by Mr Kemble, went to Pembridge Castle, arrested the old priest, and dragged him off through the snow to Hereford gaol. There he remained four months, till the March assizes, at which he was condemned to be hanged, drawn and quartered, *pro Sacerd' Seminar.*, " for being a seminary priest ", as it is recorded in the Crown Book of the Oxford Circuit. On April 23 an order was signed for him and Bd David Lewis to be sent to London for examination by the Privy Council ; on the journey he " suffered more than a martyrdom on account of a great indisposition he had, which would not permit him to ride but sideways ; and it was on horseback he was compelled to perform the journey, at least a great part of the way ". " He was strapped like a pack to his horse going there, but allowed to walk most of the way on his journey back ", which he made a few weeks later : as he said at his execution, " Oates and Bedloe not being able to charge me with anything when I was brought up to London (though they were with me) makes it evident that I die only for professing the old Roman Catholic religion, which was the religion that first made this kingdom Christian . . .". That execution was ordered by Scroggs L.C.J., at the summer assizes, and its date fixed for August 22.

When the under-sheriff, one Digges, arrived at the jail Bd John asked for time first to finish his prayers and then to smoke a pipe of tobacco and have a drink. The governor and under-sheriff joined him, Digges in his turn delaying in order to finish *his* pipe.* Towards evening he was dragged on a hurdle to Widemarsh Common, where before a huge crowd he denied all knowledge of any plot and made a final profession of faith. He was allowed to hang till he was dead before the remainder of the sentence was carried out, but the hangman's work was so ill done that, old as he was, he lived for half-an-hour after the cart was withdrawn. With

* This curious and pleasing incident originated the Herefordshire custom of calling the last pipe of a sitting " the Kemble pipe ", a custom now fallen into disuse. *Cf.* the footnote on p. 394 of Sir John Hawkins's edition of Izaak Walton's *Compleat Angler* (1808), where Bd John Kemble is made a Protestant martyr under Queen Mary.

the exception of the left hand, now enshrined in the Catholic church at Hereford, Bd John's remains were buried under a flat stone in Welsh Newton churchyard, where they still lie. The first miracle recorded at the intercession of Bd John was in favour of the daughter of his denouncer, Captain Scudamore, who was cured of an affection of her throat by applying to it the rope with which the martyr was hanged; and Mgr Matthew Pritchard, Vicar Apostolic for the Western District in 1715, was present when Mrs Catherine Scudamore was cured of long-standing deafness while praying at his graveside. Protestant witnesses of his execution "acknowledged that they never saw one die so like a gentleman and so like a Christian", and Bd John Kemble has never been without local veneration; the annual pilgrimage to his grave is said to have been uninterrupted since his martyrdom.

See MMP., pp. 555–557; T. P. Ellis, *Catholic Martyrs of Wales* (1932), pp. 126–129; B. Camm, *Forgotten Shrines* (1910), pp. 333–342; and an excellent C.T.S. pamphlet by J. H. Canning. Sarah Siddons, *née* Kemble, was a great-great-grandniece of the martyr.

23: ST PHILIP BENIZI (A.D. 1285)

THIS principal ornament and propagator of the religious order of the Servites in Italy was of the noble families of Benizi and Frescobaldi in Florence, and a native of that city. He was born on August 15, in the year 1233, which is said by some to be the very feast of the Assumption on which the seven Founders of the Servites had their first vision of our Lady. His parents had been long married but childless, and Philip was a child of prayer. At the age of thirteen he was sent to Paris to apply himself to the study of medicine, and Galen, though a heathen, was a strong spur to him in raising his heart from the contemplation of nature to the worship and praise of its Author. From Paris he removed to Padua, where he took the degree of doctor in medicine and philosophy at the age of nineteen. After his return to Florence he took some time to deliberate with himself what course to steer. For a year he practised his profession, spending his leisure time in the study of sacred Scripture and the fathers and in prayer for guidance, especially before a certain crucifix in the abbey-church at Fiesole and before a picture of the Annunciation in the Servite chapel at Carfaggio, just outside the walls of Florence.

At this time the Servites, or Order of the Servants of Mary, had been established fourteen years, having been founded by seven gentlemen of Florence as described under their feast on February 12. At their principal house on Monte Senario, six miles from Florence, they lived in little cells, something like the hermits of Camaldoli, possessing nothing but in common, and professing obedience to St Buonfiglio Monaldi. The austerities which they practised were great, and they lived mostly on alms. On the Thursday in Easter Week 1254, Philip was in prayer at Fiesole when the figure on the crucifix seemed to say to him, "Go to the high hill where the servants of my mother are living, and you will be doing the will of my Father". Pondering these words deeply Philip went to the chapel at Carfaggio to assist at Mass, and was strongly affected with the words of the Holy Ghost to the deacon Philip, which were read in the epistle of that day, "Go near and join thyself to this chariot". His name being Philip he applied to himself these words as an invitation to put himself under the care of the Blessed Virgin in that order, and he seemed to himself, in a dream or vision, to be in a vast wilderness (representing the world) full

of precipices, snares and serpents, so that he did not see how it was possible to escape so many dangers. Whilst he was thus in dread he thought he beheld our Lady approaching him in a chariot. Persuaded that God called him to this order as to a place of refuge, Philip went to Monte Senario and was admitted by St Buonfiglio to the habit as a lay-brother: "I wish", he said, "to be the servant of the Servants of Mary." In consideration of the circumstances in which he had joined the order he retained his baptismal name in religion. He was made gardener and questor for alms, and put to work at every kind of hard country labour; the saint cheerfully applied himself to it in a spirit of penance and accompanied his work with constant recollection and prayer, living in a little cave behind the church. Philip was sent in 1258 to the Servite house at Siena and on the way there he undesignedly displayed his abilities in a discourse on certain controverted points, in the presence of two Dominicans and others, to the astonishment of those that heard him, and especially of his companion, Brother Victor. The matter was reported to the prior general, who examined St Philip closely and then had him promoted to holy orders, though nothing but an absolute command could extort his consent.

All Philip's hopes of living out his life in quiet and obscurity, serving God and his brethren as a lay-brother, were now at an end. In 1262 he went to the Siena monastery as novice-master and to be one of the four vicars to assist the prior general; soon after he became himself colleague of the prior general. In 1267 a chapter of the whole order was held at Carfaggio; at this chapter St Manettus resigned the generalship and, in spite of his protests, St Philip Benizi was unanimously elected in his stead. During his first year of office he made a general visitation of the provinces of northern Italy, which at the time were torn and distracted by the strife of Guelf and Ghibelline. It was on this tour that his first miracle was reported of him, very similar to one attributed to St Dominic and other saints: owing to the troubles the Servites of Arezzo were unable to get food and were on the verge of starvation; when they assembled for supper there was nothing to eat until, when St Philip had exhorted them to have faith and had prayed before our Lady's image, a knock was heard at the monastery door and two large baskets of good bread were found on the steps. He codified the rules and constitutions of the Servite order and this work was confirmed by the general chapter held at Pistoia in 1268; he would on the same occasion have asked leave to give up his office. But he was so warmly dissuaded by his colleague, Brother Lottaringo, that he resigned himself to holding it so long as his brethren should wish, which proved to be for the rest of his life.

Upon the death of Pope Clement IV it was rumoured that Cardinal Ottobuoni, protector of the Servites, had proposed St Philip to succeed him, and that the suggestion was well received. When word of this came to Philip's ears he ran away and hid himself in a cave among the mountains near Radicofani, where he was looked after for three months by Brother Victor until he deemed the danger past. During this retreat St Philip rejoiced in an opportunity of giving himself up to contemplation; he lived on vegetables and drank at a spring, since esteemed miraculous and called St Philip's Bath. He returned from the desert glowing with zeal to kindle in the hearts of Christians the fire of divine love, and soon set out on a visitation of his order in France and Germany. In 1274 he was summoned by Bd Gregory X to be present at the second general council of Lyons. At it he made a profound impression and the gift of tongues was attributed to him, but his

reputation did not serve to obtain for the Servites that formal papal approbation for which St Philip worked continually.

The saint announced the word of God wherever he came and had an extraordinary talent in converting sinners and in reconciling those that were at variance. Italy was still horribly divided by discords and hereditary factions. Holy men often sought to apply remedies to these quarrels, which had a happy effect upon some; but in many these discords, like a wound ill-cured, broke out again with worse symptoms than ever. Papal Guelfs and imperial Ghibellines were the worst offenders, and in 1279 Pope Nicholas III gave special faculties to Cardinal Latino to deal with them. He invoked the help of St Philip Benizi, who wonderfully pacified the factions when they were ready to tear each other to pieces at Pistoia and other places. He succeeded at length also at Forli, where the seditious insulted and beat him; but his patience at length disarmed their fury. Peregrine Laziosi, who was their ringleader and had himself struck the saint, was so moved by his meekness that he threw himself at his feet and begged his pardon. Being become a model penitent Peregrine was received by Philip into the order of Servites at Siena in 1283, and was canonized by Benedict XIII in 1726. St Philip attracted a number of notably good men to himself. Among them were this St Peregrine and Bd John of Frankfort; Bd Joachim Piccolomini, who met Philip at Siena; Bd Andrew Dotti, a soldier, and Bd Jerome, both of Borgo San Sepolcro; Bd Bonaventure of Pistoia, converted by a sermon of the saint from a life of violence and crime; Bd Ubald, whose quarrelling had turned Florence upside down; and Bd Francis Patrizi. In 1284 St Alexis Falconieri put his niece St Juliana under the direction of St Philip, and from his advice to her sprang the third order regular of the Servants of Mary. He was also responsible for sending the first Servite missionaries to the East, where some penetrated to Tartary and there gave their blood for Christ. Throughout his eighteen years of generalship of his order Philip had as his official colleague Lottaringo Stufa, whom he had known and loved from boyhood. They remained the closest friends and the utmost confidence subsisted between them; their long association was an ideal partnership.

Judging at length by the decay of his health that the end of his life drew near, St Philip set out in 1285 to visit the newly-elected Pope Honorius IV at Perugia, and at Florence convened a general chapter at which he announced his approaching departure and handed over the government to Father Lottaringo. "Love one another! Love one another! Love one another!" he adjured the friars, and so left them. He went to the smallest and poorest house of the order, at Todi, where he was enthusiastically received by the citizens, and when he could escape from them he went straight to the altar of our Lady, and falling prostrate on the ground prayed with great fervour, "This is the place of my rest for ever". He made a moving sermon on the glory of the blessed on the feast of the Assumption of the Mother of God, but at three o'clock in the afternoon of that day was taken seriously ill. He sent for the community, and again spoke of brotherly love: "Love one another, reverence one another, and bear with one another." Seven days later the end came; he called for his "book", by which word he meant his crucifix, and devoutly contemplating it, calmly died at the hour of the evening *Angelus*. St Philip Benizi was canonized in 1671, and his feast was extended to the whole Western church in 1694.

La Vie de St Philippe Benizi (1886; new ed., 1913) by Father Soulier (Eng. trans.) must still be regarded as the standard biography of this saint. Though a long list of sources

is set out in an appendix, it must be confessed that the early evidence is not quite so full as might be desired. It is often difficult to decide how large a part legend has played in the story commonly circulated. Fr Soulier has, however, edited very carefully some of the most important biographical materials: see the *Monumenta Ordinis Servorum Sanctae Mariae*, vols. ii, iii and iv. The biography by Malaval (1672) has been translated into English in the Oratorian Series. In the *Acta Sanctorum*, August, vol. iv, a life has been reproduced which is in substance a Latin rendering of the more relevant portions of Giani's (1604).

SS. CLAUDIUS, ASTERIUS, NEON, DOMNINA AND THEONILLA, MARTYRS (A.D. 303 ?)

ACCORDING to Greek tradition the martyrs Claudius, Asterius and Neon were brothers who suffered death by crucifixion in Isauria, but the Latin *acta* locate the martyrdom in Cilicia. In the judgement of Father Delehaye these *acta* belong to the class which have for their principal source a written document of some value, which has been embellished, *e.g.* by the multiplication of torments patiently borne, or even more seriously modified. In any case Domnina and Theonilla seem to have been added to the original from some other source.

The *acta* relate that the three brothers were in the time of Diocletian charged as Christians at Aegea, having been denounced by their step-mother. At the same time two women named Domnina and Theonilla, with a little child, were likewise on account of their faith thrown into prison, and brought to trial before the proconsul of Cilicia, whose name was Lysias. He, when he came into court, said, " Bring before me the Christians whom the officers have delivered to the city magistrate ". The gaoler said, " The magistrate of this city having pursuant to your orders made the strictest inquiry after Christians, has apprehended six; three young men, all brothers, two women, and a small child. One of them is here before you." Lysias said to him, " Well, what is your name ? " He answered, " Claudius ".

LYSIUS: " Do not be such a madman as to throw yourself away in youth; sacrifice to the gods, and escape the torments prepared for you if you refuse."

CLAUDIUS: " My God requires no such sacrifices; He delights rather in alms-deeds and holiness of life. Your gods are unclean spirits, who are pleased with such oblations whilst they are preparing eternal punishments for those who offer them."

LYSIAS: " Let him be bound and beaten; there is no other way of bringing him to reason."

CLAUDIUS: " Though you inflict upon me the most cruel tortures you will not move or hurt me."

LYSIAS: " The emperors have commanded that Christians sacrifice to the gods, and that they who refuse be punished; those who obey are to be rewarded."

CLAUDIUS: " Their rewards are temporary and short-lived; but the confession of Jesus Christ earns everlasting glory."

Then the proconsul commanded him to be tortured. The martyr said, "Neither your fire nor anything else can hurt those who fear God; it brings them to eternal life ". Lysias ordered further torments, but Claudius only said, " I hold it a great benefit to suffer for God, and the greatest happiness to die for Jesus Christ."

LYSIAS: " Take him back to prison, and bring another." When Asterius was before him he said, " Take my advice and sacrifice to the gods; you have before your eyes what is prepared for those who refuse."

ASTERIUS : " There is one God, who dwells in Heaven and in the greatness of His power sees the lowest things : Him my parents have taught me to love and worship. I know not those that you worship and call gods."

LYSIAS : " Crush his sides, tear them with hooks, and make him sacrifice to the gods."

ASTERIUS : " I am the brother of him whom you just now questioned. We agree, and we make the same confession. My body is in your power ; but my soul is out of your reach."

LYSIAS : " Bring the pincers and pulleys, bind his feet, squeeze and torture him to teach him I can make him suffer." And when this was done, " Put live coals under his feet, and lash him on the back and belly."

ASTERIUS : " All I ask of you is that you will not spare any part of my body."

LYSIAS : " Take him away, put him with the rest, and bring the third."

When Neon was brought Lysias called him " son ", and treated him with kindness, urging him to sacrifice that he might escape torment. Neon answered that the proconsul's gods had no power if they were not able to defend themselves without having recourse to his authority.

LYSIAS : " Strike him on the neck, and teach him not to blaspheme the gods."

NEON : " You think I blaspheme when I speak the truth."

LYSIAS : " Stretch him on the rack, put burning coals on him, and scourge his back."

NEON : " I will do what is good for my soul, and no man shall ever make me change." When therefore he had been fruitlessly tortured, Lysias dictated this sentence : " Euthalius the gaoler and Archelaus the executioner shall take these three brothers to be crucified outside the town, that the birds of the air may devour their bodies."

Then Euthalius presented Domnina ; whereupon Lysias said to her, " You see, woman, the fire and torments which are prepared for you ; if you would avoid them, draw near and sacrifice." Domnina replied, " I shall not do it, lest I fall into eternal fire and endless torments. I worship God and His Son Jesus Christ, who hath made Heaven and earth and all that is therein." Lysias said, " Strip her and scourge her," While this was done, Archelaus, the executioner, said to Lysias, " Sir, Domnina is dead ", and Lysias replied, " Throw her body into the river and bring the next one." To Theonilla he said, " You have seen the torments with which the others have been punished. Honour the gods and sacrifice."

THEONILLA : " I dread eternal torments, which will destroy both body and soul."

LYSIAS : " Buffet her, lay her flat and bind her ; torture her to the utmost."

THEONILLA : " Are you not ashamed to inflict such punishments on a woman that is free, and a stranger too ? You know it to be shameful, and God sees what you do."

LYSIAS : " Hang her up by the hair and beat her face."

THEONILLA : " Is it not enough that you have stripped me naked ? It is not me only that you injure : your mother and your wife are also put to confusion in my person."

LYSIAS : " Are you married, or a widow ? "

THEONILLA : " I have been a widow these three and twenty years. It is for the love of God that I have continued in this state, in fasting, watching and prayer, ever since I forsook your filthy idols."

LYSIAS: "Let her suffer the last indignity and have her head shaved. Tie brambles round her middle; stretch out her legs and arms and tie them to stakes; scourge her all over; put coals on her belly. And let her die."

When Theonilla had soon succumbed to these cruelties, Lysias said, "Sew her body up in a sack, and throw it into the water", and this was done, that the Christians might not get possession of the martyrs' relics.

These Latin acts will be found printed in Ruinart, and also in the *Acta Sanctorum*, August, vol. iv; while the Synaxaries (see Delehaye's edition, October 30, p. 178) show that they were known in the Byzantine church. A French translation is in Leclercq, *Les Martyrs*, vol. ii, pp. 182–190. The "Hieronymianum" duly commemorates the saints under this date. And *cf.*, P. Franchi de' Cavalieri, *Note Agiografiche* in *Studi e Testi*, vol. xxvii (1915), pp. 107–118.

ST EUGENE, OR EOGHAN, BISHOP (SIXTH CENTURY)

EOGHAN (the equivalent of which name in English is Owen, not Eugene, as he is generally called) is venerated as the first bishop at Ardstraw in Tyrone, predecessor of the see of Derry. According to his Latin life, on which little reliance can be put, his father was a Leinster man and his mother from county Down, and he was related to St Kevin of Glendalough. While a child he was carried off with two other boys, Tigernach and Coirpre, first to Britain and then to Brittany, where they were sold into slavery and set to grind corn. One day the chieftain found the three reading, the mill meanwhile being worked by angels, and he ordered them to be released. They found their way back to Ireland, where Coirpre became a bishop at Coleraine. St Eoghan was for fifteen years a monk, with St Kevin, at Kilnamanach in county Wicklow, and then set out for the north where, after helping St Tigernach to found the monastery of Clones, he settled with his disciples at Ardstraw in the valley of Mourne in Tyrone and was made a bishop. The feast of St Eoghan is kept throughout Ireland.

The Latin life spoken of above is in the Codex Salmanticensis and has been printed both in the *Acta Sanctorum*, August, vol. iv, and in De Smedt's edition of that codex, pp. 915–924. St Eoghan is also mentioned on this day in the *Félire* of Oengus.

BD JAMES OF BEVAGNA (A.D. 1301)

MEVANIA, now called Bevagna, is a small town in Umbria, and here this James was born in the year 1220, of the family of the Bianconi. His future holiness was foreshadowed in his childhood, and a reconciliation of the Bianconi to the Alberti, with whom they had quarrelled, was attributed to his youthful prayers. When he was sixteen, two Dominicans came to Bevagna to preach during Lent, and the boy was attracted by what he heard of the life of the preachers and by their discourses; he considered the matter over and over and when, after his communion on Maundy Thursday, he was saying Psalm 118, the appositeness of the thirty-third verse struck him: "Set before me for a law the way of thy justifications, O Lord, and I will always seek after it." He went to one of the friars and opened his mind, and was recommended to watch all that night before the Blessed Sacrament in the Easter sepulchre, asking for light, and to await the will of God. This he did, and as he slept on the eve of Holy Saturday St Dominic appeared to him and said, "Do it! According to God's will I choose you, and will be ever with you". And so when the friars returned to their house at Spoleto James went with them.

In due course he was given permission to establish a house of his order at Bevagna, of which he became prior. The neighbourhood gave ample scope for the labours of the friars, and after the town had been sacked by the Emperor Frederick II in 1248 Bd James more than ever endeared himself to the people by his solicitude for them in their misfortunes. This was a time of recrudescence of Manichean errors, and a particularly pestilential sect of antinomians was active in Umbria; James set out to combat it with great energy, and succeeded in inducing one of its leaders to make a public repudiation of his heresy at Orte. Bd James was very strict in his observance of his vow of poverty, and when his mother gave him some money to buy a new habit, which he badly needed, he got permission from his superior to buy a crucifix for his cell instead. When his mother saw the worn-out habit again, she remonstrated with him, but he answered with a smile, "I have done as you wished. St Paul tells us to 'put on the Lord Jesus', and that is the habit I have bought." But that crucifix was to clothe him in a way he never thought of, for praying before it one day in great dryness and fear of spirit, almost despairing of his salvation, it is said that a spurt of blood miraculously sprang from the image over his face, and he heard a voice saying, "Behold the sign of your salvation!" Another marvel, reported at his death, is recounted in the notice of Bd Joan of Orvieto, under July 23. Pope Boniface IX approved the *cultus* of Bd James of Bevagna.

The Bollandists in giving an account of this *beatus* (August, vol. iv) deplore, and not without reason, the lack of any early biography. The narrative of Father Taigi is certainly full of legendary matter; neither can one feel any more confidence in the *Vita del B. Giacomo Bianconi* by Father Piergili (1729) or in that compiled by F. Becchetti or in the summary given in Procter, *Lives of Dominican Saints*. For a fuller bibliography see Taurisano, pp. 23–24.

24: ST BARTHOLOMEW, Apostle (First Century)

THE name given to this apostle is probably not his proper name, but his patronymic, meaning the son of Tolmai, and beyond the fact of his existence nothing is certainly known of him. Many scholars, however, take him to have been the same person as Nathanael, a native of Cana in Galilee, of whom our Lord said, "Behold! an Israelite indeed, in whom there is no guile". Among the reasons advanced for this supposition is that, as St John never mentions Bartholomew among the Apostles, so the other three evangelists take no notice of the name of Nathanael; and they constantly put together Philip and Bartholomew, just as St John says Philip and Nathanael came together to Christ; moreover, Nathanael is reckoned with other apostles when Christ appeared to them at the sea of Galilee after His resurrection (John xxi 2).

The popular traditions concerning St Bartholomew are summed up in the Roman Martyrology, which says he "preached the gospel of Christ in India; thence he went into Greater Armenia, and when he had converted many people there to the faith he was flayed alive by the barbarians, and by command of King Astyages fulfilled his martyrdom by beheading . . .". The place is said to have been Albanopolis (Derbend, on the west coast of the Caspian Sea), and he is represented to have preached also in Mesopotamia, Persia, Egypt and elsewhere. The earliest reference to India is given by Eusebius in the early fourth century, when he relates

that St Pantaenus, about a hundred years earlier, going into India (St Jerome adds " to preach to the Brahmins "), found there some who still retained the knowledge of Christ and showed him a copy of St Matthew's Gospel in Hebrew characters, which they assured him that St Bartholomew had brought into those parts when he planted the faith among them. But " India " was a name applied indifferently by Greek and Latin writers to Arabia, Ethiopia, Libya, Parthia, Persia and the lands of the Medes, and it is most probable that the India visited by Pantaenus was Ethiopia or Arabia Felix, or perhaps both. Another eastern legend says the apostle met St Philip at Hierapolis in Phrygia, and travelled into Lycaonia, where St John Chrysostom affirms that he instructed the people in the Christian faith. That he preached and died in Armenia is possible, and is a unanimous tradition among the later historians of that country ; but earlier Armenian writers make little or no reference to him as connected with their nation. The journeys attributed to the relics of St Bartholomew are even more bewildering than those of his living body ; alleged relics are venerated at present chiefly at Benevento and in the church of St Bartholomew-in-the-Tiber at Rome.

Although, in comparison with such other apostles as St Andrew, St Thomas and St John, the name of St Bartholomew is not conspicuous in the apocryphal literature of the early centuries, still we have what professes to be an account of his preaching and " passion ", preserved to us in Greek and several Latin copies. Max Bonnet (*Analecta Bollandiana*, vol. xiv, 1895, pp. 353–366) thinks the Latin was the original ; Lipsius less probably argues for the priority of the Greek ; but it may be that both derive from a lost Syriac archetype. The texts are in the *Acta Sanctorum*, August, vol. v ; in Tischendorf, *Acta Apostolorum Apocrypha*, pp. 243–260 ; and also in Bonnet, *Act. Apocryph.*, vol. ii, pt. 1, pp. 128 *seq.* There are also considerable fragments of an apocryphal Gospel of Bartholomew (on which see the *Revue Biblique* for 1913, 1921 and 1922), and traces of Coptic " Acts of Andrew and Bartholomew ". The gospel which bears the name of Bartholomew is one of the apocryphal writings condemned in the decree of Pseudo-Gelasius. The statement that St Bartholomew was flayed alive before being beheaded, though this is not mentioned in the *passio*, is contained in the so-called " Breviarium Apostolorum " prefixed to certain manuscripts of the " Hieronymianum ". It is the flaying which has probably suggested the knife, often associated as an emblem with pictures of the saint ; but on St Bartholomew in art see Künstle, *Ikonographie*, vol. ii, pp. 116–120. The Indian question is examined in some detail by Fr A. C. Perumalil in *The Apostles in India* (Patna, 1953).

THE MARTYRS OF UTICA (A.D. 258 ?)

THE story of these martyrs as known to himself was popularized by the poet Prudentius in one of his hymns, and it is recorded in the Roman Martyrology today in these words : The passion " at Carthage, of three hundred holy martyrs in the time of Valerian and Gallienus. The governor, among other torments, ordered a limekiln to be lighted and charcoal and incense to be at hand near by ; then he said to them, ' Choose one of these two things : either offer incense to Jupiter upon these coals, or be thrown into that lime '. They, armed with faith and confessing Christ the Son of God, on a swift impulse threw themselves into the fire and were reduced to powder in the heat of the lime. Wherefore this white-robed company of the blessed earned for itself the name of the White Mass." That is to say, their ashes made but one common mass cemented with the lime. St Augustine says that this happened at Utica, twenty-five miles from Carthage, and that the martyrs numbered not three hundred but more than one hundred and fifty-three. Prudentius refers to them thus : " Whiteness [*candor*] possesses their bodies ; purity [*candor*] bears their souls to Heaven. Hence they have merited to be for ever called the White Mass [*Massa candida*]."

But, as Father Delehaye points out in his commentary on the " Martyrology of Jerome ", it seems that this poetic description of Prudentius must be set aside. " Massa Candida " is really the name of a place—the White Farm. A number of martyrs were buried there, but there is nothing to show that they suffered under Valerian. There was quite probably something in the nature of a massacre, as an early sermon, formerly without warrant attributed to St Augustine, dwells upon the bloodshed and the readiness of the martyrs to submit their necks to the sword ; but on the other hand there is no evidence that they numbered either 300 or 153, for the latter figure was merely suggested to Augustine by a reference he had just made to the draught of fishes in John xxi 11. There can be little doubt that Prudentius evolved the whole story of the lime out of the name " massa candida ", which he interpreted according to his own exuberant fancy.

See Prudentius, *Peristephanon*, xiii, 76–87 ; P. Franchi de' Cavalieri, in *Studi e Testi*, vol. ix (1902), pp. 37–51 ; G. Morin in *Miscellanea augustiniana*, vol. i (1930), p. 647 ; H. Delehaye, CMH., pp. 449–450, and *Origines du culte des martyrs* (1933), pp. 384–385.

ST AUDOENUS, OR OUEN, BISHOP OF ROUEN (A.D. 684)

ST OUEN (Dado) was born at Sancy, near Soissons, about 600, of a Frankish family, his father being St Authaire. While he and his brother Ado were still children, living at Ussy-sur-Marne, their father entertained the exiled St Columban in his house. The brothers were educated well and when they were of sufficient age were put at the court of King Clotaire II, where Ouen became one of a group of remarkable young men which included St Eligius, St Wandrille and St Didier of Cahors. Ouen was in great favour with the king and with his son and successor, Dagobert I, who made him his referendary or chancellor ; in this office Ouen steadily opposed the prevalent simony. He obtained of the king a grant of a piece of land situated in the forest of Brie where, in 636, he erected a monastery, called at present Rebais. By the advice of St Faro, Bishop of Meaux, he sent for Aile, a disciple of St Columban from Luxeuil, and had him appointed the first abbot. St Ouen would have retired himself to Rebais, but Dagobert and his nobles could not be induced to give their consent. St Ouen and St Eligius, though yet laymen, were for their zeal, piety and learning considered as equals even of the bishops, and they promoted the cause of religion and virtue through the whole kingdom. Dagobert dying in 639, Clovis II, his son and successor, testified the same esteem for St Ouen, and kept him in the office of referendary. At length Clovis was prevailed upon to give Ouen leave to receive ordination from Dieudonné, Bishop of Mâcon, and he was shortly after elected bishop of Rouen ; at the same time his friend St Eligius was chosen bishop of Noyon. They took a considerable time to prepare themselves for this dignity, by retreat, fasting and prayer, and received the episcopal consecration together at Rheims in 641.

St Ouen in this new office increased his humility, austerities and charities. His zeal was indefatigable, and by his kindness and patience he was truly all things to all men. He encouraged learning by the foundation of monasteries, and sent missionaries to those parts of his diocese that were still pagan ; nor did he slacken his efforts for extirpating simony and other abuses. He was a trusted adviser of King Thierry III and upheld the policy of Ebroin, the mayor of the palace, to such a degree that he was, perhaps inculpably, involved in Ebroin's ill-treatment of St Leger and of St Philibert. Returning from a political mission to Cologne, St Ouen went to Clichy, and there fell ill and died, on August 24, 684.

The earliest of the lives of St Ouen dates from the beginning of the eighth century, and has been critically edited by W. Levison in MGH., *Scriptores Merov.*, vol. v, pp. 536–567. Levison also comments (pp. 548 *seq.*) on the two ninth-century lives, the former of which is printed with the first-named in the *Acta Sanctorum*, August, vol. iv, and the latter in the *Analecta Bollandiana*, vol. v, pp. 76–146. By far the best modern contribution to the history of St Ouen is that of E. Vacandard, *Vie de Saint Ouen* (1902). He has in particular rectified in several points the chronology of previous writers. For miracles attributed to relics of St Ouen at Canterbury, see *Analecta Bollandiana*, vol. li (1933), pp. 285–292, and vol. lxiv (1946), pp. 50–53.

25 : ST LOUIS OF FRANCE (A.D. 1270)

IN the person of St Louis (Lewis) IX were united the qualities which form a great king, a hero of romance, and a saint. He was endowed with qualifications for good government, he excelled in the arts of peace and of war, and his courage and greatness of mind received from his virtue the highest setting; ambition had no share in his enterprises, his only motives in them was the glory of God and the good of his subjects. Though the two crusades in which he was engaged were failures, he is certainly to be ranked among the most valiant of princes, and a perfect example of the good and great medieval nobleman. He was son of Louis VIII and was eight years old when the death of his grandfather, Philip II Augustus, put his father in possession of the crown of France. He was born at Poissy on April 25, 1214. His mother was Blanche, daughter of Alfonso of Castile and Eleanor of England, and to her care and attention in the education of St Louis we are indebted, under God, for the great example of his virtues. She used often to say to him when he was a child, " I love you, my dear son, as much as a mother can love her child ; but I would rather see you dead at my feet than that you should ever commit a mortal sin ". Nor did Louis forget the lesson. His friend and biographer, the Sieur de Joinville, historian of the crusades, relates that the king once asked him, " What is God ? " Joinville replied, " That which is so good that there could be nothing better." " Well said. Now tell me, would you rather be a leper or commit a mortal sin ? " " And I, who never told a lie ", says Joinville, " answered, ' I would rather commit thirty mortal sins than be a leper '." Later Louis led him apart and took him to task for his honest but misguided reply.

King Louis VIII died on November 7, 1226, and Queen Blanche was declared regent for her son, who was then only twelve years old. The whole time of the king's minority was disturbed by ambitious barons, but Blanche by several alliances and by her courage and diligence overcame them in the field and forced their submission. Louis rejoiced in his victories chiefly because he procured by them the blessings of peace to his subjects. He was merciful even to rebels, and by his readiness to receive any proposals of agreement gave the proof that he neither sought revenge nor conquests. Never had any man a greater love for the Church, or a greater veneration for its ministers. Yet this was not blind ; he opposed the injustices of bishops, when he saw them betrayed into any, and did not listen to their complaints till he had given a full hearing to the other party, as he showed in the contests of the bishops of Beauvais and Metz with the corporations of those cities. Louis enjoyed the conversation of priests or other religious men, and he often invited such (*e.g.* St Thomas Aquinas) to his house, but he knew how to observe seasons with a decent liberty. Once when a friar had started a grave

religious topic at table, he turned the discourse to another subject, saying, " All things have their time ". He celebrated feasts and rejoicings on the creation of knights and other such occasions with magnificence, but banished from his court all diversions dangerous to morals. And he would tolerate neither vulgar obscenity nor thoughtless profanity ; " I was a good twenty-two years in the holy king's company ", says Joinville, " and never once did I hear him swear, either by God or His mother or His saints. I did not even hear him name the Devil, except if he met the word when reading aloud, or when discussing what had been read." And a Dominican testified that he had never heard him speak ill-naturedly of anyone. When he was urged to put to death the son of Hugh de la Marche, who had followed his father in rebellion, Louis refused, saying, " A son cannot refuse to obey his father ".

When he was nineteen St Louis married Margaret, the eldest daughter of Raymund Berenger, Count of Provence, whose second daughter, Eleanor, was married to Henry III, King of England ; his third, Sanchia, to his brother Richard of Cornwall ; and Beatrice, the youngest, to Charles, brother to St Louis. The marriage was blessed with a happy union of hearts and eleven children, five sons, six daughters, from whose descendants kings were given to France until that January 21, 1793, when the Abbé Edgeworth, it is often stated, said to Louis XVI as the guillotine was about to fall, " Son of St Louis, go up to Heaven ! "* In 1235, having come of age, St Louis took the government of his kingdom into his own hands. But he continued to show the greatest deference to his mother, and to profit by her counsel, though Blanche was inclined to be jealous of and unkind to her daughter-in-law. The first of many religious foundations for which Louis was responsible was the abbey of Royaumont. In 1239 Baldwin II, the Latin emperor at Constantinople, made St Louis (in gratitude for his largesse to the Christians in Palestine and other parts of the East) a present of the Crown of Thorns, which was then in the hands of the Venetians as a pledge for a loan of money to Baldwin, which Louis had to discharge. He sent two Dominican friars to bring this treasure to France, and met it himself beyond Sens, attended by his whole court. To house it he pulled down his chapel of St Nicholas and built the *Sainte Chapelle*, which is now empty of its relic.† He brought the Carthusians to Paris and endowed them with the palace of Vauvert, and helped his mother in the foundation of the convent of Maubuisson.

Several ordinances of this prince show us how much he applied himself to see justice well administered. In succeeding reigns, whenever complaints were raised among the people, the cry of those dissatisfied was to demand that abuses should be reformed and justice impartially administered as was done in the reign of St Louis. In 1230 he forbade all manner of usury, and restrained the Jews in particular from practising it. He published a law commanding all who should be guilty of blasphemy to be branded, and thus punished a rich and important citizen of Paris ; to some who murmured at this severity he said that he would undergo that punishment himself if thus he might put a stop to the crime. He protected

* Edgeworth is said to have denied to Lord Holland that he used these words.

† What remains of it is now in Notre-Dame de Paris and is, in fact, only part of the rush foundation, with no thorns thereon. Several of these were given away by St Louis in golden reliquaries : one such is in the British Museum and appears still to contain the thorn it was made to enshrine. After the Revolution what remained of the crown, or its rush foundation, was brought to light in 1804 and handed over to the archbishop of Paris.

vassals from oppressive lords, and when a Flemish count had hanged three children for hunting rabbits in his woods, had him imprisoned and tried, not by his peers as he demanded, but by the ordinary judges, who condemned him to death. He afterwards spared his life, but subjected him to a fine which deprived him of the greater part of his estates. This money the king ordered to be expended on religious and charitable works. He forbade feudal lords to make private war upon one another, and his scrupulous fidelity in keeping his word and observing treaties was notable ; this impartial and inflexible integrity made barons, prelates and even foreign kings ask to have him for judge and arbitrator, and put their affairs into his hands.

Hugh of Lusignan, Count of La Marche, made trouble soon after the king's majority ; his estates were a fief of Poitou and he refused to pay homage to the count of Poitiers, the brother of St Louis. Hugh's wife, Isabel, was the widow of King John and mother of Henry III of England, who came over to support his stepfather. St Louis defeated King Henry III (who was never born to be a soldier) at Taillebourg in 1242. Henry fled to Bordeaux and the next year returned to England, having made a truce with the French. Seventeen years later Louis concluded another treaty with Henry III. By it he yielded to England the Limousin and Périgord, King Henry renouncing on his side all pretensions to Normandy, Anjou, Maine, Touraine and Poitou. The French criticized their sovereign's concessions, and Louis replied that he hoped by them to cement a lasting peace between the two nations, and that it was very honourable to his crown to have so great a king as vassal for Guienne. But some historians are of the opinion that had Louis pushed home his advantage the Hundred Years' War would have been averted for his successors.

After an illness in 1244 Louis determined to undertake a crusade in the East, and early the next year he by letter assured the Christians in Palestine that he would make all possible haste to their assistance against the infidels, who a few months before had retaken Jerusalem. But the opposition of his councillors and nobles, the preparation of the expedition, and the settling of his kingdom put off his departure for three and a half years. At the thirteenth general council at Lyons in 1245 all benefices were taxed a twentieth of their income for three years for the relief of the Holy Land (the English representatives strongly protested against this), and this gave encouragement to the crusaders. In 1248 Louis sailed for Cyprus, where he was joined by William Longsword, Earl of Salisbury, and two hundred English knights. The objective was Egypt. Damietta, in the delta of the Nile, was easily taken and St Louis made a solemn entry into the city, not with the pomp of a conqueror but with the humility of a truly Christian prince, walking barefoot with the queen, the princes his brothers and other great lords, preceded by the papal legate. The king ordered that all plundering and other crimes should be strictly inquired into and punished, and that restitution should be made, and he forbade any infidel to be slain whom it was possible to make prisoner. But notwithstanding all his watchfulness many, to his grief, gave themselves up to debauchery and outrageous acts of violence. Owing to the rising of the Nile and the summer heat the crusaders could not follow up their advantage, and it was not till six months had passed that they advanced to attack the Saracens, who were on the other side of the river. Then followed another six months of desultory fighting, in which the crusaders lost many by battle and sickness, until in April 1250 St Louis himself was taken prisoner, and his army routed with frightful slaughter.

During his captivity the king recited the Divine Office every day with two chaplains just as if he had been in perfect health in his own palace, and to the insults that were sometimes offered him he opposed an air of majesty and authority which kept his guards in awe. When he was asked and refused to give up the castles in Syria he was threatened with the most ignominious treatment and with torture; to which he coolly replied that they were masters of his body, and might do with it what they pleased. The sultan sent to him a proposal by which he demanded a million bezants of gold and the city of Damietta for his ransom and that of the other prisoners. Louis answered that a king of France ought not to redeem himself for money, but that he would give the city for his own release and the million bezants for that of all the other prisoners. The sultan at that time was overthrown by the Mamluk emirs, and these eventually released the king and the other prisoners on these terms, but the sick and wounded crusaders in Damietta they treacherously slew. St Louis then sailed to Palestine with the remainder of his army. There he remained until 1254, visiting all the holy places he could, encouraging the Christians, and strengthening the defences of the Latin kingdom—such as it was. Then, news being brought to him of the death of his mother, who was regent in his absence, he returned to France. He had been away almost six years, but he was oppressed by the memory of the distresses of the Christians in the East and he continued to wear the cross on his clothes to show that he intended to return to their assistance. Their position got rapidly worse: between 1263 and 1268 the Mamluk Baibars took Nazareth, Caesarea, Jaffa and Antioch.

About 1257 Master Robert de Sorbon, a canon and very learned doctor of Paris, laid the foundations of that theological institute in the city which became known after him as the Sorbonne. Master Robert was a personal friend of St Louis and sometimes acted as his confessor, and the king enthusiastically seconded his project and helped to endow it. Louis also founded in Paris, for poor blind men, the hospital of Quinze-Vingts, so called because there were in it at the first foundation three hundred such patients. He likewise made provision of all kinds for the poor; in addition to thirteen special indigent guests he had daily a large number of poor folk to meals near his own palace, and in Lent and Advent all who presented themselves; and these he often served in person. He kept lists of needy people, especially *les pauvres honteux*, whom he regularly relieved in every province of his dominions. Though not personally a legislator he had a passion for justice, and he transformed the feudal "king's court" into a highly organized royal court of justice and, as in the case of Henry III and his barons, sovereign princes submitted their difficulties to his ruling; in all causes he endeavoured to substitute proof by witnesses and decision by judicial process or arbitration for appeal to arms.

Having one day stood godfather to a Jew who was baptized at Saint-Denis, St Louis said to the ambassador of the emir of Tunis that to see his master receive that sacrament he would with joy pass the rest of his life in chains under the Saracens. Accordingly people were not surprised when in 1267 he announced another crusade: nor were they pleased. Among less worthy reasons, they feared to lose so good a king, who if only fifty-two years old was weak with toil, ill-health and austerities. Joinville said bluntly that "those who recommended this voyage to the king sinned grievously", and excused himself, urging the necessity of his staying at home to protect his vassals from oppression. The king embarked with his army at Aigues-Mortes on July 1, 1270; when the fleet was over against

Cagliari in Sardinia it was resolved to proceed to Tunis, where soon after landing the king himself and his eldest son Philip both sickened with typhus. It was soon seen that Louis was dying. He gave his last instructions to his sons and to his daughter, the queen of Navarre, and composed himself for death. On August 24, which was Sunday, he received the last sacraments, and called for the Greek ambassadors, whom he strongly urged to reunion with the Roman Church. He lost his speech the next day from nine till twelve o'clock; then, recovering it and lifting up his eyes towards Heaven, he repeated aloud the words of the psalmist, "Lord, I will enter into thine house; I will worship in thy holy temple, and will give glory to thy name". He spoke again at three in the afternoon, "Into thy hands I commend my soul", and immediately after breathed his last. His bones and heart were taken back to France and enshrined in the abbey-church of St Denis, whence they were scattered at the Revolution; he was canonized in 1297.

Authentic materials for the life of St Louis are naturally abundant. We have in the first place the French memoirs of the Sieur de Joinville which have been translated into almost every European language: the English version by Sir Frank Marzials is in the Everyman series, and there is an excellent new one by René Hague (1955). Then, from a more religious point of view, there are somewhat detailed Latin biographies by his confessors and chaplains, Geoffrey de Beaulieu and William de Chartres. The text of these two narratives will be found in the *Acta Sanctorum*, August, vol. v, but they have been printed more than once elsewhere. Most valuable also is the copious French account of the saint compiled by the confessor of the queen; a Latin version of this life, which contains a good deal of information about the canonization, is printed by the Bollandists. From the king's own hand we have the account of his captivity, and the instructions which he drew up for his son Philip and his daughter Isabel; these instructions should not be read without reference to the comments of Paul Viollet in the *Bibliothèque de l'École des chartes*, 1869 and 1874. There are excellent modern lives by H. Wallon (1875), and on a smaller scale (in the series "Les Saints") by Marius Sepet (Eng. trans.). *Cf.* also especially Elie Berger, *Saint Louis et Innocent IV* and the same author's *Histoire de Blanche de Castille;* and the *Cambridge Mediaeval History*, vol. vi. Among slighter sketches, which are numerous in every language, that of W. F. Knox, *The Court of a Saint*, may be recommended. The French name Louis should properly be rendered in English as Lewis.

ST GENESIUS THE COMEDIAN, MARTYR (NO DATE?)

FATHER DELEHAYE classes the story of St Genesius in the category of imaginative romances; it is possible that Genesius never existed at all, but is a western version of St Gelasius of Heliopolis, of whom (and of others) a similar tale is told. The legend of Genesius is narrated by Alban Butler as follows.

The Emperor Diocletian coming to Rome, he was received with great rejoicings. Among other entertainments prepared for him, those of the stage were not neglected. In a comedy which was acted in his presence one of the players took it into his head to burlesque the ceremonies of Christian baptism, which could not fail to amuse the people, who held our religion and its mysteries in contempt and derision. This player therefore, whose name was Genesius and who had learned some things concerning Christian rites from friends who professed that religion, laid himself down on the stage, pretending to be ill, and said, "Ah! my friends, there is a great weight upon me, and I would gladly be eased". The others answered, "What shall we do to give you ease? Would you like us to plane you and reduce the weight that way?" "Idiots!" he exclaimed, "I am resolved to die a Christian, that God may receive me on this day of my death as one who seeks His salvation

by turning from idolatry and superstition." Then a priest and exorcist were called, that is to say, two players who impersonated these characters. These, sitting down by his bedside, asked, " Well, my child, why did you send for us ? " But here Genesius was suddenly converted by a divine inspiration and replied, not in mockery but seriously, " Because I desire to receive the grace of Jesus Christ and to be born again, that I may be delivered from my sins ".

The other players then went through the whole ceremony of baptism with him ; but he in earnest answered the usual interrogatories, and on being baptized was clothed with a white garment. After this, other players, dressed like soldiers, to carry on the jest, seized him and presented him to the emperor, to be examined as the martyrs were wont to be. Genesius then declared himself openly and seriously, standing upon the stage, " Hear ! O emperor, and all you that are present, officers, philosophers, senators and people, hear what I am going to say. I never yet so much as heard the word Christian but I reviled it, and I detested my very relations because they professed that religion. I learned its rites and mysteries only that I might the better ridicule it, and inspire you with the utmost contempt for it ; but when I was to be washed with the water and examined, I had no sooner answered sincerely that I believed, than I saw a company of angels over my head, who recited out of a book all the sins I had committed from my childhood ; and having plunged the book into the water which had been poured upon me in your presence, they showed me the book whiter than snow. Wherefore I advise you, O great and mighty emperor, and all people here present who have mocked these mysteries, to believe with me that Jesus Christ is the true Lord ; that He is the light and the truth ; and that it is through Him you may obtain the forgiveness of your sins." *

Diocletian, enraged at these words, ordered him to be beaten, and afterward to be put into the hands of Plautian, the prefect of the praetorium, that he might compel him to sacrifice. Plautian put him upon the rack, where he was torn with iron hooks and then burnt with torches ; but the martyr persisted in crying out, " There is no other Lord beside Him whom I have seen. Him I worship and serve, and to Him I will cling, though I should suffer a thousand deaths. No torments shall remove Jesus Christ from my heart and my mouth. Bitterly do I regret that I once detested His holy name, and came so late to His service." At length his head was struck off.

For satisfactory proof that Dom Ruinart blundered in including the story of this probably mythical personage among his *Acta Sincera*, the reader must consult the *Martyrologes historiques* of Dom Quentin, especially pp. 533–541, and also the *Analecta Bollandiana*, vol. xxix (1910), pp. 258–269. The legend of the mock baptism of the comedian Genesius was no doubt in circulation before the sixth century, for " Genesius the actor " is commemorated in the calendar of Carthage. Still the text in Ruinart is certainly not the primitive form of his " acts ". What Ruinart has printed is only a copy of Ado's abridgement of the longer narrative which is known to us through Surius and others. It is not disputed that in early times the Christian rites were often burlesqued upon the stage (though H. Reich in his book, *Der Mimus*, has greatly exaggerated the evidence for this), and early currency was given to the tradition or legend that the practice had resulted in the conversion of an actor, who was thereupon put to death ; but unfortunately what is substantially the same story is connected with four different names, Genesius, Gelasius or Gelasinus, Ardalio and Porphyrius. We have no guarantee in any of these cases that it is not a hagiographical fiction. See further Bertha von der Lage, *Studien zur Genesiuslegende* (1898) ; Mostert

* Assuming the story to be true, the " baptism " administered would not be valid, for lack, on the part of the sacrilegious actor, of any intention even " to do what the Church does " when she baptizes. Genesius received the baptism, not of water, but of desire and of blood.

and Stengel, *L'ystoire et la Vie de Saint Genis* (1895); Paul Allard, *La persécution de Dioclétien*, vol. i (1908), pp. 7–9, who argues in favour of the real existence of the martyr; and CMH., pp. 463–465. *Cf.* also the next notice.

ST GENESIUS OF ARLES, MARTYR (A.D. 303 ?)

ON this day is commemorated another St Genesius (Genès), the patron of the city of Arles. He was said to be a catechumen and by profession a notary, one of those *notarii* who took down shorthand notes of judicial proceedings for the public archives to whom reference is several times made in the acts of the martyrs. His *acta* say that he "studied with great perseverance and exercised with much success that useful art by which he was able at a single stroke to take down words, and by the speed of his hand to equal the rapidity of the discourse of an orator, and to render word for word, with abridged notes, the pleadings of counsel, the deposition of witnesses and the answers of the accused. . . . Now it happened one day that, while he was performing his duties as clerk of the court before the judge at Arles, there was read out an impious and sacrilegious edict which the emperors had published throughout all the provinces [of persecution against the Christians]. The ears of the religious clerk were wounded and his hand refused to trace the words on the wax. He did more: he got up from his seat, flung his registers at the feet of the judge, and renounced for ever such a wicked occupation."

He then fled secretly, seeking safety from town to town, and, "as he thought that he had need to be fortified in the faith by baptism (for he had not yet been born again by water and the Holy Spirit), he sent his request to the bishop by some faithful persons. But whether the bishop was meanwhile arrested himself, or that he distrusted the youth of Genesius, would not risk conferring the sacrament, and put it off, he only told him that his blood shed for Jesus Christ would take the place of the baptism he so ardently wished to receive. And I think myself that it was not without a special dispensation of Providence that the bishop made difficulties: for without doubt Heaven wished alone to consecrate Genesius, and Jesus Christ had prepared for him a double baptism, that of the water and blood which flowed from the side of the divine Saviour." Genesius was at length overtaken by the persecutors and beheaded on the banks of the river Rhône, during the persecution of Maximian and Diocletian.

The mention of this martyr by Prudentius, by Fortunatus and by others, as well as his inclusion in the "Hieronymianum" on this day, can leave little doubt that the honour paid to him at Arles rested on a sound historical foundation. The brief "acts" have been printed by Ruinart and again, with a much fuller discussion, in the *Acta Sanctorum*, August, vol. v. Delehaye in CMH., pp. 463–465, has discussed the case of the two saints called Genesius in some detail. His conclusion is that the martyr of Arles is alone historical. He became so famous that his cult was adopted in Rome, and thence spread to Africa and other places. From the fact that a church was built to him in Rome it was rashly announced that his body was buried there and that he was a Roman martyr. In a short time a story was invented transforming him into an actor who made sport of the Christian religious rites in presence of the emperor himself.

ST PATRICIA, VIRGIN (DATE UNKNOWN)

ACCORDING to her legend, Patricia was a maiden of noble birth, belonging seemingly to the imperial family of Constantinople. To avoid marriage with the suitor chosen for her, she fled to Italy, and in Rome took vows consecrating her virginity to God. She then returned to Constantinople in order to distribute her goods to

the poor, but, this done, she again made her way to Italy, and reached Naples, where not long after she died. The miracles which followed led to a *cultus* which was notably revived some centuries later by the discovery and translation of her relics in 1549. Since 1625 she has been honoured as one of the patrons of the city of Naples, and what is believed to be a relic of her blood liquefies there, like that of St Januarius, which is referred to by J. H. Newman when travelling in Italy in 1846.

In the *Acta Sanctorum*, August, vol. v, two short medieval Latin lives are printed, with stories of miracles and other material. The accounts given of her in various pious booklets published in Naples and elsewhere are full of extravagances, describing her absurdly as an empress, or as a daughter of Constantine the Great. *Cf.* Father Thurston's artieles on " blood-miracles " in *The Month*, 1927.

ST MENNAS, Patriarch of Constantinople (A.D. 552)

Mennas, a native of Alexandria, was a priest in Constantinople until, in the year 536, he was appointed patriarch of that church and consecrated by Pope St Agapitus, who was then in Constantinople. Mennas set himself to repair the harm done by his predecessor Anthimus, who was a monophysite, and to deal with a number of sectaries who, sheltering under the name of Origen, were troubling the East. In 544 the Emperor Justinian who, like most Eastern emperors and with more reason than some, fancied himself as a theologian, sought to conciliate his monophysite subjects by condemning certain writings, called the Three Chapters. All his bishops were ordered to sign the condemnation and St Mennas was the first to obey ; not, however, very happily, for he said that he would withdraw his signature if the pope of Rome did not agree ; but in the event he did not do this.

What followed need not be traced in detail here. Many bishops of the West, although they recognized that the writings were clearly heretical in part, objected to the condemnation because it seemed to compromise the Council of Chalcedon. The pope, Vigilius, was first on one side, then on the other, but eventually in 551 refused to accept Justinian's edict, and sought refuge in St Peter's church in Constantinople (whither he had been peremptorily summoned by the emperor), and then in St Euphemia's at Chalcedon, from whence he excommunicated St Mennas and others who had signed it. Mennas assured Vigilius that he in no way deviated from the acts of the Council of Chalcedon, and the matter of the Three Chapters was referred to an oecumenical council.

This council Mennas did not live to see, for he died on August 24, 552, and the fifth general council did not assemble till the following year. It then condemned the Three Chapters, as the emperor had done, and Pope Vigilius approved and confirmed the condemnation. We thus have the curious and unusual spectacle of a patriarch of Constantinople firmly supporting a policy which was to be eventually confirmed by a general council, as against a feeble pope who allowed his judgement and actions to be swayed from side to side by the conflicting views of Western bishops and Eastern emperor ; it must be borne in mind that the matter at issue was concerned not with any definition of faith, but with the expediency and implications of the proposed condemnation. St Mennas is named in the Roman Martyrology.

A short Greek life with a general discussion of the saint's career is in the *Acta Sanctorum*, August, vol. v, but the story belongs rather to general ecclesiastical history. See Hefele-Leclercq, *Conciles*, vol. iv ; F. Savio, *Il Papa Vigilio* (1904) ; and especially DTC., vol. xi, cc. 1574–1588 ; and Fliche and Martin, *Histoire de l'Église*, t. iv, pp. 453–471.

ST EBBA, Abbess of Coldingham, Virgin (A.D. 683)

This St Ebba is sometimes called " the Elder " to distinguish her from the St Ebba, also abbess of Coldingham, said to have been put to death by the Danes about the year 870. She was sister to St Oswald and Oswy of Northumbria, and Oswy wanted her to marry the king of the Scots, but when she refused and took the monastic habit from St Finan of Lindisfarne he gave her a piece of land on the Derwent, where she founded the monastery of Ebbchester. She afterwards moved to Coldingham on the coast of Berwick, and there founded a double monastery, which both in arrangement and situation resembled that of St Hilda at Whitby; the promontory on which it was built is still called St Abb's Head. Here she was visited by St Cuthbert, and St Etheldreda was a nun under her before becoming abbess of Ely.

Personal sanctity, that is, ability rightly to rule oneself, by no means always involves ability to rule others well and apparently St Ebba was not a very successful abbess. For St Bede relates that St Adamnan (not he of Iona), who was a monk at Coldingham, had a vision in which he learned that the monastery would be destroyed by fire, because its monks and nuns were slack and frivolous: " the cells that were built for prayer or reading are now turned into places for feasting, drinking, talk and other pleasures; the very maidens, dedicated to God, lay aside the respect due to their profession and employ their leisure in weaving fine clothes, either to adorn themselves like brides, which is dangerous to their state, or to attract the attention of strangers ". Perhaps St Adamnan, being himself a holy man and seeing how things were, cast his prophecy in the form of a vision from God for motives of prudence. For when it came to the ears of St Ebba and she asked for an explanation, he said, " I was afraid to say anything about it before, out of respect for yourself ", and added tactfully, " But this calamity will not happen in your time." The chronicler goes on to say that the religious were frightened and behaved themselves better for a short time, but after the death of St Ebba they became worse than ever, and the house was in fact burned down very shortly after. " That all this fell out thus ", says Bede, " was told me by my very reverend fellow priest, Edgils, who then lived in that monastery. After its destruction he lived for a long time in our monastery and died here."

A life of Ebba by Capgrave, partly based on Reginald of Durham, is printed in the *Acta Sanctorum*, August, vol. v. See also Plummer's Bede; and DCB., vol. ii, pp. 22–23. Apart from the lessons in the Aberdeen Breviary, there is not much trace of *cultus*.

ST GREGORY OF UTRECHT, Abbot (A.D. 775 ?)

This Gregory was born in the territory of Trier about the year 707. One day when he was fifteen years of age he was desired by his grandmother, the abbess of Pfalzel, near Trier, to read to the nuns. St Boniface, who was travelling from Friesland into Hesse and Thuringia, was present. After he had finished reading, Gregory was asked to explain what he had read for the benefit of those who did not understand Latin; but this he said he was not able to do. Whereupon St Boniface got up and expounded the passages, and added a homily on the need and beauty of an apostolic and virtuous life by way of commentary. Gregory was so moved by his discourse that he resolved upon the spot to follow the holy man wherever he went. St Boniface took him with him, and was himself his master and instructor,

made him his constant attendant, and always loved him as his son. The disciple was a faithful imitator of his spirit and virtues, assisted him in his missions, and accompanied him on his journeys. St Boniface a little before his death sent Gregory to Utrecht to govern a monastery lately founded there, dedicated in honour of St Martin. In 754 St Boniface received the crown of martyrdom and at the same time St Eoban, who had administered the see of Utrecht since the death of St Willibrord. Thereupon St Gregory had to take upon himself the care of that church. He never received episcopal consecration, though he administered the diocese during twenty years, to his death; that he never was more than priest appears from his life written by St Ludger, though he is called bishop in the Roman Martyrology and elsewhere.

The abbey of St Martin became a great missionary centre under the rule of St Gregory; candidates came to it from all the neighbouring countries, not least from England: among its *alumni* were St Ludger, just mentioned, St Lebwin and St Marchelm, all three associated with England, the last two as natives and Ludger being a student at York. By his preaching and care St Gregory made the diocese for which he was responsible a fitting surrounding to the abbey. St Ludger speaks particularly of his prudence, generous alms-deeds and spirit of forgiveness. The last trait was exemplified after his two half-brothers had been treacherously killed. When the murderers were sent to him to be put to what death he should think fit, according to the barbarous custom of the country in that age which left the punishment of assassins to the direction of the relations of the deceased person, the saint gave every one of them an alms, and dismissed them with good advice. For the last three years of his life St Gregory bore with fortitude and patience a creeping paralysis. He died at Maastricht on August 25, about the year 775, and his feast is kept at Utrecht and Trier as well as by the Canons Regular of the Lateran.

As mentioned above St Ludger wrote a life of Gregory which is our principal source of information. It has been printed by Mabillon and in the *Acta Sanctorum*, August, vol. v. Moreover it has been critically re-edited in Pertz, MGH., *Scriptores*, vol. xv. See further H. Timerding, *Die christliche Frühzeit Deutschlands*, vol. ii, "Die angelsächsische Mission" (1929), and J. A. Coppens, *Kerkgeschiedenis van Noord-Nederland* (1902), pp. 62–70; with Hauck, *Kirchengeschichte Deutschlands*, vol. ii.

ST JOAN ANTIDE-THOURET, VIRGIN, FOUNDRESS OF THE SISTERS OF CHARITY UNDER ST VINCENT'S PROTECTION (A.D. 1826)

JOAN ANTIDE-THOURET was born on November 27, 1765, at Sancey-le-Long, near Besançon. Her father was a tanner, and she was the fifth child of a large family. She lost her mother when she was sixteen, and thereafter took charge of her father's household, which she managed for six years until it was made clear to her that she was called to serve God in the religious life, and she was accepted by the Sisters of Charity of St Vincent de Paul in Paris. During her period of postulancy and noviceship Sister Joan was twice taken very seriously ill, and when the Revolution began the Sisters of Charity were allowed to carry on their work only on sufferance, so when in 1793 the religious were dispersed she had not yet made her profession. She made her escape from Paris and begged her way on foot to Besançon, and then to her home at Sancey. Her father was now dead, and to her bitter grief one of her brothers had become a revolutionary. So she went to live with her godmother and opened a free school, where in the mornings she taught reading, writing and catechism to the village children, and spent the rest of the day, and much of the

night, in visiting the sick and needy all over the large parish. She sheltered priests and enabled them to celebrate Mass and administer the sacraments. Joan was denounced to the magistrates for these activities, but her disarming frankness kept her from harm. But in 1796 she took refuge in Switzerland and attached herself to the Sisters of the Christian Retreat, established by the Ven. Antony Receveur at Fribourg ; she accompanied them to Germany, but after a time was advised to return to Switzerland, and again begged her way on foot, this time to Landeron, in the canton of Neufchâtel. Here she met M. de Chaffoy, vicar general of Besançon, who invited her to come back there now conditions were improved and take charge of a school. She at first demurred, pointing out that she had had no proper formation and training in the religious life, but M. de Chaffoy waved aside her scruples : " All that is true, but you can do it, nevertheless. Courage, virtue and trust in God are what are required, and it seems to me that you have these qualities."

In April 1799 the school was opened at Besançon and in the following October, with four other sisters, had to move to a larger house, to which they added a soup-kitchen and a dispensary. In 1800 the community numbered twelve, and a regular novitiate was begun. St Joan was subjected to much adverse criticism for having established this new institute, it being objected that after the Concordat of 1801 she ought to have returned to her own congregation in Paris. She herself had scruples in this matter, but was assured by M. de Chaffoy that she was under no obligation towards the community to which she had formerly belonged : she had taken no vows with them, she had been separated from them by force of the Revolution, and the community was not yet re-established. And she had established the Besançon institute purely and simply in obedience to her ecclesiastical superiors. At the request of the prefect of the city she took charge of the municipal female asylum at Belleveaux, which sheltered orphans, beggars and criminals as well as lunatics, and her acceptance of this charge involved her in a deal of odium and persecution which for a time grievously hampered her work. But this was put on a more secure footing when in 1807 the rule of her sisters was approved by Mgr Le Coz, Archbishop of Besançon. By 1810 they had spread into Switzerland and Savoy, and in that year Joachim Murat, King of Naples, asked St Joan to occupy the convent of Regina Coeli and administer a hospital in his capital city. With seven sisters she accordingly went, and remained there until 1821, laying firm foundations for the educating of girls, the care of the sick, and the spiritual and temporal welfare of her community. One of the first things to be done, and St Joan did it with determination and spirit, was to get rescinded in their favour the local law which put nuns at the mercy of the civil authorities and forbade their dependence on a foreign mother general.

In 1818 Pope Pius VII approved the institute, and confirmed it by a brief in the following year. But this, instead of giving joy and increased stability to the sisters, precipitated a schism that filled with sorrow the remaining years of life of the foundress. In its approbatory brief the Holy See made some small alterations in the rule, and decreed that for the future all the convents of the congregation of the Daughters of Charity under the protection of St Vincent de Paul (as they were to be called) were to be subject to their local bishop and not, as hitherto, to the archbishop of Besançon. The then archbishop, Mgr Cortois de Pressigny, a Gallican-minded prelate, announced that he refused to accept these amendments, and he separated all the convents in his diocese from the rest of the congregation and even forbade them to receive their foundress and mother general

within their walls. In 1821 she came to France and passed eighteen months in Paris, trying in vain to smooth out the difficulties. As a last resort she presented herself at the mother-house in Besançon—and was refused admission. Both charity and the facts incline us to the view that this action was prompted not by partizanship but by obedience to their archbishop ; before the schism had hardened many of the sisters of the Besançon diocese openly adhered to their foundress and to the directions of the Holy See. St Joan wrote of these troubles, " As for French affairs, we commit all to divine providence. With the advice of the Holy See we have done all that is possible to achieve unity ; that unity has not yet been effected. We therefore leave it to the mercy of God, in whose hands we long ago placed it. May His will be done and everything be for His glory ! " Then she returned to Naples and, having spent three strenuous years in founding new convents in Italy, she died peacefully on August 24, 1826. St Joan Antide-Thouret was canonized in 1934.

There are biographies in French by P. Bernard and by F. Trochu (the best), and in English by Blanche Anderdon.

ST MARY MICHAELA DESMAISIÈRES, VIRGIN, FOUNDRESS OF THE HANDMAIDS OF THE BLESSED SACRAMENT (A.D. 1865)

THIS Spanish lady, who had the title of viscountess and is sometimes referred to by her long family style, is called in the documents of the Congregation of Rites simply Maria Michaela Desmaisières. She was born in Madrid in 1809, lost her mother in childhood, and resisted all attempts to persuade her to marry ; but she lived for some years with her brother while he was Spanish ambassador at Paris and Brussels. Her position necessitated attendance at banquets, state balls and theatrical performances, but she fortified herself against this outwardly worldly life by daily communion and by wearing instruments of penance beneath her dress. All her interest was given to the religious instruction of the ignorant, the rescue of the unprotected and the fallen, and the relief of sickness and poverty.

When she returned to Spain she started more than one organization for work of this kind, but she had to encounter in full measure the contradictions which usually beset such efforts. Her most lasting achievement was the foundation of the congregation of Handmaids of the Blessed Sacrament and of Charity, of which she was elected mother general in 1859. Its work is for women of the streets. This institute was approved by the Holy See for five years in the lifetime of its foundress, and shortly after her death it obtained permanent recognition. It had in the meantime spread widely and was full of promise for the future. In 1865 in connection with this final approbation Mother Michaela had set out on her way to Rome, when an epidemic of cholera broke out in Valencia. Thither she hastened to the succour of her religious daughters, who were attending the plague-stricken. But though she had more than once in previous outbreaks attended cholera patients, she took the infection herself and died, a victim of charity, on August 24. She was canonized in 1934.

The brief of beatification with a biographical summary is printed in the *Acta Apostolicae Sedis*, vol. xvii (1925), pp. 292–296. See also Kempf, *Holiness of the Church in the Nineteenth Century*, pp. 199–201 ; and Angelo Romano di S. Teresa, *La Beata Maria Michelina del Sacramento* (1925).

26: ST ZEPHYRINUS, POPE AND MARTYR (*c.* A.D. 217)

ST ZEPHYRINUS succeeded St Victor I in the pontificate about the year 199. The Church at Rome was disturbed internally during his time of office by the Montanists, by two sectaries both called Theodotus, and by a Christological dispute between two parties, one of which was led by the learned priest Hippolytus (August 13). The last named opposed himself strongly to Zephyrinus and his deacon and adviser Callistus, the pope refusing to countenance his teaching on the person of Christ. For this reason the statement that Zephyrinus was an uneducated man of weak character, a mere tool in the hands of Callistus, can hardly be accepted on the bare authority of Hippolytus in the *Philosophoumena*: the writer's prejudice is manifest. Eusebius tells us that this pope exerted his zeal so strenuously against the blasphemies of the two Theodoti that their followers treated him in the most contumelious manner: but it was his glory that they called him the principal defender of Christ's divinity.

During the later years of the Emperor Septimius Severus the toleration of Christians ceased, though it is not known what was the effect in Rome itself of the edict which laid heavy penalties upon conversion, except that there were many confessors of the faith. But St Zephyrinus is venerated as a martyr, which title he might deserve by what he suffered in the persecution, though he probably did not die by the hand of the executioner.

We know little of St Zephyrinus beyond what may be gathered from a passage or two in Eusebius and a rather perplexing notice in the *Liber Pontificalis*. Mgr Duchesne has striven without much success to elucidate the latter (vol. i, pp. 139–140). For the rest see the *Acta Sanctorum*, August, vol. v; and DCB., vol. iv, pp. 1215–1220. On the pope's place of burial see Marucchi in the *Nuovo bullettino di arch. crist.*, 1910, pp. 205–225.

BD HERLUIN, ABBOT (A.D. 1078)

HERLUIN is commonly given the title "Blessed"; but he received no known *cultus*, and the Bollandists do not include him in their *Acta Sanctorum*. This great monk is therefore here passed over with a bare mention.

He was born at Brionne in Normandy in 994. About 1034 he abandoned knightly service to become a monk, and some five years later founded the abbey of Bec, which was to become one of the most famous and influential intellectual centres of the middle ages. Through Lanfranc (also often called Blessed), St Anselm and others it had an important effect on the ecclesiastical history of England. Herluin, the rough Norman soldier who desired only to serve God under the Rule of St Benedict yet fathered so great a foundation, died on August 26, 1078. His abbey was despoiled at the French Revolution, but it was repeopled by monks in 1948.

Two lives of Herluin have been printed by Mabillon. The earlier is by Gilbert Crispin, abbot of Westminster, a contemporary who had himself been a monk of Bec. Tooting *Bec* in south London was a manor of this abbey, as was Weedon *Beck* in Northamptonshire.

BD TIMOTHY OF MONTECCHIO (A.D. 1504)

VERY little seems to be recorded concerning the life of this holy Franciscan priest, although his *cultus* was formally confirmed by Pope Pius IX in 1870. He was, we are told, of good family and came from the neighbourhood of Aquila in the Abruzzi.

He entered the Franciscan noviceship at an early age and was remarkable from the first for his austerity of life and for his scrupulous observance of the rule. What seems most of all to have impressed his contemporaries was the efficacy of the prayers which he said for those in need of help. He worked many miracles, and it is alleged that he was visited by our Blessed Lady and St Francis and that our Saviour spoke to him audibly from the sacramental species. He died, aged 60, in the friary of St Angelo at Ocra, where his remains are still honoured.

See Mazzara, *Leggendario Francescano* (1680), vol. iii, p. 540; and Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, p. 88.

BD THOMAS PERCY, MARTYR (A.D. 1572)

THE father of this martyr was Sir Thomas Percy, brother and heir-presumptive to the sixth earl of Northumberland, who, if not formally himself a martyr, died for the denial of the ecclesiastical supremacy of King Henry VIII in that he was one of the leaders of the Pilgrimage of Grace, and was hanged at Tyburn in 1537. His elder son, Thomas, was then nine years old and with his brother Henry was removed from the care of his "treasonable" mother. In 1549 the attainder under which they suffered as a result of their father's action was to a certain extent removed, they were "restored in blood", and eight years later Queen Mary permitted Sir Thomas Percy to succeed to the now vacant earldom of Northumberland. He served the queen well in military and civil affairs on the Scottish border, and in 1558 married Anne Somerset, daughter of the earl of Worcester. During the years following the accession of Elizabeth, while she was consolidating her position and settling the foundations of the Anglican Church, Thomas Percy became a suspect person; he was "considered very Catholic", and this in spite of the fact that he used considerable prudence in opposing the queen and, partly on account of his duties in the northern marches, played only a minor part therein; indeed, the queen gave him the Order of the Garter in 1563, and certain words of the earl during his trial suggest that he was not satisfied with his own behaviour at this time. But he was soon to come to the forefront of affairs.

The north of England was still fairly solidly Catholic: a Protestant observer said of Yorkshire that, "There were scarcely ten gentlemen of note that favour the queen's proceedings in religion"; and when Queen Mary of the Scots had to take refuge at Carlisle in 1568 she was soon regarded as the Catholic champion. The Earl of Northumberland espoused her cause, hoping by her liberation "to have some reformation in religion, or at the least some sufferance for men to use their conscience as they were disposed". His support of her attracted attention and he was peremptorily ordered to leave Carlisle, a "gross disrespect" at which he was very indignant. In 1569 the gentlemen of the north began to plan a rising in her favour as next heir to the throne and in order "to restore the Crown, the nobility, and the worship of God to their former estate"; Northumberland was doubtful about the project, and wished it to be clear that it was not a political one: "we are seeking, I imagine, the glory not of men but of God". He, therefore, with the earl of Westmorland, Charles Neville, sent a letter to Pope St Pius V, asking for his advice and direction, but they were forced into action before his reply could be received.* The movement was known, and only a few days after they

* The pope's eventual answer was approving and encouraging, and referred to the example of St Thomas Becket. It was dated three days before his bull of deposition of Elizabeth, "*Regnans in excelsis*".

had written to the pope the two earls were summoned to appear before Elizabeth ; a hasty meeting of the leaders was called at Brancepeth Castle, they decided (against Northumberland's will and judgement) to ignore the summons, and on November 14 they marched into Durham at the head of their forces. They were welcomed by the townsmen and the cathedral was at once restored to Catholic worship. However inopportune and regrettable the Rising of the North may have been, it at least shows that, after eleven years of forced apostasy, the people of northern England were Catholic at heart, for not only at Durham was the restoration of the religion received with enthusiasm. Mass was celebrated in the parish-churches of Bishop Auckland, Darlington, Ripon, Staindrop, Stokesby and Whitby, and a joyous revival was chronicled at many other places. Meanwhile the earls' forces, under the banner of the Five Wounds and with Bd Thomas Plumtree as chief chaplain, marched into Yorkshire as far as Wetherby, collecting recruits and encouraging the people, but then had to turn back north, where they captured Hartlepool and Barnard Castle. But that was the limit of their success. At the end of a month Elizabeth's troops, under the Earl of Sussex, were in control, the earls disbanded their men at Durham, and with the other leaders fled across the border into Scotland.

The Earl of Sussex took bloody vengeance. People of substance were let off with a good fine, but the common people were hanged in hundreds : every village between the Wear and the Tyne suffered. Westmorland escaped into Flanders ; the Countess of Northumberland, who had been one of the leading spirits of the rebellion, and entirely without her husband's scruples and fears, eventually came under the protection of Lord Home ; and Northumberland himself was captured by the Scottish regent, the Earl of Moray, to whom he was betrayed. He was not willing to hand him over to Elizabeth, but his successor, the Earl of Mar, sold him for £2000—not the first nor the last time in history that a refugee in Scotland was given up for gold. Before this haggling was concluded, the earl had been shut up for two and a half years in Lochleven castle. Dr. Nicholas Sander, a leading Catholic divine of the day, records that he bore this imprisonment and his separation from his wife and four small children with exemplary patience ; he observed all the fasts of the Church, spent much time in prayer and meditation (a book of prayers which he wrote out still exists), and resolutely refused to purchase his pardon (which was offered him) by apostasy. His keeper at Lochleven, William Douglas, was also negotiating for the sale of his prisoner—to the countess his wife, who was scouring Scotland and the Netherlands to raise the ransom. But Elizabeth closed first ; the earl was handed over ; and eventually conveyed to York, where he was lodged in the castle on August 21, 1572.

On the queen's instructions Northumberland had been examined on the way, at Berwick ; a last offer of release on condition of apostasy was made to him ; and when he refused he was told to prepare for death on the very next day. He spent all the night, except for a brief space when sleep overcame him, in prayer, and the next afternoon was marched to The Pavement, where the scaffold was set up. He told the people that he died a Catholic, " as for this new Church of England, I do not acknowledge it " ; and expressed sorrow that he had been the occasion of so many meeting their death in following him for the furtherance of religion, " yet I have no fear but that their souls have obtained the glory of Heaven ". Then his head was struck off, and every drop of his blood was gathered up with handkerchiefs, " for throughout his life he was beyond measure dear to the whole people ". He was forty-four years old. The Countess of Northumberland died in exile at

Namur in 1596; two years later their youngest daughter, Mary Percy, whom her father probably never saw, founded at Brussels a monastery of Benedictine nuns, now at Haslemere in Surrey. Bd Thomas Percy was equivalently beatified in 1896, and his feast is observed in the dioceses of Hexham, Leeds and Middlesbrough.

A full account of this martyr was contributed by G. E. Phillips to the second volume of Camm, LEM., pp. 111–186. His information is largely drawn, apart from the state papers at the Record Office, from De Fonblanque's *Annals of the House of Percy* (1887), vol. ii, pp. 3–123, and from a Surtees Society publication, *Depositions and Ecclesiastical Proceedings from the Courts of Durham* (1845). A description of the martyrdom of the earl, written by Nicholas Sander, is in Bridgewater's *Concertatio*. See also M. M. Merrick, *Thomas Percy, Seventh Earl* (1949).

BD JOHN WALL, MARTYR (A.D. 1679)

JOHN WALL (*alias* Francis Johnson, Webb, Dormer) belonged to a good Lancashire family and was born in that county (perhaps at Chingle Hall, near Preston) in 1620. He was sent when young to Douay, entered the Roman College in 1641 and was ordained there in 1645. After a few years on the mission he took the Franciscan habit at St Bonaventure's friary at Douay in 1651, receiving the religious name of Joachim-of-St-Anne, and served there until 1656, when he returned to England. After he had ministered to the Catholics of Worcestershire for over twenty-two years, his headquarters being at Harvington Hall, he was seized in December 1678, at Rushock Court, near Bromsgrove, by a sheriff's officer who had come there to look for a defaulting debtor. After five months in prison he was tried before Mr Justice Atkins as a priest unlawfully come into the realm; of the four witnesses brought against him, three had to be subpoenaed, and he defended himself with great prudence. However, he was sentenced, whereupon he bowed to the judge and said, "Thanks be to God! God save the king! And I beseech God to bless your lordship and all this honourable bench." To which the judge made answer, "You have spoken very well. I do not intend you shall die, at least not for the present, until I know the king's further pleasure." "I was not, I thank God for it," wrote Bd John, "troubled with any disturbing thoughts either against the judge for his sentence, or the jury that gave in such a verdict, or against any of the witnesses. . . . And I was, I thank God, so present with myself whilst the judge pronounced the sentence that, without any concern for anything in this world, I did actually at the same time offer myself and the world to God."

In spite of the good will of Mr Justice Atkins, the innocent and beloved Franciscan was not to be reprieved, although after being carefully examined in London for several times by Oates, Bedloe, Dugdale and Prance he was declared by Bedloe in public to be free from any complicity in the Oates "plot". He would not renounce his religion, which was what they really wanted, so after a month he was returned to Worcester for execution. The day before, he was visited in prison by a fellow-Franciscan, Father William Leveson (brother of the venerable martyr, Father Francis Leveson, O.S.F.), who was allowed to spend several hours there and so was able to hear his confession and give him viaticum. The same friar stood by the scaffold at Redhill the next day and gave him the final absolution when the martyr was hanged and quartered, "thirsting after nothing more than the shedding of his blood for the love of his God; which he performed with a courage and cheerfulness becoming a valiant soldier of Christ, to the great edification of all Catholics and admiration of all Protestants". Bd John Wall was the only one of

the English martyrs to be executed at Worcester; his feast is kept in the archdiocese of Birmingham.

See Challoner, MMP., pp. 550–555; B. Camm, *Forgotten Shrines* (1910), pp. 253–280, and *Bd John Wall* (1932).

BD BERNARD OF OFFIDA (A.D. 1694)

THIS Bernard was born at Appignano in the Marches in the year 1604 of humble parents, and when he was seven years old was set to tend sheep. But he heard the call of God to the religious life, and in 1626 was accepted as a lay-brother by the Capuchins. When he had made his profession he was sent to Fermo and put in charge of the infirmary, and afterwards to other houses of his order, in all of which he laboured with fervour and zeal. Sometimes, some of his brethren thought, with too much zeal, for on one occasion he was reported to the minister provincial for imprudent lavishness in the distribution of alms, whereby his community suffered damage. The provincial called him before a chapter of the house and administered a severe rebuke, which was a matter of great satisfaction to the Franciscan heart of Brother Bernard. When he was sixty years old he was appointed *quaestor*, to beg alms in the streets and from door to door for the friary at Offida, and in this duty he gave more than he received; people came to him for advice and consolation and help, for his wisdom could not be hid. He had an especial gift for composing quarrels and restoring peace to distracted families, and the most hardened sinners would listen to him and be converted. Bd Bernard's reputation among the people was such that they would come to him and quite simply and confidently ask for a miracle. This sometimes caused difficulties for him. It is said that once a woman came with a very sick baby to be cured, so sick that it died in Bernard's arms. The mother seized his habit and begged and implored him to restore it to life, or she would not let him go. Bernard led her into the church, lay the body on the altar dedicated in honour of St Felix of Cantalice, and exclaiming, "Now, my good St Felix, this is the time to help me", set himself to prayer. And the child became alive and well. It is also said that our Lady appeared to him one day and told him that all his faults had been forgiven.

Bd Bernard died when he was ninety years old, having spent the last years of his life as door-keeper to his convent, where the poor and unhappy never ceased to crowd to him, on August 22, 1694. He was beatified in 1795.

See Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 121–123; and E. M. de Beaulieu, *Deux émules de St Félix de Cantalice* (1910).

ST ELIZABETH BICHIER DES AGES, VIRGIN, CO-FOUNDRESS OF THE DAUGHTERS OF THE CROSS OR SISTERS OF ST ANDREW (A.D. 1838)

THIS holy woman was born at the Château des Ages, at Le Blanc, between Poitiers and Bourges, in the year 1773. Her father was Antony Bichier, lord of the manor of Ages and a public official, and her mother Mary Augier de Moussac, whose father also held public office. The child was christened Jean Elizabeth Mary Lucy, and was commonly called by her second name. Little is known of her childhood, except that she was shy and impressionable, with a heart easily moved by the sight of a beggar or other unfortunate. When she was ten she was sent for schooling to a convent at Poitiers. Her maternal uncle, the Abbé de Moussac, was vicar

general at Poitiers, and the superioress of the convent was a relative and Elizabeth seems to have been very happy there. Her favourite game was building sandcastles, and when in after years she had to be much concerned with building she remembered this and remarked, " It looks as if this was meant to be my trade, seeing I began my apprenticeship to it so young ".

When Elizabeth was nineteen her father died, and a few weeks later, in February 1792, the National Assembly issued a decree against the property of those citizens, the *émigrés*, who had left France in face of the revolution. Now her eldest brother was among these *émigrés* and, her mother being old and ill, Elizabeth took on herself the job of looking after his interests. She asked the Abbé de Moussac to instruct her in the law of property and in the keeping of accounts, studies which did not come easy to her but which she was to find again useful later on, and she undertook the defence of her brother and the whole family in a long law case that was eventually decided in their favour. The village shoemaker was overcome with admiration for Elizabeth's pertinacity, and declared delightedly to her, " Citizeness, all you have to do now is to marry a good republican ! " But she had no intention of marrying either a " good republican " or a " wicked aristocrat ". There is still in existence the little picture of our Lady of Help on the back of which she wrote, " I, Joan Elizabeth Mary Lucy Bichier, today dedicate and consecrate myself to Jesus and Mary for ever. 5 May, 1797 ".

In the previous year she and her mother had left the Château des Ages and gone to live at La Guimetière, on the outskirts of Béthines in Poitou. Here Elizabeth intensified her life of prayer and good works : years later one of the servants said to some Daughters of the Cross, " You've got a great respect for your reverend mother. But you'd have a twenty times greater respect if you had seen, as I have, what she did for God and His poor when she was young." The local parish was in a bad way as a result of the revolution, for it had a " constitutional priest " ;* so every night Elizabeth used to collect the farmers and their wives at La Guimetière for prayers and hymns and spiritual reading. And then she first heard of a priest in a parish twenty-five miles away who was grappling with a similar situation, and had reopened his church in a barn. It was the Abbé Fournet at Maillé, now known as St Andrew Fournet (May 13).

Elizabeth made her way to Maillé, and the two at once took to one another. She became a frequent visitor to the barn at Petits Marsillys, and Abbé Fournet devised for her a rule of life, at the same time discouraging her suggestion of joining the Trappistines : " Your work is in the world ", he said. " There are ruins to be rebuilt and ignorance to be remedied." And so she went on repairing the ravages of religious discord in Béthines, helped by her uncle and her new friend, visiting the sick and needy, and teaching the smaller children. During the summer months she was helped by two friends, Madeleine Moreau and Catherine Gaschard, and the services of her maid, Mary Anne Guillon, were also enlisted. Then, in the autumn of 1804, her deeply loved mother died. The coarse peasant's mourning clothes which Elizabeth then put on, with the approval of Abbé Fournet, raised a curious storm-in-a-teacup. Her well-dressed and conventional relatives were outraged by it ; the grave vicar general, M. de Moussac, severely rebuked M. Fournet for allowing it : she must take them off. Elizabeth refused, obstinately. The

* The " constitutional clergy " were those who took the oath to maintain the civil constitution drawn up for the Church in France by the National Assembly in 1790. The constitution and oath were condemned by Pope Pius VI.

cousins went on chattering ; M. de Moussac shrugged, and dropped his opposition, thinking there was probably more in the gesture than met the eye. There was.

St Andrew Fournet had had it in his mind for some time that that part of the country needed a small community of nuns to care for the sick and to teach the girls, especially in the rural districts, and that Miss Bichier should be in charge of it. Her reaction to the proposal was that she had never even been a novice, much less a mother superior ; and as this was undeniable St Andrew sent her off to do a year's novitiate with the Carmelite nuns in Poitiers. But, perhaps because he thought she might never come out again, Abbé Fournet soon transferred her to the Society of Providence. Meanwhile he set about forming a community at La Guimetière, consisting of the Madeleine Moreau and Mary Anne Guillon named above and two other young women, and when she had been away hardly six months Elizabeth Bichier was called back to take charge in spite of her protests. As La Guimetière was so far from Maillé, in May 1806 they moved into the Château de Molante, which was quite close. Here they began to teach the children, to give shelter and care to the aged and sick, and to make reparation for the outrages of the revolution against Christ in the Blessed Sacrament.

At first neither St Andrew nor St Elizabeth had in mind anything more than a small local congregation. The foundation members made temporary vows early in 1807, and then looked around for a suitable established congregation to which they could affiliate themselves. But by the end of 1811 it was clear that they would have to stand on their own feet, and they moved into a bigger house, Rochefort, in Maillé itself, for they already numbered twenty-five sisters. Five years later their rule was approved by the diocesan authorities of Poitiers, with the name of Daughters of the Cross,* a name particularly meaningful for the " Good Sister ", Elizabeth Bichier. The fatigues and trials incidental to her position and vocation were considerable ; she did not spare herself in fasting and watching and other austerities ; and St Andrew Fournet, as general superior, did not spare her either.

In 1815 Sister Elizabeth had to go to Paris for an operation, the result of an accident with a vehicle, and the king, Louis XVIII, himself received her at the Tuileries. When the Good Sister returned to Maillé she found her humility and obedience tested to the utmost. The Abbé Fournet received her coldly and informed her she was removed from her office of superioress. It is said that he had been misled by malicious talk ; but it is possible that he acted thus drastically because he feared Elizabeth's success in Paris might go to her head. However, she was restored within a week.

During 1819–1820 thirteen new convents were opened, but at this time a dispute arose about jurisdiction that threatened to disrupt the congregation entirely. However, as things turned out, this unfortunate business did nothing to retard its continued progress. The civil authorities were in favour of small convents dotted about the countryside, their inmates working among the people, and between 1821 and 1825 the Daughters of the Cross opened some fifteen houses in a dozen dioceses. Then the bishop of Bayonne invited them to the Midi, and they spread to Béarn, the Basque country, Gascony and Languedoc. Altogether by 1830 they had over sixty convents, and Sister Elizabeth's record of travelling challenged that of St Teresa herself.

* That is their official designation (there are other congregations with a similar name) but the foundress liked to refer to them as Sisters of St Andrew, after the apostle, patron-saint of Andrew Fournet.

When the Basque house of Igon was opened, the spiritual director appointed was a young curate named Garicoïts : we now know him as St Michael Garicoïts. Elizabeth Bichier greatly encouraged him in the foundation of the Priests of the Sacred Heart of Bétharram, so much so that he declared, " It's all the Good Sister's doing. I had only to do what she told me." When the Good Father, St Andrew Fournet, died in 1834, " the biggest and saddest loss that could happen to us ", wrote Sister Elizabeth, Father Garicoïts became a second Father Fournet to the Daughters of the Cross, at any rate so far as the Basque convents were concerned ; and so he remained till his death. In the autumn of 1836 St Elizabeth's health began seriously to fail. Over and above her state of extreme exhaustion she was afflicted with bad erysipelas of the face, and the hurt that had sent her to Paris over twenty years before broke out afresh. In the spring of 1838 her condition became alarming : she suffered constant and acute pain, and was subject to fits of delirium. Then, after ten days of agony borne with heroic patience, she died peacefully in the evening of August 26.

St Elizabeth Bichier des Ages was canonized in 1947. Numerous anecdotes are told of her goodness and devotion. One of them has special significance for a generation that has known professing Christians wrangle endlessly about whether hungry enemies should be fed, and so on. She once found a miserable-looking man lying ill in a barn, so she had him taken up and brought to the convent, where during the night he died. Next morning she had a visit from the superintendent of police, who told her that she was liable to arrest for sheltering a man who was wanted on a charge of arson. " As you like, sir ", the Good Sister replied. " But allow me to point out that I have only done what you would do yourself in the same circumstances. I found this unfortunate man lying ill ; I took him in ; and I looked after him. Now he is dead. I'm quite ready to tell the magistrate just what happened." This was very characteristic of St Elizabeth's simple straightforwardness of action, the putting into effect of high ideals tenaciously held. Louis Veuillot, whatever objections can be brought against some of his theology and politics, at any rate knew a saint when he saw one, and he said of her, " She is one of the finest-tempered characters ever seen : gentle, resolute, strict, intelligent, industrious, but above all contrite and humble. No difficulty daunts her courage, no lack of strength stops her superhuman labours, no interior distress troubles her outward serenity, no success puffs her up. Whatever happens, she remains undisturbed. Hardships, setbacks, successes, respect, insults—they are all the same to the supreme tranquillity that is rooted in an understanding that sees God in everything, and so must obey."

The first biography of this saint was written by Father L. Rigaud (translated into Italian in 1934) ; he also wrote a life of St Andrew Fournet (1885), who is accounted co-founder of the Daughters of the Cross. The most complete and fully documented biography is that of Father Jules Saubat, but the most handy one is *Ste Jeanne-Elisabeth Bichier des Ages*, by Father Etienne Domec (1947). An essay on the saint by Father Domec appeared in *La Vie Spirituelle*, no. 320 (July 1947).

27 : ST JOSEPH CALASANCTIUS, Founder of the Clerks Regular of the Religious Schools (A.D. 1648)

JOSEPH CALASANCTIUS was the youngest of five children borne by Maria Gaston to her husband Pedro Calasanz. He was born in his father's castle near Peralta de la Sal in Aragon in the year 1556, and in due course was sent to study the humanities at Estadilla, where his virtue and religious observances

were regarded with considerable disrespect by his fellow-students. His father wanted him to be a soldier, but Joseph had other ideas and induced Don Pedro instead to send him to the University of Lerida, where he took his doctorate in law before going on to Valencia. It is said that he left this university in order to escape the attentions of a young kinswoman, who subjected him to a temptation similar to that undergone by his namesake many centuries before at the court of Pharaoh; certainly he continued his theology at Alcalá, and in 1583 he was ordained priest, being already twenty-eight years old. Soon the fame of Joseph's wisdom, learning and goodness was spread abroad, and after varied experience he was appointed by the bishop of Urgel vicar general of the district of Trempe. He was so successful here that he was sent to deal with the Pyrenean part of the diocese, which comprises the valleys of Andorra of which the bishop of Urgel was joint sovereign prince (he still holds the title) as well as ordinary. This lonely and inaccessible region was in a terrible state of religious and moral disorder, and St Joseph conducted a long and arduous visitation of which the first task was to bring the clergy to a sense of their responsibilities and obligations; on its completion he returned to Trempe and remained there until he was made vicar general of the whole diocese. But for some time Joseph had been listening to an interior call to undertake a quite different sort of work; at length he resigned his office and benefices, divided his patrimony between his sisters and the poor, reserving a sufficient income for himself, endowed several charitable institutions, and in 1592 left Spain for Rome.

Here Joseph met an old friend of Alcalá, Ascanio Colonna, already a cardinal, and for five years he was under the direct patronage of the Colonnas. During the plague of 1595 he distinguished himself by his devotion and fearlessness, and entered into a holy rivalry with his friend St Camillus of Lellis as to who should expend himself the more freely in the service of the sick and dying. But during these years St Joseph never lost sight of the work which had drawn him to Rome, namely, the instruction of young children, of whom there were so many, neglected or homeless, in the most urgent need of interest and care. He had become a member of the Confraternity of Christian Doctrine, whose business it was to teach both children and adults on Sundays and feast-days, and in so doing was brought home vividly to St Joseph the state of degradation and ignorance in which so many of the children of the poor lived. He was soon convinced that periodical instruction was utterly inadequate to cope with the situation, and that free day-schools for both religious and secular education were required. He therefore first of all invited the official parish-schoolmasters to admit poor pupils to their schools without payment, but they would not undertake the extra work without a rise in salary, and this the Roman senate refused to grant. He approached the Jesuits and the Dominicans, but neither order could see a way to extending its activities, for their members were already fully engaged. St Joseph then came to the conclusion that it was God's will that he should begin the work himself, single-handed if necessary. Don Antonio Brendani, parish-priest of Santa Dorotea, offered him the use of two rooms and his own services, two more priests joined them, and in November 1597 a public free school was opened.

At the end of a week the school had a hundred pupils and before long many more, and the founder had to engage paid teachers from among the unbeneficed clergy of the city. In 1599 it was moved into new quarters and St Joseph obtained permission from Cardinal Ascanio to leave the Colonna household and take up his residence on the school premises with the other masters; they lived a quasi-

community life and the founder acted as superior. During the following couple of years the pupils increased to seven hundred, and in 1602 another move was made, to a large house adjoining the church of Sant' Andrea della Valle. While hanging a bell in the courtyard St Joseph fell from a ladder and broke his leg, an accident the effects of which were a source of lameness and pain for the rest of his life. Pope Clement VIII having made a grant towards the rent, and people of consequence having begun to send their children to the school, the parish-schoolmasters and others began to criticize it with some vehemence; complaints of its disorders were made to the pope and he directed Cardinals Antoniani and Baronius to pay it a surprise visit of inspection. This was done and as a result of their report Clement took the institution under his immediate protection. In similar circumstances the same course was taken and the grant doubled in 1606 by Paul V. But these difficulties were the beginning of trials and persecutions which beset St Joseph until the end of his life. Nevertheless during the succeeding five years the work prospered and grew in spite of all opposition, and in 1611 a *palazzo* was purchased to house it near the church of San Pantaleone; there were about a thousand pupils, including a number of Jews whom the founder himself invited to attend and encouraged by his kindness. Other schools were opened, and in 1621 the teachers were recognized as a religious order, of which St Joseph was named superior general. He did not let the cares of the generalate diminish either his religious observances or his care for the needy, the sick, and any to whom he could be of service. About this time there came to Rome, with his wife and family, an English gentleman, Mr Thomas Cocket, who by abjuring Protestantism had brought himself within reach of the penal laws; him the saint assisted, and the pope followed his example, assigning a pension to the refugee converts. For ten years the congregation continued to prosper and extend, and spread from Italy into the Empire.

In 1630 was admitted to the institute at Naples one Mario Sozzi, a middle-aged priest, who in due course was professed. For several years his froward and perverse behaviour made him a great nuisance to his brethren but, having by a show of zeal gained the good will and influence of the Holy Office, he contrived to get himself, in 1639, made provincial of the Clerks Regular of the Religious Schools in Tuscany, with extraordinary powers and independence of the superior general. He proceeded to administer the province in the most capricious and damaging way, harmed as much as he could the reputation of St Joseph with the Roman authorities, and at length denounced him to the Holy Office. Cardinal Cesarini, as protector of the new institute and in order to vindicate Joseph, ordered Father Mario's papers and letters to be seized; these included some documents of the Holy Office and that congregation, spurred on by Sozzi, straightway had St Joseph arrested and carried through the streets like a felon. He was brought before the assessors and only saved from imprisonment by the intervention of Cardinal Cesarini. But Father Mario was unpunished, and continued to plot for control of the whole institute, representing St Joseph to be too old and doddering for the responsibility; he managed by deceit to get him suspended from the generalate and contrived that a visitor apostolic be appointed who was favourable to himself. This visitor and Father Mario became in effect in supreme command, and St Joseph was subjected by them to the most humiliating, insulting and unjust treatment, while the order was reduced to such confusion and impotence that the loyal members were unable to persuade the superior authorities of the true state of affairs.

Towards the end of 1643 Mario died and was succeeded by Father Cherubini, who pursued the same policy. St Joseph bore these trials with marvellous patience, urging the order to obey his persecutors for they were *de facto* in authority, and on one occasion sheltering Cherubini from the violent opposition of some of the younger fathers who were indignant at his treachery. The Holy See had some time previously set up a commission of cardinals to look into the whole matter, and at length in 1645 it ordered the reinstatement of St Joseph as superior general ; this announcement was received with great joy but led at once to renewed efforts on the part of the malcontents, who had the support of an aggrieved female relative of the pope. They were successful, and in 1646 Pope Innocent X published a brief of which the effect was to make the Clerks Regular of the Religious Schools simply a society of priests subject to their respective bishops. Thus in his ninetieth year St Joseph saw the apparent overturning of all his work by the authority to which he was so greatly devoted and the indirect disgrace of himself before the world ; when the news was brought to him he simply murmured, " The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

The business of drawing up new constitutions and regulations for the shattered institute of Religious Schools was entrusted to Father Cherubini, but within a few months he was convicted by the auditors of the Rota of the maladministration of the Nazarene College, of which he was rector. He retired from Rome in disgrace, but returned in the following year to die, repentant of the part he had played and reconciled to St Joseph, who consoled him on his death-bed. A few months later, on August 25, 1648, St Joseph himself died, and was buried in the church of San Pantaleone ; he was ninety-two years old. There is an obvious parallel between this history and that of St Alphonsus Liguori and the early days of the Redemptorists, and during the troubles of his young congregation St Alphonsus used to encourage and fortify himself by reading the life of St Joseph Calasanctius ; he was canonized in 1767, six years before the death of Alban Butler, who only gives to him a brief notice, wherein he is referred to as " a perpetual miracle of fortitude and another Job "—a comparison made by Cardinal Lambertini (afterwards Pope Benedict XIV) before the Congregation of Sacred Rites in 1728. The failure of St Joseph's foundation was only apparent. Its suppression was strongly objected to in several places, and it was reconstituted with simple vows in 1656 and restored as a religious order in 1669. Today the Clerks Regular of the Religious Schools (commonly called Piarists or Scolopi) flourish in various parts of the world.

The documents submitted in the process of beatification and canonization have been largely utilized by the biographers of St Joseph Calasanctius, and this is notably the case in the life written in Italian in the eighteenth century, a translation of which was published in the Oratorian Series edited by Father Faber (1850). The earliest detailed account of Calasanctius seems to have been compiled by one of his religious sons, Father Mussesti, for the information of Pope Alexander VII, less than twenty years after the saint's death. A considerable number of biographies have since appeared in Italian, French, Spanish and German. Those by Timon-David (1883), Tommaseo (1898), Casanovas y Sanz (1904), Heidenreich (1907), Giovanozzi (1930) and Santoloci (1948) may be specially mentioned. See also Heimbucher, *Orden und Kongregationen der Kat. Kirche*, vol. iii, pp. 287–296 ; and Pastor, *Geschichte der Päpste*, especially vol. xi, pp. 431–433 (Eng. trans.).

SS. MARCELLUS AND HIS COMPANIONS, MARTYRS (A.D. 287 ?)

THE governor of the Egyptian Thebaïd summoned before him seventeen individuals, the whole Christian congregation of a place, said to be Oxyrynchus, who had been

denounced to him as " the only ones in the city who oppose the imperial decree, who are impious towards the worship of the gods, and who despise your tribunal by not obeying your commands ". They were the tribune Marcellus, his wife Mammaea, and their two sons, a bishop and three clerks, a soldier, seven other laymen and a woman. When they had been brought in chains before the governor at Thmuis he tried to move them to obedience, and when he failed condemned them all to the beasts. He made a last attempt to save them the next day, in the amphitheatre itself. " Are you not ashamed ", he cried ," to worship a man who was put to death and buried years ago by order of Pontius Pilate, whose records, I am told, are still in existence ? " The Christians refused to be moved by this appeal, and the writer of their *acta* puts into the mouth of the bishop, Miletius, a confession of faith in the divinity of Jesus Christ in words obviously inspired by the Arian controversy and the definitions of the Council of Nicaea. They were therefore put to death, the *acta* say by beheading, because the bears when let loose would not touch them and a fire could not be kindled to burn them.

The Roman Martyrology refers to these martyrs as Marcellinus and Mannea with their three sons, and puts the place of the passion at Tomi on the Black Sea.

Achelis in his book *Die Martyrologien* (1900), pp. 173–177, adopted a view substantially identical with that expressed above. More recent investigation has questioned his conclusions. Delehaye does not think it probable that Tomi has been substituted for Thmuis, but that the martyrs really belonged to Moesia and were transferred by the hagiographer to Egypt. See the *Analecta Bollandiana*, vol. xxxviii (1920), pp. 384–385, and P. Franchi de' Cavalieri in *Studi e testi*, vol. lxv (1935). The text of the acts is printed in the *Acta Sanctorum*, August, vol. vi, pp. 14–15.

ST POEMEN, Abbot (Fifth Century)

The abbot Poemen was one of the most celebrated of the fathers of the desert. He forsook the world and went into the Egyptian desert of Skete, one elder and several younger brothers of his accompanying him. In 408 they were driven away from their first settlement by raids of Berbers, and took refuge in the ruins of a temple at Terenuthis. Anubis, the eldest, and Poemen governed the little community of hermits by turns. Of the twelve hours of the night, four were allotted to work, four to singing office, and four to sleep ; in the day they worked till noon, read till three in the afternoon, and then went to gather firing, food and other necessaries.

St Poemen often passed several days, sometimes a whole week, without eating, but it was his constant advice to others that their fasts should be moderate, and that they should take sufficient nourishment every day : " We fast ", he said, " to control our bodies, not to kill them." But he taught that no monk ought ever to taste wine or to seek any deliberate gratification of the senses : " for sensuality expels the spirit of penance and the holy fear of God from the heart as smoke drives away bees ; it extinguishes grace, and deprives a soul of the comfort and presence of the Holy Ghost ". St Poemen feared the least occasion that could interrupt his solitude, or make the distractions of the world break in upon him ; and on one occasion he even went so far as to refuse to see his mother, foregoing that happiness then that they might enjoy it more hereafter. He is chiefly remembered for his " sayings ". Among them it is related that, when one who had committed a fault told him he would do penance for it three years, the saint advised him to confine his penance to three days, but to be very fervent about it. A monk was grievously molested with thoughts of blasphemy ; Poemen comforted him, and bade him

confidently say to the Devil, whenever he suggested any abominable thought, " May your blasphemy fall on you ; it is not mine, for my heart detests it ". But to another who spoke of the Devil he said, " Devil ! It's always the Devil that's blamed. I say that it's self-will." And another time, " Never try to have your own way. Those who are self-willed are their own worst tempters, and require no devil to tempt them." St Poemen used strongly to exhort to frequent communion and to a great desire for that divine food, as the stag pants after the water-brooks. " Some aver ", said he, " that stags feel a violent inward heat and thirst because in the desert they eat serpents and their bowels are parched with the poison. Thus souls in the wilderness of this world always suck in something of its poison, and so need perpetually to approach the body and blood of Jesus Christ, which fortifies them against all such venom." To one who complained that his neighbour was a monk of whom derogatory tales were told, and gave the authority of another monk to prove their truth, he said, " There could not be worse evidence than scandalous stories told by a monk ; by telling them he shows himself unworthy of credence ". It was another saying of this abbot that " silence is no virtue when charity requires speech " ; that " people should not waste other people's time by asking advice when no advice is necessary or wanted " ; and that " a living faith consists in thinking little of oneself and having tenderness towards others ".

St Poemen took over complete control of the community on the death of Anubis. " We lived together ", he said, " in complete unity and unbroken peace till death broke up our association. We followed the rule Anubis made for us ; one was appointed steward, and he had care of our meals. We ate such things as were set before us, and no one said : Give me something else ; I cannot eat this." He returned from Terenuthis to Skete but was again driven out by raids. Later he was present at the death of St Arsenius on the rock of Troë, near Memphis : " Happy Arsenius ! " he cried, " who had the gift of tears in this life ! For he who does not weep for his sins on earth will bewail them for ever in eternity." St Poemen himself died very soon afterwards. He is named in the Roman Martyrology and in the Byzantine liturgical books is referred to as " the lamp of the universe and pattern of monks ".

A short Greek life with other miscellaneous references will be found in the *Acta Sanctorum*, August, vol. vi ; but the most convenient source of information concerning Poemen and the other fathers of the desert is the *Vitae Patrum* of Father Rosweyde. His " sayings " are printed in Migne, PG., vol. lxv, cc. 317–368.

ST CAESARIUS, BISHOP OF ARLES (A.D. 543)

ST CAESARIUS was born in 470, in the territory of Chalon on the Saône, of a Gallo-Roman family. In his youth he laid a good foundation of learning and determined to become a priest, and at eighteen years of age he asked that he might enter himself in the service of the Church. This was done accordingly ; but two years after Caesarius withdrew to the monastery of Lérins, which had produced many learned and holy men. In this house the abbot appointed him cellarer ; but as human passions creep into places the furthest removed from the incentives of vice, some of the monks were offended at his scrupulously just administration and complained so much that the abbot relieved him of his office. Caesarius was glad to be at liberty to give himself up entirely to contemplation and penance ; but his health gave way and he was sent to Arles to recover. Here his scruples about the use of pagan authors for study by Christian clerics drew the attention of the bishop,

Eonus, to him ; they were kinsmen, and Eonus was sufficiently attracted by the young man to write to the abbot of Lérins asking that he might be released for the episcopal service. Caesarius was then ordained deacon and priest, and put by Eonus in charge of a neighbouring monastery whose discipline was very relaxed. He gave these monks a rule, governed them for three years, and in spite of his youth and inexperience made them a model body of religious. The bishop of Arles on his death-bed recommended him for his successor. The saint fled and hid himself among the tombs ; but he was discovered and obliged to acquiesce in the election of the clergy and the city. He was then thirty-three years old, and he presided over that church forty years.

Caesarius had not the Roman sense of order nor the sumptuous habits by which some bishops of those times supported the temporal importance of their positions, but he had a high and holy religious conscience which made him the leading prelate of Gaul. Among the first things he did was to regulate the singing of the Divine Office, which he ordered to be celebrated publicly, not only on Sundays, Saturdays, and solemn festivals as had been the custom at Arles, but every day as was done in other neighbouring churches ; and he did not scruple to modify the office to encourage the attendance of lay people. He was careful to instruct his flock in prayer, and to teach them to cry to God with earnest desires of the heart : not with their lips only, which can be no prayer but only mockery and an insult to God, for prayer is the raising of the heart and mind to God. " A man ", said he, " worships that on which his mind is intent during prayer. Whoever in his prayers thinks of public affairs, or of the house he is building, worships them rather than God." Caesarius preached on all Sundays and holidays, and often on other days, both morning and evening, and if he was hindered he ordered the priests or deacons to read to the people some homilies of the fathers ; and he had some such homily always read after Matins and Vespers, that the people might never leave church without some instruction. He was opposed to studied discourses, and his own style is plain, natural and pleasing. He used to descend very much to particulars, and spoke chiefly against those vices which prevailed most, especially warning against a delay of repentance, and inculcating fear of Purgatory for venial sins and the necessity of effacing them by daily penance. His ordinary exhortations were on prayer, fasting, alms, the pardon of injuries, chastity and the practice of all manner of good works. He was, in fact, the first " popular " preacher whose words have come down to us ; his discourses are full of homely allusions and illustrations, and they rarely exceeded a quarter of an hour in length. At the same time he urged the value of the corporate worship which he took so much pains to have observed fittingly. " Match your behaviour to the words you sing ", he said. " Let your souls be as pure as the text *Beati immaculati in via.* When you sing the verse *Confundantur superbi*, hate pride and flee from it. And so, while your ears are charmed with melody, you will realize what the Psalmist meant when he said, *Quam dulcia faucibus meis eloquia tua !* "

An early biographer refers to St Caesarius as " another Noah, who built an ark to shelter his daughters against the perils of the times ". This refers to the monastery he established to give a more permanent home to the maidens and widows of southern Gaul who wished to give themselves to God. It was first at Aliscamps, among the Roman tombs, and then removed within the city walls. This monastery was at first called St John's, but afterward took the name of St Caesarius, who committed the government of it to his sister St Caesaria. St

Caesarius drew up a rule for these women, which was one of the principal preoccupations of his life ; in it he put strong emphasis on stability and the completeness and permanence of enclosure. He also drew up a rule for men on the same lines, which he imposed throughout his diocese, whence it spread further. St Caesarius was promoted to the see of Arles when it had just succeeded in maintaining its extensive jurisdiction against the bishop of Vienne, and he found himself metropolitan of many suffragan sees. As such he presided over several synods, of which the most important was that at Orange in 529. This council pronounced against those who blasphemously affirm that God predestines any man to damnation ; on the other side, it declared that according to the Catholic faith God inspires into our souls by His grace the beginning of His faith and love, or the first desire or good disposition of the soul towards it, and that He is the author of our conversion, against the semi-Pelagians.

Side by side with his ecclesiastical labours, St Caesarius had his share in the public upheavals of the age in which he lived. The city of Arles was at that time subject to Alaric II, King of the Visigoths. It was suggested to this prince that the bishop, being born a subject to the king of Burgundy, did all that lay in his power to bring the territory of Arles under his dominion. This was untrue, but Alaric in 505 banished him to Bordeaux. When Alaric discovered his innocence he recalled him from exile and condemned his accuser to be stoned, but pardoned him at the intercession of Caesarius. When the Burgundians besieged Arles and many prisoners were brought into the city, St Caesarius was moved exceedingly at their condition, for they were in want both of clothes and food. He gave them both, and employed in relieving them the treasury of his church. He stripped off silver and melted down censers, chalices and patens, saying, " Our Lord celebrated His last supper on earthen dishes, not on plate, and we need not scruple to part with His vessels for those whom He has redeemed with His own life. I should like to know if those who censure what we do would not be glad to be themselves helped in the same way were the same misfortune to befall them."

After the death of the king of the Visigoths, Theodoric the Ostrogoth, King of Italy, seized those dominions in Languedoc, and St Caesarius came under his suspicion ; so he was apprehended and brought under guard to Ravenna. When the saint came into the king's presence and saluted him, Theodoric, seeing his venerable aspect and intrepid air, rose and returned his courtesy. He then spoke kindly with the bishop on the state of his city and after he had dismissed him said to those about him, " May God punish those who have been responsible for this holy man's undertaking so long a journey without cause. I trembled when he came in ; he has the face of an angel. I can believe no harm of such a person." Theodoric sent to Caesarius a silver basin, with three hundred pieces of gold, and the message, " Receive the offering of the king, your son, and look on it as a token of friendship ". Caesarius sold the basin and ransomed captives with the money. He went on to Rome, where Pope St Symmachus confirmed the metropolitan rights of Arles, recognized him as apostolic delegate in Gaul, and conferred the *pallium*, which St Caesarius is said to have been the first bishop in western Europe to receive.

St Caesarius returned to Arles in 514 and continued to watch over and instruct his people for many years. When the city was taken by the Franks in 536 he retired somewhat from public life and spent much time at the convent of St John. He made a will in favour of those nuns, and in his seventy-third year began to prepare

finally for the death which he knew to be near. He asked how long it was to the festival of St Augustine, saying, " I hope I shall die about that time ; you know how much I always loved his truly Catholic doctrine ". He caused himself to be carried in a chair to the monastery of his nuns, whom he endeavoured to prepare and comfort for the grief which he knew his death would give them ; they were then above two hundred in number, and their superior was called Caesaria, and had succeeded his sister of the same name. St Caesarius, " veritable teacher of Frankish Gaul ", died on the eve of the feast of St Augustine in 543.

We possess what may be called two early biographies of St Caesarius. Both of them, after having been printed by Mabillon and the Bollandists, have been critically edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iii, pp. 457–501. The authenticity of the saint's last will and testament has been called in question by the same critic, but it has been successfully vindicated by G. Morin in the *Revue Bénédictine*, vol. xvi (1899), pp. 97–112, who also provides a revised text. Two important monographs dealing with St Caesarius were published in 1894, the first by B. F. Arnold, *Caesarius von Arelate und die gallische Kirche seiner Zeit*, the other by A. Malnory, *St Césaire Évêque d'Arles*, and with these may be coupled a valuable summary by Lejay in DTC., vol. ii, cc. 2168–2185. But the scholar who had admittedly the most competent knowledge of the life and writings of Caesarius was Dom G. Morin. A list of his earlier contributions to the subject will be found in his *Études, Textes, Découvertes* (1913), pp. 41–45. He prepared an edition of the saint's sermons and other works (1937–42), the second volume of which includes the *vita* by Cyprian of Toulon. Dom Morin proved that Caesarius, if not himself the author, is at least the earliest writer to show familiarity with the so-called Athanasian Creed (*Quicunque vult*) ; and he was at one time inclined to identify him with the important canonical collection *Statuta Ecclesiae antiqua*, but this attribution is much contested. A useful, but not altogether reliable, modern life of St Caesarius is that of M. Chaillan in the series " Les Saints " ; that by A. Malnory (1934) is fuller and better.

ST SYAGRIUS, Bishop of Autun (A.D. 600)

Syagrius is supposed to have been by birth a Gallo-Roman, and he was raised to the see of Autun about the year 560. He exercised great influence both in councils and in the training of persons in the Christian life. To his prudence was committed the difficult business of re-establishing tranquillity in the convent of the Holy Cross at Poitiers, where two nuns were in rebellion against their abbess ; but the task was too much for him and the other bishops associated with him in it, and the rebels had to be excommunicated by a synod. Apparently this experience made the good bishop over-careful, for some years later we find him reproved by Pope St Gregory the Great for not preventing the marriage of a nun (named, curiously enough, Syagria) who had been abducted from her cloister. The pope nevertheless gave distinguishing marks of the esteem he had for the virtue and capacity of Syagrius. When he sent St Augustine with missionaries into England, he recommended them to him, and they were entertained by St Syagrius on their journey. Moreover, though he was only a bishop he was granted permission to wear the *pallium*, at the instance of Queen Brunhilda. King Gontran, who also greatly appreciated his abilities, chose St Syagrius for the companion of his journey when going to the baptism of Clotaire II ; this took place at Nanterre in 591.

See the *Acta Sanctorum*, August, vol. vi, and Duchesne, *Fastes Épiscopaux*, vol. ii, p. 173.

LITTLE ST HUGH OF LINCOLN (A.D. 1255)

The charge against the Jews of a general practice of ritual murder, a charge which arose from the story of Little St William of Norwich in the twelfth century, has

been amply refuted by both Jewish and Christian writers; nor has any particular sporadic example of it ever been proved. This does not do away with the possibility of accidental or deliberate killing of Christian children by Jews out of hatred for their religion (or even more of hatred for those that professed it), even to the extent of crucifixion and mockery of the passion of Christ; but this again has never been proved against them in any specific example, nor is there any evidence to show that the famous cases of William of Norwich and Hugh of Lincoln were exceptions to this.

The story is that Hugh was a child of nine years old, the son of a widow. On the occasion of some Jewish gathering at Lincoln one Koppin (or Jopin) enticed him into his house on July 31, 1255, where he was kept until the following August 27, a Friday. On that day Koppin and his fellows tortured and scourged him, crowned him with thorns and finally crucified him in derision. They tried to dispose of the body by burial, but the earth refused to cover it, and it was thrown down a well. Hugh's school-fellows directed suspicion towards the Jew's house and Koppin was arrested, together with ninety-two other Jews of the city. Koppin is alleged to have confessed the crime, to have denounced his accomplices, and to have stated (certainly falsely) that it was Jewish custom to crucify a Christian boy once a year. By an order of King Henry III and his parliament assembled at Reading, Koppin was dragged to death at the heels of a young horse and eighteen others were hanged at Lincoln; the remainder were imprisoned in London, but set free on payment of large fines. Their release was attributed to the kind offices of the Franciscans, who interceded for them; but Matthew Paris asserts that they were bribed to do this by the wealth of Jewry. Immediately Hugh's body was recovered from the well a blind woman was restored to sight on touching it and invoking the martyr; other miracles followed, and the chapter of Lincoln solemnly translated the relics from their parish church to a shrine next to the tomb of Grosseteste. It is impossible to tell now whether the Jews were innocent or guilty of the crime attributed to them; the widespread antisemitism of the middle ages encouraged the conviction that Hugh suffered *in odium fidei*. The account of Little St Hugh in Chaucer's *Prioresse's Tale* is well known, and both he and St William of Norwich were favourite ballad subjects; a pathetic song about William, with a sweet simple tune, was sung in country parts within living memory.

The account given above is that of Matthew Paris. The Burton Annalist attributes the intervention in favour of the Jews to the Dominicans, not to the Franciscans, and C. Trice Martin in his preface to the *Registrum Epistolarum J. Peckham* (Rolls Series), vol. ii, pp. lxxxviii and xcvi, seems to agree with him. See also the French account described by T. D. Hardy in his *Catalogue of British History*, vol. iii, p. 144. *Cf.* further what has been said regarding these cases of supposed ritual murder under St Simon of Trent herein on March 24.

BD ANGELO OF FOLIGNO (A.D. 1312)

THIS Angelo must not be confounded with Bd Angela of the same place. He was born at Foligno in 1226, the son of Bernard, Count of Torre and Vignole, and at the age of twenty became an Augustinian friar at Botriolo, near Cesena. In 1248 he was sent to his native town to found a house of the order there; ten years later, with Bd Ugolino Mevainati, he established another in an abandoned Benedictine

house at Gualdo Cattaneo in Umbria; and in 1275 another at Montefalco, where he remained as prior till 1292. The last twenty years of his long and arduous life were spent in holy retirement at Foligno, where he died on August 27, 1312. Bd Angelo had as novice-master Bd John Buono, the converted clown, and was bound in friendship to St Nicholas of Tolentino; he was himself venerated as a saint immediately after his death, and his *cultus* was approved by the Holy See in 1891.

A short biographical notice with indication of authorities will be found in DHG., vol. iii, c. 21. See also Seeböck, *Herrlichkeit der Katholischen Kirche*, p. 308; and Torelli, *Ristretto delle Vite*, etc.

ST MARGARET THE BAREFOOTED, WIDOW (A.D. 1395 ?)

SHE was born of a poor family at San Severino in the March of Ancona in the middle of the fourteenth century, and was married at the age of fifteen to a husband who ill-treated her. He was particularly annoyed at the nickname which the people gave her because she went about without shoes, making herself like one of those beggars whom she delighted to help. St Margaret bore this patiently for years until the man died, and she was free to pass the rest of her life unmolested in prayer and alms-deeds. Her body is entombed in the church of St Dominic at San Severino, and she is named in the Roman Martyrology on this day, having been added thereto by Cardinal Baronius.

A brief, but, in view of the lack of reliable materials, a fairly exhaustive account of this saint is given in the *Acta Sanctorum* in the second volume for August under August 5. A fragment will there be found of a life by a contemporary, Pompilio Caccialupo, but the editors were unable to obtain a copy of the complete text.

BD GABRIEL MARY (A.D. 1532)

GILBERT NICOLAS was born at Riom, near Clermont, in 1463 and at the age of sixteen sought admission among the Friars Minor at Meung and at Amboise; he was refused, because he looked a boy of very delicate health, but undeterred by the rebuff he journeyed on across Touraine and Poitou until he came to a friary near La Rochelle, where he again presented himself, without hiding that he had been refused elsewhere. The father guardian liked his pluck and accepted him. His novice master "had rather to use a bridle to restrain him from excess than a goad to urge him on", and Friar Gilbert proved an exemplary Franciscan, "no more kind or charitable man could be found". He became a very proficient philosopher and theologian, was made guardian of the friary that had turned him away at Amboise, and filled various other offices among the Friars Minor of France. In 1517 he attended the general chapter of his order at Rome, where he was elected commissary general for the Observants on this side of the Alps, an office which he held till the end of his life.

Long previously Friar Gilbert had been appointed confessor to St Joan of Valois who, after King Louis XII had obtained in 1498 a declaration that his marriage with her was null, had retired to Bourges and devoted herself to founding the Order of the Annunciation (*Annonciades*). She was assisted in this by her confessor, who obtained the approbation of the rule by Pope Alexander VI in 1502. He was named visitor general of the order, which he directed for thirty years, and Pope Leo X, struck by his love for the mystery of the Annunciation, gave him the

name of Gabriel Mary by which he has since been called. He revised the constitutions of the order for the confirmation of Leo X, and he founded six convents of these nuns in France and the Netherlands. In 1521 he made a visitation of the Observant friaries in England. Throughout his life Gabriel Mary was distinguished by his devotion to our Lady, of whom he frequently preached and was never tired of speaking; he died with her *Magnificat* on his lips in the Annonciade convent of Rodez on August 27, 1532.

This feast does not seem to be kept liturgically by the Franciscans, though the Annonciades observe it; but the *cultus* of Gabriel Mary has not been approved. A somewhat lengthy account of this servant of God is, however, to be found in Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 74–87. See the article by J. F. Bonnefoy in *Revue d'ascétique et de mystique*, t. xvii (1936), pp. 252–273; *Vies de la bse Jeanne de France et du bx Gabriel-Marie* (1937); and the bibliographical note to St Joan of France on February 4.

BD DAVID LEWIS, MARTYR (A.D. 1679)

DAVID LEWIS (*alias* Charles Baker) was a Monmouthshire man, son of Morgan Lewis, a Protestant member of a recusant family, and Margaret Prichard, a Catholic. All their nine children were brought up Catholics except, curiously enough, the future martyr. He was born in 1616 and lived at Abergavenny, where he was educated at the Royal Grammar School (his grand-uncle, the Venerable Father Augustine Baker, Bd Philip Powell, and others had preceded him there); at the age of sixteen he was entered at the Middle Temple, but after three years in London went abroad as tutor to the son of Count Savage, and it is probable that he was reconciled to the Church while staying in Paris. He returned home to Abergavenny for a couple of years, and in 1638 entered the *Venerabile* at Rome. He was ordained priest in 1642 and two years later became a Jesuit novice; in 1646 he was sent to the mission, but such was the impression he had left behind him that he was almost at once recalled to Sant'Andrea and made spiritual director of the English College. In 1648 the Jesuit father general again sent him to Wales and he had his headquarters at the Cwm, an obscure hamlet on the Hereford-Monmouth border; here in a large farmhouse was the College of St Francis Xavier, which from 1625 to 1678 was the Jesuit centre in the west of England and the shelter and refuge of hunted priests for miles around. For the next thirty-one years he worked in this border-land, which was full of recusants: "a zealous seeker after the lost sheep, fearless in dangers, patient in labours and sufferings, and so charitable to his indigent neighbours as to be commonly called the father of the poor", in Welsh, "tad y tlodion".

In 1678 Titus Oates discovered his "popish plot". When the anti-Catholic panic reached Monmouthshire the Jesuits got ready to leave the Cwm and cover up their tracks, and they did so only just in time. The Cwm was sacked by the sheriff's men, who found pictures of saints, "also crucifixes and bottles of oyle, reliques, an incense-pot, a mass-bell, surplices and other habits, boxes of white wafers, stamps with Jesuitical devices", and a number of books which are still in the cathedral library at Hereford. Father Lewis was by then safely in hiding at Llanfihangel Llantarnam; but there was a woman, Dorothy James, wife of a servant of Father Lewis, and now apostates both, who had tried to get some money from him on false pretences, and she was going about the streets of Caerleon saying that "she would wash her hands in Mr Lewis's blood, and would have his head to

make porridge of, as a sheep's head ". James found out his refuge, denounced him, and he was taken by six dragoons early on Sunday morning, November 17, just as he was going to celebrate Mass. John Arnold of Llanfihangel Crucorney and two other magistrates conveyed him into Abergavenny, where the recorder was wakened from his Sunday after-dinner nap, and in a room of the Golden Lion inn David Lewis was committed to Monmouth jail. Here he remained till the following January 13 : " I was kept close prisoner, locked up at night and barred up by day, though indeed friends by day had access unto me, with an underkeeper's leave ". Then he was removed to Usk, " and it snowing hard on the way, we alighted at Raglan to warm and refresh ourselves. While I was there a messenger comes to the door and desires to speak to me. His business was that a very good friend of mine, one Mr Ignatius, *alias* Walter Price [S.J.], lay dying about half a mile off thence." Being able to do no more, Father Lewis " sent him his best wishes for his soul's passage out of this turbulent world into an eternity of rest, and so went forward with his keepers to his new prison of Usk ".

He was tried at the March assizes before Sir Robert Atkins, and was condemned for his priesthood, chiefly on the evidence of James and his wife ; though, on the prisoner's strong protest, the judge exonerated him from " a foul aspersion " being circulated in a pamphlet, *viz.* that he had cheated a woman out of £30. The words of the sentence, as used in all such cases, have a grim interest : " David Lewis, thou shalt be led from this place to the place from whence thou camest, and shalt be put upon a hurdle and drawn with thy heels forward to the place of execution, where thou shalt be hanged by the neck and be cut down alive, thy body to be ripped open and thy bowels plucked out ; thou shalt be dismembered and thy members burnt before thy face, thy head to be divided from thy body, thy four quarters to be separated, and to be disposed of at his Majesty's will. So the Lord have mercy on thy soul ! " And so it was done. But not before this old man, together with Bd John Kemble who was much older, had been made to ride up to London to be examined by the Privy Council touching the plot, about which they could tell them nothing because there was nothing to tell ; " and conform I would not, for it was against my conscience ". On August 27, 1679, at some spot on or near the site of the present Catholic church at Usk, the gallows was set up by a bungling amateur (he was a convict, who thus earned his freedom), the official executioner having decamped with his assistants.

From the scaffold Bd David made a ringing speech. " . . . I die for conscience and religion, and dying upon such good scores, as far as human frailty permits I die with alacrity, interior and exterior. . . . Here, methinks, I feel flesh and blood ready to burst into loud cries : ' Tooth for tooth, eye for eye, blood for blood, life for life ! ' ' No ! ' exclaims the holy gospel. ' Forgive and you shall be forgiven ' ; I profess myself a child of the gospel, and the gospel I obey. . . . Friends, fear God, honour your king, be firm in your faith, avoid mortal sin by frequenting the sacraments of Holy Church, patiently bear your persecutions and afflictions, forgive your enemies. Your sufferings are great. I say, be firm in your faith to the end, yea, even to death. . . ." The crowd threatened to stone the proxy hangman, who ran away, and a blacksmith was bribed to take his place—but no one would employ him after at his own trade. The body of Bd David Lewis was buried in the neighbouring churchyard, and within a short time a handkerchief dipped in

his blood had been the occasion of the cure of an epileptic child and of other miracles.

In the case of this martyr we are fortunate in possessing his own account of his arrest, imprisonment and trial; a summary of the proceedings in court, and also a copy of the speech (written out in prison beforehand) which he delivered to the assembled crowd at the time of his execution. All these have been utilized in the admirable sketch contributed to *St Peter's Magazine* (Cardiff) in 1923 by J. H. Canning under the general title of "The Titus Oates Plot in S. Wales and the Marches". See also REPSJ., vol. v. pp. 912 *seq.*. MMP., pp. 557–561; T. P. Ellis, *Catholic Martyrs of Wales* (1932), pp. 129–140; and Catholic Record Society *Publications*, vol. xlvii (1953), pp. 299–304.

28: ST AUGUSTINE, BISHOP OF HIPPO, DOCTOR OF THE CHURCH (A.D. 430)

ST AUGUSTINE, who used commonly to be called Austin in English, was born on November 13 in the year 354 at Tagaste, a small town of Numidia in north Africa, not far from Hippo, but at some distance from the sea, which he had never seen till he was grown up. His parents were of good position, but not rich; his father, Patricius, was an idolater, and of a violent disposition; but through the example and prudent conduct of St Monica, his wife, he was baptized a little before his death. She bore him several children; St Augustine speaks of his brother Navigius, who left a family behind him, and of a sister who died a dedicated virgin. He was entered in his infancy among the catechumens, baptism itself being deferred, according to a common custom of the time; but in early youth he fell into evil ways and until the age of thirty-two led a life morally defiled by licence and intellectually by Manicheism. Of this time, up to his conversion and the death of St Monica, Augustine speaks at large in his *Confessions*, a book written for "a people curious to know the lives of others, but careless to amend their own"; written not indeed to satisfy such curiosity, but to show forth to his fellows the mercy of God and His ways as exemplified in the life of one sinner, and to endeavour that no one should think of him above that which he confessed himself to be. As a child Monica instructed him in the Christian religion and taught him to pray; falling dangerously ill, he desired baptism and his mother got everything ready for it: but he suddenly grew better, and it was put off. This custom of deferring baptism for fear of sinning under the obligations of that sacrament, St Augustine later very properly condemns; but the want of a sense of its sanctity and the sacrileges of Christians in defiling it, by relapsing into sin, is an abuse which no less calls for our tears.

"And so I was put to school to learn those things in which, poor boy, I knew no profit, and yet if I was negligent in learning I was whipped: for this method was approved by my elders, and many that had trod that life before us had chalked out unto us these wearisome ways. . . ." Augustine thanks God that, though the persons who pressed him to learn had no other end in view than "penurious riches" and "ignominious glory", yet divine Providence made a good use of their error, and forced him to learn for his great profit and manifold advantage. He accuses himself of often studying only by constraint, disobeying his parents and masters, not writing, reading, or minding his lessons so much as was required of him; and this he did, not for want of wit or memory, but out of love of play. But he prayed to God with great earnestness that he might escape punishment at school,

for which dread he was laughed at by his masters and parents. Nevertheless, " we were punished for play by them that were doing no better ; but the boys' play of them that are grown up is named *business*. . . . Who is he that, weighing things well, will justify my being beaten when I was a boy for playing at ball, because by that play I was hindered from learning so quickly those arts with which, when grown up, I should play far worse ? " " No one does well what he does against his will ", he says, and takes notice that the master who corrected him for a small fault " if overcome in some petty dispute by a fellow teacher, was more envious and angry than the boy ever was when outdone by a playfellow at ball." He liked Latin very well, having learned that language from his nurses, and others with whom he conversed ; but not the Latin " which the first masters teach ; rather that which is taught by those who are called grammarians ". Whilst he was little he hated Greek, and, for want of understanding it sufficiently, Homer was disagreeable to him ; but the Latin poets became his early delight.

Augustine went to Carthage towards the end of the year 370, in the beginning of his seventeenth year. There he took a foremost place in the school of rhetoric and applied himself to his studies with eagerness and pleasure ; but his motives were vanity and ambition, and to them he joined loose living, though it was acknowledged that he always loved decency and good manners even in his excesses. Soon he entered into relations with a woman, irregular but stable, to whom he remained faithful until he sent her from him at Milan in 385 ; she bore him a son, Adeodatus, in 372. His father, Patricius, died in 371 ; but Augustine still continued at Carthage and, by reading the *Hortensius* of Cicero, his mind was turned from rhetoric to philosophy ; he also read the Christian sacred writings, but he was offended with the simplicity of the style, and could not relish their humility or penetrate their spirit. Then it was that he fell into the error of the Manichees, that infirmity of noble mind troubled by the " problem of evil ", which seeks to solve the problem by teaching a metaphysical and religious dualism, according to which there are two eternal first principles, God, the cause of all good, and matter, the cause of all evil. The darkening of the understanding and clumsiness in the use of the faculties which wait on evil-living helped to betray him into this company, which he kept till his twenty-eighth year ; and pride did the rest. " I sought with pride ", he says, " what only humility could make me find. Fool that I was, I left the nest, imagining myself able to fly ; and I fell to the ground."

For nine years Augustine had his own schools of rhetoric and grammar at Tagaste and Carthage, while his devoted mother, spurred on by the assurance of a holy bishop that " the son of so many tears could not perish ", never ceased by prayer and gentle persuasion to try to bring him to conversion and reform. After meeting the leading Manichean teacher, Faustus, he began to be disillusioned about that sect, and in 383 departed to Rome, secretly, lest his mother should prevent him. He opened a school of rhetoric there, but finding the scholars were accustomed frequently to change their masters in order to cheat them of their fees he applied for and received a post as master of rhetoric in Milan. Here he was well received and the bishop, St Ambrose, gave him marks of respect. Augustine was very desirous of knowing him, not as a teacher of the truth, but as a person of great learning and reputation. He often went to his sermons, not so much with any expectation of profiting by them as to gratify his curiosity and to enjoy the eloquence ; but he found the discourses more learned than those of the heretic Faustus, and they began to make impression on his heart and mind ; at the same time he read

Plato and Plotinus: "Plato gave me knowledge of the true God, Jesus Christ showed me the way." St Monica, having followed him to Milan, wished to see him married, and the mother of Adeodatus returned to Africa, leaving the boy behind; but neither marriage nor single continence followed. And so the struggle, spiritual, moral, intellectual, went on.

Augustine became convinced of the truth and excellence of that virtue which the divine law prescribes in the Catholic Church, but was haunted with an apprehension of insuperable difficulties in its practice, that kept him from resolutely entering upon it. And so, by listening to St Ambrose and reading the Bible he was convinced of the truth of Christianity, but there was still wanting the will to accept the grace of God. He says of himself: "I sighed and longed to be delivered but was kept fast bound, not with exterior chains but with my own iron will. The Enemy held my will, and of it he had made a chain with which he had fettered me fast; for from a perverse will was created wicked desire or lust, and the serving this lust produced custom, and custom not resisted produced a kind of necessity, with which, as with links fastened one to another, I was kept close shackled in this cruel slavery. I had no excuse as I pretended formerly when I delayed to serve Thee, because I had not yet certainly discovered thy truth: now I knew it, yet I was still fettered. . . . I had nothing now to reply to thee when thou saidst to me, 'Rise, thou that sleepest, and rise up from the dead, and Christ shall enlighten thee'. . . . I had nothing, I say, at all to reply, being now convinced by thy faith, except lazy and drowsy words, 'Presently, by and by, let me alone a little while longer'; but this 'presently' did not presently come; these delays had no bounds, and this 'little while' stretched out to a long time."

He had been greatly impressed by hearing the conversion of the Roman neo-Platonist professor, Victorinus, related by St Simplician; and soon after Pontitian, an African, came to visit Augustine and his friend Alipius. Finding a book of St Paul's epistles lying on the table, he took occasion to speak of the life of St Antony, and was surprised to find that his name was unknown to them. Pontitian then went on to speak of two men who had been suddenly turned to the service of God by reading a life of St Antony. His words had a powerful influence on the mind of Augustine, and he saw, as it were in a glass, his own filthiness and deformity. In his former half desires of conversion he had been accustomed to beg of God the grace of continence, but was at the same time in some measure afraid of being heard too soon. "In the first dawning of my youth", says he, "I had begged of thee chastity, but by halves, miserable wretch that I am; and I said, 'Give me chastity, but not yet awhile'; for I was afraid lest thou shouldst hear me too soon, and heal me of the disease which I rather wished to have satisfied than extinguished." He was ashamed his will had been so weak, and directly Pontitian had gone he turned to Alipius: "What are we doing to let the unlearned seize Heaven by force, whilst we with all our knowledge remain behind, cowardly and heartless, wallowing in our sins? Because they have outstripped us and gone on before, are we ashamed to follow them? Is it not more shameful not even to follow them?"

He got up and went into the garden. Alipius, astonished at his manner and emotion, followed, and they sat down as far as they could from the house, Augustine undergoing a violent inward conflict. He was torn between the voice of the Holy Ghost calling him to chastity and the seductive memory of his former sins, and going alone further into the garden he threw himself on the ground under a tree, crying out, "How long, O Lord? Wilt thou be angry for ever? Remember not

my past iniquities!" He reproached himself miserably: "How long? How long? To-morrow, to-morrow? Why not now? Why does not this hour put an end to my filthiness?" As he spoke these things and wept with bitter contrition of heart, on a sudden he heard as it were the voice of a child singing from a neighbouring house, which frequently repeated these words, *Tolle lege! Tolle lege!* "Take up and read! Take up and read!" And he began to consider whether in any game children were wont to sing any such words; and he could not call to mind that he had ever heard them. Whereupon he rose up, suppressing his tears, and interpreted the voice to be a divine admonition, remembering that St Antony was converted from the world by hearing a particular passage of the gospel read. He returned to where Alipius was sitting with the book of St Paul's epistles, opened it, and read in silence the words on which he first cast his eyes: "Not in rioting and drunkenness; not in chambering and impurities; not in contention and envy; but put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences." All the darkness of his former hesitation was gone. He shut the book, and with a serene countenance told Alipius what had passed. Alipius asked to see the passage he had read, and found the next words to be: "Him that is weak in faith, take unto you"; which he applied to himself, and joined his friend in his resolution. They immediately went in and told St Monica, who rejoiced and praised God, "who is able to do all things more abundantly than we desire or understand". This was in September 386, and Augustine was thirty-two.

He at once gave up his school and retired to a country house at Cassiciacum, near Milan, which his friend Verecundus lent to him; he was accompanied by his mother Monica, his brother Navigius, his son Adeodatus, St Alipius, and several other friends, and they lived a community life together. Augustine employed himself in prayer and study, and his study was a kind of prayer by the devotion of his mind therein. Here he sought by austere penance, by the strictest watchfulness over his heart and senses, and by humble prayer, to control his passions, and to prepare himself for the grace of leading a new life in Christ and becoming in Him a new creature. "Too late", he prayed, "have I loved thee, O Beauty so ancient and so new, too late have I loved thee! Thou wast with me, and I was not with thee; I was abroad, running after those beauties which thou hast made; those things which could have no being but in thee kept me far from thee. Thou hast called, thou hast cried out, and hast pierced my deafness. Thou hast enlightened, thou hast shone forth, and my blindness is dispelled. I have tasted thee, and am hungry for thee. Thou hast touched me, and I am afire with the desire of thy embraces." From the conferences and conversations which took place during these seven months St Augustine drew up his three dialogues, *Against the Academicians*, *Of the Happy Life* and *Of Order*.

St Augustine was baptized by St Ambrose on Easter-eve in 387, together with Alipius and his dearly loved son Adeodatus, who was about fifteen years of age and was to die not long afterwards. In the autumn he resolved to return to Africa. Accordingly he went to Ostia with his mother and several friends, and there St Monica died in November 387. To her life and last days Augustine devotes six moving chapters of his *Confessions*. He returned for a short while to Rome, and went on to Africa in September 388, where he hastened with his friends to his house at Tagaste. There he lived almost three years, disengaged from temporal concerns, serving God in fasting, prayer, good works, meditating upon His law and instructing

others by his discourses and books. All things were in common and were distributed according to everyone's needs ; St Augustine himself reserved nothing which he could call his own. He had no idea of becoming a priest, but in 391 he was ordained as an assistant to Valerius, Bishop of Hippo. So Augustine had to move to that city ; and in a house adjoining the church he established a sort of monastery, modelled on his household at Tagaste, living there with St Alipius, St Evodius, St Possidius, and others " according to the rule of the holy Apostles ". Valerius, who was a Greek, and had, moreover, an impediment in speaking, appointed him to preach to the people in his own presence, as was customary for bishops to do in the East, but till that time was unusual in the West ; more unusual still, he was given permission to preach " on his own " ; he from that time never interrupted the course of his sermons till his death. We have nearly four hundred extant, though many were not written by him but taken down by others as he delivered them. During these early days he vigorously opposed the Manicheans and the beginnings of Donatism, as well as effected such domestic reforms as the abolition of feasting in the chapels of the martyrs and of family fights as a public amusement. St Augustine preached always in Latin, though among the peasants of the country in certain parts of his diocese some understood only the Punic tongue, and these he found it difficult to furnish with priests.

In 395 he was consecrated bishop as coadjutor to Valerius, and succeeded him in the see of Hippo on his death soon after. Augustine established regular and common life in his episcopal residence, and required all the priests, deacons, and subdeacons that lived with him to renounce property and to follow the rule he established there ; nor did he admit any to holy orders who did not bind themselves to a similar manner of life. His biographer, St Possidius, tells us that the clothes and furniture were modest but decent, and not slovenly. No silver was used in his house, except spoons ; dishes were of earthenware or wood. He exercised hospitality, but his table was frugal ; nor was wine wanting, but the quantity was regulated, which no guest was ever allowed to exceed. At meals he preferred reading to secular conversation. All his clerks who lived with him ate at the same table and were clothed out of the common stock. Thus, in the words of Pope Paschal II, " The regular mode of life recognized in the early Church as instituted by the Apostles was earnestly adopted by the blessed Augustine, who provided it with new regulations ". He also founded a community of religious women to whom, on the death of his sister, the first " abbess ", he addressed a letter on the general ascetic principles of the religious life. This letter, together with two sermons on the subject, constitutes the so-called Rule of St Augustine, which is the basis of the constitutions of many canons regular, friars and nuns. St Augustine employed the revenues of his church in relieving the poor, as he had before given his own patrimony, and Possidius says that he sometimes melted down part of the sacred vessels to redeem captives : in which he was authorized by the example of St Ambrose. In several of his letters and sermons mention is made of the custom he had got his flock to establish, of clothing all the poor of each parish once a year, and he was not afraid sometimes to contract considerable debts to help the distressed. Nor did his zeal and charity for the spiritual welfare of others have bounds. " I do not wish to be saved without you ", said he to his people, like another Moses or St Paul. " What shall I desire ? What shall I say ? Why am I a bishop ? Why am I in the world ? Only to live in Jesus Christ : but to live in Him with you. This is my passion, my honour, my glory, my joy and my riches."

There were few men endowed by nature with a more affectionate and friendly soul than St Augustine. He conversed freely with infidels, and often invited them to his table; but generally refused to eat with Christians whose conduct was publicly scandalous, and was severe in subjecting them to canonical penance and to the censures of the Church. He never lacked courage to oppose iniquity without respect of persons, though he never forgot charity, meekness and good manners. He complains that some sins were by custom become so common that, though he condemned them, he dare not oppose them too strongly for fear of doing much harm and no good. He observed the three rules of St Ambrose: never to make matches for any persons, lest they should prove unhappy; never to persuade any to be soldiers; and never to dine out in his own city, lest invitations should become frequent. The letters of great men are generally interesting both for illustrating their history and throwing light on their minds. Those of St Augustine are particularly so. In his fifty-fourth to Januarius he says that they do well who communicate daily, provided it be done worthily and with the humility of Zaccheus when he received Christ under his roof; but that they are also to be commended who sometimes imitate the humble centurion and set apart Sundays and Saturdays or other days for communicating, in order to do it with greater devotion. He explains the duties of a wife towards her husband in his letter to Ecdicia, telling her that she ought not to wear black clothes, seeing this gave him offence, and she might be humble in mind in rich and gay dress if he should insist upon her wearing such. He tells her she ought, in all things reasonable, to agree with her husband as to the manner of educating their son, and leave to him the chief care of it. In like manner did he impress upon husbands the respect, tender affection and consideration which they owe to their wives. There is a good example of St Augustine's modesty and humility in his discussion with St Jerome over the interpretation of a text of Galatians. Owing to the miscarriage of a letter Jerome, not an easily patient man, deemed himself publicly attacked. Augustine wrote to him: "I entreat you again and again to correct me confidently when you perceive me to stand in need of it; for though the office of a bishop be greater than that of a priest, yet in many things Augustine is inferior to Jerome." He grieved at the violence with which the controversy between St Jerome and Rufinus was carried on. He always feared the deceit of vain-glory in such disputes, in which men love an opinion, as he says, "Not because it is true, but because it is their own, and they dispute, not for the truth, but for the victory".

Throughout his thirty-five years as bishop of Hippo St Augustine had to defend the Catholic faith against one heresy or another. Serious trouble was given by the Donatists, whose chief errors were that the Catholic Church by holding communion with sinners had ceased to be the Church of Christ, this being confined within the limits of their sect, and that no sacraments can be validly conferred by those that are not in the true Church. These Donatists were exceedingly numerous in Africa, and they carried their fury to the greatest excesses, murdering Catholics and committing all sorts of violence. By the learning and indefatigable zeal of St Augustine, supported by the sanctity of his life, the Catholics began to gain ground; at which the Donatists were so exasperated that some preached publicly that to kill him would be doing service to their religion, and highly meritorious before God. Augustine was obliged in 405 to invoke the civil power to restrain the Donatists about Hippo from the outrages which they perpetrated, and in the same year the Emperor Honorius published severe laws against them. Augustine at first

disapproved such measures, though he afterwards changed his opinion, except that he would not countenance a death-penalty. A great conference between the two parties at Carthage in 411 marked the beginning of the decline of these heretics, but almost at once the Pelagian controversy began.

Pelagius is commonly called a Briton, but as St Jerome refers to him as " big and fat, a fellow bloated with Scots porridge ", he has been claimed for Ireland ; he rejected the doctrine of original sin and taught therefore that baptism was simply a title of admission to Heaven, and that grace is not necessary to salvation. In 411 he left Rome for Africa with his friend Caelestius, and during that year their doctrines were for the first time condemned by a synod at Carthage. St Augustine was not at this council, but from that time he began to oppose these errors in his sermons and letters. Before the end of that year he was persuaded by the tribune St Marcellinus to write his first treatises against them. This, however, he did without naming the authors of the heresy, hoping thus more easily to gain them ; he even praised Pelagius by name. " As I hear, he is a holy man, well exercised in Christian virtue : a good man, and worthy of praise." But he was fixed in his errors and throughout the series of disputations, condemnations and subterfuges that followed, St Augustine pressed him relentlessly : to him is the Church indebted as the chief instrument of God in overthrowing this heresy. When Rome was plundered by Alaric the Goth in 410 the pagans renewed their blasphemies against the Christian religion, to which they imputed the calamities of the empire. To answer their slanders, St Augustine began his great work *Of the City of God* in 413, though he only finished it in 426, the work of his which is the most widely read after his *Confessions ;* it goes far beyond simply answering the pagans to a development of his philosophy of God-controlled history.

In the *Confessions* St. Augustine, with the most sincere humility and contrition, lays open the errors of his conduct ; in his seventy-second year he began to do the like for his judgement. In this work, his *Retractations*, he reviewed his writings, which were very numerous, and corrected with candour and severity the mistakes he had made, without seeking the least gloss or excuse to extenuate them. To have more leisure to finish this and his other writings, and to provide against a troublesome election after his death, he proposed to his clergy and people to choose for his coadjutor Heraclius, the youngest among his deacons, and his election was confirmed with acclamation in 426. But in spite of this precaution Augustine's last years were full of turmoil. Count Boniface, who had been the imperial general in Africa, having unjustly incurred the suspicion of the regent Placidia and being in disgrace, incited Genseric, King of the Vandals, to invade the African provinces. Augustine wrote a wonderful letter to Boniface, recalling him to his duty, and the count sought a reconciliation with Placidia, but could not stay the Vandal invasion. St Possidius, now bishop of Calama, describes the dreadful ravages by which they scattered horror and desolation as they marched. He saw the cities in ruin and the houses in the country razed to the ground, the inhabitants either being slain or fled. The praises of God had ceased in the churches, which had in many places been burnt. Mass was offered up in private houses, or not at all, for in many parts there were none left to demand the sacraments, nor was it easy elsewhere to find any to minister to those who required them. The bishops and the rest of the clergy who had escaped were stripped of everything, and reduced to beggary ; and of the great number of churches in Africa, there were hardly three remaining (namely, Carthage, Hippo and Cirta) whose cities were yet standing.

Count Boniface fled to Hippo, and St Possidius and several neighbouring bishops took refuge in the same place. The Vandals appeared before it about the end of May 430, and the siege continued fourteen months. In the third month St Augustine was seized with a fever, and from the first moment of his illness knew that it was the summons of God to Himself. Ever since he retired, death had been the chief subject of his meditations ; and in his last illness he spoke of it with great cheerfulness, saying, " We have a merciful God ". He often spoke of the joy of St Ambrose in his last moments, and of the saying of Christ to a certain bishop in a vision mentioned by St Cyprian. " You are afraid to suffer here, and unwilling to go hence : what shall I do with you ? " " What love of Christ can that be ", he wrote, " to fear lest He, whom you say you love, shall come ? Brethren, are we not ashamed to say we love, when we add that we are afraid lest He come ? " In this last illness he asked for the penitential psalms to be written out and hung in tablets upon the wall by his bed ; and as he there lay he read them with tears. The strength of his body daily and hourly declined, yet his senses and intellectual faculties continued sound to the last, and he calmly resigned his spirit into the hands of God on August 28, 430, after having lived seventy-six years and spent almost forty of them in the labours of the ministry. St Possidius adds, " We being present, the Sacrifice was offered to God for his recommendation, and so he was buried ", in the same manner as St Augustine says was done for his mother. Whilst the saint lay sick in bed, by the imposition of his hands he restored to health a sick man, and Possidius says, " I know, both when he was priest and when he was bishop, that being asked to pray for certain persons that were possessed, he poured out supplications to our Lord, and the evil spirits departed from them."

It is from St Augustine's own writings, more particularly from his *Confessions*, his *De Civitate Dei*, his correspondence, and his sermons, that we obtain the fullest insight into his life and character. All these are readily accessible both in the original and in translations. The text of the Vienna *Corpus scriptorum ecclesiasticorum latinorum* is generally reliable so far as it is available, but for the *Confessions* that of Pierre de Labriolle, published in 1926 with an excellent French translation, may be preferred. The best English translation of this last work, among many, is probably that of Gibb and Montgomery (1927) ; a more recent one is by F. J. Sheed (1944). A convenient edition of the *De Civitate Dei* with English notes has been published by Dean Welldon (1924) ; W. J. Sparrow Simpson has produced a good translation of the *Letters* (1919), as well as a sympathetic study, *St Augustine's Conversion* (1920). Of all modern contributions to Augustinian literature the most outstanding is the publication, the merit of which mainly rests with Dom Germain Morin, of a revised and much enlarged collection of the sermons. This forms the first volume of the *Miscellanea Agostiniana* (1931) brought out to commemorate the fifteenth centenary of the saint's death. The early life of Augustine by his disciple St Possidius has also been re-edited and translated into German by Adolf Harnack (1930). But the whole literature is too vast for detailed discussion ; to quote only the titles of books produced in the past twenty years would fill several pages. It must suffice here to mention *A Monument to St Augustine* (1930), a volume of essays by English Catholic writers ; H. Pope, *St Augustine of Hippo* (essays ; 1937) ; G. Bardy, *S. Augustin, l'homme et l'œuvre* (1940) ; E. Gilson, *Introduction à l'étude de S. Augustin* (1943) ; and a biography in French by J. D. Burger (1948). For a general account of both life and writings, the article by Fr Portalié in DTC., vol. i, cc. 2208–2472, may be specially recommended ; as also Bardenhewer's *Geschichte der altkirch. Literatur*, vol. iv, pp. 435–511. There are lives of a more popular character in English by Bertrand and by Hatzfeld, and Mary Allies brought out two or three volumes of selections and translations from St Augustine's various works ; more recently translations have begun to appear in U.S.A., edited by competent scholars. There is a translation of the *vita* by Possidius in F. R. Hoare, *The Western Fathers* (1954) ; and see J. J. O'Meara, *The Young Augustine* (1954).

ST HERMES, MARTYR (SECOND CENTURY ?)

FOR the martyrdom of St Hermes at Rome and for his early *cultus* there and elsewhere we have the fullest evidence. He is mentioned in the *Depositio martyrum* of the year 354, and his name occurs in the " Martyrology of Jerome " and in the itineraries of the pilgrims. But upon the Passion of St Hermes, which forms part of the so-called *acta* of Pope Alexander I, no reliance can be placed ; " it is a romance, whose principal heroes are martyrs known to history, but the plot and the parts therein attributed to the different characters are the invention of the hagiographer " (Delehaye).

St Hermes was buried in the cemetery of Basilla on the Old Salarian Way, where the remains of a large basilica have been found over his tomb ; there have also been found fragments of an inscription put up there by Pope St Damasus, containing the martyr's name. What purported to be the relics of this St Hermes were given by Pope St Leo IV to the Emperor Lothair I in 850, and these eventually came to rest in the church of Renaix in Flanders, where they are still an object of pilgrimage. This led to a certain diffusion of *cultus* in western Europe. But by what process St Hermes came to be the titular of three churches in Cornwall—Saint Erme, Saint Ervan, Marazion—is not clear.

See *Acta Sanctorum*, August, vol. vi ; CMH., pp. 472–473 ; and DAC., vol. vi, cc. 2303 *seq.* G. H. Doble in his *St Hermes* (1935 ; Cornish Saints series) refers to " an excellent little book " on the cult of the saint at Renaix, by Abbé F. d'Hollander (1934).

ST JULIAN OF BRIOUDE, MARTYR (THIRD CENTURY ?)

THIS Julian was one of the most famous martyrs of Gaul ; he is sometimes called Julian of Auvergne. His unreliable *passio* tells us that he was a soldier, who knew how to reconcile the profession of arms with the teaching of the gospel. Crispin, governor of the province of Vienne, having declared himself against the Christians, Julian withdrew to Auvergne ; afterwards, learning that he was sought by the persecutors, of his own accord he presented himself before them, saying, " I have been too long in this bad world ; I would be with Jesus ". He had scarce uttered these words, when they fell upon him and cut off his head. This is said to have happened near Brioude. Later a church was built at Brioude (near Clermont-Ferrand) to shelter his relics, and it became a great place of pilgrimage. St Gregory of Tours relates a number of miracles wrought by St Julian's intercession ; he also mentions a church dedicated at Paris under the invocation of the holy martyr : it is that which is now known as St Julien-le-Pauvre, used by the Catholic Melkites of the city.

Apollinaris Sidonius, Gregory of Tours, and the " Hieronymianum " sufficiently attest the early *cultus* of this martyr, but Gregory also lets us know that they were at first in doubt on what day he ought to be venerated. See Delehaye, *Les Origines du Culte des Martyrs*, p. 357. The *passio*, printed in the *Acta Sanctorum*, August, vol. vi, and also by E. Munding (1918), is of little value, but E. C. Babut in the *Revue d'histoire et de littérature religieuses*, vol. v (1914), pp. 96–116, has tried to turn it to historical account.

SS. ALEXANDER, JOHN III AND PAUL IV, PATRIARCHS OF CONSTANTINOPLE (A.D. 340, 577, 784)

ALEXANDER OF BYZANTIUM was already seventy-three years old when he was elected to the episcopal throne of Constantinople, and he filled the office for twenty-three

years in the troubled days of the heresiarch Arius. Soon after his election the Emperor Constantine ordered a conference between the Christian theologians and a number of pagan philosophers, and the discussion was thrown into confusion by all the philosophers trying to talk at the same time. On St Alexander's suggestion they then chose the most learned among them to voice their views, and while one of them was speaking Alexander suddenly exclaimed, " In the name of Jesus Christ, I command you to be silent ! " Whereupon, it is said, the unfortunate man found his tongue was paralysed and his mouth unable to utter a word until Alexander gave him leave, and by this manifestation of divine power the Christian cause made more impression than by the most solid arguments. In 336 Arius arrived in triumph at Constantinople, with an order from the emperor that St Alexander should receive him into communion. It is said that Alexander shut himself in church and prayed, with St James of Nisibis, that God would remove either himself or Arius. In any case, on the night before the day appointed for his solemn reception, Arius suddenly died. It was natural that many Christians should look on this as a divine intervention at the intercession of St Alexander, and this view is expressed by the Roman Martyrology, which refers to him as, " a glorious old man, on account of whose prayers Arius, condemned by the judgement of God, brake in the middle and his bowels poured out ".

The Byzantine Catholics join in one commemoration with St Alexander two other holy archbishops of Constantinople, John III and Paul IV, called " the Young ". John was born near Antioch, and had been a lawyer before he was ordained. He was sent as patriarchal legate from Antioch to Constantinople, where his learning caused him to be known as " the Scholastic " ; he had already made a collection of canons of ecclesiastical law, which recommended him to the Emperor Justinian I, and in the year 565 he was made patriarch of the imperial city. While he held that office he revised and enlarged his collection of canons, which was the first to be made systematically ; this work grew eventually into the compendium of Eastern church law called the *Nomokanon.* St. John the Scholastic died in 577. St Paul the Young was a native of Salamis who became patriarch of Constantinople in 780, during the last months of the Emperor Leo IV. Directly the Empress Irene became regent he advocated the restoration of holy images and their veneration ; in 784 he withdrew to the monastery of Florus, avowedly as an act of penance for his compromises and lack of boldness during the iconoclast regime. Until his death shortly afterwards he encouraged the assembling of a council for the condemnation of Iconoclasm ; it eventually met in the year 787.

The not entirely concordant stories of St Athanasius and the church historians concerning St Alexander will be found sufficiently illustrated in the *Acta Sanctorum,* August, vol. vi. *Cf.* also DCB., *s. nn.*

ST MOSES THE BLACK (*c.* A.D. 405)

THIS Moses was an Ethiopian and the most picturesque figure among those remarkable men who are known as the Fathers of the Desert. At first he was a servant, or slave, in the house of an Egyptian official ; the general immorality of his life, but particularly his continual thefts, caused his dismissal—in those days he was lucky to have got off with his life—and he took to brigandage. He was a man of huge stature, with corresponding strength and ferocity, and he soon gathered a gang about him that was a terror to the district. Once some contemplated villainy was

spoiled by the barking of a sheep-dog giving the alarm, and Moses swore to kill the shepherd. To get at him he had to swim across the Nile with his sword in his teeth, but the shepherd had hidden himself by burrowing into the sand ; Moses could not find him, so he made up for it by killing four rams, tying them together and towing them back across the river. Then he flayed the rams, cooked and ate the best parts, sold the skins for wine, and walked fifty miles to join his fellows. That was the sort of man Moses was.

Unfortunately the circumstances of his conversion are not known ; it is possible that he hid himself among the solitaries to avoid the law and was touched and conquered by their example, for when next heard of he was at the monastery of Petra in the desert of Skete. Here he was attacked in his cell by four robbers. Moses fought and overpowered them, then tied them together, slung them across his back, and went to the church, where he dumped them on the floor, saying to the astonished monks, " I am not allowed to hurt anybody, so what do you want me to do with these ? " They are said to have reformed their ways and become monks themselves. But Moses did not become well-behaved in a day and, despairing of overcoming his violent passions, he consulted St Isidore. The abbot took him up to the roof of the house at dawn : " See ! " he said, " the light only gradually drives away the darkness. So it is with the soul." Eventually by hard physical labour, especially in waiting on his brethren, hard physical mortification, and persevering prayer he so conquered himself that Theophilus, Archbishop of Alexandria, heard of his virtues and ordained him priest. Afterwards as he stood in the basilica, anointed and vested in white, the archbishop said, " Now, Father Moses, the black man is made white ". St Moses smiled ruefully. " Only outside ! God knows that inwardly I am yet dark ", he replied.

When a raid on the monastery by Berbers was threatened, Moses refused to allow his monks to defend themselves but made them run away before it was too late : " All that take the sword shall perish with the sword." He remained, and seven with him, and all save one were murdered by the infidels. St Moses was then seventy-five years old, and he was buried at the monastery called Dair al-Baramus, which still exists.

A Greek life, said to have been written by Laurence, a monk in Calabria, is printed in the *Acta Sanctorum*, August, vol. vi, with a commentary. But St Moses also figures in Palladius's *Historia Lausiaca* and in some of the early church historians.

THE LONDON MARTYRS OF 1588

WHATEVER the attitude of those on the continent, English Catholics at home did not lag behind in opposition to the Great Armada of Spain or in preparation for defence against it ; nationalist patriotism as we know it today was not then matured, but, even though one of Philip's admitted objects was to re-establish the Church, Catholics no more than anybody else wanted a Spanish invasion of England : the queen persecuted them, but she was still the queen. Nevertheless the defeat of the Armada at the end of July 1588 was followed at once by a more severe persecution, of which the first victims suffered in London on August 28 and 30. Six new gallows were set up in various parts of the city, and each of these received its hallowing of innocent blood. At Mile End Green was hanged BD WILLIAM DEAN, a Yorkshire man born at Linton in Craven. He was a convert minister, who had been ordained at Rheims and already banished once on pain of death if he returned

to the country ; but come back he did, and was the first victim after the Armada. At the place of execution he began to speak to the people, " but his mouth was stopped by some that were in the cart, in such a violent manner, that they were like to have prevented the hangman of his wages ". With this remarkably grave and learned man died the Ven. Henry Webley, a layman who had befriended him. A short distance away, at Shoreditch, was hanged Bd William Gunter, a Welshman from Raglan in Monmouthshire. He also was a priest from Rheims and had been ordained only the previous year. Bd Robert Morton and Bd Hugh More (see September 1) were both hanged in Lincoln's Inn Fields. Mr Morton was born at Bawtry in Yorkshire, educated and ordained at Rheims and Rome, and sent on the mission in 1587. Bd Thomas Holford (*alias* Acton and Bude) was the son of a minister of Aston in Cheshire. He became tutor in the household of Sir James Scudamore at Holme Lacy in Herefordshire, where he was converted by Mr Davis, a very zealous priest in those parts, who wrote an account of him. From it we learn that he was ordained at Rheims and ministered in Cheshire and London, having many narrow escapes, till he was seen coming out of the house of Bd Swithin Wells after celebrating Mass there, when the pursuivant " dogged him into his tailor's house, and there apprehended him ". He was hanged at Clerkenwell.

Bd James Claxton (or Clarkson) was sent on the mission from Rheims in 1582 ; he was banished in 1585 but returned, and was hanged at Isleworth, together with Bd Thomas Felton. Bd Thomas was a Minim friar, the son of Bd John Felton, only twenty years old and not yet a priest, and of him there is an account from the hand of his sister, Mrs Frances Salisbury. She tells us that he came into England to recover his health and was about to return to his monastery when he was arrested and imprisoned for two years. He was twice released and re-arrested, and in Bridewell was confined in the " little ease ", put to labour at the mill, and finally tortured, in order to make him betray the names of priests. When brought up at Newgate after the Armada and asked whether he would have taken the queen's side or that of the pope and the Spaniards, he replied, " I would have taken part with God and my country ". According to Mrs Salisbury he was condemned for denying the Queen's ecclesiastical supremacy : " I have read divers chronicles, but never read that God ordained a woman should be supreme head of the Church " ; but other accounts say it was for being reconciled, and, as Mrs Salisbury certainly fell away from the faith for a time, her brother may have done so too, in spite of their martyred father.

On August 30 six more martyrs were hanged, all at Tyburn. One only was a priest, Bd Richard Leigh (*alias* Garth), a Londoner, who had made his studies at Rheims and Rome, been sent to England in 1586, banished in the same year, returned almost at once, and was committed for offering to answer questions put to a Catholic gentleman on his examination by the Protestant bishop of London. Mr Leigh and all the priests mentioned above were condemned for their priesthood. Bd Edward Shelley, Bd Richard Martin, and the Ven. Richard Flower (*vere* Lloyd) all suffered for harbouring or relieving priests. Mr Shelley was a gentleman of Warminghurst in Sussex, son of that Edward Shelley whose name is familiar to men-of-law from " the rule in Shelley's case " ; Mr Martin, born in Shropshire and educated at Broadgates Hall, Oxford, had had the infamy to pay sixpence for a supper for Bd Robert Morton ; Flower was from Anglesey. The other two victims at Tyburn on this day were Bd Margaret Ward and Bd John Roche (*alias*

Neale). Bd Margaret was a gentlewoman, born at Congleton in Cheshire, in the service of another gentlewoman, Mrs Whitall, in London. She had visited in the Bridewell prison Mr Richard Watson, a secular priest ; to him she smuggled a rope, but in making use of it to escape Watson had fallen and broken an arm and a leg. He was got away by Margaret's young Irish serving-man, John Roche, who, to assist the priest's escape, changed clothes with him and so was himself arrested. When charged, both Bd Margaret and Bd John refused to disclose Mr Watson's whereabouts ; they were offered their liberty if they would ask the queen's pardon and promise to go to church : to which they replied that they had done nothing that could reasonably offend her Majesty, and that it was against their conscience to attend a Protestant church. And so they were condemned. Father Ribadeneira, S.J., wrote that all these martyrs, who suffered with such firm constancy and patience, were forbidden to speak to the people from the scaffold because their persecutors were afraid of the impression they would make ; " but the very death of so many saint-like innocent men (whose lives were unimpeachable), and of several young gentlemen, which they endured with so much joy, strongly pleaded for the cause for which they died."

Three more *beati* achieved their crowns on the following October 5. Bd William Hartley was of yeoman stock, born about 1557 at Wilne, Derbyshire, in the same parish as Bd Edward James. He was educated a Protestant and went up to St John's College, Oxford, where he ultimately became a chaplain. He was ejected by the vice-chancellor in 1579, went to Rheims, was ordained in 1580, and came back to England in the same year. For a time he helped Bd Edmund Campion and Father Persons in their printing and publishing activities, but in eighteen months he was apprehended in the house of the Lady Stonor. For three and a half years he was in prison in London, the last twelve months in irons, having been caught celebrating Mass before other prisoners in his cell. At the beginning of 1585 he was deported, without trial, but he returned secretly to London. In September 1588, Bd William was arrested in Holborn, and a rumour was spread that he had apostatized. This was effectually contradicted by the heroic way in which he met his death, by hanging, " near the Theatre " in Shoreditch, and in the presence of his own mother. " He was a man ", says a contemporary, " of the meekest disposition and naturally virtuous, modest, and grave, with a sober and peaceful look."

Bd John Hewett, who was hanged on the same day at Mile End Green for his priesthood, was son of a York draper and had been a student at Caius College, Cambridge. While yet a deacon he was arrested and banished. After ordination to the priesthood at Rheims in 1586, he came back to London and was seized in Grays Inn Lane in the following year. At that time he went under the name of John Weldon (*alias* Savell) and in that name he was again sent into exile. But he was arrested on a false charge in the Netherlands by the Earl of Leicester, who sent him to London for trial. Here he was tried and sentenced (as John Weldon) for being a seminary priest in England. Bd Robert Sutton, a schoolmaster of Paternoster Row, was hanged at Clerkenwell for being reconciled to the Church, he having been brought up a Protestant at his birthplace, Kegwell in Leicestershire. An eye-witness of his martyrdom, William Naylor, wrote : " . . . the sheriff promised to procure his pardon if he would but pronounce absolutely the word ***all*** : for he would that he should acknowledge the queen to be supreme head in all causes without any restriction ; but he would acknowledge her to be supreme head in all

causes temporal; and for that he would not pronounce the word *all* without any restriction, he was executed. This I heard and saw."

There may also be mentioned with this group of martyrs Bd William Way (*alias* Flower). Though Challoner calls him a Cornishman he seems to have been born in Exeter, in 1561. He was trained at Rheims, ordained, and sent on the mission at the end of 1586. Six months later he was in jail in London; and on September 23, 1588, he was hanged, drawn and quartered for his priesthood at Kingston-on-Thames.

See MMP., pp. 133–146 and 150–151; Burton and Pollen, LEM., vol. i, pp. 351–430 and 508–536; and *Publications* of the Catholic Record Society, vol. v, pp. 150–159 and *passim*.

BD EDMUND ARROWSMITH, Martyr (A.D. 1628)

He was born in 1585 at Haydock, near Saint Helens, the son of Robert Arrowsmith, a yeoman farmer, and his wife Margery, a Gerard of Bryn, both of families which had already suffered for the faith. He was baptized Brian, but took the name of Edmund at confirmation and ever after used it. The recusant Arrowsmiths were subjected to a good deal of persecution: on one occasion their house was searched for priests at night and the father and mother taken off to Lancaster jail, leaving four small children shivering in their shirts. When the father died, his widow confided young Edmund to the care of an old priest who had him educated. The youth was of an unquestionably religious disposition, and he managed to make his way out of the country to Douay in December 1605. His studies there were interrupted by ill-health, and he was not ordained till 1612, and sent to Lancashire in the following year. For ten years he worked there fruitfully and without mishap, in spite of the fact that his enthusiasm for controversy made him indifferent to its dangers. "Though his presence was very mean, yet he was both zealous, witty and fervent, and so forward in disputing with heretics that I often wished him merrily to carry salt in his pocket to season his actions, lest too much zeal without discretion might bring him too soon into danger, considering the vehement and sudden storms of persecution that often assailed us." "He was a man", says another contemporary, "of great innocency in his life, of great sincerity in his nature, of great sweetness in his conversation and of great industry in his function. And he was ever of a cheerful countenance—a most probable sign of an upright and unspotted conscience" (Both quoted by Challoner).

About 1622–23 Bd Edmund was taken up and examined before the Protestant bishop of Chester, but King James being at that time interested in a Spanish match for his son, all priests in custody were ordered to be released in order to make a good impression on his Most Catholic Majesty. Dr Bridgeman, the bishop, a kindly old man, was at supper with several ministers when he was brought in, and apologized for eating meat on a Friday because of his age and infirmity. "But who has dispensed these lusty gentlemen?" inquired Bd Edmund. He decided to offer himself to the Jesuits, and after a retreat of several months in Essex in lieu of a novitiate abroad he was admitted to the order. Five years later he was betrayed to a magistrate by a young man whom he had reproved for his irregular life, and at Lancaster assizes in August 1628 he was indicted before Sir Henry Yelverton on charges of being a priest and a Jesuit and of persuading the king's subjects to join

the Church of Rome. The charges, of course, were true, but he was convicted on grossly insufficient evidence and sentenced to death. At the express command of the judge he was heavily manacled and put into a cell so small that he could not lie down; here he was left from two o'clock on Tuesday afternoon till midday on Thursday, apparently without food and with no one allowed to speak to him except a Protestant minister. When he was passing through the courtyard on his way to execution, there was standing at a window Bd John Southworth, who had been (temporarily) reprieved; Bd Edmund lifted up his hands to him as a sign of humble contrition, and Bd John gave him absolution before all the people, who had assembled in great numbers. Up to the last moment before he was thrown off the ladder he was pestered with offers of life and liberty if he would conform, that is, apostatize. "Tempt me no more," he replied, "I will not do it, in no case, on no condition." He was allowed to die before the rest of the sentence was carried out; his last audible words were "Bone Iesu!"

A relic of this martyr, known as the Holy Hand, is preserved in the church of St Oswald at Ashton-in-Makerfield and is greatly venerated; it has been and is the occasion of remarkable cures of sickness and disease and of the granting of spiritual requests.

The fullest account of this martyr is probably that preserved in a booklet entitled *A Full and Exact Relation of the Death of Two Catholicks who suffered for their Religion at Lancaster in* 1628 (1737). It is taken in large part from Henry More, S.J., *Historia Provinciae Anglicanae* (1630). See also MMP., pp. 362–373; Bede Camm, *Forgotten Shrines* (1910), pp. 183–201; and G. Burns, *Gibbets and Gallows* (1944).

29: THE BEHEADING OF ST JOHN THE BAPTIST (*c.* A.D. 30)

JOHN THE BAPTIST, the preparation of whom for his unique office of forerunner of the Messias has already been referred to on the feast of his birthday (June 24), began to fulfil it in the desert of Judaea, upon the banks of the Jordan, towards Jericho. Clothed in skins, he announced to all men the obligation of washing away their sins with the tears of sincere penitence, and proclaimed the Messias, who was about to make his appearance among them. He exhorted all to charity and to a reformation of their lives, and those who came to him in these dispositions he baptized in the river. The Jews practised religious washings of the body as legal purifications, but no baptism before this of John had so great and mystical a signification. It chiefly represented the manner in which the souls of men must be cleansed from all sin to be made partakers of Christ's spiritual kingdom, and it was an emblem of the interior effects of sincere repentance; a type of that sacrament of baptism which was to come with our Lord. So noteworthy was this rite in St John's ministrations that it earned for him even in his own life the name of "the Baptist", *i.e.* the baptizer. When he had already preached and baptized for some time our Redeemer went from Nazareth and presented Himself among the others to be baptized by him. The Baptist knew Him by a divine revelation and at first excused himself, but at length acquiesced out of obedience. The Saviour of sinners was pleased to be baptized among sinners, not to be cleansed himself but to sanctify the waters, says St Ambrose, that is, to give them the virtue to cleanse away the sins of men.

The solemn admonitions of the Baptist, added to his sanctity and the marks of his divine commission, gained for him veneration and authority among the Jews, and some began to look upon him as the Messias himself. But he declared that he only baptized sinners with water to confirm them in repentance and a new life: that there was One ready to appear among them who would baptize them with the Holy Ghost, and who so far exceeded him in power and excellence that he was not worthy to untie His shoes. Nevertheless, so strong was the impression which the preaching and behaviour of John made upon the minds of the Jews that they sent priests and levites from Jerusalem to inquire of him if he were not the Christ. And St John "confessed, and did not deny; and he confessed, I am not the Christ", neither Elias, nor a prophet. He was indeed Elias in spirit, being the herald of the Son of God, and excelled in dignity the ancient Elias, who was a type of John. He was likewise a prophet, and more than a prophet, it being his office, not to foretell Christ at a distance, but to point Him out present among men. So, because he was not Elias in person, nor a prophet in the strict sense of the word, he answers "No" to these questions and calls himself "the voice of one crying in the wilderness"; he will not have men have the least regard for him, but turns their attention to the summons which God has sent them by his mouth. The Baptist proclaimed Jesus to be the Messias at His baptism; and, the day after the Jews consulted him from Jerusalem, seeing Him come towards him, he called Him, "the Lamb of God". Like an angel of the Lord "he was neither moved by blessing nor cursing", having only God and His will in view. He preached not himself, but Christ; and Christ declared John to be greater than all the saints of the old law, the greatest that had been born of woman.

Herod Antipas, Tetrarch of Galilee, had put away his wife and was living with Herodias, who was both his niece and the wife of his half-brother Philip. St John Baptist boldly reprehended the tetrarch and his accomplice for so scandalous a crime, and told him, "It is not lawful for thee to have thy brother's wife". Herod feared and reverenced John, knowing him to be a holy man, but he was highly offended at the liberty which the preacher took. Whilst he respected him as a saint he hated him as a censor, and felt a violent struggle between his veneration for the sanctity of the prophet and the reproach of his own conduct. His anger got the better of him and was nourished by the clamour and artifices of Herodias. Herod, to content her, and perhaps somewhat because he feared John's influence over the people, cast the saint into prison, in the fortress of Machaerus, near the Dead Sea; and our Lord during the time of his imprisonment spoke of him, saying, "What went you out to see? A prophet? Yea, I tell you, and more than a prophet. This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee. Amen I say to you, amongst those that are born of women there is not a greater than John the Baptist."

Herodias never ceased to endeavour to exasperate Herod against John and to seek an opportunity for his destruction. Her chance at length came when Herod on his birthday gave a feast to the chief men of Galilee. At this entertainment Salome, a daughter of Herodias by her lawful husband, pleased Herod by her dancing so much that he promised her with an oath to grant her whatever she asked though it amounted to half his dominions. Herodias thereupon told her daughter to demand the death of John the Baptist and, for fear the tyrant might relent if he had time to think it over, instructed the girl to add that the head of the prisoner should be forthwith brought to her in a dish. This strange request startled Herod; as Alban Butler says, "The very mention of such a thing by a lady, in the midst of

a feast and solemn rejoicing, was enough to shock even a man of uncommon barbarity ". But because of his oath, a double sin, rashly taken and criminally kept, as St Augustine says, he would not refuse the request. Without so much as the formality of a trial he sent a soldier to behead John in prison, with an order to bring his head in a dish and present it to Salome. This being done, the girl was not afraid to take that present into her hands, and deliver it to her mother. Thus died the great forerunner of our blessed Saviour, the greatest prophet " amongst those that are born of women ". His disciples so soon as they heard of his death came and took his body and laid it in a tomb, and came and told Jesus. " Which when Jesus had heard, He retired . . . into a desert place apart ". Josephus, in his *Jewish Antiquities*, gives remarkable testimony to the sanctity of John, and says, " He was indeed a man endued with all virtue, who exhorted the Jews to the practice of justice towards men and piety towards God ; and also to baptism, preaching that they would become acceptable to God if they renounced their sins and to the cleanness of their bodies added purity of soul ". He adds that the Jews ascribed to the murder of John the misfortunes into which Herod fell.

Although today's feast does not seem to have been adopted in Rome until a comparatively late period, we can trace it at an early date in other parts of the Western church. We find it mentioned not only in the " Martyrology of Jerome " and in the Gelasian sacramentaries of both types, but it occurs in the *Liber comicus* of Toledo belonging to the middle of the seventh century. Moreover, either then or even sooner it had probably established itself firmly at Monte Cassino ; and indeed we may assume that its observance was introduced into England from Naples as early as 668. As we find this special feast, as distinct from that of the Birthday of the Baptist, kept on the same day (August 29) in the synaxaries of Constantinople, it is quite likely that it was of Palestinian origin. In the *Hieronymianum* it is associated with a commemoration of the prophet Eliseus, the link being that both Eliseus and St John Baptist were believed in St Jerome's time to have been buried at Sebaste, a day's journey from Jerusalem. Now the gospel-book of Würzburg, dating from about 700, has an entry " Depositio Helisei et sancti Johannis Baptistae ", and there are other gospel-books which couple the two in the same way.

See the bibliographical note under the Baptist's feast on June 24. For today's feast see also G. Morin in *Revue bénédictine*, 1891, p. 487, 1893, p. 120, and 1908, p. 494 ; F. Cabrol in DAC., vol. v, c. 1431 ; and L. Duchesne, *Christian Worship* (1931), p. 270.

ST SABINA, MARTYR (DATE UNKNOWN)

ACCORDING to her *passio*, which was composed probably in the sixth century and is quite worthless, Sabina was a widow who was converted to the Christian faith by her servant Serapia, a girl from Syria. Serapia was martyred under Hadrian on a July 29, and her mistress received her crown a month later. This Sabina was said to be the titular of the famous church of that name on the Aventine at Rome. But it would seem that we can have no assurance even of the existence of any such martyr. As we hear first of the " titulus Sabinae ", and later always of " titulus Sanctae Sabinae " it remains possible that this was one of the cases in which the founder of a church, whose memory was annually commemorated there, was subsequently

mistaken for the patron under whose invocation the church had been built, an appropriate story being invented to do him honour.

In CMH., pp. 475-476, Fr Delehaye discusses the case of St Sabina, quoting the divergent opinions of de Rossi, J. P. Kirsch, Lanzoni and others. The *passio* is in the *Acta Sanctorum*, August, vol. vi.

ST MEDERICUS, OR MERRY, ABBOT (*c.* A.D. 700)

HE was born at Autun, in the seventh century, and from an early age realized that the end of human life is the sanctification and salvation of the soul. That he might wholly give himself to God, when he was still very young he entered a local monastery, probably St Martin's in Autun. In that monastery then lived fifty-four fervent monks, whose penitential and regular lives were an object of edification to the whole country. Merry in this company grew up in habits of virtue, and a scrupulous observance of the rule. Being chosen abbot much against his own inclination, he pointed out to his brethren the narrow path of true virtue by example, walking before them in every duty; and the reputation of his sanctity drew the eyes of all men upon him. The distractions which continual consultations from all parts gave him, and a fear of falling into vanity, made him resign his office and retire into a forest four miles from Autun, where he lay hid for some time. He earned himself all necessaries of life by the labour of his hands, and found this solitude sweet by the liberty it gave him of employing his time in heavenly contemplation and work. The place of his retreat at length becoming public, and being struck down by sickness, he was obliged to return to the monastery. After having edified his brethren and strengthened them in religious perfection, he again left them in old age in order to make a pilgrimage to the shrine of St Germanus of Paris (also a native of Autun) in that city. There with one companion, St Frou or Frodulf, he chose his abode in a small cell adjoining a chapel dedicated in honour of St Peter, in the north suburb of the city; and, after two years and nine months during which he bore with patience a painful lingering illness, he died happily about the year 700.

There is a Latin life printed by Mabillon and in the *Acta Sanctorum*, August, vol. vi. It manifests a relative sobriety in the matter of miracles.

BD RICHARD HERST, MARTYR (A.D. 1628)

ON the day following the martyrdom of Bd Edmund Arrowsmith at Lancaster there suffered in the same town Bd Richard Herst, whose story is one of the most remarkable in the histories of the English and Welsh martyrs. He was hanged, ostensibly for wilful murder. Richard Herst (Hurst, Hayhurst) was born in a year unknown, near Preston, probably at Broughton, and was a yeoman farmer, comfortably off. Being a recusant, on a day in 1628 the bishop of Chester sent a pursuivant, Norcross, with two men, Wilkinson and Dewhurst, to arrest him. They found him ploughing, and as Norcross handed him the warrant, Wilkinson struck at him with a stick. A girl at work in another part of the field, seeing this, ran to summon her mistress, who came running out with a farm-servant and another man. The process-servers turned to meet this diversion and Wilkinson knocked the two men down, whereat the girl (unfortunately the name of this spirited young woman is not known) hit Dewhurst over the head. The pursuivant's men then ran away, but Dewhurst,

" partly on occasion of the blow, partly also to apply himself close to Wilkinson, made more haste than good speed, and ran so disorderly over the hard ploughed lands, as that he fell down and broke his leg ". The fracture mortified and thirteen days later Dewhurst died of it, after declaring that his fall had been quite accidental. Nevertheless Herst was indicted for murder before Sir Henry Yelverton and convicted, in defiance of all the evidence, the known facts of the case, and the finding of the coroner's jury ; the criminal jury was unwilling to bring in a verdict of guilty, but the judge told the foreman in private that it must be done " for an example ".

A petition of reprieve was sent to King Charles I, supported by Queen Henrietta Maria, but the contrary influence was too strong ; his life was offered him if he would take the oath which had been condemned by the Holy See, which fact alone shows the humbug of the murder charge. Three short letters are extant from Bd Richard to his confessor. In one he says, " I pray you remember my poor children, and encourage my friends about my debts ; and let it appear that my greatest worldly care is to satisfy them as far as my means will extend " ; in another, " Although my flesh be timorous and fearful, I yet find great comfort in spirit in casting myself upon my sweet Saviour with a most fervent love, when I consider what He hath done and suffered for me, and my greatest desire is to suffer with Him. And I had rather choose to die a thousand deaths than to possess a kingdom and live in mortal sin ; for there is nothing so hateful to me as sin, and that only for the love of my Saviour." On his way to the gallows, he looked up to where Bd Edmund Arrowsmith's head was displayed above the castle ; " I look ", he said, " at the head of that blessed martyr whom you have sent before to prepare the way for us ", and then turned to the minister who was questioning him, and said, " I believe according to the faith of the Holy Catholic Church ". He spent some time in prayer at the foot of the scaffold and then, seeing that the hangman was fumbling over fixing the rope, called up to him, " Tom, I think I must come up and help thee ". He left behind in the world six young children, and one yet unborn.

The printed account of Bd Edmund Arrowsmith mentioned under August 28 supplies in addition full details regarding Richard Herst ; and in MMP. also the two martyrs are noticed together.

30 : ST ROSE OF LIMA, VIRGIN (A.D. 1617)

ASIA, Europe and Africa had been watered with the blood of many martyrs and adorned for ages with the shining example of innumerable saints, whilst the vast regions of America lay barren till the faith of Christ began to enlighten them in the sixteenth century, and this maiden appeared in that land like a rose amidst thorns, the first-fruits of its canonized saints. She was of Spanish extraction, born at Lima, the capital of Peru, in 1586, her parents, Caspar de Flores and Maria del Oliva, being decent folk of moderate means. She was christened Isabel but was commonly called Rose, and she was confirmed by St Toribio, Archbishop of Lima, in that name only. When she was grown up, she seems to have taken St Catherine of Siena for her model, in spite of the objections and ridicule of her parents and friends. One day her mother having put on her head

a garland of flowers, to show her off before some visitors, she stuck in it a pin so deeply that she could not take off the garland without some difficulty. Hearing others frequently commend her beauty, and fearing lest it should be an occasion of temptation to anyone, she used to rub her face with pepper, in order to disfigure her skin with blotches. A woman happening one day to admire the fineness of the skin of her hands and her shapely fingers, she rubbed them with lime, and was unable to dress herself for a month in consequence. By these and other even more surprising austerities she armed herself against external dangers and against the insurgence of her own senses. But she knew that this would avail her little unless she banished from her heart self-love, which is the source of pride and seeks itself even in fasting and prayer. Rose triumphed over this enemy by humility, obedience and denial of her own will. She did not scruple to oppose her parents when she thought they were mistaken, but she never wilfully disobeyed them or departed from scrupulous obedience and patience under all trouble and contradictions, of which she experienced more than enough from those who did not understand her.

Her parents having been reduced to straitened circumstances by an unsuccessful mining venture, Rose by working all day in the garden and late at night with her needle relieved their necessities. These employments were agreeable to her, and she probably would never have entertained any thoughts of a different life if her parents had not tried to induce her to marry. She had to struggle with them over this for ten years, and to strengthen herself in her resolution she took a vow of virginity. Then, having joined the third order of St Dominic, she chose for her dwelling a little hut in the garden, where she became practically a recluse. She wore upon her head a thin circlet of silver, studded on the inside with little sharp prickles, like a crown of thorns. So ardent was her love of God that as often as she spoke of Him the tone of her voice and the fire which sparkled in her face showed the flame which consumed her soul. This appeared most openly when she was in presence of the Blessed Sacrament and when in receiving It she united her heart to her beloved in that fountain of His love.

God favoured St Rose with many great graces, but she also suffered during fifteen years persecution from her friends and others, and the even more severe trial of interior desolation and anguish in her soul. The Devil also assaulted her with violent temptations, but the only help she got from those she consulted was the recommendation to eat and sleep more ; at length she was examined by a commission of priests and physicians, who decided that her experiences, good and bad, were supernatural. But it is permissible to think that some of them, if correctly reported, were due to natural physical and psychological causes. The last three years of her life were spent under the roof of Don Gonzalo de Massa, a government official, and his wife, who was fond of Rose. In their house she was stricken by her last illness, and under long and painful sickness it was her prayer, " Lord, increase my sufferings, and with them increase thy love in my heart ". She died on August 24, 1617, thirty-one years old. The chapter, senate, and other honourable corporations of the city carried her body by turns to the grave. She was canonized by Pope Clement X in 1671, being the first canonized saint of the New World.

The mode of life and ascetical practices of St Rose of Lima are suitable only for those few whom God calls to them ; the ordinary Christian may not seek to copy them, but must look to the universal spirit of heroic sanctity behind them, for all the saints, whether in the world, in the desert or in the cloister, studied to live

every moment to God. If we have a pure intention of always doing His will we thus consecrate to Him all our time, even our meals, our rest, our conversation and whatever else we do : all our works will thus be full.

The Bollandists in the *Acta Sanctorum*, August, vol. v, after referring to one or two earlier lives of St Rose, in particular that of John de Vargas Machuca in Spanish, and that of D. M. Marchese in Italian, elected to print entire the Latin biography of the saint by Fr Leonard Hansen, O.P. This has been the backbone of nearly all that has been subsequently written about her. Moreover, it is supplemented in the *Acta Sanctorum* by the text of Clement X's very ample bull of canonization, which gives full details both of the life of the saint and of her miracles. In English we have in the Oratorian series a translation of a seventeenth-century French life by J. B. Feuillet, and an attractive sketch by F. M. Capes, *The Flower of the New World* (1899) ; Sara Maynard's attempt to popularize the saint in *Rose of America* (1943) is spoiled by too much " sweetness ". See also Vicomte de Bussière, *Le Pérou et Ste Rose de Lima* (1863); Mortier, *Maîtres Généraux O.P.*, vol. vii, pp. 76 *seq.*, and the *Monumenta O.P. Historica*, vol. xiii, pp. 22 *seq.* There are several recent books in Spanish ; and see Sheila Kaye-Smith, *Quartet in Heaven* (1952).

SS. FELIX AND ADAUCTUS, MARTYRS (A.D. 304 ?)

ST FELIX was a holy priest in Rome, no less happy in his life and virtue than in his name. Being apprehended in the beginning of Diocletian's persecution, he was put to the torture, which he suffered with constancy, and was condemned to lose his head. As he was going to execution he was met by a stranger, who, being a Christian, was so moved at the sight of the martyr and the glory to which he was hastening that he cried out aloud, " I confess the same law which this man professes ; I confess the same Jesus Christ ; and I also will lay down my life in His cause ". The magistrates hearing this, caused him forthwith to be seized, and the martyrs were both beheaded together. The name of this stranger not being known, he was called by the Christians Adauctus, *i.e.* the one added, because he was joined to Felix in martyrdom.

This story, with sundry legendary embellishments, is derived from an inscription of Pope St Damasus, which ran : " O how truly and rightly named Felix, happy, you who, with faith untouched and despising the prince of this world, have confessed Christ and sought the heavenly kingdom. Know ye also, brethren, the truly precious faith by which Adauctus too hastened, a victor, to Heaven. The priest Verus, at the command of his ruler Damasus, restored the tomb, adorning the thresholds of the saints." SS. Felix and Adauctus were buried in the cemetery of Commodilla on the Ostian Way, where a church built over their tomb was uncovered in 1905.

As " Felix and Adauctus, in the cemetery of Commodilla on the Ostian Way " are registered in the *Depositio martyrum* of 354, we have a solid guarantee for their early *cultus*, which is further confirmed by the Leonine sacramentary and many other records. See the *Analecta Bollandiana*, vol. xvi (1897), pp. 17–43, and the discussions by de Rossi, Wilpert, Marucchi, Bonavenia, etc., to which Delehaye gives references in CMH., pp. 476–478. The *passio* is in the *Acta Sanctorum*, August, vol. vi.

ST PAMMACHIUS (A.D. 410)

PAMMACHIUS was distinguished alike as a saint, a Roman citizen, a man of learning, and a friend of St Jerome, with whom he had studied in his youth and maintained correspondence all his life. He belonged to the house of the Furii and was a senator ; in 385 he married Paulina, the second daughter of St Paula, that other

great friend of St Jerome. Pammachius was probably one of the religious men who denounced to Pope St Siricius a certain Jovinian, who maintained among other errors that all sins and their punishments are equal ; he certainly sent copies of the heretic's writings to Jerome, who replied to them in a long treatise. This reply did not meet with the entire approval of St Pammachius : he found its language too strong (a failing to which Jerome was very inclined) and that it contained exaggerated praise of virginity and depreciation of marriage ; so he wrote and told him so, and St Jerome replied in two letters, thanking him for his interest and defending what he had written. Jovinian was condemned in a synod at Rome and by St Ambrose at Milan, and nothing more is heard of him ; St Jerome wrote a few years later that he had " belched rather than breathed out his life amidst pheasants and pork ".

In 397 the wife of St Pammachius died, and in a letter of sympathy St Paulinus of Nola wrote to him : " Your wife is now a pledge and an intercessor for you with Jesus Christ. She now obtains for you as many blessings in Heaven as you have offered her treasures from hence : not honouring her memory with fruitless tears only, but making her a partner of your charities. She is honoured by your virtues ; she is fed by the bread you have given to the poor. . . ." St Jerome wrote in the same strain. Pammachius devoted the rest of his life to study and works of charity. Together with St Fabiola he built at Porto a large hospice to shelter pilgrims coming to Rome, especially the poor and the sick ; this was the first institution of its kind, technically called a *xenodochium*, in the west, and received the hearty praise of St Jerome ; Pammachius and Fabiola spent much time thereat, personally looking after their guests. The site of this building has been discovered and its plan laid bare. In his devotion to the suffering Pammachius was following in the footsteps of his dead wife Paulina, and the blind, the incapacitated and the moneyless were declared by St Jerome to be her heirs ; he never went out into the streets but they flocked around him, knowing well that they would not be turned away.

St Pammachius was greatly disturbed by the bitter controversy between Jerome and Rufinus ; he wrote to him urging that he should undertake the translation of Origen's *De principiis*, and gave Jerome very useful help in his controversial writings : but abate the imprudence of expression of much of them he could not. He also wrote to the people living on his estates in Numidia urging them to abandon the Donatist schism and return to the Church, and this action drew a letter of thanks from St Augustine at Hippo in 401. Pammachius had a church in his house on the Coelian hill, consequently called *titulus Pammachii :* its site is now occupied by the Passionist church of SS. Giovanni e Paolo, beneath which remains of the original house have been found. St Pammachius died in 410 at the time Alaric and the Goths captured Rome ; he is often stated to have been a priest but this does not seem to have been so.

A fairly complete account of Pammachius, compiled by Father John Pien, is printed in the *Acta Sanctorum*, August, vol. vi. See also lives of St Jerome.

ST RUMON, OR RUAN (SIXTH CENTURY ?)

BEFORE the dissolution of the monasteries the Benedictine abbey of Tavistock claimed to possess the relics of St Rumon, who in the beginning of the fifteenth century was referred to by a monk of Glastonbury as a brother of St Tudwal,

bishop at Tréguier in the sixth century. This Rumon, who gave their names to Romansleigh, Ruan Lanihorne, and other places in Devon and Cornwall, has been believed to be the St Ronan venerated in Brittany. Of his life there is likewise nothing known, though there is a story that he had to defend himself from the charge of being a werewolf and carrying off and eating a child; this charge was made by a young woman who feared that the missionary (from Ireland, it was said) would make her husband a monk. Ronan's humanness was demonstrated by some wolf-hounds, which refused to touch him.

The arguments against the identification of the British Rumon with the Breton Ronan are very strong, but what does seem certain is that the legend of Ronan was borrowed to do duty for the Rumon across the Channel. Canon Doble adduces reasons for the suggestion that St Rumon and St Kea, who seems to have been the founder of a monastery or hermitage at Street in Somerset, were native monks of the British Glastonbury who went to make settlements in the Dumnonian peninsula.

The best attempt to disentangle the threads of this complicated problem is that of G. H. Doble in his *Four Saints of the Fal* (1930) and his *St Rumon and St Ronan* (1939), wherein he translates the *Vita Rumonis* (which may have emanated from the Glasney college at Penryn) from the Gotha MS. The Breton Ronan's biography is printed in the Bollandist catalogue of Paris hagiographical Latin MSS., vol. i, pp. 438–458. Ernest Renan, as he told the Cambrian Archaeological Association in 1889, claimed him as a patron: "Vous connaissez mon patron Saint Renan sous sa vraie forme Ronan (Locronan, les eaux de St Renan, etc.). C'était un irlandais, un grand original." L. Gougaud in *Les saints irlandais hors d'Irlande* (1936), pp. 159–166, expresses the view that Rumon and Ronan are not the same, and that Rumon was not of Irish origin. For St Ronan, whose feast is on June 1, see A. Thomas, *S. Ronan et la Troménie* (1893). The most recent work on St Rumon is Fr P. Grosjean's long article in *Analecta Bollandiana*, vol. lxxi (1953), pp. 359–414; it includes the text of the Gotha *vita*.

ST FANTINUS, Abbot (Tenth Century)

This Fantinus is said to have been abbot of the Greek monastery of St Mercury in Calabria. After some years he claimed that the voice of God was telling him to leave the monastery and he accordingly did so, wandering about the countryside from place to place, sleeping in the open, and living on fruit and herbs. When he came to a church or monastery he lamented and prophesied woe; when he met a monk he wept over him as though he were a dead man. When his friends, much upset by this strange behaviour, tried to induce him to return to the monastery, he only replied that there would soon be no monastery to return to and that he would die in a foreign land. In due course the Saracens devastated Calabria, the monastery of St Mercury was destroyed, and St Fantinus with two disciples went overseas and landed in the Peloponnesus. He lived for a time at Corinth and at Larissa in Thessaly, and then moved to Salonika, where his miracles and virtues made him famous. Here he died.

Not much that is reliable is known of this saint, though the Bollandists have devoted a few pages to him in the *Acta Sanctorum*, August, vol. vi. It is apparently this Fantinus who figures in the Constantinople synaxaries on November 14; though in an Italo-Greek synaxary he is assigned to August 30. See J. Rendel Harris, *Further Researches into the Ferrar Group* (1900), with Delehaye's comments in the *Analecta Bollandiana*, vol. xxi (1902), pp. 23–28. The story seems to be nothing but legend and confusion, including possibly confusion between two holy men, both named Fantinus.

BD BRONISLAVA, VIRGIN (A.D. 1259)

IT is related that Bd Bronislava was a cousin of St Hyacinth, and that on the day of his death she saw our Lady in vision receive him into Heaven. She had joined the Norbertine nuns near Cracow when she was about twenty-five years old, and for some time led the ordinary life of her order. But her gift of contemplation and consequent love of solitude were so great that she was allowed to withdraw for long periods to a cell in a cave not far from the monastery, and was eventually permitted to live there permanently as a solitary. After her death on January 18, 1259, her body was buried in the convent church, and when the buildings were destroyed by warfare it was lost; but in the seventeenth century the relics were discovered again, and carried from church to church throughout Poland for the veneration of the people. The *cultus* of Bd Bronislava was recognized in 1839, and her feast is observed by the Premonstratensian canons regular.

Most of the accounts of this rather obscure *beata* seem to be written either in Polish or in Flemish (Brabant being at present the stronghold of the Premonstratensian Order); but there are short lives published in French by Flambeau (1897) and Van Spielbeeck (1886). Bronislava is also one of the three holy people whose story is told by J. Chrzaszcz in *Drei schlesische Landesheilige* (1897).

31: ST RAYMUND NONNATUS, CARDINAL OF THE HOLY ROMAN CHURCH (A.D. 1240)

THE true story of the career of this saint is wrapped in impenetrable mystery for lack of reliable materials, and no confidence can be put in the accuracy of the details furnished by Alban Butler's account, summarized below.

St Raymund was brought into the world at Portello in Catalonia in the year 1204, and was called *non natus*, "not born", because he was taken out of the body of his mother after her death in labour. When he grew up he got his father's leave to enter the newly founded Mercedarian Order, and was admitted to profession therein at Barcelona by St Peter Nolasco.

So swift was the progress that he made that within two or three years after his profession he was judged qualified to discharge the office of ransomer, in which he succeeded St Peter. Being sent into Barbary with a considerable sum of money he purchased at Algiers the liberty of a number of slaves. When all other resources were exhausted, he voluntarily gave himself up as a hostage for the ransom of others, whose situation was desperate and whose faith was exposed to imminent danger. The sacrifice which the saint made of his liberty served only to exasperate the Algerians, who treated him with barbarity till, fearing lest if he died in their hands they would lose the ransom stipulated for the slaves for whom he remained a hostage, the magistrate gave orders that he should be treated with more humanity. He was permitted to go about the streets and he made use of this liberty to comfort and encourage the Christians, and he converted and baptized some Mohammedans. When the governor heard of this he condemned him to be impaled. However, the persons who were interested in the ransom of the captives prevailed that his life should be spared lest they should be losers; and, by a commutation of his punishment, he was made to run the gauntlet. This did not daunt his courage. So long as he saw souls in danger, he thought he had yet done nothing; nor could he let slip any opportunity of ministering to them.

St Raymund had, on one side, no more money to employ in releasing poor captives; on the other, to speak to a Mohammedan upon the subject of religion was by the Islamic law to court death. He could, however, still exert his endeavours with hope of some success or of dying a martyr of charity. He therefore resumed his former method of instructing and exhorting both Christians and infidels. The governor was enraged, and commanded the servant of Christ to be whipped at the corners of all the streets in the city, his lips to be bored with a red-hot iron, and his mouth shut up with a padlock, the key of which he kept himself and only gave to the gaoler when the prisoner was to eat. In this condition he was kept in a dungeon, where he lay full eight months, till his ransom was brought by some of his order, who were sent with it by Nolasco. Raymund was unwilling to leave the country of the infidels, where he wanted to remain to assist the slaves; but he acquiesced in obedience, begging God to accept his tears, seeing he was not worthy to shed his blood for the souls of his neighbours.

Upon his return to Spain in 1239 he was nominated cardinal by Pope Gregory IX. But so little was he affected by the unlooked-for honour that he neither changed his dress, nor his poor cell in the convent at Barcelona, nor his manner of living. The pope called him to Rome. St Raymund obeyed, but could not be persuaded to travel otherwise than as a poor religious. He got no farther than Cardona (Cerdagne), which is only six miles from Barcelona; he was seized with a violent fever and died there, being only about thirty-six years old. He was buried in the chapel of St Nicholas at Portello, and his name was inscribed in the Roman Martyrology in 1657. St Raymund Nonnatus is the patron-saint of midwives, from the circumstances of his birth.

It has already been pointed out on January 28, under St Peter Nolasco, how extremely unreliable are the accounts supplied from Mercedarian sources of the beginnings and early developments of the Order of Our Lady of Ransom. The Bollandists, unable to discover any trustworthy materials for the story of St Raymond Nonnatus, fell back in despair upon the account given by a sixteenth-century writer (Ciacconius) in his series of biographies of the Roman cardinals. This penury of information has lasted to the present day. All that can be said is that in the seventeenth and eighteenth centuries a number of books were printed, mostly of small bulk, by Fathers Dathia, Echeverez y Eyto, Juan de la Presentacion, P. E. Menendez, F. T. de Miranda, M. Ulate, and others, purporting to recount the life and miracles of St Raymund Nonnatus, that they repeat with slight variations the story told above, adding, however, numberless miracles, and that they were published with all necessary ecclesiastical sanctions. See also Gams, *Kirchengeschichte von Spanien*, vol. iii, pt 1. Pope Benedict XIV's commission proposed to remove this feast from the general calendar.

ST PAULINUS, Bishop of Trier (A.D. 358)

This Paulinus, called by St Athanasius "a truly apostolic man", and referred to by St Jerome as "happy in his sufferings" for the faith, was educated in the cathedral-school of Poitiers and was a disciple of St Maximinus whom he succeeded in the see of Trier. During the exile of St Athanasius at Trier Paulinus had become one of his most fervent supporters, and at the arianizing synod of Arles in 353 he stood out boldly for the faith of Nicaea and opposed the papal legates who were prepared to condemn Athanasius. In the same cause he withstood the intimidation and violence of the Emperor Constantius, and was banished from his see with St Dionysius of Milan, St Eusebius of Vercelli and St Lucifer of Cagliari; he was sent into Phrygia, to places so remote that Christians had hardly been heard of,

and died in exile in the year 358 : as expressed in the Roman Martyrology, " wearied even to death by the changes and chances of exile far beyond Christian lands, he received from the Lord the crown of a blessed passion, dying at length in Phrygia ". His body was brought back to Trier by its bishop St Felix in 396 and enshrined in 402 in the church which bore his name, amid the ruins of which his tomb was found in 1738.

Great interest attaches to St Paulinus from the fact that his skeleton, still wrapped in oriental silk-stuffs with fragments of the wooden coffin in which it had been brought from Phrygia, was in 1883 taken out of the sarcophagus in which it lay and minutely investigated by a committee of archaeologists and other experts. The scientists pronounced the relics to be unquestionably authentic, and satisfied themselves that the saint had not, as some stories alleged, been decapitated.

See the *Acta Sanctorum*, August, vol. vi, where a Latin life is printed dating from the ninth or tenth century. For the relics, see Father Schneider in the *Jahrbüchern des Vereins für Alterthumsfreunden im Rheinlande*, vol. 78 (1884), pp. 167 *seq.* On the life of Paulinus *cf.* P. Diel, *Der hl. Maximinus und der hl. Paulinus* (1875).

ST AIDAN, Bishop of Lindisfarne (A.D. 651)

When St Oswald had come to the throne of Northumbria in the year 634, and wished to spread the faith among his people, he asked the monks of Iona to send him a bishop to preach to his pagan subjects. The first person who came was of a rough, austere temper, and therefore could do little good ; being soon forced to return home again, he laid the fault on the rude character and indocile disposition of the English. The monks called a synod to deliberate what was best to be done, and Aidan, who was present, told the missionary, on his blaming the obstinacy of the English, that the fault lay rather in him : that he had been too harsh and severe to an ignorant people, who ought first to be fed with the milk of milder doctrine till they should be able to digest more solid food. At this the whole assembly turned their thoughts to the speaker, as one endued with prudence, and he was appointed to the arduous mission.

Aidan was a native of Ireland, and is said to have been a disciple of St Senan on Scattery Island, but nothing else is known with certainty of his early life, before he became a monk of Iona. He was well received by King Oswald, who bestowed on him for his episcopal seat the isle of Lindisfarne. Of his humility and piety St Bede gives a glowing account. He obliged all those who travelled with him to use their spare time either in reading the Bible or in learning the psalms by heart, and he did all his missionary journeys on foot. By his actions he showed that he neither sought nor loved the things of this world ; the presents which were made him by the king, or by other rich men, he distributed among the poor. He rarely would go to the king's table, and never without taking with him one or two of his clergy, and always afterwards made haste away to get on with his work. Bede mentions his apostolic liberty in reproving the proud and the great, and the love of peace, charity, continence and all other virtues which by his spirit and example he communicated to a rough and barbarous nation. " He was a bishop inspired with a passionate love of goodness, but at the same time a man of remarkable gentleness and moderation : zealous in God's cause, though not altogether according to knowledge " (Bede refers to the fact that St Aidan naturally followed the Celtic customs with regard to the date of Easter, etc.). And such a man was

wanted for the task in hand, for Penda and Cadwallon had effectually undone much of the work of St Paulinus.

St Aidan supported his preaching with miracles, three of which Bede relates and, in speaking of the state of the country thirty years later, testifies to the effectiveness of his apostolate: "Wherever any cleric or monk came, he was received by all with joy as a servant of God; and when one was met travelling, they would run up to him and bow, glad to be signed by his hand or blessed by his prayer. They gave diligent attention to the words of exhortation which they heard, and on Sundays flocked to the churches or monasteries to hear the word of God. If any priest happened to come into a village, the inhabitants gathered together, solicitous to hear from him the words of life, nor did the clergy frequent the villages on any other account but to preach, visit the sick, and take care of souls; and so free were they from avarice that no one would receive lands or possessions for building monasteries unless compelled to by the secular power."

The centre of St Aidan's activity was the island of Lindisfarne, now generally called Holy Isle, off the coast of Northumberland, between Berwick and Bamburgh. Here he had his see and established a monastery under the Rule of St Columcille; it has not improperly been called the English Iona, for from it the paganism of Northumbria was gradually dispelled and barbarian customs undermined. Dom Gougaud quotes Lightfoot's opinion that "it was not Augustine, but Aidan, who was the true apostle of England": of northern England this is true. After the seventeen years of Aidan's rule there was a succession of sixteen bishops of Lindisfarne, of whom St Cuthbert was the greatest, but by no means the only saint connected with the island. St Aidan took to this monastery twelve English boys to be brought up there, and he was indefatigable in caring for the welfare of children and of slaves, for the manumission of many of whom he paid from alms bestowed on him. The great king St Oswald assisted his bishop in every possible way, as did St Oswin his successor, and when in 651 Oswin was murdered at Gilling, Aidan survived him only eleven days. He died at the royal castle at Bamburgh, which he used as a mission centre, leaning against a wall of the church where a tent had been set up to shelter him. He was first buried in the cemetery of Lindisfarne, but when the new church of St Peter was built there his body was translated into the sanctuary; no doubt there were further translations when the island was abandoned at the time of the Scandinavian invasions. St Aidan is named in the Roman Martyrology, and his feast is kept in several English dioceses and in Argyll and the Isles.

We know little of St Aidan except what we learn from the third book of Bede's *Ecclesiastical History;* but the notes of C. Plummer are also valuable. On points connected with archaeology there is much illustrative matter in Sir Henry Howorth's *The Golden Days of the Early English Church*, vol. i.

BB. LAURENCE NERUCCI AND HIS COMPANIONS, MARTYRS (A.D. 1420)

IN the year 1415 John Hus, the leader of a "nationalist" but heretical party among the Czechs, was tried, condemned and burnt alive at Constance, and the ensuing repressive measures had the effect of increasing and strengthening his followers. In 1419 a former canon regular, John of Selau, stirred up the citizens of Prague to clamour for the release of certain imprisoned Hussites; carrying the Blessed Sacrament in procession he led them to make their demand of the magistrates,

and when it was refused urged the mob on to break into the municipal hall and murder all whom they found therein, blasphemously and sacrilegiously using the presence of the Blessed Sacrament as an incentive to fury and bloody revenge. The victims were thrown out of the windows, to be hacked to pieces by the rioters below (the first " defenestration of Prague ").

For the next twelve months there was civil war, with horrible outrages on both sides, and in March 1420 Pope Martin V called on Christendom to undertake a crusade against the Hussites. He also sent into Bohemia a number of preachers, among them four Servite friars, all of Tuscan families, namely, Laurence Nerucci, Augustine Cennini, Bartholomew Donati, and John-Baptist Petrucci. Shortly after they arrived, the monastery in which they were staying at Prague was attacked and set on fire by Hussites, and these four with sixty other friars were burned to death as they were singing the Te Deum in church.

See Giani in his *Annales Ordinis Servorum B.M.V.*, vol. i, pp. 396–400, where some contemporary documents will be found printed. There was presumably a decree promulgating the *confirmatio cultus* alleged to have taken place in 1918, but it does not seem to have been published in the *Acta Apostolicae Sedis*.

BD JUVENAL ANCINA, Bishop of Saluzzo (A.D. 1604)

On October 19, 1545, was born at Fossano in Piedmont the first child of Durando Ancina, of a distinguished family of Spain, and his wife Lucy. The boy was baptized John Juvenal, in honour of St Juvenal of Narni, patron of Fossano. He was a pious youth, but at first he had no intention of entering upon other than a secular career ; his father proposed that he should be a physician and sent Juvenal at the age of fourteen to begin his studies at the University of Montpellier. From thence he went to the school of Mondovi in Savoy and, after his father's death, to the University of Padua ; he was a brilliant student, and when only about twenty-four took his doctorate both in philosophy and medicine at Turin. Here he was appointed to the chair of medicine in 1569 ; and he soon had an extensive private practice, especially among the poor, because he treated them free of charge. It was noticed that Juvenal never took part in games or recreations ; the only relaxations that he allowed himself were chess and the writing of verse in Latin and Italian : he liked to deal with great affairs of church and state, and publicly declaimed his own ode on the death of Pope St Pius V in 1572. He continued to write verses and hymns all through his life, and composed two epigrams on St Thomas More. About this same year he was assisting at a solemn Mass of requiem in a church at Savigliano, when he was suddenly overwhelmed by the tremendous message of the *Dies irae :* he must have heard the hymn often, and as a physician he was very familiar with death, but now he realized as never before that after death comes judgement. Hitherto his life had been blameless, but now he saw that this was not enough ; God required something more of him, though what it was he did not yet know. He gave himself more than ever to prayer and meditation, trained himself in detachment from temporal things, and accepted the first opportunity that came along to relinquish his post at Turin. This was when Count Frederick Madrucci, ambassador of the duke of Savoy to the Holy See, asked him to become his personal private physician.

Juvenal arrived in Rome in 1575, and took a lodging near the church of *Ara Caeli*, in a spot which appealed to him because it was " close to the prisons, the hospital, a multitude of the poor, and the prison for young criminals ". His

official work was not arduous and he set himself to the serious study of theology, having for his master St Robert Bellarmine himself; he became acquainted with Don Caesar Baronius, and by him was introduced to St Philip Neri, and so frequented the most learned and most devout society of Rome. Thus he lived for three years, becoming ever more attracted to the formal religious life, but uncertain what definite step to take. He received minor orders, attended regularly the exercises at the Oratory, and put himself under the direction of St Philip, on whose advice he accepted a benefice at Cherasco in Piedmont; but almost at once legal proceedings were taken to dispossess him and he relinquished it without contesting the suit. The fact was that he was disturbed in mind by the example of a leading lawyer at Turin, who had become a Carthusian monk at Pavia, and thought he saw in that an indication of what he must do. His brother, John Matthew, with whom Juvenal kept up an intimate correspondence from Rome, was of one mind with him, and eventually they together consulted St Philip Neri. He unhesitatingly dissuaded them from the Carthusian life, as being unsuited to their temperament and needs, and recommended to them the newly founded Congregation of the Oratory, over which he himself presided. Juvenal at first dissented, wanting more austerity and solitude, but submitted to his director and on October 1, 1578, was admitted with his brother into the congregation. Baronius said it had that day received a " second St Basil ".

When Bd Juvenal had lived four years at the Oratory he was ordained priest, and in 1586 he was sent to the Oratory at Naples, the first house of his congregation to be founded outside Rome. He was appointed to preach at once, and after a few sermons wrote to his brother, " These Neapolitans require very beautiful things, and they must be substantial as well. Ordinary things are no use here, where even the cobblers can compose sermons, and make a profession of it. One has to keep one's wits about one." But Juvenal succeeded in pleasing even the fastidious Neapolitans, and they remembered the nickname that had been given him by some wit in Rome, " the son of thunder "; " By the grace of God the people are satisfied with me ", he writes. One of his most sensational conversions was that of Giovannella Sanchia, a singer who was known in the city as " the Siren " —and not solely on account of her singing. She was so touched by hearing him speak of the beauty of holiness that she made a vow never again to sing any vain, improper or profane song, but only sacred songs. Bd Juvenal was very fond of music; we are told that " he wished Vespers to be sung with the best music, or if that were not attainable, with Gregorian chant faultlessly executed "—a critical distinction that is not acceptable to everybody. He therefore took a great deal of care with the music at the Naples Oratory, not simply from the point of view of the decencies of Christian worship and the honour due to Almighty God, but also because he had a firm belief in its good effect on the soul; he got hold of all the latest popular airs and wrote devout words to them (whether or not to be sung in the Oratory church does not appear) and published a hymn-book with tunes, called the *Temple of Harmony*. One of the Oratorians, Father Borla, took up his quarters at the Hospital for Incurables, which for long had been grossly neglected. Bd Juvenal supported him and enlisted the interest and assistance of the Neapolitan ladies, whom he formed into a confraternity of " Kind Ladies "; to ensure that the object for which they were banded together should not be lost sight of, it had its headquarters not at a church but in the hospital itself. His own material charity was boundless; its most unusual manifestation (but a very useful one) was to have

a deposit account with a barber, to whom he sent any poor man whom he saw with unkempt hair or beard ; and the barber was under orders when he met any such to use his skill on them and " put it down to Father Juvenal ". How much he was respected and loved by the whole city he betrays himself in a letter written to St Philip, when convalescent from a serious illness. He obediently accepted the comforts that were provided for him by his brethren and took a reasonable pleasure in them.

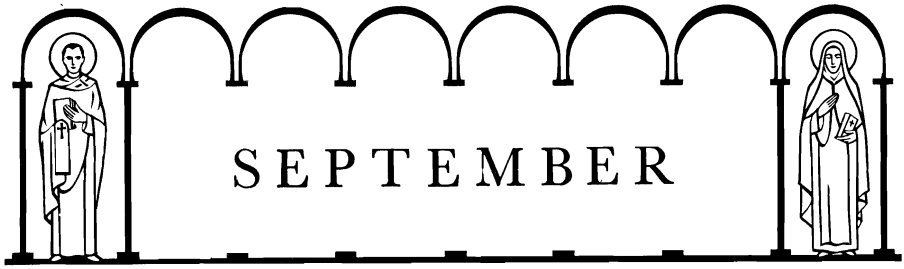
About the year 1595, when he had been in Naples nearly ten years, Juvenal was tormented on the one hand by a desire for the cloistered and contemplative life, and on the other by the sight of so much wretchedness and wickedness around him which he could do relatively little to alleviate and reform. But in 1596 Baronius was made a cardinal and the fathers of the Roman Oratory recalled Bd Juvenal from Naples to fill the vacant place in their community. Greatly fearing what responsible dignities might be thrust on him in Rome, he obeyed at once, to the great grief of the Neapolitans ; he carried on quietly for a year and then suddenly three episcopal sees fell vacant. Bd Juvenal had good reason to think that he would be preferred to one of them ; he went out from the Oratory one day and did not return, and after hiding for a time in the city fled from Rome. He spent the next five months wandering from place to place. At San Severino he received an imperative order to come back to Rome, and found when he got there that the danger of his being made bishop was, for the moment, over. During the next four years he worked with great energy on behalf of the Piedmontese, and met and entered into intimate friendship with St Francis de Sales.

In 1602 the duke of Savoy asked Clement VIII to fill the two vacant sees in his dominions, and the pope personally charged Bd Juvenal to accept the charge of one of them. " It is time to obey and not to fly ", said he, and on September 1 was consecrated bishop of Saluzzo by Cardinal Borghese. His troubles began at once. When he went to take possession of his see he found that, owing to certain actions of the duke of Savoy, he could do so only either by compromising the rights of the Church or breaking with his prince. So he withdrew to Fossano, wrote a pastoral letter for his diocese, and devoted himself to good works for the benefit of his native town ; supernatural gifts and the performance of miracles were, not for the first time, freely attributed to him. After four months he was able to take possession of his cathedral, and one of his first acts was to observe the " Forty Hours " therein, for the first time in Piedmont. Towards the end of 1603 Bd Juvenal set out on a visitation of his diocese. Supernatural happenings again attended his progress, especially by way of healing and prophecy—Juvenal had at all times a disconcerting habit of correctly foretelling people's approaching death. Both before and during this visitation he had foretold his own, and he had only been back in Saluzzo a few weeks when his prophecy came true.

There was in the town a certain friar who was carrying on an intrigue with a nun ; this came to the ears of Bd Juvenal, who reasoned gently with them both but warned them that if their conduct was continued he would use strong measures to stop it. On the feast of St Bernard he went to officiate for and to dine with the Conventual Franciscans, it being the name-day of their church, and the criminal friar took the opportunity to poison the bishop's wine. Before Vespers he was taken ill ; four days later he had to retire to bed ; and by the dawn of August 31 Bd Juvenal Ancina was dead. " He died ", wrote a Carthusian monk, " for virtue, for religion, for Christ, and therefore a martyr's death " ; like St John the Baptist, he

" received martyrdom as the reward of fearless speech ". Marvels attended his lying-in-state and burial, Masses of the Holy Ghost were celebrated rather than requiems, and the cause of his beatification was introduced at Rome in 1624; this received several set-backs and postponements and was not finally achieved till 1869, when the Vatican Council had just assembled.

A full *Life of Bd John Juvenal Ancina*, with an admirable portrait, was published by Fr Charles Bowden in 1891. The author in his preface refers to the life by F. Bacci (1671) as his principal authority. There are other modern lives, in French, by Ingold (1890), Richard (1891), and Duver (1905). In a review of Fr Duver's book in the *Analecta Bollandiana*, vol. xxviii (1909), p. 243, it is pointed out that some of the most valuable sources for the history of the *beato* have never been utilized, notably a memoir written by Fr B. Scaraggi, who had his work revised by G. M. Ancina, a brother of the holy bishop.



SEPTEMBER

1: ST GILES, Abbot (Date Unknown)

THE legend of St Giles (Aegidius), one of the most famous of the middle ages, is derived from a biography written in the tenth century. According to this he was an Athenian by birth, and during his youth cured a sick beggar by giving him his own cloak, after the manner of St Martin. Giles dreaded temporal prosperity and the applause of men which, after the death of his parents, was showered on him because of the liberality of his alms and his miracles. He therefore took ship for the west, landed at Marseilles, and, after passing two years with St Caesarius at Arles, eventually made his hermitage in a wood near the mouth of the Rhône. In this solitude he was for some time nourished with the milk of a hind, which was eventually pursued by a certain king of the Goths, Flavius, who was hunting in the forest. The beast took refuge with St Giles in his cave, and the hounds gave up their chase ; on the following day the hind was found again and the same thing happened ; and again on the third day, when the king had brought with him a bishop to watch the peculiar behaviour of his hounds. This time one of the huntsmen shot an arrow at a venture into the bushes which screened the cave, and when they had forced their way through they found Giles, wounded by the arrow, sitting with the hind between his knees. Flavius and the bishop approached and asked the hermit to give an account of himself, and when they heard his story they begged his pardon and promised to send physicians to attend him. Giles begged them to leave him alone and refused all the gifts they pressed upon him.

King Flavius continued frequently to visit St Giles, who eventually asked him to devote his proffered alms to founding a monastery ; this the king agreed to do provided Giles would become its first abbot. In due course the monastery was built near the cave, a community gathered round, and the reputation of the monks and of their abbot reached the ears of Charles, King of France (whom medieval romancers identified as Charlemagne). Giles was sent for to the court at Orleans, where the king consulted him on spiritual matters but was ashamed to name a grievous sin that was on his conscience. " On the following Sunday, when the holy man was celebrating Mass according to custom and praying to God for the king during the canon, an angel of the Lord appeared to him and laid on the altar a scroll on which was written the sin which the king had committed, and which further said that he would be forgiven at Giles's intercession, provided he did penance and desisted from that sin in the future. . . . When Mass was ended Giles gave the scroll to the king to read, who fell at the saint's feet, begging him to intercede with the Lord for him. And so the man of the Lord commended him to God in prayer and gently admonished him to refrain from that sin in the future." St Giles then returned to his monastery and afterwards went to Rome to commend

his monks to the Holy See. The pope granted them many privileges and made a present of two carved doors of cedar-wood; to emphasize his trust in divine providence St Giles threw these doors into the Tiber, and they safely preceded him to France. After being warned of his approaching end in a dream, he died on a Sunday, September 1, " leaving the world sadder for his bodily absence but giving joy in Heaven by his happy arrival ".

This and other medieval accounts of St Giles, our sole source of information, are utterly untrustworthy; some of their statements are obviously self-contradictory and anachronistic, and the legend is associated with certain papal bulls which are known to be forgeries made in the interests of the monastery of Saint-Gilles in Provence. The most that is known of St Giles is that he may have been a hermit or monk near the mouth of the Rhône in the sixth or eighth century, and that his relics were claimed by the famous monastery that bore his name. The story of the hind is told of several saints, of whom Giles is the best known, and for many centuries he was one of the most popular of saints. He is numbered among the Fourteen Holy Helpers (the only one of them who is not a martyr) and his tomb at his monastery became a place of pilgrimage of the first importance, contributing much to the medieval prosperity of the town of Saint-Gilles, which was, however, badly damaged by the crusade against the Albigensians in the thirteenth century. Other crusaders named another town Saint-Gilles (now Sinjil), on the borders of Benjamin and Ephraim, and his cult spread throughout western Europe; England had so many as 160 parish churches dedicated in his honour, and he was invoked as the patron of cripples, beggars and blacksmiths. John Lydgate, monk of Bury in the fifteenth century, invokes him as

> Gracious Giles, of poor folk chief patron,
> Medicine to sick in their distress,
> To all needy shield and protection,
> Refuge to wretches, their damage to redress,
> Folk that were dead restoring to quickness. . . .

The text of the Latin life of St Giles is printed in the *Acta Sanctorum*, September, vol. i, and another recension in the *Analecta Bollandiana*, vol. viii (1889), pp. 103–120. There is also a metrical version and an adaptation in old French. For these last consult the careful study of Miss E. C. Jones, *Saint Gilles : essai d'histoire littéraire* (1914). For the folklore which has gathered round the name of St Giles see Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. i, pp. 212 *seq.*, and, for the treatment in art, Künstle, *Ikonographie*, vol. ii, pp. 32–34 : this saint's distinctive emblem, as might be expected, is a hind with an arrow. For English readers an excellent account of St Giles and his *cultus* is provided in F. Brittain, *Saint Giles* (1928). See also F. Boulard, *Saint Gilles* (1933); and A. Fliche, *Aigues-Mortes et Saint-Gilles* (1950). Pope Benedict XIV's commission projected the removal of this feast from the general calendar.

THE TWELVE BROTHERS, MARTYRS (DATE UNKNOWN)

THE twelve martyred brothers mentioned in the Roman Martyrology on this day were, according to their legend, natives of Hadrumetum in proconsular Africa and the children of SS. Boniface and Thecla, whose passion is commemorated on August 30. They were seized at Hadrumetum, brought to Carthage and tortured, and then sent into Italy chained together by the neck as they refused to apostatize. Four of them, Honoratus, Fortunatus, Arontius and Savinian, were put to death by beheading at Potenza on August 27; Septiminus, Januarius and Felix at Venosa on the 28th; Vitalis, Sator and Repositus at Velleiano on the 29th; and another

Felix and Donatus at Sentiano on September 1. These martyrs of Apulia were not in fact related to one another nor to SS. Boniface and Thecla, and were probably not Africans. But after their relics had been taken up by the Duke Arechis, in the year 760, and enshrined in the church of St Sophia at Benevento, they became associated together in the general mind and the story grew up that they were brothers from across the seas.

What purports to be a brief history of these martyrs will be found in the *Acta Sanctorum*, September, vol. i; but for an adequate investigation of the composition of this group we must have recourse to CMH., pp. 471–472 and 480–482. *Cf.* also Lanzoni, *Le diocesi d'Italia*, pp. 285–288.

ST VERENA, VIRGIN (DATE UNKNOWN)

THE Roman Martyrology mentions on this day the death of Verena the Virgin at "Aquae Durae" in the neighbourhood of Constance, of whom nothing at all, not even the era of her life, is known. She has been drawn into the legend of the Theban Legion (September 22) and her fictitious "acts" represent her as a native of the Thebaid and a relative of St Victor, who had been her preceptor. She came to Agaunum to venerate the relics of the martyrs there and search for traces of Victor and settled at Solothurn. There is still shown the cave in which she lived and from whence she would go out on errands of mercy among the peasants of the district, for whose personal cleanliness she had a particular care. She is said to have ended her days in a cell built for her at Zurzach in the Aargau, where her tomb shows her holding a comb and a bowl, emblems of her charitable works. St Verena is held in honour throughout Switzerland.

The legendary Life of St Verena is printed in the *Acta Sanctorum*, September, vol. i. A certain respectability attaches to the cult of the saint from the fact that the name appears in the additions to the *Hieronymianum*, *e.g.* in the manuscript of Reichenau and also in the Munich martyrology of the ninth century (MS. Latin 15818). See also Huber, *Das Leben der h. Jungfrau Verena* (1870); A. Lütolf, *Glaubensboten der Schweiz* (1871), pp. 182–192, and especially E. A. Stückelberg in his *Schweizerischen Heiligen des Mittelalters*, pp. 127–134, and other publications. *Die heilige Verena von Zurzach*, by A. Reinle, is reviewed in *Analecta Bollandiana*, vol. lxix (1951), pp. 412–415.

ST LUPUS, OR LEU, BISHOP OF SENS (A.D. 623)

HAVING succeeded St Artemius in the bishopric of Sens, Lupus distinguished himself by the most zealous discharge of every pastoral duty, and showed that, as no dignity could inspire him with pride, so no application to public employment could divert him from constant attention to God. When the safety of his country demanded his assistance he was active in maintaining public order, and after the death of King Thierry II he supported his son Sigebert to the utmost of his power. Afterwards Clotaire became master of Burgundy and sent the Duke Farulf thither to take care of his affairs. This minister proceeded against St Lupus, who when Sens was besieged had escaped the swords of Clotaire only by ringing the church bell and thereby frightening them off. The bishop neglected the precaution of buying his safety from Farulf, who accused him falsely to the king, and was seconded in his calumnies by Medegislus, abbot of Saint-Remi at Sens, whose aim it was to supplant St Lupus in his see. The wages of the success of this

unscrupulous prelate was that the people of Sens broke into his church and there slew him.

Clotaire, being deceived by the slanderers, banished St Lupus to Ausène, a village not far from Lyons. The holy bishop on his arrival found that the people of the country worshipped false gods. By restoring sight to a blind man he converted the governor, and baptized him with several other pagans in the armies of the Franks. In the meantime St Winebald, abbot of Troyes, and the citizens of Sens asked King Clotaire to recall St Lupus. That prince realized the injury he had done the man, and the slanders of his accusers. He therefore sent for St Lupus to ask his forgiveness, and sent him back to his church. The saint never showed the least resentment against his enemies, and by the evenness of temper with which he bore his disgrace gave the highest mark of heroism and virtue. Among the marvels told of this saint is that one day while singing Mass a precious stone dropped miraculously into the chalice. This is referred to in the Roman Martyrology, with the guarded word *refertur*, " it is reported ", which is certainly called for when we consider how easily a jewel might become detached from a vestment. Nevertheless it was kept as a relic in the treasury of the cathedral of Sens, where also was preserved the archbishop's episcopal ring, one of the many in legend that were dropped into water and recovered in the belly of a fish. St Lupus died in the year 623.

The earliest Latin biography of St Lupus of Sens has been critically edited in MGH., *Scriptores Merov.*, vol. iv, pp. 176–178. B. Krusch assigns it no higher date than the ninth century and thinks it historically unreliable. See, however, G. Vielhaber in *Analecta Bollandiana*, vol. xxvi (1907), pp. 43–44 ; and *cf.* H. Bouvier, *Histoire de l'Église de Sens*, vol. i, pp. 101–106, with Duchesne, *Fastes Épiscopaux*, vol. ii, p. 392.

ST FIACRE (A.D. 670 ?)

St Fiacre (Fiachra) is not mentioned in the earlier Irish calendars, but it is said that he was born in Ireland and that he sailed over into France in quest of closer solitude, in which he might devote himself to God, unknown to the world. He arrived at Meaux, where St Faro, who was the bishop of that city, gave him a solitary dwelling in a forest which was his own patrimony, called Breuil, in the province of Brie. There is a legend that St Faro offered him as much land as he could turn up in a day, and that St Fiacre instead of driving his furrow with a plough turned the top of the soil with the point of his staff. The anchorite cleared the ground of trees and briers, made himself a cell with a garden, built an oratory in honour of the Blessed Virgin, and made a hospice for travellers which developed into the village of Saint-Fiacre in Seine-et-Marne. Many resorted to him for advice, and the poor for relief. His charity moved him to attend cheerfully those that came to consult him ; and in his hospice he entertained all comers, serving them with his own hands, and he sometimes miraculously restored to health those that were sick. He never suffered any woman to enter the enclosure of his hermitage, and St Fiacre extended the prohibition even to his chapel ; several rather ill-natured legends profess to account for it. Others tell us that those who attempted to transgress were punished by visible judgements, and that, for example, in 1620 a lady of Paris, who claimed to be above this rule, going into the oratory, became distracted upon the spot and never recovered her senses ; whereas Anne of Austria, Queen of France, was content to offer up her prayers outside the door, amongst the other pilgrims.

The fame of St Fiacre's miracles of healing continued after his death and crowds visited his shrine for centuries. Mgr Séguier, Bishop of Meaux in 1649, and John de Châtillon, Count of Blois, gave testimony of their own relief. Anne of Austria attributed to the mediation of this saint the recovery of Louis XIII at Lyons, where he had been dangerously ill: in thanksgiving for which she made on foot a pilgrimage to the shrine in 1641. She also sent to his shrine a token in acknowledgement of his intervention in the birth of her son, Louis XIV. Before that king underwent a severe operation, Bossuet, Bishop of Meaux, began a novena of prayers at Saint-Fiacre to ask the divine blessing. His relics at Meaux are still resorted to and he is invoked against all sorts of physical ills, including venereal disease. He is also a patron saint of gardeners and of the cab-drivers of Paris. French cabs are called *fiacres* because the first establishment to let coaches on hire, in the middle of the seventeenth century, was in the rue Saint-Martin, near the hôtel Saint-Fiacre, in Paris. St Fiacre's feast is kept in some dioceses of France, and throughout Ireland on this date.

There is a Latin life of some length printed in the *Acta Sanctorum*, August, vol. vi, but it is difficult to judge of its historical value. See also Gougaud, *Gaelic Pioneers of Christianity*, pp. 135–137; L. Pfleger in *Zeitschrift f. die Geschichte des Oberrheins* (1918), pp. 153–173; J. F. Kenney, *Sources . . . Ireland*, vol. i, p. 493; and Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. iii.

ST SEBBE (*c.* A.D. 694)

THIS prince, in the year 664, which was remarkable for a terrible pestilence, began to reign over the East Saxons, who inhabited the country which now comprises Essex, Middlesex and part of Hertfordshire; he was co-king of this region with Sighere, who, fearing that the plague was a token of the wrath of the gods whom he had abandoned, apostatized to their worship again, with many of his people. Thereupon a bishop, Jaruman, came from Mercia to show them the error of their ways. On the authority of a priest that was with him, St Bede says he was a very discreet, religious and good man, and was successful in his mission. In it the bishop had the support of Sebbe, who was by his wise government the father of his people, who sanctified his soul by penance, alms-deeds and prayer, so that many said he was more suited by disposition to be a bishop than a king. When he had reigned for thirty years, he resigned his crown, which he had long desired to do in order to be more at liberty to prepare himself for his last hour; but his queen had resolutely refused to agree to a separation and was only won over at last by the ill-health of her husband, which presaged that his death was not far off. St Sebbe received the monastic habit from Waldhere, successor of St Erconwald in the bishopric of London, whom he charged with the distribution of his personal estate among the poor. "When the aforesaid sickness increased upon him", says St Bede, "and he perceived the day of his death to be drawing near, being a man of royal disposition he began to apprehend lest, when under pain and the approach of death, he might be guilty of anything unworthy of his person, either in words or any movement of his limbs. Wherefore, calling to him the said bishop of London, in which city he then was, he asked him that none might be present at his death besides the bishop himself and two attendants." Shortly after this truly royal man died, and was buried against the north wall of old St Paul's. He is named in the Roman Martyrology on August 29, having been added thereto by

Cardinal Baronius in the sixteenth century, and his feast is kept in the diocese of Brentwood on September 1.

All that we know of St Sebbe is derived from Bede, *Eccl. Hist.*, bk iii, ch. 30, and bk iv, ch. 11. There would seem to be no trace of liturgical *cultus* until modern times.

ST DRITHELM (*c.* A.D. 700)

ST BEDE in the fifth book of his *Ecclesiastical History* relates what he calls "a memorable miracle, like to those of former days". It concerns a man called Drithelm, who was a householder in Northumbria and a person of virtuous life, father of a God-fearing family. Somewhere about the year 693 he was seized with an illness and one evening appeared to be dead, but the next morning he suddenly sat up, to the fear of those mourning around his body, who all fled except his wife. To her he said: "Be not afraid, for I am now truly risen from death and allowed again to live among men. But hereafter I am not to live as I have been wont but rather in a very different manner." He then went to pray in the church of the village and afterwards returned to his house where he made a division of his goods, one-third to his wife, one-third to his children, and the remaining third to the poor. He then made his way to King Aldfrid and told him his story, and at the king's request St Ethelwald, who was then abbot of Melrose, tonsured Drithelm and admitted him among his monks.

Now the things which Drithelm had seen, and which "he would not tell to tepid persons and such as lived negligently, but only to those who, being feared with the dread of Hell or delighted with the hope of heavenly joys, would make use of his words to advance in religion", were these: After he was dead he had been met by one with a shining countenance and bright garments who led him towards the north-east, where sunrise is at midsummer. There was a great valley, whereof one side was burning with flames and the other frozen with ice and snow, and everywhere were men's souls which seemed to be tossed from one side to the other as it were by a storm. Drithelm thought that this might be Hell, but his guide said it was not so and led him on till they came to a great fiery pit, on the edge of which Drithelm was left alone. The souls of folk were cast about in this pit and Drithelm could discern a priest, a layman, and a woman; cries and lamentations and a horrible stench rose from the flames, and evil spirits of repulsive aspect were about to push Drithelm in. But his guide appeared again and led him forward, now towards the south-east, to the quarter where the sun rises in winter, and they came out into an atmosphere of clear light where there was an endless unpierced wall. He found himself on the top of this wall, and within was a large and delightful field, "so full of fragrant flowers that the smell of their sweetness at once dispelled the stink of the dark furnace, which had pierced me through and through". In this field were innumerable men and women, clothed in white and rejoicing together in groups, so that Drithelm thought that perhaps this was the kingdom of Heaven. But his guide said: "This is not the kingdom of Heaven as you suppose." Then they went yet further and came to a place of light and singing and delight, beside which the first field was dull and bleak, and Drithelm was hoping that they would enter into that place, when his guide suddenly stopped, turned round, and led him back by the way they had come to the first field.

Here he turned to Drithelm and said: "The valley of flames and cutting cold is the place where are tried the souls of those who have delayed to repent and

confess their sins, but have done so at the point of death. And they shall be delivered at the day of Judgement, and some before then because of the prayers and alms-deeds and Masses of the living. The fiery and stinking pit which you saw is the mouth of Hell, into which whosoever is cast shall not be delivered for all eternity. This flowery place, in which you see these beautiful young people so shining and merry, is that into which are received for a space the souls who depart the body in good works but are not so perfect that they may at once be taken into Heaven. Whoever leave life perfect in thought, word, and deed are called at once into the kingdom of Heaven, of which you heard the singing, smelled the fragrance, and saw the light. As for you, who are now to return to your body and live among men again, if you will try nicely to examine your actions and direct your speech and behaviour in righteousness and simplicity, you shall have a place among the blessed souls. For when I left you for a while it was to learn what was to be your doom." Then Drithelm, fearing to ask any more questions, found himself living and among men once more.

St Drithelm lived for the rest of his days in a cell on the banks of the Tweed, into the freezing waters of which he would sometimes cast himself by way of penance, and stand reciting his office with ice floating around him. At which some would say: "It is wonderful, Brother Drithelm, that you can stand such cold." And he, being a man "of much simplicity and indifferent wit", would reply simply, "I have seen greater cold." Or if they said, "It is strange how you can endure such hardship", he would answer, "I have seen greater hardship". In such ways he continued to mortify his body till the day of his death and forwarded the salvation of many by his words and example. One such was a priest and monk called Hemgils, of whom St Bede wrote: "He is still living, and leading a solitary life in Ireland where he supports his declining years with coarse bread and cold water. He often went to Drithelm and heard of him all the particulars of what he had seen when separated from his body; by whose relations we also came to the knowledge of the few particulars which we have briefly set down."

There has been no known *cultus* of St Drithelm, but Alcuin refers to him in his poem on the saints of the church of York. Bishop Challoner mentions him under this date in his *Memorials of Ancient British Piety*.

We know little of Drithelm beyond what is contained in Bede's *Historia Ecclesiastica* (see Plummer's edition and notes); but Abbot Aelfric devotes a homily to the vision (ed. B. Thorpe, vol. ii, pp. 348–356). *Cf.* also St John Seymour, *Irish Visions of the Other World* (1930), especially pp. 154–156.

BB. JOHN OF PERUGIA AND PETER OF SASSOFERRATO, MARTYRS (A.D. 1231)

AMONG the Friars Minor whom St Francis of Assisi sent into Spain to preach the gospel to the Moors were Brother John, a priest of Perugia, and Brother Peter, a lay-brother from Sassoferrato in Piceno. These two friars established themselves at Teruel in Aragon, living in cells near the church of St Bartholomew, and there for some time prepared themselves for their apostolate. Their poverty and lowliness won the love and attention of the people of the place, and their lives and preaching bore much fruit. They then went on to Valencia, which was completely under the dominion of the Moors, and took up their quarters quietly at the church of the Holy Sepulchre. But directly the friars attempted to preach in public the Mohammedans turned against them; they were arrested and brought before the

emir. He asked what had brought them to Valencia, and Bd John replied that they came to convert the Moors from the errors of Islam. They were then offered the usual alternatives of apostasy or death, and when they chose death were condemned to be beheaded. The sentence was carried out then and there in the emir's garden, the martyrs praying aloud for the conversion of their persecutor. This was on August 29, 1231.

Seven years later James I the Conqueror, King of Aragon, drove the Moors from Valencia with the help of his English and other mercenaries, and in accordance with the martyrs' prayer the emir became a Christian. He gave his house to the Franciscans for a friary, saying to them : " While I was an unbeliever I killed your brethren from Teruel, and I want to make reparation for my crime. Here, then, is my house at your disposal, consecrated already by the blood of martyrs." The bodies of BB. John and Peter had been taken to Teruel, where miracles were reported at their tomb, and so a church was erected at the new friary at Valencia in their honour. They were beatified in 1783.

An account of these martyrs is given in the *Acta Sanctorum*, August, vol. vi, where their story is reproduced as told by St Antoninus of Florence. An older narrative of the martyrdom has been printed in the *Analecta Franciscana*, vol. iii, pp. 186–187. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 96–97.

BD JOAN SODERINI, VIRGIN (A.D. 1367)

THE Soderini were a noble family of Florence and Bd Joan was born in that city in the year 1301. From a very early age she showed herself remarkably good and devoted to God, so much so that when she told her governess, Felicia Tonia, that she knew by a revelation that she, Felicia, would shortly die, she is said to have been believed, and the governess began to look around for a successor to take charge of her pupil. As soon as she was adolescent Joan's parents arranged a marriage for her, but the child protested and they, not too well pleased, for she was their only child, reluctantly gave their consent to her becoming a nun. At this time St Juliana Falconieri was organizing the Servite third order regular (" Mantellate ") in Florence, and Joan elected to join this new community. She was soon distinguished by her corporal austerities and perseverance in prayer, but at the same time was active in the work of the house and the care of the sick who came to it for attention and medicine. She voluntarily undertook the most distasteful tasks, and endeared herself to her sisters by her equability and cheerfulness. Joan was visited with hard trials and grievous temptations which she triumphed over, attaining by her faithfulness to a certain gift of prophecy. She was the constant personal attendant of St Juliana during her last long illness, when she was almost continually sick and could digest no food. To Bd Joan is attributed the first discovery of the image of a crucifix, alleged to have been found imprinted on the chest of St Juliana after her death. She survived her beloved prioress for twenty-six years and succeeded her in the government of the community, which she sought to direct according to the example and wishes of St Juliana. Bd Joan died on September 1, 1367, and was buried in the Annunziata at Florence, where her tomb at once became a place of pilgrimage. In 1828 Count Soderini, a relative of Joan, petitioned Pope Leo XII for confirmation of this *cultus*, which was duly granted.

See the *Acta Sanctorum*, October, vol. xii, pp. 398–404 ; and also A. Giani, *Annales Ordinis Servorum*, vol. i, pp. 320–321.

BD HUGH MORE, MARTYR (A.D. 1588)

BD HUGH MORE was one of the first group of London Martyrs of 1588 (August 28). He is accorded a separate feast today in the diocese of Nottingham, because he was born within the borders of what is now that diocese, at Grantham in 1563.

He was brought up a Protestant and educated at Broadgates Hall, Oxford, from whence he passed to Gray's Inn. Having been reconciled with the Church by Father Thomas Stephenson, S.J., he went abroad to Rheims, where for a time he studied at the seminary. Upon returning home he was arrested, and arraigned for his reconciliation. He could have saved himself by conforming to the law of attendance at the established church, but this he refused to do ; he was accordingly hanged in Lincoln's Inn Fields on August 28, 1588. This young layman was only twenty-five years old, one of the " several young gentlemen " referred to by Father Ribadeneira in his appendix to Sander's *De Schismate anglicano* whose death " strongly pleaded for the cause for which they died ".

See MMP., p. 136 ; Burton and Pollen, LEM., vol. i.

BD GABRA MICHAEL, MARTYR (A.D. 1855)

AFTER Bd Justin de Jacobis arrived in Ethiopia in 1839 it was not long before he came to know Abba Gabra Michael,* a monk of the dissident Church of Ethiopia, a man some fifty years old who was renowned for his holiness and learning, and who was also suspected of an inclination towards Catholicity, which his fellow monks stigmatized as a taint of Arianism. Gabra Michael was not a priest, but he had studied as deeply in theology as conditions in his church allowed, going from monastery to monastery, teaching and learning. The deputation from Ethiopia to Egypt and Rome, of which Gabra Michael was a member and which Bd Justin accompanied, has been described under July 31 ; and following that experience, and much talk with Father Justin, Gabra Michael eventually in 1844 was received into the visible membership of the Catholic Church.

The learned Abyssinian was a most valuable auxiliary for Father de Jacobis, especially in the training of native aspirants for the priesthood. Together they drew up a catechism of Christian doctrine adapted to local needs and translated a work of moral theology into Amharic, and established a college of which Gabra Michael was put in charge. This was an opportunity for Abuna Salama, head of the dissident Church, to stir up feeling against " the Franks " which led to the ruler banishing their two leaders, who took refuge in the island of Massawa. Here Mgr Massaia consecrated Father de Jacobis bishop ; he returned secretly to the scene of his mission, and his first episcopal act was to ordain Gabra Michael to the priesthood in 1851. There followed a brief period of almost startlingly successful work among the dissidents. But then came the revolt of Kassa and his seizure of the Ethiopian crown as Theodore II, and persecution flared up again.

Gabra Michael and four of his fellow countrymen were thrown into prison and threatened with torture in order to make them apostatize. They refused ; and at intervals over a period of nine months they were dragged from their filthy cell into the presence of Theodore and his metropolitan, Salama, to be browbeaten and cajoled ; and each time when they stood firm they were lashed with a giraffe's tail

* Gabra Mika'el, *i.e.* Servant of Michael ; *cf.* the Scottish " Gilmichael ". The name is sometimes found in a French form, Michel Ghèbrè.

(whose hair is like steel wire) and otherwise tortured. " In matters of faith ", said Gabra Michael to Salama, " I cannot be other then opposed to you. But so far as Christian charity is concerned I think I have never done you anything but good " —and indeed it was due to his intervention that Salama had been exiled instead of executed some years before. In March 1855 Theodore set out on an expedition against the ruler of Shoa, Gabra Michael was taken with him in chains, and on May 31 a last attempt was made to induce him to submit to the king by repudiating the true faith. He refused and was condemned to death.

Among those present was the British consul, Walter Chichele Plowden, who had supported Theodore in his usurpation ; he now came forward with others and begged a reprieve for Gabra Michael, which was granted ; but he was to be a prisoner for life. By the mouth of a friend he sent a message to the other prisoners at Gondar : " Be steadfast to death in your faith. I have no hope of seeing you again on this earth. If they kill me, I shall die testifying to my faith ; if they spare me, I shall go on preaching it." For three more months, decrepit with age and ill-treatment, Gabra Michael was dragged in chains from place to place in the train of the king ; he caught cholera and recovered, giving away his pittance of food to other sufferers and earning the esteem even of his guards ; at last on August 28, 1855, he lay down by the side of the road and died. His guards gently removed his chains and buried his body ; and Bd Gabra Michael was beatified as a martyr in 1926.

There is a French life of this martyr by J. B. Coulbeaux (1902), and one in Italian by E. Cassinari (1926). See also the sketch by G. Goyau in *The Golden Legend Overseas* (1931) ; and the *Book of Eastern Saints* (1938), by D. Attwater, pp. 136–147. *Cf.* bibliography of Bd Justin de Jacobis, July 31.

2 : ST STEPHEN OF HUNGARY (A.D. 1038)

THE people whom we call Magyars came into the country of Hungary during the last years of the ninth century, settling in the land around the Danube from several districts to the east of it, under the general leadership of a chief called Arpad. They were a fierce and marauding people and met Christianity in the course of their raids into Italy, France and westward generally. St Methodius and others had already planted the faith in Pannonia, but it was not until the second half of the tenth century that the Magyars themselves began to pay any serious consideration to the Church. Geza, the third duke (*voivode*) after Arpad, saw the political necessity of Christianity to his country, and (encouraged by St Adalbert of Prague) he was baptized and a number of his nobles followed his example. But it was largely a conversion of expediency, and had the usual result of such conversions : the Christianity of the converts was largely nominal. An exception to this was Geza's son, Vaik, who had been baptized at the same time as his father and been given the name of Stephen (Istvan) ; he was then only about ten and so had not acquired pagan ways and fixed habits of mind. In the year 995, when he was twenty, he married Gisela, sister of Henry, Duke of Bavaria, better known as the Emperor St Henry II, and two years later he succeeded his father as governor of the Magyars.

Stephen was soon engaged in wars with rival tribal leaders and others ; and when he had consolidated his position he sent St Astrik, whom he designed to be

the first archbishop, to Rome to obtain Pope Silvester II's approval for a proper ecclesiastical organization for his country ; and at the same time to ask his Holiness to confer upon him the title of king, which his nobles had long pressed him to assume and which he now asked that he might with more majesty and authority accomplish his designs for promoting the glory of God and the good of his people. Silvester was disposed to grant his request, and prepared a royal crown to send him with his blessing, acting no doubt in concert with political representations from the Emperor Otto III who was then in Rome. At the same time the pope confirmed the religious foundations which the prince had made and the elections of bishops. St Stephen went to meet his ambassador upon his return and listened, standing with great respect, to the pope's bulls whilst they were read ; to express his own sense of religion and to inspire his subjects with awe for whatever belonged to divine worship, he always treated the pastors of the Church with great honour and respect. The same prelate who had brought the crown from Rome crowned him king with great solemnity in the year 1001.*

Firmly to root Christianity in his kingdom and to provide for its steady progress after his own time, King Stephen established episcopal sees only gradually, as Magyar clergy became available ; Vesprem is the first of which there is reliable record, but within some years Esztergom was founded and became the primatial see. At Szekesfehervar he built a church in honour of the Mother of God, in which the kings of Hungary were afterwards both crowned and buried. This city St Stephen made his usual residence, whence it was called Alba Regalis to distinguish it from Alba Julia in Transylvania. He also completed the foundation of the great monastery of St Martin, begun by his father. This monastery, known as Martinsberg or Pannonhalma, still exists, and is the mother house of the Hungarian Benedictine congregation. For the support of the churches and their pastors and the relief of the poor throughout his dominions he commanded tithes to be paid. Every tenth town had to build a church and support a priest ; the king himself furnished the churches. He abolished, not without violence, barbarous and superstitious customs derived from the former religion and by severe punishments repressed blasphemy, murder, theft, adultery and other public crimes. He commanded all persons to marry except religious and churchmen, and forbade all marriages of Christians with idolators. He was of easy access to people of all ranks, and listened to everyone's complaints, but was most willing to hear the poor, knowing them to be more easily oppressed and considering that in them we honour Christ who, being no longer among men on earth in His mortal state, has recommended to us the poor in His place and right.

It is said that one day, while the king was distributing alms in disguise, a troop of beggars crowding round him knocked him down, hustled him, pulled at his beard and hair, and took away his purse, seizing for themselves what he intended for the relief of many others. Stephen took this indignity humbly and with good humour, happy to suffer in the service of his Saviour, and his nobles, when they heard of this, were amused and chaffed him about it ; but they were also disturbed, and insisted that he should no more expose his person ; but he renewed his resolution never to refuse an alms to any poor person that asked him. The example

* The alleged bull of Pope Silvester granting the title of Apostolic King and Apostolic Legate to St Stephen, with the right to have a primatial cross borne before him, is a forgery, probably of the seventeenth century. The upper part of the crown sent by the pope, fitted on to the lower part of a crown given to King Geza I by the Emperor Michael VII, is preserved at Budapest.

of his virtue was a most powerful sermon to those who came under his influence, and in no one was it better exemplified than in his son, Bd Emeric, to whom St Stephen's code of laws was inscribed. These laws he caused to be promulgated throughout his dominions, and they were well suited to a fierce and rough people newly converted to Christianity. But they were not calculated to allay the discontent and alarm of those who were still opposed to the new religion, and some of the wars which St Stephen had to undertake had a religious as well as a political significance. When he had overcome an irruption of the Bulgarians he undertook the political organization of his people. He abolished tribal divisions and divided the land into " counties ", with a system of governors and magistrates. Thus, and by means of a limited application of feudal ideas, making the nobles vassals of the crown, he welded the Magyars into a unity ; and by retaining direct control over the common people he prevented undue accumulation of power into the hands of the lords. St Stephen was indeed the founder and architect of the independent realm of Hungary. But, as Father Paul Grosjean, Bollandist, has remarked, to look at him otherwise than against his historical background gives as false an impression as to think of him as a sort of Edward the Confessor or Louis IX. And that background was a very fierce and uncivilized one.

As the years passed, Stephen wanted to entrust a greater part in the government to his only son, but in 1031 Emeric was killed while hunting. " God loved him, and therefore He has taken him away early ", cried St Stephen in his grief. The death of Emeric left him without an heir and the last years of his life were embittered by family disputes about the succession, with which he had to cope while suffering continually from painful illness. There were four or five claimants, of whom one, Peter, was the son of his sister Gisela, an ambitious and cruel woman, who since the death of her husband had lived at the Hungarian court. She had made up her mind that her son should have the throne, and shamelessly took advantage of Stephen's ill-health to forward her ends. He eventually died, aged sixty-three, on the feast of the Assumption 1038, and was buried beside Bd Emeric at Szekesfehervar. His tomb was the scene of miracles, and forty-five years after his death, by order of Pope St Gregory VII at the request of King St Ladislaus, his relics were enshrined in a chapel within the great church of our Lady at Buda. Innocent XI appointed his festival for September 2 in 1686, the Emperor Leopold having on that day recovered Buda from the hands of the Turks.

There are two early lives of St Stephen, both dating apparently from the eleventh century, and known as the *Vita major* and the *Vita minor*. These texts have been edited in Pertz, MGH., *Scriptores*, vol. xi. A certain Bishop Hartwig early in the twelfth century compiled from these materials a biography which is printed in the *Acta Sanctorum*, September, vol. ii. Other facts concerning the saint may be gleaned from the *Chronica Ungarorum* edited in Endlicher's *Monumenta*, vol. i. Although the supposed bull of Silvester II is certainly spurious, and although very serious doubts have been raised as to the genuineness of the crown alleged to have been sent by the pope, still there does seem to be evidence of special powers conferred by papal authority which were equivalent to those of a legate *a latere*. The belief, however, that St Stephen was invested with the title of " Apostolic King " is altogether without foundation. See *e.g.* the article of L. Kropf in the *English Historical Review*, 1898, pp. 290–295. A very readable, but rather uncritical, life by E. Horn (1899) has appeared in the series " Les Saints ". For more reliable and detailed information we have to go to such Hungarian authorities as J. Paulers, Mgr Fraknoi and Dr Karácsonyi. In a later volume of the *Acta Sanctorum*, November, vol. ii, pp. 477–487, the Bollandists, when dealing with the life of Bd Emeric, have discussed many points which have a bearing on the history of the king, his father. Among the publications marking the ninth centenary

of the death of St Stephen were F. Banfi, *Re Stefano il Santo* (1938), and B. Hóman, *Szent István* (1938); the last has been translated into German (1941). See also *Archivum Europae centro-orientalis*, vol. iv (1938); and C. A. Macartney, *The Medieval Hungarian Historians* (1953).

ST ANTONINUS, Martyr (Fourth Century)

According to the eastern legend Antoninus was a Syrian stonemason who, with an especially disinterested zeal, rebuked the idolaters of his native place for worshipping images of stone. He then lived with a hermit for two years, at the end of which time he came back to the town and found the people still worshipping their false gods. So he went into a temple and threw down the idol therein, whereupon he was driven from the place and came to Apamaea. Here the bishop engaged him to build a church, an undertaking which so angered the pagans that they raised a riot and killed Antoninus, who was only twenty years old.

This appears to be the Antoninus the martyr who is stated by the Roman Martyrology to have suffered at Pamiers, where there are local legends about him. Some alleged relics were taken to Palencia in Spain, of which he is the patron, and which has its own version of the Pamiers legend. The name of St Antoninus is associated with those of SS. Almachius and John, who are supposed to have suffered with him, and has by another error become connected also with Capua, where "Antoninus, a boy", is named with St Aristaeus, bishop and martyr, on September 3.

A great deal of confusion has grown up around the mention of this martyr in the ancient martyrology known as the *Hieronymianum*. Delehaye (CMH., pp. 484–486) points out that there was an unquestionably authentic *cultus* of the Apamaean Antoninus, which is vouched for amongst others by Theodoret. The martyr is honoured, however, in the Greek synaxaries on November 9. See, further, Fr Delehaye, "Saints et reliquaires d'Apamée", in *Analecta Bollandiana*, vol. liii (1935), pp. 225 *seq.*

ST CASTOR, Bishop of Apt (*c.* A.D. 425)

He was a native of Nîmes and perhaps brother to St Leontius of Fréjus. He began a secular career, having married the daughter of a rich widow from Marseilles. But both were drawn to the life of the cloister, and St Castor founded, near Apt in Provence, the monastery of Mananque, himself becoming the first abbot. Thence he was called to the episcopal chair of Apt, an office he undertook unwillingly but discharged unwaveringly. He bent all his energies to the saving of souls, calling on them to love God with all their hearts, to join with the Church in serving Him who is all-lovely and all-worshipful. St Castor maintained the closest interest in the welfare of his monks, and it was at his request for them that St John Cassian wrote his work on the monastic life, *De institutis coenobiorum*, which was dedicated to St Castor.

See the *Acta Sanctorum*, September, vol. vi; *Gallia christiana novissima*, vol. i, pp. 192–195; and Duchesne, *Fastes Épiscopaux*, vol. i, p. 282.

ST AGRICOLUS, Bishop of Avignon (Seventh Century)

Information about this saint is very unreliable, for it is obtained from no document earlier than the sixteenth century, at which time a popular devotion towards him began to grow up. He has been officially recognized as the patron

of the city of Avignon only since 1647. These late traditions say that Agricolus was born about the year 630, the son of St Magnus, a Gallo-Roman senator of the *gens Albina*, who after the death of his wife became first a monk at Lérins and then bishop of Avignon. Agricolus himself went to Lérins when he was fourteen and, making great progress in learning and virtue, was advanced to the priesthood. After sixteen years as a monk his father summoned him to the episcopal city. Here he was appointed archdeacon and distinguished himself by his preaching, by his powers of administration, and by his care for the poor, the oppressed and the sick. In 660 St Magnus consecrated his son bishop as his coadjutor. Ten years later Magnus died and St Agricolus succeeded both to his father's see and to the success with which he administered it. He is invoked locally to bring both rain and fair weather.

See the *Acta Sanctorum*, September, vol. i, and more particularly Duprat, *Les origines de l'Église d'Avignon* (1909), pp. 73 *seq.* A full bibliography may be found in DHG., vol. i, c. 1019.

ST WILLIAM, Bishop of Roskilde (*c.* A.D. 1070)

The historians of Denmark relate that St William was an English priest, chaplain to King Canute. In one of the voyages which that prince made from England to Denmark, the zealous servant of God who attended him was so moved with compassion at the sight of the ignorance, idolatry and superstition in which so many of the Danes lived that he decided to stay behind to preach Christ and His gospel. He later was advanced to the episcopal see of Roskilde in the island of Zealand. Most of the things related of St William have reference to his unwearying efforts to reform the behaviour of King Sweyn Estridsen. This prince having once caused some persons to be put to death not only without trial but also within the bounds of a church, the saint met him at the church door the next day and, holding out his pastoral staff, forbade him to enter the house of God till his hands were cleansed from the blood he had unjustly spilt; and seeing some of the courtiers draw their swords, he presented his neck, saying he was ready to die in defence of the Church of God. Sweyn publicly confessed his crime, and later gave some land to the church of Roskilde as a peace offering.

St William had affection for his troublesome sovereign, and for some years the saint and the penitent concurred to promote the cause of religion. Upon the death of the king his body was temporarily buried in the abbey he had founded at Ringsted, till the cathedral of Roskilde should be ready for its reception. At the same time a tomb was prepared there for St William, and it is said that, while Sweyn's body was being conveyed from Ringsted to Roskilde, St William came out to meet it and himself died at its approach, so that the two friends were borne together to burial. St William is named in Danish calendars but he has never had a liturgical feast in his honour. He has been confused with St William of Eskill (April 6).

There is no separate biography of St William; his history has to be gleaned from such unsatisfactory chroniclers as Saxo Grammaticus in his *Gesta Danorum*.

BD MARGARET OF LOUVAIN, Virgin and Martyr (A.D. 1225 ?)

In the sixth book of his *Dialogue on Miracles*, dealing with Singleness of Heart, the Cistercian monk Caesarius of Heisterbach tells the story of this young girl whose *cultus* in the diocese of Malines was confirmed in 1905. She was born at Louvain

about the year 1207 and went into domestic service with a relative named Aubert. He was an innkeeper and a good and charitable man, who would entertain pilgrims and necessitous travellers free of charge. Margaret entered whole-heartedly into these good works, but the recollected way with which she went about them and her indifference to the attentions of men got her the nickname of " the proud Margaret". About the year 1225 Aubert and his wife determined to become religious. Having sold their business and made the necessary preparations, they were spending their last night at home when they were visited by some evil-disposed men under the pretence of saying good-bye. Margaret was sent out to get some wine for the visitors, and while she was gone they set on Aubert and his wife, murdered them, and seized their money which they had by them to take to the monasteries to which they were going. On her return with the wine the robbers carried off Margaret and at a lonely spot near the river Dyle proposed to kill her too, as a witness to their crime. One of them offered to marry her if she would keep silence, but she refused, and thereupon an extra ten marks was added to the share of one of them to make away with her. " He, taking the innocent lamb like a cruel butcher, cut her throat, stabbed her in the side, and threw her into the river." The body was found and, in consequence of the supernatural light and angelic voices that were reported to accompany it, was taken by the clergy to St Peter's collegiate church at Louvain and buried in a special chapel in their churchyard. Miracles were vouchsafed at this tomb and there Bd Margaret has been venerated from that day to this.

Concerning this story the novice in the *Dialogue* asks : " What would you say was the cause of martyrdom in the case of this girl ? " To which his preceptor replies : " Simplicity and an innocent life, as I have already said. There are different kinds of martyrdom, namely, innocence, as in Abel ; uprightness, as in the prophets and St John Baptist ; love of the law, as in the Machabees ; confession of the faith, as in the apostles. For all these different causes Christ the Lamb is said to have been ' slain from the beginning of the world '." All Christian virtues, being protestations of our faith and proofs of our fidelity to God, are a true motive of martyrdom.

The Bollandists, in the *Acta Sanctorum*, September, vol. i, find nothing to add to the account given by Caesarius, but they supply evidence regarding the later *cultus*, and translate from the Flemish a relation of a number of miracles wrought at the shrine. Several booklets of a popular kind have been printed about Bd Margaret in modern times ; the most noteworthy, by M. G. Ollivier, originally appeared as an article in the *Revue Thomiste*, vol. iv (1896), pp. 592–618. The *Dialogue* of Caesarius was published in English in 1929.

ST BROCARD (A.D. 1231 ?)

ON the death of St Berthold about the year 1195 he was succeeded as superior of the Frankish hermits on Mount Carmel by this Brocard or Burchard, who was a Frenchman. As these hermits had no fixed rule of life Brocard asked for instructions from St Albert, a canon regular who was Latin patriarch and papal legate in Palestine. Between 1205 and 1210 Albert gave them a short rule, which St Brocard imposed on his subjects. It bound them to live alone in separate cells, to recite the Divine Office or other prayers, to work with their hands, and to meet together daily for Mass ; to observe poverty, perpetual abstinence and long silences. They were to give obedience to St Brocard as prior during his life, and afterwards to his successors. After the fourth Council of the Lateran had passed a decree against

new religious orders these hermits, who had begun to spread in Palestine, were attacked on the ground that they contravened this canon, not having been approved by the Holy See but only by its legate. According to the tradition of the Carmelite Order Pope Honorius III was going to suppress them, but warned by a vision of our Lady he confirmed their rule instead, about the year 1226. St Brocard directed his community with virtue and prudence during these difficulties, and died after being prior for some thirty-five years. One of the few events recorded in his life is that he miraculously restored to health a Mohammedan emir and converted him to the faith. It is said that St Albert intended to take St Brocard to the Lateran Council, as one well versed in Eastern affairs, understanding Islam, and respected by all. But Albert was murdered the year before the council assembled.

See the *Acta Sanctorum*, September, vol. i, and more especially the *Monumenta historica Carmelitana* of B. Zimmerman, pp. 276–279. Some account of St Brocard may also be found in Lezana, *Annales*, vol. iv, p. 244, and in the *Speculum Carmelitanum*, ii, p. 661 ; and *cf.* DHG., vol. xi, c. 1070 *seq.*

BB. JOHN DU LAU, Archbishop of Arles, and his Companions, The Martyrs of September (A.D. 1792)

There can be no doubt that at the time of the French Revolution there were conditions in the Church in France which, to phrase it mildly, were regrettable : worldly and domineering bishops and higher clergy who were indifferent to the sufferings of the people, numbers of self-seeking and ignorant rectors and curates who in the hour of trial did not refuse to accept an oath and constitution condemned by the Holy See and their own bishops, and many lay people who were, more or less culpably, indifferent or openly hostile to religion. The other and better side of the picture may be represented by those *émigré* priests and people who made so good an impression and helped on the cause of Catholic emancipation in our own country, and by those many others who gave their lives rather than co-operate with the forces of irreligion. Such, for example, were the martyrs who suffered in Paris on September 2 and 3, 1792. In 1790 the Constituent Assembly had passed the civil constitution of the clergy, which the hierarchy at once condemned as unlawful : all the diocesan bishops except four and most of the urban clergy refused to take the oath imposed by it. In the following year Pope Pius VI confirmed this condemnation of the constitution as " heretical, contrary to Catholic teaching, sacrilegious, and opposed to the rights of the Church ". At the end of August 1792 the revolutionaries throughout France were infuriated by the rising of the peasants in La Vendée and the success of the arms of Prussia, Austria and Sweden at Longwy, and, inflamed by fierce rhetoric against the royalists and clergy who upheld their country's foes, over fifteen hundred clergy, laymen and women were massacred. Of these victims 191 individuals were beatified as martyrs in 1926.

Early in the afternoon of September 2 several hundred rioters attacked the Abbaye, the former monastery where priests, loyal soldiers and other disaffected persons were imprisoned. Led by a ruffian called Maillard, they tendered the constitutional oath to a number of priests, all of whom refused it and were killed on the spot. A mock tribunal then condemned the rest of the prisoners *en masse*. Among the martyrs here was the ex-Jesuit (the Society was at that time suppressed) Bd Alexander Lenfant. He had been a confessor of the king, and a devoted friend of the royal family in its misfortunes. This led to his arrest and, in spite

of the efforts of an apostate priest to get him released, he suffered martyrdom. Mgr de Salamon tells in his memoirs how he saw Father Lenfant quietly hearing the confession of another priest five minutes before both confessor and penitent were dragged out and slain.

Having been refreshed with wine and encouraged with *pourboires* by the mayor of Paris, a gang then made for the Carmelite church in the Rue de Rennes. Here were imprisoned over one hundred and fifty ecclesiastics, with one layman, Bd Charles de la Calmette, Comte de Valfons, an officer in the cavalry who had voluntarily accompanied his parish priest into confinement. This noble company, led by Bd John Mary du Lau, Archbishop of Arles, Bd Francis Joseph de la Rochefoucauld, Bishop of Beauvais, and his brother Bd Peter Louis, Bishop of Saintes, led a life of almost monastic regularity and astounded their gaolers by their cheerfulness and good temper. It was a sultry Sunday afternoon and the prisoners were allowed, on this day ordered, to take the air in the garden. While the bishops and some other clergy were saying Vespers in a chapel the murderers broke into the garden and killed the first priest they met. In the resulting panic Mgr du Lau came quietly out of the chapel. " Are you the archbishop ? " he was asked. " Yes, sirs. I am the archbishop." He was cut down by a sword stroke and killed by the thrust of a pike as he lay on the ground. Amid howls of execration shooting began right and left : several were killed and wounded and the Bishop of Beauvais's leg was shattered by a bullet.

But the French sense of good order was outraged. A " judge " was appointed, who sat in a passage between the church and the sacristy, and two by two the confessors were brought in and had the constitutional oath tendered to them. Every one refused it without hesitation, and as each recalcitrant couple passed down the narrow staircase they were hacked to pieces. The Bishop of Beauvais was called for. He replied from where he lay : " I do not refuse to die with the others, but I cannot walk. I beg you to have the kindness to carry me where you wish me to go." There could have been no more telling rebuke than that courteous speech : it did not save him, but silence fell on the murderers as he was brought forward and rejected the proffered oath. Bd James Galais, who had been in charge of the feeding arrangements of the prisoners, handed to the " judge " 325 francs which he owed the caterer ; Bd James Friteyre-Durvé, ex-Jesuit, was killed by a neighbour whom he knew in his own birthplace ; three other ex-Jesuits and four secular priests were aged men who had only recently been turned out of a house of rest at Issy and made to walk to the Carmelite church ; the Comte de Valfons and his confessor, Bd John Guilleminet, met death side by side. Thus perished the martyrs who from their place of martyrdom are called " *des Carmes* " : the remaining forty or so were able to make their escape unseen or were allowed to slip away by conscience-stricken soldiers. Among the victims were Bd Ambrose Augustine Chevreux, superior general of the Maurist Benedictines, and two other monks ; Bd Francis Louis Hébert, confessor of Louis XVI ; three Franciscans ; fourteen ex-Jesuits ; six diocesan vicars general ; thirty-eight members or former members of the Saint-Sulpice seminary ; three deacons ; an acolyte ; and a Christian Brother. The bodies were buried some in a pit in the cemetery of Vaugirard and some in a well in the garden of the Carmes.

On September 3 the band of murderers came to the Lazarist seminary of Saint-Firmin, also used as a prison, where their first victim was Bd Peter Guérin du Rocher, an ex-Jesuit sixty years old. He was asked to choose between the oath

and death, and on his replying was thrown out of the nearest window and stabbed in the courtyard below. His brother BD ROBERT was also a victim, and there were five other ex-Jesuits among the ninety clerics there, of whom only four escaped. The superior of the seminary was BD LOUIS JOSEPH FRANÇOIS, who in his official capacity had advised that the oath was unlawful for the clergy. He was so well loved in Paris that an official had warned him of the danger and offered to help him to escape. He refused to desert his fellow prisoners, many of whom he knew had taken refuge at Saint-Firmin out of regard for his own reliability, confidence and example. Among those who died with him were BD HENRY GRUYER and other Lazarists, BD YVES GUILLON DE KERANRUN, vice-chancellor of the University of Paris, and three laymen. At the prison of La Force in the Rue Saint-Antoine there was not one survivor to describe the last moments of any of his fellows.

The brief of beatification, in which the names of the martyrs are individually recorded, is printed in the *Acta Apostolicae Sedis*, vol. xviii (1926), pp. 415–425. Some account of these massacres may be found in most histories of the French Revolution, but the subject of the martyrdoms is dealt with in detail in many separate books, for example, in Lenôtre, *Les massacres de Septembre* (1907); P. Caron, *Les massacres de Septembre* (1935); H. Leclercq, *Les Martyrs*, vol. xi; and more concisely in F. Mourret, *Histoire générale de l'Église*, vol. vii (1913). There are also books devoted to individuals or groups; for example, G. Barbotin, *Le dernier évêque de Saintes* (1927); H. Fouqueray, *Un groupe des Martyrs de Septembre; vingt-trois anciens Jésuites* (1927); anonymous, *Martyrs Franciscains des Carmes* (1926); E. Levesque, *Les bx. martyrs du séminaire S.-Sulpice* (1928); L. Misermont, *Le bx. L. J. François* (1929); C. Clercq, *Le bx. Apollinaire Morel* (1945); and others.

3: ST PIUS X, POPE (A.D. 1914)

THAT distinguished historian of earlier popes, Baron von Pastor, has written of Pope Pius X:

> He was one of those chosen few men whose personality is irresistible. Everyone was moved by his simplicity and his angelic kindness. Yet it was something more that carried him into all hearts: and that "something" is best defined by saying that all who were ever admitted to his presence had a deep conviction of being face to face with a saint. And the more one knows about him the stronger this conviction becomes.

He was born in 1835, son of the municipal messenger and postman of the big village of Riese in Venetia, and was then known as Giuseppe Sarto (*i.e.* "Joseph Taylor"); he was the second of ten children, and the circumstances of the family were very poor. Young Joseph went to the local elementary school, from thence, through the encouragement of his parish priest, to the "grammar school" at Castelfranco, walking five miles there and back every day, and then by bursary to the seminary at Padua. He was ordained priest by dispensation at the age of twenty-three, and for seventeen years gave himself wholeheartedly to the pastoral ministry; then he became a canon of Treviso, where his hard work and generous charities were very marked, and in 1884 bishop of Mantua, a diocese then in a very low state, with a negligent clergy and two towns in schism. So brilliantly successful was he in handling this charge that in 1892 Pope Leo XIII appointed Mgr Sarto cardinal-priest of St Bernard-at-the-Baths and promoted him to the metropolitan see of Venice, which carries with it the honorary title of patriarch. Here he

became a veritable apostle of Venetia, his simplicity and forthrightness standing out in a see that rather prided itself on its pomp and magnificence.

On the death of Leo XIII in 1903 it was generally believed that Cardinal Rampolla del Tindaro would succeed him, and the first three ballots of the conclave so far bore this out that Cardinal Puzyna, Archbishop of Cracow, communicated to the electors the formal veto against Rampolla of the Emperor Francis Joseph of Austria. There was a profound sensation, and the cardinals solemnly protested against the interference : but Rampolla withdrew his candidature with great dignity, and after four more ballots Cardinal Sarto was elected.* Thus there came to the chair of Peter a man of obscure birth, of no outstanding intellectual attainments, and with no experience of ecclesiastical diplomacy, but one who, if ever man did, radiated goodness : " a man of God who knew the unhappiness of the world and the hardships of life, and in the greatness of his heart wanted to comfort everybody."

One of the new pope's earliest acts, by the constitution " Commissum nobis ", was to put an end once for all to any supposed right of any civil power to interfere in a papal election, by veto or in any other way ; and later he took a cautious but definite step towards reconciliation between church and state in Italy by relaxing in practice the " Non expedit ".† His way of dealing with the most critical situation that soon arose in France was more direct and assuredly not less effecitve than ordinary diplomatic methods would have been. After a number of incidents the French government in 1905 denounced the concordat of 1801, decreed the separation of church and state, and entered on an aggressive campaign against the Church. For dealing with ecclesiastical property it proposed an organization called *associations cultuelles*, to which many prominent French Catholics wanted to give a trial ; but, after consultation with the French episcopate, Pope Pius in two strong and dignified pronouncements condemned the law of separation and forbade the *associations* as uncanonical. Of those who complained that he had sacrificed all the possessions of the Church in France he said, " They are too concerned about material goods, and not enough about spiritual ". A good aspect of the separation was that the Holy See could now appoint French bishops direct, without nomination by the civil power. " Pius X ", declared the bishop of Nevers, Mgr Gauthey, " at the cost of sacrificing our property emancipated us from slavery. May he be blessed for ever for not shrinking from imposing that sacrifice on us." The pope's strong action caused the French government such difficulties that twenty years later it agreed to another and canonical arrangement for the administration of church property.

The name of Pius X is commonly and rightly associated with the purging of the Church of that " synthesis of all heresies ", somewhat unhappily called Modernism. A decree of the Holy Office in 1907 condemned certain writers and propositions, and it was soon followed by the encyclical letter " Pascendi dominici gregis ", wherein the far-reaching dangerous tendencies were set out and examined, and manifestations of Modernism in every field were pointed out and condemned. Strong disciplinary measures were also taken and, though there was some fierce opposition, Modernism was practically killed in the Church at one blow. It had

* It seems now to be generally agreed that Rampolla would not have been elected anyhow.

† *I.e.* the Holy See's ruling that it was inexpedient for faithful Catholics to associate themselves publicly with the despoilers of the papal states, *e.g.* by voting in parliamentary elections. For what a wise man thought about this policy, *cf.* Bd Contardo Ferrini (October 17).

made considerable headway among Catholics, but there were not wanting those even among the orthodox who thought the pope's condemnation was excessive to the verge of an obscurantist narrowness.* How far he could be from that was seen when in 1910 his encyclical on St Charles Borromeo had been misunderstood and given offence to Protestants in Germany. Pius had his official explanation of the misunderstood passages published in the *Osservatore Romano*, and recommended the German bishops not to give the encyclical any further publication in pulpit or press.

In his first encyclical letter Pius X had announced his aim to be to " renew all things in Christ ", and nothing was better calculated to do that than his decrees concerning the sacrament of the Eucharist. These formally recommended daily communion when possible,† directed that children should be allowed to approach the altar upon attaining the use of reason, and facilitated the communion of the sick. But there is a ministry of the word as well as of the altar, and he also strongly urged daily reading of the Bible—but here the pope's words did not receive so much heed. With the object of increasing the worthiness of divine worship he in 1903 issued on his own initiative (*motu proprio*) an instruction on church music which struck at current abuses and aimed at the restoration of congregational singing of the Roman plainchant. He encouraged the work of the commission for the codifying of canon law, and was responsible for a thorough reorganization of the tribunals, offices and congregations of the Holy See. Pius also set up a commission for the revision and correction of the Vulgate text of the Bible (this work was entrusted to the monks of St Benedict), and in 1909 founded the Biblical Institute for scriptural studies in charge of the Society of Jesus.

Pius X was ever actively concerned for the weak and oppressed. He strongly denounced the foul ill-treatment of the Indians on the rubber-plantations of Peru, and greatly encouraged the Indian missions in that country. He sent a commission of relief after the earthquake at Messina, and sheltered refugees at his own expense in the hospice of Santa Marta by St Peter's, while his general charities, in Rome and throughout the world, were so great that people wondered where all the money came from. The quiet simplicity of his personal habits and the impressive holiness of his character were both exemplified in his custom of preaching publicly on the day's gospel in one of the Vatican courtyards every Sunday. Pius was embarrassed —perhaps a little shocked—by the ceremoniousness and some of the observances of the papal court. At Venice he had refused to let anyone but his sisters cook for him, and now he declined to observe the custom of conferring titles of nobility on his relatives. " The Lord has made them sisters of the pope ", he said, " that should suffice ". " Look how they have dressed me up ", he exclaimed to an old friend, and burst into tears. And to another he said, " It is indeed a penance to be forced to accept all these practices. They lead me about surrounded by soldiers like Jesus when he was seized in Gethsemane."

* Partly because of the excesses of the inevitable groups of those who were " more Catholic than the pope ". These had on their lists of " suspects " Cardinal della Chiesa, who was to become Benedict XV.

† In the middle ages, and later under the influence of Jansenism, communion was a rare occurrence for the ordinary Catholic. Daily or very frequent communion was looked on as extraordinary, and even improper. When the Catholics of the west of England rose against Protestant innovations in 1549 one of their expressed grievances was being expected to communicate more often than at Easter or thereabouts.

Those are not merely entertaining anecdotes. They go right to the heart of Pius's single-minded goodness. To an English convert who wished to be a monk but had made few studies, he said, " To praise God well it is not necessary to be learned ". At Mantua infamous charges were made against him in print. He refused to take any action ; and when the writer went bankrupt, the bishop privately sent him money : " So unfortunate a man needs prayers more than punishment."

Already during his lifetime Almighty God used Pope Pius as an instrument of miracles, and these occurrences are stamped with the same perfection of modest simplicity. A man at a public audience pointed to his paralysed arm, saying, " Cure me, holy Father ". The pope smiled, stroking the arm gently : " Yes, yes, yes ", he said. And the man was healed. A paralysed child, 11-years old, at a private audience, suddenly and unprompted asked the same thing. " May God grant your wish ", said Pius. She got up and walked. A nun, in an advanced stage of tuberculosis, made the same request. " Yes ", was all Pius replied, laying his hands on her head. That evening her doctor verified her recovery.

On June 24, 1914, the Holy See signed a concordat with Serbia ; four days later the Archduke Francis of Austria and his wife were assassinated at Sarajevo ; by the midnight of August 4 Germany, France, Austria, Russia, Great Britain, Serbia, Belgium were at war : it was the eleventh anniversary of the pope's election. Pius X had not merely foreseen this European war—many people had done that—he had foretold it definitely for the summer of 1914, but its outbreak was nevertheless a blow that killed him : " This is the last affliction that the Lord will visit on me. I would gladly give my life to save my poor children from this ghastly scourge." After a few days' illness he developed bronchitis on August 19 : next day he was dead—the first great victim of a war called great. " I was born poor, I have lived poor and I wish to die poor ", he said in his will : and its contents bore out the truth of his words, so that even the anti-clerical press was moved to admiration.

After the funeral in St Peter's Mgr Cascioli wrote, " I have no doubt whatever that this corner of the crypt will before long become a shrine and place of pilgrimage. . . . God will glorify to the world this pope whose triple crown was poverty, humility and gentleness." And so indeed it came about. The pontificate of Pius X had not been a quiet one, and the pope had been resolute in his policies. If he had no enemies—for it takes two to make an enemy—he had many critics, inside the Church as well as outside. But now the voice was unanimous : from all quarters, from high and low, came a call for the recognition of the sanctity of Pius X, once Joseph Sarto, the postman's little boy. In 1923 the cardinals in curia decreed that his cause be introduced, Cardinal Aidan Gasquet representing England among the twenty-eight signatories ; and in 1954 Pope Pius XII solemnly canonized his predecessor before a vast multitude in St Peter's Square at Rome—the first canonized pope since Pius V in 1672.

It is not to be expected that there should be a full and frank biography of a pontiff who died so lately as 1914. A short life by Abbot Pierami, the postulator of the cause, was published in 1928 : it was written in a " devotional " style that the English translation did little to modify, but it is valuable as a reliable factual record. See also Cardinal Merry del Val, *Memories of Pope Pius X* (1939) ; R. M. Huben, *Symposium of the Life and Work of Pius X* (1947) ; V. Marmoiton, *Pie X* (1951) ; and for good popular accounts in English, Katherine Burton, *The Great Mantle* (1951), and E. A. Forbes, *Pope St Pius X* (1954).

See also the 2-volume work in French by Professor Fernessole (1953), and the life by H. Dal-Gal, published in English in 1954. There were of course a number of other new works in various languages during those years.

ST PHOEBE (FIRST CENTURY)

IN the last chapter of his letter to the Christians of Rome St Paul sends his greetings to many of his friends there, but first of all refers to one Phoebe, of whom he writes: "And I commend to you Phoebe, our sister, who is in the ministry of the church that is in Cenchrae, that you receive her in the Lord as becometh saints and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also." Cenchrae was the port of Corinth from whence the Epistle to the Romans was written about the year 57, and it would appear that St Phoebe was the bearer of the letter. Beyond what St Paul tells us in his testimonial nothing is known of her; she is named in the Roman Martyrology on this day, and St John Chrysostom eulogized her merits.

The Bollandists devote a few pages to St Phoebe, refuting in particular the allegation that she had been the wife of St Paul, but ministered to him afterwards as a dear sister. The notion that St Paul had been married seems to have been suggested by a phrase in the interpolated letter of St Ignatius to the Philadelphians, and by a remark of Clement of Alexandria. The insertion of Phoebe's name (as well as that of other New Testament characters) in the martyrology is due to Ado in the ninth century. See Dom H. Quentin, *Les martyrologes historiques*, p. 665.

ST MACANISIUS, BISHOP (A.D. 514)

THE records of St Macanisius (Aengus MacNisse) consist chiefly of miracles, many of them fantastic, and conflicting references. He is said to have been baptized by St Patrick, who in due course consecrated him bishop. It is related that he made a pilgrimage to the Holy Land and on the way back made a stay at Rome. He returned to Ireland, where he established a church and monastery which developed into the diocese of Connor, of which see he is venerated as the first bishop. The original foundation was perhaps not at Connor itself but at Kells, close by, where, according to a Latin life, he changed the course of the river Curi, perhaps by natural means later regarded as miraculous, for the convenience of his monks. While journeying through Munster with St Patrick and St Brigid, Macanisius had a vision of angels at Lynally in Offaly, in consequence of which St Patrick wished to establish a monastery there. But St Macanisius dissuaded him, prophesying that that was to be the work of a bishop who would follow them sixty years after. This prophecy was duly verified in the person of St Colman Elo, who is venerated on the 26th of this month. Among the more incredible legends about St Macanisius is that his reverence for the Holy Scriptures was so great that it would not allow him to carry them in a wallet when on his journey; instead he proceeded on all fours, balancing the precious book on his back. He is also alleged to have saved the life of the child who was to become St Colman of Kilruaidh. Colman's father was guilty of parricide and was sentenced to lose his own son. Macanisius in vain interceded for his innocent life, so when the child was tossed into the air to be caught on the spear-points of the waiting tribesmen, the saint, standing on an adjacent hillock, prayed with such fervour that Colman's body was blown by the wind safely into his arms, at which miracle the executioners abandoned their purpose. The feast of St Macanisius is kept on this day throughout Ireland.

The Latin legend of St MacNisse has been printed by the Bollandists in the *Acta Sanctorum*, September, vol. i, and again in their edition of the *Codex Salmanticensis*, pp. 925–930. The saint is commemorated in the *Félire* of Oengus. See also O'Hanlon, LIS., vol. ix, pp. 62 *seq.*

ST SIMEON STYLITES THE YOUNGER (A.D. 592)

SIMEON was born about the year 517 at Antioch, and his mother Martha was revered as a saint. His father, who was from Edessa, was killed in an earthquake when Simeon was five years old. The child, of whom strange things were already recorded, eventually wandered off into the mountains, where he came to a small monastery and put himself in the care of a well known stylite called John. For the rest of his life John looked after the boy, who also had his pillar near by, on which he took up his abode at the age of seven, " before he had lost his first teeth ". The reputation, not simply of his eccentricity, but of his holiness and powers was such that, to avoid if he might the attentions of pilgrims, Simeon retired to live on a rock in a more inaccessible place on another mountain, which became known as the Hill of Wonders. He was then twenty. Ten years later, in consequence of a vision, he established a monastery for his disciples, and had a new column built for himself to which he was solemnly conducted by two bishops.

Simeon lived in this extraordinary but indubitably historically true fashion for another forty-five years ; from time to time he moved to another pillar, and without coming down to the ground he was ordained priest when he was thirty-three, the bishop going up to impose hands on him. Apparently there was a platform on his pillar sufficiently large to enable him to celebrate the Holy Mysteries there, and his disciples climbed up by a ladder to receive communion at his hands. It is recorded that God manifested his sanctity by a number of miracles, which he performed chiefly in curing the sick, foretelling things to come, and knowing the secret thoughts of others. Evagrius, the Syrian historian, was an eye-witness to many and assures us that he had experienced Simeon's knowledge of the thoughts of others in himself, when he visited him for spiritual advice, and that the fame of his holiness was unsurpassed.

Crowds of people of many races flocked to St Simeon for his spiritual advice and hoping to witness or be healed by a miracle. After the death of St John Stylites there was no one who could or would restrain his austerities, and Evagrius says that he supported life entirely on one sort of fruit or vegetable. He wrote to the Emperor Justin II urging him to punish the Samaritans who had attacked their Christian neighbours, and St John Damascene attributes to Simeon a passage praising the veneration of sacred images : there are other writings, homilies and hymns, also attributed to him but without sufficient reason. Simeon had foretold that Justin II would succeed Justinian, and told John the Scholastic that he would be elected to the see of Constantinople : and so he was.

That he became a stylite when a child and displayed spiritual understanding from his tenderest years, that he came to live almost without sleep and nourishment, that the contests with evil spirits, physical mortifications and numerous miracles are of so startling a character, may well make the reader of St Simeon's life ask whether it be not entirely a work of imagination : and Father Delehaye did not fail to remark that it is an unusual document that must be read with corresponding discrimination. But many of its statements can be checked and compared, and it certainly is not entirely wanting in historical value. The saint fell ill in the May of 592, and

the Patriarch Gregory of Antioch, being told that he was at the point of death, went in haste to assist at his last moments ; but before he arrived St Simeon was dead.

Dr P. van den Ven has long had in preparation the full Greek text of the contemporary Life of St Simeon ; *cf.* his article in *Analecta Bollandiana*, vol. lxvii (1949), pp. 435–443. Fr Delehaye edited the more historical portions in his *Saints stylites* (1923), pp. 238–271, and he gives a summary account of Simeon's history in the preface (pp. lix–lxxv). There is a Greek life of the saint's mother, St Martha, which, with the biography of Simeon himself by Nicephorus Ouranus, can be found in the *Acta Sanctorum*, May, vol. v. For some particulars of a stylite's pillar see under the elder St Simeon herein, on January 5.

ST REMACLUS, BISHOP (*c.* A.D. 675)

REMACLUS, a native of Aquitaine, became a priest, and after, it is said, having spent some time under St Sulpicius of Bourges, was appointed by St Eligius first abbot of the monastery which he founded at Solignac, near Limoges. The saint was afterwards obliged to take upon him the government of the abbey of Cugnon, in the duchy of Luxemburg ; but was soon after called to the court of King Sigebert III, who followed the advice of St Remaclus in founding the double abbey of Stavelot and Malmedy in Ardenne, to help forward the evangelization of that still pagan district. The direction of these foundations was committed to St Remaclus. It does not appear that he was ever bishop of Tongres-Maestricht, but he may have been a missionary monastic bishop. His association with Stavelot-Malmedy procured him a wide *cultus* in Belgium.

The reputation of his sanctity moved many noblemen and others to embrace a penitential state under his direction. Remaclus walked before them in the narrow paths of Christian perfection, encouraging them both by words and example. He modified nothing of his austerities on account of old age, but rather strove continually to increase his pace as he drew nearer to the end of his course, lest by sloth at the last he should forfeit his crown. He strongly exhorted his religious brethren to perfect self-denial, obedience, poverty, patience in adversity, and constant peace and union, virtues in which he had been to them a shining example, and died about the year 675. He was buried at Stavelot. There are a number of legends and places still connected with the name of St Remaclus in the province of Liège.

No confidence can be placed in any of the medieval biographies which purport to describe the career of St Remaclus. A list of them will be found in BHL., nn. 7113–7141. The more important have been printed by Mabillon and the Bollandists (*Acta Sanctorum*, September, vol. i). G. Kurth seems to have been the first to reveal the untrustworthy character of the principal document. His paper is printed in the *Bulletin de la Commission roy. d'hist. de Belgique*, 4 série, vol. iii. See also Van der Essen, *Étude critique sur les vies des saints mérovingiens*, pp. 96–105 ; and *Revue bénédictine*, vol. lx (1950), pp. 120–147.

ST AIGULF, MARTYR (*c.* A.D. 676)

AIGULF was born at Blois, and became a monk at Fleury, then in its first fervour of Benedictine observance. About the year 670 a new abbot was required at Lérins, where the passage of time and the ravages of the Moors had impaired discipline, and Aigulf, now a monk of twenty years' experience with a reputation for solid virtue and stability, was sent to fill the office. But as is usual in such circumstances some of the religious were well content with the old ways and willing to go to a good deal of trouble to frustrate the efforts to improve their observance. In this case two of them, Arcadius and Columbus, went too far. They appealed to the

local governor against the abbot, and when he sent a company of soldiers to keep order they used them to kidnap St Aigulf and four of his chief supporters and carry them off to sea. They were landed on the island of Capraia, between Corsica and the coast of Tuscany, where their eyes and tongues were torn out and they were put to death. But one of the monks escaped and brought word to Lérins of what had taken place.

It has been suggested, not without reason, that even were the abbot and his companions carried off by the soldiers, it is more likely that they were massacred by some marauding party of Moors. The bodies were brought back to Lérins and their transportation was reported to be the occasion of many miracles. Later, a controversy arose between Lérins and Fleury as to which abbey really possessed the body of St Aigulf.

According to a biography of St Aigulf written by a monk of Fleury about the year 850 the saint was put in charge of the party of monks from Fleury and Le Mans which Mommolus, abbot of the first named, sent to Italy to save the relics of St Benedict from the hands of the Lombards. The rights of this affair and the resting-place or places of the relics of St Benedict do not concern us here. It is sufficient to notice that this St Aigulf almost certainly had nothing to do with it.

A somewhat lyrical account of Aigulf written by Adrevaldus, a monk of Fleury who lived two centuries later, does not inspire confidence. The Bollandists print it in the *Acta Sanctorum*, September, vol. i, together with a shorter narrative which they believe to be of earlier date and more reliable. See also H. Moris, *L'Abbaye de Lérins* (1909), and DHG., vol. i, cc. 1141–1142.

ST HILDELITHA, Abbess of Barking, Virgin (*c.* A.D. 717)

At a date when there were not many nunneries in England, a young Anglo-Saxon princess called Hildilid or Hildelitha went over to France and took the veil, either at Chelles or at Faremoutier. There she remained until requested by St Erconwald to return to England to train his sister Ethelburga, for whom he had built a convent at Barking, but who was quite inexperienced in the religious life. When the training was completed and St Ethelburga had taken her place as abbess, her instructress became one of the nuns. After the death of St Ethelburga, St Hildelitha was elected her successor, and continued to rule the community for the rest of her life. Her contemporary the Venerable Bede writes of her with great admiration, and St Aldhelm dedicated to her a metrical treatise on virginity. In one of his letters St Boniface speaks of her in the highest terms and mentions a wonderful vision which she had described to him with her own lips. She is known to have lived to extreme old age, but the exact date of her death is uncertain. Her feast is kept in the diocese of Brentwood together with St Cuthburga (below).

See the *Acta Sanctorum*, March, vol. iii, where such casual references to Hildelitha as have been made by Capgrave and other later writers will be found collected. · *Cf.* also Plummer's edition of Bede's *Ecclesiastical History*, and Stanton's *Menology*, p. 131.

ST CUTHBURGA, Abbess of Wimborne, Widow (*c.* A.D. 725)

This saint was sister to the great King Ine of Wessex and was married to Aldfrid, who became king of Northumbria in 685. At her suit he allowed her to retire to the monastery of Barking in Essex, where she was a novice under St Hildelitha. Some time after the year 705 she founded, together with her sister St Quenburga,

the abbey of Wimborne in Dorset, of which the rule of enclosure was so strict that not even prelates on their lawful occasions were allowed to enter it. This abbey St Cuthburga governed, giving herself up totally to fasting and prayer; humble both to God and man, meek and tender to others, but always austere to herself. Under her successor, St Tetta, Wimborne contributed to the conversion of Germany by sending nuns to assist St Boniface there. The feast of St Cuthburga is kept in the diocese of Brentwood on September 3 with St Hildelitha (above).

There is an unpublished early life, BHL. 2033; see further *Analecta Bollandiana*, vol. lvi (1938), p. 336, and lviii, p. 100. The summary by Capgrave is printed in the *Acta Sanctorum*, August, vol. vi, with the usual prolegomena. See also Stanton's *Menology*, pp. 431–432.

BD GUALA, Bishop of Brescia (A.D. 1244)

When St Dominic came to Bergamo towards the end of the year 1217 the first there to offer themselves as his disciples and to receive the habit of his new order from his hands were Guala Romanoni, a man already nearly forty years of age, and his brother Roger. Guala went with St Dominic to Bologna, and afterwards to Brescia for the establishment of the friars there, and of that house he became prior. While he was fulfilling that office St Dominic was struck down by his last sickness, and on August 6, 1221, Bd Guala was praying for his recovery in the church, believing him to be still alive. Falling asleep, he seemed to see two ladders let down from the heavens, at the top of one of which stood our Lord and of the other His holy Mother. Angels were going up and down the ladders, and at their foot there sat between them a figure in the Dominican habit, his face covered with his hood as if for burial. Then the ladders were drawn up and with them the friar, borne up by the angels to the feet of Christ. This vision would seem to have only one possible meaning, and Guala went in great haste and alarm to Bologna, where he learned that at the very hour of his dream St Dominic had gone to God. The third antiphon at Lauds in the office of St Dominic refers to this: *Scala caelo prominens fratri revelatur, per quam pater transiens sursum ferebatur:* "A brother is shown a ladder hanging from Heaven, on which our dying father was carried up." When this office was solemnly sung for the first time, after the canonization of St Dominic in 1234, Bd Guala was present in the choir at Bologna and himself precented this antiphon.

He was, we are told, a man of remarkable prudence and of much experience in the world; a good religious and eloquent preacher and of impressive personality, qualities sufficiently strong to get him noticed at both the papal and imperial courts. In the midst of the struggle between the Holy See and the Emperor Frederick II, Guala was, about 1230, promoted to the see of Brescia, which he governed successfully for some twelve years, the beloved father of the poor and unfortunate. But strife continued to distract Lombardy; Guala was exiled from Brescia and retired to a monastery of the Vallumbrosan Benedictines at Astino. Here he lived in prayer and study till his death. The ancient *cultus* of Bd Guala was confirmed in 1868.

See the *Acta Sanctorum*, September, vol. i; Masetti, *Memorie storico-biografico-critiche del B. Guala Romanoni* (1868); and a life in French by J. Kuczynski (1916). This last writer seems to have been successful in exonerating Bd Guala from the charge of having prompted Pope Gregory IX to enforce throughout Lombardy the death penalty against

heretics ; *cf.* the *Analecta Bollandiana*, vol. xxxix (1921), p. 223. A short account of the career of this holy bishop will be found in Procter, *Dominican Saints*, pp. 247–249.

BD ANDREW OF BORGO SAN SEPOLCRO (A.D. 1315)

ANDREW DOTTI was born at Borgo San Sepolcro in Tuscany about the year 1250. His family was distinguished (Andrew's brother was a captain in the bodyguard of King Philip the Fair), and the young man was brought up accordingly, with no thought of the religious life. When he was seventeen he became a secular tertiary of the Servites, and when, a few years afterwards, a general chapter of that order was held at Borgo San Sepolcro, Andrew naturally went to hear the prior general, St Philip Benizi, preach. His text was, " Every one of you that doth not renounce all that he possesseth cannot be my disciple ", and his eloquence and fire touched Andrew's heart ; he offered himself to St Philip, was accepted, and became a Servite friar. After he was ordained he was attached to a monastery governed by St Gerard Sostegni, one of the seven founders of the order, and from thence he preached with success throughout the surrounding country and accompanied St Philip Benizi on several of his missionary journeys. Bd Andrew prepared a number of hermits who were living a rather go-as-you-please life at Vallucola to affiliate themselves to the Servites and submit to their discipline, and over these he was appointed superior, until his services were again required for preaching and as prior of various houses. In 1310 he was present at the death of St Alexis Falconieri, the principal founder of the Servites, at Monte Senario, and so great was the impression made on him that he asked permission to retire to a hermitage and prepare for his own end, though he was barely sixty. Bd Andrew lived with great penance and was the recipient of many visions, including a forewarning of his own death ; when the day came he was apparently in good health, and he went out to a certain rock where he was wont to give conferences to his brethren. When they assembled there they found their beloved father kneeling motionless on the rock apparently in ecstasy ; but he was dead. He was buried in the church at Borgo San Sepolcro, where the popular veneration for his holiness was confirmed by miracles, and in 1806 Pope Pius VII approved the ancient *cultus*.

A full account is given in A. Giani, *Annales Ordinis Servorum B.V.M.*, vol. i, especially pp. 230–231 ; see also DHG., vol. ii, c. 1663 ; and P. Battini, *Vita del b. Andrea Dotti* (1808).

4 : SS. MARCELLUS AND VALERIAN, MARTYRS (*c.* A.D. 178 ?)

THE massacre of the martyrs of Lyons with their bishop, St Pothinus, took place during the persecutions of Marcus Aurelius in the year 177. Marcellus, a priest, we are told in his *passio*, by divine intervention managed to escape to Chalon-sur-Saône, where he was given shelter. His host was a pagan, and seeing him offer incense before images of Mars, Mercury and Minerva, Marcellus remonstrated with and converted him. While journeying towards the north the priest fell in with the governor Priscus, who asked him to a celebration at his house. Marcellus accepted the invitation, but when he found that Priscus was preparing to fulfil religious rites he asked to be excused on the ground that he was a Christian. This raised an outcry, and the bystanders tried to kill Marcellus there and then by tying him to the tops of two young trees in tension and then letting them fly apart. The governor ordered him to make an act of worship before an image of Saturn.

He refused peremptorily, whereupon he was buried up to his middle in the earth on the banks of the Saône, and died in three days of exposure and starvation. Alban Butler mentions with St Marcellus the martyr St Valerian, who is named in the Roman Martyrology on September 15. He is said to have escaped from prison at the same time as Marcellus, and was beheaded for the faith at Tournus, near Autun.

It is difficult to say how much confidence can be placed in the two sets of acts (printed in the *Acta Sanctorum*, September, vol. ii) which record the martyrdom of St Marcellus. The eighteenth-century Bollandists seem inclined to defend them from the criticisms of Tillemont. In the second set the name of Valerian is associated with Marcellus, and an inscription in a church near Bagnols (Gard) couples together certain relics of the two saints. The cult of both was certainly early and is indirectly attested by Gregory of Tours. Dom Quentin in his *Martyrologes historiques*, pp. 179–180, provides an interesting illustration of how the long elogium of Marcellus in the Roman Martyrology originated.

ST MARINUS (FOURTH CENTURY ?)

BETWEEN the Italian provinces of Forli, Pesaro and Urbino lies an area of land of less than forty square miles in extent, having only some 12,000 inhabitants, and yet forming an independent republic, which has retained its sovereignty against all assaults for nigh a thousand years. On the highest of seven hills, Il Titano, is built the capital city of this tiny state, called San Marino ; from this city the whole republic takes its name, and the San Marino referred to is St Marinus the Deacon, named in the Roman Martyrology on this day. His legend, unhappily worthless, is as follows.

Marinus was born on the Dalmatian coast and was by trade a stonemason. Hearing that the walls and town of Rimini were being rebuilt, he went there to find work in company with another mason, St Leo. They were employed at squaring and working stone in the quarries of Monte Titano in what is now San Marino, and met among their fellow workmen a number of Christians of gentle birth who had been sentenced to labour in the quarries because of their adherence to the faith. Marinus and Leo did their best to alleviate the hardships of these unfortunate people, helping them in their work and encouraging them to persevere ; and also made a number of new converts. At the end of three years St Leo was ordained priest by St Gaudentius, Bishop of Rimini, and went to live at Montefeltro (where he is now titular of the cathedral) ; St Marinus was made deacon, and returned to his work that he might continue to look after the confessors and converts. For twelve years he was working on an aqueduct, and was known as a skilled and indefatigable mason and a good man, a model Christian workman. But then a misfortune happened to him. A Dalmatian woman turned up one day at Rimini, saw Marinus, and claimed him as her deserting husband. He lost his head. Escaping out of the city, he made his way to Monte Titano and there hid himself. The woman pursued him and for a week he had to barricade himself into a cave, until she retired for lack of food. Marinus took the opportunity to penetrate further up the mountain, the woman did not find him again, and he chose to pass the rest of his life there as a hermit. On the site of the hermitage first a monastery and then the town of San Marino arose.

The Bollandists print this fabulous story from Mombritius (*Acta Sanctorum*, September, vol. ii ; and *cf.* August, vol. i, the priest Leo being honoured on August 1). See also L. A. Gentili, *Compendio della vita di S. Marino* (1864).

ST BONIFACE I, POPE (A.D. 422)

IT is a piece of hagiographical common form to say of a holy man raised to the episcopate that he accepted the office with the greatest reluctance ; doubtless they (and lesser men) generally did, though frequently there is no evidence either way. But in the case of Boniface I it is certainly true, for he was an old man and he knew that he was faced by a rival, the antipope Eulalius. On the same day, or even the day before, that Boniface was chosen pope by the senior clergy of Rome, a faction, chiefly of deacons, seized the Lateran and elected Eulalius, who had considerable support behind him. The ensuing disorder lasted fifteen weeks, and it required the intervention of the Emperor Honorius before Boniface could take possession of his see.

This pope combined a peaceable disposition with firmness, especially in resisting the encroachments of the Eastern emperor and the Constantinopolitan see, and in other jurisdictional questions. But while reiterating that " the blessed apostle Peter received by our Lord's word and commission the care of the whole Church ", he was careful to vindicate the rights of bishops against the encroachments of papal vicars. St Boniface was a strong supporter of St Augustine in his opposition to Pelagianism, and when letters were sent him by Pelagians slandering their opponent, he forwarded them to Augustine for his information. As a mark of his respect and gratitude St Augustine dedicated to the pope the work he wrote in reply to his critics, and sent it to Rome by the hand of St Alipius.

St Boniface I died in 422, after being pope for not quite four years. He was buried in the cemetery of Maximus on the New Salarian Way, close to the chapel he had built over the grave of St Felicitas, to whose memory he had a warm devotion.

The *Liber Pontificalis* with Duchesne's notes (vol. i, pp. 227–229 and *cf.* p. lxii), and the letters calendared by Jaffé-Kaltenbrunner (vol. i, pp. 52–54) form our most direct source of information. See also the *Acta Sanctorum*, September, vol. ii ; DTC., vol. ii, cc. 988–989, with appended bibliography ; and Grisar, *History of Rome and the Papacy* (Eng. trans.), pp. 219, 226, 466, 471.

ST ULTAN, BISHOP (A.D. 657)

THIS Ultan is said to have been a maternal uncle to St Brigid, but this cannot have been the case if, as is recorded, he died in the middle of the seventh century. The uncertainty is made worse by confusion with other saints of the name, for instance, the St Ultan who was abbot of Fosses in Belgium. He is supposed to have been bishop in Ardbraccan, whence he evangelized and ministered to the Dal Conchubhair branch of the Desi of Meath. An old quatrain refers to his particular care for children, especially orphans and those sick (he was sometimes responsible for " fifty and thrice fifty " children at a time), and to his fondness for bathing in cold water on a windy day. He also educated and fed numerous poor students, and was a man of letters himself. He is said to have collected the writings of St Brigid, to have written the " third Life " of her, and to have supplied to St Tirechan the materials for his annotations on the life of St Patrick in the Book of Armagh. The hymn in honour of St Brigid, beginning *Christus in nostra insula, Quae vocatur Hibernia*, is often attributed to St Ultan, but was probably written by another. He also, we are told, illuminated his own manuscripts. St Ultan is no longer

commemorated liturgically in Ireland, but a holy well at Ardbraccan bears his name.

There is no formal life of St Ultan, either in Latin or Irish, but an unusually copious gloss is appended to his notice in the *Félire* of Oengus. This deals more especially with the proverbial phrase " Ultan's left hand against evil ". The saint was feeding children with his right hand when an appeal reached him to exert his power against the Norse marauders then infesting Ireland. Even with his left hand he put them to flight, and an early Irish poet wrote : " Had it been the right hand that noble Ultan raised against them, no foreigner would ever have come into the land of Erin."

A Latin poem in praise of Ultan has been printed by Dümmler, *Poetae Latini medii aevi*, i, 589. See also the references in *The Irish Liber Hymnorum* (Henry Bradshaw Society) ; and O'Hanlon, LIS., vol. ix, pp. 83 *seq.*

ST IDA OF HERZFELD, Widow (A.D. 825)

This noble lady was a great-granddaughter of Charles Martel, and was born in Alsace ; her father was in great favour with Charlemagne, in whose court she had her upbringing. The emperor gave her in marriage to a lord named Egbert, but the death of her husband left Ida a widow whilst she was yet very young. This state she sanctified by redoubling her devotion, self-denial and austerities. The revenues of her estate she chiefly employed in relieving the poor, and she built herself a little chapel within a church which she had founded near her own house at Hofstadt in Westphalia.

When her son Warin, moved by his mother's example, went to be a monk at Corvey, St Ida changed her residence to Herzfeld, where she lived for the remainder of her life, continuing always in good works. It is said that, to remind her both of her earthly end and of her duty to her neighbour, she had a stone coffin made for herself, which was daily filled up with food for distribution to the needy. During her last years she was afflicted with a painful and unremitting illness, which she bore with patience and turned to advantage. St Ida was buried at Herzfeld in the cemetery of the convent she had founded there.

Her life, written a century and a half after her death by Uffing, a monk of Werden, is full of improbable miracles. It is printed in the *Acta Sanctorum*, September, vol. ii. For a modern biography see A. Hüsing, *Die hl. Ida, Gräfin von Herzfeld* (1880) ; and a booklet by J. Herold (1925).

ST ROSALIA, Virgin (A.D. 1160 ?)

There were churches dedicated in honour of St Rosalia in Sicily in the thirteenth century, but she was not mentioned in any of the ancient martyrologies and there are no accounts of her life older than the end of the sixteenth century. Her history says Father Stilting, the Bollandist, is put together from the evidence of local tradition, inscriptions and paintings. According to these Rosalia, while yet young, left her home to live as a recluse in a cave on Mount Coschina, near Bivona in Sicily. Later she migrated to a stalagmitic grotto on Monte Pellegrino, three miles from Palermo ; here she died, and in due course a stalactitic deposit completely covered her remains. The inscription to which Father Stilting referred was found carved on the walls of the cave at Coschina, ostensibly by her own hand : *Ego Rosalia Sinibaldi Quisquine et Rosarum domini filia amore Domini mei Iesu Christi*

in hoc antro habitare decrevi : " I, Rosalia, daughter of Sinibald, lord of Quisquina and Rosae, decided to live in this cave for the love of my Lord Jesus Christ." St Rosalia has been claimed as a nun both by the Benedictines and, with considerable likelihood, by the Greek religious who formerly flourished in Sicily ; in the Byzantine archabbcy of St Saviour at Messina was a wooden crucifix with the inscription, " I, Sister Rosalia Sinibaldi, place this wood of my Lord, which I have ever followed, in this monastery ". This relic is now at Palermo.

In the year 1624 an epidemic of plague broke out at Palermo. In accordance, it is said, with a vision of St Rosalia that appeared to one of the victims, search was made in the cave on Monte Pellegrino and the bones of the maiden were found. They were put into a reliquary and carried in procession through the city, and the pestilence was stayed. In their gratitude the people of Palmero made St Rosalia their principal patron and built a church over her hermitage. Pope Urban VIII entered her name in the Roman Martyrology, wherein she is mentioned twice, on this date (said to be of her death) and on July 15, the anniversary of the finding of her relics. With the bones were found a crucifix of terra-cotta, a Greek cross of silver, and a string of beads, twelve small and a large one, which was doubtless a rosary in one of its many early forms. The feast of St Rosalia on September 4 is still the principal popular *festa* among the Panormitans, who always look for a cleansing rain on the preceding days.

A multitude of small Italian biographies have been written to do honour to the patroness of Palermo, but they add nothing of value to the account, compiled by the Bollandists and illustrated with several engravings, in the *Acta Sanctorum*, September, vol. ii. See, however, D. M. Sparacio, *S. Rosalia, vergine panormitana* (1924).

ST ROSE OF VITERBO, VIRGIN (A.D. 1252 ?)

WHEN the ambitious Frederick II was excommunicated for the second time by Pope Gregory IX the emperor retorted by setting out to conquer the papal states themselves, and in 1240 he occupied Viterbo in the Romagna. A few years previously there had been born in this city, to parents of lowly station, a girl child, who was christened Rose. From babyhood she displayed a far from usual goodness and her childish virtue and devotion made such an impression that in after years some very surprising legends about her grew up, and it is difficult to disentangle truth from error in her story as it has come down to us.

During an illness when she was eight years old Rose is said to have had a vision or dream of our Lady, who told her that she was to be clothed in the habit of St Francis, but that she was to continue to live at home and to set a good example to her neighbours by both word and work. Rose soon recovered her health, received the dress of a lay penitent in due course, and thought more and more about the sufferings of our Lord and the thoughtless ingratitude of sinners. Perhaps inspired by some sermon she heard or the burning words of some indignant Guelf, she began when she was about twelve years old to preach up and down the streets, upbraiding the people for their supineness in submitting to Frederick and urging them to overthrow the Ghibelline garrison. Her simple words did not fail of effect, which was heightened by the rumours of marvels attending her speeches which circulated among the citizens. Crowds would gather outside her house to get a glimpse of her, till her father became frightened, and forbade her to show herself in public ; if she disobeyed she would be beaten. Rose replied gently : " If Jesus could be beaten for me, I can be beaten for Him. I do what He has told

me to do, and I must not disobey Him." At the instance of their parish priest her father withdrew his prohibition and for about two years the pope's cause continued to be preached in public by this young girl. Then the partisans of the emperor became alarmed and clamoured that Rose should be put to death as a danger to the state. The *podestà* of the city would not hear of this : he was a just man, and moreover he feared the people ; but instead he passed a sentence of banishment against St Rose and her parents.

They took refuge at Soriano, and here, in the beginning of December 1250, St Rose is said to have announced the approaching death of the Emperor Frederick II. He in fact died in Apulia on the 13th of the month ; the papal party thereupon got the upper hand in Viterbo, and St Rose returned thither. There is a story that before doing so she confuted a zealous female Ghibelline by a successful appeal to the ordeal by fire. She now went to the convent of St Mary of the Roses at Viterbo and asked to be received as a postulant. The abbess refused, for want of a dowry. " Very well ", said St Rose smilingly. " You will not have me now, but perhaps you will be more willing when I am dead." Her parish priest took it upon himself to open a chapel close by the convent, with a house attached wherein St Rose and a few companions might lead a religious life ; but the nuns got an order from Pope Innocent IV for it to be closed, on the ground that they had the privilege of having no other community of women within a given distance of their own. St Rose therefore returned to her parents' house, where she died on March 6 1252, about the age of seventeen. She was buried in the church of Santa Maria in Podio, but her body was on September 4 in 1258 translated to the church of the convent of St Mary of the Roses, as she had foretold. This church was burnt down in 1357 but her body was preserved and is annually carried in procession through the streets of Viterbo. Pope Innocent IV immediately after her death ordered an inquiry into the virtues of St Rose, but her canonization was not achieved until 1457.

If any authentic or early materials for the history of this saint ever existed, they have perished, and legend plays a large part in what is now presented as her life. The Bollandists in the eighteenth century collected what they could, but were ill-satisfied with the result : see the *Acta Sanctorum*, September, vol. ii. They have, however, preserved substantial extracts from the later process of canonization. The best-known biographies in Italian are those of Andreucci (1750) and Mencarini (1828), and in more recent years that of L. de Kerval in French (1896), which has been translated into German and Flemish. A short English life was included in the Oratorian series (1852), and we have also a notice in Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 98–109. An article in *The Month* (September, 1899) gives an account of the *festa* of the saint at Viterbo and of the famous " Macchina " which is carried in the procession on that occasion. The sources for St. Rose are carefully examined by G. Abate in *S. Rosa da Viterbo* (1952).

BD CATHERINE OF RACCONIGI, VIRGIN (A.D. 1547)

RACCONIGI is a small place in Piedmont, and there in 1486 a poor working-man and his wife became the parents of a girl, who was baptized Catherine. She was born in a tumble-down shed, a fact that was symbolic of the whole of the material side of her life throughout which she had to endure indigence, ill-health and misunderstanding ; but spiritually she was enriched with some of the more extraordinary favours which God extends to man. It is told of her that already at five years old she believed herself to have been espoused to the child Jesus by His all-holy Mother, and that He gave her as her special patrons and protectors St

Jerome, St Catherine of Siena and St Peter Martyr. When she was nine and one day broke down in tears of tiredness over her work and the wretched state of her home, she was again visited and comforted by the holy Child. On the feast of St Stephen in the year 1500 she was praying to that saint, and reminding him that as a deacon the Apostles had especially entrusted the care of women to him, when he appeared to her and spoke encouraging words, promising that the Holy Spirit would come upon her in a special way. Then it seemed that three rays of light flashed upon her, and a voice exclaimed : " I am come to take up my dwelling in you, and to cleanse, enlighten, kindle and animate your soul." After she had made a vow of virginity the mystical espousals were repeated and the mark of a ring appeared upon her finger, and she suffered the pains of a crown of thorns and of the other *stigmata* of our Lord's passion, without, however, their becoming visible to the eye.

In these and other things reported of Bd Catherine there is a very marked resemblance to what we are told of St Catherine of Siena, and the words of her breviary lessons are often quoted, that " between Racconigi and Siena there is only the difference of canonization ". But this is not meant to be taken too literally. It was not until she was twenty-eight years old that she imitated her patron in becoming a tertiary of the Friars Preachers, continuing to live in the world and work hard for her family, and then she was said to have been girt by angels with a girdle of chastity, after the example of St Thomas Aquinas. Catherine often implored God that the mouth of Hell might be for ever shut, and when she learned that this was impossible she offered herself as a victim for others and by her penances and austerities lightened the burden of many souls in Purgatory. Many miracles are related of her, as that she was carried with great speed from place to place to bring spiritual help ; and she experienced both recognition and persecution. Catherine was profoundly distressed by the evils brought upon her land by warfare, and offered herself to bear them also. A long illness would seem to have been an acceptance of this, and she died at Carmagnola in her sixty-second year, deserted by her friends and without the ministrations of a priest. Five months later her body was translated to Garezzo, amid miracles which gave rise to a *cultus* that has never since ceased. It was confirmed in 1810.

It is regrettable that more satisfactory evidence is not available concerning the life of this interesting mystic. Our primary source of information is the account furnished by John Francis Pico della Mirandola and the Dominican, Peter Martyr Morelli. They knew her intimately, but it is evident that they accepted unquestioningly what she told them about herself, for example, that in some cause of charity she had travelled invisibly to a place 100 miles distant, returning within four hours of the time of starting. The best notice of Bd Catherine is probably that of M. C. de Ganay, *Les Bienheureuses Dominicaines* (1913), pp. 475–502, but *cf. Miscellanea di storia ecclesiastica e di theologia*, vol. ii (1904), pp. 185–191. For a fuller bibliography see Taurisano, *Catalogus hagiographicus O.P.* An English translation of the life by S. Razzi was published in the Oratorian series in 1852 ; and there is a short life in French by J. Christophe (1947).

5 : ST LAURENCE GIUSTINIANI, PATRIARCH OF VENICE (A.D. 1455)

ST LAURENCE was born at Venice in 1381. His father, Bernard Giustiniani, was of illustrious rank among the nobility of the commonwealth and his mother was not less noble. She was early left a widow with a number of young children, and she devoted herself altogether to the upbringing of her children,

to works of charity, and the exercise of virtue. In Laurence she discovered even from the cradle an uncommon docility and generosity of soul ; and, fearing some spark of pride or ambition, she chid him sometimes for aiming at things above his age. He answered confidently that it was his only desire to become a saint ; and when he was nineteen he was called by God to consecrate himself in a special manner to his service. He seemed one day to see in a vision the Eternal Wisdom in the guise of a shining maiden, and to hear from her the words : " Why do you seek rest for your mind in exterior things, sometimes in this object and sometimes in that ? What you desire is to be found only with me : it is in my hands. Seek it in me who am the wisdom of God. By taking me for your companion and your lot you shall be possessed of its boundless treasure." That instant he found his soul so pierced with divine grace that he felt himself warmed with new ardour to give himself entirely to the search of the knowledge and love of God ; and he addressed himself for advice to his uncle, a holy priest called Marino Querini, who was a canon of St George's chapter, established in a little isle called Alga, a mile from Venice. Don Querini advised him first to make trial of himself at home, and represented to him on one side honours, riches and worldly pleasures, and on the other the hardships of poverty, fasting and self-denial. " Have you the courage to despise these delights and to undertake a life of penance and mortification ? " After standing some time in consideration, Laurence looked up at a crucifix and said : " Thou, O Lord, art my hope. In this tree are comfort and strength." The strength of his resolution to walk in the narrow path of the cross showed itself in the severity with which he treated his body and the continual application of his mind to religion. His mother, fearing lest his mortifications should damage his health, tried to divert him from that course, and proposed a marriage to him. He replied by retiring to the chapter of St George in Alga, and was admitted to the community.

His superiors judged it necessary to mitigate the rigours which he used. He went about the streets begging alms with a sack on his back, and when it was pointed out to him that by appearing thus in public he would expose himself to ridicule, he answered, " Let us go boldly in quest of scorn. We have done nothing if we have renounced the world only in words. Let us triumph over it with our sacks and crosses." Laurence frequently came to beg at the house where he was born, but only stood in the street before the door, crying out, " An alms for God's sake ". His mother always filled his sack, but he never took more than two loaves and, wishing peace to those who had done him charity, departed as if he had been some stranger. When the storehouse in which were kept the provisions of the community for a year was burnt down, St Laurence, hearing a brother lament the loss, said cheerfully, " Why have we vowed poverty ? God has granted us this blessing that we may feel it." When he first renounced the world he often felt a violent inclination to justify or excuse himself upon being unjustly reprehended ; in order to repress it he used to bite his tongue, and so at length obtained mastery over himself. He so much dreaded the danger of worldly dissipation that from the day on which he first entered the monastery to that of his death he never set foot in his father's house, except to assist his mother and brothers on their deathbeds. A certain nobleman who had been his intimate friend, returning from the East and hearing of the state he had embraced, determined to try to change his purpose. With this idea he went to St George's, but the issue of the interview proved quite contrary to his expectation. Upon the first sight of his old friend he was struck

by his modesty, gravity and composure, and stood for some time silent. However, at length he spoke and endeavoured to shake the resolution of the young religious. Laurence let him finish, and then he spoke in so persuasive a manner that the nobleman was disarmed and himself resolved to embrace the rule which he came to violate.

St Laurence was promoted to the priesthood in 1406, and the fruit of his spirit of prayer and penitence was a wonderful experimental knowledge of spiritual things and of the paths of interior virtue, and great light and prudence in the direction of souls. The tears which he shed whilst he offered the sacrifice of the Mass strongly affected all the assistants and awakened their faith; and he often experienced raptures at prayer, especially in celebrating Mass one Christmas night. Soon after his ordination he was made provost of St George's, and the most sincere humility was the first thing in which he grounded his religious disciples. Nor was his teaching confined to his canons. He never ceased to preach to the magistrates and senators in time of war and public calamity that to obtain the remedy of the evils which they suffered they ought in the first place to persuade themselves that they were nothing, for without this disposition of heart they could never deserve the divine assistance.

In 1433 Pope Eugenius IV appointed St Laurence to the bishopric of Castello, a diocese which included part of Venice. He tried hard to avoid this dignity and responsibility, and he took possession of his cathedral-church so privately that his own friends knew nothing of the matter till the ceremony was over. As a religious so as a prelate he was admirable for his sincere piety towards God and the greatness of his charity to the poor. He remitted nothing of the austerities which he had practised in the cloister, and from his prayer drew a light, courage and vigour which directed and animated him in his whole conduct; he pacified dissensions in the state and governed a diocese in most difficult times with as much ease as if it had been a single well-regulated convent. In the ordering of his household he consulted only piety and humility; and when others told him that he owed some degree of state to his own birth, to the dignity of his church and to the republic, his answer was that virtue ought to be the only ornament of the episcopal character and that all the poor of the diocese composed the bishop's family. The flock loved and respected so holy and tender a pastor. When any private persons opposed his religious reforms he overcame them by meekness and patience. A certain man who was exasperated at a decree the bishop had published against stage entertainments called him a " scrupulous old monk ", and tried to stir up the rabble against him. Another time he was reproached in the public streets as a hypocrite. The saint heard these complaints without changing countenance or altering his pace. He was no less unmoved amidst commendations and applause; and indeed all his actions demonstrated a constant peace and serenity of mind. Under his rule the face of his whole diocese was changed. Crowds every day resorted to Laurence's residence for advice, comfort or alms; his gate and purse were always open to the poor. He gave alms more willingly in bread and clothes than in money, which might be ill spent; when he gave cash it was always in small sums. He employed married women to find out and relieve the bashful poor or persons of family in decayed circumstances, and in the distribution of his charities he had no regard to flesh and blood. When a poor man came to him, recommended by his brother Leonard, he said to him, " Go to him who sent you, and tell him from me that he is able to relieve you himself ". Laurence had a contempt for finance. He

committed the care of his temporals to a steward, and used to say that it is an unworthy thing for a shepherd of souls to spend much of his precious time in casting up farthings.

The popes of his time held St Laurence in great veneration. Eugenius IV, meeting him once at Bologna, saluted him with the words, " Welcome, ornament of bishops ! " His successor, Nicholas V, equally esteemed him and in 1451 recognized his worth in no uncertain fashion. In that year died Dominic Michelli, Patriarch of Grado,* whereupon the pope suppressed the see of Castello and transferred that of Grado to Venice. He named St Laurence as the new patriarch. The senate of the republic, always jealous of its prerogatives and liberty, made difficulties lest his authority should trespass upon their jurisdiction. Whilst this was being debated in the senate-house, St Laurence asked an audience of the assembly, before which he declared his sincere and earnest desire rather to resign a charge for which he was unfit and which he had borne against his will eighteen years, than to feel his burden increased by this additional dignity. His bearing so strongly affected the whole senate that the doge himself asked him not to entertain such a thought or to raise any obstacle to the pope's decree, and he was supported by the whole house. St Laurence therefore accepted the new office and dignity, and for the few years during which he survived to administer it he continually increased the reputation for goodness and charity which he had earned as bishop of Castello. A hermit of Corfu assured a Venetian nobleman, as if by a divine revelation, that Venice had been preserved from the dangers which threatened it by the prayers of the patriarch. His nephew, Bernard Giustiniani, who wrote his uncle's life, narrates certain miracles and prophecies of his which he himself witnessed.

St Laurence left some valuable ascetical writings ; he was seventy-four years old when he wrote his last work, entitled *The Degrees of Perfection*, and he had just finished it when he was seized with a sharp fever. His servants prepared a bed for him, at which the true imitator of Christ was troubled and said, " Are you making up a feather-bed for me ? No ; that shall not be. My Lord was stretched on a hard and painful tree. Do not you remember that St Martin said in his last moments that a Christian ought to die on sackcloth and ashes ? " Nor could he be contented till he was laid on his straw. During the two days that he lived after receiving the last anointing many of the city came in turn according to their different rank to receive his blessing. He insisted on having the beggars admitted, and gave to each class a short instruction. Seeing one Marcello, a young nobleman and his favourite disciple, weep most bitterly, he comforted him and assured him that, " I go before, but you will shortly follow. Next Easter we shall meet again." Marcello in fact fell sick at the beginning of Lent, and was buried in Easter-week. St Laurence died on January 8, 1455, but his feast is kept on this date whereon he received episcopal consecration. He was canonized in 1690.

There is a Latin life by his nephew, Bernard Giustiniani, which is reprinted in the *Acta Sanctorum*, January, vol. i, under January 8. Some other materials may be found

* There is only one true patriarch in the Western church, the Pope himself, who is Patriarch of the West. The title of patriarch borne by the former metropolitans of Grado and Aquileia was due to a sixth-century schism of the metropolitans of Illyricum. It was not till 1751 that the patriarchal title of Grado at Venice was merged in that of Venice, but St Laurence Giustiniani is usually referred to as first patriarch of Venice. This and the other " minor patriarchs " of the West are actually only archbishops with precedence and other honours.

in D. Rosa, *De B. Laurentii Justiniani vita, sanctitate et miraculis, testimoniorum centuria* (1914). There are also several Italian lives, *e.g.* that of Maffei (1819), Regazzi (1856), Cucito (1895), and La Fontaine (1928). See also DTC., vol. ix, cc. 10–11, and Eubel, *Hierarchia catholica medii aevi*, vol. ii, pp. 130 and 290.

ST BERTINUS, ABBOT (*c.* A.D. 700)

THIS great abbot was one of three young men—the others were St Mommolinus and St Bertrand—natives of the Coutances country, who were sent from the abbey of Luxeuil to assist St Omer (Audomarus) after he was made bishop of Thérouanne, the centre of the half-heathen Morini in what is now called the Pas-de-Calais. The Morini had already received the seed of divine faith but only superficially and imperfectly, and had then for almost a whole century been an abandoned field. Great were the fatigues, persecutions and sufferings of these holy men in rooting out vice and idolatry and in civilizing a people who were in a great measure barbarians, but they were tireless in words and works and they reaped a most abundant harvest. The three missionaries built their first small monastery on a hill on the banks of the river Aa, where is now the village of Saint-Mommolin; this was afterwards known as the "Old Monastery". The place being very narrow, confined by the river and marshy ground, it soon grew too small for the numbers that came to take the religious habit. Whereupon a convert named Ardwald gave St Omer some land about four miles away, and this ground, which was a part of the estate of Sithiu, St Omer bestowed on the missionaries, with instructions that they were to colonize it and start another monastery. St Mommolinus was the first abbot of the Old Monastery and afterwards of Sithiu. But upon the death of St Giles, Bishop of Noyon, he was chosen to fill that see about the year 661, and St Bertinus, who is said to have been chosen head of the original settlement by St Omer and refused because he was the youngest of the three, was left abbot of Sithiu.

Under his government the reputation of this monastery (first dedicated in honour of St Peter, but after called Saint-Bertin) seemed to equal even that of Luxeuil. During its early days its claustral activity went hand in hand with the evangelizing and taming of the Morini and their country, and was a civilizing agency characteristic of the monks of the West (it is likely that during the lifetime of Bertinus they still followed the rule of Columban, though he is numbered among the Benedictine saints). The country itself was sufficiently bad and discouraging. Even today it is depressing in its low-lying wetness: twelve hundred years ago it was undrained and water-logged. The monks went from Vieux Moutier to take over Sithiu in a boat, and it is not for nothing that a boat is the emblem of St Bertinus in art. The amphibious population was wild and dull of understanding. St Bertinus and his companions brought to them the knowledge of the gospel, the light of learning, and the enterprise and energy which drains land and builds solid houses. If he had setbacks and plenty of discouragement to face among these rough people and places, St Bertinus had the comfort of seeing his monastery flourish with illustrious examples of penance and holiness.

In 663 St Bertinus and St Omer built a church dedicated in honour of our Lady on a hill near Sithiu, which afterwards became the cathedral of the diocese of Saint-Omer; and when he acquired some land at Wormhout, near Dunkirk, the abbot founded a cell there, putting it in charge of St Winnoc, who with three other Bretons had joined the community at Sithiu. The exact year of the death of St

Bertinus is not known, but he died at a great age, and was buried in the chapel of St. Martin at Sithiu.

In the fifth volume of MGH., *Scriptores Merov.*, W. Levison has discussed very fully the relative importance and date of the lives of St Bertinus. The oldest (early ninth-century) is unquestionably that which forms one whole with two other lives, the one of St Omer and the other of St Winnoc. The various sources which have a bearing on the holy abbot's history and *cultus* are catalogued in BHL., nn. 763 and 1290–1298. The more important texts were already printed in the *Acta Sanctorum*, September, vol. ii, with a full introduction. See also Van der Essen in *Analectes pour servir à l'hist. ecclés. de Belgique*, vol. xxxii (1905), pp. 6–23. The representation of St Bertinus in art is dealt with by Künstle, *Ikonographie*, vol. ii, pp. 134–135.

BD RAYMUND LULL, MARTYR (A.D. 1316)

AMONG the few really human documents which are attributable to the hagiographers of medieval times, the contemporary life of Ramón Lull may claim exceptional recognition. We do not know the name of the author; we cannot even be quite sure whether the Latin or the Catalan text is the original; we learn that the facts were communicated by himself at the solicitation of his followers, though we are not told when or how they were taken down. Still, no one who reads the narrative can fail to be impressed by the absolute candour of the revelation. We see into the soul of the man therein depicted. There is boundless generosity and courage, but also somewhat of extravagance. It is a veritable Don Quixote who stands before us, animated only by the holiest and most unselfish purposes, but paying, to judge from the human standpoint, a pitifully heavy price for all his indiscretions. He is restless, like St Francis Xavier or like Charles de Foucauld, but his energy never flags. The great conceptions which fill his mind are seen so clearly and open out so wonderful a vision that he has not time to reflect. The obstacles which stand in his way are dwarfed, if indeed they are not obliterated altogether.

The limits of this notice do not permit of more than the barest summary of Ramón's strange career. Born in 1232, he was apparently the son of one of the military chiefs who in the first part of the thirteenth century succeeded in reconquering the island of Majorca from its Moslem invaders. He was wealthy, talented, enthusiastic; he married young, but though at the age of thirty he had a little son and daughter and a charming wife, he was shameless in his pursuit of any new face that attracted him. One night, about 1263, when he was busied in composing an ode to his latest *inamorata*, he suddenly saw beside him the figure of Jesus Christ hanging on the Cross. He was so startled that he could not shake off the impression or go on writing, but had to take refuge in his bed. It was not, however, until this experience had been renewed five separate times that his heart was touched; but, being the man he was, the conversion was thorough. Reflecting on the words " greater love than this no man hath, that a man lay down his life for his friends ", his mind, from his uninterrupted contact with the Moors, turned to the thought of winning them to the service of Christ Jesus. Here was a cause worthy of the sacrifice of all things, even of life itself. He went on a pilgrimage to Compostela and to Rocamadour to obtain the divine guidance. For such a task systematic preparation was needed. He had first of all to make provision for those dependent on him. He gave the rest of his wealth to the poor, and then, after a period of seclusion and prayer, he set

about acquiring the knowledge necessary for an intellectual crusade against Moslem philosophy and religion, against Averroes and the Koran. Nine years were spent in learning Arabic and in making other preliminary studies. From the very beginning he had seen the necessity of establishing Catholic religious centres to train missionaries and disputants for the new campaign. This was, he convinced himself, the only way to cope with an outlandish culture of which the average theologian of western Europe knew next to nothing. But though a foundation of this sort—the first missionary college—was later on (in 1276) begun in Majorca at the charges of his good friend, King James II, and confided to the Friars Minor, it seems to have achieved very little.

Meanwhile Ramón pursued his studies and wrote endless books—one of them, a sort of spiritual romance called *Blanquerna*, has been translated into English. He visited Rome in 1277, in the hope of enlisting the sympathies of the pope, then Paris in 1286, and Genoa in 1290, but always with the purpose of finding at last an opportunity to cross over to Africa himself and begin preaching in Tunis. His fluctuations of mind and resolution are marvellously depicted in the " Contemporary Life ". It was at Genoa that, after receiving somewhat of a rebuff in an application to join the Friars Preachers, he finally offered himself to and was accepted by the Franciscans as a tertiary. He was then very ill, but recovered miraculously when in 1292 he caused himself to be carried on board a galley bound for Africa. He realized his dream of preaching in the streets of Tunis, but after imprisonment and much rough treatment at the hands of the Moslems he was soon forcibly deported out of the country and found himself in Naples. Appeals to Pope Boniface VIII at Rome and subsequently to Clement V at Avignon to obtain papal support for his campaign met with very little response. A journey to Cyprus, under a false impression that the khan of Tartary had made himself master of the Saracens in Syria and Palestine, was equally disappointing. Ramón lectured for a while in Paris and then made a second attempt to gain a hearing among the Moors themselves at Bougie in Barbary, but once more, after much ill-usage and a cruel imprisonment, he was deported, and incidentally suffered shipwreck before he reached Italy. Further appeals to the Holy See and to the Council of Vienne in 1311 brought him no encouragement. He spent some time lecturing at Paris, and finally on a third visit to Africa he was stoned at Bougie and left for dead; he was rescued by Genoese sailors, but died on shipboard, within sight of Majorca, on June 29, 1316.

Although Ramón's whole life was a record of disappointment, his literary activity was incredible. Three hundred and thirteen different treatises are attributed to him, most of them in Latin or Catalan, but not a few are in Arabic. Some of his writings have been thought to deserve a note of theological censure, but there is also difficulty in determining in certain cases what is authentically his composition. Nearly all of it gives proof of a tender piety, but he speaks fearlessly of the abuses then prevalent in the Church. Lull is celebrated liturgically by the Friars Minor and others, and Pope Pius XI speaks highly of him in bis encyclical letter " *Orientalium rerum* " (1928), but without according him the title Blessed.

The fullest and most satisfactory bibliography of the subject is the contribution of Fr E. Longpré, in DTC., vol. ix (1926), cc. 1072–1141. The more important biographical material may still be found in the *Acta Sanctorum*, July, vol. ii, and it is to be noticed that a critical revision of the Latin text of the " Contemporary Life " has appeared in the *Analecta Bollandiana*, vol. xlviii (1930), pp. 130–178. An admirable translation of the Catalan text

has been published in English by E. Allison Peers who has also translated *Blanquerna* and issued a full biography (*Ramón Lull*, 1929). The complete works were published in Spain, ed. by P. M. Bataillon and M. Caldentey, in 1948.

BD GENTILIS, MARTYR (A.D. 1340)

GENTILIS was born at the end of the thirteenth century at Matelica, near Ancona. He joined the Friars Minor, and after profession and ordination was sent to the convent of Mount Alvernia, where he twice served as guardian. The associations of this place had a strong effect on Gentilis and bred in him a great love of silence and solitude; but at the same time they fired him with St Francis's own ambition to evangelize the East and Islam. He was eventually sent to Egypt, where he found he could do nothing because not only did he not know Arabic but all his efforts to learn it were without fruit. He was about to return home in despair, but in consequence of a dream or vision persevered and at length overcame his difficulties. He fell in with a Venetian ambassador to the court of Persia, Mark Comaro, who asked the friar to accompany him across Arabia; while on the journey he tended Comaro in a dangerous illness, and prophesied that he would live to be doge of the republic. Together they visited the shrine of St Catherine of Alexandria in the desert of Sinai, a great resort of Christian pilgrims in spite of its inaccessible situation. One day Bd Gentilis disappeared mysteriously for a week, and on his return it was said that he had been miraculously transported to Italy and back to assist at the death-bed of his father in accordance with a promise he had made him. Arrived in Persia, he preached throughout that country northward as far as Trebizond, and is said to have baptized very many converts. He was put to death for the faith, but the circumstances of his martyrdom are not known. His body was brought back to Europe by some Venetians, and is buried in the church of the *Frati* at Venice. The *cultus* of Bd Gentilis was approved by Pope St Pius V.

Besides Wadding's *Annales* (*sub anno* 1340), consult Mazzara, *Leggendario Francescano*, vol. ii, 1, pp. 409–411, and Marcellino de Civezza, *Missions franciscaines*, vol. iii, p. 650. A short account is also given in Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 109–112.

6: SS. DONATIAN, LAETUS AND OTHERS, BISHOPS AND MARTYRS (*c.* A.D. 484)

IN the year 484 the Arian king of the Vandals, Huneric, ordered that all the Catholic churches of Africa were to be closed and the goods of the clergy to be taken from them and given to the Arian clergy; the bishops, in particular, who had assembled at the royal command were turned out of the city. Outside of the gates Huneric met a party of them, who appealed against his injustice and cruelty. "Ride them down!" he said to his mounted followers, and that was all the answer he vouchsafed. St Donatian with four others, all bishops in the province of Byzacene, were cruelly beaten, and then driven into the desert, and died of hunger, thirst and exposure. St Laetus, Bishop of Leptis Minor, whom the Roman Martyrology calls "a zealous and very learned man", had made himself particularly obnoxious to Huneric by his opposition to Arianism. He therefore was thrown into a filthy dungeon, from which he only emerged to be burnt alive, one of the first martyrs of the persecution. The feast of these martyrs, with St Laetus in chief, is kept by the Canons Regular of the Lateran.

See the *Acta Sanctorum*, September, vol. ii, where we are referred to the *Historia persecutionis provinciae Africanae* by Victor of Vita, but it is difficult to identify the particular names set down in the martyrology.

ST ELEUTHERIUS, ABBOT (SIXTH CENTURY)

" THE holy man, old father Eleutherius ", is spoken of several times in the *Dialogues* of St Gregory, wherein are chronicled certain miracles reported of him by his monks. He was abbot of the monastery of St Mark, near Spoleto, and once when lodging at a convent of nuns he was asked to take over the care of a boy who was nightly troubled by an evil spirit. St Eleutherius did so, and for long nothing untoward happened to the boy, so that the abbot said, " The Devil is having a game with those sisters ; but now that he has to deal with the servants of God he daren't come near the child ". As if in rebuke of a speech that certainly savoured of boasting, the boy was at once afflicted by his former trouble. Eleutherius was conscious-stricken, and said to the brethren that stood by, " None of us shall eat food to-day until this boy is dispossessed ". All fell to prayer, and did not cease until the child was cured.

One Holy Saturday St Gregory was ill and could not fast, whereat, he tells us, he was considerably disturbed. " When I found on this sacred vigil, when not only adults but even children fast, that I could not refrain from eating, I was more grieved thereby than troubled by my illness." So he asked Eleutherius to pray for him that he might join the people in their penance, and soon by virtue of that prayer Gregory found himself enabled to abstain from food. St Eleutherius lived for many years in Gregory's monastery at Rome, and died there.

We know practically nothing more about St Eleutherius than St Gregory tells us in his *Dialogues*, notably in bk 3, ch. 33 ; but the story is discussed by the Bollandists in the *Acta Sanctorum*, September, vol. ii.

ST CHAINOALDUS, OR CAGNOALD, BISHOP OF LAON (*c.* A.D. 633)

THIS saint, commonly called Cagnoald or Cagnou in France, is of interest chiefly on account of his association with St Columban, who stayed at the house of his father near Meaux, and made a deep impression on Chainoaldus and on his brother and sister, Faro and Burgundofara, who followed him in holiness. He became a monk at Luxeuil, and when St Columban was banished followed his master in all his wanderings and helped him in his preaching and ministry. The strife going on at the time between Theodebert II of Austrasia and his brother Theoderic gave Columban an occasion to read a lesson in charity to his disciple. He dreamed one day that he saw the two brothers fighting together, and when he awoke told Chainoaldus sadly of what he had seen. " Pray then, father, that Theodebert may beat our enemy Theoderic ", observed Chainoaldus, whose father was at the Austrasian court. " Not at all ", replied Columban. " Such prayer would not be pleasing to God, for He tells us to pray for our enemies." Chainoaldus became bishop of Laon, was present at the Council of Rheims of the year 630, and signed the charter of the abbey of Solignac, which was founded by St Eligius while he was still a layman.

Though there is no proper life of this saint, his activities and *cultus* are discussed at some length in the *Acta Sanctorum*, September, vol. ii. See also Duchesne, *Fastes Épiscopaux*, vol. iii, p. 139.

ST BEGA, OR BEE, VIRGIN (SEVENTH CENTURY)

IN the fourth book of his *Ecclesiastical History* St Bede the Venerable refers to St Heiu, who, he says, was regarded as the first woman in Northumbria to become a nun and who founded a monastery at Hartlepool. This was taken over by St Hilda and Heiu went to live at Tadcaster. A little further on he makes mention of St Begu who, after being a religious for over thirty years, had in the nunnery at Hackness a vision of the departing of the soul of its foundress Hilda. St Bega (Begh, Bee) has been identified with either or both of these holy women, as was done by Leland and the Bollandists ; the identification has not been confirmed but rather seems to have been disproved. She is the heroine of a legend which makes her the daughter of an Irish king, sought in marriage by a son of the king of Norway. She had, however, vowed herself a virgin to Christ, and had been given by an angel a bracelet marked with a cross as a token of her heavenly betrothal. The day before she was to be given to the prince, while her suitor and her father were revelling in the hall, she escaped with the help of this bracelet and, seated on a clod of earth, was navigated across the sea and landed safely on the coast of Cumberland. For a time she lived as an anchoress, and the sea-gulls, guillemots and gannets brought food for her sustenance ; but human marauders were less kind, and she was advised by the king of Northumbria, St Oswald, to become a nun. She therefore received the veil from St Aidan (Bede says it was he who consecrated Heiu) and established a monastery at St Bees (Copeland) which afterwards became a cell of the Benedictine abbey of St Mary at York.

Whatever background of truth there may be in the legend of St Bega, there seems no doubt that she existed and was venerated in Northumbria. The promontory on which she lived is named after her St Bee's Head, and she was the patroness of the people of the neighbourhood, ground down between the exactions of their lords and the raids of the border Scots. They claimed even to possess her miraculous bracelet, and treasured equally the stories of how St Bega in her earthly life had been devoted to the poor and oppressed and had cooked, washed and mended for the workmen who built her monastery. St Bega was venerated in Scotland and Norway, and she may be the same as the " Becga, daughter of Gabhran, virgin ", who is named in the Martyrology of Tallaght on February 10. Her feast is observed in the diocese of Lancaster.

It is very difficult to establish the truth where we have no sort of guarantee of the reliability of our sources. The legend of St Bega in its fuller form rests entirely upon one manuscript (Cotton, Faust. B. iv), which Hardy in his *Descriptive Catalogue*, i, p. 223, dates twelfth century. The story is supported by the lessons in the Aberdeen Breviary : see KSS., p. 278, and the *Acta Sanctorum*, September, vol. ii. C. Plummer, a very careful scholar, familiar with Irish as well as Anglo-Saxon sources, says quite positively that the Begu of Bede (bk iv, ch. 23) " is not to be confounded, as is often done, with Heiu, or with the very mythical Irish saint Bega whose name is preserved in St Bees ". In the *Lives of the English Saints*, Faber recounted in graceful terms the legend of St Bega, and cited in an appendix Wordsworth's " Stanza " on the headland of St Bee's. The Latin text of the Cotton manuscript was first printed and translated by G. C. Tomlinson in the *Carlisle Historical Tracts*.

BD BERTRAND OF GARRIGUES (*c.* A.D. 1230)

AT the end of the twelfth and the beginning of the thirteenth centuries the south of France was ravaged by heresy and civil war. Albigensianism, supported by the

nobles and appealing to the people by offering a life of virtuous austerity to the few and of licence to the many, had almost complete control ; the Catholics, rendered impotent by indifference and ill-living, took up arms against the heretics, and the challenge was accepted. Bd Bertrand was born at Garrigues in the diocese of Nîmes and brought up in the midst of these disturbances ; but he was taught the true faith, and learned the dangers of the heresy that flourished all around. In the year 1200 the Albigensian Raymund VI of Toulouse marched through Languedoc, harrying the orthodox monasteries, especially those of the Cistercians, who were the official missionaries against the heretics. It is said that the convent at Bouchet was saved from destruction by the prompt action of a bee-master, who overturned his rows of hives in the faces of the soldiers. Bertrand himself became a priest and joined himself as a preacher to the Cistercian mission. In 1208 the Cistercian legate, Peter of Castelnau, was murdered, the crusade of Simon de Montfort was let loose, and soon after this time probably Bd Bertrand first met St Dominic, who was trying to remedy by prayer and preaching some of the harm that his friend Simon was doing by the sword.

In 1215 Bertrand was one of the group of six preachers gathered round Dominic from which sprang the great order of Friars Preachers ; by the following year they had increased to sixteen, " all in fact and in name excellent preachers ", when they met at Prouille to choose a rule and plan the life of their new society. After a year of community life at the priory in Toulouse, the founder made his famous bold stroke of dispersing his religious, and Bd Bertrand was sent to Paris with Friar Matthew of France and five others. There they made a foundation near the university. But Bertrand did not stay long in Paris. He was called by St Dominic to Rome and sent thence with Friar John of Navarre to establish the order in Bologna. Though Bd Reginald of Orleans was the friend who influenced him most, early Dominican writers speak of Bd Bertrand as a beloved companion of St Dominic, the dearest associate in his work, the sharer of his journeys, his prayers and his holiness. In 1219 he accompanied him on the only visit St Dominic made to Paris ; they went from Toulouse by way of the sanctuary of Rocamadour, and the journey has been surrounded with wonders, such as that they understood German without having learnt it and were not wetted by heavy rain.

At the second general chapter held at Bologna in 1221 the Dominican order was divided into eight provinces, and Bertrand was appointed prior provincial of Provence. The remaining nine years of his life were spent in energetic preaching throughout the south of France, where he greatly extended the activities of his order and founded the great priory of Marseilles. There is a story told that on one occasion a Friar Benedict questioned Bd Bertrand because he so rarely celebrated a requiem Mass. " We are certain of the salvation of the holy souls ", was the reply, " but of the end of ourselves and other sinners we are not certain ". " Well, but ", persisted Friar Benedict, " suppose there are two beggars, one strong and well, the other disabled. Which would you be the more sorry for ? " " The one who can do least for himself." " Very well then. Such certainly are the dead. They have neither mouths wherewith to confess nor hands wherewith to work, but living sinners have both and can take care of themselves." Bertrand was not at all convinced by this argument, and the fact that he afterwards celebrated Mass more frequently for the dead was attributed to his having had enlightenment in the form of a nightmare of a departed soul, which much distressed him. Bd Bertrand died at the abbey of Bouchet, near Orange, about the year 1230 ; his *cultus* was confirmed

in 1881. "By his watchings, his fasts, and his other penances", wrote Friar Bernard Guidonis, "he succeeded in making himself so like his beloved Father that one might have said of him as he passed by: Of a truth the disciple is like the master; there goes the very image of the blessed Dominic."

A very full account of Bd Bertrand is given by the Bollandists in the *Acta Sanctorum*, October, vol. xiii, pp. 136–145 and 919–921. Though there was no separate early biography which they could utilize, they at first drew largely from the *Vitae Fratrum* of Gerard de Fracheto and other Dominican chronicles, but in a supplement to their first account they have added many details from documents submitted to the Congregation of Rites in the process for the *confirmatio cultus*. See also a series of papers by J. P. Isnard in the *Bulletin de la Société archéol. de la Drôme*, 1870 to 1872; and Procter, *Dominican Saints*, pp. 253–256. A fuller bibliography is provided by Taurisano, *Catalogus hagiographicus O.P.*, p. 9.

BD PEREGRINE OF FALERONE (A.D. 1240)

PEREGRINE was a young man of good family who was studying with great success at Bologna when St Francis came to preach there in 1220. Both he and a fellow student, Bd Rizzerio, were deeply impressed, and desired to join the friars. St Francis accepted them, but told Peregrine that, in spite of his learning, it was God's will that he should serve as a lay-brother. In this humble condition he persevered to the end. Both before and after death he was famous for miracles.

The Friars Minor join this *beatus* in one feast with Bd Liberatus (below) and BD SANTES of MONTE FABRI who, having killed a man in defending himself, became a lay-brother in the order. After a most holy life he died in 1390 and miracles were wrought at his grave.

The story of Peregrine is told in the documents which Sabatier calls the *Speculum Vitae* and the *Actus b. Francisci et sociorum ejus* (cap. 36). See also Gentili, *Saggio sopra l'ordine serafico*, p. 27 *seq.*; and Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 527–529. For Bd Santes, see Wadding, *Annales Ord. Minorum*, vol. ix, pp. 94–96, and Léon, vol. iii.

BD LIBERATUS OF LORO (A.D. 1258 ?)

THE *cultus* of this *beato* was approved by Pope Pius IX in 1868, but his history is involved in a good deal of obscurity. He is said to have belonged to the noble family of Brunforte, to have joined the Order of Friars Minor, but to have led the life of a contemplative and a hermit. He is also supposed to have been associated with Bd Humilis and Bd Pacificus in a project of stricter observance; but the attempt to identify him with the unnamed friar of Soffiano who had a vision of our Blessed Lady (see the *Fioretti*, chs. 46 and 47) is not free from difficulty.

Bd Liberatus is discussed, with Humilis and Pacificus, in the *Acta Sanctorum*, August, vol. v. See also Salvi, *Cenni storici sul b. Liberato da Loro* (1896), and on this the notice in the *Analecta Bollandiana*, vol. xvii (1898), p. 381. There is also an account in Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 431–432; and an interesting comment by Paul Sabatier, *Actus beati Francisci et sociorum ejus* (1902), p. 195, and p. 215, note.

7: ST REGINA OR REINE, VIRGIN AND MARTYR (DATE UNKNOWN)

OF St Regina, mentioned in the Roman Martyrology as having been martyred in the territory of Autun, the true history is not known. French legends represent her as the daughter of Clement, a pagan citizen of Alise, in Burgundy. Her mother died at the child's birth, and Regina was handed over

to the care of a Christian woman, who brought her up in the faith. When Clement discovered this, he refused to receive his daughter, and she went back to live with her nurse, earning her bread as a shepherdess. She attracted the desire of the prefect Olybrius who, when her good birth was told to him, wanted to marry her. Regina refused him, nor would she listen to the persuasions of her father who, now that his daughter had attracted a distinguished suitor, was willing to own her. She was therefore locked up in a dungeon, and when her spirit remained unbroken Olybrius vented his rage by having her cruelly tortured. That night she was consoled in her prison by a vision of the cross and a voice telling her that her release was at hand. The next day Olybrius ordered her to be tortured again and then that she should be beheaded ; the appearance of a shining dove hovering over her converted many of the onlookers. This romance invites comparison with the story of St Margaret on July 20.

Though no trust can be placed in what purports to be the *passio* of St Regina (printed in the *Acta Sanctorum*, September, vol. iii), the *cultus* is certainly early, as is vouched for by the fact of the inclusion of her name in the " Hieronymianum ". The foundations of a basilica dedicated in her honour at Alise have been discovered in comparatively recent times ; see *e.g.* J. Toutain in *Bulletin archéologique du Comité des Travaux historiques*, 1914, pp. 365–387. The legend has been set out at length, with pictorial illustrations by F. Grignard, *La Vie de Ste Reine d'Alise* (1881) ; and by Quillot, *Ste Reine d'Alise* (1881).

ST SOZON, MARTYR (DATE UNKNOWN)

THE following is the legend of this young shepherd of Cilicia, who was originally called Tarasius and took the name of Sozon at baptism. One day while sleeping under a tree our Lord appeared to him, told him to leave his sheep, and to follow Him to death. Sozon awoke and at once made his way to the nearest town, Pompeiopolis, where he found a pagan festival was being celebrated. He went straight into the temple of the god and with a mighty blow of his crook knocked down the golden image and broke off its hand. This hand he took and broke into further small pieces, which he distributed as alms among the poor. Several innocent persons were arrested for this, whereupon Sozon marched into court and gave himself up as the true culprit. He was offered pardon and freedom if he would worship the god whose statue he had mutilated, but Sozon mocked at the idea of worshipping a god that could be broken by a sheep-crook. Nails were then driven, points upward, through the soles of his sandals and he was made thus to walk around the arena. As Sozon passed before the magistrate he pointed at his blood-stained feet and said, " I have finer red shoes than you ". " You are a brave fellow ", said the magistrate. " Play a tune on your pipe and I will let you go." But Sozon refused, saying that he had often piped to his sheep but would now make music only to God. So he was sentenced to be burned, and when night had come the Christians of the place collected his charred bones and gave them honourable burial.

Two Greek texts preserve the alleged acts of this martyr. One has been edited in the *Acta Sanctorum*, September, vol. iii ; the other in vol. cxv of Migne, PG.

ST GRIMONIA, VIRGIN AND MARTYR (DATE UNKNOWN)

A FRENCH legend relates that St Grimonia was the daughter of a pagan Irish chief, and that when she was twelve years old she was converted to Christianity and made

a vow of perpetual virginity. Her father, in defiance of or not understanding such a vow, wished her to marry, and when she refused shut her up. Grimonia escaped and fled to France, where she became a solitary in the forest of Thiérache in Picardy. Here the contemplation of the beauty of created things would often bring her to the state of ecstasy. After a prolonged search the messengers of her father traced her to her retreat, where they put before her the alternatives of return and a forced marriage or death. Grimonia remained firm and so she was beheaded on April 20 in an unknown year. A chapel was built over her grave which became famous for miracles, and around it grew up a town, called from its origin La Chapelle. On September 7, 1231, her relics, together with those of St Proba (Preuve), another Irishwoman, who is supposed to have suffered with Grimonia, were enshrined at Lesquielles. The facts about St Grimonia are hard to come by: she may have been a solitary who lost her life in defending her chastity.

What little is known concerning this saint and her *cultus* may be read in the *Acta Sanctorum*, September, vol. iii.

ST JOHN OF NICOMEDIA, MARTYR (A.D. 303)

WHEN the edict of the Emperor Diocletian against Christians was published in Nicomedia a certain Christian, "a man of secular dignity", at once tore it down and was punished by death. The name of this man is not known, but his memory is venerated in the Western church under the name of "John". The Roman Martyrology says that "when he saw the cruel decrees against the Christians displayed in the forum he was fired with zeal for the faith and pulled them down and tore them up with his own hands. When this was told to the emperors, Diocletian and Maximian, who were residing in the city, they ordered that all kinds of sufferings should be inflicted on him. This most noble man endured them with such readiness both of demeanour and spirit that they seemed not at all to disturb him." He was burnt alive, on February 24, 303, according to Lactantius. The unknown man whom we call John has sometimes been erroneously identified with St George, protector of England. The Syrians called him Euhtis (Euetios) and put his feast on February 24.

Eusebius in his *Ecclesiastical History* (bk viii, ch. 5), and also Lactantius, almost certainly make reference to the fate of this martyr, though they do not actually name him. The passages are quoted and commented on in the *Acta Sanctorum*, September, vol. iii. We find the name of John given, and the commemoration assigned to this day, in the so-called "Parvum Romanum". See Quentin, *Martyrologes historiques*, p. 439.

ST ANASTASIUS THE FULLER, MARTYR (A.D. 304?)

THE Roman Martyrology refers today to the passion "of the holy Anastasius the martyr at Aquileia", though the martyr indicated did not suffer on this date nor at Aquileia. It would appear that vij Idus Septembris has been copied for vij Kalendas Septembris, *i.e.* August 26, the day given in earlier martyrologies and on which his feast is still kept at Split (Spalato). According to his more than doubtful *acta*, Anastasius was born at Aquileia of a good family, but remembering the word of the Apostle to the Thessalonians, "that you do your own business and work with your own hands", he became a fuller and practised his trade at Salona (Split) in Dalmatia. During the persecution of Diocletian he would not conceal his faith, but boldly painted up a cross on his door, wherefore he was arrested and brought

before the governor. He stood firm, and was therefore thrown into the sea with a stone tied round his neck. A matron of the city, Asclepia, promised their liberty to any of her slaves who should recover the body, and they eventually came upon it in the hands of some Negroes who had found it in the water. They threatened the Negroes that if they did not give it up they would be charged with having murdered the man, and so brought the body back in triumph to their mistress. She buried it honourably in her garden, which later became a Christian cemetery with a basilica.

St Anastasius, martyr at Salona, named in the Roman Martyrology on August 21 is an invention of hagiographers, though attempts have been made to identify him with St Anastasius the Fuller; he is made to be the converted officer mentioned in the *passio* of St Agapitus (August 18).

That there has been confusion is certain, and it is likely that the acts (in *Acta Sanctorum*, September, vol. iii) are altogether fictitious; but we have good evidence that there was a real martyr Anastasius who was probably a fuller and was honoured at Salona. His proper day, as the "Hieronymianum" shows, is August 26. All that we can say is that this one saint has had two different days and two different stories assigned to him. See CMH., pp. 467–468, 492, and references given.

ST CLODOALD, OR CLOUD (*c.* A.D. 560)

ON the death of Clovis, King of the Franks, in the year 511 his kingdom was divided between his four sons, of whom the second was Clodomir. Thirteen years later he was killed fighting against his cousin, Gondomar, King of Burgundy (he had first murdered St Sigismund of Burgundy, whom the Roman Martyrology calls a martyr), leaving three sons to share his dominions. The youngest of these sons of Clodomir was St Clodoald, a name more familiar to English people under its French form of Cloud from the town of Saint-Cloud near Versailles. The three boys were brought up by their grandmother St Clotilda, widow of Clovis, who lavished much care and affection on them in her home at Paris, while their kingdom was administered by their uncle Childebert. When Cloud was eight years old, Childebert entered into a plot with his brother, Clotaire of Soissons, to get rid of these boys and partition their kingdom. A familiar of Childebert was sent to Clotilda asking her to choose whether the three boys should be put to death or forcibly tonsured and shut up in monasteries. He so twisted the reply of the distracted queen that she was made to appear to choose their death, whereupon Clotaire seized the eldest boy, Theodoald, and stabbed him. The second, Gunther, fled in terror to his uncle Childebert, whose heart was so softened by fear and sickened at the brutal killing that he tried to protect him. But Clotaire did not approve of such faintheartedness, dragged Gunther from Childebert's arms and killed him too. Cloud escaped, and was taken for safety into Provence or elsewhere.

Childebert and Clotaire shared the fruits of their crime, and Cloud made no attempt to recover his kingdom when he came of age. He had seen quite enough of the politics of the world, and voluntarily hid himself in a hermit's cell. After some time he put himself under the discipline of St Severinus, a recluse who lived near Paris, and he afterwards went to Nogent on the Seine and had his hermitage where is now Saint-Cloud. St Cloud was indefatigable in instructing the people of the neighbouring country, and ended his days at Nogent about the year 560 when he was some thirty-six years old. By a pun on his name St Cloud is venerated in France as the patron of nail-makers.

Understandably distressed by the monstrous brutality of Merovingian politics as exemplified by the fate of the sons of Clodomir, Alban Butler adds the following suitable reflection from the fifteenth-century humanist Pico della Mirandola: "Many think it a man's greatest happiness in this life to enjoy dignity and power and to live amid the riches and splendour of a court. Of these you know I have had a share; and I can assure you I could never find in my soul true satisfaction in anything but retreat and contemplation. I am persuaded that the Caesars, if they could speak from their sepulchres, would declare Pico more happy in his solitude than they were in the government of the world; and if the dead could return, they would choose the pangs of a second death rather than risk their salvation again in public offices."

There is a life which has been critically edited by B. Krusch in MGH., *Scriptores Merov.*, vol. ii, pp. 350–357, as also at an earlier date by Mabillon and the Bollandists. But as the life is pronounced to be not older than the close of the ninth century, the data provided by St Gregory of Tours and reproduced in the *Acta Sanctorum* are more trustworthy. J. Legrand's *St Cloud : prince, moine, prêtre* (1922) is an uncritical booklet.

SS. ALCMUND AND TILBERT, BISHOPS OF HEXHAM (A.D. 781 AND 789)

NO details are known of the lives of these holy bishops, respectively the seventh and eighth occupants of the see of Hexham. St Alcmund succeeded to St Frithebert in the year 767, and at his death was buried beside St Acca in the cemetery outside the cathedral-church. During the Danish raids all trace and memory of his grave were lost, but about the year 1032 it is said that the saint appeared in a vision to a man of Hexham, pointed out the place where his body lay, and asked him to tell the sacristan of the church of Durham to have it translated to a more honourable resting-place within the cathedral. This was accordingly done. Tradition says that during the translation the Durham monk, Alured, secretly abstracted one of Alcmund's bones to take back to his own church; but the coffin became so weighty that it was found impossible to move it—until Alured restored the stolen relic. Alban Butler includes St Tilbert with St Alcmund on this day, but the chronicler Simeon of Durham records the date of his death as October 2. In the year 1154 the relics of all the six saints among the twelve early bishops of Hexham, which had then ceased to exist as a bishopric, were collected into one shrine; they were finally and completely scattered by the Scots when they raided Hexham in 1296.

For historical details consult the volumes of the younger James Raine, *The Priory of Hexham* (1864–65). Here, as in the *Acta Sanctorum*, September, vol. iii, extracts are given from Simeon of Durham. There seems to have been no liturgical *cultus*.

BB. MARK, STEPHEN AND MELCHIOR, MARTYRS (A.D. 1619)

CANON MARK CRISIN (Körösy) belonged to a distinguished Croat family. Having made his studies at the Germanicum in Rome, he returned to labour in his own country, and under the primate of Hungary, Archbishop Pazmany, he was entrusted with important duties in the archdiocese of Esztergom. The two other martyrs were Jesuits, Stephen Pongracz, a Hungarian by birth, and Melchior Grodecz, who was a Czech. In 1619, when these priests were all engaged in apostolic and educational work in the neighbourhood of Kaschau or Kassa (now Kosice in

Slovakia), an army under George Racoczy invaded the district, acting at the instigation of the Calvinist leader, Bethlen Gabor. The troops seized these three influential priests, tortured them for the greater part of the night, and then put them to death under conditions of great barbarity. These martyrs were beatified in 1905.

See Schmidl, *Historia Provinciae Bohemicae S.J.*, vol. iii, pp. 193 *seq.*; *Études*, vol. civ (1905), pp. 5–27; N. Angelini, *I beati Canonico Marco Stefano Crisino . . .* (1904); and H. Leclercq, *Les Martyrs*, t. viii, pp. 338–352.

BB. JOHN DUCKETT AND RALPH CORBY, MARTYRS (A.D. 1644)

THE north country family of Duckett had already given one martyr to the Church in the person of Bd James Duckett (April 19). He had a son who became prior of the English Carthusians at Nieuport in Flanders. Whether the James Duckett who fathered Bd John was another son is not certain; but Bd John was related to Bd James in some way. He was born at Underwinter in the parish of Sedbergh in the west riding of Yorkshire in 1613, went to the English College at Douay, and was made priest there in 1639. He then studied for three years at Paris, where the long periods he passed in prayer were commented on and he was rumoured to have gifts of contemplation of a high order. When he was at length sent to the English mission he passed two months of preparatory retreat with the Carthusians at Nieuport, under the direction of Father Duckett, whom Bishop Challoner refers to as his kinsman but does not specify to have been his uncle. When he had ministered in the county palatine of Durham for about twelve months he was arrested while on his way to baptize two children, on July 2, 1644, the day on which the battle of Marston Moor was fought, together with two laymen. Mr Duckett was examined before a parliamentary committee of sequestrators at Sunderland, and refused to admit that he was a priest, demanding to see their proofs. The holy oils and *Rituale* found on him were pretty clear evidence, but the examiners wanted a personal admission, so they put him in irons and threatened to torture him. When he heard that the two laymen were being questioned and that inquiries were to be made among his friends and associates, he decided he must save them from the possibility of their implicating themselves, and therefore confessed his priesthood. Thereupon he was sent up to London, together with a Jesuit, Father Corby, who had been seized when celebrating Mass at Hamsterley Hall, near Newcastle.

Ralph Corby (or Corbington) came of a Durham family, but was born at Maynooth, in 1598. When Ralph was five his parents returned to England, and after years of persecution every member of the family entered religion. The father, Gerard Corbington, became a temporal coadjutor with the Jesuits and reconciled to the Church his own father when he was a hundred years old. The mother, Isabel Richardson, died a Benedictine at Ghent, and two surviving daughters joined the same order at Brussels, while Ralph's elder and younger brothers also were Jesuits. He himself joined the Society of Jesus at Watten in Flanders, and came on the mission in 1632, ministering for twelve years thereafter with unquenchable zeal among the widely scattered faithful of county Durham. Challoner tells us that "they loved him as their father and reverenced him as an apostle".

On their arrival in London the two confessors were committed to Newgate to await the September sessions. There was no doubt what the upshot would be, and the English Jesuits abroad were making feverish efforts in concert with the imperial *chargé d'affaires* in London to get Father Corby exchanged for a Scots colonel who was held prisoner in Germany by the emperor. When it seemed as if this would be successful, Father Corby offered the reprieve to Mr Duckett. To which he replied, " This thing is being procured and arranged by your friends. Be you therefore pleased to accept it." Corby disclaimed it—Mr Duckett was younger and better qualified for service on the mission than himself. And thus it was " handed to and fro between them, neither being willing to accept of it, till an expedient was proposed to save them both ; but it succeeded not, for the Parliament, it seems, was resolved they both should suffer ". At the trial they both pleaded guilty to being priests, but Father Corby claimed that as he was born in Ireland he did not come within the statute. This plea was overruled (quite properly) and sentence of death was pronounced.

While he was celebrating his last Mass in their Newgate lodging, Father Corby " appeared to be as it were in an agony of sadness and fear ", but the trial passed, and at ten o'clock in the morning of September 7, 1644, they both set out on the journey to Tyburn, " with their crowns shaved, in their cassocks, and with a smiling look ". Mr Duckett spoke little but to give his blessing to the many who asked it and to say to the Protestant minister that would address him, " Sir, I come not hither to be taught my faith but to die for the profession of it ". Bd Ralph made a short speech, they lovingly embraced one another, and the cart was drawn away : nor would the sheriff allow them to be cut down and disembowelled before they were both dead. He took extraordinary precautions to prevent any relics escaping the flames, nevertheless a hand of Bd John and some pieces of their cassocks were saved ; and in the archives of the diocese of Westminster there is treasured a letter written by Bd John on the eve of his passion to Dr Richard Smith, titular Bishop of Chalcedon and vicar apostolic of England, who was then living in Paris. " I fear not death ", he writes, " nor I contemn not life. If life were my lot, I would endure it patiently ; but if death, I shall receive it joyfully, for that Christ is my life and death is my gain."

Ralph Corby is included in his brother's *Certamen Triplex* (see biography of Bd Henry Morse on February 1). See also MMP., pp. 457–466 ; REPSJ., vol. iii, pp. 68–96 ; and J. Brodrick, *Procession of Saints* (1949), pp. 111–130.

8 : THE BIRTHDAY OF THE BLESSED VIRGIN MARY

THE birth of the Blessed Virgin Mary announced joy and the near approach of salvation to the lost world, and so this festival is celebrated by the Church with praise and thanksgiving. It was a mystery of holiness, distinguished by unique privileges. Mary was brought into the world unlike other children of Adam : not deprived of sanctifying grace and prone to sin, but pure, holy, beautiful and glorious, adorned with all the most precious graces becoming her who was chosen to be the Mother of God. Man was no sooner fallen in Paradise through the woman led away by Satan, than God promised another woman, whose seed should crush the serpent's head. At the birth of the Virgin Mary the accomplishment of that promise was begun.

To study the lessons in the life of Mary, to praise God for the graces conferred upon her and the blessings which through her He has bestowed on the world, and to recommend our necessities to so powerful an advocate, we celebrate festivals in her honour. This of her birthday was kept first in the East. In the West we know for certain that Pope St Sergius (A.D. 687–701) ordered that four separate feasts of our Lady should be kept in Rome—the Annunciation, the Assumption, the Nativity and the "Hypapante" (*i.e.* the Purification). But there is much probability that in certain other parts of the West the Nativity was commemorated earlier. It is clearly entered in the Calendar of St Willibrord (*c.* 704), and the mention in the Auxerre *Hieronymianum* (*c.* 600) is suggestive of a higher antiquity. What strongly supports this view is the fact that a feast of the birthday of St John the Baptist was known in the time of St Augustine, probably as early as 401. It was inevitable that when people realized that the beheading of the Baptist and his birth were honoured by two separate celebrations, the idea would suggest itself that the birth of the Mother of God ought to be similarly commemorated. Hence to the feast of her Assumption or Falling Asleep was added that of her Birthday. (*Cf.* the feasts of the conception of St John and of our Lady.) The birthplace of our Lady is unknown. An ancient tradition favours Nazareth and this was accepted in the West; but a parallel tradition named Jerusalem, and specifically the neighbourhood of the pool of Bethesda, where a crypt under the church of St Anne is now venerated as the spot where the Mother of God was herself born.

See G. Morin in the *Revue bénédictine*, vol. v (1888), pp. 257–264; vii (1890), pp. 260–270; and xix (1912), pp. 469–470. See also K. A. Kellner, *Heortology* (1908), pp. 230–231; L. Duchesne, *Christian Worship* (1919), pp. 269–272; and on the birthplace, *Analecta Bollandiana*, vol. lxii (1944), pp. 272–273.

SS. ADRIAN AND NATALIA, MARTYRS (*c.* A.D. 304)

THE *acta* of St Adrian in the romantic and written-up form in which we have them relate that he was a pagan officer at the imperial court at Nicomedia. He was present at the scourging and ill-treatment of twenty-three Christians, and at the sight of their constancy in suffering Adrian was moved to come forward and say, "Count me in with these men, for I also am a Christian". He was at once arrested and imprisoned, and word was brought to his young wife Natalia, who was herself a Christian and to whom he had been married for only thirteen months. She hurried to the prison and kissed the chains which bound her husband, saying, "You are blessed, Adrian, for you have found the riches which your father and mother did not leave to you, and which the wealthy themselves have need of in the day when neither father nor mother nor children nor friends nor earthly goods are of any avail". She recommended him to the care and instruction of his fellows, and then Adrian sent her home, promising to let her know how things went with him. And when he knew that the time of his passion was at hand, Adrian bribed his gaoler to let him go and take leave of his wife. When someone told her that he was approaching the house, Natalia jumped to the conclusion that he had saved himself by apostasy and shut the door in his face. But he explained what had happened and that the other prisoners were hostages for his return, and then they embraced and kissed and Natalia returned with him to the prison. She stayed there a week, waiting on the confessors and dressing their wounds, till Adrian was brought before the emperor and refused to sacrifice. Then he was scourged and

carried back to prison. Meanwhile other women had come to help look after the sufferers, and when the emperor heard it he forbade that they should be allowed. Whereupon Natalia cropped her hair, put on male clothes, and bribed her way into the gaol like any other man ; and she asked Adrian that when he was in the glory of Heaven he should pray for her that she might live sinless in the world and soon follow him out of it. The martyrs were sentenced to have their limbs broken, and Natalia asked that her husband might suffer first and so be spared the trial of seeing the agony of the others. When he was dragged to the block she herself disposed his legs and arms thereon, and knelt by while the bones were crushed with blows ; his feet and hands were cut off, and so he died. Natalia hid one of the severed hands in her clothes, and when the bodies of the martyrs were heaped up to be consumed with fire she had to be restrained from jumping in among them.

A sudden storm of rain putting the fire out, the Christians of Nicomedia were able to gather together many relics of St Adrian and his companions, which were taken to Argyropolis, on the Bosphorus near Byzantium, and there buried. Some months after St Natalia decided to follow them, for she was being persecuted by an imperial official at Nicomedia who wanted to marry her. So she went aboard ship, taking her precious relic, the hand of Adrian ; and soon after arriving at Argyropolis she died in peace and was buried with the martyrs, among whom she is reckoned. The Roman Martyrology gives March 4 as the day of the death of St Adrian and December 1 of St Natalia, today being the anniversary of the alleged translation of their relics to Rome. St Adrian was one of the great popular martyrs of the past, a patron of soldiers and butchers and invoked against plagues.

There is an Adrian, martyr at Nicomedia, mentioned on March 4, and the Roman Martyrology takes for granted his identity with the saint here spoken of. Tillemont, it is true, was of this opinion ; but the Bollandists, who print the so-called acts both in Latin and Greek in their third volume for September, strongly urge that the two Nicomedian Adrians are different ; *cf.* too, the Roman Martyrology on August 26 and the *Acta Sanctorum*, August, vol. v, pp. 808–811. Both martyrs are alleged to have suffered at Nicomedia, and their remains are said to have been taken to Argyropolis ; but Adrian, the husband of Natalia, is stated to have been put to death under Diocletian, the other under Licinius, and the rest of their stories is entirely different. S. Salaville has discussed the matter very patiently in DHG., vol. i, cc. 608–611. All that we can be sure of is that there was an early and very considerable *cultus* of an Adrian, martyr of Nicomedia, both in East and West.

SS. EUSEBIUS, NESTABUS, ZENO AND NESTOR, MARTYRS (*c.* A.D. 362)

IN the reign of Julian the Apostate, Eusebius, Nestabus and Zeno, three Christian brothers who were said to have been concerned in the destruction of a heathen temple at Gaza, were carried to prison and scourged. Afterwards the mob in the amphitheatre loudly demanded the punishment of the sacrilegious criminals. It soon became a tumult, and the people worked themselves into such a ferment that they ran to the prison, which they forced open and, taking out the three brothers, began to drag them about, bruising them against the pavement, and striking them with sticks, stones, or anything that came to hand. The very women, quitting their work, ran the points of their spindles into them, and the cooks took the kettles off the fire, poured scalding water upon them, and pierced them with their spits. After the martyrs were thus mangled and their skulls so broken that the ground was

smeared with their brains, they were dragged out of the city to the place where dead beasts were thrown. Here the people lighted a fire, burned the bodies, and mingled the bones that remained with those of the camels and asses, that it might not be easy for the Christians to distinguish them. But a certain woman came by night and was able to pick out some of their remains, which she conveyed to another Zeno, a relative of the martyrs, who had fled to Majuma. He kept the relics carefully until, in the reign of Theodosius, he was made bishop; he then built a church and buried them therein. With these three brothers there was taken a young man named Nestor, who suffered imprisonment and scourging as they had done. But as the rioters were dragging him through the street, some took compassion on him on account of his personal beauty and they left him lying outside the gate. He died of his wounds soon after in the house of Zeno, who afterwards buried his body with the others.

The whole of this story is based upon the church historian, Sozomen (bk v, ch. 9). The relevant text with a commentary is given in the *Acta Sanctorum*, September, vol. iii.

ST DISIBOD (*c.* A.D. 674)

HE is said to have been an Irishman and a bishop in his own country. He was a zealous preacher and apostle, and he laboured hard to reform his flock, but without success; and about the middle of the seventh century he left Ireland in discouragement to be a missionary in Germany. With three companions he eventually founded a monastery on a hill in the valley of the Nahe, near Bingen, which became known from its founder as Disibodenberg or Diessenberg (*Mons Disibodi*), and from thence ministered and worked wonders among the surrounding inhabitants.

During the twelfth century this monastery was rebuilt by Benedictine monks from the abbey of Hirschau, and in an adjoining building was a community of nuns presided over by St Hildegard. After she had removed to the Rupertsberg, the abbot of Mount St Disibod asked her to write a life of the holy founder of his monastery, and this she did in 1170. The contents of this Life of St Disibod were, like nearly everything St Hildegard wrote, attributed to revelation in her visions; but most of the so-called biography is taken up with moral and scriptural disquisitions, and the few alleged facts about St Disibod are simply the traditions then current in his monastery and of very little worth. There is, in fact, practically nothing known certainly about him.

See the *Acta Sanctorum*, September, vol. iii, where St Hildegard's mystical dissertation is reproduced. Falk has devoted an article to St Disibod in *Der Katholik*, of Mainz, vol. i (1880), pp. 541–547. Wattenbach declares that down to the eleventh century nothing was known of St Disibod but his name. He is mentioned neither in the *Félire* of Oengus nor the Martyrology of Tallaght, nor in the Roman Martyrology.

ST SERGIUS I, POPE (A.D. 701)

DURING the long last illness of Pope Conon his archdeacon, Paschal, offered a big bribe to the imperial exarch John to secure his own succession to the papal chair. When Conon died in 687 the exarch accordingly brought about Paschal's nomination by a faction, to whom a majority opposed the archpriest Theodore; whereupon both were set aside and the priest Sergius canonically elected. John, who had come to Rome to look after his own interests, gave his approval to Sergius—but not until he had received from him the sum of money which had been offered by

Paschal. Here was no question of simony, but rather of extortion : Sergius had been freely elected and he paid only under strong protest. The man who became pope in such distressing circumstances was a Syrian, son of an Antiochene merchant, who had been brought up in Palermo.

The earlier years of his pontificate were disturbed by troubles arising out of the Council *in Trullo* (*Concilium Quinisextum*), which was convened at Constantinople to supplement the acts of the fifth and sixth oecumenical councils by drawing up some canons of discipline. Over two hundred bishops were present, all orientals except one, and they enacted 102 canons, some of which were inspired by a certain hostility to and defiance of the West. The mischief of this gathering was that it professed to legislate, not for the East alone, but for the whole Church ; and so, when the emperor, Justinian II, in 693 sent its acts for the pope to approve for the Western church, Sergius refused to sign them. So the emperor sent the commandant of his bodyguard, one Zachary, to fetch the recalcitrant pontiff to Constantinople. Sergius appealed to the exarch, and the citizens of Rome, reinforced by troops from Ravenna, gathered in force and made a violent demonstration. Zachary was terrified, fled to Sergius for protection, and hid in the pope's bed. Sergius went out to pacify the people (not, we may suspect, without some quiet feeling of amusement), but they would not disperse until the gallant soldier from Constantinople had been taken from his refuge and escorted from the city. Doubtless this affair would have had serious consequences for Sergius, but Justinian II was deposed soon after. Nor does it appear that any Roman pontiff has done much more about the canons of *Quinisextum* than tacitly to approve them for the Eastern church.

It was during this pontificate that there arrived in Rome the king of the West Saxons, Caedwalla, who had " quitted his crown for the sake of the Lord and His everlasting kingdom ", as has been narrated herein under April 20. St Sergius baptized him on the vigil of Easter in 689. The pope had other contacts with England, and in 695 he consecrated the Northumbrian St Willibrord bishop and gave every encouragement to his mission in Friesland. St Sergius received a deputation of monks from St Ceolfrid, to whom he granted confirmation of the privileges of their abbey of Wearmouth and Jarrow, and in 701 the pope wrote to Ceolfrid asking him to send " that religious servant of God, Bede, a priest of your monastery " to Rome, as he was in need of the advice of learned men. Sergius promised that Bede should be returned as soon as the business was done, but it is certain he did not go, for St Bede himself tells us that he never left his monastery. Sergius was an alumnus of the Roman *schola cantorum*, and he seems to have been actively concerned with the liturgy and its music ; in particular, the *Liber pontificalis* states that he directed that the *Agnus Dei* " should be sung by clergy and people at the breaking of the Lord's body " at Mass, and he ordained that the Roman church should observe the four feasts of our Lady already kept at Constantinople, namely, her birthday, her purification, the Annunciation and her " falling alseep ".

The personal character of St Sergius I can be judged only by his public acts and the tradition of the Church, wherein he appears, in the words of Alcuin, a holy and most worthy successor of St Peter, second to none in piety. He died in the year 701, and was buried in St Peter's.

An entry " Sergii Papae Romae " under September 7 in the first hand of the Calendar of St Willibrord serves as a *terminus a quo* from which to date that document. It also proves that the *cultus* must have begun immediately after the pope's death. The *Liber Pontificalis*,

with Duchesne's notes, and the letters calendared in Jaffé are of primary importance as sources ; but Sergius belongs to ecclesiastical history. See, however, the *Acta Sanctorum*, September, vol. iii ; Grisar, *Geschichte Roms und der Päpste ;* and especially Mgr Mann, *Lives of the Popes*, vol. i, part 2, pp. 77–104.

ST CORBINIAN, BISHOP (A.D. 725)

THIS early apostle of Bavaria was born at Châtres, near Melun, in France. He was baptized Waldegiso after his father, but his mother afterwards changed his name to Corbinian, after herself. He lived as a recluse for fourteen years in a cell which he built near a chapel in the same place. The fame of his sanctity, which was increased by the occurrence of several miracles and the prudence of the advice which he gave in spiritual matters, made his name famous, and he admitted several persons to form themselves into a religious community under his discipline. The distraction which this gave him made him think of seeking some new place where he might live in obscurity, and he determined to go to Rome. While crossing the Brenner occurred the legendary incident which gave the saint his emblem of a bear. A bear attacked and killed Corbinian's pack-horse, so he ordered his servant to put the leading-rein and pack on the bear. Which was done, and they proceeded, and with the tamed bear arrived at Rome. But not before a certain lord at Trent had stolen the saint's best horse, and another at Pavia stolen his second best. Retribution soon overtook both these thieves, for the one died and the other lost forty-two of his own horses from elephantiasis. Pope St. Gregory II sent Corbinian, who may already have been a bishop, to preach in Bavaria, where he put himself under the protection of Duke Grimoald. After having much increased the number of the Christians, he fixed his headquarters at Freising, in Upper Bavaria, which, however, did not become a regular episcopal see till St Boniface made it such in 739.

St Corbinian discovered that his patron Grimoald, though a Christian, had defied the discipline of the Church by marrying his brother's widow, Biltrudis. Corbinian refused to have anything to do with the duke until they separated. But the lady Biltrudis was not at all satisfied and pursued Corbinian with persecution in the hope that he would allow her to be reinstated ; she abused him as a foreign interloper, specifically, a British bishop —which of course he wasn't. At length she even conspired to have him murdered. The saint took refuge at Meran, and remained in semi-exile until Grimoald (who had rejoined the lady) was killed in battle shortly after and Biltrudis was carried off by the Franks. He was then recalled by Grimoald's successor, and continued his missionary work throughout Bavaria. Corbinian was buried at a monastery he had founded at Obermais, at Meran, but his body was brought to Freising in 765 by Aribo, his second successor and biographer. Aribo says that St Corbinian was a man easily aroused to anger, and a story in illustration is told concerning a woman of Freising who was reported to deal in black magic. Meeting her one day in the street carrying some meat he asked what she was about, and was told that she was going to try and cure a sick man by her art. Corbinian jumped off his horse, gave the woman a sound thrashing with his own hands, and gave the meat away to the poor.

Of Corbinian we have an excellent medieval life by Arbeo or Aribo, who lived in the same century and was one of his successors at Freising. This biography was afterwards interpolated with legendary incidents, the episode of the bear, for example, being one of the additions. After editing the genuine text in the fourth and sixth volumes of MGH., *Scriptores Merov.*, Bruno Krusch produced a very handy edition (1920) *in usum scholarum*. See also the *Acta Sanctorum*, September, vol. iii.

9 : ST GORGONIUS, MARTYR (DATE UNKNOWN)

THE Western church today keeps the feast of St Gorgonius, who according to the Roman Martyrology and the lesson read at Matins was an official of the Emperor Diocletian at Nicomedia ; with his colleague Dorotheus he was put to death for protesting against the torments inflicted on a certain Christian, one Peter ; and the body of Gorgonius was eventually taken to Rome, and buried on the Via Lavicana (" Latina " by mistake), " between the two laurels ".

There is confusion here between two martyrs, both called Gorgonius. The one buried on the Via Lavicana, the original object of today's commemoration, was not the Gorgonius of Nicomedia, whose body was not translated to Rome. Of the first we know nothing, eecept that his *cultus* is tolerably ancient ; the other, with his companions, is well attested and appears in calendars of both East and West on March 12, under which date he is noticed herein.

The Breviary is unquestionably mistaken here in identifying the Gorgonius of Nicomedia with the Gorgonius who was buried *inter duas lauros* on the Via Lavicana. The two martyrs were distinct, as Delehaye, Quentin and J. P. Kirsch are all agreed ; and Dorotheus was associated not with the Roman Gorgonius, but with the Gorgonius of Nicomedia, of whose sufferings an account has been left by Eusebius. The martyrologist Ado was the author of the confusion, as Quentin, *Martyrologes historiques*, pp. 613–615, has fully demonstrated. See also the paper of Kirsch in *Ehrengabe Deutscher Wissenschaft für J. G. von Sachsen* (1920), pp. 58–84 ; and especially CMH., pp. 497–498. *Cf.* SS. Peter and Gorgonius on March 12.

ST ISAAC, OR SAHAK, I, KATHOLIKOS OF THE ARMENIANS (A.D. 439)

AT the end of the fourth century the state of matrimony was still not a bar to the episcopate in the Armenian church, and St Isaac was the son of the katholikos St Nerses I (though he was probably a widower when ordained). There were indeed families in which the episcopate was hereditary, and Isaac himself was the great-great-great-grandson of St Gregory the Enlightener ; to abolish this abuse and do away with married bishops was to be part of Isaac's work. He studied at Constantinople, where he married. After the death of his wife he became a monk and devoted himself to learning. When Isaac was called to rule the Armenian church both it and the nation were in a very critical state. The two divisions of Armenia were nominally ruled by princes subject to their Byzantine and Persian masters. Some years previously the successor of St Nerses I had repudiated the dependence of his church on Caesarea, of which St Basil was at that time the metropolitan, and the Armenians were in consequence regarded as being more or less in schism. Though St Isaac found a small pro-Caesarean party he disregarded it, and got himself recognized at Constantinople as primate of the Armenian church, which would appear to be an appeal to the imperial power as against the rights of his true patriarch at Antioch. This bold move no doubt was partly due to Persian pressure, but it ushered in a period of some ecclesiastical progress, which was joined with the beginning of the golden age of Armenian letters. His father Nerses had begun the reform of his church by bringing it more into line with Byzantine custom and law, and Isaac completed this work. Byzantine canon law was strictly enforced, which meant the end of married bishops, and Isaac was in fact the last of the house

of St Gregory the Enlightener to rule over the church which is sometimes called after him " Gregorian ". Monasticism began to flourish, schools and hospitals were established, and churches destroyed by the Persians rebuilt. Isaac had to contend on the one hand with the influence of Persian paganism and on the other with those Christians who resented the enforcement of ecclesiastical discipline.

When Theodosius II came to the throne of Constantinople in the year 408 he adopted the policy of promoting Greek influence throughout Armenia by encouraging the diffusion of Christianity, and he gave invaluable support to the undertakings of St Isaac who, faced with Greek ambitions in the small Byzantine part of his territory and the absolute forbiddance of Greek language and culture in all the rest of it, made this disparity a unity by taking elements from both Byzantine and Syrian sources and giving them an Armenian dress. For this purpose it was necessary to provide an Armenian alphabet, which was done by St Mesrop. The first literary work undertaken was a translation of the Bible. The Armenian version of the Old Testament is valuable for biblical scholars, and several of the translations of other books are of importance because the originals are now lost; by the time of Isaac's death the Armenians already had the works of Greek and Syrian doctors in their own tongue, and the beginnings of a native literature had been made. He also contributed to the formation of the national liturgy from that of Caesarea, now represented by the Byzantine " St Basil ".

In the year 428 the Persians drove out the Armenian tributary prince, and Isaac, whose leaning towards Christian Byzantium was notorious, was driven into retirement in the western corner of the country. There is a story that the Emperor Theodosius told his general Anatolius to build the city of Theodosiopolis (Karin, Erzerum) to shelter the fugitive bishop, but that city has a much older origin and had already been renamed in honour of the emperor thirteen years before. After some years he was invited to return to his see, but did not at once do so, appointing a vicar in his stead. Upon his death Isaac resumed the government, but he was now very old and could not for that reason attend the Council of Ephesus, whose acts he accepted in 435. He seems to have retained the first Armenian ecclesiastical centre at Ashtishat as his see, in which place he died at the age of about ninety-two. He is named in the great intercession of the Armenian Mass, and is called " the Great ".

The principal sources are Moses of Khoren, Lazarus of Pharp and other chronicles which may be consulted in Langlois, *Collection des historiens de l'Arménie*, vol. ii. Among modern books Sahak is frequently referred to both in F. Tournebize, *Histoire politique et religieuse de l'Arménie* (1901) and in S. Weber, *Die Katholische Kirche in Armenien* (1903). See also F. C. Conybeare, " The Armenian Canons of St Sahak ", in the *American Journal of Theology*, 1898, pp. 828–848.

ST KIERAN, OR CIARAN, ABBOT OF CLONMACNOIS (A.D. 556 ?)

KIERAN of Clonmacnois, sometimes called " the Younger " to distinguish him from St Kieran of Saighir, was born in Roscommon or Westmeath. His father Beoit was a cartwright, but he is also called a carpenter, like the ostensible father of our Lord. Kieran was said to have died at the age of thirty-three (though he was probably older) and other parallels to the life of Christ can be found in his legends. It has been suggested that these were unconscious inventions on the part of simple people impressed by the holiness of Kieran's character. His mother was named

Darerca and belonged to the tribe of the Glasraige, granddaughter of a bard called Glas, and both families may have been of pre-Celtic blood. Owing to oppression by his chieftain, Beoit fled from Antrim into Connacht, and there Kieran was born, one of seven children.

Several fabulous incidents are told of his boyhood, as that he revivified a dead horse, changed water into honey, and played a practical joke on his mother. She was dyeing and turned him out of the house, " for it was thought unbecoming that males should be in the house when garments were being dyed ".* Kieran was annoyed, and " May there be a dun stripe on them ", he exclaimed. The clothes came out of the blue dye with a dun stripe accordingly, and they were put in again. This time they came out white. But at the third dyeing Kieran had recovered his temper, and the dye was so blue that not only the clothes but also dogs, cats and trees that it came into contact with were turned blue. Kieran had some teaching from the deacon Uis at Fuerty, and when he was about fifteen he asked his parents to give him a cow for his support, that he might go to the school of St Finnian at Clonard. Darerca refused, so he blessed one of the cows and she followed him for the rest of his life, the Dun Cow of Kieran. At Clonard he was one of those twelve holy ones afterwards known as the Twelve Apostles of Ireland (see St Finnian, December 12), and at this time was the greatest among them, for whereas the others had to grind their own corn every day, angels would come and grind it for Kieran. St Finnian esteemed him above the rest, so that all the others except Colmcille were jealous of him, and when the daughter of the king of Cuala was sent to learn to read, her instruction was confided to St Kieran. So indifferent was he to her person that it was said that he saw nothing but her feet.

When the time came for St Kieran to leave Clonard, Finnian wanted to give up his place to him, but the young disciple refused. " Leave not your monastery for any save God only ", he said, " seeing He has favoured you above us all.' Then he departed and made his way to the Arans, where St Enda still ruled on Inishmore. Here he lived for seven years, and became so skilful at threshing and winnowing that not a grain of corn could be seen in the chaff-heaps. Then one day Enda and Kieran saw a vision of a great tree growing beside a river in the middle of Ireland, whose branches overhung the sea, laden with fruit which the birds pecked. And Enda said : " That tree is yourself, for you are great before God and man and Ireland shall be full of your honour. It shall be protected under your shadow and many shall be satisfied with the grace of your fasting and your prayer. Go, therefore, at the word of God to the shore of the stream and found a church there." Then Kieran arose and left Aran and came to Scattery Island, where he visited St Senan who gave him a new cloak, a kindness which Kieran afterwards repaid by floating another cloak down the Shannon to Senan. Afterwards he proceeded on his journey towards the middle of Ireland and came to a place called Isel where he stayed in a monastery for a time, but had to leave because the monks complained that his excessive generosity left them nothing. He followed a stag, which led him to Lough Ree, above Athlone, where he went across to Inis Aingin (Hare Island) and lived in the monastery there. His holiness and the number of his disciples excited the envy of a priest, called Daniel and said to be a Briton, who tried to get him expelled, but Kieran won him over by the gift of a golden cup, as a token of his

* Ingenious explanations and suggestions have been made about this statement. But need it be anything more than the gloss of a monastic writer who did not realize that hard-worked housewives don't want boys messing around when they are busy ?

good will. At last he set out on his journey again, having eight companions. He was urged to settle at a beautiful place called Ard Manntain, but he refused, saying, " If we live here we shall have much of the riches of the world, and few souls will go from us to Heaven ". But when they came to the grassy ridge of Ard Tiprat, on the west bank of the Shannon in Offaly, Kieran said : " We will stay here, for there shall be many souls going to Heaven from this place, and God and man shall visit it for ever." To Diarmaid MacCerrbeoil was promised the high-kingship of Ireland, and together with St Kieran he planted on his land the first post of the monastery that was to be famous as Clonmacnois. One account says that as they were about to plant the post a wizard, who feared for his authority, said, " This is not a good hour for beginning, for the sign of the hour is contrary to the beginnings of building ". To which St Kieran made reply : " Wizard, I fix this post into the ground against your sign. I care nothing for the art of wizards, but do all my works in the name of my Lord Jesus Christ."

The rest of the records of Kieran are anecdotes concerning his virtues and the miracles to which they gave rise ; one of them, about that " boy of great wit but mischievous and wanton ", Crichidh of Cluain, has already been told in the life of St Kieran of Ossory (March 5). There is extant a " law " or monastic rule attributed to St Kieran the Younger which consists of moral and ascetical precepts of a very severe kind ; it is probably not of his authorship but accurately represents the spirit that obtained in his and other early Irish monasteries, a spirit of austerity that has characterized Gaelic religion down to our own day. According to his lives, St Kieran lived to govern his monastery only seven months. When the time of his death was near he asked to be carried out to the Little Hill. Then he looked up at the heavens and said, " Awful is this road upward." " Not for you is it awful ", replied his monks. " Indeed, I do not know ", said he, " that I have transgressed any of the commandments of God, yet even David the son of Jesse and Paul the Apostle dreaded this way." They made to take away a stone from under him for his greater comfort, but he stopped them. " Put it under my shoulders ", he said, " ' He that shall persevere unto the end, he shall be saved.' "—" Then angels filled the space between Heaven and earth to receive his soul."

The account of the death of St Kieran is one of the few almost certainly authentic stories in his *vitae*, but is immediately followed by the statement that he came to life for the space of twenty-four hours to converse with St Kevin of Glendalough. Clonmacnois remained his living monument for many centuries, the chief school of Ireland and the burial place of princes. During the evil days of the ninth and tenth centuries its monks must often have called to mind the question put by their predecessors to their dying founder who had prophesied persecution. " What shall we do in that time ? Is it by your relics we shall stay, or go elsewhere ? " and his reply : " Arise and leave my bones as the bones of a deer are left in the sun. For it is better for you to live with me in Heaven than to stay here with my relics." Under the form *Queranus* the name of St Kieran figures in the Roman Martyrology, and his feast is kept throughout Ireland.

Four short lives of St Kieran have been preserved to us, three in Latin and one in Irish. The first Latin life has been critically edited by C. Plummer in VSH. with occasional illustrations from the others ; the Irish life was made accessible by Whitley Stokes in his *Lives of Saints from the Book of Lismore*. But translations of all these with much other matter may be found in the admirable little volume of R. A. S. Macalister, *The Latin and Irish*

Lives of Ciaran (1921). See also the *Acta Sanctorum*, September, vol. iii; J. Ryan, *Irish Monasticism;* J. F. Kenney, *The Sources for the Early History of Ireland*, vol. i; and L. Gougaud, *Christianity in Celtic Lands* (1932). For the cutting short of Kieran's life, and his elegy on it, see *Analecta Bollandiana*, vol. lxix (1951), pp. 102–106.

ST AUDOMARUS, OR OMER, BISHOP OF THÉROUANNE (*c.* A.D. 670)

THE name of St Audomarus is more familiar to English readers in its French form of Omer, on account of the famous penal-times Jesuit college in the then episcopal city of Saint-Omer; a college which afterwards came into the hands of the secular clergy, over which Alban Butler presided for a time, and at which he died. The place of Omer's birth was not far from Coutances. The thoughts of his parents were wholly taken up in him, and his education was their chief care. He made the most happy progress, and his father upon the death of his wife accompanied his son to the monastery of Luxeuil. St Eustace, who had succeeded St Columban, the founder, in the government of that house, received them kindly, and they made their religious profession together. The humility, obedience, devotion and purity of manners which shone forth in Omer distinguished him among his brethren even in that house of saints. After some twenty years from his becoming a monk, Thérouanne, the capital of the Morini, stood in need of a zealous pastor; that country, which contained what is now called the Pas-de-Calais, was overrun with vice and error, so that King Dagobert was looking for a person well qualified to establish the faith and practice of the gospel in that district. St Omer was pointed out as capable for this arduous employment, and proposed to the king by St Achaire, Bishop of Noyon and Tournai, so about 637 Omer, who had been happy and content in his retreat, was suddenly called on to leave his solitude. Upon receiving the command, he cried out, "How great is the difference between the secure harbour in which I now enjoy calm, and that tempestuous ocean into which I am pushed, against my will and destitute of experience".

The first undertaking of his pastoral care was to re-establish the faith in its purity among the few Christians he found, whose reformation was a task no less difficult than the conversion of idolaters. Yet such was the success of his labours that he left his diocese almost equal to those that were most flourishing in France. His sermons were full of a fire which could scarcely be resisted, but his exemplary life preached still more powerfully; for it encouraged others to spend themselves freely in feeding the poor, comforting the sick, reconciling enemies, and serving everyone without any other view than that of their salvation and the glory of God. This was the character of the holy bishop and his fellow labourers who were employed under his direction. The chief among these were St Mommolinus, St Bertrand, and St Bertinus, monks whom St Omer invited to his assistance from Luxeuil, and whose association with him has been related in the life of the third-named on the 5th of this month. St Omer founded with them the monastery of Sithiu, which became one of the greatest seminaries of sacred learning in France. The lives of St Omer recount a number of not very convincing miracles attributed to him. In his old age he was blind some years before his death, but that infliction made no abatement in his pastoral concern for his flock. The third and least reliable biography says that when St Aubert, Bishop of Arras, translated the relics of St Vedast to the monastery which he had built in his honour, St Omer was present and recovered his sight for a short time on that occasion. St Omer died probably soon after 670.

The least unsatisfactory Life of St Omer is that already referred to in the bibliographical note to St Bertinus, on September 5. The edition of that text by W. Levison, there spoken of, is accompanied by a discussion of the relations between the different lives printed in the *Acta Sanctorum*, September, vol. iii.

ST BETTELIN (EIGHTH CENTURY)

IN the history of Croyland which bears the name of the eleventh-century abbot Ingulf, though compiled after his time, we are told that the great hermit St Guthlac had four disciples, who led penitential lives in separate cells not far from their director in the midst of the fens of Lincolnshire. These were Cissa, Egbert, Tatwin and Bettelin (Beccelin, Berthelm). The last-named, after he had overcome a temptation which once came to him while shaving St Guthlac to cut his throat and succeed to his authority, became of all others the most dear to his master. When St Guthlac was near death he counselled Bettelin with such wisdom that " he never before or after heard the like ", and in his last moments sent him with a loving message to his sister, St Pega. St Bettelin and his companions lived on at Croyland under Kenulf, first abbot of the monastery founded there by King Ethelbald of Mercia, and there died and were buried.

St Bettelin (or another) was honoured as patron of the town of Stafford, which boasted his relics. But the story of his life as told by the chronicler Capgrave is, as Alban Butler says, " of no authority ". It is, in fact, popular fiction, according to which Bettelin was a son of the ruler of Stafford who went on a visit to Ireland. There he fell in love with a princess, who ran away with him to England. While making their way through a forest the princess was overtaken by the pains of child-birth, and Bettelin hurried away to try and find a midwife. While he was gone the girl was found by a pack of hungry wolves, and Bettelin returned only to find them tearing her to pieces. The loss of his bride and baby in so terrible a fashion drove Bettelin to offer himself to God in a solitary life, and he became an anchorite near Stafford. On the death of his father he was induced to leave his cell to help in driving off a usurping invader, which he did by the assistance of an angel sent from Heaven to oppose the demon who led the opposing forces. Then Bettelin returned to his cell and lived there for the rest of his days.

Very little seems to be known of St Bettelin or Berthelm. In the *Acta Sanctorum* an account is printed from a manuscript source which is in substance identical with that preserved by Capgrave in the *Nova Legenda Angliae*. See also Stanton's *Menology*, pp. 389 and 666. Felix, the early writer on St Guthlac, mentions his disciple Bettelin by name ; the Stafford story seems to be concerned with a St Berthelme whose relics were venerated at Fécamp : A. M. Zimmermann, *Kalendarium benedictinum*, vol. ii, p. 564 ; iii, p. 94 ; iv, p. 75.

BD SERAPHINA SFORZA, WIDOW (*c.* A.D. 1478)

SHE was born at Urbino about the year 1432, the daughter of Guy, Count of Montefeltro, by his second wife, Catherine Colonna. In baptism she received the name of Sueva. Her parents died while she was a child, she was sent to Rome to be brought up in the household of her uncle, Prince Colonna, and at the age of about sixteen she was joined in marriage to Alexander Sforza, Lord of Pesaro. This man was a widower, with two children, and for some years she lived very happily with her husband. Then he was called away to take up arms on behalf of his brother, the duke of Milan, leaving his estate to the care of Sueva, and his

absence was prolonged. On his return, none the better man for so long a period of campaigning and absence from home, Alexander began an intrigue with a woman called Pacifica, the wife of a local physician. Sueva used all the means at her disposal to win her husband back, but with so little success that he added physical cruelty and insult to unfaithfulness. He even tried to poison her, and thenceforward the unhappy woman gave up active efforts towards reconciliation, and confined herself to prayer and quietness. This served only to irritate Alexander, and he at last drove her from the house with violence, telling her to take herself off to some convent.

Sueva was received as a guest by the Poor Clares of the convent of Corpus Christi, where she lived the life of the nuns ; eventually she was clothed and took the name of Seraphina. This was exactly what Alexander wanted, and, feeling himself free, he went from bad to worse ; Pacifica was flaunted about Pesaro as though she were his lawful wife, and she even had the insolence to visit the convent wearing Sueva's jewels. Sister Seraphina was an exemplary nun and she did not forget her obligations to her husband. She never ceased to pray and offer her penances for his conversion, and before his death in 1473 her desire was fulfilled.

That is the substance of Bd Seraphina's story as it is commonly told. Unhappily further research in contemporary evidence suggests that at the time of her leaving the world she was not so entirely an innocent victim as has been assumed. Even if her husband's charges of unfaithfulness were false, there is some evidence that she was privy to a plot against him. We find ourselves very much in the Italian *beau monde* of the *quattrocento.* But Sueva entered the convent in 1457, when she was twenty-five years old, and whatever she may have had to repent of she had more than twenty years in which to grow holy in the living of a most austere religious rule. This she did, and the local *cultus* of Bd Seraphina was approved by Pope Benedict XIV in 1754.

There is an anonymous life printed with prolegomena in the *Acta Sanctorum,* September, vol. iii. But in 1903 B. Feliciangeli published his study, *Sulla monacazione di Sueva Montefeltro-Sforza, Ricerche,* which made public certain new documents, throwing fresh light on the subject. This evidence was unknown to such earlier biographers as Mgr Alegiani and Léon, *Auréole séraphique* (Eng. trans.), vol. iii, pp. 114–120. The problem is discussed by Fr Van Ortroy in *Analecta Bollandiana,* vol. xxiv (1905), pp. 311–313.

BD LOUISA OF SAVOY, WIDOW (A.D. 1503)

THE very high, mighty and illustrious lady, Madame Louisa of Savoy, who was destined by God to become a humble nun of the Poor Clares, was born in 1461, the daughter of Bd Amadeus IX, Duke of Savoy, grand-daughter through her mother Yolande of King Charles VII of France, niece of King Louis XI, and cousin to St Joan of Valois. Her father died before she was nine and she was admirably brought up by her mother and showed from a very early age indications of spiritual qualities out of the ordinary ; Catherine de Saulx, one of her maids-of-honour, wrote that " she was so sweet and generous, debonair and gracious, that she gave affection to everyone and was engaging and charming to all ". At the age of eighteen she married Hugh de Châlons, Lord of Nozeroy, a man as good as he was wealthy and powerful, and together they set themeslves to live a truly Christian life. Both by example and precept they set a high standard for all living on their estates, and their house seemed a monastery by contrast with many noble establishments of that time ; loose swearing and profanity was particularly discouraged,

and Madame Louisa provides the first recorded example of a poor-box into which every person who indulged in bad language had to put a contribution : but men had to kiss the ground because that was a more effective deterrent for them. Louisa exercised a wide charity towards the sick and needy, widows and orphans, and especially lepers, and she used to say of the dances and shows that took place in her house that they were like mushrooms, " of which the best are not worth much ".

After nine years of wedded happiness her husband died, and, having no children, Louisa began to prepare to retire from the world. It took two years to set her affairs in order, during which time she wore the Franciscan tertiary habit and learned to recite the Divine Office, getting up at midnight for Matins. Every Friday she took the discipline, she distributed her fortune, and overcame, or disregarded, the objections of her relatives and friends. Then with her two maids-of-honour, Catherine de Saulx and Charlotte de Saint-Maurice, she was admitted to the Poor Clare convent of Orbe, which monastery had been founded by the mother of Hugh de Châlons and occupied with a community by St Colette in 1427. Bd Louisa had been a model for maids, for wives and for widows, and henceforward was to be an exemplary religious. As with so many of high birth, her humility was sincere and unaffected : if she was to wash dishes, help in the kitchen, sweep the cloisters, well ; if she was to be an abbess, well also. In this office she was especially solicitous in the service of the friars of her order, and any whose journeyings took them past the convent were always most carefully looked after : the presence of the fathers and brothers was a blessing from God, and nothing would lack that was required for the sons of " our blessed father, Monseigneur St Francis ". The ancient *cultus* of this servant of God, who was called to Him when only forty-two years old, was approved in 1839.

There is a life by Catherine de Saulx, who had been lady-in-waiting to Louisa and who followed her into the convent at Orbe. This was edited with annotations, etc., by A. M. Jeanneret (1860). See also F. Jeunet and J. H. Thorin, *Vie de la bse Louise de Savoie* (1884), and *cf. Revue des questions historiques*, t. xxi, pp. 335–336. In the English translation of Leon, *Auréole Séraphique*, Bd Louisa occurs in vol. iii, pp. 267–271. E. Fedelini produced a slight sketch of *Les bienheureux de la maison de Savoie* (1925), in which Bd Louisa finds a place.

ST PETER CLAVER (A.D. 1654)

In the United States of America, this is the principal feast for this date.

IF to England belongs the honour of having begun the work of abolishing the slave-trade in 1815, it was she also who, in the person of such national heroes as Sir John Hawkins, played a great part in establishing that trade between Africa and the New World in the sixteenth century. And of the heroes who in the intervening period devoted their lives to the interests of the victims of this nefarious exploitation, the most were from countries which had not received the enlightenment of the Reformers. Among them none was greater than St Peter Claver, a native of that Spain whose history in his time is represented for most Englishmen solely by the buccaneering of an unscrupulous imperialism and the fantastic cruelty of an ecclesiastical inquisition. He was born at Verdu, in Catalonia, about 1581, and as he showed fine qualities of mind and spirit was destined for the Church and sent to study at the University of Barcelona. Here he graduated with distinction and, after receiving minor orders, determined to offer himself to the Society of Jesus. He was received into the novitiate of Tarragona at the age of twenty, and was sent to the college of Montesione at Palma, in Majorca. Here he met St Alphonsus

Rodriguez, who was porter in the college, though with a reputation far above his humble office, and this meeting was to set the direction of Peter Claver's life. He studied the science of the saints at the feet of the lay-brother, and Alphonsus conceived a corresponding regard for the capabilities of the young scholastic, and saw in him a man fit for a new, arduous and neglected work. He fired him with the idea of going to the help of the many who were without spiritual ministrations in the colonies of the New World.

In after years St Peter Claver said that St Alphonsus had actually foretold to him that he would go and the very place wherein he would work. Moved by the fervour of these exhortations Peter Claver approached his provincial, offering himself for the West Indies, and was told that his vocation would be decided in due course by his superiors. He was sent to Barcelona for his theology and after two years was, at his further request, chosen to represent the province of Aragon on the mission of Spanish Jesuits being sent to New Granada. He left Spain for ever in April 1610, and after a wearisome voyage landed with his companions at Cartagena, in what is now the republic of Colombia. Thence he went to the Jesuit house of Santa Fé to complete his theological studies, and was employed as well as sacristan, porter, infirmarian and cook, and was sent for his tertianship to the new house of the Society at Tunja. He returned to Cartagena in 1615 and was there ordained priest.

By this time the slave trade had been established in the Americas for nearly a hundred years, and the port of Cartagena was one of its principal centres, being conveniently situated as a clearing-house. The trade had recently been given a considerable *impetus*, for the local Indians were not physically fitted to work in the gold and silver mines, and there was a big demand for Negroes from Angola and the Congo. These were bought in West Africa for four crowns a head, or bartered for goods, and sold in America for two hundred crowns. The conditions under which they were conveyed across the Atlantic were so foul and inhuman as to be beyond belief, and it was reckoned that there would be a loss in each cargo by death during the six or seven weeks' voyage of at least a third ; but in spite of this an average of ten thousand living slaves was landed in Cartagena every year. In spite of the condemnation of this great crime by Pope Paul III and by many lesser authorities, this " supreme villainy ", as slave-trading was designated by Pius IX, continued to flourish ; all that most of the owners did in response to the voice of the Church was to have their slaves baptized. They received no religious instruction or ministration, no alleviation of their physical condition, so that the sacrament of baptism became to them a very sign and symbol of their oppression and wretchedness. The clergy were practically powerless ; all they could do was to protest and to devote themselves to the utmost to individual ministration, corporal and material, among the tens of thousands of suffering human beings. They had no charitable funds at their disposal, no plaudits from well-disposed audiences ; they were hampered and discouraged by the owners and often rebuffed by the Negroes themselves.

At the time of Father Claver's ordination the leader in this work was Father Alfonso de Sandoval, a great Jesuit missionary who spent forty years in the service of the slaves, and after working under him Peter Claver declared himself " the slave of the Negroes for ever ". Although by nature shy and without self-confidence, he threw himself into the work, and pursued it not with unreliable enthusiasm but with method and organization. He enlisted bands of assistants, whether by money, goods or services, and as soon as a slave-ship entered the port he went to wait on its living freight. The slaves were disembarked and shut up in the yards where

crowds came to watch them, " idle gazers ", wrote Father de Sandoval, " drawn thither by curiosity and careful not to come too close ". Hundreds of men who had been for several weeks shut up without even the care given to cattle in the ship's hold were now, well, ill or dying, herded together in a confined space in a climate that was unwholesome from damp heat. So horrible was the scene and revolting the conditions that a friend who came with Father Claver once could never face it again, and of Father de Sandoval himself it was written in one of the " relations " of his province that, " when he heard a vessel of Negroes was come into port he was at once covered with a cold sweat and death-like pallor at the recollection of the indescribable fatigue and unspeakable work on the previous like occasions. The experience and practice of years never accustomed him to it." Into these yards or sheds St Peter Claver plunged, with medicines and food, bread, brandy, lemons, tobacco to distribute among the Negroes, some of whom were too frightened, others too ill, to accept them. " We must speak to them with our hands, before we try to speak to them with our lips ", Claver would say. When he came upon any who were dying he baptized them, and then sought out all babies born on the voyage that he might baptize them. During the time that the Negroes spent in the sheds, penned so closely that they had to sleep almost upon one another and freely handed on their diseases, St Peter Claver cared for the bodies of the sick and the souls of all.

Unlike many, even among the clergy, he did not consider that ignorance of their languages absolved him from the obligation of instructing them in the truths of religion and morals and bringing to their degraded spirits the consolation of the words of Christ. He had a band of seven interpreters, one of whom spoke four Negro dialects, and with their help he taught the slaves and prepared them for baptism, not only in groups but individually ; for they were too backward and slow and the language difficulty too great for him to make himself understood otherwise. He made use of pictures, showing our Lord suffering on the cross for them and popes, princes and other great ones of the " white men " standing by and rejoicing at the baptism of a Negro ; above all did he try to instil in them some degree of self-respect, to give them at least some idea that as redeemed human beings they had dignity and worth, even if as slaves they were outcast and despised. Not otherwise could he hope to arouse in them a shame and contrition for their vices more perfect than that evoked by the picture of Hell which he held up as a warning. He showed them that they were loved even more than they were abused, and that that divine love must not be outraged by evil ways, by cruelty and lust. Each one had to be taken apart and drilled, time and again, even in so simple a matter as making the sign of the cross or in learning the prayer of love and repentance that each had to know : " Jesus Christ, Son of God, thou shalt be my Father and my Mother and all my good. I love thee much. I am sorry for having sinned against thee. Lord, I love thee much, much, much." How difficult was his task in teaching is shown by the fact that at baptism each batch of ten catechumens was given the same name—to help them to remember it. It is estimated that in forty years St Peter Claver thus instructed and baptized over 300,000 slaves. When there was time and opportunity he took the same trouble to teach them how properly to use the sacrament of penance, and in one year is said to have heard the confessions of more than five thousand. He never tired of persuading them from the occasions of sin or of urging the owners to care for the souls of the slaves ; he became so great a moral force in Cartagena that a story is told of a Negro frightening off a

harlot who was pestering him in the street by saying, " Look ! Here comes Father Claver ".

When the slaves were at length allotted and sent off to the mines and plantations, St Peter could only appeal to them for the last time with renewed earnestness, for he would be able to keep in touch with only a very few of them. He had a steady confidence that God would care for them and, not his least difference from some social-reformers of a later age, he did not regard the most brutal of the slave-owners as despicable barbarians, beyond the mercy or might of God. They also had souls to be saved, no less than the Negroes, and to the masters St Peter appealed for physical and spiritual justice, for their own sakes no less than for that of their slaves. To the cynical mind the trust of the saint in the goodness of human nature must seem *naïf*, and no doubt could he have known he would have been far more often disappointed than not. But the conclusion cannot be avoided that only the worst of the Spanish masters can be compared for iniquity with, say, the English slave-owners of Jamaica in the seventeenth-eighteenth centuries, whose physical cruelty was no less than fiendish and moral indifference diabolical. The laws of Spain at least provided for the marriage of slaves, forbade their separation from their families, and defended them from unjust seizure after liberation. St Peter Claver did all he could to provide for the observance of these laws, and every spring after Easter he would make a tour of those plantations nearer Cartagena in order to see how his Negroes were getting on. He was not always well received. The masters complained that he wasted the slaves' time with his preaching, praying and hymn-singing ; their wives complained that after the Negroes had been to Mass it was impossible to enter the church ; and when they misbehaved Father Claver was blamed. " What sort of a man must I be, that I cannot do a little good without causing so much confusion ? " he asked himself. But he was not deterred, not even when the ecclesiastical authorities lent too willing an ear to the complaints of his critics.

Many of the stories both of the heroism and of the miraculous powers of St Peter Claver concern his nursing of sick and diseased Negroes, in circumstances often that no one else, black or white, could face, but he found time to care for other sufferers besides slaves. There were two hospitals in Cartagena, one for general cases, served by the Brothers of St. John-of-God ; this was St Sebastian's ; and another, of St Lazarus, for lepers and those suffering from the complaint called " St Antony's Fire ". Both these he visited every week, waiting on the patients in their material needs and bringing hardened sinners to penitence. He also exercised an apostolate among the Protestant traders, sailors and others whom he found therein, and brought about the conversion of an Anglican dignitary, represented to be an archdeacon of London, whom he met when visiting prisoners-of-war on a ship in the harbour. Temporal considerations stood in the way of his being then reconciled, but he was taken ill and removed to St Sebastian's, where before he died he was received into the Church by Father Claver. A number of other Englishmen followed his example. Claver was less successful in his efforts to make converts among the Mohammedans who came to Cartagena, who, as his biographer remarks, " are well known to be of all people in the world the most obstinate in their errors ", but he brought a number of Moors and Turks to the faith, though one held out for thirty years before succumbing, and even then a vision of our Lady was required to convince him. Father Claver was also in particular request to minister to condemned criminals, and it is said that not one was executed at Cartagena during his lifetime without his being present to console

him ; under his influence the most hardened and defiant would spend their last hours in prayer and sorrow for their sins. But many more, uncondemned by man, would seek him out in the confessional, where he had sometimes to spend fifteen hours at a stretch, reproving, advising, encouraging, absolving.

His country missions in the spring, during which he refused as much as possible the hospitality of the planters and owners and lodged in the quarters of the slaves, were succeeded in the autumn by a mission among the traders and seamen, who landed at Cartagena in great numbers at that season and further increased the vice and disorder of the port. Sometimes St Peter would spend almost the whole day in the great square of the city, where the four principal streets met, preaching to all who would stop to listen. He became the apostle of Cartagena as well as of the Negroes, and in so huge a work was aided by God with those gifts that particularly pertain to apostles, of miracles, of prophecy, and of reading hearts. Few saints carried out their active work in more repulsive circumstances than did he, but these mortifications of the flesh were not enough ; he continuously used penitential instruments of the most severe description, and would pray alone in his cell with a crown of thorns pressed to his head and a heavy cross weighing down his shoulders. He avoided the most innocent gratification of his senses, lest such should divert him from his path of self-imposed martyrdom ; never would he extend to himself the indulgence and kindness he had for others. Once when commended for his apostolic zeal, he replied, " It ought to be so, but there is nothing but self-indulgence in it ; it is the result of my enthusiastic and impetuous temperament. If it were not for this work, I should be a nuisance to myself and to everybody else." And he put down his apparent indifference to handling loathsome diseases to lack of sensibility : " If being a saint consists in having no taste and having a strong stomach, I admit that I may be one."

In the year 1650 St Peter Claver went to preach the jubilee among the Negroes along the coast, but sickness attacked his emaciated and weakened body, and he was recalled to the residence at Cartagena. But here a virulent epidemic had begun to show itself, and one of the first to be attacked among the Jesuits was the debilitated missionary, so that his death seemed at hand. After receiving the last sacraments he recovered, but he was a broken man. For the rest of his life pain hardly left him, and a trembling in his limbs made it impossible for him to celebrate Mass. He perforce became almost entirely inactive, but would sometimes hear confessions, especially of his dear friend Doña Isabella de Urbina, who had always generously supported his work with her money. Occasionally he would be carried to a hospital, a dying prisoner, or other sick person, and once when a cargo arrived of slaves from a tribe which had not been seen in Cartagena for thirty years his old strength returned ; he was taken around till he found an interpreter who spoke their tongue, then baptized all the children, and gave brief instructions to the adults. Otherwise he remained in his cell, not only inactive but even forgotten and neglected; the numbers in the house were much reduced, and those who remained were fully occupied in coping with the confusion and duties imposed by the spreading plague, but even so their indifference to the saint is surprising. Doña Isabella and her sister remained faithful to him, doubtless his old helper, Brother Nicholas Gonzalez, visited him when he could. For the rest, St Peter Claver was left in the hands of a young Negro, who was impatient and rough with the old man, and sometimes left him nearly helpless for days on end without any attention whatever. Once the authorities woke up to his existence, when a complaint was laid that Father

Claver was in the habit of re-baptizing Negroes. This, of course, he had never done, except conditionally in cases of doubt, but he was nevertheless forbidden to baptize in future. " It behoves me " he once wrote, " always to imitate the example of the ass. When he is evilly spoken of, he is dumb. When he is starved, he is dumb. When he is overloaded, he is dumb. When he is despised and neglected, he is still dumb. He never complains in any circumstances, for he is only an ass. So also must God's servant be : ' Ut jumentum factus sum apud te.' "

In the summer of 1654 Father Diego Ramirez Fariña arrived in Cartagena from Spain with a commission from the king to work among the Negroes. St Peter Claver was overjoyed and dragged himself from his bed to greet his successor. He shortly afterwards heard the confession of Doña Isabella, and told her it was for the last time, and on September 6, after assisting at Mass and receiving communion, he said to Nicholas Gonzalez, " I am going to die ". That same evening he was taken very ill and became comatose. The rumour of his approaching end spread round the city, everyone suddenly remembered the saint again, and numbers came to kiss his hands before it was too late ; his cell was stripped of everything that could be carried off as a relic. St Peter Claver never fully recovered consciousness, and died two days later on the birthday of our Lady, September 8 1654. The civil authorities who had looked askance at his solicitude for mere Negro slaves, and the clergy, who had called his zeal indiscreet and his energy wasted, now vied with one another to honour his memory. The city magistrates ordered that he should be buried at the public expense with great pomp, and the vicar general of the diocese officiated at the funeral. The Negroes and Indians arranged for a Mass of their own, to which the Spanish authorities were invited ; the church was ablaze with lights, a special choir sang, and an oration was delivered by the treasurer of the church of Popayan, than whom " no other preacher was more diffuse on the virtues, holiness, heroism and stupendous miracles of Father Claver ". St Peter Claver was never again forgotten and his fame spread throughout the world : he was canonized at the same time as his friend St Alphonsus Rodriguez in 1888, and he was declared by Pope Leo XIII patron of all missionary enterprises among Negroes, in whatever part of the world. His feast is observed throughout the United States.

It would seem that no quite adequate life of St Peter Claver has yet seen the light, though the depositions obtained in the various " processes " conducted in view of his beatification afford a good deal of material. Perhaps the most reliable summary is that set out in chapter 8 of the 5th volume of Astrain, *Historia de la Compañía de Jesús en la Asistencia de España*, pp. 479–495. The best accessible biography is probably that of J. M. Solá, *Vida de San Pedro Claver* (1888), which is based on the early life by J. M. Fernandez. There are a number of other lives, mostly of small compass, amongst which may be mentioned that of J. Charrau, *L'Esclave des Nègres* (1914) ; G. Ledos in " Les Saints " series (1923) ; Höver (in German ; 1905) ; M. D. Petre, *Aethiopum Servus* (in English ; 1896) ; and C. C. Martindale, *Captains of Christ*, pt iii. Claver's story is told in fictional form by M. Farnum in *Street of the Half-Moon*. See Arnold Lunn, *A Saint in the Slave Trade* (1935).

10 : ST NICHOLAS OF TOLENTINO (A.D. 1305)

THIS saint received his surname from the town which was his residence for the most considerable part of his life, and in which he died. He was a native of Sant' Angelo, a town near Fermo in the March of Ancona, and was born in the year 1245. His father lived many years in happiness with his wife.

but when both had reached middle age they were still childless. Nicholas was the fruit of their prayers and a pilgrimage to the shrine of St Nicholas at Bari, in which his mother especially had earnestly begged of God a son who should faithfully serve Him. At his baptism he received the name of his patron. In his childhood he would go to a little cave near the town and pray there in imitation of the hermits who then lived among the Apennines. People now go to pray there in honour of St Nicholas of Tolentino. While still a boy he received minor orders, and was presented to a canonry in the collegiate church of St Saviour at Sant' Angelo ; and there were not wanting those who were willing to use their influence for his promotion within the ranks of the secular clergy. Nicholas, however, aspired to a state which would allow him to consecrate his whole time and thoughts directly to God, and it happened that he one day went into the Augustinian church and heard a friar preaching on the text : " Love not the world nor the things which are in the world. . . . The world passeth away. . . ." This sermon finally determined him absolutely to join the order of that preacher. This he did so soon as his age would allow, and he was accepted by the Augustinian friars at Sant' Angelo. He went through his novitiate under the direction of the preacher himself, Father Reginald, and made his profession before he had completed his eighteenth year.

Friar Nicholas was sent to San Ginesio for his theology, and he was entrusted with the daily distribution of food to the poor at the monastery gate. He made so free with the resources of the house that the procurator complained and reported him to the prior. It was while discharging this labour of love that his first miracle was recorded of St Nicholas, when he put his hand on the head of a diseased child, saying, " The good God will heal you ", and the boy was there and then cured. About 1270 he was ordained priest at Cingoli, and in that place he became famous among the people, particularly on account of his healing of a blind woman, with the same words which he had used to the child above. But he did not stay there long, for during four years he was continually moving from one to another of the friaries and missions of his order. For a short time he was novice-master at Sant' Elpidio, where there was a large community which included two friars who are venerated as *beati* among the Augustinians today, Angelo of Furcio and Angelo of Foligno. While visiting a relative who was prior of a monastery near Fermo, Nicholas was tempted by an invitation to make a long stay in the monastery, which was comfortable and well off compared with the hard poverty of the friaries to which he was accustomed. But while praying in the church he seemed to hear a voice directing him : " To Tolentino, to Tolentino. Persevere there." Shortly after to Tolentino he was sent, and stopped there for the remaining thirty years of his life.

This town had suffered much in the strife of Guelf and Ghibelline, and civil discord had had its usual effects of wild fanaticism, schism and reckless wickedness. A campaign of street-preaching was necessary, and to this new work St Nicholas was put. He was an immediate success. " He spoke of the things of Heaven ", says St Antoninus. " Sweetly he preached the divine word, and the words that came from his lips fell like burning flame. When his superiors ordered him to take up the public ministry of the gospel, he did not try to display his knowledge or show off his ability, but simply to glorify God. Amongst his audience could be seen the tears and heard the sighs of people detesting their sins and repenting of their past lives." His preaching aroused opposition among those who were unmoved by it, and a certain man of notoriously evil life did all he could to shout

down the friar and break up his audiences. Nicholas refused to be intimidated, and his perseverance began to make an impression on his persecutor. One day when the man had been trying to drown his voice and scatter the people by fencing with his friends in the street, he sheathed his sword and stood by to listen. Afterwards he came and apologized to St Nicholas, admitted that his heart had been touched, and began to reform his ways. This conversion made a strong impression, and soon Nicholas had to be spending nearly whole days in hearing confessions. He went about the slums of Tolentino, comforting the dying, waiting on (and sometimes miraculously curing) the sick and bed-ridden, watching over the children, appealing to the criminals, composing quarrels and estrangements: one woman gave evidence in the cause of his canonization that he had entirely won over and reformed her husband who for long had treated her with shameful cruelty. Another witness gave evidence of three miracles due to the saint in his family. "Say nothing of this", was his usual comment after these happenings (and they were numerous), "give thanks to God, not to me. I am only an earthen vessel, a poor sinner."

Jordan of Saxony (not the Dominican *beatus*, but an Austin friar) in his Life of St Nicholas, written about 1380, relates a happening which has the distinction of being referred to by the Bollandists as the most extraordinary miracle which they find attributed to the saint. A man was waylaid by his enemies at a lonely spot on Mont' Ortona, near Padua, and, disregarding his entreaties in the name of God and St Nicholas [of Bari] for mercy, or at least a priest to shrive him, they killed him and threw his body into a lake. A week later his body was recovered by one wearing the habit of an Austin friar, who led him back alive and well to his family. He asked for a priest, received the last sacraments, and then, declaring that he had been brought back to make a good end in response to his desperate appeal to St Nicholas, he again died. His flesh at once shrivelled up and dropped off, leaving only his bare bones for Christian burial. Many of the marvels attributed to the intercession of St Nicholas are in connexion with the bread blessed on his feast by the friars of his order. In his later years when he was ill and weak his superiors wished him to take meat and other strengthening food, and St Nicholas was troubled between the obligation of obedience and his desire not to give in to his body. One night it appeared to him that our Lady was present and that she told him to ask for a small piece of bread, to dip it in water and eat it, and he would recover. So it fell out, and Nicholas in grateful memory would afterwards bless pieces of bread and give them to the sick, thus originating the Augustinians' custom.*

The final illness of St Nicholas lasted nearly a year, and in the last months he got up from bed only once, to absolve a penitent who he knew intended to conceal a grievous sin from any priest but himself. The end came quietly on September 10, 1305. His last words to the community gathered round his bed were: "My dearest brethren, my conscience does not reproach me with anything—but I am not justified by that." A commission was appointed which at once began to collect evidence for his heroic virtues and miracles, but the

* The spirit in which the Church desires her children to make use of such things is illustrated by the prayer to be said by those who use St Nicholas's bread: "Grant, we beseech thee, Almighty God, that thy Church, which is made illustrious by the glory of the marvels and miracles of blessed Nicholas, thy confessor, may by his merits and intercession enjoy perpetual peace and unity, through Christ our Lord. Amen."

transfer of the papacy to Avignon intervened and canonization was not achieved till 1446.

There is a life of St Nicholas by a contemporary, Peter of Monte Rubiano. This is accessible in the *Acta Sanctorum*, September, vol. iii. Of the later lives none seem to have treated this work and the other materials there provided in a very critical spirit. The most copious biography is that of Philip Giorgi, *Vita del taumaturgo S. Niccolò da Tolentino* (1856–1859, in 3 vols.). The others are for the most part of a popular character : for example, two in French, by A. Tonna-Barthet (1896), and by " H.P." (1899). At Tolentino itself, in view of the centenary kept in 1905, a sort of periodical was brought out, beginning in 1899, under the title of *Sesto Centenario di San Nicolà da Tolentino*. This includes copies of certain documents preserved in the archives of the city, but it is mainly interesting for the information it provides concerning the later *cultus* of the saint. It must be remembered that the accounts of miracles and wonders belong for the most part to a very uncritical age. Several little booklets, notably one by N. G. Cappi (1725), were published in Italy concerning the alleged bleeding of St Nicholas's severed arms. A short English biography by E. A. Foran was issued in 1920. See also a life in Italian by N. Concetti (1932).

SS. NEMESIAN AND MANY COMPANIONS, MARTYRS (A.D. 257)

IN the first year of the eighth general persecution, raised by Valerian in the year 257, St Cyprian, Bishop of Carthage, was banished by the proconsul of Africa to Curubis. At the same time the president of Numidia proceeded with severity against the Christians, tortured many, and afterwards put several to barbarous deaths and sent others to work in the mines, or rather quarries. Out of this holy company some were taken at intervals to be tormented afresh or inhumanly butchered, whilst others continued their lingering martyrdom in hunger, nakedness and filth, exhausted with hard labour, persecuted with daily blows, hardships, and insults. St Cyprian wrote from the place of his banishment to comfort and encourage these sufferers for their faith.

Those to whom his noble letter was addressed thanked St Cyprian for it through their leader, Bishop Nemesian. It had, they said, eased the pain of their blows and sufferings, and made them indifferent to the stench and filth of their prison. They tell him that by gloriously confessing his faith in the proconsul's court, and going before them into banishment, he had animated all the soldiers of God for the conflict. They conclude by begging his prayers, and say, " Let us assist one another by our prayers, that God and Christ and the whole choir of angels may send us help when we shall most want it ". This glorious company is commemorated on this day in the Roman Martyrology, nine of them being mentioned by name, all bishops ; but there also suffered, as St Cyprian tells us, lower clergy and lay-people of all ages and states of life. Some were deliberately put to death, a few survived, but the most part died of exposure, hardship, ill-treatment or sickness brought on by their captivity.

The mention of SS. Nemesian, Felix and Companions in the Roman Martyrology on this date seems to be due to a confusion. There was a martyr, Nemesius, who suffered with companions at Alexandria, and he, as the " Hieronymianum " bears witness, belongs to this day, being probably identical with a martyr who in the Syriac *breviarium* appears as " Menmais ", also on September 10. Dom Quentin has shown that Florus, the martyrologist, has identified this group of martyrs of Alexandria with those to whom St Cyprian's letter is addressed (see *Martyrologes historiques*, p. 289). We have no evidence beyond Cyprian's letter that the bishops to whom it was addressed were honoured subsequently as martyrs. The Carthaginian calendar names a Nemesian on December 23, but this may be a boy martyr of whom St Augustine speaks. The text of St Cyprian, with comments, is quoted in the *Acta Sanctorum*, September, vol. iii.

SS. MENODORA, METRODORA AND NYMPHODORA, VIRGINS AND MARTYRS (*c.* A.D. 304 ?)

THE " acts " of these martyrs are known only in the tenth-century version of Simeon Metaphrastes, wherein they are represented as having been three orphan sisters who lived a life of solitude and good works in Bithynia, " near the Pythian baths ". During the persecution under Diocletian and Maximian they were reported to Fronto, governor of the province, who had them brought before him. The beauty and modest carriage of the three girls touched his heart, and when they made a profession of Christianity he offered to be their protector if they would submit themselves to his gods. They gently refused his offer, asking instead that as they had lived so might they die, all together. When he was unable to make them change their minds, Fronto had Menodora beaten in barbarous fashion before the two others to shake their constancy, but even the sight of her mangled and dead body putrefying in the fierce sun did not move them. " We are three branches of the same good tree ", said Metrodora, " nor will we disgrace the root from which we are sprung by doing as you wish." Then she was tortured with fire after she had been beaten, and was at last beheaded. But Nymphodora, the youngest, died under the blows of the scourges.

The Greek *passio*, so called, is printed in Migne, PG., vol. cxv ; a Latin translation in the *Acta Sanctorum*, September, vol. iii.

ST PULCHERIA, VIRGIN (A.D. 453)

IT is characteristic of the important part played in religious and ecclesiastical affairs by the Byzantine Roman emperors and of the influence of women at the imperial court (an influence not always, perhaps not even generally, for good) that the fathers of the epoch-making Council of Chalcedon should have hailed the Empress Pulcheria as " Guardian of the faith, peacemaker, religious right-believer, a second St Helen "—for these were not simply the flowery compliments of oriental bishops who knew from experience the importance of keeping the good-will of the imperial sovereign.

Pulcheria was granddaughter to Theodosius the Great and daughter to the Emperor Arcadius, who died in the year 408. She was born in 399, and had three sisters, Flacilla, who was the eldest but died soon, and Arcadia and Marina, who were younger than Pulcheria. Arcadius left a son, Theodosius II, who was mild, humane and devout, incapable in public affairs, and not sufficiently strong for his position ; he was more interested in writing and painting than in the art of government, and was nicknamed " the Calligrapher ". In the year 414 Pulcheria, though only fifteen years of age, was declared, in the name of her young brother, *augusta* and partner with him, and charged with the care of his instruction.

Under Pulcheria's control the court was an improvement on what it had been in the days of her mother, who had incurred the wrath of St John Chrysostom. On becoming *augusta*, Pulcheria made a vow of perpetual virginity and induced her sisters to do the same. Her motive for doing this was probably not even primarily, much less wholly, religious : she was a realistic young woman of affairs, and she did not want her political administration upset and perhaps her brother to lose his throne through the aspirations of ambitious men to marry her or the

princesses her sisters. But neither was the vow devoid of religion ; she had called on God to be her witness and she did not take His name in vain : she kept her vow, even after she was in fact married. But to represent the court at this time as a sort of monastery is an exaggeration : the spectacle of the young princesses spending much time spinning and embroidering and in church was nothing out of the ordinary and if Pulcheria forbade men access to her own and her sisters' apartments that was a measure of elementary prudence—tongues will wag and Byzantine court officials were not consistently well behaved. We get the impression of a united and busy family, of which the main domestic concern was the education and training of the young Theodosius. Unfortunately, like so many more than ordinarily capable people, Pulcheria was too self-sufficient, and she (perhaps unconsciously at first) took advantage of her brother's lack of enthusiasm for public affairs : the result was that he grew up virtuous and scholarly but no ruler. As it has been caustically put, " His incapacity for business was so great that he is hardly accused of having augmented the misfortunes of his reign by his own acts "—or the predominant good fortunes either, which can mostly be put down to St Pulcheria. Both her thoroughness and her brother's indifference are illustrated by the story that on one occasion, in order to test him, Pulcheria drew up and presented to him a decree of death against herself. He signed it without reading it.

When the time came for Theodosius to marry, Pulcheria had again in view the avoidance of political complications and, it must be admitted, perhaps the safeguarding of her own ascendancy, which certainly in the circumstances was for the good of the state. Her choice fell on Athenais, the beautiful and highly accomplished daughter of an Athenian philosopher, who was still a pagan.* She was acceptable to Theodosius and had no objection to becoming a Christian, so in 421 they were married. Two years later Theodosius declared Athenais, or Eudokia as she had been christened, *augusta*. It was inevitable that the Augusta Eudokia should sooner or later attempt to undermine the influence of her sister-in-law, the Augusta Pulcheria, and she worked on her feeble husband till at length Pulcheria was forced into exile at Hebdomon. This lasted for some years. We may well believe that, as Alban Butler says, St Pulcheria " looked upon her retreat as a favour of Heaven and consecrated all her time to God in prayer and good works. She made no complaint of her brother's ingratitude, of the empress who owed everything to her, or of their unjust ministers ". And no doubt she would have been glad " both to forget the world and to be forgotten by it ", but for the fact that she had responsibilities in respect of that great part of the world whose metropolis was at Constantinople. For a time things went fairly well, but about the year 441 came the fall of Eudokia. She was accused, probably unjustly, of infidelity with a handsome but gouty officer named Paulinus,† and she was exiled to Jerusalem, under the guise of a pilgrimage. She never came back. There was a general shuffling of offices at court, and Pulcheria was recalled ; but not to her old position of control : this was now held by Chrysaphius, an old supporter of Eudokia. Under his administration the Eastern empire went from bad to worse for ten years.

* The story of Athenais being sent to Constantinople to seek her fortune throws an interesting sidelight on Greco-Roman society at this period, but to retell it would be out of place here. For a summary, see Finlay's *Greece Under the Romans*, ch. ii, sect. xi.

† For the fantastic story of the Phrygian apple, see Finlay, *loc. cit.*

Under pressure from this man, and with a fine disregard for theological consistency seeing that he had formerly favoured Nestorius, Theodosius gave support to Eutyches and the monophysite heresy. In 449 Pope St Leo the Great appealed to St Pulcheria and to the emperor to reject Monophysism, and the answer of Theodosius was to approve the acts of the " Robber Synod " of Ephesus, and to drive St Flavian from the see of Constantinople. Pulcheria was firmly orthodox, but her influence with her brother had been weakened. The pope wrote again, and the archdeacon of Rome, Hilarus, wrote, and the Western emperor, Valentinian III, with Eudoxia his wife (Theodosius's daughter) and Galla Placidia, his mother —and amid all these appeals Theodosius suddenly died, killed by a fall from his horse while hunting.

St Pulcheria, now fifty-one years old, nominated as emperor a veteran general of humble origin, seven years older than herself. His name was Marcian ; he was a native of Thrace, and a widower. Pulcheria, judging it would be of advantage to the state and secure his title to the purple, proposed to marry him, on condition she should be at liberty to keep her vow of virginity. Marcian agreed, and these two governed together like two friends who had in all things the same views and sentiments, which centred in the advancement of religion and the public weal. They welcomed the legates sent by St Leo to Constantinople, and their zeal for the Catholic faith earned the highest commendations of that pope and of the Council of Chalcedon which, under their protection, condemned the monophysite heresy in 451. They did their utmost to have the decrees of this synod executed over all the East, but failed lamentably in Egypt and Syria. St Pulcheria wrote herself two letters, one to certain monks, another to an abbess of nuns in Palestine, to convince them that the Council of Chalcedon did not (as was averred) revive Nestorianism, but condemned that error together with the opposite heresy of Eutyches. Twice already, in 414 and 443, Pulcheria had been responsible for remissions of arrears of unpaid taxes, covering a period of sixty years, and she and her husband followed a policy of low taxation and as little warfare as possible. The admirable spirit in which they undertook their duties was expressed by Marcian in his *dictum*, " It is our business to provide for the care of the human race ". But the excellent partnership lasted only three years, for in July 453 St Pulcheria died.

This great empress built many churches, and among them three in honour of the all-holy Mother of God, namely, those of Blakhernae, Khalkopratia and the Hodegetria, that were among the most famous Marian churches of Christendom. In the last she placed a famous picture of the Blessed Virgin, which had been sent from Jerusalem as the reputed work of St Luke the Evangelist. She and Theodosius were the first rulers of Constantinople who were Greek rather than Latin ; she encouraged the establishment of a university there, with an emphasis on Greek literature and the recognition of Greek as an official language, which her brother carried out ; and she gauged the needs of rulers and people for fixed principles of law which were met by the Code of Theodosius. If we consider her actions and virtues we shall see that the commendations which St Proclus, in his panegyric on her, Pope St Leo, and the Council of Chalcedon, bestowed on this empress were, so far from being compliments or mere eloquence, thoroughly well deserved. St Pulcheria is named on this day in the Roman Martyrology, having been inserted by Cardinal Baronius, a happier and more worthy addition than some that we owe to that venerable and learned scholar ; her feast is kept by the Greeks, and at one

time she had a certain *cultus* in the West, her feast being observed, *e.g.* throughout Portugal and the kingdom of Naples.

Pulcheria played a prominent part in the ecclesiastical history of her time, but she has no separate biography. See the *Acta Sanctorum*, September, vol. iii, and also vol. iv, pp. 778–782; Hefele-Leclercq, *Conciles*, vol. ii, pp. 375–377, etc., and the usual reference books. Even Gibbon speaks well of Pulcheria: *cf. Decline and Fall . . .*, ch. xxxii.

ST FINNIAN OF MOVILLE, BISHOP (*c.* A.D. 579)

ULSTER is a name which now has unhappy associations for many Catholics, but its history is no less glorious than that of any other part of Ireland, and one of its greatest sons was this Finnian. He was said to be of royal race, born in the neighbourhood of Strangford Lough, and he was sent when young to be educated by St Colman at Dromore and St Mochae on Mahee Island. From thence he went across the sea to Whitern in Strathclyde, and stayed at the monastery founded by St Ninian. There is a story told that here he attracted the love of a Pictish princess, who for a time was made ill by his indifference. When she realized that Finnian really meant to be a monk, the young woman quickly recovered and transferred her affections to another youth, and Finnian acted as a go-between between them. Whether by accident, treachery or as a practical joke, he brought about a meeting between the girl and a third young man, and a scandal was raised which made it desirable for Finnian to leave Whitern. Anyway, he is supposed to have gone to Rome, where he was ordained priest, and then returned to Ulster, bringing with him, perhaps, among other treasures, a copy of the Old Testament. On his way he is said to have preached in various places, including Anglesey, and to have there founded the church of Llanfinnan. He established a monastery at Moville (Maghbile) in county Down, and another at Dromin in Louth; Moville was and continued to be one of the great schools of Ireland, and some of its chief influence was through St Colmcille, who was a disciple of St Finnian. The incident of the dispute between the saints concerning the copy made by Colmcille of Finnian's psalter is referred to under St Columba on June 9; but, as Father John Ryan puts it, "There is something about all this tale that smacks of the inventor's art".

Finnian found that the observance of his community was considerably hampered by the long distance from the monastery of the mill in which many worked. He therefore built another mill nearer at hand, and, as there was no stream to work it, prayed beside a stream on a nearby hill which altered its course so as to make a convenient mill-race. Such a miracle is easily "rationalized", but is of interest because of its resemblance to the story told in the *Dialogues* of St Gregory of the diverting of the course of the river Serchio by St Frigidian (Frediano) of Lucca. This saint has often been identified with St Finnian of Moville—and still is in Ireland and in the breviary of the Canons Regular of the Lateran—but it is difficult to reconcile what is known of the lives of either of them. Finnian's death took place about the year 579. The Breviary of Aberdeen says that he founded a monastery and set up a cross of St Brigid at Holywood in Dumfries, and he is supposed to have changed the course of a river in Scotland as well, namely, the Garnock. In Ireland the feast of St Finnian of Moville is not observed separately from that of St Frigidian in March.

For any connected life of Finnian we have to turn to such unreliable sources as Capgrave and the Aberdeen Breviary. But there are several passages which refer to him in such

books as Gougaud, *Christianity in Celtic Lands*, and J. Ryan, *Irish Monasticism*. All admit the confusion between the legends which attach to this Finnian and those belonging to other holy men who bear this and similar names. In the *Félire* of Oengus under this day, September 10, we read : " A kingpost of red gold and purity, over the swelling sea he came with law, a sage for whom Ireland is sad, Findbarr of Mag Bile." This seems to endorse the idea of foreign travel and the bringing of some important text from beyond the seas. Most probably it is this Finnian who was credited with the authorship of the *Paenitentiale Vinniani ;* see Esposito, *Latin Learning*, vol. i, pp. 236–240. Under the name " Wynnin " in KSS. there is (p. 465) an interesting note by Dr Reeves who also identifies Finnian of Moville with Frigidian of Lucca.

ST SALVIUS, Bishop of Albi (A.D. 584)

St Salvius (Salvy) belonged to a family of Albi in France, and was at first a lawyer and magistrate ; but his love for retirement and the desire of being freed from distractions induced him to become a monk, and his brethren afterwards chose him for their abbot. He chiefly confined himself to a cell at a distance from the rest, and here, being seized by a violent fever, he grew so ill that he was dead in the opinion of all about him. Indeed the saint himself was always persuaded that he really died, was vouchsafed an experience of Heaven before due time, and then was restored to life ; be that as it may, he was in the year 574 taken from his retreat and placed in the see of Albi. He lived as austerely as ever ; if anything were forced upon him, he on the spot distributed the whole among the poor. The patrician Mommolus having taken a great number of prisoners at Albi, Salvius followed him and ransomed them all. The king of Soissons, Chilperic, fancied himself as a theologian and was responsible for an unorthodox treatise ; Salvius, together with his friend St Gregory of Tours, succeeded in bringing the monarch back to orthodoxy. In the year 584 an epidemic made great havoc among his flock. It was in vain his friends advised him to be careful of his health ; animated, unwearied, undaunted, he went everywhere he thought his presence necessary. He visited the sick, comforted them, and exhorted them to prepare for eternity by such good works as their condition admitted. When he knew that his own hour was near, he ordered his coffin to be made, changed his clothes, and prepared himself to appear before God, to whom he was called on September 10, 584.

Nearly all we know of St Salvius is contained in the *Historia Francorum* of Gregory of Tours. See also the Bollandists, September, vol. iii.

ST THEODARD, Bishop of Maestricht (A.D. 670 ?)

St Theodard was an energetic bishop of Tongres-Maestricht and a man of cheerful and sympathetic disposition, but little of interest is told of his life except his manner of leaving it. Some unscrupulous nobles having taken possession of lands which rightly belonged to his church, he made up his mind to go personally to Childeric II of Austrasia to ask that justice might be done. While passing through the forest of Bienwald near Speyer he was set upon by robbers and killed. His biographer informs us that St Theodard made a long speech to his murderers, to which they replied with a quotation from Horace. As his death was occasioned by a journey undertaken in defence of the rights of the Church he was venerated as a martyr, and his successor, St Lambert, translated his body to the church of Liège. The Roman Martyrology, too, speaks of St Theodard as a martyr " who lay down his life for his sheep and after his death was resplendent with significant miracles ".

There is an anonymous life written in the eighth century, and another, of later date, perhaps by Heriger, Abbot of Lobbes. The former is printed in the *Acta Sanctorum*, September, vol. iii. See also G. Kurth, *Étude critique sur St Lambert* (1876), pp. 67 *seq.*, and L. van der Essen, *Étude critique* . . . (1907), pp. 135–143.

ST AUBERT, Bishop of Avranches (*c.* A.D. 725 ?)

Nothing definite is known of this saint except that he was the founder of the church of Mont-Saint-Michel early in the eighth century. Tradition says that an apparition of St Michael the Archangel told St Aubert to build a church on the Rocher de la Tombe on the sea-board of his diocese, which the bishop undertook to do. The undertaking was beset with great and unexpected difficulties, and it was not until he had received two more visions of the archangel and a divine rebuke for his want of energy that St Aubert was able to carry it through. The church was dedicated in 709, in honour of St Michael for those in peril on the sea, and it was entrusted to a chapter of canons. These in later ages were replaced by Benedictines. On October 16, the traditional anniversary of the dedication of the church, a feast of St Michael *in Monte Tumba* is kept in the diocese of Coutances and at St Michael's Abbey, Farnborough.

Some slight materials for the history of this saint are provided by the Bollandists in the *Acta Sanctorum* on June 18, vol. iii. See also Motet in *Mém. Soc. archéol. d'Avranches*, 1847, pp. 28 *seq.*; and C. Claireux, *Les reliques de S. Aubert* (1909).

BB. APOLLINARIS FRANCO, CHARLES SPINOLA and their Companions, Martyrs in the Great Martyrdom in Japan (A.D. 1622)

In 1867, the same year in which persecution began again in Urakami, though not to blood, Pope Pius IX beatified 205 of the martyrs of Japan, of whom the Franciscan Martyrology today refers to eighteen members of its first order and twenty-two tertiaries. Owing to various causes—among them it seems we must sadly recognize national jealousies and even religious rivalries between the missionaries of various orders—the *shogun* Ieyasu Tokugawa in 1614 decreed that Christianity should be abolished, and these Franciscan *beati* suffered between the years 1617 and 1632. The persecution gradually increased in intensity until in 1622 took place the "great martyrdom", in which Bd Apollinaris Franco was one of the principal victims. He was a Castilian of Aguilar del Campo, who after taking his doctor's degree at Salamanca became a Friar Minor of the Observance. In 1600 he went on the Philippine mission and thence to Japan, where after the persecution began he was named commissary general in charge of the mission. While he was at Nagasaki in 1617 he heard that there was not a single priest left in the province of Omura, where Christians were numerous, and he went thither without disguise to minister to them. He was thrown into a filthy prison, where he was left for five years. Father Apollinaris never ceased to comfort his flock by messages and letters, and ministered to those who were able to make their way into the gaol. A number of other Christians were confined with him, and a fellow-religious, Bd Richard-of-St-Anne, wrote to the guardian of his friary at Nivelles: "I have been for nearly a year in this wretched prison, where are with me nine religious of our order, eight Dominicans, and six Jesuits. The others are native Christians who have helped us in our ministry. Some have been here for five years. Our food is a little rice and water. The road to martyrdom has been paved for us by more than

three hundred martyrs, all Japanese, on whom all kinds of tortures were inflicted. As for us survivors, we also are all doomed to death. We religious and those who have helped us are to be burnt at a slow fire; the others will be beheaded. . . . If my mother is still alive, I beg you to be so kind as to tell her of God's mercy to me in allowing me to suffer and die for Him. I have no time left to write to her myself."

Early in September 1622, twenty of the prisoners were removed to Nagasaki. On the 12th Bd Apollinaris and the seven remaining with him at Omura were there burnt to death, including BB. FRANCIS-OF-ST-BONAVENTURE and PAUL-OF-ST-CLARE, whom he had clothed with the Franciscan habit while in captivity. Two days previously those who had been removed to Nagasaki had there met the same death. Prominent among the Franciscans were Bd Richard, mentioned above, and BD LUCY DE FREITAS. The last-named was a Japanese of high birth, widow of a Portuguese merchant who had died many years before. She became a Franciscan tertiary and devoted the rest of her life to the cause of the poor and the encouragement and help of persecuted Christians. She was afflicted with this cruel death when she was over eighty years old, because it was in her house that Bd Richard had been captured.

Among the confessors who were taken from prison at Omura to Nagasaki, as mentioned above, were BD CHARLES SPINOLA and BD SEBASTIAN KIMURA of the Society of Jesus. Bd Charles was an Italian by birth who, after a first abortive attempt to reach Japan, landed there in the first years of the seventeenth century and laboured as a missionary for eighteen years. At this time the Jesuits (and after them the Lazarists) in the Far East made a special study and practice of astronomy, which recommended them to the favour of the Chinese and Japanese. Bd Charles was a keen mathematician and astronomer, and in 1612 wrote a technical account of a lunar eclipse as seen from Nagasaki. When he was arrested six years later there was imprisoned with him at Omura Bd Sebastian Kimura, an early Japanese to be ordained priest and a descendant of a Japanese baptized by St Francis Xavier. When on September 10, 1622, these two Jesuits and their companions reached the place of execution, on a hill outside Nagasaki, they had to wait an hour for the arrival of another body of confessors, from Nagasaki itself. It was a moving moment when in the presence of a huge crowd of Christians and pagans these two groups of dedicated ones met and gravely greeted one another. Among the new comers was BD ISABEL FERNANDEZ, a Spanish widow who was condemned for sheltering Bd Charles, whose son he had baptized. "Where is my little Ignatius?" he asked. "Here he is", replied the mother, picking up the four-year-old child from amongst the crowd. "I brought him with me to die for Christ before he is old enough to sin against Him." And the boy knelt down for Father Spinola to bless him. He watched his mother's head struck off without flinching, and with his own hands loosed his collar to bare his neck to the sword.

The priests and some of the others were reserved for a more terrible death. They were tied to stakes and large fires lit around them at a distance of some twenty-five feet; when the heat was seen to gain too quickly on its victims, the fires were damped down. Some died within a few hours, suffocated by the atmosphere, and of these were Fathers Charles and Sebastian; others lingered on in the fiercest agony until well into the night or even till the next morning. Two young Japanese wavered and begged for mercy: but they did not ask for life at the price of apostasy, only for an easier and quicker death. It was denied them, and they died with the others.

The scene on this occasion was perhaps the most dramatic and impressive in all the annals of martyrdom. Among the Japanese victims were Bd Clement Vom and his son, Bd Antony; Bd Dominic Xamada and his wife, Bd Clare; the catechist Bd Leo Satzuma; five women named Mary, viz., Tanaura, Tanaca, Tocuan, Xum and Sanga, the last four with their husbands; the children BB. Peter Nangaxi, Peter Sanga and the five-year-old Michael Yamiki, with his father; the aged Bd Thomas Xiquiro; and a Korean, Bd Antony, with his wife and young son. These were all beheaded.

Five days later there suffered by fire at Firando Bd Camillo Costanzo, an Italian Jesuit from Calabria. He was a missionary in Japan for nine years till he was exiled in 1611. From Macao he wrote several treatises in Japanese defending Christianity from pagan attacks, and in 1621 got back into the country disguised as a soldier. He was captured in the following year. The Society of Jesus keeps his feast on September 25, and joins in it Bd Augustine Ota and Bd Caspar Cotenda, Japanese catechists, Bd Francis Taquea, aged twelve, and Bd Peter Kikiemon, aged seven, all of whom were slain from hatred of the faith within a few days of one another. Another distinguished Jesuit, Bd Paul Navarro, was burned alive at Shimabara on November 1 in the same year. He was an Italian and was in India before coming to Japan, where he mastered the language perfectly and was a zealous missionary at Nagasaki and elsewhere, being rector of the Jesuit house at Amanguchi for twenty years. Some very noble letters written by Father Navarro on the eve of his martyrdom are printed in volume ii of L. Pagès, *Histoire de la religion chrétienne au Japon* (1869).

In such ways was consummated the "great martyrdom" of 1622. An English skipper, Richard Cocks, testified to having seen about this time fifty-five persons martyred together at Miako. "Among them little children five or six years old burned in their mothers' arms, crying out, 'Jesus, receive our souls!' Many more are in prison who look hourly when they shall die, for very few turn pagan." And it was in the face of such happenings that certain English and Dutch sailors, having seized a Japanese vessel off Formosa and found missionaries aboard, handed them over to the authorities at Nagasaki to save themselves from a charge of piracy.

There is an interesting association between Bd Charles Spinola and England. While at sea in 1597 his ship was captured by an English vessel, and he was landed at Topsham in Devonshire on November 6. "There he continued for several days; but was not permitted to extend his excursions beyond one mile from the place. Some, professing themselves Catholics, presented him with money; others invited him to their houses." (*Cf.* Dr Oliver's *Collections*, p. 3.)

For other martyrs in Japan, see under February 5 and June 1.

See the bibliography for the martyrs of Japan herein on June 1. And also Marcellin de Civezza, *Histoire universelle des Missions franciscaines* (1890), t. ii, pp. 343 *seq.* and 381 *seq.*; H. Leclercq, *Les Martyrs*, t. ix; *Analecta Bollandiana*, vol. vi (1887), pp. 53–72, and Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 124–178. For Spinola, see the biographies by E. Séguin, Broeckaert, and the short sketch in English by D. Donnelly, *A Prisoner in Japan* (1928). *Cf.* C. R. Boxer, *The Christian Century in Japan* (1951).

BD AMBROSE BARLOW, Martyr (A.D. 1641)

In the year 1611 Benedictine monks of the reviving English congregation moved into the monastery which the beneficence of Abbot Philip de Caverel had provided for them at Douay, and three years later there offered himself to them as a novice

a young cleric who had already been imprisoned in London for his faith. This was Edward Barlow, son of Sir Alexander Barlow of Barlow, near Manchester. He was born, the fourth of fourteen children, in 1585; and after ecclesiastical studies abroad and a year's confinement at home he went to St Gregory's, where his brother, Dom Rudesind, was prior, and was clothed with the habit, taking the name of Ambrose. He was ordained priest in 1617, and sent on the mission to work in his native Lancashire.

Father Ambrose's principal headquarters was at Morleys Hall in the parish of Leigh, " where ", wrote Mr Knaresborough at the beginning of the next century, " his memory is held in great esteem to this day by the Catholics of that county, for his great zeal in the conversion of souls and the exemplary piety of his life and conversation." His stipend at this mission-centre was £8 a year, of which three-quarters went in board and lodging, though his duties called him away for three months in the year. A penitent of his wrote of him: " Although God had put into his hands (as I think) enough wherewithal to have played the housekeeper, he chose rather to subject himself, and become a sojourner with a poor man and his wife, to avoid thereby (as I did conceive) distracting solicitude and dangerous dominion, and to expose sensuality to be curbed with the simple provision of poor folks. . . . Notwithstanding his infirmities, I never knew him to tamper with the physicians, surely he was to himself Dr Diet, Dr Quiet and the only Dr Merriman that ever I knew." * He was so " mild, witty, and cheerful in his conversation, that of all men that ever I knew he seemed to me the most likely to represent the spirit of Sir Thomas More. . . . Neither did I ever see him moved at all upon occasions of wrongs, slanders, or threats which were frequently raised against him: but as one insensible of wrong, or free from choler, he entertained them with a jest, and passed over them with a smile and a nod." The writer gives a vivid description of Father Ambrose celebrating Mass of Christmas at Morleys, in a venerable vestment " that came out on great days " at a poor, clean altar, whereon great candles he had himself helped to make. And afterwards they sang carols round a " fair coal fire ". Bishop Challoner from other sources gives a similar account of the work, emphasizing his piety, humility, and temperance at table and in company. " He always abstained from wine, and being asked why he did so, he alleged the saying of the wise man: 'Wine and women make the wise apostatize.' "

In 1628, according to Challoner, Father Ambrose ministered the last sacraments in prison to Bd Edmund Arrowsmith, who after his martyrdom appeared in sleep to Father Ambrose (who knew not he was dead) and said to him, " I have suffered and now you will be to suffer. Say little, for they will endeavour to take hold of your words." And so the monk laboured on for thirteen years in daily expectation of his hour. Four times he was in prison and four times released, till in March 1641 the House of Commons bullied King Charles I into ordering that all priests should leave the realm or incur the penalties of traitors. Six weeks later, the vicar of Leigh, a Mr Gatley, celebrated Easter by leading his congregation, armed with weapons of offence, to Morleys Hall, where they seized Ambrose Barlow while he was preaching to his flock after Mass. They carried him off to a justice of the peace, who committed him to Lancaster Castle. After four months imprisonment he was brought for trial before Sir Robert Heath, and at once acknowledged he

* He consulted a doctor once, and was told to " Go into your own country and for your physic drink in the morning a mess of new milk and eat a roasted apple at night ".

was a priest. When asked why then had he not obeyed the order to leave the kingdom, he replied that the decree specified " Jesuits and seminary priests ", whereas he was neither, but a Benedictine monk ; moreover, he had been too ill to travel far at the time. To the judge's question as to his opinion of the penal laws he replied that he held them to be unjust and barbarous, and those who condemned the innocent were in danger from the divine judgement. Sir Robert Heath was surprised at his boldness, but said he would be set free if he undertook " not to seduce the people any more."—" I am no seducer, but a reducer of the people to the true and ancient religion. . . . I am in the resolution to continue until death to render this good office to these strayed souls." On September 8 he was condemned in the usual form. Five days before a general chapter of the English Benedictine Congregation in session at Douay had accepted the resignation by Father Rudesind Barlow of the titular cathedral-priorship of Coventry, and elected his brother, Father Ambrose, in his place. On that day week, a Friday, Bd Ambrose Barlow, monk of St Benedict and prior of Coventry, was drawn on a hurdle from Lancaster Castle to his place of execution, where, after pacing three times round the gallows saying the psalm *Miserere*, he was hanged, disembowelled and quartered.

The mortuary notice of Bd Ambrose sent round to his brethren contained the request that instead of requiem Masses and prayers for the dead they should offer Masses of the Holy Trinity, *Te Deum*, and other prayers of thanksgiving. At Wardley Hall, which must have been familiar to the martyr and is now the episcopal residence of the diocese of Salford, is preserved a skull said to be his, and his left hand is at Stanbrook Abbey in Worcestershire.

See MMP., pp. 392–400 ; and, especially, B. Camm, *Nine Martyr Monks* (1931), pp. 258–292.

11 : SS. PROTUS AND HYACINTH, MARTYRS (DATE UNKNOWN)

THESE martyrs are mentioned in the *Depositio martyrum* of the middle of the fourth century. They were buried in the cemetery of Basilla or St Hermes on the Old Salarian Way, and here in the year 1845 Father Joseph archi, S.J., found the burial-place of St Hyacinth undisturbed. It was a niche closed with a slab bearing the inscription DP III IDUS SEPTEBR/YACINTHUS/MARTYR : Hyacinth the Martyr, buried September 11. Within it were the remains of the martyr, charred bones and traces of costly material. He had evidently met his death by fire. These precious relics were translated to the church of the Urban College in 1849. Near by was found part of a later inscription, bearing the words SEPULCRUM PROTI M : The tomb of Protus, M[artyr], but no other trace of him. The relics of St Protus are supposed to have been removed into the city by Pope St Leo IV in the middle of the ninth century, and parts thereof have been translated several times since. In an epitaph by Pope St Damasus, these martyrs are referred to as brothers.

The simple certitude of the passion, burial and finding of St Hyacinth is in marked contrast with the " acts ", which are contained in those of St Eugenia and are entirely fictitious. The story is that Eugenia, the Christian daughter of the prefect of Egypt, fled from her father's house with Protus and Hyacinth, her two slaves. Eugenia after various adventures converts her family and many

others. Among them, the Roman lady Basilla is brought to the faith by the efforts of Protus and Hyacinth, and she, Protus and Hyacinth are all beheaded together.

See Delehaye's CMH., pp. 501–502, where there is a succinct but complete statement of the facts, with references; his *Origines du culte des martyrs* (1933), pp. 72, 272; and his *Étude sur le légendier romain* (1936), pp. 174–175, 183–184. See also J. Marchi, *Monumenti primitivi*, vol. i, pp. 238 *seq.* and 264 *seq.*; and *cf.* bibliography of St Eugenia on December 25. On the parish of "St Pratt" (Blisland in Cornwall), see *Analecta Bollandiana*, vol. lxix (1951), p. 443.

ST THEODORA OF ALEXANDRIA (No Date)

The Roman Martyrology speaks today of the death at Alexandria of St Theodora, "who, having transgressed through carelessness, was repentant therefor and persevered in the religious habit, unknown and with marvellous abstinence and patience, until her death". These restrained words are very different in tone from the legends of St Theodora. They relate that she was the wife of Gregory, prefect of Egypt, and that, having fallen into grave sin, she fled away from her home to expiate it in a monastery of the Thebaid. Disguised as a man she lived for many years among the monks a life of extraordinary austerity. Once when she went into Alexandria in charge of some camels she was recognized by her husband, but she insisted on returning to the desert, where she lived for the rest of her life. There was a St Theodora who was known to the fathers of the desert, whose wise sayings they repeated, but the above story, decked out with other fictitious particulars, is nothing but a romance, belonging to that class which Father Delehaye traces to the tale of St Pelagia of Antioch (October 8). For example, like St Reparata, St Marina, and others who lived as men among monks, St Theodora was accused of being guilty of seduction and was vindicated only after her death.

On September 17 the Roman Martyrology makes mention of another St Theodora, a matron of Rome who zealously ministered to the holy martyrs during the persecution under Diocletian.

The Greek text of the fictitious story of Theodora has been printed by K. Wessely at Vienna, *Die Vita S. Theodorae* (1889). See also the *Acta Sanctorum*, September, vol. iii; and Delehaye, *Les légendes hagiographiques* (1927), p. 189 and *passim*.

ST PAPHNUTIUS, Bishop (*c.* A.D. 350?)

The holy confessor Paphnutius was an Egyptian who, after having spent several years in the desert under the direction of the great St Antony, was made bishop in the Upper Thebaid. He was one of those confessors who under the Emperor Maximinus lost the right eye, were hamstrung in one leg, and were afterwards sent to work in the mines. Peace being restored to the Church, Paphnutius returned to his flock, bearing all the rest of his life the glorious marks of his sufferings for the name of his crucified Master. He was one of the most zealous in defending the Catholic faith against the Arian heresy and for his holiness, and as one who had confessed the faith before persecutors and under torments, was an outstanding figure of the first general council of the Church, held at Nicaea in the year 325.

Paphnutius, a man who had observed the strictest continence all his life, is said to have distinguished himself at the council by his opposition to clerical celibacy.

Many of the bishops were for making a general law forbidding all bishops, priests, deacons and subdeacons to live with wives whom they had married before their ordination. Whereupon Paphnutius rose up in the assembly and opposed the motion, saying that it was enough to conform to the ancient tradition of the Church, which forbade the clergy marrying after their ordination. For the married the use of wedlock is chastity, he reminded the fathers, and implored them not to lay the yoke of separation on clerics and their wives. St Paphnutius carried the council with him, and to this day it is the law of the Eastern churches, whether Catholic or dissident, that married men may receive all holy orders below the episcopate, and continue to live freely with their wives.

St Paphnutius remained always in a close union with St Athanasius and the other orthodox prelates. He and other Egyptian bishops accompanied their holy patriarch to the Council of Tyre in 335, where they found the greater part of the members who composed that assembly to be professed Arians. Paphnutius, seeing Maximus, Bishop of Jerusalem, among them and full of concern to find a prelate who had suffered in the late persecution in such bad company, took him by the hand, led him out, and told him that he could not bear that anyone who bore the same marks as himself in defence of the faith should be led away and imposed upon by persons who were resolved to condemn the most strenuous asserter of its fundamental article. Maximus was overcome by the saint's appeal and let himself be led to a seat among the supporters of St Athanasius, whom he never afterwards deserted.

St Paphnutius is sometimes called " the Great " to distinguish him from other saints of the same name ; the year of his death is not known.

There is no early life of St Paphnutius, but in the *Acta Sanctorum*, September, vol. iii, a number of passages, notably from the historians Socrates and Theodoret, have been brought together. See also DCB., vol. iv, p. 185. The authenticity of the pronouncement attributed to Paphnutius on the celibacy question has been often discussed. Consult on this DTC., vol. ii, c. 2078.

ST PATIENS, Bishop of Lyons (*c.* A.D. 480)

God was pleased to raise up this holy prelate for the comfort and support of his servants in Gaul under the calamities with which that country was afflicted during a great part of the fifth century. He was about the year 450 promoted to the see of Lyons. An incursion of the Goths into Burgundy brought on a serious famine, during which St Patiens fed thousands at his own expense ; Providence wonderfully multiplied his revenues to furnish him with abundant supplies to build churches, to repair old ones, and to feed the poor wherever they might be in Gaul, as St Sidonius Apollinaris assures us. That illustrious prelate and friend of St Patiens calls him a " holy, active, ascetic and merciful man ", and declares that he knew not which to admire more in him, his zeal for God or his charity for the poor. By his pastoral solicitude and sermons many heretics were converted ; a great field was open to St Patiens for the exercise of his zeal in this respect, for the Burgundians, who were at that time masters of Lyons, were infected with the heresy of the Arians, and some of his fellow bishops were not free from it. When the diocese of Chalon-sur-Saône was thrown into confusion and disagreement by the death of its bishop, St Patiens was invited by St Euphronius of Autun to help him in its pacification and the removal of the scandal. At the order of St Patiens, Constantius, a priest

among his clergy, wrote the Life of St Germanus of Auxerre, which he dedicated to his bishop. He seems to have died about the year 480.

There is no ancient life of St Patiens of Lyons, but the Bollandists have collected from Sidonius Apollinaris, Gregory of Tours and others, a sufficient account of his activities. See also S. L. Tatu, *St Patient, évêque de Lyon* (1878), and Duchesne, *Fastes Épiscopaux*, vol. ii, p. 163.

ST DEINIOL, BISHOP (*c.* A.D. 584 ?)

THIS famous bishop, " Daniel of the Bangors ", came of a Strathclyde family. He went into Arfon and established the monastery of Bangor Fawr on the Menai Straits, which became the nucleus of the medieval diocese of Bangor. Deiniol was also the founder of the monastery of Bangor Iscoed on the Dee, and is alleged to have been consecrated bishop by St Dyfrig or St Teilo or St David himself, who is said to have sent Deiniol into Gaul to fetch a bishop to help combat a recrudescence of Pelagianism. The same crisis is put forward to account for a synod at Llanddewi Frefi about the year 545 : Rhygyfarch in his *vita* of St David says that David refused to attend this assembly, whereupon Deiniol and Dyfrig were sent to fetch him and succeeded in persuading him to come ; and David's eloquence swept all before him. A number of miracles are related of St Deiniol, not always free from that element of haughty pride and revenge which is a characteristic of so many Celtic hagiological stories. When he died he was buried at Ynys Ynlli, now commonly called Bardsey. St Deiniol is named on various dates, September 11 being the day on which his feast is now kept in the diocese of Menevia.

Very little can be stated with any certainty about this saint, but Baring-Gould and Fisher, LBS., vol. ii, profess to give an account of him ; and something may be gleaned from A. W. Wade-Evans, *Life of St David* (1923) and *Welsh Christian Origins* (1934). His name is familiar to generations of grateful students from St Deiniol's Library at Hawarden in Flintshire, founded by W. E. Gladstone in 1896.

ST PETER OF CHAVANON (A.D. 1080)

THE Canons Regular of the Lateran today keep the memory of this saint, who adorned their order in the eleventh century. He was born in the year 1003 at Langeac in Haute-Loire, and was given a good education in the course of which he discovered his vocation to the priesthood. After his ordination he was appointed priest of his birthplace, where he faithfully fulfilled his duties and secretly led a very austere life. He for long desired to leave pastoral work and submit himself to a rule in community, and eventually found an occasion to do so when he was persecuted by the attentions of a woman who was attracted towards him. He was given some land at Pébrac in Auvergne. Here St Peter founded and built a monastery for canons regular under the Rule of St Augustine, and himself governed it as the first provost. The success of his undertaking caused several bishops to call him in to help them to bring rule and order into the collegiate chapters of their cathedrals. St Peter of Chavanon died on September 9, 1080, and was buried at Pébrac, of which house the holy M. Olier was made abbot *in commendam* at the age of eighteen, in 1626.

There is a life by Stephen, a canon of Pébrac, who was almost a contemporary. It is printed in the *Acta Sanctorum*, September, vol. iii, with an ample commentary.

BD LOUIS OF THURINGIA (A.D. 1227)

IF we were bound to take all the writings of hagiographers at the foot of the letter we should be faced with the conclusion that most women saints who were married were hindered (or helped) on the path of sanctity by the ill-will or general shortcomings of their husbands; the unworthy husband of the holy wife is almost common form, and as such it is to be distrusted. No one has tried to find such unhappy tension between Elizabeth of Hungary and Louis (Ludwig) of Thuringia, for the good reason that it so obviously did not exist (though even here there is a book by a well-known clerical writer in which the author has been betrayed by careless adhesion to common form into applying it to these two); veneration for Louis was as spontaneous among his people as it was for his wife: it is true that the *cultus* has not been officially confirmed (it has not been put forward), but it is nevertheless worthy of respect.

Louis was the eldest son of the Landgrave Herman I and was born in 1200. When he was eleven years old a betrothal was arranged for him with Elizabeth, daughter of King Andrew II of Hungary, who was then four. Later the child was taken to the Thuringian court, the two grew up together, and in 1221, when Louis succeeded his father, the marriage was ratified. In its origin this alliance was purely one of political expedience, but it proved to be none the worse for that; they had a son and two daughters, of whom the younger is known as Bd Gertrude of Altenberg. Louis in every way encouraged the charity and devotion of his wife. Once he found a leper, who had come to the castle for relief, laid in their bed; for a moment he was tempted to anger but then he saw, as it were, not the leper but the crucified Son of God lying there, and he made no complaint but instead paid for the building of a lazar-house on the slope of the Wartburg. St Elizabeth told him they could serve God better if instead of a castle and a county they had land enough for one plough and a couple of hundred sheep. Her husband laughed. "We should hardly be poor", he said, "with so much land and so many sheep. And there would be plenty of folk to say we were far too well off."

The landgrave was a good ruler as well as a good man. In 1225 some Thuringian merchants were robbed and beaten over the Polish border. Louis demanded reparation; none was forthcoming. So he rode into Poland and by force extorted satisfaction from the citizens of Lubitz. The same thing happened at Würtzburg; he marched into the prince-bishopric to recover the stock of which a trader had been robbed. In 1226 the Emperor Frederick II sent for the military help of Louis, and he assisted with his counsel at the diet of Cremona. He was away for a winter, a hard winter, and a spring; when he returned, Elizabeth "a thousand times and more", says Berthold, "kissed him with her heart and with her mouth", and when he inquired how his people had fared in the terrible frost, "I gave to God what was His, and God has kept for us what was ours", she replied. "Let her do good and give to God whatever she will, so long as she leaves me Wartburg and Neuenburg", was Louis's answer to a complaining treasurer. In the following year he volunteered to follow the emperor on the crusade (the story of Elizabeth finding the cross in his purse is well known); to rouse men's hearts he had a passion-play presented in the streets of Eisenach, and visited the monasteries of his dominion, asking for prayers. The Central-German forces concentrated at Schmalkalden, and Louis was in command; here on the birthday of St John he parted from Elizabeth, and set out towards the Holy Sepulchre. In August he

met the emperor at Troja, and in September the army embarked ; three days later the fleet put into Otranto, and Louis took to his bed. He had a malarial fever and was dying ; he received the last sacraments, and it seemed to him that the cabin wherein he lay was full of doves. " I must fly away with these white doves ", he said, and died. When the news was brought to his wife, " The world is dead to me ", she cried, " and all that was pleasant in it ". The young landgrave was buried in the Benedictine abbey of Reinhardsbrunn, and there he is popularly called " St Ludwig " to this day.

There is a German fourteenth-century translation of a still earlier Latin life of the Landgrave Louis IV. This Latin biography, written by Bertoldus, who was Louis's chaplain and a monk of Reinhardsbrunn, seems not to have been separately preserved to us, though some contend that it is practically incorporated in the *Annales Reinhardsbrunnenses* which were edited by Wegele in 1854. There is an excellent article on Louis by C. Wenck in the *Allgemeine deutsche Biographie*, vol. xix, pp. 589–597, and a biography in German by G. Simon (1854). See also Michael, *Geschichte des deutschen Volkes seit dem* 13 *Jahrh.*, vol. i, p. 221, and ii, pp. 207 *seq.* Further, the many lives of St Elizabeth of Hungary all contain some notice of her husband.

BD BONAVENTURE OF BARCELONA (A.D. 1684)

IN his youth this *beatus* was a shepherd near Barcelona. He was married when he was seventeen, but within two years his wife was dead and he became a Franciscan lay-brother. He was a man of the deepest spirituality, and his religious ecstasies became so well known that his superiors sent him far off, to Rome, where he became door-keeper at the friary of St Isidore. But neither could his light be hidden there ; and it was thanks to the interest taken in him by two cardinals that he was able to establish at Ponticelli the first of several houses of retreat, hermitages, for members of his order, although his superiors were not too favourable to the enterprise. The best-known of these establishments was at Rome itself, on the Palatine. Bd Bonaventure died in 1684, and he was beatified in 1906.

See the *Acta Ord. Fratrum Minorum*, vol. xxix (1910) ; and Fr Leonard da Popi, *Il b. Bonaventura* . . . (1906 ; Eng. trans., 1920).

BD JOHN GABRIEL PERBOYRE, MARTYR (A.D. 1840)

THOUGH John Gabriel Perboyre was the first Christian in China to be beatified (in 1889) he was very far from being the first martyr in that country. After the re-establishment of the missions there in the beginning of the seventeenth century there were only relatively short periods during which Christians were free from danger. At the end of the eighteenth century fierce persecution was carried on, and was continued sporadically till after the death of Father Perboyre in 1840, thousands of Christians gladly giving up their lives. Perboyre was born in 1802, and when he was fifteen he was fired by a sermon with the ambition to be a missionary to the heathen ; he joined the Congregation of the Mission (Lazarists, Vincentians), and was ordained in 1826. At first his desire to carry the gospel to foreign parts had to give way before the requirements of religious obedience. His theological course had been a brilliant one, and so after his ordination he was appointed professor in the seminary of Saint-Flour, and two years later rector of the *petit séminaire* in the same place. His own personal goodness was very apparent

in these employments, and in 1832 he was sent to Paris to be assistant-director of the general novitiate of his congregation. At intervals since the taking of his vows twelve years before he had asked to be sent to China, from whence reports of the sufferings and heroic deaths of the local Christians continued to come in, but it was not till 1835 that the permission was given.

In that year he arrived at Macao, and at once was set to learn Chinese, for which he showed such aptitude that at the end of four months he was appointed to the mission of Honan. On the eve of setting out he wrote to his brethren in Paris: " If you could see me now in my Chinese ' get-up ' you would see a very curious sight: my head shaved, a long pig-tail and moustaches, stammering my new language, eating with chop-sticks. They tell me that I don't make a bad Chinaman. That is the only way to begin making oneself all things to all men: may we be able thus to win all to Jesus Christ!" The Lazarists had elaborated a system of rescuing abandoned children, who are so numerous in China, and bringing them up in the faith. In this work Father Perboyre was especially active, and he devoted much of his time to instructing these children, illustrating his lessons by apt stories to which his very colloquial Chinese gave an added flavour. After two years at Honan he was moved to Hupeh, and here in September 1839 there was a sudden and unexplained renewal of persecution.

The missionaries went into hiding, but a neophyte betrayed Father Perboyre (with a horrid fitness, for thirty *taels*—about £9), and he was dragged in chains from functionary to functionary, each of whom questioned him and sent him on to someone else. Finally he came into the hands of the governor and mandarins of Wuchangfu. These required him to betray the hiding-places of his *confrères* and to trample on the cross. The sufferings endured by Father Perboyre were incredible, in the literal sense of the word. Twenty times he was dragged before his judges to be bullied into compliance, and more than twenty times he was tortured because he refused. The ingenuity of the Chinese in inflicting physical pain is notorious, and Father Perboyre underwent torments beside which those invented by hagiographers for some of the martyrs of the Ten Persecutions are crude and clumsy. He was branded on the face with four characters, which stood for " teacher of a false religion ", and a Chinese priest who bribed his way into his prison described him as a mass of open wounds, his very bones in places exposed. On September 11, 1840, almost a year after his capture, Bd John Gabriel, with bare feet and only a pair of drawers under the red robe of the condemned, was strangled with five common criminals. He was buried beside another Lazarist martyr, Francis Regis Clet, who was also to be beatified. In China the feast of Bd John Gabriel is kept on November 7, the nearest convenient date to that of his beatification in 1889.

The murder of John Gabriel Perboyre was the occasion of the British government insisting on a clause in the Treaty of Nanking in 1842 which provided that any foreign missionary who was arrested should not be dealt with by the Chinese authorities but handed over to the nearest consul of his nation.

See the anonymous volume which appeared in 1853 under the title of *Le disciple de Jésus ;* also the biography by Father Huonder, *Der selige Johann Gabriel Perboyre ;* L. Castagnola, *Missionario martire* (1940) ; and A. Chatelet, *J.-G. Perboyre, martyr* (1943). Accounts will also be found in Leclercq, *Les Martyrs*, vol. x, and in the various works of A. Launay dealing with the Chinese missions. For other martyrs in China see under February 17 and references there.

12: THE HOLY NAME OF MARY

THE object of this feast is our blessed Lady bearing the name of Mary, and it was instituted that on it the faithful might in a special manner recommend to God, through the intercession of His all-holy Mother, the needs of the Church, and thank Him for His almighty protection and numberless mercies, especially those we receive on account of the graces and mediation of the Blessed Virgin. The feast was allowed at Cuenca in Spain in 1513; it spread in that country, and in 1683 Pope Innocent XI extended it to the whole Western church, as an act of thanksgiving for the raising of the siege of Vienna and the defeat of the Turks by John Sobieski, King of Poland; it was at that time assigned to the Sunday within the octave of our Lady's birthday, but is now kept on the date of Sobieski's triumph. Actually this special commemoration is probably somewhat older than 1513, though definite evidence does not seem to be forthcoming. All we can say is that the great devotion to the holy name of Jesus, which we identify in part with the preaching of St Bernardino of Siena, will naturally have prepared the way for a similar commemoration of the holy name of Mary. One curious point with regard to this name which deserves to be noticed is that while in the case of the other Marys who appear in the New Testament we find in the Greek text simply the form *Μαρία*, the best manuscripts almost uniformly spell the name of our Blessed Lady as *Μαριάμ*. This seems to mark at least a sense of her dignity: for her alone the Old Testament form of the name is preferred. There is a similar practice in Ireland, where the form Muire is reserved for our Lady, Maire or Moira being given in baptism.

Our name Mary is derived from Maria and Mariam, later forms of Miryam, which was our Lady's name in Hebrew, but the most learned scholars have been unable certainly to decide what was the derivation and meaning of that name. The prevalent view seems to be that it means "wished-for-child", or, less likely, "rebellion". It appears certain that the name of Mary has nothing to do with "bitterness", "the sea" or "a star".

The various stages in the adoption of the feast of the Holy Name of Mary are set out in Holweck, *Calendarium liturgicum festorum Dei et Dei matris Mariae* (1925), p. 317, and *cf.* Kellner, *Heortology*, p. 264. *Cf.* E. G. Withycombe, *Oxford Dictionary of Christian Names* (2nd edn.), and Fr E. Vogt in *Verbum Domini*, 1948. Pope Benedict XIV's commission recommended the dropping of this feast from the general calendar.

ST AILBHE, BISHOP (*c.* A.D. 526?)

A COMMEMORATION of St Ailbhe (Ailbe, Albeus) is made throughout Ireland on this date, and in the diocese of Emly his feast is kept as that of its patron and first bishop, but the recorded life of the saint is a confusion of valueless legends and contradictory traditions. One concerns his birth of a serving-girl by a chieftain, who ordered that the baby should be exposed to perish. A she-wolf found him and suckled him along with her own cubs, till a hunter found the child in the wolf's lair and took him away. Years later Ailbhe was present at a run, when an aged she-wolf, hard pressed by hounds, ran to him for protection. The bishop recognized his foster-mother, gave her sanctuary, and every day thereafter fed her at his own table. When Ailbhe was a boy in the north of Ireland, he was one day considering the wonders of the natural world, and said aloud, "I pray that I may

know the Creator of all things, and I will believe in Him who made the heavens and the earth. For I perceive that these things did not come into existence without a maker, and no human work could produce them." He was overheard by a Christian priest, who thereupon instructed and baptized him. Another account says he was brought up and baptized by a British colony in Ireland. He is supposed to have gone to Rome and to have been consecrated bishop in the city.

Ailbhe preached up and down Ireland, and with such commanding authority did this apostolic man deliver the eternal wisdom to a barbarous people, such was the force with which both by words and example he set forth the divine law, and so evident were the miracles with which he confirmed the truths which he preached, that the sacred doctrine made its way to the hearts of many of his hearers ; he not only brought over a multitude to the faith of Christ but infused into many the spirit of perfection, for he had a wonderful art of making men not only Christians but saints. In his old age it was his desire to retire to Thule, the remotest country toward the northern pole that was known to the ancients (which seems to have been Shetland or Norway), but the king guarded the ports to prevent his flight. Another legend tells us that from this same king, Aengus of Munster, St Ailbhe begged the Isles of Aran for St Enda. Aengus did not know he had such islands in his dominions until they were shown to him in a dream ; whereupon he handed them over, and at Killeaney on Inishmore was founded a monastery which was so famous for holiness that the island was called " Aran of the saints ". It does not detract from the sanctity of Killeaney to point out that among Celtic peoples " saint " was often used synonymously with " monk " or " recluse " ; on Ynys Ynlli (Bardsey) were buried 20,000 " saints ".

It is often said on the poor authority of Ailbhe's *vita* that he preached in Ireland before St Patrick, but he seems certainly to have died in the sixth century : the date is variously put at 526, 531 and 541.

The life in the *Codex Salmanticensis* was edited in that collection by the Bollandists in 1888, cc. 235–260. A somewhat different version has been printed by C. Plummer in his VSH., vol. i, pp. 46–64 ; and note also what is said in the preface to the same work, pp. xxviii–xxxi. What is of more importance than the extravagant incidents of this mythical life, St Ailbhe is the reputed author of a monastic rule ; it was edited by J. O'Neill in *Ériu*, vol. iii (1907) ; and *cf.* L. Gougaud, *Christianity in Celtic Lands* (1932).

ST EANSWIDA, VIRGIN (*c.* A.D. 640)

ST ETHELBERT, the first Christian king among the English, was succeeded in the kingdom of Kent by his son Edbald, who, though he was at first impious and idolatrous, became afterwards a Christian. His daughter Eanswida added lustre to her birth by the sanctity of her life. She had to oppose her father's wish that she should marry a pagan prince from Northumbria. " I will marry him ", she said, " when by prayer to his gods he has made this log of wood a foot longer." She obtained her father's consent to found a monastery of nuns upon the sea-coast, hard by Folkestone in Kent. Here she sacrificed herself in penance and prayer, till she was called to rest on the last day of August about the year 640, the date on which she is named in some calendars. Her convent was destroyed by the Danes but was refounded for Benedictine monks in 1095. The sea afterwards swallowed up part of this priory and it was removed into Folkestone, and the saint's relics were deposited in that church which had been built by her father in honour of St Peter ; the successor of this church is now known as SS. Mary and Eanswida's.

September 12 is probably the day of the translation of her relics about the year 1140. Many legends about the miraculous powers of St Eanswida were current in England in the middle ages, some of which are preserved by the chronicler Capgrave.

St Eanswida (or Eanswitha) seems to have been unknown to Bede, but her connexion with Folkestone is alluded to in an Anglo-Saxon document printed by Cockayne (*Leechdoms*, vol. iii, p. 422). The mention of her name in certain calendars and martyrologies suggests that there was some *cultus :* see Stanton, *Menology*, p. 432. The statements made by John of Tynemouth and Capgrave can inspire little confidence.

ST GUY OF ANDERLECHT (*c.* A.D. 1012)

ALTHOUGH the accounts of this saint derive from late and not very reliable sources, and have been touched up and filled out with edifying but very doubtfully authentic miracles, it is clear that he belongs to that category of simple, hidden souls who, whether as wanderers or workmen, are familiar to us from St Alexis and St John Calybites through St Isidore of Madrid and St Walstan of Costessey down to St Benedict Joseph Labre and Matt Talbot in our own time.

St Guy (Guidon), called the Poor Man of Anderlecht, was born in the country near Brussels, of poor parents, but both virtuous and consequently content and happy. They were not able to give their son a school education nor did they let that perturb them, but instead they were diligent in instructing him early in the Christian faith and the practices of our holy religion, often repeating to him the lesson which old Tobias gave his son, " We shall have many good things if we fear God ". St Augustine says that God ranks among the reprobate, not only those who shall have received their comfort on earth, but also those who shall have grieved to be deprived of it. This was what Guy dreaded. In order to preserve himself from it he never ceased to beg of God the grace to love the state of poverty in which divine providence had placed him, and to bear all its hardships with joy. The charity which Guy had for his neighbour was no less active. He divided his pittance with the poor, and often fed them whilst he fasted himself.

When he grew up St Guy wandered about for a time, until one day he came to the church of our Lady at Laeken, near Brussels, whose priest was struck with the piety and willingness of the man, and retained him in the service of his church as sacristan. Guy accepted the offer with pleasure ; and the cleanliness and good order that appeared in everything under his direction struck all that came to that church. But Guy, like other simple folk before and since, was induced by a merchant of Brussels to invest his small savings in a commercial venture, but with the unusual motive of having more at his disposal wherewith to relieve the poor. The merchant offered to put him in a way of thus making more provision for them by admitting him into partnership with himself. It was not easy for him to throw off the importunities of the merchant : the bait was specious and he was taken by it. But the ship carrying their goods was lost in going out of harbour, and Guy, whose place in the church of Laeken had upon his leaving been given to another, was left destitute. He saw his mistake in following his own ideas and in forsaking secure and humble employment to embark, though with a good intention, on the affairs of the world, and he blamed himself for the false step he had taken.

In reparation for his folly Guy made a pilgrimage on foot first to Rome and then on to Jerusalem, and visited all the most celebrated shrines in that part of the

Christian world. After seven years' absence he again reached Belgium, where he made his way to Anderlecht, dying from exhaustion and illness brought on by the fatigue of his journeys and other hardships. Shortly after he was received into the hospital of Anderlecht he yielded up his soul to God. He was buried in the cemetery of the canons there who, after miracles had taken place at his grave, translated his body into a shrine. His popular *cultus* among workers with horses has persisted through the ages.

St Guy, who is known to the Flemings as St Wye, is honoured in a relatively long biography, printed in the *Acta Sanctorum*, September, vol. iv. A good deal of folklore is associated with his *cultus ;* see E. H. van Heurck, *Les Drapelets de pèlerinage en Belgique ;* F. Mortier in *Folklore brabançon*, vol. x (1930), pp. 46–55 ; and J. Lavalleye in *Annales de la Soc. d'archéol. de Bruxelles*, t. xxxvii (1934), pp. 221–248.

BD VICTORIA FORNARI-STRATA, Widow, Foundress of the Blue Nuns of Genoa (A.D. 1617)

Bd Mary Victoria was born at Genoa in the year 1562. At the age of seventeen there was some talk of her becoming a nun, but she deferred to the wishes of her father and married Angelo Strata. They lived together very happily for nine years, Angelo joining gladly in his wife's charitable works, and defending her from the adverse criticism of those who wished to see her take more part in social pleasures. They had six children, four boys and two girls. When Angelo died in 1587 Victoria was for long inconsolable, both for her own sake and for the sake of the children, whom she felt she was incapable of properly looking after alone. A certain nobleman of the city wanted her to marry him and she thought she perhaps ought to for her children's sake. But her uncertainty was ended by a happening of which she wrote down an account by the direction of her confessor. Our Lady appeared in vision and said to her : " My child Victoria, be brave and confident, for it is my wish to take both the mother and the children under my protection ; I will care for your household. Live quietly and without worrying. All I ask is that you will trust yourself to me and henceforth devote yourself to the love of God above all things." Victoria now saw clearly what she must do and ceased to be disquieted. She made a vow of chastity and lived in retirement, giving her whole time to God, her children and the poor. She allowed no superfluity or luxury in her home, and set herself a standard of severe mortification : when, for example, the Church directed a fast she would always observe it on bread and water.

After her children were all provided for, Victoria put before the archbishop of Genoa a project she had formed for a new order of nuns, who were to be devoted in a special way to our Lady. For a time the archbishop withheld his approval, for there was lack of sufficient funds to support such a foundation. But when one of her friends offered to bear the expense of providing a building, the archbishop's consent also was forthcoming. In the year 1604 Bd Victoria and ten others were clothed, and professed in the following year. Their object was to honour in their lives and worship our Lady in the mystery of her annunciation and hidden life at Nazareth ; each nun added Maria Annunziata to her baptismal name and the rule of enclosure of their convent was particularly strict. By the enthusiasm and zeal of Mother Victoria a second house was founded in 1612, and soon after the order spread to France, but not till an attempt had been made behind the back of the foundress to affiliate the nuns to another order, on the pretence that they were not

strong enough to exist on their own. Mother Victoria learned what was happening and appealed for the help of our Lady, who in a vision assured her of her unfailing assistance, and the danger was overcome. Bd Victoria continued to govern her foundation, encouraging her sisters in their penitential life and setting them an example of complete humility and love, till her death at the age of fifty-five. This took place on December 15, 1617, but today is her feast in the order that she founded. These nuns are distinguished from those of the Annunciation (*Annonciades*) founded by St Joan of Valois by the epithet " Sky-Blue ", with reference to the colour of their mantles.

On the occasion of the beatification of Mary Victoria in 1828, an Italian life was printed with the title *Vita della b. Maria Vittoria Fornari-Strata, fondatrice dell' Ordine della Santissima Annunziata detto " Le Turchine "*, in other words, called by Italians " the Blue Nuns ". This life is anonymous, but official. See also a French account by Father F. Dumortier, *La bse Marie-Victoire Fornari-Strata* (1902).

13: ST MAURILIUS, BISHOP OF ANGERS (A.D. 453)

THIS Maurilius was a native of Milan who came into Touraine and became a disciple of St Martin, by whom he was ordained. He was a vigorous missionary, who knew how to make the most of an opportunity. When a pagan temple was struck by lightning he showed it to the people as an indication of God's anger, and at once set to work to build a church in its place. He was made bishop of Angers and governed that see in virtue and prudence for thirty years.

Later writers have embroidered his life with a number of quite false tales, particularly one of a dying boy to whom he did not go to minister till it was too late. Overcome with remorse he deserted his see and made his way to the Breton coast. There, having written on a rock the words, " I, Maurilius of Angers, passed this way ", he took ship for Britain. In the Channel he accidentally dropped the key of his cathedral into the sea. The people of Angers were stricken with grief at the loss of their bishop, and eventually traced him to Brittany, where the inscription on the rock was found. Some of them then passed over into Britain to seek him there, and on the way a fish jumped into the boat; in its belly was found the key of the cathedral of their city. St Maurilius was presently found working as a gardener, and they besought him to return. " I cannot come back to Angers ", he said, " without the key of my church." But when he was shown that they had the key he gladly went with them, and when they had safely arrived he went to the grave of the boy who by his fault had died unconfirmed and unhouseled, and called him by his name. The boy rose from the grave and was therefore given the name of Renatus (René), and lived to succeed St Maurilius as bishop of Angers: he is venerated as a saint both there and as bishop of Sorrento in Italy. The fable of an object recovered from the belly of a fish is found in the legends of St Ambrose of Cahors, St Kentigern, St Maglorius and others, as well as in several non-Christian sources, particularly the story of the ring of Polycrates. There is a tradition at Angers that St Maurilius introduced the feast of the Birthday of our Lady into that diocese, in consequence of a man having a vision of singing angels on the night of September 8; but it deserves no more credence than the other stories told about this holy bishop.

On the 3rd of this month is celebrated the feast of another ST MAURILIUS, a bishop of Cahors who died in the year 580.

Deliberate fraud has been associated with what at one time passed current as the Life of St Maurilius. A certain deacon named Archanaldus in 905 rewrote an earlier account of the saint, and pretended that it had originally been compiled by Venantius Fortunatus and had afterwards been corrected by Gregory of Tours. The deception was exposed by Launoy in 1649, and the whole matter will be found discussed in the *Acta Sanctorum*, September, vol. iv. The genuine life by Magnobodus, written *c.* 620, has also in part been edited by B. Krusch when writing of Venantius in MGH., *Auctores Antiquissimi*, vol. iv, pt 2, pp. 84–101. See also the *Analecta Bollandiana*, vol. xviii (1899), pp. 417–421, and J. Levron, *Les saints du pays angevin* (1943), pp. 53–64.

ST EULOGIUS, PATRIARCH OF ALEXANDRIA (*c.* A.D. 607)

ST EULOGIUS was a Syrian by birth and while young became a monk, and at length abbot of his monastery of the Mother of God at Antioch. Amongst the evils with which the Church was then afflicted, the disorder and confusion into which the monophysites had thrown the church of Alexandria called for strong measures, and an able pastor endowed with prudence and vigour to apply them. Upon the death of the patriarch John, in 579, St Eulogius was raised to that dignity. Two or three years later Eulogius was obliged to make a journey to Constantinople on the affairs of his church, and there he met St Gregory the Great, who was at that time the papal representative (*apocrisiarius*) at the Byzantine court. Between the two a friendship soon sprang up, and there are extant a number of letters which in after years Gregory addressed to Eulogius. In one of these letters St Gregory, now pope, refers to the success of the monk Augustine among the pagan Angli, "living in an angle of the world", stating that on the preceding Christmas-eve ten thousand of them had been baptized; he goes on to use this as an encouragement for Eulogius in his efforts against the monophysites. One passage almost seems to imply that St Eulogius had something to do with originating St Augustine's mission to England. St Gregory, who had already had to rebuke the patriarch of Constantinople, John IV the Faster, for assuming the pompous title of "Oecumenical Patriarch" and had thenceforward in protest signed himself "Servant of the Servants of God", likewise reproved St Eulogius for addressing him as "Oecumenical Pope". "I do not wish to be exalted in words but in virtue", he wrote. "Away with these words which puff up pride and offend charity." Of the numerous writings of St Eulogius, chiefly against heresies, only a sermon and a few fragments remain; one treatise was submitted to St Gregory before publication, and he approved it with the words, "I find nothing in your writings but what is admirable". St Eulogius did not long survive his friend, dying at Alexandria about the year 607.

Besides the *Acta Sanctorum*, September, vol. iv, an account of Eulogius will be found in Bardenhewer's *Patrology* (Eng. trans.), pp. 575–576, and in DCB., vol. ii, p. 283. His works are printed in Migne, PG., vol. lxxxvi. See also the *Theologische Quartalschrift*, vol. lxxviii, pp. 353–401. Pope Gregory I's letter about the English mission is in lib. viii, ind. i, no. 30 of his *Epistolae*.

ST AMATUS, OR AME, ABBOT (*c.* A.D. 630)

THE first in time of the two saints of this name commemorated today was born of a Gallo-Roman family at Grenoble. While still a child he was taken to the abbey

of Agaunum where he passed over thirty years of his life, first as a schoolboy, then as a religious in the community, and finally as a hermit in a cell on the cliff behind the monastery. There he lived alone, supporting himself by the cultivation of a small patch of land, helped therein, it was said in after ages, by divine intervention. Persevering and improving in every grace and virtue, he in the year 614 attracted the attention of St Eustace, when he visited Agaunum on his way back from a visit to Italy. He induced Amatus to return with him to Luxeuil and become a monk in that monastery.

The most important external achievement of St Amatus was the conversion of Romaric, a Merovingian nobleman who had a castle at Habendum, on the Moselle. This conversion was begun when one day St Amatus was dining at the table of Romaric, who asked the question of another certain ruler: "What shall I do to possess everlasting life?" Amatus pointed out a silver dish as representing the possessions to which his questioner was enslaved, and added the words of our Lord: "Sell all whatever thou hast and give to the poor, and thou shalt have treasure in Heaven. And come, follow me." Romaric took these words to heart and was given the grace to interpret them literally: he manumitted his serfs, gave most of his goods, except Habendum, to the poor and the Church, and became a monk at Luxeuil. Then, about the year 620, the converted nobleman himself founded a double monastery under the Columbanian rule, St Amatus being appointed its first abbot. This monastery was on his estate at Habendum, and was afterwards called after the founder Remiremont (*Romarici Mons*). Its early days are said to have been darkened by a sad quarrel between Amatus and Romaric on the one hand and Eustace on the other, in which a monk of Luxeuil, named Agrestius, was deeply implicated. But that unhappy man came to a bad end: he was murdered (it is said by a wronged husband) and after his death peace was gradually restored. St Amatus died about the year 630, in love and charity with St Eustace and the monks of Luxeuil. During his last years he reverted to the solitary life of his earlier ones, living in a cell apart, cultivating his garden and looking after their bees for the nuns, and coming to choir only on Sundays and great feasts. His friend and convert Romaric took over the direction of the two communities, and in due course he too was venerated as a saint.

The Latin life, which was formerly accepted (*e.g.* in the *Acta Sanctorum*, September, vol. iv) as written by a monk of Remiremont who was practically a contemporary of the saint, has been re-edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iv, pp. 215–221; Krusch arrives at the conclusion that the document is quite untrustworthy and fabricated in the ninth century. The matter is not altogether clear, though the life must in any case have been written as much as fifty years after the death of St Amatus. As against Krusch, see Besson in the *Zeitschrift für Schweitzerische Kirchengeschichte*, vol. i (1907), pp. 20–51, and *cf.* the *Analecta Bollandiana*, vol. xxvi, pp. 342–343.

ST AMATUS, OR AMÉ, BISHOP OF SION IN VALAIS (*c.* A.D. 690)

THIS other Amatus became bishop of Sion (Sitten), in what is now Switzerland, about the year 660. We hear little of him till some sixteen years later when, for reasons unknown, King Thierry III of Austrasia banished him to the monastery at Péronne, where St Ultan, brother of its founder St Fursey, was then abbot. After the death of St Ultan, St Amatus was in 686 given into the care of St Maurontus at his newly founded abbey at Breuil in Flanders. On his way thither the bishop, while vesting himself in the church at Cambrai, emulated St Goar and other

saints by hanging his cloak not on a beam but on a sun-beam. But it was the holiness of St Amatus and the injustice of his position, rather than this imaginary incident, that caused St Maurontus to kneel at his feet and apologize for being his guardian. At Breuil St Amatus both by words and example excited the monks to fervour and humility. He himself lived in a cell near the church, and occupied his soul in heavenly contemplation. Thus he lived some years with these monks, and only left them to become an intercessor with Christ in His glory for them about the year 690.

The Roman Martyrology implies that St Amatus was bishop of Sens, as indeed he is generally called ; there has been confusion between *Senonensis* and *Sedunensis*, and his name was interpolated in the episcopal lists of that see during the tenth century. Nevertheless his attribution to Sion in Valais is not without its difficulties.

There are two Latin lives of the saint, the one printed in the *Acta Sanctorum*, September, vol. iv, the other in the Catalogue of the Hagiographical MSS. of Brussels, ii, pp. 44–55. The Bollandists formerly described him as bishop of Sens, not Sion, and this view has been supported in modern times by H. Bouvier, *Histoire de l'Église de Sens*, vol. i (1906), pp. 457–460. On the other side see Besson, *Monasterium Agaunense* (1913), p. 171. *Cf.* also Duchesne, *Fastes Épiscopaux*, vol. i, p. 246, and ii, p. 239.

14 : THE EXALTATION OF THE HOLY CROSS, COMMONLY CALLED HOLY CROSS DAY (A.D. 629)

ON this day the Western church celebrates, as we learn from the Roman Martyrology and the lessons at Matins, the veneration of the great relics of Christ's cross at Jerusalem after the Emperor Heraclius had recovered them from the hands of the Persians, who had carried them off in 614, fifteen years before. According to the story, the emperor determined to carry the precious burden upon his own shoulders into the city, with the utmost pomp ; but stopped suddenly at the entrance to the Holy Places and found he was not able to go forward. The patriarch Zachary, who walked by his side, suggested to him that his imperial splendour was hardly in agreement with the humble appearance of Christ when He bore His cross through the streets of that city. Thereupon the emperor laid aside his purple and his crown, put on simple clothes, went along barefoot with the procession, and devoutly replaced the cross where it was before. It was still in the silver case in which it had been carried away, and the patriarch and clergy, finding the seals whole, opened the case with the key and venerated its contents. The original writers always speak of this portion of the cross in the plural number, calling it the pieces of the wood of the true cross. This solemnity was carried out with the most devout thanksgiving, the relics were lifted up for the veneration of the people, and many sick were miraculously cured.

In the Eastern church the feast of the World-wide Exaltation of the Holy and Life-giving Cross is one of the greatest of the year, and principally commemorates the finding of the cross and (now on the previous day) the dedication of Constantine's churches at the Holy Sepulchre and Calvary. The pilgrim Etheria in the fourth century tells us that these dedications were fixed for the same day as that on which the cross was found ; and in early times in the East the feasts of the cross were connected more with the finding, the dedications, and a vision accorded to St Cyril of Jerusalem in 351, rather than with the recovery by Heraclius. It would

appear certain that September 14 was the original date of the commemoration of the finding even at Rome, but that the Exaltation under Heraclius took its place and the Finding was fixed for May 3, according to a Gallican usage. Mgr Duchesne states that this Holy Cross day in September was a festival of Palestinian origin, " on the anniversary of the dedication of the basilicas erected by Constantine on the sites of Calvary and the Holy Sepulchre ", and he adds : " This dedication festival was celebrated in 335 by the bishops attending the Council of Tyre, who had pronounced upon Athanasius the sentence of deposition. There was associated with it also the commemoration of the discovery of the true cross ", which was " exalted " before the assembled people.

See L. Duchesne, *Christian Worship* (1919), pp. 274–275, 522–523 and 570–571 ; and Bludau, *Die Pilgerreise der Etheria* (1927), pp. 185–190. The earliest mention in the West of the feast of the Exaltation of the Cross, under this name, appears to be in the notice of Pope St Sergius I (d. 701) in the *Liber pontificalis*, ed. Duchesne, vol. i, pp. 374–378. See also K. A. Kellner, *Heortology* (1908), pp. 333–341 ; DAC., vol. iii, cc. 3131–3139 ; and a most useful summary in Baudot and Chaussin, *Vies des saints . . .*, t. v (1947), pp. 63–78. *Cf.* also what is said herein under May 3.

ST MATERNUS, Bishop of Cologne (Fourth Century)

Maternus was the first bishop of Cologne of whom there is any certain knowledge : he is heard of in connexion with the Donatist controversy. The schismatic bishops in Africa presented to the Emperor Constantine a petition against the Catholic bishop, Caecilian, asking that the case might be judged by bishops from Gaul, who had no practical interest in the matters at issue. Constantine sent for three Gallic bishops to assist at the trial in Rome : these were Reticius of Autun, Marinus of Arles and St Maternus of Cologne. In the year 313 Caecilian was unanimously vindicated. The Donatists demanded a fresh trial and the emperor directed that a council be held to deal with the matter. This took place in the following year, at Arles, and St Maternus was again one of the bishops present. It is possible that at one time he was bishop at Trier, where he seems to have died.

But the legends of Cologne and Trier, accepted in their liturgical books and referred to by the Roman Martyrology, make of St Maternus a very different figure. Many ancient sees have naturally sought to find for themselves an apostolic or sub-apostolic origin, and among those that have associated themselves with St Peter are Cologne and Trier—the first named claims two bishops called Maternus, in the first and the fourth centuries. He was, asserts the apocryphal story, the resurrected son of the widow of Naim, who was sent by St Peter himself with St Eucharius and St Valerius to evangelize the Gauls. When they got so far as Ehl, in Alsace, Maternus died, and his companions returned to Rome, where St Peter gave them his staff, with instructions to lay it upon the dead man. This was done, and St Maternus underwent another resurrection, and lived to bring the gospel to " the peoples of Tongres, Cologne and Trier and other neighbouring parts ". Almost exactly the same tale is related of other apostolic missionaries to Gaul, and it is of course quite worthless. There is no reason for supposing that this St Maternus is other than the bishop who attended the Synod of Arles in 314.

The extravagant legend summarized above seems to have been fabricated towards the close of the ninth century by one Eberhard, a monk at Trier. It is discussed at some length

in the *Acta Sanctorum* for September, vol. iv. The text is printed in January, vol. ii (January 29). See also DCB., vol. iii, p. 862 ; Hauck, *Kirchengeschichte Deutschlands*, vol. i, pp. 46–47 ; W. Neuss, *Die Anfänge des Christentums im Rheinlande* (1923), pp. 13–20, and Duchesne, *Fastes Épiscopaux*, vol. iii, pp. 34 and 178.

ST NOTBURGA, VIRGIN (*c.* A.D. 1313)

SOME fourteen years before the death of St Zita at Lucca there was born at Rattenberg in Tirol a girl who was to become as well known as a patron of domestic servants in her own neighbourhood as is St Zita in a more extended area. This girl, Notburga by name, was the daughter of a peasant, and at the age of eighteen entered the service of Count Henry of Rattenberg and was employed in the kitchen. There was a good deal of food left over from the tables of this feudal establishment, and Notburga used to take it to one of the side doors of the castle and give it away to the poor people who daily waited there. Not content with this, she would even stint her own meals to increase the portion of the poor. When Count Henry's mother died, his wife, the Countess Ottilia, looked less favourably on the charity of the kitchen-maid, and gave orders that the broken food was to go into the pigbuckets as heretofore, and be fed to the swine. For a time Notburga did as she was told, and gave to the poor only what she could save from her own food and drink, but she soon began secretly to continue her old practice, till one day her mistress caught her at it and she was dismissed. The Countess Ottilia died shortly after, and the victims of her parsimony, with that whimsical realism with which the poor watch the antics of the rich, said that her ghost haunted the pigsties of Rattenberg castle, and that the count had had to have the place exorcized.

Notburga now hired herself to a farmer at Eben, and a legendary incident during her time with him is familiar to all good Tirolese children. One Saturday afternoon in the harvest-time Notburga was reaping, when the church bell rang for Vespers, indicating that Sunday was begun. Notburga stopped work and was preparing to go to church, when her employer came along and told her to go on working. She refused : Sunday begins with Saturday Vespers, and good Christians do not reap on Sundays in fine weather. The farmer argued ; the weather might change. " Very well ", replied St Notburga, " let this decide it." Picking up the sickle, she threw it into the air—and there it remained suspended, looking like the first quarter of the harvest moon against the evening sky.

Count Henry in the meantime had been suffering considerably in the strife between the count of Tirol and the duke of Bavaria, and St Notburga's biographer, who wrote in the seventeenth century and had a lively and credulous imagination, says that Henry attributed all his misfortunes to the meanness of his late wife and the consequent dismissal of Notburga. So, when he married a second time and somebody was required to manage the household, she was installed as housekeeper and lived a happy and holy life at Rattenberg for the rest of her days. Before she died she particularly recommended her beloved poor to her master, and asked him to lay her body on a farm-wagon and bury it wherever the oxen should finally rest. This was done, and after a journey of which the usual miraculous accompaniments are recorded, the oxen brought the burden to a halt before the door of the church of St Rupert at Eben. Here accordingly St Notburga was buried. In 1862

Pope Pius IX confirmed her local *cultus* as patroness of poor peasants and hired servants.

Although we are dependent almost entirely upon the life originally published in German in 1646 by H. Guarinoni, still there seem, as we learn from Rader's *Bavaria Sancta* and other sources, to have been materials of earlier date. In the *Acta Sanctorum*, September, vol. iv, Guarinoni's narrative is translated into Latin, and accompanied with full prolegomena and a number of curious engravings of the *cultus* of St Notburga.

15: THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY

TWICE during the year the Western church commemorates the sorrows of the Blessed Virgin Mary, on the Friday in Passion week and again on this September 15. The first is the older feast, instituted at Cologne and elsewhere during the fifteenth century. It was then called the Commemoration of the Distress and Sorrow of the Blessed Virgin Mary, and had in view specifically our Lady's suffering during the passion of her divine Son. When the feast was extended to the whole Western church in 1727 under the title of the Seven Sorrows, the original reference of the Mass and Office to the Crucifixion was retained, and the commemoration is still called the Compassion of our Lady in some calendars *e.g.* those of the Benedictines and Dominicans, as it was in many places before the eighteenth century.

In the middle ages there was a popular devotion to the five joys of Mary, and this was soon complemented by another in honour of five of her sorrows at the Passion. Later, these were fixed at seven, and extended back from Calvary to embrace her whole life. The Servite friars, who from their beginning had a particular devotion to the sufferings of Mary, were in 1668 granted a feast for the third Sunday in September on which these Seven Sorrows should be commemorated, and this feast also was extended to the Western church in 1814. For long there were several different ways of enumerating these mysteries, but since the composition of the liturgical office they have been fixed by the responsories at Matins as: (i) The prophecy of holy Simeon. "There was a man named Simeon, and this man was just and devout; and he said unto Mary: Thine own soul also a sword shall pierce." (ii) The flight into Egypt. "Arise, and take the Child and His mother and fly into Egypt; and be there until I shall tell thee." (iii) The three days' disappearance of the boy Jesus. "Son, why hast thou done so to us? Behold thy father and I have sought thee, sorrowing." (iv) The painful progress to Calvary. "And bearing His own cross He went forth. And there followed Him a great multitude of people, and of women who bewailed and lamented Him." (v) The crucifixion. "And when they were come to the place which is called Calvary, they crucified Him there. Now there stood by the cross of Jesus His mother." (vi) The taking down from the cross. "Joseph of Arimathaea begged the body of Jesus. And taking it down from the cross His mother received it into her arms." (vii) The entombment. "What a sadness of heart was thine, Mother of sorrows, when Joseph wrapped Him in fine linen and laid Him in a sepulchre."

Much has been written about the gradual evolution of this consecrated number of our Lady's sorrows or "dolours", but the subject has by no means been exhausted. One of the most valuable contributions to the history is an article in the *Analecta Bollandiana* (vol. xii, 1893, pp. 333–352), under the title "La Vierge aux Sept Glaives", written in reply

to a foolish attempt of the folklorist H. Gaidoz to connect the devotion with a Chaldean cylinder at the British Museum. It bears a representation of the Assyrian goddess Istar ; around this is a sort of trophy of arms, which can be resolved into seven separate weapons. The coincidence is by no means striking in itself, and there is not a shadow of evidence to suggest any link between Assyria and this very late western devotion. We know for certain that in the middle ages a recognition of five joys and then of seven preceded any specified numbering of our Lady's sorrows. Moreover, before a settled convention was arrived at we hear occasionally of nine joys, fifteen sorrows, or twenty-seven sorrows, etc. On all this consult S. Beissel, *Geschichte der Verehrung Marias in Deutschland*, vol. i (1909), pp. 404–413, and, on the liturgical commemoration, vol. ii of the same work (1910), pp. 364–367. Further information as to the local observance of the feast in the past is afforded by Holweck, *Calendarium liturgicum festorum* . . . (1925). Although its general observance was then quite new, Benedict XIV's commission advocated the removal of this feast from the general calendar.

ST NICOMEDES, MARTYR (DATE UNKNOWN)

NICOMEDES was a martyr of the Roman church who was buried in a catacomb on the Via Nomentana, just outside the Porta Pia. There was a church dedicated in his honour, and there is good evidence of his early *cultus*. The Roman Martyrology says that, " on saying to those who tried to make him sacrifice, ' I do not sacrifice except to the almighty God who reigns in Heaven ', he was for a long time beaten with leaded whips and under this torture passed to the Lord ". But this is derived from an account of him in the worthless *acta* of SS. Nereus and Achilleus, wherein he is represented as a priest who buried the body of St Felicula, was arrested and put to death, and his body thrown into the Tiber whence it was recovered by the deacon Justus. Another recension of his passion makes him suffer in the third-fourth century, under the Emperor Maximian. His catacomb was discovered in 1864.

It is curious that the name of Nicomedes does not occur in the Roman list, *Depositio martyrum*, of 354 ; but the Itineraries, as well as the Sacramentaries, authenticate his early *cultus* in Rome. The evidence has been set out in Delehaye's CMH., p. 510.

ST NICETAS THE GOTH, MARTYR (A.D. 375)

SAINTS Sabas and Nicetas are the two most renowned martyrs among the Goths. The former is honoured on April 12, the latter, whom the Greeks place in the class of the " great martyrs ", is commemorated on this day. He was a Goth, born near the banks of the Danube, and converted to the faith in his youth by Ulfilas, a great missionary among those people, and translator of the Bible into the Gothic tongue. By him Nicetas was ordained priest. In the year 372 Athanaric, king of the Eastern Goths who bordered upon the Roman empire toward Thrace, raised a persecution against the Christians, occasioned by the ill-treatment by the Roman authorities of a number of Goths who had taken refuge in Moldavia from the Huns. By his order an idol was carried in a chariot through all the towns and villages where it was suspected that any Christians lived, and all who refused to worship it were put to death. The usual method of the persecutors was to burn the Christians with their children in their houses or in the churches where they were assembled together. In the army of martyrs which glorified God on this occasion, St Nicetas sealed his faith and obedience with his blood, and triumphing over sin passed to eternal glory by the death of fire. His relics were taken to Mopsuestia in Cilicia and there enshrined, whence it came about that this Visigothic martyr is venerated throughout the Byzantine and Syrian churches.

On September 12 the feast is observed at Venice of another ST NICETAS, a martyr under Diocletian.

The Greek text of the *passio* of St Nicetas, as presented by the Metaphrast, was printed with a commentary in the *Acta Sanctorum*, September, vol. v. But in the *Analecta Bollandiana*, vol. xxxi (1912), pp. 209–215, the earlier original of this account has been critically edited, with a commentary which occupies pp. 281–287 of the same volume.

ST AICHARDUS, OR ACHARD, ABBOT (*c.* A.D. 687)

IT is related that Aichardus at the age of ten was taken to be educated at a monastery at Poitiers. Here he remained till his father thought it was time for him to come home and be introduced to the life of court and camp; but his mother was concerned that he should become a saint, and that this end alone should be considered in it. This led to considerable disagreement between the parents, and to end it Aichardus himself was called in to give his opinion. This he expressed to his father with so much earnestness and in so dutiful a manner that he gained his consent upon the spot: Aichardus went without delay to the abbey of St Jouin at Ansion in Poitou.

St Aichardus had been at Ansion for thirty-nine years when the priory of St Benedict at Quinçay was founded by St Philibert, who peopled it with fifteen monks from Jumièges and made Aichardus their superior. Under his rule the new house prospered and soon augmented its numbers. When St Philibert finally retired from Jumièges he resigned that abbacy to St Aichardus, whose nomination was accepted by the community in consequence of a vision granted to one of their number. This was not the only occasion in the career of Aichardus that, according to tradition, a vision was vouchsafed at a particularly useful moment. There were then at Jumièges nine hundred monks, among whom he promoted monastic perfection by his example, and this manner of exhorting proved most effectual for some of them. But others were not so easily led, until their abbot had a dream of the approaching death and judgement of 442 of them: this had a great effect in heightening their observance.

St Aichardus was forewarned of the death of St Philibert very shortly before his own, and when his time came he was laid on ashes and covered with sackcloth, and said to the monks: "My dear children, never forget the last advice and testament of your most loving father. I implore you in the name of our divine Saviour always to love one another, and never to suffer the least coldness toward any brother to be for a moment in your breasts, or anything by which perfect charity may suffer any harm in your souls. You have borne the yoke of penance and are grown old in the exercise of religious duties in vain, if you do not sincerely love one another. Without this, martyrdom itself cannot make you acceptable to God. Fraternal charity is the soul of a religious house." Having spoken these words, he happily surrendered his soul into the hands of his Creator.

The Cistercian menology on this same day commemorates a BD AICHARDUS who was evidently a man whose virtues and abilities were equally above the average for he was master of novices at Clairvaux and was used by St Bernard in the work of his foundations. He died about 1170.

A full account of St Aichardus is given in the *Acta Sanctorum*, September, vol. v, but little trust can be placed in the published lives of the saint.

ST MIRIN (SEVENTH CENTURY ?)

ST MIRIN (Meadhran) was an Irish missionary in Scotland, who was buried at Paisley, where his shrine became a place of pilgrimage. He was co-titular of the medieval abbey there, and other churches in Scotland bore his name. According to the Aberdeen Breviary, Mirin was a disciple of St Comgall and was for a time abbot of Bangor. Characteristic of the vindictive strain in some Celtic hagiology, it is related that Mirin laid the pains of childbirth on an Irish king who had opposed him.

His feast, as a bishop, is observed in the diocese of Paisley, where the cathedral church is dedicated in his honour.

See the *Acta Sanctorum*, September, vol. v; KSS., pp. 397, 406. *Cf.* M. Barrett, *A Calendar of Scottish Saints* (1904), p. 123, and *Footprints of the Ancient Scottish Church* (1914), p. 184; and LIS., vol. ix, p. 377. Mirin is not to be confused with the eponymous saint of Saint Merryn in Cornwall, apparently a woman, and not certainly identified.

ST CATHERINE OF GENOA, WIDOW (A.D. 1510)

THE Fieschi were a great Guelf family of Liguria, with a long and distinguished history. In 1234 it gave to the Church the vigorous Pope Innocent IV, and in 1276 his nephew, who ruled for a few weeks as Adrian V. By the middle of the fifteenth century it had reached the height of its power and splendour in Liguria, Piedmont and Lombardy; one member was a cardinal, and another, James, descended from the brother of Innocent IV, was viceroy of Naples for King René of Anjou. This James Fieschi was married to a Genoese lady, Francesca di Negro, and to them was born at Genoa in the year 1447 the fifth and last of their children, Caterinetta, now always called Catherine. Her biographers give particulars of her promising childhood which may perhaps be dismissed as common-form panegyric, but from the age of thirteen she was undoubtedly strongly attracted to the religious life. Her sister was already a canoness regular and the chaplain of her convent was Catherine's confessor, so she asked him if she also could take the habit. In consultation with the nuns he put her off on account of her youth, and about the same time Catherine's father died. Then, at the age of sixteen, she was married. It is alleged of many saints, both male and female, that, though wishing to enter a monastery, they married in obedience to the will of those in authority over them, and of some of them these circumstances are only doubtfully true. But about St Catherine of Genoa there is no question. The star of the Ghibelline family of the Adorni was in decline, and by an alliance with the powerful Fieschi they hoped to restore the fortunes of their house. The Fieschi were willing enough, and Catherine was their victim. Her bridegroom was Julian Adorno, a young man with too poor a character to bring any good out of his marriage as a marriage. Catherine was beautiful in person (as may be seen from her portraits), of great intelligence and sensibility, and deeply religious; of an intense temperament, without humour or wit. Julian was of very different fibre, incapable of appreciating his wife, and to that extent to be commiserated; but if he failed to win more than her dutiful submission and obedience it was either because he did not try, or because he set about it in the wrong way. He was, on his own admission, unfaithful to her; for the rest, he was pleasure-loving to an inordinate degree, undisciplined, hot-tempered and spendthrift. He was hardly ever at home, and for the first five years

of her married life Catherine lived in solitude and moped amid vain regrets. Then for another five she tried what consolations could be found in the gaieties and recreations of her world, and was little less sad and desperate than before.

She had, however, never lost trust in God, or at least so much of it as was implied in the continued practice of her religion, and on the eve of the feast of St Benedict in 1473 she was praying in a church dedicated in his honour near the sea-shore outside Genoa. And she asked that saint, " St Benedict, pray to God that He make me stay three months sick in bed ". Two days later she was kneeling for a blessing before the chaplain at her sister's convent when she was suddenly overcome by a great love of God and realization of her own unworthiness. She repeated over and over interiorly, " No more world ! No more sins ! " and she felt that " had she had in her possession a thousand worlds, she would have cast them all away ". She was able to do nothing but mumble an excuse and retire, and within the next day or two she had a vision of our Lord carrying His cross which caused her to cry out, " O Love, if it be necessary I am ready to confess my sins in public ! " Then she made a general confession of her whole life with such sorrow " as to pierce her soul ". On the feast of the Annunciation she received holy communion, the first time with fervour for ten years, and shortly after became a daily communicant, so remaining for the rest of her life—a most rare thing in those days, so that she used to say she envied priests, who could receive our Lord's body and blood daily without exciting comment.

At about this time his luxury and extravagance had brought Julian to the verge of ruin, and his wife's prayers, added to his misfortunes, brought about a reformation in his life. They moved from their *palazzo* into a small house, much more humble and in a poorer quarter than was necessary ; agreed to live together in continence ; and devoted themselves to the care of the sick in the hospital of Pammatone. Associated with them was a cousin of Catherine, Tommasina Fieschi, who after her widowhood became first a canoness and then a Dominican nun. This went on for six years without change, except in the development of St Catherine's spiritual life, till in 1479 the couple went to live in the hospital itself, of which eleven years later she was appointed matron. She proved as capable an administrator as she was a devoted nurse, especially during the plague of 1493, when four-fifths of those who remained in the city died. Catherine caught the distemper off a dying woman whom she had impulsively kissed, and herself nearly died. During the visitation she first met the lawyer and philanthropist Hector Vernazza, who was soon to become her ardent disciple (and also the father of the Venerable Battista Vernazza) and to whom is due the preservation of many precious details of her life and conversation. In 1496 Catherine's health broke down and she had to resign the control of the hospital, though still living within the building, and in the following year her husband died after a painful illness. " Messer Giuliano is gone ", she said to a friend, " and as you know well he was of a rather wayward nature, so that I suffered much interiorly. But my tender Love assured me of his salvation before he had yet passed from this life." Julian provided in his will for his illegitimate daughter Thobia, and her unnamed mother, and St Catherine made herself responsible for seeing that Thobia should never be in want or uncared for.

For over twenty years St Catherine had lived without any spiritual direction whatever, and going only rarely to confession. Indeed, it is possible that, having no serious matter on her conscience, she did not always make even an annual confession, and she had, without fussiness, found no priest who understood her

spiritual state with a view to direction. But about 1499 a secular priest, Don Cattaneo Marabotto, was made rector of the hospital, and " they understood each other, even by just looking each other in the face without speaking ". To him she said, " Father, I do not know where I am, either in soul or body. I should like to confess, but I am not conscious of any sin." And Don Marabotto lays bare her state in a sentence : " And as for the sins which she did mention, she was not allowed to see them as so many sins thought or said or done by herself. She was like a small boy who has committed some slight offence in ignorance, and who, if someone tells him, ' You have done wrong ', starts and blushes, yet not because he has now an experimental knowledge of evil." We are also told in her life " that Catherine did not take care to gain plenary indulgences. Not that she did not hold them in great reverence and devotion and consider them of very great value, but she wished that the selfish part of her should be rather chastised and punished as it deserved. . . ." In pursuance of the same heroic idea she but rarely asked others, whether on earth or in Heaven, to pray for her ; the invocation of St Benedict mentioned above is a very notable exception and the only one recorded as regards the saints. It is also noteworthy that throughout her widowhood St Catherine remained a lay-woman. Her husband on his conversion joined the third order of St Francis (and to become a tertiary of any order was in those days a far more serious matter than it is now), but she did not do even that. These peculiarities are mentioned neither for commendation nor reprobation ; those to whom they appear surprising may be reminded that those who examined the cause of her beatification were perfectly well aware of them : the Universal Church does not demand of her children a uniformity of practice compatible neither with human variousness nor the freedom of the Holy Spirit to act on souls as He wills.

From the year 1473 on St Catherine without intermission led a most intense spiritual life combined with unwearying activity on behalf of the sick and sad, not only in the hospital but throughout Genoa. She is one more example of the Christian universality which those who do not understand call contradictions : complete " other-worldliness " and efficient " practicality " ; concern for the soul and care for the body ; physical austerity which is modified or dropped at the word of authority, whether ecclesiastical, medical or social ; a living in the closest union with God and an " all-thereness " as regards this world and warm affection for individuals in it. The life of St Catherine has been taken as the text of a most searching work on the mystical element in religion—and she kept the hospital accounts without ever being a farthing out and was so concerned for the right disposition of property that she made four wills with several codicils.

Catherine suffered from ill health for some years and had to give up not only her extraordinary fasts, but even to a certain extent those of the Church, and at length in 1507 her health gave way completely. She rapidly got worse, and for the last months of her life suffered great agony ; among the physicians who attended her was John-Baptist Boerio, who had been the principal doctor of King Henry VII of England, and he with the others was unable to diagnose her complaint. They eventually decided " it must be a supernatural and divine thing ", for she lacked all pathological symptoms which they could recognize. On September 13, 1510, she was in a high fever and delirium, and at dawn of the 15th " this blessed soul gently breathed her last in great peace and tranquillity, and flew to her tender and much-desired Love ". She was beatified in 1737, and Benedict XIV added her name to the Roman Martyrology, with the title of saint. St Catherine left two

written works, a treatise on Purgatory and a Dialogue of the soul and the body, which the Holy Office declared were alone enough to prove her sanctity. They are among the more important documents of mysticism, but Alban Butler says of them very truly that " these treatises are not writ for the common ".

Apart from a short notice by Giustiniano, Bishop of Nibio, in his *Annali di Genova* (1537), the earliest biographical account of St Catherine seems to be preserved in manuscripts varying considerably in their Italian text and belonging to the years 1547–1548. From these in the main was compiled the first book concerning her which was printed in any detail. It is commonly known as the *Vita e Dottrina*, and was issued in 1551. This work, which has been often reprinted, is our principal source of information concerning the saint, and it contains also a collection of her sayings and meditations. The many problems connected with its text have been discussed in great detail by Baron Friedrich von Hügel in his important work, *The Mystical Element of Religion* (2 vols., 1908); see especially vol. i, pp. 371–466. His conclusions are beyond doubt justified in the main, but there is room for some difference of opinion as to details, as noted, *e.g.* in *The Month*, June, 1923, pp. 538–543. See also the *Acta Sanctorum*, September, vol. v. The numerous modern lives of St Catherine are based on the *Vita e Dottrina*; among the more recent are Lili Sertorius, *Katharina von Genua* (1939), and L. de Lapérouse, *La vie de ste Catherine de Gênes* (1948). A new translation of the Purgatory treatise and the Dialogue was published in 1946, made by Helen Douglas Irvine and Charlotte Balfour.

16: ST CORNELIUS, POPE AND MARTYR (A.D. 253)

OWING to the violence of the Decian persecution the Roman see was vacant for over twelve months after the martyrdom of Pope St Fabian, when at length the priest Cornelius was elected, " by the judgement of God and of Christ, by the testimony of most of the clergy, by the vote of the people, with the consent of aged priests and of good men, to the vacant place of Peter ", says St Cyprian. " He bravely accepted the episcopate, courageously seating himself in the sacerdotal chair, strong of mind, firm of faith, at a time when the tyrant [Decius] was, in his hatred of bishops, uttering unspeakable threats against them and was more concerned about a new bishop of God in Rome than about a rival prince in the empire." But the immediate troubles of the new pope were due not so much to the secular power as to internal dissension, though that dissension was brought about by persecution, or rather, by its temporary cessation.

During the papal vacancy a dispute had arisen in Africa concerning the way in which repentant apostates should be treated, and an indulgent party had arisen which threatened both canonical discipline and episcopal authority. The bishop of Carthage, St Cyprian, had written to Rome for support of his contention that such penitents could be readmitted to communion only by a free decision of the bishop; and a certain priest called Novatian, a leader among the Roman clergy, had replied approvingly, but with a hint of a more severe attitude. A few weeks after the election of Cornelius, this Novatian set himself up as bishop of Rome in opposition; and he denied that the Church had any power at all to pardon *lapsi*, however repentant they might be and whatever penance they had undergone. Murder, adultery, fornication and a second marriage were by him added to apostasy as " unforgivable sins ". Like Hippolytus before him, Novatian was superior in natural ability to the pope whom he opposed; but he was undone by pride and ambition, and thus became the first formal antipope and the leader of an heretical sect that persisted for several centuries, at any rate in Africa. In his

stand that the Church has the power to forgive repentant apostates, and that she should readmit them to communion after due penance, Pope Cornelius had the support of St Cyprian and the other African bishops, and of most of those of the East; and at a synod of Western bishops in Rome the teaching of Novatian was condemned, and he and his followers excommunicated.

Persecution of Christians was intensified again at the beginning of 253, and the pope was banished to Centumcellae (Civita Vecchia). Cyprian, who had a great admiration for St Cornelius, wrote him a congratulatory letter upon his happiness in suffering for Christ, and even more upon the glory of his church, for not a single Roman Christian had apostatized: "With one heart and one voice the whole Roman church confessed. Then was seen, most dear brother, that faith which the blessed Apostle praised in you [*Cf.* Romans i 8], for even then he foresaw in spirit your glorious fortitude and firm strength." He clearly foretells the approaching conflicts of them both, and adds: "Whoever of us shall be first taken hence, let our charity persevere in never-ceasing prayer to the Father for our brethren and sisters." St Cornelius was the first to be called, in June of the same year, 253. St Cyprian often refers to him as a martyr, but, though later accounts say he was beheaded, he was probably not put directly to death but died of hardships at Centumcellae. His body was taken to Rome and buried, not in the papal cemetery proper but in the near-by crypt of Lucina, which was perhaps the burying-place of the *gens Cornelia*, to which this pope is said to have belonged.

The great supporter of Pope St Cornelius, both as supreme pontiff and as defender of the Church against Novatian's rigorism, was Cyprian of Carthage, and their close association has ever since been recognized. St Cyprian's memory was kept at the tomb of Cornelius in the fourth century and his image painted on the wall of the crypt in the eighth; they are named together in the canon of the Mass and in the Roman Martyrology on September 14, the date of Cyprian's martyrdom; and two days later their joint feast is kept by the whole Western church.

The story of St Cornelius forms an important episode in ecclesiastical history, and from Eusebius downwards it has engaged the attention of all writers who deal with the Christian Church in the early centuries. Besides the *Acta Sanctorum*, September, vol. iv, and the works of Grisar, Duchesne, J. P. Kirsch, etc., see especially A. d'Alès, *Novatien* (1925) and J. Chapman, *Studies on the Early Papacy* (1928), pp. 28 *seq.* As for the "martyrdom", the place of interment, and the inscription and fresco of St Cornelius in the catacombs, see Wilpert, *La cripta dei Papi e la cappella di santa Cecilia* (1910); Franchi de' Cavalieri, *Note agiografiche*, vol. vi, pp. 181–210; and Delehaye in the *Analecta Bollandiana*, vol. xxix (1910), pp. 185–186. Leclercq in DAC. (vol. iii, cc. 2968–2985) reproduces several illustrations from de Rossi and Wilpert. The so-called *passio* of St Cornelius (the various redactions of which are catalogued in BHL., nn. 1958–1966) is an historically worthless document.

ST CYPRIAN, Bishop of Carthage, Martyr (A.D. 258)

St Cyprian played an important part in the history of the Western church and the development of Christian thought in the third century, particularly in Africa where his influence was preponderant. By his personal prestige, even more than by that of his see, he became recognized as in fact the primate of the African church, and he is daily named in the canon of the Roman Mass. He was called officially Caecilius Cyprianus, popularly known as Thascius, and was born about the year 200, probably at Carthage; certainly he was, according to St Jerome, a native of

Proconsular Africa. Very little is known of his pre-Christian life ; he was a public orator, teacher of rhetoric, and pleader in the courts, and engaged to the full in the life of Carthage, both public and social. God's instrument of his conversion, somewhere about middle age, was an old priest, Caecilian, and Cyprian ever after reverenced him as his father and guardian angel. Caecilian, in turn, had the greatest confidence in his virtue and on his death-bed recommended his wife and children to Cyprian's care and protection. A complete change came over Cyprian's life. Before his baptism he made a vow of perfect chastity, which greatly astonished the Carthaginians and drew even from his biographer St Pontius the exclamation, " Who ever saw such a miracle ! "

With the study of the Holy Scriptures St Cyprian joined that of their best expositors, and in a short time became acquainted with the works of the greatest religious writers. He particularly delighted in the writings of his countryman Tertullian, scarce passed a day without his reading something in them, and when he wanted them he used to say, " Reach hither my master ". Not the least of his sacrifices was the renouncement of all profane literature, and in his own extensive writings there is not a single quotation from any pagan author ; in the earlier centuries of Christianity such a policy had a value which it no longer has today. Cyprian was soon made priest, and in 248 he was designated for the bishopric of Carthage. At first he refused and sought to fly, but finding it in vain he yielded and was consecrated. A few priests with some of the people opposed his election, which, however, was validly carried out, " after the divine judgement, the choice of the people, and the consent of the episcopate ". Cyprian administered his office with charity, goodness, and courage mixed with vigour and steadiness. His aspect was reverent and gracious beyond what can be expressed, says Pontius, and no one could look him in the face without awe ; his countenance had a mixture in it of cheerfulness and gravity, so that a person who beheld him might doubt whether he should love or respect him most : but this was certain, that he deserved the highest degree both of respect and love.

The Church continued to enjoy peace for about a year after St Cyprian's promotion to the see of Carthage, till the Emperor Decius began his reign by raising a persecution. Years of quietness and prosperity had had a weakening effect among the Christians, and when the edict reached Carthage there was a stampede to the capitol to register apostasies with the magistrates, amid cries of " Cyprian to the lions ! " from the pagan mob. The bishop was proscribed, and his goods ordered to be forfeited, but Cyprian had already retired to a hiding-place, a proceeding which brought upon him much adverse criticism both from Rome and in Africa. He felt put on his defence, and set out justifying reasons for his action in several letters to the clergy. And there is no doubt that he did right to hide in the circumstances. He supplied the want of his personal presence with his flock by frequent letters. He exhorted them to continual prayer, saying, " What has moved me more particularly to write to you in this manner was an admonition which I received in a vision from Heaven saying to me : ' Ask and you shall receive.' " " Let each of us ", he wrote, " pray to God not for himself only but for all the brethren, according to the pattern which our Lord gave us wherein we are taught to pray as a common brotherhood, for all, and not as individuals, for ourselves alone. When the Lord shall see us humble, peaceable, in unity among ourselves, and made better by our present sufferings, he will deliver us from the hands of our persecutors." He assured them that this storm had been revealed by God, before it

happened, to a devout person at Carthage in a vision of the enemy under the figure of a *retiarius** watching to destroy the faithful, because they did not stand upon their guard. In the same letter he mentions another revelation of God, which he himself had concerning the end of the persecution and the restoration of peace to the Church. By such letters he warned and encouraged his flock, heartened the confessors in prison, and took care that priests in turns should visit them and give them holy communion in their dungeons.

During the absence of St Cyprian one of the priests who had opposed his episcopal election, named Novatus, went into open schism. Some among the lapsed, and confessors who were displeased at St Cyprian's discipline towards the former, adhered to him, for Novatus received, without any canonical penance, all apostates who desired to return to the communion of the Church. St Cyprian denounced Novatus, and at a council convened at Carthage when the persecution slackened he read a treatise on the unity of the Church. "There is", said he, "one God and one Christ and but one episcopal chair, originally founded on Peter, by the Lord's authority. There cannot therefore be set up another altar or another priesthood. Whatever any man in his rage or rashness shall appoint, in defiance of the divine institution, must be a spurious, profane and sacrilegious ordinance"; as Peter is the earthly foundation of the whole Church, so is its lawful bishop of each diocese. The leaders of the schismatics were excommunicated, and Novatus departed to Rome to help stir up trouble there, where Novatian had set himself up as antipope. Cyprian recognized Cornelius as the true pope and was active in his support both in Italy and Africa during the ensuing schism; with St Dionysius, Bishop of Alexandria, he rallied the bishops of the East to Cornelius, making it clear to them that to adhere to a false bishop of Rome was to be out of communion with the Church. In connexion with these disturbances he added to his treatise on Unity one on the question of the Lapsed.

St Cyprian complains in many parts of his works that the peace which the Church had enjoyed had enervated in some Christians the watchfulness and spirit of their profession, and had opened a door to many converts who had not the true spirit of faith, so that there was much relaxation and, their virtue being put to the test in the persecution raised by Decius, many lacked courage to stand the trial. These, whether apostates who had sacrificed to idols or *libellaticii* who, without sacrificing, had purchased for money certificates that they *had* offered sacrifice, were the lapsed (*lapsi*), concerning the treatment of whom so great a controversy raged during and after the Decian persecution: on the side of excessive lenience Novatus went into schism, while Novatian's severity crystallized into the heresy that the Church cannot absolve an apostate at all. At this time those guilty of less heinous sins than apostasy were not admitted to assist at the holy Mysteries before they had gone through a rigorous course of public penance, consisting of four degrees and of several years' continuance. Relaxations of these penances were granted on certain extraordinary occasions, and it was also customary to grant "indulgences" to penitents who received a recommendation from some martyr going to execution, or from some confessor in prison for the faith, containing a request on their behalf, which the bishop and his clergy examined and often ratified.† In St Cyprian's time this custom degenerated in Africa into an abuse, by

* A gladiator who was armed with a net (*rete*) wherein he tried to entangle his opponent.

† The terms of time (300 days, 7 years, etc.) in which indulgences are granted today is a survival from the days when the discipline of public penance was still in force in the Church.

the number of such *libelli martyrum*, and their often being given in too vague or peremptory terms, and without examination or discernment.

Cyprian condemned these abuses severely, but though it would appear that he himself tended to severity he in fact pursued a middle way, and in practice was considerate and lenient. After he had consulted the Roman clergy he insisted that his episcopal rulings must be followed without question until the whole matter could be brought up for discussion by all the African bishops and priests. This was eventually done in 251, at the council at Carthage mentioned above, and it was decided that, whereas *libellaticii* might be restored after terms of penance varying in length according to the case, *sacrificati* could receive communion only at death. But in the following year the persecution of Gallus and Volusian began, and another African council decreed that " all the penitents who professed themselves ready to enter the lists afresh, there to abide the utmost heat of battle and manfully to fight for the name of the Lord and for their own salvation, should receive the peace of the Church ". This, said the bishop, was necessary and desirable in order " to make a general rendezvous of Christ's soldiers within His camp for those who are desirous to have arms put into their hands and seem eager for the engagement. So long as we had peaceable times there was reason for a longer continuance of penitents under a state of mortification, to be relaxed only in the case of sickness and danger. Now the living have as much need of communion as the dying then had, otherwise we should leave naked and defenceless those whom we are exhorting and encouraging to fight the Lord's battle : whereas we should rather support and strengthen them with the Body and Blood of Christ. The object of the Eucharist being to be a defence and security for those who partake of it, we should fortify those for whose safety we are concerned with the armour of the Lord's banquet. How shall they be able to die for Christ if we deny them the Blood of Christ ? How shall we fit them for drinking the cup of martyrdom, if we do not first admit them to the chalice of the Lord ? "

Between the years 252 and 254 Carthage was visited by a terrible plague, of the ravages of which St Pontius has left a vivid description. In this time of terror and desolation St Cyprian organized the Christians of the city and spoke to them strongly on the duty of mercy and charity, teaching them that they ought to extend their care not only to their own people, but also to their enemies and persecutors. The faithful readily offered themselves to follow his directions. Their services were severally distributed : the rich contributed alms in money ; the poor gave their personal labour and attendance. How much the poor and necessitous were, not only during this pestilence, but at all times the objects of Cyprian's care appears from the concern he expressed for them and the orders he frequently gave about them in his letters during his absence. It was one of his sayings : " Do not let that sleep in your coffers which may be profitable to the poor. That which a man must of necessity part with some time or other it is well for him to distribute voluntarily that God may recompense him in eternity." To comfort and fortify his flock during the plague, Cyprian wrote his treatise *De mortalitate.*

Whereas St Cyprian so strongly supported Pope St Cornelius, in the closing years of his life he was moved to oppose Pope St Stephen I in the matter of baptism conferred by heretics and schismatics—he and the other African bishops refused to recognize its validity. This disagreement is referred to under St Stephen I, on August 2 above. Though during its course Cyprian published a treatise on the goodness of patience, he displayed considerable warmth during this controversy,

an excess for which, as St Augustine says, he atoned by his glorious martyrdom. For in August 257 was promulgated the first edict of Valerian's persecution, which forbade all assemblies of Christians and required bishops, priests and deacons to take part in official worship under pain of exile, and on the 30th the bishop of Carthage was brought before the proconsul. The source for what followed comprises three distinct documents, namely, a report from official sources of his trial in 257, which resulted in banishment; the same of the second trial, in 258, at which he was condemned; and a short account of his passion: the compiler adds a few words to connect the three parts into one narrative. It runs as follows:

"When the Emperor Valerian was consul for the fourth time and Gallienus for the third, on August 30 [A.D. 257], Paternus the proconsul said to Cyprian the bishop, in the audience-chamber: 'The most sacred emperors Valerian and Gallienus have deigned to give me letters in which they command those who do not follow the Roman religion to observe that ceremonial henceforth. For this reason I have enquired about you. What do you answer me?'

CYPRIAN: I am a Christian and a bishop. I know no other gods but the one and true God who made Heaven and earth, the sea, and all that is in them. This God we Christians serve; to Him we pray day and night, for ourselves and for all men and for the safety of the emperors themselves.

PATERNUS: Do you persist in this intention?

CYPRIAN: A good intention which acknowledges God cannot change.

PATERNUS: You will, then, according to the edict of Valerian and Gallienus, go into exile at Curubis.

CYPRIAN: I will go.

PATERNUS: The emperors have deigned to write to me not only about the bishops but also about the priests. I wish therefore to know from you who are the priests who live in this town.

CYPRIAN: By your laws you have wisely forbidden any to be informers, so I am not able to reveal their names. But they can be found in their towns.

PATERNUS: I will to-day seek them out here.

CYPRIAN: Our discipline forbids that any should voluntarily give himself up, and this is contrary to your principles; but you will find them if you look for them.

PATERNUS: I will find them. The emperors have also forbidden any assemblies to be held in any place, and also access to the cemeteries. If any one then has not observed this salutary decree, he incurs the penalty of death.

CYPRIAN: Do what is ordered you.

"Then Paternus the proconsul ordered the blessed Cyprian to be exiled, and when he had already been some time in his place of exile, the proconsul Galerius Maximus succeeded to Aspasius Paternus. The first-named ordered the holy bishop Cyprian to be recalled from exile and brought before him [August 258]. When Cyprian, the holy martyr chosen by God, had returned from the city of Curubis* (where he had been in exile according to the decree of the then proconsul Aspasius Paternus), he remained in his own gardens according to the imperial decree, hoping daily that they would come for him as had been revealed to him in a

* Curubis was a small town fifty miles from Carthage, on a peninsula of the coast of the Libyan sea, not far from Pentapolis. The place was pleasant and healthy, with good air and, though in desert country, green fields and plenty of fresh water. Cyprian was accompanied by his deacon, St Pontius, and others, and his banishment was attended with that consideration which characterized the official attitude towards him throughout.

dream.* And while he was staying there, suddenly on September 13, in the consulship of Tuscus and Bassus, two officers came to him: one was the chief gaoler of the proconsul Galerius Maximus, and the other was marshal of the guard of the same office. They put him between them in a carriage, and took him to Villa Sexti, whither Galerius Maximus the proconsul had retired to recover his health. This same proconsul ordered the trial to be deferred to the next day, and the blessed Cyprian was taken to the house of the chief gaoler and remained as a guest with him in the quarter called Saturn, between the temple of Venus and the temple of Public Welfare. Thither all the brethren came together. And when the holy Cyprian learnt this he ordered that the young girls should be protected, since all remained together in that quarter before the gate of the officer's house. The next day, September 14, in the morning, a great crowd came together to Villa Sexti according to the command of Galerius Maximus, who ordered Cyprian on that same day to be brought before him in the court called Sauciolum. When he was brought in, Galerius Maximus the proconsul said to Cyprian the bishop: 'You are Thascius Cyprianus?'

CYPRIAN: I am.

MAXIMUS: You are the father (*papa*) of these sacrilegious men?

CYPRIAN: Yes.

MAXIMUS: The most sacred emperors order you to sacrifice.

CYPRIAN: I will not sacrifice.

MAXIMUS: Think about it.

CYPRIAN: Do what is required of you; there is no room for reflexion in so clear a matter.

"Galerius Maximus consulted his assessors, and then gave sentence, most reluctantly, as follows: 'You have lived long in sacrilege; you have gathered round you many accomplices in unlawful association; you have made yourself an enemy of the Roman gods and their religion: and our most pious and sacred princes, Valerian and Gallienus the *Augusti* and Gallienus the most noble *Caesar*, have not been able to recall you to the practice of their rites. Therefore, since you are found to be the author and ringleader of shameful crimes, you yourself shall be made an example to those whom you have joined with you in your wickedness: your blood shall be the confirmation of the laws.' At these words he read the decree from a tablet: 'Thascius Cyprianus shall be put to death by the sword.' Cyprian answered, 'Thanks be to God.'

"When this sentence was passed the assembled brethren said: 'Let us be beheaded with him.' A great crowd followed him tumultuously to the place of execution, which was surrounded by trees into which some climbed to get a better view. So was Cyprian led out into the plain of Sextus, and there he took off his cloak and knelt down and bowed himself in prayer to God. And when he had taken off his dalmatic† and given it to his deacons, he stood up in his linen undergarment and waited for the executioner. When he had come, Cyprian ordered his friends to give him twenty-five pieces of gold. Linen cloths and napkins were laid down before Cyprian by the brethren, and then he bandaged his eyes with his

* He had been brought back in accordance with a further edict which ordered that bishops, priests and deacons should be at once put to death (Pope St Sixtus II was one of the first to suffer) and the persecution in other ways aggravated.

† A pattern of tunic originating in Dalmatia. At this time it had not yet become a distinctively ecclesiastical garment.

own hand. When he could not himself fasten the ends of the handkerchief Julian the priest and Julian the subdeacon fastened them for him. So suffered blessed Cyprian ; and his body was laid in a place near by to satisfy the curiosity of the pagans. It was carried away thence by night with candles and torches, with prayers and with great triumph, to the graveyard of Macrobius Candidianus the procurator, which is on the road to Mappalia near the reservoirs. A few days later Galerius Maximus the proconsul died."

The letters of St Cyprian, a brief notice in the *De viris illustribus* of St Jerome, the *passio* of the saint, and a biographical sketch ascribed to his deacon Pontius, form the main sources of our information. The *passio* and the Pontius life have been much discussed. Harnack in the thirty-ninth volume of *Texte und Untersuchungen* has devoted a paper to " Das Leben Cyprians von Pontius ", and describes it as the earliest Christian biography in existence. Reizenstein, on the other hand, in the Heidelberg *Sitzungsberichte*, Phil.-Hist. Klasse, 1913, takes a less favourable view. For him it is unimportant as a historical source. See upon the whole matter H. Delehaye, *Les passions des martyrs et les genres littéraires* (1921), pp. 82–104. If Delehaye is right, we cannot describe the so-called " Proconsular Acts " of St Cyprian as " an unique record of the trials and death of a martyr in its authenticity and purity ". Trustworthy as the document may be, it is not an exact copy of the official record. The same writer, in the *Analecta Bollandiana*, vol. xxxix (1921), pp. 314–322, has also drawn attention to the curious confusion which has arisen between the story of St Cyprian of Carthage and the fictitious legend of Cyprian of Antioch. See also the *Acta Sanctorum*, September, vol. iv ; P. Monceaux, *St Cyprien*, in the series " Les Saints " ; and J. H. Fichter, *St Cecil Cyprian* (1942). The literature which has grown up around the writings of St Cyprian is extensive and highly controversial. In connexion with the well-known work, *St Cyprian*, of Archbishop Benson, consult Abbot J. Chapman's articles on the *De unitate ecclesiae* in the *Revue Bénédictine* for 1902 and 1903. A fuller bibliography is provided in Bardenhewer, in DTC., and in the *Lexikon für Theologie und Kirche*, vol. iii, pp. 99–102.

ST EUPHEMIA, VIRGIN AND MARTYR (*c.* A.D. 303 ?)

THE city of Chalcedon was the scene of St Euphemia's martyrdom ; when she refused to attend a pagan festival in honour of the god Ares, she was apprehended by the persecutors and cruelly tortured by the command of an inhuman judge named Priscus. The torments she underwent were represented in a series of frescoes in her church at Chalcedon, described by St Asterius of Amasea in his panegyric of the saint. Whilst one soldier pulled her head back, another with a mallet beat out her teeth and bruised her mouth, so that her face, her hair and her clothes were covered with blood. After having suffered many other torments, she was killed by a bear, while the other beasts fawned harmlessly around her feet. The *acta* of St Euphemia are worthless, consisting principally of a catalogue of the tortures which she miraculously overcame ; the Roman Martyrology summarizes them, " imprisonments, stripes, the wheel, fire, heavy stones, beasts, scourging, sharp nails and burning pans ". But there undoubtedly was a martyr at Chalcedon of this name, whose *cultus* was formerly exceedingly popular throughout the Church.

Evagrius, the historian, testifies that emperors, patriarchs and all ranks of people resorted to Chalcedon to be partakers of the blessings which God conferred on men through her patronage, and that manifest miracles were wrought. A great church was erected there in her honour and in it was held in the year 451 the fourth general council, which condemned Monophysism. A legend says that at this council the Catholic fathers agreed with their opponents that each side should write down its views in a book, lay them down, and ask Almighty God to show by a sign which expressed the truth. This was done and the two books were sealed up in the

shrine of St Euphemia. After three days of prayer the shrine was opened: the monophysite book lay at the feet of the martyr but the Catholic book was held in her right hand. It is hardly necessary to say that this great council reached its conclusions by no such methods; but it seems that the fact that this epoch-making synod was held in the church of St Euphemia accounts for some of the remarkable prestige that she formerly enjoyed, and Pope Pius XII invoked her name in his encyclical letter "Sempiternus Christus rex" on the fifteen hundredth anniversary of the council in 1951. The martyr is often referred to in the East as Euphemia the Far-renowned, and she is among the saints named in the canon of the Milanese Mass and in the preparation according to Russian usage of the Byzantine rite.

Famous as St Euphemia was, her *acta*, from which some particulars are given above, are correctly described as worthless. Beyond the fact of her martyrdom we know nothing whatever about her, except that her *cultus* from an early date was widespread. Pope St Sergius (687–701) restored in Rome the church dedicated to her, which even in his time had fallen into ruin. See the *Acta Sanctorum*, September, vol. v, and CMH., pp. 187, 515.

SS. ABUNDIUS, ABUNDANTIUS AND THEIR COMPANIONS, MARTYRS (*c.* A.D. 304 ?)

IN the Lateran museum is part of an epitaph found at Rignano, twenty-six miles from Rome, which the archaeologist de Rossi believed to appertain to the martyr Abundius referred to in the Roman Martyrology on this day. "At Rome, on the Flaminian Way, the holy martyrs Abundius the priest and Abundantius the deacon, whom, together with the distinguished man Marcian and his son John, who had been raised from the dead by Abundius, the Emperor Diocletian ordered to be slain by the sword at the tenth milestone from the City." The unhistorical "acts" of these martyrs relate that St Abundius and his deacon were ordered to worship Hercules and refused; they were then thrown into the Mamertine prison, and a month later were brought out, tortured and condemned. While on their way to the place of execution they met the senator Marcian, who was mourning the death of his son, John. St Abundius asked for the boy's body to be brought, and when this was done he prayed over it and life returned. Marcian and John thereupon both confessed Christ, and were beheaded on the same day and in the same place as Abundius and Abundantius. They were buried in the cemetery of the matron Theodora, near Rignano on the Via Flaminia. Their relics with those of St Theodora (whom the Roman Martyrology names on September 17) were afterwards translated to Rome, and SS. Abundius and Abundantius eventually found a resting-place in the church of the Holy Name of Jesus in 1583. It was at their shrine here that St Aloysius Gonzaga assisted at Mass before entering the Society of Jesus two years later.

A summary, with a discussion of the relics, will be found in the *Acta Sanctorum*, September, vol. v. Of greater interest is the inscription now preserved in the Christian Museum at the Lateran; its authenticity is accepted by de Rossi, but rejected by Mgr Wilpert. See Delehaye, *Origines du culte des martyrs*, p. 322.

ST NINIAN, BISHOP (A.D. 432 ?)

THE Church in Scotland, and the English dioceses of Hexham and Lancaster, today keep the feast of St Ninian (Ninias, Ninnidh, Ringan, etc.), "the first

authentic personage that meets us in the succession of Scottish missionaries ", of whom the most reliable source of information is a short passage in St Bede's *Ecclesiastical History :* " The southern Picts who dwell on this side of those mountains had, it is reported, long before forsaken the errors of paganism and embraced the truth by the preaching of Ninias, a most reverend bishop and holy man of the British nation, who had been regularly instructed at Rome in the faith and mysteries of the truth. His episcopal see, named after St Martin the Bishop and famous for a church dedicated in his honour (wherein Ninias himself and many other saints rest in the body), is now in the possession of the English nation. The place belongs to the province of the Bernicians and is commonly called the White House, because he there built a church of stone, which was not usual amongst the Britons." St Bede states definitely that St Ninian was a Briton, and there is no good reason for believing that he was ever in Ireland, but some Irish writers have identified him with Moinenn of Cluain Conaire in county Kildare.

More details of the life of St Ninian are given by St Aelred in the twelfth century, who claims to have had the help of " a book of his life and miracles, barbarously written ", but Aelred's *vita* is clearly untrustworthy. He states that St Ninian was the son of a converted chieftain of the Cumbrian Britons, and that he spent some years studying in Rome. Before returning home to preach the gospel to his countrymen he was consecrated bishop by the pope. St Ninian came back by way of Tours, where he made the acquaintance of St Martin, who greatly befriended him. Ninian had already determined to build a church of stone, in the likeness of those he had seen at Rome, and while at Tours borrowed some masons from St Martin for the purpose. When he got back he established his see and built his church at the place now called Whithorn or Whitern, in Wigtownshire, " which place, situated on the shore, while it runs far into the sea on the east, west and south, is closed in thereby. From the north only can it be approached by land. There he built the first stone church in Britain. . . ."

This famous church may have been the first built of stone in Strathclyde, but it was certainly not the first in Britain. It became known as the White House (Whitern) ; it was the centre of the most ancient ecclesiastical foundation in Scotland, and *Candida Casa* is still the official name of the Catholic diocese of Galloway. The monastery attached was distinguished as the Great Monastery, and from it St Ninian and his monks set out not only to preach to the Britons of the neighbourhood but also to the Picts of the former Roman province of Valentia ; they may even have penetrated to the northern Picts beyond the Grampians. The mission received an impetus from Ninian's cure of the blindness and subsequent conversion of a local chieftain. The Britons and Picts received baptism in large numbers and Ninian consecrated bishops to minister to them ; St Aelred recounts many miracles by which the saint was reported to confirm his message. Through the foundation of Whitern, St Ninian's effect on Celtic Christianity was considerable, but his success among the Picts seems to have been rather short-lived : St Patrick in his letter to Coroticus refers to them as apostates. But he had paved the way for St Columba and St Kentigern, and it has been suggested that he had indirect influence on Wales, by the conversion of the family of Cunedda, which probably came from the district of Kyle, in Ayrshire.

The notes in C. Plummer's edition of Bede's *Ecclesiastical History* (vol. ii, pp. 128–130) tell us all that is to be known about St Ninian. See, however, A. P. Forbes, *Lives of St*

Ninian and St Kentigern (1874); L. Gougaud, *Christianity in Celtic Lands* (1932) pp. 26–27 and *passim*; J. Ryan, *Irish Monasticism* (1931), pp. 105–107; and W. D. Simpson, St *Ninian and the Origins of the Christian Church in Scotland* (1940). *Cf.* N. K. Chadwick, preliminary study of the sources in the *Transactions* of the Dumfriesshire and Galloway Nat. Hist. and Ant. Socy., vol. xxvii (1950); O. Chadwick's reference in *Studies in Early British History* (ed. N. K. Chadwick, 1954), pp. 177 *seq.*; and S. G. A. Luff in *Irish Eccl. Record*, July–December 1953. See also W. Levison's edition of an eighth-century poem on Ninian, and his conclusions therefrom, in *Antiquity*, 1940, pp. 280–291. Aelred's statement that Ninian dedicated his church at Whithorn in honour of St Martin, a confessor, can hardly be true at so early a date.

ST LUDMILA, MARTYR (A.D. 921)

LUDMILA was born about the year 860, the daughter of a Slav prince in the country between the confluence of the Elbe and the Moldau. She married Borivoy, Duke of Bohemia, and when her husband was baptized by St Methodius she followed him into the Church. They built the first Christian church in Bohemia, at Levy Hradec to the north of Prague. The princely neophytes had a very difficult time, for most of the leading families were utterly opposed to the new religion. In accordance with the all-too-common practice of those days Borivoy tried to force Christianity on his people, which led to much discontent and increased his difficulties. After his death he was succeeded by his sons Spytihinev and Ratislav. The latter had married a Slav "princess", Drahomira, who was only nominally Christian, and when a son, Wenceslaus, was born to them, Ludmila was entrusted with his upbringing. She was now about fifty years of age, a woman of virtue and learning, and it was to her unfailing care and interest that Wenceslaus in a large measure owed his own sanctity.

The premature death of Ratislav and the consequent regency of Drahomira removed Wenceslaus from Ludmila's immediate charge. The regent was in the hands of the anti-Christian party in Bohemia, and was, moreover, not unnaturally, jealous of the responsibility which had been confided to Ludmila and of the influence she exercised over her grandson. St Ludmila's gentleness and charity had made her greatly beloved among the people, and probably she hoped that, if young Wenceslaus could be persuaded to seize the government before his time, they would rally to him, and Christianity in Bohemia, now threatened, be saved. The opposing party saw this possibility clearly, and every effort was made to keep Wenceslaus and Ludmila apart. The more desperate characters decided to take no risks; on September 16, 921, two of them came to the castle of Tetin, near Podybrad, and there strangled Ludmila. That this crime was instigated by Drahomira is often asserted, but it is not certain, nor is she surely known to have been privy to it. St Ludmila was acclaimed as a martyr, and her body was translated, perhaps by St Wenceslaus himself, to St George's church at Prague. She is still venerated in Czechoslovakia.

What purports to be the *passio* of St Ludmila exists in more than one form and has been printed in the *Acta Sanctorum*, September, vol. v, and in Pertz, MGH., *Scriptores*, vol. xv, pp. 573–574. An account in much greater detail (which is attributed to one Christian de Scala, alleged to have been a great-grand-nephew of the saint, but which many scholars believe to date only from the thirteenth century) has been edited by the Bollandists in the same 5th volume for September. For a sober and reasoned defence of the authenticity of these materials see J. Pekar, *Die Wenzels und Ludmila Legenden und die Echtheit Christians* (1906). The question has given rise to much controversy, but see the *Analecta Bollandiana*, vol. xxv (1906), pp. 512–513, and vol. xlviii (1930), pp. 218–221. A little book on St Wenceslaus by F. Dvornik (1929) also touches on the Ludmila legend.

ST EDITH OF WILTON, VIRGIN (A.D. 984)

ST EDITH was the daughter of King Edgar and Wulfrida (also sometimes called Saint) in circumstances that are obscure and, according to some reports, exceedingly scandalous.* Soon after she was born, in the year 962 at, according to tradition, Kemsing in Kent, she was taken by her mother to Wilton Abbey which she never left, so that the words of the Roman Martyrology are literally true: "She was dedicated to God from her earliest years in a monastery and rather knew not this world than forsook it."

When she was less than fifteen years old, her royal father visited Wilton on the occasion of her profession. He had a carpet laid down before the altar on which were put gold and silver ornaments and jewels, while Wulfrida stood by with a nun's veil, a psalter, a chalice and paten. "All prayed that God, who knows all things, would show to one still at so wayward an age what life she should choose." Perhaps Edgar was trying to avoid the foregone conclusion. Certainly he shortly after offered Edith the abbacy of three different houses (Winchester, Barking and another) which she obviously was not old enough to govern other than nominally. But she declined all superiority and chose to remain in her own community, subject to her mother, who was now abbess there. But the nuns insisted on giving her the honorary title of abbess, though she remained as before "serving her sisters in the most menial offices like a very Martha". Soon after, King Edgar died, and was succeeded by his son, Edward the Martyr. Upon the death of the latter, the nobility who adhered to the murdered king wanted Edith, his half-sister, to quit her monastery and ascend the throne: but she preferred a state of humility and obedience to the prospect of a crown. Edith built the church of St Denis at Wilton, to the dedication of which she invited the archbishop of Canterbury, St Dunstan. He was observed to weep exceedingly during Mass, the reason of which he afterwards said was because he learned that Edith would shortly be taken out of this world, whilst we, said he, shall still continue sitting here below in darkness and in the shadow of death. According to this prediction, forty-three days after this solemnity, she happily reposed in the Lord, on September 16, 984, being but twenty-two years old. A pleasing story is told of St Edith appearing after her death at the baptism of a child for whom she had promised to stand godmother, holding the baby in her arms at the font. She also appeared, but rather indignantly, to King Canute, who had had the temerity to doubt some of the marvels attributed to her. St Edith is commemorated today in the diocese of Clifton.

Our main authorities are William of Malmesbury, Simeon of Durham and Capgrave. But see *Analecta Bollandiana*, vol. lvi (1938), pp. 5–101 and 265–309, where Dom A. Wilmart prints and discusses the legend, in prose and verse, by Goscelin (dedicated to Lanfranc of Canterbury), from the Rawlinson MS. in the Bodleian, which is quite different from the short version in the *Acta Sanctorum*, September, vol. v, p. 369.

BD VICTOR III, POPE (A.D. 1087)

THE young man who was to become pope as Victor III was known in secular life as Daufar, and he belonged to the Lombard family of the dukes of Benevento.

* King Edgar too was venerated at Glastonbury. He was a notable sovereign; but his elevation to sainthood seems to have been no more than part of what the usually temperate Dr Plummer calls "that huge system of monastic lying in which Glastonbury had a bad pre-eminence" (Plummer's "Bede", vol. ii, p. 167).

As he was an only son his father was particularly anxious for him to marry, but Daufar, whose "nobility of soul was greater even than that of his birth", was confident that he was called to serve God as a monk. His father was killed in battle in 1047 and Daufar, who was about twenty years old, took the opportunity to slip away from his family and take up his residence with a hermit. His relatives found him, tore his religious habit off his back, and forced him to return to his home at Benevento. A sharp watch was kept on him, but after twelve months he managed to escape and entered the monastery of La Cava. His family then accepted the fact of his vocation, only stipulating that he should leave La Cava and come to the abbey of St Sophia at Benevento. To this he agreed, and his new abbot gave him the name of Desiderius. But for some years the young monk seemed unable to find stability: he was at a monastery on an island in the Adriatic, he studied medicine at Salerno, he was a hermit in the Abruzzi. He had attracted the favourable notice of Pope St Leo IX, and about 1054 he was at the court of Victor II. Here he met monks from Monte Cassino, went on a pilgrimage to that cradle of Benedictine monasticism, and joined the community. In the year 1057 Pope Stephen X summoned Desiderius to Rome, intending to send him as his legate to Constantinople. Stephen had been abbot of Monte Cassino and had retained the office on his elevation to the papacy, but now, believing himself to be dying, he ordered the election of a successor. The choice fell on Desiderius, and he had got to Bari on his way to the East when he learned of the pope's death and was told to return. There was a disputed succession to Stephen X, in which Desiderius supported Pope Nicholas II, who made him a cardinal before he was permitted to go and take up his duties at his monastery.

Desiderius was one of the greatest of the abbots of Monte Cassino, and under his rule the archcoenobium reached the height of its glory. He rebuilt first the church and then the whole range of buildings on a larger and more convenient scale than those of St Petronax and Abbot Aligernus, who had restored them after the Lombard and Saracenic spoliations. The basilica in particular Desiderius made of the greatest beauty; "by influence and money" he procured fine materials from Rome and sent for workmen from Lombardy, from Amalfi, from Constantinople itself. Under the combined Lombard and Byzantine influences new forms emerged which had far-reaching effect on building, mosaic, painting and illuminating, the activity of the monks of Monte Cassino themselves doing much to spread it. All this magnificence was no empty show or to house "vile bigots, hypocrites externally devoted". The number of monks at Monte Cassino rose to two hundred, and Desiderius insisted on the most strict observance of the rule. Among those whom he attracted thither was Constantine Africanus, the best known physician of the early Salerno school and a personal friend of Desiderius. On the side of manual work the buildings gave continual employment, and the Cassinese *scriptorium* was famous both for its illuminating and for the books copied therein. As well as abbot and cardinal, Desiderius was papal vicar for Campania, Apulia, Calabria and Capua, and so well was he regarded by the Holy See that he was authorized to appoint prelates for vacant bishoprics and abbeys.

Desiderius was much used by Pope St Gregory VII as his intermediary with the Normans in Italy. He was a very different type of man from Gregory, gentle by nature and afterwards much weakened by ill-health, but he had shown himself a determined upholder of the papacy against the emperor, and perhaps was one of the people named by Gregory on his death-bed as a suitable successor. During

the vacancy Desiderius fled from Rome to Monte Cassino in order to avoid election, but in May 1086 he was chosen by acclamation and the papal red cope forced upon his shoulders in the church of Santa Lucia. He was given the name of Victor. Four days later a rising gave him the excuse again to flee to his monastery, where he laid aside the papal insignia and could not be induced finally to take up the office until Easter of the following year. Rome was by then occupied by the imperial antipope, Guibert of Ravenna (" Clement III "). Norman troops drove him out of St Peter's long enough for Victor to be consecrated there, after which he went back again to Monte Cassino. He was again in Rome, for the last time, a few weeks later when the Countess Matilda of Tuscany made a strong effort to dislodge Guibert. The peace-loving pope, so ill that he rarely celebrated Mass, could not bear to see the apostolic city turned into a battlefield, and left it finally towards the end of the summer. After a synod over which he presided at Benevento, Victor was carried back dying to his monastery. Stretched on a couch in the chapter-house he gave final directions to be observed by his monks, and recommended Eudes, Cardinal-Bishop of Ostia, to fill the apostolic see ; and two days later died, September 16, 1087. He had been pope for four months. The *cultus* of Bd Victor III was approved by Pope Leo XIII, who added his name to the Roman Martyrology.

A detailed account of Bd Victor occupies considerable space in the *Chronica Monasterii Casinensis*, bk iii. The text has been published in MGH., *Scriptores*, vol. vii, pp. 698–754 ; and also in the *Acta Sanctorum*, September, vol. v. See further Mgr H. K. Mann, *Lives of the Popes*, vol. vii, pp. 218–244.

BD VITALIS OF SAVIGNY, Abbot (A.D. 1122)

A rather florid account of the life of Bd Vitalis is extant from which we learn that he lived for some time as a hermit, then gathered disciples around him, and eventually founded the abbey of Savigny on the confines of Normandy and Brittany. As abbot he seems to have travelled about a great deal and to have become famous as a preacher. In early life, before the years he spent in solitude as a hermit, he acted as chaplain to Robert, Count of Mortain, the half-brother of William the Conqueror. Vitalis visited England more than once, and the story was told of him that on one of these occasions, when preaching in church to a crowded assembly, he was understood by all his hearers, though he spoke in French and they, for the most part, knew nothing but English. The Savigny " reform " was very popular for a time (it was followed at Buckfast), but its houses joined Cîteaux in 1147. Its founder died, his biographer tells us, on September 16, 1122, while he was presiding in choir at the recitation of the office of the Blessed Virgin.

The chief authority for Bd Vitalis is a biography compiled by Stephen de Fougères, who was first one of King Henry II's chaplains and afterwards bishop of Rennes ; he died in 1178, and may consequently be regarded almost as a contemporary. This life is printed in the *Analecta Bollandiana*, vol. i (1882), pp. 355–390. We have also a good deal of information in the Mortuary Roll of Abbot Vitalis, printed by L. Delisle, *Rouleaux des Morts*, p. 282 *seq.* See also *Acta Sanctorum*, January 7 ; and D. Knowles, *The Monastic Order in England* (1949), pp. 202, 227.

BD LOUIS ALLEMAND, Archbishop of Arles and Cardinal (A.D. 1450)

The history of this holy prelate is a striking example of how the Church, looking so far as possible at the souls rather than the exterior actions of men, raises to the

honours of her altars those whom she judges to have been interiorly holy, whatever and however serious the errors of action or of judgement apparent in their lives: always provided that she finds those errors to have been due to *bona-fide* mistake, inculpable ignorance, or otherwise made in good faith. This particular example, Louis Allemand (or Aleman) was born near the end of the fourteenth century in the diocese of Beiley. He read law at the University of Avignon and, having taken his degrees, he received through the influence of his uncle, a chamberlain at the papal court, a number of ecclesiastical benefices. Young Louis in 1409 accompanied his uncle to the Synod of Pisa, an assembly which vainly tried to cure the scandalous and terrible rivalry between claimants to the papal throne (the " Great Schism of the West ") by deposing both Gregory XII and Benedict " XIII " and electing a third " pope " ; and in 1414 he was present at the gathering, summoned by King Sigismund and John " XXIII ", which was to become the oecumenical Council of Constance, and two years later was vice-chamberlain in charge of the conclave that elected Pope Martin V and put an end to the " great schism ".

Louis was attached to the court of the new pope, who named him bishop of Maguelonne and entrusted him with very responsible missions. In 1423 he was promoted to the archbishopric of Arles, appointed governor of Romagna, Bologna and Ravenna, and soon after his services were recognized by making him cardinal-priest of St Cecilia-in-Trastevere. But a rising of the Canetoli faction drove him from Bologna, he was unable to retake the city, and retired to Rome in political disgrace. An envoy of the Order of Teutonic Knights writes at this time of five cardinals who were well disposed towards his order, but " they dare not speak before the pope, save what he likes to hear, for he has so crushed the cardinals that they say nothing before him except as he wishes, and they turn red and white when they speak in his hearing ". Louis Allemand was one of these five cardinals. When Martin V died in 1431 he was succeeded by Eugenius IV, who had been Louis's predecessor at Bologna and with whom he was at variance both personally and in policy. Louis had come more and more to identify himself with the party, now waxing very strong, that maintained the supremacy of a general council over the pope and practically reduced him to the position of a servant of the council. During the last year of his pontificate Martin V had convened a general council at Basle, and one of the first acts of Eugenius was to issue a bull dissolving it. The few fathers assembled refused to separate and announced their intention of carrying on the council.

Louis was then in Rome, and, on account of his known sympathies, was forbidden to leave. But he made an adventurous escape, boarded a Genoese ship in the Tiber, and went to his episcopal city of Arles. Perhaps his object was to avoid having to declare himself openly against the Holy See, in the hope that the troubles would blow over. But in 1434 he was at Basle, daily becoming more clearly the leader of the extreme majority who opposed Cardinal Cesarini, the pope's representative—for Eugenius had withdrawn his decree of dissolution. The anti-papal activities of the council became so strong that in 1437 the pope himself was summoned to appear before it to answer charges. He refused, and ordered the council to reassemble at Ferrara ; Cardinal Cesarini and his other adherents obeyed, leaving an illegal assembly at Basle under the skilful direction of Cardinal Allemand. In 1439 it went to the extreme length of declaring Eugenius deposed in consequence of his opposition to the council, and electing Amadeus of Savoy in his stead as Felix " V ", the last of the antipopes. This was the work principally of Cardinal

Allemand and only eleven bishops, and Louis himself consecrated Amadeus bishop and crowned him. In the following year Eugenius IV pronounced Louis Allemand to be excommunicated and deprived of his cardinalate.

It cannot be questioned that many of the " conciliar party " at the Council of Basle were sincerely animated by zeal for the improvement of the condition of the Church, for the conversion of those in error, and for the restoration of peace and unity. Nor must it be supposed that Bd Louis was the only good man to be grossly mistaken as to the right methods to be employed to attain these ends. For a long time he had the support of the holy and learned Cardinal Nicholas of Cusa, and also of Aeneas Sylvius Piccolomini, who, though at that time a layman and certainly not a holy one, afterwards himself became pope, as Pius II. The council, after it had become a rebellious assembly, discussed the doctrine of the Immaculate Conception of our Lady, and with the vigorous encouragement of Bd Louis declared it to be consonant with Catholic faith and worship, right reason and Holy Scripture. Basle for a time was visited by the plague, and Cardinal Allemand was foremost in organizing relief for the victims, encouraging the other bishops to join with him in ministering to the sick and dying. During all this time he disregarded the suspension that had been pronounced against him by Pope Eugenius, and was zealous in the service of the antipope Felix. But in 1447 Eugenius died, and Felix declared his willingness to resign in favour of the duly elected Nicholas V. Thereupon Nicholas with a magnificent gesture of peace revoked all suspensions, excommunications and other penalties incurred by the antipope, the recalcitrant council and their adherents, and Bd Louis was restored to his cardinalatial dignity. He was profoundly repentant for the part he had taken in involving the Church in schism, and retired to his see of Arles where he spent the remaining year of his life in those exercises of prayer and penance that had always characterized his private life. He was buried in the church of St Trophimus, where his tomb was the scene of many miracles, and the *cultus* that then began was approved by Pope Clement VII in 1527. The feast of Bd Louis Allemand is observed in several dioceses of southern France.

Some considerable biographical materials will be found, with prolegomena, in the *Acta Sanctorum*, September, vol. v. But see more particularly G. Pérouse, *Le Cardinal Louis Aleman* (1904); N. Valois, *Le Pape et le Concile* (1909); and the various writings of Professor H. Finke on the period of the schism.

17: THE IMPRESSION OF THE STIGMATA UPON ST FRANCIS (A.D. 1224)

IN the month of August 1224 St Francis of Assisi withdrew himself from the world for a while to commune with God on the summit of La Verna, a lonely mountain in the Apennines. He was accompanied by Brother Leo and five or six others, but he chose a hut apart, under a beech tree, and gave instructions that no one was to come near him except Leo when he brought him food or other ministrations. About the feast of the Exaltation of the Holy Cross, Francis, being in prayer on the side of the mountain, raised himself towards God with seraphic ardour and was transported by a tender and affective compassion of charity into Him who out of love was crucified for us. In this state he saw as it were a seraph,

with six shining wings, bearing down from the highest part of the heavens towards him with a most rapid flight, and placing himself in the air near the saint. There appeared between his wings the figure of a man crucified, with his hands and feet stretched out, and fastened to the cross. The wings of the seraph were so placed that two he stretched above his head, two others he extended to fly, and with the other two he covered his body. At this sight a sudden joy, mingled with sorrow, filled Francis's heart. The close presence of his Lord under the figure of a seraph, who fixed on him His eyes in the most gracious and loving manner, gave him great joy, but the sorrowful sight of His crucifixion pierced his soul with compassion. At the same time he understood by an interior light that, though the state of crucifixion in no way agreed with that of the immortality of the seraph, this wonderful vision was manifested to him that he might understand he was to be transformed into a resemblance with Jesus Christ crucified, not by the martyrdom of the flesh, but in his heart and by the fire of love. Suddenly, in a moment of great pain, the seraph smote him as it were in body and soul, and Francis had great fear, till the seraph spoke and made plain many things which had hitherto been hidden from him. Then, after a moment which seemed an age, the vision vanished.

But the saint's soul remained interiorly burning with ardour, and his body appeared exteriorly to have received the image of the crucifix, as if his flesh had received the marks of a seal impressed upon it. For the scars of nails began to appear in his feet and hands, resembling those he had seen in the vision of the man crucified. His hands and feet seemed bored through in the middle with four wounds, and these holes appeared to be pierced with nails or hard flesh ; the heads were round and black, and were seen in the palms of his hands and in his feet in the upper part of the instep. The points were long, and appeared beyond the skin on the other side, and were turned back as if they had been clinched with a hammer. There was also in his right side a red wound, as if made by the piercing of a lance, and this often shed blood, which stained the clothes of the saint. This wonderful miracle was performed whilst Francis's understanding was filled with the most vivid ideas of Christ crucified, and his love employed in the utmost strength of its will in directing its affections on that object and assimilating them to his Beloved in that suffering state ; so that in the imaginative faculty of his soul he seemed to form a second crucifix, with which impression it acted upon and strongly affected the body. To produce the exterior marks of the wounds in the flesh, which the interior love of his heart was not able to do, the fiery seraph, or rather Christ Himself in that vision, by darting piercing rays from His wounds represented in the vision, really formed exteriorly in St Francis those signs which love had interiorly imprinted in his soul.

Whether or no St Francis was the first person to be thus marked with the *stigmata* (Gk. marks) of our crucified Lord, his is unquestionably the most famous example, and the best authenticated until we come to recent and contemporary times ; moreover, it is the only occurrence of the sort to be celebrated by a liturgical feast throughout the Western church. The happening and general nature of the phenomenon are beyond doubt. It is referred to by Brother Leo in the note which he wrote with his own hand on the " seraphic blessing " of St Francis, a document preserved by the Conventual friars at Assisi, and in announcing the death of their patriarch to the friars of France Brother Elias wrote in 1226 : " From the beginning

of ages there has not been heard so great a wonder, save only in the Son of God who is Christ our God. For a long while before his death, our father and brother appeared crucified, bearing in his body the five wounds which are verily the Stigmata of the Christ; for his hands and feet had as it were piercings made by nails fixed in from above and below, which laid open the scars and had the black appearance of nails; while his side appeared to have been lanced, and blood often trickled therefrom." In the earliest life of the saint, written between two and four years after his death, the stigmata are described thus: "His hands and feet seemed pierced in the midst by nails, the heads of the nails appearing in the inner part of the hands and in the upper part of the feet and their points over against them. Now these marks were round on the inner side of the hands and elongated on the outer side, and certain small pieces of flesh were seen like the ends of nails bent and driven back, projecting from the rest of the flesh. So also the marks of nails were imprinted in his feet, and raised above the rest of the flesh. Moreover his right side, as if it had been pierced by a lance, was overlaid with a scar, and often shed forth blood. . . ." *The Book of Miracles*, probably written by the same eyewitness about twenty years later (Thomas of Celano), adds that the crowds who flocked to Assisi "saw in the hands and feet not the fissures of the nails but the nails themselves marvellously wrought by the power of God, indeed implanted in the flesh itself, in such wise that if they were pressed in on either side they straightway, as if they were one piece of sinew, projected on the other". The statement, repeated above by Alban Butler from the *Fioretti*, that the points of the nails were "bent back and clinched on such wise that under the clinching and the bend, which all stood out above the flesh, it would have been easy to put a finger of the hand, as in a ring", can be traced back to before 1274, but the most careful critics are inclined to reject its truth as a literal statement; nothing of the like kind is reported of any other well-attested cases of stigmata. There is not, of course, any suggestion that the "nails" referred to were other than fleshy or sinewy substances, and that they were even this (rather than part of the appearance and shape of the wounds or raised scars) is hardly warranted by the evidence, and not at all by comparison with the stigmata of others.

The fact of stigmatization has been confirmed by modern examples; the stigmata often bleed periodically, especially on Fridays, and in no recorded case do the wounds suppurate. It would appear then that God singles out certain noble souls to be united more closely with the sufferings of His Son, souls who are willing and in some degree worthy to expiate the sins of others by bearing before the world the form of Jesus crucified, "not portrayed upon tables of stone or wood by the hand of an earthly artist but drawn in their flesh by the finger of the living God". In the large number of reported stigmatizations in the past seven hundred years only some fifty or sixty are at all well attested, and some of these are explainable by fraud or other natural means, so the valid phenomenon remains a rare and remarkable indication by God of some of those who are heroically His servants. With some few exceptions the best-known *stigmatisés* were either friars, nuns or tertiaries of one or other of the mendicant orders, and nearly all of them women.

Nearly all the many published Lives of St Francis give prominence to the stigmata. The contemporary evidence, notably that of Brother Elias, of the document called the "Blessing" of Brother Leo, and of the *Vita prima* by Thomas of Celano, is quite conclusive as to the existence of these wound marks. Paul Sabatier, Dr J. Merkt (*Die Wundmale des Franziskus von Assisi*, 1910), and others have propounded a naturalistic explanation, on

which see Bihl in *Archivum Franciscanum Historicum*, July, 1910, and Königer in the *Historisches Jahrbuch*, 1910, pp. 787 *seq.* In the collection *Studi Francescani* (1924) a volume was devoted to the seventh centenary of the stigmatization. This contains an important article (pp. 140–174) by A. Gemelli on " Le Affirmazione della Scienza intorno alle Stimmate di S. Francesco ". *Cf.* also V. Facchinetti, *Le Stimmate di S. Francesco* (1924); and Faloci Pulignani, *Miscellanea Francescana*, vol. xv, pp. 129–137. For stigmatization in general see H. Thurston, *The Physical Phenomena of Mysticism* (1952); and *Douleur et stigmatisation* (1936) in the series " Études carmélitaines ". This contains an excellent article by Fr P. Debongnie on stigmatization in the middle ages; he sharply criticizes the work of Dr Imbert-Gourbeyre (*La stigmatisation . . .*, 2 vols., 1894), following, among others, Fr Gemelli and Fr Thurston. See also F. L. Schleyer, *Die Stigmatisation mit den Blutmalen* (1948), who examines the very frequent coincidence of stigmatization and serious nervous disorders.

SS. SOCRATES AND STEPHEN, MARTYRS (DATE UNKNOWN)

NOTHING whatever is known of these martyrs and they are only of interest because the Roman Martyrology, following the " Martyrology of Jerome ", says that their passion took place in Britain. Dom Serenus Cressy refers to them in his *Church History* as " two noble British Christians ", disciples of " St Amphibalus ". They are supposed to have suffered in the persecution of Diocletian, and Monmouth is put forward as the place because, it is said, there were churches dedicated in their honour in that neighbourhood, but these churches have not been identified. The *Britannia* of the martyrologists may have been a mistake for *Abretannia*, in Asia Minor, or it may have been Bithynia.

Fr Delehaye has discussed this entry in a paper printed in the *Proceedings of the British Academy*, vol. xvii (1932). He abandons the suggestion made by D. Serruys that " Britannia" has been written by mistake for Abretannia, and suggests that the original reading was probably Bithynia.

ST SATYRUS (*c.* A.D. 379)

SATYRUS was the elder brother of St Ambrose, born sometime before the year 340, probably at Trier. The sister, St Marcellina, was the eldest. When their father, who was prefect of the *praetorium* of the Gauls, died about 354 the family moved to Rome, where the two boys were well educated under the watchful eyes of their mother and sister. Satyrus undertook a public career, practised as a lawyer, and became prefect of an unnamed province. When St Ambrose was elected bishop of Milan in 374, Satyrus resigned his post to undertake the administration of the temporal concerns of the see for his brother. He made several voyages to Africa, on the last of which he nearly lost his life through shipwreck, and in consequence took the first opportunity to receive baptism, having hitherto been only a catechumen. Before jumping overboard from the wrecked vessel he was given a particle of the Blessed Sacrament by one of his fellow voyagers, which he wrapped in a scarf and fastened about his neck. He died suddenly at Milan, in the arms of his sister and brother, who distributed his estate among the poor in accordance with his wish that they should deal with it as they thought best. The mighty merits of St Satyrus, his integrity and his kindness, were eulogized by St Ambrose in his funeral sermon, in the course of which he asks God mercifully to accept the priestly sacrifices which he offers for his dead brother.

The passages in the writings of St Ambrose, upon which all our knowledge of St Satyrus is based, are printed in the *Acta Sanctorum*, September, vol. v.

ST LAMBERT, Bishop of Maestricht, Martyr (*c.* A.D. 705)

St Landebert, called in later ages Lambert, was a native of Maestricht, and born of a noble and wealthy family between the years 633 and 638. His father sent him to St Theodard to perfect his education. This holy bishop had such an esteem for his pupil that he spared no trouble in instructing and training him in learning and Christian virtue, and he was a credit to his master: his biographer, who was born soon after Lambert's death, describes him as, "a prudent young man of pleasing looks, courteous and well behaved in his speech and manners; well built, strong, a good fighter, clear-headed, affectionate, pure and humble, and fond of reading". When St Theodard, who was bishop of Tongres-Maestricht, was murdered, Lambert was chosen to succeed him; but the tyrannical Ebroin was reinstated as mayor of the palace when the Austrasian king, Childeric II, was slain in 674, and he at once began to revenge himself on those who had supported Childeric. This revolution affected St Lambert, who was expelled from his see. He retired to the monastery of Stavelot, and during the seven years that he continued there he obeyed the rule as strictly as the youngest novice could have done. One instance will suffice to show how he devoted his heart to serve God according to the perfection of his temporary state. One night in winter he let fall his shoe, so that it made a noise. This the abbot heard, and he ordered him who was responsible for that noise to go and pray before the great cross, which stood outside the church door. Lambert, without making any answer, went out as he was, barefoot and covered only with his shirt; and in this condition he prayed, kneeling before the cross, three or four hours. Whilst the monks were warming themselves after Matins, the abbot inquired if all were there. Answer was made that he had sent someone to the cross who had not yet come in. The abbot ordered that he should be called, and was surprised to find that the person was the Bishop of Maestricht, who made his appearance almost frozen.

In 681 Ebroin was assassinated, and Pepin of Herstal, being made mayor of the palace, expelled the usurping bishops and, among other exiled prelates, restored St Lambert to Maestricht. The holy pastor returned to his flock animated with redoubled fervour, preaching and discharging his other duties with wonderful zeal and fruit. Finding there still remained many pagans in Kempenland and Brabant he applied himself to convert them to the faith, softened their barbarous temper by his patience, regenerated them in the water of baptism, and destroyed many superstitious observances. In the neighbourhood of his own see he founded with St Landrada the monastery of Munsterbilzen for nuns.

Pepin of Herstal, after living many years in wedlock with St Plectrudis, entered into adulterous relations with her sister Alpais (of whom was born Charles Martel), and St Lambert expostulated with the guilty couple. Alpais complained to her brother Dodo, who with a party of his followers set upon St Lambert and murdered him as he knelt before the altar in the church of SS. Cosmas and Damian at Liège. That is the later story of the circumstances of St Lambert's death, but his earliest biographers, writing in the eighth and tenth centuries, tell a quite different tale. According to them, two relatives of Lambert, Peter and Andolet, killed two men who were making themselves obnoxious to the bishop. When Dodo, a kinsman of the men thus slain, came with his followers to take revenge, Lambert told Peter and Andolet that they must expiate their crime. They were killed on the spot; and when the bishop's room was found to be barred, one of Dodo's men climbed

to the window and cast a spear which killed Lambert too, as he knelt in prayer. This took place at a house where is now the city of Liège.

Lambert's death, suffered with patience and meekness, joined with the eminent sanctity of his life, caused him to be venerated as a martyr. His body was conveyed to Maestricht. Several miracles which ensued excited the people to build a church where the house stood in which he was slain, and his successor, St Hubert, translated thither his relics. At the same time he removed to the same place the episcopal see of Tongres-Maestricht, and around the cathedral which enshrined the relics of St Lambert the city of Liège grew up. He is to this day the principal patron of that place.

There are several medieval lives of St Lambert, and most of them may be found printed in the *Acta Sanctorum*, September, vol. v. The earliest in date, and much the most important, has been critically edited by Bruno Krusch in MGH., *Scriptores Merov.*, vol. vi, the text being supplemented by notable extracts from the later biographies written by Stephen, Sigebert of Gembloux and Nicholas. The long-standing controversy regarding the precise cause which brought about the assassination of St Lambert has been very well stated in the *Analecta Bollandiana*, vol. xxxiii (1914), pp. 247–249; but see also pp. 219–347 in the second volume of Kurth's *Études franques* (1919). This last scholar many years before, in the *Annales de l'Académie archéol. de Belgique*, vol. xxxiii (1876), had set the whole controversy in a new light. *Cf.* further Hauck, *Kirchengeschichte Deutschlands*, vol. i, pp. 400–401, and J. Demarteau, *Vie la plus ancienne de S. Lambert* (1890).

ST COLUMBA, VIRGIN AND MARTYR (A.D. 853)

THIS Columba was one of the victims of the persecution of Christians in Spain begun by the Moors in the year 850. According to St Eulogius, who wrote an account of those who suffered, called *The Memorial of the Saints*, and then himself gave his life for the faith, Columba was a native of Cordova. Her brother Martin was an abbot and her sister Elizabeth had, with her husband Jeremy, founded a double monastery at Tabanos, whither they both retired with their children. Inspired by these examples Columba determined to give herself to God in the cloister, but was hindered by her widowed mother, who wished her to marry. The mother tried to prevent her visiting her sister, where she knew Columba got her encouragement to persevere, but her efforts were fruitless and the girl became a nun at Tabanos. In the year 852 the persecution drove the religious away from this place, and the nuns took refuge in a house at Cordova, near the church of St Cyprian. In spite of the fact that in the same year a council at Cordova had forbidden Christians to provoke persecution, Columba secretly left this house, presented herself before the Moorish magistrate, and openly and deliberately denied Mohammed and his law. She was beheaded for her temerity, and her body thrown into the river Guadalquivir, whence it was recovered and buried.

The notice of St Columba in the *Acta Sanctorum*, September, vol. v, reproduces all that St Eulogius has recorded concerning her history.

ST HILDEGARD, VIRGIN (A.D. 1179)

ST HILDEGARD, Abbess of Rupertsberg, called in her own day the "Sibyl of the Rhine", was one of the great figures of the twelfth century and one of the most remarkable of women. She was the first of the great German mystics, a poet and a prophet, a physician and a political moralist, who rebuked popes and princes,

bishops and lay-folk, with complete fearlessness and unerring justice. She was born in the year 1098 at Böckelheim, on the Nahe, and when she was eight years old her parents confided her to the care of Bd Jutta, sister to Count Meginhard of Spanheim, who was living as a recluse in a cottage adjoining the church of the abbey founded by St Disibod on the Diessenberg close by her home. The child was sickly, but she continued her education, learning to read and sing Latin and other things appertaining to a nun, as well as those domestic accomplishments which adorned all medieval women, from queens to peasants. By the time Hildegard was old enough to receive the veil of a nun the hermitage of Bd Jutta had received several recruits so that it had become a community, following the Rule of St Benedict. She was clothed when she was fifteen, and continued for another seventeen years to lead an uneventful life ; exteriorly uneventful only, for she grew in the grace of God, unusual experiences which she had known from very early years continued, and " it became habitual with me to foretell the future in the course of conversations. And when I was completely absorbed in what I saw I used to say many things that seemed strange to those who heard me. This made me blush and cry, and often enough I would have killed myself had that been possible. I was too frightened to tell anyone what I saw, except the noble woman to whom I was entrusted, and she told a little to a monk whom she knew." In 1136 Bd Jutta died, and Hildegard became prioress in her place.

Her revelations and visions pressed more and more upon her. There was a continual interior urging that she should write them down, but she feared what people would say, their mockery, and her own inadequate Latin. But the voice of God seemed to say to her : " I am the living and inaccessible Light, and I enlighten whomever I will. According to my pleasure I show forth through any man marvels greater than those of my servants in times past." At last she opened her heart fully to her confessor, the monk Godfrey, and authorized him to refer the matter to his abbot, Conon, who after careful consideration ordered Hildegard to write down some of the things she said God had made known to her. They dealt with such matters as the charity of Christ and the continuance of the kingdom of God, the holy angels, the Devil and Hell. These writings Conon submitted to the archbishop of Mainz, who examined them with his theologians and gave a favourable verdict : " These visions come from God." The abbot then appointed a monk named Volmar to act as secretary to Hildegard, and she at once began the dictation of her principal work, which she called *Scivias*, for *Nosce vias* [*Domini*]. In the year 1141, she tells us, " a shaft of light of dazzling brilliancy came from the opened heavens and pierced my mind and my heart like a flame that warms without burning, as the sun heats by its rays. And suddenly I knew and understood the explanation of the psalms, the gospels, and the other Catholic books of the Old and New Testaments, but not the interpretation of the text of the words or the division of the syllables or the cases and tenses." This book took ten years to complete, and consists of twenty-six visions dealing with the relations between God and man by the Creation, the Redemption and the Church, mixed with apocalyptic prophecies, warnings, and praises expressed in symbolical fashion. She reiterated time and again that she saw these things in vision, and they were the inspiration of all her active work. In 1147 the pope, Bd Eugenius III, came to Trier and the archbishop of Mainz referred St Hildegard's writings to him. Eugenius appointed a commission to examine both them and her, and on receiving a favourable report he read and discussed the writings himself with his advisers, including St Bernard

of Clairvaux, who wished him to approve the visions as genuine. The pope then wrote to Hildegard expressing wonder and happiness at the favours granted her by Heaven, and warning her against pride ; authorizing her to publish, with prudence, whatever the Holy Ghost told her to publish ; and exhorting her to live with her sisters in the place she had seen in vision in faithful observance of the Rule of St Benedict. St Hildegard wrote a long letter in reply, full of parabolic allusions to the troubles of the times and warning Eugenius against the ambitions of his own household.

The place to which Bd Eugenius referred was the new home which Hildegard had chosen for her community, which had outgrown its accommodation at the Diessenberg. The migration was stoutly opposed by the monks of St Disibod's, whose abbbey owed much of its importance to the neighbouring convent, with its relics of Bd Jutta and the growing reputation of Hildegard. The abbot accused her of acting from pride, but she claimed that God had revealed to her that she should move her nuns and the place to which they should go. This was the Rupertsberg, an exposed and unfertile hill above the Rhine, near Bingen. During the dispute with the monks of St Disibod's Hildegard was reduced to a very bad state of weakness and ill-health. Abbot Conon, perhaps doubting the reality of her illness, visited her and, when he saw she was not " putting it on ", he told her to get up and prepare to visit the Rupertsberg. Immediately she was cured and got ready to obey. This was enough for Conon, who withdrew his objections ; but the strong feeling of his monks in the matter was by no means allayed, though the leader of the opposition, one Arnold, was won to Hildegard's side by being cured of a painful malady in her church. The move was made some time between 1147 and 1150, the nuns exchanging their convenient house on the vine-clad Diessenberg for a dilapidated church and unfinished buildings in a deserted spot.

The energy of St Hildegard was responsible for the building of a large and convenient monastery, " with water piped to all the offices ", we are told, which housed a community of fifty nuns. For the recreation of these the versatility of Hildegard provided a large number of new hymns, canticles and anthems, of which she wrote both the words and the music, and a sort of morality play, or sacred cantata, called *Ordo Virtutum*, and for reading in the chapter-house and refectory she composed fifty allegorical homilies. Her Lives of St Disibod and St Rupert were claimed to be revelations (in common with a good deal else that was probably a purely natural production), gratuitously, for they bear the marks of local traditions. Among the diversions of her leisure hours—though it is hard to believe that St Hildegard ever had any leisure—is the so-called " unknown language ", a sort of Esperanto, of which nine hundred words and a made-up alphabet have come down to us. These words seem to be simply assonant versions of Latin and German words with a liberal addition of final zeds. From the Rupertsberg St Hildegard conducted a voluminous correspondence, and nearly three hundred of her letters have been printed, though doubt has been thrown on the authenticity of some of them and of the letters she received. Except when writing to one or other of the numerous abbesses that consulted her, the letters are rather in the nature of homilies, prophecies and allegorical treatises. They were addressed to popes and emperors, to kings (including Henry II of England, before he had slain Becket), to bishops and abbots. She wrote once to St Bernard and received a reply, to St Eberhard of Salzburg, and frequently to the Cistercian mystic, St Elizabeth of Schönau. In two letters to the clergy of Cologne and Trier she rates

the carelessness and avarice of so many priests, and foretells, in what are for her unusually clear terms, the scourges that will follow.

Her letters are very full of these prophecies and warnings, and they soon made her notorious. On the one hand people of all kinds came from all parts to consult her; on the other she was denounced as a fraud, a sorceress, a demoniac. Though her meaning was often wrapped up in difficult symbolism, she always made it quite clear when she was reproving, which she most frequently found occasion to do. Henry, Archbishop of Mainz, wrote rather brusquely requiring St Hildegard to allow one of her nuns, Richardis, to become abbess of another monastery. She replied: "All the reasons given for the promotion of this young woman are worthless before God. The spirit of this jealous God says: Weep and cry out, ye pastors, for you know not what you do, distributing sacred offices in your own interest and wasting them on perverse and godless men. . . . As for yourself, arise!— for your days are numbered." He was in fact deposed and died soon after. To the bishop of Speyer she wrote that his deeds were so evil that his soul was scarcely alive, and told the Emperor Conrad III to reform his life lest he have to blush for it. But she did not pretend to make these judgements on her own. "I am a poor earthen vessel and say these things not of myself but from the serene Light", she writes to St Elizabeth of Schönau. Nevertheless such a disclaimer could not save her from criticism, and she had trouble even with some of her own nuns, high-born German girls in whom personal pride and vanity were still strong. "Some of them persist in regarding me with an unfavourable eye, pulling me to pieces with malicious tongues behind my back, saying that they cannot stand this talk about discipline that I keep on dinning into them, and that they won't let themselves be ruled by me."

In spite of all her work and continual sickness the activities of St Hildegard were not confined to her convent, and between 1152 and 1162 she made numerous journeys in the Rhineland. She founded a daughter-house at Eibingen, near Rudesheim, and did not hesitate roundly to rebuke the monks and nuns of those monasteries whose discipline she saw to be relaxed; indeed, her expeditions were rather in the nature of the progress of an "abbess visitor". At Cologne, Trier, and elsewhere, she addressed herself to selected representatives of the clergy, imparting to them the divine warnings she had received, and exhorted bishops and lay folk with equal ease and straightforwardness. Probably the first of these journeys was the one she made to Ingelheim to meet Frederick Barbarossa, but what took place at that interview is not known. She also visited Metz, Würzburg, Ulm, Werden, Bamberg and other places, and with all this travelling, penetrating in spite of her weakness and the bad conditions into inaccessible spots to visit remote monasteries, she continued to write. Among other works she wrote two books of medicine and natural history. One of these treats of plants, elements, trees, minerals, fishes, birds, quadrupeds, reptiles and metals, and is distinguished by careful scientific observation; the other treats of the human body, and the causes, symptoms and treatment of its ailments. Some modern methods of diagnosis are at least adumbrated, and she came near to certain later discoveries, such as the circulation of the blood. She deals with normal and morbid psychology, refers to frenzy, insanity, dreads, obsessions and idiocy, and says that "when headache, vapours and giddiness attack a patient simultaneously they make him foolish and upset his reason. This makes many people think that he is possessed by an evil spirit, but that is not true."

During the last year of her life St Hildegard was in great trouble on account of a young man who, having been at one time excommunicated, died and was buried in the cemetery at St Rupert's. The vicar general of Mainz ordered that the body be removed. St Hildegard refused, on the grounds that the man had received the last sacraments and that she had been favoured with a vision justifying her action. Thereupon the church was put under an interdict; and Hildegard wrote to the chapter of Mainz a long letter about sacred music—" A half-forgotten memory of a primitive state which we have lost since Eden "—" symbol of the harmony which Satan has broken, which helps man to build a bridge of holiness between this world and the World of all Beauty and Music. Those therefore who, without a good reason, impose silence on churches in which singing in God's honour is wont to be heard, will not deserve to hear the glorious choir of angels that praises the Lord in Heaven." Apparently she was doubtful of the effect of her touching eloquence on the canons of Mainz, for at the same time she wrote very energetically to the archbishop himself who was in Italy. He thereupon removed the interdict, but, in spite of a promise, he did not fulfil Hildegard's other request, to leave fighting and intriguing and come and govern his diocese. St Hildegard was now broken by infirmity and mortifications, she could not stand upright and had to be carried from place to place. But the broken instrument, in the phrase of her friend and chaplain, Martin Guibert, still gave out melody; to the last she was at the disposition of everybody, giving advice to those that sought it, answering perplexing questions, writing, instructing her nuns, encouraging the sinners who came to her, never at rest. She survived her trouble with the chapter of Mainz a very little time, and died peacefully on September 17, 1179. Miracles, of which a number are recorded of her during her life, were multiplied at her tomb, and the process of her canonization was twice undertaken. It was never achieved, but she is named as a saint in the Roman Martyrology and her feast is kept on this day in several German dioceses.

The visions and revelations claimed by or for St Hildegard are among the best known in this class of phenomena, and her actualization of ideas in symbols and images has provoked comparison both with Dante and William Blake. She thus describes the fall of the angels: " I saw a great star, most splendid and beautiful, and with it a great multitude of falling sparks which followed it southward. And they looked on Him upon His throne as it were something hostile, and turning from Him they sought rather the north. And suddenly they were all annihilated and turned into black coals . . . and cast into the abyss, so that I could see them no more." In the drawings which illustrate some of the manuscripts these fallen angels are shown as black stars with points of white in the centre and a gold disc surrounded by white points in one of them, while above the horizon other stars still shine in golden light. In many of them " a prominent feature is a point or a group of points of light, which shimmer and move, usually in a wave-like manner, and are most often interpreted as stars or flaming eyes. . . . Often the lights give that impression of working, boiling, or fermenting, described by so many visionaries from Ezekiel onwards." " These visions which I saw ", wrote St Hildegard, " I beheld neither in sleep nor dreaming nor in madness nor with my bodily eyes or ears, nor in hidden places; but I saw them in full view and according to God's will, when I was wakeful and alert, with the eyes of the spirit and the inward ears. And how this was brought about is indeed hard for human flesh to search out." The visions recorded in the *Scivias* received the guarded approbation of Pope

Eugenius III, but this and similar approvals of private revelations impose no obligation of belief. The Church receives them only as probable, and even those most worthy of faith may be prudently rejected by individuals.

A great part of our information concerning the life of St Hildegard is derived from her own correspondence and writings, but there are also two or three formal biographies, as biography was understood in the middle ages. The most noteworthy is that by two monks, Godefrid and Theodoric, printed in the *Acta Sanctorum*, September, vol. v. Another, by Guibert of Gembloux, was edited by Cardinal Pitra in his *Analecta Sacra*, vol. viii. Also there are remnants of an inquisition made in 1233 with a view to her canonization, most of which has been published by the Bollandists. Moreover, in recent times, a considerable literature has grown up dealing with this remarkable mystic. See in particular J. May, *Die hl. Hildegard von Bingen* (1911); and for a fuller bibliography DTC., vol. vi, cc. 2468–2480. But now almost every aspect of St Hildegard's activities is being independeutly studied. Her work as a pioneer in science has attracted attention in England, as may be noted in C. Singer, *Studies in the History and Method of Science* (1917). A number of monographs have appeared in Germany and France, dealing not only with her medical speculations, but also with her musical and artistic compositions. The illustrations, for example, which adorn the *codex minor* of the *Scivias* have been reproduced by L. Baillet in *Monuments et Mémoires publiés par l'Académie des Inscriptions et Belles-lettres*, vol. xix (1911). A short popular account of St Hildegard is provided in F. M. Steel's *Life and Visions of St Hildegarde* (1914). See also J. P. Schmelzeis, *Das Leben und Wirken der hl. Hildegardis* (1879); and J. Christophe, *Ste Hildegarde* (1942).

ST PETER ARBUES, MARTYR (A.D. 1485)

ONE of the chief problems of church and state in medieval Spain was how to deal with the Jews and the Mohammedans who were so numerous in the country: a problem complicated by the active hatred against them displayed by the common people, who shared neither the Christian sentiments of the more tolerant ecclesiastics nor the material interest involved for the civil authorities. During the fourteenth century Jews in particular had acquired great influence, not only the underground influence of finance but also the open power of high secular and even ecclesiastical offices. This had been attained, could be attained, only by profession of Christianity, a profession to a considerable extent false, and when genuine often superficial and unreliable. Two classes who gave particular trouble and were regarded as especially dangerous were the Maranos and the Moriscos, Jews and Moors respectively who, having for one reason or another, good or bad, been converted to Christianity and received baptism, subsequently relapsed, either openly or secretly. In the year 1478 Pope Sixtus IV, at the urgent request of King Ferdinand of Aragon and Queen Isabella of Castile, issued a bull empowering them to appoint a tribunal to deal with Jewish and other apostates and sham converts. Thus was established the institution known in history as the Spanish Inquisition. It may be noted in passing that, though primarily an ecclesiastical tribunal, it acted independently and often in defiance of the Holy See; and that though it was undoubtedly often brutal, harsh and cruel in its methods, yet its theoretical basis was not indefensible. It was not concerned with *bona-fide* Jews and Mohammedans, and those who voluntarily confessed apostasy and promised amendment were reconciled, with a light penance.

A few years before the establishment of this Inquisition there was professed with the canons regular at Saragossa a certain Peter Arbues. He had been born at Epila in Aragon about the year 1440, and had graduated brilliantly in theology and canon law in the Spanish College at Bologna. His virtue and enthusiasm had

turned him to the religious life, but the reputation of his learning and zeal caused him to be called from his cloister some years after his profession. The organization of the nascent Inquisition was in the hands of the Dominican friar Thomas Torquemada, and he, looking about for a provincial inquisitor for the kingdom of Aragon, selected Peter Arbues, who took up his appointment in 1484. During the few months that he discharged this office Peter preached and worked unwearyingly against the sham Christians and apostates, and their characteristic vices of perjury, usury and sexual immorality. His zeal made him many enemies, who traduced his character and started the legend of his cruelty, a legend familiar to many, who have not otherwise heard of Peter Arbues, from the picture painted by Wilhelm von Kaulbach, in which the forty-four-year-old canon is represented as an aged and sadistic tyrant. Apart from the fact that in St Peter's day the Spanish Inquisition was still more or less in the control of the more humane spirit of Rome, no sentence of death or torture has been proved against him. But the Maranos were determined to get rid of him. St Peter was aware of what was going on, but refused to take any extraordinary precautions, even after an unsuccessful attempt had been made on his life. But on the night of September 14–15, 1485, three men entered the cathedral of St Saviour at Saragossa and stabbed the canon as he knelt in prayer. He died two days later, and was at once acclaimed throughout the land as a martyr; as such he was canonized in 1867.

A sufficient account of St Peter is given in the *Acta Sanctorum*, September, vol. v. We have no formal biography of early date, but a good deal of information is provided by the chronicles of the time. See also G. Cozza, *Della vita, miracoli e culto del martire S. Pietro de Arbues* (1867).

ST FRANCIS OF CAMPOROSSO (A.D. 1866) *(Transferred to September 25)*

CAMPOROSSO is a small town on the coast of Liguria, and there was living there at the beginning of the last century a family called Croese, who were farmers and olive-cultivators in a small way. To the master and mistress was born in 1804 a son, whom they had baptized John. He was one of four children and had a simple and religious upbringing, and as a matter of course began to work on his father's farm. When he was about eighteen, however, John met a lay-brother of the Conventual Friars Minor, who gave him the idea of the same vocation. John presented himself at the friary at Sestri Ponente and was accepted as a tertiary and given the name of Antony. He spent two years in the service of that house, and then, desiring a life of greater austerity, he offered himself to the Capuchin Friars Minor. He was sent to their novitiate at Genoa and in 1825 was clothed as a lay-brother, with the names Francis Mary. In the following year he was professed and set to work in the infirmary, from whence he was taken to be questor, whose office it is to beg food from door to door for the community. This was a new experience for Brother Francis, and he disliked it so much that he thought of asking to be relieved of it. But instead, when the guardian asked him if he would undertake to beg in the city of Genoa itself, he accepted with alacrity. The Genoese were not invariably well disposed towards the religious, and Brother Francis sometimes received stones instead of bread, but he persevered for ten years and became the best-known and most welcome questor in the place. He was a particularly familiar figure in the dockyard, where people would come to ask of him news of their friends and relatives overseas, for he was reputed to be able to give correct information about people in distant lands, whom he had never seen. Miracles of healing too were attributed

to him and, though there were some still who insulted and jeered at him, to the majority he was known as " Padre santo ". It was in vain that he protested that he was a lay-brother and not a priest—" good father " he remained, and he was indeed a father to the poor and afflicted who flocked to him.

During two years Brother Francis suffered from varicose veins, of which he told nobody till his limp betrayed him, and he was found to be in a most shocking state. By the time he was sixty he was nearly worn out, and his leg had to be operated on, without much effect. In August 1866 Genoa was devastated by cholera. The Capuchins and other religious of the city were out among the sufferers at once, and Bd Francis was so moved by all he saw around him that he solemnly offered his own life to God that the epidemic might cease; and he accurately predicted the circumstances of his approaching death. On September 15 he was himself smitten by the disease, and two days later he was called to God. From that time the cholera began to abate. The tomb of St Francis became famous for miracles. He was beatified in 1929 and canonized in 1962.

The decree of beatification, printed in the *Acta Apostolicae Sedis*, vol. xxi (1929), pp. 485–488, includes a biographical sketch of his life. Several biographies were issued or republished at the same time. The most considerable is one in Italian by Fr Luigi da Porto Maurizio; another, also of some length, is in French, by Fr Constant de Pélissanne (1929).

18: ST JOSEPH OF CUPERTINO (A.D. 1663)

JOSEPH DESA was born June 17, 1603, at Cupertino, a small village between Brindisi and Otranto. His parents were poor and unfortunate. Joseph himself was born in a shed at the back of the house, because his father, a carpenter, was unable to pay his debts and the home was being sold up. His childhood was unhappy. His widowed mother looked on him as a nuisance and a burden, and treated him with great severity, and he developed an extreme absent-mindedness and inertia. He would forget his meals, and when reminded of them say simply, " I forgot ", and wander open-mouthed in an aimless way about the village so that he earned the nick-name of " Boccaperta ", the gaper. He had a hot temper, which made him more unpopular, but was exemplary and even precocious in his religious duties. When the time came for him to try and earn his own living, Joseph was bound apprentice to a shoemaker, which trade he applied himself to for some time, but without any success. When he was seventeen he presented himself to be received amongst the Conventual Franciscans, but they refused to have him. Then he went to the Capuchins, and they took him as a lay-brother; but after eight months he was dismissed as unequal to the duties of the order: his clumsiness and preoccupation made him an apparently impossible subject, for he dropped piles of plates and dishes on the refectory floor, forgot to do things he was told, and could not be trusted even to make up the kitchen fire. Joseph then turned for help to a wealthy uncle, who curtly refused to aid an obvious good-for-nothing, and the young man returned home in despair and misery. His mother was not at all pleased to see him on her hands again and used her influence with her brother, a Conventual Franciscan, to have him accepted by the friars of his order at Grottella as a servant. He was given a tertiary habit and put to work in the stables. Now a change seems to have come over Joseph; at any rate he was more successful in his duties, and his humility, his sweetness, his love of

mortification and penance gained him so much regard that in 1625 it was resolved he should be admitted amongst the religious of the choir, that he might qualify himself for holy orders.

Joseph therefore began his novitiate, and his virtues rendered him an object of admiration; but his lack of progress in studies was also remarked. Try as he would, the extent of his human accomplishments was to read badly and to write worse. He had no gift of eloquence or for exposition, the one text on which he had something to say being, "Blessed is the womb that bore thee". When he came up for examination for the diaconate the bishop opened the gospels at random and his eye fell on that text: he asked Brother Joseph to expound it, which he did well. When it was a question of the priesthood, the first candidates were so satisfactory that the remainder, Joseph among them, were passed without examination. After having received the priesthood in 1628 he passed five years without tasting bread or wine, and the herbs he ate on Fridays were so distasteful that only himself could use them. His fast in Lent was so rigorous that he took no nourishment except on Thursdays and Sundays, and he spent the hours devoted to manual work in those simple household and routine duties which he knew were, humanly speaking, all he was fitted to undertake.

From the time of his ordination St Joseph's life was one long succession of ecstasies, miracles of healing and supernatural happenings on a scale not paralleled in the reasonably authenticated life of any other saint. Anything that in any way could be particularly referred to God or the mysteries of religion was liable to ravish him from his senses and make him oblivious to what was going on around him; the absent-mindedness and abstraction of his childhood now had an end and a purpose clearly seen. The sight of a lamb in the garden of the Capuchins at Fossombrone caused him to be lost in contemplation of the spotless Lamb of God and, it is said, be caught up into the air with the animal in his arms. At all times he had a command over beasts surpassing that of St Francis himself; sheep were said to gather round him and listen to his prayers, a sparrow at a convent came and went at his word. Especially during Mass or the Divine Office he would be lifted off his feet in rapture. During the seventeen years he remained at Grottella over seventy occasions are recorded of his levitation, the most marvellous being when the friars were building a calvary. The middle cross of the group was thirty-six feet high and correspondingly heavy, defying the efforts of ten men to lift it. St Joseph is said to have "flown" seventy yards from the door of the house to the cross, picked it up in his arms "as if it were a straw", and deposited it in its place. This staggering feat is not attested by an eye-witness, and, in common with most of his earlier marvels, was recorded only after his death, when plenty of time had elapsed in which events could be exaggerated and legends arise. But, whatever their exact nature and extent, the daily life of St Joseph was surrounded by such disturbing phenomena that for thirty-five years he was not allowed to celebrate Mass in public, to keep choir, to take his meals with his brethren, or to attend processions and other public functions. Sometimes when he was bereft of his senses they would try to bring him to by hitting him, burning his flesh or pricking it with needles, but nothing had any effect except, it is said, the voice of his superior. When he did come back to himself he would laughingly apologize for what he called his "fits of giddiness".

Levitation, the name given to the raising of the human body from the ground by no apparent physical force, is recorded in some form or other of over two

hundred saints and holy persons (as well as of many others), and in their case is interpreted as a special mark of God's favour whereby it is made evident even to the physical senses that prayer is a raising of the heart and mind to God. St Joseph of Cupertino, in both the extent and number of these experiences, provides the classical examples of levitation, for, if many of the earlier incidents are doubtful some of those recorded in his later years are very well attested. For example, one of his biographers states that: " When in 1645 the Spanish ambassador to the papal court, the High Admiral of Castile, passed through [Assisi] he visited Joseph of Cupertino in his cell. After conversing with him he returned to the church and told his wife: ' I have seen and spoken with another St Francis.' As his wife then expressed a great desire to enjoy the same privilege, the father guardian gave Joseph an order to go down to the church and speak with her Excellency. To this he made answer: ' I will obey, but I do not know whether I shall be able to speak with her.' In point of fact no sooner had he entered the church than his eyes rested on a statue of Mary Immaculate which stood over the altar, and he at once flew about a dozen paces over the heads of those present to the foot of the statue. Then after paying homage there for some short space and uttering his customary shrill cry he flew back again and straightway returned to his cell, leaving the admiral, his wife, and the large retinue which attended them, speechless with astonishment." This story is supported in two biographies by copious references to depositions, in the process of canonization, of witnesses who are expressly stated to have been present.

" Still more trustworthy ", says Father Thurston in the *Month* for May 1919, " is the evidence given of the saint's levitations at Osimo, where he spent the last six years of his life. There his fellow religious saw him fly up seven or eight feet into the air to kiss the statue of the infant Jesus which stood over the altar, and they told how he carried off this wax image in his arms and floated about with it in his cell in every conceivable attitude. On one occasion during these last years of his life he caught up another friar in his flight and carried him some distance round the room, and this indeed he is stated to have done on several previous occasions. In the very last Mass which he celebrated, on the festival of the Assumption 1663, a month before his death, he was lifted up in a longer rapture than usual. For these facts we have the evidence of several eye-witnesses who made their depositions, as usual under oath, only four or five years later. It seems very difficult to believe that they could possibly be deceived as to the broad fact that the saint did float in the air, as they were convinced they had seen him do, under every possible variety of conditions and surroundings." Prosper Lambertini, afterwards Pope Benedict XIV, the supreme authority on evidence and procedure in canonization causes, personally studied all the details of the case of St Joseph of Cupertino. The writer goes on: " When the cause came up for discussion before the Congregation of Rites [Lambertini] was ' promotor Fidei ' (popularly known as the Devil's Advocate), and his ' animadversions ' upon the evidence submitted are said to have been of a most searching character. None the less we must believe that these criticisms were answered to his own complete satisfaction, for not only was it he himself who, when pope, published in 1753 the decree of beatification, but in his great work, *De Servorum Dei Beatificatione*, etc., he speaks as follows: ' Whilst I discharged the office of promoter of the Faith the cause of the venerable servant of God, Joseph of Cupertino, came up for discussion in the Congregation of Sacred Rites, which after my retirement was brought to a favourable conclusion, and in this *eyewitnesses*

of unchallengeable integrity gave evidence of the famous upliftings from the ground and prolonged flights of the aforesaid servant of God when rapt in ecstasy.' There can be no doubt that Benedict XIV, a critically-minded man, who knew the value of evidence and who had studied the original depositions as probably no one else had studied them, believed that the witnesses of St Joseph's levitations had really seen what they professed to have seen."

There were not wanting persons to whom these manifestations were a stone of offence, and when St Joseph attracted crowds about him as he travelled in the province of Bari, he was denounced as " one who runs about these provinces and as a new Messias draws crowds after him by the prodigies wrought on some few of the ignorant people, who are ready to believe anything ". The vicar general carried the complaint to the inquisitors of Naples, and Joseph was ordered to appear. The heads of his accusation being examined, the inquisitors could find nothing worthy of censure, but did not discharge him ; instead they sent him to Rome to his minister general, who received him at first with harshness, but he became impressed by St Joseph's innocent and humble bearing and he took him to see the pope, Urban VIII. The saint went into ecstasy at the sight of the vicar of Christ, and Urban declared that if Joseph should die before himself he would give evidence of the miracle to which he had been a witness. It was decided to send Joseph to Assisi, where again he was treated by his superiors with considerable severity, they at least pretending to regard him as a hypocrite. He arrived at Assisi in 1639, and remained there thirteen years. At first he suffered many trials, both interior and exterior. God seemed to have abandoned him ; his religious exercises were accompanied with a spiritual dryness that afflicted him exceedingly and terrible temptations cast him into so deep a melancholy that he scarce dare lift up his eyes. The minister general, being informed, called him to Rome, and having kept him there three weeks he sent him back to Assisi. The saint on his way to Rome experienced a return of those heavenly consolations which had been withdrawn from him. Reports of Joseph's holiness and miracles spread over the borders of Italy, and distinguished people, such as the Admiral of Castile mentioned above, would call at Assisi to visit him. Among them was John Frederick, Duke of Brunswick and Hanover. This prince, who was a Lutheran, was so struck with what he had seen that he embraced the Catholic faith. Joseph used to say to some scrupulous persons who came to consult him : " I like neither scruples nor melancholy ; let your intention be right and fear not ", and he was always urging people to prayer. " Pray ", he would say, " pray. If you are troubled by dryness or distractions, just say an Our Father. Then you make both vocal and mental prayer." When Cardinal Lauria asked him what souls in ecstasy saw during their raptures he replied : " They feel as though they were taken into a wonderful gallery, shining with never-ending beauty, where in a glass, with a single look, they apprehend the marvellous vision which God is pleased to show them." In the ordinary comings and goings of daily life he was so preoccupied with heavenly things that he would genuinely suppose a passing woman to be our Lady or St Catherine or St Clare, a strange man to be one of the Apostles, a fellow friar to be St Francis or St Antony.

In 1653, for reasons which are not known, the Inquisition of Perugia was instructed to remove St Joseph from the care of his own order and put him in charge of Capuchins at a lonely friary among the hills of Pietrarossa, where he was to live in the strictest seclusion. " Have I got to go to prison then ? " he asked, and

departed at once—leaving his hat, his cloak, his breviary and his spectacles behind him. To prison, in effect, he had gone. He was not allowed to leave the convent enclosure, to speak to anyone but the friars, to write or to receive letters; he was completely cut off from the world. Apart from wondering why he should be sundered from his fellow Conventuals and treated like a criminal, this life must have been particularly satisfactory to St Joseph. But soon his whereabouts was discovered and pilgrims flocked to the place; whereupon he was spirited away to lead the same sort of life with the Capuchins of Fossombrone. The rest of his life was spent like this. When in 1655 the chapter general of the Conventual Franciscans asked for the return of their saint to Assisi, Pope Alexander VII replied that one St Francis at Assisi was enough, but in 1657 he was allowed to go to the Conventual house at Osimo. Here the seclusion was, however, even more strict, and only selected religious were allowed to visit him in his cell. But all this time, and till the end, supernatural manifestations were his daily portion: he was in effect deserted by man but God was ever more clearly with him. He fell sick on August 10, 1663, and knew that his end was at hand; five weeks later he died, at the age of sixty. He was canonized in 1767.

There is a printed *summarium* prepared for the Congregation of Rites in 1688, containing an abstract of the depositions of witnesses in the process of beatification. It is stated, however, that only two copies are now known to exist, and it does not seem to have been accessible to the Bollandists. In the *Acta Sanctorum*, therefore (September, vol. v), they contented themselves with translating from previously published biographies such as those of Pastrovicchi (1753) and Bernino (1722). The two lives last named have been translated into French and other languages. A convenient version or adaptation of Pastrovicchi in English was brought out by Father F. S. Laing (1918). The bull of canonization, a lengthy document, containing many biographical data, is printed in the later Italian lives, and in the French translation of Bernino (1856). In this the story of St Joseph's aerial flights, as recounted above, is told in detail and emphasized. *Cf.* H. Thurston, *The Physical Phenomena of Mysticism* (1952).

ST FERREOLUS, MARTYR (THIRD CENTURY ?)

ACCORDING to his *passio*, St Ferreolus was a tribune who lived at Vienne in Gaul, and was secretly a Christian. St Julian of Brioude, a native of that city, lodged in his house and made public profession of the faith. When persecution began and St Julian had been put to death, Crispin, governor of that part of Gaul, had St Ferreolus apprehended for failing to arrest Christians. Crispin told him that, as he was paid by the state as a military officer, it became him to set to others an example of obedience. The martyr answered: "I do not so much overrate money. If I may be allowed to live and serve God, I am well satisfied. If even this seem too much, I am willing to resign life itself rather than abandon my religion." The judge commanded that he should be scourged, and then confined him in that inner pit of the prison into which the rest of the place drained. On the third day his chains fell off his hands and legs by the power of God, and he made his escape and went out of the city by the gate which led to Lyons. He swam over the river Rhône and got as far as the river Gère which falls into the Rhône just above Vienne, when he fell again into the hands of the persecutors, who bound him and led him away to death. He was beheaded on the banks of the Rhône and the Christians of Vienne interred his body with great veneration near the same river. A church was built over his burying-place, from whence his relics were removed

by St Mamertus about the year 473 to a church built to shelter them within the city of Vienne.

On this same day is commemorated another ST FERREOLUS, a bishop of Limoges who died in 591 or thereabouts.

The " acts " of St Ferreolus (printed in the *Acta Sanctorum*, September, vol. v) are, as Delehaye states, " of little worth ". But his martyrdom is authentic, and his *cultus*, to which both St Gregory of Tours and Venantius Fortunatus bear witness, very ancient. See CMH., pp. 517–518.

ST METHODIUS OF OLYMPUS, BISHOP AND MARTYR (*c.* A.D. 311)

ST JEROME states that this Methodius was bishop first of Olympus in Lycia and then of Tyre, and that he was crowned with martyrdom at Khalkis in Greece at the very end of the last persecution. These statements are reproduced in the Roman Martyrology, but it is practically certain that he was never bishop of Tyre ; Greek writers refer to him as bishop of Patara in Lycia. We have no particulars of his life or martyrdom and his fame rests on his writings. Against Origen's teaching that man's risen body is not the same as his earthly body he wrote a dialogue *On the Resurrection.* He wrote on free will against the Valentinians, and other works which caused St Jerome to refer to him as " the most eloquent Methodius ", and the Roman Martyrology to call him " most renowned for the brilliance of his preaching and his learning ". Methodius himself, however, gave support to the error of Millenarianism *i.e.* Christ's temporal reign of a thousand years before the general resurrection, in his *Symposium.* The best-known of his works is this *Symposium* or Banquet of the Ten Virgins, written in imitation of the *Banquet* of Plato. As an imitation it is hardly a success (Alban Butler calls his style " diffusive, swelling, and full of epithets "), but as an ascetical treatise on virginity it was formerly famous. In it a matron is introduced to tell her friend Eubulus (the surname of St Methodius himself) the conversation of ten maidens at a festive meal in the garden of Arete (Virtue). A discourse is put into the mouth of each of these in commendation of virginity. The symposium ends with a hymn to our Lord as the Bridegroom of the Church, in which the maiden Thecla sings a series of alphabetical strophes and is answered by the others with a refrain. This forms one of the earliest of Christian hymns.

The slender data available concerning the life of St Methodius of Olympus have been collected in the *Acta Sanctorum*, September, vol. v. With regard to his literary work, research in modern times has brought to light a Slavonic text of several of his writings which has been turned to profit by N. Bonwetsch in his *Methodius von Olympus* (1891). See also Bardenhewer, *Altkirchliche Literatur* (1913), vol. ii, pp. 334 *seq.*, and DTC., vol. x, cc. 1606–1614.

ST RICHARDIS, WIDOW (*c.* A.D. 895)

WHEN she was twenty-two years old Richardis, daughter of the Count of Alsace, was married to Charles the Fat, son of King Louis the German. Nineteen years later, in 881, she accompanied him to Rome, to be crowned emperor and empress of the Holy Roman Empire by Pope John VIII. Hitherto they had lived together in amity but a few years later Charles, either because his suspicions were genuinely aroused or else in order to serve some unworthy purpose of his own, charged his

wife with unfaithfulness. He named as her accomplice his chancellor, Liutward, who was bishop of Vercelli and a man greatly esteemed both for his abilities and his virtue. Richardis and Liutward appeared before the imperial assembly and solemnly denied the allegation; the bishop purged himself by an oath and the empress appealed to the judgement of God by claiming an ordeal, either by fire or (by proxy) of battle. It is said that the ordeal by fire was accepted and that St Richardis, with bare feet and wearing an inflammable smock, walked unharmed across burning embers. Liutward was nevertheless deprived of his chancellorship and, it not being decent after so public an exhibition that they should continue to live together, Richardis was allowed to separate from Charles. She went for a time to a nunnery at Hohenburg and then to the abbey of Andlau, which she had herself founded. Here she lived in peace until her death about the year 895, joining in the life of the nuns, interesting herself on their behalf with the Holy See, caring for the poor, and writing verses. When Pope St Leo IX visited Andlau in 1049, on his way from a council at Mainz, he ordered her relics to be disinterred, enshrined, and exposed for the veneration of the faithful. This *cultus* has continued and the feast of St Richardis is observed in the diocese of Strasburg.

There is no formal life of St Richardis, but a few breviary lessons, panegyrics, etc., have been brought together in the *Acta Sanctorum*, September, vol. v. See also the *Allgemeine Deutsche Biographie*, vol. xxviii, pp. 420 *seq.*; and M. Corbet, *Ste Richarde* . . . (1948).

BD JOHN MASSIAS (A.D. 1645)

THE lessons of his office state that the parents of Bd John Massias (or Masias) were representatives of noble and ancient families, who "had been deprived of rank and wealth by the various misfortunes of an unreliable world". He was born at Ribera in Estramadura in 1585 and was left an orphan whilst still young, being looked after by an uncle, who made the boy earn his living as a shepherd. During the long hours when there was nothing particular to do except keep his eyes open John would say his rosary and meditate on the Christian mysteries, and it sometimes appeared that the holy ones were there, visible and talking to him, especially our Lady and St John the Evangelist. He attributed to an instruction of the last named his sudden decision to go to the Americas, as so many others of his countrymen were then doing. He landed in Peru and got work on a cattle-ranch, where he stopped for over two years and saved a little money with which he made his way to Lima. Here he decided to become a religious and, having given away what was left of his savings, he was accepted as a lay-brother by the Dominicans of St Mary Magdalen's. Brother John's austerities exceeded the bounds of prudence, and his prior had to insist on moderation: for he would content himself with one hour of sleep, and that on his knees with his head on the bed, and brought on himself a disease which required a painful and dangerous operation. He was made porter and his lodge soon became the meeting-place for the poor, the sick and the wretched of the city; following the example of his friend Bd Martin de Porres, he begged alms with which to feed and physic them, and accompanied his ministrations with good advice and exhortations to good life and the love of God. Those who were too shy to beg he sought out in their homes, and to save time in begging from door to door he trained the priory donkey to go round by itself and receive in its panniers food and clothing for his beloved poor. Many and remarkable were the

miracles attributed to Bd John Massias, and his death at the age of sixty was mourned by the whole city. He was beatified in 1837.

On the occasion of the beatification an Italian life, *Vita del Beato Giovanni Massias* was published by the Dominicans in Rome. See also Procter, *Lives of Dominican Saints*, pp. 263–274. There is a fuller bibliography in Taurisano, *Catalogus Historicus O.P.*

19: SS. JANUARIUS, BISHOP OF BENEVENTO, AND HIS COMPANIONS, MARTYRS (*c.* A.D. 305 ?)

ST JANUARIUS (Gennaro), a native some say of Naples, others of Benevento, was bishop of this latter city when the persecution of Diocletian broke out. Sossus, deacon of Miseno, Proculus, deacon of Pozzuoli, and Euticius and Acutius, laymen, were imprisoned at Pozzuoli by an order of the governor of Campania, before whom they had confessed their faith. Sossus by his wisdom and sanctity had earned the friendship of St Januarius, and upon the news that this servant of God and several others were fallen into the hands of the persecutors, the bishop determined to make them a visit to comfort and encourage them. He did not escape the notice of the keepers, who gave information that someone from Benevento had visited the Christian prisoners. The governor gave orders that Januarius, whom he found to be the person, should be arrested and brought before him at Nola, which was accordingly done. Festus, the bishop's deacon, and Desiderius, a lector of his church, were also taken, and had a share in the interrogatories and torments which the good bishop underwent at Nola. Some time after the governor went to Pozzuoli, and these three confessors, loaded with irons, were made to walk before his chariot to that town, where they were thrown into the same prison where the four martyrs already mentioned were detained. They had been condemned to be torn in pieces by wild beasts, and were then lying in expectation of the execution of their sentence. The day after the arrival of St Januarius and his two companions all these champions of Christ were exposed to the beasts in the amphitheatre, but none of the animals could be provoked to touch them. The people were amazed and imputed their preservation to magic, and the martyrs were condemned to be beheaded. This sentence was executed near Pozzuoli, and the martyrs were buried near that town.

The city of Naples eventually got possession of the relics of St Januarius, which in the fifth century were brought from the little church of San Gennaro near the Solfatara. During the wars of the Normans they were removed, first to Benevento, and some time after to the abbey of Monte Vergine ; but in 1497 they were brought back to Naples, where he has long been honoured as principal patron.

No reliance can be placed upon the above particulars of the martyrdom of St Januarius ; all the recensions of his " acts " are late and untrustworthy ; nothing certain is known of him or of those who suffered with him. All the fame of Januarius rests upon that " standing miracle " (as Baronius called it), the liquefaction of the alleged relic of his blood which is preserved in the chapel of the treasury of the cathedral-church of Naples, a happening of which there are records for the past four hundred years. The relic consists of a dark, solid, opaque mass which half fills the small glass phial in which it is contained, the phial itself being fixed in a metal reliquary. Eighteen times a year, in connexion with the feast of

the translation of the relics to Naples (Saturday before the first Sunday in May), the feast of the saint (September 19), and the anniversary of the averting of a threatened eruption of Vesuvius in 1631 (December 16), this relic is brought out and held by a priest in the presence of what is believed to be the martyr's head, exposed in a silver reliquary on the altar. Prayers are said by the people, especially as represented by a number of poor women who have a privileged position in the church and are known as the "aunts of St Januarius" (*zie di San Gennaro*). After a varying interval, from two minutes to an hour as a rule, the priest from time to time turning the reliquary upside down, the dark mass, hitherto solid and immovable, detaches itself from the sides of the glass, becomes liquid and reddish in colour, and sometimes froths, bubbles up, and increases in volume. This takes place not only in full view of the people but in close proximity to any accredited persons who may have been admitted to the sanctuary. The priest then announces, "The miracle has happened", *Te Deum* is sung, and the relic venerated by the congregation and clergy. Few, if any, alleged miracles have been examined more carefully, more often, or by people of more divergent views than this of the blood of St Januarius, and it may be safely affirmed that no expert inquirer, however rationalist in temper he may be, now denies that what is said to take place *does* take place. There is no trick, and there is as yet no completely satisfactory explanation (though many have been advanced, both by Catholics and others), except the explanation of miracle. But before a miracle may be certainly recognized all natural explanations must have been examined and found wanting, and all objections answered. Among the undoubted facts concerning this relic are the following:

1. The dark substance alleged to be the blood of St Januarius (which for more than 300 years has remained sealed up in a glass phial immovably set in a metal reliquary) does not always occupy the same volume. Sometimes the black and hard mass is seen almost completely to fill the phial, at other times there is a vacant space above it of more than a third of its bulk.

2. Concurrently with this variation in volume there is a variation in weight, which of late years has been tested in an accurate chemical balance. Taking the extremes which have been recorded, this variation has amounted to as much as 27 grammes.

3. The rapidity of the liquefaction seems to bear no ratio to the temperature of the atmosphere. Sometimes when the temperature has stood as high as 86° Fahrenheit, more than two hours have passed before any signs of liquefaction were observed. On the other hand, when the temperature has been 15° or even 20° lower than this, complete liquefaction has occurred in from 10 to 15 minutes.

4. The liquefaction does not always take place in the same way. Instances are recorded in which the liquefied contents seem almost to boil and are of a vivid crimson colour, while in other cases the colour is dull and the movement sluggish.

On the other hand, among the difficulties in the way of accepting the phenomenon as a miracle the following have been pointed out. The fact that a very large majority of all other blood-relics of which similar behaviour seems to be true are found in the neighbourhood of Naples; and some of the relics, *e.g.* those of St John Baptist, St Stephen, St Ursula, are almost certainly spurious. The relic has seven times been known to liquefy while a jeweller was repairing the reliquary, but often during the December exposition it has failed to liquefy at all. The

authenticity of the relic itself is extremely problematical ; we have no record of the *cultus* of St Januarius before the fifth century. Moreover there is the consideration, of yet greater weight if the relic be not authentic, of the seeming purposelessness of the marvel. Such a criticism may be levelled at many other alleged miracles ; we cannot search the ways of God ; and it is true that for centuries the liquefaction has been a standing manifestation of His omnipotence for thousands of Neapolitans. But it must also be remembered that marvels of this kind, so far from being a help, are a definite hindrance to the faith of other people, of different temperament but of no less good will : and these also have souls to be saved.

Miracles recorded in Holy Scripture are revealed facts and an object of faith. Other miracles are not considered in the same light, neither does our faith in part rest upon them as upon the former, though they illustrate and confirm it ; nor do they demand or admit any higher assent than that which prudence requires and which is due to the evidence of human authority, upon which they depend. When such miracles are propounded, they are not to be rashly admi tted : the evidence of the fact and circumstances ought to be examined to the bottom, and duly weighed ; where that fails it is the part of prudence to suspend or refuse our assent. If human evidence set the certainty of a miracle above the reach of doubt, it must more powerfully excite us to raise our minds to God in humble worship, love and praise, and to honour Him in His saints, when by such wonderful means He gives us tangible proofs of the glory to which He exalts them.

The unsatisfactory " acts " of St Januarius and companions are preserved to us in varying forms. The texts printed in the *Acta Sanctorum*, September, vol. vi (but out of place, at the end of the volume), sufficiently illustrate this diversity. On the other hand there can be no serious doubt that a bishop named Januarius was really martyred somewhere near Naples, and that he was venerated at an early date. Not only does the priest Uranius, shortly after the year 431, allude to him in terms which imply that he was a saint in Heaven, on a footing with the famous St Martin of Tours, but a fifth-century representation of him in the so-called " catacomb of St Januarius " at Naples depicts him with a nimbus. His name also is entered on this day in the early calendars both of East and West. See the *Acta Sanctorum*, November, vol. ii, part 2, p. 517 ; and Pio Franchi de' Cavalieri, in *Studi e Testi*, vol. xxiv (1912), pp. 79–114. The question of the liquefaction of the blood has of course been discussed again and again. For a vindication of the supernatural character of the prodigy, consult especially Taglialatela, *Memorie storico-critiche del culto e del sangue di S. Gennaro* (1893) ; Cavène, *Le célèbre miracle de S. Janvier à Naples et à Pouzzoles* (1909) ; Alfano e Amitrano, *Il miracolo di S. Gennaro* (1924)—this last includes a bibliography of 1346 entries—and for English readers, Bishop E. P. Graham, *The Mystery of Naples* (1909) ; and Ian Grant, *The Testimony of Blood* (1929). The view of those who question the miraculous nature of the liquefaction is set out in Isenkrahe, *Neapolitanische Blutwunder* (1912), and in *The Month*, January, February and March 1927 and February 1930, by Fr Thurston, who also contributes the article in the *Catholic Encyclopaedia*, vol. viii, pp. 295–297. The *Kirchliches Handlexikon* states (vol. ii, col. 25), " a conclusive judgement in this matter can hardly be arrived at, but so far no natural explanation has been found ".

SS. PELEUS AND HIS COMPANIONS, MARTYRS (A.D. 310)

THE confessors who were condemned to the mines (*i.e.* quarries) in Palestine during the course of the last general persecution built little oratories where they met for divine service, which was their chief comfort under their sufferings. Firmilian, governor of Palestine, informed the Emperor Galerius of the liberty they had taken, and the tyrant sent an order that they should be sent, some to the mines in Cyprus, others to those in the Lebanon, and others to other places. The officer

upon whom the command devolved removed the servants of God to the new places of banishment; but first he caused four of their number to be burnt alive. These were Peleus and Nilus, two Egyptian bishops, Elias, a priest, and an Egyptian layman. These probably suffered at Phunon, near Petra, at the same time as St Tyrannio of Gaza and his companions.

Eusebius, *De Martyribus Palaestinae* (xiii, 3), is the main authority. See also B. Violet, *Die palästinischen Märtyrer des Eusebius von Cäsarea*, pp. 105–107.

ST SEQUANUS, OR SEINE, ABBOT (*c.* A.D. 580)

THIS holy monk was born in the little town of Mesmont in Burgundy. He was for a time a solitary at Verrey-sous-Drée, where he lived in a hut that he built himself from forest timber, and was said to break his fast every day only after having recited the whole psalter. The bishop of Langres promoted him to the priesthood at a very early age. The saint having suffered some persecution in consequence from the local clergy, he put himself under the direction of the holy abbot John, who governed the monastery of Réomé. Here he perfected himself in the study of the Holy Scriptures, and in the practice of all religious virtues. After some time he built a monastery in the forest of Segestre, near the source of the river Seine, and the monks did much to civilize the people of the neighbourhood, who were said to be cannibals. A village which grew up around the abbey became known as Saint-Seine, after the founder, and the regular discipline which he established there rendered it famous and drew to it a number of disciples. God was pleased to honour him with the gift of miracles. He is mentioned in early martyrologies under the name of St Sigon.

Under the form " depositio sancti Sigonis, presbyteri et confessoris ", St Sequanus was commemorated in the *Hieronymianum;* but he is called " Sequanus " by St Gregory of Tours, who mentions him at a still earlier date. There is an anonymous life printed in the *Acta Sanctorum*, September, vol. vi, but its value as an historical source is very questionable.

ST GOERICUS, OR ABBO, BISHOP OF METZ (A.D. 647)

DURING the seventh century there were two great saintly families in Aquitaine, Salvia and Ansbertina, and in the second of these was born St Goericus. He became an officer in the palace of Dagobert I and was a soldier of distinction, when he was suddenly smitten with blindness. After bearing his affliction with patience for a time he decided to make a pilgrimage to the church of St Stephen at Metz, of which city his relative St Arnulf was bishop, in consequence of a vision which he believed he had had. He therefore set out with his two daughters, Precia and Victorina, and, while praying in the church, his sight was restored. In thanksgiving Goericus became a priest, and when St Arnulf resigned his see in the year 629 he succeeded to it. St Goericus as a bishop followed the golden example of his predecessor, whom he would often visit in his retreat at Remiremont; and when Arnulf died he translated his body to his cathedral city, an occasion said to have been marked with miracles. St Goericus founded a nunnery at Epinal, of which his daughter Precia was first abbess.

A medieval life of the usual unsatisfactory type is printed in the *Acta Sanctorum*, September, vol. vi. Goericus was in correspondence with St Desiderius of Cahors (Migne, PL., vol. lxxxvii, cc. 218 *seq.*). See also Duchesne, *Fastes Épiscopaux*, vol. iii, p. 56.

ST THEODORE, ARCHBISHOP OF CANTERBURY (A.D. 690)

THEODORE was a Greek, born at Tarsus in Cilicia (the birthplace of St Paul) and a student at Athens : the last early bishop of foreign birth to occupy the metropolitan throne of Canterbury and one of the greatest of its archbishops. After the death of St Deusdedit, sixth archbishop, in 664, Oswy, King of Northumbria, and Egbert, King of Kent, sent a priest named Wighard to Rome that he might be consecrated and duly confirmed to the see by the pope himself. Wighard died in Italy, and St Vitalian, who then sat in St Peter's chair, chose Adrian, abbot of a monastery near Naples, to be raised to that dignity. This abbot was by birth an African, understood Greek and Latin perfectly, was thoroughly versed in theology and in the monastic and ecclesiastical discipline. But so great were his fears of the office that the pope was compelled to yield to his excuses. He insisted, however, that Adrian should find a person equal to the charge, and Adrian first named a monk called Andrew ; but he was judged incapable on account of his bodily infirmities ; Adrian then suggested another monk, Theodore of Tarsus. He was accepted, but on condition that Adrian should accompany him to Britain, because he had already travelled twice through France and also to watch over Theodore lest he introduce into his church anything contrary to the faith (" as the Greeks have a habit of doing ", comments St Bede).

Theodore was at that time sixty-six years old, well instructed in secular and sacred learning, and of exemplary life, and was not in holy orders. Being ordained subdeacon, he waited four months for his hair to grow, that it might be shaved in the form of a crown according to the Roman custom : from which it may be gathered that he had hitherto been a monk of the Eastern obedience and that his promotion involved what we should now call a " change of rite "* At length Pope Vitalian consecrated him bishop, and recommended him to St Benedict Biscop, who was then in Rome and whom the pope obliged to return to England with SS. Theodore and Adrian in order to be their guide and interpreter. They set out on May 27, 668, went by sea to Marseilles, and from thence by land to Arles, where they were entertained by the archbishop, John. St Theodore passed the winter at Paris with St Agilbert, who had formerly been bishop of Wessex. From his conversation the new archbishop informed himself of the circumstances and necessities of the church of which he was going to take charge, and he also began to learn the English language. Egbert, King of Kent, hearing his new archbishop had arrived at Paris, sent his reeve to meet him, who took him to the port of Quentavic, now called Saint-Josse-sur-Mer ; Theodore, falling sick, was obliged to stay there some time. As soon as he was able to travel he proceeded on his voyage with St Benedict Biscop, and took possession of his see of Canterbury on May 27, 669, a year to a day after leaving Rome. St Adrian meanwhile was detained in France some time.

St Theodore made a general visitation of all the churches of the English nation, taking Abbot Adrian with him. He was everywhere well received and heard with attention ; and wherever he came he taught sound morality, confirmed the discipline of the Church in the celebration of Easter, and introduced the Roman chant in the divine offices, till then known in few of the English churches except those of Kent. He regulated other things belonging to the divine service, reformed abuses,

* The first Catholic church of Byzantine rite in England, in Saffron Hill, London, was appropriately given St Theodore as its titular saint in 1949.

and ordained bishops in places where they were wanting. When he came into Northumbria he had to deal with the difficulties that had arisen between St Wilfrid and St Chad, both of whom laid claim to the see of York. St Theodore judged that Chad had been improperly consecrated, to which he replied that he had been ordained against his inclination, and retired to his monastery of Lastingham. But St Theodore made him bishop of the Mercians when that see became vacant. St Wilfrid was confirmed as the true bishop of York, to ensure the support of whose pro-Roman policy against the Celtic elements in Northumbria was probably the principal reason for St Adrian's being sent to England with Theodore. Theodore penetrated to the stronghold of Celtic influence at Lindisfarne and there consecrated the church in honour of St Peter. During these journeys he is said to have ordered that every head of a household should each day say with his family the Lord's Prayer and the Creed in the vulgar tongue.

St Theodore was the first bishop whom the whole English church obeyed, the first metropolitan of all England, and his fame penetrated into the remotest corners of the land. Many students gathered round these two foreign prelates who knew Greek as well as Latin, for Theodore and Adrian themselves expounded the Scriptures and taught the sciences, particularly astronomy and arithmetic (for calculating Easter), and to compose Latin verse. Many under them became as proficient in Latin and Greek as they were in their own tongue. Britain had never been in so happy a condition as at this time since the English first set foot in the island. The kings were so brave, says Bede, that the barbarous nations dreaded their power; and men such good Christians that they aspired only after the joys of the kingdom of Heaven which had been but lately preached to them. All who desired to learn could find instructors.

Theodore gave the long vacant see of Rochester a bishop in the person of Putta, and authorized the inclusion of all Wessex in the see of Winchester. Then, in 673, he held the first national council of the English Church, at Hertford. There were present at this council Bisi, Bishop of the East Angles, Putta of Rochester, Eleutherius of Wessex, Winfrid of the Mercians, and the proxies of St Wilfrid. St Theodore addressed them, saying: "I beseech you, most dear brethren, in the love and fear of our Redeemer, that we may all treat in common of our faith to the end that whatsoever has been decreed and defined by the holy and venerable fathers may be inviolably observed by all." He then produced a book of ecclesiastical canons of which ten were marked as being of special importance to England. The first one was that Easter should everywhere be kept on the Sunday after the full moon which occurs on or next after March 21, in accordance with the Council of Nicaea and against the Celtic recalcitrants. Other canons had the effect of consolidating in England the common diocesan system of the Church; and their adoption by the bishops can be looked on as the first legislative act, ecclesiastical or civil, for the whole English people. With these canons was approved one that provided for an annual synod of the bishops, to meet every August 1 at Clovesho.* Another provincial council held by St Theodore, seven years later at Hatfield, was convened in order that he might safeguard the purity of the faith of his clergy from any taint of monophysite error. After discussing the theology of the mystery of the

* The identity of this place has never yet been discovered, but a number of these synods were held there. The first of which we have any authentic evidence was, however, sixty-nine years after the Council of Hertford, in 742; between that date and 825 six more are known, and they are of considerable importance in the history of the early English church.

Incarnation the members of the council expressed their adherence to the five oecumenical councils and their abhorrence of the heresies condemned thereat.

Two years previously, 678, " the year of the comet ", trouble had arisen between Egfrid, King of the Northumbrians, and St Wilfrid, who had supported the king's wife, St Etheldreda, in her desire to retire to a convent. St Wilfrid's administration of his huge diocese had not been altogether well received, even by those who sympathized with his aims, and St Theodore took this to be a good opportunity to assert his metropolitan authority in the north. He therefore ordered that three sees should be carved out of the diocese of York, and in concert with King Egfrid proceeded to appoint bishops thereto. St Wilfrid objected and appealed to Rome, going off to conduct his case in person, while Theodore consecrated new bishops in the cathedral of York. Pope St Agatho decided that Wilfrid was to be restored to his see but that he should choose suffragan bishops to assist in its government. However, King Egfrid refused to accept the pope's decision on the charge that it had been bought, and St Wilfrid went into exile, eventually to evangelize the South Saxons. St Theodore, so far as is known, did not attempt to stop Egfrid's high-handed action, and a few years later consecrated St Cuthbert as bishop of Lindisfarne in the cathedral of York. Any injustice that he may have been guilty of herein was atoned for in the closing years of his life, when with St Erconwald he met St Wilfrid in London, and it was agreed that he should again govern York but in its smaller extent ; St Theodore wrote to King Ethelred of Mercia and to King Aldfrid of Northumbria recommending St Wilfrid to them, and to St Elfleda, abbess of Whitby, and others who had opposed Wilfrid or were interested parties.

St Theodore's great achievements were all in the sphere of active organization and administration, and the only literary work that bears his name is a collection of disciplinary decisions and canons called the *Penitential of Theodore*, and this was his work only in part, if that. It is sometimes said that St Theodore of Canterbury organized the parochial system in England, but this is far from being true. The parish system in this country was one of very slow growth, over a long period of time and under several influences, and was not the work of any one man. What he did do was to find the Church in this country a missionary body, distressed by faction and with no particular cohesion, and to leave it, after twenty-one years' episcopate, a properly organized province of the Catholic Church, divided into dioceses which looked to Canterbury as their metropolitan see. The work he did remained for eight hundred and fifty years his monument, and is still the basis of the hierarchical organization of the Established Church of England. He died on September 19, 690, and was buried in the abbey-church of SS. Peter and Paul at Canterbury, the Greek monk nigh to his first predecessor the Roman monk, Augustine. " To say all in a few words ", says St Bede, " the English churches prospered more during the pontificate [of Theodore] than ever they had done before " ; and Stubbs writes that " It is difficult, if not impossible, to overstate the debt which England, Europe and Christian civilization owe to the work of Theodore ". This has not been forgotten, and his feast is today observed in six of our English dioceses and by the English Benedictines.

The main authority, of course, is Bede's *Ecclesiastical History*, which has been in many points elucidated by C. Plummer's valuable commentary ; and second to this Eddius's *Vita Wilfridi*. Much has been published in England bearing upon the period of St Theodore's activities, but, apart from some fresh archaeological illustrations, such books as G. F. Browne's *Theodore and Wilfrith*, Sir Henry Howorth's *Golden Days of English Church History*

and Canon Bright's *Chapters on Early English Church History* are apt to exhibit a pronounced anti-Roman bias. As for Theodore's share in the " Penitential " attributed to him, the researches of Paul Fournier, culminating in his *Histoire des Collections canoniques en Occident* (1931–32), tend to render the archbishop's personal connexion with even that part of the code assigned him by Wasserschleben and Stubbs extremely doubtful. See W. Stubbs in DCB., vol. iv, pp. 926–932 ; F. M. Stenton, *Anglo-Saxon England* (1943), pp. 131–141 and *passim*. A biography by Dr W. Reany was published in 1944.

ST MARY OF CEREVELLON, VIRGIN (A.D. 1290)

THIS Mary is venerated as the first nun of the Order of our Lady of Ransom (Mercedarians). She was the daughter of a Spanish nobleman of Barcelona, and is said to have been born to her childless parents at the prayer of St Peter Nolasco, who is credited with founding that order. A sermon by the Mercedarian Bernard Corbaria on the hardships and outrages suffered by Christian slaves at the hands of the Moors and Saracens inspired her to devote her life to their cause. In 1265 she joined a community of women who lived under the direction of Bernard and reinforced the work of the Mercedarians by their prayers. These were formed into a third order regular of our Lady of Ransom, and Mary of Cerevellon was their first prioress. The assiduity of her prayers and her generosity in temporal good works caused her to be called *Maria de Socós*, Mary of Help, the name by which she is still commonly known in Spain, where she is venerated also as a patroness of seamen, especially those in danger of shipwreck. St Mary died at Barcelona in 1290. Many miracles were claimed at her tomb and her *cultus* was confirmed in 1692. The Roman Martyrology says that she is called Mary of Help " because of her present aid to them that call upon her ".

A short Latin life by Juan de Laes and Guillermo Vives was printed in the *Acta Sanctorum*, September, vol. vii, but its apocryphal character is now hardly disputed by serious investigators. The fact is that the story of Maria de Socós has got mixed up with the notorious forgeries which marked the attempts to create an imposing record for the early developments of the Mercedarian Order : see January 28, under Peter Nolasco. It was in the folio *Vida de Maria de Corveilon*, by Estevan de Corbera (1639), that many of the impugned documents, together with that known as " de los sellos ", first saw the light. The author of the life, and other biographers who followed, may have been imposed upon, but it is only too plain that the *hechos maravillosos* attributed to Maria de Socós must be for the most part suspect.

SS. THEODORE, DAVID AND CONSTANTINE (A.D. 1299, 1321)

ST THEODORE, called " the Black ", duke of Yaroslavl and Smolensk, was a great-grandson of that Kievan prince, Vladimir Monomakh, whose " Charge to my Children " is one of the most precious documents of early Russian Christianity. As a ruler Theodore was sincerely concerned for the poor and the uncared-for ; he defended his people against the Tartars ; and did all he could for the promotion of religion, building a church in honour of St Michael and several others. A few days before his death, which happened on September 19, 1299, he was clothed with the monastic habit, and was buried in the monastery of the Transfiguration at Yaroslavl. On the death of his first wife, mother of his son Michael, Theodore married again, and of this second wife his sons David and Constantine were born. They died in 1321 and were buried with their father, and were equally with him venerated as saints, the relics of all three being solemnly enshrined in 1464. Throughout their lives Theodore and his sons walked worthily of their calling, both

as Christians and as noblemen ; they were forgiving of injuries, and more mindful of their own obligations than of the delinquencies of others. Accordingly a *troparion* (hymn) of their office says of them : " From your youth up you loved Christ with all your heart, most carefully did you observe His law and ordinances : therefore have you received the gift of miracles, and do pour out healing benefits upon us, O ye holy ones, Theodore, David and Constantine."

See Martynov's *Annus ecclesiasticus Graeco-Slavicus*, in *Acta Sanctorum*, October, vol. xi ; and *cf.* note to St Sergius on September 25. Vladimir Monomakh, referred to above, married Gytha, daughter of Harold II Godwinson, king of the English, who was slain at Hastings in 1066.

BD ALPHONSUS DE OROZCO (A.D. 1591)

IN the task of maintaining a high standard of austerity and devotion among a sixteenth-century aristocracy no Spanish churchman was more enthusiastic or more effective than this Augustinian friar, Alphonsus (Alonso) de Orozco. He was born at Oropesa in the diocese of Avila in the year 1500, and so early as six years of age made up his mind that he wanted to be a priest. He studied at Talavera and Toledo, and then went on to the University of Salamanca, where he attended the sermons of St Thomas of Villanova. By him he was attracted to the religious life and to the Hermits of St Augustine in particular, and when he was twenty-two he was clothed with the habit of that order.

For thirty years after his profession Friar Alphonsus was engaged in teaching, preaching, and the other activities of his state, and his success and shining goodness made him in great request as a confessor. He was four times prior of different houses, and then in 1554, the year in which Philip II married Queen Mary of England, he was sent to take charge of the Augustinian priory in the royal city of Valladolid. Two years later he was appointed court preacher. He at once began exercising his beneficent influence over the nobility, attracting them to his sermons by the quality both of his preaching and of his music, of which he was very fond. In 1561 King Philip established his court at Madrid, and Bd Alphonsus went along with the court. He had a cell in the friary of San Felipe el Real, where he lived a life of great austerity and simplicity, in sharp contrast with the official functions of the court in which of necessity he had to take part. While he was prior at Seville in his earlier days Bd Alphonsus had had a vision of our Lady, in which she had told him that he was to use his pen for the glory of God and the salvation of souls. This he did thenceforth with great application. Every year he produced a work on the Mother of God herself, and was the author of numerous mystical and other treatises which fill seven large volumes, and range him among the great Spanish mystics of the sixteenth century. At the order of his superiors he also wrote an account of his own religious experiences which, lest he should seem to lack in humility, he called his " Confessions ". For thirty-five years he continued his good work in maintaining Christian life among the nobility and gentry and also among the lesser folk of the Spanish court ; they flocked to his sermons and his confessional, and read his writings, and when he died at the age of ninety-one followed his coffin to its burial with unfeigned lamenting. Bd Alphonsus was beatified in 1881.

The literary quality of the Augustinian friar's writings as well as their devotional appeal have helped to make him well remembered. T. Cámara in 1882 brought out a volume

dealing with his *Vida y Escritos*, which has been translated into German. See also J. A. Fariña, *Doctrina de Oración del B. Alfonso* (1927), and further a sketch in the *Katholik* of Mainz, 1882, vol. ii, pp. 375–411.

ST EMILY DE RODAT, VIRGIN, FOUNDRESS OF THE CONGREGATION OF THE HOLY FAMILY OF VILLEFRANCHE (A.D. 1852)

FACING the plateau on which stands the ancient city of Rodez in the south of France is a handsome manor-house called Druelle, and it was here that Marie Guillemette (Wilhelmina) Emilie de Rodat was born in 1787. When she was only eighteen months old Emily was taken to live with her maternal grandmother in the château of Ginals, on a hill outside Villefranche-de-Rouergue, and she was here at the time of the revolution, which passed lightly over the household in that somewhat remote spot. Though by no means free from youthful tantrums Emily was certainly what would be called a pious child, and a cousin who tried to kiss her received an impressively heavy smack. But when she was sixteen she began to see something of life in society, and her devotion cooled a little: she found her confessor over-strict, and sought another, she made her prayers as short as possible and so on. The vigilant grandmother did not fail to notice this and, as she rejected the company of "nuns and pious females" in Villefranche, Emily had to go back to the austere and monotonous life at Ginals, where her parents were now living. But here she gradually realized where her happiness and duty really lay, and from about Corpus Christi 1804, when she underwent a sudden and definitive spiritual experience, she never looked back: "I was so wrapped-up in God that I could have gone on praying for ever, especially in church. . . . I was bored only once in all my life, and that was when I had turned away from God."

In the following year, when she was eighteen, Emily returned to Villefranche to help the nuns at the establishment, Maison Saint-Cyr, where she had herself been to school. No doubt she hoped to find her own vocation there, but the community was not an entirely satisfactory one, being composed of nuns of some age dispersed from various convents at the revolution and now gathered fortuitously under one roof. Their lack of internal unity was reflected in their treatment of Emily: some approved of her, others found her enthusiasms exaggerated. She had charge of the children's recreation, prepared them for first communion, and taught them geography; and the second of these duties spilled over into the third, for the names of saints in places were made the occasion of drawing edification from the life of the saint concerned—a proceeding for which the place-names of France give ample scope. But the important thing that happened was her meeting with the Abbé Marty, the spiritual director of the establishment. Three times during her eleven years at the Maison Saint-Cyr Emily left, with his permission, to try elsewhere: at Figeac with the Ladies of Nevers, at Cahors with the Picpus Sisters, at Moissac with the Sisters of Mercy; and each time she was disappointed and restless, and came back to Villefranche reproaching herself for instability.

Then one day in the spring of 1815 Emily de Rodat, calling on a sick woman, found a number of the neighbours there; they were discussing (with more vigour than discretion and charity) the near impossibility of getting schooling for their children because they had no money for it. In a flash it came to her: "I will teach these poor children", she said to herself, and straightway opened her mind to the Abbé Marty. This was the very thing he had been hoping for, and within a few weeks Emily had started teaching in her own room at the Maison Saint-Cyr.

It was only a small room, but somehow she got forty children into it, as well as three young women to help her with the teaching. This was the beginning of what was to become the Congregation of the Holy Family,* and there was the usual opposition. The parents of one of the assistants, Eleanor Dutriac, threatened legal proceedings to get her away since she was only sixteen ; some of the other inmates of the house behaved very unkindly ; public opinion was critical, and some of the clergy did not recognize a good thing when they saw it. But, with the quiet encouragement of the Abbé Marty, Emily went ahead, rented premises on her own, and in May 1816 her free school was started. Meanwhile the community at the Maison Saint-Cyr was breaking up, and less than eighteen months after leaving it Sister Emily (who had now taken public vows) returned to take possession of that house, with eight other sisters and a hundred pupils. People no longer laughed at them in the street or let their children follow them with cat-calls and jeering.

Two years later Sister Emily was enabled to buy better buildings, a disused monastery with its chapel and garden, but there soon followed a disaster that threatened to put an end to the growing community. Starting with Sister Eleanor Dutriac there was a series of deaths that physicians were unable properly to account for and that the famous priest Mgr Alexander von Hohenlohe attributed to diabolic influence. Sister Emily was inclined to take this as a sign that she was not called to make a foundation, and she seriously thought of uniting her community with the Daughters of Mary, newly established by Adèle de Batz de Trenquelléon. This probably would have happened but that the Villefranche sisters refused any mother superior but Emily de Rodat, and so the installation in the new house was carried through ; in the autumn of 1820 perpetual vows were taken, and the habit adopted of which the distinguishing feature is the transparent edge of the veil covering the upper part of the face.

During the next seven years Mother Emily suffered cruelly in body, firstly from cancerous growths in the nose and then from a complaint which left her with permanent and incurable noises in the ears (from the description it sounds rather like the obscure Menier's Disease). It was this ill-health that led to the establishment of the first daughter house, at Aubin, whither Mother Emily had gone to consult a doctor. The Abbé Marty was not altogether in favour of this foundation, because of legal difficulties, but Mother Emily, although she had not hitherto envisaged more than a single community and school, followed her own judgement. Afterwards she blamed herself for insufficient docility, declaring that " The word ' Aubin ' sounds in my ears like the crowing of a cock ". A few months afterwards M. Marty's direct supervision was withdrawn from the congregation, he having been appointed vicar general to the bishop of Rodez.†

There was now added to Mother Emily's physical ill-health a prolonged and severe " dark night of the soul ", but she continued to expand her congregation and to make further foundations (there were thirty-eight of them before her death).

* There are other congregations of this name, *e.g.* the one founded by the Abbé Noailles and his sister in 1820, and the Negro sisters at New Orleans in 1842.

† Near Aubin was a coal-mining centre where there was a number of English workers with their families. These were among the beneficiaries of the convent, and indirectly they contributed to the formation in the new congregation of unenclosed as well as enclosed choir-sisters, to meet their needs at a distance from the convent. England repaid her debt when she welcomed the Sisters expelled from France in 1904.

To teaching were added sick-nursing and other good works, and the strain on the sisters' resources was often considerable ; but Mother Emily always had complete faith that the needs of their poor would be met, and so they were, sometimes by a multiplication of resources both of money and goods that had every mark of the miraculous. She insisted on the most rigorous simplicity and plainness in her establishments, every possible penny must be available for the needs of the poor, and this applied to the chapel no less than to the refectory : Mother Emily realized that costly marbles and expensive statues do not necessarily do honour to God, as the Cistercians and Franciscans had emphasized in the middle ages. The Abbé Marty was of another mind ; but this was but a slight difficulty compared with those that attended the beginnings of some of the convents—difficulties compendiously attributed by one of her biographers, the Abbé Raylet, to " la rage du démon ". However, aspirants continued to come in, for all that Mother Emily but rarely directly encouraged girls to " leave the world ". She had a great respect for personal freedom and individual responsibility, and would often remind people that " Religious vocations are brought about by the grace of God, not by any words of ours ".

In 1843 the sisters at Villefranche began to visit the prison, with encouraging results, and two years later there was an important development when their first " rescue-home " for women was opened. And then there was what Mgr Gély called " l'Hôtel des Invalides ", a place of retirement for aged religious, to which was added a novitiate house and another for orphans. But with all these and other developments the enclosed sisters of the congregation were not neglected. Mother Emily never lost an opportunity to open a cloistered convent, seeing in the two branches a personification of Martha and Mary : Martha's active work in the world was upheld and blessed by Mary's work in the cloister, recollected and interceding at the feet of the Saviour of all.

Mother Emily had a gift for pithy apophthegms. " There are some people who are not good for a convent, but a convent is good for them ; they would be lost in the world and they don't do much good in a convent—but at least they keep out of mischief." If a novice looked round when anyone entered the class-room she was sent at once to kiss the foot of the crucifix : " And that is not meant as a reward." " If I meet an angel with a priest, I bow to the priest first." " The evangelists report four occasions when our Lady spoke, but they don't tell us a single word of St Joseph's utterance. Rightly understood, there's a valuable lesson in that." " Confession is an accusation, not a conversation." There is something almost dour about these remarks, picked out at random, and St Emily was not by nature inclined to merriment ; but the joy of the saints is a well-known phenomenon and she had it as an inner characteristic, one, moreover, that she was conscious of and valued. " Keep your enthusiasm ", she wrote to a postulant. " Be brave. Put all your trust in God. And always maintain a holy cheerfulness." And to the sisters at Aubin, " Be gay, be gay. We must keep away all gloom." In the younger days of Emily de Rodat her besetting sin had been personal pride, and later she put before herself that " I must try to be humble in the same degree that I feel pride." She succeeded in this, and far over-passed it, to the extent of a carelessness of appearances in her manner and clothes that, writes the Abbé Raylet with unwonted candour, was sometimes ridiculous. It is interesting to find in nineteenth-century France this echo—if such it was—of the " fools for Christ's sake " of the East.

" It is good to be an object of contempt ", St Emily declared, and certainly the slanders and misunderstandings that gathered round her from time to time showed contempt in those who circulated them. People used to write her abusive letters, and when her secretary protested at her respectful and gentle replies, Mother Emily answered, " Don't you know that we are the scum of the earth, and that anyone is entitled to tread on us ? " Such abnegation can be sustained by no ordinary means, and it is not surprising to learn that it was often impossible to interrupt St Emily at prayer until her state of ecstasy had passed.

The Sisters of the Holy Family lost the care and love of the Abbé Marty, so far as this world is concerned, when he died in 1835. He had not always seen eye-to-eye with Mother Emily, nor had she always dissembled her disagreement (" A saint, but a headstrong saint ", as somebody said of her to his successor). But affection, respect and common purpose had bound them together, and not the least thing that Mother Emily owed to the Abbé Marty was a deep appreciation of the abiding presence of the Holy Spirit and His significance for Christians. Mother Emily outlived her old friend by seventeen years.

It was in April 1852 that a cancerous growth appeared in her left eye, and she knew that her course was nearly run. She resigned the government of the congregation into the hands of Mother Foy, leaving herself, as she said, nothing else to do but to suffer. And it was so, for her physical sufferings and weakness increased terribly day by day. For nearly three weeks from September 3 Mother Emily lay patiently awaiting the day that should be her last. Among the things she thought of was the Confraternity of the Holy Childhood and its work for abandoned babies in China : " Keep up interest in that among the children, and teach them to love it ", she said to her daughters. " The wall is crumbling ", she told them in the evening of September 18 ; and on the following day it fell, to be rebuilt in the streets of the heavenly Jerusalem where play those children to whom she had devoted her earthly life. Emily de Rodat was canonized in 1950.

There are lives in French by L. Aubineau (1891), by L. Raylet (1897), by Mgr Ricard in the series " Les Saints " (1912), by the Abbé Barthe, *L'Esprit de . . . Emilie de Rodat* (2 vols., 1897), and by M. Arnal (1951). Her letters were published separately in 1888. But for ordinary purposes the most useful and readable book is *Marie-Emilie de Rodat*, by Marguerite Savigny-Vesco (1940). In addition to all the printed sources the authoress had access to certain manuscript material, and it may be questioned if she makes the best possible use of her opportunities ; but the work has been crowned by the French Academy. In English, Doris Burton's *St Emilie de Rodat* (1951) is useful for the facts.

20 : SS. EUSTACE AND HIS COMPANIONS, MARTYRS (DATE UNKNOWN)

ST EUSTACE (Eustachius, Eustathius) is among the most famous martyrs of the Church, venerated for many centuries in both East and West. He is one of the Fourteen Holy Helpers, a patron of hunting men, and at least since the eighth century has given his name to the titular church of a cardinal-deacon at Rome. But there is nothing that can be said of him with any sort of certainty. His worthless legend relates that he was a Roman general under Trajan, by name Placidas, and while out hunting one day he saw coming towards him a stag, between whose antlers appeared a figure of Christ on the cross (which story

appears also in the legend of St Hubert and other saints), and a voice issuing therefrom calling him by name. This is said to have occurred at Guadagnolo, between Tivoli and Palestrina. Placidas was at once converted by the vision and received baptism with his whole family. His own name he changed to Eustachius, that of his wife to Theopistis, and his sons' to Agapitus and Theopistus. Eustace soon after lost all his wealth, and in a series of misadventures was separated from the members of his family. Then he was recalled to command the army at a critical moment, and was romantically reunited with his wife and sons. But Eustace refused to sacrifice to the gods after his victory for the imperial arms, and he and his family were martyred by being confined in a brazen bull wherein they were roasted to death.

Popular as was the legend of St Eustace—the number of different recensions both in prose and verse prove this—even the historical existence of the martyr must remain a matter of doubt. The cult is not early, nor can its origins be clearly located. It probably came from the East; but it had been adopted in Rome before the first half of the eighth century. The legend has been very thoroughly analysed by Delehaye in the *Bulletin de l'Académie royale de Belgique*, Classe des Lettres, 1919, pp. 175–210. The attempt of A. H. Krappe, *La leggenda di S. Eustachio* (1929), to link it up with the Dioscuri is altogether futile. For St Eustace in folklore see Bächtold-Stäubli, *Handwörterbuch d. deutsch. Aberglaubens.*

ST VINCENT MADELGARIUS, Abbot (*c.* A.D. 687)

The feast of this saint, under the name of Madelgaire (or Mauger), is kept in Artois and Hainault on the date of his death, July 14, but in Flanders, as Vincent of Soignies, he is venerated on September 20. He was born about the year 615, and became the husband of St Waldetrudis (Waudru). They had four children, all venerated as saints, namely Landericus or Landry, Madelberta, Aldetrudis and Dentelinus. About 653 his wife became a nun, and Madelgarius took the Benedictine habit and the name of Vincent in the monastery of Hautmont, which he founded. He later established another abbey on his estate at Soignies, where he died.

His biography was written in the abbey of Hautmont in the tenth or eleventh century, and in his *Légendes Hagiographiques* Father Delehaye refers to it at some length *à propos* of deliberate plagiarisms in the lives of saints, as distinct from accidental coincidences. He says (Mrs Crawford's translation):

> The naïve hagiographers of the middle ages, compelled to supplement the paucity of primitive sources by more or less legitimate means, do not introduce us to any very embarrassing dilemmas. As a rule their methods are simple, and their secrets are easily surprised. The following, for example, shows the process by which the biographer of St Vincent Madelgarius honoured his patron with a literary composition of adequate dimensions.
>
> In the preface he begins by transcribing the prologue from the Life of St Erminus, to which he adds a phrase from Sulpicius Severus; there follows a second introduction which reproduces, word for word, St Gregory of Tours's preface to the Life of St Patroclus. In order to describe the birth and early years of the saint, he accumulates reminiscences from the Life of St Erminus, without speaking of others from members of St Vincent's own family, St Waldetrudis and St Aldegondis, while the history of his marriage is extracted literally from the *Vita Leobardi* by Gregory of Tours. Vincent's son Landry embraces the ecclesiastical state: this is taken from the Life of St Gall by

Gregory of Tours. The same author furnishes him with the greater part of a vision, which fills one of the chapters in the Life of St Leobardus. St Vincent enters on the religious life and trains his followers : taken from the lives of SS. Martius and Quintianus by Gregory of Tours. He gives himself up to prayer and penance and practises all the religious virtues : taken from the Life of St Bavo. Knowing himself to be on the point of death he confides his spiritual children to his son Landry : taken from the Life of St Ursmar. He is buried within his monastery where he exercises his power on behalf of the faithful who invoke him : taken from the Life of St Bavo. A blind cleric recovers his sight on his tomb : this miracle is appropriated in its entirety from Gregory of Tours, who relates it of St Martin. We must add, moreover, to our plagiarist's account six chapters from the Life of St Waldetrudis, which, it is true, served him as an historic source, but which he transcribes word for word, besides numerous other reminiscences which it would take too long to enumerate.

The lives of saints filled with extracts from other lives of saints are exceedingly numerous, and some are nothing more than a mere hagiographic anthology. . . .

One biography of the saint was printed by the Bollandists in their third volume for July ; but a somewhat older version, possibly of the tenth century, has been edited by them in *Analecta Bollandiana*, vol. xii (1893), pp. 422–440. In this on p. 425 the dependence of the life on other texts has been pointed out in detail.

BD FRANCIS DE POSADAS (A.D. 1713)

HE was born at Cordova in 1644 and brought up by his parents, who were greengrocers, to the idea that he should become a religious, in particular a Friar Preacher, a prospect that was more than attractive to him. But on the death of his father his mother married again, and his stepfather decided that the studies on which he was engaged were a waste of time. He therefore made Francis give them up and apprenticed him to a trade. His master at first treated him very roughly, but Francis won him over by patience and good temper and by sticking to his work, and eventually the master even helped him to get on with his studies in his spare time. When his stepfather also died, Francis had to devote himself to the care of his mother for a time, but in 1663 was able to enter the Dominican noviciate at the convent of Scala Caeli in Cordova. For a time his experience here was not happy. He was misunderstood by his fellows and made the butt of ridicule and petty persecution ; he persevered, was professed, and admitted to the priesthood. Francis at once made his mark as a preacher and he was hailed as a second Vincent Ferrer. He gave missions all over the south-west of Spain, adding to the fatigues of preaching, hearing confessions, and travelling on foot voluntary mortifications of a most rigorous kind. His combination of example and precept won him a great influence over all with whom he came in contact, and in his native city he brought about a much-needed reform and improvement in public and private morals ; disorderly places of amusement shut up for lack of business. He was always at the service of the poor and learned from them an humility that made him avoid not only the offices of his order but also bishoprics that were offered to him. Bd Francis wrote several books—*The Triumph of Chastity*, lives of St Dominic and other holy ones of his order, moral exhortations—and died at Scala Caeli after

forty years of uninterrupted work for souls on September 20, 1713. He was beatified in 1818.

Following close upon the beatification Father V. Sopena published in Rome a *Vita del B. Francesco de Posadas*. It contains amongst other things an interesting account of his levitations when he was celebrating Mass (pp. 42–45), and of his sensations in endeavouring to resist this lifting of his body into the air. See also Martinez-Vigil, *La Orden de Predicadores* (1884), pp. 352 *seq.*; and a short notice in Procter, *Dominican Saints*, pp. 263–265. For a fuller bibliography consult Taurisano, *Catalogus Hagiographicus O.P.*

21 : ST MATTHEW, Apostle and Evangelist (First Century)

ST MATTHEW is called by two evangelists Levi, and by St Mark " the son of Alpheus " ; it is probable that Levi was his original name and that he took, or was given, that of Matthew (" the gift of Yahveh ") when he became a follower of our Lord. But Alpheus his father was not he of the same name who was father of St James the Less. He seems to have been a Galilaean by birth, and was by profession a publican, or gatherer of taxes for the Romans, a profession which was infamous to the Jews, especially those of the Pharisees' party ; they were in general so grasping and extortionate that they were no more popular among the Gentiles. The Jews abhorred them to the extent of refusing to marry into a family which had a publican among its members, banished them from communion in religious worship, and shunned them in all affairs of civil society and commerce. But it is certain that St Matthew was a Jew, as well as a publican.

The story of Matthew's call is told in his own gospel. Jesus had just confounded some of the Scribes by curing a man who was sick of the palsy, and passing on saw the despised publican in his custom-house. " And He saith to him, ' Follow me '. And he arose up and followed him." Matthew left all his interests and relations to become our Lord's disciple and to embrace a spiritual commerce. We cannot suppose that he was before wholly unacquainted with our Saviour's person or doctrine, especially as his office was at Capharnaum, where Christ had resided for some time and had preached and wrought many miracles, by which no doubt Matthew was in some measure prepared to receive the impression which the call made upon him. St Jerome says that a certain shiningness and air of majesty which appeared in the countenance of our divine Redeemer pierced his soul and strongly attracted him. But the great cause of his conversion was, as St Bede remarks, that " He who called him outwardly by His word at the same time moved him inwardly by the invisible instinct of His grace ".

The calling of St Matthew happened in the second year of the public ministry of Christ, who adopted him into that holy family of the apostles, the spiritual leaders of His Church. It may be noted that whereas the other evangelists in describing the apostles by pairs rank Matthew before St Thomas, he places that apostle before himself and in this list adds to his own name the epithet of " the publican ". He followed our Lord throughout His earthly life, and wrote his gospel or short history of our blessed Redeemer, doubtless at the entreaty of the Jewish converts, in the Aramaic language which they spoke. We are not told that Christ gave any charge about committing to writing His history or doctrine, but it was nevertheless by special inspiration of the Holy Ghost that this work was undertaken by each of the four evangelists, and the gospels are the most excellent

part of the sacred writings. For in them Christ teaches us, not by His prophets but by His own mouth, the great lessons of faith and of eternal life; and in the history of His life the perfect pattern of holiness is set before our eyes for us to strive after.

It is said that St Matthew, after having made a harvest of souls in Judea, went to preach Christ to the nations of the East, but of this nothing is known for certain. He is venerated by the Church as a martyr, though the time, place and circumstances of his end are unknown. The fathers find a figure of the four evangelists in the four living animals mentioned by Ezechiel and in the Apocalypse of St John. The eagle is generally said to represent St John himself, who in the first lines of his gospel soars up to the contemplation of the eternal generation of the Word. The ox agrees to St Luke, who begins his gospel with the mention of the sacrificing priesthood. Some made the lion the symbol of St Matthew, who explains the royal dignity of Christ; but St Jerome and St Augustine give it to St Mark, and the man to St Matthew, who begins his gospel with Christ's human genealogy.

The account of St Matthew furnished in the *Acta Sanctorum*, September, vol. vi, is largely taken up with the discussion of his alleged relics and their translations to Salerno and other places. How little trust can be placed in such traditions may be judged from the fact that four different churches in France have claimed to be in possession of the head of the apostle. A long apocryphal narrative of his preaching and martyrdom has been edited by M. Bonnet, *Acta Apostolorum apocrypha* (1898), vol. ii, pt 1, pp. 217–262, and there is another, much shorter, in the Bollandists. The Roman Martyrology describes his martyrdom as having taken place " in Ethiopia ", but in the *Hieronymianum* he is said to have suffered " in Persia in the town of Tarrium ". This, according to von Gutschmid, is a misreading for Tarsuana, which Ptolemy places in Caramania, the region east of the Persian Gulf. In contrast to the varying dates assigned to the other apostles, St Matthew's feast seems uniformly to have been kept in the West on this day (September 21). Already in the time of Bede, we find a homily of his assigned for this particular feast: see Morin in the *Revue Bénédictine*, vol. ix (1892), p. 325. On the symbols of the evangelist see DAC., vol. v, cc. 845–852.

ST MAURA OF TROYES, VIRGIN (*c.* A.D. 850)

SHE was born at Troyes in Champagne in the year 827, and in her youth obtained of God by her prayers the conversion of her father, who had till then led a worldly life. After his death, Maura continued to live in dutiful obedience to her mother, Sedulia, and by the fervour of her example was the sanctification of her brother Eutropius, who became bishop of Troyes, and of the whole family. The maiden's whole time was consecrated to prayer, to offices of obedience or charity in attending on her mother and serving the poor, or to her work, which was devoted to the service of the needy and of the Church. As order in what we do leads a soul to God, according to the remark of St Augustine, Maura was regular in the distribution of her time and in all her actions. She spent almost the whole morning in the church worshipping God, praying to her divine Redeemer, and meditating on His passion. Every Wednesday and Friday she fasted, allowing herself no other food than bread and water, and she sometimes walked barefoot to the monastery of Mantenay, two leagues from the town, to open the secrets of her soul to the holy abbot of that place. The profound respect with which she was penetrated for the word of God is not easily to be expressed, and so wonderful was her gift of tears that she seemed never to fall upon her knees to pray but they streamed from her eyes. God performed miracles in her favour, but it was her care to conceal His

gifts, because she dreaded human applause. In her last moments she said the Lord's Prayer, and died as she pronounced the words, " Thy kingdom come ", being twenty-three years old.

The *Acta Sanctorum*, September, vol. vi, prints a short life by St Prudentius of Troyes, who died in 861. See also E. Socard, *Ste Maure de Troyes* (1867).

ST MICHAEL OF CHERNIGOV AND ST THEODORE, MARTYRS (A.D. 1246)

THE Church in Russia had no martyrs, properly speaking, before the Tartar invasions of the thirteenth century. The number who then gave their lives for Christ was very large, and the first to receive both popular and liturgical veneration were those among them who were also nobles and military leaders against the barbarian invaders. Thus was reinforced the regard already felt for these men, not as aggressive " crusaders against the infidels ", but as selfless warriors who were ready to give their lives in defence of their people: the palm of martyrdom for Christ was added to the halo of self-sacrifice for others. Outstanding in popularity among these was Michael, Duke of Chernigov.

The first we hear of him is unpromising. He showed cowardice in face of the enemy and fled from Kiev, abandoning the city to the Tartars. But then, hoping to attract their violence to himself and distract it from the people, he returned of his own will and made his way into the camp of the Horde. Their leader, Bati, tried to persuade Michael to treachery, making great promises if he would only make an act of idolatrous worship. St Michael refused: he was not willing to be a Christian only in name. His friends then formed a plan for his escape from the camp, but this also he refused, lest they should suffer Bati's reprisals. So the Tartars tortured and then beheaded him, on September 20, 1246, and there suffered with him one of his nobles, St Theodore.

The Russians looked on such martyrs as their special representatives before the throne of God at a time when all the people were crushed by the most hideous sufferings. St Michael and St Theodore of Chernigov and others responded by anticipation to the challenge of another martyred prince, St Michael of Tver, seventy-five years later: " It is not a matter of giving one's life for one friend or for two, but for a whole enslaved people. Many of them are murdered, their wives and daughters are outraged by the foul heathen—and nobody offers his life for them."

For bibliographical notes on Russian saints, see under St Sergius on September 25; and *cf.* C. Dawson, *The Mongol Mission*, (1955), p. 10.

BB. LAURENCE IMBERT AND HIS COMPANIONS, THE MARTYRS OF KOREA (A.D. 1839)

KOREA is one of the few countries in the world to which Christianity was first introduced otherwise than by Christian missionaries. During the eighteenth century some Chinese Christian books were brought into the country, and a man who had read them joined the embassy from Seoul to Peking in 1784, sought out Mgr de Gouvea there, and from him received baptism. He returned to his own country and when, ten years later, a Chinese priest came to Korea he found four thousand Christians awaiting him. He was their only pastor for seven years, and

after he was killed in 1801 they were without a priest for thirty years. A letter is extant written by the Koreans to Pope Pius VII, imploring him to send them priests at once ; their little flock had already given martyrs to the Church. In 1831 the vicariate apostolic of Korea was created, but the first vicar never reached there. His successor, Mgr Laurence Joseph Mary Imbert, Titular Bishop of Capsa and a member of the Paris Foreign Missions, who had been in China for twelve years, entered the country in disguise at the end of 1837, having been preceded by Bd Peter Philibert Maubant and Bd James Honoré Chastan, priests of the same missionary society.

Christianity was now definitely proscribed in Korea, and for two years the missionaries went about their work with complete secrecy. Of its circumstances and difficulties Mgr Imbert wrote : " I am overwhelmed with fatigue and in great danger. I get up at half-past two every morning. At three I call the people of the house to prayers, and at half-past I begin the duties of my ministry by baptizing, if there are any converts, or by giving confirmation. Then come Mass, communion, and thanksgiving. The fifteen to twenty people who have received the sacraments can thus get away before daybreak. During the day about as many come in, one by one, for confession, and do not go until the next morning after communion. I stay two days in each house, where I get the Christians together, and before it is light I go on to another. I suffer a great deal from hunger : for it is no easy matter in this cold and wet climate to get up at half-past two and then wait until noon for a meal which is poor, insufficient, and lacking in nourishment. After dinner I rest a little until I have to take my senior scholars in theology, and finally I hear confessions again until nightfall. At nine o'clock I go to bed—on a mat on the floor with a Tartary-wool blanket ; there are no bedsteads or mattresses in Korea. In spite of my weak body and poor health I have always led a hard and very busy life : but here I think I have reached the positive limit of work. You will well understand that, leading a life like this, we scarcely fear the sword-stroke that may at any time end it."

By these heroic means the Christians in Korea were increased by a half, roughly from 6000 to 9000, in less than two years. What was going on soon became known, and a decree for their extermination was published. An example of the horrors that took place is provided by Bd Agatha Kim, one of the seventy-six Koreans beatified with the three priests. She was asked if it were true that she practised the Christian religion. " I know Jesus and Mary ", she replied, " but I know nothing else."—" If you are tortured you will give up this Jesus and Mary."—" If I have to die I will not." She was long and cruelly tormented and at last sentenced to death. A tall cross of wood was fixed to a cart and to this cross Agatha was hung by her arms and hair. The cart was driven off and at the top of a steep and very rough slope the oxen were pricked up and the cart sent lurching and jolting down, the woman swinging at every movement with all her weight on her hair and wrists. At the place of execution she was stripped naked, her head forced down on to a block, and there cut off. Bd John Ri wrote from prison : " Two or three months passed before the judge sent for me, and I became sad and anxious. The sins of my whole life, when I had so often offended God from sheer wickedness, seemed to weigh me down like a mountain, and I wondered to myself, ' What will be the end of all this ? ' But I never lost hope. On the tenth day of the twelfth moon I was brought before the judge and he ordered me to be bastinadoed. How could I have borne it by my own strength alone ? But the strength

of God and the prayers of Mary and the saints and all our martyrs upheld me, so that I believe I scarcely suffered at all. I cannot repay such a mercy, and to offer my life is only just."

To avert a general massacre and its attendant danger of apostasy, Mgr Imbert allowed himself to be taken and recommended M. Maubant and M. Chastan to do the same. This they did, after writing letters to Rome explaining their action and giving an account of their charge. They were all three bastinadoed, then carried on chairs to the banks of the river which flows around Seoul, tied back to back to a post, and there beheaded. This was on September 21, 1839, but their feast is kept by the Paris Foreign Missions on the 26th. In the year 1904 the relics of eighty-one martyrs of Korea were translated to the episcopal church of the vicar apostolic at Seoul, and in 1925 Bd Laurence and his companions were beatified. The first Korean priest martyr was BD ANDREW KIM in 1846.

In C. Dallet, *L'Histoire de l'Eglise de Corée* (1874), especially vol. ii, pp. 118–185, the life and sufferings of these martyrs are recounted in detail. See also A. Launay, *Les Missionnaires français en Corée* (1895), and *Martyrs français et coréens* (1925); and E. Baumann in *The Golden Legend Overseas* (1931).

22: ST THOMAS OF VILLANOVA, ARCHBISHOP OF VALENCIA (A.D. 1555)

ST THOMAS, a glory of the Church of Spain, was born at Fuentellana in Castile in 1488, but received his surname from Villanueva de los Infantes, a town where he was brought up. His parents were also originally of Villanueva; the father was a miller; their state was not affluent, but solid, and their charitable disposition was the most valuable part of their son's inheritance. At the age of sixteen he was sent to the University of Alcalá, and he pursued his studies there with success; he became master of arts and licentiate in theology and, after ten years at Alcalá, was made professor of philosophy in that city, being then twenty-six years old; among those who attended his lectures was the famous Dominic Soto.

In 1516 Thomas joined the Augustinian friars at Salamanca, and his behaviour in the novitiate showed he had been long inured to austerities, to renouncing his own will, and to the exercise of contemplation. In 1518 he was promoted to priestly orders and employed in preaching, and he taught a course of divinity in his convent. His text-books were Peter Lombard and Aquinas, and students from the university soon sought permission to attend his lectures. He was exceptionally clear-headed, with a firm and solid judgement, but had always to cope with absent-mindedness and a poor memory. He was afterwards prior in several places, and was particularly solicitous for those friars who were sick; he would often tell his religious that the infirmary was like the bush of Moses, where he who devotes himself to the sick will assuredly find God among the thorns with which he is surrounded. In 1533, while provincial of Castile, he sent the first band of Augustinians to the Americas, where they established their order as missionaries in Mexico. Thomas fell into frequent raptures at prayer, especially at Mass; and though he endeavoured to hide such graces he was not able to do it: his face after the holy Sacrifice shone, and as it were dazzled the eyes of those that beheld him.

Preaching once in the cathedral-church at Burgos, reproving the vices and ingratitude of sinners, he held in his hand a crucifix and cried out, " Christians, look here ! "—and he was not able to go on, being ravished in an ecstasy. Once while addressing a community at the clothing of a novice he was rapt and speechless for a quarter of an hour. When he recovered himself he said : " Brethren, I beg your pardon. I have a weak heart and I feel ashamed of being so often overcome on these occasions. I will try to repair my fault."

Whilst St Thomas was performing a visitation of his convents, he was nominated by the Emperor Charles V to the archbishopric of Granada, and commanded to go to Toledo. He obeyed ; but undertook the journey with no other object than that of declining the dignity, in which he succeeded. When, some years later, Don George of Austria resigned the archbishopric of Valencia, the emperor thought of not offering St Thomas this see because he knew how grievous a trial it would be to him. He therefore, it is said, ordered his secretary to draw up a letter of nomination in favour of a certain religious of the Order of St Jerome. Afterwards, finding that the secretary had put down the name of Brother Thomas of Villanova, he asked the reason. The secretary answered that he thought he had heard his name, but would rectify the mistake. " By no means ", said Charles. " This has happened by a particular providence of God. Let us therefore follow His will." So he signed the appointment for St Thomas and it was forthwith sent to Valladolid, where he was prior. The saint used all means possible to excuse himself, but had to accept the appointment and was consecrated at Valladolid. Thomas set out very early next morning for Valencia. His mother, who had converted her house into a hospital for the use of the poor and sick, had asked him to take Villanueva on the way ; but Thomas applied literally the words of the gospel, " a man shall leave his father and mother and shall cleave to his wife ", and hastened direct to the see with which he was now wedded, convinced that his office obliged him to postpone all other considerations to that of going to the flock committed to his care (later on he spent a month's holiday with his mother at Liria). He travelled on foot in his monastic habit (which was very old) with the hat he had worn ever since his profession, accompanied by one religious and two servants. Upon his arrival at Valencia he retired to an Augustinian friary where he spent several days in penance and prayer to beg the grace of God by which he might be enabled worthily to acquit himself of his charge. He took possession of his cathedral on the first day of the year 1545 amidst the rejoicings of the people. The chapter, in consideration of his poverty, made him a present of four thousand crowns towards furnishing his house, which he accepted in a humble manner and thanked them for their kindness, but he immediately sent the money to the great hospital with an order to lay it out in repairing the house and for the use of the patients. He explained to the canons that " our Lord will be better served and glorified by your money being spent on the poor in the hospital, who need it so much, than if it had been used by me. What does a poor friar like myself want with furniture ? "

It is often said that " Honours change manners ", but St Thomas kept not only the same humility of heart but as much as possible the same exterior marks of contempt of himself. He even kept for some years the very habit which he brought from his monastery, which he sometimes mended himself as he had been wont to do. One of his canons, surprising him one day at this, said he wondered he could so employ his time which a tailor would save him for a trifle. The archbishop replied that he was still a friar and that that trifle would feed some poor man.

Ordinarily he wore such clothes that his canons and domestics were ashamed of him. When he was pressed by them to put himself into a dress suitable to his dignity his answer was, " Gentlemen, I am much obliged to you for the care you take of my person, but really I do not see how my dress as a religious interferes with my dignity as archbishop. You know well enough that my position and duties are quite independent of my clothes, and consist in taking care of the souls committed to me." The canons eventually induced him to cast away his cloth hat and wear one of silk. He used afterwards sometimes to show this hat and say merrily, " Behold my episcopal dignity. My masters the canons judged it necessary that I should wear this silk hat that I might be numbered among the archbishops." St Thomas discharged all the duties of a good pastor and visited the churches of his diocese, preaching everywhere in the towns and villages with zeal and affection. His sermons were followed by a wonderful change in the lives of men, so that one might say he was a new apostle or prophet raised by God to reform the people. He assembled a provincial council (the first for many years) wherein with the help of his fellow bishops he made ordinances to abolish the abuses he had taken notice of in his visitation of his clergy. To effect that of his own chapter cost him much difficulty and time. At all times he had recourse to the tabernacle to learn the will of God ; he often spent long hours in his oratory and, perceiving that his servants were unwilling to disturb him at his devotions when persons came to consult him, he gave them strict instructions that as soon as anyone asked for him they should immediately call him, without making the visitor wait.

There came to St Thomas's door every day several hundred poor people, and each of them received an alms, which was ordinarily a meal with a cup of wine and a piece of money. He took destitute orphans under his particular care, and for the eleven years that he was archbishop not one poor maiden was married who was not helped by his charity. To his porters, to make them more keen in finding children that were exposed by their parents, he gave a crown for every foundling they brought him. When in 1550 pirates had plundered a coast town in his diocese the archbishop immediately sent four thousand ducats and cloth worth as much more to furnish the inhabitants with necessaries and to ransom the captives. Like many good men before and since, St Thomas was remonstrated with because a number of those whom he relieved were idle fellows who abused his kindness. " If ", he replied, " there are vagabonds and work-shy people here it is for the governor and the prefect of police to deal with them : that is their duty. Mine is to assist and relieve those who come to my door." Nor was he only the support of the poor himself, but he encouraged the great lords and all that were rich to make their importance seen not in their luxury and display but by becoming the protectors of their vassals and by their liberality to the necessitous. He exhorted them to be richer in mercy and charity than they were in earthly possessions. " Answer me, sinner," he would say, " what can you purchase with your money better or more necessary than the redemption of your sins ? " At other times : " If you desire that God should hear your prayers, hear the voice of the poor. If you desire that God should forestall your wants, prevent those of the indigent without waiting for them to ask you. Especially anticipate the necessities of those who are ashamed to beg ; to make these ask an alms is to make them buy it."

St Thomas was always averse from using the coercive weapons of the Church in bringing sinners to reason before methods of appeal and persuasion had been

tried to the utmost. Of a theologian and canonist who objected to the archbishop's delay in taking threatened strong measures to put down concubinage, he said: "He is without doubt a good man, but one of those fervent ones mentioned by St Paul as having zeal without knowledge. Is the good man aware of the care and pains I have taken to correct those against whom he fulminates? . . . Let him inquire whether St Augustine and St John Chrysostom used anathemas and excommunication to stop the drunkenness and blasphemy which were so common among the people under their care. No; for they were too wise and prudent. They did not think it right to exchange a little good for a great evil by inconsiderately using their authority and so exciting the aversion of those whose good will they wanted to gain in order to influence them for good." He invited a canon, in whom he had long tried in vain to procure an amendment of life, to come and stay in his own house under pretext of preparing to go on an errand to Rome for the archbishop. Part of the preparation was to consist of a good confession. At the end of one, of two, of three months, the business for Rome was still not ready and all the time the canon was having unobtrusively put before him the fruits and benefits of penance. At the end of six months he left the saint's house a changed man, his friends all supposing he had just returned from Rome. Another priest of irregular life upon being rebuked abused St Thomas to his face and left his presence in a rage. "Do not stop him," said the archbishop to his chaplains, "it is my fault. My remonstrances were a little too rough."

St Thomas wished to extend the same sort of methods to the *nuevos Cristianos* or *Moriscos*, Moors who were converted to Christianity but whose conversion was often unreal or who lapsed into apostasy and so were brought under the brutal jurisdiction of the Spanish Inquisition. He was never able to achieve much for them in his large diocese, but he induced the emperor to provide a fund to support special priests for work among them and himself founded a college for the children of the newly converted. He also founded a college for poor scholars at his old university at Alcalá, and then, having scruples at having expended money outside his own diocese, he endowed another at Valencia. His material charity was equalled by his charity of judgement. Detraction he abhorred and he would always defend the cause of the absent. "Sir", he would say, "you do not look at this from a right point of view. You are wrong, because he may have had a good intention. For myself, I believe that he had." Many examples are recorded of St Thomas's supernatural gifts, such as his power of healing the sick and of multiplying food, and numerous miracles were attributed to his intercession both before and after his death.

It is not known for certain why St Thomas did not attend the Council of Trent; he was represented thereat by the bishop of Huesca, and most of the Castilian bishops consulted with him before they left. He impressed on them that it was at least as necessary for the council to legislate for an internal reformation in the Church as against the Lutheran heresy, and made two interesting suggestions neither of which was in fact acted upon. One was that all benefices having the cure of souls should be filled by incumbents native of the place, so far as possible and providing they were well qualified, especially in rural districts; the other was that the ancient canon which forbade the translation of a bishop from one see to another should be re-enforced. The idea of the union of a bishop with his see as with a bride was always present to the saint, and he lived in perpetual concern for the proper discharge of his own episcopal duties. "I was never so much afraid", he would

say, " of being excluded from the number of the elect as since I have been a bishop ". Several times he petitioned for leave to resign, and God was pleased at length to hear his prayer by calling him to Himself. He was seized by *angina pectoris* in August 1555. Having commanded all the money then in his possession to be distributed among the poor, he ordered all goods to be given to the rector of his college, except the bed on which he lay ; he gave this bed to the gaoler for the use of prisoners, but borrowed it of him till such time as he should no longer require it. On September 8 the end was at hand. He ordered Mass to be offered in his presence, and after the consecration recited the psalm *In te, Domine, speravi :* after the priest's communion he said that verse, " Into thy hands, O Lord, I commend my spirit ", at which words he rendered his soul into the hands of God, in the sixty-seventh year of his age. He was buried, according to his desire, in the church of the Austin friars at Valencia ; and he was canonized in 1658. St Thomas of Villanova was called in his lifetime " the pattern of bishops ", " the almsgiver ", " the father of the poor ", and nothing can be more vehement or more tender than his exhortation to divine love. " Wonderful beneficence ! " he cries, " God promises us Heaven for the recompense of His love. Is not His love itself the greatest reward, the most desirable, the most lovely, and the most sweet blessing ? Yet a further recompense, and so immense a recompense, waits upon it. Wonderful goodness ! Thou givest thy love, and for this thy love thou bestowest on us Paradise."

In setting out the history of St Thomas of Villanova (*Acta Sanctorum*, September, vol. v) the Bollandists translated the Spanish life by Miguel Salon, a contemporary who, after a first biography published in 1588, utilized the materials furnished by the canonization processes to produce a more complete work in 1620. They also printed the memoir by his friend and fellow Augustinian, Bishop Juan de Muñatones. This had been prefixed to an edition of St Thomas of Villanova's sermons, etc., which Muñatones edited in 1581. Some other sources, including a summary of the depositions in the Valencia and Castile processes, were also available, and these are used in the Bollandist prolegomena and annotations. The whole is supplemented by a notice of the saint's relics and miracles. Not much fresh biographical material seems to have added to our knowledge since the Bollandists published their account in 1755. There is a brief sketch by Quevedo y Villegas, which was translated into English through a French channel for the Oratorian series in 1847. There is also a German life by Poesl (1860), and one in French by Dabert (1878). The writings of St Thomas of Villanova, however, have been collected and more carefully edited, and some of them have been translated into other languages.

ST PHOCAS THE GARDENER, MARTYR (DATE UNKNOWN)

ST PHOCAS dwelt near the gate of Sinope, a city of Paphlagonia on the Black Sea, and lived by cultivating a garden. In his humble profession he imitated the virtue of the most holy anchorites, and seemed in part restored to the happy condition of our first parents in Eden. To prune the garden without labour and toil was their sweet employment and pleasure. Since their sin, the earth yields not its fruit but by the sweat of our brow. But still, no labour is more useful or necessary or more natural to man, and better adapted to maintain in him vigour of mind and health of body, than that of tillage ; nor does any other part of the universe rival the charms which a garden presents to our senses, by the fragrance of its flowers and the sweetness and variety of its fruits ; by the melody of its musicians, by the worlds of wonders which every stem, leaf, and fibre exhibit to the attention of the inquisitive philosopher, and by that beauty and variegated lustre of colours which clothe

the numberless tribes of its smallest inhabitants and adorn its shining landscapes, vying with the brightest splendour of the heavens and in a single lily surpassing the lustre with which Solomon was surrounded on his throne in the midst of all his glory. And what a field for contemplation does a garden offer to our view, raising our souls to God in love and praise, stimulating us to fervour by the fruitfulness with which it repays our labour and multiplies the seed it receives, and exciting us to tears of compunction for our insensibility to God by the barrenness with which it is changed into a desert unless subdued by ceaseless toil. St Phocas, joining prayer with his labour, found in his garden an instructive book and an inexhaustible fund of meditation. His house was open to strangers and travellers who had no lodging in the place; and after having for many years liberally bestowed the fruit of his labour on the poor, he was found worthy also to give his life for Christ.

When a cruel persecution was suddenly raised against the Church, Phocas was impeached as a Christian, the formality of a trial was dispensed with, and soldiers were despatched with an order to kill him wherever they should find him. Arriving near Sinope, they could not enter the town, but stopping at his house without knowing it, at his invitation they took up their lodging with him. They at supper disclosed to him the errand upon which they were sent, and desired him to inform them where this Phocas could be found. He told them he was well acquainted with the man, and would give them news of him next morning. After they had retired to bed he dug a grave, prepared everything for his burial, and spent the night in disposing his soul for his last hour. When it was day he went to his guests, and told them Phocas was found and in their power whenever they pleased to apprehend him. They inquired where he was. "He is here", said the martyr. "I myself am the man." Struck by his undaunted resolution and composure they did not at first know what to do with this man who had so generously entertained them; he, seeing their trouble, told them that he looked upon such a death as the greatest of favours and his highest advantage. At length, recovering from their surprise and scruples, they struck off his head. The Christians of that city afterwards built a stately church which bore his name. St Asterius, Bishop of Amasea, about the year 400 pronounced the panegyric of this martyr on his festival in a church which possessed a small part of his relics, and said that "Phocas from the time of his death has become a pillar and support of the churches on earth. He draws all men to his house; the highways are filled with persons resorting from every country to this place of prayer. The magnificent church which is possessed of his body is the comfort and ease of the afflicted, the health of the sick, the storehouse plentifully supplying the wants of the poor. If in any other place, as in this, some small portion of his relics be found, it also becomes admirable and most desired by Christians." He adds that the sailors in the Euxine, Aegean and Adriatic seas, and in the ocean, sing hymns in his honour, and that the martyr has often succoured and preserved them.

Alban Butler's account of St Phocas has been set out above, with some verbal alterations and omissions, because it will touch the heart of all gardeners. But it must be added that all that can be safely said of Phocas of Sinope is that he lived, was martyred, and was widely venerated. Much false and allusive matter has accrued to his story, and the name Phocas figures in calendars on various dates. In the Roman Martyrology St Phocas, martyr at Antioch on March 5, and St Phocas, Bishop of Sinope and martyr under Trajan, on July 14, are probably both

derivatives of Phocas the Gardener. His relics, or parts of them, were claimed by Antioch, Vienne in France and other places.

The panegyric of St Asterius is printed in the *Acta Sanctorum*, September, vol. vi, and in Migne, PG., vol. xl, cc. 300–313. St Phocas has been much discussed by students of folklore anxious to elucidate his popularity with sea-faring people; the explanation is perhaps to be found in the resemblance of his name to the word *φώκη*, meaning a seal. See Radermacher in *Archiv f. Religionswissenschaft*, vol. vii (1904), pp. 445–452. On the other hand E. Maas, O. Kern, and Jaisle suggest quite untenable solutions. St Phocas has a full notice in the *Synaxarium Constantinopolitanum* (ed. Delehaye), cc. 67–68, under September 22; and see CMH., pp. 128, 374–375.

SS. MAURICE AND HIS COMPANIONS, MARTYRS OF THE THEBAN LEGION (*c.* A.D. 287 ?)

A NUMBER of the Gauls, called Bagaudae, having risen in revolt, the *Augustus* Maximian Herculius marched against them with an army, of which one unit was the Theban Legion. This had been recruited in Upper Egypt and was composed entirely of Christians. When he arrived at Octodurum (Martigny), on the Rhône above the lake of Geneva, Maximian issued an order that the whole army should join in offering sacrifice to the gods for the success of their expedition. The Theban Legion hereupon withdrew itself, encamped near Agaunum (now called St Maurice-en-Valais), and refused to take any part in these rites. Maximian repeatedly commanded them to obey orders, and upon their constant and unanimous refusal sentenced them to be decimated. Thus every tenth man was put to death, according as the lot fell. After the first decimation, a second was commanded, unless the soldiers obeyed the orders given; but they cried out that they would rather suffer all penalties than do anything contrary to their religion. They were principally encouraged by three of their officers, Maurice, Exuperius and Candidus, referred to respectively as the *primicerius*, the *campiductor* and the *senator militum*. Maximian warned the remainder that it was of no use for them to trust to their numbers, for if they persisted in their disobedience not a man among them should escape death. The legion answered him by a respectful remonstrance: "We are your soldiers, but are also servants of the true God. We owe you military service and obedience; but we cannot renounce Him who is our Creator and Master, and also yours even though you reject Him. In all things which are not against His law we most willingly obey you, as we have done hitherto. We readily oppose all your enemies, whoever they are; but we cannot dip our hands into the blood of innocent persons. We have taken an oath to God before we took one to you: you can place no confidence in our second oath if we violate the first. You command us to punish the Christians; behold, we are such. We confess God the Father, author of all things, and His Son, Jesus Christ. We have seen our companions slain without lamenting them, and we rejoice at their honour. Neither this nor any other provocation has tempted us to revolt. We have arms in our hands, but we do not resist because we would rather die innocent than live by any sin."

This legion consisted of about six thousand six hundred men, and Maximian, having no hopes of overcoming their constancy, commanded the rest of his army to surround them and cut them to pieces. They made no resistance but suffered themselves to be butchered like sheep, so that the ground was covered with their dead bodies, and streams of blood flowed on every side. Maximian gave the spoils of the slain to his soldiers for their booty, and they were sharing it out when a

veteran named Victor refused to join in. At this the soldiers inquired if he was also a Christian. He answered that he was, upon which they fell upon him and slew him. Ursus and another Victor, two straggling soldiers of this legion, were found at Solothurn and there killed, and according to local legends many others elsewhere, such as St Alexander at Bergamo, SS. Octavius, Adventor and Solutor at Turin, and St Gereon at Cologne. The Roman Martyrology mentions Vitalis and Innocent, as well as the above three and Victor, today, SS. Ursus and Victor on September 30, and St Antoninus at Piacenza, wrongly associated with the Theban Legion, on the same date. St Eucherius, speaking of their relics preserved at Agaunum in his time, says, " Many come from divers provinces devoutly to honour these saints, and offer presents of gold, silver and other things. I humbly present this monument of my pen, begging intercession for the pardon of my sins, and the perpetual protection of my patrons." He mentions many miracles to have been performed at their shrine and says of a certain woman who had been cured of a palsy by them : " Now she carries her own miracle about with her."

This St Eucherius is the principal witness for the story which has just been related. He was bishop of Lyons during the first half of the fifth century, and wrote down for a Bishop Salvius an account of these martyrs of Agaunum, in whose honour a basilica had been built there towards the end of the previous century, in consequence of a vision of their place of burial vouchsafed to the then bishop of Octodurum, Theodore. Eucherius says he had the story from informants of Isaac, Bishop of Geneva, who, Eucherius thought, was told it by Theodore. It will be noticed that, as related above, the legionaries in their manifesto speak of refusing to spill the blood of innocent Christians. This protest was doubtless composed by St Eucherius himself, who states that they were killed for refusing to undertake the massacre of Christians and does not mention the revolting Bagaudae ; other accounts of the martyrs say they suffered for not sacrificing. St Maurice and his companions have been the subject of much discussion. That a whole legion was put to death is highly improbable ; Roman imperial generals were not incapable of such a wholesale slaughter, but the circumstances of the time and the lack of early evidence of an entirely satisfactory sort are all against it. Alban Butler notes with pain that " the truth of this history is attacked by some Protestant historians ", but it has been questioned by Catholic scholars as well, and some have even gone so far as to reject the whole of it as a fabrication. But it seems clear that the martyrdom at Agaunum of St Maurice and his companions is an historical fact : what was the number of men involved is another matter ; in the course of time a squad could easily be exaggerated into a legion.

The church built at Agaunum by St Theodore of Octodurum later became the centre of an abbey, which was the first in the West to maintain the Divine Office continually by day and by night by means of a cycle of choirs. This monastery came into the hands of the canons regular, and is now an abbey-*nullius*. Relics of the martyrs are preserved here in a sixth-century reliquary, but veneration of the Theban Legion has spread with other relics far beyond the borders of Switzerland. They are commemorated in the liturgy of the whole Western church, and St Maurice is patron of Savoy and Sardinia and of several towns, as well as of infantry soldiers, sword-smiths, and weavers and dyers.

The text of St Eucherius which has suffered many interpolations will be found in Ruinart, and in the *Acta Sanctorum*, September, vol. vi ; but the critical edition by B. Krusch in

MGH., *Scriptores Merov.*, vol. iii, pp. 32–41, is of first importance. On the whole question of the martyrdom the volume of M. Besson, *Monasterium Acaunense* (1913), is perhaps the most sober and reliable. He dissents from the extreme views of Krusch, though he is in some matters himself open to criticism (*cf.* the *Analecta Bollandiana*, vol. xxxiii, pp. 243–245). The subject is also treated at great length by H. Leclercq in DAC., vol. x (1932), cc. 2699–2729. The bibliography which he supplies extends to four closely-printed columns, and shows impressively the interest which the controversy has excited. See also O. Lauterburg and R. Marti-Wehren, *Martyrium von sankt Mauritius . . . Die Legende* (1945).

ST FELIX III (IV), POPE (A.D. 530)

UPON his return from his visit to Constantinople in the year 526, Pope St John I was imprisoned by the Gothic king Theodoric at Ravenna, and died very shortly afterwards. When therefore Theodoric caused the priest Felix to be nominated as his successor, the clergy and people at Rome were relieved that the royal choice had fallen upon so blameless and otherwise suitable a person and that they could without hesitation proceed to elect him. The new pope used his favour with the court to promote the interests of the Church, and obtained a decree imposing a fine on those who should disregard the ancient custom that a layman should cite a cleric only before the pope or his delegates. Fines levied for this offence were to be at the disposal of the Holy See for distribution among the poor. St Felix approved the writings of St Caesarius of Arles on grace and free will against St Faustus of Riez, and sent to the second Synod of Orange in 529 a number of propositions about grace drawn from the works of St Augustine, and so led up to the condemnation of Semi-Pelagianism by the council. Having been given two ancient buildings in the Roman Forum, Felix built on their site the basilica of SS. Cosmas and Damian ; the mosaics to be seen today in the apse and on the triumphal arch of that church are those made at his direction.

After he had occupied the apostolic chair for four years St Felix died in 530. He was revered in his day as a man of great simplicity, humility and kindness to the poor.

Though described in the Roman Martyrology as Felix IV, it is now decided that he is properly Felix III, a previous antipope having no right to figure in the numbering : see Felix " II " herein on July 29. A short account of his pontificate is given by the Bollandists under January 30. See also the *Liber Pontificalis* (Duchesne), vol. i, pp. 270 *seq.* ; Grisar, *Geschichte Roms und der Päpste*, vol. i, pp. 183 *seq.*, and 495 *seq.*

ST SALABERGA, MATRON, AND ST BODO, BISHOP (*c.* A.D. 665 AND *c.* 670)

ST EUSTACE of Luxeuil, travelling from Bavaria back to his monastery, was entertained in a household where one of the children, a small girl called Salaberga, was blind. He took oil, blessed it, and anointed her sightless eyes. Then he prayed over her, and her sight was restored. When she grew up Salaberga was married to a young man, who, however, died two months after the wedding. She took this to be a sign that she was called to serve God in a monastery, but her parents thought otherwise and she married again, a nobleman called Blandinus. By him she had five children, of whom two, Bauduin and Anstrudis, are venerated as saints. Salaberga had endowed a convent at Poulangey, and when they had lived in happy wedlock for a number of years she and her husband agreed both to withdraw from the world. Blandinus became a hermit and is venerated as a saint in the diocese

of Meaux. Salaberga went to Poulangey first, and then, by the advice of St Walbert, abbot of Luxeuil, founded a new monastery at Laon about the year 650. This abbey was a very extensive establishment and had provision for both monks and nuns. St Salaberga had a married brother named Bodo, and him she persuaded to become a monk, his wife joining the community at Laon. He was made bishop of Toul, and founded three monasteries, of one of which his own daughter was the first abbess. St Bodo's feast is observed on the 11th of this month. During the last two years of her life St Salaberga suffered continually from very great pain which she bore with corresponding courage and patience; after her death her daughter St Anstrudis took up the government of the community. St Salaberga was buried at the abbey, and St Bodo's body was later exhumed at Toul and brought to be laid beside that of his sister.

A life, previously printed in the *Acta Sanctorum*, September, vol. vi, has been critically edited by B. Krusch in MGH., *Scriptores Merov.*, vol. v, pp. 40–66. He shows that the correct form of the name is Sadalberga; but, what is more important, that the life, which professes to have been written by a contemporary, is really a compilation of the beginning of the ninth century. Certain references made to Sadalberga by Jonas, Abbot of Bobbio, in his Life of St Columban, are, however, more trustworthy. For Bodo (Leudin) see the *Acta Sanctorum*, September, vol. iii.

ST EMMERAMUS, BISHOP (SEVENTH CENTURY)

THIS holy missionary preached the gospel with indefatigable zeal around Poitiers, of which city he is often stated to have been bishop; but his name does not appear in the episcopal lists of that or any other see. After having laboured thus several years, St Emmeramus was so touched with compassion for the unhappy state of so many thousands of idolaters in Germany and beyond the Danube that he went to preach the gospel in Bavaria. Duke Theodo detained him at Regensburg, as he was later to try to detain St Corbinian, to minister to his subjects. Emmeramus, after having preached there three years and gained to God a number of infidels and sinners, undertook a pilgrimage to Rome. He set out on his journey south but when he had reached Kleinhelfendorf, between Munich and Tirol, he was overtaken by, apparently, some representatives of Duke Theodo, who brutally mishandled him. The saint managed to reach Feldkirchen, but there died of the injuries he had received. His body was shortly afterwards translated to Regensburg. It is not known that he was ever bishop of that city or founder of the monastery there that bore his name.

The motive and circumstances of the murder of St Emmeramus are a mystery (the Roman Martyrology says oracularly that he "patiently suffered a most cruel death for Christ's sake that he might set others free"). Less than a century after, his life was written by Aribo, Bishop of Freising, who gives an account of it that is a characteristic example of hagiographical invention, exaggeration, embroidery, or all three, for the sake of popular edification. We are told that before St Emmeramus left for Italy the daughter of Duke Theodo, Oda, confided to him that she was with child by a nobleman of her father's court, and she feared the duke's anger both for herself and her lover. Emmeramus authorized her to state that he himself was the partner of her guilt. The pious Aribo expects the reader to admire the magnanimity and self-sacrifice of Emmeramus, but, quite apart from the fact that he was recommending a lie, and a lie that would cause great scandal, it is difficult to see what would be gained by it except protection for the guilty man. However,

the lady Oda acted accordingly when her secret was discovered, and her brother Lantbert and his men set off in pursuit of Emmeramus. When they came up with him at Kleinhelfendorf they tied him to a ladder, tore out his eyes and tongue, cut off his members, and left him to die amid an outbreak of supernatural marvels. St Emmeramus was at once acclaimed a martyr by the people.

Much has been written about St Emmeram (perhaps more correctly spelt "Haimhrammus"). There are lives by Bishop Arbeo or Aribo (in two recensions), another by Meginfrid of Magdeburg, and a third by Arnold, who belonged to the monastery called by the name of the saint himself. In the critical edition of Arbeo prepared for MGH., *Scriptores Merov.*, vol. iv, pp. 452–520, B. Krusch has shown that the text printed by the Bollandists (in *Acta Sanctorum*, September, vol. vi) represents substantially Arbeo's genuine work and that it was written about the year 772. But even in its authentic form the data provided by Arbeo's life are not trustworthy. See also A. Bigelmair, "Die Anfänge des Christentums in Bayern," in *Festgabe A. Knöpfler* (1907), and J. A. Endres in the *Römische Quartalschrift* for 1895 and 1903. The genuine tomb of the saint is believed to have been discovered in 1894, on this see especially J. A. Endres, *Beiträge zur Geschichte des M. A. Regensburgs* (1924).

23: ST LINUS, Pope and Martyr (*c.* A.D. 79 ?)

IT is now not disputed that St Linus was the first successor of St Peter in the see of Rome, but practically nothing is known about him. St Irenaeus, writing about the year 189, identifies him with the Linus mentioned by St Paul in his second letter to Timothy (iv 21), and implies that he was appointed bishop before the death of Peter. St Linus is named among the martyrs in the canon of the Mass and his feast as a martyr is kept throughout the Western church today, but his martyrdom is very doubtful as no persecution is recorded in his time; moreover, Irenaeus names only St Telesphorus as a martyr among the earliest popes after Peter.

See the *Liber Pontificalis* (ed. Duchesne), vol. i, p. 121; Grisar, *Geschichte Roms und der Päpste*, p. 220; Lightfoot, *St Clement of Rome*, vol. i, p. 201.

ST THECLA OF ICONIUM, Virgin and Martyr (First Century ?)

Thecla, referred to liturgically in the East as "protomartyr among women and equal with the Apostles", was one of the most revered heroines of the earlier ages of the Church. St Methodius of Olympus in his *Banquet of the Ten Virgins* tells us that she was well versed in profane philosophy and literature, and he commends the ease, strength, sweetness and modesty of her speech, having received her instruction in divine and evangelical knowledge from St Paul. St Augustine, St Epiphanius, St Ambrose and other fathers mention that St Paul by his preaching converted her to the faith, and that his discourses kindled in her a love of virginity. St Gregory of Nyssa says that she undertook the sacrifice of herself by a life dead to the senses, so that nothing seemed to remain living in her but reason and spirit.

It is, however, by no means certain that this St Thecla ever existed; there may have been a convert of St Paul of that name who devoted herself to the service of the Church, but if there was we know nothing about her. Her widespread and popular legend depends entirely on a romance composed at the end of the second century and known as the *Acts of Paul and Thecla.* St Jerome recognized this

work as apocryphal, and Tertullian tells us that it was written by a presbyter of Asia who, on being convicted of having falsely used St Paul's name, was deposed from his office. In spite of this the book continued to be popular in the Church, and its incidents were referred to by a long succession of fathers, of whom some are mentioned above. It relates how St Paul (who is described as " a little man, bald-headed, bow-legged, stoutly built, with eyebrows meeting, rather long-nosed, graceful "), preaching in the house of Onesiphorus at Iconium, attracts the attention of the maiden Thecla, who determines to put into practice his teaching on virginity. She therefore broke off her engagement to marry a certain Thamyris. Her parents were indignant, Thamyris sought to move her with flatteries and caresses, her servants entreated her with tears, her friends and neighbours argued with her, and the authority and threats of the magistrate were employed to bring her to change her mind. Thecla, strengthened by the arm of the Almighty, was proof against all this. Thamyris thereupon laid an information against St Paul, who was sentenced to be scourged and cast out of the city for persuading maidens from marriage and wives from their husbands. Thecla was ordered to be burnt, but a storm from Heaven put out the fire and she escaped to Paul and accompanied him to Antioch. Here the Syriarch Alexander tried to abduct her in the street. In defending herself, Thecla tore off his cloak and rolled his crown in the dust, and he, furious at being made a public laughing-stock, haled her before the governor, and she was condemned to the beasts. For a time she was sheltered in the house of a certain Queen Tryphaena (an historical personage), whose dead daughter had told her in a dream to adopt Thecla, for the reason that " she may pray concerning me and that I may be transferred to the place of the just ".

When the time came for her execution she was exposed in the amphitheatre. But the lions walked gently up to the maiden and, laying themselves down at her feet, licked them as if it had been respectfully to kiss them, and the other beasts fought among themselves, so that the keepers had to turn others into the arena. Then Thecla saw a ditch full of water and was reminded thereby that she was not yet baptized. And she threw herself in, saying : " In the name of Jesus Christ I am baptized on my last day." The seals that were in the water floated about dead, and when Thecla came out there was a cloud of fire around her, so that the animals could not reach her nor the people see her naked. Then Alexander suggested to the governor that goaded bulls should be tried, " and the governor, looking gloomy, said : ' Do as you like.' " But the fire consumed the ropes which bound Thecla to the bulls, and at this moment Queen Tryphaena fainted. Then the governor put a stop to the games, for Tryphaena was a kinswoman of Caesar*, and amid the applause of the multitude Thecla was released. Dressed as a boy she rejoined St Paul at Myra in Lycia and was by him commissioned to teach the word of God, which she did to her mother in Iconium, and then retired to live in a cave at Seleucia for seventy-two years. Then it was rumoured among the Greek physicians of the city that " this Thecla is a virgin, and serves Artemis, and from this she has power of healing," for many miracles were done by her ; and they were jealous and sent a band of young men to slay (or to ravish) her. And Thecla praying to the Lord, the rock opened to receive her, and so she was taken to Him. But another account says that within the rock she found a passage and thence made her way to Rome, where she found that St Paul was dead. " And after staying there

* She was second cousin to the Emperor Caligula.

a brief space she rested in a glorious sleep ; and she is buried about two or three stadia from the tomb of her master, Paul."

That this story is a romance in at least its details is apparent on the face of it. It was written to a considerable extent in praise of virginity and to impress on its hearers the Christian teaching about chastity. But even herein the text of the *Acts of Paul and Thecla* is somewhat extravagant, making St Paul teach that salvation is hardly possible without virginity, so that some commentators suppose it to have been written under the influence of the Encratites, an heretical sect which reprobated the use of wine, flesh-meat and marriage. St Thecla did not actually give her blood for Christ ; her martyrdom consists in the reproaches she received from her lover and her mother, her trial at the stake, and her trial among the lions. These are the three torments referred to in the *Rituale Romanum* where, in the recommendation of a departing soul, occurs the prayer : " And as thou didst deliver the blessed virgin and martyr Thecla from three most cruel torments, so deign to deliver the soul of this thy servant and bring him to rejoice with thee in heavenly happiness." From the great church built over her alleged cave at Meriamlik, near Seleucia, veneration for St Thecla spread over all Christendom ; she has a commemoration in the Roman liturgy, and she is named in the canon of the Ambrosian Mass.

The Greek text of the *Acts of Paul and Thecla* was edited by Tischendorf in 1851 ; and again by Lipsius-Bonnet in their *Acta Apostolorum Apocrypha*, 1891, vol. i. The Syriac version was rendered accessible by W. Wright in 1871 and the Armenian by F. C. Conybeare in *The Apology and Acts of Apollonius and other Monuments of Early Christianity* (1894). See also Pirot, *Supplément au Dictionnaire de la Bible* (1926), vol. i, cc. 494–495. Sir W. M. Ramsay in his book *The Church in the Roman Empire* committed himself to the view that there was a real person of the name of Thecla who embraced the teaching of the apostle St Paul. There is a very long discussion in DCB., vol. iv, pp. 882–896, and an English translation of the " Acts " in J. Orr, *New Testament Apocryphal Writings* (1903).

ST ADAMNAN, OR EUNAN, ABBOT OF IONA (A.D. 704)

ADAMNAN, whom St Bede calls " a good and wise man, remarkably learned in the Holy Scriptures ", was born about the year 624 at Drumhome in the county of Donegal. He entered a monastery which had been founded there. Afterwards, following the steps of his holy kinsman Columba, he retired to the monastery of Iona, of which he became ninth abbot in the year 679. On the death of Oswy, King of Northumbria, his son Aldfrid had had to fly from the usurper Egfrid, and had taken shelter at Iona, where he met Adamnan. When in 686, Aldfrid being then on his throne, someone was required to go on behalf of the Irish to the Northumbrians to negotiate for the release of some captives, it was therefore natural that St Adamnan should be chosen for the mission. He succeeded, and while he was in England again in 688 he visited the monasteries of Wearmouth and Jarrow, and was seen by the young Bede, who was then a boy of thirteen. The important result of this visit was that, by the persuasion of St Ceolfrid, he laid aside the custom of his predecessors and conformed to the true time of celebrating Easter. Upon his return home he used his utmost endeavours to guide his monks at Iona into the same practice, but without success.

After his failure to convert his monks from Celtic to Roman customs, St Adamnan spent a good deal of time in Ireland. At the Council of Birr he was instrumental in persuading the assembly that women should not take part in warfare

and that they and their children should be neither killed nor taken as prisoners; this decision was called after him, Adamnan's Law. All the time he was zealously propagating the observance of the true Easter, which was accepted nearly wherever he went, except where the influence of Columban monasteries was strong, and notably in his own Iona. He made a final fruitless attempt to overcome the opposition of his community; "and it so happened that he departed this life before the next year came round, the divine Goodness so ordaining that, as he was a great lover of peace and unity, he should be received into everlasting life before he should be obliged, by the return of the time of Easter, to dispute yet more seriously with those who would not follow him". This was on September 23, 704.

St Adamnan, "a man of tears and penitence, devoted in prayer, diligent, mortified, and learned in God's holy scriptures", was after St Columba Iona's brightest light and most accomplished scholar. He himself refers to the writing-tablets, the pens and *stili* and ink-horns, in the monastic scriptorium, and of these he made full use himself. His own name is remembered for, more than anything, his Life of St Columba, one of the most important hagiographical documents in existence and the most complete biography of the early middle ages. He wrote it in Latin at the request of his brethren. In the latter part of the seventh century a Frankish bishop called Arculf went on pilgrimage to Jerusalem, and on the way back his ship was so driven by contrary winds that he was eventually cast up on the western coast of Britain (which, unless they were trying to make a port on the west coast of France, seems a very remarkable occurrence). Arculf "after many adventures" found himself at Iona, where he was warmly received by Adamnan and gave a long account to the monks of all he had seen in the East. St Adamnan wrote this narrative down, and so composed his other well-known work, *De locis sanctis*, "beneficial to many and particularly to those who, being far from those places where the patriarchs and apostles lived, know no more of them than they can learn by reading". This book was presented by Adamnan to King Aldfrid, "and through his bounty it came to be read by lesser persons", even to the present day.

Among the popular tales told of this saint is that, to provide wood for his monastery, he felled with his own hands enough oak trees on a neighbouring island to load twelve boats. He is also said one day to have been missing from choir, and when his brethren sought him they found him in ecstasy before a vision of the Holy Child. St Adamnan was very greatly venerated among the people of Scotland, and the common Scots baptismal name of Adam is a corruption of his own. His feast is still observed in the diocese of Argyll and the Isles. Throughout Ireland he is commemorated on this day as St Eunan, and celebrated at Raphoe as its first bishop; but it is not certainly established that this Eunan and Adamnan are one and the same. That he was ever bishop in Raphoe is unlikely.

Our most reliable information about Adamnan comes from Bede, *Ecclesiastical History*; see Plummer's edition and notes. But, though of a more legendary character, Irish materials are also available, at least in the form of casual anecdotes: Plummer's *Miscellanea Hagiographica Hibernica* supplies references to many of these. There is even a short Irish Life of St Adamnan, of which a translation has been printed in the *Celtic Review*, vol. v (1908), pp. 97–107. The best text of Adamnan's *De locis sanctis* is that of Geyer in the Vienna *Corpus Scriptorum*, vol. xxxix, while the *Life of St Columba* has been well edited by J. T. Fowler (1920). See also L. Gougaud, *Christianity in Celtic Lands* (1932); and J. F. Kenney, *The Sources of the Early History of Ireland*, vol. i, 1929.

BD MARK OF MODENA (A.D. 1498)

THIS Mark was born at Modena and entered the Dominican order, in which he became a renowned preacher throughout northern Italy. He was for many years prior of the friary at Pesaro and whilst there was credited with the working of many miracles. Bd Mark died at Pesaro on September 23, 1498. His body, buried in the church of his order, was afterwards solemnly transferred to the Lady chapel, where it was venerated every year on Whit Monday. His *cultus* was approved in 1857.

See the *Acta Sanctorum*, September, vol. vi; L. Alberti, *De viris illustribus O.P.*, fol. 248; *Année Dominicaine*, vol. vii, p. 49; L. Vedriani, *Vita* . . . (1663); Taurisano, *Catalogus hagiographicus O.P.*, p. 49.

BD HELEN OF BOLOGNA, WIDOW (A.D. 1520)

BD HELEN DUGLIOLI has been selected by popular acclamation from among the unknown numbers of those who have served God heroically " in the world " to be exalted at the altars of the Church. She was born at Bologna, and when she was about seventeen years old married Benedict dall' Oglio. Husband and wife lived together for thirty years in amity and happiness, supporting and encouraging one another in the life of Christians, and when Benedict died, Helen shortly after followed him to the grave. The common people, who have an almost unerring instinct for detecting true holiness, knew she was a saint, and the continual *cultus* they had given her was confirmed in 1828.

The most important part of the notice devoted to her by the Bollandists consists of an extract from the *De Servorum Dei beatificatione* of Prosper Lambertini (afterwards Pope Benedict XIV), written when he was archbishop of Bologna. In this he quotes the tributes paid to Bd Helen at Bologna as an almost typical case of a spontaneous and immemorial *cultus*, and refers to sundry local publications which bore witness to the devotion of the citizens. Among other evidence cited by the Bollandists it is curious to find a passage from the *Ragionamenti* of Pietro Aretino, of all people, a contemporary of the *beata*, who refers satirically to the crowds of candles, pictures and *ex votos* deposited " alla sapoltura di santa Beata Lena dall' Olio a Bologna ".

See the *Acta Sanctorum*, September, vol. vi.

24: OUR LADY OF RANSOM

THE first entry in the Roman Martyrology today is, " The feast of blessed Mary the Virgin, called of Ransom, institutress of the Order for the Redemption of Captives under that title. Her Appearing is mentioned on August 10 ", and accordingly under that date we find, " The Appearing in Spain of blessed Mary . . .", etc. In the account of St Peter Nolasco on January 28 we have referred to the difficulties surrounding the history of the foundation of this order (*vulgo* Mercedarians), particularly the unsatisfactory nature of the evidence for the apparitions of our Lady to St Peter and others. The date of the order's first foundation in Spain was August 10 (in 1218 or 1223 or 1228), but the feast

commemorating this event, under the name of the Solemnity of the Coming-down of Our Lady of Ransom, was kept by the Mercedarians on the Sunday nearest to August 1. The feast was granted to Spain at large in 1680, and extended to the whole Western church, for its present date, in 1696.

The invocation of our Lady under this title for the conversion of England has nothing to do with the historical and liturgical aspects of the feast. Our Lady of Pity was an old name for her in this country, expressing a cognate idea to " ransom ", and she may be regarded as interceding for our country's release from the bonds of religious error, just as in the prayer of the Mass today we ask for the deliverance of the faithful people from the bonds of sin.

See F. G. Holweck, *Calendarium festorum Dei et Dei Matris* (1925), p. 327, who seems to accept the Mercedarian traditions a little too trustfully ; he also appeals to D. Perez Sanjulian, *Historia de la SS. Virgen Maria* (1912), vol. ii, p. 645. It was a project of Pope Benedict XIV's commission for the reform of the Roman Breviary to suppress this feast of our Lady of Ransom, a project to which effect has been given in the calendar approved for the Benedictines in 1915.

ST GEREMARUS, OR GERMER, ABBOT (*c.* A.D. 658)

THIS saint was one of the numerous Frankish noblemen of whom we are told that, after marrying and following a secular career, they left the world and became distinguished in the monastic or other ecclesiastical life of their time. He belonged to the territory of Beauvais, and was attached in his youth to the court of Dagobert I, where he met his wife Domana, who was herself venerated as a saint in the diocese of Evreux. Their two girl children predeceased them, and their boy being grown up they, under the influence of St Audoenus, Bishop of Rouen, determined to embrace the religious life. Geremarus had already built a monastery near his birthplace, but he himself chose to receive the monastic habit at Pentale on the Risle, near Brionne. He was a model religious and became abbot of the house. But strictness and regularity which are admired in a subject are not always so popular in a superior, and some of the monks at Pentale were very discontented under their new father. They were themselves such bad religious and even bad men that it is said they attempted to take the life of St Geremarus by fastening a sharp knife point upwards in the boards of his bed under the blanket—though unless he were a heavy man or in the habit of throwing himself into his bed, such a device was not likely to inflict a mortal wound. Whether for this reason or because of his unpopularity and lack of success in improving discipline, the abbot resigned his office and went to live as a hermit in a cave on the banks of the river. Here he passed five contented years, communing with God, working with his hands, and ministering to his neighbours, until one day news was brought to him of the death of his only son, Amalbert. " O my God ", he cried, " I thank thee that thou hast shown thy mercy towards me by calling my son to thy glory ". With the young man's estate which now reverted to him he founded a monastery at Flay, on the river Epte between Beauvais and Rouen, which was afterwards called Saint-Germer. St Geremarus abandoned the solitary life to direct the new monastery till his death.

The Life of St Geremarus printed in the *Acta Sanctorum* (September, vol. vi) is not the earliest. That which B. Krusch has edited for MGH., *Scriptores Merov.* (vol. iv, pp. 626–633), is of older date, but Krusch shows that even this can only have been written a

little before 851, and that as a source of history it is quite untrustworthy. That printed by the Bollandists was compiled in the eleventh century. There are other accounts such, for example, as that written by Guibert of Nogent, but all are legendary.

ST GERARD, Bishop of Csanad, Martyr (A.D. 1046)

St Gerard, sometimes surnamed Sagredo, the apostle of a large district in Hungary, was a Venetian, born about the beginning of the eleventh century. At an early age he consecrated himself to the service of God in the Benedictine monastery of San Giorgio Maggiore at Venice, but after some time left it to undertake a pilgrimage to Jerusalem. While passing through Hungary he became known to the king, St Stephen, who made him tutor to his son, Bd Emeric, and Gerard began as well to preach with success. When St Stephen established the episcopal see of Csanad he appointed Gerard to be its first bishop. The greater part of the people were heathen, and those that bore the name of Christian were ignorant, brutish and savage, but St Gerard laboured among them with much fruit. He always so far as possible joined to the perfection of the episcopal state that of the contemplative life, which gave him fresh vigour in the discharge of his pastoral duties. But Gerard was also a scholar, and wrote an unfinished dissertation on the Hymn of the Three Young Men (Daniel iii), as well as other works which are lost.

King Stephen seconded the zeal of the good bishop so long as he lived, but on his death in 1038 the realm was plunged into anarchy by competing claimants to the crown, and a revolt against Christianity began. Things went from bad to worse, and eventually, when celebrating Mass at a little place on the Danube called Giod, Gerard had prevision that he would on that day receive the crown of martyrdom. His party arrived at Buda and were going to cross the river, when they were set upon by some soldiers under the command of an obstinate upholder of idolatry and enemy of the memory of King St Stephen. They attacked St Gerard with a shower of stones, overturned his conveyance, and dragged him to the ground. Whilst in their hands the saint raised himself on his knees and prayed with St Stephen, " Lord, lay not this sin to their charge. They know not what they do." He had scarcely spoken these words when he was run through the body with a lance ; the insurgents then hauled him to the edge of the cliff called the Blocksberg, on which they were, and dashed his body headlong into the Danube below. It was September 24, 1046. The heroic death of St Gerard had a profound effect, he was revered as a martyr, and his relics were enshrined in 1083 at the same time as those of St Stephen and his pupil Bd Emeric. In 1333 the republic of Venice obtained the greater part of his relics from the king of Hungary, and with great solemnity translated them to the church of our Lady of Murano, wherein St Gerard is venerated as the protomartyr of Venice, the place of his birth.

The most reliable source for the history of St Gerard is, it appears, the short biography printed in the *Acta Sanctorum*, September, vol. vi (pp. 722–724). Contrary to the opinion previously entertained, it is not an epitome of the longer life which is found in Endlicher, *Monumenta Arpadiana* (pp. 205–234), but dates from the twelfth, or even the end of the eleventh, century. This, at least, is the conclusion of R. F. Kaindl in the *Archiv f. Oesterreichische Geschichte*, vol. xci (1902), pp. 1–58. The other biographies are later expansions of the first named, and not so trustworthy. St Gerard's story and episcopate have also been discussed by C. Juhász in *Studien und Mittheilungen O.S.B.*, 1929, pp. 139–145, and 1930, pp. 1–35 ; and see C. A. Macartney, in *Archivum Europae centro-orientalis*, vol. iv (1938), pp. 456–490, on the Lives of St Gerard, and his *Medieval Hungarian Historians* (1953).

BD ROBERT OF KNARESBOROUGH (A.D. 1218 ?)

LIKE his fellow hermit and fellow Yorkshireman Richard Rolle, Robert Flower, the " Holy Hermit of Knaresborough ", enjoyed a considerable *cultus* in medieval England which was never confirmed or made public by canonization. His name has not been found in calendars, but the Trinitarian church at Knaresborough was called St Robert's, and Matthew Paris mentions him with St Edmund of Abingdon and St Elizabeth of Hungary as one of the holiest persons of his time. He was born about the year 1160 at York, of which city his father was a citizen and at one time aspired to be a priest. But he never proceeded beyond the subdiaconate, " for what cause God best knoweth ", as Leland says. His brother was a Cistercian in Newminster Abbey at Morpeth and Robert followed him there, but four and a half months of novitiate was enough to demonstrate that his vocation was not to the cenobitical life. He was convinced that God was calling him to a dedicated life of some sort, and so, forgoing his patrimony as eldest son, he went to live in a cave adjoining a poor chapel called St Giles's below a cliff by the river Nidd, near Knaresborough. This cave was already occupied by a knight who, it is stated, was hiding from the wrath of his king rather than seeking the love of God, for immediately on the death of Richard I he deserted his cave and his companion and went home to his wife. Robert remained there till the offer of a cell and chapel of St Hilda at Rudfarlington enticed him further into the forest ; his life here was rudely interrupted by the burglary and destruction of his hermitage by robbers. So he moved a few miles away to Spofforth, under the protection of the Percys, but he was beginning to become known as a holy man, and to avoid the people who insisted on coming to see him he fled in desperation to the priory of Hedley, near Tadcaster. But Robert was no more successful as a Black than as a White monk, and when he took the liberty openly to criticize their interpretation of the Rule of St Benedict the monks dismissed him. He now went back to Rudfarlington, where his patroness gave him a barn and other buildings, some land, and four hinds to help him work it, and all went well for a year till he attracted the attention of William de Stuteville, constable of Knaresborough. He suspected the hermit of giving shelter to thieves and outlaws and had his buildings pulled down about his ears. Robert fled back to St Giles's chapel where he had started, but was pursued by the wrath of the constable who found him there and intended to have him ejected. However, he changed his mind, because he had a dream in which three demons of most terrifying aspect threatened his life on account of his wrongs to the man of God.

De Stuteville gave to Robert all the land between his cave and Grimbald's Crag, and also two horses, two oxen and two cows, which he was to farm for his own sustenance and the relief of the poor. Robert was now well provided for and left in peace, except that people of all degrees came to visit him " for to be edified ". Another brother, Walter, a prosperous burgess and mayor of York, urged him to go into a monastery—perhaps he thought a hermit brother, however holy, did not consort with his own dignity—but Robert replied in the words of the psalmist, " Hic habitabo, quoniam elegi eam ". So Walter agreed to send workmen to build a chapel of the Holy Cross, traces of which still remain beside the cave which the hermit enlarged by his own labour. Unhappily the place is now more associated with the crime of Eugene Aram in 1745 than with Robert Flower, for in it the body

of the murdered Daniel Clark was hidden. Several miracles of the hermit passed into the memory of the countryside and he was popularly esteemed to have waged long warfare with visible manifestations of the Devil; he is also said to have had a vision of his mother, asking him to pray for her in Purgatory and afterwards assuring him that his prayers were efficacious. Robert had a disciple called Yve who, after an early attempt to run away was spoiled by his breaking his leg, persevered in this solitary life and succeeded to Robert's hermitage after his death. From his master he learnt that a hermit's first duty, after his own sanctification, is to care for the poor and oppressed; Robert sheltered all unfortunates, whether " deserving " or not, who came to him, and collected alms and worked hard on his land for the relief of the needy. He refused to pay tithes of corn and hay to the parson of Knaresborough, pointing out in rather forcible language that his land was already the patrimony of the poor.

When King John was staying at Knaresborough Castle he visited the hermit, and is said to have found him at prayer. When Sir Brian de l'Isle called him to the king's presence, Robert presented him with an ear of corn, saying, " My lord king, can you with all your power make such a thing as this out of nothing? " John accepted the lesson in silence, but sycophantic (or kindly tactful) bystanders were quick to point out that Robert was mad. The king asked if there was anything he could give him, and the hermit replied there was nothing. But directly John was gone Yve rebuked his master for missing an opportunity of benefiting the poor; Robert ran after the king, and a plow-land of the adjoining wood was granted. While Robert lay dying, monks came from Fountains Abbey, offering him the Cistercian habit, which he refused, warning Yve what would happen after his death. And directly he was dead the monks again came, and wished to have his body for burial in their great minster. But Robert had said that he was to be buried in his own chapel of Holy Cross, and soldiers were sent from the castle to guard the body until it was buried in the appointed place in the presence of crowds of weeping people, mourning the " devout, debonair and discreet man, than whom a milder could not be met ". After the death of Yve, Robert's hermitage came into the hands of the Trinitarian order, whose canons seem eventually to have removed his body into their own church at Knaresborough.

In *Analecta Bollandiana*, vol. lvii (1939), pp. 364–400, Fr P. Grosjean printed the prose life from the B.M. manuscript Egerton 3143, and an earlier but fragmentary life from Harleian MS. 3775. These texts (with other matter) are given in a slightly shortened form in the appendices to the *Metrical Life of St Robert of Knaresborough* (E.E.T.S. 1953), ed. by Joyce Bazire; this Middle English metrical life is also from Egerton 3143, which has been dated as late fifteenth century. See also A. F. Pollard in DNB., vol. xlviii; R. M. Clay, *Hermits and Anchorites of England* (1914); and Abbot J. I. Cummins in *Yorkshire Archaeological Journal*, vol. xxviii (1926), pp. 80–88, and his *Legends, Saints and Shrines of Knaresborough* (1928). Robert Flower (who is often called Saint) has sometimes been confused with St Robert, Abbot of Newminster (d. 1159).

ST PACIFICO OF SAN SEVERINO (A.D. 1721)

IN the year 1653 there was born to Antony Divini and Mary Bruni, at San Severino in the March of Ancona, a son, who was baptized under the names of Charles Antony. When he was about five both his parents died, leaving him to the care of his maternal uncle, a harsh and disagreeable man. He used the boy simply as a servant about the house and treated him with something less than the consideration

due to a servant, all of which Charles bore with patience and humility until, in his seventeenth year, he offered himself to the Friars Minor of the Observance. In 1670 he was clothed in their monastery at Forano and received the name of Pacifico. After the usual course of studies he was ordained at the age of twenty-five. For the two following years he taught philosophy to the junior friars and then, representing to his superiors that preaching was a more suitable employment for him, he was sent out on mission work in the neighbouring villages and hamlets. His sweet and simple discourses were everywhere well received, and were strengthened in their effect by his ability to read the consciences of his penitents. He reminded one James Sconocchia at Cingoli that he had forgotten to confess two sins of profanity, and another penitent said that the friar had brought back to his memory occasions on which he had been unkind to his mother and had entertained unchaste thoughts. But the public apostolate of Brother Pacifico was destined to last only for six or seven years, for when he was thirty-five he was overtaken by both deafness and blindness and by a chronic ulceration of his legs which almost crippled him. He continued to live at Forano, passing his time in prayer, penance and almsdeeds, but having for a short time filled the offices of vicar and guardian of the friary of San Severino, he was in 1705 transferred to that house where, amid the friends and scenes of his childhood, he passed the rest of his life.

On several occasions St Pacifico displayed the gift of prophecy, as, for example, in 1717 when he foretold the victory of Prince Eugene of Savoy over the Turks at Belgrade. As though his natural bodily afflictions were not enough, he still further mortified himself with hair-shirt and discipline, and his superiors had to interfere to limit his fasts. At Mass he was often rapt in ecstasy, sometimes for several hours. During the month of July 1721 he received a visit from the bishop of San Severino, and as he was leaving St Pacifico suddenly cried out: "My lord—Heaven, Heaven! And I shall soon follow you." Within fifteen days the bishop was dead, and on the following September 24 St Pacifico died also. Miracles took place at his tomb, as they had done in his lifetime, and in 1752 his cause was begun; Cardinal Henry of York was *ponente* and Mgr (afterwards Cardinal) Erskine promoter of the faith. He was canonized in 1839.

Several biographies have been published since the saint was canonized, notably those of Melchiorri (1839), Bernardino da Gajoli (1898), and Diotallevi (1910). See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 224–229.

25: ST FIRMINUS, BISHOP AND MARTYR (FOURTH CENTURY ?)

ACCORDING to his worthless "acts", he was a native of Pampeluna, in Navarre, initiated in the Christian faith by St Honestus, a disciple of St Saturninus of Toulouse, and consecrated bishop of Toulouse by St Honoratus to preach the gospel in the remoter parts of Gaul. Being arrived at Amiens, Firminus there chose his residence and founded a church of faithful disciples. He received the crown of martyrdom in that city, where the bishop St Firminus II (who is honoured on September 1) built a church over his tomb, dedicated under the invocation of the Blessed Virgin, but now known as St Acheul's. It is possible that Firminus I and Firminus II were only one man; they are both unheard of before the ninth century, the first known bishop of Amiens being Eulogius in the

middle of the fourth century. Firminus was probably simply a missionary bishop in Gaul.

Two texts are known which claim to represent the " acts " of St Firminus. The Bollandists (September, vol. vii) print one entire with extracts from the other. See also C. Salmon, *Histoire de S. Firmin* (1861), and Duchesne, *Fastes Épiscopaux*, vol. iii, pp. 122–127. For Firminus II, see Duchesne, *loc. cit.* ; the *Acta Sanctorum*, September, vol. i. For both a popular account is provided by J. Corblet, *Hagiographie du diocèse d'Amiens* (1870), vol. ii, pp. 31–216.

ST CADOC, ABBOT (*c.* A.D. 575)

ST CADOC (Cadog, Catwg) was one of the most celebrated of the Welsh saints, but the earliest accounts of him were not written till some 600 years after the events they claim to record. According to these he was the son of St Gundleus and St Gwladys, and was baptized by the Irish St Tatheus, to whom Gundleus entrusted the boy's education, " in preference to all the other teachers of Britain ", in his school at Caerwent. At Llancarfan (formerly Nantcarfan), between Cardiff and Llantwit Major, Cadoc founded a monastery, and then passed over to Ireland, where he spent three years in study. On his return he went into Brecknock, for further study under a rhetor named Bachan ; here he miraculously relieved a famine by the discovery of an unknown store of wheat, and at the scene of this find founded the church of Llanspyddid, which still bears his name.

Cadoc then went back to Llancarfan, which was the resort of many because of its fame for holiness and learning. We are particularly told that he gave his disciples (St Gildas is said to have been one of them) the example of living by the work of his own hands and not those of others, for " he who does not work shall not eat ". His biographer Caradoc gives some details of the teaching methods at the monastery, which clearly represent his own practice in the eleventh century at Llancarfan, not Cadoc's. The monastery fed five hundred dependants and poor every day, and its abbot had authority over all the surrounding country. During Lent Cadoc would retire from all this activity to the solitude of the islands of Barry and Flatholm, but always came back to his monastery in time for Easter. Another place of retreat, bearing his name, is now called Cadoxton, by Neath.

There is evidence that St Cadoc visited Brittany, Cornwall, and Scotland, founding a monastery at Cambuslang ; and he is said to have been present at the synod of Llandewi Frefi, and to have made the common-form pilgrimage to Rome and Jerusalem. Very surprising are the circumstances of his death, as reported by his biographer Lifris. Warned by an angel in a dream on the eve of Palm Sunday, he was transported " in a white cloud " to Benevento in Italy, where he was made bishop and met his death by martyrdom. Caradoc, too, takes him to Benevento, not miraculously but by road, and says nothing about martyrdom : he died peacefully, and all the city accompanied him to burial, " with hymns and songs and lights ". It is not unlikely that the actual place of St Cadoc's death was at Llansannor, a few miles from Llancarfan. His feast is observed today throughout Wales.

St Cadoc's biographers were both clerics of Llancarfan : Lifris wrote his *vita* (text and translation in A. W. Wade-Evans, *Vitae sanctorum Britanniae*, 1944) between 1073 and 1086, and Caradoc his about 1100. This long-lost life by Caradoc, found in the Gotha MS. I. 81, is printed in *Analecta Bollandiana*, vol. lx (1942), pp. 35–67, with an introduction by Father

P. Grosjean. There are two interesting notices of " King " Arthur in Lifris. See A. W. Wade-Evans, *Welsh Christian Origins* (1934), pp. 126–132 ; LBS., vol. ii, pp. 14–42 ; G. H. Doble, *St Cadoc in Cornwall and Brittany* (1937) ; KSS., pp. 292–293 ; J. Barrett Davies in *Blackfriars*, vol. xxix (1948), pp. 121 *seq.* ; J. S. P. Tatlock, " Caradoc of Llancarfan " in *Speculum*, vol. xiii (1938), pp. 138–152. For the influence of Cadoc in Ireland, see J. Ryan's *Irish Monasticism* (1931).

ST AUNACHARIUS, OR AUNAIRE, BISHOP OF AUXERRE (A.D. 605)

HE was born of a family of the Orléanais distinguished alike for its nobility and virtue ; his sister St Austregildis was the mother of St Lupus of Sens. Aunacharius passed his youth at a royal court, but renounced the world and put himself under the direction of St Syagrius, Bishop of Autun. By him he was ordained priest, and in 561 was elected to the see of Auxerre. St Aunacharius was one of the most influential and respected bishops of his time in France in both civil and religious affairs, but it was in ecclesiastical discipline that he was particularly active. He attended the synod of Paris under St Germanus in the year 573, and those at Mâcon in 583 and 585, which among other things forbade clerics to summon one another before the civil courts, established the right of bishops to interfere on behalf of widows, orphans and freed slaves, and enforced Sunday observance and the payment of tithes.

Aunacharius, zealous for discipline in his own diocese, tireless in his vigilance over public morals, and anxious to instruct his people in everything that affected their lives as Christians, himself held two synods at Auxerre in which the above legislation was applied to his own church. In the first of these forty-five canons were enacted, some of which throw interesting light on the manners and customs of the place and time, when superstitious survivals of paganism and abuse of Christian practices had not yet attained the harmless respectability of " folk-survivals ". People were forbidden, for example, to use churches for dancing and to sing ribald songs or give entertainments therein ; they were not to dress themselves up as stags or calves on New Year's day or to exchange " evil gifts ", or to make vows or oaths before " holy " bushes, trees and wells, or to practise sympathetic magic, or to meet together in private houses to celebrate the vigils of feasts (*cf.* the abuse of " wakes " in England and Ireland). For the edification and encouragement of the faithful St Aunacharius caused biographies of his two distinguished predecessors St Amatus and St Germanus to be written, and he increased the revenues of his church in order that divine worship might be conducted with more order and decency. Secular clergy as well as monks were bound to assist at the Divine Office daily, and solemn litanies of intercession were to be carried out by each church and monastery in turn, by the larger ones once every month. St Aunacharius died on September 25 in the year 605.

There are two short lives printed in the *Acta Sanctorum*, September, vol. vii, with the usual prolegomena. See also Cochard, *Les Saints d'Orléans*, pp. 272–277, and Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 435–437. *Cf.* R. Louis, *Antessiodorum Christianum* (1952), and in *St Germain d'Auxerre et son temps* (1948), pp. 39 *seq.*

ST FINBAR, BISHOP (*c.* A.D. 633)

FINBAR, or Bairre, founder of the city and see of Cork, is said to have been the natural son of a royal lady and of a master smith. He was baptized Lochan, but

the monks who educated him at Kilmacahill in Kilkenny changed his name to *Fionnbharr*, Whitehead, because of his fair hair. Legends say that he went to Rome on pilgrimage with one of his preceptors, and on his way back passed through Wales and visited St David in Pembrokeshire. As he had no means of getting to Ireland, David lent him a horse for the crossing, and in the channel he sighted and signalled St Brendan the Navigator, voyaging eastward. St Finbar is fabled to have gone again to Rome, in company with St David and others, when Pope St Gregory would have made him a bishop but was deterred by a vision in which he learned that Heaven had reserved this prerogative for itself. Accordingly when Finbar returned to Ireland our Lord brought a miraculous flow of oil from the ground, caught him up into Heaven, and there consecrated him bishop, anointing him with the oil which flowed round the feet of the onlookers. After preaching in various parts of southern Ireland, and living as a hermit on a small island at Lough Eiroe, he established a monastery on low marshy ground on the south side of the mouth of the river Lee, the *corcagh mor* from which the city of Cork takes its name. The monastery soon attracted disciples and its school exerted an influence all over the south of Ireland; "to this house, as an abode of wisdom and sacred storehouse of all Christian virtues, so many came through zeal of leading a holy life that it changed a desert into a great city, from the number of its cells and of the holy men inhabiting them".

Accounts of St Finbar are full of conflicting statements and decorated with surprising wonders. There is a charming story that when he was visited by St Laserian the two monks sat together under a hazel bush, talking of the things of God. Presently Laserian asked Finbar for a sign that God was with him. Finbar prayed, and the spring catkins on the bush above them fell off, nuts formed, grew and ripened, and he gathered them in handfuls and poured them into Laserian's lap. The death of St Finbar was the occasion of a very unusual marvel, for when he was taken to God the sun did not set for a fortnight. It would appear that the saint visited and preached in Scotland. There was formerly considerable devotion to him there, and the island of Barra in the Western Isles, as well as other places, has its name from him. Kintyre was apparently the scene of his labours. He is said to have died at Cloyne, and his body was taken for burial back to his church in Cork. The feast of St Finbar is kept on this day throughout Ireland.

There are both Irish and Latin lives of St Finbar. The primary Irish text has been edited by C. Plummer in his *Bethada Náem nÉrenn*, with a translation in vol. ii, pp. 11–21. The best Latin life has also been edited by Plummer, VSH., vol. *i*, pp. 65–74. See further Caulfield, *Life of St Fin Barre* (1864). Some other Latin materials, more or less dependent upon these, will be found in the *Acta Sanctorum*, September, vol. vii. See also Forbes, KSS., pp. 275–276; O'Hanlon, LIS., vol. ix, pp. 547 *seq.*; and J. F. Kenney, *Sources for the Early History of Ireland*, vol. i. *Cf.* W. D. Simpson, *The Origins of Christianity in Aberdeenshire* (1925); and for the lives of the saint, P. Grosjean in *Analecta Bollandiana*, vol. lxix (1951), pp. 324–347.

ST CEOLFRID, Abbot of Wearmouth (A.D. 716)

Ceolfrid was born in the year 642, probably in Northumbria. When he was eighteen he became a monk in his kinsman Tunbert's monastery at Gilling, but soon migrated to St Wilfrid's monastery at Ripon, where the Rule of St Benedict had been introduced, and was ordained there. Soon afterwards he went to Canterbury

to visit the communities of Christ Church and SS. Peter and Paul's, and then spent some time with St Botulf at his newly founded monastery at Icanhoe in East Anglia. He returned to Ripon " so well instructed that no one could be found more learned than he in either ecclesiastical or monastic traditions ". He was made novice-master, and the fame of his virtues and learning presently reached the ears of St Benedict Biscop at Wearmouth. At St Benedict's request St Wilfrid released Ceolfrid from his obedience at Ripon, and he went to Wearmouth, where he was soon appointed prior. When the abbot left on a journey to Rome, Ceolfrid was put in sole charge, a responsibility that accorded ill with his personal preferences. Some of the monks complained of the strictness with which he administered the house, and in consequence of the dissension so caused St Ceolfrid went back for a time to Ripon. St Benedict induced him to return, and about the year 678 took him with him to Rome.

In 685 Benedict founded another monastery, dedicated in honour of St Paul, at Jarrow, on the Tyne six miles from Wearmouth. The two houses in effect were one abbey, under the rule of St Benedict Biscop, but it was necessary to have a local superior at the new foundation. Ceolfrid was therefore appointed deputy abbot of St Paul's, and given seventeen monks from St Peter's at Wearmouth as the nucleus of a community. While St Benedict was absent in Rome for the fifth time an epidemic ravaged Tyneside. In it perished St Esterwine, deputy-abbot at St Peter's and a great part of his community, and at Jarrow every single monk died except St Ceolfrid and a young *alumnus* who was being educated at the monastery. It is recorded that Ceolfrid could not bear to give up celebrating the Divine Office in choir, so he and the boy continued to sing it alone together until a new community was formed. In the year 690 St Benedict Biscop died, after having, with the agreement of the monks, nominated Ceolfrid as his successor. St Ceolfrid was diligent and active in everything he took in hand, of a sharp wit, mature in judgement and fervent in zeal. St Bede, who had the happiness to live under this great man, has left authentic testimonies of his learning, abilities and sanctity. He was a great lover of sacred literature, and enriched the libraries of his two monasteries with a large number of books. To how high a pitch he carried the sacred sciences in his monasteries St Bede himself is the foremost example. He says of St Ceolfrid that : " Whatever good works his predecessor had begun he with no less energy took pains to finish."

In the year 716 Ceolfrid, finding himself old and infirm and no longer able to teach his subjects by word and example, decided to resign his office and told his unwilling and protesting monks that they must elect somebody in his place. He himself was determined to end his days in Rome and, fearful that he would die before arriving there, as in fact happened, he set out only three days after his decision was made known. Early in the morning of Wednesday, May 4, after the six hundred monks had assisted at Mass and received communion, they all assembled in St Peter's church at Wearmouth. St Ceolfrid, when he had lighted the incense and sung a prayer, gave his blessing to them all, standing at the altar-steps with the thurible in his hand. Then in the chapel of St Larence he addressed them for the last time, urging them to keep charity with one another and lovingly to correct those who were in fault ; he forgave whatever wrongs might have been done him, and asked them all to pray for him and to pardon him if he had ever reprimanded them too harshly. They then went down to the shore where, amid tears and lamentation, he gave them the kiss of peace and prayed aloud for them, and

went aboard a boat, preceded by ministers with lighted candles and a golden crucifix. Having crossed the river, he kissed the cross, mounted his horse, and departed.

Among the treasures which St Benedict Biscop had brought from Rome, or received from his friend St Adrian of Canterbury, was a copy of St Jerome's Vulgate, and of this precious manuscript St Ceolfrid had had three copies made. One was given to the library at Wearmouth, one to that at Jarrow, and the third he now took with him as a present to the pope. But he was not destined to deliver it. During his journey in spite of his weakness and the rigours of travel he relaxed none of his old discipline. Every day he said the Divine Office, and even when he had to be carried in a horse-litter he celebrated Mass, " except one day which was passed at sea and the three days immediately before his death ". After travelling for just on fifteen weeks he reached Langres in Champagne, where he died on the day of his arrival, September 25, 716. He was buried the next day, amid the sorrow not only of his companions but also of the people of the place, " for it was almost impossible not to weep at the sight of part of his company continuing their journey without their holy father, whilst part returned home to relate his death and burial, and others again lingered in grief at his grave among strangers speaking an unknown tongue ".

The immediate fate of the Bible which St Ceolfrid was taking to St Gregory II is not known ; in all probability it never reached the pope. But there is in the Bibliotheca Laurentiana at Florence a manuscript, called Codex Amiatinus, which has been known since the sixteenth century as one of the finest books in the world and as probably the purest text of the Vulgate extant. It was given by a Lombard abbot called Peter to the monastery of St Saviour on Monte Amiata, near Siena, in the ninth century and remained there till 1786 when, on the dissolution of the abbey, it was taken to Florence. For a time it was accepted that this codex was written in southern Italy during the sixth century, it having been found that the donor's inscription was partly written over, partly composed of, an older one. But the archaeologist J. B. de Rossi was not satisfied with the received reconstruction of the original dedication ; about 1885 he came to connect it with Ceolfrid. His conjectures were confirmed by the researches of the Cambridge exegete, Dr. F. J. E. Hort, and it is now established beyond doubt that Codex Amiatinus was written (not necessarily by an Englishman) in the abbey of Wearmouth or Jarrow at the beginning of the eighth century and is the very book which St Ceolfrid carried with him to give to Pope St Gregory II.

St Ceolfrid was buried at Langres ; thence his relics were later translated to Wearmouth, and finally, during the Danish invasions, to Glastonbury. His feast-day is still kept, by a commemoration on this day, in the diocese of Langres, where he is known as St Ceufroy ; it is the only place where his memory is observed liturgically.

Besides the account which Bede gives of Ceolfrid in his *Historia Abbatum*, we have the anonymous original from which he largely drew his information. Both texts are printed at the conclusion of C. Plummer's edition of the *Ecclesiastical History*, vol. i, pp. 364–404. Little can be added to these sources and to the material collected in Plummer's notes. A certain amount of further illustration, chiefly archaeological, may be obtained from Sir Henry Howorth's *The Golden Days of Early English History*, vol. ii. Of the Codex Amiatinus an exact description is given in the new critical edition of the Vulgate, vol. i (1926), pp. xx–xxvi. *Cf.* the DAC., vol. ii, cc. 3260–3267.

BD HERMAN THE CRIPPLE (A.D. 1054)

A BRIEF notice must be given to this well-known Herman for he is commonly called Blessed and his feast is observed in certain Benedictine monasteries, this being allowed by the Holy See.

He was born in Swabia of the house of Altshausen in 1013, and from his birth was not simply a cripple but was practically helpless, so deformed (*Contractus*) was he. As a child charge was taken of him by the abbey of Reichenau on an island of Lake Constance, where he spent all his forty years, being professed a monk at the age of twenty. As not infrequently happens with the physically disabled, Herman's mind was as good an instrument as his body was a useless one, and his will bent it to the service of learning and of God. Among his works was one of the earliest medieval world-chronicles, a long unfinished poem on the deadly sins, and a mathematico-astronomical treatise which begins, " Herman, the rubbish of Christ's little ones, lagging behind the apprentices of philosophy more slowly than a donkey or a slug . . .". But the unforgotten and unforgettable things that we owe to this bedridden monk are the two anthems of our Lady, " Alma Redemptoris mater " and, probably, " Salve regina ". It is only fitting that he also made, as well as astronomical, musical instruments.

This holy monk, whom his own age admired as " the wonder of the times ", died in 1054.

See *Die Kultur der Abtei Reichenau* (2 vols., 1925). The best text of the chronicle is in MGH., *Scriptores*, vol. v, and it has been translated into German. F. A. Yeldham contributed an article on Herman's fraction-tables to *Speculum*, vol. iii (1928), pp. 240 *seq.* There is a short essay on Herman in Fr C. C. Martindale's *What are Saints?* (1939). For the authorship of " Salve regina ", see H. Thurston, *Familiar Prayers* (1953), pp. 119–125.

ST ALBERT, PATRIARCH OF JERUSALEM (A.D. 1214)

WHEN the Latin kingdom of Jerusalem was set up in 1099 by the crusaders under Godfrey de Bouillon, the Greek hierarchs were driven from their principal sees and churches and replaced by bishops from the West, whose only subjects were in the ranks of the crusaders themselves. Thus there came to be a Latin patriarch in Jerusalem, and it must be regretfully recorded that most of the prelates who held this office in crusading times were as equivocal in character as they were in position. When therefore the Patriarch Michael died in the year 1203 the canons regular of the Holy Sepulchre, supported by King Amaury II de Lusignan, petitioned Pope Innocent III to send to succeed him a prelate whose holiness and abilities were well known even in Palestine. This was Albert, Bishop of Vercelli. He belonged to a distinguished family of Parma, and after brilliant theological and legal studies had become a canon regular in the abbey of the Holy Cross at Mortara in Lombardy. When he was about thirty-five years old, namely in 1184, he was made bishop of Bobbio and almost at once translated to Vercelli. His diplomatic ability and trustworthiness caused him to be chosen as a mediator between Pope Clement III and Frederick Barbarossa. By Innocent III he was made legate in the north of Italy, and in that capacity he brought about peace between Parma and Piacenza in 1199. Innocent did not want to spare him for Jerusalem, but approved the choice of the canons; he invested him with the *pallium* and created him his legate in Palestine, and in 1205 St Albert set out.

Already in 1187 the Saracens had retaken Jerusalem, and the see of the Latin patriarch had been moved to Akka (Ptolemais), where the Frankish king had set up his court. At Akka accordingly St Albert established himself, and set out to gain the respect and trust not only of Christians but of the Mohammedans as well, which his predecessors had conspicuously failed to do. As patriarch and legate he took a foremost part in the ecclesiastical and civil politics of the Levant, and over a period of nine years had to deal with a variety of matters which exercised his patience and prudence to the utmost; in the first place and continually he was faced with the almost impossible task of keeping the peace between the Frankish leaders and their followers, within the factions themselves, and between the invaders and the natives of the country. But Albert is best remembered now for a quite different work. Between 1205 and 1210 St Brocard, prior of the hermits living on Mount Carmel, asked him to embody the life they were leading in a rule for the observance of himself and his subjects. This St Albert did in a document of sixteen very short and definite " chapters ". He provided for complete obedience to an elected superior; a separate dwelling for each hermit, with a common oratory; manual work for all; long fasts and perpetual abstinence from flesh-meat; and daily silence from Vespers till after Terce. " Let each hermit remain in or near his cell, meditating day and night on the law of the Lord and persevering in prayer, unless engaged in some legitimate occupation." This rule was confirmed by Pope Honorius III in 1226, and modified by Innocent IV twenty years later. Whoever may have been the founder of the Carmelite Order, there is no doubt that St Albert of Jerusalem, an Augustinian canon, was its first legislator.

Innocent III summoned St Albert to the forthcoming council of the Lateran; but he did not live to be present at that great assembly, which opened in November 1215. For twelve months he faithfully supported the pope's hopeless efforts to get back Jerusalem, and then his life was suddenly and violently cut short. He had found it necessary to depose from his office the master of the Hospital of the Holy Ghost at Akka, and the man was nursing his resentment. On the feast of the Exaltation of the Cross in 1214 St Albert officiated at a procession in the church of the Holy Cross at Akka, and in the course of it he was attacked and stabbed to death by the deposed hospitaller. His feast was first introduced among the Carmelites in 1411. The anomaly to which the Bollandists draw attention by which he was not honoured liturgically in his own order no longer exists, for the Canons Regular of the Lateran now keep his feast on April 8.

A short early Life of St Albert is printed with ample prolegomena in the *Acta Sanctorum*, April, vol. i. See also the *Analecta Ordinis Carmelitarum Discalceatorum*, vol. iii (1926), pp. 212 *seq.*; and DTC., vol. i, cc. 662–663. Some other data are supplied by B. Zimmerman, *Monumenta historica Carmelitarum* (1907), pp. 277–281. The rule compiled by St Albert is also edited in this last-named work, pp. 20–114; and see Fr François de Ste-Marie, *La Règle du Carmel et son esprit* (1949).

ST SERGIUS OF RADONEZH, ABBOT (A.D. 1392)

WHEN in 1940 the Holy See authorized a liturgical calendar for the use of the few Russian Catholics it included, among other Slav modifications of the Byzantine calendar, the feasts of some thirty Russian saints, twenty-one of whom had not previously figured in any calendar in use today among Catholics. These last all

lived after the trouble between Rome and Constantinople in 1054. Their admission to Catholic recognition is a further example of the Holy See's practical judgement that the separation of the Eastern Orthodox Church was not fully consummated till long after the excommunication of the patriarch Cerularius of Constantinople in that year, and in any case the consummation became complete in different places at different times. The choice of these saints, as Father Cyril Korolevsky has remarked (in *Eastern Churches Quarterly*, July 1946, p. 394), " based upon impartial judgement, does not exclude the possibility of still other Russian saints being admitted when more progress has been made in the study of Slav hagiography ".

According to Father Korolevsky this has no connexion, whether direct or indirect, with canonization. " When a dissident Eastern church [or part thereof] comes into the Catholic Church she brings into it all her rites and all her liturgy ; so also her menology or liturgical calendar. Only what is directly or indirectly against faith is excluded—but this does not prevent the need for there being well-chosen critical standards for the moral, historical and hagiographical aspects, so that the inclusion or exclusion of certain saints in a Catholic calendar can be decided upon, and so that the position of others can be submitted to fresh examination in accordance with developments in hagiographical studies." This of course is true. Nevertheless, from the point of view of the Church's present practice, it would canonically seem to be a case either of equivalent (" equipollent ") canonization or of confirmation of *cultus*.

Of these twenty-one Russians, the best known and most important is certainly St Sergius of Radonezh, a monk. In its earlier days the great centres of Russian monasticism were in or near the towns ; but the Tartar invasion of the thirteenth century destroyed the urban culture of the southern part of the country, and the state of the monasteries suffered accordingly. Many of them continued to exist, but their life was weak and degenerate, and those men looking for a more perfect life began to move out into the country, particularly to the vast solitudes of the northern forests. These sylvan hermits were called *pustiniky*, that is to say, men of the wilderness. St Sergius of Radonezh is often looked on as the beginner of this movement. Actually he was only one in a general movement that broke out in several places simultaneously and gave rise to a number of new centres of monastic life. But if only one among many, he was the outstanding figure, and many regard him as the most resplendent of all Russian saints. And he was not only a great monk. The imposition of Tartar sovereignty and the continuance of waves of invasion, massacre and plunder (they went on from 1237 for a century) had reduced the Russian people to the depths of misery and demoralization ; and St Sergius probably more than any other single man was able by his example and influence to unify them in the face of their oppressors and to restore their self-respect and trust in God. The historian Kluchevsky declared that the Russians owe their liberation to the moral education and spiritual influence of Sergius of Radonezh.

He was born into a noble family round about 1315 near Rostov, and was christened Bartholomew ; and of three boys he seems to have been the least bright and quick. This preyed on his mind, so that when a monk whom he had met in the fields asked him what gift he desired, he replied that he wanted to be able to learn to read and write, especially in order to study the Bible. Whereupon the monk gave him a piece of sweet-tasting bread to eat, and from that hour he could read and write, as the biographer tells us.

This was the time of the beginning of the growth of the principality of Moscow, one step in which was the destruction of the power and influence of Rostov, and among the victims of this policy were Bartholomew's parents, Cyril and Mary. When he was still little more than a boy the whole family had to flee, and eventually found a refuge in the little village of Radonezh, fifty miles north-east of Moscow. Henceforward they had to live the life, not of nobles, but of peasant farmers working in the fields. Then, in 1335, his parents being dead, Bartholomew carried out his long-cherished plan of pursuing a solitary life. He was accompanied by his widowed brother, Stephen.

The place they chose for their hermitage was a piece of rising ground called Makovka, in the forest and several miles from the nearest neighbour. They built a hut and a chapel of timber, and at their request the metropolitan of Kiev sent a priest to dedicate it to the Most Holy Trinity, a very unusual dedication in Russia at that time. Shortly afterwards Stephen went away to live in a monastery at Moscow, and for years the now completely solitary Bartholomew almost disappears from sight.

His biographer tells us of onslaughts by demonic powers successfully beaten off, of threatening wild beasts reduced to docility, of hunger and hard tillage, of nights of prayer and growth in holiness. It is all very reminiscent of the early desert fathers. But there is one important point of difference. We in the West, associating the eremitical life chiefly with St Antony and other saints of Egypt and Syria, think of one of its hardships in terms of sandy and rocky wastes, of fierce heat and lack of water. For Bartholomew, or Sergius as we may now call him, for he had received the monastic tonsure from a visiting abbot, it was very different: his physical foes were ice and snow, fierce winds and lashing rain and dripping trees. The attitude of these hermits to wild nature has been likened to that of St Francis of Assisi. Paul of Obnorsk made friends with the birds, St Sergius with bears, and he called fire and light his friends (as well he might). But physically they were of a different type from Francis (at any rate as shown in his later representations), a big strong northern peasant type, bearded, sparing of speech and gesture. St Sergius " smells of fresh fir wood ".

As in so many other similar instances, it was only a matter of time before the young hermit's reputation spread and disciples gathered round him. Each built his own hut, and the monastery of the Holy Trinity had begun. When they numbered twelve, at their request and by direction of the nearest bishop, Sergius agreed to be their abbot; he was ordained priest at Pereyaslav Zalesky, and there he offered the Bloodless Sacrifice for the first time. " Brethren ", he said, epitomizing a whole chapter of the Rule of St Benedict, " pray for me. I am completely ignorant, and I have received a talent from on high for which I shall have to give an account and of the flock committed to me."

The monastery flourished in all but worldly goods and increased in numbers, among its recruits being the archimandrite of a monastery at Smolensk. The forest was cleared, a village grew up and, most unwelcome, a road was beaten out along which visitors began to arrive. And in all this development the abbot remembered that he was only first among equals, and set a shining example of assiduity whether at work or in the church.

Then the question arose which of the two forms of monastic life prevalent in the East should be followed at the Holy Trinity. Hitherto the monks had followed the individual pattern, " hermits in community ", each having a separate free-

standing cell and plot of ground. Sergius, however, was in favour of properly cenobitical, communal, life, and in 1354 this reform was carried out, partly as a result of a personal letter of recommendation of this course from the oecumenical patriarch at Constantinople, Philotheus. Unhappily this led to trouble. Some of the monks were discontented at the change, and found a leader in Sergius's brother Stephen, who had come back to the monastery. The upshot was that, one Saturday after Vespers, whereat there had been an " incident ", St Sergius, rather than quarrel with his brother, quietly left the monastery and did not return. He settled down by the river Kerzhach, near the monastery of Makrish.

But some of the brethren of the Holy Trinity soon followed him there, and the parent monastery began to degenerate, so that the Metropolitan Alexis at Moscow sent two archimandrites with a message asking St Sergius to return. This he did, after appointing an abbot for the new settlement at the Kerzhach, and after four years' absence he arrived back at the Holy Trinity where the brethren came out to meet him, " so filled with joy that some of them kissed the father's hands, others his feet, while others caught hold of his clothing and kissed that ".

Like St Bernard of Clairvaux two centuries earlier, and like other holy monks in East and West before and since, St Sergius came to be consulted by the great ones of church and state ; he was appealed to as a peace-maker and arbitrator, and more than one vain attempt was made to get him to accept the primatial see of the Russian church. Then, between 1367 and 1380, came the great " show-down " between Dmitry Donskoy, Prince of Moscow, and Khan Mamai, leader of the Tartar overlords. Dmitry was faced with making a decision of final defiance which, should it fail, would bring greater miseries on Russia than it had ever known before. He went to ask the advice of St Sergius, and St Sergius blessed him and said, " It is your duty, sir, to care for the flock which God has entrusted to you. Go forth against the heathen, and conquer in the might of God's arm. And may you return in safety, giving God the glory."

So Prince Dmitry set out, accompanied by two of Sergius's monks who had formerly been fighting men. At the last moment, seeing the enemy's strength, he again hesitated. But at that moment arrived a messenger from St Sergius, saying, " Do not fear, sir. Go forward with faith against the foe's ferocity. God will be with you." And so on September 8, 1380, was fought the battle of Kulikovo Polye, which has an equal significance for Russia with Tours and Poitiers for western Europe (and in reverse, Kossovo for the Balkans nine years later) : for the Tartars were beaten and scattered. " At that same time the blessed Sergius with his brethren was praying to God for victory. And within an hour of the overthrow of the heathen he had announced to the community what had happened—for he was a seer."

Thus did Sergius of Radonezh have a decisive part in beginning the break-down of Tartar power in Russia. But he was not then allowed to remain in his monastery in peace, for his services were required for both political and ecclesiastical missions : the one particularly to help on peace and concord amid the rivalries of the Russian princes, the other particularly in connection with other monastic foundations to which his own community gave rise in one way or another. And it is recorded of all these journeyings that he made them on foot.

His biographer speaks in general terms of Sergius's " many incomprehensible miracles " but particularizes only a few marvels in the course of his narrative, emphasizing that the saint commanded reticence about these things. But he gives

a clear and convincing account of a vision of the all-holy Mother of God (one of the earliest recorded in Russian hagiography), when with the apostles Peter and John she appeared to Sergius and another monk and assured him of the flourishing future that was before his monastery. The objectiveness of this vision is characteristic of Russian hagiology: we hear rarely of rapts and ecstasies but rather of the Holy Spirit enabling people to see realities, whether earthly or heavenly, hidden from the eyes of those less holy.

Six months before his death St Sergius saw his approaching end. He resigned his office, appointed a successor, and was then taken ill for the first time in his life. "As his soul was about to leave his body, he received the sacred Body and Blood, supported in the arms of his disciples; and, raising his hands to Heaven with a prayer on his lips, he gave up his pure and holy spirit to the Lord, in the year 1392, September 25, probably at the age of seventy-eight."

In the words of Dr Zernov, "It is difficult to define exactly what made people crowd round St Sergius. He was neither an eloquent preacher nor a man of great learning, and although there were several cases when people were cured by his prayers yet he could not be described as a popular healer. It was primarily the quality of his personality which attracted everybody to him. It was the warmth of his loving attention which made him so indispensable to others. He possessed those gifts which they lacked, he had the confidence in God and trust in men which the world around him was seeking in vain, and without which it could not find rest." Like so many monks in Christian history from the earliest to the latest times, St Sergius looked on direct active service for others as part of his monastic vocation. And so he, like them, was sought out by high and low as a healer of soul and body, a friend of those who suffer, as one who fed the hungry, defended the unprotected, and counselled the wavering. The emphasis of these northern monks was laid particularly on poverty, both personal and corporate, and solitude, so far as a communal life and the requirements of brotherly charity would allow. Sergius urged them "to keep before their eyes the example of those great light-bearers the monks of Christian antiquity, who while still in this world lived like the angels: such men as Antony, Euthymius, Sabas. Plain men and monarchs came to them; they healed disease and helped the suffering; they fed the needy and were the widows' and orphans' treasure-house."

The body of St Sergius was enshrined in the principal church of his monastery, where it remained until the revolution of 1917. The monastery was then forcibly closed by the bolshevists, and the saint's relics deposited in the local "antireligious museum". In 1945 permission was given to the authorities of the Russian Orthodox Church to reopen the monastery, and the relics were restored. The Russians mention St Sergius of Radonezh in the preparation of the holy things at the Eucharistic Liturgy.

There is a large manuscript literature of Russian saints' lives, of which the medieval ones belong to three distinct areas. Those of *Kiev and the Ukraine* are the earliest, and are concerned particularly with the "holy princes" and the "holy monks". The monastery of the Caves at Kiev led in this work, and there was produced the first *paterik*, that is, a collection of short lives of saints concerned with one particular district or monastery. But there are extant only two detailed lives of pre-Mongol saints, *viz.* of St Theodosius and of St Abraham of Smolensk. After the Tartar conquest a new hagiographical "school" developed in the *North*, with its centres at Novgorod and further north. Its accounts are distinguished by their shortness and austerity of manner, often containing no more than is said in the proper office "hymn". The third, *Central*, school grew up around Moscow

with that city's rise to power, and it eventually popularized the " dressing-up " of a few facts with devotional rhetoric and edifying commonplaces, in the manner so familiar in the medieval West. It was in this form that the lives were in the sixteenth century collected into the *Cety Miney* (" Menology for Reading "). Though these accounts were often written by contemporaries and friends of their subjects, they are nevertheless generally conventional and uninformative, lacking in personal and historical information—Russian hagiography has indeed been aptly likened to Russian eikonography. Most of these ancient documents were carefully studied, edited and printed during the nineteenth century ; but this work being in Russian it is still virtually unknown outside Slavonic-speaking lands, and the Western contribution to Russian hagiology is negligible. It is regrettable that the Bollandist fathers have not extended their work in Byzantine hagiography further north-east. The notices of Russian saints in their *Acta Sanctorum*, volume xi of October, *Annus ecclesiasticus graeco-slavicus*, were the work of a Russian, Father Ivan Martynov (d. 1894), and have been subjected to unfavourable criticism ; but this he in a measure met by anticipation in his explanation of his method of work. A far better work is said to be that by an Old-Catholic priest, L. Götz, *Das kiewer Höhlenkloster als Kulturzentrum des vormongolischen Russlands* (1904). So far as St Sergius of Radonezh is concerned, his biography was written at length, and soberly if rather conventionally, by one of his own monks, Epiphanius the Wise. This work was shortened and rewritten in the fifteenth century by a Serbian monk, Pakhomius, whose version is still current. We are fortunate to have in English a book by an Orthodox writer, Dr Nicholas Zernov, on *St Sergius, Builder of Russia* (1939) ; the third part of this book is an English translation of the Pakhomian life, made by Miss Adeline Delafeld from Professor Fedotov's modern Russian version of the original. There is a still more abbreviated version, by Helen Iswolsky, in G. P. Fedotov's *Treasury of Russian Spirituality* (1950). For Russian saints in general, there is an excellent series of articles by Mrs E. Behr-Sigel in *Irenikon*, vol. xii, nos. 3 and 6, vol. xiii, nos. 1 and 3, vol. xiv, no. 4, and vol. xv, no. 6 (1935–38), to which the present writer is indebted for the substance of this note. These articles, with additions, were published in book form by Editions du Cerf, in 1950, *Prière et Sainteté dans l'Église russe.* See also articles by Arseniev in *Der christliche Osten* (1939) and by Danzas in *Russie et Chrétienté*, no. 3 of 1937, and *Menologium der Orthodox-Katholischen Kirche des Morgenlandes* (1900), by Alexis Maltsev. The pertinent parts of vol. iii of Leroy-Beaulieu's *La Russie et l'empire des Tsars* (Eng. trans., 1896) are superficial and misleading in the light of later knowledge. See, too, Sipiaguin, *Aux sources de la piété russe*, Irenikon Collection, vol. i, no. 2 (1927), for the Kievan saints. The so-called *Chronicle of Nestor*, often referred to in early Russian ecclesiastical history, is now generally called the " Russian Primary Chronicle " (ed. S. H. Cross, 1930 ; contains the Kiev *paterik*). In 1946 there was published G. P. Fedotov's *The Russian Religious Mind : Kievan Christianity.* This is valuable for SS. Abraham of Smolensk, Antony and Theodosius Pechersky, Boris and Gleb, Cyril of Turov and Vladimir and for the pre-Mongol saints in general. In reading and writing of such men as St Sergius and St Theodosius one is very conscious of how suited to Alban Butler's style they would have been, and of how he would have delighted in men so obviously absorbed in " the one thing necessary " : but no doubt he had not even heard the names of most of them. The only Russians to whom he accorded a notice were SS. Romanus and David (*i.e.* Boris and Gleb) on July 24. In the course of it he mentions St Olga, St Vladimir, St Antony Pechersky, St Sergius and the revered prince Alexander Nevsky ; but it is only to be expected that Butler's information about " the Russians (now called Muscovites) " is far from satisfactory. Two valuable books were published in 1953 : *Essai sur la sainteté en Russie*, by Fr Ivan Kologrivof, and *Russische Heiligenlegenden*, translations and notes by E. Benz and others.

ST VINCENT STRAMBI, BISHOP OF MACERATA AND TOLENTINO (A.D. 1824)

VINCENT STRAMBI, the son of a druggist in Civita Vecchia, was born on January 1, 1745. He seems to have been a very lively child who loved to play boyish pranks, but amongst these pranks we are told that he would take off his own overcoat or his shoes to give to some little ragamuffin whom he saw going barefoot. His parents, seconding the religious bent of mind which soon became manifest in

Vincent, decided that he should study for the diocesan priesthood. However, when making a retreat before his ordination, he came under the influence of St Paul-of-the-Cross, the founder of the Passionists, and on September 20, 1768, after a painful struggle with parental opposition, he entered the noviceship of that congregation. Important charges were confided to him almost from the outset. After many public missions attended with immense gain of souls, he was made professor of theology and sacred eloquence, but from the age of thirty-five onwards he filled one post of authority after another in the congregation. He was made provincial in 1781, and after twenty years of labour, during which he had to contend with endless difficulties caused by the distracted state of Italy, he was in 1801, sorely against his will, appointed bishop of Macerata and Tolentino.

The indefatigable zeal for God's glory and for regular discipline which St Vincent displayed as a bishop led to a wonderful renewal of fervour both among clergy and laity in that part of Italy. Refusing to take the oath of allegiance to Napoleon in 1808, he was expelled from his diocese and had to carry on the administration as best he could by letter. After the fall of Napoleon in 1813, his return to Macerata was marked by popular demonstrations of joy : but his troubles were not at an end. After Napoleon's escape from Elba, Murat, with an army of 30,000 men, made Macerata his headquarters. His troops were defeated by the Austrians, and would have sacked the town in their disorderly retreat had not Bishop Strambi gone out, like another St Leo, and pleaded with their commander. The intrepidity of this devoted pastor was successful both with Murat and with the Austrians, who followed in pursuit ; to him alone Macerata owed its safety. Later there was an outbreak of typhus and a dearth of provisions which bordered on famine, but in all these emergencies the bishop set an heroic example. In the fierce resentment excited by some of his reforms his life is said to have been more than once attempted. On the death of Pope Pius VII he resigned his see, and at the instance of Leo XII, who was Strambi's devoted friend, he took up his quarters at the Quirinal, where he acted as the pope's confidential adviser. During all these vicissitudes he had never relaxed anything of the austerity of his private life ; but his strength was now exhausted, and, as Bd Anna Maria Taigi, his penitent, had prophesied, he received holy communion for the last time on December 31, and passed away on his seventy-ninth birthday, on January 1, 1824. St Vincent Strambi was canonized in 1950.

See biographies in Italian by Father Stanislaus (1925) and Mgr F. Cento (1950), and in French by the same (1950) and by Father Joachim (1925).

26 : ST FRANCIS OF CAMPOROSSO *(See pp. 586-7)*

THE MARTYRS OF NORTH AMERICA (A.D. 1642–1649)

THE good intentions of the explorer James Cartier, to whom redounds the credit of having tried in 1534 to bring Christianity to Canada, as well as the later efforts of Samuel Champlain who founded Quebec in 1608, remained without permanent result. Nevertheless by the wish of the French King Henry IV, in this same year 1608, two Jesuits, Peter Biard and Ennemond Massé, had sailed from Europe, and on their arrival in Acadia (Nova Scotia) began work among the Souriquois Indians at Port Royal (now Annapolis). Their first task was to learn the language. Massé went into the woods to live with these nomad

tribes and to pick up what he could of their speech, while Biard stayed at the settlement and bribed with food and sweets the few Indians who remained, in order to induce them to teach him the words he required. After a year they were able to draw up a catechism and to begin to teach. They found one of the two tribes they had to do with—the Etchemins—averse to Christianity, and the Souriquois, though more favourably disposed, lacking in the religious sense. All were given to drunkenness and sorcery, and all practised polygamy. Nevertheless by the time the missionaries were joined by fresh colonists and by two more Jesuit priests, as well as by a lay-brother, the work of evangelization seemed well inaugurated. But in 1613 a raid was made from the sea by the piratical English captain of a merchant vessel, who descended with his crew on the unfortunate inhabitants, pillaged the settlement, and set adrift fifteen of the colony, including Massé. He then sailed back to Virginia with Biard and Quentin on board. Eventually the missionaries found their way back to France, but their work of preaching the gospel was brought to a standstill.

In the meantime Champlain, now governor of New France, was continually imploring that good religious should be sent out, and in 1615 several Franciscans arrived at Tadroussac. They laboured heroically, but finding that they could not obtain enough men or enough money to convert the Indians, they invited the Jesuits to come to their assistance. In 1625 three priests of the Society of Jesus landed in Quebec in time to meet the Indian traders who had just murdered the friar Vial and his catechist and had thrown them into that part of the rapids which is still known as Sault-au-Récollet. Of the three new-comers one was Massé, returning to his former labours, but the two others, Brébeuf and Charles Lalemant, were new to the work. When John de Brébeuf entered the Jesuit seminary in Rouen, at the age of twenty-four, his constitution was so feeble that he could not pursue the usual courses of study, nor could he teach for any length of time. It seems almost incredible that this tuberculous invalid should have developed within a very few years into the giant apostle of the Hurons, whose powers of endurance and courage were so outstanding that the Indians who killed him drank his blood to infuse themselves with his valour.

As Brébeuf was unable to trust himself at once to the Hurons he wintered with the Algonquins, learning their speech and their customs under conditions of appalling discomfort, dirt and occasionally of hunger. The following year he went with a Franciscan and a fellow Jesuit to the Huron country. On the journey of 600 miles they were obliged, owing to the rapids, to carry their canoes thirty-five times and to drag them repeatedly, and all their baggage had to be carried by hand at these numerous portages. The Jesuits settled at Tod's Point, but Brébeuf's companions were soon recalled and Brébeuf was left alone with the Hurons, whose habit of living, less migratory than that of other tribes, gave the missionaries a better prospect of evangelizing them. He soon discovered that he was a source of constant suspicion to his hosts, who blamed him for every mishap that befell them and had a superstitious terror of the cross on the top of his cabin. During that period he failed to make a single convert among them. His stay was, however, cut short. The colony was in distress : the English closed the St Lawrence to all relief from France and obliged Champlain to surrender. Colonists and missionaries were forced to return to their own country, and Canada became, for the first time and for a short period, a British colony. Before long the indefatigable Champlain brought the matter to the law courts in London, and was able to prove

so conclusively that the seizure of the colony was unjust that in 1632 Canada reverted to France.

Immediately the Franciscans were invited to return, but they had not enough men, and the Jesuits took up the work of evangelization once more. Father Le Jeune, who was placed in charge of the mission, came to New France in 1632, Antony Daniel soon followed, and in 1633 Brébeuf and Massé arrived with Champlain, the governor. Le Jeune, who had been a Huguenot in early life, was a man of extraordinary ability and of wide vision. He considered the mission not merely a matter for a few priests and their supporters, but as an enterprise in which every French Catholic ought to be interested. He conceived the plan of keeping the entire nation informed of the actual conditions in Canada by a series of graphic descriptions, beginning with his own personal experiences on the voyage and his first impressions of the Indians. The earliest reports were written and despatched to France within two months and were published at the end of the year. These missives, known as " The Jesuit Relations ", continued to pass from New to Old France almost without interruption, and often embodied the letters of other Jesuits, such as Brébeuf and Perrault. They awakened interest not only in France but in all Europe. Immediately on their appearance a stream of emigration began to flow from the old country, and religious—both men and women—soon came to labour among the Indians, as well as to render spiritual help to the colonists. Father Antony Daniel, who was to be Brébeuf's companion for some time, was, like him, a Norman by birth. He was studying law when he decided to become a Jesuit, and previous to his departure for the New World had been in contact with those who had much to tell about the Canadian mission.

When the Hurons came to Quebec for their annual market they were delighted to meet Brébeuf and to be addressed by him in their own language. They wished him to go back with them, and he was eager to do so, but they were frightened at the last moment by an Ottawa chieftain, and for the time refused. The following year, however, when they came again, they agreed to take Brébeuf, Daniel and another priest named Darost, and after a most uncomfortable journey in which they were robbed and abandoned by their guides, the three Jesuits reached their destination, where the Hurons built a hut for them. Brébeuf gave his companions lessons in Huron, and Daniel, who proved himself an apt pupil, could soon lead the children in chanting the Lord's Prayer when Brébeuf held assemblies in his cabin. Religion, as the Indians understood it, was solely based on fear, and the missionaries found it desirable to start with what they could apprehend. As Brébeuf writes : " We began our catechizing with the memorable truth that their souls, which are immortal, all go after death either to paradise or hell. It is thus we approach them in public or in private. I explained that it rested with them during life to decide what their future lot was to be." A great drought parched the land and threatened famine : the sorcerers could do nothing and the Indians were in despair. Brébeuf, to whom they appealed, told them to pray, and began a novena, at the close of which rain fell in abundance and the crops were saved. The Hurons were impressed, but the older members held fast to their old traditions and the middle-aged were indifferent and fickle. The Jesuits decided never to confer baptism on adults without long preparation and proof of constancy, but they baptized the sick near to death—of whom there were always a number, owing to the prevalence of epidemics. The children, on the other hand, were teachable and well disposed, though vice was so general that it was well-nigh impossible to

preserve them from the contamination of their elders. It was therefore resolved to establish a seminary at Quebec for Indians, and Daniel started back with two or three children to found the new institution which became the centre of the missionaries' hopes. Daniel himself was not only the children's father, but their teacher, nurse and playmate. For a short time Brébeuf was again alone among the Hurons and he then wrote for those who were to come to the Huron mission an instruction which afterwards became famous.

In 1636 arrived five more Jesuits, two of whom were destined to be numbered among the martyrs—Jogues, who was to become the apostle of a new Indian nation, and Garnier. Isaac Jogues had been born at Orléans, and after entering the Jesuit novitiate at Rouen at the age of seventeen had studied at the royal college of La Flèche, which Descartes considered one of the first schools of Europe. After his ordination he was appointed to Canada and sailed with the governor of New France, Huault de Montmagny. Charles Garnier was a Parisian, educated at the Clermont college. At nineteen he became a Jesuit, and after his ordination in 1635 he volunteered for the Canadian mission. He sailed with Jogues in 1636. Garnier was then thirty years of age, Jogues was twenty-nine.

While Brébeuf was alone with the Hurons he had gone through the excitement of a threatened invasion by their bitter enemies the Iroquois, and had to witness the horrible sight of an Iroquois tortured to death. He could do nothing to avert this ; but, as he had baptized the captive shortly before, he was determined to stand by to encourage him. He saw an aspect of Indian character which was a revelation to him. " Their mockery of their victim was fiendish. The more they burned his flesh and crushed his bones, the more they flattered and even caressed him. It was an all-night tragedy." Brébeuf was witnessing what he himself would afterwards suffer. Five of the new-comers went almost at once to join Father de Brébeuf, and Jogues, who had not been intended at first for the Huron mission, followed a few months later. An epidemic which was raging in the village prostrated most of the missionaries for a time, and although even the convalescents ministered to the Indian sick, the village sorcerer spread the suspicion—which they were only temporarily able to allay—that the foreigners were the cause of the visitation.

Nevertheless in May 1637 Brébeuf felt free to write to the father general of his order : " We are gladly heard, we have baptized more than 200 this year, and there is hardly a village that has not invited us to go to it. Besides, the result of this pestilence and of these reports has been to make us better known to this people ; and at last it is understood from our whole conduct that we have not come hither to buy skins or to carry on any traffic, but solely to teach them, and to procure for them their souls' health and in the end happiness which will last for ever." Again, however, the hopes of the missionaries received a check in consequence of a new outbreak of suspicion, culminating in a tribal council of twenty-eight villages which was practically a trial of the priests. Brébeuf defended himself and his companions with spirit, but they were informed that they must die. They drew up a last statement for their superiors, and Brébeuf invited the Indians to his farewell feast. There he harangued them about life after death, and so wrought upon them that he was adopted by them, and his companions were left in peace.

A second mission was established at Teanaustaye, and Lalemant was appointed in charge of both stations, whilst Brébeuf at his own wish undertook the care of a new location, called Sainte-Marie, at some distance from the Indian villages. This settlement acted as a central bureau for missions and as a headquarters for priests

and their attendants, as well as for the Frenchmen who served as labourers or soldiers. A hospital and a fort were erected and a cemetery established, and for five years the pioneers worked perseveringly, often undertaking long and perilous expeditions to other tribes—to the Petun or Tobacco Indians, the Ojibways, and to the Neuters north of Lake Erie—by whom they were more often than not very badly received. The first adult to be baptized (in 1637) was followed by over eighty, two years later, and by sixty in 1641. It did not seem much, but it proved that genuine conversion was possible. Lalemant, in his relation for 1639, wrote, " We have sometimes wondered whether we could hope for the conversion of this country without the shedding of blood ", and at least two of the missionaries, Brébeuf and Jogues, were praying constantly to be allowed a share in the glory of suffering—if not of martyrdom. In 1642 the Huron country was in great distress : harvests were poor, sickness abounded, and clothing was scarce. Quebec was the only source of supplies, and Jogues was chosen to lead an expedition. It reached its objective safely and started back well supplied with goods for the mission, but the Iroquois, the bitter enemies of the Hurons, and the fiercest of all Indian tribes, were on the war-path and ambushed the returning expedition. The story of the ill-treatment and torture of the captives cannot here be told. Suffice it to say that Jogues and his assistant René Goupil, besides being beaten to the ground and assailed several times with knotted sticks and fists, had their hair, beards and nails torn off and their forefingers bitten through. What grieved them far more was the cruelty practised on their Christian converts. The first of all the martyrs to suffer death was Goupil, who was tomahawked on September 29, 1642, for having made the sign of the cross on the brow of some children. This René Goupil was a remarkable man. He had tried hard to be a Jesuit and had even entered the novitiate, but his health forced him to give up the attempt. He then studied surgery and found his way to Canada, where he offered his services to the missionaries, whose fortitude he emulated.

Jogues remained a slave among the Mohawks, one of the Iroquois tribes, who, however, had decided to kill him. He owed his escape to the Dutch, who, ever since they had heard of the sufferings he and his friends were enduring, had been trying to obtain his release. Through the efforts of the governor of Fort Orange and of the governor of New Netherlands he was taken on board a vessel and, by way of England, got back to France, where his arrival roused the keenest interest. With mutilated fingers he was debarred from celebrating Mass, but Pope Urban VIII granted him special permission to do so, saying, " It would be unjust that a martyr for Christ should not drink the blood of Christ ". Early in 1644 Jogues was again at sea on his way back to New France. Arriving at Montreal, then recently founded, he began to work among the Indians of that neighbourhood, pending the time when he could return to the Hurons, a journey which was becoming yearly more perilous because Iroquois Indians were everywhere along the route. Unexpectedly the Iroquois sent an embassy to Three Rivers to sue for peace : Jogues, who was present at the conference, noticed that no representative came from the chief village, Ossernenon. Moreover, it was clear to him that the Iroquois only desired peace with the French—not with the Hurons. However, it was considered desirable to send a deputation from New France to meet the Iroquois chiefs at Ossernenon, and Jogues was selected as ambassador, together with John Bourdon, who represented the government of the colony.

They went by the route of Lake Champlain and Lake George, and after spending a week in confirming the pact they returned to Quebec, Jogues leaving behind a box of religious articles because he was resolved later to return to the Mohawks as a missionary, and was glad to be relieved of one of his packages. This box proved the immediate cause of his martyrdom. The Mohawks had had a bad crop, and soon after Jogues's departure an epidemic broke out which they attributed to a devil concealed in the box. So when they heard that Jogues was paying a third visit to their villages, they waylaid, stripped and ill-treated him and his companion Lalande. His captors were members of the Bear clan, and although the other clans tried to protect the prisoners, the Bear family refused to allow their fate to be decided in council. Some of them treacherously invited Jogues to a meal on the evening of October 18 and tomahawked him as he was entering the cabin. His head they cut off and placed on a pole facing the route by which he had come.* The following day his companion Lalande and the Huron guide were likewise tomahawked and beheaded, their bodies being afterwards thrown into the river. John Lalande was, like René Goupil, a *donné* or oblate of the mission. The martyrdom of Jogues sealed the fate of the Hurons, whose only hope of peace had lain in his success as a missionary among their ferocious enemies, the Iroquois. They had begun to receive the faith in considerable numbers, and there were twenty-four missionaries working amongst them, including Father Daniel. The Hurons, in fact, were gradually becoming Christian, and with a period of peace the whole tribe would have been converted, but the Iroquois were unremitting in their hostilities. They began to attack and pillage the Huron villages, sparing no one, and on July 4, 1648, they appeared at Teanaustaye, just as Daniel had finished celebrating Mass. A great panic ensued, but the father threw himself amongst them and baptized all he could. There were so many who cried to him that he was constrained to dip his handkerchief in water and baptize them by aspersion. When he saw that the Iroquois were becoming masters of the place, instead of escaping, as his converts urged him to do, he remembered some old and sick people he had long ago prepared for baptism, and went through the cabins to encourage them to be steadfast. Then, betaking himself to the church, which he found filled with Christians, he warned them to fly while there was yet time, and went forth alone to meet the enemy. They surrounded him on all sides, covering him with arrows till he fell dead, pierced through the breast. They stripped him and threw his body into the church, which they set on fire. As the narrator of this martyrdom writes, " He could not have been more gloriously consumed than in the conflagration of such a *chapelle ardente* ".

Within a year, on March 16, 1649, the Iroquois attacked the village at which Brébeuf and Lalemant were stationed. Gabriel Lalemant was the last of the martyrs to reach New France. Two of his uncles had been Canadian missionaries, and he, after taking his vows in Paris as a Jesuit, had added a fourth vow—to sacrifice his life to the Indians—a vow which had to wait fourteen years for its fulfilment. The torture of these two missionaries was as atrocious as anything recorded in history. Even after they had been stripped naked and beaten with sticks on every part of their bodies, Brébeuf continued to exhort and encourage the Christians who were around him. One of the fathers had his hands cut off, and

* Ossernenon, the scene of these martyrdoms, was ten years later the birthplace of Kateri Tekakwitha, the Mohawk girl whose beatification is looked forward to.

to both were applied under the armpits and beside the loins hatchets heated in the fire, as well as necklaces of red-hot lance blades round their necks. Their tormentors then proceeded to girdle them with belts of bark steeped in pitch and resin, to which they set fire. At the height of these torments Father Lalemant raised his eyes to Heaven and with sighs invoked God's aid, whilst Father de Brébeuf set his face like a rock as though insensible to the pain. Then, like one recovering consciousness, he preached to his persecutors and to the Christian captives until the savages gagged his mouth, cut off his nose, tore off his lips, and then, in derision of baptism, deluged him and his companion martyrs with boiling water. Finally, large pieces of flesh were cut out of the bodies of both the priests and roasted by the Indians, who tore out their hearts before their death by means of an opening above the breast, feasting on them and on their blood, which they drank while it was still warm.

The murder of the missionaries and the havoc wrought amongst the Hurons, far from satisfying the ferocious Iroquois, only whetted their thirst for blood. Before the end of the year 1649 they had penetrated as far as the Tobacco nation, where Father Garnier had founded a mission in 1641 and where the Jesuits now had two stations. The inhabitants of the village of Saint-Jean, hearing that the enemy was approaching, sent out their men to meet the attackers, who, however, having elicited from fugitives information of the defenceless condition of the settlement, took a roundabout way and arrived at the gates unexpectedly. An orgy of incredible cruelty followed, in the midst of which Garnier, the only priest in the mission, hastened from place to place, giving absolution to the Christians and baptizing the children and catechumens, totally unmindful of his own fate. While thus employed he was shot down by the musket of an Iroquois. He strove to reach a dying man whom he thought he could help, but after three attempts he collapsed, and subsequently received his death-blow from a hatchet which penetrated to the brain. Some of his Indian converts buried him on the spot where the church had stood.

Father Noel Chabanel, the missionary companion of Garnier, was immediately recalled. He had started on his way back with some Christian Hurons when they heard the cries of the Iroquois returning from Saint-Jean. The father urged his followers to escape, but was too much exhausted to keep up with them. His fate was long uncertain, but a Huron apostate eventually admitted having killed the holy man out of hatred of the Christian faith. Chabanel was not the least heroic of the martyrs. He possessed none of the adaptability of the rest, nor could he ever learn the language of the savages, the sight of whom, their food—everything about them—was revolting to him. Moreover, he was tried by spiritual dryness during the whole of his stay in Canada. Yet in order to bind himself more inviolably to the work which his nature abhorred, he made a solemn vow, in the presence of the Blessed Sacrament, to remain till death in this mission to the Indians. Little did these noble martyrs who saw such scanty results accruing from their labours foresee that within a short time after their death the truths they proclaimed would be embraced by their very executioners, and that their own successors would visit and christianize almost every tribe with which the martyrs had been in contact.

These martyrs of North America, *viz.* SS. John de Brébeuf, Isaac Jogues, Antony Daniel, Gabrial Lalemant, Charles Garnier, Noel Chabanel, René Goupil and John Lalande, were canonized in 1930. Their feast is observed

throughout the United States and Canada on this day and on March 16 by the Society of Jesus.

The primary source of information concerning these martyrs must of course be the letters of the missionaries themselves. These are accessible to all and equipped with an English translation in the great series of R. G. Thwaites, *Jesuit Relations* (73 vols., 1897–1901). Of the many books which provide a more compendious account may be mentioned J. Wynne, *The Jesuit Martyrs of North America* (1925); E. J. Devine, *The Jesuit Martyrs of Canada* (1925); and T. J. Campbell, *Pioneer Priests of North America.* In French we have Rigault and Goyau, *Martyrs de la Nouvelle France ;* and more especially H. Fouqueray, *Martyrs du Canada* (1930), which last may be recommended for its excellent bibliography. There are also some biographies of the individual martyrs, particularly those of Jogues, Brébeuf, and Garnier by F. Martin. Needless to say that many non-Catholic historians have also paid a generous tribute of respect to these heroic missionaries, notably Francis Parkman in *The Jesuits in North America* (1868). More recent American works are J. A. O'Brien, *The American Martyrs ;* F. X. Talbot, *A Saint Among the Savages* and *A Saint Among the Hurons ;* and W. and E. M. Jury, *Sainte-Marie among the Hurons* (1953). See also L. Pouliot, *Étude sur les Relations des Jésuites de la Nouvelle-France* (1940); and R. Latourelle, *Étude sur les écrits de S. Jean de Brébeuf* (2 vols. 1953).

SS. CYPRIAN AND JUSTINA, MARTYRS (NO DATE)

THE legend of this St Cyprian, distinguished as " of Antioch ", is a moral tale, utterly fabulous (if there ever were a martyred Cyprian and Justina on whom the story was built all trace of them has been lost), composed in order to impress on the listener or reader the powerlessness of the Devil and his angels in the face of Christian chastity defending itself with the might of the Cross. The tale has been worked up from various sources, and was known at least as early as the fourth century, for St Gregory Nazianzen identifies this Cyprian with the great St Cyprian of Carthage ; the poet Prudentius makes the same mistake. The story as told by Alban Butler is as follows :

Cyprian, surnamed " the Magician ", was a native of Antioch who was brought up in all the impious mysteries of idolatry, astrology and black magic. In hopes of making great discoveries in these infernal arts, he left his native country when he was grown up and travelled to Athens, Mount Olympus in Macedonia, Argos, Phrygia, Memphis in Egypt, Chaldaea, and the Indies, places at that time famous for superstition and magical practices. When Cyprian had filled his head with all the extravagances of these schools of wickedness and delusion he stuck at no crimes, blasphemed Christ, and committed secret murders in order to offer the blood and inspect the bowels of children as decisive of future events ; nor did he scruple to use his arts to overcome the chastity of women. At that time there lived at Antioch a lady called Justina, whose beauty drew all eyes upon her. She was born of heathen parents but was brought over to the Christian faith by overhearing a deacon preaching, and her conversion was followed by that of her father and mother. A young pagan, Aglaïdes, fell deeply in love with her, and finding himself unable to win her to his will he applied to Cyprian for the assistance of his art. Cyprian was no less enamoured of the lady than his friend, and tried every secret with which he was acquainted to conquer her resolution. Justina, finding herself vigorously attacked, armed herself by prayer, watchfulness and mortification against all his artifices and the power of his spells, suppliantly beseeching the Virgin Mary that she would succour a virgin in danger. Three times she overcame the assaults of demons sent by Cyprian by blowing in their faces and making the sign of the cross.

Cyprian, finding himself worsted by a superior power, threatened his last

emissary, who was the Devil himself, that he would abandon his service. The Devil, enraged to lose one by whom he had made so many conquests, assailed Cyprian with the utmost fury, and he was only repulsed by Cyprian himself making the sign of the cross. The soul of the penitent sinner was seized with a gloomy melancholy, which brought him almost to the brink of despair, at the sight of his past crimes. God inspired him in this perplexity to address himself to a priest named Eusebius, who had formerly been his school-fellow, and by the advice of this priest he was comforted and encouraged in his conversion. Cyprian, who in the trouble of his heart had been three days without eating, by the counsel of this director took some food, and on the following Sunday was conducted by him to the assembly of the Christians. So much was Cyprian struck by the reverence and devotion with which their divine worship was performed that he said of it, " I saw the choir of heavenly men—or of angels—singing to God, adding at the end of every verse in the psalms the Hebrew word Alleluia, so that they seemed not to be men ".* Everyone present was astonished to see Cyprian introduced among them by a priest, and the bishop was scarce able to believe that his conversion was sincere. But Cyprian gave him a proof the next day by burning before his eyes all his magical books, giving his goods to the poor, and entering himself among the catechumens.

After due instruction and preparation, he received the sacrament of baptism from the hands of the bishop. Aglaïdes was likewise converted and baptized. Justina herself was so moved at these wonderful examples of the divine mercy that she cut off her hair as a sign that she dedicated her virginity to God, and disposed of her jewels and all her possessions to the poor. Cyprian was made door-keeper and then promoted to the priesthood, and, after the death of Anthimus the bishop, was placed in the episcopal chair of Antioch. [No known bishop of Antioch in Syria or Antioch in Pisidia was called either Cyprian or Anthimus.] When the persecution of Diocletian began, Cyprian was apprehended and carried before the governor of Phoenicia, who resided at Tyre. Justina had retired to Damascus, her native country, which city at that time was subject to the same authority and, falling into the hands of the persecutors, was presented to the same judge. She was inhumanly scourged, and Cyprian was torn with iron hooks. After this they were both sent in chains to Diocletian at Nicomedia who, upon reading the letter of the governor of Phoenicia, without more ado commanded their heads to be struck off. This sentence was executed upon the banks of the river Gallus, after a vain effort had been made to slay the martyrs by boiling them in a cauldron of pitch.

This legend was widely popular, as the many texts in Latin and Greek, not to speak of other languages, abundantly attest. Some part of the story was certainly known before the time of St Gregory Nazianzen, for the orator, preaching about the year 379, attributes to St Cyprian of Carthage a number of incidents which are taken from the legend of Cyprian of Antioch. None the less no shred of evidence can be produced to justify the belief that any such persons as Cyprian of Antioch, the quondam magician, and Justina the virgin martyr, ever existed. See on this especially Delehaye, " Cyprien d'Antioche et Cyprien de Carthage" in the *Analecta Bollandiana*, vol. xxxix (1921), pp. 314–332. Apart from the text of the legend, which may be read in the *Acta Sanctorum* (September, vol. vii), and elsewhere in other forms, the story has given rise to a considerable literature. See, for example,

* In the course of a footnote Butler here tells a story which admirably illustrates an eighteenth-century deist's knowledge of and attitude towards Catholic worship. Lord Bolingbroke, being one day present at Mass in the chapel at Versailles and seeing the bishop elevate the host, was much impressed and whispered to his companion, the Marquess de ——, " If I were king of France, I would always perform that ceremony myself " !

T. Zahn, *Cyprian von Antiochien und die deutsche Faustsage* (1882); R. Reitzenstein, *Cyprian der Magier* in the Göttingen *Nachrichten*, 1917, pp. 38–79; and Rademacher, "Griechische Quellen zur Faustsage" in the Vienna *Sitzungsberichte*, vol. 206 (1927). This legend was taken by Calderon as the theme for one of the most famous of his dramas, *El Magico Prodigioso*, and passages from this were selected by Shelley in his "Scenes from Calderon".

ST COLMAN OF LANN ELO, ABBOT (A.D. 611)

THERE are dozens of saints of the name of Colman who have been or are still venerated in Ireland; twelve are mentioned in calendars in this month of September alone, and of them the most important one is St Colman of Lann Elo. He belonged to a family of Meath, but was born in Glenelly in Tyrone, about the year 555. He came under the influence of St Colmcille, who was his maternal uncle. Colman visited him at Iona, and is said to have been delivered from the perils of the voyage by his uncle's prayers. About the year 590 land was given to him in Offaly, where he founded a monastery and so fulfilled the prophecy made by St Macanisius sixty years earlier. (He is sometimes referred to as "Coarb of Mac-Nisse", perhaps because he exercised some authority at Connor in Antrim, where he stayed for a time and Macanisius was buried.) Colman's famous monastery was called Lann Elo, now Lynally. Near the end of his life he made a pilgrimage to Clonard, where he had a vision of St Finnian, and on his return announced his approaching death to his monks. A number of miracles of a familiar type are attributed to St Colman Elo, and to him is attributed the authorship of the tract called *Aibgitir in Chrabaid*, the Alphabet of Devotion. He is also said to have been deprived for a while of his memory in punishment of his pride of intellect, and then to have recovered it again by a miracle.

There is both an Irish and a Latin life of St Colman Elo. The former has been edited by C. Plummer in his *Bethada Náem nÉrenn* (Eng. trans. in vol. ii, pp. 162–176); and the latter by the same scholar in VSH., vol. i, pp. 258–273. See also Canon E. Maguire, *St Barron* (1923); and J. Ryan, *Irish Monasticism* (1931).

ST NILUS OF ROSSANO, ABBOT (A.D. 1004)

NILUS, sometimes called "the Younger", was born of a Greek family of Magna Graecia at Rossano in Calabria about the year 910, and was baptized Nicholas. So far from being in his youth "fervent in religious duties and in the practice of all virtues", as Alban Butler avers, he was at least lukewarm and careless in his early life; it has even been questioned whether the lady with whom he lived, and who bore him a daughter, was married to him. But when he was thirty she and the child died, and this double bereavement, aided by a serious sickness, recalled him to a sense of his responsibilities and brought about a complete turning to God. At that time there were a number of monasteries of monks of the Byzantine rite in southern Italy, and Nicholas received the habit at one of them, taking the name of Nilus. At different times he lived in several of these monasteries, after being for a period a hermit, and became abbot of St Adrian's, near San Demetrio Corone. The reputation of his sanctity and learning was soon spread over the country and many came to him for spiritual advice. On one occasion the archbishop, Theophylact of Reggio, with the *domesticus* Leo, many priests, and others went to him, rather desiring to try his erudition and skill than to hear any lessons for their edification. The abbot knew their intention, but having saluted them courteously and made a short prayer with them, he put into the hands of Leo a book in which

were contained certain theories concerning the small number of the elect, which seemed to the company too severe. But the saint undertook to prove them to be clearly founded on the principles laid down not only by St Basil, St John Chrysostom, St Ephrem, St Theodore the Studite, and other fathers, but by St Paul and the gospel itself, adding at the close of his discourse, " These statements seem dreadful, but they only condemn the irregularity of your lives. Unless you be altogether holy you will not escape everlasting torments." One of them then asked the abbot whether Solomon were damned or saved ? To which he replied, " What does it concern us to know whether he be saved or no ? But it is needful for you to reflect that Christ pronounces damnation against all persons who commit impurity." This he said knowing that the person who put the question was addicted to that vice. And he added, " I would know whether *you* will be damned or saved. As for Solomon, the Bible makes no mention of his repentance, as it does of that of Manasses." Euphraxus, a vain and haughty nobleman, was sent as governor of Calabria from the imperial court of Constantinople. St Nilus made him no presents upon his arrival, as other prelates did, and so the governor sought every occasion of mortifying the servant of God. But shortly after, falling sick, he sent for Nilus and begged his pardon and prayers, and asked to receive the monastic habit from his hands. St Nilus refused a long time to give it him, saying, " Your baptismal vows are sufficient for you. Penance requires no new vows but a sincere change of heart and life." Euphraxus was not satisfied and continued so urgent that the saint at length gave him the habit. The governor made all his slaves free, distributed his estate among the poor, and died three days later with holy resignation.

About the year 981 the Saracen incursions into south Italy compelled St Nilus to flee, and with many of his monks this representative of Eastern monachism threw himself upon the hospitality of the headquarters of Western monachism at Monte Cassino. They were received " as if St Antony had come from Alexandria, or their own great St Benedict from the dead ", and after living in the house for a time and celebrating their Greek offices in the church, the Benedictine abbot, Aligern, bestowed upon the fugitives the monastery of Vallelucio. There they lived for fifteen years, and then moved to Serperi, near Gaeta. When in the year 998 the Emperor Otto III came to Rome to expel Philagathos, Bishop of Piacenza, whom the senator Crescentius had set up as antipope against Gregory V, St Nilus went to intercede with the pope and emperor that the antipope might be treated with mildness. Philagathos (" John XVI ") was a Calabrian like himself, and Nilus had tried in vain to dissuade him from his schism and treason. The abbot was listened to with respect, but he was not able to do much to modify the atrocious cruelty with which the aged antipope was treated. When a prelate was sent to make an explanation to Nilus, who had protested vigorously against the injuries done to the helpless Philagathos, he pretended to fall asleep in order to avoid an argument about it. Some time after Otto paid a visit to the *laura* of St Nilus ; he was surprised to see his monastery consisting of poor scattered huts, and said, " These men who live in tents as strangers on earth are truly citizens of Heaven." Nilus conducted the emperor first to the church, and after praying there entertained him in his cell. Otto pressed the saint to accept some spot of ground in his dominions, promising to endow it. Nilus thanked him and answered, " If my brethren are truly monks our divine Master will not forsake them when I am gone ". In taking leave the emperor vainly asked him to accept some gift : St Nilus, laying

his hand upon Otto's breast, said, " The only thing I ask of you is that you would save your soul. Though emperor, you must die and give an account to God, like other men."

In 1004 (or 1005) Nilus set out to visit a monastery south of Tusculum and on the journey was taken ill among the Alban hills. Here he had a vision of our Lady, in which he learned that this was to be the abiding home of his monks. From Gregory, Count of Tusculum, he got a grant of land on the lower slopes of Monte Cavo and sent for his community to establish themselves there. But before the work could be begun he was dead. It was carried on by his successors, especially by St Bartholomew, who died about 1050; the monastery of Grottaferrata (of which St Nilus is generally accounted the first abbot as well as founder) has existed from that day to this, peopled by Italo-Greek monks, who thus have maintained the Byzantine life and liturgy within a few miles of the heart, not merely of the Latin, but of the Catholic world.

A life of serious value as a historical source, which was written in Greek by one of his disciples, is printed with a Latin translation in the *Acta Sanctorum*, September, vol. vii. This biography has more than once been translated into Italian, *e.g.* by G. Minasi, *San Nilo di Calabria* (1893), and by A. Rocchi, *Vita di San Nilo abate* (1904). St Nilus was also a writer of liturgical poetry, and his compositions have been edited by Sofronio Gassisi, *Poesie di S. Nilo juniore* (1906). On the question of Nilus's alleged marriage see U. Benigni in *Miscellanea di storia e coltura ecclesiastica* (1905), pp. 494–496. His view is adverse to the existence of any legitimate union. See also J. Gay, *L'Italie méridionale et l'Empire byzantin* (1904), pp. 268–286.

ST JOHN OF MEDA (A.D. 1159 ?)

THERE is considerable discussion about the origins of the penitential association of lay-people who were in the middle ages called *Humiliati*, and the quite unreliable legend of St John of Meda does little but add to the confusion. In the earlier part of the twelfth century numbers of persons of good position in northern Italy, while still living " in the world ", gave themselves up entirely to works of penance and charity; and we are told that in the year 1134 some of the men, on the advice of St Bernard, gave up secular life altogether and began community life at Milan. At this time, it is said, there was a certain secular priest from Como, John of Meda, who had been a hermit at Rodenario and then joined the *Humiliati*. He belonged to the Oldrati of Milan, and was a welcome recruit for the new community. On his recommendation they chose to live under the Rule of St Benedict, which St John adapted to their needs, but they nevertheless called themselves " canons ". Among the peculiar observances which St John is supposed to have introduced was the daily recitation of the Little Office of our Lady and the use of a special Divine Office, called simply the " Office of the Canons ". Whatever the early history of the *Humiliati*, the order eventually went into a bad decline and was suppressed by the Holy See in 1571.

In the *Acta Sanctorum*, September, vol. vii, the Bollandists have published a short medieval life, introducing it with lengthy prolegomena. It is much to be feared that this pretended biography and indeed the whole traditional early history of the Humiliati is no better than a romance. A review of the controversy is impossible here, but it has been excellently summarized, with abundant bibliographical references, by F. Vernet in DTC., vol. vi, cc. 307–321. It must suffice to mention the important work of L. Zanoni, *Gli Umiliati nei loro rapporti con l'Eresia* (1911); the earlier investigation of Tiraboschi, *Vetera Humiliatorum Monumenta* (1766–1768); and the perhaps hypercritical article of A. de

Stefano, " Le Origini dell' ordine degli Umiliati " in the *Rivista storico-critica delle scienze teologice*, vol. ii (1906), pp. 851–871.

BD LUCY OF CALTAGIRONE, VIRGIN (THIRTEENTH CENTURY?)

CALTAGIRONE, a town in Sicily well-known in later times as the home of Don Luigi Sturzo, was the birthplace of this *beata*, but she seems to have spent her life in a convent of Franciscan regular tertiaries at Salerno. Very little is known about her. She became mistress of novices, and instilled into her charges her own special devotion to the Five Wounds ; and miracles were attributed to her both before and after her death, the date of which is not known. Bd Lucy's *cultus* seems to have been approved by Popes Callistus III and Leo X.

See the *Acta Sanctorum*, September, vol. vii.

BD DALMATIUS MONER (A.D. 1341)

THE life of this confessor of the order of Friars Preachers was passed in the obscurity of his cell and the quiet discharge of his ordinary duties ; he was concerned in no public affairs whether of an ecclesiastical or secular nature. He belonged by birth to the village of Santa Columba in Catalonia and was eventually sent to the University of Montpellier. Here he had to struggle hard lest he be drawn into the disorderly life led by so many of the students ; with the aid of grace he triumphed and, after finishing his studies, was accepted by the Dominicans at Gerona. Bd Dalmatius was then twenty-five and after profession was employed for many years in teaching, and became master of the novices. To those prescribed by his rule he added voluntary mortifications, such as abstaining from drink for three weeks on end and sleeping in an old chair, and he loved to pray out of doors in places where the beauty of nature spoke to him of the glory of God. It is said that one day, when Brother Dalmatius was missing and another friar was sent to find him, he was found to be literally caught up in esctasy, and three people saw him gently floating down to the ground. The lessons of his office say that he was familiarly known as " the brother who talks with the angels " ; but with women he would not talk at all, except over his shoulder. We are told that his personal appearance was somewhat unattractive

It was a great desire of Bd Dalmatius to end his days at La Sainte Baume, where the legend of Provence says thirty years were spent by St Mary Magdalen, patroness of the Dominican Order, to whom he had an intense devotion. This was not to be, but he was allowed to hollow out for himself a cave in the friary grounds at Gerona and he lived in that uncomfortable place for four years, leaving it only to go to choir, chapter and refectory. Bd Dalmatius died on September 24, 1341, and his *cultus* was confirmed in 1721.

The Bollandists, writing of Bd Dalmatius in the *Acta Sanctorum*, September, vol. vi, were unable to procure the original Latin life of this holy ascetic which they knew had been compiled by his contemporary and fellow religious, the famous inquisitor, Nicholas Eymeric. They therefore reproduced in Latin the Spanish translation, or rather adaptation, of the original, which had been made by Francis Diego for his history of the Aragon province of the Friars Preachers. In the early years, however, of the present century a copy of Eymeric's work was identified and it was edited by Fr van Ortroy in the *Analecta Bollandiana*, vol. xxxi (1912), pp. 49–81. This memoir is extremely interesting because we have evidence that, unlike most hagiographical documents, it was written within ten years of the death of its subject.

BD TERESA COUDERC, VIRGIN, CO-FOUNDRESS OF THE CONGREGATION OF OUR LADY OF THE RETREAT IN THE CENACLE * (A.D. 1885)

IN the year 1824 the Reverend J. P. E. Terme and other priests were sent by their bishop to La Louvesc, in the Vivarais in south-eastern France, to do missionary work among the peasants and to look after the pilgrim shrine of St John Francis Regis. It was soon found urgently necessary to open a hostel for women pilgrims; and to look after this hostel Father Terme turned to a community of sisters whom he had established to teach school in his former parish of Aps. Three young women were accordingly sent to La Louvesc in 1827, among them Sister Teresa Couderc. Sister Teresa, born in 1805 and christened Mary Victoria, came of good farming stock at Sablières, and had been one of the first members of the community at Aps.

Father Terme said that Sister Teresa had "a sound head, sound judgement, and a power of spiritual discrimination rare in a woman"; and in the very next year, when she was only twenty-three, he made her superioress at La Louvesc, where under considerable difficulties (especially from the climate which, at 4000 feet up, is fierce in winter) the community was already showing signs of growth. The year after that came its turning-point. Father Terme went to a retreat at a Jesuit house near Le Puy: and on his return he announced that the Daughters of St Regis (as they were then called) should add to their work the giving of retreats for women—not, of course, with spiritual direction or anything like that, but to begin with spiritual reading and simple instruction on the fundamentals of Christianity. This was at that time a most remarkable innovation; it was an immediate success, especially among the countrywomen, and in years to come it was to spread across the world. But meanwhile, on December 12, 1834, Father Terme died.

The shrine and parish of La Louvesc had recently been taken over by the Jesuit fathers; and with their advice it was decided to separate the work of school-teaching from that of retreats. Twelve carefully-chosen sisters were therefore withdrawn from the Daughters of St Regis and, with Mother Teresa Couderc at their head, installed at La Louvesc, under the direction of Father Rigaud, S.J. The giving of retreats according to the method of St Ignatius went ahead, and a new house and church for the convent soon became necessary. But the source on which reliance had been put to meet these and other expenses suddenly failed, and the community was left with very large debts and nothing to pay them with. Mother Teresa blamed herself—quite unnecessarily—for what had happened, and in 1838 she resigned her office as superioress. Thereupon the bishop of Viviers named in her place a wealthy widow who had been in the community less than a month.

Thus began a long, complex and not always edifying story, which is a matter of the history and development of the Society of the Cenacle (as it was soon to be known), rather than of its holy foundress. Mother Teresa was sent to make a new foundation at Lyons, in most difficult conditions; but she more and more dropped

* This name has reference to the period between our Lord's Ascension and the day of Pentecost, when the Apostles "were persevering with one mind in prayer, with the women and Mary the mother of Jesus, and with His brethren", in the upper room at Jerusalem. *Cénacle* is the French form of Latin *cenaculum*, literally a "dining-room". "Upper room" is the traditional rendering in English.

into obscurity, living the words she uttered on her death-bed : " I ask of God that we shall never do anything out of ostentation ; but that we should on the contrary do our good in the background, and that we should always look on ourselves as the least of the Church's little ones."

It was nearly twenty years before Mgr Guibert, bishop of Viviers, declared once and for all that the founder of the Cenacle was Father John Terme and the foundress Mother Teresa Couderc, and nobody else ; and at that time she was sent to the Paris convent as temporary superioress at a moment of crisis. Then she sank into the background again, so that Cardinal Lavigerie on a visit to the nuns, at once detecting holiness in her face, had to ask who was the one that had been *left out*.

Bd Teresa Couderc was a foundress, yet for well over half of her eighty years her life was a hidden one, forwarding the work of her foundation in hiding as it were, with her prayers, her penances, her humiliations. In herself she saw " only feebleness and incapacity, uselessness and a complete lack of virtue ". No criticism was heard from her of so much that seems to deserve criticism. She was content. " God has always given me peace of soul, the grace to leave myself in His hands and to want nothing but to love Him and be ever closer to Him." The word *bonté* recurs on the lips of those who knew her ; and in English the simple word " goodness " expresses the depth and nature of her quality better than all the superlatives of hagiographers.

Towards the end of her life Mother Teresa's health began to fail badly, and for the last nine months she suffered terribly in body. At Fourvière on September 26, 1885, Mary Victoria Couderc, Mother Teresa, died ; and in 1951 she was beatified.

See, in French, E. M. I., *La Mère Thérèse Couderc* (1911) ; H. Perroy, *Une grande humble* (1928) ; S. Dehin, *L'esprit de la vén. Mère Thérèse Couderc* (1947) ; P. Vernion, *La Cénacle et son message* (1948) : in English : C. C. Martindale, *Marie Thérèse Couderc* (1921) ; R. Surles, *Surrender to the Spirit* (1951), an American adaptation of Fr Perroy's book. See also G. Longhaye, *La Société de N.-D. du Cénacle* (1898), and M. de Sailly, *J. P. E. Terme* (1913).

27 : SS. COSMAS AND DAMIAN, MARTYRS (DATE UNKNOWN)

COSMAS and Damian are the principal and best known of those saints venerated in the East as *ἀνάργυροι*, " moneyless ones ", because they practised medicine without taking reward from their patients. Though some writers have professed to be able to extract from their very extravagant and historically worthless *acta* fragments of lost and authentic originals, it is the opinion of Father Delehaye that their " origin and true history will probably always evade research ". Alban Butler summarizes the core of their story thus :

Saints Cosmas and Damian were twin brothers, born in Arabia, who studied the sciences in Syria and became eminent for their skill in medicine. Being Christians, and full of that holy temper of charity in which the spirit of our divine religion consists, they practised their profession with great application and success, but never took any fee for their services. They lived at Aegeae on the bay of Alexandretta in Cilicia, and were remarkable both for the love and respect which the people bore them on account of the good offices which they received from their charity, and for their zeal for the Christian faith, which they took every opportunity their profession gave them to propagate. When persecution began to rage, it was

impossible for persons of so distinguished a character to lie concealed. They were therefore apprehended by the order of Lysias, governor of Cilicia, and after various torments were beheaded for the faith. Their bodies were carried into Syria, and buried at Cyrrhus, which was the chief centre of their *cultus* and where the earliest references locate their martyrdom.

The legends pad out this simple story with numerous marvels. For example, before they were eventually beheaded they defied death by water, fire and crucifixion. While they were hanging on the crosses the mob stoned them, but the missiles recoiled on the heads of the throwers; in the same way the arrows of archers who were brought up to shoot at them turned in the air and scattered the bowmen (the same thing is recorded of St Christopher and others). The three brothers of Cosmas and Damian, Anthimus, Leontius and Euprepius, are said to have suffered with them, and their names are mentioned in the Roman Martyrology. Many miracles of healing were ascribed to them after their death, the saints sometimes appearing to the sufferers in sleep and prescribing for them or curing them there and then, as was supposed to happen to pagan devotees in the temples of Aesculapius and Serapis. Among the distinguished people who attributed recovery from serious sickness to SS. Cosmas and Damian was the Emperor Justinian I, who out of regard for their relics honoured the city of Cyrrhus; and two churches at Constantinople are said to have been built in honour of the martyrs in the early fifth century. Their basilica at Rome with its lovely mosaics was dedicated *c.* 530. SS. Cosmas and Damian are named in the canon of the Mass, and they are, with St Luke, the patrons of physicians and surgeons. By an error the Byzantine Christians honour three pairs of saints of this name. "It should be known", says the Synaxary of Constantinople, "that there are three groups of martyrs of the names of Cosmas and Damian: those of Arabia who were beheaded under Diocletian [October 17], those of Rome who were stoned under Carinus [July 1], and the sons of Theodota, who died peacefully [November 1]", but these are all actually the same martyrs.

As has been said, physicians honour Cosmas and Damian as their patrons, with St Pantaleon and after St Luke. Happy are they in that profession who are glad to take the opportunities of charity which their art continually offers, of giving comfort and corporal, if not often also spiritual, succour to the suffering and distressed, especially among the poor. St Ambrose, St Basil and St Bernard warn us against too anxious a care of health as a mark of untrustingness and self-love, nor is anything generally more hurtful to health. But as man is not master of his own life or health, he is bound to take a reasonable care not to throw them away; and to neglect the more simple and ordinary aids of medicine when they are required is to transgress that charity which every one owes to himself. The saints who condemned difficult or expensive measures as contrary to their state were, with St Charles Borromeo, scrupulously attentive to prescriptions of physicians in simple and ordinary remedies. But let the Christian in sickness seek in the first place the health of his soul by penitence and the exercise of patience.

The many recensions of the *passio* of these saints are catalogued in BHG. and BHL. The texts printed in the *Acta Sanctorum*, September, vol. vii, serve abundantly to illustrate their fabulous nature, though others have come to light in recent years. See with regard to the early *cultus* the references given in CMH., pp. 528–529; and also Delehaye, *The Legends of the Saints, Les origines du culte des martyrs*, and other works. The data supplied in L. Deubner, *Kosmas und Damianus* (1907) deserve special notice. *Cf.* also Fr Thurston

in the *Catholic Medical Guardian*, October 1923, pp. 92–95. SS. Cosmas and Damian are named in the preparation of the Byzantine Mass.

ST ELZEAR AND BD DELPHINA (A.D. 1323 AND 1360)

ST Elzear of Sabran was born in 1285 at Ansouis in Provence, a castle belonging to his father. The lessons in virtue he received from his mother were perfected by his uncle, William of Sabran, Abbot of St Victor's at Marseilles, under whom he had his education in that monastery. The abbot had to reprove him for the austerities which he practised, yet secretly admiring so great fervour in a young noble. While he was still a child he was affianced to Delphina of Glandèves, daughter and heiress to the lord of Puy-Michel. She had been left an orphan in her infancy and was brought up by her aunt, an abbess, under the guardianship of her uncles. When they were both about sixteen years old the marriage took place. It is said that the girl, encouraged by a Franciscan friar, asked her husband to agree to a virginal union, but it was some time before he would do so. In the lives of this holy couple the world saw religious devotion in the midst of secular dignities, contemplation amid the noise of public life, and in conjugal friendship a holy rivalry in goodness and charity. St Elzear recited the Divine Office every day and communicated frequently. " I do not think ", he said one day to Delphina, " that any man on earth can enjoy a happiness equal to that which I have in holy communion."

Elzear was twenty-three years old when he inherited his father's honours and estates, and he found it necessary to go into Italy to take possession of the lordship of Ariano. He found his Neapolitan vassals badly disposed towards him and it required all his tact and gentleness to satisfy them. His cousin one day told him that his mild methods hurt the common cause, and said, " Let me deal with these people for you. I will hang up half a thousand, and make the rest as pliant as a glove. It is fit to be a lamb among the good, but with the wicked you must play the lion. Such insolence must be curbed. Say your prayers for me, and I will give so many blows for you that this rabble will give you no more trouble." Elzear smilingly replied, " Would you have me begin my government with massacres and blood ? I will overcome these men by good. It is no great matter for a lion to tear lambs ; but for a lamb to pull a lion in pieces is another thing. Now, by God's assistance, you will shortly see this miracle." The effect verified the prediction. To mention one other instance of his Christian forbearance. Among the papers which his father left, Elzear found the letters of a certain gentleman under his command, filled with calumnies against him and persuading his father to disinherit him as one fitter to be a monk than to bear arms. Delphina was indignant at reading such impudence, and said she hoped her husband would deal with the man as he deserved. But Elzear reminded her that Christ commands us not to revenge but to forgive injuries, and to overcome hatred by charity : therefore he would destroy and never make mention of these letters. He did so, and when their writer came to wait upon him he affectionately greeted him and won his good-will.

It is a dangerous mistake to imagine that one can be devout merely by spending much time in prayer, and that pious persons should fall into careless neglect of their temporal concerns. On the contrary, solid virtue is also able to do business and to despatch it well. St Elzear was rendered by his piety faithful, prudent and dexterous in the management of temporal affairs, both domestic and public : valiant

in war, active in peace, faithful in every trust, and diligent in the care of his household for which he drew up careful regulations. He himself set the example in everything which he prescribed to others, and Bd Delphina concurred with her husband in all his views and was perfectly obedient to him. No coldness interrupted the harmony or damped the affections of this holy pair. The countess never forgot that the devotions of a married woman ought to be ordered in a different manner from those of a nun, that contemplation is the sister of action and that Martha and Mary must mutually help one another.

About 1317 Elzear returned to Naples, taking with him Delphina, who waited upon Queen Sanchia, wife of King Robert, and the tutorship of their son Charles was entrusted to Elzear. This young prince was sprightly, understood too well his high position, was intractable, and had all the airs of the court. The count saw his pupil's dangerous inclinations but took no notice of them till he had won his affection and gained credit with him. Then did St Elzear lead young Charles into more sober and fruitful ways, and when his father had need of a new justiciar in the southern Abruzzi, Elzear was named to the office. Some years later King Robert sent St Elzear to Paris to ask for the hand of Mary of Valois for his son. Bd Delphina was a little nervous for her husband amid the dangers of the French court, but he replied drily that since by the grace of God he had kept his virtue in Naples he was not likely to come to any harm at Paris. In fact, the danger that awaited him was quite other. After he had carried through his commission he fell sick and it was the sickness of death. He at once made a general confession and he continued to confess almost every day of his illness, though he is said never to have offended God by any mortal sin. The history of Christ's passion was every day read to him, and in it he found great comfort amidst his pains. Receiving viaticum, he said with joy, " This is my hope ; in this I desire to die ", and on September 27, 1323, he died in the arms of a Franciscan friar who had been his confessor. About the year 1309 St Elzear had assisted as godfather at the baptism of William of Grimoard, his nephew, a sickly child whose health was restored at the prayers of his sponsor. Fifty-three years later this William became pope as Urban V, and in 1369 he signed the decree of canonization of his godfather Elzear, who is named in the Roman Martyrology on this day.

Bd Delphina survived her husband thirty-seven years. At the death of King Robert, Queen Sanchia put on the habit of a Poor Clare in a nunnery at Naples. In this state she lived with great fervour, learning from Delphina the exercises of a spiritual life. After her death Delphina returned into Provence and led the life of a recluse, first at Cabrières and then at Apt. She gave away all she could to the poor, and during her last years was afflicted with a painful illness which she bore with heroic patience. She died in 1360 and was buried with her husband at Apt. An old tradition says that both St Elzear and Bd Delphina were members of the third order of St Francis, and they are therefore particularly venerated by the Franciscans ; in their supplement to the martyrology Bd Delphina is named on December 9, though she appears to have died on November 26.

The manuscript materials collected and printed by the Bollandists in their vol. vii for September are of considerable interest. From these sources P. Girard compiled a popular biography, *Saint Elzéar de Sabran et la B. Delphine de Signe* (1912). A liturgical office formerly in use for their feast day will be found in the *Archivum Franciscanum Historicum*, vol. x (1917), pp. 231–238. There is another good popular account in French by G. Duhamelet (1944).

28 : ST WENCESLAUS OF BOHEMIA, MARTYR (A.D. 929)

THE baptism of the ruler of Bohemia, Borivoy, and his wife St Ludmila was not by any means followed by the conversion of all their subjects, and many of the powerful Czech families were strongly opposed to the new religion. From the year 915 Duke Borivoy's son Ratislav governed the whole country. He married a nominally Christian woman, Drahomira, daughter of the chief of the Veletians, a Slav tribe from the north, and they had two sons, Wenceslaus (Vaclav), born in 907 near Prague, and Boleslaus. St Ludmila, who was still living, arranged that the upbringing of the elder might be entrusted to her, and she undertook with the utmost care to form his heart to the love of God. Ludmila joined with herself in this task a priest, her chaplain Paul, who had been a personal disciple of St Methodius and had baptized Wenceslaus; under his tuition the boy, by the time he was ready to go to the "college" at Budech, "understood Latin as if he were a bishop and read Slavonic with ease", while the example of both the priest and his good grandmother had grounded him equally well in virtue. He was still young when his father was killed fighting against the Magyars, and his mother Drahomira assumed the government, pursuing an anti-Christian or "secularist" policy. In so doing she was probably acting chiefly at the instigation of the semi-pagan elements in the nobility, and these encouraged her jealousy of St Ludmila's influence over her son, and represented him as being more suitable for a cloister than for a throne. St Ludmila, afflicted at the public disorders and full of concern for the interest of religion, which she and her consort had established with so much difficulty, showed Wenceslaus the necessity of taking the reins of government into his own hands. Fearing what might happen, two nobles went to Ludmila's castle at Tetin and there strangled her, so that, deprived of her support, Wenceslaus should not undertake the government of his people. But it turned out otherwise: other interests drove Drahomira out, and proclaimed Wenceslaus. He straightway announced that he would support God's law and His Church, punish murder severely, and endeavour to rule with justice and mercy. His mother had been banished to Budech, so he recalled her to the court, and there is no evidence that for the future she ever opposed Wenceslaus.

At a meeting of rulers presided over by the German king, Henry I the Fowler, St Wenceslaus arrived late and kept everybody waiting. Some of the princes took offence and the king, saying he was probably at his prayers, suggested that no one should greet him when he did arrive. Nevertheless, Henry himself, who really respected his devotion, received him with honour, and at the end bade him ask whatever he pleased, and it should be granted him. The saint asked an arm of the body of St Vitus, and to shelter it he began the building of a church at Prague, where now stands the cathedral. The political policy of St Wenceslaus was to cultivate friendly relations with Germany, and he preserved the unity of his country by acknowledging King Henry I as his over-lord, about the year 926, seeing in him the legitimate successor of Charlemagne. This policy, and the severity with which he checked oppression and other disorders in the nobility, raised a party against him, especially among those who resented the influence of the clergy in the counsels of Wenceslaus. Then, when the young duke married and had a son, his jealous brother Boleslaus lost his chance of the succession, and he threw in his lot with the malcontents.

In September 929 Wenceslaus was invited by Boleslaus to go to Stara Boleslav to celebrate the feast of its patron saints Cosmas and Damian. On the evening of the festival, after the celebrations were over, Wenceslaus was warned he was in danger. He refused to take any notice. He proposed to the assembly in the hall a toast in honour of " St Michael, whom we pray to guide us to peace and eternal joy ", said his prayers, and went to bed. Early the next morning, as Wenceslaus made his way to Mass, he met Boleslaus and stopped to thank him for his hospitality. " Yesterday ", was the reply, " I did my best to serve you fittingly, but this must be my service to-day ", and he struck him. The brothers closed and struggled ; whereupon friends of Boleslaus ran up and killed Wenceslaus, who murmured as he fell at the chapel door, " Brother, may God forgive you ".

At once the young prince was acclaimed by the people as a martyr (though it seems that his murder was only very indirectly on account of religion), and at least by the year 984 his feast was being observed. Boleslaus, frightened at the reputation of many miracles wrought at his brother's tomb, caused the body to be translated to the church of St Vitus at Prague three years after his death. The shrine became a place of pilgrimage, and at the beginning of the eleventh century St Wenceslaus, *Svaty Vaclav*, was already regarded as the patron saint of the Bohemian people ; and as the patron of modern Czechoslovakia devotion to him has sometimes been very highly charged with nationalist feeling. It must not be inferred from the existence of a vernacular Christmas carol that there was formerly a widespread popular devotion to this saint in England : the words of " Good King Wenceslaus " were written by the nineteenth-century hymn-writer J. M. Neale to fit a thirteenth-century air (" *Tempus adest floridum* ").

In a contribution to the *Analecta Bollandiana*, vol. xlviii (1930), pp. 218–221, Fr Paul Peeters reviews the more outstanding features of the literature produced in Czechoslovakia, and mostly written in the Czech language, to do honour to the millenary of St Wenceslaus, celebrated in 1929. It is unfortunate, as he points out, that a good deal of this literature was coloured by racial and political prepossessions. The slight, but judicious, life of St Wenceslaus, by F. Dvornik (1929), appeared both in French and in English as well as in Czech. The German biography by A. Naegle, *Der hl. Wenzel, der Landespatron Böhmens* (1928), is representative of a point of view which is somewhat adverse to that of Dvornik, with whose estimate of the authenticity of the Life of Wenceslaus by the monk Christian not all scholars are in agreement. Wenceslaus has a specially long notice in the Bollandist commentary on the *Mart. Rom.* (1940), pp. 421–422. See also *Acta Sanctorum*, September, vol. vii ; J. Pekar, *Die Wenzels und Ludmila Legenden und die Echtheit Christians* (1906) ; DHG., t. ix, cc. 426–427 ; and F. Dvornik, *The Making of Central and Eastern Europe* (1949), pp. 25–30 and *passim*. Benedict XIV's commission recommended the removal of this feast from the general calendar. *Cf.* St Ludmila above, September 16.

ST EXSUPERIUS, Bishop of Toulouse (*c.* A.D. 412)

He was probably born at Arreau in the High Pyrenees, where a chapel dedicated in his honour is a place of pilgrimage, and succeeded to the see of Toulouse on the death of St Silvius about the year 405. He completed the great church of St Saturninus (Sernin), begun by his predecessor. Generosity seems to have been the outstanding characteristic of this bishop. He sent gifts so far away as to the monks of Egypt and Palestine, thereby earning the thanks and commendation of St Jerome, who dedicated to him his commentary on Zacharias and wrote of him : " To relieve the hunger of the poor he suffers it himself. The paleness of his face shows the rigour of his fasts, but he is grieved by the hunger of others. He gives

his all to the poor of Christ: but rich is he who carries the Body of the Lord in an osier-basket and His Blood in a glass vessel. His charity knew no bounds. It sought for objects in the most distant parts, and the solitaries of Egypt felt its beneficial effects." At home as well as abroad there was ample scope for his benefactions, for in his time Gaul was overrun by the Vandals.

St Exsuperius wrote to Pope St Innocent I for instruction on several matters of discipline and enquiring about the canon of Holy Scripture. In reply the pope sent him a list of the authentic books of the Bible as they were then received at Rome, and that list was the same as today, including the deuterocanonical books. The place and year of the death of Exsuperius are not known, but he seems to have suffered exile before the end. St Paulinus of Nola referred to him as one of the most illustrious bishops of the Church in Gaul, and by the middle of the sixth century he was held in equal honour with St Saturninus in the church of Toulouse.

It seems curious that St Exsuperius, whose fame had reached Rome and Palestine, finds no place in the *Hieronymianum*. What has been recorded concerning him is gathered up in the *Acta Sanctorum*, September, vol. vii; and there is a very full notice in DTC., vol. v, cc. 2022–2037. See also Duchesne, *Fastes Épiscopaux*, vol. i, p. 307.

ST EUSTOCHIUM, VIRGIN (*c.* A.D. 419)

EUSTOCHIUM JULIA, whose memory is rendered illustrious by the pen of St Jerome, was daughter of St Paula, whose life is related on January 26; its exterior events and circumstances conditioned those of Eustochium, who was the third of four daughters and the only one to share her mother's life till its end. St Paula, upon the death of her husband Toxotius, devoted herself wholly to God in a life of simplicity, poverty, mortification and prayer. Eustochium, who was about twelve years old when her father died, shared all the views of her mother and rejoiced to consecrate the hours which so many spend in vain amusements to works of charity and religion. When St Jerome came to Rome from the East in the year 382 she, with St Paula, put herself under his spiritual direction, and its trend soon alarmed some of her friends and relatives. An uncle, Hymettius, and his wife Praetextata tried to dissuade the young girl from a life of austerity and attempted to entice her into participation in the pleasures of ordinary life. Their efforts were wasted, for before very long Eustochium had taken the veil of perpetual virginity, the first noble Roman maiden so to do. To commend her resolution and to instruct her in the obligations of that state St Jerome addressed to her on this occasion his famous letter called Concerning the Keeping of Virginity, which he wrote about the year 384. The venerable author, however, does not confine his letter to ascetic teaching but writes passages of satire which suggest it was intended for a wider public than one young girl; he is merciless in his criticism of the behaviour of certain virgins, widows and priests.

Much of the formation of Eustochium had been at the hands of St Marcella, that "glory of the Roman ladies", but when St Paula decided to follow St Jerome to Palestine she elected to go with her mother. With other maidens who aspired to the religious life, they met St Jerome at Antioch, visited the Holy Places, Egypt, and the monks of the Nitrian desert, and finally settled down at Bethlehem. Three communities of women were established, in the direction of which Eustochium assisted St Paula, and St Jerome has left us an account of the simple devoted lives that were passed therein. When his sight began to fail, these two women, who had

learnt Greek and Hebrew, helped in the work of the translation of the Bible, the Vulgate ; at their request he wrote commentaries on the epistles to Philemon, the Galatians, the Ephesians and Titus, and dedicated some of his works to them, for, as he said, " these women were more capable of forming a judgement on them than most men ". Other duties of St Eustochium were to sweep out the house, trim and fill the lamps, and cook.

In 403 St Paula was taken ill, and Eustochium spent long hours between waiting on her and praying for her in the cave of the Nativity. At her death on January 26, 404, Eustochium, " like a baby weaned from her nurse, could scarcely be drawn away from her mother. She kissed her eyes and clung to her face and caressed her whole body and would even have been buried with her." Paula was succeeded as directress by her daughter, who found the communities not only destitute but much in debt. With the encouragement of St Jerome and her own quiet intrepidity she faced the situation and retrieved it, with the assistance of funds brought by her niece, another Paula, who had joined the Bethlehem maidens. In 417 a band of roughs burnt down her monastery and committed many outrages : of which St Jerome, St Eustochium, and the younger Paula informed Pope St Innocent I by letter, who wrote in strong terms to John, Bishop of Jerusalem. St Eustochium did not long survive this terrible shock. We have no account from St Jerome of her death as we have of that of her mother, but he wrote to St Augustine and St Alipius that " such a sorrow caused him to disdain the outrageous writings of the Pelagian Anianus ". She died peacefully about 419, and was buried in the same tomb as St Paula in a grotto adjoining the spot in which our Lord was born. There their tomb may still be seen, but it has long been empty and the fate of their relics is not known.

St Jerome's letters and other writings furnish almost all that we know concerning St Eustochium. The material has been gathered up in the *Acta Sanctorum*, September, vol. vii. All the lives of St Jerome tell us a good deal about Eustochium (see, *e.g.* F. Cavallera, *St Jérôme*, 1922), and she also figures prominently in F. Lagrange's delightful *Histoire de Ste Paule* (1868).

ST FAUSTUS, Bishop of Riez (*c.* A.D. 493)

References are often made to Faustus of Riez as a chief exponent and defender of what is now called Semi-Pelagianism but it is more often forgotten he was a holy man whose name appears in several martyrologies and that his feast is observed in several churches of southern France. He was born in the early years of the fifth century, his contemporaries St Avitus and St Sidonius Apollinaris say in Britain, but more likely in Brittany. He is said to have begun life as a barrister, but can hardly have gone far in that profession because he became a monk of Lérins before the founder of that house, St Honoratus, had left it in 426. He was ordained to the priesthood, and after seven or eight uneventful years in the monastery he was elected abbot after St Maximus, who was promoted to the see of Riez. He was greatly respected by St Honoratus and St Sidonius, who says that his monastic observance and regularity were worthy of the fathers of the desert, and he had a great gift of extempore preaching ; Sidonius relates in a letter how he shouted himself hoarse at the sermons of Faustus. Applause—and dissent—in church was not uncommon in those, and other, days.

As he had followed St Maximus as abbot, so Faustus followed him as bishop, going to Riez after he had governed Lérins for about twenty-five years. In his

panegyric on his predecessor, Faustus exclaimed : " Lérins has sent two successive bishops to Riez. Of the first she is proud ; for the second she blushes." She had no need to blush. Faustus was as good a bishop as he had been an abbot, and encouraged the opening of new monasteries throughout his diocese. He continued his former mortified life, adding thereto the manifold duties of the episcopate and an apostolic concern for the purity of the faith, opposing himself vigorously to Arianism and the errors of him whom he called " that pestiferous teacher Pelagius ".

A certain priest called Lucidus having been preaching the heretical doctrine which denies that God has a true will to save all men, asserting that salvation or damnation depends on His will alone, irrespective of the action of man's free will and his consequent merits or demerits, two synods met at Arles and Lyons in 475 to deal with him. St Faustus induced Lucidus to retract his errors, and the bishops asked him to write a treatise against this predestinarian teaching, as " erroneous, blasphemous, heathen, fatalistic and conducive to immorality ". Faustus complied with two treatises on free will and grace in which he refuted as well Pelagianism as Predestinarianism. In these he had occasion to deal with certain views of St Augustine, and in so doing himself propounded the semi-Pelagian error that, though grace is necessary for the accomplishment of good works, it is not necessary for their initiation. St Faustus erred in good faith and in the holy company of St John Cassian, but, though he was vehemently attacked directly his books appeared, their errors were not finally condemned until the Council of Orange in 529. But his theological activity raised up for him an enemy of a cruder sort, in another quarter. Euric, King of the Arian Visigoths, who seems to have received a certain political support from Faustus, was in occupation of a large part of southern Gaul and was offended by the attacks of Faustus on Arianism. He was therefore driven from his see about 478 and had perforce to live in exile until the death of Euric some years later. He then returned and continued to direct his flock until his death at about the age of ninety. His memory was greatly revered by his people, who built a basilica in his honour. St Faustus was among the principal of the writers for whom the abbey of Lérins was famous, and some of his letters, discourses and other works are yet extant.

The life and activities of Faustus of Riez occupy sixty pages of the *Acta Sanctorum*, September, vol. vii. There is also a monograph by A. Koch, *Der hl. Faustus von Riez* (1895). The edition of the works of Faustus prepared for the Vienna *Corpus Scriptorum* by A. Engelbrecht has met with somewhat damaging criticism from Dom G. Morin in the *Revue Bénédictine*, vol. ix (1892), pp. 49–61, and vol. x (1893), pp. 62–78. See further F. Wörter, *Zur Dogmengeschichte des Semipelagianismus* (1899), pp. 47 *seq.* ; and DTC., vol. v, cc. 2101–2105.

ST ANNEMUND, Bishop of Lyons (A.D. 658)

Annemund gives the name Saint-Chamond to a town near Vienne and is principally remembered as the friend and patron of St Wilfrid of York when he was a young man. He belonged to a Gallo-Roman family, his father being prefect at Lyons. Annemund was trained in the court of Dagobert I and was an adviser of Clovis II. A few years after he was appointed to the see of Lyons there came to his episcopal city St Benedict Biscop, on his way to Rome for the first time, accompanied by St Wilfrid of York, who was then about twenty years old. Benedict hastened on towards Rome but Wilfrid lingered at Lyons, whose prelate, says St Bede, " was pleased with the youth's wise conversation, the grace of his appearance, his eager

manner, and the maturity of his thoughts. He therefore supplied Wilfrid and his friends with all they required so long as they stayed with him." Annemund even offered to adopt the young Englishman, to give him his niece to wife, and a post of honour for his maintenance. Wilfrid thanked him for his great kindness to a stranger, and explained that he was determined to serve God in the clerical state and was for that very reason travelling to Rome. Whereupon St Annemund made provision for the rest of his journey, and pressed him to come back through Lyons when he returned to England. This Wilfrid did and stayed three years with the archbishop, by whom he was tonsured. He might have stayed on indefinitely and with very important results, for Annemund is said to have had thoughts of Wilfrid as his successor, but for the untimely and tragic death of the archbishop. On September 28, 658, in the disturbances that followed the death of Clovis II, he was slain by soldiers at Mâcon. Wilfrid was present and offered to die with him, but when the executioners heard that he was a foreigner and an Englishman they let him go. Eddius, the biographer of St Wilfrid, lays the assassination of St Annemund (and of nine other French bishops) at the door of the queen-regent, St Bathildis, and his statement has been copied by St Bede. But it is improbable that she was guilty of this crime (*cf.* her notice under January 30). St Wilfrid helped to bury the body of St Annemund at Lyons, where he was at once venerated as a martyr, and departed to his own country. Eddius calls St Annemund *Dalfinus*, which was perhaps a surname, or a confusion with his brother, and St Bede refers to him by this name.

A brief *passio* of St Annemund is printed in the *Acta Sanctorum*, September, vol. vii, with the usual prolegomena; but the principal authorities are Eddius and Bede. See Plummer's edition of the latter and his notes; and MGH., *Scriptores Merov.*, vol. vi, pp. 197 *seq.*

ST LIOBA, VIRGIN (A.D. 780)

THE active participation of nuns and religious sisters in the work of the foreign missions has so greatly developed and extended in our own time that we have come to regard it as a modern innovation altogether. It is, of course, nothing of the sort and, allowing for a certain difference of method consequent on the development of "unenclosed active congregations", we find just the same sort of thing happening during the evangelization of barbarians in Europe during the dark ages. An outstanding example is the request of St Boniface that took SS. Lioba, Thecla, Walburga and others from their quiet abbey at Wimborne to the wilds of heathen Germany. Lioba was of a good Wessex family, and Ebba, her mother, was related to St Boniface. Lioba was placed while young in the monastery of Wimborne in Dorsetshire, under the care of the abbess St Tetta. The girl had been baptized Truthgeba but came to be called Liobgetha (Leofgyth), abbreviated to Lioba, "the dear one", a name which was fitting to one so precious in the eyes of God and man and which has been used of her ever since. When she came to the requisite age Lioba elected to remain in the monastery, wherein she was duly professed and made progress in virtue and knowledge. Her innocence and single-mindedness were an example even to her seniors, and reading and books were her delight.

In the year 722 St Boniface was consecrated bishop by Pope St Gregory II and sent to preach the gospel in Saxony, Thuringia and Hesse. He was a native of Crediton, not very far from Wimborne, and when accounts of his labours and

successes reached the nuns there his young relative Lioba made bold to write to him, in the following terms:

> To the most reverend Boniface, bearer of the highest dignity and well-beloved in Christ, Liobgetha, to whom he is related by blood, the least of Christ's handmaids, sends greetings for eternal salvation.
>
> I beg you of your kindness to remember your early friendship in the west country with my father, Dynne, who died eight years ago and from whose soul, therefore, I ask you not to withhold your prayers. I also commend to your memory my mother Ebba, who still lives, but painfully; she is, as you know, related to you. I am the only child of my parents and, unworthy though I be, I should like to look on you as my brother, for I can trust you more than anyone else of my kinsfolk. I send you this little gift [the letter itself?] not because it is worth your consideration but simply so that you may have something to remind you of my humble self, and so not forget me when you are so far away; may it draw tighter the bond of true love between us for ever. I beseech you, dear brother, help me with your prayers against the attacks of the hidden enemy. I would ask you, too, if you would be so good as to correct this unlearned letter and not to refuse to send me a few kind words, which I eagerly look forward to as a token of your good will. I have tried to compose the subscribed lines according to the rules of verse, as an exercise for my poor skill in poetry, wherein also I have need of your guidance. I have learned this art from my mistress Edburga, who is ever in mind of God's holy law.
>
> Farewell! May you live long and happily, and pray for me always.
>
> Arbiter omnipotens, solus qui cuncta creavit
> in regno Patris semper qui lumine fulget
> qua iugiter flagrans, sic regnat gloria Christi,
> illaesum servet semper te iure perenni.
>
> (May the almighty Maker of the world,
> Shining for ever in the heavenly realm
> Where Christ in glory reigns for endless days,
> Keep you in safety with sustainéd care.)

St Boniface was not unmoved by so touching an appeal, and entered into a correspondence of which the upshot was that in 748 he asked St Tetta that St Lioba might be sent to him with certain companions, in order to settle some monasteries as centres of religion for women in the infant church of Germany. Tetta accordingly sent out some thirty nuns, including SS. Lioba, Thecla and Walburga, who joined St Boniface at Mainz. He settled St Lioba and her little colony in a monastery which he gave her, and which was called Bischofsheim, that is, Bishop's House, which suggests that he may have given up his own residence to the nuns. Under Lioba's care this nunnery became in a short time very numerous, and out of it she peopled other houses which she founded in Germany.

Rudolf, a monk of Fulda, who within sixty years of St Lioba's death wrote an account of her from the testimonies of four of her nuns, says that nearly all the convents of that part of Germany asked for a nun trained at Bischofsheim to guide them. The saint herself was so wrapped up in her work that she seemed to have forgotten Wessex and her own folk. Her beauty was remarkable; she had a face "like an angel", always pleasant and smiling, but rarely laughing outright. No

one ever saw her in a bad temper or heard her speak an uncharitable word, and her patience and intelligence were as large as her kindness. We are told that her cup was a "little one", and its small size witnessed to her own abstemiousness in a community which kept to St Benedict's provision of two meals a day. All the nuns engaged in manual work, whether in bakehouse, brewhouse, household duties or otherwise, and at the same time had what today would be called "higher education"; all had to know Latin, and their scriptorium was kept busy. St Lioba would allow no imprudent austerities, such as deprivation of sleep, and insisted on the observance of the midday rest prescribed by the rule. She herself spent this hour lying down, while one of the novices read to her from the Bible, and if it appeared that Mother Abbess had gone to sleep and the reader became careless, she would soon find herself corrected for a mispronunciation or a false quantity. Afterwards Lioba would devote two hours to private talk with any of the sisters who wished to see her. All this activity subserved the main business of public prayer and worship of Almighty God, and the spiritual support of the missionary monks who worked in the land around them. A letter is extant from St Boniface to the "reverend and most dear sisters Lioba, Thecla, Cynehild, and those who dwell with them", asking for the continuance of their prayers. St Lioba's fame was widespread; her neighbours came to her in peril of fire and tempest and sickness, and men of affairs in church and state asked her counsel.

St Boniface, before his mission into Friesland in 754, took a moving farewell of Lioba and recommended her to St Lull, a monk of Malmesbury and his episcopal successor, and to his monks at Fulda, entreating them to care for her with respect and honour, and declaring it his desire that after her death she should be buried with him, that their bodies might wait the resurrection and be raised together in glory to meet the Lord and be for ever united in the kingdom of His love. After St Boniface's martyrdom she made frequent visits to his tomb at the abbey of Fulda, and she was allowed by a special privilege to enter the abbey and assist at divine service and conferences, after which she went back to her own nunnery. When she was grown very old, and had been abbess at Bischofsheim for twenty-eight years she settled all the nunneries under her care and, resigning their government, came to reside at the convent of Schönersheim, four miles from Mainz. Her friend Bd Hildegard, Charlemagne's queen, invited her so earnestly to the court at Aachen that she could not refuse to go, but had to insist on being allowed to return to her solitude. Taking leave of the queen, embracing and kissing her, she said, "Farewell, precious part of my soul! May Christ our Creator and Redeemer grant that we may see each other without confusion of face in the day of judgement, for in this life we shall never more see each other." And so it was. For St Lioba died a very short while after and was buried in the abbey-church of Fulda, not in the tomb of St Boniface, for the monks feared to disturb his relics, but on the north side of the high altar. She is named in the Roman Martyrology, and her feast is kept at several places in Germany, but, rather surprisingly, nowhere in England.

There is a biography, said to have been compiled by Rudolf, a monk of Fulda, before 838, which has been printed by Mabillon and the Bollandists (September, vol. vii); and, as pointed out above, a good deal of reliable information comes to us through the correspondence of St Boniface and of St Lull. This has been edited in modern times by Jaffé, and still more recently in MGH., first by Dümmler and again by Tangl. See also H. Timerding, *Die christliche Frühzeit Deutschlands*, vol. ii, *Die angelsächsische Mission* (1929);

L. Eckenstein, *Woman under Monasticism*, ch. iv; and W. Levison, *England and the Continent in the Eighth Century* (1946). Rudolf's Life of Lioba is translated in C. H. Talbot's *Anglo-Saxon Missionaries in Germany* (1954).

BD LAURENCE OF RIPAFRATTA (A.D. 1457)

THE so-called Great Schism of the West, during which the papacy underwent a "Babylonian captivity" at Avignon, was inevitably a time of great trial and difficulty for all Catholic institutions, and among them the Order of Preachers went through a period of relaxation of its earlier fervour. In Italy and other places this was aggravated by outbreaks of plague which depopulated the houses of the order, but there also God raised up Bd Raymund of Capua to lead a movement of reform. Among those who supported him was Bd John Dominici, Archbishop of Ragusa, who discovered the abilities and virtues of Friar Laurence of Ripafratta. He had entered the order at Pisa when he was already a deacon, and after studying and preaching for some years he was appointed master of novices in the priory of Cortona. It was an office for which Bd Laurence was peculiarly well qualified. He was a champion of rigorous observance but understood how properly to make use of the adaptability of the constitutions of his order; and he knew that if once the hearts of his novices were fired with the love of God respect for and obedience to the least provisions of their rule would follow. Among those who made their novitiate under his direction were St Antoninus, Fra Angelico, and his supposed brother, Benedict of Mugello. Laurnece encouraged these last two to paint, seeing that preaching may be done as well by pictures as by word of mouth, and in one respect more advantageously: "The most persuasive tongue becomes silent in death, but your heavenly pictures will go on speaking of religion and virtue throughout the ages."

For his biblical knowledge Bd Laurence was, like St Antony of Padua, called the "Ark of the Testament", and he used his learning in preaching up and down Etruria with much effect. When he was made vicar general of the priories that had taken up the reform he went to live at Pistoia, where almost at once there was a sharp outbreak of plague. Laurence immediately turned from his administrative duties to give himself to the service of the sufferers, and, as always, many who were deaf to the appeals of the preacher were moved to penitence by the example of priests moving fearlessly among the infected to minister to their souls and bodies. After the death of Bd Laurence at an advanced age St Antoninus wrote to the Dominicans of Pistoia, condoling them on their loss and eulogizing the memory of their leader. "How many souls have been snatched from Hell by his words and example and led from depravity to a high perfection; how many enemies he reconciled and what disagreements he adjusted; to how many scandals did he put an end. I weep also for my own loss, for never again shall I receive those tender letters wherewith he used to stir up my fervour in the duties of this pastoral office." His tomb was the scene of many miracles, and in 1851 Pope Pius IX confirmed his *cultus*.

See V. Marchese, *Cenni storici del b. Lorenzo di Ripafratta* (1851); a short life by M. de Waresquiel (1907); and Procter, *Dominican Saints*, pp. 38–41.

BD JOHN OF DUKLA (A.D. 1484)

AMONG the many Poles in the Franciscan Order who adopted the stricter constitutions of the Observant friars in consequence of the preaching of St John of

Capistrano was this John, who was born at Dukla in the year 1414. For long he lived the life almost of a recluse, but after being appointed guardian of the friary at Lwów he gave himself to apostolic activity, and by his preaching and example brought back many to the Church from among the Ruthenians and from the Hussite and other sects; neither old age nor blindness could curb his zeal. He died on September 29, 1484, and the devotion of his people was answered with miracles; in 1739 Pope Clement XII approved his *cultus* as a principal patron of Poland and Lithuania.

A tolerably full account of Bd John is given by Dr Kamil Kantak in the *Archivum Franciscanum Historicum*, vol. xxii (1929), pp. 434–437. Writing with a thorough knowledge of Polish sources, he complains of the scantiness of historical material. The facts he cites are drawn from the chronicle of John Komorowski, which was edited by Liske and Lorkiewicz in vol. v of their *Monumenta Poloniae Historica* (1888), see especially pp. 246–249. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 507–509.

BD BERNARDINO OF FELTRE (A.D. 1494)

THE fifteenth century in Italy was a period of incessant warfare and internal disorder; not the defence of a united nation against aggression, but the outcome of commercial rivalry and political disputes between neighbouring states, the quarrels of princes carried on to a great extent by hired mercenaries, who cared nothing for the goodness or badness of their cause and who would always rather plunder than fight, and fight than work honestly. The people of the peninsula were at the mercy of tyrants and demagogues, demoralized by fighting and political uncertainty, weakened by the refinement of the Renaissance, divided by factions and parties whose differences penetrated into the Church and enfeebled her influence; faith tended to degenerate into superstition, and morality became more and more corrupt. Of the saints whom this state of things did not fail to bring forth to cope with it, many were members of the Franciscan order in one or other of its branches, and foremost among them Bd Bernardino Tomitani, called "of Feltre", preacher and practical economist. His coming had been foretold by another Benrardino, of Siena, who, preaching at Perugia, had said: "After me will come another Bernardino, dressed in this same habit, who will do great things. Many, I know, will not listen to him, but do you believe his words and conform to his teaching."

He was born in 1439, at Feltre in Venezia of the noble family of Tomitani (though some have claimed for him a more humble origin at Tome), the eldest of ten children, and received at baptism the name of Martin. Martin was the studious one of the family. When he was twelve he could write Latin verse, and his mother had to force him to play games for the good of his health; and he cut off his luxuriant hair, saying he would rather use a pen than a comb. In 1454 his father got him admitted into the local college of notaries, and after two years sent him to the University of Padua where he plunged ardently into the study of philosophy and law, and began that acquaintance with the fashionable thought of his time which was afterwards valuable to him as a preacher. The sudden death of two of his professors at Padua had a profound effect on the young student, and soon after he came under the influence of the Franciscan St James of the March, who preached the Lent at Padua in 1456. In May of the same year Martin was clothed as a novice among the Friars Minor of the Observance, and took the name of Bernardino, after him of Siena who had just been canonized. "We have to-day", said St

James, " enrolled in the militia of Jesus Christ a soldier who will shed a lustre over our order and contribute mightily to the glory of God and the confusion of Satan." Among the delights and interests which he cut himself off from was music. " Above all ", he wrote, " music is not suitable for those consecrated to God. Those chants which please the hearers by the harmony of the voices are not pleasing to the Lord. I should not wish to listen to a *Kyrie* in [figured] music, but I gladly hear it sung in plain chant. In all our monasteries of the Observance [figured] music is forbidden ; we regard it as scandalous to do anything like a concerted piece." Friar Bernardino was ordained priest in 1463, and for six more years continued quietly in study and prayer.

Hitherto Friar Bernardino had done no public preaching, and when in 1469 a chapter at Venice appointed him a preacher he was much troubled. He was nervous, lacked confidence in himself, and seemed physically ill-equipped, for he was very short in stature. This was sufficiently noticeable to earn him the nickname of *Parvulus* from Pope Innocent VIII, and he used to sign himself " piccolino e poverello ". He therefore consulted his director, Sixtus of Milan, pointing out his lack of experience, his ignorance, his disabilities. Sixtus bade him kneel down, and signing him on the lips with the cross said, " God will take away all hindrance from your tongue to show you that the gift of preaching is from Him alone. Do not fear, my son ! You will learn more from your crucifix than from books." Bernardino felt no more doubt or hesitation ; God had spoken through the holy friar Sixtus. Nevertheless when he first went into the pulpit before a large congregation at Mantua on the feast of his patron, he was seized with panic ; he forgot everything, what he wanted to say, how he wanted to say it, all his carefully prepared points and periods. But he remembered his love and admiration for the virtues of St Bernardino of Siena, and he spoke of those, spontaneously, easily and compellingly. He never again tried to preach a sermon prepared in detail, but trusted to his heart made virtuous by prayer. " Prayer ", he said, " is a better preparation than study : it is both more efficacious and quicker." Bd Bernardino preached up and down Italy for twenty-five years. Crowds acclaimed him ; the wise and holy, popes, bishops, other great preachers praised him ; the wicked raged against him ; all proclaimed his power. Churches were too small to hold the crowds who wanted to hear him. At Florence and Pavia his congregations covered the main square, and all could hear ; at Padua and Feltre people from afar booked up all the lodgings throughout his stay ; three thousand people followed him through the night from Crema that they might hear him again the next day at Lodi. It has been estimated that Bd Bernardino preached over three thousand six hundred times, but only some 120 of his sermons are extant.* From these it can be judged that he spoke simply, with liveliness, and without any oratorical flourishes. He even eschewed quotations in Latin, because, as he said, " Ostentation never does any good. A sermon of which the thread is often broken by quotations does not ' get across ', it moves nobody."

Bernardino was sent to minister to a society that was in great part selfish, proud and depraved ; he opposed to its vices charity, humility and austerity. He never forgot he was a Friar Minor : he washed the feet of visitors when he was at home, refused the hospitality of the rich, and lodged in lowly places when abroad. But a good example alone is not always enough ; he had to inveigh plainly and often

* Bd Bernardino has often been credited with the authorship of *Anima Christi,* but this prayer was written at least ninety years before he was born.

against the evils he saw around him. " When he attacks vice ", wrote Jerome of Ravenna, " he does not speak—he thunders and lightens." Twice this slightly-built little man broke a blood-vessel in the fury of his denunciation of public scandals. " He has a heavy hand and he does not know how to flatter ", said Cardinal d'Agria. Naturally he made enemies for himself, and several attempts were made on his life, but he pursued his way unperturbed. He got the disorders of carnival time controlled and public gambling establishments suppressed in several cities ; the races at Brescia on the feast of the Assumption were abolished because of their abuses ; in many places vicious images and books were destroyed by the public authorities ; and, of course, he had continually to attack the extravagances of female dress. Like St Bernardino of Siena before him and Savonarola contemporaneously he finished each mission by having a public bonfire of cards, dice, obscene books and pictures, useless finery, false hair, superstitious philtres, badges of factions, and other vanities. This he called the " burning of the Devil's stronghold ", and it was designed not so much to be a practical removal of occasions of sin as to be a gesture forcibly to strike the imagination of the public. At his appeal civil authorities enacted or repealed laws. Men and women were separated in the public gaols ; the Married Women's Property Act was anticipated and husbands were prevented from wasting the goods of their wives ; the senates of Venice and Vicenza ceased to grant immunity to transgressors who should bring the heads of outlawed relatives.

Bd Bernardino was no respecter of persons when it was a question of the moral law. He reproved the prince of Mantua, a liberal patron of the Friars Minor, for not restraining the rapacity and oppression of his courtiers ; he preached at Milan in defiance of the duke, Galeazzo Visconti ; he denounced the Oddi and the Baglioni, heads of the factions in Perugia ; and when Ferdinand I of Naples ordered him to come from Aquila to answer before the courts, Bernardino refused to give an account of his words unless commanded by his own superiors. The wiser princes trusted and admired him, and when it served their purpose made use of his services as a peacemaker. At Brescia, at Narni, at Faenza and other places he healed public strife and brought tranquillity for a time, and Pope Innocent VIII sent him on a mission of pacification into Umbria. But the feuds of one town defied all his efforts. Three times, in 1484, in 1488, and again in 1493, the year before he died, he went to Perugia to try and compose its dissensions ; and each time he failed. As a contribution towards making peace lasting he encouraged the formation of associations of tertiaries, who were under obligation not to take up arms. Unlike many lesser preachers and moralists in his time Bd Bernardino did not allow his personal successes and consciousness of ecclesiastical abuses to lead him into an independent attitude towards the church authorities. When the Holy See offered him faculties to absolve from sins reserved to the bishops, he replied : " The bishops are the ordinary shepherds of the clergy and the people, and I would rather depend on them in all those circumstances where the law of the Church requires it."

From time to time we hear much of the hardships which the Jews suffered at the hands of Christians in the middle ages, and it cannot be denied that monstrous injustices were perpetrated against them. On the other hand the problem of how to deal with the " anti-social " activities of some Jews was a real one, and most inadequately met by the device of so far as possible isolating them from the life of their Christian surroundings. Bd Bernardino of Feltre was, throughout his

career, in conflict with Jews, not as Jews but as the cause and occasion of some of the worst of the abuses which it was his business to combat. He spoke of them at Crema thus : " Jews must not be harmed either in their persons or their property or in any way whatever. Justice and charity must be extended to them, for they are of the same nature as ourselves. I say this everywhere and I repeat it here at Crema in order that it may be acted upon, because good order, the sovereign pontiffs, and Christian charity alike require it. But it is not less true that canon law expressly forbids too frequent dealings, too great familiarity with them. . . . To-day no one has any scruples in this matter, and I cannot be silent about it. Jewish usurers exceed all bounds ; they ruin the poor and get fat at their expense. I, who live on alms and myself eat the bread of poverty, cannot be a dumb dog before such outrageous injustice. The poor feed me and I cannot hold my tongue when I see them robbed. Dogs bark to protect their masters, and I must bark in the cause of Christ." The lending of money at usury, with huge rates of interest, to which Bernardino refers above, was the chief (but not the only) complaint against Jews, who had thus succeeded in making themselves hated by the poor and necessary to the rich.*

A century earlier a bishop of London, Michael of Northborough, had left a thousand silver marks to be lent to the needy without interest, on the security of deposited articles, and among several experiments of the sort this was the first true *mons pietatis*.† In 1462 the Franciscan Barnabas of Terni founded at Perugia a " pawnshop " which should make small loans to the poor upon pledged objects at a low rate of interest. It was immediately successful, and in the following year another was established, at Orvieto, and the institution soon spread to the Marches, the Papal States, Tuscany and elsewhere. The scheme was taken up, organized, and perfected by Bd Bernardino. In 1484 he opened a *mons pietatis* at Mantua (it soon succumbed to the hostility of usurers), and was responsible for twenty more during the following eight years. The details of the organization varied, but they were generally administered by mixed committees of friars and laymen representative of different trades, and some were municipally controlled. The initial capital fund was obtained in part from voluntary subscriptions and in part by loans from the Jews themselves ; all profits were added to capital and applied to the reduction of rates of interest. It was natural that Bernardino should be fiercely attacked by the Jews and Lombards, who succeeded in getting some of his *montes pietatis* closed ; but a more serious and no less inevitable opposition came from some canonists and moral theologians who insisted that the interest charged was usurious within the meaning of canon law and therefore sinful. They wished the loans to be free. This would have meant that the *montes* could not be self-supporting, and Bd Bernardino stood firmly for the charging of small interest. The controversy was fierce and was never settled in his time. But the fifth General Council of the Lateran decreed in 1515 that *montes pietatis* were lawful and worthy of all encouragement, and thereafter they became common throughout western

* Jews were not the only offenders. There were, for example, also the Lombard bankers and the *Caorcini* (from Cahors in France?). Bd Bernardino was a child of his age and believed the charges brought against the Jews of Trent in 1475 in respect of Little St Simon. See an account of him herein under March 24.

† *Monte di pietà, mont-de-piété.* Literally a " heap of money of piety ", *mons* signifying an accumulation of wealth, capital, and *pietatis* that it was not a commercial concern ; but the meaning " pity, compassion " is also involved.

Europe, except in the British Isles. His struggle for these institutions is the work for which Bd Bernardino of Feltre is best remembered, and he is often represented in art with a little green hill of three mounds, each surmounted by a cross, with the legend *Curam illius habe :* a more pleasing and good-omened device than the three bezants borrowed by English pawnbrokers from the arms of Lombardy—though this was the badge of Savonarola's *mons pietatis* at Florence.

Bd Bernardino worked up to the last. Early in 1494 he told the Florentines he would never see them again, and when he arrived in Siena he heard a report of his own death. " I'm always dying, if one can believe all one hears ", he observed. " But the day will come, and come soon, when it will be true." He welcomed Cardinal Francis Piccolomini (afterwards Pope Pius III), who wished to be his penitent : " We are both of us little men (*piccolomini*) ", was his remark to his Eminence. At the end of August he dragged himself to Pavia to preach, and warned the city that he could " hear the French shoeing their horses for the invasion of Italy "—which within a few months King Charles VIII did. But Bernardino did not live to see it, for he died at Pavia on September 28 following. His *cultus* was approved in 1728.

Materials for the life of this holy Franciscan are fairly abundant, as Father Suyskens pointed out nearly two centuries ago in the long notice of one hundred folio pages accorded to him in the *Acta Sanctorum*, September, vol. vii. The most complete modern biography seems to be that of L. Besse, *Le bx Bernardin de Feltre et son œuvre*, in 2 volumes (1902). But even here an important manuscript source seems to have been but little used, to wit, the journal of Father Francis of Feltre, who for twelve years acted as the great preacher's secretary (see the *Analecta Bollandiana*, vol. xxii, 1903, pp. 118–119). Other documents have since been brought to light, for example, a number of letters concerning Fra Bernardino's preaching in Reggio (Emilia), which are now printed in the *Archivum Franciscanum Historicum*, vol. xix (1926), pp. 226–246. A conveniently brief account of Bd Bernardino is that of E. Flornoy in the series " Les Saints " (1897). See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 243–266 ; and Italian lives by A. Pellin (1938) and F. Casolini (1939).

BD FRANCIS OF CALDEROLA (A.D. 1507)

THE feast of this *beato* is kept by the Friars Minor and the Capuchins. He was born at Calderola in the Italian diocese of Camerino and became a Friar Minor of the Observance of the province of the Marches. Bd Francis was a great missioner, with an unwearying zeal for the reform of sinners and he was known for the long hours he spent hearing confessions. He had an especial gift, both natural and supernatural, for the reconciling of enemies and the settlement of disputes. He was active with Bd Bernardino of Feltre in the establishment of charitable pawnshops. Francis died at the friary of Colfano on September 12, 1507, and the *cultus* that at once manifested itself was confirmed by Pope Gregory XVI.

There is a short account of Bd Francis of Calderola in the *Acta Sanctorum*, October, vol. xi, though no contemporary life was available. Such chroniclers as Mark of Lisbon, *Chroniche*, lib. viii, cap. 26, and Mazzara, *Leggendario Francescano*, pt 2, vol. i (1679) p. 440, devote a paragraph or two to this *beato*. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 421–422 ; H. Holzapfel, *Die Anfänge der Montes Pietatis* (1903) ; and a popular account in Italian by G. Stacchiotti (1937).

BD SIMON DE ROJAS (A.D. 1624)

FROM being an exemplary friar of the Trinitarian order, Bd Simon was called to the court of Philip III, King of Spain. Here he was chosen to be confessor to the

king's wife, Isabella of Bourbon. When an epidemic of plague broke out at Madrid, Bd Simon prepared to go to the help of the sufferers, but the king forbade him, fearing that infection might be brought to the court. " Sick-beds are more fitting places for me than royal palaces ", replied the friar, " and if I must give up one I will give up the court." Like Bd Alphonsus de Orozco, another chaplain, Simon de Rojas exercised a strong influence in the royal entourage and contributed much to the high standard of religion and morality maintained therein. He was a great missionary, founded a confraternity of the *Ave Maria*, and wrote an office for the feast of the Holy Name of Mary, to which his order had a special devotion. Bd Simon died ten days after the then date of this feast in 1624, and was beatified in 1766.

Several references to the beatification process of this friar occur in the great work of Benedict XIV, *De . . . beatificatione*, bk ii. When Bd Simon was beatified there was published in Rome a *Compendio della Vita del B. Simone de Roxas* (1767). See also P. Deslandres, *L'Ordre des Trinitaires* (1903), vol. i, p. 618, etc.

29 : THE DEDICATION OF THE BASILICA OF ST MICHAEL THE ARCHANGEL, COMMONLY CALLED MICHAELMAS DAY

IT cannot be disputed that in the apocryphal literature, which, both before and after the coming of Christ, was so prevalent in Palestine and among the Jewish communities of the Diaspora, the archangel Michael (Michael = who is like to God ?) played a great part. A starting-point may be found in the authentic scriptures, for the tenth and twelfth chapters of the Book of Daniel speak of Michael as " one of the chief princes ", the special protector of Israel, and describe how at that time shall Michael rise up, " the great prince who standeth for the children of thy people " (Dan. xii 1). In the *Book of Henoch*, which is regarded as the most important and influential of all the Old Testament apocrypha, Michael comes before us repeatedly as " the great captain ", " the chief captain ", he " is set over the best part of mankind ", *i.e.* over the chosen race who are the inheritors of the promises. He is merciful, and it is he who will explain the mystery which underlies the dread judgements of the Almighty. Michael is depicted as ushering Henoch himself into the divine presence, but he is also associated with the other great archangels, Gabriel, Raphael and Phanuel, in binding the wicked potentates of earth and casting them into a furnace of fire. The merciful conception of the leader's office is, however, especially emphasized in the *Testaments of the Twelve Patriarchs* and in the *Ascension of Isaias* (*c.* A.D. 90 ?) in which last we read of " the great angel Michael always interceding for the human race ", but in this same work he is further presented as the scribe who records the deeds of all men in the heavenly books.

In New Testament times it is written in the Apocalypse of St John (xii 7–9) that " there was a great battle in Heaven. Michael and his angels fought with the dragon, and the dragon fought and his angels ; and they prevailed not, neither was their place found any more in Heaven. And that great dragon was cast out, that old serpent who is called the Devil and Satan, who seduceth the whole world : and he was cast unto the earth, and his angels were thrown down with him." Still more significant of the close association of a cult of St Michael with Jewish traditions

or folk-lore is the mention of his name in the Epistle of St Jude (v 9): "When Michael the archangel, disputing with the Devil, contended about the body of Moses, he durst not bring against him the judgement of railing speech, but said: 'The Lord rebuke thee.'" Whether this is a direct quotation from the apocryphal writing known as *The Assumption of Moses* may be disputed, because we do not possess the text of the latter part of that work; but Origen expressly states that it is a quotation and names this book. The story there recounted seems to have been that when Moses died, "Samael" (*i.e.* Satan) claimed the body on the ground that Moses, having killed the Egyptian, was a murderer. This blasphemy kindled the wrath of Michael, but he restrained himself, saying only: "The Lord rebuke thee, thou slanderer (*diabole*)." What seems certain is that *The Assumption of Moses* did give prominence to the part played by St Michael in the burial of Moses, and also that this same book was cited by certain fathers at the Council of Nicaea in A.D. 325. It was probably of pre-Christian origin, but we find in the *Shepherd of Hermas*, dating from the early part of the second century A.D., an illustration of the veneration in which St Michael was held by those who were undoubtedly Christians. In the eighth "similitude" we have the allegory of the twigs cut from the great willow tree, some of which sprout into vigorous life when planted and watered, while others droop or wither away. An angel of majestic aspect presides over the awards when these twigs are brought back for inspection and judgement is passed upon them. This, we are told, is "the great and glorious angel Michael who has authority over this people and governs them; for this is he who gave them the law and implanted it in the hearts of believers; he accordingly superintends them to whom he gave it to see if they have kept the same".

The *Shepherd of Hermas* was treated by some of the early fathers as if it formed part of the canon of scripture, but it hardly seems to have been so widely popular as a very extravagant apocryphal writing of Jewish origin known as the *Testament of Abraham*, which is probably not very much later in date. In this the archangel Michael throughout plays almost the leading part. His difficult task is to reconcile Abraham to the necessity of death. Michael is presented to the reader as God's commander-in-chief, the organizer of all the divine relations with earth, one whose intervention is so powerful with God that at his word souls can be rescued even from Hell itself. We have, for example, passages like the following:

> And Abraham said to the chief-captain [*i.e.* St Michael], "I beseech thee, archangel, hearken to my prayer, and let us call upon the Lord and supplicate His compassion and entreat His mercy for the souls of the sinners whom I formerly in my anger cursed and destroyed, whom the earth swallowed up and the wild beasts tore in pieces and the fire consumed through my words. Now I know that I have sinned before the Lord our God. Come then, Michael, chief captain of the hosts above, come let us call upon God with tears, that He may forgive my sins and grant them to me." And the chief captain heard him and they made entreaty before the Lord, and when they had called upon Him for a long space there came a voice from Heaven, saying: "Abraham, Abraham, I have hearkened to thy voice and to thy prayer, and I forgive thee thy sin, and those whom thou thinkest that I destroyed I have called up and brought them into life by my exceeding kindness, because for a season I have requited them in judgement and those whom I destroy living upon earth I will not requite in death."

Whether this and similar *apocrypha* were based on Jewish traditions or not there can be no doubt that they were read by Christians. In most of them there is nothing so glaringly unorthodox as to stamp them as attacks upon the Christian faith. What is more, the thinly disguised fictional element, which is predominant in most of the hagiographical literature even of the early centuries, must infallibly have dulled the critical sense of the great majority of readers, however piously inclined. To this we may safely attribute the fact that these apocryphal writings were very widely circulated and that we find echoes of them even in a canonical epistle like that of St Jude and still more in several of the early Greek fathers. The liturgy itself was imperceptibly coloured by them. A most conspicuous example is the still existing offertory chant in Masses for the dead :

> Lord Jesus Christ, king of glory, deliver the souls of all the faithful departed from the pains of Hell and from the deep pit ; deliver them from the mouth of the lion that Hell may not swallow them up and that they may not fall into darkness, but may the standard-bearer Michael conduct them into the holy light, which thou didst promise of old to Abraham and his seed. We offer to thee, Lord, sacrifices and prayers ; do thou receive them in behalf of those souls whom we commemorate this day. Grant them, Lord, to pass from death to that life which thou didst promise of old to Abraham and to his seed.

There are many reminiscences here of the type of apocryphal literature which has just been spoken of. The association of St Michael with Abraham is full of significance for anyone who is acquainted with the so-called *Testament of Abraham*. To enter into details would here be out of place, but it must suffice to point out that from the prominence thus given to St Michael, further developments followed very naturally, as has been pointed out herein under the Appearing of St Michael, on May 8.

Today's festival has been kept with great solemnity at the end of September ever since the sixth century at least. The Roman Martyrology implies that the dedication of the famous church of St Michael on Mount Gargano gave occasion to the institution of this feast in the West, but it would appear that it really celebrates the dedication of a basilica in honour of St Michael on the Salarian Way six miles north of Rome. In the East, where he was regarded as having care of the sick (rather than, as today, captain of the heavenly host and protector of soldiers), veneration of this archangel began yet earlier and certain healing waters were named after him, as at Khairotopa and Colossae. Sozomen tells us that Constantine the Great built a church in his honour, called the Michaelion, at Sosthenion, some way from Constantinople, and that in it the sick were often cured and other wonders wrought. Many churches in honour of St Michael stood in the city of Constantinople itself, including a famous one at the Baths of Arcadius, whose dedication gave the Byzantines their feast of November 8.

Though only St Michael be mentioned in the title of this festival, it appears from the prayers of the Mass that all the good angels are its object, together with this glorious tutelary angel of the Church. On it we are called upon in a particular manner to give thanks to God for the glory which the angels enjoy and to rejoice in their happiness ; to thank Him for His mercy in constituting such beings to minister to our salvation by aiding us ; to join them in worshipping and praising God, praying that we may do His will as it is done by these blessed spirits in

Heaven ; and lastly, we are invited to honour them and implore their intercession and succour.

Apart from the veneration of St Michael, the earliest liturgical recognition of the other great archangels seems to be found in the primitive Greek form of the Litany of the Saints. Edmund Bishop was of opinion (*Liturgica Historica*, pp. 142–151) that this may be traced back to the time of Pope Sergius (687–701). In it St Michael, St Gabriel and St Raphael are invoked in succession just as they are today, the only difference being that they there take precedence, not only of St John the Baptist, but also of the Blessed Virgin herself. See *Dictionnaire de la Bible*, vol. iv, cc. 1067–1075 ; DAC., vol. xi, cc. 903–907 ; DTC., vol. i, cc. 1189–1271 ; *Acta Sanctorum*, September, vol. vii ; K. A. Kellner, *Heortology* (1908), pp. 328–333 ; and on the archangels in art it is sufficient to give a reference to Künstle, *Ikonographie*, vol. i, pp. 239–264, though the subject has also been fully treated by A. Didron, van Drival, and others. For the angels in the church fathers, see J. Daniélou, *Les anges et leur mission* (1952).

SS. RHIPSIME, GAIANA, AND THEIR COMPANIONS, VIRGINS AND MARTYRS (*c.* A.D. 312 ?)

ALTHOUGH these maidens, apparently the protomartyrs of the Armenian church, are mentioned in the Roman Martyrology on this date as suffering under King Tiridates, nothing at all is known of their history or the circumstances of their passion. They are referred to in the legend of St Gregory the Enlightener, and may have been put to death during the persecution which preceded the baptism of Tiridates and his family by Gregory, but more likely later : their *acta* is a romance of the most barefaced kind.

These legends tell us that Rhipsime (Hrip'sime) was a maiden of noble birth, one of a community of consecrated virgins at Rome presided over by Gaiana. The Emperor Diocletian, having made up his mind to marry, sent a painter around Rome to paint the portraits of all those ladies who seemed to him eligible, and he did his work with such thoroughness that he penetrated into the house of Gaiana and made likenesses of some of her Christian maidens. When Diocletian examined the portraits his choice fell on Rhipsime, and she was informed of the honour that had befallen her. It was not at all to her liking, and Gaiana was so afraid of what the emperor might do that she summoned her charges at once from Rome, went aboard ship, and proceeded to Alexandria. From thence they made their way through the Holy Land to Armenia, where they settled down at the royal capital, Varlarshapat, and earned their living by weaving. The great beauty of Rhipsime soon attracted attention, but the noise of it apparently reached back to Rome before it came to the ears of King Tiridates, for Diocletian wrote asking him to kill Gaiana and send Rhipsime back—unless he would like to keep her for himself. Tiridates thereupon sent a deputation to fetch her to his palace with great magnificence, but when it arrived at the convent Rhipsime prayed for deliverance, and so fierce a thunderstorm at once broke out that the horses of the courtiers and their riders were scattered in confusion. When Tiridates heard this and that the girl refused to come he ordered her to be brought by force, and when she was led into his presence he was so attracted by her beauty that he at once tried to embrace her. Rhipsime not only resisted but threw the king ignominiously to the floor, so that in a rage he ordered her to prison. But she escaped and returned to her companions during the night.

At morning when they found her gone the king sent soldiers after her with orders that she was to die, and all the other maidens with her. St Rhipsime was

roasted alive and torn limb from limb, and St Gaiana and the others to the number of thirty-five likewise were brutally slain. St Mariamne was dragged to death from a bed of sickness, but one, St Nino, escaped and became the apostle of Georgia in the Caucasus. This massacre took place on October 5, on which date the martyrs are named in the Armenian menology. A week later retribution overtook the brutal Tiridates who, as he was setting out to hunt, was turned into a wild boar. He was brought back to nature by St Gregory the Enlightener, who had been confined in a pit for fifteen years. These martyrs figured in the fabulous vision of St Gregory at Etshmiadzin, and around the great church there are three smaller churches on the alleged site of the martyrdom of St Rhipsime, of St Gaiana and of the others.

Extravagant as the legend is, there can be no question that the *cultus* of these martyrs meets us at an early date in Armenia, and that it was very widely diffused. We find Rhipsime mentioned in Egypt under the Coptic form " Arepsima " (see *Analecta Bollandiana*, vol. xlv (1927), pp. 157 and 395), as well as in Arabic texts and in the Syriac martyrology of Rabban Sliba. From the testimony of the Armenian historians Faustus and Lazarus, it seems safe to state that the martyrs were venerated before the middle of the fifth century. See Tournebize, *Histoire politique et religieuse d'Arménie*, pp. 452 *seq.* and *passim.* One Greek version of their " acts ", attributed to Agathangelus, is printed in the *Acta Sanctorum*, September, vol. viii, associated with those of St Gregory on September 30 : all students of his legend agree that the Rhipsime part of it is pure fable. *Cf.* also S. Weber, *Die katholische Kirche in Armenien* (1903), p. 117, etc., and the *Analecta Bollandiana*, vol. lx (1942), pp. 102–114. In the opinion of Fr Paul Peeters " It would perhaps be going too far to deny the existence of these martyrs. . . .".

ST THEODOTA, MARTYR (*c.* A.D. 318 ?)

THIS Theodota is supposed to have suffered at Philippopolis in Thrace during the persecution raised by the *Augustus* Licinius when he professed paganism and went to war with Constantine the Great. Her quite unreliable " acts " are full of exaggeration and embroidery. According to them, Agrippa the prefect at a festival of Apollo commanded that the whole city should offer sacrifice with him. Theodota was accused of refusing to conform and, being called upon by the president, answered him that she had indeed been a grievous sinner, but could not add sin to sin or defile herself with a sacrilegious sacrifice. Her constancy encouraged seven hundred and fifty people to step forward and, professing themselves Christians, to refuse to join in the sacrifice. Theodota was cast into prison where she lay twenty days. Being brought to the bar again she burst into tears and prayed aloud that Christ would pardon the crimes of her past life, and arm her with strength that she might be enabled to bear with constancy the torments she was going to suffer. In her answers to the judge she confessed that she had been a harlot but that she had become a Christian, though unworthy to bear that sacred name. Agrippa commanded her to be scourged. Those that stood near exhorted her to free herself from torments by obeying the president : for one moment would suffice. But Theodota remained constant.

The president then ordered her to be put on the rack and her body to be torn with an iron comb. Under these tortures she prayed and said, " I worship you, O Christ, and thank you, because you have made me worthy to suffer this for your name ". The judge, enraged at her resolution and patience, ordered the executioner to pour vinegar and salt into her wounds. But she only said, " I fear your torments so little that I ask you to increase them, that I may find mercy and attain

to the greater crown." Agrippa next commanded the executioners to pull out her teeth, which they did violently, one by one. The judge at length condemned her to be stoned to death. She was led out of the city and during her martyrdom prayed, "O Christ, who showed favour to Rahab the harlot and received the good thief, turn not your mercy from me". In this manner she died and her soul ascended triumphant to Heaven.

This extravagant legend has not been included by the Bollandists in the *Acta Sanctorum*. The Syriac text was first published by Assemani in his *Acta Sanctorum Orientalium et Occidentalium*, vol. ii, pp. 210–226, and since then by other scholars. Mrs A. Smith Lewis, in *Studia Sinaitica*, vol. x, has printed some better readings of the text.

BD RICHARD OF HAMPOLE (A.D. 1349)

THE authority for the attribution of the title Blessed to Richard Rolle is no more than that given by a considerable popular *cultus* in the past, which has never yet been confirmed by the competent authority. After his death the honour in which he was held and the miracles reported at his tomb caused preparations for his canonization to be made, but the cause was never prosecuted. The Breviary of the Church of York had an office prepared for his feast, to which this warning was attached: "The Office of Saint Richard, hermit, after he shall be canonized by the Church, because in the meantime it is not allowed to sing the canonical hours *de eo* in public, nor to solemnize his feast. Nevertheless, having evidence of the extreme sanctity of his life, we may venerate him and in our private devotions seek his intercession, and commend ourselves to his prayers." The Matins lessons of this office are the principal source for the life of Richard, in whom more interest has been taken in recent years than in any other English uncanonized saint on account of the unique position which he holds among English mystical writers.

Richard was born about the year 1300 at Thornton in Yorkshire, traditionally identified as Thornton-le-Dale in the North Riding. With the help of Master Thomas Neville, afterwards archdeacon of Durham, his parents sent him to Oxford, which he left in his nineteenth year. The *officium* tells us that he went home, begged two of his sister's gowns, and made out of them so well as he was able a habit which roughly resembled that of a hermit. His sister thought he was mad and told him so, and he fled away lest his friends should prevent him, for he was acting without his father's knowledge and against his wish. On the vigil of our Lady's Assumption he turned up in the church of a neighbouring parish (Topcliffe ?) at Vespers, and knelt down at the bench reserved to the squire, John of Dalton. He was recognized by the squire's sons, who had been with him at Oxford. Next day he was in church again and, vested in a surplice, assisted at the singing of Matins and Mass. After the gospel he came and asked the celebrant's blessing, and went into the pulpit and "gave the people a sermon of wonderful edification, in so much that the crowd that heard it was moved to tears, and they all said that they had never before heard a sermon of such virtue and power". After Mass John of Dalton asked Richard to dinner, and when he had convinced himself of the youth's good faith and honesty of purpose he offered him a suitable place to live in and gave him proper clothes, food and all else that he required. "Then he began with all diligence by day and night to seek how to perfect his life and to take every opportunity to advance in contemplation and to be fervent in divine love."

On the face of it there are certain features in this narrative appropriate to a more primitive age of Christianity than England in the fourteenth century, and there is reason to think that the author of the *officium* has somewhat " telescoped " events, with the usual object of making his story more edifying to the faithful. In his own works Richard Rolle refers to his youth as having been unclean and sinful, which, even after allowing for the self-depreciation of holiness, does not accord with the tone of the *officium*.

Therefore when his sudden appearance in a Yorkshire parish church and subsequent events took place he was not a youth fresh from Oxford but an experienced man of twenty-seven or twenty-eight ; not, as is usually supposed, a relatively unlearned layman, but perhaps a priest, even a doctor of theology. " He was first a Doctor, and then leaving the world became an Eremite ", wrote the priest John Wilson, who published an English martyrology in 1608. For some years Richard continued his eremitical life on the Daltons' estate. Writers on mysticism have described from his own writings his progress in contemplation, and brought it into accord with the now classical scheme of the purgative, illuminative and unitive ways, though the terms which he uses, *dulcor*, *canor* and *calor* or *fervor* do not correspond with these stages. The last is undoubtedly the state of passive contemplation or mystical union where, as he says, the soul " ascends not into another degree, but as it were confirmed in grace, so far as mortal can be, she rests ". " I did not think anything like it or anything so holy could be received in this life." But Richard claims no direct revelations or visions such as are apparently granted to so many of the mystics, and his spiritual experiences were, so far as we know, unaccompanied by any unusual physical phenomena. His seeing the Devil in a certain woman who tempted him seems to be a figure of speech, as perhaps were the demons who left the death-bed of Dame Dalton only to infest his own cell.

Richard himself tells us something of his early difficulties and discouragements. " Rotten rags hardly covered me, and in my nakedness I was annoyed with the bites of the flies which no comfortable covering prevented from walking over me, and my skin became rough with ingrained dirt ; and yet in warm weather I was tormented by the heat, among men who were enjoying all the shade that they desired ; and my teeth chattered with the cold while they were indulging in rich adornments and rejoicing in superfluities—although nevertheless they loved not the Giver of these things." " Indeed, I have so weakened my body and suffer so from headaches in consequence that I cannot stand, so bad are they, unless I am strengthened by wholesome food." Later in life he wrote from experience, " It behoves him truly to be strong that will manfully use the love of God. The flesh being enfeebled with great disease oft-times a man cannot pray, and then much more he cannot lift himself to high things with hot desire. I would rather therefore that man failed for the greatness of love than for too much fasting. . . ." For many years he was troubled by mischief-making tongues, and learned that this too was a mortification to be turned to good account. " This have I known, that the more men have raved against me with words of backbiting, so much the more I have grown in spiritual profit. Forsooth, the worst backbiters I have had are those which I trusted before as faithful friends. Yet I ceased not for their words from those things that were profitable to my soul. . . ." At first Richard lived in the Daltons' house, but afterwards removed to a hermitage at some distance on their estate. But its proximity drew down ill-natured criticism ; " my detractors say that I am led

astray by the pleasures in which the rich delight, and am unworthy of God ". He provoked the resentment of some of the clergy including, it would seem, his own bishop, for he did not hesitate to attack those who lived evilly or were worldly, and particularly those who discharged their duties mechanically and did not encourage those who were sincerely concerned for the good of souls.

After the death of Dame Dalton, Richard " for most urgent and practical reasons " went to live in the district of Richmondshire, where one Maundy Thursday he was summoned to Dame Margaret Kirkby, a recluse and dear friend, who had been seriously ill for a fortnight and quite speechless. " And as she sat by the window of her dwelling and they were eating together, it befell at the end of the meal that the recluse desired to sleep and, so oppressed by sleep, she drooped her head at the window where Richard leaned. And after she had slept thus for a short time, leaning slightly upon Richard, suddenly a violent convulsion seized her. . . . She awoke from sleep, the power of speech was restored to her, and she burst forth, ' Gloria tibi Domine '. And Richard finished the verse which she had begun, saying, ' Qui natus es de Virgine ', with the rest of the Compline hymn. Then said he to her, ' Now your speech is come back to you, use it as a woman whose speech is for good.' " From time to time Richard visited various places in Yorkshire, " so that dwelling in many places he might benefit many unto salvation . . . for it is not ill for hermits to leave cells for a reasonable cause, and afterwards, if it accord, to turn again to the same ", and eventually settled at Hampole, on the Wakefield road four miles from Doncaster, where he had a cell near the priory of Cistercian nuns. Whether he was their accredited chaplain or simply an unofficial adviser and friend is not known.

Some think that Richard Rolle's best-known work, *Incendium amoris*, was written here, the book in which " I here stir all manner of folk to love, and am busy to show the hottest and supernatural desire of love ". But it is more likely that he was now writing only, or mostly, in English. He had already translated and commented on the psalms for Margaret Kirkby (a chained copy was kept at Hampole Priory) and written a little book in English for a Benedictine nun at Yedingham, and he now wrote for one of the Hampole nuns the *Commandment of Love to God*, a fruit of the experience of middle age and one of the most moving of all his works. Any further details of his life we do not know, but it is abundantly clear from his own writings that he had reached those heights of contemplation and joyful resignation to God's will that are hardly attainable without an exercise of virtue not less than heroic. " As death slays all living things in this world, so perfect love slays in a man's soul all earthly desires and covetousness. And as Hell spares nought to dead men but torments all that come thereto, so a man that is in this degree of love not only forsakes the wretched solace of this life but also he desires to suffer pains for God's love."

Richard Rolle died at Hampole on September 29, 1349; the circumstances are not known but it is extremely likely that he was a victim of the Black Death which raged in Yorkshire in that year. The sort of man Richard was, as seen in his written works, is no less attractive than the works themselves: he was the opposite of all those qualities which ignorance and prejudice attribute to those who choose to be hermits and seek God alone rather than in company. " The holy lover of God shows himself neither too merry nor full heavy in this habitation of exile, but he has cheerfulness with maturity. Some, indeed, reprove laughter and some praise it. Laughter therefore which is from lightness and vanity of mind is to be

reproved, but that truly which is of gladness of conscience and spiritual mirth is to be praised ; the which is only in the righteous, and it is called mirth in the love of God. Wherefore if we be glad and merry the wicked call us wanton ; and if we be heavy, hypocrites."

Miss Hope Emily Allen has of all other investigators rendered the greatest service to students in her books, *Writings ascribed to Richard Rolle and Materials for his Biography* (1927) and his English Writings (1931). See also F. Comper, *Life and Lyrics of Richard Rolle* (1928) ; R. M. Woolley, *Richard Rolle of Hampole* (1919) ; C. Horstman, *English Works of Richard Rolle*, 2 vols. (1896)—an uncritical compilation ; M. Deanesly, the *Incendium amoris* (1926) ; G. C. Heseltine, *Selected Works of Richard Rolle* (1930) ; and a French translation of sundry works by Dom Noetinger, in his *Mystiques anglais* (1928). See too an article by this last writer in the *Month*, January 1926, pp. 22 *seq.*

BD CHARLES OF BLOIS (A.D. 1364)

THIS royal saint has a particular interest for English people as he had the misfortune to spend nine years in our country—as a prisoner in the Tower of London. He was born in 1320, son of Guy de Châtillon, Count of Blois, and Margaret, the sister of the king of France, Philip VI, and as a young man showed himself both virtuous and brave and unusually worthy of his high rank. In 1337 he married Joan of Brittany, and by this marriage himself claimed the dukedom of Brittany. His claim was disputed by John de Montfort, and he was immediately involved in warfare that continued to the end of his life. Charles did all in his power to allay the stress of war for his subjects, and is said to have offered to settle the succession by single combat in his own person. The first thing he did after the capture of Nantes was to provide for the poor and suffering, and he showed the same solicitude at Rennes, Guingamp and elsewhere. To pray for his cause and the souls of those who were slain he founded religious houses, and in general behaved so that the less devout of his followers complained that he was more fit to be a monk than a soldier. He went on pilgrimage barefooted to the shrine of St Ivo at Tréguier, and when he held up the siege of Hennebont that his troops might assist at Mass one of his officers was moved to protest. " My lord ", retorted Charles, " we can always have towns and castles. If they are taken away from us, God will help us to get them back again. But we cannot afford to miss Mass." Charles was, in fact, as good a soldier as he was a Christian, but the weight of arms against him was too heavy. He had the support of the French king, but his rival John was helped by Edward III of England, who for his own reasons had announced his intention of winning back his " lawful inheritance of France ". For four years Charles was able to keep his enemies at bay, but 1346 was a year of piled-up misfortune. France was beaten by England at Crecy, Poitiers was sacked, and Poitou overrun ; then Charles in a great battle at La Roche-Derrien, not far from Tréguier, was defeated, captured and shipped across to England.

He was housed in the Tower and a huge sum of money was asked for his ransom, so that it was nine years before Charles regained his liberty. Like many prisoners in the Tower before and since his time, he sanctified his confinement by patience and prayer and earned the ungrudging admiration of his gaolers. He pursued his struggle for the defence of his duchy another nine years, with varying fortunes but with ever growing respect and admiration from his people. At one time it was even thought that the pilgrimage of *Bonne Nouvelle* at Rennes commemorated one of the battles, but this has been shown not to be so. The last engagement took

place at Auray on September 29, 1364, a battle in which the English forces were commanded by Sir John Chandos, and Bertrand du Guesclin was taken prisoner. Charles, the man who would always rather have been a Franciscan friar than a prince, was killed on the field. Numerous and remarkable miracles were reported at his tomb at Guingamp, and there was a strong movement for his canonization in spite of the opposition of John IV de Montfort, whose cause in Brittany might suffer were his late rival to be canonized. Pope Gregory XI seems in fact to have decreed it, but in the turmoil of his departure from Avignon in 1376 the bull was never drawn up. The people nevertheless continued to venerate Bd Charles, his feast was celebrated in some places, and finally in 1904 this ancient *cultus* was confirmed by St Pius X.

The Bollandists mention Charles of Blois among the *praetermissi* of September 29 in the *Acta Sanctorum*, and refer to Pope Benedict XIV's *De . . . beatificatione*, bk ii, ch. 8. See A. de Sérent, *Monuments du procès de canonisation du bx Charles de Blois* (1921), which includes Dom Plaine's account of Charles of 1872; G. Lobineau, *Histoire de Bretagne* (1744), vol. ii, pp. 540–570; and N. Maurice-Denis-Boulet, " La canonisation de Charles de Blois " in the *Revue d'histoire de l'Église de France*, t. xxviii (1942), pp. 216–224.

30: ST JEROME, DOCTOR OF THE CHURCH (A.D. 420)

JEROME (EUSEBIUS HIERONYMUS SOPHRONIUS), the father of the Church most learned in the Sacred Scriptures, was born about the year 342 at Stridon, a small town upon the confines of Pannonia, Dalmatia and Italy, near Aquileia. His father took great care to have his son instructed in religion and in the first principles of letters at home and afterwards sent him to Rome. Jerome had there for tutor the famous pagan grammarian Donatus. He became master of the Latin and Greek tongues (his native language was the Illyrian), read the best writers in both languages with great application, and made progress in oratory; but being left without a guide under the discipline of a heathen master he forgot some of the true piety which had been instilled into him in his childhood. Jerome went out of this school free indeed from gross vices, but unhappily a stranger to a Christian spirit and enslaved to vanity and other weaknesses, as he afterward confessed and bitterly lamented. On the other hand he was baptized at Rome (he was a catechumen till he was at least eighteen) and he himself tells us that " it was my custom on Sundays to visit, with friends of my own age and tastes, the tombs of the martyrs and apostles, going down into those subterranean galleries whose walls on either side preserve the relics of the dead ". After some three years in Rome he determined to travel in order to improve his studies and, with his friend Bonosus, he went to Trier. Here it was that the religious spirit with which he was so deeply imbued was awakened, and his heart was entirely converted to God.

In 370 Jerome settled down for a time at Aquileia, where the bishop, St Valerian, had attracted so many good men that its clergy were famous all over the Western church. With many of these St Jerome became friendly, and their names appear in his writings. Among them were St Chromatius, then a priest, who succeeded Valerian; his two brothers, the deacons Jovinian and Eusebius; St Heliodorus and his nephew Nepotian; and, above all, Rufinus, first the bosom friend and then the bitter opponent of Jerome. Already he was beginning to make enemies and

provoke strong opposition, and after two or three years an unspecified conflict broke up the group, and Jerome decided to withdraw into some distant country. Bonosus, who had been the companion of his studies and his travels from childhood, went to live on a desert island in the Adriatic. Jerome himself happened to meet a well-known priest of Antioch, Evagrius, at Aquileia, which turned his mind towards the East. With his friends Innocent, Heliodorus and Hylas (a freed slave of St Melania) he determined to go thither.

St Jerome arrived in Antioch in 374 and made some stay there. Innocent and Hylas were struck down by illness and died, and Jerome too sickened. In a letter to St Eustochium he relates that in the heat of fever he fell into a delirium in which he seemed to himself to be arraigned before the judgement-seat of Christ. Being asked who he was, he answered that he was a Christian. " Thou liest ", was the reply, " Thou art a Ciceronian : for where thy treasure is, there is thy heart also." This experience had a deep effect on him which was deepened by his meeting with St Malchus, whose strange story is related herein under October 21. As a result, St Jerome withdrew into the wilderness of Chalcis, a barren land to the south-east of Antioch, where he spent four years alone. He suffered much from ill health, and even more from strong temptations of the flesh.

" In the remotest part of a wild and stony desert ", he wrote years afterwards to St Eustochium, " burnt up with the heat of the scorching sun so that it frightens even the monks that inhabit it, I seemed to myself to be in the midst of the delights and crowds of Rome. . . . In this exile and prison to which for the fear of Hell I had voluntarily condemned myself, with no other company but scorpions and wild beasts, I many times imagined myself witnessing the dancing of the Roman maidens as if I had been in the midst of them. My face was pallid with fasting, yet my will felt the assaults of desire : in my cold body and in my parched-up flesh, which seemed dead before its death, passion was able to live. Alone with this enemy, I threw myself in spirit at the feet of Jesus, watering them with my tears, and I tamed my flesh by fasting whole weeks. I am not ashamed to disclose my temptations, but I grieve that I am not now what I then was. I often joined night to day crying and beating my breast till calm returned." Thus does God allow His servants to be from time to time severely tried ; but the ordinary life of St Jerome was doubtless quiet, regular and undisturbed. To forestall and ward off the insurgence of the flesh he added to his corporal austerities a new study, which he hoped would fix his rambling imagination and give him the victory over himself. This was to learn Hebrew. " When my soul was on fire with bad thoughts," says he writing to the monk Rusticus in 411, " as a last resource I became a scholar to a monk who had been a Jew, to learn of him the Hebrew alphabet ; and, from the judicious rules of Quintilian, the copious flowing eloquence of Cicero, the grave style of Fronto, and the smoothness of Pliny, I turned to this language of hissing and broken-winded words. What labour it cost me, what difficulties I went through, how often I despaired and left off, and how I began again to learn, both I myself who felt the burden can witness, and they also who lived with me. And I thank our Lord, that I now gather such sweet fruit from the bitter sowing of those studies." However, he still continued to read the pagan classics from time to time.

The church of Antioch was at this time disturbed by doctrinal and disciplinary disputes. The monks of the desert of Chalcis vehemently took sides in these disputes and wanted St Jerome to do the same and to pronounce on the matters at issue. He preferred to stand aloof and be left to himself, but he wrote two letters

to consult St Damasus, who had been raised to the papal chair in 366, what course he ought to steer. In the first he says: "I am joined in communion with your holiness, that is, with the chair of Peter; upon that rock I know the Church is built. Whoever eats the Lamb outside of that house is a profane person. Whoever is not in the ark shall perish in the flood. I do not know Vitalis; I disown Meletius; Paulinus * is a stranger to me. Whoever gathers not with you, scatters; he who is not Christ's belongs to Antichrist. . . . Order me, if you please, what I should do." Not receiving a speedy answer he soon after sent another letter on the same subject. The answer of Damasus is not extant: but it is certain that he and the West acknowledged Paulinus as bishop of Antioch, and St Jerome received from his hands the order of priesthood when he finally left the desert of Chalcis. Jerome had no wish to be ordained (he never celebrated the holy Sacrifice), and he only consented on the condition that he should not be obliged to serve that or any other church by his ministry: his vocation was to be a monk or recluse. Soon after he went to Constantinople, there to study the Holy Scriptures under St Gregory Nazianzen. In several parts of his works Jerome mentions with satisfaction and gratitude the honour and happiness of having had so great a master in expounding the divine writings. Upon St Gregory's leaving Constantinople in 382, St Jerome went to Rome with Paulinus of Antioch and St Epiphanius to attend a council which St Damasus held about the schism at Antioch. When the council was over, Pope Damasus detained him and employed him as his secretary; Jerome, indeed, claimed that he spoke through the mouth of Damasus. At the pope's request he made a revision, in accordance with the Greek text, of the Latin version of the gospels, which had been disfigured by "false transcription, by clumsy correction, and by careless interpolations", and a first revision of the Latin psalter.

Side by side with this official activity he was engaged in fostering and directing the marvellous flowering of asceticism which was taking place among some of the noble ladies of Rome. Among them are several of the most famous names of Christian antiquity: such were St Marcella, who is referred to herein under January 31, with her sister St Asella and their mother, St Albina; St Lea; St Melania the Elder, the first one of them to go to the Holy Land; St Fabiola (December 27); and St Paula (January 26) with her daughters St Blesilla and St Eustochium (September 28). But when St Damasus died in 384, and his protection was consequently withdrawn from his secretary, St Jerome found himself in a very difficult position. In the preceding two years, while impressing all Rome by his personal holiness, learning and honesty, he had also contrived to get himself widely disliked; on the one hand by pagans and men of evil life whom he had fiercely condemned and on the other by people of good will who were offended by the saint's harsh outspokenness and sarcastic wit. When he wrote in defence of the fashionable young widow, Blesilla, who had suddenly renounced the world, he was witheringly satirical of pagan society and worldly life, and opposed to her lowliness the conduct of those who "paint their cheeks with rouge and their eyelids with antimony; whose plastered faces, too white for those of human beings, look like idols, and if in a moment of forgetfulness they shed a tear it makes a furrow where it rolls down the painted cheek; they to whom years do not bring the gravity of age, who load their heads with other people's hair, enamel a lost youth upon the wrinkles of age, and affect a maidenly timidity in the midst of a troop of grandchildren." In the letter on virginity which he wrote to St Eustochium he

* Rival claimants to the see of Antioch.

was no less scathing at the expense of Christian society, and made a particular attack on certain of the clergy. "All their anxiety is about their clothes. . . . You would take them for bridegrooms rather than for clerics ; all they think about is to know the names and houses and doings of rich ladies " ; and he proceeds to describe a particular individual, who hates fasting, looks forward to the smell of his meals, and has a barbarous and froward tongue. Jerome wrote to St Marcella of a certain man who wrongly supposed that he was an object of attack : " I amuse myself by laughing at the grubs, the owls and the crocodiles, and he takes all that I say to himself. . . . Let me give him some advice. If he will only conceal his nose and keep his tongue still he may be taken to be both handsome and learned."

It cannot be matter of surprise that, however justified his indignation was, his manner of expressing it aroused resentment. His own reputation was attacked with similar vigour ; even his simplicity, his walk and smile, the expression of his countenance were found fault with. Neither did the severe virtue of the ladies that were under his direction nor the reservedness of his own behaviour protect him from calumny : scandalous gossip was circulated about his relations with St Paula. He was properly indignant and decided to return to the East, there to seek a quiet retreat. He embarked at Porto in August 385. Before he left he wrote a fine *apologia*, in the form of a letter to St Asella. " Salute Paula and Eustochium ", it concluded, " mine in Christ whether the world wills it or no . . . say to them, we shall all stand before the judgement seat of Christ, and there it shall be seen in what spirit each has lived." At Antioch nine months later he was joined by Paula, Eustochium and the other Roman religious women who had resolved to exile themselves with him in the Holy Land. Soon after arriving at Jerusalem they went to Egypt, to consult with the monks of Nitria, as well as with Didymus, a famous blind teacher in the school of Alexandria.

With the help of Paula's generosity a monastery for men was built near the basilica of the Nativity at Bethlehem, together with buildings for three communities of women. St Jerome himself lived and worked in a large rock-hewn cell near to our Saviour's birthplace, and opened a free school, as well as a hospice, " so that ", as St Paula said, " should Mary and Joseph again visit Bethlehem there would be a place for them to lodge in ". Here at last were some years of peace. " The illustrious Gauls congregate here, and no sooner has the Briton, so remote from our world, made some progress in religion than he leaves his early-setting sun to seek a land which he knows only by reputation and from the Scriptures. And what of the Armenians, the Persians, the peoples of India and Ethiopia, of Egypt, of Pontus, Cappadocia, Syria and Mesopotamia ? . . . They throng here and set us the example of every virtue. The languages differ but the religion is the same ; there are as many different choirs singing the psalms as there are nations. . . . Here bread, and vegetables grown with our own hands, and milk, country fare, afford us plain and healthy food. In summer the trees give us shade. In autumn the air is cool and the fallen leaves restful. In spring our psalmody is sweeter for the singing of the birds. We do not lack wood when winter snow and cold are upon us. Let Rome keep its crowds, let its arenas run with blood, its circuses go mad, its theatres wallow in sensuality and, not to forget our friends, let the senate of ladies receive their daily visits."

But Jerome could not stand aside and be mute when Christian truth was threatened. He had at Rome composed his book against Helvidius on the perpetual virginity of the Blessed Virgin Mary, Helvidius having maintained that Mary had

other children, by St Joseph, after the birth of Christ. This and certain associated errors were again put forward by one Jovinian. St Paula's son-in-law, St Pammachius, and other laymen were scandalized at his new doctrines, and sent his writings to St Jerome who in 393 wrote two books against Jovinian. In the first he shows the excellence of virginity embraced for the sake of virtue, which had been denied by Jovinian, and in the second confutes his other errors. This treatise was written in Jerome's characteristically strong style and certain expressions in it seemed to some persons in Rome harsh and derogatory from the honour due to matrimony; St Pammachius informed St Jerome of the offence which he and many others took at them. Thereupon Jerome wrote his Apology to Pammachius, sometimes called his third book against Jovinian, in a tone that can hardly have given his critics satisfaction. A few years later he had to turn his attention to Vigilantius—Dormantius, sleepy, he calls him—a Gallo-Roman priest who both decried celibacy and condemned the veneration of relics, calling those who paid it idolaters and worshippers of ashes. St Jerome in his answer said: "We do not worship the relics of the martyrs; but we honour them that we may worship Him whose martyrs they are. We honour the servants that the respect which is paid to them may be reflected back on the Lord." He vindicates the honour paid to martyrs from idolatry because no Christian ever worshipped them as gods, and in order to show that the saints pray for us he says: "If the apostles and martyrs while still living upon earth can pray for other men, how much more may they do it after their victories? Have they less power now they are with Jesus Christ?" He defends the monastic state, and says that a monk seeks security by flying occasions and dangers because he mistrusts his own weakness and knows that there is no safety if a man sleeps near a serpent. St Jerome often speaks of the saints in Heaven praying for us. Thus he entreated Heliodorus to pray for him when he should be in glory, and told St Paula, upon the death of her daughter Blesilla, "She now prays to the Lord for you, and obtains for me the pardon of my sins". But the general tone of his reply to Vigilantius is even more vehement than that to Jovinian.

From 395 to 400 St Jerome was engaged in a war against Origenism, which unhappily involved a breach of his twenty-five years friendship with Rufinus. Years before he had written to him the doubtful statement that "friendship which can perish has never been a true one", as Shakespeare would write twelve hundred years later:

> . . . Love is not love
> Which alters when it alteration finds
> Or bends with the remover to remove;

and now his affection for Rufinus was to succumb to his zeal for truth. Few writers made more use of Origen's works and no one seemed a greater admirer of his erudition than St Jerome; but finding in the East that some had been seduced into grievous errors by the authority of his name and some of his writings he joined St Epiphanius in warmly opposing the spreading evil. Rufinus, who then lived in a monastery at Jerusalem, had translated many of Origen's works into Latin and was an enthusiastic upholder of his authority: though it does not appear that he had any intention of upholding those heresies which are undoubtedly contained, at least materially, in Origen's writings. St Augustine was not the least of the good men who were distressed by the resulting quarrel, which, however, he the more

easily understood because he himself became involved in a long controversy with St Jerome arising out of the exegesis of the second chapter of St Paul's epistle to the Galatians. By his first letters he had unintentionally provoked Jerome, and had to use considerable charitable tact to soothe his easily wounded susceptibilities. St Jerome wrote in 416 : " I never spared heretics and have always done my utmost that the enemies of the Church should be also my enemies " ; but it seems that sometimes he unwarrantably assumed that those who differed from himself were necessarily the Church's enemies. He was no admirer of moderation whether in virtue or against evil. He was swift to anger, but also swift to remorse, even more severe on his own shortcomings than on those of others. There is a story told that Pope Sixtus V, looking at a picture of the saint which represented him in the act of striking his breast with a stone, said : " You do well to carry that stone, for without it the Church would never have canonized you."

But his denunciations and controversies, necessary as most of them were, are the less important part of his activities : nothing has rendered the name of St Jerome so famous as his critical labours on the Holy Scriptures. For this the Church acknowledges him to have been raised by God through a special providence, and she styles him the greatest of all her doctors in expounding the divine word. Pope Clement VIII did not scruple to call him a man divinely assisted in translating the Bible. He was furnished with the greatest helps for such an undertaking, living many years upon the spot where the remains of ancient places, names, customs which were still recent, and other circumstances set before his eyes a clearer representation of many things recorded in holy writ than it is possible to have at a greater distance of place and time. Greek and Aramaic were then living languages, and Hebrew, though it had ceased to be such from the time of the captivity, was not less understood and spoken among the doctors of the law. It was thought that he could not be further instructed in the knowledge of Hebrew, but this was not his own judgement of the matter and he applied again to a famous Jewish master, called Bar Ananias, who came to teach him in the night-time, lest the Jews should know it. Above other conditions it is necessary that an interpreter of the Bible be a man of prayer and sincere piety. This alone can obtain light and help from Heaven, give to the mind a turn and temper which are necessary for being admitted into the sanctuary of the divine wisdom, and furnish the key. Jerome was prepared by a great purity of heart and a life spent in penance and contemplation before he was called by God to this undertaking. We have seen that while in Rome under Pope St Damasus he had revised the gospels and the psalms in the Old Latin version, followed by the rest of the New Testament. His new translation from the Hebrew of most of the books of the Old Testament was the work of his years of retreat at Bethlehem, which he undertook at the earnest entreaties of many devout and illustrious friends, and in view of the preference of the original to any version however venerable. He did not translate the books in order, but began by the books of Kings, and took the rest in hand at different times. The only parts of the Latin Bible called the Vulgate which were not either translated or worked over by St Jerome are the books of Wisdom, Ecclesiasticus, Baruch and the two books of Machabees. The psalms he revised again, with the aid of Origen's *Hexapla* and the Hebrew text, and this is the version included in the Vulgate and used in the Divine Office.* The first revision, called the Roman Psalter, is still

* Since 1945 there is an alternative Latin version for this purpose, made principally from the Hebrew Masoretic text.

used for the invitatory psalm at Matins and throughout the Missal, and for the Divine Office in St Peter's at Rome, St Mark's at Venice, and in the Milanese rite. St Jerome's Vulgate was declared by the Council of Trent to be the authentic or authoritative Latin biblical text of the Catholic Church, without thereby implying any preference of this version above the original text or above versions in other languages. In 1907 Pope Pius X entrusted to the monks of St Benedict the duty of restoring so far as possible St Jerome's text of the Vulgate, which during fifteen centuries of use has become considerably modified and corrupted. The version of the Bible ordinarily used by English-speaking Catholics is the translation of the Vulgate made at Rheims and Douay towards the end of the sixteenth century, as revised by Bishop Challoner in the eighteenth ; and the English version officially made by Monsignor Ronald Knox was also from the Vulgate.

In the year 404 a great blow fell on St Jerome in the death of St Paula and a few years later in the sacking of Rome by Alaric ; many refugees fled into the East, and he wrote of them : " Who would have believed that the daughters of that mighty city would one day be wandering as servants and slaves on the shores of Egypt and Africa ? That Bethlehem would daily receive noble Romans, distinguished ladies brought up in wealth and now reduced to beggary ? I cannot help them all, but I grieve and weep with them, and, completely given up to the duties which charity imposes on me, I have put aside my commentary on Ezekiel and almost all study. For to-day we must translate the words of the Scriptures into deeds, and instead of speaking saintly words we must act them." Again towards the end of his life he was obliged to interrupt his studies by an incursion of barbarians, and some time after by the violence and persecution of the Pelagians who sent a troop of ruffians to Bethlehem to assault the monks and nuns who lived there under the direction of St Jerome, who had opposed them. Some were beaten, and a deacon was killed, and they set fire to the monasteries. In the following year St Eustochium died and Jerome himself soon followed her : worn out with penance and work, his sight and voice failing, his body like a shadow, he died peacefully on September 30, 420. He was buried under the church of the Nativity close to Paula and Eustochium, but his body was removed long after and now lies somewhere in St Mary Major's at Rome. He is often represented in art habited as a cardinal, because of the services he discharged for Pope St Damasus, and also with a lion from whose paw he was said to have drawn a thorn. This story has been transferred to him from the legend of St Gerasimus, but a lion is a far from inapt emblem of this fearless and fierce defender of the faith.

During recent years much advance has been made in the study of the life of St Jerome. Of special value is the volume *Miscellanea Geronimiana* which was published at Rome in 1920 to do honour to the fifteenth centenary of his death. In this a number of eminent scholars, including Duchesne, Batiffol, Lanzoni, Zeiller and Bulic, contribute studies on moot points of particular interest in connection with the saint. Then in 1922 appeared the best modern life, that of F. Cavallera, *Saint Jérôme, sa vie et son œuvre* (1922, 2 vols.), though the criticisms of Father Peeters in *Analecta Bollandiana*, vol. xlii, pp. 180–184, claim careful attention. At an earlier date we have the discovery by G. Morin of Jerome's *Commentarioli* and *Tractatus* on the psalms, with other finds (see his *Études, textes, découvertes*, pp. 17–25). Further, a very full article on St Jerome by H. Leclercq figures in DAC., vol. vii, cc. 2235–2304 ; and another by J. Forget in DTC., vol. viii (1924), cc. 894–983. In the eighteenth century we have the painstaking labours of Vallarsi, and of the Bollandists (September, vol. viii). The early accounts of St Jerome, with the exception perhaps of the chronicle of Marcellinus (edited by Mommsen in MGH., *Auctores antiquissimi*, vol. ii, pp. 47 *seq.*), do not offer much of value. Jerome's correspondence and works must always remain the

principal source for a study of his life. See also P. Monceaux, *St Jerome : the Early Years* (1935) ; J. Duff, *Letters of St Jerome* (1942) ; A. Penna, *S. Girolamo* (1949) ; P. Antin, *Essai sur S. Jérôme* (1951) ; and *A Monument to St Jerome* (1952), essays ed. by F. X. Murphy.

ST GREGORY THE ENLIGHTENER, BISHOP OF ASHTISHAT (*c.* A.D. 330)

THE Christian faith was first preached in Armenia during the second or third century, probably by missionaries from Syria and Persia, but the local beliefs concerning this first evangelization are different and contradictory. These worthless legends give the credit for it to the apostles SS. Bartholomew and Thaddeus, and together with Thaddeus have appropriated the story of King Abgar the Black and the likeness of our Lord, which really belongs to Edessa and St Addai. Nevertheless, the Armenians also venerate St Gregory of Ashtishat as the apostle who brought the light of the gospel to their country, whence he is named " the Illuminator " or " Enlightener " and regarded as their principal national saint and patron. He was born in the third century, at a time when the Persians had invaded Armenia. His origin and even nationality are uncertain. According to unreliable Armenian tradition he was a son of that Parthian Anak who murdered King Khosrov I of Armenia. When the dying Khosrov ordered the extermination of Anak's family, the baby Gregory was smuggled away by a merchant of Valarshapat to Caesarea in Cappadocia. Here certainly he was baptized, and in due course married and had two sons, St Aristakes and St Vardanes. Tiridates, a son of King Khosrov, who had been in exile among the Romans, returned with an army and regained his father's throne. Gregory was given a place at the court of Tiridates (an unlikely thing if he were really a son of his father's murderer), but soon incurred the displeasure of the king by the encouragement he gave to the Armenian Christians and by his zeal in making converts. Active persecution began, and Gregory himself suffered greatly. But eventually he triumphed. Tiridates himself was converted (he is venerated as a saint), and while Christians in the Empire were suffering under the persecution of Diocletian, Christianity was proclaimed the official religion of Armenia, which thus became—superficially—the first Christian state in the world's history.

St Gregory went to Caesarea and there was consecrated bishop by the metropolitan Leontius. He established his see at Ashtishat and then set himself with the aid of Greek and Syrian missionaries to organize his church, instruct the new converts, and win over waverers. To recruit a clergy he took a number of youths, instructed them in the Holy Scriptures and Christian morality, and taught them Greek and Syriac ; but the episcopate became hereditary, and the chief bishop of Armenia was a direct descendant of St Gregory for a century after. " Invincibly did our Illuminator carry the life-giving name of Jesus from end to end of the land, in all seasons and weathers, untiring and earnest in the duties of an evangelist, repelling adversaries, preaching before chieftains and nobles, and enlightening every soul which by the new birth of baptism was made a child of God. To show forth the glory of Christ he rescued prisoners and captives and those oppressed by tyrants ; he destroyed unjust contracts and liabilities ; he comforted by his words many who were afflicted or living in fear, putting before them the hope of the glory of God and planting our Lord Jesus Christ in their souls so that they became truly glad." Gregory sent his son St Aristakes to represent him at the first oecumenical council at Nicaea, and when Gregory read the *acta* of that assembly he is said to

have exclaimed: "As for us, we praise Him who was before time, worshipping the Holy Trinity and the one Godhead of the Father, the Son and the Holy Ghost, now and throughout all ages." Whether or not St Gregory actually made use of these words, they are still repeated by the celebrant in the Armenian eucharistic liturgy when the deacon has recited the conciliar anathema after the creed. Shortly after Gregory consecrated Aristakes to succeed him, and himself retired to a hermitage on Mount Manyea in the province of Taron. In the following year he was found dead by a shepherd and was buried at Thortan.

The above particulars of this saint are all quite uncertain, but if authentic information is scarce legends are not wanting, which are set out at length in a history written by one who called himself Agathangelus and averred that he was secretary to King Tiridates. Actually it was not composed earlier than the second half of the fifth century. According to this work, Gregory first got into trouble with Tiridates for refusing to lay a garland of flowers on the image of the goddess Anahit in her temple at Ashtishat. When he could by no means persuade him to this act of worship, Tiridates had him tortured in twelve different ways, ways of a cruel ingenuity differing considerably from those usually recorded of martyrs under the Romans. Gregory was then thrown into a noisome pit, stinking with corpses, filth and vermin, where he was left and forgotten for fifteen years. But he was kept alive by the ministrations of a kindly widow. After the martyrdom of St Rhipsime (September 29), King Tiridates was turned into a wild boar, roaming about the woods with others of his kind, and it was revealed in a vision to his sister that he would be restored to his natural shape only by the prayers of Gregory. Whereupon the pit was searched, he was found and released from confinement, and at once healed the king who in repentance and gratitude was baptized with his wife and sister. Gregory then fasted without food, prayed, and preached for seventy days, and had a vision at Valarshapat near Mount Ararat in which our Lord came down from Heaven and showed him that He wanted the chief cathedral-church of Armenia to be built there where he was. Which was done and the place called Etshmiadzin, which means "the Only-begotten has descended"; but the story of the vision was probably really invented to bolster up the claim of the Armenian church to be independent of Caesarea. Each of these marvels, namely, the Twelve Torments, the Casting into the Pit, the Release from the Pit, and the Vision, is commemorated by a separate feast among the Armenians, who keep other feasts of St Gregory as well. He is sometimes erroneously venerated as a martyr, *e.g.* among the Greeks. Devotion to St Gregory is found in southern Italy, where it was introduced by Armenian "colonists". A church in Naples indeed claims some of his relics, but it is most doubtful that they ever left Armenia. The saint is commemorated in the canon of the Armenian Mass.

Those who are not specialists in oriental languages have to be content, in the case of Armenian and Georgian saints, to consult second-hand sources. Even the Bollandists in the eighteenth century (*Acta Sanctorum*, September, vol. viii) had to do the best they could with the aid of a Greek version or abridgement by the Metaphrast of the unreliable and often fabulous Armenian narrative attributed to Agathangelus. The genuine Armenian Agathangelus, if he ever existed, cannot be traced, but we possess an Arabic version of an earlier stage in the development of the pseudo-Agathangelus. This is in a letter, *c.* 714, of the Arabian bishop George to the priest Joshua. See von Ryssel, *Ein Brief Georgs an den Presb. Joshua* (1883); A. von Gutschmid, *Kleine Schriften*, vol. iii (1892), pp. 339–420; Gelzer in the *Berichte* of the Sächsischen Gesellschaft, 1895, pp. 109–174; P. Peeters in the *Analecta Bollandiana*, vol. xxvi (1907), pp. 117–120 and vol. l (1932), pp. 3–58; G.

Garitte in *Documents pour l'étude du livre d'Agathange*, " Studi e testi ", no. cxxvii (1946) includes an unpublished Greek text of Agathangelus from which the Arabic is derived. See also a long article by Fr Paul Peeters in *Analecta Bollandiana*, vol. lx (1942), *à propos* the marble calendar of Naples ; the notice in the Bollandist commentary on the *Mart. Rom.* (1940), pp. 426–427 ; S. Weber, *Die Katholische Kirche in Armenien* (1903), pp. 115 *seq.* ; F. Tournebize, *Histoire . . . de l'Arménie* (1901), pp. 423 *seq.* ; and L. Duchesne, *Histoire ancienne de l'Église*, vol. iii (1911), pp. 528–536.

ST HONORIUS, Archbishop of Canterbury (A.D. 653)

This apostolic man was a Roman by birth, and a monk by profession. St Gregory the Great, from the experience which he had of his virtue and skill in sacred learning, made choice of him for one of the missionaries which he sent to convert the English, though whether he was of St Augustine's original company or came over with the second band in 601 is not known. Upon the death of St Justus in 627 St Honorius was chosen archbishop of Canterbury. He was consecrated at Lincoln by St Paulinus, Bishop of York, and received the *pallium* sent by Pope Honorius I together with a letter, in which his Holiness ordained that whenever either the see of Canterbury or York should become vacant, the other bishop should ordain the person that should be duly elected, " because of the long distance of sea and land that lies between us and you ". And to confirm this delegation of the patriarchal power of consecrating all bishops under him, a *pallium* was sent also to the bishop of York.

The new archbishop saw with joy the faith of Christ extending daily in many different parts of this island and the spirit of the gospel taking root in the hearts of many servants of God. His own zeal and example contributed to so great an increase throughout an episcopate of some twenty-five years. One of the first and most important of his acts was to consecrate the Burgundian St Felix as bishop of Dunwich and send him on his mission to convert the East Angles. After King Edwin was slain in battle and Cadwallon of Wales, " more cruel than any pagan" says St Bede, " and resolved to cut off every Englishman in Britain ", ravaged Northumbria, St Paulinus fled with Queen Ethelburga and was given shelter by St Honorius, who appointed him to the vacant see of Rochester. When Paulinus died there in 644 Honorius consecrated in his place St Ithamar, a man of Kent, the first English bishop. St Honorius died on September 30, 653, and was buried in the abbey-church of SS. Peter and Paul at Canterbury. He is named in the Roman Martyrology and commemorated in the dioceses of Southwark and Nottingham.

For all this see Bede, *Eccles. Hist.*, bks ii and iii, with Plummer's notes.

ST SIMON OF CRÉPY (A.D. 1082)

Simon, Count of Crépy in Valois, was a relative of Matilda, wife of William the Conqueror, in whose court he was brought up. He was favoured by William and fought against Philip I of France to keep the Vexin for Normandy, but he desired to be a monk, moved thereto, it is said, by the sight of the decomposing body of his father which he was taking from Montdidier to be buried at Crépy. There is a story told of his persuading his *fiancée*, a daughter of Hildebert, Count of Auvergne, to be a nun, and of a romantic flight from their respective homes just before the wedding. But Simon's intention was frustrated for a time by King William, who wished him to marry his daughter Adela. He was afraid directly to refuse his powerful benefactor, and went off to Rome on the pretext of finding out if the

projected marriage were lawful, as the lady was his kinswoman. On the way he went to the abbey of Saint-Claude at Condat in the Jura, and there received the habit. Like other royal monks he was called on by his superiors and relatives to use his influence to bring about reconciliations and restorations of rights. St Hugh of Cluny sent him to the king of France to recover lands that had been taken from his monastery, and he intervened in the troubles between William the Conqueror and his sons. When Pope St Gregory VII, in view of his conflict with the emperor, determined to come to terms with Robert Guiscard and his Normans in Italy, he sent for St Simon to help him in the negotiations. These were brought to a successful conclusion at Aquino in 1080, and the pope kept Simon by his side. He died in Rome shortly afterwards, receiving the last sacraments from the hands of St Gregory himself.

Many of Simon's contemporaries have sung his praises. Bd Urban II compiled a eulogistic epitaph for his tomb, and Guibert de Nogent, who denounced so uncompromisingly the corruption of the age, wrote enthusiastically of the good example set by Simon. These and many other testimonies have been collected in the *Acta Sanctorum*, September, vol. viii, together with a separate biography, anonymous but written not long after his death. See also G. Corblet, *Hagiographie d'Amiens*, vol. iii, pp. 491–519.

THE virtue of the most fervent novices in the service of God is very imperfect so long as entire self-denial and a great assiduity in prayer have not yet prepared their souls for, and called down upon them, a plentiful inpouring of the Holy Ghost, who fills their understanding with a clear and heavenly light, and by the fire of His charity consumes the rust of worldly affections, and fills them with His grace. In this state the moral virtues acquire an heroic and infused degree of perfection. Humility gives the soul a more clear knowledge of her own infirmities and imperfections, with stronger contempt of herself; and the like is to be said of divine and fraternal charity, and all other virtues; so that the soul seems to herself translated into a region of new light, in which by continual exercise of these virtues, and especially of prayer and contemplation, she makes wonderful progress.

THE END OF VOLUME III

INDEX

SEE VOLUME IV FOR GENERAL INDEX

Individual members of groups, e.g. *of martyrs, are not entered in this index if they have only a bare mention in the text.*

A

Aaron, St (with Julius), 11
Abbo, St, 597
Abbot, Henry, Bd, 19
Abdon, St (with Sennen), 213
Abel, Thomas, Bd, 219
Abraham of Smolensk, St, 377
Abundius, St, 568
Achard, St, 556
Adamnan, St, 625
Adauctus, St, 446
Addai, St (with Mari), 265
Adrian, St (with Natalia), 507
Adrian III, St, 41
Adrian Fortescue, Bd, 72
Aegidius, St, 457
Aengus MacNisse, St, 478
Afra, St, 267
Agapitus, St (mart.), 345
Agapitus, St (with Sixtus), 269
Agapius, St, 355
Agatha Kim, Bd, 612
Agathangelo of Vendôme, Bd, 277
Agricolus, St, 469
Aichardus, St, 556
Aidan, St, 451
Aigulf, St, 480
Ailbhe, St, 544
Alberic Crescitelli, Bd, 62
Albert of Jerusalem, St, 638
Albert of Trapani, St, 276
Alcmund, St, 504
Aled, St, 239
Alexander of Comana, St, 303
Alexander of Constantinople, St, 434
Alexis, St, 123
Alfield, Thomas, Bd, 27
Alipius, St, 348
Allemand, Louis, Bd, 573
Almedha, St, 239
Alphonsus de' Liguori, St, 242
Alphonsus de Orozco, Bd, 602
Altman, St, 289
Amadour, St, 366
Amalburga, St (virg.), 65
Amalburga, St (wid.), 64
Amatus, St (ab.), 549
Amatus, St (bp), 550
Ambrose Autpert, St, 149
Ambrose, Barlow, Bd, 535
Amé, St (ab.), 549
Amé, St (bp), 550
Anastasius the Fuller, St, 502
Anatolius of Constantinople, St, 12
Anatolius of Laodicea, St, 10
Ancina, Juvenal, Bd, 453
Andleby, William, Bd, 19
Andrew Dotti, Bd, 483
Andrew of Fiesole, St, 382
Andrew of Crete, St, 15
Andrew of Rinn, Bd, 86
Andrew the Tribune, St, 354
Angelina of Marsciano, Bd, 160
Angelo of Florence, Bd, 350
Angelo of Foligno, Bd, 422
Anne, St, 189
Anne, St (virg.), 171
Anne M. Javouhey, Bd, 114
Annemund, St, 667
Ansegisus, St, 155
Antide, Joan, St, 403
Antoninus, St (mart.), 469
Antony della Chiesa, Bd, 204
Antony Daniel, St, 645
Antony Pechersky, St, 65
Antony Primaldi, Bd, 330
Antony Zaccaria, St, 19
Apollinaris Franco, Bd, 533
Apollinaris of Ravenna, St, 167
Aquaviva, Rudolf, Bd, 199
Aquila, St (with Prisca), 38
Araght, St, 304
Arbogast, St, 158
Arbues, Peter, St, 585
Archangelo of Calatafimi, Bd, 214
Armel, St, 337
Arnoul of Metz, St, 139
Arnoul of Soissons, St, 335
Arnulf of Metz, St, 139
Arnulf of Soissons, St, 335
Arrowsmith, Edmund, Bd, 439
Arsacius, St, 336
Arsenius, St, 146
Assumption of Our Lady, 331
Asterius, St (with Claudius), 388
Athanasia, St, 329
Athanasius the Athonite, St, 20
Athanasius of Naples, St, 109
Athenogenes, St, 116
Attracta, St, 304
Aubert, St, 533
Audoenus, St, 393
Audomarus, St, 516
Augustine, St, 426
Augustine of Biella, Bd, 180

Augustine of Lucera, Bd, 255
Aunacharius, St, 634
Aunaire, St, 634
Aurelius, St (with Natalia), 196
Aurelius of Carthage, St, 153
Autpert, Ambrose, St, 149
Austin of Hippo, St, 426
Azevedo, Ignatius, Bd, 112

B

Barhadbesaba, St, 107
Barlow, Ambrose, Bd, 535
Barsabas, Joseph, St, 153
Bartholomea Capitanio, St, 191
Bartholomew, St (ap.), 391
Beatrice, St, 206
Beatrice da Silva, Bd, 350
Bee, St, 498
Bega, St, 498
Benedict XI, Bd, 35
Benildus, St, 325
Benizi, Philip, St, 385
Benno, Bd, 165
Bernard, St, 360
Bernard Tolomei, Bd, 379
Bernard of Baden, Bd, 111
Bernard of Offida, Bd, 410
Bernardino Realino, St, 13
Bernardino of Feltre, Bd, 672
Bertha, St, 14
Berthold of Garsten, Bd, 197
Bertinus, St, 493
Bertrand of Garrigues, Bd, 498
Bertulf, St, 356
Bettelin, St, 517
Bicchieri, Emily, Bd, 359
Bichier des Ages, Elizabeth, St, 410
Birthday of Our Lady, 506
Blaan, St, 304
Blane, St, 304
Bodo, St, 621
Bonaventure, St, 96
Bonaventure of Barcelona, Bd, 542
Boniface I, St, 485
Boniface of Savoy, Bd, 102
Bonosus, St, 374
Boris, St, 175
Bosgrave, Thomas, Bd, 18
Boste, John, Bd, 181
Botvid, St, 204
Boxers, Martyrs under the, 59
Brébeuf, John de, St, 645
Brigid, St. (with Maura), 88
Brites, Bd, 350
Brocard, St, 471
Bronislava, Bd, 449
Brown, William, Bd, 241
Bruno of Segni, St, 140
Bulgaria, Seven Apostles of, 130

C

Caesarius of Arles, St, 418
Cadoc, St, 633
Cagnoald, St, 497
Cajetan, St, 272
Calais, St, 3
Calasanctius, Joseph, St, 413
Camillus de Lellis, St, 134
Capitanio, Bartholomea, St, 191
Carey, John, Bd, 18
Carilefus, St, 3
Caspar de Bono, Bd, 104
Cassian, John, St, 169
Cassian of Imola, St, 316
Cassian of Nantes, Bd, 277
Castor, St, 469
Catherine of Genoa, St, 557
Catherine of Racconigi, Bd, 488
Celsus, St (with Nazarius), 200
Ceolfrid, St, 635
Ceslaus, Bd, 131
Chabanel, Noel, St, 645
Chainoaldus, St, 497
Chantal, Jane F. de, St, 369
Charles Garnier, St, 645
Charles Spinola, Bd, 533
Charles of Blois, Bd, 685
Chiesa, Antony della, Bd, 204
Christina, St, 173
Christina the Astonishing, St, 176
Christopher, St, 184
Ciaran of Clonmacnois, St, 513
Clare of Assisi, St, 309
Clare of Montefalco, St, 341
Claudia, St, 274
Claudius, St (with Asterius), 388
Claver, Peter, St, 519
Clement of Okhrida, St, 130
Clodoaldus, St, 503
Cloud, St, 503
Colman of Lann Elo, St, 654
Colombini, John, Bd, 228
Columba, St (virg. mart.), 580
Constantine, St (with Theodore), 60
Corbinian, St, 511
Corby, Ralph, Bd, 505
Cornay, John, Bd, 79
Cornelius, St, 560
Cornelius, John, Bd, 18
Cosmas, St (with Damian), 659
Couderc, Teresa, Bd, 658
Crescitelli, Alberic, Bd, 62
Crisin, Mark, Bd, 504
Cross, Exaltation of the, 551
Cunegund, Bd, 178
Cuthburga, St, 481
Cybard, St, 4
Cyprian, St, 561
Cyprian, St (with Justina), 652
Cyriacus, St (with Largus), 287
Cyril, St (with Methodius), 29

D

Dalfinus, St, 667
Dalmatius Moner, Bd, 657
Damian, St (with Cosmas), 659
Daniel, Antony, St, 645
Darerca, St, 26

David (Gleb), St, 175
David, St (with Theodore), 601
David, Gonson, Bd, 73
David, Lewis, Bd, 424
David of Munktorp, St, 111
Dean, William, Bd, 436
Declan, St, 175
Deiniol, St, 540
Delanoue, Joan, Bd, 342
Delgado, Ignatius, Bd, 77
Delphina, Bd, 661
Desmaisières, Mary M., St, 405
Deusdedit of Canterbury, St, 100
Dickenson, Roger, Bd, 36
Disibod, St, 509
Dometius the Persian, St, 275
Dominic, St, 258
Dominica, St, 23
Donald, St, 107
Donatian, St, 496
Donatus of Arezzo, St, 275
Dotti, Andrew, Bd, 483
Drithelm, St, 462
Drostan, St, 71
Duckett, John, Bd, 505
Dumoulin-Borie, Peter, Bd, 78

E

Eanswida, St, 545
Ebba, St, 402
Eberhard, Bd, 330
Edith of Polesworth, St, 109
Edith of Wilton, St, 571
Edmund Arrowsmith, Bd, 439
Edward Fulthrop, Bd, 19
Edward Powell, Bd, 218
Eiluned, St, 239
Eleutherius, St (ab.), 497
Elias of Jerusalem, St, 154
Elizabeth Bichier des Ages, St, 410
Elizabeth of Portugal, St, 37
Elzear, St, 661
Emiliani, Jerome, St, 150
Emily de Rodat, St, 603
Emily of Vercelli, Bd, 359
Emmanuel Ruiz, Bd, 68
Emmeramus, St, 622
Emygdius, St, 292
Ennodius, St, 126
Eoghan, St, 390
Eparchius, St, 4
Ephesus, Sleepers of, 193
Equitius, St, 303
Ercongota, St, 34
Ermengard, Bd, 119
Ethelburga, St, 34
Ethelwold of Winchester, St, 240
Eudes, John, St, 351
Eugene of Ardstraw, St, 390
Eugenius III, Bd, 43
Eugenius of Carthage, St, 89
Eulogius of Alexandria, St, 549
Eunan, St, 625
Euphemia, St, 567
Euplus, St, 313
Eusebius, St (pope), 340
Eusebius, St (with Nestabo), 508
Eusebius of Rome, St, 328
Eustace, St, 606
Eustachius, St, 606
Eustathius of Antioch, St, 117
Eustochium, St, 665
Evans, Philip, Bd, 166
Everard Hanse, Bd, 219
Everild, St, 55
Exaltation of the Cross, 551
Exsuperius, St, 664
Eymard, Peter, St, 256

F

Faber, Peter, Bd, 306
Fachanan, St, 329
Fantinus, St, 448
Faustinus, St, 206
Faustus of Riez, St, 666
Favre, Peter, Bd, 306
Faith, St (with Hope, etc.), 238
Felicia of Milan, Bd, 179
Felicissimus, St, 269
Felicity, St, 62
Felim, St, 293
Felix, St (with Adauctus), 446
Felix, St (with Nabor), 84
Felix " II ", St, 206
Felix III (IV), St, 621
Felix of Nantes, St, 33
Felton, John, Bd, 291
Felton, Thomas, Bd, 437
Feodor, St, 601
Ferreolus, St, 591
Fetherston, Richard, Bd, 218
Fiacre, St, 460
Finbar, St, 634
Finnian of Moville, St, 531
Fisher, John, St, 45
Firminus, St, 632
Flavian of Antioch, St, 154
Florus, St (with Laurus), 345
Flower, Robert, Bd, 630
Fornari-Strata, Mary V., Bd, 547
Fortescue, Adrian, Bd, 72
Fortunatus, St, 84
Fourteen Holy Helpers, The, 287
Franco, Apollinaris, Bd, 533
Francis de Posadas, Bd, 608
Francis Solano, St, 93
Francis of Calderola, Bd, 676
Francis of Camporosso, St, 586
Frederick of Utrecht, St, 139
Freeman, William, Bd, 325
Fulrad, St, 118
Fulthrop, Edward, Bd, 19

G

Gabra, Michael, Bd, 465
Gabriel Lalemant, St, 645
Gabriel Mary, Bd, 423
Gaetano, St, 272

Gaiana, St, 680
Gall of Clermont, St, 3
Garnier, Charles, St, 645
Gaugericus, St, 305
Gazotich, Augustine, Bd, 255
Genesius of Arles, St, 400
Genesius the Comedian, St, 398
Gentilis, Bd, 496
George Swallowell, Bd, 181
Gerard, St (with Arduin), 306
Gerard of Csanad, St, 629
Geremarus, St, 628
Germanus of Auxerre, St, 251
Germer, St, 628
Gertrude of Altenberg, Bd, 323
Géry, St, 305
Giles, St, 457
Giuliani, Veronica, St, 57
Giustiniani, Laurence, St, 489
Gleb, St, 175
Goar, St, 24
Godeleva, St, 26
Goericus, St, 597
Gonson, David, Bd, 73
Goretti, Mary, St, 28
Gorgonius, St, 512
Goupil, René, St, 645
Grassi, Gregory, Bd, 59
Green, Hugh, Bd, 18
Gregory Grassi, Bd, 59
Gregory Lopez, " Bd ", 155
Gregory of Utrecht, St, 402
Gregory the Enlightener, St, 693
Grimbald, St, 42
Grimonia, St, 501
Grivot, Hermina, Bd, 59
Guala of Brescia, Bd, 482
Gualbert, John, St, 81
Guy of Anderlecht, St, 546

H

Hanse, Everard, Bd, 219
Hartley, William, Bd, 438
Haymo of Savigliano, Bd, 351
Hedda, St, 34
Helen, St, 346
Helen of Bologna, Bd, 627
Helen of Skövde, St, 228
Helier, St, 118
Heliodorus, St, 12
Henry II, St, 105
Henry Abbot, Bd, 19
Herluin, Bd, 406
Hermagoras, St, 84
Herman the Cripple, Bd, 638
Hermansson, Nicholas, Bd, 178
Hermes, St, 434
Hermina Grivot, Bd, 59
Herst, Richard, Bd, 443
Hewett, John, Bd, 438
Hidulf, St, 72
Hildegard, St, 580
Hildelitha, St, 481
Hippolytus, St (with Timothy), 380
Hippolytus of Rome, St, 315
Holford, Thomas, Bd, 437
Honorius of Canterbury, St, 695
Hormisdas, St (mart.), 288
Hormisdas, St (pope), 271
Hroznata, Bd, 102
Hugh, Little St, 421
Hugh Green, Bd, 18
Hugh More, Bd, 465
Humbeline, Bd, 376
Humbert of Romans, Bd, 104
Humphrey, Laurence, Bd, 36
Hyacinth, St, 338
Hyacinth, St (with Protus), 537

I

Ia, St (mart.), 264
Ida of Herzfeld, St, 486
Ignatius Azevedo, Bd, 112
Ignatius Delgado, Bd, 77
Ignatius Loyola, St, 221
Imbert, Laurence, Bd, 611
Ingram, John, Bd, 181
Innocent, I, St, 201
Irenaeus, St, 10
Irenaeus, St (with Mustiola), 11
Isaac the Great, St, 512
Isaac Jogues, St, 645
Isabella of Portugal, St, 37

J

Jacobis, Justin de, Bd, 230
Januarius, St, 594
James the Greater, St, 182
James of Bevagna, Bd, 390
James of Mevania, Bd, 390
James of Nisibis, St, 106
James of Voragine, Bd, 92
Jane F. de Chantal, St, 369
Jane of Reggio, Bd, 55
Jason, St, 83
Javouhey, Anne, Bd, 114
Jerome, St, 686
Jerome Emiliani, St, 150
Joachim, St, 336
Joan Antide-Thouret, St, 403
Joan Delanoue, Bd, 342
Joan Soderini, Bd, 464
Joan of Aza, Bd, 290
Joan of Orvieto, Bd, 171
Jogues, Isaac, St, 645
John Boste, Bd, 181
John de Brébeuf, St, 645
John Carey, Bd, 18
John Cassian, St, 169
John Colombini, Bd, 228
John Cornay, Bd, 79
John Cornelius, Bd, 18
John Duckett, Bd, 505
John Eudes, St, 351
John Felton, Bd, 291
John Fisher, St, 45
John Gualbert, St, 81
John Hewett, Bd, 438
John Ingram, Bd, 181

John Jones, Bd, 87
John Kemble, Bd, 383
John Lalande, St, 645
John du Lau, Bd, 472
John Lloyd, Bd, 166
John Massias, Bd, 593
John G. Perboyre, Bd, 542
John Roche, Bd, 437
John Soreth, Bd, 215
John Speed, Bd, 181
John Vianney, St, 280
John Wall, Bd, 409
John of Alvernia, Bd, 324
John of Bergamo, St, 71
John III of Constantinople, St, 434
John of Dukla, Bd, 671
John of Meda, St, 656
John of Nicomedia, St, 502
John of Perugia, Bd, 463
John of Rieti, Bd, 296
John of Salerno, Bd, 295
John of Tossignano, Bd, 180
John the Baptist, Beheading of St, 440
John the Iberian, St, 85
Jones, John, Bd, 87
Joseph Barsabas, St, 153
Joseph Calasanctius, St, 413
Joseph Marchand, Bd, 78
Joseph of Cupertino, St, 587
Joseph of Palestine, St, 163
Julian of Brioude, St, 434
Julitta, St, 213
Julius, St (with Aaron), 11
Justa, St (with Rufina), 144
Justin de Jacobis, Bd, 230
Justina, St (with Cyprian), 652
Justus, St (with Pastor), 270
Juvenal Ancina, Bd, 453

K

Kemble, John, Bd, 383
Kenelm, St, 127
Kieran of Clonmacnois, St, 513
Kilian, St, 40
Kim, Agatha, Bd, 612
Kimura, Sebastian, Bd, 534
Kinga, Bd, 178
Kirkman, Richard, Bd, 382
Klaietsi, Nerses, St, 322

L

Lacey, William, Bd, 382
Laetus, St, 496
Lalande, John, St, 645
Lalement, Gabriel, St, 645
Lambert of Maestricht, St, 579
Lampronazi, Nerses, St, 131
Largus, St, 287
Lau, John du, Bd, 472
Laurence, St, 297
Laurence Giustiniani, St, 489
Laurence Humphrey, Bd, 36
Laurence Imbert, Bd, 611
Laurence Loricatus, Bd, 337
Laurence Nerucci, Bd, 452
Laurence of Brindisi, St, 172
Laurence of Rippafratta, Bd, 671
Laurus, St, 345
Lelia, St, 305
Leo II, St, 10
Leo IV, St, 128
Leu, St, 459
Lewina, St, 174
Lewis, David, Bd, 424
Liberata, St, 151
Liberatus, St. (mart.), 340
Liberatus of Loro, Bd, 500
Liborius, St, 169
Liguori, Alphonsus de', St, 242
Linus, St, 623
Lioba, St, 668
Lloyd, John, Bd, 166
Lopez, Gregory, " Bd ", 155
Louis IX, St, 394
Louis Allemand, Bd, 573
Louis of Anjou, St, 357
Louis of Thuringia, Bd, 541
Louisa of Savoy, Bd, 518
Loup, St, 207
Loyola, Ignatius, St, 221
Lucy of Amelia, Bd, 198
Lucy of Caltagirone, Bd, 657
Ludmila, St, 570
Ludwig, Bd, 541
Lughaidh, St, 264
Lull, Raymund, Bd, 494
Lupus of Sens, St, 459
Lupus of Troyes, St, 207
Luxorius, St, 373

M

Macanisius, St, 478
Machabees, The Holy, 237
Macrina the Younger, St, 145
Madelgaire, St, 607
Magi, The, 168
Magnericus, St, 188
Mamas, St, 339
Mannes, Bd, 214
Marcellina, St, 126
Marcellus, St (mart.), 416
Marcellus, St (with Valerian), 483
Marcellus of Apamea, St, 328
Marchand, Joseph, Bd, 78
Marchelm, St, 100
Margaret, or Marina, St, 152
Margaret Ward, Bd, 437
Margaret of Louvain, Bd, 470
Margaret the Barefooted, St, 423
Mari, St, 265
Marina, or Margaret, St, 152
Marinus, St, 484
Mark Crisin, Bd, 504
Mark of Modena, Bd, 627
Martha, St, 205
Martinengo, Mary M., Bd, 200
Martinian, St (with Processus), 7
Martyrs of China, II, 59

Martyrs of Compiègne, 132
Martyrs of Damascus, 68
Martyrs of Dorchester, 18
Martyrs of Durham, 1594, 181
Martyrs of Gorcum, 56
Martyrs of Indo-China, I, 77
Martyrs of Japan, III, 533
Martyrs of Korea, 611
Martyrs of London, 1588, 436
Martyrs of North America, 645
Martyrs of Orange, 59
Martyrs of Prague, 452
Martyrs of Salsette, 199
Martyrs of Scillium, 124
Martyrs of September 1792, 472
Martyrs of Utica, 392
Mary, The Blessed Virgin, 331
Mary, B.V., Assumption of, 331
Mary, B.V., Birthday of, 506
Mary, B.V., Visitation of, 6
Mary, B.V., of Mt Carmel, 116
Mary, B.V., of Ransom, 627
Mary, B.V., Immaculate Heart of, 380
Mary, B.V., Name of, 544
Mary, B.V., Seven Sorrows of, 554
Mary Major, Dedication of St, 265
Mary V. Fornari-Strata, Bd, 547
Mary Goretti, St, 28
Mary Magdalen, St, 161
Mary M. Martinengo, Bd, 200
Mary de Mattias, Bd, 368
Mary Michaela, St, 405
Mary M. Postel, St, 120
Mary of Cerevellon, St, 601
Masabki, R., A. and F., BB., 68
Massias, John, Bd, 593
Maternus, St, 552
Matthew, St (ap.), 609
Mattias, Mary de, Bd, 368
Maura, St (with Brigid), 88
Maura of Leucadia, St, 171
Maura of Troyes, St, 610
Maurice, St, 619
Maurilius, St, 548
Maxfield, Thomas, Bd, 5
Maximian, St, 374
Maximus the Confessor, St, 320
Mazzinghi, Angelo A., Bd, 350
Meda, Felicia, Bd, 179
Medericus, St, 443
Mennas, St, 401
Menodora, St, 528
Merry, St, 443
Methodius, St (with Cyril), 29
Methodius of Olympus, St, 592
Michael the Archangel, St, 677
Michael Ghèbrè, Bd, 465
Michael of Chernigov, St, 611
Michaela Desmaisières, St, 405
Mildred, St, 91
Milner, Ralph, Bd, 36
Milo of Sélincourt, Bd, 119
Mirin, St, 557
Mochta, St, 356
Modwenna, St, 26
Molua, St, 264
Monegundis, St, 8
Moner, Dalmatius, Bd, 657
Moninne, St, 26
More, Hugh, Bd, 465
More, Thomas, St, 49
Moses the Black, St, 435
Mount Carmel, Our Lady of, 116
Muredach, St, 314
Murtagh, St, 314
Mustiola, St, 11

N

Nabor, St, 84
Name of Mary, 544
Natalia, St (with Adrian), 507
Natalia, St (with Aurelius), 196
Nathanael, St, 391
Nathy, St, 293
Navarro, Paul, Bd, 535
Nazarius, St (with Celsus), 200
Neot, St, 227
Nemesian, St, 527
Nerses Klaietsi, St, 322
Nerses Lampronazi, St, 131
Nerucci, Laurence, Bd, 452
Nicetas the Goth, St, 555
Nicholas Pieck, St, 56
Nicholas of Linköping, Bd, 178
Nicholas of Tolentino, St, 524
Nicomedes, St, 555
Nilus of Rossano, St, 654
Ninian, St, 568
Noel Chabanel, St, 645
Nonna, St, 268
Notburga, St, 553
Novellone, Bd, 323

O

Oddino, Bd, 159
Odo of Canterbury, St, 15
Olaf, St, 208
Olga, St, 72
Oliver Plunket, Bd, 73
Omer, St, 516
Orozco, Alphonsus de, Bd, 602
Oswald, St, 293
Oswin, St, 366
Otto of Bamberg, St, 8
Ouen, St, 393

P

Pacifico of San Severino, St, 631
Palladius, St, 33
Pambo, St, 137
Pammachius, St, 446
Pantaenus, St, 32
Pantaleon, St, 192
Panteleimon, St, 192
Paphnutius, St, 538
Pastor, St, 270
Patiens of Lyons, St, 539
Patricia, St, 400

Patrick Salmon, Bd, 18
Paul, St (with Thea), 188
Paul Navarro, Bd, 535
Paul IV of Constantinople, St, 434
Paul, Vincent de, St, 141
Paula of Montaldo, Bd, 350
Paulinus of Trier, St, 450
Pechersky, Antony, St, 65
Pechersky, Theodosius, St, 65
Peleus, St, 596
Perboyre, John, Bd, 542
Percy, Thomas, Bd, 407
Peregrine of Falerone, Bd, 500
Peter *ad Vincula*, St, 236
Peter Arbues, St, 585
Peter Claver, St, 519
Peter Domoulin-Borie, Bd, 78
Peter J. Eymard, St, 256
Peter Favre, Bd, 306
Peter of Chavanon, St, 540
Peter of Luxemburg, Bd, 9
Peter of Mogliano, Bd, 217
Peter of Sassoferrato, Bd, 463
Philastrius, St, 138
Philibert, St, 367
Philip Benizi, St, 385
Philip Evans, Bd, 166
Philomena, St, 299
Phocas the Gardener, St, 617
Phoebe, St, 478
Pieck, Nicholas, St, 56
Pinchon, William, St, 212
Pirrotti, Pompilio, St, 113
Pius I, St, 70
Pius X, St, 474
Plunket, Oliver, Bd, 73
Poemen, St, 417
Pompilio Pirrotti, St, 113
Porcarius, St, 314
Posadas, Francis de, Bd, 608
Postel, Mary M., St, 120
Powell, Edward, Bd, 218
Praxedes, St, 157
Precious Blood of Our Lord, The, 1
Primaldi, Antony, Bd, 330
Prisca, St (with Aquila), 38
Processus, St (with Martinian), 7
Procopius, St, 39
Protus, St, 537
Pulcheria, St, 528

R

Radegund, St, 318
Ralph Corby, Bd, 505
Ralph Milner, Bd, 36
Ransom, Our Lady of, 627
Raymund Lull, Bd, 494
Raymund Nonnatus, St, 449
Raymund of Toulouse, St, 43
Realino, Bernardino, St, 13
Regina, St, 500
Reine, St, 500
Reineldis, St, 118
Remaclus, St, 480
René Goupil, St, 645
Rhipsime, St, 680
Richard Fetherston, Bd, 218
Richard Herst, Bd, 443
Richard Kirkman, Bd, 382
Richard of Hampole, Bd, 682
Richardis, St, 592
Robert Sutton, Bd, 438
Robert of Knaresborough, Bd, 630
Roche, John, Bd, 437
Rock, St, 338
Rodat, Emily de, St, 603
Roger Dickenson, Bd, 36
Rolle, Richard, Bd, 682
Romanoni, Guala, Bd, 482
Romanus (Boris), St, 175
Romanus, St (mart.), 292
Rombaut, St, 13
Romula, St, 170
Romulus of Fiesole, St, 22
Rosalia, St, 486
Rose of Lima, St, 444
Rose of Viterbo, St, 487
Ruan, St, 447
Rudolf Aquaviva, Bd, 199
Rufina, St (with Justa), 144
Rufina, St (with Secunda), 64
Ruiz, Emmanuel, Bd, 68
Rumold, St, 13
Rumon, St, 447

S

Sabina, St, 442
Sahak, St, 512
Salaberga, St, 621
Salmon, Patrick, Bd, 18
Salvius of Albi, St, 532
Samson of Dol, St, 502
Santes of Monte Fabri, Bd, 500
Satyrus, St, 578
Scillitan Martyrs, 124
Scopelli, Jane, Bd, 55
Sebald, St, 357
Sebastian Kimura, Bd, 534
Sebbe, St, 461
Secunda, St, 64
Seine, St, 597
Sennen, St (with Abdon), 213
Sequanus, St, 597
Seraphina Sforza, Bd, 517
Serf, St, 5
Sergius I, St, 509
Sergius of Radonezh, St, 639
Servanus, St, 5
Servite Martyrs of Prague, 452
Sethrida, St, 34
Seven Brothers, The, 62
Seven Sleepers, The, 193
Seven Sorrows of Our Lady, 554
Sexburga, St, 25
Sforza, Seraphina, Bd, 517
Shenute, St, 1
Sidonius Apollinaris, St, 374
Sigfrid, St, 381
Silas, St, 88
Silva, Beatrice da, Bd, 350

Silvanus, St, 88
Simeon Salus, St, 4
Simeon Stylites the Younger, St, 479
Simeon the Armenian, St, 190
Simon of Crépy, St, 695
Simon of Lipnicza, Bd, 216
Simon of Rojas, Bd, 676
Simplician, St, 317
Simplicius, St (with Faustinus), 206
Sisoes, St, 23
Sisoes the Theban, St, 24
Sixtus II, St, 269
Sixtus III, St, 355
Smaragdus, St, 287
Snow, Our Lady of the, 265
Socrates, St, 578
Soderini, Joan, Bd, 464
Solano, Francis, St, 93
Soreth, John, Bd, 215
Sozon, St, 501
Speed, John, Bd, 181
Speratus, St, 124
Spinola, Charles, Bd, 533
Stephen, St (with Socrates), 578
Stephen, I, St, 249
Stephen, Finding of St, 250
Stephen of Hungary, St, 466
Stigmata of St Francis, 575
Stilla, Bd, 149
Strambi, Vincent, St, 644
Sunniva, St, 42
Susanna, St (with Tiburtius), 301
Sutton, Robert, Bd, 438
Swallowell, George, Bd, 181
Swithun, St, 108
Syagrius, St, 421
Symmachus, St, 148
Symphorian, St, 380
Symphorosa, St, 136

T

Taparelli, Haymo, Bd, 351
Tarcisius, St, 335
Tavelli, John, Bd, 180
Teresa Couderc, Bd, 658
Thea, St, 188
Theban, Legion, The, 619
Thecla, St (with Timothy), 355
Thecla of Iconium, St, 623
Thierry, St, 2
Theobald of Marly, Bd, 198
Theodard, St, 532
Theodora of Alexandria, St, 538
Theodore, St (with David), 601
Theodore of Canterbury, St, 598
Theodore of Chernigov, St, 611
Theodoric, St, 2
Theodosius Pechersky, St, 65
Theodota, St, 249
Theodota of Philippopolis, St, 681
Thomas Abel, Bd, 219
Thomas Alfield, Bd, 27
Thomas Bosgrave, Bd, 18
Thomas Felton, Bd, 437
Thomas Holford, Bd, 437
Thomas Maxfield, Bd, 5
Thomas More, St, 49
Thomas Percy, Bd, 407
Thomas Tunstal, Bd, 95
Thomas Warcop, Bd, 19
Thomas Welbourn, Bd, 241
Thomas of Dover, " St ", 250
Thomas of Villanova, St, 613
Three Kings, The, 168
Three Wise Men, The, 168
Tiburtius, St (with Susanna), 301
Tilbert, St, 504
Timothy, St (with Agapius), 355
Timothy, St (with Hippolytus), 380
Timothy of Montecchio, Bd, 406
Tolomei, Bernard, Bd, 379
Transfiguration of Our Lord, 269
Tunstal, Thomas, Bd, 95
Twelve Brothers, The, 458

U

Ulric of Augsburg, St, 16
Ulric of Zell, St, 101
Ultan of Ardbraccan, St, 485
Uncumber, St, 151
Urban II, Bd, 209

V

Vaclav, St, 663
Valentina, St, 188
Valerian, St (with Marcellus), 483
Verena, St, 459
Veronica, St, 82
Veronica Giuliani, St, 57
Vianney, John, St, 280
Victor I, St, 201
Victor III, Bd, 571
Victor of Marseilles, St, 157
Victoria Fornari-Strata, Bd, 547
Victricius, St, 275
Vincent Madelgarius, St, 607
Vincent de Paul, St, 141
Vincent Strambi, St, 644
Vincent of Aquila, Bd, 325
Visitation of Our Lady, 6
Vitalis of Savigny, Bd, 573
Vladimir, St, 110
Vulmar, St, 154

W

Wall, John, Bd, 409
Walthen, St, 254
Waltheof, St, 254
Wandregesilus, St, 164
Wandrille, St, 164
Warcop, Thomas, Bd, 19
Ward, Margaret, Bd, 437
Ward, William, Bd, 190
Way, William, Bd, 439
Welbourn, Thomas, Bd, 241
Wenceslaus, St, 663

Wigbert, St, 322
Wilgefortis, St, 151
William Andleby, Bd, 19
William Brown, Bd, 241
William Dean, Bd, 436
William Freeman, Bd, 325
William Hartley, Bd, 438
William Lacey, Bd, 382
William Ward, Bd, 190
William Way, Bd, 439
William of Hirschau, Bd, 17
William of Roskilde, St, 470
William of Saint-Brieuc, St, 212
Withburga, St, 41

X

Xystus II, St, 269
Xystus III, St, 355

Z

Zaccaria, Antony, St, 19
Zephyrinus, St, 406

BUTLER'S LIVES OF THE SAINTS

COMPLETE EDITION

EDITED, REVISED AND SUPPLEMENTED BY

HERBERT J. THURSTON, S.J.

AND DONALD ATTWATER

Foreword by Cardinal Basil Hume, O.S.B.
Archbishop of Westminster



VOLUME IV

OCTOBER · NOVEMBER · DECEMBER

General Index in This Volume

CHRISTIAN CLASSICS
Westminster, Maryland
1990

NIHIL OBSTAT: PATRICIVS MORRIS, S.T.D., L.S.S.
CENSOR DEPVTATVS
IMPRIMATVR: E. MORROGH BERNARD
VICARIVS GENERALIS
WESTMONASTERII: DIE XXIII FEBRVARII MCMLIII

Christian Classics, Inc.
P.O. BOX 30
WESTMINSTER, MD. 21157

All rights reserved. No part of this
publication may be reproduced in any
form or by any means without
previous written permission.

Lives of the Saints originally published 1756-9.
Revised edition by Herbert J. Thurston, S. J.,
published 1926-38. Copyright by Burns & Oates.
Second Edition, by Herbert J. Thurston, S. J. and
Donald Attwater, published 1956.
Copyright © Burns & Oates 1956.
Reprinted 1981
Foreword copyright © Burns & Oates 1981

LIBRARY OF CONGRESS CATALOG CARD NUMBER: 56-5383

ISBN: Cloth 0 87061 0457, Paperback 0 87061 1372

PRINTED IN THE UNITED STATES OF AMERICA

CONTENTS OF VOLUME IV

OCTOBER

		PAGE
1.	St Remigius, or Remi, bishop	1
	St Romanus the Melodist	3
	St Melorus, Melar or Mylor, martyr	4
	St Bavo	5
	Bd Francis of Pesaro	6
	Bd Nicholas of Forca Palena	7
	The Canterbury Martyrs and Others of 1588	7
2.	The Guardian Angels	8
	St Eleutherius, martyr	9
	St Leodegarius, or Leger, bishop and martyr	9
3.	St Teresa of Lisieux, virgin	12
	St Hesychius	16
	The Two Ewalds, martyrs	17
	St Gerard of Brogne, abbot	17
	SS. Froilan and Attilanus, bishops	18
	St Thomas Cantelupe of Hereford, bishop	19
	Bd Dominic Spadafora	21
4.	St Francis of Assisi	22
	St Ammon	32
	St Petronius, bishop	33
5.	St Placid, martyr	34
	St Apollinaris of Valence, bishop	36
	St Galla, widow	36
	St Magenulf, or Meinulf	37
	St Flora of Beaulieu, virgin	38
	Bd Raymund of Capua	39
6.	St Bruno	40
	St Faith, virgin and martyr	45
	St Nicetas of Constantinople	45
	St Mary Frances of Naples, virgin	46
7.	Our Lady of the Rosary	48
	St Justina, virgin and martyr	50
	St Mark, pope	50
	St Osyth, virgin and martyr	51
	St Artaldus, or Arthaud, bishop	51
	Bd Matthew of Mantua	52

PAGE

8. St Bridget, widow 53
SS. Sergius and Bacchus, martyrs 58
SS. Marcellus and Apuleius, martyrs 58
Holy Simeon 59
St Pelagia the Penitent 59
St Thaïs 61
St Reparata, virgin and martyr 62
St Demetrius, martyr 63
St Keyne, virgin 63

9. St John Leonardi 65
St Dionysius the Areopagite 66
St Demetrius of Alexandria, bishop 67
SS. Dionysius, or Denis, Rusticus and Eleutherius, martyrs . . 67
St Publia, widow 68
SS. Andronicus and Athanasia 69
St Savin 70
St Gislenus, or Ghislain, abbot 71
Bd Gunther 71
St Louis Bertrand 72

10. St Francis Borgia 74
SS. Gereon and his Companions, martyrs 78
SS. Eulampius and Eulampia, martyrs 79
St Maharsapor, martyr 79
St Cerbonius, bishop 80
St Paulinus of York, bishop 80
SS. Daniel and his Companions, martyrs 81

11. The Motherhood of Our Lady 82
SS. Tarachus, Probus and Andronicus, martyrs 83
St Nectarius, archbishop 86
St Canice, or Kenneth, abbot 86
St Agilbert, bishop 87
St Gummarus, or Gommaire 88
St Bruno the Great, archbishop 88
Bd James of Ulm 89
St Alexander Sauli, bishop 90
Bd Mary Soledad, virgin 91

12. St Maximilian of Lorch, bishop and martyr 93
SS. Felix and Cyprian, and many other martyrs 93
St Edwin, martyr 94
St Ethelburga, virgin 95
St Wilfrid of York, bishop 96

13. St Edward the Confessor 100
SS. Faustus, Januarius and Martial, martyrs 103
St Comgan, abbot 104
St Gerald of Aurillac 104
St Coloman, martyr 105

PAGE

St Maurice of Carnoët, abbot 105
Bd Magdalen Panattieri, virgin 106

14. St Callistus, or Calixtus, pope and martyr 107
St Justus of Lyons, bishop 108
St Manechildis, virgin 109
St Angadrisma, virgin 109
St Burchard, bishop 110
St Dominic Loricatus 110

15. St Teresa of Avila, virgin 111
St Leonard of Vandœuvre, abbot 121
St Thecla of Kitzingen, virgin 122
St Euthymius the Younger, abbot 122

16. St Hedwig, widow 124
SS. Martinian and other martyrs, and Maxima 126
St Gall 126
St Mommolinus, bishop 128
St Bercharius, abbot 128
St Lull, bishop 129
St Anastasius of Cluny 130
St Bertrand of Comminges, bishop 130
St Gerard Majella 131

17. St Margaret Mary, virgin 134
St John the Dwarf 138
St Anstrudis, or Austrude, virgin 140
St Nothelm, archbishop 140
St Seraphino 141
The Ursuline Martyrs of Valenciennes 141
BB. John Baptist Turpin du Cormier *(See Appendix III)*

18. St Luke, evangelist 142
St Justus of Beauvais, martyr 143

19. St Peter of Alcantara 144
SS. Ptolemaeus, Lucius and another, martyrs 148
St Varus, martyr, and St Cleopatra, widow 149
St Ethbin 149
St Aquilinus, bishop 150
St Frideswide, virgin 150
Bd Thomas of Biville 151
Bd Philip Howard, martyr 152

20. St John of Kanti 154
St Caprasius, martyr 155
St Artemius, martyr 155
St Acca, bishop 156
St Andrew of Crete, martyr 157
Bd Mary Teresa de Soubiran, virgin 157
Bd Bertilla Boscardin, virgin 161

PAGE

21. St Hilarion, abbot 163
SS. Ursula and her Maidens, martyrs 165
St Malchus 168
St Fintan, or Munnu, of Taghmon, abbot 170
St Condedus 170
St John of Bridlington 171
Bd James Strepar, archbishop 172
Bd Peter of Tiferno 172
Bd Matthew of Girgenti, bishop 173

22. St Abercius, bishop 174
SS. Philip of Heraclea, bishop, and his Companions, martyrs . . 175
St Mallonus, or Mellon, bishop 178
SS. Nunilo and Alodia, virgins and martyrs 178
St Donatus of Fiesole, bishop 178

23. St Antony Claret, archbishop 179
St Theodoret, martyr 180
St Severinus, or Seurin, bishop 181
St Severinus Boethius, martyr 181
St Romanus of Rouen, bishop 184
St Ignatius of Constantinople, bishop 185
St Allucio 186
Bd John Buoni 187
Bd Bartholomew of Vicenza, bishop 187

24. St Raphael the Archangel 188
St Felix of Thibiuca, bishop and martyr 189
St Proclus, archbishop 189
SS. Aretas and the Martyrs of Najran, and St Elesbaan . . . 191
St Senoch, abbot 192
St Martin, or Mark 193
St Maglorius, or Maelor, bishop 193
St Martin of Vertou, abbot 194
St Evergislus, bishop 195
Bd John Angelo Porro 195

25. SS. Chrysanthus and Daria, martyrs 196
SS. Crispin and Crispinian, martyrs 197
SS. Fronto and George, bishops 198
St Gaudentius, bishop 199
Bd Christopher of Romagnola 200
Bd Thomas of Florence 200
Bd Balthasar of Chiavari 201
Bd Thaddeus MacCarthy, bishop 201
Bd Richard Gwyn, martyr 202

26. St Evaristus, pope and martyr 204
SS. Lucian and Marcian, martyrs 204
St Rusticus of Narbonne, bishop 205
St Cedd, bishop 205
St Eata, bishop 206
St Bean, bishop 206

PAGE

Bd Damian of Finario 207
Bd Bonaventure of Potenza 207

27. St Frumentius, bishop 208
St Otteran, or Odhran, abbot 209
Bd Contardo Ferrini 210

28. SS. Simon and Jude, or Thaddeus, apostles 213
SS. Anastasia and Cyril, martyrs 214
St Fidelis of Como, martyr 215
St Salvius, or Saire 215
St Faro, bishop 216

29. St Narcissus of Jerusalem, bishop 217
St Theuderius, or Chef, abbot 217
St Colman of Kilmacduagh, bishop 218
St Abraham of Rostov, abbot 218
The Martyrs of Douay 219

30. St Serapion of Antioch, bishop 219
St Marcellus the Centurion, martyr 220
St Asterius, bishop 221
St Germanus of Capua, bishop 222
St Ethelnoth, archbishop 222
Bd Benvenuta of Cividale, virgin 223
Bd Dorothy of Montau, widow 224
Bd John Slade, martyr 224
St Alphonsus Rodriguez 225
Bd Angelo of Acri 228

31. St Quintinus, or Quentin, martyr 229
St Foillan, abbot 230
St Wolfgang, bishop 230

NOVEMBER

1. All Saints 232
SS. Caesarius and Julian, martyrs 235
St Benignus of Dijon, martyr 236
St Austremonius, bishop 236
St Mary, virgin and martyr 237
St Maturinus, or Mathurin 238
St Marcellus of Paris, bishop 238
St Vigor, bishop 238
St Cadfan, abbot 239

2. All Souls 240
St Victorinus of Pettau, bishop and martyr 242
St Marcian 242
Bd Thomas of Walden 243
Bd John Bodey, martyr 244

PAGE

3. St Winifred, or Gwenfrewi, virgin and martyr 245
St Rumwald 247
St Hubert, bishop 247
St Pirminus, bishop 248
St Amicus 249
St Malachy of Armagh, archbishop 249
Bd Alpais, virgin 253
Bd Ida of Toggenburg, matron 253
Bd Simon of Rimini 254

4. St Charles Borromeo, archbishop 255
SS. Vitalis and Agricola, martyrs 263
St Pierius 263
SS. John Zedazneli and his Companions 264
St Clarus, martyr 264
St Joannicius 265
Bd Emeric 266
Bd Frances d'Amboise, widow 266

5. SS. Zachary and Elizabeth 267
SS. Galation and Episteme 268
St Bertilla, virgin 268
St Martin de Porres 269
Bd Gomidas Keumurgian, martyr 270

6. St Leonard of Noblac 273
St Melaine, bishop 274
St Illtud, or Illtyd, abbot 274
St Winnoc, abbot 276
St Demetrian, bishop 276
St Barlaam of Khutyn, abbot 277
Bd Christina of Stommeln, virgin 277
Bd Joan Mary de Maillé, widow 279
Bd Nonius 281
Bd Margaret of Lorraine, widow 281
The Martyrs of Indo-China, II 282

7. St Herculanus, bishop and martyr 285
St Florentius, bishop 286
St Willibrord, bishop 286
St Engelbert, archbishop and martyr 289
Bd Helen of Arcella, virgin 290
Bd Margaret Colonna, virgin 290
Bd Matthia of Matelica, virgin 291
Bd Peter of Ruffia, martyr 291
Bd Antony Baldinucci 292

8. The Four Crowned Ones, martyrs 293
St Cybi, or Cuby, abbot 295
St Deusdedit, pope 296
St Tysilio, or Suliau, abbot 296
St Willehad, bishop 297
St Godfrey of Amiens, bishop 298

PAGE

9. The Dedication of the Basilica of St John Lateran 299
St Theodore Tiro, martyr 301
St Benignus, or Benen, bishop 303
St Vitonus, or Vanne, bishop 304
Bd George Napper, martyr 304

10. St Andrew Avellino 305
St Theoctista, virgin 307
SS. Trypho, Respicius and Nympha, martyrs 307
St Aedh Mac Bricc, bishop 308
St Justus of Canterbury, archbishop 309

11. St Martin of Tours, bishop 310
St Mennas, martyr 313
St Theodore the Studite, abbot 314
St Bartholomew of Grottaferrata, abbot 318

12. St Martin I, pope and martyr 319
St Nilus the Elder 320
St Emilian Cucullatus, abbot 321
St Machar, bishop 322
St Cunibert, bishop 322
St Cumian, abbot 323
St Livinus, bishop and martyr 323
St Lebuin, or Liafwine 324
SS. Benedict and his Companions, martyrs 324
St Astrik, or Anastasius, archbishop 325
Bd Rainerius of Arezzo 326
Bd John della Pace 326
Bd Gabriel of Ancona 326

13. St Didacus, or Diego 327
SS. Arcadius and his Companions, martyrs 328
St Brice, bishop 328
St Eugenius of Toledo, archbishop 329
St Maxellendis, virgin and martyr 330
St Kilian 330
St Nicholas I, pope 331
St Abbo of Fleury, abbot 333
St Homobonus 334
St Stanislaus Kostka 335
St Frances Xavier Cabrini, virgin *(in The United States of America. See Vol. IV, p. 593ff)*

14. St Josaphat of Polotsk, archbishop and martyr 337
St Dubricius, or Dyfrig, bishop 340
St Laurence O'Toole, archbishop 341
Bd Serapion, martyr 344
Bd John Liccio 344

15. St Albert the Great, bishop and doctor 345
SS. Gurias, Samonas and Abibus, martyrs 348
St Desiderius, or Didier, of Cahors, bishop 348
St Malo, bishop 349

PAGE

St Fintan of Rheinau 350
St Leopold of Austria 350

16. SS Gertrude the Great and Mechtildis, virgins 351
St Eucherius of Lyons, bishop 353
St Afan, bishop 354
St Edmund of Abingdon, archbishop 355
St Agnes of Assisi, virgin 358
Bd Louis Morbioli 359
Bd Gratia of Cattaro 360
Bd Lucy of Narni, virgin 360

17. St Gregory the Wonderworker, bishop 362
St Dionysius of Alexandria, bishop 364
SS. Alphaeus and Zachaeus, martyrs 366
SS. Acisclus and Victoria, martyrs 367
St Anianus, or Aignan, of Orleans, bishop 367
St Gregory of Tours, bishop 367
St Hilda, virgin 369
St Hugh of Lincoln, bishop 370
Bd Salome, widow 374
Bd Joan of Signa, virgin 374
Bd Elizabeth the Good, virgin 375
The Martyrs of Paraguay 376
Bd Philippine Duchesne, virgin 378

18. The Dedication of the Basilicas of St Peter and of St Paul . . . 381
St Romanus of Antioch, martyr 383
St Mawes, or Maudez, abbot 383
St Odo of Cluny, abbot 384

19. St Elizabeth of Hungary, widow 386
St Pontian, pope and martyr 391
St Nerses I, bishop and martyr 391
St Barlaam, martyr 392

20. St Felix of Valois 392
St Dasius, martyr 393
SS. Nerses, bishop, and other martyrs 393
St Maxentia, virgin and martyr 394
St Edmund the Martyr 394
St Bernward, bishop 396
Bd Ambrose of Camaldoli, abbot 397

21. The Presentation of the Blessed Virgin Mary 398
St Gelasius I, pope 399
St Albert of Louvain, bishop and martyr 400

22. St Cecilia, or Cecily, virgin and martyr 402
SS. Philemon and Apphia, martyrs 405

23. St Clement I, pope and martyr 405
St Amphilochius, bishop 408

PAGE

St Gregory of Girgenti, bishop 409
St Columban, abbot 409
St Trudo, or Trond 413

24. St John of the Cross, doctor 413
St Chrysogonus, martyr 418
St Colman of Cloyne, bishop 419
SS. Flora and Mary, virgins and martyrs 419

25. St Catherine of Alexandria, virgin and martyr 420
St Mercurius, martyr 421
St Moses, martyr 422

26. St Silvester Gozzolini, abbot 422
St Peter of Alexandria, bishop and martyr 423
St Siricius, pope 424
St Basolus, or Basle 425
St Conrad of Constance, bishop 425
St Nikon "Metanoeite" 426
Bd Pontius of Faucigny, abbot 426
Bd James of Mantua, bishop 427
St John Berchmans 427
St Leonard of Port Maurice 429

27. SS. Barlaam and Josaphat 432
St James Intercisus, martyr 433
St Secundinus, or Sechnall, bishop 434
St Maximus of Riez, bishop 435
St Cungar, abbot 435
St Fergus, bishop 436
St Virgil of Salzburg, bishop 436
Bd Bernardino of Fossa 437
Bd Humilis of Bisignano 438

28. St Stephen the Younger, martyr 438
St Simeon Metaphrastes 439
St James of the March 440
Bd James Thompson, martyr 441
St Joseph Pignatelli 442
St Catherine Labouré, virgin 443

29. St Saturninus, martyr 445
St Saturninus, or Sernin, bishop and martyr 445
St Radbod, bishop 446
Bd Frederick of Regensburg 446
Bd Cuthbert Mayne, martyr 447
BB. Dionysius and Redemptus, martyrs 448
Bd Francis Antony of Lucera 449

30. St Andrew the Apostle 450
SS. Sapor and Isaac, bishops and martyrs 452
Bd Andrew of Antioch 452

DECEMBER

		PAGE
1.	St Ansanus, martyr	454
	St Agericus, or Airy, bishop	454
	St Tudwal, bishop	455
	St Eligius, or Eloi, bishop	455
	Bd Bentivoglia	458
	Bd John of Vercelli	459
	Bd Gerard Cagnoli	460
	Bd Antony Bonfadini	460
	BB. Richard Whiting and his Companions, martyrs	461
	BB. Hugh Faringdon and his Companions, martyrs	462
	Bd John Beche, abbot and martyr	463
	Bd Ralph Sherwin, martyr	464
	Bd Edmund Campion, martyr	466
	Bd Alexander Briant, martyr	469
2.	St Bibiana, or Viviana, virgin and martyr	470
	St Chromatius, bishop	471
	Bd John Ruysbroeck	472
3.	St Francis Xavier	474
	St Lucius	481
	SS. Claudius, Hilaria, and their Companions, martyrs	483
	St Cassian, martyr	484
	St Sola	485
4.	St Peter Chrysologus, archbishop and doctor	485
	St Barbara, virgin and martyr	487
	Clement of Alexandria (*note*)	489
	St Maruthas, bishop	489
	St Anno, archbishop	490
	St Osmund, bishop	492
	St Bernard of Parma, bishop	493
5.	St Sabas, abbot	494
	St Crispina, martyr	497
	St Nicetius of Trier, bishop	499
	St Birinus, bishop	500
	St Sigiramnus, or Cyran, abbot	501
	Bd Nicholas of Sibenik, martyr	501
	Bd Bartholomew of Mantua	502
	Bd John Almond, martyr	502
6.	St Nicholas of Myra, bishop	503
	SS. Dionysia, Majoricus, and other martyrs	507
	St Abraham of Kratia, bishop	507
	Bd Peter Pascual, bishop and martyr	508
7.	St Ambrose, bishop and doctor	509
	St Eutychian, pope	516
	St Josepha Rossello, virgin	516

PAGE

8. The Immaculate Conception of the Blessed Virgin Mary . . . 518
St Romaric, abbot 521

9. The Seven Martyrs of Samosata 522
St Leocadia, virgin and martyr 524
St Gorgonia, matron 524
St Budoc, or Beuzec, abbot 525
St Peter Fourier 526
Bd Francis Antony Fasani *(See Appendix III)*

10. St Miltiades, pope and martyr 528
SS. Mennas, Hermogenes, and Eugraphus, martyrs 529
St Eulalia of Mérida, virgin and martyr 530
St Gregory III, pope 531
The London Martyrs of 1591 532
BB. John Roberts and Thomas Somers, martyrs 534

11. St Damasus, pope 536
St Barsabas, martyr 538
SS. Fuscian, Victoricus, and Gentian, martyrs 538
St Daniel the Stylite 539
Bd Peter of Siena 541
Bd Franco of Grotti 542
Bd Hugolino Magalotti 542
Bd Jerome Ranuzzi 543

12. SS. Epimachus and Alexander and other martyrs 544
St Finnian of Clonard, bishop 544
St Corentin, or Cury, bishop 545
St Edburga, virgin 546
St Vicelin, bishop 547
Bd Thomas Holland, martyr 548

13. St Lucy, virgin and martyr 548
SS. Eustratius and his Companions, martyrs 549
St Judoc, or Josse 550
St Aubert of Cambrai, bishop 551
St Odilia, or Ottilia, virgin 551
Bd John Marinoni 553
Bd Antony Grassi 554

14. St Spiridion, bishop 556
SS. Nicasius, bishop, and his Companions, martyrs 558
St Venantius Fortunatus, bishop 558
Bd Bartholomew of San Gimignano 560
Bd Conrad of Offida 560
Bd Bonaventure Buonaccorsi 561
Bd Nicholas Factor 562

15. St Nino, virgin 563
SS. Valerian and other martyrs in Africa 564
St Stephen of Surosh, bishop 565
St Paul of Latros 565
St Mary di Rosa, virgin 566
Bd Mary Margaret d'Youville *(See Appendix III)*

		PAGE
16.	St Eusebius of Vercelli, bishop	569
	Bd Ado, archbishop	571
	St Adelaide, widow	572
	Bd Sebastian of Brescia	573
	Bd Mary of Turin, virgin	574
17.	St Lazarus	576
	St Olympias, widow	577
	St Begga, widow	579
	St Sturmi, abbot	579
	St Wivina, virgin	580
18.	SS. Rufus and Zosimus, martyrs	581
	St Gatian, bishop	581
	St Flannan, bishop	582
	St Winebald, abbot	582
19.	SS. Nemesius and other martyrs	584
	St Anastasius I, pope	584
	Bd William of Fenoli	585
	Bd Urban V, pope	585
20.	SS. Ammon and his Companions, martyrs	587
	St Philogonius, bishop	587
	St Ursicinus, abbot	588
	St Dominic of Silos, abbot	588
21.	St Thomas the Apostle	589
	St Anastasius II of Antioch, bishop and martyr	592
22.	St Frances Xavier Cabrini, virgin. (Transferred to 3 January)	593
	SS. Chaeremon, Ischyrion, and other martyrs	597
	Bd Jutta of Diessenberg, virgin	597
	Bd Adam of Loccum	598
23.	The Ten Martyrs of Crete	599
	SS. Victoria and Anatolia, virgins and martyrs	599
	St Servulus	600
	St Dagobert II of Austrasia	601
	Bd Hartman, bishop	601
	St Thorlac, bishop	602
	Bd Margaret of Savoy, widow	603
24.	St Gregory of Spoleto, martyr	604
	St Delphinus, bishop	605
	SS. Tharsilla and Emiliana, virgins	605
	SS. Irmina, virgin, and Adela, widow	605
	Bd Paula Cerioli, widow	606
25.	The Birthday of Our Lord Jesus Christ	607
	St Eugenia, virgin and martyr	612
	Many Martyrs at Nicomedia	613

PAGE

St Anastasia, martyr 613
Bd Jacopone of Todi 614

26. St Stephen, martyr 616
St Archelaus, bishop 618
St Dionysius, pope 618
St Zosimus, pope 618
Bd Vincentia Lopez, virgin 619

27. St John the Evangelist 620
St Fabiola, matron 623
St Nicarete, virgin 624
SS. Theodore and Theophanes 625

28. The Holy Innocents 626
St Theodore the Sanctified, abbot 627
St Antony of Lérins 628

29. St Thomas of Canterbury, archbishop and martyr 629
St Trophimus, bishop 638
St Marcellus Akimetes, abbot 638
St Ebrulf, or Evroult, abbot 639
Bd Peter the Venerable, abbot 640

30. SS. Sabinus and his Companions, martyrs 641
St Anysia, martyr 642
St Anysius, bishop 642
St Egwin, bishop 643

31. St Silvester I, pope 644
St Columba of Sens, virgin and martyr 645
St Melania the Younger, widow 646
Bd Israel 649

APPENDIX I
A Memoir of Alban Butler 651

APPENDIX II
Beati and Sancti 667

APPENDIX III
Recent Beatifications 672

INDEX TO VOLUME IV 674

GENERAL INDEX OF NAMES 681

BIBLIOGRAPHICAL ABBREVIATIONS

Acta Sanctorum—This without qualification refers to the *Acta Sanctorum* of the Bollandists.
BHG.—The *Bibliotheca hagiographica graeca* of the Bollandists.
BHL.—The *Bibliotheca hagiographica latina* of the Bollandists.
BHO.—The *Bibliotheca hagiographica orientalis* of the Bollandists.
Burton and Pollen, LEM.—*Lives of the English Martyrs*, second series, ed. E. H. Burton and J. H. Pollen.
Camm, LEM.—*Lives of the English Martyrs*, first series, ed. Bede Camm.
CMH.—H. Delehaye's Commentary on the Hieronymian Martyrology, in the *Acta Sanctorum*, November, volume ii, part 2.
DAC.—*Dictionnaire d'Archéologie chrétienne et de Liturgie*, ed. F. Cabrol and H. Leclercq.
DCB.—*A Dictionary of Christian Biography*, ed. William Smith and Henry Wace.
DHG.—*Dictionnaire d'Histoire et de Géographie ecclésiastiques*, ed. A. Baudrillart *et al.*
DNB.—The *Dictionary of National Biography*, ed. Leslie Stephen *et al.*
DTC.—*Dictionnaire de Théologie catholique*, ed. A. Vacant *et al.*
KSS.—*Kalendars of Scottish Saints*, ed. A. P. Forbes.
LBS.—*Lives of the British Saints*, by S. Baring-Gould and John Fisher.
LIS.—*Lives of the Irish Saints*, by John O'Hanlon.
Mabillon—*Acta Sanctorum Ordinis Sancti Benedicti*, ed. J. Mabillon.
MGH.—*Monumenta Germaniae Historica*, ed. G. H. Pertz *et al.*
MMP.—*Memoirs of Missionary Priests*, by Richard Challoner, referred to in the edition of 1924, ed. J. H. Pollen.
PG.—*Patrologia graeca*, ed. J. P. Migne.
PL.—*Patrologia latina*, ed. J. P. Migne.
REPSJ.—*Records of the English Province of the Society of Jesus*, ed. Henry Foley.
Ruinart—*Acta primorum martyrum sincera et selecta*, ed. T. Ruinart.
Stanton's *Menology*—*A Menology of England and Wales*, by Richard Stanton.
VSH.—*Vitae Sanctorum Hiberniae*, ed. Charles Plummer.

Father H. Delehaye's *Les origines du culte des martyrs* is referred to in the " deuxième édition revue " of 1933.

There is an English translation by Mrs V. M. Crawford of Father Delehaye's *Les légendes hagiographiques* (" The Legends of the Saints "), made from the first edition. The third French edition (1927) is revised and is therefore sometimes referred to.

The English title of the work herein referred to as " Léon, *L'Auréole séraphique* (Eng. trans.) " is *Lives of the Saints and Blessed of the Three Orders of St Francis* (1885–87), by Father Léon (Vieu) de Clary. A corrected and enlarged edition of this work in Italian, by Father G. C. Guzzo, began publication in 1951 : *Aureola serafica*. By 1954 four volumes had appeared, covering January-August.

It has not been deemed necessary to give every reference to such standard works as the *Dictionary of Christian Biography*, the *Dictionnaires* published by Letouzey, and

A. Fliche and V. Martin's *Histoire de l'Église*, though these are often referred to in the bibliographical notes. The first two volumes of Fliche and Martin, by J. Lebreton and J. Zeiller, have been translated into English by Dr E. C. Messenger (*The History of the Primitive Church*, 4 vols.), and the first two English volumes of the continuation, *The Church in the Christian Roman Empire*, are also published.

The reader may here be reminded once for all that for all modern saints and *beati* the surest source of information on the more strictly spiritual side is the *summarium de virtutibus* with the criticisms of the *Promotor fidei* which are printed in the process of beatification. Copies of these are occasionally to be met with in national or private libraries, though they are not published or offered for sale to the general public. And for all saints named in the Roman Martyrology the standard short reference is in the *Acta Sanctorum, Decembris Propylaeum : Martyrologium Romanum ad formam editonis typicae scholiis historicis instructum* (1940). This great work provides a running commentary on the entries in the Roman Martyrology, correcting where necessary conclusions expressed in the sixty-odd volumes of the *Acta Sanctorum*, and anticipating much that will be said at greater length in those volumes that have yet to appear ; and there are summary bibliographies throughout. It is indispensable for all serious study and reference.



OCTOBER

1 : ST REMIGIUS, OR REMI, BISHOP OF RHEIMS (*c.* A.D. 530)

ST REMIGIUS, the great apostle of the Franks, was illustrious for his learning, sanctity and miracles, which in his episcopacy of seventy and more years rendered his name famous in the Church. His father and his mother were both descended from Gaulish families, and lived at Laon. The boy made great progress in learning, and in the opinion of St Sidonius Apollinaris, who was acquainted with him in the earlier part of his life, he became the most eloquent person in that age. When only twenty-two, too young to be a priest, much less a bishop, he was chosen in 459 to fill the vacant see of Rheims. But he was ordained and consecrated in spite of his youth, and amply made up for lack of experience by his fervour and energy. Sidonius, who had considerable practice in the use of words of commendation, was at no loss to find terms to express his admiration of the charity and purity with which this bishop offered at the altar a fragrant incense to God, and of the zeal with which he subdued the wildest hearts and brought them under the yoke of virtue. Sidonius had a manuscript of his sermons from a man at Clermont (" I do not know how he got hold of it. Like a good citizen he gave it to me, instead of selling it "), and wrote to tell Remigius how much he admired them : the delicacy and beauty of thought and expression were so smooth that it might be compared to ice or crystal upon which a nail runs without meeting the least unevenness. With this equipment of eloquence (of which unfortunately there is no specimen extant for us to judge its quality for ourselves) allied to the yet more valuable quality of personal holiness, St Remigius set out to spread Christianity among the Franks.

Clovis, king of all northern Gaul, was himself yet a pagan, though not unfriendly to the Church. He had married St Clotildis, daughter of the Christian king of the Burgundians, Chilperic, and she made repeated attempts to convert her husband. He agreed to the baptism of their first-born, but when the child shortly after died he harshly reproached Clotildis, and said, " If he had been consecrated in the name of my gods, he had not died ; but having been baptized in the name of yours, he could not live ". The queen afterwards had another son, whom she had baptized, and he also fell sick. The king said in great anger, " It could not be otherwise. He will die as his brother did through having been baptized in the name of your Christ." This child recovered, but it required a more striking manifestation of the might of the Christian God to convert the rough Clovis. It came apparently in 496, when the Alemanni crossed the Rhine and the Franks marched out to drive them back. One account says that St Clotildis had said to him in taking leave, " My lord, to be victorious invoke the God of the Christians. If you call on Him with confidence, nothing can resist you " ; and that the wary Clovis had promised that he would be a Christian if he were victorious. The

battle was going badly against him when the king, either reminded of these words or moved by desperation, shouted to the heavens, " O Christ, whom Clotildis invokes as son of the living God, I implore thy help ! I have called upon my gods, and they have no power. I therefore call on thee. I believe in thee ! Deliver me from my enemies and I will be baptized in thy name ! " The Franks rallied and turned the tide of battle ; the Alemanni were overcome.

It is said that Clovis, during his return from this expedition, passed by Toul, and there took with him St Vedast, that he might be instructed by him in the faith during his journey. But Queen St Clotildis was not trusting to any enthusiasm of victory, and sent for St Remigius, telling him to touch the heart of the king while he was well disposed. When Clovis saw her he cried out, " Clovis has vanquished the Alemanni and you have triumphed over Clovis. What you have so much at heart is done." The queen answered, " To the God of hosts is the glory of both these triumphs due ". Clovis suggested that perhaps the people would not be willing to forsake their gods, but said he would speak to them according to the bishop's instructions. He assembled the chiefs and warriors, but they prevented his speaking, and cried out, " We abjure mortal gods, and are ready to follow the immortal God whom Remigius preaches ". St Remigius and St Vedast therefore instructed and prepared them for baptism. To strike the senses of barbarous people and impress their minds, Queen Clotildis took care that the streets from the palace to the church should be adorned with hangings, and that the church and baptistery should be lighted with a great number of candles and scented with incense. The catechumens marched in procession, carrying crosses, and singing the litany ; St Remigius conducted the king by the hand, followed by the queen and the people. At the font the bishop is said to have addressed Clovis in words that are memorable, if not actually pronounced : " Humble yourself, Sicambrian ! Worship what you have burned, and burn what you have worshipped ! " Words which may be emphatically addressed to every penitent, to express the change of heart and conduct that is required of him.

St Remigius afterwards baptized the king's two sisters and three thousand men of his army, as well as women and children, with the help of the other bishops and priests present. Hincmar of Rheims, who wrote a Life of St Remigius in the ninth century, is the first to mention a legend that at the baptism of Clovis the chrism for the anointing was found to be missing, whereupon St Remigius prayed and a dove appeared from the heavens, bearing in its beak an *ampulla* of chrism. A phial of oil, fabled to be the same, was preserved at the abbey of Saint-Remi and used in the consecration of the kings of France until Charles X in 1825. It was broken up at the Revolution, but a piece of *la Sainte Ampoule* and its contents were saved and are kept in Rheims Cathedral. St Remigius is also supposed to have conferred on Clovis the power of touching for the " king's evil " (scrofula), which was exercised by the kings of France at their coronation, again up to Charles X. This power was confirmed by the relics of St Marculf, who died about 558.

Under the protection of Clovis, St Remigius spread the gospel of Christ among the Franks, in which work God endowed him with an extraordinary gift of miracles, if we may trust his biographers on this point. The bishops who were assembled in a conference that was held at Lyons against the Arians in his time declared they were stirred to exert their zeal in defence of the Catholic faith by the example of Remigius, " who ", say they, " has everywhere destroyed the altars of the idols by a multitude of miracles and signs ". He did his best to promote orthodoxy in

Arian Burgundy, and at a synod in 517 converted an Arian bishop who came to it to argue with him. But the actions of St Remigius did not always meet with the approval of his brother bishops. Sometime after the death of Clovis the bishops of Paris, Sens and Auxerre wrote to him concerning a priest called Claudius, whom he had ordained at the request of the king. They blamed Remigius for ordaining a man whom they thought to be fit only for degradation, hinted that he had been bribed to do it, and accused him of condoning the financial malpractices of Claudius. St Remigius thought these bishops were full of spite and told them so, but his reply was a model of patience and charity. To their sneer at his great age he answered, " Rather should you rejoice lovingly with me, who am neither accused before you nor suing for mercy at your hands ". Very different was his tone towards a bishop who had exercised jurisdiction outside his diocese. " If your Holiness was ignorant of the canons it was ill done of you to transgress the diocesan limits without learning them. . . . Be careful lest in meddling with the rights of others you lose your own."

St Remigius, whom St Gregory of Tours refers to as " a man of great learning, fond of rhetorical studies, and equal in his holiness to St Silvester ", died about the year 530.

Although the enthusiastic letter in which Sidonius Apollinaris (who has, not unfairly, been described as an " inveterate panegyrist ") commends the discourses of St Remigius is authentic, most of the sources from which we derive our knowledge of the saint are, to say the least, unsatisfactory. The short biography attributed to Venantius Fortunatus is not his, but of later date, and the *Vita Remigii*, written by Hincmar of Rheims three centuries after his death, is full of marvels and open to grave suspicion. We have therefore to depend for our facts upon the scanty references in St Gregory of Tours (who declares that he had before him a Life of St Remigius) and to supplement these by a phrase or two in letters of St Avitus of Vienne, St Nicetius of Trier, etc., together with three or four letters written by Remigius himself. The question in particular of the date, place and occasion of the baptism of Clovis has given rise to protracted discussion in which such scholars as B. Krusch, W. Levison, L. Levillain, A. Hauck, G. Kurth, and A. Poncelet have all taken part. A detailed summary of the controversy, with bibliographical references will be found, under " Clovis ", in DAC., vol. iii, cc. 2038–2052. It can safely be affirmed that no conclusive evidence has yet upset the traditional account given above, so far, at least, as regards the substantial fact that Clovis in 496, or soon after, after a victory over the Alemanni, was baptized at Rheims by St Remigius. As for more general matters, the principal texts, including the *Liber Historiae*, have been edited by B. Krusch ; see BHL., nn. 7150–7173. Consult also G. Kurth, *Clovis* (1901), especially vol. ii, pp. 262–265 ; and *cf.* A. Hauck, *Kirchengeschichte Deutschlands*, vol. i (1904), pp. 119, 148, 217, 595–599. There are popular but uncritical lives by Haudecœur, Avenay, Carlier and others. For " touching " see *Les rois thaumaturges* (1924), by M. Bloch ; and for the ampulla, F. Oppenheimer, *The Legend of the Sainte Ampoule* (1953).

ST ROMANUS THE MELODIST (Sixth Century)

The composition of liturgical poetry has naturally had an attraction for many holy men, and Romanus the Melodist, the greatest of the Greek hymn-writers, is recognized and venerated as a saint in the East. He was a Syrian of Emesa, who became a deacon in the church of Bairut. During the reign of the Emperor Anastasius I he came to Constantinople. Beyond the writing of many hymns (some in dialogue form), nothing else is known of his life, except a story in the Greek *Menaion* which professes to give an account of his receiving the gift of sacred poetry at Constantinople. One eve of Christmas our Lady appeared to Romanus in his sleep and gave him a roll of paper, saying, " Take this and eat it ". It

appeared to him that he did so, and then he awoke and in great exaltation of spirit went down to the church of the All-holy Mother of God to assist at the Christmas liturgy. When the gospel-book was about to be carried solemnly into the sanctuary, he went up into the deacon's ambo and extemporized the hymn beginning ἡ παρθένος σήμερον τὸν ὑπερούσιον τίκτει: "On this day the Virgin gives birth to Him who is transcendent, and the earth offers a shelter to the Unattainable. Angels join with shepherds to glorify Him and the Magi follow the star. For a new child is born to us, who was God before all ages." This *kontakion* summarizing the day's feast is still sung in the Christmas offices of the Byzantine rite.

Some eighty other hymns of St Romanus survive, whole or in part. They are vivid in feeling and dramatic in style, but sometimes spoiled by excessive length and too elaborate eloquence, like so much other Byzantine literary composition. They have a wide range of subjects, drawn from both Testaments and the feasts of the Church.

There has been discussion whether St Romanus lived under the Emperor Anastasius I (491–518) or under Anastasius II (713–715). Krumbacher, who at first favoured the earlier date, later on inclined to the alternative view (see the *Sitzungsberichte* of the Munich Academy, 1899, vol. ii, pp. 3–156), but the more prevalent opinion connects Romanus with the sixth century. If he lived two hundred years later it would be strange that we find in his *kontakia* no reference to iconoclasm. Much interest has of late years been taken in St Romanus by Byzantinists. See especially G. Cammelii, *Romano il Melode : Inni* (1930); E. Mioni, *Romano il Melode* (1937, with bibliography); and E. Wellesz, *A History of Byzantine Music and Hymnography* (1949). In the *Byzantinische Zeitschrift*, vol. xi (1912), pp. 358–369, Father Petrides has printed a complete liturgical office of the Greek church composed in honour of St Romanus. The thousand hymns he is said to have composed seems a large number, and it has been suggested by Father Bousquet, in *Échos d'Orient*, vol. iii (1900), pp. 339–342, that his output was not really a thousand hymns but a thousand strophes. See also J. M. Neale, *Hymns of the Eastern Church* (1863); J. B. Pitra, *L'hymnographie de l'Église Grecque* (1867) and *Analecta sacra* . . ., vol. i (1876); and K. Krumbacher, *Geschichte der byzantinischen Literatur* (1897).

ST MELORUS, MELAR OR MYLOR, MARTYR (DATE UNKNOWN)

THE church of the great nunnery at Amesbury in Wiltshire was dedicated in honour of our Lady and St Melorus, whose relics it claimed; numerous places in the north and west of Brittany have St Mélar as their patron; and a St Mylor was the patron of three churches in Cornwall, namely, Mylor, Linkinhorne and Merther Mylor in the parish of St Martin-in-Meneage. The medieval Life of Melorus the Martyr, abridged from a French work and probably written at Amesbury, states that he was son of Melianus, Duke of Cornouaille (in Brittany). When he was seven years old his uncle Rivoldus murdered Melianus, usurped his power, and maiming Melorus by cutting off his right hand and left foot, confined him in a monastery. By the time the boy was fourteen his miracles earned him such honour that Rivoldus began to fear him, and bargained with his guardian Cerialtanus to get rid of him. Accordingly Cerialtanus smote off his head. The dead body of Melorus wrought several miracles, including the death of his murderers, and it was buried with honour. After many years missionaries brought the relics to Amesbury, whence they were supernaturally prevented from removing them. The legend current in Cornwall in the middle ages was substantially the same, but as written down by Grandisson, Bishop of Exeter, the events are staged in Devon and Cornwall. The Breton legend, as it appears in the pages of Albert Le Grand in the

seventeenth century, is longer and more detailed, many details being supplied out of the editor's head. Abbé Duine regarded this story of the " martyred " prince as a " fable worked up out of bits of folk-lore and Celtic pseudo-genealogies, after the taste of the hagiographical romances of the eleventh and twelfth centuries " ; at the best it may have a quite forgotten foundation in fact in the murder of some innocent and noble youth.

During the reign of King Athelstan a number of relics of Breton saints were brought to churches in the south and west of England, and Canon G. H. Doble suggests that among them some of St Melorus came to Amesbury and so established the connexion between the saint and that place. The same authority is of the opinion that the Mylor of Cornwall originally had reference not to Melorus the martyr but to St Melorius (Méloir), a Breton bishop. He gives his name to Tréméloir and was a companion of St Samson of Dol, and the situation of the three Cornish Mylor dedications are favourable both to voyaging to and from Brittany and to association with St Samson. The patronal feast of Mylor by Falmouth was on August 21 (and not October 1 or 3, St Mélar's days), while that of Tréméloir is on the last Sunday in August. Both Mélar and Méloir must be distinguished from St Magloire (October 24) ; philologically the names are the same. The death of St Melorus is localized by tradition at Lanmeur, in the diocese of Dol, and it is said that his severed members were replaced by a hand of silver and foot of brass, which were as useful as flesh and bone to him, even growing with the rest of his body. The idea is met with elsewhere in Celtic folk-lore. St Melorus was represented in the pictures on the walls of the English College chapel at Rome.

Canon Doble's booklet on *St Melor* in his series " Cornish Saints " provides undoubtedly the most careful study that has been made of this rather obscure legend. He incorporates with his text a translation of an essay written by René Largillière. Notices of less value may be found in LBS., vol. ii, p. 467 ; and in Stanton's *Menology*, p. 468. See also the *Analecta Bollandiana*, vol. xlvi (1928), pp. 411–412.

ST BAVO (*c.* A.D. 655)

THIS famous hermit, also called Allowin, was a nobleman, and native of that part of Brabant called Hesbaye. After having led a very irregular life he was left a widower, and was moved to conversion to God by a sermon which he heard St Amand preach at Ghent. Going home he distributed all his money among the poor, and went to the monastery at Ghent that was afterwards called by his name. Here Bavo received the tonsure at the hands of St Amand and was animated to advance daily in the fervour of his penance and the practice of virtue. " It is a kind of apostasy ", said his director to him, " for a soul which has had the happiness to see the nothingness of this world and the depth of her spiritual miseries not to raise herself daily more and more above them and to make continual approaches to God." St Bavo seems to have accompanied St Amand on his missionary journeys in France and Flanders, setting an example by the humiliation of his heart, the mortification of his will, and the rigour of his austerities. St Amand after some time gave him leave to lead an eremitical life, and he is said first to have chosen for his abode a hollow trunk of a large tree, but afterwards built himself a cell at Mendonck, where vegetables and water were his chief subsistence.

St Bavo is said on one occasion to have done penance for selling a man into serfdom by making the man lead him by a chain to the common lock-up. Bavo

at length returned to the monastery at Ghent, where St Amand had appointed St Floribert abbot ; and with his approval Bavo built himself a new cell in a neighbouring wood, where he lived a recluse until the end of his life. St Amand and St Floribert attended him on his deathbed and his peaceful passage made a deep impression on all who were present. As in the diocese of Ghent so in that of Haarlem in Holland, St Bavo is titular of the cathedral and patron of the diocese.

The earliest life of St Bavo—there are two or three printed in the *Acta Sanctorum*, October, vol. i—has been re-edited by B. Krusch in MGH., *Scriptores merov.*, vol. iv, pp. 527–546. He assigns it to the latter part of the ninth century and deems it to be of little value as a historical source. See also Van der Essen, *Étude . . . sur les saints mérov.* (1907), pp. 349–357 ; E. de Moreau, *St Amand* (1927), pp. 220 *seq.* ; R. Podevijn, *Bavo* (1945) ; and *Analecta Bollandiana*, vol. lxiii (1945), pp. 220–241, where Fr M. Coens discusses, *inter alia*, whether St Bavo was a bishop.

BD FRANCIS OF PESARO (*c.* A.D. 1350)

THIS Francis, commonly called Bd Cecco, was born in Pesaro and, his parents having left him well off, he determined while still a young man to devote his wealth to the needy and himself to God. Accordingly in the year 1300 he joined the third order of St Francis, and retired to a hermitage which he had built on the slope of Monte San Bartolo, by Pesaro. Here he soon had a number of disciples, to help support whom he begged from place to place, and so became known and loved far and wide for his goodness and benevolence. Bd Francis lived thus for some fifty years, and a number of remarkable occurrences were associated with his name. Having been with his disciples to Assisi to gain the Portiuncula indulgence, he was detained in Perugia and sent his companions on before him ; to their astonishment he was there waiting for them when they arrived at the hermitage. However, this does not necessarily mean anything more than that he had a good knowledge of short-cuts across the country ; such simple incidents as this in the lives of the saints have been too easily magnified into miracles by enthusiastic biographers.

Bd Francis was not at all " stand-offish " and would sometimes accept invitations to dine with people in the world ; but on these occasions he took care not to give way to any excessive pleasure in unaccustomed good food, and dealt mercilessly with any sign of gluttony in himself : nor was he slow in rebuking this failing in others. Once when he was ill he lost his appetite altogether, and his followers killed a cockerel, intending to cook it carefully in the hope of thereby coaxing him to eat. But Francis missed the bird's crowing and enquired after it, and when he was told that it had been killed, he rebuked them. " You ought ", he said, " to have been too grateful to it for its crowing at midnight and dawn to have taken its life away, even though it was out of your kind compassion to myself. Its voice in the morning was a reproach to my laziness and stirred me to be up and about in the Lord's service." His biographer goes on to say that he prayed over the cockerel, which was not only dead but plucked, and its life was restored, together with its plumage ! Bd Francis helped Bd Michelina Metelli to found the Confraternity of Mercy at Pesaro and to build a hospice for tramps and pilgrims at Almetero. His body was laid in the cathedral of Pesaro and his ancient *cultus* confirmed by Pope Pius IX.

There is a short medieval biography printed in the *Acta Sanctorum*, August, vol. i. See also Mazzara, *Leggendario Francescano* (1679), vol. ii, pp. 199–202, and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 547 *seq.*

BD NICHOLAS OF FORCA PALENA (A.D. 1449)

AFTER being a secular priest in his native town in the Abruzzi, this Nicholas went to Rome. Finding that he was called to an eremitical life, he founded a society of hermits under the patronage of St Jerome and by the generous legacy of a friend was enabled to establish them at Naples. Pope Eugenius IV gave him an empty monastery at Florence for a similar foundation there, and Bd Nicholas then returned to Rome and formed another community on the Janiculum, at the church of Sant' Onofrio, which is now a cardinalitial title. At this time there was another congregation of hermits of St Jerome, with branches in Rome and elsewhere, recently founded by Bd Peter of Pisa, and with these Bd Nicholas amalgamated his religious. He died in 1449 at the age of a hundred, and his *cultus* among the Hieronymites was confirmed in 1771 ; Pope Benedict XIV would not agree to his solemn beatification.

The Bollandists could meet with no medieval life of this hermit, but under September 29 they compiled a fairly copious account from later sources, notably from the *Historica monumenta* of the Hieronymite Sajanello. The evidence of *cultus* in the seventeenth century is good.

THE CANTERBURY MARTYRS AND OTHERS OF 1588

REFERENCE has been made under date August 28 to the London martyrs who suffered in the renewal of persecution which took place following the Armada scare in July 1588. On October 1 there was a batch of executions in the provinces, seven *beati* being put to death, four at Canterbury and three elsewhere. BD ROBERT WILCOX was born at Chester in 1558. He was trained at the English College at Rheims, and sent on the mission in 1586. He began to labour in Kent, but in the same year was taken up and imprisoned in the Marshalsea. He was condemned to death and was hanged, drawn and quartered at Canterbury, on Oaten Hill, outside the city walls on the south side. With him died BB. EDWARD CAMPION, CHRISTOPHER BUXTON and ROBERT WIDMERPOOL. Campion (*vere* Edwards) was born at Ludlow in 1552 and was for two years at Jesus College, Oxford. He was reconciled to the Church while in the service of Gregory, Lord Dacre, and went to Rheims in 1586, when he assumed the name of Campion. He was ordained priest, " of the diocese of Canterbury ", early in the following year and was at once sent to England. He was arrested at Sittingbourne and shut up first in Newgate and then the Marshalsea. Mr Buxton was a Derbyshire man, born at Tideswell. He was at school there under the venerable martyr Nicholas Garlick and was sent to study for the priesthood at Rheims and Rome. He was arrested and condemned soon after his return to England. These three secular priests all suffered for coming into the realm as seminary priests. Bd Christopher was the youngest and it was thought that the sight of the barbarous execution of the others might frighten him into apostasy ; when offered his life on that condition, he replied that he would rather die a hundred times. During his imprisonment in the Marshalsea he wrote out a *Rituale*, a relic which is still in existence. The fourth Canterbury martyr, Mr Widmerpool, was a layman, born at Widmerpool in Nottinghamshire, educated at Gloucester Hall, Oxford, and a schoolmaster by profession. He was for a time tutor to the sons of the Earl of Northumberland, and his offence was that he had helped a priest by getting him shelter in the house of

the countess. Bd Robert was hanged, thanking God that he was privileged to die for the faith in the same city as St Thomas Becket.

On the same day were martyred, at Chichester, Bd Ralph Crockett and Bd Edward James, and at Ipswich Bd John Robinson. They were secular priests, condemned for their priesthood. Crockett and James were captured on board ship at Littlehampton upon coming into England, in April 1586. The one was born at Barton-on-the-Hill in Cheshire, educated at Christ's College, Cambridge and Gloucester Hall, Oxford, and was a schoolmaster in East Anglia before going to the college at Rheims; the other was born at Breaston in Derbyshire, brought up a Protestant, and educated at Derby Grammar School and St John's College, Oxford; after his conversion he went to Rheims and then to Rome, where he was ordained by Goldwell of Saint Asaph. After their capture they were committed to prison in London and remained there two and a half years, till after the Armada, when they were sent for trial to Chichester to be made an example. The story of John Robinson was similar. He was born at Ferrensby, in Yorkshire, and after the death of his wife went to Rheims (he had a son, Francis, who also became a priest). He was ordained in 1585, was seized immediately on his arrival in England, and confined in the Clink in London. He was tried and condemned, and when the warrant for his execution at Ipswich arrived in September 1588, " the news did much to revive him, and to him that brought the warrant he gave his purse and all his money, and fell down on his knees and gave God thanks ".

In addition to MMP., pp. 146–150, consult Burton and Pollen, LEM., vol. i, pp. 447–507. For Buxton's *Rituale*, see the *Clergy Review* for February 1952.

2: THE GUARDIAN ANGELS

ANGELS (ἄγγελος, messenger) are pure spirits, persons but bodiless, created by God with more acute intelligence and greater power than have human beings. Their office is to praise God, to be His messengers and to watch over man. That particular angels are appointed and commanded by God to guard each particular person that is born into the world is the general teaching of theologians, but the belief has not been defined by the Church and so is not of faith. These guardian angels lead the individual towards Heaven by defending him from evil, helping him in prayer, suggesting virtuous deeds, but acting upon the senses and imagination, not directly on the will, so that our co-operation is required. The psalmist assures us, " He hath given His angels charge over thee, to keep thee in all thy ways ". And in another place, " The angel of the Lord shall encamp round about them that fear Him, and shall deliver them ". The patriarch Jacob prayed his good angel to bless his two grandsons, Ephraim and Manasses, " The angel that delivereth me from all evils, bless these boys ". Judith said, " His angel hath been my keeper, both going hence, and abiding there, and returning from thence hither ". Christ deters us from scandalizing any of His little ones, because their angels always behold the face of God, and they will demand punishment of God against any by whose malice those who are their wards suffer harm. So certain and general was the belief of a guardian angel being assigned to every one by God, that when St Peter was miraculously delivered out of prison the disciples could not at first believe it, and said, " It is his angel ".

From early times liturgical honour was paid to all angels in the office of the dedication of the church of St Michael the Archangel *in Via Salaria* on September 29, and in the oldest extant Roman sacramentary, called Leonine, the prayers for the feast make indirect reference to them as individual guardians. A votive Mass, *Missa ad suffragia angelorum postulanda*, has been in use at least from the time of Alcuin—he died in 804—who refers to the subject twice in his letters. Whether the practice of celebrating such a Mass originated in England is not clear, but we find Alcuin's text in the Leofric Missal of the early tenth century. This votive Mass of the Angels was commonly allotted to the second day of the week (Monday), as for example in the Westminster Missal, written about the year 1375. In Spain it became customary to honour the Guardian Angels not only of persons, but of cities and provinces. An office of this sort was composed for Valencia in 1411. Outside of Spain, Francis of Estaing, Bishop of Rodez, obtained from Pope Leo X a bull in 1518 which approved a special office for an annual commemoration of the Guardian Angels on March 1. In England also there seems to have been much devotion to them. Herbert Losinga, Bishop of Norwich, who died in 1119, speaks eloquently on the subject; and the well-known invocation beginning *Angele Dei qui custos es mei* is apparently traceable to the verse-writer Reginald of Canterbury, at about the same period. Pope Paul V authorized a special Mass and Office and at the request of Ferdinand II of Austria granted the feast to the whole empire. Pope Clement X extended it to the Western church at large as of obligation in 1670 and fixed it for the present date, being the first free day after the feast of St Michael.

An excellent article by Fr J. Duhr in the *Dictionnaire de spiritualité*, vol. i (1933), cc. 580–625, treats exhaustively of devotion to the Guardian Angels and its history. On the general question of the veneration of angels see also DTC., vol. i, cc. 1222–1248; and on the liturgical aspect Kellner, *Heortology* (1908), pp. 328–332. On the representation of angels in antiquity and art consult DAC., vol. i, cc. 2080–2161, and Künstle, *Ikonographie*, vol. i, pp. 239–264.

ST ELEUTHERIUS, MARTYR (DATE UNKNOWN)

"WHEN the palace of Diocletian was burnt down at Nicomedia the holy soldier and martyr Eleutherius, with many others, was falsely accused of this crime. All of them were summarily put to death by order of the said cruel emperor. Some were cut down by the sword, others were burned, others thrown into the sea. In turn Eleutherius, the chief among them, whose valour long torture only increased, achieved his victorious martyrdom as gold tried in the fire." In these terms the Roman Martyrology refers to this martyr, but nothing certain is known about him except his name and the place of his passion.

The important fact is that on October 2 in the Syriac *breviarium* of the early fifth century we have the entry "at Nicomedia Eleutherius". From this the notice passed into the *Hieronymianum;* see CMH., p. 537. The association of the martyr with the incident of the burning of Diocletian's palace is, as Dom Quentin has shown (*Les Martyrologes historiques*, pp. 615–616), simply an invention of the martyrologist Ado.

ST LEODEGARIUS, OR LEGER, BISHOP OF AUTUN, MARTYR (A.D. 679)

ST LEODEGARIUS was born about the year 616. His parents sent him to the court of King Clotaire II, who in turn sent him to Didon, his uncle and bishop of Poitiers, who appointed a priest to instruct him. Leodegarius made great progress in

learning and still more in the science of the saints, and in consideration of his abilities and merit his uncle ordained him deacon when he was only twenty years old, and soon after made him archdeacon. When he had become a priest he was obliged to take upon himself the government of the abbey of Saint-Maxence, which he held six years. Leodegarius was about thirty-five when he became abbot, and his biographer represents him as already a rather awe-inspiring person: "Being not uninformed in civil law he was a severe judge of lay people and, learned in the canons, an excellent teacher of the clergy. Never having been softened by the joys of the flesh, he was strict in his treatment of sinners." He is said to have introduced the Rule of St Benedict into his monastery, which was in need of his reforming hand.

St Leodegarius was called to court by the queen regent, St Bathildis, and in 663 nominated bishop of Autun. That see had been vacant two years whilst the diocese was torn asunder by factions, of which one leader killed the other and so forfeited his claim to the see. The arrival of Leodegarius quieted the disturbances and reconciled the parties. He took care to relieve the poor, instructed his clergy, frequently preached to his people, adorned churches and fortified the town. In a diocesan synod he enacted many canons for the reformation of manners and regarding the monastic order. He says that if the monks were what they ought to be their prayers would preserve the world from public calamities.

The saint had been bishop ten years when King Clotaire III died in 673. Upon this news he went at once to court, where he successfully supported Childeric against the schemes of the Neustrian mayor of the palace, Ebroin, who was exiled to Luxeuil. King Childeric II governed well so long as he listened to the advice of St Leodegarius, who had so great a share in public affairs in the beginning of this reign that in some writings he is styled mayor of the palace. But, being young and violent, the king at length abandoned himself to his own will and married his uncle's daughter without dispensation. St Leodegarius admonished him, without effect; and certain nobles took the opportunity to render the saint's fidelity suspect when, at Easter 675, Childeric was at Autun. Leodegarius was arrested and, barely escaping with his life, banished to Luxeuil, where his opponent Ebroin still was. But Childeric, having caused a nobleman called Bodilo to be publicly scourged, was slain by him, and Theoderic III was put on the throne; St Leodegarius was restored to his see, and received at Autun with honour and rejoicing. Ebroin also left Luxeuil, however, and to deal with Leodegarius, his principal opponent, he sent an army into Burgundy which marched to Autun. St Leodegarius would not fly, but ordered a fast and a procession, in which the relics of the saints were carried round the walls; at every gate the bishop prostrated himself, and besought God that, if He called him to martyrdom, his flock might not suffer. When the enemy came up, the people made a stout defence. But after a few days St Leodegarius said to them, "Fight no longer. It is on my account they are come. Let us send one of our brethren to know what they demand." Waimer, Duke of Champagne, answered the herald that Leodegarius was to be delivered up to them. Leodegarius went boldly out of the town and offered himself to his enemies, who having seized him, put out his eyes. This he endured without suffering his hands to be tied or emitting the least groan. Waimer carried St Leodegarius to his own house in Champagne, where he returned him the money he had taken from the church of Autun, which St Leodegarius sent back to be distributed among the poor.

Ebroin became absolute master in Neustria and Burgundy. He pretended a

desire to revenge the death of King Childeric, and accused St Leodegarius and his brother Gerinus of having concurred in it. Gerinus was stoned to death in his brother's presence, and is named as a martyr in the Roman Martyrology on this same day. St Leodegarius could not be condemned till he had been deposed in a synod, but he was first treated with the utmost barbarity, his tongue mutilated and his lips cut off; after which he was delivered into the hands of Count Waring, who placed him in the monastery of Fécamp in Normandy, where when his wounds healed he was able to speak, as it was thought, miraculously. When Gerinus was murdered he wrote a letter to his mother Sigradis, who was then a nun at Soissons. In it he congratulates with her upon her happy shelter from the world and comforts her for the death of Gerinus, saying that that ought not to be a grief to them which was an occasion of joy to the angels; he speaks of himself with constancy and courage, and of the forgiveness of enemies with tenderness and charity.

Two years later Ebroin caused St Leodegarius to be brought to Marly, where he had assembled a few bishops that he might be deposed by their sentence. He was pressed to own himself privy to the death of Childeric, but constantly denied it. His accusers tore up his robe as a mark of deposition, and then he was delivered to Chrodobert, count of the palace, to be put to death. Ebroin, fearing lest he should be honoured as a martyr, ordered his body to be concealed in a well. Chrodobert disliked the task of executioner and left it to four servants, who led Leodegarius into a wood, where three of them fell at his feet, begging him to forgive them. He prayed for them and, when he said he was ready, the fourth cut off his head. In spite of Ebroin's order, the wife of Chrodobert had the body interred in a small oratory at a place called Sarcing in Artois, but three years after it was removed to the monastery of Saint-Maxence at Poitiers. The struggle between St Leodegarius and Ebroin is a famous incident in Merovingian history, and not all the right was on one side; some good men, *e.g.* St Ouen, were supporters of the notorious Ebroin. It was inevitable in those days that bishops should take an active part in high politics, but, though the Roman Martyrology says St Leodegarius (whom it calls *beatus*) suffered *pro veritate*, it is not obvious why he should be venerated as a martyr.

In the *Acta Sanctorum* (October, vol. i, published in 1765) Father C. de Bye devotes more than a hundred folio pages to the history of this saint. Two early lives are printed which, though they are by no means always in agreement, he believed to be the work of contemporaries. It was reserved for B. Krusch in the *Neues Archiv*, vol. xvi (1890), pp. 565–596, to explain more or less satisfactorily the problem presented by their textual identity in some passages and their divergences in many others. He holds that neither was of contemporary origin, but that there was a third life of which a considerable portion is preserved in a Paris MS. (Latin 17002), and that this was written some ten years after the death of Leodegarius by a monk of Saint-Symphorien who aimed at excusing the conduct of St Leodegarius's successor in the see. The lives published by the Bollandists were compiled from fifty to seventy years later, with this as a basis, but are still of historical importance. Krusch (in MGH., *Scriptores Merov.*, vol. v, pp. 249–362) has reconstituted the text of what he believes to have been the original life. Let us add that the letter of Leodegarius to his mother Sigradis is unquestionably an authentic document, whereas the will attributed to him is open to grave doubt. See further the *Analecta Bollandiana*, vol. xi (1890), pp. 104–110, and Leclercq in DAC., vol. viii, cc. 2460–2492. Pitra's *Histoire de S. Léger* (1890) is now out of date, though it called attention to some new texts. Father Camerlinck's life in the series " Les Saints " (1910), is inclined to panegyric and sometimes uncritical, but he gives an acceptable account of this tragic history. As the calendars show, Leodegarius was honoured in England from quite early times, mostly on October 2, but also on the 3rd.

3 : ST TERESA OF LISIEUX, VIRGIN (A.D. 1897)

THE spread and enthusiasm of the *cultus* of St Teresa-of-the-Child-Jesus, a young Carmelite nun not exteriorly distinguished from hundreds of others, is one of the most impressive and significant religious phenomena of contemporary times. Within a few years of her death in 1897 she became known throughout the world ; her " little way " of simplicity and perfection in the doing of small things and discharge of daily duties has become a pattern to numberless " ordinary " folk ; her autobiography, written at the command of her superiors, is a famous book ; miracles and graces without number are attributed to her intercession. A contrast with a yet more famous Teresa forces itself : both were Carmelites and both were saints—and both have left long autobiographies in which may be traced the great external and temperamental and spiritual divergences and the inner common ground of their respective lives.

The parents of the saint-to-be were Louis Martin, a watchmaker of Alençon, son of an officer in the armies of Napoleon I, and Azélie-Marie Guérin, a maker of *point d'Alençon* in the same town, whose father had been a *gendarme* at Saint-Denis near Séez. Five of the children born to them survived to maturity, of whom Teresa was the youngest. She was born on January 2, 1873, and baptized Marie-Françoise-Thérèse. Her childhood was happy, ordinary and surrounded by good influences ; " my earliest memories are of smiles and tender caresses ". She had a quick intelligence and an open and impressionable mind, but there was no precocity or priggishness about the little Teresa ; when the older sister Léonie offered a doll and other playthings to Céline and Teresa, Céline chose some silk braid, but Teresa said, " I'll have the lot ". " My whole life could be summed up in this little incident. Later . . . I cried out, ' My God, I choose all ! I don't want to be a saint by halves.' "

In 1877 Mrs Martin died, and Mr Martin sold his business at Alençon and went to live at Lisieux (Calvados), where his children might be under the eye of their aunt, Mrs Guérin, an excellent woman. Mr Martin had a particular affection for Teresa, but it was an elder sister, Mary, who ran the household and the eldest, Pauline, who made herself responsible for the religious upbringing of her sisters. During the winter evenings she would read aloud to the family, and the staple was not some popular manual or effervescent " pious book " but the *Liturgical Year* of Dom Guéranger. When Teresa was nine this Pauline entered the Carmel at Lisieux and Teresa began to be drawn in the same direction. She had become rather quiet and sensitive, and her religion had really got hold of her. About this time she one day offered a penny to a lame beggar, and he refused it with a smile. Then she wanted to run after him with a cake her father had given her ; shyness held her back, but she said to herself, " I will pray for that poor old man on my first communion day "—and she remembered to do it, five years later : a day " of unclouded happiness ". For some years she had been going to the school kept by the Benedictine nuns of Notre-Dame-du-Pré, and among her remarks about it she says : " Observing that some of the girls were very devoted to one or other of the mistresses, I tried to imitate them, but I never succeeded in winning special favour. Happy failure, from how many evils have you saved me ! " When Teresa was nearly fourteen her sister Mary joined Pauline in the Carmel, and on Christmas eve of the same year Teresa underwent an experience which she ever after referred to as

her " conversion ". " On that blessed night the sweet child Jesus, scarcely an hour old, filled the darkness of my soul with floods of light. By becoming weak and little, for love of me, He made me strong and brave ; He put His own weapons into my hands so that I went on from strength to strength, beginning, if I may say so, ' to run as a giant '." Characteristically, the occasion of this sudden accession of strength was a remark of her father about her child-like addiction to Christmas observances, not intended for her ears at all.

During the next year Teresa told her father her wish to become a Carmelite, and Mr Martin agreed ; but both the Carmelite authorities and the bishop of Bayeux refused to hear of it on account of her lack of age. A few months later she was in Rome with her father and a French pilgrimage on the occasion of the sacerdotal jubilee of Pope Leo XIII. At the public audience, when her turn came to kneel for the pope's blessing, Teresa boldly broke the rule of silence on such occasions and asked him, " In honour of your jubilee, allow me to enter Carmel at fifteen ". Leo was clearly impressed by her appearance and manner, but he upheld the decision of the immediate superiors. " You shall enter if it be God's will ", he said, and dismissed her with great kindness. The pope's blessing and the earnest prayers made at many shrines during this pilgrimage bore their fruit in due season. At the end of the year the bishop, Mgr Hugonin, gave his permission, and on April 9, 1888, Teresa Martin entered the Carmel at Lisieux whither her two sisters had preceded her. " From her entrance ", deposed her novice mistress, " she surprised the community by her bearing, which was marked by a certain dignity that one would not expect in a child of fifteen."

During her noviciate Father Pichon, S.J., gave a retreat to the nuns and he testified in the cause of Teresa's beatification : " It was easy to direct that child. The Holy Spirit was leading her and I do not think that I ever had, either then or later on, to warn her against illusions. . . . What struck me during that retreat were the spiritual trials through which God wished her to pass." St Teresa was a most assiduous reader of the Bible and a ready interpreter of what she read (her *Histoire d'une âme* is full of scriptural texts), and, in view of the fact that her *cultus* has obtained the dimensions of a " popular devotion ", it is interesting to notice her love for liturgical prayer and her appreciation of its unsurpassed significance for the Christian. When she was officiant for the week and had to recite the collects of the office in choir she reflected " that the priest said the same prayers at Mass and that, like him, I had the right to pray aloud before the Blessed Sacrament and to read the gospel [at Matins] when I was first chantress ". In 1889 the three sisters in blood and in Carmel sustained a sad blow when their beloved father's mind gave way following two paralytic attacks and he had to be removed to a private asylum, where he remained for three years. But " the three years of my father's martyrdom ", wrote St Teresa, " seem to me the dearest and most fruitful of our life. I would not exchange them for the most sublime ecstasies." She was professed on September 8, 1890. A few days before she wrote to Mother Agnes-of-Jesus (Pauline) : " Before setting out my Betrothed asked me which way and through what country I would travel. I replied that I had one only wish ; to reach the height of the mountain of Love. . . . Then our Saviour took me by the hand and led me into a subterranean way, where it is neither hot nor cold, where the sun never shines, where neither rain nor wind find entrance : a tunnel where I see nothing but a half-veiled light, the brightness shining from the eyes of Jesus

looking down. . . . I wish at all costs to win the palm of St Agnes. If it cannot be by blood it must be by love. . . ."

One of the principal duties of a Carmelite nun is to pray for priests, a duty which St Teresa discharged with great fervour at all times; something she had seen or heard when visiting Italy had for the first time opened her eyes to the fact that the clergy need prayers as much as anybody else, and she never ceased in particular to pray for the good estate of the celebrated ex-Carmelite Hyacinth Loyson, who had apostatized from the faith. Although she was delicate she carried out all the practices of the austere Carmelite rule from the first, except that she was not allowed to fast. "A soul of such mettle", said the prioress, "must not be treated like a child. Dispensations are not meant for her."—"But it cost me a lot", admitted Teresa, "during my postulancy to perform some of the customary exterior penances. I did not yield to this repugnance because it seemed to me that the image of my crucified Lord looked at me with beseeching eyes, begging these sacrifices." However, the physical mortification which she felt more than any other was the cold of the Carmel in winter, which nobody suspected until she admitted it on her death-bed. "May Jesus grant me martyrdom either of the heart or of the body, or preferably of both" she had asked, and lived to say, "I have reached the point of not being able to suffer any more—because all suffering is sweet to me."

The autobiography which St Teresa wrote at the command of her prioress, *L'histoire d'une âme*, is an unique and engaging document, written with a delightful clarity and freshness, full of surprising turns of phrase, bits of unexpected knowledge and unconscious self-revelation, and, above all, of deep spiritual wisdom and beauty. She defines her prayer and thereby tells us more about herself than pages of formal explanation: "With me prayer is a lifting-up of the heart; a look towards Heaven; a cry of gratitude and love uttered equally in sorrow and in joy. In a word, something noble, supernatural, which enlarges my soul and unites it to God. . . . Except the Divine Office, which in spite of my unworthiness is a daily joy, I have not the courage to look through books for beautiful prayers. . . . I do as a child who has not learnt to read—I just tell our Lord all that I want and He understands." Her psychological insight is keen: "Each time that my enemy would provoke me to fight I behave like a brave soldier. I know that a duel is an act of cowardice, and so, without once looking him in the face, I turn my back on the foe, hasten to my Saviour, and vow that I am ready to shed my blood in witness of my belief in Heaven." She passes over her own patience with a joke. During meditation in choir one of the sisters continually fidgeted with a rosary, till Teresa was sweating with the irritation. At last, "instead of trying not to hear it, which was impossible, I set myself to listen as though it had been some delightful music, and my meditation—which was *not* the 'prayer of quiet'—was passed in offering this music to our Lord." The last chapter is a veritable paean of divine love, and concludes, "I entreat thee to let thy divine eyes rest upon a vast number of little souls; I entreat thee to choose in this world a legion of little victims of thy love". St Teresa numbered herself with these little souls: "I am a very little soul, who can only offer very little things to our Lord."

In 1893 Sister Teresa was appointed to assist the novice mistress and was in fact mistress in all but name. On her experience in this capacity she comments, "From afar it seems easy to do good to souls, to make them love God more, to mould them according to our own ideas and views. But coming closer we find,

on the contrary, that to do good without God's help is as impossible as to make the sun shine at night. . . . What costs me most is being obliged to observe every fault and smallest imperfection and wage deadly war against them." She was only twenty years old. In 1894 Mr Martin died and soon after Céline, who had been looking after him, made the fourth Martin sister in the Lisieux Carmel. Eighteen months later, during the night between Maundy Thursday and Good Friday, St Teresa heard, " as it were, a far-off murmur announcing the coming of the Bridegroom " : it was a haemorrhage at the mouth. At the time she was inclined to respond to the appeal of the Carmelites at Hanoi in Indo-China, who wished to have her, but her disease took a turn for the worse and the last eighteen months of her life was a time of bodily suffering and spiritual trials. The spirit of prophecy seemed to come upon her, and it was now that she made those three utterances that have gone round the world. " I have never given the good God aught but love, and it is with love that He will repay. After my death I will let fall a shower of roses." " I will spend my Heaven in doing good upon earth." " My ' little way ' is the way of spiritual childhood, the way of trust and absolute self-surrender." In June 1897 she was removed to the infirmary of the convent and never left it again ; from August 16 on she could no longer receive holy communion because of frequent sickness. On September 30, with words of divine love on her lips, Sister Teresa of Lisieux died.

So unanimous, swift and impressive was the rise of the *cultus* of Teresa, miracles at whose intercession drew the eyes of the whole Catholic world upon her, that the Holy See, ever attentive to common convictions expressed by the acclamation of the whole visible Church, dispensed the period of fifty years which must ordinarily elapse before a cause of canonization is begun. She was beatified by Pope Pius XI in 1923, and in 1925 the same pope declared Teresa-of-the-Child-Jesus to have been a saint. Her feast was made obligatory for the whole Western church, and in 1927 she was named the heavenly patroness of all foreign missions, with St Francis Xavier, and of all works for Russia. These recognitions were gratefully received and acclaimed not only by Catholics but by many non-Catholics, whose attention had been called to her hidden life and who had read her autobiography. In appearance St Teresa was slight, with golden hair and grey-blue eyes, eyebrows very slightly arched, a small mouth, delicate and regular features. Something of her quality can be seen in prints taken from original photographic negatives, beside which the current composite pictures of her are insipid and lacking in character.

St Teresa quite definitely and consciously set out to be a saint. Undismayed by the apparent impossibility of attaining so great a height of disinterestedness, she said to herself : " ' The good God would not inspire unattainable desires. I may then, in spite of my littleness, aspire to holiness. I cannot make myself greater ; I must bear with myself just as I am with all my imperfections. But I want to seek a way to Heaven, a new way, very short, very straight, a little path. We live in an age of inventions. The trouble of walking upstairs no longer exists ; in the houses of the rich there is a lift instead. I would like to find a lift to raise me to Jesus, for I am too little to go up the steep steps of perfection.' Then I sought in the Holy Scriptures for some indication of this lift, the object of my desire, and I read these words from the mouth of the Eternal Wisdom : ' Whosoever is a *little one*, let him come to me ' " (Isaias lxvi 13).

The books and articles devoted to St Teresa of Lisieux are wellnigh countless, but they are all based upon her autobiography and her letters, supplemented in some cases by the evidence given in the process of her beatification and canonization. These last documents,

printed for the use of the Congregation of Sacred Rites, are very important, for they let us see that, even among religious pledged to the austerities of the Carmelite rule, the frailties of human nature may still betray themselves, and that part of the work of this innocent child was to be, by force of example, the silent reformer and restorer of strict observance in her own convent. Among the best biographies of the saint, though not by any means the longest, may be mentioned that of H. Petitot, *St Teresa of Lisieux : a Spiritual Renaissance* (1927); that of Baron Angot des Rotours in the series " Les Saints " ; F. Laudet, *L'enfant chérie du monde* (1927) ; and H. Ghéon, *The Secret of the Little Flower* (1934). The more official publications, if one may so speak, are represented by the autobiography, *L'histoire d'une âme*, which has been translated into every civilized language, including Hebrew ; the first English translation was by Canon T. N. Taylor (reprinted 1947), and a new translation, by the Rev. A. M. Day, appeared in 1951 ; by Mgr Laveille's *Ste Thérèse . . . d'après les documents officiels du Carmel de Lisieux* (Eng. trans., 1929) ; and by the Abbé Combes's edition of the saint's *Collected Letters* (Eng. trans., 1950) ; see also *Le problème de l' " Histoire d'une âme " et des œuvres complètes de ste Thérèse de Lisieux* (1950). Among more recent works are biographies or studies in French by M. M. Philipon, A. Combes (1946 ; Eng. trans. in 3 vols.), and M. van der Meersch (1947)—the last criticized at length in *La petite Ste Thérèse*, by A. Combes and others : V. Sackville West, *The Eagle and the Dove* (1943) ; and J. Beevers, *Storm of Glory* (1949). As a curious demurrer to the enthusiasm evoked by the canonization mention may be made of the article in the Catalan journal *Estudis Franciscans*, vol. xxx, by Fr Ubald of Alençon ; but this should not be read without reference to the reply published in the same periodical by the Vicar General of Bayeux. The latest book in English is H. Urs von Balthasar's *Thérèse of Lisieux* (1953), a theological study. It is now announced that the *Histoire d'une âme* is to be published in its original unedited form.

ST HESYCHIUS (Fourth Century)

Mention of this holy monk is made in the Life of St Hilarion, whose faithful disciple he was. He accompanied his master when he left Palestine for Egypt, and when Hilarion, being unwilling to return to Gaza, where he was so well known, fled secretly across the sea to Sicily, Hesychius sought him for three years. He could hear no word of him either in the desert or the ports of Egypt, so he made his way into Greece, where at last a rumour reached him that a wonder-working prophet had arrived in Sicily. He went thither, and tracked Hilarion to his retreat, where " he fell on his knees and watered his master's feet with tears ". Continuing the vain search for complete solitude they went together to Dalmatia and then to Cyprus. After two years St Hilarion sent Hesychius to Palestine to salute the brethren there, report on their progress, and visit the old monastery near Gaza. On his return in the spring he found that Hilarion, worried by the press of people, wanted to escape to yet another country, but he was now considerably advanced in age and Hesychius persuaded him to be content with a place of retreat deeper in the island which he had found for him. Here Hilarion died. St Hesychius was again in Palestine at the time and directly he heard the news he hurried back to Cyprus to watch over the body lest it be taken away by the people of Paphos. He found that his beloved master had left a letter bequeathing to him all his worldly goods, namely a book of the gospels and some clothes. To allay the suspicions of those who jealously guarded the hermitage he pretended that he was going to live there, but after ten months he was able, with great difficulty and risk, to carry off the body of St Hilarion and convey it back to Palestine. It was met by crowds of monks and lay people who accompanied it for burial to the monastery which he had established at Majuma, and there some years later Hesychius himself died.

A sufficient account of St Hesychius is provided in the *Acta Sanctorum*, October, vol. ii. It is mainly derived from St Jerome ; but see later under Hilarion, October 21.

THE TWO EWALDS, MARTYRS (*c.* A.D. 695)

SOON after St Willibrord with eleven companions in the year 690 had opened the spiritual harvest in Friesland, two brothers, both priests from Northumbria, followed their example and went over into the country of the Old Saxons in Westphalia to preach the gospel. They had previously been for some time in Ireland to improve themselves in sacred learning. Both had the same name Ewald, or Hewald; for distinction the one was called the Dark, the other the Fair Ewald, from the colour of their hair. The first was more learned in the Holy Scriptures, but both were equal in fervour of devotion and zeal. The two brothers arrived in Germany about the year 694 and met a certain official, whom they desired to conduct them to his lord, because they had tidings for his advantage. The man invited them into his house and kept them there for several days. The missionaries passed the time in prayer, singing psalms and hymns, and every day offered the sacrifice of the Mass.

The barbarians observing this, and fearing lest the preachers might prevail upon their chief to forsake their gods for a new religion, resolved to murder them both. Fair Ewald they killed by the sword upon the spot, but inflicted on the Dark cruel torments before they tore him limb from limb. The lord of the territory, when he heard of what had happened, was furious that the two strangers had not been brought to him: he put the murderers to the sword and burned their village. The bodies of the martyrs, which had been thrown into the river, were discovered by a heavenly light which shone over them; an English monk, Tilmon, was warned in a vision what this column of light portended and gave the bodies honourable burial. St Bede says this river was the Rhine, but the traditional place of the Ewalds' martyrdom is at Aplerbeke on the Embscher, a tributary, near Dortmund. The Ewalds were at once honoured as martyrs, and Pepin had their bodies taken up and enshrined in the church of St Cunibert at Cologne, where they still are. They are named in the Roman Martyrology and venerated as the patrons of Westphalia; their feast is also kept by the Premonstratensian canons regular, for whom St Norbert obtained some of their relics in 1121.

In the calendar known as St Willibrord's, which must have been written in the early years of the eighth century (probably before 710), we have under October 4 the entry, *natale sanctorum martyrum Heuualdi et Heualdi.* The Fulda martyrology and that preserved in Anglo-Saxon both agree with Bede's *History* in naming October 3 as the proper day. See also the notes of C. Plummer's edition of Bede, especially pp. 289–290; and H. A. Wilson in *The Calendar of St Willibrord* (1918), p. 41.

ST GERARD OF BROGNE, ABBOT (A.D. 959)

THE county of Namur gave birth to this saint, towards the end of the ninth century. An engaging sweetness of temper gained him the esteem and affection of everyone, and his courtesy and beneficence gave charm to his virtue and made it shine. One day as Gerard returned from hunting, whilst the rest went to take refreshment, he stole into a retired chapel at Brogne, which was part of his own estate, and remained there a long time in prayer. He found so much sweetness therein that he rose from it with sadness and said to himself, "How happy are they who have no other obligation but to praise the Lord night and day, and who live always in His presence". To procure this happiness for others and their incessant tribute and honour to the supreme majesty of God was to be the work of his life. He is alleged

to have been told by St Peter in a vision to bring to Brogne the relics of St Eugenius, a companion of St Dionysius of Paris. Later the monks of Saint-Denis gave him what purported to be the relics of this martyr and St Gerard enshrined them at Brogne. Thereupon he was accused to the bishop of Liège of promoting the veneration of relics of doubtful authenticity. But the bishop was satisfied by the miraculous intervention of St Eugenius, and Gerard himself became a monk at Saint-Denis.

Gerard after his profession laboured every day with greater fervour to carry Christian virtues to their noblest heights, and in due course he received priestly orders, though his humility was not overcome in his promotion without difficulty. When he had lived eleven years in this monastery he was allowed in 919 to found an abbey of monks upon his estate at Brogne. This done, and finding the charge of a numerous community break in too much upon his retirement, he built himself a cell near the church and lived in it as a recluse. God some time after called him to an active life, and Gerard was obliged to undertake the reformation of the abbey of Saint-Ghislain, six miles from Mons, in which house he established the Rule of St Benedict and the most admirable discipline ; the religious had been in the habit of carrying the relics of their holy founder about the countryside, and exposing them for money which they put to bad uses. St Gerard carried out this difficult work with such prudence that the count of Flanders, Arnulf, whom the saint had miraculously cured of the stone and whom he had engaged to take up a better life, committed to him the general inspection and reformation of all the abbeys in Flanders. In the course of the next twenty years or so he introduced new and exact discipline in numerous monasteries, including some in Normandy, his reforms being carried out on the lines of the work of St Benedict of Aniane. But though St Gerard was widely honoured as a restorer of monastic discipline, not all monks were amenable to his efforts. Some of those of Saint-Bertin, for instance, migrated to England rather than follow a more austere life : they were welcomed by King Edmund, who in 944 accommodated them at the abbey of Bath.

No fatigues made the saint abate anything of his own austerities or interrupt the communication of his soul with God. When he had spent almost twenty years in these trying labours and was broken with age, he made a general visitation of all the monasteries that were under his direction, and when he had finished shut himself up in his cell at Brogne to prepare his soul to go to receive the reward of his labours, to which he was called on October 3 in 959.

The life (compiled a century after the death of St Gerard and printed by Mabillon and in the *Acta Sanctorum*, October, vol. ii), which Alban Butler summarized, has been the subject of much discussion. It depends no doubt upon some earlier account which has perished, but it is in many respects untrustworthy ; *e.g.* it is doubtful if he was ever a monk at Saint-Denis. But see Sackur, *Die Cluniacenser*, vol. i (1892), pp. 366–368 ; and, more especially, U. Berlière in the *Revue bénédictine*, vol. ix (1892), pp. 157–172. *Cf.* also the *Analecta Bollandiana*, vols. iii, pp. 29–57, and v, pp. 385–395 ; and M. Guérard, *Cartulaire de l'abbaye de Saint-Bertin*, p. 145.

ST FROILAN, BISHOP OF LEON, AND ST ATTILANUS, BISHOP OF ZAMORA (TENTH CENTURY)

THESE two bishops were among the great figures of the early days of the reconquest of Spain from the Moors, and both find a place in the Roman Martyrology, Froilan today and Attilanus on the 5th. We are told that Froilan came from Lugo in

Galicia and at the age of eighteen went to live as a hermit in the wilderness ; among his disciples was Attilanus, who came to him when he was only fifteen. Together they organized their followers into a monastic community at Moreruela in Old Castile. They were promoted to the episcopate together, and consecrated to the adjoining sees of Leon and Zamora. St Froilan was a restorer of monasticism in Spain, and the martyrology speaks of his great charity to the poor. He died probably in 905.

The account of these saints in the *Acta Sanctorum*, October, vol. iii (under October 5), is mainly based upon Lobera, *Historia de las grandezas . . . de Leon y de su Obispo S. Froylan* (1596) ; though some mild satire is aimed at that writer's belief that when a wolf killed the donkey which carried the bishop's luggage, St Froilan compelled the wolf to do penance by serving him for many years in the same capacity of beast of burden. A Latin life (tenth century ?) is printed in Florez, *España Sagrada*, vol. xxxiv, pp. 422–425. See also J. Gonzalez, *St Froilan de Leon* (1947). It does not even seem certain that the main object of the *cultus* was not another Bishop Froilan who lived a century later.

ST THOMAS CANTELUPE, Bishop of Hereford (A.D. 1282)

The Cantelupes were Normans, who came over with the Conqueror and received from him great estates and honours which they exceedingly increased, becoming by marriages kin of the Strongbows and Marshals, earls of Pembroke, of the FitzWalters, earls of Hereford, and of the Braoses, lords of Abergavenny. The father of St Thomas was steward of Henry III's household, and his mother, Millicent de Gournay, dowager Countess of Evreux and Gloucester. His parents had four other sons and three daughters, towards whom Thomas was not very friendly when he grew up. He was born about the year 1218 at Hambleden, near Great Marlow, and his education was entrusted to his uncle Walter, Bishop of Worcester, who sent Thomas to Oxford when he was nineteen ; but he did not stay there long, going on to Paris with his brother Hugh.* Here the young patricians lived in considerable state, and in 1245 accompanied their father, who was one of the English envoys, to the thirteenth general council, at Lyons. Here Thomas was probably ordained, and received from Pope Innocent IV dispensation to hold a plurality of benefices, a permission of which he afterwards freely availed himself.

After reading civil law at Orleans, Thomas returned to Paris, and after getting his licence he came back to Oxford to lecture there in canon law ; in 1262 he was chosen chancellor of the university. Thomas was always noted for his charity to poor students ; he was also a strict disciplinarian. There were large numbers of undergraduates in residence ; they were allowed to carry arms and were divided into opposing camps of northerners and southerners. Thomas had an armoury of weapons, confiscated for misuse. When Prince Edward camped near the city and the whole university was " gated ", the young gentlemen burned down the provost's house, wounded many of the townspeople, and emptied the mayor's cellar (he was a vintner). Unlike his grandfather, who had been a strong supporter of King John, Thomas the Chancellor was with the barons against Henry III, and was one of those sent to plead their cause before St Louis at Amiens in 1264. After the defeat

* The University of Oxford was turned upside down about this time, which may account for Thomas's short sojourn there. The brother of the papal legate, Cardinal Otto, had thrown soup over an Irish undergraduate who annoyed him, whereupon a Welsh undergraduate shot the legate's brother. The university protected its student and the cardinal put it under interdict and excommunicated the chancellor.

of the king at Lewes, Thomas was appointed chancellor of the kingdom. His prudence, courage, scrupulous justice, and disregard of human respect and of the least bribe which could be offered him completed the character of an accomplished magistrate. But he did not hold office long, being dismissed after the death of Simon de Montfort at Evesham. Thomas was then about forty-seven years old, and he retired to Paris.

Thomas came back to Oxford after some years, was perhaps re-appointed chancellor there, and took his D.D. in the church of the Dominicans: on which occasion Robert Kilwardby, then archbishop elect of Canterbury, declared in his public oration that the candidate had lived without reproach. But he continued to demonstrate that pluralism is not necessarily inconsistent with high character, for in addition to being archdeacon of Stafford and precentor of York he held four canonries and seven or eight parochial livings, especially in Herefordshire. These he administered by vicars, and he was in the habit of making unannounced visits to see how the souls and bodies of their flocks were being cared for. In 1275 he was chosen bishop of Hereford, and consecrated in Christ Church at Canterbury. On that occasion St Thomas commented on the fact that his episcopal brethren from across the Welsh border were not present; he was not pleased.

Owing to the civil wars and the pusillanimity of his two predecessors the large and wealthy diocese of Hereford was in a bad state when St Thomas came to govern it. One after another he met, defied and overcame the lords, spiritual and temporal, who encroached on its rights and possessions: Baron Corbet, Llywelyn of Wales (whom he excommunicated), Lord Clifford (who had to do public penance in Hereford cathedral), the Bishop of Saint Asaph, the Bishop of Menevia (who tried by force to prevent him from consecrating the church of Abbey Dore in the Golden Valley), each in turn experienced the firmness of this feudal prelate, baron and bishop, who " was by nature careful and prudent in things pertaining to this world, and more so in those that pertained to God ". One of them said to him, " Either the Devil is in you, or you are very familiar with God ". There was a lively struggle with Gilbert de Clare, Earl of Gloucester, who insisted on hunting in the western side of Malvern chase, which the bishop claimed. Gilbert replied to his warning by calling him a " clergiaster " and threatening to beat him. The unseemly epithet (it has a horrid sound) not unnaturally annoyed St Thomas, and he began a suit against the earl of which one result can be seen to this day, in the " Earl's Ditch ", running along the top of the Malvern Hills. The original ditch is much older than Gilbert de Clare, but he repaired and palisaded it, to mark his boundary and to keep his deer from straying on to the episcopal lands. Among the numerous habits and traits of St Thomas recorded in the process of his canonization is that when he travelled in his diocese he asked every child he met if he had been confirmed, and if not the bishop at once supplied the omission. Public sinners he rebuked and excommunicated, equally publicly, particularly those who in high places set a bad example to those below them. Pluralism without the proper dispensation he would not permit, and among those whom he deprived of benefices in his diocese were the dean of Saint Paul's and the archdeacons of Northampton and Salop.

Unhappily, during the last years of his life there was dissension between St Thomas and John Peckham, Archbishop of Canterbury, first on some general questions of jurisdiction and then on particular cases arising in the diocese of Hereford. In a synod held at Reading in 1279 St Thomas was leader of the

aggrieved suffragans, and in due course Rome gave them the reliefs they asked; but in his personal dispute he was excommunicated by the metropolitan. Some bishops refused to publish the sentence, and St Thomas publicly announced his appeal to Pope Martin IV, whom he set out to see in person. Some of Peckham's letters to his procurators at Rome are extant, but in spite of their fulminations St Thomas was very kindly received by the pope at Orvieto. Pending the consideration of his cause he withdrew to Montefiascone, but the fatigues and heat of the journey had been too much for him and he was taken mortally sick. It is related that, seeing his condition, one of his chaplains said to him, " My lord, would you not like to go to confession ? " Thomas looked at him, and only replied, " Foolish man ". Twice more he was invited, and each time he made the same reply. The chaplain was not aware that his master went to confession every day. Commending his soul to God, St Thomas died on August 25, 1282, and was buried at Orvieto ; soon his relics were conveyed to Hereford, where his shrine in the cathedral became the most frequented in the west of England (Peckham had refused to allow their interment until he had seen the certificate of absolution from the papal penitentiary). Miracles were soon reported (four hundred and twenty-nine are given in the acts of canonization) and the process was begun at the request of King Edward I ; it was achieved in the year 1320. He is named in the Roman Martyrology on the day of his death, but his feast is kept by the Canons Regular of the Lateran and the dioceses of Birmingham (commemoration only) and Shrewsbury on this October 3, by Cardiff and Salford on the 5th, and Westminster on the 22nd.

The Bollandists, who had access to the process of canonization, have given a very full account of St Thomas in the first volume of the *Acta Sanctorum* for October. Father Strange, who published in 1674 his *Life and Gests of St Thomas of Cantelupe*, had to be content with such materials as Capgrave and Surius were able to furnish ; this account by Father Strange was reprinted in the Quarterly Series in 1879, but it is now quite inadequate. An immense amount of fresh material has been rendered accessible through the publication of Cantelupe's episcopal register by the Canterbury and York Society, of *Bishop Swinfield's Household Expenses* (Camden Society), of Archbishop Peckham's correspondence (Rolls Series), etc., while nearly all the monastic chronicles of the period furnish more or less frequent references. Professor Tout's article in the DNB., vol. viii, pp. 448–452, is not only thorough but admirable in tone. The same, however, can hardly be said of the well-informed notice in A. T. Bannister, *The Cathedral Church of Hereford* (1924). For the saint's relics, see an article by Abbot E. Horne in the *Clergy Review*, vol. xxviii (1947), pp. 99–104. See also D. L. Dowie, *Archbishop Pecham* (1952).

BD DOMINIC SPADAFORA (A.D. 1521)

He was born at Messina of a family which had come from somewhere in the East to Sicily in the thirteenth century. He received the habit of the Order of Preachers at Palermo and after his ordination was sent to the house of studies at Padua, where he took his degrees and spent some years teaching. He was then sent back to Palermo, where he preached with much fruit, but was sent for to Rome to be on the staff of the master general, Father Joachim Torriano, who was soon to be in trouble over the affair of Savonarola. But before this came to a head Bd Dominic had left Rome to take charge of a new foundation at the shrine of our Lady of Grace near Monte Cerignone. He remained here for the rest of his life, twenty-eight years, undertaking long missionary journeys and winning many souls to Christ. Bd Dominic died suddenly and without apparent illness. After Vespers on December 21, 1521, he summoned his friars and gave them his last instructions,

asked for the last sacraments, and quietly died. His *cultus* was confirmed exactly four hundred years after.

The decree confirming the *cultus* is printed in the *Acta Apostolicae Sedis*, vol. xiii (1921), pp. 104–108; it contains a biographical summary. A short life was published by R. Diaccini in 1921.

4: ST FRANCIS OF ASSISI, FOUNDER OF THE FRIARS MINOR (A.D. 1226)

IT has been said of St Francis that he entered into glory in his lifetime, and that he is the one saint whom all succeeding generations have agreed in canonizing. This over-statement has sufficient truth in it to provoke another, namely, that he is the one saint whom, in our day, all non-Catholics have agreed in canonizing. Certainly no other has so appealed to Protestants and even to non-Christians. He captured the imagination of his time by presenting poverty, chastity and obedience in the terms of the troubadours and courts of love, and that of a more complex age by his extraordinary simplicity. Religious and social cranks of all sorts have appealed to him for justification, and he has completely won the hearts of the sentimental. But the idylls that are associated with his name—the marriage with Lady Poverty, the listening birds, the hunted leveret, the falcon, and the nightingale in the ilex-grove, his " love of nature " (in the thirteenth century " nature " was still regarded as natural), his romance of speech and action, these were only, so to speak, " trimmings " of a character which was wholly imbued with the spiritual, inspired by Christian dogma, and devoted not simply to Christ but to the crucified Christ. St Francis was born at Assisi in Umbria in 1181 or 1182. His father, Peter Bernardone, was a merchant, and his mother was called Pica; some say she was gently born and of Provençal blood. His parents were persons of probity, and were in good circumstances. Much of Peter's trade was with France, and his son having been born while he was absent in that country, they called him *Francesco*, " the Frenchman ", though the name of John had been given him at his baptism. In his youth he was devoted to the ideas of romantic chivalry propagated by the troubadours; he had plenty of money and spent it lavishly, even ostentatiously. He was uninterested alike in his father's business and in formal learning. He was bent on enjoying himself. Nevertheless, he was not licentious, and would never refuse an alms to any poor man who asked it of him for the love of God.

When he was about twenty, strife broke out between the cities of Perugia and Assisi, and Francis was carried away prisoner by the Perugians. This he bore a whole year with cheerfulness and good temper. But as soon as he was released he was struck down by a long and dangerous sickness, which he suffered with so great patience that by the weakness of his body his spirit gathered greater strength and became more serious. On his recovery he determined to join the forces of Walter de Brienne, who was fighting in southern Italy. He bought himself expensive equipment and handsome outfit, but as he rode out one day in a new suit, meeting a gentleman reduced to poverty and very ill-clad, he was touched with compassion and changed clothes with him. That night he seemed to see in his sleep a magnificent palace, filled with rich arms, all marked with the sign of the cross; and he thought he heard one tell him that these arms belonged to him and

his soldiers. He set out exultingly for Apulia, but never reached the front. At Spoleto he was taken ill again, and as he lay there a heavenly voice seemed to tell him to turn back, " to serve the master rather than the man ". Francis obeyed. At first he returned to his old life, but more quietly and with less enjoyment. His preoccupation was noticed, and he was told he was in love. " Yes ", he replied, " I am going to take a wife more beautiful and worthy than any you know." He began to give himself much to prayer and to have a desire to sell his goods and buy the precious jewel of the gospel. He knew not yet how he should do this, but certain strong inspirations made him understand that the spiritual warfare of Christ is begun by mortification and victory over one's self. Riding one day in the plain of Assisi he met a leper, whose sores were so loathsome that at the sight of them he was struck with horror. But he dismounted, and as the leper stretched out his hand to receive an alms, Francis, whilst he bestowed it, kissed the man.

Henceforward he often visited the hospitals and served the sick, and gave to the poor sometimes his clothes and sometimes money. One day as he was praying in the church of St Damian, outside the walls of Assisi, he seemed to hear a voice coming from the crucifix, which said to him three times, " Francis, go and repair my house, which you see is falling down ". The saint, seeing that church was old and ready to fall, thought our Lord commanded him to repair that. He therefore went home, and in the simplicity of his heart took a horseload of cloth out of his father's warehouse and sold it, with the horse. The price he brought to the poor priest of St Damian's, asking to be allowed to stay with him. The priest consented, but would not take the money, which Francis therefore left on a window-sill. His father, hearing what had been done, came in great indignation to St Damian's, but Francis had hid himself. After some days spent in prayer and fasting, he appeared again, though so disfigured and ill-clad that people pelted him and called him mad. Bernardone, more annoyed than ever, carried him home, beat him unmercifully (Francis was about twenty-five), put fetters on his feet, and locked him up, till his mother set him at liberty while his father was out. Francis returned to St Damian's. His father, following him thither, hit him about the head and insisted that he should either return home or renounce all his share in his inheritance and return the purchase-price of the goods he had taken. Francis had no objection to being disinherited, but said that the other money now belonged to God and the poor. He was therefore summoned before Guido, Bishop of Assisi, who told him to return it and have trust in God : " He does not wish His Church to profit by goods which may have been gotten unjustly." Francis did as he was told and, with his usual literalness, added, " The clothes I wear are also his. I'll give them back." He suited the action to the word, stripped himself of his clothes, and gave them to his father, saying cheerfully, " Hitherto I have called you father on earth ; but now I say, ' Our Father, who art in Heaven '." Peter Bernardone left the court, " burning with rage and with an exceeding sorrow ". The frock of a labourer, a servant of the bishop, was found, and Francis received this first alms with many thanks, made a cross on the garment with chalk, and put it on.

Francis went in search of some convenient shelter, singing the divine praises along the highways. He was met by a band of robbers, who asked him who he was. He answered, " I am the herald of the great King ". They beat him and threw him into a ditch full of snow. He went on singing the praises of God. He passed by a monastery, and there received alms and a job of work as an unknown poor man. In the city of Gubbio, one who knew him took him into his house, and gave him a

tunic, belt and shoes, such as pilgrims wore, which were decent though poor and shabby. These he wore two years, and he walked with a staff in his hand like a hermit. He then returned to San Damiano at Assisi. For the repair of the church he gathered alms and begged in Assisi, where all had known him rich, bearing with joy the railleries and contempt with which he was treated by some. For the building he himself carried stones and served the masons and helped put the church in order. He next did the same for an old church which was dedicated in honour of St Peter. After this he went to a little chapel called Portiuncula, belonging to the abbey of Benedictine monks on Monte Subasio, who gave it that name probably because it was built on so small a parcel of land.* It stands in a plain two miles from Assisi, and was at that time forsaken and ruinous. The retiredness of this place appealed to St Francis, and he was delighted with the title which the church bore, it being dedicated in honour of our Lady of the Angels. He repaired it, and fixed his abode by it. Here, on the feast of St Matthias in the year 1209, his way of life was shown to St Francis. In those days the gospel of the Mass on this feast was Matt. x 7–19: "And going, preach, saying: The kingdom of Heaven is at hand. . . . Freely have you received, freely give. . . . Do not possess gold . . . nor two coats nor shoes nor a staff. . . . Behold I send you as sheep in the midst of wolves. . . ." The words went straight to his heart and, applying them literally to himself, he gave away his shoes, staff and girdle, and left himself with one poor coat, which he girt about him with a cord. This was the dress which he gave to his friars the year following: the undyed woollen dress of the shepherds and peasants in those parts. Thus garbed, he began to exhort to repentance with such energy that his words pierced the hearts of his hearers. As he passed them on the road he saluted the people with the words, "Our Lord give you peace". God had already given him the gifts of prophecy and miracles. When he was begging alms to repair the church of St Damian, he used to say, "Help me to finish this building. Here will one day be a monastery of nuns by whose good fame our Lord will be glorified over the whole Church." This was verified in St Clare five years after. A man in Spoleto was afflicted with a cancer, which had disfigured him hideously. He met St Francis and would have thrown himself at his feet; but the saint prevented him and kissed his diseased face, which was instantly healed. "I know not", says St Bonaventure, "which I ought most to wonder at, such a kiss or such a cure."

Many began to admire Francis, and some desired to be his companions and disciples. The first of these was Bernard da Quintavalle, a rich tradesman of Assisi. He watched the career of Francis with curiosity, invited him to his house, and had a bed made ready for him near his own. When Bernard seemed to be fallen asleep, the servant of God got up and passed a long time in prayer, frequently repeating aloud the words, *Deus meus et Omnia*, "My God and my All". Bernard secretly watched, saying to himself, "This man is truly a servant of God", and at length he asked the saint to make him his companion. They assisted at Mass together, and searched the Scriptures that they might learn the will of God. The *sortes biblicae* being favourable, Bernard sold all his effects and divided the sum among the poor. Peter of Cattaneo, a canon of the cathedral of Assisi, desired to be admitted with him, and Francis "gave his habit" to them both together on

* Porziuncola means the "little piece". The tiny building is now entirely enclosed within the great church of Santa Maria degli Angeli.

April 16, 1209. The third person who joined them was the famous Brother Giles, a person of great simplicity and spiritual wisdom. When his followers had increased to a dozen, Francis drew up a short informal rule consisting chiefly of the gospel counsels of perfection. This he took to Rome in 1210 for the pope's approbation. Innocent III appeared at first averse, and many of the cardinals alleged that the orders already established ought to be reformed and their number not multiplied, and that the intended poverty of this new body was impracticable. Cardinal John Colonna pleaded in its favour that it was no more than the evangelical counsels of perfection. The pope afterwards told his nephew, from whom St Bonaventure heard it, that in a dream he saw a palm tree growing up at his feet, and in another he saw St Francis propping up the Lateran church, which seemed ready to fall (as he saw St Dominic in another vision five years after). He therefore sent again for St Francis, and approved his rule, but only by word of mouth, tonsuring him and his companions and giving them a general commission to preach repentance.

St Francis and his companions now lived together in a little cottage at Rivo Torto, outside the gates of Assisi, whence they sometimes went into the country to preach. After a time they had trouble with a peasant who wanted the cottage for the use of his donkey. " God has not called us to prepare a stable for an ass ", observed Francis, and went off to see the abbot of Monte Subasio. The abbot, in 1212, handed over the Portiuncula chapel to St Francis, upon condition that it should always continue the head church of his order. The saint refused to accept the property " in fee simple " but would only have the use of the place ; and in token that he held it of the monks, he sent them every year a basket of fish caught in a neighbouring river. The monks sent the friars in return a barrel of oil. This custom is now revived between the friars of Santa Maria degli Angeli and the Benedictines of San Pietro at Assisi. Round about the chapel the brothers built themselves huts of wood and clay. St Francis would not suffer any dominion or property of temporal goods to be vested in his order, or in any community or convent of it ; he called the spirit of holy poverty the foundation of the order, and in his dress, in everything that he used, and in all his actions he showed the reality of his love for it. Francis would call his body Brother Ass, because it was to carry burdens, to be beaten, and to eat little and coarsely. When he saw anyone idle, profiting by other men's labour, he called him Brother Fly, because he did no good, but spoiled the good which others did and was troublesome to them. As a man owes charity to his own body, the saint a few days before he died asked pardon of his for having treated it perhaps with too great rigour. Indiscreet or excessive austerities always displeased him. When a brother through immoderate abstinence was not able to sleep, Francis brought him food and, that he might eat it with less embarrassment, began himself to eat with him.

At the beginning of his conversion, finding himself assailed with violent temptations against purity he sometimes cast himself naked into ditches full of snow. Once, under a more grievous trial than ordinary, he began to discipline himself sharply, and when this failed of its effect threw himself into a briar-patch and rolled therein. The humility of Francis was no emotional self-depreciation, but grounded in the certainty that " what each one is in the eyes of God, that he is and no more ". He never proceeded in holy orders beyond the diaconate, not daring to be ordained priest. He had no use for singularity. In a certain house he was told that one of the friars was so great a lover of silence that he would only confess his faults by signs. The saint did not like it, and said, " This is not the spirit of God but of the

Devil. A temptation, not a virtue." God illuminated the understanding of His servant with a light and wisdom that is not taught in books. When a certain brother asked leave to study, Francis told him that if he would often repeat the *Gloria Patri* with devotion he would become very learned before God. He was himself an example of knowledge so attained. His love for and power over the lower animals were noted and often referred to by those who knew him : his rebuke to the swallows while he was preaching at Alviano, " My sisters the swallows, it is now my turn to speak. You have been talking enough all this time " ; the birds that perched around him while he told them to praise their Creator ; the rabbit that would not leave him at Lake Trasimene ; and the tamed wolf at Gubbio, which some maintain is an allegory and others a plain fact.

The early years at Santa Maria degli Angeli was a time of training in poverty and brotherly love. For their daily bread the brothers worked at their trades and in the fields for neighbouring farmers. When work was lacking, they begged from door to door, and even then were forbidden to accept money. They were always at the service of their neighbours, and particularly of lepers and similar sufferers. These, St Francis insisted, should be referred to and addressed as " my brother Christians ", with that same instinctive delicacy of mind which makes some country people in England and Wales today refer to tramps not as " tramps " but as " travellers ". Recruits continued to come, and among them the " renowned jester of the Lord ", Brother Juniper, of whom St Francis said, when he had been even more " simple " than usual, " I would that I had a forest of such junipers ! " He was the man who, when a crowd of people was waiting to receive him at Rome, was found playing seesaw with some children outside the walls. St Clare called him " God's plaything ". This young girl left her home in Assisi to be a follower of St Francis after hearing him preach, in the spring of 1212. He established her with other maidens at San Damiano, which soon became to the Franciscans what the nuns of Prouille were to the Dominicans : a tower of womanly strength and sense, an enclosed garden of supporting prayer. In the autumn of the same year, Francis, not content with all that he did and suffered for souls in Italy, resolved to go and preach to the Mohammedans. He embarked with one companion at Ancona for Syria, but they were driven straight on to the coast of Dalmatia and wrecked. The two friars could get no further and, having no money for their passage, travelled back to Ancona as stowaways. After preaching for a year in central Italy, during which the lord of Chiusi put at the disposal of the Franciscans as a place of retreat Mount Alvernia (La Verna) in the Tuscan Apennines, St Francis made another attempt to reach the Mohammedans, this time in Morocco by way of Spain. But again he was disappointed in his object, for somewhere in Spain he was taken ill, and when he recovered he returned into Italy, where again he laboured strenuously to advance the glory of God among all Christian people.

Out of humility St Francis gave to his order the name of Friars Minor, desiring that his brethren should really be below their fellows and seek the last and lowest places. He exhorts his brethren to manual labour, but will have them content to receive for it things necessary for life, not money. He bids them not to be ashamed to beg alms, remembering the poverty of Christ ; and he forbids them to preach in any place without the bishop's licence. Incidentally, it was provided that " should any one of them stray from the Catholic faith or life in word or in deed, and will not amend, he shall be altogether cast out of the brotherhood ". Many cities were now anxious to have the once-despised brothers in their midst, and

small communities of them sprang up throughout Umbria, Tuscany, Lombardy and Ancona. In 1216 Francis is said to have begged from Pope Honorius III the Portiuncula indulgence, or pardon of Assisi ;* and in the following year he was in Rome, where he probably met his fellow friar St Dominic, who had been preaching faith and penance in southern France while Francis was still a " young man about town " in Assisi. St Francis also wanted to preach in France, but was dissuaded by Cardinal Ugolino (afterwards Pope Gregory IX) ; so he sent instead Brother Pacifico and Brother Agnello, who was afterwards to bring the Franciscans to England. The development of the brotherhood was considerably influenced by the good and prudent Ugolino. The members were so numerous that some organization and systematic control was imperatively necessary. The order was therefore divided into provinces, each in charge of a minister to whom was committed " the care of the souls of the brethren, and should anyone be lost through the minister's fault and bad example, that minister will have to give an account before our Lord Jesus Christ ". The friars now extended beyond the Alps, missions being sent to Spain, Germany and Hungary.

The first general chapter was held at the Portiuncula at Pentecost in 1217 ; and in 1219 was held the chapter called " of Mats ", because of the number of huts of wattles and matting hastily put up to shelter the brethren. There were said to be five thousand of them present, and it was inevitable that among so many were some for whom the original spirit of Francis himself was already diluted. He was too haphazard, that is, in this case, too trusting in God, for them ; they agitated for more " practicalness ". Francis was moved to indignation. " My brothers ", he replied, " the Lord has called me by the way of simplicity and humbleness, and this is the way He has pointed out to me for myself and for those who will believe and follow me. . . . The Lord told me that He would have me poor and foolish in this world, and that He willed not to lead us by any way other than by that. May God confound you by your own wisdom and learning and, for all your fault-finding, send you back to your vocation whether you will or no." And to those who wished him to obtain for them of the pope a licence to preach everywhere without the leave of the bishop of each diocese, he answered, " When the bishops see that you live holily, and attempt nothing against their authority, they will themselves entreat you to work for the salvation of the souls committed to their charge. Let it be your singular privilege to have no privilege. . . ." St Francis sent some of his friars from this chapter on their first missions to the infidels, to Tunis and Morocco, reserving to himself the Saracens of Egypt and Syria. Innocent III's appeal at the Lateran Council in 1215 for a new crusade had resulted only in a desultory

* It is commonly held that, in accordance with a vision of Jesus Christ to St Francis in the Portiuncula chapel, Honorius III granted a plenary indulgence on one day in the year for visiting that chapel (now *toties quoties* on August 2). Whether in fact this indulgence was originally granted to St Francis personally has been the subject of much discussion. But whether the grant was made to him or not, it is quite certain that the gaining of the indulgence over and over again by going in at one door and out at another was not dreamed of in his day. This would be *magis derisorium quam devotum*, wrote Nicholas de Lyra ; and other medieval theologians speak in the same sense. It may be explained for non-Catholic readers that an *indulgence*, or *pardon*, is the remission, not of the guilt, but of the temporal punishment due to those sins of which the guilt has already been forgiven (normally by confession and absolution), granted by the Church and ratified by God ; the amount of the remission is expressed in terms of time, of which the significance is only relative. A *plenary indulgence* is such a remission of *all* temporal punishment hitherto incurred.

attempt to bolster up the Latin kingdom in the East: Francis would wield the sword of the word of God.

He set sail with twelve friars from Ancona in June 1219, and came to Damietta on the Nile delta, before which the crusaders were sitting in siege. Francis was profoundly shocked by the dissoluteness and self-seeking of the soldiers of the Cross. Burning with zeal for the conversion of the Saracens, he desired to pass to their camp, though he was warned that there was a price on the head of every Christian. Permission was given him by the papal legate and he went with Brother Illuminato among the infidels, crying out, "Sultan! Sultan!" Being brought before Malek al-Kamil and asked his errand, he said boldly, "I am sent not by men but by the most high God, to show you and your people the way of salvation by announcing to you the truths of the gospel". Discussion followed, and other audiences. The sultan was somewhat moved and invited him to stay with him. Francis replied, "If you and your people will accept the word of God, I will with joy stay with you. If you yet waver between Christ and Mohammed, cause a fire to be kindled, and I will go into it with your priests that you may see which is the true faith." The sultan answered that he did not believe any of the *imams* would be willing to go into the fire, and that he could not accept his condition for fear of upsetting the people. After some days Malek al-Kamil sent Francis back to the camp before Damietta. Disappointed that he could do so little either with the crusaders or their opponents, St Francis returned to Akka, whence he visited the Holy Places. Then, summoned by an urgent message of distress, he returned to Italy.

Francis found that in his absence his two vicars, Matthew of Narni and Gregory of Naples, had introduced certain innovations whose tendency was to bring the Franciscans into line with the other religious orders and to confine their proper spirit within the more rigid framework of monastic observance and prescribed asceticism. With the sisters at San Damiano this had taken the form of regular constitutions, drawn up on the Benedictine model by Cardinal Ugolino. When St Francis arrived at Bologna he was amazed and grieved to find his brethren there housed in a fine convent: he refused to enter it, and lodged with the Friars Preachers, from whence he sent for the guardian of his brethren, upbraided him and ordered the friars to leave that house. St Francis saw these events as a betrayal: it was a crisis that might transform or destroy his followers. He went to the Holy See, and obtained from Honorius III the appointment of Cardinal Ugolino as official protector and adviser to the Franciscans, for he was a man who believed in St Francis and his ideas while being at the same time an experienced man of affairs. Then he set himself to revise the rule, and summoned another general chapter, which met at the Portiuncula in 1221. To this assembly he presented the revised rule, which abated nothing of the poverty, humbleness and evangelical freedom which characterized the life he had always set before them: it was Francis's challenge to the dissidents and legalists who now, beneath the surface, were definitely threatening the peaceful development of the Franciscans. Chief among them was Brother Elias of Cortona, who, as vicar of St Francis, who had resigned active direction of the order, was in effect minister general of the brethren; but he did not dare too openly to oppose himself to the founder whom he sincerely respected. The order had in fact become too big. "Would that there were fewer Friars Minor", cried Francis himself, "and that the world should so rarely see one as to wonder at their fewness!" At the end of two years, throughout which he had to

face the growing tendency to break away from his ideas and to expand in directions which seemed to him to compromise the Franciscan vocation, Francis once again revised his rule. This done, he handed it to Brother Elias for communication to the ministers. It was promptly lost, and St Francis had again to dictate it to Brother Leo, amid the protests of many of the brethren who maintained that the forbiddance of holding corporate property was impracticable. In the form in which it was eventually approved by Pope Honorius III in 1223, it represented substantially the spirit and manner of life for which St Francis had stood from the moment that he cast off his fine clothes in the bishop's court at Assisi. About two years earlier St Francis and Cardinal Ugolino may have drawn up a rule for the fraternity of lay people who associated themselves with the Friars Minor in the spirit of Francis's " Letter to all Christians ", written in the early years of his mission—the Franciscan tertiaries of today. These congregations of lay penitents, bound to a life very different from that of their neighbours, grew to be a significant power in the religious life of the middle ages, and in canon law tertiaries, of whatever order, still have a status differing in kind from that of members of confraternities and sodalities.

St Francis spent the Christmas of 1223 at Grecchio in the valley of Rieti where, he told his friend John da Vellita, " I would make a memorial of that Child who was born in Bethlehem and in some sort behold with bodily eyes the hardships of His infant state, lying on hay in a manger with the ox and the ass standing by ". Accordingly a " crib " was set up at the hermitage, and the peasants crowded to the midnight Mass, at which Francis served as deacon and preached on the Christmas mystery. The custom of making a crib was probably not unknown before this time, but this use of it by St Francis is said to have begun its subsequent popularity. He remained for some months at Grecchio in prayer and quietness, and the graces which he received from God in contemplation he was careful to conceal from men. Brother Leo, his secretary and confessor, testified that he had seen him in prayer sometimes raised above the ground so high that he could only touch his feet, and that sometimes he was raised much higher. Towards the festival of the Assumption in 1224, St Francis retired to Mount Alvernia and there made a little cell. He kept Leo with him, but forbade any other person to come to him before the feast of St Michael. Here it was, on or about Holy Cross day 1224, that happened the miracle of the *stigmata*, of which an account has been given on September 17. Having been thus marked with the signs of our Lord's passion, Francis tried to conceal this favour of Heaven from the eyes of men, and for this purpose he ever after covered his hands with his habit, and wore shoes and stockings on his feet. Yet having first asked the advice of Brother Illuminato and others, he with fear disclosed to them this wonderful happening, and added that several things had been manifested to him which he never would disclose to anyone. To soothe him during illness he was one day asked to let someone read a book to him ; but he answered, " Nothing gives me so much consolation as to think of the life and passion of our Lord. Were I to live to the end of the world I should stand in need of no other book." It was in contemplation of Christ naked and crucified, and crucified again in the persons of his suffering poor, that Francis came to love poverty as his lady and mistress. And he extended his rule of poverty to what is interior and spiritual. Francis did not despise learning, but he feared it for his followers. Studies were good as a means to an end, if they spent still more time in prayer, and studied not so much how to speak to others as how to preach to themselves. Studies

which feed vanity rather than piety be abhorred, because they extinguish charity and devotion, and drain and puff up the heart; but above all he feared the Lady Learning as a rival of the Lady Poverty. "Wheedled by the evil spirits, these brethren of mine will leave the way of holy simplicity and most high poverty", he groaned, as he watched their anxiety for books and schools. Before he left Alvernia St Francis composed that poem which has been called the "Praise of the Most High God", then, after the feast of St Michael, he came down from the mountain bearing in his flesh the marks of the sacred wounds, and healed the sick who were brought to him in the plain below.

The two years that remained of his life were years of suffering and of happiness in God. His health was getting worse, the *stigmata* were a source of physical pain and weakness, and his sight was failing. He got so bad that in the summer of 1225 Cardinal Ugolino and the vicar Elias obliged him to put himself in the hands of the pope's physicians at Rieti. He complied with simplicity, and on his way thither paid his last visit to St Clare at San Damiano. Here, almost maddened with pain and discomfort, he made the "Canticle of Brother Sun", which he set to a tune and taught the brethren to sing. He went to Monte Rainerio to undergo the agonizing treatment prescribed, and got but temporary relief. He was taken to Siena to see other physicians, but he was dying. He dictated a message to his brethren, to love one another, to love and observe the Lady Poverty, and to love and honour the clergy of the Church. Some time before his death he made a longer testament for his religious brethren, in which he recommends that they faithfully observe their rule and work with their hands, not out of a desire of gain but for the sake of good example and to avoid idleness. "If we receive nothing for our work, let us have recourse to the table of the Lord, begging alms from door to door." Then he went to Assisi and was lodged in the bishop's house. The doctors there, pressed to speak the truth, told him he could not live beyond a few weeks. "Welcome, Sister Death!" he exclaimed, and asked to be taken to the Portiuncula. As they came on the way to a hill in sight of Assisi he asked for the stretcher to be put down, and turning his blind eyes towards the town called down the blessing of God upon it and upon his brethren. Then they carried him on to the Portiuncula. When he knew the end was close at hand, Francis asked that they would send to Rome for the Lady Giacoma di Settesoli, who had often befriended him, and ask her to come, bringing with her candles and a grey gown for his burial, and some of the cake that he liked so well. But the lady arrived before the messenger started. "Blessed be God", said Francis, "who has sent our Brother Giacoma to us. Bring her in. The rule about women is not for Brother Giacoma." He sent a last message to St Clare and her nuns, and bade his brethren sing the verse of the song he had made to the Sun which praises Death. Then he called for bread and broke it and to each one present gave a piece in token of mutual love and peace, saying, "I have done my part; may Christ teach you to do yours". He was laid on the ground and covered with an old habit, which the guardian lent him. He exhorted his brethren to the love of God, of poverty, and of the gospel "before all other ordinances", and gave his blessing to all his disciples, the absent as well as those that were present. The passion of our Lord in the gospel of St John was read aloud, and in the evening of Saturday, October 3, 1226, St Francis died.

He had asked to be buried in the criminals' cemetery on the Colle d'Inferno, but the next day his body was taken in solemn procession to the church of St

George in Assisi. Here it remained until two years after his canonization when, in 1230, it was secretly removed to the great basilica built by Brother Elias. For six hundred years it was not seen by the eyes of man, till in 1818 after fifty-two days' search it was found deep down beneath the high altar in the lower church. St Francis was only forty-four or forty-five years old at the time of his death. This is not the place to relate, even in outline, the chequered and glorious history of the order which he founded ; but in its three branches of Friars Minor, Friars Minor Capuchin and Friars Minor Conventual, together making the one Order of St Francis, it is the most numerous religious institute in the Church today. And it is the opinion of Professor David Knowles that by the foundation of this brotherhood St Francis " did more than any other man to save the medieval Church from decay and revolution ".

So vast and ever-growing is the literature associated with the life of St Francis, and so intricate are the problems presented by some of the principal sources, that it would be impossible to enter into any detail in the space available here. Let it be noted in the first place that we have certain small ascetical writings of the saint himself. They have been critically edited by Fr Edouard d'Alençon, and have been translated into English, *e.g.* by Archbishop Paschal Robinson in America and by the Countess de la Warr in England. Secondly there is a series of *legendae* (a word which here implies no suggestion of a fabulous origin), in other words, the primitive biographies. The most certainly attested are three documents attributed to Thomas of Celano, the *Vita prima*, written before 1229 ; the *Vita secunda*, a supplement composed between 1244 and 1247 ; and the *Miracula*, dating from about 1257. Then we have the official life by St Bonaventure, *c.* 1263 (a critical text appeared first in vol. viii of his *Opera omnia*, edited at Quaracchi), from which the *legenda minor* was afterwards compiled for liturgical use. This life by St Bonaventure was written with a view to pacification. A heated controversy had broken out in the order between the *Zelanti*, or " Spiritual " friars, and those who favoured a mitigated observance. The former appealed to acts and sayings of the founder which were on record in certain earlier writings. Many of these incidents were suppressed in the Bonaventure life, and in order that such occasions of discord might not be revived, directions were issued that the older *legendae* should be destroyed. The manuscripts representing this earlier tradition are therefore rare, and in many cases they have only been brought to light by modern research. Brother Leo, the special confidant of St Francis, undoubtedly wrote certain *cedule* or *rotuli* about his seraphic father, and the great medievalist Paul Sabatier always maintained that the substance of these writings was preserved in a document known as the *Speculum perfectionis*. His final revision of this work was edited by A. G. Little and brought out by the British Society of Franciscan Studies in 1931. Its origin and date have been much controverted, and, on the other hand, a text discovered at Perugia by F. M. Delorme—he printed it in 1926 under the name *Legenda antiqua*— has, Delorme avers, a much better claim to be regarded as Brother Leo's long-lost work. Among other primitive and important texts is the *Sacrum commercium*, " the Converse of Francis and his sons with holy Poverty ", which may well have been written, so it has been suggested, by John Parenti as early as 1227 ; an excellent translation was published by Montgomery Carmichael (1901). Then we have the *Legenda trium sociorum*, the *Legenda Juliani de Spira* and other similar compositions, as well as the *Actus beati Francisci*, which last, under the name given it in its Italian adaptation, the *Fioretti*, is familiar everywhere, and has been translated into every language. Of the innumerable modern lives of St Francis it will be sufficient to mention a few best worthy of notice. In the first place, there is the English life by Father Cuthbert, Capuchin, which in Sabatier's opinion is perhaps the best of all modern lives of Francis ; it has been supplemented by other books of the same author dealing with the early Franciscan history and spirit. Another life is that of John Jörgensen which has appeared in many European languages ; unfortunately the English translation is not altogether satisfactory, and the same must be said of the English version of the biography by O. Englebert (1950) ; the French original should not be overlooked. G. K. Chesterton's sketch, brief in compass, is admirably written and leaves a vivid impression. Paul Sabatier was not a Catholic, but he wrote most sympathetically in his biography of St Francis. It was first printed in 1894, but the *édition définitive* appeared only after the author's death in

1931. To these may be added Archbishop P. Robinson's *The Real St Francis ;* Bishop Felder's *The Knight-errant of Assisi* and *The Ideals of St Francis ; St Francis : the Legends and Lauds*, containing the contemporary writings, with commentary by O. Karrer ; and a good concise biography by J. R. H. Moorman (1950). The same writer produced *Sources for the Life of St Francis* (1940), and V. Facchinetti's *Guida bibliografica* (1928) is full and useful ; but it is hard to keep pace with Franciscan literature.

ST AMMON (*c.* A D. 350)

IT is often stated that St Ammon was the first of the Egyptian fathers to establish a monastery in Nitria ; this is by no means certain, but it is beyond doubt that he was one of the most famous hermit monks to live in that desert. After the death of his wealthy parents, his uncle and other relatives forced Ammon, when he was twenty-two years old, into matrimony. But he read to his wife what St Paul wrote in commendation of the state of virginity, by which she was persuaded to consent to their living together in perpetual continence. They thus lived eighteen years under the same roof. He was severe in his mortifications so as gradually to inure and prepare his body to bear the austerity of the desert. Having spent the day in hard labour tilling a large garden in which he planted and cultivated balsam, at evening he supped with his wife on vegetables or fruit, and afterwards retired to prayer in which he passed a great part of the night. When his uncle and others who opposed his retreat were dead, he retired to Nitria with his wife's consent, and she assembled in her house a number of religious women, who were visited and directed by St Ammon once every six months.

Nitria, now called the Wady Natrun, is about seventy miles south-east from Alexandria and has been described as " a poisonous marsh overgrown with weeds, full of reptiles and blood-sucking flies. There are good and evil oases. This was the marsh that gave its name to Nitria—the soda marsh. The hermits chose it because it was even worse than the desert." Palladius visited it fifty years after the time of St Ammon. He writes :

> " On the mountain live some five thousand men with different modes of life, each living in accordance with his own powers and wishes, so that it is allowed to live alone or with another or with a number of others. There are seven bakeries in the mountain, which serve the needs both of these men and also of the anchorites of the great desert, six hundred in all. . . . In this mountain of Nitria there is a great church, by which stand three palm trees, each with a whip suspended from it. One is intended for the solitaries who transgress, one for robbers, if any pass that way, and one for chance comers ; so that all who transgress and are judged worthy of blows are tied to the palm tree and receive on the back the appointed number of stripes and are then released. Next to the church is a guest-house, where they receive the stranger who has arrived until he goes away of his own accord, without limit of time, even if he remains two or three years. Having allowed him to spend one week in idleness, the rest of his stay they occupy with work either in the garden or bakery or kitchen. If he should be an important person they give him a book, not allowing him to talk to anyone before the hour. In this mountain there also live doctors and confectioners. And they use wine and wine is on sale. All these men work with their hands at linen manufacture, so that all are self-supporting. And indeed at the ninth hour it is possible to stand and hear how the strains of psalmody rise from each habitation, so that one believes that one

is high above the world in Paradise. They occupy the church only on Saturday and Sunday. There are eight priests who serve the church, in which so long as the senior priest lives no one else celebrates or preaches or gives decisions, but they all just sit quietly by his side " (*Lausiac History*, Lowther Clarke's trans.).

Thus lived the monks and anchorites who, in the words of St Athanasius, " came forth from their own people and enrolled themselves for citizenship in Heaven ".

St Ammon's first disciples lived dispersed in separate cells, till St Antony the Great advised him to assemble the greater part of them under the eye of an attentive superior, though even then the monastery was no more than a fortuitous aggregation of private dwellings. Antony himself selected the site for their group and set up a cross there, and he and Ammon often exchanged visits. St Ammon lived in great austerity. When he first retired into the desert he took a meal of bread and water only once a day ; this he afterwards extended to two and sometimes to three or even four days. St Ammon wrought many miracles, one of which is recorded by St Athanasius in his Life of St Antony and elsewhere. He was going to cross a river when the banks were overflowed, with Theodore his disciple, and they withdrew from one another to undress. But St Ammon even when alone was too shy to swim across naked, and while he stood trying to make up his mind he found himself on a sudden transported to the other side. Theodore coming up and seeing he had got over without being wet, asked him how it was done, and pressed him so earnestly that Ammon confessed the miracle, making him first promise not to mention it to anyone till after his death. St Ammon died at the age of sixty-two years ; and St Antony, at the distance of thirteen days' journey from him, knew the exact time of his death, having seen in a vision his soul ascend to Heaven.

Our information comes mainly from the *Lausiac History* of Palladius, but one or two miracles may be added from the document now commonly known as the *Historia monachorum*. The Greek text of this last was edited by Preuschen in his book *Palladius und Rufinus* (1897). See also the *Acta Sanctorum*, October, vol. ii, and Schiwietz, *Das morgenländische Mönchtum*, vol. i, p. 94.

ST PETRONIUS, Bishop of Bologna (*c.* A.D. 445)

There was a Petronius who was prefect of the *praetorium* in Gaul at the beginning of the fifth century, and this saint was perhaps his son. A reference in a letter of St Eucherius of Lyons suggests that the younger Petronius also at one time held an important civil office, for he is said to have passed from a position of secular rank to the service of the Church, and then became renowned in Italy for his virtues. While a young man he is said to have made a journey to Palestine, " where he passed many days collecting all the vestiges of Christian antiquity " and acquiring information which he was afterwards to put to practical use. About the year 432 he was appointed bishop of Bologna, and he devoted his attention first to the repair of churches, which were in a ruined condition owing to the recent ravages of the Goths.

We are told that " he built a monastery outside the city towards the east, in honour of the protomartyr St Stephen : a spacious building with lofty walls, and built with many columns of porphyry and precious marbles, having capitals carved with the figures of men, animals and birds. He devoted the greatest attention to this building, and with special care in the reproduction of the Lord's sepulchre, of

which he set out the work himself with a measuring rod. . . . The buildings extended to the place which represented Golgotha, where the cross of Christ stood." In all there were seven churches and the system of buildings reproduced in general lines the Holy Places at Jerusalem. St Petronius made the church of San Stefano his cathedral, and it was so used by the bishops of Bologna until the tenth century, in the third year of which Emilia was ravaged by the Huns and the buildings of Petronius destroyed. They were rebuilt and restored at various times during the middle ages, and during the twelfth century San Stefano achieved great popularity as a place of pilgrimage for those who could not go to the East. In 1141 some new representations were set up which were probably fruitful in putting false relics into circulation. Rather conveniently, the relics of St Petronius himself were discovered at the same time, and a life of the saint was written in which fables and nonsense make up for lack of precise information. In a much-modified form the *Nuova Gerusalemme* of Bologna remains to this day: "it still possesses a singular air of the most profound antiquity."

The document printed in the *Acta Sanctorum*, October, vol. ii, as a life of St Petronius, is of no historical value; it was fabricated only in the twelfth century. A compilation in Italian written one hundred and fifty years later is equally worthless. The whole question has been thoroughly investigated by Mgr Lanzoni in his monograph *S. Petronio, vescovo di Bologna nella storia e nella leggenda* (1907). See also Delehaye's review in *Analecta Bollandiana*, vol. xxvii (1908), pp. 104–106. In the periodical *Romagna*, vol. vii (1910), pp. 269–277, Mgr Lanzoni carries his investigation further. He seems very doubtful whether Petronius ever visited Palestine. For San Stefano, see G. Jeffery, *The Holy Sepulchre* (1919), pp. 195–211.

5: ST PLACID, MARTYR (SIXTH CENTURY)

IN consequence of the reputation of the great sanctity of St Benedict whilst he lived at Subiaco, the noble families in Rome brought their children to him to be brought up in his monastery. Equitius committed to his care his son Maurus, and the patrician Tertullus his son Placid, who was a boy of tender years. In his *Dialogues* St Gregory relates that Placid having fallen into the lake at Subiaco as he was fetching water in a pitcher, St Benedict, who was in the monastery, immediately knew of the accident, and calling Maurus said to him, "Brother, run! Make haste! The child has fallen into the water." Maurus ran to the lake and walked on the water a bow-shot from the bank to the place where Placid was struggling, and, taking hold of him by the hair, returned with the same speed. When he got to the shore and looked behind him he saw he had walked upon the water, which he had not noticed till then. St Benedict ascribed this miracle to the disciple's obedience, but St Maurus attributed it to the command and blessing of the abbot, which Placid confirmed. "When I was being pulled out of the water", he said, "I saw the father's hood over my head, and I judged it was he who was getting me out." This miraculous corporal preservation of Placid may be regarded as a symbol of the preservation of his soul by divine grace from the spiritual shipwreck of sin. He advanced daily in wisdom and virtue so that his life seemed a true copy of that of his master and guide, St Benedict. He, seeing the progress which grace made in his heart, loved Placid as one of the dearest among his children and probably took him with him to Monte Cassino. This place is said to have been given

to St Benedict by Tertullus, the father of Placid. This is all that is known of St Placid, who was venerated as a confessor till the twelfth century.

But the feast kept by the Western church today is of St Placid, " a monk and disciple of the blessed abbot Benedict, together with his brothers Eutychius and Victorinus, their sister the maiden Flavia, Donatus, Firmatus the deacon, Faustus, and thirty other monks ", who, we are told, were martyred by pirates at Messina. Of these it may be said that certain early martyrologies mention on this date the martyrdom in Sicily of SS. *Placidus*, Eutychius, and thirty companions. The present confusion in the liturgical books of the Benedictine Placid with a number of martyrs who died before he was born has its principal origin in a forgery of the middle twelfth century. At that time Peter the Deacon, a monk of Monte Cassino and archivist of that house, gave to the world an account of the life and passion of St Placid, whose martyrdom nobody had hitherto heard of. He claimed to have got his information from one Simeon, a priest of Constantinople, who had inherited a contemporary document. This purported to have been written by a companion of Placid called Gordian, who had escaped from the slaughter of Placid and his companions in Sicily, fled to Constantinople, and there written the account, which he gave to Simeon's ancestors. This story, like others of the same sort, gradually succeeded in imposing itself and was eventually accepted by the Benedictines and throughout the West. According to it St Placid was sent into Sicily where he founded the monastery of St John the Baptist at Messina. Some years later a fleet of Saracen pirates from Spain descended on the island, and when the abbot, his brothers and sister, and his monks would not worship the gods of the king, Abdallah, they were put to the sword. There were, of course, no Moors in Spain in the sixth century, and no Saracenic descents on Sicily from Syria or Africa are recorded before the middle of the seventh.

Additional evidence, of equally spurious sort, was duly forthcoming, including a deed of gift from Tertullus to St Benedict of lands in Italy and Sicily, but it was not till 1588 that the veneration of St Placid spread to the faithful at large. In that year the church of St John at Messina was rebuilt, and during the work a number of skeletons were found. These were hailed as the remains of St Placid and his martyred companions, and Pope Sixtus V approved their veneration as those of martyrs. The feast was given the rank of a double and inserted in the Roman Martyrology, which causes the Bollandists to question if the pope acted with sufficient prudence. Among the Benedictines the feast of St Placid and his Companions, Martyrs, is a double of the second class. When their calendar was undergoing revision in 1915 the editors proposed to suppress this feast entirely, and to join the commemoration of St Placid, as abbot and confessor, to that of St Maurus on January 15. The Congregation of Sacred Rites, however, directed that there was to be no innovation in respect of this feast until it could be brought into line with the decision of the historico-liturgical question involved which would be dealt with in the revision of the Roman Breviary (whose third lesson for the feast summarizes Peter the Deacon's story). The Benedictines accordingly retained the name and rank of the feast, but suppressed the proper office, replacing it by the common office of several martyrs, with a general collect that does not mention either St Placid or martyrs.

The whole story of this fabrication has been very carefully investigated by U. Berlière in the *Revue Bénédictine*, vol. xxxiii (1921), pp. 19–45 ; an article in which the liturgical as well as the historical aspects of the case have been taken into account. The spuriousness

of the narrative attributed to " Gordian " had previously been convincingly demonstrated by E. Caspar, *Petrus Diaconus und die Monte Cassineser Fälschungen* (1909), see especially pp. 47–72. The text of the pseudo-Gordian *passio* will be found in the *Acta Sanctorum*, October, vol. iii. Consult also CMH., and see the summary in J. McCann, *Saint Benedict* (1938), pp. 282–291. The names of the martyrs in Peter the Deacon's forgery are all taken from the entry for October 5 in the Hieronymian martyrology, though Firmatus and Flaviana or Flavia are there expressly stated to have suffered at Auxerre in France.

ST APOLLINARIS, BISHOP OF VALENCE (*c.* A.D. 520)

ST HESYCHIUS, Bishop of Vienne, had two sons, of whom the younger was the great St Avitus of Vienne and the elder was this Apollinaris of Valence. He was born about the year 453, educated under St Mamertus, and consecrated bishop by his brother before he was forty years old. Owing to the disorderly life of a previous prelate the see of Valence had been vacant for a number of years, and the diocese was in a deplorable state of ill-living and heresy. Soon after the year 517 a synod condemned an official of Sigismund, King of Burgundy, for having contracted an incestuous marriage. The culprit refused to yield, Sigismund supported him, and the bishops concerned were banished. St Apollinaris spent a year or more in exile. The occasion of his recall is said to have been the illness of Sigismund. The queen thought that her husband's malady was a divine punishment for his persecution of the bishops, and she sent to St Apollinaris to come to court. He refused. Then she asked for his prayers and the loan of his cloak, and this being laid upon the sick king he recovered. Thereupon, we are told, Sigismund sent a safe-conduct to the bishop and expressed contrition for his contumacy.

Some letters are extant which passed between St Apollinaris and St Avitus, which show mutual affection between the brothers and amusing touches of playfulness. In one of them Apollinaris reproves himself for having forgotten to observe the anniversary of the death of their sister Fuscina (whom Avitus praises in a poem) : and in another Avitus accepts an invitation to the dedication of a church, but suggests that on this occasion too much revelry should be avoided. Being forewarned of his death, St Apollinaris went to Arles to visit his friend St Caesarius and the tomb of St Genesius. His progress down and up the Rhône was marked by marvels of dispersing storms and exorcising demons, to which the Roman Martyrology refers, but the historicalness of this journey has been questioned. On his return to Valence he died, about the year 520. He is venerated as the principal patron of Valence, under the popular name of " Aplonay ".

The life printed in the *Acta Sanctorum*, October, vol. iii, is there attributed to a contemporary, but this does not seem very probable. See B. Krusch in *Mélanges Julien Havet* (1895), pp. 39–56, and in MGH., *Scriptores merov.*, vol. iii, pp. 194–203, where the text is critically edited. *Cf.* also Duchesne, *Fastes épiscopaux*, vol. i, pp. 154, 217–218, 223.

ST GALLA, WIDOW (*c.* A.D. 550)

AMONG the victims of Theodoric the Goth in Italy was a noble patrician of Rome, Quintus Aurelius Symmachus, who had been consul in 485. He was put to death unjustly in 525 and left three daughters, Rusticiana (the wife of Boethius), Proba and Galla, who is mentioned in the Roman Martyrology today. A reference to her life and a brief account of her death are given in the *Dialogues* of St Gregory. Galla within a year of her marriage was left a widow and, though young and wealthy,

she determined to become a bride of Christ rather than again enter into that natural matrimony which, as St Gregory says in a generalization that he would have found hard to substantiate, " always begins with joy and ends with sorrow ". She was not to be turned from her resolve even by the warning of her physicians that if she did not marry again she would grow a beard. She therefore joined a community of consecrated women who lived close by the basilica of St Peter, where she lived for many years a life of devotion to God and care of the poor and needy.

Eventually she was afflicted with cancer of the breast, and being one night unable to sleep for pain she saw standing between two candlesticks (for she disliked physical as well as spiritual darkness) the figure of St Peter. " How is it, master ? " she cried to him. " Are my sins forgiven ? " St Peter inclined his head. " They are forgiven ", he said. " Come, follow me." But Galla had a dear friend in the house named Benedicta, and she asked that she might come too. St Peter replied that Galla and another were called then, and that Benedicta should follow after thirty days. And accordingly three days later Galla and another were taken to God, and Benedicta after thirty days. St Gregory, writing fifty years after, says that " the nuns now in that monastery, receiving them by tradition from their predecessors, can tell every little detail as though they had been present at the time when the miracle happened ". The letter of St Fulgentius, Bishop of Ruspe, " Concerning the State of Widowhood ", is supposed to have been addressed to St Galla ; her relics are said to rest in the church of Santa Maria in Portico.

Little seems to be known beyond what is recorded in the *Acta Sanctorum*, October, vol. iii. It is probable that the church known as San Salvatore de Gallia in Rome really perpetuated the name of this saint. The French had a hospice at San Salvatore in Ossibus near the Vatican ; they had to move and settled close to San Salvatore de Galla, which consequently came to be known as de Gallia instead of Galla. See P. Spezi in *Bullettino della Com. archeolog. di Roma*, 1905, pp. 62–103 and 233–263.

ST MAGENULF, OR MEINULF (*c.* A.D. 857)

MAGENULF was born of a noble Westphalian family, and on the death of his father his mother fled to the court of Charlemagne to escape the unwelcome attentions of her brother-in-law. Local tradition has it that Magenulf was a posthumous child, born while his mother was on the way to the king at Stadberg, beneath a lime tree shown near Bödeken. Charlemagne made him his godchild and sent the boy to the cathedral school at Paderborn. A conference of the bishop Badurad on the text, " The foxes have holes and the birds of the air nests : but the Son of Man hath not where to lay His head ", determined him to enter the ranks of the clergy, and on receiving minor orders he was presented to a canonry in the cathedral of Paderborn. He was ordained deacon and then made archdeacon.

It was the desire of St Magenulf to apply his riches to the foundation of a monastery for women on his own estate, and he chose as the site a spot where the deer came to drink at a brook. His choice was confirmed, it is said, by seeing a stag which displayed a cross between its antlers, like those of St Eustace and St Hubert. The monastery was duly founded at Bödeken and peopled with nuns from Aachen, for whose life he drew up a rule and constitutions. He made the monastery a centre from which he preached the gospel over the surrounding country, and he is accounted one of the apostles of Westphalia. St Magenulf died and was buried at Bödeken. A story, perhaps invented in view of some local dispute, says that while being carried to burial he sat up on the bier and exclaimed,

" Tell the bishop of Paderborn not to interfere in the election of a new superior ! " Other miracles were reported at his tomb, and these, with the memory of his humbleness and generosity, caused him soon to be venerated as a saint. Magenulf is called St Méen in France, and must be distinguished from the better-known St Méen (Mevennus, June 21).

A life of this saint seems to have been written about the year 895 when his remains were first exhumed for veneration, but this has not been preserved to us. It was, however, utilized by a certain Siegward who compiled a wordy but inadequate biography, *c.* 1035. Yet a third life was written from these materials and from his own acquaintance with the history of the period by Gobelinus Persona. It must have been produced, as Löffler has shown in the *Historisches Jahrbuch* for 1904 (pp. 190–192), between 1409 and 1416. The text of both Siegward and Gobelinus is printed in the *Acta Sanctorum*, October, vol. iii.

ST FLORA OF BEAULIEU, VIRGIN (A.D. 1347)

THE " Hospitalières ", nuns of the Order of St John of Jerusalem, had a flourishing priory known as Beaulieu, between Figeac and the shrine of Rocamadour. Here about the year 1324 entered a very devout novice of good family, who is now venerated as St Flora. If we can trust the biography in the form we have it, she had passed a most innocent childhood, had resisted all her parents' attempts to find her a husband, but on dedicating herself to God at Beaulieu she was overwhelmed by every species of spiritual trial. At one time she was beset with misgivings that the life she was leading was too easy and comfortable, at another she had to struggle against endless temptations to go back to the world and enjoy its pleasures. She seems, in consequence, to have fallen into a state of intense depression which showed itself in her countenance and behaviour to a degree which the other sisters found intensely irritating. They gave her in consequence a very bad time. They declared that she was either a hypocrite or out of her mind. They not only treated her themselves as an object of ridicule, but they brought in outsiders to look at her and encouraged them to mimic and make fun of her as though she were crazy.

In all this time, obtaining help occasionally from some visiting confessor who seemed to understand her state, she was growing dearer to God and in the end was privileged to enjoy many unusual mystical favours. It is alleged that one year on the feast of All Saints she fell into an ecstasy in which she continued without taking any nourishment at all until St Cecilia's day, three weeks later. Again, we hear of a fragment of the Blessed Sacrament being brought to her by an angel from a church eight miles away. The priest who was celebrating there thought that through some carelessness of his this portion of the Host which he had broken off had slipped off the corporal and been lost. In great distress he came to ask Sister Flora about it, since her gift of spiritual discernment was widely known. But she smiled and comforted him, leaving him with the conviction that she herself had received what had disappeared from the altar. It must be confessed that this story bears a suspicious resemblance to a similar incident which occurs in the Life of St Catherine of Siena. Again, when meditating on the Holy Ghost, one Whit Sunday at Mass, Flora is said to have been raised four feet from the ground and to have hung suspended in the air for some time while all were looking on. But perhaps the most curious of her mystical experiences was her feeling that a rigid cross to which our Saviour's body was attached was inside her. The arms of the cross seemed to pierce her ribs and caused a copious flow of blood which sometimes flowed

from her mouth, sometimes escaped through a wound in her side. Many instances were apparently reported of her inexplicable or prophetic knowledge of matters of which she could not naturally have learnt anything. She died in 1347 at the age of thirty-eight, and many miracles are believed to have been worked at her tomb.

The Bollandists were at first unable to procure any detailed information regarding St Flora, but eventually a Latin version was sent them, made in 1709, of a life which existed at Beaulieu in Old French. It is printed as an appendix in the *Acta Sanctorum*, June, vol. ii. The Old French text was printed in *Analecta Bollandiana*, vol. lxiv (1946), pp. 5–49. It was made before 1482 from a lost Latin original, said to have been written by the saint's confessor. See also C. Lacarrière, *Vie de Ste Flore ou Fleur* (1866); and *Analecta juris pontificii*, vol. xviii (1879), pp. 1–27. The cult of St Flora has received a sort of indirect confirmation in the fact that the Holy See has approved an office in her honour, used in the diocese of Cahors.

BD RAYMUND OF CAPUA (A.D. 1399)

THE family of delle Vigne was one of the noblest of Capua; Peter delle Vigne had been chancellor to the Emperor Frederick II (his conduct in that office is defended by Dante in the *Inferno*), and among his descendants was Raymund, born in 1330. While a student at Bologna he became a Dominican, and in spite of the continual handicap of bad health made steady progress in his order. When he was thirty-seven he was prior of the Minerva at Rome, and afterwards was lector at Santa Maria Novella in Florence and then, in 1374, at Siena. Here he met St Catherine who, assisting at his Mass on St John the Baptist's day, heard as it were a voice saying to her, "This is my beloved servant. This is he to whom I will entrust you." Father Raymund had already been chaplain to the Preacheresses at Montepulciano and so had experience of religious women, but he had never before met one like this young tertiary: she was twenty-seven, sixteen years younger than himself. He was a cautious, deliberate man, and did not allow himself either to be carried away by her vehemence or put off by her unusualness; he did not at once recognize her mission, but he did recognize her goodness, and one of the first things he did on becoming her confessor was to allow her holy communion as often as she wished. For the six last and most important years of her life Raymund of Capua was the spiritual guide and right-hand man of Catherine of Siena, and would be remembered for that if he had done and been nothing else of note.

Their first work in common was to care for the sufferers from the plague by which Siena was then devastated. Father Raymund became a victim and had symptoms of death: Catherine prayed by him for an hour and a half without intermission, and on the morrow he was well. Thenceforward he began to believe in her miraculous powers and divine mission, and when the pestilence was stayed he co-operated in her efforts to launch a new crusade to the East, preaching it at Pisa and elsewhere and personally delivering Catherine's famous letter to that ferocious freebooter from Essex, John Hawkwood. This was interrupted by the revolt of Florence and the Tuscan League against the pope in France, and they turned their efforts to securing peace at home and working for Gregory's return to Rome. When in 1378 Gregory XI died, Urban VI succeeded him, the opposition party elected Clement VII, and the Schism of the West began. St Catherine and Bd Raymund had no doubt as to which was the legitimate pope, and Urban sent him to France to preach against Clement and to win over King Charles V. Catherine was in Rome and had a long farewell talk with this faithful friar who had been active in all her missions for God's glory and had sometimes sat from dawn till dark hearing the confessions of those whom she had brought to repentance;

" We shall never again talk like that ", she said on the quayside, and fell on her knees in tears.

At the frontier Bd Raymund was stopped by Clementine soldiers and his life threatened. He returned to Genoa, where he received a letter from St Catherine, disappointed at his failure. Pope Urban wrote telling him to try and reach France through Spain, but this also was useless; Catherine sent him another letter of stinging reproach for what she considered his faint-heartedness. But Raymund remained at Genoa, preaching against Clement and studying for his mastership in theology. While in Pisa, on April 28, 1380, he " heard a voice, which was not in the air, speaking words which reached my mind and not my ears ", and those words were, " Tell him never to lose courage. I will be with him in every danger: if he fails, I will help him up again." A few days later he heard that St Catherine was dead and that she had spoken those words of him to those who stood by. He succeeded to the charge of her *famiglia*, the little group of clerics and lay-people who had helped and hindered her in all her undertakings, and he continued all his life her labours for the ending of the schism.

But for the next nineteen years Bd Raymund was conspicuous also in a new sphere of activity. At the time of St Catherine's death he was elected master general of the Urbanist part of the Order of Preachers, and he set himself to restore its fervour, grievously impaired by the schism, the Black Death, and general debility. He particularly sought to revive the more specifically monastic side of the order, and established a number of houses of strict observance in several provinces, whose influence was intended to permeate the whole. The reform was not completely successful, and it has been made a reproach to Raymund that his provisions tended to modify and lessen the studies of the friars; on the other hand they also formed many holy men, and it is not for nothing that the twenty-third master general has been popularly called the second founder of his order. To spread the third order in the world was also part of his scheme, in which he was particularly supported by Father Thomas Caffarini, to whose relentless urging-on we owe the fact that Raymund persevered with and completed his Life of St Catherine. He also wrote in his earlier and less burdened years a Life of St Agnes of Montepulciano. Bd Raymund of Capua died on October 5, 1399, at Nuremberg, while working for Dominican reform in Germany. He was beatified in 1899.

No formal biography of Bd Raymund is preserved to us from early times, but the sources for the life of St Catherine of Siena necessarily tell us a great deal about him (see April 30). There are also his writings, collected in the volume *Opuscula et Litterae* (1899) and the, unfortunately incomplete, *Registrum Litterarum* of the Dominican masters general edited by Fr Reichert. These official documents are of great importance for their bearing on the reform movement in the order which Raymund initiated. There is a good modern biography by H. Cormier, *Le bx Raymond de Capoue* (1899), and he occupies a conspicuous place in the third volume of Mortier's *Histoire des Maîtres Généraux O.P.* See further the article by Bliemetzrieder in the *Historisches Jahrbuch*, vol. xxx (1909), pp. 231–273.

6: ST BRUNO, Founder of the Carthusian Order (A.D. 1101)

THE religious and learned Cardinal Bona, speaking of the Carthusian monks of whom St Bruno was the founder, calls them, " the great miracles of the world: men living in the flesh as out of the flesh; the angels of the earth, representing John the Baptist in the wilderness; the greatest ornament of the

Church ; eagles soaring up to Heaven whose state is justly preferred to the institutes of all other religious orders ". The originator of this remarkable body of men came of a good family and was born at Cologne about the year 1030. While still young he left home to finish his education at the cathedral school of Rheims, and returned to Cologne where he was ordained and was given a canonry in the collegiate church of St Cunibert (he may have held this even before he went to Rheims). In 1056 he was invited to go back to his school as professor of grammar and theology. The fact that he was appointed to such a post when only about twenty-seven years old shows that he was no ordinary man, but at the same time does not suggest the way in which he was to become really distinguished in the memory of Christians. He personally taught " the most advanced, the learned, not young clerics ", and in all his lessons and precepts he had chiefly in view to conduct men to God, and to make them know and respect his holy law. Many eminent scholars in philosophy and divinity did him honour by their proficiency and abilities, and carried his reputation into distant parts ; among these, Eudes de Châtillon became afterwards a beatified pope under the name of Urban II.

He taught in and maintained the reputation of the school of Rheims for eighteen years, when he was appointed chancellor of the diocese by Manasses, a man whose life made him unfit to be in holy orders at all, much less an archbishop. Bruno soon learned the truth about him, and Hugh of St Dié, the pope's legate, summoned Manasses to appear at a council at Autun in 1076, and upon his refusing to obey declared him suspended. St Bruno, another Manasses, the provost, and Pontius, a canon of Rheims, accused him in this council, and Bruno behaved with so much prudence and dignity that the legate, writing to the pope, extolled his virtue and wisdom. Manasses, exasperated against the three canons who had appeared against him, caused their houses to be broken open and plundered, and sold their prebends. The persecuted priests took refuge in the castle of Ebles de Roucy, and remained there till the simoniacal archbishop, by deceiving Pope St Gregory VII (no easy matter), had been restored to his see, when Bruno went to Cologne.

Some time before he had come to a decision to abandon the active ecclesiastical life, of which he himself gives an account in his letter to Raoul or Ralph, provost of Rheims. St Bruno, this Ralph, and another canon, in a conversation which they had one day together in the garden of Bruno's landlord, discoursed on the vanity and false ambitions of the world and on the joys of eternal life, and being strongly affected by their serious reflections, promised one another to forsake the world. They deferred the execution of this resolve till the third should return from Rome, whither he was going ; and he being detained there, Ralph slackened in his resolution and continued at Rheims. But Bruno persevered in his intention of embracing a state of religious retirement. He forsook the world in a time of flattering prosperity, when he enjoyed in it riches, honour and the favour of men, and when the church of Rheims was ready to choose him archbishop. He resigned his benefice and renounced whatever held him in the world, and persuaded some of his friends to accompany him into solitude. They first put themselves under the direction of St Robert, abbot of Molesmes (who was afterwards to help found Cîteaux), and lived in a hermitage at Sèche-Fontaine near by.* In this solitude

* The often repeated story of the conversion of St Bruno by being a witness of the declaration of the dead Raymond Diocrès that he was a lost soul is not mentioned by himself or any of his contemporaries, and indeed is not heard of till at least over a hundred years later. It was deleted from the Roman Breviary as apocryphal by Pope Urban VIII.

Bruno, with an earnest desire for true perfection in virtue, considered with himself and deliberated with his companions what it was best for them to do, seeking the will of God in solitude, penance and prayer. He at length decided that their present home was unsuitable and to apply to St Hugh, bishop of Grenoble, who was truly a servant of God and a person well qualified to assist him ; moreover, he was told that in the diocese of Grenoble there were woods and deserts most suitable to his desire of finding perfect solitude. Six of those who had accompanied him in his retreat attended him, including Landuin, who afterwards succeeded him as prior of the Grande Chartreuse.

St Bruno and these six arrived at Grenoble about midsummer in 1084, and came before St Hugh, begging of him some place where they might serve God, remote from worldly affairs and without being burdensome to men. Hugh received them with open arms, for these seven strangers had, it was said, been represented to him in a dream the night before : wherein he thought he saw God Himself building a church in the desert called the Chartreuse, and seven stars which went before him to that place as it were to show him the way. He embraced them very lovingly and assigned them that desert of Chartreuse for their retreat, promising his utmost assistance to establish them there. But that they might be armed against the difficulties they would meet with, lest they should enter upon so great an undertaking without having well considered it, he at the same time warned them of its situation, most difficult of access among the mountains, beset with high craggy rocks, almost all the year covered with snow. St Bruno accepted the offer with joy, St Hugh made over to them all the rights he had in that forest, and they had some spiritual tie with the abbot of Chaise-Dieu in Auvergne. Bruno and his companions immediately built an oratory there, and small cells at a little distance one from the other, like the ancient *lauras* of Palestine. Such was the origin of the order of the Carthusians, which took its name from this desert of Chartreuse.*

St Hugh forbade any woman to go into their lands or any person to fish, hunt or drive cattle that way. The monks first built a church on a summit and cells near it, in which they lived two together in each cell (soon after, alone), meeting in church at Matins and Vespers ; other hours they recited in their cells. They never took two meals in a day except on the great festivals, on which they ate together in a refectory. On other days they ate in their cells as hermits. Everything amongst them was extremely poor : even in their church they would have no gold or silver, except a silver chalice. Labour succeeded prayer. It was a chief work to copy books, by which they endeavoured to earn their subsistence, and, if all else was poor, the library was rich. The soil of their mountains was poor and its climate hard, so they had few cornfields, but they bred cattle. Bd Peter the Venerable, abbot of Cluny, some twenty-five years after St Bruno, writes of them : " Their dress is poorer than that of other monks ; so short and thin and rough that the very sight frightens one. They wear hair shirts next their skin and fast almost perpetually ; eat only bran-bread ; never touch flesh, either sick or well ; never buy fish, but eat it if given them as an alms. . . . Their constant occupation is praying, reading and manual work, which consists chiefly in transcribing books. They celebrate Mass only on Sundays and festivals." This

* As does each separate monastery of Carthusians, *e.g.* in Italian, *certosa*, in Spanish, *cartuja*, in English, *charterhouse*.

manner of life they followed without any written rule, though they conformed to that of St Benedict in some points which were compatible with an eremitical life. St Bruno made his disciples fervent observers of the customs and practices he had established, which Guigo, fifth prior of the Chartreuse, drew up in writing in 1127. Guigo made many changes in the rule, and his *Consuetudines* remained its foundation. The Carthusian is the only old religious order in the Church which never had any reform and has never stood in need of any, owing to the entire sequestration from the world and to the vigilance of superiors and visitors in never allowing a door to be opened for mitigations and dispensations to creep in. This institute has been regarded by the Church as the most perfect model of a penitential and contemplative state, and yet St Bruno when he established his hermit-monks had no intention of founding a new religious order. That they spread beyond the mountains of Dauphiné is due, under God, to a call which came to him only six years after he went to the Chartreuse and which was as unwelcome as it was unexpected. He had " to come down again to these prisoners and to have part in their toils and honours ".

St Hugh became so great an admirer of Bruno that he took him for his spiritual father, and without regard to the difficulty of the way often went from Grenoble to the Chartreuse to enjoy his conversation and improve himself by his advice and example. But his fame went beyond Grenoble and reached the ears of Eudes de Châtillon, his former pupil and now Pope Urban II. Hearing of the holy life which he led, and being from his own personal acquaintance fully convinced of his great prudence and learning, the pope sent him an order to come to Rome that he might assist him by his counsels in the government of the Church. Bruno could have scarcely met with a more severe trial of his obedience or made a greater sacrifice. Nevertheless he set out early in 1090, having nominated Landuin prior at the Chartreuse. The departure of the saint was an inexpressible grief to his disciples, and some of them went away. The rest, with Landuin, followed their master to Rome, but they were prevailed upon by Bruno to return to their former habitation, of which the monks of Chaise-Dieu had taken charge upon their leaving. They recovered their former cells, which were restored to them by the abbot of Chaise-Dieu.

St Bruno, meanwhile, had permission to occupy a hermitage among the ruins of the baths of Diocletian, where he would be close at hand when required by the pope. Exactly what part he played in the papal activities of the time we do not know. Work formerly attributed to him is now recognized as having been done by his namesake, St Bruno of Segni, but he certainly helped in the preparation of various synods in which Bd Urban aimed at the reformation of the clergy. That Bruno should efface himself and that his influence should be hidden is what is to be expected from so contemplative a spirit. Soon Urban pressed him to accept the archbishopric of Reggio in Calabria, but the saint excused himself with so great earnestness, and redoubled his importunities for the liberty of living in solitude, that the pope at length consented that he might retire into some wilderness in Calabria where he would be at hand, but not to the Chartreuse—that was too far off. Count Roger, brother of Robert Guiscard, gave him the beautiful and fertile valley of La Torre, in the diocese of Squillace, where he settled with some new disciples whom he had gained in Rome. Here he betook himself to a solitary life with more joy and fervour than ever. Remembering the resolve which his old friend Ralph of Rheims had made, he wrote him from this place a tender letter

inviting him to his hermitage, putting him in mind of the obligation he had taken upon himself, and giving him an agreeable and cheerful description of his life, and of the joy and delight which he and his companions found in it. This letter shows how far the saint was from the least disposition of melancholy, moroseness or harsh severity. Gaiety of soul, which always attends true virtue, is particularly necessary in all who are called to a life of solitude, in which nothing is more pernicious than sadness, and to which nothing is more contrary than a tendency to morbid introspection.

In the year 1099 Landuin, prior of the Chartreuse, went into Calabria to consult St Bruno about the form of living which he had instituted, for the monks were desirous not to depart from the spirit and rule of their master. Bruno wrote them a letter full of tender charity and the spirit of God : in it he instructed them in all the practices of a solitary life, solved the difficulties which they proposed to him, comforted them in their troubles, and encouraged them to perseverance. In his two Calabrian hermitages, St Mary's and St Stephen's, Bruno fostered that spirit which guided the monks of the Grande Chartreuse, and on its temporal side he was generously helped by Count Roger, with whom he formed a close friendship. Bruno would visit Roger and his family at Mileto, when there was a baptism or some such matter toward, and Roger would go and stay at La Torre ; and they died within three months of one another. On one occasion, while besieging Capua, Roger was saved from the treachery of one of his officers by being warned by St Bruno in a dream. The treachery was verified and the man condemned to death, but he was pardoned at Bruno's request.

His last sickness came upon him towards the end of September 1101, and when he saw death near he gathered his monks about his bed, and in their presence made a public confession of his life and a profession of faith, which his disciples set down and preserved. He resigned his soul to God on Sunday, October 6, 1101. An account of his death was sent by his monks of La Torre to the chief churches and monasteries of Italy, France, Germany, England and Ireland according to custom to recommend the souls of persons deceased to their prayers. This mortuary-roll of St Bruno, with the *elogia* written thereon by the one hundred and seventy-eight recipients, is one of the fullest and most valuable of such documents extant. St Bruno has never been formally canonized, the Carthusians being averse from all occasions of publicity ; but in 1514 they obtained leave from Pope Leo X to keep his feast, and in 1674 Clement X extended it to the whole Western church. In Calabria he enjoys all the veneration of a "popular" saint ; the contrast of contemplative and active in his life is thus mirrored in the circumstances of his *cultus*.

Although there is nothing in the nature of a contemporary life of St Bruno, a good deal of information is available from other sources. The *Vita antiquior*, printed by the Bollandists, October, vol. iii, cannot have been written before the thirteenth century. But in Guibert de Nogent's autobiography, in Guido's account of St Hugh of Grenoble, and in contemporary chronicles and letters (including two letters of Bruno himself), etc., a vivid picture of the saint is presented. These materials have been collected and turned to account both in the *Acta Sanctorum* under this day, in the *Annales Ordinis Cartusiensis* of Dom Le Couteulx, vol. i, and in several modern lives. Mention in particular should be made of H. Löbbel, *Der Stifter des Karthäuserordens* (1899) ; and of the somewhat less critical *Vie de S. Bruno*, by a monk of the Grande Chartreuse (1888). See also the slighter sketches by M. Gorse and Boyer d'Argen, both published in 1902. St Bruno's authentic works, mostly scripture commentaries, were reprinted by the Carthusians at Montreuil-sur-Mer in 1891–92. On his relations with Archbishop Manasses in the earlier part of his life reference may be made

to Wiedemann, *Gregor VII und Erzbischof Manasses I von Reims* (1885), together with Hefele-Leclercq, *Conciles*, vol. v, pp. 220–226. A tolerably full bibliography of writings concerning St Bruno is contained in the article " Chartreux " in DTC., vol. ii, cc. 2279–2282 ; and see *Dictionnaire de spiritualité*, vol. ii, cc. 705–776.

ST FAITH, VIRGIN AND MARTYR (THIRD CENTURY ?)

WHEN this maiden was summoned to answer for her Christianity before the procurator Dacian at Agen she signed herself with the cross and called to Heaven for help. Thus strengthened, she turned to Dacian, who asked her, " What is your name ? " She answered, " My name is Faith (*Fides*) and I endeavour to have that which I am named ". Then he asked, " What is your religion ? " and she said, " I have served Christ from my infancy, and to Him I have consecrated myself ". Dacian was disposed to be merciful, and appealed to her. " Come, child, remember your youth and beauty. Renounce the religion you profess and sacrifice to Diana ; she is a divinity of your own sex and will bestow on you all sorts of good things." But Faith replied, " The divinities of the Gentiles are evil. How then can you expect me to sacrifice to them ? "—" You presume to call our gods evil ! " exclaimed Dacian. " You must instantly offer sacrifice, or die in torment."—" No ! " she cried, " I am prepared to suffer everything for Christ. I long to die for Him." Dacian ordered a brazen bed to be produced and the saint to be bound on it. A fire was kindled under, the heat of which was made still more intolerable by the addition of oil. Some of the spectators, struck with pity and horror, exclaimed, " How can he thus torment an innocent girl only for worshipping God ! " Thereupon Dacian arrested certain of them, and as these refused to sacrifice they were beheaded with St Faith.

The legend of St Faith is untrustworthy and confused with that of St Caprasius (October 20), but her *cultus* was widespread in Europe during the middle ages. The chapel in the eastern part of the crypt of St Paul's Cathedral in London is still called St Faith's. Its predecessor before the Great Fire was the church of the parishioners of St Faith's parish in Faringdon Ward Within, their parish church having been pulled down when the choir of the cathedral was lengthened in the year 1240.

The legend of St Faith and of the miracles worked at her shrine was unusually popular in the middle ages. In BHL. thirty-eight distinct Latin texts, nn. 2928–2965, are enumerated, and these gave rise to a considerable literature in the vernacular which is of great philological interest. See, for example, Hoepfener and Alfaric, *La Chanson de Ste Foy* (2 vols., 1926), and the review of the same work in the *Analecta Bollandiana*, vol. xlv (1927), pp. 421–425. An early and relatively sober text of the *passio* (which does not mention St Caprasius by name) is printed in the *Acta Sanctorum*, October, vol. iii. *Cf.* also Bouillet-Servières, *Ste Foy* (1900) and Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 144–146. The mention of St Faith in the *Hieronymianum* (CMH., p. 543) affords some presumption that she did actually suffer at Agen, but the date is problematical.

ST NICETAS OF CONSTANTINOPLE (*c.* A.D. 838)

AMONG the courtiers of the Empress Irene, upholder of the doctrine and practice of the veneration of images of our Lord and the saints, was a young patrician named Nicetas. He came of a Paphlagonian family related to the empress, and is said to have been sent by her to the second oecumenical Council of Nicaea, in the acts of which, however, he is not mentioned as one of her two official representatives. In

the palace revolution which put Nicephorus on the throne Nicetas retained his office as prefect of Sicily (his feast is kept at Messina), perhaps at the cost of taking part against his patroness, but when Nicephorus was slain in 811 he entered the monastery of Khrysonike in Constantinople. Here he remained until the Emperor Leo V began his attack on the holy images, when Nicetas and other monks retired to a country house, taking with them a very precious *eikon* of our Lord. When the emperor heard of this he sent soldiers, who took away the picture by force, and Nicetas was forbidden to leave his place of refuge. Nothing more is known of him for over a dozen years, when the Emperor Theophilus called on him to recognize the communion of the Iconoclast patriarch Antony. This St Nicetas peremptorily refused to do, and with three other monks he was driven from his monastery. As there was a penalty attached to giving shelter to defenders of the images they had great difficulty in finding another refuge ; they were pursued from place to place, till at last St Nicetas found peace and security on a farm at Katisia in his native Paphlagonia. Here he lived for the rest of his life.

A brief account of this Nicetas, based mainly upon the Greek *Menaia*, is given in the *Acta Sanctorum*, October, vol. iii. *Cf.* also the *Constantinople Synaxary*, ed. Delehaye, cc. 115, 137.

ST MARY FRANCES OF NAPLES, VIRGIN (A.D. 1791)

BARBARA BASINSIN, mother of this saint, had much to suffer before the child's birth from the roughness and bad temper of her husband, Francis Gallo, and from horrible dreams and delusions. In her distress she opened her heart to the Franciscan St John-Joseph-of-the-Cross and the Jesuit St Francis di Girolamo. They reassured and comforted her and are moreover said to have prophesied the future holiness of the unborn babe, who was born at Naples in 1715 and baptized Anne Mary Rose Nicolette. When Anne was sixteen her father set his heart on her marrying a wealthy young man of rather better family, who was most anxious to have the virtuous and attractive girl as his wife. But she had already made up her mind to give herself to Christ only, and therefore resolutely opposed her father, to his great indignation. His brutal temper carried him away, and he beat the girl and locked her in her room with only bread and water. She was glad enough to suffer thus for her faithfulness to God's call, while her mother tried to persuade Francis Gallo to let Anne have her wish of enrolling herself among the tertiaries of St Francis. To help her she called in Father Theophilus, a friar of the Observance, who at length made Gallo see that his conduct was unjust and unreasonable, and got him to drop his insistence on the advantageous match.

Accordingly, on September 8, 1731, Anne received the habit of the third order in the Franciscan church of the Alcantarine reform at Naples. As a testimony to her devotion to our Lord's passion she took the name of Mary-Frances-of-the-Five-Wounds. In accordance with a practice then not entirely obsolete she continued to live at home, wearing the habit of her order and devoting herself to a religious life of piety and material usefulness ; during the last thirty-eight years she directed the household of a secular priest, Don John Pessiri. Sister Mary Frances displayed in herself a number of the physical phenomena of mysticism in a marked degree. While making the stations of the cross, especially on the Fridays of Lent, she would experience pains corresponding to those of the Passion : of the agony in the garden, the scourging, the crowning with thorns, and so on week by week in order, cul-

minating in an appearance of death. She is said to have received the *stigmata*. But the most remarkable occurrences were with reference to the Blessed Sacrament, which she was allowed to receive every day. It is alleged that three times the Host came to her mouth without visible agency : once from the celebrant's fingers as he said *Ecce Agnus Dei*, once from the ciborium, and once the piece which is broken off the larger Host to be put into the chalice. But the Barnabite St Francis Xavier Bianchi testifies to even more astonishing things concerning the Precious Blood. At the Christmas of 1741 Sister Mary Frances received the mystical espousals. While praying at the crib she seemed to see our Lord stretching out His right hand to her and to hear the words, " This night you shall be my bride ". The experience brought on a temporary loss of sight, which lasted till the next day. She was favoured with other visions and was very frequently rapt in ecstasy.

To the sufferings that have been referred to were added bodily ill-health and distress caused by the unkindness to her of her father and other members of her family. But St Mary Frances did not think these enough, and added to them severe voluntary austerities, at the same time asking God that she might take upon herself the pains of those in Purgatory (including, eventually, her father) and of her sick and sinful neighbours. Her confessor one day exclaimed that he wondered there were any souls left in Purgatory at all. Several times, it is said, dead persons appeared to her, asking for particular prayers to be said on their behalf. To the Theatine provincial, Father Gaetano Laviosa, she said that she had endured all that could be endured. Priests, religious and lay people came to her for help and direction. To Friar Peter Baptist, of the Alcantarines, she said, " Take care, father, not to let jealousies arise among your penitents. We poor women are very subject to it, as I know by experience ; I have suffered from it. I thank God for prompting my confessor to act in the way he did. He told me to come to confession after all his other penitents, and when I went in he often only said to me sharply, ' Go to communion.' Then the Devil whispered in my ear how little sympathy my confessor had for me, how he ignored what I suffered at home from my father and sisters when they complained angrily at my coming back from church so late. But what troubled me most were the remarks of the neighbours because I went to confession so often. I tell you this both that you may be careful and gentle, and also not spare those who need a little severity."

St Mary Frances lived till the early years of the French Revolution, and she clearly foresaw in a general way some of the events that were to come. " I can see nothing but disasters ", she said more than once. " Troubles in the present, greater troubles in the future. I pray God that I may not live to witness them." She died on October 6, 1791, and was buried in the church of Santa Lucia del Monte at Naples. She had promised St Francis Xavier Bianchi that she would appear to him three days before his death, and is said actually to have done so on January 28, 1815. St Mary Frances was canonized in 1867.

A short biography by Father Laviosa, who had known the saint personally, was published not long after her death, and this was revised and issued again in 1866, in anticipation of the canonization which took place next year ; it bears the title, *Vita di Santa Maria Francesca delle Cinque Piaghe di Gesù Cristo*. This life was also translated into French ; and from the same source was abbreviated the account in Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 278–286. Another life, by L. Montella, was published in 1866. For the physical phenomena *cf*. H. Thurston, *The Physical Phenomena of Mysticism* (1952).

7 : OUR LADY OF THE ROSARY

THE rosary is a prayer, or series of prayers, in which, during the recitation of the Lord's Prayer and " Glory be to the Father . . ." fifteen times each, and of the Angelical Salutation one hundred and fifty times, divided into ones and tens, the faithful are taught to honour our divine Redeemer by meditating on the fifteen principal mysteries of His life and of His Mother. It is therefore an epitome of the gospel, a history of the life, sufferings and triumphant victory of Jesus Christ, and an exposition of what He did in the flesh for our salvation. The principal object of the devotion of every Christian ought to be always to bear in mind these mysteries, to return to God a perpetual homage of love, praise and thanksgiving for them, to implore His mercy through them, to make them the subject of meditation, and to mould his affections, regulate his life and form his spirit by the impressions which they make on his soul. The rosary as a method of doing this is easy in itself and adapted to the slowest or feeblest capacity ; and at the same time sublime and faithful in the exercise of all the highest acts of prayer, contemplation and interior virtues. These are best comprised in the prayer which our Lord Himself vouchsafed to teach us, which those who penetrate the spirit of each word can never weary in repeating ; and as well as the " Our Father ", the " Hail Mary " is often repeated in the rosary because, as it contains praise of the Incarnation, it best suits a devotion instituted to honour that mystery. Though it be addressed to the Mother of God, with an invocation of her intercession, it is chiefly a praise and thanksgiving to the Son for the divine mercy therein.

As the Roman Martyrology today reminds us, Pope St Pius V in 1572 ordered an annual commemoration of our Lady of Victory to be made to implore God's mercy on His Church and all the faithful, and to thank Him for His protection and numberless benefits, particularly for His having delivered Christendom from the arms of the infidel Turks by the sea victory of Lepanto in the previous year, a victory which seemed a direct answer to the prayers and processions of the rosary confraternities at Rome made while the battle was actually being fought. A year later Gregory XIII changed the name of the observance to that of the Rosary, fixing it for the first Sunday in October (the day of Lepanto). On August 5, the feast of the dedication of St Mary Major, in the year 1716, again while Marian processions were taking place, the Turks were again signally defeated, by Prince Eugene at Peterwardein in Hungary. In thanksgiving therefor, Pope Clement XI decreed that the feast of the Holy Rosary should be observed throughout the Western church. The feast is now kept on the date of the battle of Lepanto, October 7 (except by the Dominicans, who observe the original first Sunday of the month).

According to the tradition of the Order of Preachers, recognized by many popes and accepted in the Roman Breviary, the rosary, just as we know it, was devised by St Dominic himself, and used by him in his missionary work among the Albigensians, in consequence of a vision in which our Lady revealed it to him. No tradition of the kind has been more passionately supported and few have been more devastatingly attacked. Its truth was first questioned some two hundred years ago, and the resulting controversy has been carried on at intervals ever since. It is well known that the use of beads or similar objects as a device for aiding the memory and keeping count is not only pre-Dominican but pre-Christian ; and

the monks of the Eastern church use a rosary of ancient origin, having 100 or more beads, on a different plan from and entirely independent of the Western devotion. Nor is it now disputed that the custom of saying a number of *Paters* or *Aves* (often 150, corresponding to the number of the psalms), and keeping count of them by means of a string of beads, etc., was widespread in the West before the thirteenth century. The famous Lady Godiva of Coventry, who died about 1075, left by will to a certain statue of our Lady " the circlet of precious stones which she had threaded on a cord in order that by fingering them one after another she might count her prayers exactly " (William of Malmesbury). Moreover there seems to be no doubt that such strings of beads were used for long only for the counting of *Paters*. In the thirteenth century and throughout the middle ages such articles were called " paternosters " ; their makers were " paternosterers " ; and in London they worked in the street we still call Paternoster Row. A learned Dominican bishop, Thomas Esser, maintained that meditation while reciting numerous *Aves* was first practised by certain Carthusians in the fourteenth century. None of the stories about the origin of the rosary current before the fifteenth century mention St Dominic, and for another hundred years there was no uniformity in the way it was said, even among the Friars Preachers themselves. None of the early accounts of St Dominic make any mention of the rosary, either in referring to his methods of prayer or to anything else ; the early constitutions of his order are quite silent about it ; and there is little trace of a rosary in early Dominican iconography, from Fra Angelico's paintings down to St Dominic's sumptuous tomb at Bologna (finished in 1532).

Under stress of the facts just summarized recent opinion regarding the origin of the rosary has diverged considerably from the views which prevailed at the close of the sixteenth century. Writing in 1922, Dom Louis Gougaud states that " the various elements which enter into the composition of that Catholic devotion commonly called the rosary are the product of a long and gradual development which began before St Dominic's time, which continued without his having any share in it and which only attained its final shape several centuries after his death ". Father Getino, O.P., considers that St Dominic was the originator of the devotion on the ground that he presumably popularized the practice of reciting multiplied *Aves*, without, however, any special direction as to the number of repetitions or the systematic insertion of *Paters*. Father Bede Jarrett, O.P., on the other hand, considers that St Dominic's special contribution was the breaking up of the *Aves* into groups of ten by the insertion of *Paters ;* while Father Mortier, O.P., asserts with all the emphasis of italics that the rosary as conceived by St Dominic was not properly speaking *a devotion, a formula of prayer ; it was a method of preaching.* Father Petitot, O.P., regards the story of the vision of our Lady as true symbolically but not historically.

If it be necessary to abandon the idea of its invention and even the propagation of its use by St Dominic himself, the Western rosary is none the less properly distinguished as the Dominican rosary ; the friars of his order gave it the form it now has and for centuries have zealously spread its use throughout the world, bringing thereby unnumbered blessings to countless souls and sending up a ceaseless paean of worship before God. No Christian is too simple or unlettered to make use of the rosary ; it may be the vehicle of high contemplation as well as of the simplest petition or aspiration ; as a form of private prayer it comes only after the biblical psalms and those prayers with which the Church as Church praises almighty God

and His Christ. The idea is familiar to us that so great a means of good should be publicly celebrated in her liturgy; nevertheless, such was the over-crowding of the calendar even in those days, this was one of the feasts that Pope Benedict XIV's commission wished to dispense with.

As to the origin of this feast consult Benedict XIV, *De festis*, bk ii, ch. 12, n. 16; and Esser, *Unseres Lieben Frauen Rosenkranz*, p. 354. The case against the claim made for St Dominic in the matter of the institution of the rosary will be found most fully presented in the *Acta Sanctorum*, August, vol. i, pp. 422 *seq.*; in *The Month*, October 1900 to April 1901 (by Fr Thurston; summarized by him in the *Catholic Encyclopedia*, vol. xiii); and in Father Holzapfel, *S. Dominikus und der Rosenkranz* (1903). There have, of course, been many attempted vindications of the Dominican tradition, but it is instructive to contrast the uncompromising tone of such books as that of Father Mézard, O.P., *Étude sur les Origines du Rosaire* (1912), or that of Father W. Lescher, O.P., *St Dominic and the Rosary* (1902), with the attitude of Father Mortier, O.P., *Histoire des Maîtres Généraux O.P.*, vol. i (1903), pp. 15–16 and vol. vii, p. 189 n., or of Father Bede Jarrett, O.P., *Life of St Dominic* (1924), p. 110. See also *The Month*, October 1924; L. Gougaud in *La vie et les arts liturgiques*, October 1922, and July 1924; J. Guiraud in his *Life of St Dominic*, p. 11, and his *Cartulaire de Prouille*, pp. 328–330; F. M. Willam, *The Rosary, its History and Meaning* (1953); and Y. Gourdel in vol. ii of *Maria: Étude sur la Ste Vierge* (1951).

ST JUSTINA, Virgin and Martyr (Date Unknown)

St Venantius Fortunatus, bishop of Poitiers early in the seventh century, ranks this Justina among the most illustrious virgins whose sanctity and triumph have adorned the Church, saying that her name makes Padua famous, as Euphemia does Chalcedon and Eulalia the city of Mérida. And in his poem on the life of St Martin he bids those who visit Padua kiss the sacred sepulchre of the blessed Justina. A church was built at Padua in her honour early in the sixth century, and herein in 1117 her alleged relics were found. About the same time appeared a clumsily forged account of her passion, which pretends that St Justina was baptized by St Prosdocimus, "a disciple of the blessed Peter", who gave this information to the writer. This Prosdocimus, we are told, was the first bishop of Padua and a martyr under Nero, and St Justina was slain by the sword for her faithfulness to Christ, with a number of particulars for the truth of which there is no evidence.

The fifteenth-century Benedictine "reform" of St Justina (now the Italian Cassinese congregation) took its name from the abbey of this name at Padua, where it was inaugurated.

See the *Acta Sanctorum*, October, vol. iii, but there is an older text of the *Passio* printed in the *Analecta Bollandiana*, vol. x (1891), pp. 467–470; and *ibid.*, vol. xi (1892), pp. 354–358, an account of the alleged discovery of her relics in 1117. See also Allard, *Histoire des persécutions*, vol. iv, pp. 430 *seq.*, and Trifone's three articles in the *Rivista Storica Benedettina*, 1910 and 1911. As for Prosdocimus, of whom the first indication of *cultus* is in 860, his spurious twelfth-century biography has been printed in the *Acta Sanctorum* (November, vol. iii) with all necessary comments and cautions. See also Lanzoni, *Le diocesi d'Italia*, vol. ii, pp. 911–915, and Leclercq in DAC., vol. xiii, cc. 238–239.

ST MARK, Pope (A.D. 336)

St Mark was by birth a Roman and served God among the clergy of that church. He was the first pope to be elected after the freeing of Christianity by Constantine. He did not let the new conditions relax his watchfulness, but endeavoured rather to redouble his zeal during the peace of the Church; knowing that, if men cease

openly to persecute the faithful, the Devil never allows them any truce. The saint contributed to advance the service of God during the pontificate of St Silvester; after whose death he was himself placed in the apostolic chair on January 18, 336. He held the dignity only eight months and twenty days, dying on October 7 following. St Mark perhaps founded the church that bears his name and built another at the cemetery of Balbina, and he possibly granted or confirmed the right of the bishop of Ostia to consecrate the bishop of Rome. A fragmentary poem on a St Mark by Pope St Damasus is referred to this pope by some: it extols Mark's disinterestedness and spirit of prayer.

In the *Acta Sanctorum*, October, vol. iii, will be found what little is known of St Mark. See also the *Liber Pontificalis* (ed. Duchesne), vol. i, pp. 202–204.

ST OSYTH, VIRGIN AND MARTYR (*c.* A.D. 675 ?)

ACCORDING to her legend St Osyth was the daughter of a Mercian chief, Frithwald, and his wife Wilburga, said to have been a daughter of Penda of Mercia. She was brought up in a nunnery, perhaps at Aylesbury, and wished herself to become a nun; but her parents affianced her to Sighere, king of the East Saxons. If this be the Sighere mentioned by St Bede, he apostatized from the faith during a pestilence about 665, but was, presumably, reconciled by the bishop Jaruman. This man had a passion for hunting, and when after the wedding he attempted to embrace his wife, against her will, his attention was distracted to a stray stag: he went off in pursuit, and on his return he found his bride had gone. She made her way to the East Anglian bishops, Acca of Dunwich and Bedwin of Elmham, and Sighere, realizing that it was better to have no wife than an unwilling one, let them clothe her with the religious habit. He himself gave to St Osyth some land at a place called Chich, on a creek of the Colne between Brightlingsea and Clacton, and here she established her monastery. She governed it for some years with prudence and holiness, but it was situated in a dangerous place and disaster soon overtook it. In a piratical raid the marauders tried to carry St Osyth off, and when she fiercely resisted they smote off her head.

The body of St Osyth was taken to Aylesbury, but afterwards brought back to Chich, where a priory of Austin canons under her invocation was established in the twelfth century. Near it grew up the present village of Saint Osyth, and the memory of the martyred abbess is preserved in several other local place-names, St Osyth Creek, St Osyth Marsh, St Osyth Wick, and St Osyth's Well. Saint Osyth is locally pronounced "Toosey".

There is a notice in the *Acta Sanctorum*, October, vol. iii, but the difficulties of the case are more clearly presented in Stanton, *Menology*, pp. 477 and 673, and in DNB., vol. xlii, p. 337. The calendars collated by Edmund Bishop, which are noted in Stanton, point to the conclusion that there was a definite *cultus* in East Anglia. This, however, was of late growth, for there seems to be little or no trace of it before the Norman Conquest. In calendars and other references the name of this saint is frequently disguised under the form "Sythe" or some equivalent spelling.

ST ARTALDUS, OR ARTHAUD, BISHOP OF BELLEY (A.D. 1206)

ARTALDUS was born in the castle of Sothonod in Savoy. At the age of eighteen he went to the court of Duke Amadeus III, but a year or two after he became a

Carthusian at Portes. After many years, being a priest and an experienced and holy religious, he was sent by the prior of the Grande Chartreuse to found a charterhouse near his home, in a valley in the Valromey significantly called " The Cemetery " ; here Artaldus established himself with six of his brethren from Portes. The community was no sooner well settled down than their buildings were destroyed by fire, and St Artaldus had to begin all over again. He chose a fresh site, on the Arvières river, and his second foundation was soon built and occupied. But a Carthusian cell could not contain the ever-increasing reputation of Artaldus : like his master St Bruno, he was consulted by the pope, and when he was well over eighty he was called from his monastery to be bishop of Belley, in spite of his vehement and reasonable protests. However, after less than two years of episcopate his resignation was accepted, and he thankfully returned to Arvières, where he lived in peace for the rest of his days. During his last years he was visited by St Hugh of Lincoln, who had come into France, and who, while he was prior of the charterhouse of Witham, had induced Henry II to become a benefactor of Arvières. The *Magna vita* of St Hugh records a gentle rebuke administered by Hugh when Artaldus asked him for political news in the presence of a community who had turned their backs upon the world to give themselves entirely to God. The *cultus* of St Artaldus, called simply Blessed by the Carthusians, was confirmed for the diocese of Belley in 1834. He was 105 years old when he died.

There is a short medieval life in the *Acta Sanctorum*, October, vol. iii, but a fuller account is obtainable from Dom Le Couteulx, *Annales Ordinis Cartusiensis*, vols. ii and iii.

BD MATTHEW OF MANTUA (A.D. 1470)

JOHN FRANCIS CARRERI was a native of Mantua and received the name Matthew when he joined the Order of Preachers. He was a successful preacher, preparing himself for that ministry by long periods of recollection, and an upholder of strict observance in his order, but very few facts of external interest are recorded of his life, except the incident of his capture by pirates. This happened while on a voyage from Genoa to Pisa. The friar was set free, but when he saw that among the other prisoners were a woman and her young daughter, he went back to the pirate captain and offered himself in their place. The ruffian was so astonished at the request that he let all three of them go. Bd Matthew met Bd Stephana Quinzani, while she was still a child, and it is said that he promised her that she should be his heiress. Nobody knew what a mendicant friar could mean by this remark, but after Matthew's death she began regularly every Friday to have pain in her bosom, in exactly the same way as he had formerly done as a testimony of his devotion to the Passion. Bd Matthew died (after having asked his prior's permission so to do) at Vigevana on October 5, 1470, and twelve years later Pope Sixtus IV allowed his solemn translation and a liturgical commemoration.

An account of this *beatus* is furnished in the *Acta Sanctorum*, October, vol. iii ; but see further the *Monumenta O.P. Historica*, vol. xiv, pp. 115 *seq.* A brief sketch in English will be found in Procter, *Dominican Saints*, pp. 281–283.

8 : ST BRIDGET, Widow, Foundress of the Order of the Most Holy Saviour (A.D. 1373)

ST BIRGITTA, more commonly called Bridget, was daughter of Birger, governor of Upland, the principal province of Sweden, and his second wife, Ingeborg, daughter to the governor of East Gothland. Ingeborg, who had several other children, died about the year 1315, some twelve years after the birth of Bridget, who thenceforward was brought up by an aunt at Aspenäs on lake Sommen. She had not begun to speak till she was three years old, and then she spoke quite clearly and unhesitatingly, rather than confusedly like a child ; her goodness and devotion matched her speech. But she tells us that in her youth she was inclined to be proud and overbearing. When she was seven she had a vision of being crowned by our Lady ; at ten she was deeply affected by a sermon on the passion of Christ, and the night following seemed to see Him hanging upon His cross and she thought she heard Him say to her, " Look upon me, my daughter ".— " Alas ", said she, " who has treated you thus ? " She seemed to herself to hear Him answer, " They who despise me, and spurn my love for them ". The impression made upon her mind was never effaced, and from that time the sufferings of her Redeemer became the centre of her spiritual life. Before she was fourteen, Bridget married Ulf Gudmarsson, who was himself only eighteen, and the marriage subsisted happily for twenty-eight years. They had eight children, four boys and four girls, of whom one is venerated as St Catherine of Sweden. For some years Bridget led the life of a feudal lady on her husband's estate at Ulfasa, with the difference that she cultivated the friendship of a number of learned and virtuous men.

About the year 1335 St Bridget was summoned to the court of the young king of Sweden, Magnus II, to be principal lady-in-waiting to his newly-wedded queen, Blanche of Namur. Before she had been long at court Bridget found that her responsibilities could not stop at the duties of her office. Magnus was weak and tended to be wicked ; Blanche was good-willed but irresponsible and luxury-loving. The saint bent all her energies to developing the better side of the queen's character and to establishing an influence for good over both of them. As so often happens in such cases, she earned the respect of the young sovereigns, but did not succeed in making much difference in their lives ; they could not or would not take her altogether seriously. The personal revelations which later were to make St Bridget so famous were already supporting her, and concerned matters so far apart as the necessity of washing and terms for peace between England and France, " which if the English king does not accept, he will prosper in none of his affairs, but will end his life in grief and leave his realm and children in tribulation and anguish ". But the court did not seem susceptible to these influences : " What was the Lady Bridget dreaming about last night ? " became a sort of byword. And St Bridget had troubles of her own. Her eldest daughter had married a riotous noble whom his mother-in-law refers to as " the Brigand " ; and about 1340 the youngest son, Gudmar, died. St Bridget thereupon made a pilgrimage to the shrine of St Olaf of Norway at Trondhjem, and on her return, fortified thereby, she made a further attempt to curb the excesses of Magnus and Blanche. Meeting with no more success than before, she got leave of absence from the court, and with Ulf went on pilgrimage to Compostela. On the way back Ulf was taken ill at Arras, where he

received the last sacraments and all seemed over. But Bridget spared neither pains nor prayers for his recovery, and she received an assurance of it by a revelation of St Denis. He was in fact restored again to health, and husband and wife vowed henceforward to devote their lives to God in religious houses. But, apparently before this resolution could take effect, Ulf died in 1344, at the monastery of Alvastra of the Cistercian Order.

St Bridget continued to live at Alvastra for four years, having taken upon herself the state of a penitent, and from that day she seemed to forget what she had been in the world. She changed her manner of dress, using no more linen except for a veil to cover her head, wearing a rough hair-shift and cords full of knots for a girdle. Her visions and revelations now became so insistent that she was alarmed, fearing to be deluded by the Devil or by her own imagination. But a thrice-repeated vision told her to submit them to Master Matthias, a canon of Linköping and a priest of experience and learning, and he pronounced them to be of God. From now to her death she communicated them as they occurred to Peter, prior at Alvastra, who wrote them down in Latin. Those of this period culminated in a command of our Lord to go to the royal court and warn King Magnus of the judgement of God on his sins. She did so, and included the queen, the nobles and the bishops in her denunciation. For a time Magnus mended his ways, and liberally endowed the monastery which St Bridget now, in consequence of a further vision, planned to found at Vadstena, on Lake Vättern.

In this house St Bridget provided for sixty nuns, and in a separate enclosure monks, to the number of thirteen priests, in honour of the twelve Apostles and St Paul, four deacons, representing the Doctors of the Church, and eight choir-brothers not in orders, making the number of our Lord's apostles and disciples, eighty-five, in all. She prescribed them certain particular constitutions which are said to have been dictated to her by our Saviour in a vision. This circumstance is neither mentioned by Pope Boniface IX in the bull of her canonization, nor by Martin V when he ratified the privileges of Syon Abbey and reaffirmed the canonization ; and the popes when they speak of this rule mention only the approbation of the Holy See, without making reference to any such private revelation. In this institute, as in the Order of Fontevrault, the men were subject to the abbess of the nuns in temporals, but in spirituals the women were subject to the superior of the monks, because the order was principally instituted for women and the men were admitted only to afford them spiritual ministrations. The convents of the men and women were separated by an inviolable enclosure, but had the same church, in which the nuns' choir was above in a gallery, so they could not even see one another. There are now no men in the Order of the Most Holy Saviour, or Bridgettines as they are commonly called, and where formerly there were seventy houses of nuns there are today but about a dozen. All surplus income had every year to be given to the poor, and ostentatious buildings were forbidden ; but each religious could have as many books for study as he or she pleased.* During the fifteenth century Vadstena was the literary centre of Sweden.

* The Bridgettine community at South Brent in Devon has unbroken organic identity with a pre-Reformation community, and is the only English religious community of which this is true. It was founded by King Henry V in 1415, and settled in 1431 at Syon House, Isleworth. The nuns took refuge at Termonde in Flanders at the dissolution under Henry VIII, after various vicissitudes settled at Lisbon, and returned to England (Spettisbury in Dorset) in 1861. Building of the abbey at Vadstena was not finally begun till 1369.

In consequence of a vision St Bridget wrote a very outspoken letter to Pope Clement VI, urging him to abandon Avignon for Rome, and to bring about peace between Edward III of England and Philip IV of France. The pope declined to leave Avignon, but sent Hemming, Bishop of Abö, to Philip's court, where, however, he could do nothing. King Magnus, meanwhile, who valued Bridget's prayers if not her advice, asked for her interest in a projected crusade against the pagan Letts and Estonians, which was really a disguised plundering expedition. The saint saw through it, and tried to dissuade him. She was now out of favour at the Swedish court, but was beloved by the people, among whom she went travelling about the country and looking after their temporal and spiritual welfare. Many of them were not long converted, and she enforced the preaching of her chaplains by miracles of healing. In 1349, in spite of the Black Death that was ravaging Europe, she decided to go to popeless Rome for the year of jubilee in 1350. With her confessor, Peter of Skeninge, and others, she embarked at Stralsund, amid the tears of the people who were never to see her again : for at Rome she settled down, to work among the people and for the return of the popes to their City. She lived by a rule, being present at Mass at five o'clock every morning ; it is said she went to confession every day and to communion several times a week. The brightness of her virtue shone doubly in contrast to the degradedness of Rome in those days, where open robbery and violence were rife, vice no less open and unashamed, the churches falling through neglect, and the people uncared for except to be exploited. The austerity of her way of living, the fervour of her devotion, her love of the holy shrines, her severity to herself and kindness to others, her tirelessness in serving the sick, the poor and pilgrims, made her loved by all in whom the light of Christianity was not entirely extinguished. She made the care of her fellow-countrymen her particular charge, and every day she fed Swedish pilgrims in her house near St Laurence *in Damaso.*

Nor did St Bridget confine her good works and exhortations to holy living to the poor and humble. She went to the great monastery of Farfa to remonstrate with the abbot, " a very worldly man, who did not trouble about souls at all " ; but it is to be feared that he did not mend his ways. So Bridget turned her attention to another relaxed house, at Bologna, where she had more success. It was probably at Bologna that she was joined by her daughter, St Catherine. Bridget persuaded her not to return to Sweden, and Catherine remained her helper and dear companion throughout the remainder of her life. Among the places particularly associated with St Bridget in Rome are the churches of St Paul's-outside-the-Walls and San Francesco a Ripa. In the first is the most beautiful crucifix of Cavallini before which she prayed, which is said to have spoken to her, and in the second she had a vision of St Francis, who said to her, " Come, eat and drink with me in my cell ". She took this to be an invitation to go to Assisi, which she accordingly did. Later she made a tour of shrines in Italy which lasted for two years.

The saint's prophecies and revelations had reference to most of the burning political and religious questions of her time, both of Sweden and Rome. She prophesied that pope and emperor would shortly meet amicably in Rome (which Bd Urban V and Charles IV did in 1368), and the using of her by factions did somewhat to abate her popularity among the Romans. Her prophecies that their iniquities would be visited with condign punishments had the same effect, and several times her ardour drew down persecution and slander upon her. On the other hand, she was not sparing of her criticisms, and did not fear to denounce a

pope as " a murderer of souls, more unjust than Pilate and more cruel than Judas ". Once she was turned out of her house at a month's notice, and more than once she and Catherine found themselves seriously in debt ; they sometimes even had to beg food at a convent of Poor Clares. St Bridget's joy at the coming of Pope Urban V was short-lived, for he soon retired to Viterbo and Montefiascone, and it was rumoured he was going back to Avignon. On her return from a pilgrimage to Amalfi she had a vision in which our Lord appeared to tell her to go to the pope, warn him that his death was near, and show him the rule of the religious at Vadstena. This rule had already been submitted to Urban when he arrived in Rome, and he had done nothing about it. So now Bridget set off to Montefiascone on her white mule, and as a result the pope gave a general approval to her religious foundation, prescribing for it the general Rule of St Augustine with the Bridgettine constitutions. Four months later Urban was dead, and St Bridget three times wrote to his successor at Avignon, Gregory XI, warning him to come back to the apostolic see, which he eventually did four years after her death.

In 1371, in consequence of another vision, St Bridget embarked on the last of her journeys, a pilgrimage to the Holy Places, taking with her St Catherine, her sons Charles and Birger, Alphonsus of Vadaterra and others. The expedition started inauspiciously, for at Naples Charles got himself entangled with Queen Joanna I, of unenviable reputation. Although his wife was still alive in Sweden, and her third husband in Spain, Joanna wanted to marry him, and he was far from unwilling. His mother was horror-stricken, and set herself to ceaseless prayer for the resolution of the difficulty. It came about in an unexpected and tragic way. Charles was struck down by a fever, and after a fortnight's illness died in the arms of his mother. He was, with St Catherine, her favourite child, and Bridget after his funeral went on in deepest grief to Palestine. Here, after being nearly drowned in a wreck off Jaffa, her progress through the Holy Places was a succession of visions of the events that had happened there and other heavenly consolations. On her way back, in the autumn of 1372, she landed at Cyprus where she denounced the wickedness of the royal family and the citizens of Famagusta, who had mocked at her warnings on her way out ; then she passed on to Naples, where her warnings were read by the clergy from the pulpit but with little effect on their uninstructed and erring congregations. The party arrived back in Rome in March 1373. Bridget had been ailing for some months, and now she got weaker every day till, having received the last sacraments from her faithful friend, Peter of Alvastra, she died on July 23 in her seventy-first year. She was temporarily buried in the church of St Lawrence *in Panisperna ;* four months after, the body was taken up and, in the care of St Catherine and Peter of Alvastra, it was carried in triumphal progress by way of Dalmatia, Austria, Poland and Danzig to Vadstena, where it was laid to rest in the abbey. St Bridget was canonized in 1391 and is the patron saint of the kingdom of Sweden. Thirty-five or so years after her death, one of her maids in Rome told Margery Kempe of Lynn that Bridget " was kind and meek to every creature, and had a laughing face ".

Nothing is more famous in the life of St Bridget than the many revelations with which she was favoured by God, chiefly concerning the sufferings of our Saviour and events which were to happen in certain kingdoms. By order of the Council of Basle, the learned John Torquemada, afterwards cardinal, examined the book of St Bridget's revelations, and approved it as profitable for the instruction of the faithful, but this approbation met with not a little opposition. It, however,

amounts to no more than a declaration that the doctrine contained in that book is conformable to the orthodox faith, and that the revelations are credible upon a historical probability. Pope Benedict XIV referred specifically to the revelations of St Bridget, among others, when he wrote that, " Even though many of these revelations have been approved, we cannot and we ought not to give them the assent of divine faith, but only that of human faith, according to the dictates of prudence whenever these dictates enable us to decide that they are probable and worthy of pious credence ". St Bridget with true simplicity of heart always submitted her revelations to the judgement of the pastors of the Church ; and she was far from ever glorying in any extraordinary graces, which she never desired and on which she never relied except to be obedient thereto and to increase her love and humility. If her revelations have rendered her name famous, it is by her heroic virtue that it is venerable to the whole Church. To live according to the spirit of the mysteries of religion is something much greater and more sublime than to know hidden things or to be favoured with the most extraordinary visions. To have the knowledge of angels without charity is to be only a tinkling cymbal ; both to have charity and to speak the language of angels was the happy privilege of St Bridget. The book of her revelations was first printed at Lübeck in 1492, and has been translated into many languages. They were known in England soon after the saint's death, and part were translated by the Bridgettine Richard Whytford in 1531. The lessons at Matins in the Bridgettine office are taken from the revelations on the glories of our Lady, the *Sermo angelicus*, according to the alleged words of our Lord to St Bridget, " I will send my angel who will reveal to you the lesson that shall be read at Matins by the nuns of your monastery, and you shall write it as he tells you ". Alban Butler pertinently remarks that if we had the revelations as written down by St Bridget herself, instead of passing through the mind and translation of Peter of Alvastra and, in part, Alphonsus of Vadaterra, " it would have been compiled with more simplicity and with greater life and spirit, and would have received a higher degree of certainty ".

Owing to the immense interest which has been taken in St Bridget by Scandinavian scholars of all creeds, the materials formerly available in the various editions of the *Revelationes Stae Birgittae* and in the *Acta Sanctorum*, October, vol. iv, have to a large extent been superseded. The oldest life, which was compiled immediately after her death by her confessor Peter of Alvastra and Peter of Skeninge was only printed for the first time in 1871 in the collection *Scriptores rerum Suecicarum*, vol. iii, pt 2, pp. 185–206. Other lives, such as that by Birger, archbishop of Upsala, will be found in the Bollandists and in the publications of Swedish learned societies. A scholarly edition of the whole collection of the canonization documents has been compiled by Isak Collijn, *Acta et Processus canonizacionis Beate Birgitte* (1924–31). There are furthermore a number of biographies and of studies of special aspects of the saint's career, mostly in Swedish ; notably an account of the historical personages connected with her life in Sweden and in Rome. This, published under the title *Birgittinska Gestalter* (1929), is also by Collijn. One historically excellent Swedish life, by E. Fagelklou, has been translated into German (1929) by M. Loehr. Among French biographies that written by Countess de Flavigny, *Sainte Brigitte de Suède*, may be recommended as having made good use of Swedish sources. It seems rather doubtful whether the *Revelations* have not been to some extent coloured by the prepossessions of her confessors who copied them or translated them into Latin. The most reliable text is said to be that of G. E. Klemming in Swedish (1857–84), of which a modernized selection has been edited by R. Steffen (1909). An English life of St Bridget was contributed to the Quarterly Series in 1888 by F. Partridge ; *The Story of the English Bridgettines* (1933) has been briefly told by Canon J. R. Fletcher ; and in 1947 there was published in America *God's Ambassadress*, by Helen Redpath, an admirable biography, both scholarly and popular. *Cf.* also E. Graf, *Revelations and Prayers*

of St Bridget (1928), which consists of the *Sermo angelicus ;* and *The Book of Margery Kempe* (1936), pp. 140–141. J. Jörgensen's *St. Bridget of Sweden* (2 vols.) appeared in English in 1954. St Bridget (and her daughter St Catherine) is commonly called " of Sweden ", but she was not of the royal house, either by birth or marriage ; nor did she ever found an order of knights.

SS. SERGIUS AND BACCHUS, MARTYRS (A.D. 303 ?)

THESE martyrs were said to be officers of the Roman army on the Syrian frontier, Sergius being described as commandant of the recruits' school and Bacchus as his subaltern. They were personal favourites of the Emperor Maximian, until one day when he went into the temple of Jupiter to sacrifice he noticed that they stopped outside. They were ordered to come in and take part in the sacrifice. On their refusal, they were stripped of their arms and badges of rank, dressed up in women's clothes, and so paraded through the streets. They were then despatched to Rosafa in Mesopotamia, where the governor had them so severely scourged that St Bacchus died under the lash. His body was thrown out on to the highway, where vultures protected it from the attacks of dogs, an incident recorded of several other martyrs. St Sergius was made to walk a long distance in shoes with nails thrust through into his feet, and was beheaded. The martyrdom of these two officers is attested by the evidence of the martyrologies and early writers, but the particulars of their passion are far from trustworthy.

In the year 431 Alexander, Metropolitan of Hierapolis, restored and beautified the church over the grave of Sergius, whose walls in the middle of the sixth century were plated with silver. Alexander was very annoyed when, three years after he had spent so much money on it, Rosafa was taken from his jurisdiction and made a bishopric. Veneration for the martyr renamed the place Sergiopolis, and Justinian fortified it and greatly honoured the memory of the martyrs. The church at Rosafa was one of the most famous in the East, and Sergius and Bacchus became the heavenly protectors of the Byzantine army, with the two Theodores, Demetrius, Procopius and George.

If we may trust the *Voyage archéologique* of Le Bas and Waddington, vol. iii, n. 2124, a church in eastern Syria, dedicated to these two martyrs in 354, affords the earliest known example of this form of recognition of sanctity. Their " acts " are preserved in Latin, Greek and Syriac. See the *Analecta Bollandiana*, vol. xiv (1895), pp. 373–395, and, for a list of the various recensions, BHL., BHG. and BHO. Delehaye in his *Origines du culte des martyrs* (1933), pp. 210–211, calls attention to the extraordinary popularity of St Sergius in the East as evidenced not only by the number of churches and sanctuaries dedicated in his honour either alone or jointly with St Bacchus, but also by the prevalence of Sergius as a baptismal name (though in Russia this is now usually due to St Sergius of Radonezh). On Rosafa, consult Spanner and Guyer, *Rusafa* (1926), Herzfeld, *Archaeologische Reise* (1911–22) and Peeters in *Analecta Bollandiana*, xlv (1927), pp. 162–165. For the contribution of aviation to questions involved, see the same *Analecta*, vol. lxvii (1949), pp. 109–116.

SS. MARCELLUS AND APULEIUS, MARTYRS (DATE UNKNOWN)

THESE martyrs are commemorated with SS. Sergius and Bacchus in the Roman liturgy on October 8. The Roman Martyrology says they were followers of Simon Magus (Acts viii 9–25), converted by St Peter and martyred in Rome after his passion. This is quite apocryphal, and the brief notice has been framed by the martyrologist Ado out of the mention of a Marcellus which occurs in the *Gesta SS. Nerei et Achillei.* There is, however, some likelihood that the first of them is

a martyred Marcellus recorded at Capua ; but of Apuleius there is no trace.

See H. Quentin, *Les martyrologes historiques*, pp. 563, etc. ; and CMH., p. 544. The brief and very late *passio* of SS. Marcellus and Apuleius is printed in the *Acta Sanctorum*, October, vol. iii.

HOLY SIMEON (First Century)

It is recorded in the Gospel of St Luke that Simeon was a citizen of Jerusalem, a righteous and devout man who awaited the consolation of Israel. And the Holy Ghost was in him, and had told him that he should not die before he had seen the Anointed of the Lord. When therefore Joseph and Mary brought the infant Jesus to be presented to God in the temple, Simeon also was moved by the Spirit to come in. And he took the Child in his arms and praised God in those words which are known after him as the Canticle of Simeon, the *Nunc Dimittis* sung by the Church at the office of Compline in the West and at Vespers in the East. And he prophesied of the Child and His mother, saying : " Behold ! this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thine own soul a sword shall pierce, that out of many hearts thoughts may be revealed." There are several apocryphal references and traditions about Holy Simeon, but nothing more is known of him than is stated above. He is named in the Roman Martyrology today and his feast is kept in several places in the West, but by the Byzantines on February 3.

There is a lengthy discussion in the *Acta Sanctorum*, October, vol. iv, but the modern commentators on St Luke's gospel have a fuller knowledge of the references to Simeon in early apocryphal literature. See *e.g.* Lagrange, *L'Évangile selon S. Luc* (1921), pp. 83–84.

ST PELAGIA THE PENITENT (No Date)

Pelagia, more often called Margaret, on account of the magnificence of the pearls for which she had so often sold herself, was an actress of Antioch, equally celebrated for her beauty, her wealth and the disorder of her life. A synod having been called in that city by the patriarch, a group of bishops were sitting in the portico of the basilica of St Julian the Martyr, listening to the words of the greatly respected bishop from Edessa, St Nonnus. While he was speaking, Pelagia, surrounded by her admirers and attendants, rode by on a white donkey ; she was wearing her famous jewels, her face, arms and shoulders were bare as if she were a common courtesan, and she looked around her with bold and provoking glances. St Nonnus stopped speaking and his auditors turned away their eyes, but he watched her till she was out of sight, and then asked, " Did not that woman's beauty please you ? " The bishops were puzzled by the question and made no reply. And St Nonnus said, " I was well pleased to see her, for it seems to me God sent her as a lesson to us. She goes to an infinity of trouble to keep herself beautiful and to perfect her dancing, to please men, but we are considerably less zealous in the care of our dioceses and of our own souls."

That night Nonnus had a dream, in which he was celebrating the Liturgy but was much disturbed therein by an unclean and offensive bird that fluttered around the altar. When the deacon dismissed the catechumens the bird went away also, but came back again after the Liturgy and the dreamer caught it and threw it into the fountain in the atrium of the church. It came out of the water gleaming like snow and, flying up into the heavens, disappeared. The next day being Sunday,

all the bishops assisted at the Liturgy of the patriarch, and St Nonnus was asked to preach. His words went straight to the heart of Pelagia, who had been moved to come to the basilica though she was not even a catechumen, and she wrote a note asking him to speak with her. St Nonnus agreed, on condition that the other bishops should be present, and coming in she threw herself on her knees before him and asked for baptism, beseeching him to come between her and her sins, which would otherwise recoil on his head. The patriarch was asked to provide a sponsor, and when he had appointed the senior deaconess, Romana, St Nonnus baptized the actress in her true name of Pelagia, confirmed her, and gave her holy communion. On the eighth day after her baptism, when she had given up her property to Nonnus for distribution to the poor, she laid aside her white garments, put on men's clothes, and disappeared from the city. She made her way to Jerusalem and there, in a cave on the Mount of Olives, lived as a solitary, being known and reverenced among the people as Pelagius, " the beardless monk ". Three or four years later, James, the deacon of St Nonnus, visited her, and while he was there St Pelagia died. When those who came to bury her discovered her sex, they cried out, " Glory be to thee, Lord Jesus, for thou hast many hidden treasures on earth, as well female as male ".

The original of this circumstantial narrative was written by one who claimed, falsely, to be the deacon James just mentioned, and the whole story as it stands must be set aside as a work of fiction, a religious romance. Father Delehaye detects in it two elements, the first and essential one of which comes from the sixty-seventh homily on St Matthew of St John Chrysostom. There he speaks of an Antiochene actress, whose infamy was known throughout Cilicia and Cappadocia, who underwent a sudden conversion ; after her baptism she lived for many years a life of extreme austerity as a recluse. Chrysostom does not mention her name and there is no reason to suppose that she was ever the object of a religious *cultus*. " James's " reliance on this story is obvious. Whether he deliberately adopted the second element also, or whether it is an accidental development, is not so certain. Pelagia the penitent has been confused with a real St Pelagia. She was a virgin martyr of Antioch who was celebrated in that city in the fourth century on October 8 (in the Roman Martyrology, June 9) ; she is mentioned both by St John Chrysostom and St Ambrose.*

" If there is any item of religious interest to be deduced from all this ", writes Father Delehaye after discussing the development of the tale at some length, " it is the fact that a traditional *cultus* may have the life crushed out of it by legend." He sees in this popular romance of the " Repentance of Pelagia " the starting-point of the tales of a whole group of imaginary saints, of whom a characteristic example is St Marina (February 12). The legend of the saint of Antioch " lost by degrees every vestige of historical fact ; even the account of the conversion became eliminated and the purely legendary residuum passed under various names . . . thanks to which we have the saints Mary and Marina, Apollinaria, Euphrosyne and Theodora, who are simply literary replicas of the Pelagia of the self-styled James ; or else, as in the case of St Eugenia, the theme of a woman hiding her sex was tacked

* A third Pelagia, of Tarsus, named in Eastern calendars also on October 8 (Roman Martyrology, May 4), seems to be a combination of the true and the false Pelagias of Antioch. The pseudo-Pelagia of Antioch is the only one of the three mentioned in the Roman Martyrology on October 8 ; her feast is celebrated liturgically not only by the Byzantines, but by the Latins of Jerusalem as well (on October 26).

on to other narratives having for their hero some historic personage " (*Legends of the Saints*, p. 203).

As Delehaye points out in the work just quoted (3rd French edition, 1927, p. 190), the historical Pelagia, who is commemorated on this day in the Syriac *breviarium* of the early fifth century, was not a penitent but an innocent maiden fifteen years of age ; her true story as known both to St Ambrose (PL., vol. xvi, cc. 229 and 1093) and to St John Chrysostom (PG., vol. l, cc. 579–585) is told herein under June 9. It is curious that the original text of Alban Butler on October 8 completely ignores the true Pelagia and assumes the truth of the extravagant legend. The text of the fictitious " acts " may be found in the *Acta Sanctorum*, October, vol. iv, but better in H. Usener, *Legenden der hl. Pelagia* (1897). The attempt of the last-named scholar to explain the *cultus* of St Pelagia as a survival of the worship of Aphrodite has been dealt with by Delehaye in the book cited above. " James's " story is pleasingly translated in Miss H. Waddell's *Desert Fathers* (1936), pp. 285–302.

ST THAÏS (No Date)

According to the legend there lived in Egypt during the fourth century a famous courtesan named Thaïs, who had been brought up a Christian. Her infamy came to the ears of St Paphnutius at his hermitage in the Thebaïd, and he determined to try and redeem her. He put off his penitential garb, dressed himself in such a manner as to disguise himself, and, going to her house (probably at Alexandria), was introduced to her room. He told her he desired to talk with her, but wished it might be in some more private place. " What is it you fear ? " said Thaïs. " If men, no one can see us here ; but if you mean God, no place can hide us from His eye." " What ! " replied Paphnutius, " do you know there is a God ? " " Yes," said she, " and I moreover know that Heaven will be the portion of the good and everlasting Hell the punishment of the wicked." " Is it possible ", mused aloud the hermit, " that you should know these truths and yet dare to sin and to draw so many after you, before Him who knows and will judge all things ? " Thaïs was overcome by the reproach of so venerable an old man, and at the same time the Holy Ghost who moved Paphnutius to speak enlightened her understanding to see the baseness of her sins, and softened her heart by the touch of His grace. Filled with confusion at her crimes and with bitter sorrow, detesting her ingratitude against God, she burst into tears and, throwing herself at the feet of Paphnutius, cried, " Father, tell me what to do. Pray for me, that God may show me mercy. I want only three hours to settle my affairs, and then I am ready to do all you shall counsel me." Paphnutius appointed a place to meet and went away.

Thaïs got together all her jewels, furniture, clothes and the rest of her ill-gotten wealth, and making a great pile in the street burnt it publicly, inviting all who had made her those presents and been the partners of her sin to join her in penance. Then she hastened to Paphnutius, and was by him conducted to a monastery of women. There he shut her up in a cell, putting on the door a seal of lead as if that place had been her grave, nevermore to be opened. He ordered the sisters to give her every day bread and water through the window, and she asked him, " Father, teach me how I am to pray ". Paphnutius answered, " You are not worthy to call upon God by uttering His holy name, because your lips have been filled with iniquity ; nor to lift up your hands to Heaven, for they are defiled with impurities ; but turn yourself to the east, and repeat these words : ' Thou who hast created me, have pity on me.' " Thus she continued to pray with continual tears, and when she had persevered with fervour in this life for three years, St Paphnutius went to St Antony to ask his advice whether this penitential course

did not seem sufficient to prepare her for reconciliation and holy communion. St Antony and his monks passed the night together in prayer, and in the morning St Paul the Simple, his oldest disciple, said that God had prepared a place in Heaven for the penitent. Paphnutius therefore went to her cell to release her from her penance. Thaïs said that from the time of her coming thither she had never ceased bewailing her sins, which she had always weighing as a burden on her. " It is on that account ", said Paphnutius, " that God has blotted them out." She therefore left her prison to live with the rest of the sisters, but God withdrew her out of this world fifteen days after her release. She is honoured in the Greek menologies on October 8 ; and her story has long been known in the West. But St Thaïs is not named in the Roman Martyrology.

The texts vary in assigning the conversion of Thaïs to Paphnutius, Serapion or Bessarion ; but a sensation was caused when it was announced at the beginning of this century that the mummified remains of Serapion and Thaïs had been discovered at Antinoë in Egypt and were actually on view in the Musée Guimet at Paris. Undoubtedly those names are attached to the respective graves, but there are difficulties about the interpretation of the fragmentary inscriptions. Serapion was an ascetic, for iron instruments of penance were found on the body ; and the so-called Thaïs had with her an apparatus like a cribbage-board, pierced with holes, which has been explained as a *compte-prière*, a sort of rosary. But there is really nothing which would require us to connect these two interments, or identify them with the personages named in the legend.

The more important texts, Greek, Latin and Syriac, which refer to Thaïs, were brought together by the Abbé F. Nau in the *Annales du Musée Guimet*, vol. xxx, pt 3 (1903), pp. 51–112. The historical character of the narrative of her conversion is, however, extremely doubtful. To begin with, the identity of name with that of the famous courtesan who was associated with Alexander the Great is at least suspicious. Mgr Batiffol, after a careful discussion of all the available evidence, in the *Bulletin de littérature ecclésiastique*, 1903, pp. 207–217, came to the conclusion that the story was simply " une moralité ", a pious fable, and in this verdict Delehaye (*Analecta Bollandiana*, vol. xxiv, p. 400) and Dom Leclercq (DAC., vol. i, c. 2339) entirely concur. For the graves, see the account by A. Gayet in the *Annales du Musée Guimet*, vol. xxx, pt 2, pp. 35 *seq.* ; or better in his brochure, *Antinoë et les sépultures de Thaïs et de Sérapion* (1902).

ST REPARATA, VIRGIN AND MARTYR (DATE UNKNOWN)

THE Reparata mentioned in the Roman Martyrology today was said to be a virgin martyr at Caesarea in Palestine during the persecution of the Emperor Decius. Her spurious " acts " state that she was twelve years old and of a lively disposition. Being denounced as a Christian she was brought before the prefect, who was moved by her beauty and tried to win her over with fair words. Reparata argued with him and was therefore subjected to various tortures. As these failed to have any effect she was thrown into a furnace of fire where, like the three holy children of Juda, she stood unharmed and sang the praises of God. The prefect again tried to induce her to sacrifice to the gods, but Reparata only answered him back from within the furnace, till in desperation he commanded the guards, " Take the talkative and horrid creature and cut off her head, and don't let me set eyes on her again ". So she was led away, still singing, and as her head was smitten off " her soul was seen to go out from her body and ascend to Heaven in the form of a dove ".

Her alleged relics were translated to Italy, where the martyr is greatly venerated in several dioceses.

One text of the legendary *passio*, of which there are various recensions, is printed in the *Acta Sanctorum*, October, vol. iv. It would seem that St Reparata's story was sometimes confused with that of St Pelagia or St Margaret.

ST DEMETRIUS, MARTYR (DATE UNKNOWN)

THIS Demetrius was probably a deacon martyred in an unknown year at Sirmium (Mitrovic in Yugoslavia). During the fifth century Leontius, prefect of Illyricum, built two churches in honour of St Demetrius, one at Sirmium, the other at Thessalonika; and in the second he deposited the bones of the martyr, *c.* 418, though in fact these may have been only lesser relics. But from that time on Salonika was the great centre of the cult of St Demetrius: he was the local patron and heavenly protector, and huge crowds of pilgrims flocked to his tomb, where a miraculous oil was said to exude from the relics, whence he was called *Myrobletes*, but more commonly *Megalomartyr*, " the Great Martyr ". His great church was burnt down in 1917.

According to the Salonika legend St Demetrius was a citizen of the place, who was arrested for preaching the gospel and speared, without trial, while shut up in a room of the public baths. The earliest account, not older than the sixth century, says that the order for his murder was given by the Emperor Maximian in a fit of temper, consequent on the slaying of his favourite gladiator by an amateur called Nestor. In subsequent fictitious accounts the deacon of Sirmium (if such he was) becomes a proconsul (so styled in the Roman Martyrology) and a warrior-saint, in which capacity his popularity was exceeded only by that of St George; both were adopted by the Crusaders, being supposed to have been seen with St Mercurius in their ranks at the battle of Antioch in 1098. The popular St Demetrius is an entirely imaginary character: like St Procopius, St Menas, St Mercurius and others, a genuine martyr of whom little or nothing was known was by a series of fabrications transformed into a literal warrior of Christ, a miliary martyr, and the patron and reinforcement of soldiers and chivalry. His feast is kept with solemnity throughout the East on October 26 and he is named in the preparation of the Byzantine eucharistic liturgy.

An excellent account of this martyr, including Greek texts of the two principal families of the *passio*, is printed in the *Acta Sanctorum*, October, vol. iv; but Delehaye, in his *Légendes grecques des saints militaires* (1909), pp. 103–109 and 259–263, has gone over the ground again and has furnished a critical revision of the earlier document. He calls attention to the fact that Demetrius is commemorated in the Syriac *breviarium* and is there connected with Sirmium at a date previous to the building of the great basilica at Salonika by Leontius. At Ravenna, no doubt through Byzantine influence, the cult of St Demetrius seems to have established itself before it was known elsewhere in Italy; the earliest chapel in Ravenna was dedicated in his honour. The name *Dmitry*, so common among the Slavs, is from him.

ST KEYNE, VIRGIN (SIXTH CENTURY ?)

THE memory of St Keyne (Keyna or Cain) has been preserved in England by the verses which Robert Southey wrote about her holy well in the parish of Saint Keyne near Liskeard in Cornwall, the properties of which were known in the middle ages, though the story of the canny bride is probably a local joke of more recent date. St Keyne was very well known in parts of South Wales and the west of England,

but it is difficult, if not impossible, to find out anything authentic about her. In the Welsh lists (but not in the list which William of Worcester copied in Cornwall) of the twenty-four children of Brychan of Brecknock, she appears as a daughter of that liberal father of saints, and we learn that she was venerated " between the forks of the Ogmore " river, in Morgannwg.

The account of her given in her *vita*, edited by John of Tynemouth in the fourteenth century probably from an earlier and longer life, is as follows. The father of the blessed Keyne was King Brychan Brycheiniog, who had twelve sons and twelve daughters. Keyne grew into a very beautiful young woman, but resolutely refused all suitors and took a vow of virginity ; therefore she was called in Welsh *Cain Wyry*, Keyne the Maiden. Then she resolved to become a solitary and, crossing the Severn, she took up her abode in the forests on the left bank. The place was infested with snakes, which she turned into stone, " for the stones in the fields and villages there have the form of serpents, as if they had been carved by mason's art, to this very day ".* She lived there for years, making many journeys and founding oratories, till at St Michael's Mount she met her nephew St Cadoc, who persuaded her (with the help of an angel) to return to Wales. " She made for herself a habitation in a certain hillock at the roots of a certain great mountain ", and there caused a healing well to spring up. Just before her death she told Cadoc that that place would fall into the hands of a sinful race, whom she would root out and lead thither other men, who would find her forgotten tomb, " and in this place the name of the Lord shall be blessed for ever ".

Camden records the tradition that the place of St Keyne's hermitage in England was at Keynsham in Somerset, but there was no known *cultus* of the saint in that county until, curiously enough, modern times : she is now commemorated throughout the diocese of Clifton on this day. The site of her final resting-place in South Wales has been the subject of much discussion. For a time it was thought to be Llangenny, near Crickhowell, where there is an old well, but this was through an erroneous identification of St Keyne with St Ceneu. Canon G. H. Doble has made out a strong case for Llangeinor in Glamorgan. The name is a corruption of Llan-Gain-Wyry, the Church-place of the Virgin Cain ; topographically it meets all the requirements ; and in a lonely place on Mynydd Llangeinor is a holy well whose waters are still credited with salutary properties. It is impossible to tell how much (or little) of the *vita* of St Keyne is true. Canon Doble concludes that she was one of a band of missionaries who came from Brecknock into the parts of Herefordshire east of the Black Mountains ; from there she visited and founded churches in South Wales, Cornwall and perhaps Somerset : he has found her name in one form or another in at least seven places. But he ends up by querying if St Keyne were not rather a man than a woman, seeing the amount of hard travel and work this founder (if there were only one) must have got through.

The life attributed to John of Tynemouth is printed with a commentary in the *Acta Sanctorum*, October, vol. iv, but Canon Doble, as an expert in Celtic topography and philology, has been able to trace the slender clues to the saint's activities far more thoroughly than was possible for any foreign scholar in the eighteenth century. His account of St Keyne was published in the *Downside Review* for January 1931, pp. 156–172, and the essay on " The Children of Brychan ", of which this forms a part, was issued as no. 25 of the Cornish Saints series, *St Nectan, St Keyne*. . . . But see further in *Analecta Bollandiana*, vol. lxxi (1953), p. 398, and Introduction, pp. 381–382.

* And to this day. There are plenty of the fossils called " ammonites " in the quarries around Keynsham, and their mythical origin is remembered locally.

9 : ST JOHN LEONARDI, Founder of the Clerks Regular of the Mother of God (A.D. 1609)

JOHN LEONARDI was a young assistant to an apothecary in the city of Lucca in the middle of the sixteenth century. He was of a religious disposition, became a member of a confraternity founded by Bd John Colombini, and after a time began to study privately with the object of receiving holy orders. After he had been ordained he was very active in the works of the ministry, especially in hospitals and prisons, and he attracted several young laymen to assist him. Their headquarters was at the church of St Mary *della Rosa* in Lucca, and they lived in common in a house near by.

It was a time when the Council of Trent and the ravages of Protestantism had filled serious Catholics with a passion for reform, and John Leonardi and his followers, several of whom were studying for the priesthood, soon projected a new congregation of secular priests. When this scheme was spread abroad it at once provoked powerful opposition in the Lucchesan republic. This opposition was political, and rather difficult to understand, but was formidable enough to keep the founder an exile from Lucca for practically the rest of his life except when he was able to visit there under special papal protection. In 1580 he secretly acquired the church of Santa Maria Cortelandini (or Nera) for the use of his followers, who three years later were recognized officially by the bishop of Lucca, with the approval of Pope Gregory XIII, as an association of secular priests with simple vows (they were granted their present name and solemn vows in 1621). St John received the encouragement and help of St Philip Neri, who gave up to him his premises at San Girolamo della Carità, together with the care of his cat; and of St Joseph Calasanctius, with whose congregation his own was fused for a short time.

Father Leonardi and his priests became so great a power for good in Italy that their congregation was confirmed by Clement VIII in 1595. This pope had a very great regard for the character and capabilities of St John, and appointed him commissary apostolic to superintend the reform of the monks of Vallumbrosa and Monte Vergine. He obtained from Clement the church of Santa Maria in Portico, and Cardinal Baronius was made cardinal protector of the congregation. St John's miracles and his zeal for the spread of the faith are referred to by the Roman Martyrology, but the Clerks Regular of the Mother of God have had only one house outside of Italy; by the deliberate policy of their founder they never had more than fifteen churches, and they form today only a very small congregation. The saint was associated with Mgr J. B. Vives in the first planning of a seminary for foreign missions, instituted by Pope Urban VIII in 1627 as the College *de Propaganda Fide*.

John Leonardi died on October 9, 1609, from disease caught when tending the plague-stricken. He was canonized in 1938, and his feast was added to the general calendar in 1941.

More than one life of this saint has been published. See, for example, L. Marracci, *Vita del P. Giovanni Leonardi, Lucchese* (1673); A. Bianchini, *Vita del B. Giovanni Leonardi* (1861); and two works by F. Ferraironi (1938), on St John as a founder and in connection with the Urban College. His cause is frequently referred to by Prosper Lambertini (Benedict XIV) in bk ii of his great work, *De beatificatione*. . . .

ST DIONYSIUS THE AREOPAGITE (FIRST CENTURY)

WHILE St Paul, having had to leave Berea, was waiting at Athens for Silas and Timothy, " his spirit was stirred within him, seeing the city wholly given to idolatry ". He therefore went into the market-place and the Jewish synagogue to talk with the people, and certain Epicurean and Stoic philosophers, hearing him, came to him and asked, " May we know what this new doctrine is, which thou speakest of ? " Paul therefore went with them to the Areopagus, or Hill of Mars, the meeting-place of the Athenian council, where, says St Luke, " all the Athenians and strangers that were there employed themselves in nothing else but either in telling or in hearing some new thing " ; or perhaps he was brought before the tribunal itself. Here he gave his famous discourse on the text of the Unknown God ; and among those who believed and followed him was a woman named Damaris and a man named Dionysius, who, being a member of the council, which was called after the hill whereon it assembled, was distinguished as " the Areopagite " (Acts xvii 13–34).

That is all that is known with complete certainty of St Dionysius the Areopagite. Eusebius gives the testimony of St Dionysius of Corinth that he became first bishop of Athens, and St Sophronius of Jerusalem and others call him a martyr, the Menology of Basil adding that he was burned alive at Athens under Domitian. In all ancient calendars the day of his feast is October 3, on which date it is still observed by the Byzantines and Syrians. Nowhere before the seventh century at the earliest is there any suggestion that St Dionysius the Areopagite ever left Greece, but afterwards his name is found connected with Cotrone in Calabria and Paris. His identification with St Dionysius (Denis) of France, referred to below, is still recorded in the Roman Martyrology and in the liturgy of the day ;* and the sixth lesson at Matins ends with the words : " He wrote admirable and truly heavenly books on the Divine Names, on the Celestial and Ecclesiastical Hierarchies, on Mystical Theology, and divers others." This is a reference to another error of the middle ages concerning St Dionysius the Areopagite, namely, that he was the author of four treatises and ten letters which, from the seventh until the fifteenth century, were among the most valued and admired theological and mystical writings, both in the East and West, and exercised an immense influence on the scholastics. The growing conviction that they were not the work of a disciple of St Paul, but written much later by one who falsely attributed them to the Areopagite, caused them to be long under a cloud ; but in modern times their own intrinsic worth and the strong evidence produced that they are genuine works, but of unknown date, have to a certain extent restored them to the honour and use which their value demands.

In the *Acta Sanctorum* a long dissertation of more than one hundred and sixty folio pages is mainly devoted to proving that the Dionysius converted by St Paul was not the writer of the book on the Divine Names and of other treatises attributed to the same authorship. There can be no question, however, that Pseudo-Dionysius wished to be identified with the Dionysius of the Acts of the Apostles. In the very earliest known mention of these writings, we find them brought forward (at the conference held at Constantinople in A.D. 533) as the

* Alban Butler could not bring himself to admit this openly. In a footnote he says, "Hilduin . . . upon the authority of spurious and fabulous records, pretends that St Dionysius, the first bishop of Paris, is the same person with the Areopagite ; of which mistake, *some traces are found in certain other writings* " (italics ours). Their identity was not questioned in the West from the ninth to the fifteenth century.

work of " Dionysius the Areopagite ", and rejected by Hypatius as forgeries. An immense literature has grown up around them, but that hardly concerns us here ; the true author has never been identified. The Pseudo-Dionysius claims that when at Heliopolis he witnessed the eclipse of the sun which occurred during the crucifixion of our Lord, and also that he was present at the death of the Blessed Virgin ; this is pure invention. *Cf.* the article of P. Peeters in the *Analecta Bollandiana*, vol. xxix (1910), pp. 302–322, who there draws inferences very unfavourable to the literary honesty of Hilduin, Abbot of Saint-Denis, the first Latin translator of Pseudo-Dionysius, though not, it now seems, the first to proclaim his identity with Dionysius, Bishop of Paris ; see G. Théry, *Études dionysiennes* (2 vols., 1932–37) ; and R. J. Loenertz in *Analecta Bollandiana*, vol. lxix (1951), pp. 218–237.

ST DEMETRIUS, BISHOP OF ALEXANDRIA (A.D. 231)

HE is said to have been the eleventh successor of St Mark, and is certainly the first bishop of Alexandria of whom anything is known, chiefly in his relations with Origen. When Clement withdrew from the direction of the catechetical school of Alexandria Origen was raised to that post by St Demetrius, with whom he was then on terms of close friendship ; the bishop even defended him against those who had condemned the bodily mutilation to which he had voluntarily submitted himself. Later Origen went to Caesarea in Palestine and accepted an invitation to preach before the bishops there. St Demetrius protested, for Origen was yet a layman, and recalled him to Alexandria. Fifteen years later Origen set out for Athens, and on his way through Caesarea was ordained priest, without the leave of his own bishop. Thereupon Demetrius convened a synod which sentenced him on several counts and forbade him to teach.

St Demetrius is said to have set up the first three suffragan sees of Alexandria and is often credited, on the authority of St Jerome, with having sent St Pantaenus on his mission to Yemen and Ethiopia. But this probably took place before St Demetrius was bishop. He governed the see of Alexandria for forty-two years and died in the year 231, at the age of 105, revered by his people and also feared, on account of the gift which was his of reading men's secret sins and thoughts.

There is little to add to the data collected in the *Acta Sanctorum*, October, vol. iv. See also the articles on Demetrius and on Origen in DCB., and on the letters of Demetrius in DAC., vol. viii, cc. 2752–2753 ; and Abbot Chapman in the *Catholic Encyclopedia*, vol. iv.

SS. DIONYSIUS, OR DENIS, BISHOP OF PARIS, RUSTICUS AND ELEUTHERIUS, MARTYRS (A.D. 258 ?)

ST GREGORY of Tours, writing in the sixth century, tells us that St Dionysius of Paris was born in Italy and sent in the year 250 with six other missionary bishops into Gaul, where he suffered martyrdom. The " Martyrology of Jerome " mentions St Dionysius on October 9, joining with him St Rusticus and St Eleutherius ; later writers make of these the bishop's priest and deacon, who with him penetrated to Lutetia Parisiorum and established Christian worship on an island in the Seine. Their preaching was so effective that they were arrested and, after a long imprisonment, all three were beheaded. The bodies of the martyrs were thrown into the Seine, from which they were rescued and given honourable burial. A chapel was later built over their tomb, around which arose the great abbey of Saint-Denis.

This monastery was founded by King Dagobert I (*d.* 638), and it is possible that some century or so later the identification of St Dionysius with Dionysius the

Areopagite began to gain currency, or at least the idea that he was sent by Pope Clement I in the first century. But it was not everywhere or even widely accepted until the time of Hilduin, abbot of Saint-Denis. In the year 827 the Emperor Michael II sent as a present to the emperor of the West, Louis the Pious, copies of the writings ascribed to St Dionysius the Areopagite (see above). By an unfortunate coincidence they arrived in Paris and were taken to Saint-Denis on the eve of the feast of the patron of the abbey. Hilduin translated them into Latin, and when some years later Louis asked him for a life of St Dionysius of Paris, the abbot produced a work which persuaded Christendom for the next seven hundred years that Dionysius of Paris, Dionysius of Athens, and the author of the "Dionysian" writings were one and the same person. In his "Areopagitica" Abbot Hilduin made use of spurious and worthless materials, and it is difficult to believe in his complete good faith: the life is a tissue of fables. The Areopagite comes to Rome where Pope St Clement I receives him and sends him to evangelize the Parisii. They try in vain to put him to death by wild beasts, fire and crucifixion; then, together with Rusticus and Eleutherius, he is successfully beheaded on Montmartre. The dead body of St Dionysius rose on its feet and, led by an angel, walked the two miles from Montmartre to where the abbey church of Saint-Denis now stands, carrying its head in its hands and surrounded by singing angels, and so was there buried. Of which marvel the Roman Breviary makes mention.

The *cultus* of St Dionysius, better known, even in England, as Denis, was very strong during the middle ages; already in the sixth century Fortunatus recognizes him as the saint of Paris *par excellence* (*Carmina*, viii, 3, 159), and he is popularly regarded as the patron saint of France.

Another long dissertation is devoted to St Dionysius, Bishop of Paris, in the *Acta Sanctorum*, October, vol. iv. The earliest *passio*, attributed of old, but erroneously, to Venantius Fortunatus, has been re-edited by B. Krusch, MGH., *Auctores Antiq.*, vol. iv, pt 2, pp. 101–105. This ascribes the sending of Dionysius into Gaul as bishop of Paris to Pope St Clement in the first century, but it does not identify him with the Areopagite. See also what has been said about the Areopagite above and consult J. Havet, *Œuvres*, vol. i, pp. 191–246; G. Kurth in *Études Franques*, vol. ii, pp. 297–317; L. Levillain in the *Bibliothèque de l'École des Chartes*, vol. lxxxii (1921), pp. 5–116; vol. lxxxvi (1925), pp. 5–97, with others more recent; Leclercq in DAC., vol. iv, cc. 588–606; and E. Griffe, *La Gaule chrétienne* (1947), pp. 89–99. There is a good summary of the whole matter in Baudot and Chaussin, *Vies des saints . . .*, vol. x (1952), pp. 270–288.

ST PUBLIA, Widow (*c.* A.D. 370)

St Publia, mentioned in the Roman Martyrology today as an "abbess", is referred to by the historian Theodoret as a woman of good family in Antioch who was left a widow. She gathered together in her house a number of consecrated virgins and widows who wished to live a common life of devotion and charity. In the year 362 Julian the Apostate came to Antioch to prepare for his campaign against the Persians, and as he was passing by the house of Publia one day he stopped to listen to the inmates, who were singing the praises of God in their oratory. It so happened that they were singing the 115th psalm, and the emperor distinguished the words, "The idols of the Gentiles are silver and gold, the works of the hands of men: they have mouths and speak not", and so on to the verse, "Let them that make them become like unto them, and all such as trust in them". He was furious at what he took to be a personal insult, and bade the women be silent, then

and in the future. They replied by singing, at the word of Publia, psalm 67: "Let God arise and let His enemies be scattered." Thereupon Julian ordered her to be brought before him, and in spite of her sex and venerable appearance allowed her to be struck by his guards. Not thus could the choral prayer of the Christians be silenced, and it is said that the emperor intended to have put them all to death when he came back from Persia. But he was destined never to return alive and St Publia and her companions finished their course in peace.

See the *Acta Sanctorum*, October, vol. iv, where Theodoret's account (*Hist. Eccles.*, iii, 19) is quoted.

SS. ANDRONICUS AND ATHANASIA (FIFTH CENTURY)

ANDRONICUS was a native of Alexandria who settled in Antioch to carry on the business of a silversmith. He was happily married to a young woman named Athanasia, they had two children, John and Mary, and their trade flourished; but when they had been married twelve years both their children suddenly died on the same day, and Athanasia thereafter spent much of her time weeping at their grave and praying in a neighbouring church. She was here one day when suddenly a stranger stood before her, who assured her that John and Mary were happy in Heaven. Then he disappeared, and Athanasia knew that she had seen a vision of St Julian, the martyr in whose memory the church was dedicated. She went home rejoicing to her husband, and suggested to him that the time had come for them to renounce the world. Andronicus agreed; and as they left their home, leaving the door standing open, St Athanasia called down the blessing of the God of Abraham and Sara upon herself and her husband, beseeching Him that, "as we leave this house door open for love of thee, so open to us the gates of thy kingdom". They made their way into their native Egypt, where they sought out St Daniel, known as "of Many Miracles", among the solitaries of Skete. He sent St Andronicus to the monastery of Tabenna, and St Athanasia to be an anchoress in the wilderness, dressed in the habit of a man. And so they lived for twelve years.

At the end of that time St Andronicus fell in with a beardless old monk, who said that his name was Athanasius and that he was going to Jerusalem. They travelled together, made their religious exercises together, and returned once more to the place where they had met. Then they realized that they had a great regard and affection one for another and were unwilling to be parted; so they both went to the monastery called Eighteen, because it was so many miles from Alexandria, and a cell was found there for Father Athanasius near to that of Andronicus. When the time came for Athanasius to die it was seen that he was weeping, and a monk asked him why he wept when he was about to go to God. "I am grieved for my father Andronicus", was the reply, "for he will miss me. But when I am gone, give him the writing that you will find under my pillow." After he was dead the writing was found, and when he read it St Andronicus knew—what the other had known since they met on the way to Jerusalem—that Athanasius was his wife Athanasia. Then the monks came, dressed in white and carrying branches of palm and tamarisk, and bore the body of St Athanasia to burial. A monk stopped with St Andronicus until they had celebrated the seventh day of Athanasia, and then tried to persuade the old man to come away with him; and he would not. So the monk departed alone, but he had not gone a day's journey when a messenger overtook him, saying that Father Andronicus was at the point of death. He

hurried back, summoning the other monks, and St Andronicus died peacefully amid the prayers of his brethren. They buried him beside his wife.

The Copts, Ethiops and some Byzantine churches commemorate " Our holy father Andronicus and his wife Athanasia ", and they were entered in the Roman Martyrology (with the place of death given as Jerusalem) by Cardinal Baronius.

Although a Greek version of this story is printed in the *Acta Sanctorum*, October, vol. iv, from the *Menaion*, the saints in question do not seem to have enjoyed any great popularity in Byzantine churches. There is only the barest mention of them in the *Synax. Const.* (see Delehaye's edition, c. 501, under March 2). On the other hand the whole story is told at length in the lectionaries of Abyssinia, and may be read in Budge's translation, *The Ethiopic Synaxarium*, p. 1167. " Est ea pia fabella, plurimum lecta, saepius descripta et retractata (BHG., 120 ; BHO., 59), nec vera nec veri similis ", say the Bollandists.

ST SAVIN (FIFTH CENTURY ?)

THIS saint is venerated as the apostle of the Lavedan, that district of the Pyrenees at one end of which is situated the town of Lourdes. According to his legend he was born at Barcelona and brought up by his widowed mother, who when he became a young man sent him to the care of his uncle Eutilius at Poitiers. Being appointed tutor to his young cousin, Savin (Sabinus) so impressed him by his religious example and inspiring words that the youth secretly left home and went to the great monastery at Ligugé. Eutilius and his wife besought Savin to use his influence with their son to induce him to return home. But he refused, quoting the words of our Lord that He must be loved even more than father and mother, and furthermore announced his intention of becoming a monk at Ligugé himself.

St Savin eventually left there with the object of becoming a solitary. He walked to Tarbes and from thence made his way to the place in the Lavedan then called Palatium Aemilianum, where there was a monastery. The abbot, Fronimius, showed him a place a little way off in the mountains well suited to his design. Here St Savin built himself a cell, which he afterwards exchanged for a pit in the ground, saying that everyone should expiate his sins in the way and the measure that seems to himself called for. This in reply to Fronimius, who on one of his frequent visits to the hermit expressed the opinion that his austerities were becoming exaggerated. Savin preached to the peasants of the neighbourhood by his mouth and by the example of his kindly and penitential spirit, and many and remarkable were the miracles with which they credited him. For example, a farmer having roughly stopped him from crossing his land to reach a spring, he struck water from the rocks with his staff ; and one night, having no dry tinder, he lit his candle by the flames from his own heart ! He wore only one garment, summer and winter, and that lasted him for thirteen years.

St Savin was forewarned of his death and sent a message to the monastery, and he was surrounded by clergy, monks and devoted people when his peaceful end came. His body was enshrined in the abbey church, which was afterwards called St Savin's, and the name extended to the adjacent village, Saint-Savin-de-Tarbes.

No reliance can be placed upon the short text of uncertain date printed in the *Acta Sanctorum*, October, vol. iv (*cf.* Mabillon, *Annales Benedictini*, vol. i, p. 575) ; even the century in which the hermit lived is a matter of pure conjecture : the above time-heading follows A. Poncelet. It is characteristic of the methods of a certain type of hagiographer that out of these scanty materials a writer in the so-called *Petits Bollandistes* has evolved a biography of seven closely printed pages (over 4,500 words) in which he speaks with the same detail and definiteness of statement as he might have used in providing a summary of the career of Napoleon I.

ST GISLENUS, OR GHISLAIN, ABBOT (*c.* A.D. 680)

HAVING led for some time an eremitical life in a forest in Hainault this Frankish saint founded there a monastery in honour of SS. Peter and Paul. He governed it with great sanctity and prudence ; the abbey was long known as The Cell (now Saint-Ghislain, near Mons), but the original name of the place was Ursidongus, that is, " the bear's den ", whence arose the legend that a bear, hunted by King Dagobert I, took refuge with Gislenus and showed him the site of his future monastery. St Gislenus is said to have had great influence on St Vincent Madelgarius and his wife St Waldetrudis and their family ; with his encouragement Waldetrudis founded the convent at Castrilocus (Mons), where Gislenus had had his first hermitage, and St Aldegundis the convent of Maubeuge. With the last-named he was united in a very close friendship, and when they were both too old conveniently to make the journey to one another's monasteries, they built an oratory in between and would there meet to converse of God and matters connected with their respective communities.

The Roman Martyrology says that St Gislenus resigned a bishopric before becoming a hermit. This refers to the quite apocryphal legend that he was born in Attica, became a monk there, and was raised to the see of Athens. In consequence of a vision he resigned this office, went on pilgrimage to Rome with other Greek monks, and while there received divine direction to go on into Hainault, which he did with two companions. There he met St Amandus, and was encouraged by him to settle by the river Haine. The legend also explains why the eldest sons of a certain family at Roisin were all called Baldericus (Baudry). When the mysterious Greek stranger was on his way to give an account of himself to the bishop St Aubert at Cambrai, he received hospitality at Roisin, and during the night his host's wife was overtaken by a difficult labour. The husband appealed for his prayers to Gislenus, who handed him his belt, saying, " Put this round your wife like a baldric (*baudrei*), and she will safely give birth to a son ". The saint's promise was verified, and the grateful parents gave him two estates for the endowment of his monastery.

There is no very satisfactory account of the career of St Gislenus. An anonymous life is printed by Mabillon and the Bollandists ; and another, by Rainerus, a monk of Saint-Ghislain in the eleventh century, has been edited by Poncelet in the *Analecta Bollandiana*, vol. v (1887), pp. 212–239, with a third document, pp. 257–290. See also Van der Essen, *Étude critique sur les saints mérovingiens*, pp. 249–260 ; U. Berlière, *Monasticon Belge*, vol. i, pp. 244–246 ; and Berlière in *Revue liturgique et monastique*, vol. xiv (1929), pp. 438 *seq.* The story, as told in the early biographies, is very improbable.

BD GUNTHER (A.D. 1045)

THE first part of the life of Gunther, who was a cousin of St Stephen of Hungary and related to the Emperor St Henry, was by no means inspired by the holiness of his relatives, for until his fiftieth year he was a worldly and ambitious nobleman, and none too scrupulous at that. He then came under the influence of St Gothard of Hildesheim, at that time abbot of Niederaltaich and engaged in reforming the monastery of Hersfeld. This prelate succeeded also in reforming Gunther, who made up his mind to expiate his sins by becoming a monk. He devoted all his property to the endowment of Hersfeld, with the exception of an endowment for the abbey of Göllingen in Thuringia, of which house he retained the ownership in

spite of the protests of St Gothard. Gunther then went on pilgrimage to Rome, and on his return entered Niederaltaich as a monk. But his conversion had not been complete, his humble position did not satisfy his ambition, and he insisted on being allowed to be made abbot of Göllingen. The experiment was not successful: there was friction between him and his monks, and the monastery began seriously to suffer. Aided perhaps by an illness which overtook Gunther, St Gothard succeeded by persuasion and rebuke in inducing him to resign his abbacy, and he returned to Niederaltaich. His turning to God was at last wholehearted, and whereas formerly the status of a simple monk had been too modest for him he now wished for an even more humble and retired life. Accordingly in 1008 he went to live as a hermit in the forest of Lalling, where a reputation of sanctity soon brought him disciples. Later he moved with them to the neighbourhood of Rinchnach on the Regen in Bavaria, where cells were built and a church; this foundation developed into a regular monastery.

Bd Gunther in the meanwhile continued his eremitical existence, going from place to place to beg alms for the poor, and encouraging his cousin Stephen in the christianization of his realm. It is said that Gunther received the gift of infused knowledge and became a powerful preacher though deficient in ordinary ecclesiastical learning: he could probably neither read nor write. He atoned for the excesses of his earlier years by severe mortification, and he exercised a rigid discipline over his followers, to the extent of rationing the amount of water which each of his monks might have at disposal. Bd Gunther died at about the age of ninety, on October 9, 1045, at Hartmanice in Bohemia. He was buried at Brevnov, near Prague, and the reputation of the last thirty-five years of his life together with the wonders that were reported at his tomb led to a popular *cultus*: it is recognized liturgically at Passau and elsewhere.

The main facts in the Latin biography printed both by Mabillon and the Bollandists are probably reliable. This compilation seems to be based, at least in part, upon statements taken from the writings of Wolfher, a canon of Hildesheim, who was a contemporary. See also Grauert, in the *Historisches Jahrbuch*, vol. xix (1898), pp. 249–287; Oswald, *Das Kloster Rinchnach* (1902); MGH., *Scriptores*, vol. vi, p. 672, vol. xi, pp. 276–279; and the early lives of St Stephen of Hungary.

ST LOUIS BERTRAND (A.D. 1581)

LUIS BERTRÁN was born at Valencia in Spain in 1526. He was related through his father to St Vincent Ferrer and was baptized at the same font as that saint had been a hundred and seventy-five years before. Louis from his childhood seemed by his teachable disposition and humility of soul to have inherited the spirit of St Vincent: wanting to join the Dominicans, the celebrated Father John Mico, who had been brought up a shepherd in the mountains, gave the habit to young Bertrand when he was eighteen. Sacerdotal ordination was given to him by the archbishop of Valencia, St Thomas of Villanova, in 1547.

Louis was made master of novices five years after profession, and discharged that office for periods which totalled thirty years. He was very severe and strict, but both by his example and words taught them sincerely and perfectly to renounce the world and to unite their souls to God. St Louis Bertrand was not particularly learned, though a painstaking student, and he was lacking in humour, a characteristic not uncommon among Spaniards. Nor did his talents at first appear promising for the pulpit; nevertheless he overcame all difficulties and his discourses produced

very great results, for they were animated with charity and breathed a spirit of sincere religion and humility. In 1557 a pestilence raged in Valencia and the saint knew no danger and spared no pains in comforting and assisting the sick. He about this time made the acquaintance of St Teresa, who wrote and asked his advice about her projected convent of reformed Carmelites. St Louis replied: "The matter about which you ask my advice is of such great importance to our Lord's service that I wished to recommend it to Him in my poor prayers and at the Holy Sacrifice: that is why I have been so long in replying. Now I bid you, in the name of the same Lord, arm yourself with courage to undertake so great an enterprise. He will help and support you in it and I assure you, as from Him, that before fifty years are out your order will be one of the most famous in the Church, who keeps you in her holy protection."

In 1562 St Louis left Spain to preach the gospel to the savages in America, and landed at Cartagena in New Granada (Colombia). He spoke only Spanish and had to use an interpreter, but the gifts of tongues, of prophecy and of miracles were conferred by Heaven on this apostle, the bull of his canonization tells us. In the isthmus of Panama and the province of Cartagena, in the space of three years, he converted to Christ many thousand souls. The baptismal registers of Tubera, in St Louis's own handwriting, show that all the inhabitants of that place were converted, and he had a like success at Cipacoa. The people of Paluato were more difficult, but in his next mission, among the inhabitants of the mountains of Santa Marta, he is said to have baptized about fifteen thousand persons ;* and also a tribe of fifteen hundred Indians who, having changed their minds, had followed him thither from Paluato. He visited the Caribs of the Leeward Islands (whom Alban Butler considers "the most brutal, barbarous, and unteachable people of the human race"—they tried to poison St Louis), San Thomé in the Virgin Islands, and San Vincente in the Windwards, and then returned to Colombia. He was pierced to the quick to see the avarice and cruelty of the Spanish adventurers in the Indies and not to be able to find any means of putting a stop to those evils. He was desirous to seek redress in Spain, and about that time he was recalled thither, thus ending a marvellous mission of six years.

St Louis arrived at Seville in 1569, whence he returned to Valencia. He trained up many excellent preachers, who succeeded him in the ministry of the word. The first lesson he gave them was that humble and fervent prayer must always be the principal preparation of the preacher: for words without works never have power to touch or change hearts. The two last years of his life he was afflicted with painful illness; in 1580 he went to preach in the cathedral at Valencia, where he was carried from the pulpit to his bed, from which he never rose again, dying eighteen months later on October 9, 1581, being fifty-five years old. St Louis Bertrand, who is the principal patron of Colombia, was canonized in 1671.

A very full and devout *Life of St Louis Bertrand* was published by Fr Bertrand Wilberforce in 1882; the book has been translated into German and French, and seemingly also into Spanish. His narrative is founded on the biography of the saint, printed in 1582–83,

* These wholesale baptisms of Indians who could not possibly have an adequate idea of the faith and its obligations are tributes to the apostolic zeal rather than to the prudence of such great saints as St Louis Bertrand and St Francis Solano. They were often a source of embarrassment to their successors. When Father de Victoria, O.P., took over the vast diocese of Tucuman in 1581 he found there five secular priests and a few regulars, not one of whom could speak any of the local languages.

almost immediately after his death, by Fr V. J. Antist, his intimate friend and disciple. A Latin version of this, made from the Spanish original, is included in the *Acta Sanctorum*, October, vol. v, and it is there supplemented by a still longer biography which was compiled and published in 1623 by Fr B. Aviñone who was familiar with the evidence given in the process of beatification and had come to Rome as procurator of the cause. There were several other lives printed in Spain and Italy during the seventeenth and eighteenth centuries, but it does not seem that any new material of notable importance has so far been brought to light. Immense enthusiasm was aroused in Valencia when the decree of beatification was issued in 1608 ; a book describing these *Fiestas* was compiled by G. de Aguilar in 1608 and a modern edition of it was brought out in 1914. Another small work, by V. Gomez, dealing with the *Sermones y Fiestas* which marked the same occasion, appeared in 1609. Copies of both are in the British Museum.

10 : ST FRANCIS BORGIA (A.D. 1572)

THE family of Borja was one of the most noble of the kingdom of Aragon, but it was not till the fifteenth century that it became known outside Spain, when from 1455 to 1458 Alphonsus Borgia was pope under the name of Callistus III. At the end of that century there was another Borgia pope, Alexander VI, who at the time of his elevation to the papacy was the father of four children. As a provision for his son, Peter, he bought the dukedom of Gandia in Spain, and on Peter's death bestowed it upon another son, John. John was murdered soon after his marriage, and his son, the third duke of Gandia, married the daughter of a natural son of King Ferdinand V of Aragon. Of this union was born at Gandia in the year 1510 Francisco de Borja y Aragon, now known to us as St Francis Borgia, great-grandson of a pope and of a king and cousin of the Emperor Charles V. At the age of eighteen, his education completed,* young Francis was received at the imperial court. At this time occurred an incident of which the significance was not seen till long afterwards. At Alcalà de Henares Francis was impressed by the appearance of a man whom he saw being taken to the prison of the Inquisition. That man was Ignatius Loyola.

In the following year Francis Borgia, having been created marquis of Lombay, married Eleanor de Castro, and ten years later Charles V made him viceroy of Catalonia, whose capital was Barcelona. Francis afterwards said that " it was when I was viceroy of Catalonia that God prepared me to be general of the Society of Jesus. I then learned to decide important questions, to settle rival claims, to see both sides of an affair, in a way I could not otherwise have done." He was already a different man ; " he saw with other eyes and heard with other ears than before : he spoke with another tongue, because his heart also was not the same ". He devoted as much time to prayer as he could without prejudice to public affairs or the needs of his growing family, and the frequency of his sacramental communions caused comment, mostly unfavourable—the prevalent idea, contrary to the practice of the first Christians, was that it was presumptuous in a layman, concerned in the

* Here Alban Butler delivers a disquisition on humane studies, in which he says, " Many so learn these sciences as to put on in their thoughts and expressions a scholastic garb which they cannot lay aside, so that their minds may be said to be cast in Gothic moulds. . . . Nothing is more horrid than a mere scholar, that is, a pedant who appears in the world to have reaped from his studies scarce any other advantage than to be rendered by them absolutely unfit for civilized society." The association of " scholastic garb ", gothic, and unfitness for civilized society shows him a true child of the eighteenth century.

affairs of the world, to receive the Body of the Lord so often. In 1543 St Francis became duke of Gandia by the death of his father, whereupon he retired with his family to his estates, following on the refusal of King John of Portugal to recognize him as master of the household to Prince Philip of Spain, who was about to marry the king's daughter. This was a definite check to the public career of Francis Borgia and he proceeded to interest himself in more personal affairs. He fortified Gandia that it might not be exposed to the Moors and pirates from Barbary, built a convent for the Dominicans at Lombay, and repaired the hospital. The Bishop of Cartagena wrote to a friend at this time, " During my recent stay at Gandia I found Don Francis to be a model duke and a perfect Christian gentleman ; humble, truly good, a man of God in every sense of the term. . . . How carefully his children are brought up ! How thoroughly his dependents are looked after ! How great is his pleasure in the company of priests and religious ! . . ."

This happy and peaceful life at Gandia was brought suddenly to an end by the death in 1546 of Doña Eleanor. For seventeen years she had been his beloved and faithful companion, and when she lay ill it took all Francis's determination to pray that not his will but God's should be done in her regard. They had had eight children, of whom the youngest was eight at his mother's death. Shortly afterwards Bd Peter Favre paid a brief visit to Gandia, and he left for Rome bearing a message to St Ignatius Loyola that Francis Borgia had resolved to ask to be received into the Society of Jesus—he had in fact made a vow to do so. St Ignatius received his request with joy ; but in his answer advised the duke to defer the execution of his design till he had settled his children and finished the foundations he had begun, telling him in the meantime to study theology at Gandia in the university he had inaugurated there and to take the degree of doctor ; he was, moreover, to take every precaution to prevent this astonishing piece of news from being prematurely divulged—" the ears of the world are not ready for such an explosion ". Francis punctually obeyed but was troubled in the following year by being summoned to assist at the *cortes* of Aragon. He therefore wrote to St Ignatius and as a consequence was allowed to make his profession privately. Three years were enough to see his children properly established and on August 31, 1550, St Francis Borgia set out for Rome. He was yet only forty years old.

After less than four months in Rome, Francis went back to Spain, and retired to a hermitage at Oñate, near Loyola. Here he received the emperor's permission to make over his titles and estates to his son Charles, whereupon he shaved his head and beard, assumed clerical dress, and was ordained priest in Whitsun week, 1551. " A duke turned Jesuit " was the sensation of the day, and when Francis celebrated his first public Mass, for assistance at which the pope granted a plenary indulgence, the crowd at Vergara was so great that the altar had to be set up in the open air. At Oñate the object of all this admiration was set by his superiors to serve the cook, fetch water and carry wood ; he made the fire and swept the kitchen ; and when he waited at table he had to kneel to beg pardon of the fathers and brothers for having served them with such clumsiness. Directly after his ordination he was allowed to preach throughout Guipúzcoa, and he went through the villages with a bell, calling the children to catechism, instructing and preaching. But within the house the superior treated Father Francis with such severity as he deemed the previous exalted position of his subject required. The saint undoubtedly suffered much during this time, but the only signs of impatience he gave were when he was treated otherwise than as a religious. Once he got a gash in his head, and the

doctor who dressed it apologized, " I am afraid, my lord, that I cannot help hurting your grace ". " You can't hurt me more ", was the reply, " than you are doing by your unseemly manner of addressing me." St Francis's corporal mortifications after his " conversion " became excessive : he was an exceedingly fat man, and his girth decreased very notably ; his excesses were now curbed by religious obedience, but he was ingenious in the devising of physical discomforts. In after years he was of the opinion that he had been imprudent in his ways of mortifying his body, especially before he became a Jesuit. He left Oñate for several months to preach in other parts of Spain. Much success attended his labours ; many desired to regulate their affairs and their consciences by his advice, and he was one of the first to recognize the greatness of the Carmelite nun of Avila, Teresa. After doing wonders in Castile and Andalusia, he seemed to surpass himself in Portugal, and in 1554 St Ignatius made him commissary general of the Society of Jesus in Spain, an office which he discharged at times with something of the autocracy of a distinguished nobleman. He showed his real spirit when he said that he hoped the Society of Jesus would prosper for God's glory on three things, prayer and the sacraments, the opposition of the world, and perfect obedience. On those things flourished the soul of Francis Borgia.

During his years as commissary general St Francis Borgia was practically the founder of the Society in Spain, establishing in a short time houses and colleges at a score of places. But he did not neglect the immediate care of those whom he had left behind him in the world. He soothed and made sweet the last moments of the queen dowager, Joanna, who fifty years before had gone mad at the death of her husband and had shown a special aversion from the clergy. In the next year, soon after the death of St Ignatius, the Emperor Charles V abdicated, and sent for St Francis to visit him at Yuste. Charles had been prepossessed against the Society of Jesus and expressed his surprise that Francis should have preferred it to so many older orders. The saint removed his prejudices, and said, for the motives which had determined him in his choice, that God had called him to a state in which the active and contemplative life are joined together, and in which he was freed from the danger of being raised to dignities of which he had had enough in the world. He added that if the Society was a new order the fervour of those engaged in it answered that objection ; and in any case " Age is no guarantee of goodness ". St Francis was no friend of the Inquisition, nor that body of him ; and King Philip II listened to the calumnies which jealousy was raising against Francis. He remained on the work of the Society in Portugal till 1561, and was then summoned to Rome by Pope Pius IV, at the instance of the Jesuit general, Father Laynez.

St Francis was most warmly received in Rome and among those who regularly attended his sermons were Cardinal Charles Borromeo and Cardinal Ghislieri, afterwards St Pius V. Becoming acquainted with the work of the headquarters of the Jesuits, he filled high offices, and on the death of Father Laynez in 1565 was elected father general. During seven years he promoted the work of the Society of Jesus in all parts of the world with such success that he might be called a second founder, and the zeal with which he propagated the missions and animated the labourers in planting the gospel in remote countries entitles him to a great share in the conversion of those countries to the faith. He was not less active in directing his religious brethren in Europe for the reformation of the manners of Christians. St Francis's first care was to establish a properly regulated novitiate in Rome and to provide for the same in the provinces. When he first came to the city fifteen

years before he had shown a strong interest in the project of a Roman college, and had given a large sum of money therefor. He now concerned himself personally in the direction of the college and the arrangement of its curriculum. In effect he was the founder of this college, but he always refused the title, which is given to Pope Gregory XIII who re-established it as the Gregorian University. St Francis also built the church of Sant' Andrea on the Quirinal, with the adjoining residence, to house the novitiate, began the Gesù, and enlarged and improved the German college which was intended to send missioners to all those northern lands which had suffered from Protestantism.

Pope St Pius V had confidence in the Society of Jesus and a great trust and admiration for its general, so that he could proceed freely with the projects he had at heart. St Francis provided for the extension of the Society of Jesus across the Alps, and established the province of Poland. He used his influence with the French court to obtain a more favourable reception for the Jesuits in France, where he was able to set up colleges. And he was engrossed by the foreign missions : those of the East Indies and the Far East were reformed and those of the Americas begun. St Francis published a new edition of the rules of the Society and drew up regulations and directions for those members who were engaged in special work of various kinds. The work he himself got through in seven years was amazing, and he never allowed it to distract him from the end to which it was directed or to affect adversely his own interior life. Father Verjus wrote, a century later, " It may be truly said that the Society owes to St Francis Borgia its characteristic form and true perfection. For if St Ignatius planned the building and laid the foundations, Father Laynez built the walls, and his successor St Francis roofed it and fitted up the inside, thus finishing the great work of which the design had been revealed to St Ignatius by God." Nor was St Francis so immersed in the responsibilities of his office that he had no time to spare for matters outside. This was shown when in 1566 a pestilence made great havoc in Rome, on which occasion he raised alms for the relief of the poor, and commissioned the fathers of his order, two and two, to attend the sick in all parts of the city, with imminent danger to their own lives.

In the year 1571 the pope sent Cardinal Bonelli on an embassy to Spain, Portugal and France, and St Francis accompanied him. Though politically not a great success, it was a personal triumph for the Jesuit. Everywhere crowds clamoured " to see the saint " and to hear him preach, old animosities were forgotten, and King Philip received him as gladly as did his people. But the fatigues entailed were too much for St Francis. He had been for some time in bad health ; his infirmities, inclination to retirement, and a deep sense of the weight of his post had worn him out, and at Ferrara on his return Duke Alfonso, who was his cousin, sent him from thence to Rome in a litter. He lived for two days only after his arrival. By his brother Thomas he sent his blessing to all his children and grandchildren, and as their names were rehearsed to him he prayed for each one. When he had lost his speech a painter was, with peculiar insensibility, introduced to his bedside. Francis saw him, expressed his displeasure with his dying hands and eyes, and turned away his face so that nothing could be done. He died at the midnight of September 30–October 1, 1572, " one of the sweetest, dearest, noblest men our poor old world has known ", as Father James Brodrick observes.

From the time that he began to give himself totally to the divine service Francis Borgia, who was canonized in 1671, learned the importance and difficulty of

attaining to humility, and he tried unremittingly to humble himself in the divine presence and within himself. Amidst the honours and respect that were shown him at Valladolid, his companion, Father Bustamante, noticed that he was not only quiet but more than ordinarily self-effacing, for which he asked the reason. " I considered ", said St Francis, " in my morning meditation that Hell is my due. I think that all men and even dumb creatures ought to cry out after me, ' Hell is your place '." He one day told the novices that in meditating on the actions of Christ he had for six years always placed himself in spirit at the feet of Judas ; but then he realized that Christ had washed the feet even of that traitor, so that he thenceforth felt unworthy to approach even him.

An immense amount of material is now available concerning the life of St Francis Borgia. But most of this, printed in five special volumes of the *Monumenta Historica Societatis Jesu* (1894–1911), has only been brought to light in modern times. There are over one thousand letters of the saint published *in extenso*, together with a spiritual diary of his later years and a number of miscellaneous documents relating to his family. These materials have been fully utilized by Father Suau, *Histoire de S. François de Borgia* (1910), and by Otto Karrer, *Der heilige Franz von Borja* (1921). Alban Butler had to be content with such earlier biographies as those of D. Vasquez (1585), still in manuscript but reproduced in substance by Father J. E. Nieremberg in 1644, and P. de Ribadeneira, *Vida del P. Francisco de Borja* (1598). Both Vasquez and Ribadeneira were contemporaries and friends of the saint, but for fear of giving scandal much was suppressed, more particularly concerning Francis Borgia's efforts as a layman to contend with grave abuses in the administration of justice by the grandees and magistrates of Spain. In these early biographies, and most conspicuously of all in that of Cardinal de Cienfuegos, the tone is one of extravagant panegyric, and fictitious anecdotes and marvels are accepted without any examination. The story, for example, that Francis, on viewing the corpse of the Empress Isabella, exclaimed, " Never more will I serve a master who can die ", is devoid of historical foundation (Suau, p. 68 ; Karrer, p. 281). An excellent shorter life of the saint by Suau appeared in the series " Les Saints " (1905), and in English by Mrs M. Yeo, *The Greatest of the Borgias* (1936). *Cf.* also Fr J. Brodrick's books on the *Origin* (1940) and the *Progress* (1946) of the Jesuits. A very complete bibliography is supplied by Karrer, pp. xi–xvi.

SS. GEREON AND HIS COMPANIONS, MARTYRS (DATE UNKNOWN)

IN the Roman Martyrology there is entered on this day : " At Cologne, the passion of St Gereon the Martyr and his 318 Companions, who in the persecution of Maximian patiently gave their necks to the sword for the true religion. In the territory of the same city, the passion of St Victor and his fellow martyrs. At Bonn in Germany, the passion of the holy martyrs Cassius and Florentius with many others." The early medieval martyrologists refer to a number of martyrs near Cologne who were traditionally supposed to have been members of separated detachments of the Theban Legion (September 22), but it was not until the beginning of the thirteenth century that one Helinand, a Cistercian monk of Froimont, ventured to supply a *passio* for them. He averred that St Gereon and 318 others suffered at Cologne, St Victor and 330 more at Xanten, SS. Cassius, Florentius, and an unnamed number at Bonn. His forces being thus reduced, Maximian sent for reinforcements from North Africa, and when it was found that these also were Christians another massacre followed. Helinand says, absurdly enough, that the Empress St Helen found the relics of these martyrs and built churches to shelter them at Cologne and Bonn. There was a further finding of relics of the dead, at Cologne in 1121 and Xanten in 1284 ; these were hastily assumed to belong to the martyred Theban legionaries and were accordingly enshrined and venerated as such.

Whoever these martyrs of the Rhine were, they had nothing to do with those of

Agaunum and there is no reason to suppose that the relics found were authentic. But that there was a band of martyrs whose sepulchre was venerated at Cologne seems to be established by a fragmentary epitaph of the fifth century in which a certain Rudufula seems to be described as "*sociata martyribus*", *i.e.*, buried in the neighbourhood of the martyrs. Gregory of Tours further tells us that at Cologne "there was a basilica built in the place where fifty men of the sacred Theban legion had been put to death for Christ". He adds that, on account of the rich mosaics with which it was adorned, they were styled "the golden saints". It has been suggested that these *sancti aurei* may through some misconception have given rise to the idea of martyrs from Africa (*Mauri*); but the whole matter is very uncertain. The name Gereon is not mentioned by Gregory.

St Gereon is named in the Berne text of the *Hieronymianum* (see CMH., pp. 547–548, 550 and 557) and in Bede's Martyrology. *Cf.* also Zilliken, *Der Kölnische Festkalender* (1901), pp. 104–107; Rathgen, *Die Kunstdenkmäler des Rheinprovinz*, vol. i, pp. 1–102; and Delehaye, *Origines du culte des martyrs* (1933), p. 360.

SS. EULAMPIUS AND EULAMPIA, MARTYRS (*c.* A.D. 310 ?)

THESE two martyrs may have suffered at Nicomedia under Galerius. Their unreliable *acta* relate that Eulampius was a youth among the Christians who fled from persecution in the city and took refuge in caves. He was sent into the town to buy food and, seeing the decree against Christians posted up, he stopped to read it. When a soldier spoke to him he was seized with panic, and took to his heels. Suspicion was thus aroused, he was pursued, caught, and brought before the prefect in chains. This magistrate reproved the guards for their harshness, ordered the bonds of Eulampius to be removed, and began to question him. When he had learned his name and honourable status the prefect suggested he should sacrifice to one or other of the gods, but this Eulampius stoutly refused to do, retorting that the gods were only idols. This angered the prefect, who had the boy beaten and, when he showed himself yet more defiant, hung on the rack. Thereupon the sister of Eulampius, Eulampia, ran out from the crowd and embraced him, so she too was arrested. Both were then tortured in various ways but suffered no harm, coming unscathed even out of a bath of boiling oil. This marvel and the constancy of the martyrs moved two hundred of the bystanders to confess Christ, and they were all beheaded together.

The Greek text of this *passio* with a full discussion will be found in the *Acta Sanctorum*, October, vol. v. Another redaction is printed in Migne, PG., vol. cxv, cc. 1053–1065.

ST MAHARSAPOR, MARTYR (A.D. 421)

THIS martyr was a Persian of noble birth, even more distinguished by his virtue and his zeal for the Christian faith. On this account the persecution was no sooner begun by King Yezdigerd, precipitated by the destruction of a Mazdean temple, than Maharsapor was seized, the first of many, together with Narses and Sabutaka. The two latter after divers tortures finished their martyrdom by the sentence of a judge who had been raised to that dignity from a slave. By this inhuman magistrate Maharsapor also was examined and put to the torture; after which he was left to languish three years in prison in stench and darkness. Then the same judge again examined the confessor and, finding him steadfast and invincible in confessing Christ, he condemned him to be thrown into a pit, there to perish with hunger.

Several days after this sentence had been executed, officers and soldiers opened the pit and found the martyr's body, without life indeed but in light and on his knees, as if he had been at prayer, in which attitude the saint, triumphing by such a death over his enemies, had breathed out his soul.

His *passio* may be found in S. E. Assemani, *Acta martyrum orientalium*, vol. i, pp. 234–236; but the Syriac text has also been more critically edited by P. Bedjan, *Acta martyrum et sanctorum*, vol. ii, no. 10. St Mihrsabor (as the name is more scientifically transliterated) is not mentioned in the Martyrology of Rabban Sliba, but the name has been inserted in the margin of the manuscript; see the *Analecta Bollandiana*, vol. xxvii (1908), p. 115.

ST CERBONIUS, BISHOP OF POPULONIA (*c.* A.D. 575)

WHEN St Regulus and other bishops were driven out of Africa by the Vandals early in the sixth century, Cerbonius came with Regulus to Populonia (Piombino in Tuscany), and in due course was made bishop of the place. St Gregory in his *Dialogues* (bk iii, ch. 11) says that because he had given shelter to some Roman soldiers Cerbonius was ordered by Totila, king of the invading Ostrogoths, to be exposed to a bear; but the animal would do him no worse harm than to lick his feet. Thereupon the bishop was set at liberty. Under the Lombards he went into exile on Elba, where he died some thirty years later. His body was brought back to Populonia for burial and he is venerated as the patron of the diocese of Massa Marittima. The late and worthless life of St Cerbonius asserts that he was summoned before Pope Vigilius for insisting on celebrating Mass at dawn on Sundays, so that many in the city were unable to be present. But because of the marvels which attended his journey to Rome the pope and his clergy came out to meet him as a saint, and sent him back with honour to his see. The Roman Martyrology also mentions another St Cerbonius today, a bishop in Verona of whom nothing is known. The feast of Cerbonius of Populonia is kept by the Canons Regular of the Lateran because he lived the common life with his clergy.

Two redactions are known of the legendary life of St Cerbonius; one is printed in the *Acta Sanctorum*, October, vol. v, the other in Ughelli, *Italia Sacra*, vol. iii, pp. 703–709.

ST PAULINUS, BISHOP OF YORK (A.D. 644)

ST PAULINUS is celebrated in the Roman Martyrology and in those of our country as the first apostle of the largest and at that time the most powerful of the kingdoms of the English; he was one of the second group of missionaries sent to England by Pope St Gregory I. When Edwin, King of Northumbria, demanded in marriage Ethelburga, sister of Edbald, King of Kent, promising liberty and protection with regard to her religion, no one was judged more proper to be her guardian and to undertake this new harvest than Paulinus. He was ordained bishop by St Justus, Archbishop of Canterbury, in 625, and accompanied the young queen to her husband.

It was a continual affliction to his heart to live in the midst of a people who were strangers to the true worship of God, and all his preaching and endeavours to make Him known and served by them were at first unsuccessful. But his prayers were at length heard. King Edwin was brought over to the faith in a manner related in his life (October 12), and he was baptized by St Paulinus at York at Easter in 627. The king's two sons by his first wife and many of the nobles and people followed Edwin's example, and the crowds that flocked to receive baptism St Paulinus, when among the Deiri, baptized in the river Swale, near Catterick. Edwin's residence

among the Bernicians was at Yeavering in Glendale, and in that country St Paulinus baptized in the river Glen. He once spent thirty-six days in this place, instructing and baptizing the people day and night. The name Pallingsburn is said to preserve the memory of one of these baptizings (" Paulinus's Brook "), and tradition associates him also with Dewsbury, Easingwold and elsewhere. The apostolate of St Paulinus was chiefly in the south of Northumbria, and he crossed the Humber and preached the faith to the inhabitants of Lindsey. Here he baptized Blecca, the king's reeve, at Lincoln, and there built a church in which, after the death of St Justus, he consecrated St Honorius as archbishop of Canterbury. Assisted by his deacon James he baptized a great number of people in the river Trent at Littleborough, as St Bede heard, through the abbot Deda, from one of the neophytes on that occasion. From the same source he learned that St Paulinus was " a tall man, stooping a little, with black hair, thin face, and narrow aquiline nose, venerable and awe-inspiring in appearance ".

Pope Honorius I sent the *pallium* to St Paulinus as the northern metropolitan in England, and in his letter of congratulation to King Edwin upon his conversion he wrote, " We send *pallia* to the metropolitans Honorius and Paulinus, that whenever it shall please God to call either of them out of this world the other may ordain a successor for him by virtue of this letter ". St Paulinus, however, never wore that *pallium* in his cathedral, and when the letter reached England Edwin was dead. For, nearly two years before it was written (which shows the difficulties of communication), the pagan Mercians under Penda, reinforced by Christian Britons from Wales, invaded Northumbria, and at the battle of Hatfield Chase Edwin was slain. Most of the work of Paulinus in Northumbria was undone and, leaving the deacon James in charge of the church of York, he conducted Queen St Ethelburga with her two children and Edwin's grandson by Osfrid into Kent by sea. As the see of Rochester was at that time vacant, St Paulinus was asked to administer it, which he did for ten years, " until he departed to Heaven with the glorious fruits of his labours ". He was probably at least sixty when he came south with St Ethelburga, and it was out of the question that he should return to the confusion and turmoil of Northumbria. St Bede says that his *locum tenens*, the faithful James, was a holy man who, by long teaching and baptizing there, " rescued much prey from the power of the old Enemy of mankind " ; when peace came again to his church " he began to teach many to sing according to the manner of the Romans ". St Paulinus died on October 10, 644, at Rochester, leaving his *pallium* to the cathedral and a golden cross and chalice he had brought from York to Christ Church at Canterbury. His feast is observed in several English dioceses.

Our main authority is Bede's *Historia ecclesiastica* (see Plummer's edition and notes). Not much that is reliable can be gleaned from Alcuin's versified chronicle, or from Simeon of Durham and the other writers included in Raine's *Historians of the Church of York* (Rolls Series). Canon Burton's excellent account in the *Catholic Encyclopedia* has a good bibliography, and see F. M. Stenton, *Anglo-Saxon England* (1943), pp. 113–116. The widespread *cultus* of St Paulinus is proved by the insertion of his name in so many calendars (see Stanton's *Menology*, p. 485), as well as by the stone crosses in the north of England which tradition connects with him.

SS. DANIEL AND HIS COMPANIONS, MARTYRS (A.D. 1227)

FIVE Franciscan missionaries having glorified God by martyrdom in Morocco in the year 1220, as has been related under January 16, seven years later six other

friars of the same order received permission to go to Africa with the same object of announcing Christ to the Mohammedans. Their names were Samuel, Angelo, Leo, Domnus, Nicholas and Hugolino. On their way through Spain they were joined by Brother Daniel, minister provincial of Calabria, who became the superior of the band. On September 20, 1227, they reached Morocco, and spent ten days in preparation for their mission at a village near Ceuta which was inhabited by European merchants. On Saturday, October 2, they made their confessions and washed one another's feet, spent the night in prayer, and early on Sunday morning entered Ceuta and began to preach in the streets.

Their appearance provoked an uproar, they were badly hustled, and eventually taken before the *kadi*. When he saw their rough clothes and uncovered shaven heads he took them to be mad. They were imprisoned, freely exposed to the insults and ill-treatment of the Moors, whose religion the friars rejected with contempt. Daniel wrote a letter to the Christians of the village in which they had stayed, saying what had happened to them and adding, " Blessed be God, the Father of mercies, who comforts us in all our tribulations ! " The following Sunday, it having been ascertained that they were missionaries and not madmen, the seven friars were invited to renounce their faith, first corporately and then individually in private. Neither threats nor bribes could move them, they continued to affirm Christ and to deny Mohammed, so they were ordered to be put to death. Each one of the martyrs went up to Brother Daniel, knelt for his blessing, and asked permission to give his life for Christ ; and they were all beheaded outside the walls of Ceuta. Their bodies were mangled by the infuriated people, but the local Christians managed to rescue and bury them. Later on the relics were carried into Spain, and in 1516 Pope Leo X permitted the Friars Minor to observe the martyrs' feast liturgically.

These martyrs are commemorated in the Roman Martyrology on October 10, but in the *Acta Sanctorum* an account is given of them on October 13 (vol. vi), which seems to be the day they actually suffered. Nothing material has yet been added to the two texts printed by the Bollandists, *i.e.* a letter of a certain Friar Mariano, and a brief *passio* of later date. See *Analecta Franciscana*, vol. iii, pp. 32–33 and 613–616 ; A. Lopez, *La Provincia de España O.M. : Apuntes historico-criticas* (1915), pp. 61-65 and 329–330 ; and a not very critical essay of D. Zangari, *I sette Frati Minori martirizzati a Ceuta* (1926). An English account is furnished in Léon, *Auréole séraphique* (Eng. trans.), vol. iii pp. 296–299.

11 : THE MOTHERHOOD OF OUR LADY

THE celebration on this day throughout the Western church of a feast in honour of the Motherhood of the Blessed Virgin Mary, Mother of God, was enjoined by Pope Pius XI in the encyclical " *Lux veritatis* ", published on December 25, 1931, in view of the fifteenth centenary of the Council of Ephesus.

In the third lesson of the second nocturn of the office of the new feast mention is made of the arch in the basilica of St Mary Major, which Pope St Sixtus III (432–440) decorated with mosaics shortly after the council, and which has been restored in modern times by the care of Pius XI himself. This, we are taught, remains as a striking monument of the proclamation of our Lady's incomparable

honour as Mother of God. But in the institution of the present festival, the pope, as his encyclical explains, had also other objects in view.

" One thing in particular ", he says, " and that indeed one of great importance, we specially desire that all should pray for, under the auspices of our heavenly Queen. That is, that she, who is loved and venerated with such ardent piety by the separated Christians of the East, would not suffer them to wander and be unhappily led further away from the unity of the Church, and therefore from her Son, whose vicar on earth We are. May they return to the common Father, whose judgement all the fathers of the synod of Ephesus most dutifully received, and whom they all saluted with concordant acclamations as the guardian of the faith ; may they all return to Us, who have indeed a fatherly affection for them all, and who gladly make our own those most loving words which Cyril used, when he earnestly exhorted Nestorius that ' the peace of the churches may be preserved, and that the bond of love and of concord among the priests of God may remain indissoluble '."

The text of the encyclical, *Lux veritatis*, is printed in the *Acta Apostolicae Sedis*, vol. xxiii (1931), pp. 493–517. Celebrations in honour of the motherhood of the Blessed Virgin were observed locally in many countries long before the present century, but there was no general usage and the dates selected for this commemoration differed widely. The earliest records of such a feast seem to be connected with Portugal and with the Portuguese overseas dominions. It was conceded to Portugal in 1751, but rapidly spread to other countries, *e.g.* to Venice and to Poland. See F. G. Holweck, *Calendarium festorum Dei et Dei Matris* (1925), pp. 368, 148, etc.

SS. TARACHUS, PROBUS AND ANDRONICUS, MARTYRS (A.D. 304)

THEIR *passio*, for long thought to be authentic, but judged by Father Delehaye to be a combination of a few facts with a lot of purely imaginative detail, states that the three martyrs were apprehended at Pompeiopolis in Cilicia during the persecution under Diocletian and Maximian ; they were presented to Numerian Maximus, governor of the province, and by his order were conducted to Tarsus, the metropolis. Maximus being arrived there, Demetrius the centurion brought them before him. Maximus addressed himself first to Tarachus, observing that he began with him because he was well on in years, and asked his name. Tarachus replied : " I am a Christian."

MAXIMUS : Speak not of your impiety but tell me your name.

TARACHUS : I am a Christian.

MAXIMUS : Strike him upon the mouth, and bid him not answer back.

TARACHUS : I tell you my true name. If you would know that which my parents gave me, it is Tarachus ; when I bore arms I went by the name of Victor.

MAXIMUS : What is your profession and country ?

TARACHUS : I am a Roman and was born at Claudiopolis in Isauria. I was a soldier, but left the service on account of my religion.

MAXIMUS : Your impiety rendered you unworthy to bear arms ; but how did you get your discharge ?

TARACHUS : I asked it of my captain, Publius, and he gave it me.

MAXIMUS : Consider your grey hairs. I will get you rewarded if you will obey the orders of our masters. Sacrifice to the gods, as the emperors themselves do who are masters of the world.

TARACHUS: They are deceived by the Devil in so doing.

MAXIMUS: Break his jaws for saying the emperors are deceived.

TARACHUS: I repeat it. As men, they are deluded.

MAXIMUS: Sacrifice to our gods and leave these subtleties.

TARACHUS: I cannot renounce the law of God.

After further exchanges Tarachus still remained firm, and Demetrius the centurion said to him, "Be advised by me; sacrifice and save yourself". But Tarachus told him to keep his advice to himself, whereupon Maximus ordered that he be taken back to prison in chains, and the next prisoner brought forward. Of him he asked, "What is your name?"

PROBUS: My chief and most honourable name is Christian; but the name I go by in the world is Probus.

MAXIMUS: Of what country and birth are you?

PROBUS: My father was of Thrace. I am a plebeian, born at Side in Pamphylia, and I profess Christianity.

MAXIMUS: That will do you no good. Sacrifice to the gods, and enjoy my friendship.

PROBUS: I want nothing of that kind. I was once well off, but I gave up wealth to serve the living God.

MAXIMUS: Strip him and lash him with ox's sinews.

Demetrius the centurion said, whilst they were beating him, "Spare yourself. See how your blood runs in streams."

PROBUS: Do what you will with my body. Your torments are sweet to me.

MAXIMUS: Is your obstinate folly incurable, you foolish fellow?

PROBUS: I am wiser than you are, because I do not worship devils.

MAXIMUS: Turn him, and strike him on the belly.

PROBUS: Lord, help thy servant!

MAXIMUS: Ask him at every stroke where is his helper.

PROBUS: He helps me, and will help me; for I take so little notice of your torments that I do not obey you.

MAXIMUS: Look, fool, at your mangled body; the ground is covered with blood.

PROBUS: The more my body suffers for Christ, the more my soul is strengthened.

Thereupon Maximus ordered him to the stocks and called up the third man, who said his name was Andronicus and that he was a patrician of Ephesus. He also refused to sacrifice, defied the judge, and ignored the good-natured hints of Demetrius. So he too was remanded to prison, and so ended the first examination. The second was held by Maximus at Mopsuestia, and the *acta* give *in extenso* similar interrogations and answers, the prisoners being submitted to various tortures. Andronicus draws attention to the fact that the wounds of his previous scourging are perfectly healed, and Maximus abuses the guards. "Rascals!" he says. "Did I not strictly forbid you to let anyone see them or dress their wounds? Yet see here!" Pegasus the jailor replied, "I swear by your greatness that no one has applied anything whatever to his wounds, or even had admittance to him. He has been kept in chains in the innermost part of the prison. If you catch me in a lie, I'll forfeit my head."

MAXIMUS: How comes it then that there is nothing to be seen of his wounds?

PEGASUS: I do not know.

ANDRONICUS: Foolish man, the physician our Saviour is powerful. He cures those who worship the Lord and hope in Him, not by the application of medicines, but by His word alone. Though He dwells in Heaven, He is present everywhere. But you know Him not.

MAXIMUS: This silly talk will not help you. Sacrifice, or you are a lost man.

ANDRONICUS: I will not change my answers. I am not a child to be wheedled or frightened.

The third examination was held at Anazarbus. In it Tarachus answered first, with his usual constancy, and when Maximus had him stretched on the rack he said, "I could plead the rescript which forbids judges to put military men to the rack. But I waive my privilege." Maximus had Probus also tortured, and ordered some of the wine and meat that had been offered on the altars of the gods to be forced down his throat. "There!" he exclaimed. "Now you see that after suffering so much rather than sacrifice, you have nevertheless partaken of a sacrifice."

PROBUS: You have done no great feat in making me taste these accursed offerings against my will.

MAXIMUS: No matter; it is done. Promise now to do it voluntarily and you shall be released.

PROBUS: If you should force into me all the offerings of all your altars, I should be in no way defiled. For God sees the violence which I suffer.

At length all three were sentenced to the wild beasts. Maximus sent for Terentian, who had care of the games and spectacles, and gave him orders to hold a public show the next day. In the morning a great multitude flocked to the amphitheatre, which was a mile distant from the town of Anazarbus. The author of the *acta* gives a circumstantial account of what followed, which he says he and two fellow Christians watched from a place of concealment on a neighbouring hill. No sooner were the martyrs led down than a deep silence followed at the sight of such pitiable objects, and the people began openly to murmur against the governor for his barbarous cruelty. Many even left the circus, which provoked the governor, and he ordered soldiers to guard all the ways to stop any from departing. A bear, a lioness and other animals were in turn loosed on the three Christians, but they all refused to harm them, fawning around them and licking their wounds. Maximus was furious, and called for the gladiators to dispatch the martyrs with their swords, which they did. He commanded the bodies to be mixed up with those of the gladiators who had been slain and also to be guarded that night by six soldiers, lest the Christians should carry them off. The night was very dark, and a violent storm of thunder and rain dispersed the guards. The searchers distinguished the three bodies by a miraculous star or ray of light which streamed on them, and they carried them on their backs and hid them in a cave on the neighbouring mountains. The Christians of Anazarbus, says the writer, sent this relation to the church of Iconium, desiring that it might be communicated to the faithful of Pisidia and Pamphylia for their encouragement.

The *Acta Sanctorum*, October, vol. v, with Ruinart, furnish Latin and Greek texts of the *passio*. Other recensions exist, and a Syriac version has been edited by Bedjan. There is also a panegyric by Severus of Antioch printed in the *Patrologia Orientalis*, vol. xx, pp. 277–295. Harnack (*Die Chronologie der altchrist. Litteratur*, vol. ii, 1904, pp. 479–480) in noticing these *acta*, gives reasons for thinking that they cannot be regarded as a transcript of any official document, but he seems to form a slightly better opinion of them than Delehaye expresses in *Les légendes hagiographiques* (1927), p. 114.

ST NECTARIUS, ARCHBISHOP OF CONSTANTINOPLE (A.D. 397)

WHEN St Gregory Nazianzen resigned the see of Constantinople almost as soon as he was appointed in the year 381 he was succeeded by this Nectarius, a native of Tarsus in Cilicia and *praetor* of the imperial city. The peculiar and perhaps doubtful story of his election is as follows. While the second oecumenical council was in progress at Constantinople Nectarius, who was about to visit his home, called on Diodorus, Bishop of Tarsus, to ask if he could carry any letters for him. Greatly impressed by his looks and manner, Diodorus recommended him to the archbishop of Antioch as successor to St Gregory. Meletius laughed at the idea, but the name of Nectarius was nevertheless added to the list of candidates presented to the emperor. Theodosius chose Nectarius, much to everybody's astonishment, for he was not yet even baptized (he is also said to have been married, with one son). However, the choice was ratified by the council and Nectarius was duly baptized and ordained. On leaving Constantinople St Gregory Nazianzen wrote to the bishops: "You may have a throne and a lordly place then since you think that is the important thing. Rejoice, lift yourselves up, claim the title of patriarch, let broad lands be subject to you", and the council gave some justification for the rebuke: for soon after the appointment of Nectarius it passed a canon giving Constantinople rank next after Rome. For this reason St Nectarius is often called the first patriarch of the city, though it was long before the Holy See recognized the precedence accorded against its judgement.

His episcopate lasted for sixteen years, but little is known of it or him. He consistently opposed the Arian heretics, with the result that, when in 388 there was a rumour that the emperor had died in Italy, they burnt his house over his head. St Nectarius is principally remembered for having abolished in his diocese the office of priest-penitentiary and the discipline of public penance, on account of an open scandal that had occurred. He died on September 27, 397, and was followed in his see by St John Chrysostom. St Nectarius figures in the Greek *Menaion* but not in the Roman Martyrology.

The more important passages of the church historians which bear upon the life and activities of Nectarius have been brought together in the *Acta Sanctorum*, October, vol. v. Regarding the abolition of the office of priest-penitentiary a convenient summary will be found in DTC., vol. xii, cc. 796–798.

ST CANICE, OR KENNETH, ABBOT (*c.* A.D. 599)

CAINNECH, also written Canice, Kenny and Kenneth, is a famous saint both in Ireland and Scotland, but in the traditions about him there is little upon which much reliance can be placed. He was an Irishman by birth, the son of a bard, born at Glengiven in Derry. It is said that when a youth he went over into Wales and became a monk under St Cadoc at Llancarfan, where he was ordained. His master's particular affection and the favour which he showed him earned for Canice the jealousy of some of his brethren. After an alleged visit to Rome St Canice went back to Ireland and came to study at the school of St Finnian at Clonard, whence he went with St Kieran, St Comgall and St Columba to St Mobhi at Glasnevin. For some time he preached in Ireland and made several monastic foundations, and then made his first visit to Scotland. There are many traces of him in place-name and legend in that country, notably at Cambuskenneth below

Stirling and at Kilchainnech on Iona itself. He went with St Columba on his mission to the Pictish King Brude at Inverness, and with the sign of the cross paralysed Brude's hand when he threatened the monks with his sword. He converted numerous pagans and was bound in close friendship with St Columba, who on one occasion when he was in great danger at sea said to his companions, " Don't be afraid ! God will listen to Kenneth, who is running to church with only one shoe on to pray for us." At the same time Canice in Ireland was aware of his friend's peril and jumped up from a meal to go to the church.

The best known of St Canice's foundations in Ireland was the monastery at Aghaboe in Ossory, but he probably also had an establishment at Kilkenny, whose old cathedral was dedicated in his honour. His zeal in preaching the gospel and practising Christian perfection have ranked him amongst the most glorious saints whose virtue has enlightened both Ireland and Scotland, and his feast is observed in both countries ; throughout the land in one and in the dioceses of Saint Andrews and of Argyll in the other.

There is a Latin biography which has been edited by C. Plummer in his VSH., vol. i, pp. 152–169, from a text in the Marsh Library in Dublin. Another text, from the *Codex Salmanticensis*, was printed by FF. De Smedt and De Backer. Consult also KSS., pp. 295–297. St Cainnech's intercourse with other Irish saints is noted in Kenney, *Sources for the Early History of Ireland*, vol. i, pp. 409, etc., and see the gloss on the *Félire* of Oengus, p. 223. The name Kenny usually corresponds, not with Cainnech, but with the old name contained in the patronymic Cinnéide (Kennedy).

ST AGILBERT, Bishop of Paris (*c.* A.D. 685)

When Coenwalh, King of the West Saxons, had received the Christian faith and baptism at the court of Anna, King of the East Angles, and been restored to his dominions, there came into Wessex a certain bishop called Agilbert. He was a Frank, but had been living in Ireland engaged in study. Coenwalh, impressed by his learning and zeal, asked him to stay there as bishop. To this St Agilbert agreed, and he showed himself an indefatigable pastor and missionary. When in Northumbria he ordained St Wilfrid priest ; and when it was decided to hold a council to decide the controversy between Roman and Celtic customs, he stayed on to assist at the Synod of Whitby. At this assembly he was looked on as leader of the " Roman " party and was called on by King Oswy to be the first to reply to St Colman of Lindisfarne. St Agilbert asked to be excused and named St Wilfrid to answer, because " he can explain our opinion better in English than I can by an interpreter ".

This language difficulty had already been a cause of serious trouble to Agilbert. After he had been bishop of the West Saxons for some years, King Coenwalh, " who ", says St Bede, " understood no tongue but that of the Saxons, grew weary of that bishop's barbarous speech ". He therefore divided his kingdom into two dioceses, and appointed to that which included the royal city of Winchester an English bishop named Wine. Agilbert was very vexed that the king should have done this without first consulting him (as he well might be) and, resigning his see, he eventually returned to France. In 668 he was made bishop of Paris. Wine in the meantime had become bishop of London by simony, Wessex was without a bishop again, and so Coenwalh asked St Agilbert to come back. He replied that he could not leave the see and flock of his own city, but sent instead his nephew Eleutherius, " whom he thought worthy to be made a bishop " ; he was consecrated

by St Theodore of Canterbury. During St Agilbert's French episcopate he consecrated St Wilfrid bishop, as is narrated when treating of that saint. St Agilbert died before the year 691.

Here again Bede (see Plummer's text and notes) is our main authority, but we hear of Agilbert also in the *Liber historiae Francorum* and in the continuation of Fredegarius.

ST GUMMARUS, OR GOMMAIRE (*c.* A.D. 774)

GUMMARUS was a son of the lord of Emblem, near Lierre in Brabant. He grew up without learning to read or write, but served at the court of Pepin, where from a spirit of religion he was faithful in every duty and liberal in works of mercy. Pepin raised him to a high post, and proposed a match between him and a lady of good birth named Guinimaria, and the marriage was solemnized with their mutual consent. This marriage, which seemed unhappy in the eyes of the world, was directed by God to perfect the virtue of His servant and exalt him to the glory of the saints: for Guinimaria was extravagant and perverse in her ways, cruel, capricious and altogether unteachable. Life became from that time a train of continual trials for Gummarus.

St Gummarus for several years endeavoured by all means which prudence and charity could suggest to encourage his wife to ways more agreeable to reason and religion. Then he was called upon by King Pepin to attend him in his wars, and he was absent eight years. Returning home, he found his wife had thrown all things into disorder, and that few among his servants, vassals or tenants had escaped her oppression. She was so mean that she even refused beer to the reapers at harvest. Gummarus made to every one of them full restitution and satisfaction; and Guinimaria was so far overcome by his patience and kindness as to be ashamed of her past conduct, and to seem penitent. This change, however, was only exterior, and her wilfulness broke out again worse than ever. Gummarus tried to reclaim her: but at length he gave up the attempt and lived a retired life. With St Rumold he is said to have founded the abbey at Lierre which afterwards bore his name.

There is both a prose Latin Life of Gummarus and a metrical synopsis, for which see the *Acta Sanctorum*, October, vol. v. A very full discussion of the subject has also been printed in Flemish by P. G. Deckers, *Leven en eerdienst van den h. ridder Gummarus* (1872); and see T. Paaps, *De hl. Gummarus, . . . critische studie* (1944).

ST BRUNO THE GREAT, ARCHBISHOP OF COLOGNE (A.D. 965)

OF the saints bearing the name of Bruno the founder of the Carthusians would seem most to deserve the epithet " the Great ", but traditionally it is given to the powerful prince-bishop who, eighty years before his namesake was born in his episcopal city of Cologne, co-operated so conspicuously with his own brother, the Emperor Otto I (also called " the Great "), in the religious and social building-up of Germany and the Empire. This Bruno was the youngest son of the Emperor Henry the Fowler and his wife St Matilda; he was born in 925 and from early years showed that he shared the good dispositions of his parents. When only four he was sent to the cathedral-school at Utrecht, where he acquired a keen love of learning: Prudentius was said to be his favourite bedside book, and later on he learned Greek from some Byzantines at the imperial court. He was called thither

by his brother Otto when he was fourteen, and in spite of his extreme youth he was given rapid preferment. In 940 he was made the emperor's confidential secretary, and soon after was ordained deacon and given the abbeys of Lorsch and Corvey. This irregular proceeding had a happy result in that he restored a stricter observance in both of them. Bruno was ordained priest when he was twenty-five, and went with Otto into Italy as chancellor, in which office he used all his power to bring about the emperor's ideal of a close union between church and state. The time was at hand when he would be in an even more favourable position to forward this unity. In the year 953 the archbishopric of Cologne became vacant, and Bruno was appointed to it.

Throughout the twelve years of his episcopate St Bruno played a leading part in imperial politics, in which ecclesiastical affairs were inextricably mixed up, but not for a moment did he slacken his attention to the spiritual requirements of the people and the purely religious responsibilities of his office. In the first place he set a high example of personal goodness and devotion, and kept clergy and laity on their mettle by frequent visitations. Sound learning and the monastic spirit were the means by which a high standard of pastoral care and spiritual life were to be maintained; his cathedral-school was staffed by the best professors he could find, and he founded the abbey of St Pantaleon at Cologne. Nor was St Bruno's solicitude confined to his own diocese: he used his influence and authority to spread his reforms throughout the kingdom, and at the same time as he became archbishop this authority was further notably extended by the action of the emperor. While Otto was absent in Italy the duke of Lorraine, his son-in-law Conrad the Red, had risen in rebellion; whereupon Otto deposed Conrad and put St Bruno in his place. The duchy was not made appurtenant to the bishopric, but this appointment of Bruno was the beginning of the temporal power formerly exercised by the archbishops of Cologne; they were princes of the Holy Roman Empire. St Bruno was as capable a statesman as he was a good man. He had peculiar aptitude in settling the numerous political disputes of the Lorrainers, and he made German influence supreme over them. In this unifying task his highly trained and apostolic clergy played a large part, and such was the number and quality of the bishops that he appointed that St Bruno was called "the bishop-maker". The recognition of his worth and ability reached its climax in 961 when, the emperor going to Rome to be crowned, Bruno was appointed with his half-brother William, archbishop of Mainz, co-regent of the empire and guardian of their nephew, the infant king of the Romans, during his father's absence.

Four years later, on October 11, 965, Bruno the Great died at Rheims; he was only forty years old. His *cultus* in the diocese of Cologne was confirmed in 1870.

The Life of St Bruno by his devoted disciple Ruotger is reckoned one of the most reliable and satisfactory of medieval biographies. It may be read in the *Acta Sanctorum*, October, vol. v, or in MGH., *Scriptores*, new series, ed. Irene Ott (1951); there was a previous edition in vol. iv, pp. 224–275. It was written within three or four years of Bruno's death. For a careful study of this work see H. Schörs's series of papers in the *Annalen d. histor. Vereins f. d. Niederrhein*, 1910, 1911 and 1917. *Cf.* also Hauck, *Kirchengeschichte Deutschlands*, vol. iii, pp. 41 *seq.*

BD JAMES OF ULM (A.D. 1491)

THE Griesingers were a respectable family of Ulm in Germany, where Bd James was born in the year 1407. He left home when he was twenty-five and went to

Italy. He was first a soldier at Naples, but the licence of military life shocked and frightened him, and when he found that his comrades took no notice of his better example and words he left the army and became secretary to a lawyer at Capua. He did his work so well that when, at the end of five years, he wanted to leave his master refused to let him go. So James slipped away and made for Germany, but when he got so far as Bologna he was induced again to enlist as a soldier. In that city he used often to go to the shrine of St Dominic, and presently he was moved to offer himself as a lay-brother to the friars there. He was accepted, and for fifty years he was a model of regular observance and virtue. His prior on one occasion wished to display the lay-brother's prompt obedience for the edification of a visiting prelate. He called for Brother James and gave him a letter, saying it was to be taken to Paris at once. The journey ordered was a long, toilsome and dangerous one, but James just pocketed the letter and asked permission first to go to his cell to get his hat and stick.

The works of the Friars Preachers hold a remarkable place in the history of Christian art, and Bd James, like his fellow Dominican William of Marcillat, was a master of the art of painting on glass. On such work he was principally engaged, and he prepared himself for it by assiduous prayer, whereat he was often rapt in ecstasy; a number of miracles were attributed to him both before and after death. Bd James died on October 11, 1491, being eighty-four years old to a day, and was beatified in 1825.

A biographical memoir written by Fr Ambrosino of Saracino, a contemporary, has been translated from Italian into Latin in the *Acta Sanctorum*, October, vol. v. See also H Wilms, *Jakob Griesinger* (1922) in German, and Procter, *Dominican Saints*, pp. 287–291.

ST ALEXANDER SAULI, Bishop of Pavia (A.D. 1592)

It is recorded of Alexander Sauli that when he was a youth he one day burst into a crowd of people who were watching the antics of some acrobats and tumblers, and, waving a crucifix before the astonished eyes of audience and performers, he warned them solemnly against the dangers of frivolous amusements and pleasure-seeking. After allowance due to youth for the lack of proportion, this incident may be seen as prophetic of Alexander's career, of which the chief business was the restoration to order of Christians who had grown slack, feeble and worse in the enervating atmosphere of the mid-sixteenth century. He was born at Milan of a Genoese family in 1534, and after a good education became a Barnabite clerk regular at the age of seventeen. He was sent for his studies to their college at Pavia, to which he presented a library and for the enlargement of which he paid out of his own pocket. After his ordination to the priesthood in 1556 he taught philosophy and theology at the university, and was soon made theologian to the bishop, at the same time rapidly making a reputation as a preacher. He was so successful at Pavia that St Charles Borromeo invited him to preach in the cathedral of Milan, and St Charles and Cardinal Sfondrati (afterwards Pope Gregory XIV) were present. The burning words of the young Barnabite moved them to tears, and both became his penitents, Father Sauli continuing to direct and advise the archbishop for many years. In 1567 he was elected provost general of his congregation and, though only thirty-three years old, was sufficiently self-confident to withstand both Pope St Pius V and St Charles. Cardinal Borromeo was the protector of the small remnant of Humiliati friars and had a commission to reform

them, for they had become both wealthy and, in some individual cases, wicked. It seemed to him, and the pope agreed, that it would be a good thing if these friars were united to the newly founded and zealous Barnabite congregation. But St Alexander, though willing to do all he might for the improvement of the Humiliati, did not feel called on to agree to any proceeding that might have a detrimental effect on his own spiritual children, and St Charles had to withdraw his proposal.

St Alexander had now shown himself unmistakenly to be the firm and zealous sort of priest required by St Pius's reforming activities, and in 1570 he was appointed bishop of Aleria in Corsica. He protested, in vain this time, was consecrated by St Charles, and proceeded to his diocese. It presented a formidable task. The clergy were ignorant and debased, the people barbarous and with hardly the rudiments of religion ; the island was overrun with brigands and family *vendette* were continual and ruthless. He took three clerks regular to help him and, when he had established himself at Tallona (his see city was a ruin), he summoned a synod at which he announced the reforms he proposed to carry out. He then proceeded to a visitation of the diocese, during which the new ways were inaugurated with considerable and necessary severity. He governed the unruly diocese for twenty years, and brought it to such a flourishing state that he was called the apostle of Corsica. In his third synod he promulgated the decrees of the Council of Trent, and his insistence on the observance of these did more than anything else for the restoration of religion. He had to cope not only with sullen opposition from within but with violence from without, from the raids of corsairs from the Barbary coast : three times on their account he had to move his residence and seminary, but eventually established his cathedral and chapter at Cervione.

During his episcopate Alexander Sauli had frequent occasion to visit Rome, where he became a close friend of St Philip Neri, who held him up as an example of a model bishop. He wrote a number of pastoral and catechetical works, and was a capable canonist. His success in Corsica caused him to be offered the sees of Tortona and Genoa, but he refused all preferment until Gregory XIV insisted on transferring him to Pavia. This was in 1591, but he died in the following year while on a visitation at Calozza in that diocese. During his life St Alexander had displayed the gift of prophecy, and the calming of storms and other miracles were attributed to his intercession. These were continued after his death, and his canonization took place in 1904.

A Latin life by J. A. Gabutius, who was a contemporary, is printed in the *Acta Sanctorum*, October, vol. v. The canonization gave rise to the publication of much important material in the *Rivista di Scienze Storiche* for 1905, 1907 and 1908 ; Fr O. Premoli was responsible for the more valuable part of these contributions, and he is also the author of an excellent work on the Barnabites, *Storia dei Barnabiti* (2 vols., 1914, 1922). Another full but less well documented account of St Alexander Sauli is that of F. T. Moltedo (1904), and there is a French life by A. Dubois (1904). On the saint's writings consult G. Boffito, *Scrittori Barnabiti* (1933–34).

BD MARY SOLEDAD, VIRGIN, FOUNDRESS OF THE HANDMAIDS OF MARY SERVING THE SICK (A.D. 1887)

BD MARY SOLEDAD TORRES-ACOSTA belongs to the company of St Mary Michaela Desmaisières, Bd Joachima de Mas and Bd Vincentia Lopez, nineteenth-century Spanish women who attained heroic sanctity in the service of their sick, suffering

and needy neighbours. The parents of Mary Soledad were Francis Torres and Antonia Acosta, an exemplary couple living obscurely by a little business in Madrid ; she was the second of five children, born in 1826, and was christened Emanuela. She was a quiet child, who would hide food to give to her hungry playmates, and would rather teach them their prayers than play games. For a time it looked as if she would join the Dominican nuns, whose convent she frequented, but she was content to wait for a more clear indication of what was required of her.

This eventually came from the Chamberì quarter of Madrid, where the vicar was a Servite tertiary named Michael Martinez y Sanz, who had long been worried by the neglected state of so many of the sick in his parish. In 1851 he gathered together seven women, young and not so young, to devote themselves to their service in a religious community. The last of them was twenty-five-year-old Emanuela Torres-Acosta, who in the event was to become the real foundress of the new congregation. She took at her clothing the name Mary Soledad, Spanish for *Desolata*, " alone and grief-stricken ", a token of her love for our Lady of Sorrows.

The enterprise was beset with difficulties within and without—but not, it would seem, overwhelming difficulties ; nevertheless its early growth was very slow. Five years after the foundation Don Michael took half of the members with him to make a separate foundation in Fernando Po ; six were left in Madrid, with Sister Mary Soledad as superioress. For a moment the little group was threatened with dissolution by episcopal authority. But with the help of a new director, Father Gabino Sanchez, an Augustinian friar, it was able to struggle on ; and through the enterprise of Mother Mary support was obtained from the queen and from the local authorities.

The turning-point came in 1861, when the rule of the Handmaids of Mary received diocesan approval and another Augustinian, Father Angelo Barra, was appointed director. Beginning with the taking-over of an institution for young delinquents in Madrid, several new foundations were made, and in the cholera epidemic of 1865 all eyes were turned to the selfless work of Mother Mary Soledad and her nuns. A few years later there was a secession of some members to another congregation, with the usual complaints and accusations from which mother-foundresses have to suffer—as one of her nuns said, Mary Soledad was an anvil, something that was being continually hit. Heaven's reply to this was to bring about, in 1875, the first foundation overseas, at Santiago in Cuba. From that time on there was an accelerated spreading of the houses and hospitals of the congregation in every province of Spain, culminating in 1878 in the taking-over of the ancient hospital of St Charles in the Escorial itself.

The work involved and the increasing commitments continued to the end of Mother Mary's life, the last ten years of which were happily serene. Towards the end of September 1887 she was taken ill, and by October 8 the end was at hand. " Mother ", said her daughters, " bless us, like St Francis did." She shook her head. But one lifted her up in bed, and she raised her hand, saying slowly, " Children, live together in peace and unity ". She died tranquilly on October 11. For thirty-five years Mary Soledad had been the leader, the guide, the human inspiration of the Handmaids of Mary, fostering them from half-a-dozen aspirants to a flourishing, well-ordered, technically efficient body of devoted religious ; and since her death she has seen them spread to Italy, France, England, Portugal, the Americas. How much humbleness, how much charity, how much

prudence and self-effacement is required for such a work of love it is given to few to know. But the Church knows: and in 1950 Mother Mary Soledad was declared Blessed.

The apostolic letter of beatification, with a biographical note, is in *Acta Apostolicae Sedis*, vol. xlii (1950), pp. 182–197. There is a life of the *beata* in Italian, by E. Federici (1950), reliable but very "long-winded"; and at least one in Spanish, by J. A. Zugasti.

12: ST MAXIMILIAN, Bishop of Lorch, Martyr (A.D. 284?)

MAXIMILIAN was an apostle of that part of the Roman empire formerly called Noricum, between Styria and Bavaria, where it is said he founded the church of Lorch, near Passau, and was martyred; but the particulars depend on *acta* written so late as the thirteenth century and are quite unreliable. These state that he was born at Cilli (Steiermark) in Styria, and at the age of seven was entrusted to a priest to be educated. His parents were wealthy folk, and when he grew up he gave away his inheritance in charity and undertook a pilgrimage to Rome. Pope St Sixtus II sent him back to be a missionary in Noricum and he established his episcopal see at Lorch. Maximilian survived the persecutions under Valerian and Aurelian and ministered for over twenty years, making many conversions. But under Numerian the prefect of Noricum published an edict of persecution, in consequence of which St Maximilian was called on to sacrifice to the gods. He refused and was beheaded outside the walls of Cilli, at a spot still shown.

The legend is printed in the *Acta Sanctorum*, October, vol. vi, with the usual prolegomena. See also Ratzinger, *Forschungen z. bayr. Gesch.* (1898), pp. 325 *seq.*, and J. Zeiller, *Les origines chrétiennes dans les provinces danubiennes* (1914).

SS. FELIX and CYPRIAN and Many Other Martyrs (*c.* A.D. 484)

The second entry in the Roman Martyrology today runs: "In Africa, the passion of 4966 holy confessors and martyrs in the Vandal persecution under the Arian king, Huneric, some of whom were bishops of the churches of God and some priests and deacons, with the multitudes of the faithful associated with them. They were driven into exile in a horrible desert for defending Catholic truth. Many of them were cruelly treated by the Moors, being compelled to run by the points of spears and struck with stones; others were dragged like corpses, with their legs tied together, over rough and stony ground, and torn limb from limb; all of them, being tortured in various ways, at the last achieved martyrdom. Among them were those distinguished priests of the Lord, the bishops Felix and Cyprian." The persecution of orthodox Christians by the Arian Vandals thus summarized is described at length by Victor of Vita, an African bishop who was contemporary and an eye-witness.

Huneric exiled them by hundreds into the Libyan desert, where they perished under conditions of the greatest barbarity. Numbers were concentrated in a small building, where they were visited by Bishop Victor, who found prisoners and prison in a state reminiscent of the "black hole" of Calcutta. When at length the order was brought to lead the Catholics into the wilderness, they came out singing psalms

and amid the lamentations of their fellow-Christians. Some even, including women and children, voluntarily followed the confessors to exile and death. St Felix, the bishop of Abbir, was very old and half paralysed, and it was represented to Huneric that he might just as well be left to die at home. But the brutal king replied that if he could not ride a horse he could be tied to a yoke of oxen and dragged. Eventually the old man made the terrible journey tied across the back of a mule. Many even of the young and strong did not reach their destination: stones were thrown at them and they were pricked with spears to make them keep up, till they collapsed by the wayside and perished of thirst and exhaustion. St Cyprian, another bishop, expended all his time, energy and property in caring for the confessors and encouraging them, till he too was apprehended and sent into banishment, where he died a martyr from the hardships he endured.

We know, practically speaking, no more of these martyrs than is told us by Victor of Vita. His text is quoted and discussed in the *Acta Sanctorum*, October, vol. vi. It is curious that no identifiable notice of the group seems to occur in the ancient calendar of Carthage or in the " Hieronymianum ".

ST EDWIN, MARTYR (A.D. 633)

IN the year 616 King Ethelfrith of Bernicia was defeated and slain in battle, between Lincoln and Doncaster, by Redwald, King of the East Angles. By this victory Edwin of Deira was put in possession of the whole kingdom of Northumbria after being an exile for nearly thirty years; and after the death of Redwald he had a certain lordship over the other English kings. He asked for the hand of Ethelburga, daughter of St Ethelbert, King of Kent, and was informed that " it is not lawful to marry a Christian maiden to a pagan husband ". However, he gave an assurance that she should be free in her religion, and that he would look into it himself, and thereupon the marriage was allowed, St Paulinus being sent north as chaplain to the queen and bishop for his converts. At Easter in 626 an assassin sent from the West Saxons attempted to stab King Edwin. He would have certainly killed him if Lilla, his thegn, had not interposed his own body and so saved the king's life with the loss of his own. Soon Queen Ethelburga gave birth of a daughter, and when the king gave thanks to his gods for her preservation St Paulinus told him it was the effect of the prayers of his queen and her bishop to the true God that she had had an easy and safe delivery. The king seemed pleased with this idea and was prevailed upon to consent that his daughter who was just born should be consecrated to God. She was baptized with twelve others on Whitsunday, and called Eanfleda, and they were the first-fruits of the Northumbrians.

Edwin being, as Bede says, a man of unusual wisdom, " sat much alone by himself, silent of tongue, deliberating in his heart how he should act and to which religion he should adhere ". Pope Boniface V sent him an encouraging letter, and a silver looking-glass and an ivory comb to the queen, admonishing her to press him upon that subject. Paulinus continued to instruct him and to pray for his conversion but without visible effect; till one day the bishop came and apparently reminded him of some conditional promise of his early years, and said, " You see that God has delivered you from your enemies; and He offers you His everlasting kingdom. Take care on your side to perform your promise, by receiving His faith and keeping His commandments." Edwin answered he would invite his chief counsellors to do the same with him, and assembled his nobles. Coifi, the chief

priest, spoke first, declaring that by experience it was manifest their gods had no power. Another said that the short moment of this life is of no weight, if put in the balance with eternity: "like the swift flight of a sparrow through the warm room where we sit and sup in winter when there is snow without. It flies in at one door and out at the other, into the dark and cold from which it has just emerged." Others spoke to the like effect, and then St Paulinus addressed the assembly. Coifi applauded his discourse and advised the king to command fire to be set to the temples and altars of their false gods; and then himself rode to a temple, which he profaned by casting his spear into it. "And the people beholding it, thought he was mad." Where this took place, says Bede, is shown not far from York, to the east beyond the Derwent, at Goodmanham, a mile from Market Weighton.

King Edwin was baptized at York at Easter in the year 627, on the site of the present York Minster, in the wooden church of St Peter which he had caused to be built. He afterwards began a large church of stone, which was finished by his successor, St Oswald. Both nobles and people flocked to be instructed and to receive the sacrament of baptism. People being converted in such numbers there were necessarily many who were unworthy of or dishonest in their new profession, but some became changed men, whose first thought now was to serve God in this world and enjoy Him for ever in the next. And of these Edwin was himself an example, being as zealous to spread the truth as to practise it.

Edwin imposed tribute on the north Welsh chieftains and took possession of the island of Môn, later called Anglesey; and in the north consolidated his kingdom to the Forth. He provided that on the highways brass cups should be chained to stakes by springs for the convenience of travellers, nor dare any man touch them for any purpose but that for which they were put there. "There was then", says St Bede in a well-known passage, "such perfect peace in Britain, wheresoever the rule of King Edwin extended, that, as is still proverbially said, a woman with her new-born babe might walk throughout the island from sea to sea unharmed." This good king had reigned seventeen years when the Welsh Cadwallon marched in arms against him with Penda of Mercia, a pagan. King Edwin met them at Hatfield Chase on October 12, 633, and in the ensuing battle he was slain.

St Edwin was certainly venerated in England as a martyr, but though his claims to sanctity are less doubtful than those of some other royal saints, English and other, he has had no liturgical *cultus* so far as is known. His relics were held in veneration; Speed says that churches were dedicated in his honour in London and at Brean in Somerset; and Pope Gregory XIII permitted him to be represented among the English martyrs on the walls of the chapel of the *Venerabile* at Rome.

The *Anglo-Saxon Chronicle* and other early sources add little or nothing to the account in Bede's *Historia ecclesiastica*. See Plummer's text and notes, and consult further the bibliography given above under St Paulinus, October 10.

ST ETHELBURGA, Abbess of Barking, Virgin (*c.* A.D. 678)

Ethelburga is said to have been born at Stallington in Lindsey, and she was the sister of St Erconwald, of whom it is said they were "bound together by a common love, one in heart and one in soul". Fired doubtless by the example of her brother, St Ethelburga determined to become a nun, and nothing could shake her resolution,

for the world loses all its influence upon a mind which is wholly taken up with the great truths of faith and eternal salvation. Erconwald, before he became bishop of London, founded a monastery at Chertsey and another for both monks and nuns at Barking in Essex. Over this he set Ethelburga as abbess, and as she and her sisters were quite inexperienced, St Hildelitha was fetched from a French abbey to train her. We are told there was somewhat of a competition in austerity between the two saints, and Ethelburga, when the rule of the house was entrusted to her, by her example and spirit sweetly led on all the other nuns in the path of virtue and Christian perfection. " She behaved in all respects as became the sister of such a brother, living according to the rule, devoutly and orderly, providing for those under her, as was also manifested by heavenly miracles ", of which St Bede relates several.

When an epidemic carried off some of the monks they were buried in the ground adjoining the church, and a discussion arose among the nuns as to where they should be buried when their time came, in the same part of the churchyard or another part. They could come to no decision, till one morning after Matins they were praying by the graves of the dead brothers, when suddenly a great light (which from Bede's description would certainly seem to have been summer lightning) fell first upon them and then upon another side of the church ; which light they understood " was intended to show the place in which their bodies were to rest and await the day of resurrection ". St Bede tells a touching story of a little boy of three years old, who was being brought up in the monastery and who died calling for one of the nuns, Edith, who shortly followed him ; and of another nun who, dying at midnight, asked for the candle to be put out, exclaiming, " I know you think I am mad, but I am not. I see this room so filled with light that your candle there looks dark to me." And when they left it, she said, " Very well ; let it burn. But it is not my light, for my light will come to me at daybreak." And at the dawn she died.

St Ethelburga's approaching end was foreseen in a vision by a nun called Theorigitha, who for nine years had been an invalid ; and Ethelburga's life " is known to have been such that no person who knew her ought to question but that the heavenly kingdom was opened to her directly she left this world ", says Bede. Three years later Theorigitha herself was dying, and had lost the use of her tongue. Suddenly she spoke and said, " Your coming is a great joy to me. You are welcome," and began to talk with an invisible person about how much longer she had to live. The bystanders asked whom she was talking to, and were told, " With my most dear mother, Ethelburga ". The feast of St Ethelburga is observed in the diocese of Brentwood.

There does not seem much to add to the account given in Bede, *Historia ecclesiastica*, bk iv (see Plummer's edition and notes) ; but the Bollandists have reprinted the short biography of Capgrave. Traces of liturgical *cultus* survive both in medieval calendars (noted in Stanton, *Menology*, p. 486), and in certain antiphons, etc. (Hardy, *Materials*, vol. i, p. 385). For the life by Goscelin of Canterbury in the Gotha MS., see *Analecta Bollandiana*, vol. lviii (1940), p. 101.

ST WILFRID, BISHOP OF YORK (A.D. 709)

ST WILFRID stands out prominently among the early ecclesiastics of the Church in England as an upholder of the customs and discipline of the Roman church and for

his own close contacts with the Holy See.* He was born in 634, son of a Northumbrian thegn; Ripon claims to be his birthplace, but without producing any evidence. His mother died when he was a child, and the unkindness of his stepmother made him seek the court of Oswy, King of Northumbria, when he was thirteen. He was befriended by Queen Eanfleda, who sent him to the monastery of Lindisfarne that he might be trained in the study of the sacred sciences. A desire of greater improvement than he could attain to in that house, where he perceived the Celtic discipline that was practised to be imperfect, gave rise to a project of travelling into France and Italy. He made some stay at Canterbury, where he studied the Roman discipline under St Honorius, and learned the psalter according to the Roman version, instead of that which he had used before. In 654 St Benet Biscop, his countryman, passed through Kent on his first journey to Rome; and St Wilfrid, who had set out with the same object, crossed the sea with him.

At Lyons Wilfrid was detained a whole year by St Annemund, bishop of that city, who took so great a liking to him that he offered him his niece in marriage, and promised him a considerable position; but the youth continued steadfast in the resolution he had taken to devote himself to God. At Rome he put himself under Boniface the archdeacon, a pious and learned man; he was secretary to Pope St Martin, and took much delight in instructing young Wilfrid. After this, Wilfrid returned to Lyons. He stayed three years there and received the tonsure after the Roman manner, thus adopting an outward and visible sign of his dissent from Celtic customs. St Annemund desired to make him his heir, but his own life was suddenly cut short by murder, and Wilfrid himself was spared only because he was a foreigner. He returned to England, where King Alcfrid of Deira, hearing that Wilfrid had been instructed in the discipline of the Roman church, asked him to instruct him and his people accordingly. Alcfrid had recently founded a monastery at Ripon and peopled it with monks from Melrose, among whom was St Cuthbert. These the king required to abandon their Celtic usages, whereupon the abbot Eata, Cuthbert and others, elected to return to Melrose. So St Wilfrid was made abbot of Ripon, where he introduced the Rule of St Benedict, and shortly after he was ordained priest by St Agilbert, the Frankish bishop of the West Saxons.

Wilfrid used all his influence to win over the clergy of the north to Roman ways. The principal trouble was that they followed an erroneous calculation of Easter; and King Oswy and his Queen Eanfleda, who came from Kent, sometimes kept Lent and Easter at different times in the same court. To put an end to this dispute, in 663 or 664 a conference was held in the monastery of St Hilda at Streaneshalch, now Whitby, before Oswy and Alcfrid. As has been related in the account of St Colman (February 18), who was then bishop of Lindisfarne, the pro-Roman party triumphed, and Colman retired to Iona. Tuda was consecrated bishop of the Northumbrians in his room, but soon after died, and Alcfrid desired to have his own priest, Wilfrid, placed in the episcopal see. Wilfrid, quite unjustifiably, looked on the nonconforming northern bishops as schismatics, and so went to

* The *Life of St Wilfrid*, by F. W. Faber, published under Newman's editorship in 1844, caused a great outcry on account of its undisguisedly Roman sympathies. Some startling extracts were cited, years later, by Faber's biographer (pp. 224–225). His conversion followed quickly. He took the name of Wilfrid in confirmation, dedicated in honour of St Wilfrid the church he built at Cotton, and chose for himself the name of Brother Wilfrid in the congregation which he founded, the members of which were for the short time of its duration known as "Wilfridians".

France to receive consecration, at Compiègne, at the hands of his old friend St Agilbert, who had returned to his native country. He was then in his thirtieth year. For some reason St Wilfrid did not come back at once, and when he did was delayed by shipwreck. In the meantime King Oswy sent St Chad, Abbot of Lastingham, south, where he was consecrated by Wine, Bishop of the West Saxons, and then appointed him to be bishop at York. Wilfrid on his return to England would not dispute the election of St Chad, but retired to Ripon monastery. He was often called into Mercia by King Wulfhere to ordain, and at the invitation of King Egbert he went to Kent for the same purpose. On his return he brought with him a monk named Eddius Stephanus, who became his friend and biographer.

In 669 St Theodore, the newly appointed archbishop of Canterbury, in his visitation found the election of St Chad to have been irregular, and removed him, and at the same time put St Wilfrid in possession of the see of York. With the help of Eddius, who had been precentor at Canterbury, he established in all the churches of the north the use of Roman chant, he restored the cathedral at York, and discharged all his episcopal duties in a most exemplary way. He made visitations of his large diocese on foot, and was deeply beloved and respected by all his people—but not by his prince, Egfrid, who had succeeded Oswy. Egfrid had in 659 married St Etheldreda, daughter of King Anna of the East Angles. For ten years she refused to consummate her marriage, and when he had appealed to the bishop, Wilfrid had taken Etheldreda's part and helped her to leave her husband's house and become a nun at Coldingham. In these circumstances Egfrid, not without reason, thought he had a grievance against the bishop, and had no intention of letting his resentment remain inactive. When therefore there was indication that St Theodore wanted as metropolitan to subdivide the great diocese of the Northumbrians, he encouraged the project, and moreover slandered St Wilfrid's administration and demanded his deposition. Theodore appears to have listened to Egfrid, the diocese of York was divided, and Theodore consecrated three bishops in Wilfrid's own cathedral. Wilfrid protested, and in 677 or 678 appealed to the judgement of the Holy See—the first example of such an appeal in the history of the Church in England. He set out for Rome, and being driven by contrary winds upon the coast of Friesland, during that winter and the following spring he stayed there and converted and baptized many. Thus he began that harvest which St Willibrord and others afterwards carried on.

After a stay in France, St Wilfrid reached Rome late in 679, and found Pope St Agatho already apprised of what had passed in England by a monk whom Theodore had despatched with letters. To discuss this cause the pope assembled a synod in the Lateran, which decided that Wilfrid was to be restored to his see, and that he himself should choose coadjutors or suffragans to assist him. St Wilfrid stayed over four months at Rome, and assisted at the Lateran council which condemned the monothelite heresy. When he arrived in England, he went to King Egfrid and showed him the decrees of the pope. The prince cried out that they had been obtained by bribery, and commanded Wilfrid to be taken to prison, where he was detained nine months. He then went by way of Wessex into Sussex. Here Wilfrid was among the still pagan South Saxons, but their King Ethelwalh, who had been lately baptized in Mercia, received him with open arms. The saint by his preaching converted nearly the whole people, and extended his activities to the Isle of Wight. In Sussex he manumitted 250 slaves, men and women. At his coming the country was oppressed with a dreadful famine and drought, but on

the day on which St Wilfrid first administered baptism, with great solemnity, abundant rain fell. The saint also taught the people to fish, which was a great boon to them, for hitherto they had known only how to catch eels. The bishop's men collected a number of eel-nets and adapted them for sea-fishing; in their first venture they caught three hundred fish, of which the saint gave one hundred to the poor and as many to those of whom they had borrowed the nets, keeping the rest for their own use. The king gave him land at Selsey, whereon he established a monastery; this place became an episcopal see, which was afterwards removed to Chichester.

St Wilfrid chiefly resided in the peninsula of Selsey, and conducted his missions from thence for five years till, upon the death of King Egfrid, St Theodore, who was very old and ill, sent to him requesting that he would meet him at London with St Erconwald, bishop of that city. He confessed to them all the actions of his life, and said to St Wilfrid, " The greatest remorse that I feel is that I consented to your losing your see without any fault committed on your part. I confess this crime to God and St Peter, and I take them to witness that I will do all that lies in my power to make amends for my fault and to reconcile you to all the kings and lords who are my friends. I shall not live to the end of this year, and I wish to establish you in my lifetime archbishop of my see." St Wilfrid replied: " May God and St Peter pardon all our differences; I will always pray for you. Send letters to your friends that they may restore to me my diocese, according to the decree of the Holy See. The choice of a successor in your see will be afterwards considered in a proper assembly." Accordingly, St Theodore wrote to Egfrid's successor, Aldfrid, to Ethelred, King of the Mercians, to St Elfleda, who had succeeded St Hilda in the abbey of Whitby, and others. Aldfrid recalled the bishop towards the end of the year 686, and restored to him his monastery of Ripon. How the complicated position in the north then developed is not altogether clear. But within five years there was disagreement between Aldfrid and Wilfrid, and he was again banished, in 691. He then retired to Ethelred of Mercia, who entreated him to take care of the vacant see of Lichfield, which he administered for some years. The new archbishop of Canterbury, St Berhtwald, was not sympathetic to St Wilfrid, and in 703 he called a synod which decreed, at the instigation of Aldfrid, that Wilfrid should resign his bishopric and retire to his abbey of Ripon. Wilfrid vindicated all he had done for the Church in the north in an impassioned speech, and again appealed to the Holy See. The synod broke up, and he started on his third journey to Rome. He was in his seventieth year.

St Wilfrid's opponents also sent representatives to Rome and many sessions were held over a period of four months to examine the cause. The synod was naturally impressed by the previous judgement of Pope St Agatho. Wilfrid's opponents had always acknowledged his life to be irreproachable, and a bishop cannot be deposed unless a canonical fault be proved against him. If it was necessary to divide his bishopric, this was not to be done without his concurrence and reserving to him his own see, and by the authority at least of a provincial council. Moreover, Wilfrid, being the best skilled in sacred learning and in the canons of the Church in all England, as St Theodore acknowledged him to be, was too great a disciplinarian for some at court. It is noteworthy too that, so far as is known, he never claimed metropolitan jurisdiction for the see of York and the *pallium* for himself, which had been granted to St Paulinus. St Wilfrid met at Rome with that protection and approval which were due to his heroic virtue. Pope

John VI sent letters to the kings of Mercia and Northumbria, charging Archbishop Berhtwald to call a synod which should do him justice : in default of which he ordered the parties to make their personal appearance at Rome.

St Wilfrid on his return found that King Aldfrid still made difficulties ; but he died in 705, and in his last sickness repented of the injustice he had done to St Wilfrid, as his sister St Elfleda gave testimony. Restitution, therefore, was agreed to. St Wilfrid, having vindicated the canons and the authority of the Holy See, consented to a compromise : he took possession of the diocese of Hexham, but chiefly resided in his monastery of Ripon, leaving York to St John of Beverley. " On that day ", writes Eddius, " all the bishops kissed and embraced one another, and, having broken bread, communicated. Then, giving thanks to the God of all this happiness, they returned to their own places in the peace of Christ." In 709 St Wilfrid made a visitation of the monasteries in Mercia of which he had been the founder, and he died at one of these, at Oundle in Northamptonshire, having divided his goods between his monasteries, churches and the former companions of his exile. His body was buried in his church of St Peter at Ripon. Dr T. Hodgkin in his *History of England to the Norman Conquest* avers that " the life of Wilfrid with all its strange vicissitudes of triumph and disgrace is confessedly one of the most difficult problems in early Anglo-Saxon history ", but further on he tells us : " With justice he (Wilfrid) exclaimed again and again, ' What are the crimes of which you accuse me ? ' They had, it would seem, no crimes to allege against him." Neither does Dr Hodgkin hesitate to describe him as " the brave old man " and " the greatest ecclesiastic " of Northumbria. St Wilfrid saw the clouds gather and burst over his head, yet was undismayed, and never reviled his persecutors. By his friend and biographer Eddius he was described as " courteous to everybody, active in body, a quick walker, eager for every good work, never cast down ". He is named in the Roman Martyrology and his feast is kept in most dioceses of England, the prayer of his office being taken from the old office of the church of York.

For materials, we have, beside the copious account given in Bede, a full biography by Wilfrid's companion and disciple Eddius (translated by B. Colgrave, 1927), as well as the somewhat turgid poem of Frithegod (*c.* 945), and some other sources of much later date, the principal of which is the life, or lives, by Eadmer. These biographical documents may most conveniently be consulted in the first volume of Raine's *Historians of the Church of York* (Rolls Series). To discuss the disputed episodes in the series of St Wilfrid's many conflicts would be impossible here. The account given above is substantially supported by the statements of Bede and Eddius, and though there is ground for suspecting the latter of a partiality which led him to suppress incidents which he deemed derogatory to his hero, there is no proof forthcoming that he was an unscrupulous falsifier of history. See also R. L. Poole, *Studies in Chronology and History* (1934), pp. 56–81 ; F. M. Stenton, *Anglo-Saxon England* (1943) ; W. Levison, *England and the Continent in the Eighth Century* (1946) ; E. S. Duckett, *Anglo-Saxon Saints and Scholars* (1947). Frithegod's poem has been edited by Alistair Campbell (1950).

13 : ST EDWARD THE CONFESSOR (A.D. 1066)

AFTER the neglect, quarrelling and oppression of the reigns of the two Danish sovereigns Harold Harefoot and Harthacanute, the people of England gladly welcomed the representative of the old English line of kings, known in history as Edward the Confessor. " All men took him as was his right ", and,

for the peace and relief that prevailed during his reign, he was undoubtedly one of the most popular of English sovereigns, though his significance was much exaggerated later by the Normans, whose friend he had been. And the noble qualities for which Edward is venerated as a saint belonged to him rather as a man than as a king ; he was devout, gentle and peace-loving but with hardly sufficient force to stand up to some of the strong characters by whom he was surrounded. On the other hand he was not feeble and pietistic, as is now sometimes alleged : he was handicapped by lack of physical strength, but had a quiet determination which enabled him to cope successfully with opposing influences. Edward was the son of Ethelred the Redeless by his Norman wife Emma, and during the Danish supremacy was sent to Normandy for safety, with his brother Alfred, when he was ten years old. Alfred came to England in 1036 but was seized and mutilated, and died by the brutality of Earl Godwin. Thus Edward did not set foot again in his native land until he was called to be king in 1042 : he was then forty years old. Two years later he married Edith, the daughter of Godwin : a beautiful and religious girl, " whose mind was a school of all the liberal arts ". It is traditionally claimed as an aspect of Edward's sanctity that, for love of God and greater perfection, he lived with his wife in absolute continence. The fact is not certain, nor, if it were so, is his motive certain either. William of Malmesbury, eighty years later, says that the continency of the king and his wife was notorious, but adds, " I have not been able to discover whether he acted thus from dislike of her family or out of pure regard for chastity ". The chronicler Roger of Wendover says the same thing, but thinks that Edward was certainly unwilling " to beget successors of a traitor stock ", which seems rather far-fetched. However, the difficulty common to these cases—Why did they marry at all ?—perhaps does not arise in this one : Edward knew that his security was threatened by Earl Godwin more than by any other power.

Godwin for his part was the chief opponent of a certain Norman influence which had its centre at the royal court and made itself felt in appointments to bishoprics and offices as well as in lesser matters. After a series of " incidents ", things came to a crisis and Godwin and his family were banished ; even his daughter, Edward's queen, was confined to a convent for a time. In the same year, 1051, William of Normandy visited the English court, and it can hardly be doubted that Edward then offered him the succession to the crown : the Norman conquest began, not at the battle of Hastings, but at the accession of St Edward. It was not many months before Godwin returned, and as both sides were averse from a civil war the king restored him, and the council " outlawed all Frenchmen that aforetime disregarded the law, gave unjust judgements, and counselled ill counsel in the land ". The Norman archbishop of Canterbury and another bishop fled overseas " in a crazy ship ". Nothing is more praised at this time than the " laws and customs of good King Edward " and the realm's freedom from war. The only serious fighting was between Harold of Wessex (Godwin's son) and Gruffydd ap Llywelyn in the Welsh Marches, and the expeditions under Earl Siward to assist Malcolm III of Scotland against the usurper Macbeth. The king's religious and just administration caused him to reign in the hearts of his people. The love, harmony and agreement seen in retrospect between him and the great council of the nation became the traditional measure of the people's desires in all succeeding reigns, the law and government of King Edward being petitioned and strenuously contended for by English commons and Norman barons. Not the least popular of his acts was the remission of the

heregeld or army-tax; the amount of the tax in hand collected in his reign was handed over by Edward to the poor.

William of Malmesbury gives a personal picture of St Edward, in which he says that he was "a man by choice devoted to God, living the life of an angel in the administration of his kingdom, and therefore directed by Him. . . . He was so gentle that he would not say a word of reproach to the meanest person." He was generous to the poor and strangers, especially if they were from abroad, and a great encourager of monks. His favourite diversions were hunting and hawking, at which he would go out for days on end, but even then never omitted to be present at Mass every morning. In appearance he was tall and well built, with a ruddy face and white hair and beard.

St Edward during his exile in Normandy had made a vow to go on pilgrimage to St Peter's tomb at Rome if God should be pleased to put an end to the misfortunes of his family. When he was settled on the throne he held a council, in which he declared the obligation he lay under. The assembly commended his devotion, but represented that the kingdom would be left exposed to domestic divisions and to foreign enemies. The king was moved by their reasons, and consented that the matter should be referred to Pope St Leo IX. He, considering the impossibility of the king's leaving his dominions, dispensed his vow upon condition that by way of commutation he should give to the poor the sum he would have expended in his ourney and should build or repair and endow a monastery in honour of St Peter. King Edward selected for his benefaction an abbey already existing close to London, in a spot called Thorney. He rebuilt and endowed it in a magnificent manner out of his own patrimony, and obtained of Pope Nicholas II ample exemptions and privileges for it. From its situation it had come to be called West Minster in distinction from the church of St Paul in the east of the city. The new monastery was designed to house seventy monks, and, though the abbey was finally dissolved and its church made collegiate and a "royal peculiar" by Queen Elizabeth, the ancient community is now juridically represented by the monks of St Laurence's Abbey at Ampleforth. The present church called Westminster Abbey, on the site of St Edward's building, was built in the thirteenth century and later.

The last year of St Edward's life was disturbed by troubles between the Northumbrians and their earl, Tostig Godwinsson, whom eventually the king was constrained to banish. At the end of the year, when the nobles of the realm were gathered at the court for Christmas, the new choir of Westminster abbey-church was consecrated with great solemnity, on Holy Innocents' day, 1065. St Edward was too ill to be present; he died a week later,* and was buried in his abbey.

* Alban Butler refers to his giving a ring to the abbot of Westminster, with the legend relating thereto and the fanciful derivation of the name of Havering-atte-Bower in Essex. At the time that the church of Havering was about to be consecrated, Edward, riding that way, alighted, to be present at the consecration. During the procession a fair old man came to the king and begged alms of him, in the name of God and St John the Evangelist. The king having nothing else to give, as his almoner was not at hand, took a ring from his finger and gave it to the poor man. Some years afterwards two English pilgrims, having lost their way as they were travelling in the Holy Land, "were succoured and put in the right way by an old man", who at parting told them he was John the Evangelist, adding, as the legend proceeds, "Say ye unto Edwarde your Kying that I grete hym well by the token that he gaaf to me this Ryng wyth his own handes at the halowyng of my Chirche, whych Rynge ye shall deliver to hym agayn: and say ye to hym, that he dyspose his goodes, for wythin six monethes he shall be in the joye of Heven wyth me, where he shall have his rewarde for his

In 1161 he was canonized, and two years later his incorrupt body was translated to a shrine in the choir by St Thomas Becket, on October 13, the day now fixed for his feast; the day of his death, January 5, is also mentioned in the Roman Martyrology. There was a further translation, in the thirteenth century, to a shrine behind the high altar, and there the body of the Confessor still lies, the only relics of a saint (except those of the unidentified St Wite at Whitchurch Canonicorum in Dorsetshire) remaining *in situ* after the violence and impiety of Henry VIII and those who followed him. To St Edward the Confessor was attributed the first exercise of the power of "touching for the King's Evil" (scrofula and allied affections), as was done subsequently by many others, and cures apparently obtained. Alban Butler states that, "Since the revolution [of 1688] only Queen Anne has touched for this distemper", but Cardinal Henry Stuart (*de iure* King Henry IX; died 1807) also did so. St Edward is the principal patron of the city of Westminster and a lesser patron of the archdiocese; his feast is not only kept all over Great Britain but throughout the Western church since 1689.

A collection of *Lives of St Edward the Confessor* was edited for the Rolls Series by H. R. Luard in 1858. This, besides a Norman-French poem and a Latin poem both of late date, includes an anonymous *Vita Æduuardi Regis* which is generally believed to have been written shortly after the king's death. Another life, by Osbert of Clare, was compiled about 1141, and has been edited in the *Analecta Bollandiana* (vol. xli, 1923, pp. 5–131) by M. Bloch, who argues at length that the anonymous *vita* is not older than the twelfth century, between 1103 and 1120. On this see H. Thurston in *The Month*, May 1923, pp. 448–451; and R. W. Southern in *Eng. Hist. Rev.*, vol. lviii (1943), pp. 385 *seq.* Yet another biography is an adaptation of Osbert's by St Aelred, and it has been more than once printed among his works. Besides this we have many briefer notices, *e.g.* in the *Anglo-Saxon Chronicle*, and in such writers as William of Malmesbury and Henry of Huntingdon. The reign of Edward the Confessor is also, of course, discussed in numberless modern histories (notably in E. A. Freeman's *Norman Conquest*, vol. ii), often in a tone the reverse of sympathetic. On the king's connection with Westminster, see Flete's *History of Westminster Abbey*, edited by Dean Armitage Robinson (1909). As for the Confessor's reputation as a law-giver, it must be remembered, as F. Liebermann has shown in his *Gesetze der Angelsachsen*, that the code which at a later time was current under his name was not formulated until fifty years after the Conquest and cannot be traced to any enactments for which he was personally responsible. For "touching", see M. Bloch, *Les rois thaumaturges* (1924).

SS. FAUSTUS, JANUARIUS AND MARTIAL, MARTYRS (A.D. 304 ?)

THESE saints are called by Prudentius "the Three Crowns of Cordova", in which city they with undaunted constancy confessed Jesus Christ. First Faustus, then Januarius, and lastly Martial, who was the youngest, was hoisted on to the instrument of torture called the "little horse", and the judge charged the executioners to keep on increasing their pains till they should sacrifice to the gods. Faustus cried out, "There is one only God, who created us all". The judge commanded his nose, ears, eye-lids and under-lip to be cut off. At the cutting of each part, the martyr gave thanks to God. Januarius was then treated in the same manner, and all the while Martial prayed earnestly for constancy as he lay on the rack. The judge pressed him to comply with the imperial edicts, but he resolutely answered,

chastitie and his good lyvinge". At their return home, the two pilgrims waited upon the king, who was then at this Bower, and delivered to him the message and the ring; from which circumstance this place is said to have received the name of Have-Ring. Havering is really "Hæfer's people".

"Jesus Christ is my comfort. There is one only God, Father, Son and Holy Ghost, to whom homage and praise are due." The three martyrs were condemned to be burnt alive and cheerfully finished their martyrdom by fire at Cordova in Spain.

Here again, as so frequently happens, we have a *passio* which is historically worthless, though the fact of the martyrdom and the locality where it occurred cannot be doubted; the names of the martyrs are perpetuated in inscriptions of the fifth or sixth century, and also by an entry on this day in the *Hieronymianum*: see CMH., pp. 530, 554. The *passio* has been printed by Ruinart as well as in the *Acta Sanctorum*, October, vol. vi, but its details are quite untrustworthy.

ST COMGAN, ABBOT (EIGHTH CENTURY)

THE diocese of Aberdeen today keeps the feast of the holy abbot Comgan. He was, it is said, son of Kelly, Prince of Leinster. Comgan succeeded to the authority of his father, which he wielded wisely until he was attacked by neighbouring rulers, defeated in battle, and wounded. He was forced to fly and, taking with him his sister and her children (of whom one became the abbot St Fillan), he crossed over to Scotland. He settled in Lochalsh, opposite Skye, and with seven men who had accompanied him made a monastic settlement there. St Comgan lived an austere life for many years, and after his death was buried on Iona by his nephew Fillan, who also built a church in his honour. This was the first of several which, in various forms, Cowan, Coan, etc., testify to the veneration in which the memory of St Comgan was formerly held in Scotland.

The lessons in the Aberdeen Breviary are reprinted in the *Acta Sanctorum*, October, vol. vi, in default of better material. A. P. Forbes in his KSS. (pp. 310–311) finds little to add, but he supplies a list of churches believed to have been dedicated in honour of St Comgan.

ST GERALD OF AURILLAC (A.D. 909)

THIS nobleman was born in 855; and a lingering illness kept him a long time at home, during which he took so much delight in studies, prayer and meditation that he could never be drawn into the tumult of secular life. He became count of Aurillac after the death of his parents, and he gave a great part of the revenue of his estate to the poor; he went modestly clad, in a manner suitable to the austere life he led, and kept always a very frugal table. He got up every morning at two o'clock, even on journeys, said the first part of the Divine Office, and then assisted at Mass; he divided the whole day according to a rule, devoting a great part of it to prayer and reading. St Gerald made a pilgrimage to Rome, and after his return founded at Aurillac a church under the invocation of St Peter, in the place of that of St Clement which his father had built there, together with an abbey which he peopled with monks from Vabres. The monastery afterwards attained considerable fame. St Gerald had some thoughts of himself taking the monastic habit, but was dissuaded by St Gausbert, Bishop of Cahors, who assured him that he would be much more useful in the world, where he devoted himself to the welfare of his dependants and neighbours. For the last seven years of his life he was afflicted with blindness; he died at Cézenac in Quercy in 909 and was buried at the abbey of Aurillac.

Although Butler has dealt rather summarily with the story of St Gerald, his life in the longer recension, printed in the *Acta Sanctorum*, October, vol. vi, is one of the freshest and

most attractive character-sketches which have survived from the period in which he lived. He was the contemporary of another great layman, our own King Alfred, and he was more fortunate than the Anglo-Saxon monarch, in that he had for his biographer the famous St Odo of Cluny. The question of the authorship of the life and its relation to the shorter recension has been convincingly treated by A. Poncelet in the *Analecta Bollandiana*, vol. xiv (1895), pp. 88–107. See also E. Sackur, *Die Cluniacenser*, who shares Poncelet's views, though perhaps upon inadequate data. There is a detailed summary of the life by St Odo in Baudot and Chaussin, *Vies des saints* . . . vol. x (1952), pp. 413–426.

ST COLOMAN, MARTYR (A.D. 1012)

IN the beginning of the eleventh century the neighbouring nations of Austria, Moravia and Bohemia were engaged against each other in dissensions and wars. Coloman, a Scot or Irishman who was going on a pilgrimage to Jerusalem, arrived by the Danube from the enemy's country at Stockerau, a town six miles above Vienna. The inhabitants, persuading themselves that he was a spy because, not knowing their language, he could not give a satisfactory account of himself, hanged him, on July 13 in 1012. His patience under unjust sufferings was taken as a proof of the sanctity of Coloman, and it was esteemed to be confirmed by the incorruption of his body, which was said to be the occasion of many miracles. Three years after his death his body was translated to the abbey of Melk. After a time St Coloman came to be venerated as a minor patron of Austria, and a quite imaginary royal ancestry was invented for him. He is the titular of many churches in Austria, Hungary and Bavaria, and is invoked for the help and healing of horses and horned cattle. On his feast the blessing of these animals takes place at Hohenschwangau, near Füssen.

The *vita*, attributed to Erchenfried, Abbot of Melk, has been printed in the *Acta Sanctorum*, October, vol. vi, and has also been edited for Pertz. MGH., *Scriptores*, vol. iv, pp. 675–677. See further Gougaud, *Gaelic Pioneers* (1923), pp. 143–145 and the *Lexikon für Theologie und Kirche*, vol. vi, c. 95. There is no evidence that St Coloman was in a strict sense martyred, and there has never been any formal canonization. On the folk-lore aspects of the case see Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. ii, pp. 95–99.

ST MAURICE OF CARNOËT, ABBOT (A.D. 1191)

THIS holy monk, who is venerated in the Cistercian Order and throughout Cornouailles, was brought up in the district of Loudéac in Brittany, and though his parents were of a modest state they contrived to get him well educated. He showed considerable ability and a distinguished career was open to him, but he was keenly conscious of the special dangers of life in the world to one of learning and sensibility, and he became a monk at the Cistercian abbey of Langonnet in his own country. He was then about twenty-five years old, the Cistercian reform was in its first fervour, and so wholeheartedly did he throw himself into the life that he surpassed all his fellows and was elected abbot, it is said, only three years after profession. His reputation for prudence and wisdom was not confined to his own monastery. It was with the encouragement of St Maurice that Duke Conan IV undertook to found a new Cistercian monastery and chose the forest of Carnoët for its site, which in accordance with monastic tradition was one which required to be broken into cultivation. Maurice was appointed the first abbot and had governed Carnoët for nearly fifteen years when he died, on September 29, 1191. St Maurice

has always had a *cultus* in his order and in the dioceses of Quimper, Vannes and Saint-Brieuc, and Pope Clement XI permitted the Cistercians to observe his feast liturgically, as is done in those dioceses.

There is a longer Latin life which has been printed by Dom Plaine in the *Studien und Mittheilungen Ben. u Cist. Ord.*, vol. vii (1886), pt 1, pp. 380–393, and another more contracted in part 2 *ibid.*, pp. 157–164. A popular account was published by L. Le Cam, *St Maurice, abbé de Langonnet* (1924), and another by A. David (1936).

BD MAGDALEN PANATTIERI, VIRGIN (A.D. 1503)

MANY have seen in the dress of the Order of Preachers the emblem *par excellence* of loving-kindness and devotion to one's neighbour, and, in the days when such a course of action was common, many assumed the habit of the Dominican third order and lived in their homes a life of usefulness and charity in accordance with that dress. St Catherine of Siena is the outstanding example; Bd Magdalen Panattieri is another. She was born and spent all her life in the little town of Trino-Vercellese in the marquisate of Montferrat, between Piedmont and Lombardy, and before she was twenty bound herself by a vow of celibacy and became a Dominican tertiary in a local chapter of widows and maidens who engaged themselves in works of devotion and benevolence. The life of Bd Magdalen was notably lacking in eventfulness, and she seems to have been spared all external contradiction and persecution, soon becoming a force in her town of Trino. Her care for the poor and young children (in whose favour she seems several times to have acted miraculously) paved the way for her work for the conversion of sinners; she prayed and suffered for them and supplemented her austerities with exhortation and reprimands, especially against the sin of usury. She was a veritable Preacheress and was appointed to give conferences to women and children in a building called the chapel of the Marquis, adjoining the Dominican church; soon the men also, and priests and religious as well, attended and the young novices were taken to hear and profit by her words.

By her efforts the Dominicans were inspired to undertake a more strict observance, and in 1490 Bd Sebastian Maggi came from Milan to inaugurate it at her suggestion. These same friars were involved in a lawsuit with a Milanese councillor, who used his power so oppressively that he was excommunicated from Rome. In the resulting disorder a young man named Bartholomew Perduto publicly slapped Magdalen in the face, and she turned her other cheek and invited him to smack that also, which made him yet more angry. The people of Trino did not fail to attach significance to the fact that Bartholomew came to a violent end before the year was out, and that the Milanese was stricken with disease and died miserably: but to the gentle and forgiving Magdalen these unhappy deaths were an occasion only of sorrow. She seems to have foreseen the calamities that overtook northern Italy during the invasions of the sixteenth century and made several covert references to them; it was afterwards noticed and attributed to her prayers that, when all around was rapine and desolation, Trino was for no obvious reason spared; but not always, for in 1639 the town was bombarded by the Spaniards and Neapolitans and the relics of Bd Magdalen destroyed.

When she knew that she was dying she sent for all her tertiary sisters, and many others pressed into her room. She made her last loving exhortation to them, promising to intercede for them all in eternity, adding, " I could not be happy in

Heaven if you were not there too ". Then she peacefully made an end, while the bystanders were singing the thirtieth psalm. From before the day of her death, October 13, 1503, the grateful people of Trino had venerated Bd Magdalen Panattieri as a saint, a *cultus* that was confirmed by Pope Leo XII.

In the *Auctarium* for October, published as an appendix to the *Acta Sanctorum*, the Bollandists have given a full account of this *beata*, reprinting the life compiled by Marchese in his *Sagro Diario Domenicano*, vol. v. See also J. A. Iricus, *Rerum Patriae Tridinensis libri tres* (1745), and M. C. de Ganay, *Les Bienheureuses Dominicaines* (1924), pp. 355–368. There are other lives in Italian by S. M. Vallaro (1903) and by G. Cereghino (1927), and a summary in Procter, *Lives of the Dominican Saints*, pp. 291–294.

14 : ST CALLISTUS, OR CALIXTUS, I, POPE AND MARTYR (*c.* A.D. 222)

IT is unfortunate that most of what is known of St Callistus I is derived from an unfriendly source. The story of Hippolytus is that, when a young slave, Callistus was put in charge of a bank by his master, a Christian named Carpophorus, and lost the money deposited with him by other Christians : it may be assumed that it was not lost through dishonesty, or Hippolytus would have said so. However, he fled from Rome but was caught at Porto, after jumping into the sea in trying to escape, and was sentenced to the slave's punishment at the mill, a horrible penalty. From this he was released at the request of the creditors, who thought he might be able to recover some of the money, but was rearrested on a charge of brawling in a synagogue—presumably he had tried to collect debts owing by Jews and had carried his importunities into their place of worship. He was sentenced to work in the mines of Sardinia, and here he was when the Christians there were released at the instance of Marcia, a mistress of the Emperor Commodus. This story, and more of it, is doubtless founded on facts, but facts which Hippolytus presented in a very unfavourable light, *e.g.* that when Callistus jumped into the sea he was trying to kill himself.

When St Zephyrinus became pope about the year 199 he made Callistus, who was now enfranchised, superintendent of the public Christian burial-ground on the Via Appia, which is to this day called the cemetery of St Callistus : in a part of it known as the papal crypt all the popes from Zephyrinus to Eutychian were buried, except Cornelius and Callistus himself. He is said to have extended and unified the cemetery, bringing the isolated private portions into communal possession, perhaps the first property in land held by the Church. Zephyrinus also ordained Callistus deacon, and he became the pope's friend and counsellor.

After Callistus himself became pope by the election of a majority of the Roman clergy and people, he was bitterly attacked by St Hippolytus (who was the choice of a faction for the papal chair ; *cf.* August 13), both on doctrinal and disciplinary grounds, especially when, expressly basing himself on the power of binding and loosing, he admitted to communion those who had done public penance for murder, adultery and fornication. The critics of the pope were rigorists, and St Hippolytus is found complaining that St Callistus had ruled that commission of mortal sin was not in itself sufficient reason for deposing a bishop ; that he had admitted the twice or thrice married to the clergy ; that he recognized as legitimate marriages between free women and slaves, contrary to Roman civil law : matters of discipline, for his

action in which, and for his opposition to his own theological views, Hippolytus calls Callistus a heretic—but he no longer speaks against his personal character. Actually Callistus condemned the very Sabellius of a modified version of whose heresy Hippolytus accused the pope. St Callistus was a firm upholder of true doctrine and good discipline and, as Abbot Chapman remarked, if more were known about him he would perhaps appear as one of the greatest of the popes.

Although he did not live at a time of persecution there is reason to think that St Callistus I was martyred, perhaps during a popular rising; but his *acta*, which allege that he was flung down a well, have no authority. He was buried on the Aurelian Way. The chapel of St Callistus *in Trastevere* is possibly the successor of one built by the pope on a piece of ground adjudged to the Christians by Alexander Severus as against some inn-keepers: the emperor declared that any religious rites were better than a tavern.

In the assured faith of the resurrection of the body, the saints in all ages were careful to treat their dead with religious respect, and the practice of the primitive Christians in this respect was remarkable. Julian the Apostate, writing to a pagan pontiff, tells him to notice three things by which he thought Christianity had gained most upon the world, namely, "Their kindness and charity to strangers, their care for the burial of their dead, and the dignity of their carriage". Their care of the dead did not consist in any extravagant pomp—in which the pagans far outdid them—but in a religious gravity and respect, which was most expressive of their firm hope of a future resurrection.

Very little can be learnt concerning the life of this pope from the *Liber Pontificalis* or from the quite worthless *passio* (in the *Acta Sanctorum*, October, vol. vi). A considerable literature, however, has gathered round those acts of his pontificate which have been mentioned above. It must suffice to indicate two or three notable authorities such as Duchesne, *History of the Early Church*, vol. i; A. d'Alès, *L'édit de Calliste* (1913); and J. Galtier in the *Revue d'histoire ecclésiastique*, vol. xxiii (1927), pp. 465–488. A fuller bibliography may be found in J. P. Kirsch, *Kirchengeschichte*, vol. i (1930), pp. 797–799. On the burial and catacomb of St Callistus consult CMH., pp. 555–556, and DAC., vol. ii, cc. 1657–1754.

ST JUSTUS, Bishop of Lyons (*c.* A.D. 390)

Justus was born in the Vivarais, and whilst he served the church of Vienne as deacon he was advanced to the see of Lyons. His zeal made him severe in reproving everything that deserved reproof, and his attachment to discipline and good order was displayed at the Synod of Valence in the year 374. A council being assembled at Aquileia in 381, St Justus with two other bishops from Gaul assisted at it. The chief affairs there debated regarded the Arians, and St Ambrose, who was present, procured the deposition of two Arian bishops. He had a particular respect for St Justus, as appears from two letters which he addressed to him concerning certain biblical questions.

It happened that at Lyons a man, who had stabbed some persons in the street, took sanctuary in the church; and St Justus delivered him into the hands of the magistrate's officer upon a promise that the prisoner's life should be spared. Notwithstanding this he was despatched by the populace. The good bishop was apprehensive that he had been accessory to his death and was by that disqualified for the ministry of the altar. Having long desired to serve God in retirement, it is said that he made use of this as a pretext to resign the pastoral charge. The opposition of his flock seemed an obstacle, but his journey to Aquileia afforded him

an opportunity. On his return he stole from his friends in the night, and at Marseilles took ship with a lector of his church, named Viator, and sailed to Alexandria. He lived unknown in a monastery in Egypt, until he was discovered by one who came from Gaul to visit the monasteries in the Thebaid, and the church of Lyons sent a priest called Antiochus to urge him to return ; but he was not to be prevailed upon. Antiochus (who succeeded Justus in his see and is himself venerated as a saint, on October 15) determined to bear him company in his solitude, and the saint shortly after died in his arms about the year 390. His body was soon after translated to Lyons and buried in the church of the Machabees which afterwards bore his name. His minister St Viator survived him only a few weeks, and is named in the Roman Martyrology on October 21, and the translation of their bodies together on September 2.

Alban Butler states that the village of Saint Just in Cornwall takes its name from Justus of Lyons. This seems to be a guess, and a poor one : there are two Cornish Saint Justs, in Roseland and in Penwith, but their eponyms have not been identified.

An early Latin life of St Justus is printed in the *Acta Sanctorum*, September, vol. i (under September 2), and there seems no reason to doubt that it is in the main reliable. The fact that Justus is mentioned on five different days in the *Hieronymianum* (see CMH., pp. 566–567) may be taken as satisfactory proof of the interest which his *cultus* inspired. Sidonius Apollinaris in a letter gives a description of the enthusiasm with which crowds flocked to the shrine on his feast-day. Consult also Duchesne, *Fastes Épiscopaux*, vol. ii, p. 162 ; Coville, *Recherches sur l'histoire de Lyon* (1928), pp. 441–445 ; and Leclercq, DAC., vol. x, cc. 191–193.

ST MANECHILDIS, Virgin (Sixth Century ?)

Sigmarus, *comes* in the Perthois, and his wife had seven daughters, all of whom are venerated as saints in different parts of Champagne ; they were Lintrudis, Amata (Amée), Pusinna, Hoildis, Francula, Libergis and Manechildis (Ménéhould), who was the youngest. They all received the veil of consecrated virgins from St Alpinus, Bishop of Châlons, and Manechildis in particular gave herself to all sorts of spiritual and temporal good works ; she would accompany her father on his visits to Château-sur-Aisne (now called Sainte-Ménéhould), one of the places in his jurisdiction, in order to tend the sick of that place. On the Côte-à-Vignes is a spring said to have been produced miraculously by the saint to quench the thirst of the people who came to her in large numbers when she was at her cell on the side of the mountain. After the death of her parents St Manechildis left her home and sisters to live as a solitary at Bienville on the Marne, and here she died amid the lamentations of the poor and sick whom she had tended.

There seems to be little or nothing to add to the account of the Bollandists who print and comment upon a very short and unconvincing Latin text which cannot be dated.

ST ANGADRISMA, Virgin (*c.* A.D. 695)

Angadrisma (Angadrême) was brought up under the eye of St Omer, in whose diocese of Thérouanne she lived, and of her cousin St Lambert of Lyons, then a monk at Fontenelle. It was probably his influence and example that helped her to her resolution to become a nun, although her father had promised her in marriage to St Ansbert, the young lord of Chaussy. It is said that Angadrisma asked God to make her so physically repulsive as to put marriage out of the question, and that

she was accordingly visited with leprosy. Be that as it may, Ansbert married someone else (later in life he was abbot of Fontenelle and then bishop of Rouen) and Angadrisma received the religious habit from the hands of St Ouen, on which occasion her disease disappeared, leaving her more beautiful than ever. She was an exemplary nun in the convent assigned to her, and was later transferred to a Benedictine monastery called Oroër near Beauvais, of which she became abbess. The prudence of her direction and holiness of life were rewarded by the gift of miracles, in one of which she is said to have stopped an outbreak of fire which threatened to devastate the whole house, by opposing to it the relics of St Ebrulfus, founder of the monastery. She died when over eighty years of age.

In the notice of this saint which appears in the *Acta Sanctorum*, October, vol. vi, the text of the Latin life from which Mabillon quoted (vol. ii, pp. 1016–1018) has not been printed at length. See also the *Vita Ansberti* in MGH., *Scriptores Merov.*, vol. v ; Vacandard, *Vie de S. Ouen*, pp. 191, 192, 204 ; and, for further references, DHG., vol. iii, cc. 3–4.

ST BURCHARD, Bishop of Würzburg (A.D. 754)

The priest Burchard left his home in Wessex to be a missionary in Germany, and offered his services to his fellow-countryman St Boniface about the year 732. Before long St Boniface consecrated St Burchard as the first bishop of Würzburg in Franconia, where St Kilian had preached the word of life and suffered martyrdom about fifty years before. This whole country profited by his apostolic labours. In 749 he was appointed by Pepin the Short to go with St Fulrad, Abbot of Saint-Denis, to lay before Pope St Zachary the question of the succession to the throne of the Franks, and brought back a reply favourable to the ambitions of Pepin. Burchard translated St Kilian's relics to the cathedral of St Saviour, to which he attached a school, and he founded the abbey of St Andrew in Würzburg, which afterwards bore his own name. Having exhausted his strength, he resigned his bishopric about 753. Retiring to Homburg on Main, he spent the remaining part of his life there, dying on February 2, probably in 754.

Two medieval Latin lives are preserved and, strange to say, the second, though two or three centuries later and abounding in fictitious incidents, preserves more data of historical value than the other. The former is printed in the *Acta Sanctorum*, October, vol. vi ; the latter, which seems to have been written by Engelhard, who later became abbot of the monastery of St Burchard, has been well edited in a brochure, *Vita sancti Burkardi* (1911), by F. J. Bendel, who has added an introduction and commentary in German. Several articles dealing with St Burchard have been published by Bendel and others in the *Archiv des hist. Vereins von Unterfranken*, notably a paper upon his death in vol. lxviii (1930), pp. 377–385.

ST DOMINIC LORICATUS (A.D. 1060)

The severity with which this young man condemned himself to penance for a misdeed which was not his own is a reproach to those who, after offending God with full knowledge and through malice, expect forgiveness without considering the conditions which true repentance requires. Dominic's parents aspired to an ecclesiastical state for their son, and his promotion to the priesthood was obtained by his father from the bishop by means of a present of a goatskin. When the young priest came to the knowledge of this, he was struck with remorse and could not, it is said, be induced again to approach the altar to celebrate Mass or exercise any other sacerdotal office. In Umbria at this time, amidst the Apennine mountains,

a holy man called John of Montefeltro led a most austere life as a hermit, with whom in eighteen different cells lived as many disciples. Dominic repaired to this superior, and begged to be admitted into the company of these anchorites. He obtained his request, and by the austerity of his penance gave proof how deep the spirit of sorrow was with which his heart was pierced. After some years he changed his abode, about 1042, retiring to the hermitage of Fonte Avellana, which St Peter Damian then governed.

The abbot, who had been long accustomed to meet with examples of heroic penance, was astonished at this new recruit. Dominic wore next his skin a coat of mail (from which he was surnamed *Loricatus*, *i.e.* " the Mailed "), and further burdened his limbs with chains : his self-inflicted flagellations, moreover, were so frequent and violent that he seems to have exceeded all measure. He ate as little as was allowed, and then only bread and herbs, with water to drink ; and he slept kneeling on the ground. When he had loaded himself with his cuirass and chains and iron rings he would make numerous prostrations or stand with arms extended cross-wise, until the weight dragging on his limbs proved too much for him. And these practices he continued up to his death, which occurred some years after he had been appointed prior of a hermitage founded by St Peter Damian near San Severino. The last night of his life St Dominic recited Matins and Lauds with his brethren, and died whilst they sang Prime, on October 14, 1060.

Little or nothing is known of this saint beyond what we learn from St Peter Damian. All that is of value has been gathered up in the article devoted to St Dominic in the *Acta Sanctorum*, October, vol. vi. See also A. M. Zimmermann, *Kalendarium benedictinum*, vol. iii (1937), pp. 178–181, and *Annales Camaldulenses*, vol. ii.

15 : ST TERESA OF AVILA, VIRGIN, FOUNDRESS OF THE DISCALCED CARMELITES (A.D. 1582)

ST TERESA, one of the greatest, most attractive and widely appreciated women whom the world has ever known, and the only one to whom the title doctor of the Church is popularly, though not officially, applied, speaks with loving appreciation of her parents. The one was Alonso Sanchez de Cepeda, the other Beatrice Davila y Ahumada, his second wife, who bore him nine children ; there were three children by his first marriage, and of this large family St Teresa says, " all, through the goodness of God, were like our parents in being virtuous, except myself ". She was born at or near Avila in Castile on March 28, 1515, and when only seven took great pleasure in the lives of the saints, in which she spent much time with a brother called Rodrigo, who was near the same age. They were much impressed by the thought of eternity, and they used to repeat often together, " For ever, for ever, for ever ", admiring the victories of the saints and the everlasting glory which they possess ; " For ever they shall see God." The martyrs seemed to them to have bought Heaven very cheaply by their torments, and they resolved to go into the country of the Moors, in hopes of dying for their faith. They set out secretly, praying as they went that they might lay down their lives for Christ. But when they had got as far as Adaja they were met by an uncle, and brought back to their frightened mother, who reprimanded them ; whereupon Rodrigo laid all the blame on his sister.

Teresa and the same little brother then wanted to become hermits at home, and

built themselves hermitages with piles of stones in the garden, but could never finish them. Teresa sought to be much alone, and had in her room a picture of our Saviour discoursing with the Samaritan woman at the well, before which she often repeated the words, " Lord, give me of that water that I may not thirst ". Her mother died when she was fourteen, and " as soon as I began to understand how great a loss I had sustained I was very much afflicted ; and so I went before an image of our Blessed Lady and besought her with tears that she would be my mother ". Teresa and Rodrigo began to spend hours reading romances and trying to write them themselves. " These tales ", she says in the *Autobiography*, " did not fail to cool my good desires, and were the cause of my falling insensibly into other defects. I was so enchanted that I could not be content if I had not some new tale in my hands. I began to imitate the fashions, to take delight in being well dressed, to have great care of my hands, to make use of perfumes, and to affect all the vain trimmings which my position in the world allowed." The change in Teresa was sufficiently noticeable to disturb the mind of her father, and he placed his daughter, who was then fifteen, with a convent of Augustinian nuns in Avila where many young women of her rank were educated.

After a year and a half spent in this convent Teresa fell sick, and her father took her home, where she began to deliberate seriously about undertaking the religious life, in regard to which she was moved both by emotional attraction and repulsion. It was by the reading of a book that she was enabled to make up her mind and to fix her will, and this book was, very characteristically, the Letters of St Jerome, whose realism and fire found an answering echo in her Castilian spirit. She told her father that she wished to become a nun, but he would by no means give his consent : after his death she might dispose of herself as she pleased. Fearing she might relapse, though she felt a severe interior conflict in leaving her father, she went secretly to the convent of the Incarnation of the Carmelite nuns outside Avila, where her great friend, Sister Jane Suarez, lived. " I remember . . . that whilst I was going out of my father's house, I believe the sharpness of sense will not be greater in the very instant or agony of my death than it was then. . . . There was no such love of God in me at that time as was able to quench that love which I bore to my father and my friends." She was then twenty years old and, the step being taken, Don Alonso ceased to oppose it. A year later she was professed. An illness, which seized her before her profession, increased very much after it, and her father got her removed out of her convent. Sister Jane Suarez bore her company, and she remained in the hands of physicians. Their treatment only made her worse (she seems to have been suffering from malignant malaria), and she could take no rest day or night. The doctors gave her up, and she got worse and worse. Under these afflictions she was helped by the prayer which she had then begun to use. Her devout uncle Peter had put into her hands a little book of Father Francis de Osuna, called the *Third Spiritual Alphabet*. Taking this book for her guide she applied herself to mental prayer, but for want of an experienced instructor she made little solid progress. But after three years' suffering Teresa was restored to bodily health.

Her prudence and charity and, not least, her personal charm, gained her the esteem of all that knew her, and an affectionate and grateful disposition inclined her to return the civilities which others showed her. By an irregular custom of her convent quite common in Spain in those days, visitors of all kinds were freely received and mixed with, and Teresa spent much time in conversing with seculars

in the parlour of the monastery. She began to neglect mental prayer, and persuaded herself that this was a part of humility, as her unrecollected life rendered her unworthy to converse so much or so familiarly with God. She also said to herself that there could be no danger of sin in what so many others, more virtuous than she, did ; and for her neglect of meditation she alleged the infirmities to which she was subject. But she adds, " This reason of bodily weakness was not a sufficient cause to make me give up so good a thing, which requires not corporal strength, but only love and custom. In the midst of sickness the best of prayer may be made ; and it is a mistake to think that it can only be made in solitude." When her father died his confessor, a Dominican friar, pointed out to Teresa the dangerous state she was in. At his instance she returned to the practice of private prayer and never again abandoned it. But she had not yet the courage to follow God perfectly, or entirely to renounce dissipating her time and gifts. During all these years of wavering and yet of gradually increasing strength and growing purpose, St Teresa tells us she never tired of listening to sermons, " however bad they were " ; but in prayer her thoughts were " more busied about desiring that the hour resolved to be spent in prayer might come quickly to an end, still listening when the clock would strike, than upon better things ". Becoming more and more convinced of her own unworthiness, she had recourse to the two great penitents, St Mary Magdalen and St Augustine, and with them were associated two events decisive in fixing her will upon the pursuit of religious perfection. One was the reading of St Augustine's *Confessions* : the other was a movement to penitence before a picture of our suffering Lord, in which " I felt St Mary Magdalen come to my assistance . . . from that day I have gone on improving much ever since in my spiritual life ".

After she had finally withdrawn herself from the pleasures of social intercourse and other occasions of dissipation and faults (which she exceedingly exaggerated), St Teresa was favoured by God very frequently with the prayer of quiet, and also with that of union, which latter sometimes continued a long time with great increase of joy and love, and God began to visit her with intellectual visions and interior communications. The warning of certain women who had been miserably duped by imagination and the Devil much impressed her and, though she was persuaded her graces were from God, she was perplexed, and consulted so many persons that, though binding them to secrecy, the affair was divulged abroad, to her mortification and confusion. One to whom she spoke was Francis de Salsedo, a married man who was an example of virtue to the whole town. He introduced to her Dr Daza, a learned and virtuous priest, who judged her to be deluded by the Devil, saying that such divine favours were not consistent with a life so full of imperfections as she claimed hers to be. Teresa was alarmed and not satisfied, and Don Francis (to whom the saint says she owed her salvation and her comfort) bade her not to be discouraged. He recommended that she should consult one of the fathers of the newly-formed Society of Jesus, to whom she made a general confession in which, with her sins, she gave him an account of her manner of prayer and her extraordinary favours. The father assured her these were divine graces, but told her she had neglected to lay the true foundation of an interior life. On his advice, though he judged her experiences in prayer to be from God, she endeavoured for two months to resist and reject them. But her resistance was in vain.

Another Jesuit, Father Balthasar Alvarez, told her she would do well to beg of God that He would direct her to do what was most pleasing to Him, and for that

purpose to recite every day the *Veni Creator Spiritus*. She did so, and one day whilst she was saying that hymn she was seized with a rapture, in which she heard these words spoken to her within her soul, " I will not have you hold conversation with men, but with angels ". The saint afterwards had frequent experience of such interior speeches and explains how they are even more distinct and clear than those which men hear with their bodily ears, and how they are also operative, producing in the soul the strongest impressions and sentiments of virtue, and filling her with an assurance of their truth, with joy and with peace. Whilst Father Alvarez was her director she suffered grievous persecutions for three years and, during two of them, extreme desolation of soul intermixed with gleams of spiritual comfort and enlightenment. It was her desire that all her heavenly communications should be kept secret, but they became a common subject in conversation and she was censured and ridiculed as deluded or an hypocrite. Father Alvarez, who was a good man but timorous, durst not oppose the tide of disapproval, though he continued to hear her confessions. In 1557 St Peter of Alcantara came to Avila, and of course visited the now famous, or notorious, Carmelite. He declared that nothing appeared to him more evident than that her soul was conducted by the Spirit of God ; but he foretold that she was not come to an end of her persecutions and sufferings. If the various proofs by which it pleased God to try Teresa served to purify her virtue, the heavenly communications with which she was favoured served to humble and fortify her soul, to give her a strong disrelish of the things of this life, and to fire her with the desire of possessing God. In raptures she was sometimes lifted in the air, of which she gives a careful description, and adds that God " seems not content with drawing the soul to Himself, but He must needs draw up the very body too, even whilst it is mortal and compounded of so unclean a clay as we have made it by our sins ". During these raptures or ecstasies the greatness and goodness of God, the excess of His love, the sweetness of His service, are placed in a great light and made sensibly manifest to the soul ; all which she understands with a clearness which can be in no way expressed. The desire of Heaven with which these visions inspired St Teresa could not be declared. " Hence also ", she says, " I lost the fear of death, of which I had formerly a great apprehension." During this time took place such extraordinary manifestations as spiritual espousals, mystical marriage, and the piercing (*transverberatio*) of the saint's heart.

Of this last she gives the following account : " I saw an angel close by me, on my left side, in bodily form. This I am not accustomed to see, unless very rarely. Though I have visions of angels frequently, yet I see them only by an intellectual vision, such as I have spoken of before. . . . He was not large, but small of stature, and most beautiful—his face burning, as if he were one of the highest angels, who seem to be all of fire : they must be those whom we call cherubim [*sic*]. . . . I saw in his hand a long spear of gold, and at the iron's point there seemed to be a little fire. He appeared to me to be thrusting it at times into my heart, and to pierce my very entrails ; when he drew it out, he seemed to draw them out also, and to leave me all on fire with a great love of God. The pain was so great that it made me moan ; and yet so surpassing was the sweetness of this excessive pain that I could not wish to be rid of it."* The saint's desire to die that she might be

* The proper of the Mass on August 27 in which the Carmelites commemorate this happening admirably illustrates the Church's attitude to mystical experiences of this sort, in striking contrast with the naturalism of Bernini's statue of the same subject in the church of Santa Maria della Vittoria at Rome.

speedily united to God was tempered by her desire to suffer for His love, and she writes, " It seems to me there is no reason why I should live but only to suffer, and accordingly this is the thing which I beg with most affection of God. Sometimes I say to Him with my whole heart: Lord, either to die or to suffer; I beg no other thing for myself." After the death of St Teresa her heart was found to bear a long and deep mark, as it were a scar;* and her response to this remarkable happening was in the following year (1560) to make a vow that she would in everything do always that which seemed to be the most perfect and best pleasing to God. To bind oneself by vow to such an undertaking is an action so humanly rash that it can only be justified by the successful keeping of it. St Teresa kept her vow.

The account which this saint has given in her *Autobiography* of these visions, revelations and raptures carries with it the intrinsic marks of evidence. It is not possible attentively to peruse it and not be convinced of the sincerity of the author, by the genuine simplicity of the style, scrupulous care, and fear of exaggerating, characteristics which appear in all her writings. Her doctrine is called by the Church, in the prayer of her festival, *caelestis*, " heavenly ". In it secret places of the soul are laid open. The most elusive matters, which experience alone can teach but no words utter, are explained with greater perspicuity than the subject seems capable of bearing; and this was done by a relatively uneducated woman, in the straightforward vernacular of Castile, which she had learnt " in her mother's womb ", the rough tongue of the folk of Avila; a woman who wrote alone, without the assistance of books, without study or acquired abilities, who entered upon the recital of divine things with reluctance, submitting everything without reserve to the judgement of her confessor, and much more to that of the Church, and complaining that by this task she was hindered from spinning. She undertook to write about herself only out of obedience to her confessor: " Obedience is put to the test in different commands ", she said. And nothing seems a clearer proof how perfectly St Teresa was imbued with sincere humility than the artless manner in which she constantly, and not on certain occasions only, speaks of herself with depreciation. When she was attacked at Seville and someone asked her how she could hold her peace, she answered with a smile, " No music is so pleasing to my ears. They have reason for what they say, and speak the truth." Her patience under sickness, provocation and disappointment; her firm confidence in God and in her crucified Redeemer under all storms and difficulties; and her undaunted courage in bearing incredible hardship and persecution and dangers are a practical commentary on the words. The necessity of the spirit of prayer, the way it is practised, and the nature of its fruits are set out incomparably in her writings. These works were written during the years in which she was actively engaged in the most difficult business of founding convents of reformed Carmelite nuns and thus, quite apart from their nature and contents, are significant of St Teresa's vigour, industry and power of recollection. She wrote the *Way of Perfection* for the direction of her nuns, and the book of *Foundations* for their edification and encouragement, but the *Interior Castle* may be said to have been written for the instruction of the Church. In it she is a doctor of the spiritual life.

* " Je suis d'accord . . . que sainte Thérèse est bien morte d'un transport d'amour. Quant à la blessure indiquée à l'emplacement de l'artère coronaire . . . il est permis de penser que, tout en ayant été causée par l'élan d'amour surnaturel décrit par st Jean de la Croix, des symptômes réels de fatigue . . . ainsi qu'il est attesté, témoignent d'une disposition favorable à la dilatation du myocarde et à sa rupture."—Dr Jean Lhermitte, in *Études Carmélitaines*, 1936, vol. ii, p. 242.

The Carmelite nuns, and indeed those of other orders as well, were very much relaxed from their early austerity and enthusiasm in sixteenth-century Spain. We have seen how the parlour at Avila was a sort of social centre for the ladies and gentlemen of the town, and that the nuns went out of their enclosure on the slightest pretext ; those who wanted an easy and sheltered life without responsibilities could find it in a convent. The size of the communities was both a cause and an effect of this mitigation ; there were 140 nuns in the convent at Avila, and the result afterwards wrung from St Teresa the cry, " Experience has taught me what a house full of women is like. God preserve us from such a state ! " This state of things was taken for granted, there was no rebuking consciousness among religious at large that the nature of their daily life fell far short of what was required by their profession according to the mind of their founders, so that when a Carmelite of the Incarnation house at Avila, her niece, began to talk of the possibility of the foundation of a small community bound to a more perfect way of life the idea struck St Teresa not as a very natural one but as an inspiration from Heaven. She had been a nun for 25 years : she now determined to undertake the establishment of such a reformed convent, and received a promise of immediate help from a wealthy widow, Doña Guiomar de Ulloa. The project was approved by St Peter of Alcantara, St Louis Bertrand, and the Bishop of Avila, and Teresa procured the licence and approbation of Father Gregory Fernandez, prior provincial of the Carmelites ; but no sooner had the project taken shape than he was obliged by the objections which were raised to recall his licence. A storm fell upon Teresa through the violent opposition which was made by her fellow nuns, the nobility, the magistrates and the people. Father Ibañez, a Dominican, secretly encouraged her, and assisted Doña Guiomar to pursue the enterprise, together with Doña Juana de Ahumada, a married sister of the saint, who began with her husband to build a new convent at Avila in 1561, but in such a manner that the world took it for a house intended for herself and her family. Their son Gonzalez, a little child, was crushed by a wall which fell upon him while playing around this building, and he was carried without giving any signs of life to Teresa, who, taking him in her arms, prayed to God and after some minutes restored him perfectly sound to his mother, as was proved in the process of the saint's canonization. The child used afterwards often to tell his aunt that it was her duty to forward his salvation by her prayers, seeing it was owing to her that he was not long ago in Heaven.

Eventually a brief arrived from Rome authorizing the establishment of the new convent. St Peter of Alcantara, Don Francis de Salsedo and Dr Daza had persuaded the bishop to concur, the new monastery of St Joseph was set up by his authority, and on St Bartholomew's day in 1562 was made subject to him, Mass being celebrated in the chapel and the saint's niece and three other novices taking the habit. Hereupon great excitement broke out in the town. That very afternoon the prioress of the Incarnation sent for Teresa from St Joseph's, and she went in some trepidation, " thinking they would certainly put me in prison ". She had to give an explanation of her conduct before the prioress and Father Angel de Salazar, the prior provincial, in which, she admits, they had a certain case against her. However, Father Angel promised she should return to St Joseph's when the popular excitement had died down. The people of Avila looked on the new foundation as uncalled for, were nervous of suspicious novelties, and feared that an unendowed convent would be too heavy a burden on the town. The mayor and magistrates would have had the new monastery demolished, had not Father Bañez,

a Dominican, dissuaded them from so hasty a resolution. Amidst slanders and persecution the saint remained calm, recommending to God His own work, and was comforted by our Lord in a vision. In the meantime Francis de Salsedo and other friends of the new establishment deputed a priest to go before the royal council to plead for the convent, the two Dominicans, Ibañez and Bañez, reasoned with the bishop and the provincial, the public clamour abated, and at the end of four months Father Angel sent Teresa to the new convent, whither she was followed by four other nuns from the old house.

Strict enclosure was established with almost perpetual silence, and the most austere poverty, at first without any settled revenues; the nuns wore habits of coarse serge, sandals instead of shoes (whence they are called "discalced"), and were bound to perpetual abstinence. At first St Teresa would not admit more than thirteen nuns to a community, but in those which should be founded with revenues, and not to subsist solely on alms, she afterwards allowed twenty-one. The prior general of the Carmelites, John Baptist Rubeo (Rossi), came to Avila in 1567, and was charmed with the foundress and the wise regulations of the house. He gave St Teresa full authority to found other convents upon the same plan, in spite of the fact that St Joseph's had been established without his knowledge or leave, and she even received from him a licence for the foundation of two houses of reformed friars ("Contemplative Carmelites") in Castile. St Teresa passed five years in her convent of St Joseph with thirteen nuns, being herself the first and most diligent, not only at prayer but also in spinning, sweeping the house or any other work. "I think that they were the most quiet years of my life", she writes. "I there enjoyed the tranquillity and calmness which my soul has often since longed for. . . . His divine Majesty sent us what was necessary without asking, and if at any time we were in want (which was very seldom) the joy of these holy souls was so much the greater." She is not content with vague generalities, but records such enticing details as of the nun who obediently planted the cucumber horizontally and of the water which was piped into the house from a source that the plumbers said was too low.

In August 1567 Teresa went to Medina del Campo and, having conquered many difficulties, founded there a second convent. The Countess de la Cerda earnestly desired to found a convent of this order at her town of Malagon, and Teresa went to see her about it, incidentally paying a visit to Madrid which she describes as "boring". When this convent was safely launched she went to Valladolid and there founded another. St Teresa made her next foundation at Toledo. She met great obstacles, and had no more than four or five ducats when she began. But she said, "Teresa and this money are indeed nothing: but God, Teresa and these ducats suffice". Here a young woman who had gained a reputation of virtue petitioned to be admitted to the habit, and added, "I will bring my Bible with me."—"What!" said the saint, "your Bible? Do not come to us. We are poor women who know nothing but how to spin and to do as we are told." At Medina del Campo she had met with two Carmelite friars who were desirous to embrace her reform, Antony-of-Jesus (de Heredia), then prior there, and John Yepes (afterwards John-of-the-Cross). As soon, therefore, as an opportunity offered itself she founded a convent for men at a village called Duruelo in 1568, and in 1569 a second at Pastrana, both in extreme poverty and austerity. After these two foundations St Teresa left to St John-of-the-Cross the care of all other foundations that should be made for men. At Pastrana she also established a

nunnery. When Don Ruy Gomez de Silva, who had founded these houses at Pastrana, died, his widow wished to make her religious profession there, but claimed many exemptions and would still maintain the dignity of princess. Teresa, finding she could not be brought to the humility of her profession, ordered the nuns, lest relaxations should be introduced, to leave that house to her and retire to a new one in Segovia. In 1570 St Teresa founded a convent at Salamanca where with another nun she took possession of a house which had been occupied by some students, who had had " little or no regard for cleanliness ". It was a large, rambling and eerie place, and when night fell the other nun became very nervous. As they lay down on their piles of straw (" the first furniture I provided when I founded monasteries, for having this I reckoned I had beds "), St Teresa asked her what she was looking about at. " I was wondering ", was the reply, " were I to die here now what would you do alone with a corpse ? " St Teresa admits the remark startled her, for, though she did not fear dead bodies, they always caused her " a pain at her heart ". But she only replied, " I will think about that when it happens, sister. For the present, let us go to sleep." In July of this year she had a revelation while at prayer of the martyrdom at sea of Bd Ignatius Azevedo and his companions of the Society of Jesus, among whom was her own relative, Francis Perez Godoy. She had a clear vision as it were both to her eyes and ears of what took place and she at once told it in detail to Father Balthasar Alvarez. When the news of the massacre reached Spain a month later, he recognized the minute accuracy of the account already given to him by St Teresa.

At this time Pope St Pius V appointed visitors apostolic to inquire into relaxations in religious orders with a view to reform, and he named a well-known Dominican, Peter Fernandez, to be visitor to the Carmelites of Castile. At Avila he not surprisingly found great fault with the convent of the Incarnation, and to remedy its abuses he sent for St Teresa and told her she was to take charge of it as prioress. It was doubly distasteful to her to be separated from her own daughters and to be put from outside at the head of a house which opposed her activities with jealousy and warmth. The nuns at first refused to obey her ; some of them went into hysterics at the very idea. She told them that she came not to coerce or instruct but to serve, and to learn from the least among them. " My mothers and sisters, our Lord has sent me to this house by the voice of obedience, to fill an office of which I was far from thinking and for which I am quite unfitted. . . . I come solely to serve you. . . . Do not fear my rule. Though I have lived among and exercised authority over those Carmelites who are discalced, by God's mercy I know how to rule those who are not of their number." Having won the sympathy and affection of the community, she had less difficulty in establishing discipline according to its rules. Too frequent callers were forbidden (to the annoyance of certain gentlemen of Avila), the finances of the house were put in order, and a more truly claustral spirit reigned—a characteristically Teresian performance. When making a foundation at Veas St Teresa met for the first time Father Jerome Gracián, and was easily persuaded by him to extend her activities to Seville ; he had just preached the Lent there, and was himself a friar of the reform. With the exception of the first, no one of her convents was so hard to establish as this. Among the difficulties was a disappointed novice who delated the new nuns to the Inquisition as *Illuminati*, and worse.

The Carmelite friars in Italy had, in the meantime, become afraid of the

progress of the Spanish reform lest, as one of their number said, they should one day be compelled to set about reforming themselves, a fear which was shared by their mitigated brethren in Spain. The prior general, Father Rubeo, who had hitherto favoured St Teresa, now sided with the objectors and upheld a general chapter at Plasencia which passed several decrees gravely restricting the reform. The new nuncio apostolic, Philip de Sega, dismissed Father Gracián from his office of visitor to the Discalced Carmelites, and St John-of-the-Cross was imprisoned in a monastery; St Teresa herself was told to choose one of her convents to which to retire and to abstain from further foundations. While recommending her undertaking to God, she did not disdain to avail herself of the help of her friends in the world. These interested the king, Philip II, on her behalf, and he warmly espoused her cause. The nuncio was called before him and sternly rebuked for his activities against the discalced friars and nuns, and in 1580 an order was obtained at Rome to exempt the Reformed from the jurisdiction of the mitigated Carmelites, so that each should have their own provincial. Father Gracián was elected for the Reformed. "The separation has given me one of the greatest pleasures and consolations I could receive in this life, for the order has had to endure more troubles, persecutions and trials in twenty-five years than I have space to tell. Now we are all at peace, Calced and Discalced, having no one to disturb us in the service of our Lord."

St Teresa was certainly endowed with great natural talents. The sweetness of her temperament, the affectionate tenderness of her heart, and the liveliness of her wit and imagination, poised by an uncommon maturity of judgement and what we should now call psychological insight, gained the respect of all and the love of most. It was no mere flight of fancy which caused the poet Crashaw to refer both to "the eagle" and to "the dove" in St Teresa. She stood up when need be to high authorities, ecclesiastical and civil, and would not bow her head under the blows of the world. It was no hysterical defiance when she bade the prior provincial, Father Angel, "Beware of fighting against the Holy Ghost"; it was no authoritarian conceit that made her merciless to a prioress who had made herself unfit for her duties by her austerities. It is as the dove that she writes to her erring nephew, "God's mercy is great in that you have been enabled to make so good a choice and to marry so soon, for you began to be dissipated when you were so young that we might have had much sorrow on your account. From that you see how much I love you." She took charge of this young man's illegitimate daughter, and of his sister, who was seven years old: "We ought always to have a child of this age among us." Her wit and "forthrightness" were sublimely good-tempered, even when she used them, as sword or hammer, to drive in a rebuke. When an indiscreet man praised the beauty of her bare feet she laughed and told him to have a good look at them for he would never see them again. "You know what a number of women are when they get together", or "My children, these are just women's fads", she would say when her subjects were fussy and tiresome. In criticizing an essay by her good friend Francis de Salsedo she was quick to point out that "Señor de Salsedo keeps on repeating throughout his paper: 'As St Paul says', 'As the Holy Ghost says', and ends up by declaring he has written nothing but nonsense. I shall denounce him to the Inquisition." The quality of St Teresa is seen very clearly in her selection of novices for the new foundations. Her first requirement, even before any promise of a considerable degree of piety, was intelligence. A person can train herself to piety, but more hardly to

intelligence, by which quality she meant neither cleverness nor imagination, but a power of good judgement. " An intelligent mind is simple and submissive; it sees its faults and allows itself to be guided. A mind that is deficient and narrow never sees its faults, even when shown them. It is always pleased with itself and never learns to do right." " Even though our Lord should give this young girl devotion and teach her contemplation, if she has no sense she never will come to have any, and instead of being of use to the community she will be a burden." " May God preserve us from stupid nuns! " Nobody was ever less sentimental.

By the time of the separation between the two observances of the Carmelite Order in 1580 St Teresa was sixty-five years old and quite broken in health. During her last two years she saw her final foundations, making them seventeen in all: foundations that had been made not only to provide homes of contemplation for individuals but as a work of reparation for the destruction of so many monasteries by Protestantism, notably in the British Isles and Germany. A cruel trial was reserved for her last days. The will of her brother Don Lorenzo, whose daughter was prioress at Valladolid, was in dispute and St Teresa was drawn unwillingly into the proceedings. A lawyer was rude to her, and to him she said, " Sir, may God return to you the courtesy you have shown to me ". But before the conduct of her niece she was speechless and impotent: for the prioress of Valladolid, hitherto an irreproachable religious, showed her aunt the door of the convent of which she was foundress and told her never more to return to it. St Teresa wrote to Mother Mary-of-St-Joseph, " I beseech you and your daughters not to wish or pray for me to live longer. Ask on the contrary that I may go to my eternal rest, for I can be of no more use to you." The last foundation, at Burgos, was made under difficulties, and when it was achieved in July 1582 St Teresa wished to return to Avila, but was induced to set out for Alba de Tormes, where the Duchess Maria Henriquez was expecting her. Bd Anne-of-St-Bartholomew describes the journey, not properly prepared for and the foundress so ill that she fainted on the road; one night they could get no food but a few figs, and when they arrived at Alba St Teresa went straight to bed. Three days later she said to Bd Anne, " At last, my daughter, the hour of death has come ". She received the last sacraments from Father Antony de Heredia, who asked her where she wished to be buried. She only answered, " Is it for me to say? Will they deny me a little ground for my body here? " When the Blessed Sacrament was brought in she sat up in bed, helpless though she was, and exclaimed, " O my Lord, now is the time that we may see each other! " Apparently in wonder at the things her Saviour was showing her, St Teresa-of-Jesus died in the arms of Bd Anne at nine in the evening of October 4, 1582. The very next day the Gregorian reform of the kalendar came into force and ten days were dropped, so that it was accounted October 15, the date on which her feast was ultimately fixed. Her body was buried at Alba de Tormes, and there it remains. She was canonized in 1622.

Although the history of St Teresa in the *Acta Sanctorum* occupies almost the whole of a very stout folio volume (October, vol. vii), and although it was compiled by Father Van der Moere less than a century ago, its contents have to a considerable extent been superseded by better edited texts and by fresh material which has since come to light. Amongst the most important sources of all must always be reckoned the *Autobiography* and the *Book of Foundations*. Both these have been printed in a photographic facsimile from St Teresa's

own autograph (1873 and 1880). For scholarly use all her work and correspondence have now been critically edited in Spanish by Father Silverio, and occupy nine volumes ; six of Works (1915–19) and three of Letters (1922–24). Nearly all this material, though often translated from less accurate texts, had previously been accessible both in French and in English, David Lewis, Father Benedict Zimmerman, and the Benedictine nuns of Stanbrook having in this matter rendered great service to English readers. From Fr Silverio's edition Prof. E. Allison Peers made a new English translation of the Works (3 vols., 1946) and the Letters (2 vols., 1951). Lewis's version of the *Autobiography* was reissued in U.S.A. in 1943. For our knowledge of the character and activities of St Teresa we are also much indebted to her early biographers, notably to three who knew her intimately in her later years. The first was Father Francis de Ribera. The life he wrote was printed in 1590 ; the best edition is that of Father Jaime Pons (1908). Another biography was published (1599) by Diego de Yepes, who was also keenly interested in the sufferings of the English Catholics and became bishop of Tarragona. The third was written by St Teresa'a chaplain, Julian of Avila, but the manuscript having been lost sight of, it was only discovered and printed in 1881. Besides these, much information is obtainable from the writings and letters of such friends of the saint as Father Jerome Gracián, Bd Anne-of-St-Bartholomew, and many others. An English translation of the Autobiography by " W. M." was printed at Antwerp as early as 1611 ; but better from a literary point of view is Sir Tobie Mathew's version, which appeared in 1623 under the title of *The Flaming Heart ; or, The Life of the Glorious St Teresa.* A fuller account, which included some of the saint's writings, began to appear (1669) in more than one volume and was due to Abraham Woodhead. In more modern times we have the *Life and Letters of St Theresa* (3 vols.), by H. J. Coleridge ; G. Cunninghame Graham, *Santa Teresa* (1907) ; J. J. Burke, *St Teresa of Jesus* (1911 ; noteworthy for its illustrations of the saint's foundations) ; W. T. Walsh, *St Teresa of Avila* (1942) ; V. Sackville West, *The Eagle and the Dove* (1943) ; E. A. Peers, *Mother of Carmel* (1945) ; a short life by Fr Silverio (Eng. trans., 1947), and others by Kate O'Brien (1951) and M. Auclair (Eng. trans., 1952). Fr Gabriel's *St Teresa of Jesus* (Eng. trans., 1950) provides an introduction to her writings. To give a catalogue of the shorter biographies, or of those published in French, Spanish and Italian, would be endless. Reference, however, must be made to R. Hoornaert, *Ste Thérèse écrivain* (Eng. trans., 1931) and his *Ste Thérèse d'Avila* (1951), and to G. Etchegoyen, *L'amour divin . . .* (1953). See also the *Studies of the Spanish Mystics* and *St Teresa of Jesus and Other Essays* (1923) of Professor Peers.

ST LEONARD OF VANDŒUVRE, ABBOT (*c.* A.D. 570)

IN a footnote to his account of St Leonard of Noblac, Alban Butler refers to his contemporary and namesake of Vandœuvre, who introduced monastic life into the valley of the Sarthe. Wandering into Maine in search of solitude, he came to Vandœuvre on the banks of the river and settled at where is now Saint-Léonard-des-Bois. He was befriended by St Innocent, Bishop of Le Mans and a great encourager of monks, and soon Leonard had a number of followers under his direction. There were some who were ill-disposed towards the new monastery, and these reported to King Clotaire I that Leonard was persuading the king's subjects to alienate their goods and withdraw themselves from their service, claiming plenary authority over them himself. Clotaire sent commissioners to inquire into the matter, and at the very moment of their arrival they witnessed a young nobleman abandon his estate and receive the monastic habit. The commissioners pointed out that in this way the king was being deprived of valuable men-at-arms. St Leonard answered them by saying that he only taught people to put into practice the words of our Lord Himself, that all things and all earthly ties should be given up to follow Him. The envoys had nothing to say to this and went back to report to Clotaire, who in time withdrew his opposition and even became a patron of St Leonard and his abbey. Among the friends of this saint

was Innocent's successor at Le Mans, St Domnolus, in whose arms Leonard died at a great age about the year 570.

In the *Acta Sanctorum*, October, vol. vii, a short life is printed with the usual commentary. See also DCB., vol. iii, pp. 686–687.

ST THECLA OF KITZINGEN, VIRGIN (*c.* A.D. 790)

ST THECLA, whom the Roman Martyrology names today, was one of the nuns sent by St Tetta, abbess of Wimborne, into Germany to help in the mission of St Boniface. She probably went at the same time as her kinswoman St Lioba, under whom she certainly was for a time at the abbey of Bischofsheim, until St Boniface made her abbess of Ochsenfurt. At the death of St Hadeloga, foundress and first abbess of the nunnery of Kitzingen on the Main, St Thecla was called to preside over that house as well, which she did for many years with conspicuous devotion and holiness. The name Thecla does not appear in the extant list of abbesses of Kitzingen, but it would seem that she is referred to under the name of Heilga, that is, " the Saint ". Both to her spiritual children and to the rough German women among whom they lived the holy abbess ever gave an example of humility, gentleness and charity. During the Peasants' War of the sixteenth century the relics of St Thecla and her predecessors in the abbey church were shamefully abused and scattered from their shrines.

The Bollandists in the *Acta Sanctorum*, October, vol. vii, have brought together a few scattered references to this abbess.

ST EUTHYMIUS THE YOUNGER, ABBOT (A.D. 898)

THIS holy monk was a Galatian, born at Opso, near Ancyra. He is called " the Thessalonian " because he was eventually buried at Salonika, or " the New " or " Younger ", apparently to distinguish him from St Euthymius the Great who lived four hundred years earlier. Euthymius at his baptism received the name of Nicetas. At an early age he married, and had a daughter Anastasia, but when he was still only eighteen, in the year 842, he left his wife and child (in circumstances that, as reported, look curiously like desertion) and entered a *laura* on Mount Olympus in Bithynia. For a time he put himself under the direction of St Joannicius, who was then a monk there, and afterwards of one John, who gave him the name of Euthymius. When he had trained him for a time, John sent him to lead the common life in the monastery of the Pissidion, where Euthymius advanced rapidly in the ways of holiness.

When the patriarch of Constantinople, St Ignatius, was removed from his see and Photius succeeded in 858, the abbot Nicholas was loyal to Ignatius and was deposed from his office ; Euthymius took the opportunity to seek a less troubled life in the solitudes of Mount Athos. Before leaving Olympus he asked for and received the " great habit ", the outward sign of the highest degree to which the Eastern monk can aspire, from an ascetic named Theodore. Euthymius was accompanied by one companion, but he was frightened away by the rigours of Athos, and Euthymius sought the company of a hermit already established there, one Joseph. He was a good and straightforward soul, in spite of the fact that he was an Armenian (says the biographer of St Euthymius), and soon the two hermits were engaged in a sort of competitive trial of asceticism. First they fasted for

forty days on nothing but vegetables. Then Euthymius suggested that they should stop in their cells for three years, going outside only to gather their nuts and herbs, never speaking to the other hermits and only rarely to one another. At the end of the first year Joseph gave it up, but Euthymius persevered to the end of the period, and when he came out of his seclusion was warmly congratulated by the other brethren. In 863 he was at Salonika, visiting the tomb of Theodore, who before his death had made a vain attempt to join his disciple on Athos. While in Salonika St Euthymius lived for a time on a hollow tower, from whence he could preach to the crowds who came to him and use his power of exorcism over those who were possessed, while keeping something of the solitude which he loved. Before leaving the city he was ordained deacon. So many visitors came to him on Mount Athos that he fled with two other monks to the small island of Saint Eustratius ; when they were driven out of here by sea-rovers Euthymius rejoined his old friend Joseph and remained with him.

Some time after the death of Joseph St Euthymius was told in a vision that he had contended as a solitary long enough ; he was to move once more, this time to a mountain called Peristera on the east of Salonika. There he would find the ruins of a monastery dedicated in honour of St Andrew, now used for folding sheep : he was to restore and re-people it. Taking with him two monks, Ignatius and Ephrem, he went straight to the place and found as it had been said. At once he set about rebuilding the church and dwellings were also made for the monks, who rapidly increased in number and fervour, and St Euthymius was their abbot for fourteen years. Then he paid a visit to his home at Opso and gained there a number of recruits, male and female, including some of his own family. Another monastery was built for the women ; and when both houses were thoroughly established St Euthymius handed them over to the metropolitan of Salonika and went to pass the rest of his days in the solitude of Athos once more. When he knew that death was approaching he summoned his fellow-hermits to celebrate with him the feast of the translation of his patron St Euthymius the Great ; then, having said farewell to them, he departed with the monk George to Holy Island, where five months later he died peacefully on October 15 in the year 898.

The life of St Euthymius was written by one of his monks at Peristera, Basil by name, who became metropolitan of Salonika. He narrates several miracles of his master, of some of which he was himself a witness and even a beneficiary, and as an example of the saint's gift of prophecy he tells how, while he was in retreat after having been shorn a monk, Euthymius came to him and said, " Though I am utterly unworthy to receive enlightenment from on high, nevertheless, as I am responsible for your direction, God has shown me that love of learning will draw you from the monastery and you will be made an archbishop."—" And later ", says Basil, " the call of ambition made me choose the noisy and troubled life of a town before the peace of solitude."

The name of this St Euthymius does not seem to occur in the synaxaries and, except for a reference under October 15 in Martynov's *Annus ecclesiasticus graeco-slavicus*, his existence was hardly known in the West until Louis Petit published the Greek text of the life in the *Revue de l'Orient chrétien*, vol. vi (1903), pp. 155–205 and 503–536. The life, with the Greek office for the feast, was also published separately in 1904. The reference to the " hollow tower " which he occupied at Salonika shows, as Delehaye points out (*Les Saints Stylites*, pp. cxxix–cxxx), that Euthymius was at one time a " stylite ". See also E. von Dobschütz in the *Byzantinische Zeitschrift*, vol. xviii (1909), pp. 715–716.

16: ST HEDWIG, WIDOW (A.D. 1243)

HEDWIG (Jadwiga) was a daughter of Berthold, Count of Andechs, and was born at Andechs in Bavaria about the year 1174; through her sister Gertrude she was aunt to St Elizabeth of Hungary. She was placed when very young in the monastery of Kitzingen in Franconia, and taken thence when twelve years old to marry Henry, Duke of Silesia, who was then eighteen. They had seven children, of whom only one, Gertrude, survived her mother, and she became abbess of Trebnitz. Her husband succeeded to his father's dukedom in 1202, and he at once at Hedwig's persuasion founded the great monastery of Cistercian nuns at Trebnitz, three miles from Breslau. To construct the building it is said that all malefactors in Silesia, instead of other punishments, were condemned to work at it. This was the first convent of women in Silesia,* and the first of a large number of monastic establishments by the foundation of which the duke and duchess both aided the religious life of their people and spread a Germanic culture over their territories. Among them were houses of Augustinian canons, Cistercian monks, Dominican and Franciscan friars. Henry established the hospital of the Holy Ghost in Breslau and Hedwig one for female lepers at Neumarkt, in which they took a close personal interest. After the birth of her last child in 1209 Hedwig engaged her husband to agree to a mutual vow of continence, from which time they lived to a considerable extent in different places. Her husband, we are told, for the thirty years that he lived afterwards, never wore gold, silver or purple, and never shaved his beard, from which he was named Henry the Bearded.

Their children were the occasions of a good deal of trouble for them. For example, in 1212 Duke Henry made a partition of his estates between his sons Henry and Conrad, but on terms dissatisfying to them. The two brothers with their factions came to an open rupture, and, notwithstanding their mother's efforts to reconcile them, a battle was fought, in which Henry routed his younger brother's army. This was one of those crosses by which the duchess learned more bitterly to deplore the miseries and blindness of the world, and more perfectly to disengage her heart from its slavery. After 1209 she made her principal residence near Trebnitz monastery, often retiring into that austere house, where she slept in the dormitory and complied with all the exercises of the community. She wore the same cloak and tunic summer and winter, and underneath them a hair-shift, with sleeves of white serge that it might not be seen. With going to church barefoot over ice and snow her feet were often blistered and chilblained, but she carried shoes under her arm, to put on if she met anyone. An abbot once gave her a new pair, insisting that she should wear them, which she promised to do. When he met her some time after she was still unshod, and he asked what had become of them. Hedwig produced them from under her cloak, brand-new. "I always wear them there", she said.

In 1227 Duke Henry and Duke Ladislaus of Sandomir met to plan defence against Swatopluk of Pomerania. They were unexpectedly attacked by Swatopluk, and Henry was surprised in his bath, barely escaping with his life. St Hedwig

* It was suppressed and secularized in 1810, and the estate came to Prince Blücher after Waterloo.

hurried to nurse him, but he was soon in the field again, fighting with Conrad of Masovia for the territories of Ladislaus, who had been killed. Henry was successful and established himself at Cracow, but he was again surprised, this time while at Mass, and was carried off by Conrad to Plock. The faithful Hedwig followed, and induced the two dukes to come to terms, her two grand-daughters being promised in marriage to Conrad's sons. Thus the intervention of Henry's forces was rendered unnecessary, to the great joy of St Hedwig, who could never hear of bloodshed without doing all in her power to prevent it. In 1238 her husband died, and was succeeded by his son Henry, called " the Good ". When the news was brought, the nuns at Trebnitz shed many tears. Hedwig was the only person with dry eyes, and comforted the rest : " Would you oppose the will of God ? Our lives are His. Our will is whatever He is pleased to ordain, whether our own death or that of our friends." From that time she put on the religious habit at Trebnitz, but she did not take the corresponding vows, in order that she might be free to administer her own property in her own way for the relief of the suffering. Hedwig once got to know a poor old woman who could not say the Lord's Prayer, and was very slow at learning it. Hedwig went on patiently teaching her for ten weeks, and even had her into her own room to sleep, so that at every spare moment they could go through it together, until the woman could both repeat and understand it.

In 1240 the Mongol Tartars swept through the Ukraine and Poland. Duke Henry II led his army against them and a battle was fought near Wahlstadt, in which, it is said, the Tartars used a sort of poison-gas, for " a thick and nauseating smoke, issuing from long copper tubes shaped like serpents, stupefied the Polish forces ". Henry was killed, and his death was known to St Hedwig three days before the news was brought to her. " I have lost my son ", she told her companion Dermudis. " He has gone from me like a bird in flight, and I shall never see him again in this life." When the messenger arrived, it was she, the old woman, who comforted the younger ones, Henry's wife Anne and his sister Gertrude. The example of her faith and hope was honoured by God with the gift of miracles. A nun who was blind recovered her sight by the blessing of the saint with the sign of the cross, and her biographer gives an account of several other miraculous cures wrought by her and of several predictions, especially of her own death. In her last sickness she insisted on being anointed before any others could be persuaded that she was in danger. She died in October 1243, and was buried at Trebnitz. St Hedwig was canonized in 1267, and her feast added to the general Western calendar in 1706.

There is a Latin life or legend of St Hedwig which seems to have been compiled towards the close of the thirteenth century by an unknown writer who claims to have based his narrative in the main upon memoirs provided by a Cistercian, Engelbert of Leubus. There is a shorter as well as a longer form of the story, which is printed in the *Acta Sanctorum*, October, vol. viii, as well as elsewhere. A manuscript copy written in 1353 and preserved at Schlackenwert is of great interest on account of the miniatures with which it is decorated ; they have often been reproduced, as for example in the book of H. Riesch, *Die hl. Hedwig* (1926). There are several lives in German, *e.g.* by F. H. Görlich (1854), F. Becker (1872), E. Promnitz (1926), K. and F. Metzger (1927), and a few in French, notably that by G. Bazin (1886). See also G. Morin in the *Revue Bénédictine*, vol. vii (1890), pp. 465–469 ; and H. Quillus, *Königen Hedwig von Polen* (1938). There is a popular American account of St Hedwig, with a fancy title, *The Glowing Lily*, by E. Markowa (1946).

SS. MARTINIAN AND OTHER MARTYRS, AND MAXIMA (A.D. 458)

AFTER referring to the passion of 270 martyrs who suffered together in Africa, the Roman Martyrology records the martyrdom in the same country of SS. Martinian and Saturian and their two brothers, " who, in the time of the Vandal persecution under the Arian King Genseric, were slaves of a certain Vandal and were converted to the faith of Christ by their fellow slave, the holy maiden Maxima. For their constancy in the Catholic faith they were first beaten with knotted whips, which bit to their very bones, by their heretical master. Then, when they had suffered such things for a long time and always appeared unhurt on the next day, they were forced into exile, where they converted many barbarians to the faith of Christ and obtained from the Roman pontiff a priest and other ministers who baptized them. Then lastly they were made to pass over thorny places in the woods, with their feet tied to the backs of moving chariots. Maxima, however, after triumphing in several contests, was set free by the power of God and made a good and peaceful end in a monastery, the mother of many virgins."

Victor of Vita in his history of the Vandal persecution gives an account of these confessors. Martinian, he says, was an armourer, and his master wanted to marry him to Maxima. She dared not refuse, though she had made a vow of virginity, but Martinian respected her vow and they all ran away to a monastery, from whence they were brought back and savagely beaten because they would not receive Arian baptism. On the death of their master they were given by his widow to another Vandal, who released Maxima and sent the three men to a Berber chief. It was here that they made converts and sent for a priest, and in consequence Genseric ordered them to be dragged to death.

This group of martyrs is dealt with in the *Acta Sanctorum* for October, vol. vii, pt 2. The only evidence of value is that of Victor of Vita.

ST GALL (*c.* A.D. 635)

AMONG the eminent disciples which St Columban left to be imitators of his heroic life, none seems to have been more famous than this St Gall. He was born in Ireland and educated in the great monastery of Bangor under the direction of the holy abbot Comgall and of Columban. Studies, especially of sacred learning, flourished in this house, and St Gall was well versed in grammar, poetry and the Holy Scriptures, and was ordained priest there, according to some accounts. When St Columban left Ireland St Gall was one of those twelve who accompanied him into France, where they founded the monastery of Annegray and two years afterwards that of Luxeuil. St Gall lived here for twenty years, but the only incident recorded of that period is that, being sent to fish in one river, he went to another. On his return with an empty basket he was reproved for his disobedience, whereupon he went to the right river and made a big catch. When Columban was driven thence in 610 St Gall shared his exile and, after they had in vain tried to return to Ireland, they eventually found themselves in Austrasia, and preached around Tuggen, on Lake Zürich. The people did not receive their new teachers gladly, and they soon left " that stiff-necked and thankless crowd, lest in trying to fertilize their sterile hearts they should waste efforts that might be beneficial to well-disposed minds ", as St Gall's biographer says. Then one Willimar, priest of Arbon near the lake of Constance, afforded them a retreat. The servants of

God built themselves cells near Bregenz, converted many idolaters, and at the end of one of his sermons Gall broke their brazen statues and threw them into the lake. The bold action made as many enemies as it did converts, but they stayed there for two years, made a garden and planted fruit, and St Gall, who was evidently a keen fisherman, occupied his spare time in knotting nets and fishing the lake. But the people who remained obstinate persecuted the monks and slew two of them; and on his opponent King Theoderic becoming master of Austrasia St Columban decided to retire into Italy, about 612. St Gall was unwilling to be separated from him, but was prevented from bearing him company by sickness. St Columban, however, says one legend, did not believe Gall was so ill as all that and thought he was malingering, wherefore he imposed on him never again to celebrate Mass during his (Columban's) lifetime. This unjust sentence St Gall obeyed. After his master and brethren had departed, Gall packed up his nets and went off by boat to stay with Willimar at Arbon, where he soon recovered his health. Then, directed by the deacon Hiltibod, he selected a suitable spot by the river Steinach (that it had a good fishing-pool is expressly mentioned; also that they had trouble with water-sprites therein), and settled down there to be a hermit. He soon had disciples, who lived under his direction according to the Rule of St Columban, and the fame of Gall's holiness continued to grow year by year until his death, between 627 and 645, at Arbon, whither he had gone to preach.

St Gall's biographers give several more particulars of his life, some of doubtful authenticity, others certainly mistaken. The week after he established himself with the deacon Hiltibod he had to go, very unwillingly, to the duke Gunzo, whose demoniac daughter had been exorcized in vain by two bishops. Gall was successful, and the evil spirit went out of the girl in the form of a black bird issuing from her mouth. King Sigebert, the betrothed of this Fridiburga, offered Gall a bishopric in thankfulness, but he refused it and moreover induced Fridiburga to become a nun at Metz instead of marrying the king. However, this did not abate Sigebert's goodwill,* and it was afterwards claimed, erroneously, by the abbey of Saint-Gall that the king had given their land to Gall's community and exempted it from the jurisdiction of the bishop of Constance. This see was again offered to the saint, who again refused but nominated one of his own disciples, the deacon John, at whose consecration he preached. St Gall learned in a vision of the death of St Columban at Bobbio, whose monks at his direction sent Gall their dead abbot's pastoral staff as a token of his forgiveness for not accompanying his master into Italy. At the death of St Eustace, whom Columban had left abbot of Luxeuil, the monks chose St Gall; but that house was then grown rich in lands and possessions, and the humble servant of God understood too well the advantages of poverty in a penitential life to suffer himself to be robbed of it. Instead he continued to be taken up in the apostolic labours of the ministry. He only left his cell to preach and instruct, chiefly the wildest and most abandoned among the inhabitants in the mountainous parts of the country: and returning to his hermitage he there often spent whole nights and days in prayer and contemplation before God.

Walafrid Strabo adds to his life of the saint a second book, of nearly equal length, relating the miracles which took place in connection with his tomb and relics. The same writer remarks that St Gall had " plenty of practical sense " and

* When he had himself handed his bride over to be the bride of Christ, he " went out of the church ", says Walafrid Strabo, " and wept secretly for his beloved ".

he was certainly a principal missionary of Switzerland (his feast is kept there as well as in Ireland), but his own fame has been exceeded by that of the monastery bearing his name which grew up on the site of his hermitage on the Steinach, where is now the town of Saint-Gall in the *canton* of the same name. In the eighth century it was organized by Otmar, and during the middle ages it rendered incalculable service to learning, literature, music and other arts; its library and *scriptorium* were among the most famous of western Europe. It was secularized after the Revolution, but happily a large part of the library remains, adjoining the rebuilt abbey church, now the cathedral of the diocese of Saint-Gall.

Much painstaking research has been spent upon the history of St Gall. Apart from the casual references which occur in the Life of St Columban by Jonas, we have three main documents dealing with Gall in particular. The first, unfortunately preserved only in a fragmentary state, was written about a century after the saint's death, the second by Abbot Wetting dates from the early years of the ninth century, and the third by Walafrid Strabo must be another twenty years or so later. All three have been edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iv, pp. 251–337. There is also a metrical life by Notker. See further J. F. Kenney, *The Sources for the Early History of Ireland*, vol. i, pp. 206–208; Gougaud, *Christianity in Celtic Lands* (1932), pp. 140–144, and *Les saints irlandais hors d'Irlande* (1936), pp. 114–119; and M. Joynt, *The Life of St Gall* (1927).

ST MOMMOLINUS, Bishop of Noyon (*c.* A.D. 686)

He was a native of the territory of Coutances, and became a monk at Luxeuil. He was sent with SS. Bertram and Bertinus to St Omer among the Morini in Artois, and was appointed superior whilst they lived in their first habitation, called the Old Monastery (now Saint-Momelin). Here he laboured tirelessly with his brethren for the conversion of the heathen, and removed with them to the New Monastery, St Peter's, at Sithiu. Upon the death of St Eligius in 660 he was consecrated bishop of Noyon, and constituted Bertram abbot of the monastery of Saint-Quentin, which he erected in that town. This abbey afterwards became a famous collegiate church. St Mommolinus governed his extensive see for twenty-six years; his name occurs in the subscriptions to the Testament of St Amand and to several charters of that age.

There are two short Latin lives of this saint, the more important of the two being printed in the *Acta Sanctorum*, October, vol. vii, pt 2. See also Van der Essen, *Étude critique sur les Vitae des saints mérov.* (1907), pp. 375–384.

ST BERCHARIUS, Abbot (A.D. 696 ?)

When St Nivard, Bishop of Rheims, was travelling in Aquitaine, some time just before the middle of the seventh century, he made the acquaintance of the parents of young Bercharius and, much impressed by the boy's openness and promise, urged them to do their best to have him educated for the priesthood. This they did, and in due course he was ordained and became a monk at Luxeuil. When St Nivard founded the monastery of Hautvillers St Bercharius was its first abbot. From it he established in the forest of Der a new monastery called thence Montier-en-Der, and he also founded a convent of women, known as Puellemontier, of which the first six nuns are said to have been slaves whom the abbot had ransomed.

There was in his monastery a young monk named Daguin, who was by no means a satisfactory religious. For some misdemeanour the abbot imposed a sharp

penance on this Daguin who, furious at the continual reproofs that he brought on himself, slipped into the cell of Bercharius and stabbed him while he slept. Seized with remorse and fear immediately after, he rushed to the church and rang the bell, which brought the community running to the abbot's cell, where they found him dying. Daguin was found and miserably confessed his guilt. He was brought before Bercharius, who freely forgave him; St Bercharius lingered for two days and died on March 26, Easter day, in 685 or 696. He is sometimes represented in art with a barrel. This has reference to a story told at Luxeuil, that, being called by the abbot while he was drawing wine or beer, Bercharius hurried off obediently but without turning off the tap. When he returned the liquid had not overflowed but was standing up in a column above the jug.

A Latin life of this "martyr" was written by Abbot Adso a hundred years after his death. It has been printed both by Mabillon and in the *Acta Sanctorum*, October, vol. vii, pt 2.

ST LULL, Bishop of Mainz (A.D. 786)

Lull was an Englishman, doubtless a native of the kingdom of the West Saxons. The foundation of his education was laid in the monastery of Malmesbury, where he remained as a young man and was ordained deacon. Hearing the call of the foreign missions when he was about twenty years old, he passed into Germany, and was received with joy by St Boniface, who is thought to have been related to him. From this time Lull shared with that great saint the labours of his apostleship, and the persecutions which were raised against him. St Boniface promoted him to priest's orders and in 751 sent him to Rome to consult Pope St Zachary on certain matters which he did not care to commit to writing. Upon his return, St Boniface selected him for his successor; he was consecrated as coadjutor, and when Boniface departed on his last missionary journey into Frisia St Lull took over the see of Mainz.

It is generally believed that the mission of St Lull to the Holy See had been to obtain exemption from episcopal jurisdiction for St Boniface's abbey of Fulda (where, in accordance with his wish, St Lull buried the body of the martyr, to the discontent of Mainz and Utrecht). A long dispute now began concerning this exemption between Lull, as bishop of Mainz, and St Sturmi, abbot of Fulda, in the course of which the abbot was deposed in favour of a nominee of the bishop. But King Pepin intervened and recognized the independence of Fulda, whereupon Sturmi was restored and St Lull refounded the monastery of Hersfeld. He was a most energetic pastor, and during the space of thirty years that he governed the diocese of Mainz he assisted at several councils in France and elsewhere.

It appears by the letters which were addressed to him from Rome, France and England that St Lull had a reputation for learning. His answers to these are lost, and only nine of his letters are published, among those of St Boniface. The contents are interesting. In the fourth, we notice his zeal to procure good books from foreign countries, and in the others we meet with examples of his firm attachment to his friends, his pastoral vigilance, and his zeal for the observance of the canons. One is an episcopal mandate to order prayers, fasts, and Masses, "those which are prescribed to be said against tempests", to obtain of God that the rains might cease which were then ruining the harvest. St Lull announces in the same the death of the pope, for whom he orders the accustomed prayers to be

said. Cuthbert, abbot of Wearmouth, in a letter to St Lull mentions that he had ordered ninety Masses to be offered for their deceased brethren in Germany, for they sent to each other the names of those that died among them, as also appears from several letters of St Boniface, *e.g.* in one to the abbot of Monte Cassino and several to his brethren in England. Towards the end of his life St Lull retired to his abbey at Hersfeld, where he died.

The main authority for the history of St Lull is the life by Lambert, Abbot of Hersfeld, though this, written two centuries after the death of Lull, is not very reliable. This document is printed in the *Acta Sanctorum*, October, vol. vii, pt 2, but the best text is that edited among the works of Lambert by Holder-Egger (1894), pp. 307–340. The letters of Lull should be consulted in the edition of M. Tangl, *Bonifatiusbriefe* (1915). See also H. Hahn, *Bonifaz und Lul* (1883); Hauck, *Kirchengeschichte Deutschlands*, vols. i and ii; and M. Stimming, *Mainzer Urkundenbuch* (1923), vol. i.

ST ANASTASIUS OF CLUNY (*c.* A.D. 1085)

THIS Anastasius was a native of Venice and a man of considerable learning who, by the middle of the eleventh century, was a monk at Mont-Saint-Michel. The abbot there was not a satisfactory person—he was accused of simony—and Anastasius eventually left the monastery in order to live as a hermit on Tombelaine off Normandy. About the year 1066 St Hugh of Cluny induced him to join the community at Cluny. After seven years there he was ordered by Pope St Gregory VII to go into Spain, perhaps to help in inducing the Spaniards to give up their Mozarabic liturgy for the Roman, an undertaking begun by Cardinal Hugh of Remiremont (rather inappropriately called *Candidus*), who was then legate in France and Spain. St Anastasius was soon back at Cluny, where he lived quietly for another seven years, and then went to be a hermit in the neighbourhood of Toulouse. Here he preached to the people of the countryside (and is said to have shared his solitude with Hugh of Remiremont, who had been deposed and excommunicated for repeated acts of simony) and lived in contemplation until he was recalled to his monastery in 1085. On his way he died and was buried at Doydes.

His life by a certain Galterius is printed by Mabillon and in the *Acta Sanctorum*, October, vol. vii, pt 2. He may have been the author of an "Epistle to Geraldus" on the Real Presence: see DTC., vol. i, c. 1166.

ST BERTRAND, BISHOP OF COMMINGES (A.D. 1123)

IN its more than a thousand years of existence before it was suppressed the see of Comminges (now included in Toulouse) was governed by several men well known in history, but no one of them is more famed locally than St Bertrand, who was bishop for fifty years in the eleventh–twelfth century. At first he had no other aim than to be a military lord like his father, but he soon turned to the ecclesiastical state, received a canonry at Toulouse, and became archdeacon: it was remarked that he owed his dignities neither to requests nor bribes. About 1075 he was called to govern the diocese of Comminges, and having rebuilt both the temporal and spiritual fortifications of his episcopal city he proceeded to a thorough reformation of the whole diocese, living with his canons under the Rule of St Augustine as an example for the secular clergy. His zeal was not always acceptable. When he

went to preach in the Val d'Azun he met with a very hostile reception, and it required all his efforts to calm the people. However, they afterwards were so sorry for the way they had received their bishop that they promised to give in perpetuity to the see of Comminges all the butter that was made in Azun every year during the week before Whitsunday. This tribute was rendered, not always willingly, up to the time of the Revolution. St Bertrand several times had to face violent opposition even out of his own territory: in 1100 he was at the synod at Poitiers when King Philip I was excommunicated and the synodal fathers were stoned, and at the consecration of the cemetery of St Mary at Auch, when the aggrieved monks of Saint-Orens tried to set fire to the church.

A number of miracles are related of St Bertrand, one of which gave rise to the "Great Pardon" at his church in Comminges. In a feud between the counts of Comminges and Bigorre, Bertrand's diocese was overrun by the troops of Sans Parra of Oltia, who carried off all the cattle they could lay their hands on. To save his people from ruin the bishop implored their leader to restore the booty, but he refused unless he was paid its value. "All right", said St Bertrand. "Bring them back. I'll pay you before you are dead." Some time after Bertrand himself was dead, Sans Parra was captured by the Moors in Spain. One night he had a dream in his dungeon of Bertrand, who said he had come to redeem his promise and led him out of prison to a spot near his home. This happening is commemorated locally on May 2 every year, and Pope Clement V, who had been bishop of Comminges, granted a plenary indulgence to be gained at the then cathedral church of St Bertrand every year that the feast of the finding of the Holy Cross falls on a Friday. St Bertrand was canonized some time before 1309, probably by Pope Honorius III.

In the *Acta Sanctorum*, October, vol. vii, pt 2, is printed a life said to be the work of Vitalis, a notary of Auch, who was a contemporary. See also P. Bedin, *St Bertrand de Comminges* (1912).

ST GERARD MAJELLA (A.D. 1755)

ST GERARD, said Pope Pius IX, "was a perfect model for those of his own condition, the lay brothers"; Leo XIII referred to him as "one of those angelic youths whom God has given to the world as models to men"; and in his short life of twenty-nine years he became the most famous wonder-worker of the eighteenth century. He was born at Muro, fifty miles south of Naples, the son of a tailor. His mother testified after his death: "My child's only happiness was in church, on his knees before the Blessed Sacrament. He would stop there till he forgot it was dinner-time. In the house he prayed all day. He was born for Heaven." At the age of ten he was allowed to receive holy communion every other day, which at a time when the influence of Jansenism was yet not purged away argues that his confessor was sensible of what manner of child Gerard was. When his father died he was taken away from school and apprenticed to a tailor, Martin Pannuto, a worthy man who understood and respected his apprentice. Not so his journeyman, a rough fellow who ill-treated young Gerard and was only exasperated by the boy's patience. When he had learned his trade, which he did very efficiently, he offered himself to the local Capuchins, of whom his uncle was a member, but they refused him as too young and delicate. He then became a servant in the household of the Bishop of Lacedogna. Humanly speaking this was an unfortunate experience, for

this prelate was a man of ungovernable temper who treated Gerard with a great lack of consideration and kindness. Nevertheless he served him faithfully and uncomplainingly till the bishop died in 1745, when he returned home to Muro and set up as a tailor on his own. He lived with his mother and three sisters, and one-third of his earnings he handed over to her, another third was given in alms to the poor, and the rest in stipends for Masses for the souls in Purgatory. He had already begun to discipline himself with severity and several hours of the night were passed in prayer in the cathedral.

When Gerard was twenty-three a mission was given in Muro by some fathers of the newly-founded Congregation of the Most Holy Redeemer. He offered himself to them as a lay-brother, but again his delicate appearance was against him and his mother and sisters were not at all anxious to let him go. But he persisted, and at length Father Cafaro sent him to the house of which he was rector at Deliceto, with the written message: "I send you a useless brother." When Father Cafaro returned thither he found he had been mistaken in his judgement, and at once admitted Gerard to the habit. Working first in the garden and then in the sacristy he was so industrious, punctual and self-effacing that it was said of him, "Either he is a fool or a great saint". St Alphonsus Liguori, founder of the Redemptorists, knew which he was and deliberately shortened his novitiate for him. Brother Gerard was professed in 1752, adding to the usual vows one always to do that which should seem the more pleasing to God. Father Tannoia, who wrote the lives both of St Gerard and of St Alphonsus and who was healed by Gerard's intercession after his death, tells us that when Gerard was a novice he one day saw him praying before the tabernacle. Suddenly he cried aloud, "Lord, let me go, I pray thee! I have work that I *must* do." Surely one of the most moving stories in the whole of hagiology.

During his three years as a professed lay-brother Gerard was engaged as the community tailor and infirmarian, in begging for the house, and in accompanying the fathers on their missions and retreats because of his gift of reading souls. There are over twenty examples of his having brought secret sinners to repentance by revealing their own wickedness to themselves. This was the period, too, of the principal supernatural phenomena: ecstatic flight (he is said to have been carried through the air a distance of half a mile), "bilocation", and power over inanimate nature and the lower animals are recorded of him, as well as prophecy and infused knowledge. In his ecstasies an appeal to his obedience was the only force that could recall him to his surroundings before the appointed time. At Naples he knew of the murder of the Archpriest of Muro at the time it happened fifty miles away, and on several occasions he was apprised of and correctly acted on the mental wishes of persons at a distance. He read the bad conscience of the secretary of the Archbishop of Conza with such accuracy that the man completely changed his life and was reconciled to his wife, so that all Rome was talking of it. But it is for the phenomenon called bilocation that St Gerard is most famous in this connection. He was alleged to have been with a sick man in a cottage at Caposele at the same time as he talked with a friend in the monastery at the same place. Father Tannoia states, among other examples, that he was seen at Muro on a day when he certainly did not leave Caposele. Once the rector looked for him in his cell and he was apparently not there, so when he saw him in the church he asked where he had been. "In my cell", was the reply. "What do you mean?" asked the rector, "I have been there twice to look for you". Pressed, Gerard explained that as he

was in retreat he had asked God to make him invisible, lest he be disturbed. " I forgive you this time ", said the rector. " But don't make such prayers again."*

It is not, however, for these marvels that St Gerard Majella is canonized and revered ; they were simply an effect of his surpassing holiness which God in His wisdom could have withheld, without abating thereby one jot of that goodness, charity and devotion which made him that model which Pius and Leo declared him to be. One of the most surprising results of his reputation was that he was allowed to be, in effect, the spiritual director of several communities of nuns—an activity not usually associated with lay-brothers. He interviewed individuals and gave community conferences at the *grille*, and wrote letters of advice to superiors, religious and priests. Some of these are extant. There is nothing remarkable in them : plain, straightforward statements of a Christian's duty in whatever state it has pleased God to call him ; urging gentleness to a prioress, vigilance to a novice, tranquillity to a parish priest, conformity with the divine will to all. In 1753 the young divines at Deliceto went on an expedition to the shrine of St Michael at Monte Gargano. They had the equivalent of twelve shillings all told to cover their expenses, but they also had St Gerard with them, and he saw to it that they wanted nothing the whole time ; their nine days' holiday was a succession of marvels. But just a year later he was brought under suspicion, and underwent a terrible trial. A young woman whom he had befriended, Neria Caggiano, who was of wanton conduct, accused Gerard of lechery and he was sent for by St Alphonsus at Nocera. Believing it to be in accordance with his vow to do the more perfect thing, he did not deny the charge, and thereby placed his superior in a quandary, for it was difficult to believe that Gerard was really guilty. So he was forbidden to receive holy communion or to have any dealings with the outside world. " There is a God in Heaven. He will provide ", said Gerard. For some weeks suspicion rested on him, and then Neria and her accomplice voluntarily confessed that they had lied and trumped-up the charge. St Alphonsus asked St Gerard why he had not protested his innocence. " Father ", he replied, " does not our rule forbid us to excuse ourselves ? " A provision which, of course, was never intended to apply to circumstances such as these. Soon after this St Gerard was sent with Father Margotta to Naples, where his reputation and miracles caused the Redemptorist house to be beset day and night by people who wanted to see him ; so at the end of four months he was removed to the house at Caposele and made porter there.

This was a job after his own heart, and " our house at this time ", wrote Father Tannoia, " was besieged with beggars. Brother Gerard had the same concern for their good that a mother has for her children. He had the knack of always sending them away satisfied, and neither their unreasonableness nor cunning dodges ever made him lose patience." During the hard winter of that year two hundred men, women and children came daily to the door and received food, clothes and firing ; nobody but the porter knew where it all came from. In the spring he went again to Naples where, and at Calitri, Father Margotta's home, several miracles of healing were attributed to him. On returning to Caposele he was put in charge of the new buildings, and one Friday when there was not a penny in the house wherewith to pay the workmen his prayers brought an unexpected sum of money, sufficient for

* Examples of bilocation, when proved, are usually explained either by the imagination of the beholder being impressed by the image of a person not physically present, or by the production by God of a real external image of an absent person, or by the person being seen through all the intervening space as though he were present.

their immediate needs. He spent the summer questing for funds for these buildings, but the effort in the south Italian heat was too much for him, and in July and August his consumption made rapid advance. He was a week in bed at Oliveto, where he cured (or as he put it, " gave effect to obedience ") a lay-brother who had been sent to look after him and was himself taken ill, and then dragged himself back to Caposele. He was able to get up from bed again only for a few days in September, and his last weeks were a compound of physical suffering and spiritual ecstasy, in which his gifts of infused knowledge and prevision seemed more powerful than ever before. He died on the day and at the hour he had foretold, just before the midnight of October 15–16, in the year 1755. St Gerard Majella was canonized in 1904.

The best authority for the story of St Gerard is the biography by Father Tannoia. This was translated into English for the Oratorian Series and was printed in the volume *Lives of the Companions of St Alphonsus* (1849), pp. 243–453. Besides this we have in English : O. Vassall-Phillips, *Life of St Gerard Majella* (1914) ; Saint-Omer, *Life, Virtues and Miracles of St Gerard Majella* (1907) ; and J. Carr, *To Heaven Through a Window* (1946). The best German biography is that by Father Dilgskron (1923).

17 : ST MARGARET MARY, VIRGIN (A.D. 1690)

NOTWITHSTANDING the great saints and many other holy people of the time, in France of the seventeenth century, love of God had gone cold, on the one hand because of widespread rebellion and sinfulness, on the other because of the numbing influence of Jansenism, which presented God as not loving all mankind alike. And to rekindle that love there flourished, between 1625 and 1690, three saints, John Eudes, Claud La Colombière, and Margaret-Mary Alacoque, who between them brought and taught to the Church, in the form that we have had it ever since, devotion to our divine Lord in His Sacred Heart, " the symbol of that boundless love which moved the Word to take flesh, to institute the Holy Eucharist, to take our sins upon Himself, and, dying on the cross, to offer Himself as a victim and a sacrifice to the eternal Father."

The third and most prominent of these " saints of the Sacred Heart " was born in 1647 at Janots, the eastern quarter of L'Hautecour, a small town in Burgundy. Her father was a notary of some distinction, whose wife bore him seven children, of whom Margaret was the fifth. She was a devout and good little girl, with a horror of " being naughty ". When she was four she " made a vow of chastity ", though she admitted afterwards that, as one would expect at that age, she knew not what either a vow or chastity might be. When she was about eight her father died and she was sent to school with the Poor Clares at Charolles ; she was at once attracted by what she could see and understand of the life of the nuns, and they on their side were so impressed by Margaret's piety that she was allowed to make her first communion when she was nine. Two years later she was afflicted by a painful rheumatic affection that kept her to her bed till she was fifteen, and in the course of it she was taken back to her home at L'Hautecour. Her father's house was now occupied by several other members of the family as well, and one sister and her husband had taken all domestic and business authority out of the hands of the widow Alacoque. She and Margaret were treated almost as servants, and she recovered from her sickness only to be confronted by this persecution of her

mother. " At this time ", she writes in her autobiography, " all my desire was to seek happiness and comfort in the Blessed Sacrament, but as I lived some way from the church I could not go without the leave of these persons, and sometimes one would give and another refuse her consent." They would say it was a pretext to meet some boy or other, and Margaret would go and hide herself in a corner of the garden, and stop there crying and praying for the rest of the day, without food or drink unless somebody from the village took pity on her. " The heaviest of my crosses was my powerlessness to lighten those laid upon my mother."

From the energy with which Margaret reproaches herself for worldliness, faithlessness and resistance to grace, it may reasonably be gathered that she was not averse from a reasonable participation in those opportunities for gaiety and amusement that came her way, and when her mother and other relatives wanted her to marry she considered the proposal not unfavourably for some time. In her uncertainty she inflicted cruel austerities on herself in punishment for her faults, and brought the further dislike of her relations upon herself by collecting neglected village children into the house or garden and giving them lessons. When she was twenty, more pressure was put on her to marry, but now, fortified by a vision of our Lord, she made up her mind once for all what she would do, and firmly refused. Not till she was twenty-two did she receive the sacrament of confirmation (it was then that she took the name of Mary), and thus armed she was able to withstand the final opposition of her family. Her brother Chrysostom furnished her dowry, and in June 1671 she entered the Visitation convent at Paray-le-Monial.

As a novice Margaret-Mary was humble, obedient, simple and frank, and she edified the community, testified a fellow-novice, " by her charity to her sisters, to whom she never uttered an irritating word, and by her patience under the sharp reproofs, scorn and ridicule to which she was often submitted ". But her novitiate was not an easy one. A Visitation nun must not " be extraordinary except by being ordinary ", and already God was leading Margaret-Mary by extraordinary paths. For example, she was quite unable to practice discursive meditation : " No matter how much I tried to follow the method taught me, I invariably had to return to my divine Master's way [*i.e.* ' prayer of simplicity '], although I did my best to give it up." In due course she was professed, and on that occasion our Lord was pleased to accept her as His bride, " but in a way that she felt herself incapable of describing ". From that time " my divine Master urged me incessantly to ask for humiliations and mortifications ", and they came unsought when she was appointed to assist in the infirmary. The infirmarian, Sister Catherine Marest, was temperamentally very different from her assistant : active, energetic, efficient, while Margaret-Mary was quiet, slow and clumsy. The result she summed up in her own words : " God alone knows what I had to suffer there, as much through my impulsive and sensitive disposition as from my fellow-creatures and the Devil." But, granted that Sister Marest was too vigorous in her methods, she on her side probably had something to suffer too. During these two and a half years our Lord continually made Himself sensibly present to Margaret-Mary, often as crowned with thorns, and on December 27, 1673, her devotion to His passion was rewarded with the first of the revelations.

She was kneeling alone at the *grille* before the Blessed Sacrament exposed on the altar, and all at once she felt herself, as she says, " invested " by the divine Presence, and heard our Lord inviting her to take the place which St John (it was his feast) had occupied at the Last Supper. He then went on speaking, " in so

plain and effective a manner as to leave no room for doubt, such were the results that this grace produced in me, who am always afraid of deceiving myself about what I assert to take place interiorly ". He told her that the love of His heart must needs spread and manifest itself to men by means of her, and that He would reveal the treasures of its graces through her, His chosen instrument and the disciple of His Sacred Heart. Then it was as though our Lord took her heart and put it within His own, returning it burning with divine love into her breast. During a period of eighteen months our Lord continued to appear to Margaret-Mary at intervals, explaining and amplifying the first revelation. He told her that His heart was to be honoured under the form of a heart of flesh, represented in a way now familiar to Catholics throughout the world, and that, in consideration of the coldness and rebuffs given to Him by mankind in return for all His eagerness to do them good, she should make up for their ingratitude so far as she was able. This was to be done by frequent loving communion, especially on the first Friday of each month and by an hour's vigil every Thursday night in memory of His agony and desertion in Gethsemane—practices which Catholics have made their own in the devotions of the Nine Fridays and the Holy Hour. After a long interval a final revelation was made within the octave of Corpus Christi in 1675, when our Lord said to St Margaret-Mary, " Behold the heart which has so much loved men that it has spared nothing, even exhausting and consuming itself in testimony of its love. Instead of gratitude I receive from most only indifference, by irreverence and sacrilege and the coldness and scorn that men have for me in the sacrament of love." Then He asked that a feast of reparation be instituted for the Friday after the octave of Corpus Christi (now the feast of the Sacred Heart). Thus through His chosen instrument God made known to the world His will concerning the reparation due for human ingratitude towards His goodness and mercy, by worship of the heart of flesh of His Son, considered as united to His divinity and as the symbol of His love in dying for our redemption.*

Our Lord had told St Margaret-Mary that she was to " do nothing without the approval of those who guide you, in order that, having the authority of obedience, you may not be misled by Satan, who has no power over those who are obedient ". When she carried the matter to her superior, Mother de Saumaise, she " mortified and humiliated her with all her might, and allowed her to do none of the things that our Lord had asked of her, treating contemptuously all that the poor sister had said ". " This ", adds St Margaret-Mary, " consoled me very much and I withdrew in great peace." But she was seriously over-wrought by all that had happened, was taken ill, and her life was in danger. Mother de Saumaise was looking for a sign to guide her in dealing with Sister Alacoque, and said to her, " If God cures you, I shall take it as a proof that all you experience comes from Him, and I will allow you to do what our Lord wishes in honour of His Sacred Heart ". St Margaret-Mary prayed accordingly, she at once recovered, and Mother de Saumaise fulfilled her promise. But there was a minority in the community definitely hostile to their sister and her spiritual experiences, and the superior ordered her to set them out for the opinion of certain theologians. These men lacked experience in such matters, diagnosed them as delusions, and recommended

* It is interesting to note that just before this time, in 1651, Thomas Goodwin, Independent (Congregationalist) chaplain to Oliver Cromwell, wrote a book entitled *The Heart of Christ in Heaven towards Sinners on Earth* (vol. iv of his Complete Works, 1862). It has remarkable affinities with the teaching of Bd Claud La Colombière.

that the visionary should take more food. Our Lord, however, had promised that an understanding director should come to St Margaret-Mary, and when Claud La Colombière arrived as confessor extraordinary to the nuns she knew at once that he was the man. He did not stay at Paray long, but long enough to be convinced of the genuineness of Margaret-Mary's experiences, to gain a deep respect and affection for her, and sincerely to adopt the teaching of the Sacred Heart while confirming the saint herself in it. Soon after Bd Claud had left for England (" where ", he complained, " there are no Daughters of Holy Mary, much less a Sister Alacoque "), Margaret-Mary underwent probably the most distressing trial of her life. She was asked in vision to become the sacrificial victim for the shortcomings of the nuns of her community and for the ingratitude of some to the Sacred Heart. For long she demurred, asking that this cup might pass from her. Then our Lord asked her again that she would do this thing, not merely interiorly but in public. She accepted, not in desperation or defiance, but in an agony of fear at what she felt bound to do because God had asked her—and had had to ask her twice. On that very same day, November 20, 1677, this young nun of only five years' standing, having first told her superior and been told by her to obey God's voice, " said and did what her Lord required of her "—knelt before her sisters in religion and told them in the name of Christ that she was appointed to be the victim for their failings. They did not all take it in the same spirit of utter humility and obedience, and on that occasion, she says, our Lord, " chose to favour me with a little sample of the grievous night of His own passion ". It is a tradition at Paray that the next morning there were not enough priests available to hear all the nuns who wanted to go to confession, but unhappily there is reason to believe that for many years afterwards there were sisters who nursed resentment against St Margaret-Mary.

During the rule of Mother Greyfié, who succeeded Mother de Saumaise, St Margaret-Mary alternately received great graces and underwent great trials, both interiorly and from her fellow-creatures. She was tempted to despair, vain glory and self-indulgence, and had a good deal of sickness. In 1681 Claud La Colombiére came to Paray for the good of his health, and died there in February of the following year. St Margaret-Mary is said to have been supernaturally assured that his soul was in Heaven, as she was from time to time regarding the state of others who were dead. Two years later Mother Melin, who had known Margaret-Mary during all her religious life, was elected superior at Paray and she appointed the saint as her assistant, with the approval of the chapter. From henceforth any remaining opposition ceased, or at least was silenced. The secret of her divine revelations was made known to the community in a rather dramatic (and for her embarrassing) way, being read out, presumably by accident, in the refectory in the course of a book written by Bd Claud La Colombière. But the ultimate triumph made no difference, one way or another, to St Margaret-Mary. One of the duties of the assistant superior was to sweep out the choir, and one day while she was doing it she was asked to go and lend a hand in the kitchen. Without brushing up the dust under her hand she went off, and when the nuns assembled for office the heap of dust was still there in full view. That is the sort of thing that twelve years before had upset Sister Marest the infirmarian : she still lived and was to have Sister Alacoque to help her again, and doubtless she remembered it with a grim smile. St Margaret-Mary was also made mistress of the novices, with such success that professed nuns would ask leave to attend her conferences. Her secret being now known, she was

less reticent in encouraging devotion to the Sacred Heart, and inculcated it among her novices, who privately observed the feast in 1685. In the following year the family of a dismissed novice caused trouble by denouncing the novice mistress as an impostor and unorthodox innovator, and for a time some of the old feeling was raised against her in the convent, but it soon subsided and on June 21 the whole house privately celebrated the feast so far as they were able. Two years later a chapel was built at Paray in honour of the Sacred Heart, and the devotion began to be accepted in other convents of the Visitandines, and to be propagated here and there throughout France.

While serving a second term as assistant superior St Margaret-Mary was taken ill in October 1690. " I shall not live ", she said, " for I have nothing left to suffer ", but the doctor did not think anything was very seriously wrong. A week later she asked for the last sacraments, saying, " I need nothing but God, and to lose myself in the heart of Jesus ". The priest came and began to administer the last rites; at the fourth anointing, of the lips, she died. St Margaret-Mary Alacoque was canonized in 1920.

In the very complete *Vie de Ste Marguerite-Marie* by Fr A. Hamon, of which the first edition appeared in 1907, nearly thirty pages are devoted to an " étude des sources " and a full bibliography. It must suffice here to note, as most important of all, the autobiographical sketch (Eng. trans.) which was written by the saint at the bidding of her director five years before her death, as well as 133 letters of hers and a number of notes and spiritual memoranda in her own handwriting. Besides these we have a valuable *mémoire* by her superior, Mother Greyfié, with other letters concerning her, and the depositions of the sisters at Paray-le-Monial, who were examined on oath with a view to her ultimate beatification. The first printed summary of what was then known of the saint's history was published in 1691 as an appendix which Fr Croiset added to his little book on *Devotion to the Sacred Heart*. Upon this followed the very careful biography of Mgr Languet, Bishop of Soissons (1729). Since then we have a long succession of lives, among which it will be sufficient to mention those of Mgr Bougaud (Eng. trans., 1890), Mgr Léon Gauthey (3 vols., 1915), Abbé Demimuid (1912) in the series " Les Saints " (Eng. trans.), J. Rime (1947), and M. Yeo in *These Three Hearts*. There are many other short lives in every European language. For the text of the saint's own writings reference is generally made to the *Vie et Œuvres* which was published by the Visitation nuns of Paray-le-Monial in 1876. See further DTC., vol. iii, cc. 320–351. For the Nine Fridays, see Fr Thurston in *The Month*, June 1903, pp. 635–649; and J. B. O'Connell, *The Nine First Fridays* (1934).

ST JOHN THE DWARF (Fifth Century)

St John, surnamed *Kolobos*, that is " the Little " or " the Dwarf ", was famous among the eminent saints that inhabited the deserts of Egypt. He retired when a young man into the wilderness of Skete and set himself with his whole heart to put on the spirit of Christ. The old hermit who was his director for his first lesson bade him plant in the ground a walking-stick, and water it every day till it should bring forth fruit. John did so with great simplicity, though the river was at a considerable distance. It is related that when he had continued his task, without speaking one word about it, into the third year the stick, which had taken root, pushed forth leaves and buds and produced fruit. The old hermit, gathering the fruit, carried it to the church, and giving it to some of the brethren, said, " Take, and eat the fruit of obedience ". Postumian, who was in Egypt in 402, assured Sulpicius Severus that he was shown this tree, which grew in the yard of the monastery and which he saw covered with shoots and green leaves.

St John believed that the perfection of a monk consists in his keeping to his

cell, watching constantly over himself and having God continually present to his mind. He never discoursed on worldly affairs and never spoke of " news ", the ordinary amusement of the superficial. He was so intent on the things of God that he became very absent-minded. At his work he sometimes plaited into one basket the material which should have made two, and often went wrong through forgetting what he was doing. One day when a carrier knocked at his door to carry away his materials and tools to another place, St John thrice forgot what he went to fetch in returning from his door, till he repeated to himself, " The camel, my tools. The camel, my tools. The camel, my tools." The same happened to him when someone came to fetch the baskets he had made, and as often as he came back from his door he sat down again to his work, till at last he called the brother to come in, and take them himself. How St John tested the good dispositions of St Arsenius has already been related in the account of that saint on July 19. His own humility was the more remarkable because of his natural quick temper and good opinion of himself. But he knew his faults and he knew what provoked them, and therefore he avoided the ways of men and their discussions and so cultivated the things of peace that his words held the attention of all. It is said that a certain brother coming one day to speak to him for two or three minutes, so ardent and sweet was their conversation on spiritual things that they continued it the whole night till morning. Perceiving it was day, they went out, the one to return home, the other to go with him for a few steps, but their talk again turned to God and His kingdom and it lasted till midday. Then St John took him again into his cell to eat a little ; after which they really parted.

A certain charitable young woman, named Paesia, fell gradually into a disorderly life. The monks entreated St John to try to reclaim her, and he went to her house and sitting down by her he said with his accustomed sweetness, " What reason can you have to complain of Jesus that you should thus abandon Him ? " At these words she was struck silent, and seeing the saint in tears she said to him, " Why do you weep ? " St John replied, " How can I not weep whilst I see Satan in possession of your heart ? " She was moved by his gentleness and concern for her, and grace entered into her heart and she asked him, " Father, is the path of penitence still open to me ? " " It is," he replied. " Then show me the way." He rose up and she followed him without saying another word. As they slept in the desert, their heads pillowed on mounds of cold sand, St John dreamed he saw the soul of Paesia going up to Heaven and heard a voice telling him that her penitence was as perfect before God as it was short before man. And in the morning he found Paesia dead.

When the Berbers raided Skete, John went across the Nile towards the Red Sea, and there, in the place hallowed by St Antony, he died. When he drew near his end, his disciples entreated him to leave them some final lesson of Christian perfection. He sighed, and that he might shun the air of a teacher alleging his own doctrine and practice, he said, " I never followed my own will ; nor did I ever teach another what I had not first practised myself ".

The most reliable source of information seems to be the *Apophthegmata* (see Bousset, *Apophthegmata : Studien zur Geschichte des ältesten mönchtums*, 1923) ; but consult also the *Acta Sanctorum*, October, vol. viii, pp. 39–48. The panegyric of Bishop Zachary, published in Coptic by Amélineau (*Annales du Musée Guimet*, vol. xxv, 1894), and translated by Nau, from the Syriac, in the *Revue de l'Orient chrétien*, vols. vii to ix, is not very trustworthy. See also De L. O'Leary, *The Saints of Egypt* (1937), pp. 170–172.

ST ANSTRUDIS, OR AUSTRUDE, VIRGIN (*c.* A.D. 700)

SHE was probably the daughter of St Salaberga, who founded an abbey at Laon, in which she, with the consent of her husband, took the religious veil. Anstrudis faithfully walked in her steps, and after her death succeeded her in the abbacy. The holiness of St Anstrudis was proved and made perfect by afflictions. Her brother Baldwin was treacherously assassinated, and she herself was accused to Ebroin, mayor of the palace, of taking side against his interest. When he came to Laon he burst into the convent and had the young abbess dragged before him, and would have led her to prison had he not been frightened off. The next day an attempt was made on the life of Anstrudis, but she escaped by clinging to the altar of the church. Attracted by her intrepid constancy and proved virtue and innocence, Bd Pepin of Landen declared himself her protector. When Madelgarius, Bishop of Laon, tried to lay hands on the income of the convent, St Anstrudis lodged a complaint and Pepin sent his son Grimoald to deal straitly with the unjust prelate. She died before 709.

The Bollandists, following Mabillon, have printed a life of this saint in the *Acta Sanctorum*, October, vol. vii, pt 2. It purports to be of almost contemporary date, but Levison, in his critical edition, MGH., *Scriptores Merov.*, vol. vi, pp. 64 *seq.*, assigns it to the ninth century.

ST NOTHELM, ARCHBISHOP OF CANTERBURY (*c.* A.D. 740)

NOTHELM, whom St Bede refers to as "a devout priest of the church of London", succeeded St Tatwin in the see of Canterbury in the year 734. Two years later he received the *pallium* from Pope St Gregory III. He was consulted by St Boniface from Germany and furnished him with a copy of the famous letter of instruction from Pope St Gregory I to St Augustine of Canterbury about how to deal with the English converts. But St Nothelm's name is principally remembered for his part in the composition of St Bede's *Ecclesiastical History*. In the preface thereto, addressed to King Ceolwulf, Bede says that his chief aid and authority for his work had been the learned abbot Albinus at Canterbury, who transmitted to him "either by writing or by word of mouth of the same Nothelm, all that he thought worthy of memory that had been done in the province of Kent, or the adjacent parts, by the disciples of the blessed Pope Gregory, as he had learned them either from written records or the traditions of his ancestors. The said Nothelm afterwards went to Rome and, having with leave of the present Pope Gregory [III] searched into the archives of the holy Roman church, found there some letters of the blessed Pope Gregory and other popes. When he returned home he brought them to me, by the advice of the aforesaid most reverend father Albinus, to be inserted in my history. Thus . . . what was transacted in the church of Canterbury by the disciples of St Gregory or their successors, and under which kings they happened, has been conveyed to us by Nothelm through the industry of abbot Albinus. They also partly informed me by what bishops and under what kings the provinces of the East and West Saxons, as well as of the East Angles and the Northumbrians, received the faith of Christ." Nothelm also wrote some observations on St Bede's commentary on the books of Kings in the Bible, to which Bede replied in a personal letter.

The saint is noticed in the *Acta Sanctorum*, October, vol. viii. We know little more than what Bede has told us: see Plummer's edition and notes. But since the publication

of the work of Dom S. Brechter, *Die Quellen zur Angelsachsenmission Gregors des Grossen* (1941), the authenticity of the alleged *Responsiones* of Pope Gregory to Augustine, and Nothelm's finding of them in the Roman archives, are subject to serious question : *cf.* Fr P. Grosjean in *Analecta Bollandiana*, vol. lx (1942), p. 287. But some scholars do not find Dom Brechter's arguments completely convincing.

ST SERAPHINO (A.D. 1604)

THE life of St Seraphino was of that uneventfulness which one associates with the vocation of a lay-brother, though spiritually he attained great heights and numerous miracles are related of him. He was born at Montegranaro in 1540, of very humble parentage, and like many another saint he began to earn his living as a shepherd boy. When he was left an orphan he was taken into the service of his elder brother, a bricklayer and a harsh master. Young Seraphino was treated rather brutally by him, and when he was sixteen he ran away and became a lay-brother with the Capuchins. He had always been very devout and good, and now he progressed rapidly on the path of heroic sanctity. Every night he spent three hours in prayer before the Blessed Sacrament, and did not go to bed again after Matins ; he won sinners by his kindness and moving words, and was beloved by all the poor. Had his superiors allowed, he would have emulated St Francis and gone to work among the infidels ; but he unmurmuringly accepted God's will that he should live and die in obscurity at home. The decree of his canonization (published in 1767) records two of his miracles : namely, that when on a pilgrimage to Loreto he passed the river Potenza in flood not merely unharmed but quite dry, and that when he was reproved for his reckless generosity to the poor the vegetables which he had cut for them overnight in the friary garden were grown up again the next day. With the sign of the cross he cured the sick and he received the gifts of discernment of spirits and reading the future, so that he was consulted by both civil and ecclesiastical dignitaries. St Seraphino died at Ascoli Piceno on October 12, 1604 ; his feast is kept on this day by the Capuchins in England, but on the 13th elsewhere.

The story of St Seraphino told in some detail is included in the *Annales Ordinis Capuccini* (1639) by Z. Boverio. This has been reprinted in the *Acta Sanctorum*, October, vol. vi, and with it the full text of the bull of canonization. There are other lives by C. de Harenberg (1642), P. B. Joannini (1709) and Cardinal Svampa (1904) ; and see Ernest de Beaulieu, *Deux émules de St Félix de Cantalice* (1919). Further bibliographical details may be gleaned from Giuseppe da Fermo, *Gli Scrittori Cappuccini delle Marche* (1928).

THE URSULINE MARTYRS OF VALENCIENNES (A.D. 1794)

URSULINE nuns established themselves at Valenciennes in the year 1654 ; nearly a hundred and forty years later, after devoting themselves throughout that time to the interests of their fellow-citizens by teaching their children and looking after the poor, their convent was suppressed under the Revolution and the nuns took refuge in the house of their order at Mons. When Valenciennes was occupied by the Austrians in 1793 they returned, reopened their school, and remained in the town after it had been recaptured by the French. In September 1794 they were arrested at the instance of Citizen Lacoste's commission, on the charge of being *émigrées* who had unlawfully returned and reopened their convent, and confined in the public prison. On October 17 five of them were brought up for trial, and on their

stating openly that they had come back to Valenciennes to teach the Catholic faith they were sentenced to death. They were led to the guillotine in the great market-place amid the tears of their sisters. " Mother, you taught us to be valiant, and now we are going to be crowned you weep ! " exclaimed Bd Mary Augustine (Mother Dejardin) to the mother superior. Five days later the superior herself, Bd Mary Clotilde (Mother Paillot) and the other five nuns suffered in the same place, among the last victims of the Revolution. " We die for the faith of the Catholic, Apostolic and Roman Church ", said Bd Mary Clotilde, and the truth of this statement was formally recognized by that same church when, in 1920, Pope Benedict XV solemnly beatified as martyrs the eleven Ursulines of Valenciennes. Among them were two, BB Lilvina (Lacroix) and Anne Mary (Erraux), who had been professed Bridgettines, and one, Bd Josephine (Leroux) who had been a Poor Clare ; they joined the Ursulines when their own communities were expelled.

As vice-postulator of the cause of the Valenciennes martyrs, the Abbé J. Loridan in his little volume *Les bses Ursulines de Valenciennes* (in the series " Les Saints ") speaks with full authority and gives proof of exhaustive research. See also Wallon, *Les Représentants du peuple . . .*, vol. v (1890), pp. 163–167 ; and H. Leclercq, *Les Martyrs*, vol. xii.

18 : ST LUKE, EVANGELIST (FIRST CENTURY)

IT is from St Paul himself that we learn that St Luke was a gentile, for he is not named among those of his helpers whom Paul mentions as Jews (Col. iv 10–11) ; that he was a fellow worker with the apostle, " Mark, Aristarchus, Demas and Luke, who share my labours " ; and that he was a medical man, " Luke, the beloved physician " (or " the beloved Luke, the physician "), who doubtless had the care of Paul's much-tried health. But nowhere does St Paul refer to Luke's writings ; if Luke be referred to in II Cor. viii 18–19 (as St Jerome thought), there is clearly here no question of a written gospel. The first time in the history of the mission of St Paul that Luke speaks in his own name in the first person is when the apostle sailed from Troas into Macedonia (Acts xvi 10). Before this he had doubtless been for some time a disciple of St Paul, and from this time seems never to have left him, unless by his order for the service of the churches he had planted ; he was certainly with him not only during the first but also during the second imprisonment in Rome. According to Eusebius, Luke's home was at Antioch, and he was almost certainly a Greek ; and his journeyings and tribulations with St Paul are, of course, set out by Luke himself in the Acts of the Apostles.

St Luke wrote his gospel, as he himself explains, that Christians might know the verity of those words in which they had been instructed : he was primarily a historian or recorder, writing for the information of Greeks. And he indicates for us what were his sources : as many had written accounts of the things that had happened as they heard them from those " who from the beginning were eye-witnesses and ministers of the word ", it seemed good to him also, " having diligently attained to all things from the beginning ", to set them out in an ordered narrative. It is only in the gospel of St Luke that we have a full account of the annunciation of the mystery of the Incarnation to the Blessed Virgin, of her visit to St Elizabeth, and of the journeys to Jerusalem (ix 51 ; xix 28). He relates six

miracles and eighteen parables not mentioned in the other gospels. He wrote the book called the Acts of the Apostles as an appendix to his gospel, to prevent false relations by leaving an authentic account of the wonderful works of God in planting His Church and of some of the miracles by which He confirmed it. Having related some general transactions of the principal apostles in the first establishment of the Church, beginning at our Lord's ascension, he from the thirteenth chapter almost confines himself to the actions and miracles of St Paul, to most of which he had been privy and an eye-witness.

Luke was with St Paul in his last days: after writing those famous words to Timothy, "The time of my dissolution is at hand. I have fought a good fight: I have finished my course: I have kept the faith . . .", the apostle goes on to say, "Only Luke is with me". Of what happened to St Luke after St Paul's martyrdom we have no certain knowledge: the later statements about him are impossible to reconcile. But according to a fairly early and widespread tradition he was unmarried, wrote his gospel in Greece, and died at the age of 84 in Boeotia. St Gregory Nazianzen (d. 390), who speaks of Greece as the chief field of Luke's evangelism, is quoted as the first to say he was martyred; but Gregory's words do not certainly mean that: the martyrdom seems more than doubtful. The Emperor Constantius II (d. 361) ordered the reputed relics of St Luke to be translated from the Boeotian Thebes to Constantinople.

As well as of physicians and surgeons, St Luke is the patron saint of painters of pictures. A writer of the earlier sixth century states that the Empress Eudokia had a century before sent to St Pulcheria from Jerusalem an eikon of our Lady painted by St Luke. Other pictures were afterwards attributed to him; but St Augustine states clearly that nothing was known about the bodily appearance of the Virgin Mary. On the other hand there can be no question of the many subjects suggested to so many artists by St Luke's descriptions of events in his writings. In accommodating the four symbolical representations mentioned in Ezechiel to the four evangelists, the ox or calf was assigned to Luke; St Irenaeus explains this by reference to the sacrificial element in the beginning of his gospel.

For a reliable appreciation of the author of the third gospel we must turn to such work of modern scholars as the admirable preface which Father Lagrange prefixed to his book, *L'Évangile selon St Luc* (1921). Of a proper biography there can of course be no question. Everything is uncertain beyond the little we find recorded in the New Testament itself, but Harnack, writing with the more persuasiveness as a non-Catholic at one time suspected of rationalizing tendencies, very solidly demonstrated that Luke the physician was the author both of the third gospel and of the whole of the Acts of the Apostles, despite the attempts which have been made, on the basis of the so-called "We" sections (*Wirstücke*) to prove that the text of this last was a conflation of at least two different documents. See Harnack, *Lukas der Arzt*, and subsequent publications of his written in support of the same thesis; all of which have been translated into English. For the history of St Luke, the Latin and Greek prefaces to early texts of the gospel are worthy of being taken into consideration (see the *Revue Bénédictine*, 1928, pp. 193 *seq.*), as also the short notice preserved in the Muratorian canon. See further the preface to E. Jacquier's great commentary, *Les Actes des Apôtres* (1926), and Theodore Zahn's *Die Apostelgeschichte des Lukas* (1919–21). On the portraits of our Lady supposed to have been painted by St Luke, see DAC., vol. ix, c. 2614. See also A. H. N. Green-Armytage, *Portrait of St Luke* (1955).

ST JUSTUS OF BEAUVAIS, Martyr (Date Unknown)

"At Sinomovicus in the territory of Beauvais", says the Roman Martyrology, "the passion of St Justus the martyr who, while still a boy, was beheaded by the

governor Rictiovarus during the persecution of Diocletian." This young martyr was formerly famous all over north-western Europe, and the church of Beauvais even had his name in the canon of the Mass and accorded his feast a proper preface ; but the extension of his *cultus* was in some measure due to confusion with other saints of the same name. His legend as it has come down to us is worthless. According to it Justus lived at Auxerre, and when he was nine years old went with his father Justin to Amiens in order to ransom Justinian, Justin's brother, who was held a slave there. They called on his master, Lupus, who was ready to sell the slave if he could be identified, but when they were all paraded for inspection neither brother recognized the other. Whereupon Justus, who had never seen his uncle before, pointed out a man who was carrying a lamp, crying, " That is he ! " So it was, and Lupus handed him over.

A soldier who had witnessed the occurrence reported to Rictiovarus that there were some Christian magicians in the town, and the governor sent four men after them to bring them back, and if they would not come quietly they were to be killed on the spot. When the three Christians came to Sinomovicus (now Saint-Just-en-Chaussée), between Beauvais and Senlis, they sat down to eat by the side of a spring, when young Justus suddenly saw the four horsemen in the distance. Justin and Justinian at once hid themselves in a near-by cave, telling the boy to put the soldiers off if they came that way. When they rode up the pursuers saw Justus and asked him where were the two men they had seen with him and to what gods they were in the habit of sacrificing. He ignored one question, and replied to the other that he was a Christian. At once one of the soldiers smote off his head, and was about to pick it up to carry it back to Rictiovarus when the dead body stood upright and a voice was heard saying, " Lord of Heaven and earth, receive my soul, for I am sinless ! " At this prodigy the soldiers fled from the place, and when Justin and his brother came out of the cave there was the body of St Justus with its head in its hands ; and it is fabled to have directed them to bury the trunk in the cave and to take the head home to his mother, " who, if she wants to see me again, must look for me in Heaven ". A similar story is told of the St Justin venerated at Paris, for whom the " acts " of St Justus have been borrowed, " unde multiplex orta est in breviariis perturbatio ", observe the Bollandists.

Although this legend is entirely fabulous, we may infer from the fact that it is preserved in four recensions that it must have enjoyed a certain popularity. See the *Acta Sanctorum*, October, vol. viii, and BHL., nn. 4590–4594. There is no mention of this Justus in the *Hieronymianum*, and there seems grave reason to doubt whether Rictiovarus, the persecutor whose name occurs so frequently in the Roman Martyrology, ever existed. For an important comment and references, see *Analecta Bollandiana*, vol. lxxii (1954), p. 269.

19 : ST PETER OF ALCANTARA (A.D. 1562)

PETER GARAVITA the younger was born at Alcantara, a small town in the province of Estremadura in Spain in 1499. His father was a lawyer and governor of that town ; his mother was of good family ; and both were eminent for their piety and personal merit. Peter was sent to school locally, and had not finished his philosophy when his father died. By his stepfather he was sent to Salamanca University, where he decided to become a Franciscan, and in the sixteenth year of his age he took the habit of that order in the convent of

Manjaretes, situated in the mountains which run between Castile and Portugal. An ardent spirit of penance determined his choice of this friary, for it was a house of those who, among the friars of the Observance, aimed at a yet stricter observance. During his novitiate he had first the care of the sacristy, then of the refectory, and afterwards of the gate, all which offices he discharged without prejudice to his recollection, but not always with exactitude; he seems, indeed, to have been rather absent-minded. After having charge of the refectory for half a year he was chidden for never having given the friars any fruit. To which he answered that he had not seen any: he had never, in fact, lifted his eyes to the ceiling, where fruit was hanging in bunches. In time he seemed by long habits of mortification to have lost the sense of taste, for when vinegar and salt was thrown into a porringer of warm water, he took it for his usual bean soup. He had no other bed than a skin laid on the floor, on which he knelt a part of the night and slept sitting, leaning his head against a wall. His watchings were the most difficult and remarkable of all the austerities which he practised, and in consequence of them he has been regarded in after-ages as the patron saint of night-watchmen. He inured himself gradually to them, that they might not be prejudicial to his health.

A few years after his profession, Peter was sent to Badajoz to establish a small friary there, though he was at that time but twenty-two years old and not yet a priest. When the three years of his guardianship were elapsed he was promoted to the priesthood, in 1524, and soon after employed in preaching. The ensuing year he was made guardian of Robredillo and later of Plasencia. In all stations of superiority he set the strictest example by the literal acceptance of evangelical counsels, as in the matter of having only one coat: when his habit was being washed or mended he had to seek a warm retired spot in the garden, and wait there with nothing on. During this period he preached much throughout Estremadura, and great was the fruit which his sermons produced. Besides his natural talents and learning he was enriched by God with an experimental and infused knowledge and sense of spiritual things, which is the fruit only of divine grace gained by an eminent spirit of prayer and habits of virtue. His presence alone seemed a powerful sermon, and it was said that he had but to show himself to work conversions. He loved particularly to preach to the poor and from the words of the sapiential books and the prophets of the Old Law. The love of retirement was always St Peter's predominant inclination, and he made petition to his superiors that he might be placed in some remote convent, where he could give himself up to contemplation. Accordingly, he was sent to the friary at Lapa, a solitary place, but at the same time he was commanded to take up the charge of guardian. In that house he composed his book on prayer. This famous treatise was justly esteemed a masterpiece by St Teresa, Louis of Granada, St Francis of Sales and others, and has been translated into most European languages. St Peter was himself a proficient in the school of divine love, and his union with God was habitual; his ecstasies in prayer were frequent, sometimes of long continuance and accompanied by remarkable phenomena. The reputation of St Peter reached the ears of John III, King of Portugal, who summoned him to the court at Lisbon and tried in vain to keep him there.

St Peter was in 1538 chosen minister provincial of the stricter observance friars' province of St Gabriel of Estremadura. Whilst he discharged this office he drew up even more severe rules, which he wished the whole province to accept in a chapter held at Plasencia in 1540, but his ideas met with strong opposition. He

therefore resigned, and went to join Friar Martin-of-St-Mary, who interpreted the Rule of St Francis as an eremitical life, and was building his first hermitage upon a barren mountain called Arabida, at the mouth of the Tagus on the opposite bank to Lisbon. St Peter animated the fervour of these religious, and suggested many regulations which were adopted. They wore nothing on their feet, slept on vine-twigs or on the bare ground, never touched flesh or wine, and would have no library. A number of Spanish and Portuguese friars were attracted to this way of life, and other small communities were formed. That of Palhaes being appointed for the novitiate, St Peter was nominated guardian and charged with the direction of the novices.

Peter was greatly distressed at the trials which the Church was then undergoing, and to oppose prayer and penance to the effects of ill-living and false doctrine he in 1554 formed a design of establishing a congregation of friars upon a yet stricter plan. His project was disapproved by the minister provincial of Estremadura, but welcomed by the bishop of Coria, in whose diocese the saint, with one companion, made an essay of this manner of living in a hermitage. A short time after he went to Rome, travelling barefoot all the way, to obtain the support of Pope Julius III. He got no encouragement from the minister general of the Observance, but he prevailed on the pope to put him under the minister general of the Conventuals and was authorized to build a friary according to his plan. At his return a friend built such an one as he desired near Pedrosa, which is the beginning of the group of Franciscans called of the observance of St Peter of Alcantara. The cells were exceedingly small, and half of each was filled with a bed, consisting of three boards; the church was of a piece with the rest. It was impossible for persons to forget their engagement in a penitential life while their habitations seemed rather to resemble graves than rooms. Among the supporters of this "reform" was a friend of St Peter to whom, when he one day bewailed the wickedness of the world, the saint replied, "The remedy is simple. You and I must first be what we ought to be: then we shall have cured what concerns ourselves. Let each one do the same, and all will be well. The trouble is that we all talk of reforming others without ever reforming ourselves."

Other houses received the new observance, and in the statutes which he drew up for them St Peter orders that each cell should be only seven feet long; that the number of friars in a convent should never exceed eight; that they should always go barefoot; that they should employ three hours every day in mental prayer, and never receive any stipend for offering Mass; and re-enacted the other extreme points of the observance of Arabida. In 1561 this new custody was made a province with the title of St Joseph, and Pope Pius IV removed it from the jurisdiction of the Conventuals to that of the Observants. (These "Alcantarines" disappeared as a separate body when Pope Leo XIII united the different branches of the Observants in 1897.) As is usual in affairs of this sort, the action of St Peter was not well received by those he had left, in this case, the province of St Gabriel. He was a hypocrite, traitor, disturber of peace, ambitious, and was sent for to be told so. "My fathers and brothers", he replied, "make allowance for the good intention of my zeal in this matter, and if you are convinced it were better that it should not succeed, spare no pains to stop it." They did not spare them, but the "reform" nevertheless spread.

During the course of a visitation towards the year 1560, St Peter came to Avila, according to some in consequence of a direct instruction from Heaven. Here St

Teresa, still at the Incarnation convent, was suffering exterior and interior trials from scruples and anxiety, for many told her that she was deluded by an evil spirit. A friend of St Teresa got leave that she might pass eight days in her house, and arranged that St Peter should there talk with her at leisure. From his own experience and knowledge in heavenly communications he understood hers, cleared her perplexities, gave her strong assurances that her visions and prayer were from God, and spoke to her confessor in their favour. It is from St Teresa's autobiography that we learn much concerning St Peter's life and miraculous gifts, for he told her in confidence many things concerning the way in which he had lived for seven-and-forty years. " He told me ", says she, " that, to the best of my remembrance, he had slept but one hour and a half in twenty-four hours for forty years together ; and that in the beginning it was the greatest and most troublesome mortification of all to overcome himself against sleep, and that for this he was obliged to be always either kneeling or standing. . . . In all these years he never put up his hood, however hot the sun or heavy the rain ; nor did he ever wear anything upon his feet or any other garment than his habit of thick coarse cloth (without anything next his skin) and this short and scanty and as straight as possible, with a cloak of the same over it. He told me that when the weather was extremely cold, he was wont to put off his mantle and to leave the door and the window of his cell open, that when he put it on again and shut his door his body might be somewhat refreshed with this additional warmth. It was usual with him to eat but once in three days, and he asked me why I wondered at it : for it was quite possible to one who had accustomed himself to it. One of his companions told me that sometimes he ate nothing at all for eight days. But that perhaps might be when he was in prayer : for he used to have great raptures and vehement transports of divine love, of which I was once an eye-witness. His poverty was as extreme as his mortification, even from his youth. . . . When I came to know him he was very old, and his body so shrivelled and weak that it seemed to be composed as it were of the roots and dried bark of a tree rather than flesh. He was very pleasant but spoke little unless questions were asked him ; and he answered in a few words, but in these he was worth hearing, for he had an excellent understanding."

When St Teresa returned from Toledo to Avila in 1562 she found St Peter there, and he spent much of the last months of his life and what strength remained to him in helping her to carry through the foundation of her first house of reformed Carmelites, and her success was in good measure due to his encouragement and advice, and to the use which he made of his influence with the bishop of Avila and others. On August 24 he was present when the first Mass was celebrated in the chapel of the new convent of St Joseph. In the troublous times which followed St Teresa was strengthened and comforted by several visions of St Peter of Alcantara, who was by then dead. According to her testimony, quoted in the decree of his canonization, it was St Peter who did more for her nascent reform than anyone else. That he approached things in a way that would appeal to her may be judged from the opening of his letter to her defending absolute poverty for the new foundation : " I confess I am surprised that you have called in learned men to solve a question which they are not competent to judge. Litigation and cases of conscience belong to canonists and theologians, but questions of the perfect life must be left to those who lead it. To be able to deal with a matter one must know something about it, and it is not for a learned man to decide if you and I shall or shall not practise the evangelical counsels. . . . He who gives the counsel will provide the means. . . .

The abuses in monasteries which have given up revenues arise from this—that poverty in them is endured rather than desired."

Two months after the opening of St Joseph's St Peter was seized with a mortal sickness, and he was carried to the convent of Arenas that he might die in the arms of his brethren. In his last moments he repeated those words of the psalmist, " I rejoiced at the things that were said to me : We shall go into the house of the Lord ". Then he rose upon his knees, and in that posture calmly died. St Teresa wrote: "Since his departure our Lord has been pleased to let me enjoy more of him than I did when he was alive ; he has given me advice and counsel in many things, and I have frequently seen him in great glory. . . . Our Lord told me once that men should ask nothing in the name of St Peter of Alcantara wherein He would not hear them. I have recommended many things to him that he might beg them of our Lord, and I have always found them granted." St Peter of Alcantara was canonized in 1669.

As compared with such mystics as St Teresa of Avila and St John-of-the-Cross, the life of St Peter of Alcantara seems only to have aroused languid interest. The earliest printed biography which we now possess did not appear until 1615, fifty-three years after the saint's death. It was written by Fr John-of-St-Mary and a Latin version of it is printed in the *Acta Sanctorum*, October, vol. viii. With this the Bollandists have coupled a somewhat longer life by Fr Laurence-of-St-Paul, first published in 1669. In 1667 Fr Francis Marchese brought out a life in Italian in which he claims to have made use of the depositions of witnesses in the process of canonization. This has been translated into many languages, and an English version in two volumes was printed in the Oratorian Series in 1856. See also Léon, *Auréole séraphique* (Eng. trans.), vol. iv ; and S. J. Piat's short account in the " Profils franciscains " series (1942).

SS. PTOLEMAEUS, LUCIUS AND ANOTHER, MARTYRS (*c.* A.D. 161)

THE Roman Martyrology mentions today these three martyrs, the circumstances of whose passion at Rome are known from the evidence of a contemporary, St Justin Martyr. A certain married woman of dissolute life was converted to Christianity, and in turn tried to reform her husband and to induce him to become a catechumen. Her efforts failed, and the blasphemies and immoralities of her husband becoming unsupportable, she separated from him. He thereupon denounced her as a Christian, but the woman obtaining permission to delay her defence, the man instead informed against her instructor in the faith, Ptolemaeus. He was therefore arrested, and after being kept in prison for a long time was brought before the magistrate Urbicius. In reply to the question if he were a Christian, Prolemaeus said that he was, and without more ado was sentenced to death. Thereupon a Christian named Lucius who was present protested to Urbicius, saying, " How is it that this man can be condemned when he is guilty of no crime whatever ? Your judgement does no credit to our wise emperor and the senate." Urbicius turned on him and exclaimed, "You also seem to be one of these Christians ", and when Lucius admitted that he was, he also was condemned. Another man, whose name is not recorded, suffered with the others.

In the *Acta Sanctorum*, October, vol. viii, the extract is printed which Eusebius has quoted from St Justin's *Apology*. See also Urbain, *Ein Martyrologium der christlichen Gemeinde zu Rom*, but it should be read in the light of Delehaye's comments in the *Analecta Bollandiana*, vol. xxi (1902), pp. 89–93.

ST VARUS, MARTYR, AND ST CLEOPATRA, WIDOW (FOURTH CENTURY ?)

THE circumstances of the passion of St Varus in Egypt are summarized thus by the Roman Martyrology : " Varus, a soldier, in the time of the Emperor Maximinus, visited and fed seven holy monks while they were kept in prison, and when one of them died offered himself as a substitute in his place. And so, after suffering most cruel torments, he received the martyr's palm with them."

The mangled body of St Varus was secured by a Christian woman named Cleopatra, who hid it in a bale of wool and, so disguised, transported it to Adraha (Dera'a, east of Lake Tiberias), where she lived, and many Christians came to visit the martyr's tomb. When Cleopatra's son, John, was about to become a soldier, she determined to build a basilica in honour of Varus and to translate his body thereto, and at the same time to put her son and his fortunes under the particular patronage of this martyr who had himself been a soldier. She therefore built a church, and at its dedication she and John themselves carried the bones of St Varus to their new shrine under the altar. That same evening John was taken suddenly ill, and during the night he died. Cleopatra had his body carried into the new church and laid before the altar, and she gave way to her grief and reviled the saint in whose honour she had done so much. She called on God to restore to life her only child whose body lay there, and so she remained till the following night, when she sank into a deep sleep, exhausted by weeping and sorrow. While she slept she dreamed that St Varus appeared to her in glory, leading John by the hand, and that she laid hold of their feet in mute supplication. And Varus looked down on [illegible] and said, " Have I forgotten all the love you have shown for me ? Did I not pray to God that He would give health and advancement to your son ? And behold ! the prayer is answered. He has given him health for evermore and raised him to be among the hosts who follow the Lamb whithersoever He goeth." " I am satisfied ", replied Cleopatra, " but I pray you that I also may be taken, that I may be with my son and you." But St Varus replied, " No. Leave your son with me, and wait awhile, and then we will fetch you." When Cleopatra awoke she did as she had been bidden in her dream and had the body of John laid beside that of Varus. And she lived a life of devotion and penitence until, when seven years were passed, she also was called to God, and her body was buried with John and Varus in the basilica which she had built.

The Roman Martyrology does not mention either St Cleopatra or her son, but they are referred to in the Greek *Menaion* under the date October 19.

There is a Greek *passio* which is edited in the *Acta Sanctorum*, October, vol. viii, but in the absence of early *cultus* this pathetic story must be regarded with great suspicion.

ST ETHBIN (SIXTH CENTURY)

HIS father dying when Ethbin was fifteen his mother entrusted him to the care of St Samson, and later he became a monk under St Winwaloe in Brittany. He was one day walking with his master, when they saw a leper lying helpless at the side of the way. " What shall we do with this poor fellow ? " asked Winwaloe. " Do as the apostles of Christ did. Bid him to rise up and walk ", replied St Ethbin promptly. Winwaloe had faith both in his monk and in the power of God, and the sufferer was healed. When the monastery was destroyed by the Franks,

Ethbin took refuge in Ireland, where he lived for twenty years, and there died, famous for his virtues and miracles. He is named in the Roman Martyrology, but is unknown to Irish calendars. The name Ethbin sounds Anglo-Saxon.

We cannot put trust in the short life which has been printed in the *Acta Sanctorum*, October, vol. viii. See also LBS., vol. ii, p. 466, and Duine, *St Samson* (1909).

ST AQUILINUS, BISHOP OF EVREUX (*c.* A.D. 695)

LIKE many other Frankish saints of the Merovingian era, Aquilinus spent years in courts and camps before entering the clerical state and attaining the episcopate. He was a native of Bayeux, born there about the year 620. He fought in the wars of Clovis II, and on returning from a campaign against the Visigoths met his wife at Chartres, and they there determined to devote the rest of their days to the direct service of God and His poor, he being then about forty years old. They went to Evreux, where they lived quietly for ten years when, on the death of St Aeternus, St Aquilinus was considered the most worthy to succeed to the see. He was frightened of the distractions inseparable from the episcopate and sought to live rather as a hermit than a bishop; he had a cell built near to his cathedral, whither he retired whenever opportunity offered to spend long hours in prayer and penance on behalf of the flock which he had been called on to govern. During his last years St Aquilinus was deprived of his sight, but it made no difference to his zeal, which God approved by the gift of miracles.

There is a late biography which is printed in the *Acta Sanctorum*, October, vol. viii. See also Mesnel, *Les saints du diocèse d'Évreux*, part v (1916); and Duchesne, *Fastes Épiscopaux*, vol. ii, p. 227.

ST FRIDESWIDE, VIRGIN (A.D. 735 ?)

FRIDESWIDE is the patron saint of Oxford. Her legend in its simplest form is first told by William of Malmesbury, writing just before 1125. According to it Frideswide, having miraculously got rid of the unwelcome attentions of a king, founded a nunnery at Oxford and there spent the rest of her life. In its more developed form we are told that her kingly father was named Didan and her mother Safrida, and that her upbringing was entrusted to a governess called Algiva. Her inclinations early led her towards the religious state, for she had learned that " whatever is not God is nothing ". But Algar, another prince, smitten with her beauty, tried to carry her off. Frideswide thereupon fled down the Isis with two companions, and concealed herself for three years, using a pig's cote as her monastic cell. Algar continued to pursue her and eventually, on her invoking the aid of St Catherine and St Cecily, he was struck with blindness and only recovered on leaving the maiden in peace. From which circumstance it was said that the kings of England up to Henry II made a special point of avoiding Oxford! In order to live more perfectly to God in closer retirement, St Frideswide built herself a cell in Thornbury wood (now Binsey), where by the fervour of her penance and heavenly contemplation she advanced towards God and His kingdom. The spring which the saint made use of at Binsey was said to have been obtained by her prayers, and was a place of pilgrimage in the middle ages. Her death is put in 735; her tomb at Oxford was honoured with many miracles and became one of the principal shrines of England.

The extant legend of St Frideswide seems to represent no real tradition, and little reliance can be put on it; but she probably founded a monastery at Oxford in the eighth century, and after various vicissitudes it was refounded in the early twelfth century for canons regular of St Augustine. In 1180 the relics of St Frideswide were solemnly translated to a new shrine in the church of her name; and twice a year, at mid-Lent and on Ascension day, it was visited ceremonially by the chancellor and members of the university. By permission of Pope Clement VII the priory of St Frideswide was dissolved by Cardinal Wolsey, who in 1525 founded Cardinal College on its site, the priory church becoming the college chapel. In 1546 the college was re-established by King Henry VIII as Christ Church (*Aedes Christi*: "The House"), and the church which had been St Frideswide's became, as well as college chapel, the cathedral of the new diocese of Oxford (and was so recognized by the Holy See on the reconciliation in Mary's reign). The relics of the saint had by this time been removed from their shrine, but apparently they were not scattered. For in the year 1561 a certain canon of Christ Church, named Calfhill, went to such trouble to desecrate them that it would seem he must have been insane with fanaticism. During the reign of Edward VI there had been buried in the church the body of an apostate nun, Catherine Cathie, who had been through a form of marriage with the friar Peter Martyr Vermigli. Calfhill had Catherine's remains dug up (they had been removed from the church under Mary), mixed them with the alleged relics of St Frideswide, and thus reinterred them in the church. In the following year an account of this performance was published in Latin (and another in German) which contained a number of pseudo-pious reflections on the text *Hic jacet religio cum superstitione*: "Here lies Religion with Superstition." It does not appear that these words were actually inscribed on the tomb or coffin, though that they were is asserted by several writers, including Alban Butler, whose comment is, "the obvious meaning of which [epitaph] would lead us to think these men endeavoured to extinguish and bury all religion".

St Frideswide is named in the Roman Martyrology, and her feast is observed in the archdiocese of Birmingham. She is said also to have a *cultus* at Borny in Artois (under the name of Frévisse).

The legend of St Frideswide has been transmitted in several varying texts (see BHL., nn. 3162–3169). The more important have been printed or summarized in the *Acta Sanctorum*, October, vol. viii, and have also been discussed by J. Parker, *The Early History of Oxford* (1885), pp. 95–101. *Cf.* also Hardy, *Descriptive Catalogue* (Rolls Series), vol. i, pp. 459–462; DNB., vol. xx, pp. 275–276; an article by E. F. Jacob, in *The Times*, October 18, 1935, pp. 15–16; and another by F. M. Stenton in *Oxoniensia*, vol. i (1936), pp. 103–112 (both reprinted, O.U.P., 1953). There is a popular account by Fr F. Goldie, *The Story of St Frideswide* (1881); see also E. W. Watson, *The Cathedral Church of Christ in Oxford* (1935).

BD THOMAS OF BIVILLE (A.D. 1257)

AROUND the district of Biville in Normandy, where he was born about the year 1187, Thomas Hélye is known as "the Wonder-worker" and enjoys a widespread *cultus* which was confirmed in 1859. His parents seem to have been people of some local importance and, particularly to please his mother, Thomas was sent to school. When he was a young man he decided to put the fruits of this privilege at the disposal of other children, and he became a sort of village schoolmaster and catechist in his native place. The good results of his teaching reached the ears of the citizens of Cherbourg, the nearest town, and he was invited to go and instruct

the children there, which he did until sickness drove him home again. When he was recovered he continued to live in his father's house, in a manner more like that of monk than of a layman, and he soon became known to the bishop of Coutances, who ordained him deacon. Thomas then undertook pilgrimages to Rome and to Compostela, before going to Paris to complete his studies ; after four years he was made priest. He increased his austerities, spending part of the night in prayer that he might have the more time in the day for pastoral care and preaching, for which he had a great gift. Thomas was presented to the parochial benefice of Saint-Maurice, but he was by nature a missionary and, appointing a vicar for his cure, he took up his former work of preaching, catechizing, visiting the sick and sinners, encouraging the poor and oppressed, exhorting the lukewarm and indifferent, wherever it seemed that God was calling him, not only in Coutances but in the neighbouring dioceses of Avranches, Bayeux and Lisieux as well. In the midst of these missionary journeys Bd Thomas was taken ill at the castle of Vauville in La Manche, and died there on October 19, 1257 : the first miracle after his death was the healing of the withered hand of his hostess.

The relics of Bd Thomas Hélye have an interesting history. His body was buried in the cemetery of Biville, and later translated to the church itself. At the Revolution the church was profaned and the tomb of Thomas, left *in situ*, used as a desk, when M. Lemarié, vicar general of Coutances, determined to save the relics before it was too late. At 10.15 in the evening of July 13, 1794, he, with the parish priest and several of the faithful, secretly opened the shrine. The skeleton of the saint was found with nearly all the bones in place. It was quickly wrapped in linen and transferred to a wooden coffin, together with an affidavit of the proceedings, sealed up, and conveyed to the church at Virandeville, where it was hidden. The revolutionary authorities of Biville were unable to fix the responsibility for the " crime " and visited their annoyance on the " constitutional " *curé*, who was imprisoned for neglect of duty and for concealing the names of the delinquents, which he did not know. The relics were returned to their proper shrine in 1803. There, seven hundred years after the death of Bd Thomas, they still rest.

There is a valuable medieval life by a certain Clement, a contemporary, who was an actual witness of much that he records. Four years after the death of Bd Thomas an investigation was held at which Clement assisted, and he quotes in his biography from the depositions made regarding the holy missionary's virtues and miracles. The text has been edited both in the *Acta Sanctorum*, October, vol. viii, and by L. Delisle in the *Mémoires de la Soc. Acad. de Cherbourg*, 1861, pp. 203–238. See also lives by L. Couppey (1903) and P. Pinel (1927). There seems, however, as Fr Van Ortroy has pointed out, no adequate evidence for the statement that Bd Thomas was ever appointed chaplain to St Louis IX ; *cf.* the *Analecta Bollandiana*, vol. xxii (1903), p. 505.

BD PHILIP HOWARD, MARTYR (A.D. 1595)

THOMAS HOWARD, fourth Duke of Norfolk, was beheaded by order of Queen Elizabeth in 1572, and in consequence of the attainder his son Philip did not succeed to the dukedom of Norfolk ; but he became earl of Arundel and Surrey by right of his mother. His early education was partly under John Foxe and partly under Dr Gregory Martin, but the Protestant influence predominated and he went to Cambridge for two years, where " he received no small detriment ". At the age of twelve he had been married to Anne, daughter of Thomas, Lord Dacre of Gillesland. When he went to the court of Elizabeth, Philip suffered yet more

detriment: he neglected his admirable wife, impoverished his estates, and earned the brief favour of the queen. But in 1581 he was deeply impressed by hearing a disputation in the Tower of London between Bd Edmund Campion and others and some Protestant divines; he returned and became devoted to his wife, and in 1584 they were both reconciled to the Church by Father William Weston, S.J.

Before this event they had begun to be under suspicion, and Philip was for a time imprisoned in his own house in London. After it, the manifest change in his way of life gave a further handle for the intrigues of his enemies, and he determined, with his family and his brother William, to flee to Flanders. Philip wrote a long letter to the queen, explaining his conduct—he was come to the point "in which he must consent either to the certain destruction of his body or the manifest endangering of his soul"—and embarked in Sussex. But all his movements had been watched. He was captured at sea, brought back to London, and committed to the Tower. After twelve months, a charge of treason not being able to be substantiated, he was arraigned on lesser charges, vindictively fined £10,000, and sentenced to imprisonment during the royal pleasure. During the Armada scare he was again brought to trial, before his peers, for high treason in favouring the Queen's enemies. The evidence was partly fraudulent, partly worthless (extorted by fear of torture), but Philip was sentenced to death. The sentence was never executed; why, is not known. He was instead held a prisoner in the Tower for another six years, and he died there on October 19, 1595 (not without suspicion of poison). His dying request that he might see his wife and son, born after his imprisonment, was refused because he would not comply with a condition of attending Protestant worship, which would have also bought his release.

Bd Philip Howard was thirty-eight years old at his death, and had been for ten years uninterruptedly in prison, wherein his patience and conduct were not merely exemplary but heroic. His conversion had been whole-hearted, and he spent much of his time in writing and translating works of devotion. As if close confinement were not sufficient mortification, until his health failed he fasted three days a week, and got up every day for morning prayers at five o'clock. He was particularly penitent for the way he had treated his faithful wife. To Bd Robert Southwell he wrote: "I call our Lord to witness that no sin grieves me anything so much as my offences to that party"; and to her: "He that knows all things knows that which is past is a nail in my conscience and burden the greatest I feel there; my will is to make satisfaction if my ability were able." He died "in a most sweet manner, without any sign of grief or groan, only turning his head a little aside, as one falling into a pleasing sleep". In a declaration prepared for his expected execution he wrote: "The Catholic and Roman faith which I hold is the only cause (as far as I can any way imagine) why either I have been thus long imprisoned or why I am now ready to be executed."

In the Beauchamp tower of the Tower of London may be seen two inscriptions cut in the wall by the hand of Bd Philip in May and June 1587, and one referring to him after his death by another Catholic prisoner named Tucker. Philip Howard's relics are at Arundel.

Vol. xxi (1919) of the publications of the Catholic Record Society is entirely devoted to Philip Howard, and these documents, taken in conjunction with the narrative printed in 1857 from the original manuscript under the title *Lives of Philip Howard, Earl of Arundel, and of Anne Dacres his wife*, afford a more perfect insight into the career and character of the

earl than is perhaps available in the case of any other of the Elizabethan martyrs. The biography of the earl and countess, as Father Newdigate has shown in *The Month* (March 1931, p. 247), was written in 1635, five years after Lady Arundel's death ; the author was a Jesuit who acted as her chaplain but his name is not recorded.

20 : ST JOHN OF KANTI (A.D. 1473)

JOHN CANTIUS receives his name from his birthplace, Kanti, near Oswiecim in Poland. His parents were country folk of respectable position and, seeing that their son was as quick and intelligent as he was good, they sent him in due course to the University of Cracow. He took good degrees, was ordained priest, and appointed to a lectureship or chair in the university. He was known to lead a very strict life, and when he was warned to look after his health he replied by pointing out that the fathers of the desert were notably long-lived. There is a story told that once he was dining in hall, when a famished-looking beggar passed the door. John jumped up and carried out all his commons to the man ; when he returned to his seat he found his plate again full—miraculously. This, it is said, was long commemorated in the university by setting aside a special meal for a poor man every day ; when dinner was ready the vice-president would cry out in Latin, " A poor man is coming ", to which the president replied, " Jesus Christ is coming ", and the man was then served. But while he was yet alive John's success as a preacher and teacher raised up envy against him, and his rivals managed to get him removed and sent as parish priest to Olkusz. St John turned to his new work with single-hearted energy, but his parishioners did not like him and he himself was afraid of the responsibilities of his position. Nevertheless he persevered for some years, and by the time he was recalled to Cracow had so far won his people's hearts that they accompanied him on part of the road with such grief that he said to them, " This sadness does not please God. If I have done any good for you in all these years, sing a song of joy."

St John's second appointment at the university was as professor of Sacred Scripture, and he held it to the end of his life. He left such a reputation that his doctoral gown was for long used to vest each candidate at the conferring of degrees, but his fame was not at all confined to academic circles. He was a welcome guest at the tables of the nobility (once his shabby cassock caused the servants to refuse him admission, so he went away and changed it. During the meal a dish was upset over the new one. " No matter," he said, " my clothes deserve some dinner because to them I owe the pleasure of being here at all "), and he was known to all the poor in Cracow. His goods and money were always at their disposition, and time and again they literally " cleared him out ". But his own needs were few ; he slept on the floor, never ate meat, and when he went to Rome he walked all the way and carried his luggage on his back. He was never weary of telling his pupils to " fight all false opinions, but let your weapons be patience, sweetness and love. Roughness is bad for your own soul and spoils the best cause." Several miracles were reported of St John, and when news got round the city that he was dying there was an outburst of sorrow. " Never mind about this prison which is decaying ", he said to those who were looking after him, " but think of the soul that is going to leave it." He died on Christmas eve, 1473, at the age of eighty-three. St John Cantius was canonized in 1767, and his feast extended to the whole Western

church. He is the only confessor not a bishop who has different hymns for Matins, Lauds and Vespers in the Roman Breviary.

The Bollandists in the *Acta Sanctorum*, October, vol. viii, were unable to discover any satisfactory medieval account of St John Cantius, and they reproduced a biography published in 1628 by Adam of Opatow. This writer claims to have had access to materials preserved at Cracow, and in particular to have used notes compiled by a contemporary, Matthias of Miechow, who certainly drew up a record of miracles attributed to St John after his death. The latter document is also printed by the Bollandists. A note upon the place and date of birth of St John will be found in the *Analecta Bollandiana*, vol. viii (1889), pp. 382–388. A French life by E. Benoît was published in 1862. Lives in Polish are numerous.

ST CAPRASIUS, Martyr (Third Century ?)

According to the legend of the church of Agen St Caprasius was the first bishop of that city, and when his flock dispersed and fled before persecution he followed them in their hiding-places to minister to them. But from his place of refuge on Mont-Saint-Vincent he was a witness of the passion of St Faith (October 6), and when he saw the marvels with which God surrounded her martyrdom he went down to the place where her body still lay and confronted the prefect, Dacian. When asked his name he replied that he was a Christian and a bishop, and was called Caprasius. Dacian remarked on his good looks and youth and offered him rewards and imperial favour if he would apostatize. Caprasius replied that he wanted to live in no other palace than that of Him whom he worshipped or to have any other riches than those that were imperishable. He was handed over to the torturers, and his constancy so impressed the bystanders that the prefect ordered him to prison. The next day Caprasius was sentenced to death and on his way to execution met his mother, who encouraged him to remain firm. Then he was joined by Alberta, sister of Faith, and by two young brothers called Primus and Felician, nor was the governor able to turn them from their determination to suffer with Caprasius. So they were all led to the temple of Diana, to give them a last opportunity to sacrifice, and when they refused were beheaded. Then followed a wholesale massacre, for many pagans professed Christianity on the spot and were cut down by the soldiers or stoned by their neighbours.

This story is entirely fictitious, but there was a church at Agen dedicated in honour of St Caprasius in the sixth century and he was doubtless a real person. Alberta, Primus and Felician, on the other hand, probably never existed, though the feasts of all of them are kept at Agen ; the two last must be distinguished from the Roman martyrs of the same names on June 9. The Roman Martyrology gives a long entry to St Caprasius, but does not call him a bishop and makes no mention of his companions.

In the *Acta Sanctorum*, October, vol. viii, two or three variants are printed of that form of the *passio* in which the story of St Caprasius and St Faith are fused into one. See above under October 6. Mgr Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 144–146, is inclined to date this amalgamation of the legends as late as the ninth century. See also Saltet, *Étude critique sur la Passion de Ste Foy et de St Caprais* (1899).

ST ARTEMIUS, Martyr (A.D. 363)

Cardinal Baronius inserted the name of St Artemius in the Roman Martyrology, following the example of the Eastern church which had venerated him in spite of the fact that he was a supporter of the Arians. We are told that he was a veteran

of the army of Constantine the Great who was made imperial prefect of Egypt, and in discharging this office he had to be a persecutor as well as a heretic. George the Cappadocian had been intruded upon the episcopal throne of Alexandria by the Arian emperor, Constantius, St Athanasius had fled, and it was the duty of Artemius to find him, which he endeavoured to do with great zeal among the monasteries and hermitages of the Egyptian desert; he also persecuted the orthodox in general. But Artemius was no less zealous against paganism, destroying temples and images, so that when Julian the Apostate became emperor the persecutor was in turn persecuted. Many accusations against Artemius were made to the emperor, among others, that of breaking up idols; he was accordingly deprived of his property and beheaded.

Whether the Artemius whose healing shrine was a great centre of devotion at Constantinople was identical with this Artemius, the prefect of Alexandria put to death by Julian the Apostate, does not seem to be entirely clear. But the Greek life printed in the *Acta Sanctorum*, which is based ultimately upon the Arian chronicler Philostorgius, quite definitely assumes this. It also states that the Emperor Constantius II commissioned Artemius to convey the reputed relics of St Andrew the Apostle and St Luke the Evangelist from Achaia to Constantinople.

The special interest of this alleged martyr lies in the miracles wrought at his shrine, the detailed record of which has been edited by A. Papadopoulos-Kerameus in his *Varia Graeca Sacra* (1909), pp. 1–79. In these cures something analogous to the incubation, practised by the votaries of Aesculapius at Epidaurus and described by Aristides, seems to have been observed. See Delehaye, *Les recueils antiques des miracles des saints* in *Analecta Bollandiana*, vol. xliii (1925), pp. 32–38; and M. P. Maas; "Artemioskult in Konstantinopel", in *Byzantinisch-Neugriechische Jahrbücher*, vol. i (1920), pp. 377 *seq.* The Greek life is in the *Acta Sanctorum*, October, vol. viii. *Cf.* P. Allard, *Julien l'Apostat*, vol. iii (1903), pp. 21–32.

ST ACCA, Bishop of Hexham (A.D. 740)

In the household of St Bosa, who afterwards was bishop of Deira (York), was brought up a young Northumbrian named Acca, who profited greatly from the instruction and example of his master. After a time he attached himself to St Wilfrid, whom he served faithfully throughout his troubled life and accompanied on his last journey to Rome, where, says Bede, Acca "learned many useful things about the government of Holy Church which he could not have learned in his own country". Wilfrid, when he was restored to the see of Hexham, made Acca abbot of the monastery of St Andrew there. St Wilfrid died in 709 and Acca succeeded to his bishopric. St Bede speaks highly of him: "He was", he says, "a most active person and great in the sight of God and man . . . most orthodox in the profession of the Catholic faith and observant in the rules of ecclesiastical institution; nor did he ever cease to be so till he received the reward of his religious devotion."

St Acca's activity was very varied. He decorated and enlarged his cathedral church. He was learned in the Scriptures and formed a library in which he deposited the histories of the confessors whose deeds as well as whose relics he was diligent in gathering, and he was a munificent patron of scholars and students. He obtained from Kent the services of a celebrated cantor, Maban or Mafa, who had been taught church chant according to the Roman manner by the successors of the monks sent to England by St Gregory. Both St Acca himself, who was a

good singer, and his clergy profited by the tuition of Maban, learning many new chants and correcting those that were corrupt. In his encouragement of learning Acca caused Eddius to write the life of his beloved master St Wilfrid, and also assisted St Bede, who dedicated some of his works to him.

In the year 732, for some reason now unknown, St Acca had to leave his diocese, and is said to have lived in exile at Withern in Galloway. He died in 740 and was buried at Hexham.

For original sources we have Bede's *Ecclesiastical History*, and Richard of Hexham's *Brevis annotatio*, but this last is little more than a careful compilation from Eddius and other earlier authorities. Raine's *Memorials of Hexham*, vol. i, pp. xxx–xxxv and 31–36, supplies nearly all the information obtainable, but consult also the *Acta Sanctorum*, October, vol. viii ; and A. S. Cook in *Transactions of the Connecticut Academy of Arts and Sciences*, vol. xxvi (1924), pp. 245–332. A letter of St Acca to Bede has been printed in Bede's works and elsewhere.

ST ANDREW OF CRETE, Martyr (A.D. 766)

This martyr is sometimes distinguished as " the Calybite " or " in Krisi " from the other St Andrew of Crete (July 4), who died some twenty-five years earlier. During the aggravated campaign under the Emperor Constantine V against the veneration of holy images he made his way to Constantinople to take part in the struggle. He was present when the emperor himself was watching the torture of some orthodox Christians, and uttered a public and impassioned protest. He was dragged before the imperial throne, and when he had explained his action Constantine told him he was an idolater. St Andrew retorted by accusing the emperor of heresy. He was set on and beaten by the bystanders and was carried, bruised and bleeding, to prison, calling out to Constantine, " See how powerless you are against faith ! " The next day he repeated his defence of images before the emperor, who ordered him to be again scourged and then led through the streets as an example to the people. As he was being thus dragged along a fanatical iconoclast stabbed him with a fishing-spear, and at the Place of the Ox St Andrew fell dead from ill-usage and loss of blood. His body was thrown into a cesspit, but was retrieved and buried at a near-by place called Krisis, where the monastery of St Andrew was afterwards built.

The statement made by Theophanes (Confessor) that Andrew was at one time an anchorite seems to be erroneous. There are two apparently independent versions of the *passio*, both printed in the *Acta Sanctorum*, October, vol. viii. See also J. Pargoire in *Échos d'Orient*, vol. xiii (1910), pp. 84–86.

BD MARY TERESA DE SOUBIRAN, Virgin, Foundress of the Society of Mary Auxiliatrix (A.D. 1889)

The family of Soubiran is a very ancient and honourable one : its direct line has been traced so far back as the earliest years of the thirteenth century and is related, lineally or collaterally, to St Louis of France, St Elzear de Sabran and his wife Bd Delphina, Bd Rosaline of Villeneuve, St Elizabeth of Hungary, and half the royal families of Europe. In the second quarter of the nineteenth century the head of the family was Joseph de Soubiran la Louvière, who lived at Castelnaudary, near Carcassone. He married Noemi de Gélis de l'Isle d'Albi ; their second child was born on May 16, 1835, and was christened Sophia Teresa Augustina Mary.

The Soubirans worthily maintained the religious traditions of their family, if

in a way that marked the sternness rather than the joy of Christianity. And Sophie, under the direction of her uncle, Canon Louis de Soubiran, early heard a call to the religious life in an order or congregation. There were others with like leanings in the sodality of our Lady which the canon directed, and when Sophie was nineteen he decided to form them into a community of béguines, that is, laywomen living in community under temporary vows of obedience and chastity. This was not at all what Sophie was looking for: béguines live a life of considerable freedom and ease, and can return entirely to the world at any time, whereas she felt drawn to the austerity and hiddenness of the Carmelites. However, after a period of considerable spiritual perturbation and after taking prudent advice, she decided to fall in with her uncle's wishes and went to the béguinage at Ghent to learn its rule and way of life. On her return the béguine house was opened at Castelnaudary, and she was appointed its superioress. This was in 1854-55.

During the years that followed the new foundation grew and made considerable progress, developing on rather different lines from those of the Belgian béguinages: the sisters gave up the free use of their own property, an orphanage was established and, after a disastrous fire, the practice of night-adoration of the Blessed Sacrament was instituted. Nevertheless it was a difficult time, both for the community and its superioress, and in the *langue d'oc* the Castelnaudary béguinage has been called the *coubent del patiment*, " convent of suffering ". In 1863 Mother Mary Teresa, as we may now call her, again consulted the superioress of the convent of our Lady of Charity at Toulouse and other trusted friends, and they advised her to make a retreat according to the Exercises of St Ignatius. This she did, under the direction of the famous Father Paul Ginhac, and during the retreat it was made clear to her that it was God's will that she should persevere with what was in her mind, which was to lead to the foundation of a new congregation, " de Marie Auxiliatrice ", our Lady of Help. Its aim was to be the following of the religious life in its fullness and work for " the most divine of all human objects, the saving of souls "; no undertaking was to be too small or lowly for its members, especially if others were unwilling or unable to do it. In due course Canon de Soubiran agreed to these developments. The béguinage at Castelnaudary was not to be dissolved; but in September 1864 Mother Mary Teresa with some of the sisters was to migrate to a convent in the Rue des Bûchers at Toulouse, which was to be the home of the new community. It is from the following year that the extant writings of Mother Mary Teresa date, which enable her inner life to be closely followed until her death a quarter of a century later.

At Toulouse the care of orphans and teaching of poor children was continued, but the great work inaugurated there was a hostel for working-girls, the first of its kind. It was called the *maison de famille*, " home ", a home for those who had none or were separated from it. The night-adoration also was continued, but from being monthly soon became daily. In drawing up the broad outlines of the constitutions of her society, Mother Mary Teresa based herself on the spirit of the rule of the Society of Jesus, and the final revision was made with the help of Father Ginhac, who associated himself closely with the new enterprise. It was approved in 1867 by the archbishop of Toulouse, at the end of 1868 the Holy See issued a brief of praise, and in the following year a second and a third house were opened, at Amiens and at Lyons. In these large cities, as at Toulouse, the sisters were principally engaged in the care of working-girls. Then came the Franco-Prussian war, and the members of the three houses took refuge for a time in Southwark and

then Brompton, where they were befriended by the fathers of the Oratory; later they established a hostel in Kennington. When they returned to France a community was left in the last-named convent, the beginning of the congregation in England.

In 1868 there had been admitted to the Society of Mary Auxiliatrix a novice who by 1871 was elected counsellor and assistant mother general by an almost unanimous vote of the chapter. She was known as Mother Mary Frances, a very capable and intelligent woman, five years older than the mother general, Mary Teresa de Soubiran. After the exile in England, Mother Mary Frances produced an ambitious scheme for the development of the society, and got it accepted by " the brilliance of her explanations, the force and clarity of her arguments, the justness of her estimates, her shrewdness, tact and skill in affairs . . . and the lively and warm faith that animated her ". Those are the words of Mother Mary Teresa, and they are a measure of the domination which the assistant general had over her; she did not see for a long time, as was to become only too clear, that Mother Mary Frances was also " domineering, unstable and ambitious ". The result was that developments were allowed to go ahead far too quickly, new houses were opened without sufficient resources, and by the beginning of 1874 Mother Mary Frances announced (inaccurately, it now appears) that the financial position of the society was desperate.

At first Mother Mary Frances blamed herself: but soon she turned and reproached Mother Mary Teresa for what she alleged to be blundering, pride, weak hesitation and lack of religious spirit. The cry was taken up elsewhere, that the Society of Mary Auxiliatrix was in a bad way and that it was all the fault of the foundress. And Mother Mary Teresa remembered how a little time before our Lord had seemed to say to her, " Your mission is ended. There will soon be no place for you in the society. But I will do all with power and gentleness." She had replied, " So be it " then, and she replied " So be it " now; but first Father Ginhac must be consulted. He, good man, was puzzled, and very properly sent for Mother Mary Frances too. She persuaded him of her view of the situation; and he advised Mother Mary Teresa to resign. She did so; and her counsellor took her place.

The mother house of the society was then at Bourges and the new mother general was anxious that her predecessor should return neither there nor to any other house of the society. So Mother Mary Teresa went to the Sisters of Charity at Clermont, ostensibly for a few weeks' rest; in the event she was there for seven months, " seven months of anguish ", during which it was decided what should be done about her. There is no need to go into the painful details of how Mother Mary Frances sought to prevent any revival of the influence and authority of Mother Mary Teresa; they were all steps leading to what eventually took place—the irrevocable dismissal of the foundress from the society she had founded. In September she had to leave the convent at Clermont, and she had now to discard her religious habit. By the end of 1874 Mother Mary Teresa, foundress of the Society of Mary Auxiliatrix, was again simply Sophie de Soubiran la Louvière.

She had to begin life all over again—an ordeal common among persons living " in the world " but rare after twenty years of conventual life. She applied for admission to the Visitation order, but they could not see their way to accept her; nor would her " first love ", the Carmelites. So she turned to her old friends at the convent of our Lady of Charity in Toulouse, who were engaged in what is nowadays

called rescue-work. These did not turn her away, and moreover agreed with her request that she should be received in their Paris house. After further delays due to canonical difficulties, and an illness that nearly cost her her life, Bd Mary Teresa made her profession in 1877, when she was forty-two years old. It is clear from her journal that she now entered upon a period of spiritual serenity, that our Lord was indeed doing all things with power and gentleness in her regard. " Mother de Soubiran carried self-abnegation so far ", wrote her director, Father Hamon, " that she was able to banish her first religious family from her mind and to leave it entirely to the will of divine Providence, thus as it were forcing the Good Shepherd to look after the poor orphans. The generosity with which she made this sacrifice seemed to me to partake of heroism."

In any case Mother Mary Frances allowed no contact, by correspondence or otherwise, between the Mary Auxiliatrix nuns and their foundress. Then, after eight years, contact was re-established in a dramatic and distressing way: Bd Mary Teresa's sister, Mother Mary Xavier, who had been one of the first to join the society, also was dismissed by the mother general, lest she should keep the memory of the foundress too much alive. She, too, found refuge in the Paris convent of our Lady of Charity, and the report she brought of the state of the Society of Mary Auxiliatrix was a sad one. " Now I am sure ", wrote Mother Mary Teresa, " that this little society, which God loves so much, which He has watched over so lovingly, in which there are so many fervent and deeply virtuous souls, I am sure, I say, that it is morally dead—that is, that its aims, its form, its methods have ceased to exist. That is and always will be a very deep and very bitter grief to me. I love God's plans, and I am as nothing before His holy and incomprehensible will."

Tuberculosis had got its hold on Bd Mary Teresa, and her last sickness was prolonged, the last seven months being passed in the infirmary. With the coming of June 1889 the end was clearly at hand, and on the 7th she died, with an unfinished sign of the cross, and the words " Come, Lord Jesus " on her lips. Her body was first buried in the convent vault in Montparnasse cemetery ; it is now enshrined in the chapel of the mother house of Mary Auxiliatrix in Paris. Bd Mary Teresa de Soubiran was beatified in 1946, and the spirit of her life is summed up in this passage from a letter written after her dismissal from the Society of Mary Auxiliatrix : " As you may imagine, all this did not happen without extreme suffering. Only God can measure its depth and intensity, as only He knows the graces of faith, hope and love that flow from it : the great truth that God is all, and the rest nothing, becomes the life of the soul, and upon it one can lean securely amid the incomprehensible mysteries of this world. And this is a good above all other good on earth, for it is on almighty love that we rely for time and eternity. And should I have learned this without such cruel anguish ? I do not think so. Time passes, and it passes quickly : we shall soon know the reason of so many things that surprise and shock our feeble, short-sighted reason." Her feast is celebrated on October 20.

The foundation is part of its founder, and a word must be added about the subsequent history of the society that Bd Mary Teresa de Soubiran founded. She had foretold that within a year of her own death everything would be changed in Mary Auxiliatrix. This came true. There was much discontent with the administration of Mother Mary Frances, several houses had to be closed, and from 1884 her arbitrary mismanagement became intolerable : for example, the seat of the

novitiate was changed seven times in less than five years. The crisis came when the general chapter of 1889 refused to ratify yet more changes; and on February 13, 1890, sixteen years to the day from the expulsion of Bd Mary Teresa, Mother Mary Frances herself not only resigned her office but also left the society.

The archbishop of Paris, Cardinal Richard, nominated Mother Mary Elizabeth de Luppé to take her place. Under this nun the true story of Mother Mary Teresa came to light; her sister, Mother Mary Xavier, was recalled; and the Society of Mary Auxiliatrix picked up the threads of its true life and began again to move towards the honoured place that it has in the Catholic Church today.

These few pages are sufficient to show that the story of Bd Mary Teresa de Soubiran is a remarkable one.* But so, too, is the story of Mother Mary Frances—though it can have no place in the lives of the saints. It need simply be recorded that, after her death in 1921 (and so after the cause of Mary Teresa had been introduced) it was discovered that at the time she joined the Society of Mary Auxiliatrix, Mary Frances was a married woman who had deserted her husband; and he was then still alive and she knew it. She was therefore never validly a nun, much less a mother general, and accordingly all her actions in those capacities were invalid also and Mother Mary Teresa had canonically never ceased to be a member of the religious congregation that she founded. Nothing is known of the last thirty years of Mary Frances's life; she had private means and apparently lived alone in Paris.

The first life of Bd Mary Teresa de Soubiran, by Canon Théloz, was published in 1894, and in 1946 an admirable new one appeared by T. Delmas. *La Mère Marie-Thérèse de Soubiran d'après ses notes intimes*, in two volumes, by Father Monier-Vinard, consists mainly of the *beata's* own writings and notes on the spiritual life. Somewhat abridged, it was translated into English by Dom Theodore Baily in 1947, under the title *A Study in Failure*. See also the biography by Fr Wm. Lawson (1952) and Fr C. Hoare's excellent sketch in pamphlet form, *Life out of Death* (1946). Father Grivet's *Vie de la Mère Marie-Elisabeth de Luppé* may also be consulted. *Morte et Vivante* (1933) is an account of Bd Mary Teresa when at the convent of our Lady of Charity, and is said to be not entirely reliable.

ST BERTILLA BOSCARDIN, VIRGIN (A.D. 1922)

ST BERTILLA was a follower of the "little way" of St Teresa of Lisieux: ailing in health, of slight intellectual capacity, lacking in initiative, but with a balanced practical judgement and firm will, she was sanctified in the unobtrusive carrying-out of daily duties, whatever they might be. She was born into a poor peasant family in 1888 at Brendola, between Vicenza and Verona, was christened Anne Frances, and was called Annetta. Her biographer, Don Emidio Federici, says of her childhood that it was "uneventful, hard-working and quiet". The last epithet seems ill-chosen, for her father, Angelo Boscardin, a jealous man, was given to drink and accordingly there were rows and violence in the home—as Boscardin confessed in giving evidence for his daughter's beatification. Annetta went spasmodically to the village school, but had also from an early age to work in the house and as a domestic servant near by.

* Indeed, in its fullness it appears to be unique in the annals of religious congregations; but *cf.* St Alphonsus Liguori (August 2), St Joseph Calasanctius (August 27) and Bd Teresa Couderc (September 26). Not the least remarkable thing is that such men as Mgr de la Tour d'Auvergne, the archbishop of Bourges and Father Ginhac should have allowed to happen what did happen. In their anxiety to avoid a public scandal they contributed towards a worse one.

She was dubbed " the goose ", and the nickname does not seem to have been playful, so that when a local priest, Don Capovilla, recognized in her a religious vocation, her pastor, the Archpriest Gresele, laughed at the idea. Nevertheless, since, as he said, the girl could at any rate peel potatoes, Don Gresele proposed her to a convent, which refused to receive her. However, when she was sixteen Annetta was accepted by the Sisters of St Dorothy at Vicenza, and given the name Bertilla, after the abbess of Chelles.* " I can't do anything ", she said to the novice-mistress, " I'm a poor thing, a goose.† Teach me. I want to become a saint."

For a year Sister Bertilla worked in the scullery, the bakehouse and the laundry, and then was sent to learn nursing at Treviso, where the Sisters of St Dorothy had charge of the municipal hospital. But the local superioress used her as a kitchen-maid, and she remained among the pots and pans till after her profession in 1907, when she was promoted to help in the children's diphtheria ward. From then on Bertilla was the devoted servant of the sick ; but she soon became sick herself, and for the last twelve years of her life was in constant and severe pain from an internal malady that surgery failed to cure and which eventually killed her.

Early in 1915 the Treviso hospital was taken over for troops, and when two years later the disaster of Caporetto drove the Italians back to the Piave it was in the front line. When during air-raids some of the sisters were helpless with fear, Bertilla—no less frightened—saying her rosary, busied herself taking coffee and marsala to the patients who could not be moved to the basement. She was among those soon evacuated to a military hospital at Viggiù, near Como, and here it was that she came under the admiring notice of the chaplain Peter Savoldelli and of the officer Mario Lameri. The superioress, however, like other local superiors before her, failed to understand and appreciate Sister Bertilla : she thought she was overworking herself and getting too attached to her patients. And so Bertilla was banished to the laundry : here she remained uncomplainingly for four months, till she was rescued by the mother general, a remarkable woman named Azelia Farinea, who withdrew her from Viggiù. After the armistice she returned to the hospital at Treviso and was put in charge of the children's isolation ward.

Sister Bertilla's health had been getting worse and worse, and three years later a serious surgical operation was indicated. It was done ; but after three days, on October 20, 1922, Sister Bertilla died. On the first anniversary of her death a memorial plaque was put up in the hospital at Treviso, " To Sister Bertilla Boscardin, a chosen soul of heroic goodness, who for several years was a truly angelic alleviator of human suffering in this place. . . ." Crowds flocked to her first grave at Treviso and to her tomb at Vicenza ; miracles of healing were attributed to her intercession in Heaven ; and in 1952 Bd Bertilla was beatified, in the presence of members of her family and patients whom she had nursed.

See F. Talvacchia, *Suor Bertilla Boscardin* (1923) ; P. Savoldelli, *Soavi rimembranze* (1939) ; and E. Federici, *La b. M. Bertilla Boscardin* (1952). The last-named work makes full use of the documents of the beatification process.

* For information about St Bertilla, Don Federici refers his readers to the " *Vite dei Padri* ecc., dell' Abate Albano Butler ", quoting from an Italian translation published at Venice in 1825.

† The word used is the dialect *oco*, which seems actually to mean a gander.

21 : ST HILARION, ABBOT (*c.* A.D. 371)

HILARION was born in a village called Tabatha, to the south of Gaza, his parents being idolaters. He was sent by them to Alexandria to study, where, being brought to the knowledge of the Christian faith, he was baptized when he was about fifteen. Having heard of St Antony, he went into the desert to see him, and stayed with him two months, observing his manner of life. But Hilarion found the desert only less distracting than the town and, not being able to bear the concourse of those who resorted to Antony to be healed of diseases or delivered from devils, and being desirous to begin to serve God in perfect solitude, he returned into his own country. Finding his father and mother both dead, he gave part of his goods to his brethren and the rest to the poor, reserving nothing for himself (for he was mindful of Ananias and Sapphira, says St Jerome). He retired into the desert seven miles from Majuma, towards Egypt, between the seashore on one side and a swamp on the other. He was a comely and even delicate youth, affected by the least excess of heat or cold, yet his clothing consisted only of a sackcloth shirt, a leather tunic which St Antony gave him, and an ordinary short cloak. He never changed a tunic till it was worn out, and never washed the sackcloth which he had once put on, saying, " It is idle to look for cleanliness in a hair-shirt ", which mortifications, comments Alban Butler, " the respect we owe to our neighbour makes unseasonable in the world ".

For years together his food was fifteen figs a day, which he never took till sunset. When he felt any temptation of the flesh he would say to his body, " I will see to it, thou ass, that thou shalt not kick ", and then cut off part of his scanty meal. His occupation was tilling the earth and, in imitation of the Egyptian monks, making baskets, whereby he provided himself with the necessaries of life. During the first years he had no other shelter than a little arbour, which he made of woven reeds and rushes. Afterwards he built himself a cell, which was still to be seen in St Jerome's time ; it was four feet broad and five in height, and a little longer than his body, like a tomb rather than a house. Soon he found that figs alone were insufficient to support life properly and permitted himself to eat as well vegetables, bread and oil. But advancing age was not allowed to lessen his austerities. St Hilarion underwent many grievous trials. Sometimes his soul was covered with a dark cloud and his heart was dry and oppressed with bitter anguish ; but the deafer Heaven seemed to his cries on such occasions, the more earnestly he persevered in prayer. St Jerome mentions that though he lived so many years in Palestine Hilarion only once went up to visit the holy places at Jerusalem, and then stayed one day. He went once that he might not seem to despise what the Church honours, but did not go oftener lest he should seem persuaded that God or His worship is confined to any particular place.

St Hilarion had spent twenty years in the wilderness when he wrought his first miracle. A certain married woman of Eleutheropolis (Bait Jibrin, near Hebron) was in despair for her barrenness, and prevailed upon him to pray that God would bless her with fruitfulness ; and before the year's end she brought forth a son. Among other miraculous happenings, St Hilarion is said to have helped a citizen of Majuma, called Italicus, who kept horses to run in the circus against those of a *duumvir* of Gaza. Italicus, believing that his adversary had recourse to spells to stop his horses, came for aid to St Hilarion, by whose blessing and pouring water

over the chariot wheels his horses seemed to fly, while the others seemed fettered : upon seeing which the people cried out that the god of the *duumvir* was vanquished by Christ. From the model which he set other settlements of hermits were founded in Palestine, and St Hilarion visited them all on certain days before the vintage. In one of these visits, watching the pagans assembled at Elusa, south of Beersheba, for the worship of their gods, he shed tears to God for them. Many of their sick had been cured by him, so he was well known to them and they came to ask his blessing. He received them with gentleness, beseeching them to worship God rather than stones. His words had such effect that they would not suffer him to leave them till he had traced the ground for the foundation of a church, and till their priest, all dressed for his office as he was, had become a catechumen.

St Hilarion was informed by revelation in 356 of the death of St Antony. He was then about sixty-five years old, and had been long afflicted at the number of people, especially women, who crowded to him ; moreover, the charge of his disciples was a great burden. " I have returned to the world ", he said, " and received my reward in this life. All Palestine regards me, and I even possess a farm and household goods, under pretext of the brethren's needs." So he resolved to leave the country, and the people assembled in great numbers to stop him. He told them he would neither eat nor drink till they let him go ; and seeing him pass seven days without taking anything, they left him. He then chose some monks who were able to walk without eating till after sunset, and with them he travelled into Egypt and at length came to St Antony's mountain, near the Red Sea, where they found two monks who had been his disciples. St Hilarion walked all over the place with them. " Here it was ", said they, " that he sang, here he prayed ; there he laboured and there he reposed when he was weary. He himself planted these vines, and these little trees ; he tilled this piece of ground with his own hands ; he dug this pond to water his garden, and he used this hoe to work with for several years." On the top of the mountain (to which the ascent was very difficult, twisting like a vine) they found two cells to which he often retired to avoid visitors and even his own disciples ; and near by was the garden where the power of Antony had made the wild asses respect his vegetables and young trees. St Hilarion asked to see the place where he was buried. They led him aside, but it is unknown whether they showed it him or no ; for they said that St Antony had given strict charge that his grave should be concealed, lest a certain rich man in that country should carry the body away and build a church for it.

St Hilarion returned to Aphroditopolis (Atfiah), and thence went into a neighbouring desert and gave himself with more earnestness than ever to abstinence and silence. It had not rained there for three years, ever since the death of St Antony, and the people addressed themselves to Hilarion, whom they looked upon as Antony's successor, imploring his prayers. The saint lifted up his hands and eyes to Heaven, and immediately obtained a plentiful downpour. Many labourers and herdsmen who were stung by serpents and insects were cured by anointing their wounds with oil which he had blessed. Hilarion, finding himself too popular also in that place, spent a year in an oasis of the western desert. But finding that he was too well known ever to lie concealed in Egypt, he determined to seek some remote island and embarked with one companion for Sicily. From Cape Passaro they travelled twenty miles up the country and stopped in an unfrequented place ; here by gathering sticks Hilarion made every day a faggot, which he sent Zananas to sell at the next village to buy bread. St Hesychius, the saint's disciple, sought him

in the East and through Greece when, at Modon in Peloponnesus, he heard from a Jewish peddler that a prophet had appeared in Sicily who wrought many miracles. He arrived at Passaro and, inquiring for the holy man at the first village, found that everybody knew him : he was not more distinguished by his miracles than by his disinterestedness, for he could never be induced to accept anything from anyone.

He found that St Hilarion wanted to go into some country where not even his language should be understood, and so Hesychius took him to Epidaurus in Dalmatia (Ragusa). Miracles again defeated the saint's design of living unknown. St Jerome relates that a serpent of enormous size devoured both cattle and men, and that Hilarion induced this creature to come on to a pile of wood and then set fire to it so that it was burnt to ashes. He also tells us that when an earthquake happened the sea threatened to overwhelm the city. The affrighted inhabitants brought Hilarion to the shore, as it were to oppose him as a strong wall against the waves. He made three crosses in the sand, then stretched forth his arms towards the sea which, rising up like a mountain, returned back. St Hilarion, troubled over what he should do or whither he should turn, going alone over the world in his imagination, mourned that though his tongue was silent yet his miracles spake. At last he fled away in the night in a small vessel to Cyprus. Arrived there, he settled at a place two miles from Paphos. He had not been there long when his identity was discovered, so he went a dozen miles inland to an inaccessible but pleasant place, where he at last found peace and quietness. Here after a few years Hilarion died at the age of eighty ; among those who visited him in his last illness was St Epiphanius, Bishop of Salamis, who afterwards wrote about his life to St Jerome. He was buried near Paphos, but St Hesychius secretly removed the body to the saint's old home at Majuma.

The life by St Jerome is our primary source and there is no reason to doubt that much of his information was derived from St Epiphanius, who had had personal contact with Hilarion. The historian Sozomen also gives independent testimony, and there are other references elsewhere, which have all been carefully collected in the *Acta Sanctorum*, October, vol. ix. See especially Zöckler, " Hilarion von Gaza " in *Neue Jahrbücher für deutsche Theologie*, vol. iii (1894), pp. 146–178 ; Delehaye, " Saints de Chypre " in *Analecta Bollandiana*, vol. xxvi (1907), pp. 241–242 ; Schiwietz, *Das Morgenländische Mönchtum*, vol. ii, pp. 95–126 ; and H. Leclercq, " Cénobitisme " in DAC., vol. ii, cc. 3157–3158.

SS. URSULA AND HER MAIDENS, MARTYRS (DATE UNKNOWN)

THE feast of St Ursula and the maiden martyrs of Cologne is now treated with considerable reserve in the Roman liturgy (it was a project of Pope Benedict XIV's commission to suppress it altogether). It is accorded only a commemoration, with no proper lesson at Matins ; the martyrology ventures to say that they suffered at the hands of the Huns on account of their constancy in religion and chastity, but gives no particulars of numbers or other circumstances.

There is in the church of St Ursula at Cologne a stone bearing a Latin inscription, probably cut during the second half of the fourth or early in the fifth century of our era. Its meaning is far from clear, but it seems certainly to record that one Clematius, a man of senatorial rank, rebuilt, in consequence of certain visions, a ruined basilica in honour of some virgins who had been martyred in that place. Nothing is said of the number, their names, or the time and circumstances of their passion. From this it may be inferred that at some time or other some maidens

were martyred at Cologne, and that they were sufficiently well known to have had a church built in their honour at an early date, perhaps by the beginning of the fourth century. And this is all that can be said with reasonable likelihood of the martyrs made famous by the great and ramified legend of St Ursula and her Eleven Thousand Virgins.

The earliest known form of that legend is a *sermo* composed at Cologne for their feast-day, probably during the earlier ninth century. The author says that there was then no authentic written account of their passion and nothing certainly known of them, and professes himself to give the local tradition: they were numerous, even thousands; their leader was called Vinnosa (Pinnosa); and they suffered in the persecution of Maximian. He refers to the theory that the girls had come to Cologne in the wake of the Theban Legion, but himself inclines to the view that they were natives of Britain. None of the classical martyrologies of this period mentions the martyrs, except that Usuard records the virgins Martha and Saula with several companions at Cologne on October 20 (these are given separately from St Ursula in the present Roman Martyrology) and Wandelbert of Prüm refers to the thousands of virgins of Christ who suffered on the Rhine on October 21. The first mention by name of St Ursula, as one of eleven virgin-martyrs, occurs in a calendar of the end of the ninth century, and other liturgical sources of about that time give the name as one of five, eight or eleven, but in only one does Ursula come first. In the early years of the tenth century the number was beginning to be fixed at "eleven thousand", how or why is not known: the most favoured explanations are the abbreviation XI M.V. (*undecim martyres virgines*) misunderstood as *undecim milia virginum* or a combination of the "eleven" of some documents with the "thousands" of others.

The legend as it took shape in Cologne at the latter part of the tenth century is as follows. Ursula, the daughter of a Christian king in Britain, was asked in marriage by the son of a pagan king. She, desiring to remain unwed, got a delay of three years, which time she spent on shipboard, sailing about the seas; she had ten noble ladies-in-waiting, each of whom, and Ursula, had a thousand companions, and they were accommodated in eleven vessels.* At the end of the period of grace contrary winds drove them into the mouth of the Rhine, they sailed up to Cologne and then on to Bâle, where they disembarked and went over the Alps to visit the tombs of the apostles at Rome. They returned by the same way to Cologne, where they were set upon and massacred for their Christianity by the heathen Huns, Ursula having refused to marry their chief. Then the barbarians were dispersed by angels, the citizens buried the martyrs, and a church was built in their honour by Clematius. Another and parallel story, of Gaulish provenance, interesting to Englishmen but no less fanciful, is given in a later version by Geoffrey of Monmouth. He says that the Emperor Maximian (he means Magnus Clemens Maximus; "Maxen Wledig"), having become master of Britain and Gaul (which Maximus did in 383), planted Armorica with British colonists and soldiers and put them under a prince called Cynan Meiriadog. Cynan appealed to the king of Cornwall, curiously named Dionotus, to send out women as wives for his settlers. Dionotus responded very handsomely by despatching his own daughter Ursula, with 11,000 maidens of noble birth and 60,000 young women of the meaner sort. Ursula was very beautiful and was intended to be married to Cynan himself. But

* There is a charming account of the mobilization of this company in the *Golden Legend*.

on its voyage to Brittany the fleet was scattered and blown north by a storm; the women were cast away among strange islands and barbarous peoples, and suffered servitude and martyrdom at the hands of the Huns (and the Picts, adds Geoffrey).

The Cologne version represents the more or less official legend, the date 451 being assigned to the martyrdom, " when Attila and his Huns were retreating after their defeat in Gaul; having captured Cologne, then a flourishing Christian city, the first victims of their fury were Ursula and her British followers " (lesson formerly read in England). But during the twelfth century it underwent incredible elaboration, chiefly by means of the " revelations " of St Elizabeth of Schönau and of a Premonstratensian canon, Bd Herman Joseph. It is not now questioned that these visionaries were deceived, but at the time they had the support of the " discovery " at Cologne in 1155 of numerous sham relics and forged inscriptions purporting to be the epitaphs of Pope St Cyriacus, St Marinus of Milan, St Papunius, King of Ireland, St Picmenius, King of England, and numerous other entirely imaginary people who were fabled to have suffered with St Ursula. The so-called revelations of Bd Herman (if indeed they were his and were meant to be taken seriously) are even more surprising than those of St Elizabeth. They profess to solve several problems presented by the ever-expanding legend, including the presence of the bones of men, children and even of babes among those of the martyrs. There is no doubt that the great finding of 1155 (there had been smaller ones previously) was due to the opening-up of a common burial-ground, and it is difficult to resist the conclusion that two abbots of Deutz engineered an impious fraud in which St Elizabeth and Bd Herman were inculpably implicated. There is a vast collection of these relics to this day in the church of St Ursula at Cologne, and portions of them have gone all over the world.

Quite apart from any other consideration, it may be emphasized that we learn from the inscription of Clematius that he restored a small basilica, or *cella memorialis* (which possibly had been laid waste by the Franks *circa* 353); the martyrs seem to have been buried there, and Clematius laid a ban upon other interments in that spot. The language is quite inconsistent with the idea of a vast cemetery in which thousands of bodies had been heaped together.

Through the later medieval activities names of individual Ursuline martyrs gained currency and are found in local calendars and martyrologies. Among them is St Cordula, named in the Roman Martyrology on the morrow. " She hid herself, being frightened by the sufferings and death of the others. But the next day she repented, gave herself up to the Huns, and was the last of all to receive the martyr's crown." This is a contribution of the nun Helentrudis of Heerse to the legend according to the *passio* " Fuit tempore ".

The long dissertation of Fr Victor de Buck which occupies 230 folio pages in the *Acta Sanctorum*, October, vol. ix (1858), was summarized by Cardinal Wiseman in an address which somehow seems to have escaped republication among his other writings. It may be read in a volume, *Essays on Religion and Literature*, edited by Manning (1865), where it bears the title " The Truth of Supposed Legends and Fables " (pp. 235–286) and is accompanied with a facsimile of the Clematius inscription. Father de Buck contributed much that was new and sound to the solution of the problem, reprinting most of the more vital texts, but his conclusions, more particularly his contention that the feast commemorates a great massacre of Christian virgins by the Huns in 451, have by no means been upheld by later research. The most important study of the subject which has since appeared is that of the eminently critical medievalist, W. Levison, *Das Werden der Ursula-Legende* (1928). He defends against all objections the authenticity of the Clematius inscription, but he agrees

with other archaeologists in regarding it as definitely anterior to the Hun inroad of 451. After the Clematius inscription, the *Sermo in natali*, and the brief liturgical notices referred to above, the most important document is the earliest *passio*, " Fuit tempore ", which de Buck, not having seen the prologue, unfortunately disregarded. It was first printed in the *Analecta Bollandiana*, vol. iii (1884), pp. 5–20. From these origins the legend developed, but the evolution is too complicated and the literature too vast for more detailed notice. Consult, however, in particular, M. Coens in the *Analecta Bollandiana*, vol. xlvii (1929), pp. 80–110 ; G. Morin in *Études, Textes, Découvertes* (1913), pp. 206–219, who sagaciously calls attention to Procopius, *De Bello Gothico*, bk. iv, ch. 20 ; T. F. Tout, *Historical Essays* (1907), pp. 17–56 ; Albert Poncelet in the *Catholic Encyclopedia*, vol. xv, pp. 225–228 ; H. Leclercq in DAC., vol. iii, cc. 2172–2180 ; LBS., vol. iv (1913), pp. 312–347 ; and Neuss, *Die Anfänge des Christentums im Rheinlande* (1933). One of the more recent contributions to the subject, dealing primarily with the representations of the legend in art, is that of Guy de Tervarent, *La légende de Ste Ursule* (2 vols., 1931). The text of the Clematius inscription can be most readily found in LBS., DAC., or the *Catholic Encyclopedia* (*loc. cit.*). The reference to Geoffrey of Monmouth is to his *History of the Kings of Britain*, bk. v, chs. 12–16. As regards the statement that St Dunstan supplied the story which is recounted in the *passio* " Fuit tempore ", it is a curious fact that St Dunstan seems to have received episcopal consecration on October 21, and also that some of the few saints named in the Ursula legend were honoured at an early date at Glastonbury and in the west of England. If Dunstan, as is now believed, was born in 910 and not in 925, some intercourse with Hoolf, the envoy of the Emperor Otto, would have been by no means impossible.

ST MALCHUS (FOURTH CENTURY)

FOR the story of St Malchus, who is mentioned today in the Roman Martyrology, we are indebted to St Jerome, who says he had it from the lips of the man himself. When he was in Antioch about the year 375 he visited Maronia, some thirty miles away, where his attention was attracted to a very devout old man whose name, he discovered, was Malchus (Malek). St Jerome was interested in what he heard about him, went to the old man for more information, and was told the following tale of his life. Malchus was born in Nisibis, the only son of his parents, who when he had reached the requisite age wanted him to marry. He, however, had already resolved to give himself wholly to the direct service of God, so he ran away and joined some hermits in the wilderness of Khalkis. Some years later he learned of the death of his father, and he went to his superior and told him that he wished to go home in order to comfort and look after his mother. The abbot was unsympathetic and represented the inclination to Malchus as a subtle temptation. Malchus pointed out that he was now entitled to some property and that with it he would enlarge the monastic buildings, but the abbot was an honest man who had made up his mind, and it was not altered by a consideration of that sort. He implored his young disciple to stay where he was, but Malchus was as persuaded of his duty as the abbot, and he started off without his permission.

Between Aleppo and Edessa the caravan to which Malchus had attached himself was attacked and plundered by Beduin, and Malchus and a young woman were carried off by one of the marauding chiefs. They were carried on camels to the heart of the desert beyond the Euphrates, and Malchus was set to work as a sheep and goatherd. He was not unhappy ; certainly he did not like living among heathens and in a greater heat than that to which he was accustomed, but " it seemed to me that my lot was very like that of holy Jacob, and I remembered Moses, both of whom had been shepherds in the wilderness. I lived on dates and cheese and milk ; I prayed endlessly in my heart ; and I sang the psalms I had learned among the monks ." No doubt his master was pleased with Malchus—

men carried off as slaves were rarely so obedient and contented—and he sought to arrange a marriage for him. It is incredible to the wandering tribes of the desert that any man should choose to live alone, and the unmarried man must live as a servant in the tent of another, for none but women do what we should call domestic work, and much more.* So Malchus was told to marry his fellow captive, and thereupon he was very alarmed : not only was he a monk and so had put marriage behind him, but he also knew that the girl was already married in her own country. It would seem, however, that she was not altogether unwilling. But when Malchus threatened he would rather kill himself, the girl declared (over the centuries can be heard the note of wounded *amour propre* in her voice) that she was quite indifferent to him and that she was prepared to live with him under a mere appearance of matrimony, and so satisfy their master. This they did, though neither of them found the arrangement completely satisfactory. " I loved the woman as a sister " declared Malchus to St Jerome, " but I never entirely trusted her as a sister."

One day Malchus was watching a crowd of ants at work in their heap and the thought came to him how like the sight was to that of a busy and orderly company of monks. Thereupon he suddenly became very homesick, the memory of his past happiness with the hermits was more than he could bear, and when he had driven in his flocks that evening he went and told his companion that he had made up his mind to escape. She too was anxious to find her real husband again and was willing enough to adventure with Malchus, so they made their preparations secretly and ran away one night, carrying their provisions in two goatskins. By means of these skins, which they inflated, they crossed the Euphrates in safety, but on the third day they saw their master and another man, on camels, coming up with them. They hid themselves near the mouth of a cave, and the chief, thinking he saw them go into the cave itself, sent his man in to fetch them out. When he did not reappear, the chief himself approached and went in, but neither did he come out again. Instead there issued from the cave a lioness with a cub in her mouth, and she leaped off among the rocks, leaving the two Arab intruders dead on the floor of her den. Malchus and the woman ran to the tethered camels, mounted them, and set off at a great pace.

After ten days' riding they came to a Roman station in Mesopotamia, where the officer in charge listened to their story and sent them on to Edessa. From there St Malchus made his way back to the hermit colony by Khalkis and eventually went to end his days at Maronia, where St Jerome talked with him. His companion never found her husband, and in her sorrow and disappointment her mind turned to the friend who had shared her captivity and helped her escape ; she went and settled down near him, giving her time to the service of God and her neighbour, and there she died at a great age.

The text of St Jerome is printed with a full commentary in the *Acta Sanctorum*, October, vol. ix. Reginald, a monk of Canterbury (d. *c.* 1110), wrote several poems treating of St Malchus ; *cf. The Oxford Book of Medieval Latin Verse* (1928), pp. 73–75 and p. 221, n. 50. For the text with an English translation, see the *Classical Bulletin*, 1946 (Saint Louis, U.S.A.), pp. 31–60. But the text is of little value, possibly a mere romance composed for purposes of edification : see *Comm. Mart. Rom.*, and P. Van den Ven, in *Le Muséon*, vol. xix (1900), pp. 413 *seq.* and xx, 208 *seq.*

* See C. M. Doughty's *Arabia Deserta*, vol. i, pp. 321–322. The life described by Doughty is much the same as that lived fifteen hundred years ago by Malchus among the black tents.

ST FINTAN, OR MUNNU, OF TAGHMON, ABBOT (*c.* A.D. 635)

EXTREME austerity was an outstanding characteristic of the early Irish monks, and this St Fintan or Munnu was reported to be of them one of the most austere, and bodily sickness was added to his voluntary mortifications. For eighteen years he was a monk under St Senell at Cluain Inis, and then crossed to Iona with the object of joining the community there. Irish accounts say that St Columba was dead when Fintan arrived and that his successor, St Baithen, sent him back, saying that Columba had prophesied that he should found a monastery in his own country and be himself a father of monks. The Scots tradition is that he lived on Iona for a time, and returned home on St Columba's death in the year 597. Somewhere about the beginning of the seventh century Fintan founded the monastery of Taghmon (Tech Munnu) in county Wexford, and while governing this abbey was a zealous upholder of the Celtic method of computing Easter and other local customs. At the synod held at Magh Lene in 630, and others, he strongly opposed on this matter St Laserian and those who wished to comply with the wish of Pope Honorius I that Ireland should come into line with the rest of Christendom.

The monastery of Taghmon soon became famous, and there are references to its founder in the Lives of St Canice, St Mochua and St Molua. The last two state that St Fintan was for some time a leper, and there seems to have been a known rivalry between him and Molua: for when an angel who was supposed to visit Fintan twice a week missed a day, and explained subsequently that he had been detained by the necessity of receiving the soul of the recently dead Molua into Heaven, Fintan is represented as being distinctly "put out" about it. His desire to emulate the merits of the abbot of Clonfert caused him to pray to be stricken with disease, that by his patient bearing of it he should deserve a similar welcome to the Celestial City. Munnu is sometimes confused with St Mundus in Scotland.

Three Latin lives of this saint are available (see Plummer, *Miscellanea Hagiographica Hibernica*, p. 252). The longest has been printed in the *Acta Sanctorum*, October, vol. ix, and the third has been edited by Plummer: see VSH., vol. ii, pp. 226–239, and also the introduction, pp. 84 *seq.* J. F. Kenney, *Sources for the Early History of Ireland*, vol. i, p. 450, quotes with approval Plummer's comment: "Speaking generally the historical element in this life is larger than in some others, and we get an impression of Munnu as a real man and not merely a peg to hang miracles on, a man of somewhat harsh and hasty temper, but placable and conciliatory when the momentary irritation was over". There is considerable difficulty in identifying the Scottish St Mundus, and A. P. Forbes, in KSS., pp. 412–416, considers that he is no other than Fintan Munnu. See, however, the *Acta Sanctorum*, April, vol. ii, and O'Hanlon, LIS., vol. iv, p. 173.

ST CONDEDUS (*c.* A.D. 685)

CONDEDUS, called in French Condé or Condède, is said to have been an Englishman who, wandering about in search of a place of complete seclusion, came to France and settled down at a spot called Fontaine-Saint-Valéry. After some years he heard of the great reputation of the abbey of Fontenelle, which was at that time governed by St Lambert, and set out to visit it. On his way Condedus came to a place where the inhabitants were so suspicious that they would not give him shelter for the night, although the weather was very threatening. At last he found a woman who took pity on him, and we are told that her kindness was rewarded by a

revelation of her guest's holiness. For the storm broke during the night, and when the good woman got up to cover her window she saw a great column of light reaching from the sleeping-place of Condedus to the sky above. That this was probably lightning or another phenomenon of the storm does not alter the significance that it had for the woman. After being a monk at Fontenelle for a short time he returned to a solitary life on an island called Belcinac, in the Seine near Caudebec. King Thierry III soon after made the acquaintance of the saint, and was so pleased with him that he gave the island and other land as endowment for the hermitage. St Condedus built two chapels thereon, to which people came from all around to get his direction and listen to his preaching. After his death he was buried on the island, but afterwards was translated to Fontenelle; Belcinac has disappeared, swallowed by the waters of the Seine.

A short Latin life of St Condedus printed by Mabillon and in the *Acta Sanctorum*, October, vol. ix, has been re-edited by W. Levison in the MGH., *Scriptores Merov.*, vol. v, pp. 644–651. As the writer lived more than a century after the subject of his biography, the narrative cannot claim any great authority. Consult, on the other hand, Legris in the *Analecta Bollandiana*, vol. xvii (1898), pp. 282–287, and Vacandard, *St Ouen* (1902), pp. 198–201. But Levison in the *Neues Archiv*, vol. xxv, vindicates his own earlier conclusions.

ST JOHN OF BRIDLINGTON (A.D. 1379)

THOUGH it has been often said that St Thomas of Hereford was the last English saint of the middle ages to be formally canonized (Osmund, in 1457, was a Norman), there is a bull of Pope Boniface IX that canonized John of Bridlington in 1401; his feast is now celebrated in the diocese of Middlesbrough and by the Canons Regular of the Lateran (on October 10). He was surnamed Thwing, from the place of his birth near Bridlington, on the coast of Yorkshire, and the little which is known of his life presents nothing of unusual interest. At about the age of seventeen he went for two years to study at Oxford. When he returned from the university he took the religious habit in the monastery of regular canons of St Augustine at Bridlington. In this solitude he advanced daily in victory over himself and in the experimental knowledge of spiritual things. John was successively precentor, cellarer, and prior of his monastery. This last charge he had averted by his protests the first time he was chosen; but upon a second vacancy his brethren obliged him to take up the office. His application to prayer showed how much his conduct was regulated by the spirit of God, and a great spiritual prudence, peace of mind and meekness of temper were the fruits of his virtue. When he had been seventeen years prior and had earned a universal esteem and reverence he was called to God on October 10, 1379.

Many miracles wrought through his intercession are mentioned by the author of his *vita* and by Thomas of Walsingham, who testifies that by order of Pope Boniface IX, Richard Scrope, the greatly venerated archbishop of York, assisted by the bishops of Lincoln and Carlisle, translated his relics to a more worthy shrine. This took place on March 11, 1404. The shrine attracted many pilgrims, among them King Henry V, who attributed his victory at Agincourt to the intercession in Heaven of two English Johns, of Bridlington and of Beverley. The nave of the priory church in which St John Thwing presided is now the Anglican parish church of Bridlington.

See the *Acta Sanctorum*, October, vol. v, where a life by one Hugh, himself a canon regular, is printed. There is also a shorter summary by Capgrave in his *Nova Legenda*

Angliae. But most important of all is the article of Fr Paul Grosjean in the *Analecta Bollandiana*, vol. liii (1935), pp. 101–129. He has gathered up much new material, while expressing his indebtedness to the book, *St John of Bridlington* (1924), and other papers by J. S. Purvis. Mr Purvis published the text of the canonization document from the Lateran *Regesta.*

BD JAMES STREPAR, ARCHBISHOP OF GALICH (*c.* A.D. 1409)

THE Friars Minor entered Poland not many years after their foundation and when they were well established extended their preaching to the reconciliation of dissident Orthodox and the conversion of pagans in Lithuania. Thus was inaugurated the Latin church in Galician Ukraine, which was organized into dioceses during the fourteenth century. Bd James Strepar was a member of a noble Polish family settled in Galicia. He joined the Franciscans and became guardian of their friary at Lvov, where he played a conspicuous part in very troubled ecclesiastical affairs, the city having been laid under an interdict. He was a zealous defender of the mendicant friars, who were bitterly attacked by the secular clergy, and at the same time keenly concerned about the dissident Orthodox. He worked among these for over ten years, making great use of the Company of Christ's Itinerants, a sort of missionary society of Franciscan and Dominican friars, and was put at the head of the Franciscan " mission " in western Russia.

As a missionary preacher and organizer Bd James had great success, and was in 1392 called to govern the see of Galich. He had himself evangelized a considerable part of his diocese, and was now in a position to consolidate his work. He built churches in remote districts and obtained experienced priests from Poland to take charge of them, founded religious houses, and established hospitals and schools. Though a senator of the realm as well as archbishop he sometimes carried out visitations on foot, and always wore the modest habit of his order at a time when prelates not infrequently copied the ostentatious clothes of lay lords. Bd James governed his large diocese till his death at Lvov on June 1, in 1409 or 1411. During his life he had been called " protector of the kingdom " and the miracles at his tomb showed that he was still mindful of his people. His *cultus* was confirmed in 1791.

There is more than one life in Polish, but only summaries seem to be available in languages more generally known. See, however, Scrobiszewski, *Vitae episcoporum Halicensium* (1628); Stadler, *Heiligen Lexikon*, vol. iii, pp. 111 *seq.*; Léon, *Auréole séraphique* (Eng. trans.), vol. ii, pp. 312–315.

BD PETER OF TIFERNO (A.D. 1445)

VERY few particulars of the life of this confessor have been preserved, in part no doubt owing to the destruction by fire of the archives of the friary of Cortona, where he spent the greater part of his life. He belonged to the family of the Cappucci and was born at Tiferno (Città di Castello) in 1390. When he was fifteen he received the Dominican habit and was sent to Cortona, where he was trained under the direction of Bd Laurence of Ripafratta and in company of many other famous friars, including St Antoninus and Fra Angelico. Bd Laurence recommended him to devote himself to contemplation rather than to activity, but the lessons of his office note that he was as ready to minister to those who required

his services outside his monastery as within it. Several miracles are remembered of Bd Peter. He once met a young man of bad character in the street, stopped him, and said, "What wickedness are you up to now? How much longer are you going on adding sin to sin? You have just twenty-four hours to live, and at this time tomorrow you'll have to give God an account of yourself." The man was frightened but took not more notice, till that night he had a bad accident; Peter was sent for, and he received the sinner's humble penitence before he died. The *cultus* of Bd Peter, who used to hold a skull in his hands while preaching, was confirmed by Pope Pius VII.

Information regarding Bd Peter was certainly not widely disseminated. In the vast collection of names which figure in the book of G. Michele Piò, printed at Bologna in 1607, *Delle vite degli huomini illustri di S. Domenico*, there is no mention of him. We have to fall back upon the lessons of the Dominican breviary, the *Année Dominicaine*, and such summaries as Procter, *Lives of the Dominican Saints*, pp. 294–297. Consult, however, Taurisano, *Catalogus hagiographicus O.P.*

BD MATTHEW, BISHOP OF GIRGENTI (A.D. 1450)

BD MATTHEW was born at Girgenti in Sicily. Renouncing riches and worldly hopes, he took the habit of St Francis amongst the Conventuals at the age of eighteen. Some time after, he heard the fame of St Bernardino of Siena and he left the Conventuals to join the Observants, becoming one of St Bernardino's closest friends. With him Matthew travelled about Italy and before long shared his fame as a preacher. The disturbances of the time had led to a great slackening of discipline, and in Sicily in particular simony was rampant among the clergy and indifference among the laity. Matthew, touched by the misery of his country, returned to Sicily and taught and preached up and down, rousing priests and people from their apathy and spreading everywhere devotion to the Holy Name.

The inhabitants of Girgenti desired to have Bd Matthew as their bishop and, although he himself was most unwilling, Pope Eugenius IV insisted upon his acceptance. His first care was to restore discipline and check simony, but by so doing he aroused bitter opposition. His enemies calumniated him, and he had to go to Rome to defend his cause before the pope, who recognized his innocence and restored him to his see. Again he set about reforming scandals, but he was accused of being a firebrand and of disturbing the peace. He concluded that he was incapable of governing and asked for his release, which the pope, after some demur, granted. Matthew returned to the convent which he had founded, but the superior, who had been prejudiced against him, refused him admittance, saying that he had, through ambition, accepted a bishopric which he could not govern, that he would only destroy the harmony of the community and that he had better go elsewhere. Matthew found a refuge with his old friends the Conventuals, but before long the minister provincial of the Observants begged him to return—which he did. He lived several years longer; but when he was afflicted by a malady which the Observants, owing to their poverty and distance from medical advice, were unable to tend, they took him back to the house of the Conventuals, where he died. The *cultus* of Bd Matthew was confirmed in 1767.

See J. E. Stadler, *Heiligen-Lexikon*, and Léon, *Auréole séraphique* (Eng. trans.), vol. i.

22 : ST ABERCIUS, BISHOP OF HIEROPOLIS (*c.* A.D. 200)

THERE lived in Phrygia Salutaris during the second century a certain Abercius Marcellus, who was bishop of Hieropolis and who, while in his seventy-second year, made a visit to Rome. His homeward journey was taken through Syria and Mesopotamia, he visited Nisibis, and everywhere he went he met Christians, whose foreheads bore the shining seal of baptism and whose souls were nourished with the body and blood of Christ, the virgin-born, under the forms of bread and wine. Abercius when he returned home prepared a tomb for himself and had carved thereon an epitaph which, in symbolical and to the non-Christian baffling terms, briefly described the journey which had made so deep an impression on the Greek disciple of the all-seeing and universal Shepherd, who had gone to Rome " to contemplate majesty ".

A Greek hagiographer made use of the epitaph as the basis of a fictitious account of the life of St Abercius. According to this ingenious narrative the bishop made so many converts by his preaching and miracles that he deserved to be called " equal to the Apostles " and his fame reached the ears of Marcus Aurelius. The expedition to Rome was made in consequence of a summons from the emperor, whose daughter Lucilla was afflicted by a devil (the symbolical gold-clad queen of the epitaph becomes the empress). St Abercius successfully exorcized this evil spirit and commanded it to transport a great stone altar from the Roman hippodrome to his episcopal city, where it should provide materials for his tomb. Other episodes were added from the legends of other saints, and the writer appended to his tale a transcription of the original genuine epitaph of Abercius.

This epitaph was formerly regarded with nearly as much suspicion as the *vita* of which it formed a part, until in 1882 the English archaeologist, W. M. Ramsay, discovered at Kelendres, near Synnada, an inscribed stone bearing the equivalent of the date A.D. 216. It was a memorial inscription to one Alexander, the son of Antony, which was found to correspond almost word for word with the first and last verses of the epitaph of Abercius. In the following year Ramsay found, built into the walls of the baths at Hieropolis, further fragments which supplied much of the part of the epitaph of Abercius missing from the other stone. With these two inscriptions and the text given in the life of the saint an authentic text of great value was restored. But the claim of Abercius to be a Christian was still not admitted by everyone to be established. On account of the symbolism with which it was expressed, interpreters of the inscription identified him as a priest of Cybele or of Attis or of some syncretistic cult, and it was only after long and lively controversies that it was generally admitted that the Abercius of the inscription was a Christian bishop. He has been venerated liturgically among the Greeks since the tenth century, and he is named today in the Roman Martyrology, but as bishop of Hierapolis (the see of St Papias) instead of Hieropolis, an error found in the bogus life.

A considerable literature has been created by the inscriptions which Sir W. M. Ramsay found at Hieropolis, and which now, by the gracious act of the discoverer, adorns the Christian Museum at the Lateran. All the discussion which has since arisen has added very little to the interpretation which the Anglican Bishop Lightfoot, with sure scholarly instinct, published in vol. i of his *Ignatius and Polycarp* (1885). Such sceptical critics as G. Ficker and A. Dieterich have not produced a fragment of evidence which would raise a doubt

regarding the Christian character of the inscription. The work of F. J. Dölger, *Ichthys* (see especially vol. ii, 1922, pp. 454–507), may be recommended as replying effectively, along with many other vindications, to the objections which have been urged. Dom Leclercq's article in DAC. (vol. i, cc. 66–87), provides good illustrations and a full bibliography; the same scholar's article in the *Catholic Encyclopedia*, vol. i, pp. 40–41, prints the Greek text of the inscription with an English translation. With regard to the Life of Abercius, the two more ancient texts of this Greek fiction have been critically edited by T. Nissen, *S. Abercii Vita* (1912); though historically worthless, it contains geographical data of value, and its quotations from Bardesanes are of curious interest. Writing in 1935 Father Thurston said he was inclined considerably to modify certain views expressed by him in the second of two articles on St Abercius in *The Month* for May and July 1890.

SS. PHILIP, Bishop of Heraclea, and his Companions, Martyrs (A.D. 304)

Philip, Bishop of Heraclea, the metropolis of Thrace, was a martyr of Christ in the persecution of Diocletian. Having discharged every duty of a faithful minister as deacon and priest, he was raised to the episcopal dignity and governed that church with virtue and prudence when it was shaken by persecution. To extend and perpetuate the work of God he trained many disciples in sacred learning and solid piety. Two of the most eminent among them had the happiness to be companions of his martyrdom, namely, Severus, a priest, and Hermes, a deacon, who was formerly the first magistrate of the city, but after he was engaged in the ministry earned his livelihood with his hands, and brought up his son to do the same. When Diocletian's first edicts against the Christians were issued, many advised the bishop to leave the city; but he would not stir, continuing to exhort the brethren to constancy and patience. Aristomachus, an officer, came by the governor's order to seal up the door of the church. Philip said to him, "Do you imagine that God dwells within walls, and not rather in the hearts of men?" and continued to hold his assembly outside. The next day officers came and set their seal upon the sacred vessels and books. The faithful who beheld this were much grieved; but the bishop stood leaning against the door of the church, encouraged them with burning words, and refused to leave his post.

Afterwards the governor, Bassus, finding Philip and many of his flock keeping the Lord's Day assembled before the church, gave orders that they should be brought before him. "Which of you", he asked, "is the teacher of the Christians?" Philip replied, "I am". Bassus said, "You know that the emperor has forbidden your assemblies. Give up to me the vessels of gold and silver which you use and the books which you read." The bishop answered, "The vessels we will give you, for it is not by precious metal but by charity that God is honoured. But the sacred books it becomes neither you to demand nor me to surrender." The governor ordered executioners to be called, and commanded one among them to torture Philip, who bore his torments with invincible courage. Hermes told the governor that it was not in his power to destroy the word of God, even though he should take away all the writings in which the true doctrine is contained, and in reply Bassus had him scourged. After this he was taken with Publius, the governor's assistant, to the place where the sacred writings and plate were hid. Publius would have taken away some of the vessels, but being hindered by Hermes he gave him such a blow on the face that blood flowed. The governor was provoked at Publius for this action, and ordered the wound to be dressed. He then ordered Philip and the other prisoners to be brought to the market-place, and the church

roof to be stripped. In the meantime soldiers burned the sacred writings, the flames mounting so high as to frighten the bystanders. This being told to Philip in the market-place, he spoke at great length of the vengeance with which God threatens the wicked and told the people how their gods and temples had been often burned.

Then a pagan priest appeared in the market-place with his ministers, who brought with them the necessary preparations for a sacrifice, and the governor Bassus came, followed by a multitude, some of whom pitied the suffering Christians; others, especially the Jews, clamoured loudly against them. Bassus pressed the bishop to sacrifice to the gods, to the emperors and to the fortune of the city. Pointing at a large and beautiful statue of Hercules, he bid him just to touch it: Philip replied by expounding the value of graven images to stone-carvers but their helplessness to worshippers. Then, turning to Hermes, Bassus asked if he, at least, would sacrifice. " I will not ", replied Hermes, " I am a Christian." Bassus asked, " If we can persuade Philip to offer sacrifice, will you follow his example ? " Hermes answered he would not; neither could they persuade Philip. After many useless threats and pressing them to sacrifice at least to the emperors, Bassus ordered them to be carried to prison. As they went along, some of the rabble pushed Philip and threw him down; he got up again with a smiling face. Many admired his patience, and the martyrs entered the prison joyfully, singing a psalm of thanksgiving to God. A few days after, they were allowed to stay at the house of one Pancras, near the prison, where many Christians and some neophytes came to them to be instructed, and later were removed to a prison near the theatre, which had a door into that building, with a secret entry. They there received at night the crowds that came to visit them.

In the meantime, Bassus went out of office at the end of his term and Justin succeeded him. The Christians were much disappointed at this change: for Bassus often yielded to reason and his wife had for some time been a Christian herself; but Justin was a violent man. Zoilus, the magistrate of the city, brought Philip before him, and Justin declared once more what was the emperor's order, and pressed him to sacrifice. Philip answered, " I am a Christian, and cannot do what you require. You can punish our refusal, but you cannot force our compliance." Justin threatened him with torture, and the bishop replied, " You may torment, but will not conquer me; no power can induce me to sacrifice ". He was told he would be dragged by the feet through the streets and thrown into prison to suffer anew. " God grant it may be so ", was Philip's comment. Then Justin told the soldiers to tie his feet and drag him along. They dashed him against the stones so roughly that he was torn and bruised all over, and the Christians carried him in their arms when he was brought back to his dungeon.

The persecutors had long been in quest of the priest Severus, who had hidden himself. Moved by the Holy Ghost, he at length surrendered and was committed to prison. Hermes was firm in his examination before Justin, and was treated in the same manner. The three martyrs were kept imprisoned in a bad place for seven months and then removed to Adrianople, where they were confined in a private house till the arrival of the governor. The next day, holding his court at the Baths, Justin had Philip brought before him and beaten till his flesh was a pulp. His endurance astonished the executioners and Justin himself, who remanded him to prison. Hermes was next examined. The officers of the court were favourable to him because he had been magistrate of Heraclea and a popular

one. But he persisted in his profession, and was sent back to prison, where the martyrs joyfully gave thanks to Jesus Christ for this beginning of their victory. Three days after this, Justin brought them again before his tribunal, and having in vain pressed Philip to obey the emperors, said to Hermes, " If the approach of death makes this man think life not worth preserving, do not you be insensible to its blessings. Offer sacrifice." Hermes replied by denouncing idolatry, so that Justin, enraged, cried out, " You speak as if you wanted to make me a Christian ". Having then consulted his assessor and others, he pronounced sentence : " We order Philip and Hermes who, despising the commands of the emperor, have rendered themselves unworthy of the name and rights of Roman citizens, to be burned, that others may learn to obey."

They went joyfully to the stake. Philip's feet were so mutilated that he could not walk, and had to be carried. Hermes also walked with much difficulty, and said to him, ' Master, let us hasten to go to the Lord. Why should we be concerned about our feet, since we shall have no more use for them ? " Then he said to the crowds that followed, " The Lord revealed to me that I must suffer. While I was asleep, methought I saw a dove as white as snow, which rested on my head. Then it descended upon my breast and offered me food which was very sweet to the taste. I knew that it was the Lord that called me, and was pleased to honour me with martyrdom." At the place of punishment the executioners, according to custom, covered Philip's feet and legs with earth up to the knees, and tied his hands behind his back. They likewise made Hermes go down into the ditch whereat, having to support himself on a stick because of the weakness of his feet, he exclaimed laughing, " Well, demon, you don't help me even here ". Before the executioners lighted the fire Hermes called Velogius, a Christian, and said to him, " I implore you, by our Saviour Jesus Christ, tell my son Philip from me to restore whatever was committed to my charge, that I may incur no fault ; even the laws of this world ordain it. Tell him also, that he is young and must work for his living as he has seen me do ; and behave himself well to everybody." Then his hands were tied, and fire was set to the pile. The martyrs praised and gave thanks to God as long as they were able to speak. Their bodies were found entire : Philip, a venerable old man, seemed to have had his youth restored, and his hands were stretched out as in prayer ; Hermes with a clear countenance, only his ears a little livid. Justin ordered their bodies to be thrown into the river, but some citizens of Adrianople went in boats with nets, and fished them out. Severus the priest, who had been left alone in prison, when he was informed of their martyrdom, rejoiced at their glory, and earnestly besought God not to think him unworthy to partake in it, since he had confessed His name with them. He was heard, and suffered martyrdom the day following. The order for burning the Holy Scriptures and destroying the churches points out the time of their suffering to have been after the edicts of Diocletian. The Roman Martyrology erroneously puts it in the time of Julian the Apostate, and adds the name of a St Eusebius who does not belong to this group.

The martyrdom of SS. Philip, Hermes and Severus may be counted among the best attested of the episodes of the Diocletian persecution. It is commemorated on this same day in the Syriac *breviarium* of the early fourth century. There is, moreover, a certain indirect confirmation in the reference made to it in the *passio* of SS. Gurius and companions (see Gebhardt and Dobschütz in their edition of this last : *Texte und Untersuchungen*, vol. xxxvii, p. 6). The Latin text of the *acta* of Philip of Heraclea has been printed by

Ruinart, and by the Bollandists, October, vol. ix. H. Leclercq provides a French translation in *Les Martyrs*, vol. ii, pp. 238–257. *Cf.* also P. Franchi de' Cavalieri in *Studi e Testi*, no. 27, *Note agiografiche*, fascicule 5, and 175, 9.

ST MALLONUS, OR MELLON, BISHOP OF ROUEN (FOURTH CENTURY ?)

THE name Mallonus (written Melanius in the Roman Martyrology) appears as that of the first bishop of Rouen in ancient lists and he lived perhaps in the earlier part of the fourth century, but nothing is known about him. According to late and worthless legends he was a pagan Briton who was converted in Rome and sent by Pope St Stephen I to preach the gospel to the Gauls. At the village near Cardiff called in Welsh Llanlleurog the church is dedicated in his honour and the place is now known as Saint Mellons. Possibly this is the origin of the idea that he was a native of Cardiff.

There are three short Latin lives of St Mallonus, which are printed in the *Acta Sanctorum*, October, vol. ix, and in Sauvage (*Actes de S. Mellon*, 1884), but, as Vacandard maintains (*Vie de Saint Ouen*, p. 92), these biographies date only from the twelfth century and can deserve no confidence. See also Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 200–203 ; and LBS., vol. iii, p. 466.

SS. NUNILO AND ALODIA, VIRGINS AND MARTYRS (A.D. 851)

THE great era of the martyrs in Spain began in the year 850, under the Moorish Abdur Rahman II, and these two maidens were among the numberless martyrs who in those days sealed their fidelity to God with their blood. They were sisters, living at Huesca, their father being a Mohammedan and their mother a Christian. After the death of her first husband, she was so foolish as to take a second who also was a Mohammedan. Her two daughters, who had been brought up in the Christian faith, had much to suffer from the brutality of their stepfather, who was a person of importance. They were also pestered by many suitors to marry, but having decided to serve God in the state of virginity they obtained leave to go to the house of a Christian aunt. When the laws of Abdur Rahman were published against the Christians, they were too well known by their family and the repute of their zeal and piety not to be soon arrested. They appeared before the kadi not only undaunted but with a holy joy. He employed flattery and promises to try to work them into compliance, and proceeded to threats. When these failed him, he put them into the hands of wicked women, hoping these would be able to insinuate themselves into the hearts of the Christian women. But Christ enlightened and protected them, and the temptresses were obliged to declare to the judge that nothing could conquer their resolution. He therefore condemned them to be beheaded, which was accordingly done, and their passion is mentioned in the Roman Martyrology on this day.

Our information is all, practically speaking, derived from the *Memoriale Sanctorum* of St Eulogius. The relevant passages are quoted and commented upon in the *Acta Sanctorum*, October, vol. ix.

ST DONATUS, BISHOP OF FIESOLE (*c.* A.D. 876)

THE tradition of Fiesole is that Donatus was a man of Irish birth who in the early part of the ninth century made a pilgrimage to Rome. On the return journey he

arrived at Fiesole at a time when the clergy and people were gathered together to elect a new bishop, praying earnestly that the Holy Ghost would send them one who would be a true pastor in the manifold troubles with which they were beset. No one would have taken any notice of the stranger Donatus as he entered the cathedral, for he was an insignificant little man, but at the moment he crossed the threshold the bells began to ring and all the lamps and candles were kindled without human agency. This was taken to be a sign from Heaven in favour of Donatus, and he was unanimously acclaimed bishop.

The life of St Donatus is interspersed with verses and an epitaph, supposed to have been written by himself, according to which he was an enthusiastic teacher of grammar and prosody and a trusted servant of King Lothair I and his son Louis II. One of the poems describes the beauty of Ireland. The feast of St Donatus of Fiesole is observed today throughout Ireland.

There is a biography—in fact more than one—printed in the *Acta Sanctorum*, October, vol. ix. See further DNB., vol. xv, p. 216; M. Esposito in the *Journal of Theological Studies*, vol. xxxiii (1923), p. 129; L. Gougaud, *Les saints irlandais hors d'Irlande* (1936), p. 76; A. M. Tommasini, *Irish Saints in Italy* (1937), pp. 383–394; and J. F. Kenney, *Sources for the Early History of Ireland*, vol. i, pp. 601–602.

23: ST ANTONY CLARET, Archbishop of Santiago de Cuba, Founder of the Missionary Sons of the Immaculate Heart of Mary (A.D. 1870)

Despite the imposing form in which his name is sometimes presented—Antonio Maria Claret y Clara—this holy archbishop was of relatively humble origin. Born in 1807 at Sallent in the north of Spain, he practised his father's trade of cloth-weaving, and in his spare time learned Latin and printing. When he was twenty-two he entered the seminary at Vich, where he was ordained priest in 1835. After a few years he again began to entertain the idea of a Carthusian vocation, but as that seemed to be beyond his physical strength, he proceeded to Rome and eventually entered the Jesuit noviciate with the idea of consecrating his life to the foreign missions. Here, however, his health broke down, and he was advised by the Jesuit father general to return to Spain and busy himself with the evangelization of his countrymen. This course he adopted and for ten years he was engaged in giving missions and retreats throughout Catalonia; he was associated with Bd Joachima de Mas in the establishment of the Carmelites of Charity. His zeal inspired other priests to join in the same work, and in 1849 he was mainly instrumental in founding the congregation of Missionary Sons of the Immaculate Heart of Mary. The institute, commonly known by his name as "The Claretians", has spread and flourished, not only in Spain, but in the Americas and beyond.

Almost immediately after this great work had been inaugurated, Father Claret was appointed archbishop of Santiago de Cuba. The task was one of exceptional difficulty, in which his efforts to bring about much-needed reforms were resisted by a powerful organization of disorderly and anti-Christian fanatics. Several attempts were made upon his life, and in one instance a serious wound was inflicted by an assassin infuriated by the loss of his mistress who had been won back to an honest life. It was the intercession of the archbishop himself which obtained the

remission of the death sentence. In 1857 St Antony returned to Spain to become confessor to Queen Isabella II. He resigned his Cuban archbishopric, but avoided residence at the court for any longer than his official duties required, devoting himself to missionary work and the diffusion of good literature, especially in his native Catalan. To him Spain owes the foundation of the Libreria Religiosa in Barcelona, which has exerted immense influence in reviving a true Catholic spirit. In the course of his life St Antony is said to have preached 10,000 sermons and to have published 200 books or pamphlets for the instruction and edification of clergy and people. While rector of the Escorial he established a science laboratory, a museum of natural history, schools of music and languages, and other foundations. His continual union with God was rewarded by many supernatural graces not only in the way of ecstasies and the gift of prophecy, but also by the miraculous cure of bodily diseases.

Political conditions in Spain and the queen's attitude towards the Holy See made St Antony's position very difficult, and in the revolution of 1868 he was exiled together with the queen. He then went to Rome, where he made his influence felt in promoting the definition of papal infallibility. An attempt was made to bring him back to Spain, but it failed; a fatal illness came upon him in France, and he went to his reward in the Cistercian monastery of Fontfroide, near Narbonne, on October 24, 1870. He was canonized in 1950.

See J. Echevarria, *Reminiscences of Antony Claret* (1938), and D. Sargent, *The Assignments of Antonio Claret* (1950), both published in U.S.A. There are many biographies in Spanish and Catalan; those by L. Clotet (1882) and J. Blanch (1924) have been translated into French. The decree of canonization in the *Acta Apostolicae Sedis*, vol. xliv (1952), pp. 345–358, includes a sketch of his life.

ST THEODORET, MARTYR (A.D. 362)

JULIAN, uncle to the Emperor Julian and likewise an apostate, was made prefect of the East, of which Antioch was the capital city. Being informed that there was a quantity of gold and silver in the great church there, he ordered it to be brought to him, whereupon the clergy fled. But Theodoret, a zealous priest, refused to abandon his flock and continued to hold Christian assemblies. The prefect Julian commanded him to give up the sacred vessels, and when he refused charged him with having thrown down the statues of the gods and built churches in the previous reign. Theodoret owned he had built churches over the graves of the martyrs, and reproved the prefect because, after having known the true God, he had abandoned his service. So he was tormented in divers ways, during which the torturers were made helpless by a vision of angels about their victim. Julian in a rage ordered them to be drowned, whereat Theodoret said to them, "Go before, brethren. I will follow by vanquishing the Enemy."

The prefect asked him who that enemy was. "The Devil", said the martyr, "for whom you fight. Jesus Christ, the Saviour of the world, is He who giveth victory." He then explained to his tormentor at some length the mysteries of the Incarnation and Redemption, and when Julian threatened him with instant death retorted by prophesying for him an early and painful end. He was then sentenced to be beheaded, which sentence was duly carried out. Julian then went to seize the church vessels, which he threw on the ground and profaned in a most outrageous manner.

When the prefect reported these happenings to his uncle, the emperor told him plainly that he did not approve his putting any Christian to death merely on account of his religion, and complained that this would afford an occasion to the Galileans to write against him and to make a martyr of Theodoret. Julian the prefect, who little expected such a reception, was much upset, and that same evening was taken violently ill. He was in great agony for over forty days, and then came to a miserable end.

Although the *passio* of this martyr is included by Ruinart amongst his *Acta Sincera* it is difficult to put confidence in the miraculous details recorded. The text, with variations and a full commentary, may be read in the *Acta Sanctorum*, October, vol. x. An earlier form of the *passio* has been discovered by P. Franchi de' Cavalieri ; see his *Note agiografiche*, vol. v, pp. 59–101. Theodoret is called Theodore in the *Hieronymianum* and the Roman Martyrology, and it appears he must be identified with the young man Theodore who was tortured at Antioch under Julian the Apostate, with whom the prefect Sallust remonstrated on account thereof (Rufinus, *Eccl. hist.*, bk x). There is ample evidence of the veneration in which he was held at Antioch : he was marvellously saved from death.

ST SEVERINUS, OR SEURIN, BISHOP OF BORDEAUX (*c.* A.D. 420)

THE Roman Martyrology, while putting his death at Bordeaux, calls Severinus " bishop of Cologne ". This has reference to an identification, now abandoned, of Seurin with St Severinus of Cologne, also commemorated today. He distinguished himself by his zeal against Arianism, and died at the beginning of the fifth century. According to the legend Severinus while a priest was walking in the fields when he heard a voice say, " Severinus, you will be bishop of Cologne ". " When will that happen ? " he asked. " When your staff buds and flowers ", was the reply. And his stick, stuck in the ground, took root and blossomed, and he was called to Cologne. At Tongres, says Gregory of Tours, he knew by revelation the death and glory of St Martin at the time of his departure from this life. In the midst of his labours against heresy he was again warned by a voice, this time that he was wanted in Bordeaux ; he went thither and was met by the bishop St Amand who, also instructed by Heaven, yielded up his office to him.

Modern research has clearly established that the only Life of St Severinus of any authority, and in fact the source from which the others have borrowed, is that written by Venantius Fortunatus. Identified and printed for the first time by H. Quentin (*La plus ancienne Vie de S. Seurin*, 1902), it has been re-edited by W. Levison in the MGH., *Scriptores Merov.*, vol. vii, pp. 205–224. Severinus before coming to Bordeaux had apparently been bishop of Trier ; but there is nothing to connect him with Cologne. By a curious confusion, on which see the *Analecta Bollandiana*, vol. xxxviii (1920), pp. 427–428, Seurin seems to have been the original from which an imaginary bishop of Bordeaux " St Fort " was afterwards evolved.

ST SEVERINUS BOETHIUS, MARTYR (A.D. 524)

ANICIUS MANLIUS SEVERINUS BOETHIUS was born about the year 480, a member of one of the most illustrious families of Rome, the *gens Anicia*, to which Pope St Gregory the Great probably belonged. He was left an orphan while still very young, and came under the guardianship of Q. Aurelius Symmachus, to whom he became attached by the ties of closest friendship and whose daughter, Rusticiana, he eventually married. Nothing else is known of his youth, but it must have been devoted to assiduous study, for before he was thirty Boethius was already reputed

a very learned man. He set himself to translate the whole of Plato and Aristotle into Latin and to show their fundamental agreement: this task he was not destined to finish, but Cassiodorus remarks that through his translations the people of Italy were able to know, as well as Plato and Aristotle, "Pythagoras the musician, Ptolemy the astronomer, Nichomachus the arithmetician, Euclid the geometer . . . and Archimedes the mechanician". This gives an idea of the many-sidedness of Boethius's interests, and he made his own contributions to logic, mathematics, geometry and music: moreover he was skilled in practice as well, for a well-known letter of Cassiodorus asks him to make a water-clock and a sundial for the king of the Burgundians. He was also a theological writer (the Anician family had been Christian since Constantine), and several of his treatises survive, including one on the Holy Trinity. The works of Boethius were exceedingly influential in the middle ages, especially in the development of logic, and it is not for nothing that he has been called "the last of the Roman philosophers, and the first of the scholastic theologians". His translations were for long the only means for the study of Greek philosophy in the West.

Boethius was born very soon after the last of the Roman emperors in the West, Romulus "Augustulus", had given up the remnants of his power to the barbarian Odoacer; he was about thirteen when Odoacer was murdered and the Ostrogoth Theodoric as *patricius* obtained mastery of the whole of Italy. The father of Boethius had accepted the new state of things and been given high office by Odoacer, and his son followed the example thus set: notwithstanding his devotion to scholarship he entered public life, and did so (as he tells us himself) as a deliberate response to Plato's teaching that "states would be happy either if philosophers ruled them, or if it chanced that their rulers turned philosophers". He was made consul by Theodoric in 510; and twelve years later he reached what he called "the highest point of his good fortune", when he saw his two sons installed as consuls and himself delivered an oration before them in praise of King Theodoric. Soon after the king further honoured him with the post of "master of the offices", which was one of the very highest importance and responsibility. But his fall was at hand.

The aged Theodoric became suspicious that certain members of the Roman senate were conspiring with the Eastern emperor, Justin, at Constantinople to overthrow the Ostrogoth power in Italy. Accordingly a charge was laid against the ex-consul Albinus, and Boethius rose in the court to defend him. Whether or no there was such a plot, it may be taken as quite certain that Boethius had nothing to do with it. But he also was arrested, and consigned to prison at Ticinum (now Pavia); he was charged not only with treason but also with sacrilege, that is, in this case, the practice of mathematics and astronomy for impious ends. His condemnation followed, and Boethius spoke with bitter scorn of the senate, of which it seems only one member, his father-in-law Symmachus, had stood up for his innocence.

Boethius was in prison for about nine months, and during that time he wrote the best-known of his works, the *Consolation of Philosophy*. It is in the form of a dialogue, with metrical interludes, between the writer and Philosophy, and she seeks to console him in his misfortune by showing the transitoriness and vanity of earthly success and the eternal value of the things of the mind: disaster is irrelevant to those who have learned to appreciate divine wisdom, and the governance of the universe is just and righteous despite appearances to the contrary. Nothing is

said about the Christian faith, but numerous problems of metaphysics and ethics are touched on, and the *Consolation of Philosophy* became one of the most popular books in the middle ages, not only among philosophers and theologians. It was one of the works translated into Old English by King Alfred the Great.

The imprisonment of Boethius ended only with violent death, said to have been preceded by a brutal torture. He was buried in the old cathedral of Ticinum, and his relics are now in the church of St Peter *in Ciel d'Oro* at Pavia.

That Boethius died a martyr seems to have been taken for granted, and the background of his medieval influence and popularity was that he had died for the faith and was Saint Severinus.* But there is nothing reliable to suggest that he was executed for any but purely political reasons; it is true that Theodoric was an Arian, but there is not the slightest evidence that this had any part in the prosecution of his hitherto trusted minister of state. It is possible that the idea of Boethius's martyrdom may have originated in what may well have been the notorious fact that he was put to death *unjustly*, for death imposed on the innocent, without any necessary hatred of the faith, has often been the passport to a veneration for martyrdom in earlier times.

But since the eighteenth century a still more fundamental question has been raised, *viz.* Was Boethius at the time of his death a professing and practising Christian? That he was brought up and long remained a Christian admits of no doubt, especially since in 1877 a new piece of evidence confirms the authenticity of the theological writings with the authorship of which he had been credited for so long. But the difficulty is this: How is it that a Christian man, who had written treatises in defence of the faith, should, in face of an unjust charge and of death, write a work for his own strengthening and solace which contains nothing distinctively Christian except one or two indirect quotations from the Bible? Or, as Boswell reports Dr Johnson as saying in 1770, "It was very surprising that, upon such a subject, and in such a situation, he should be *magis philosophus quam Christianus*", "more of a philosopher than a Christian".

The problem cannot be shrugged off, and the fact that nobody in the middle ages appeared to be worried by the anomaly does not help either way. Here it is sufficient to say that, when the question had once been posed, some scholars of weight were all for "dechristianizing" Boethius; but later on the opposite opinion strengthened, and the prevalent view is that he remained a Christian to the end. Two scholars, a Protestant and a Catholic, may be quoted in support: "The old question as to the relation of Boethius to Christianity is meaningless . . . a Christian theologian may well have written such a work as the *Consolation*, not to express his own views but to give philosophy's answer to the chief problems of thought" (E. K. Rand in *Harvard Studies in Classical Philology*, vol. xv, p. 1); and the *Consolation of Philosophy* is "a masterpiece which, in spite of its deliberate reticence, is a perfect expression of the union of the Christian spirit with the classical tradition" (Christopher Dawson in *The Making of Europe*, p. 51).

* See, for example, the *Paradiso* of Dante, canto x, lines 125 *seq.* References to and echoes of the *De consolatione* are frequent in Dante, though for some reason he thought that work was "not well known". How well known it in fact was, among lay people as well as clerics, is shown by the fact that in the later middle ages translations or adaptations of it were made into German, Provençal, Anglo-Norman, French, Polish, Magyar, Greek, Hebrew and English (by Chaucer and by John Walton). It was one of the books with which the Benedictine martyr Bd Ambrose Barlow comforted himself when in prison.

The feast of St Severinus Boethius (as a martyr) is still kept at Pavia and in the church of St Mary *in Portico* in Rome. The confirmation of his *cultus* in these places by Pope Leo XIII in 1883 might be thought to settle the questions of Boethius's martyrdom and religion. But, though calling for the fullest respect, a confirmation of *cultus* is not an exercise of infallibility; it is only permissive, and is not always and inevitably preceded by a full and exhaustive examination of the historical problems that may be involved.

H. F. Stewart's monograph on Boethius, published in 1891, is still a standard work; more recent works of value are H. R. Patch, *The Tradition of Boethius* (1935) and H. Barrett, *Boethius: Some Aspects of His Times and Work* (1940). Patch provides a bibliography of twenty pages. The complete works, first published in Venice in 1497, are in Migne, PL., vols. lxiii and lxiv; the theological treatises and the "Consolation" are in the Loeb Classical Library (Latin text and translation); King Alfred's version of the last-named is in the Oxford University Press Library of Translations (Alfred gives it a Christian colouring). In the Fortescue and Smith edition of *De consolatione philosophiae* (1925) the suggestion is made that it was written when Boethius was in exile but not yet in prison and under sentence of death; but this explanation of its silence about Christianity is open to strong objections. In the Bodleian there is a manuscript of this work given by Bishop Leofric *c.* 1050 to the cathedral church of Exeter. In 1650 a book by Nicholas Caussin, *The Holy Court*, containing a rather extravagant life of Boethius, was translated into English by Sir Thomas Hawkins and other Catholics, and the story of Boethius was used to illustrate the position of Catholics in England under the penal laws. New translations of the *De consolatione*, by Fr G. G. Walsh, and of the theological tracts with selected other writings, by Dr A. C. Pegis, are promised in the series of patristic translations of the Cima Company, of New York. The church of St Mary *in Portico (in Campitelli)* stood on the site of the house of St Galla (October 5), who was sister-in-law to Boethius.

ST ROMANUS, Bishop of Rouen (*c.* A.D. 640)

Not much that is certainly authentic is known of this bishop. His father, alleged to be a convert of St Remigius, was born of a Frankish family, and Romanus was placed young in the court of Clotaire II. Upon the death of Hidulf, *c.* 630, he was chosen bishop of Rouen. The remains of idolatry exercised his zeal; he converted the unbelievers and is said to have destroyed the remains of a temple of Venus. Amongst many miracles it is related that, the Seine having overflowed the city, the saint knelt to pray on the side of the water, with a crucifix in his hand, whereupon the floods retired gently within the banks of the river. The name of St Romanus is famous in France on account of a privilege which the metropolitical chapter of Rouen exercised until the Revolution, of releasing in his honour a prisoner under sentence of death every year on the feast of the Ascension of our Lord. The chapter sent notice to the *parlement* of Rouen two months before to stop the execution of criminals till that time; and on that day chose the prisoner who, being first condemned to death, was then set at liberty to assist in carrying the shrine of St Romanus in the great procession. He heard two exhortations and then was told that in honour of St Romanus he was pardoned. The legend is that this privilege took its rise from St Romanus killing a great serpent, called Gargouille, with the assistance of a murderer whom he took out of his dungeon. No traces of this story are found in any life of this saint or in any writings before the end of the fourteenth century; the deliverance of the condemned criminal was perhaps intended for a symbol of the redemption of mankind through Christ. The custom was called *Privilège de la Fierte* or of the *Châsse de St Romain*. St Romanus died about the year 640.

There are several short lives of St Romanus, but not of a date which would lend them any historical value. The texts for the most part are printed or summarized in the *Acta Sanctorum*, October, vol. x, but a useful note upon the lives and their authors is available in Vacandard, *Vie de St Ouen* (1902), pp. 356–358. Other references to St Romain occur *passim* in the text. See also Duchesne, *Fastes Épiscopaux*, vol. ii, p. 207; and L. Pillon in the *Gazette des Beaux-Arts*, vol. xxx (1903), pp. 441–454.

ST IGNATIUS, PATRIARCH OF CONSTANTINOPLE (A.D. 877)

THE birth of this saint was illustrious: his mother was daughter to the Emperor Nicephorus I, and his father Michael, surnamed Rangabe, was himself raised to the imperial throne. Michael's reign was short. In the year 813 he was deposed in favour of Leo the Armenian, and his two sons were mutilated and shut up in a monastery. The younger of them became a monk and changed his former name, Nicetas, to Ignatius. He had much to suffer from the abbot of his monastery; but upon the death of his persecutor he was himself chosen abbot, having already been ordained priest. In 846 Ignatius was taken from his monastery of Satyrus and made patriarch of Constantinople. His virtues shone brightly in this office, but the liberty which he used in opposing vice and reprimanding public offenders drew on him severe persecution. The *caesar* Bardas, uncle of the Emperor Michael III, was accused of incestuous sexual relations, and at Epiphany 857 Ignatius refused him communion in the Great Church. Bardas persuaded the young emperor, known ominously in history, but not altogether justly, as Michael the Drunkard, to get rid of the patriarch, and with the help of Bishop Gregory of Syracuse they trumped up charges and ordered Ignatius to be deposed and exiled.

This was not simply the revenge of an aggrieved individual. Behind it was the far-reaching tension and hostility between the dynasty and court clergy on the one hand, with some support from a large moderate party, and on the other the sometimes extreme rigorists, upholders of "the independence of the religious power", led by the monks of the monastery of Studius. Of these last St Ignatius was an inflexible supporter. Accordingly he was banished to the island of Terebinthos. Here, in spite of what was said afterwards, it appears certain that he resigned his see, though perhaps conditionally. In his place Bardas nominated his chief secretary, Photius, then a layman and a man of quite unusual talent, ability and learning. In the week before the Christmas of 858 Photius was made monk, reader, subdeacon, deacon, priest and bishop in as many days. When he wrote announcing his election to the pope, St Nicholas I sent legates to Constantinople to investigate the situation.

There followed a long "affair" that had most important results and is a matter of general church history. It must however be mentioned that researches carried on during the past fifty years have put a rather different complexion on it and changed some of the judgements that have been everywhere accepted, gladly or regretfully, for centuries. What had appeared to be a pertinacious and contumacious attempt of Constantinople to maintain complete independence of the Roman see, with Photius as the arch-schismatic, now appears rather as one aspect of a strife of parties, parties both political and ecclesiastical, in which the "die-hard" supporters of St Ignatius became as rebellious towards the Holy See as Photius at his most defiant.

Nine years later, in 867, the Emperor Michael, who in the previous year had connived at the murder of Bardas, was himself murdered by Basil the Macedonian,

who now became emperor. Basil at once dismissed Michael's minister Photius from the patriarchal office (he was to return ten years later), and sought the support of Ignatius's intransigent followers by summoning Ignatius back to it. After his restoration the persecuted prelate asked Pope Adrian II, who had succeeded Nicholas I, to hold a general council. This, a small assembly, was convened in Constantinople in 869, nowadays called the eighth oecumenical council and the fourth of that city. It condemned Photius and his supporters, but treated them with leniency, though Photius himself was excommunicated.

For the remaining years of his life St Ignatius applied himself to the duties of his office with vigilance and energy, but unfortunately not with perfect prudence: ironically enough, he followed the policy of Photius towards the Holy See in respect of patriarchal jurisdiction over the Bulgars. He even went so far as to encourage their prince, Boris, to expel his Latin bishops and priests in favour of the Greeks whom Ignatius had sent. Pope John VIII was naturally indignant and sent legates with an ultimatum threatening excommunication. They arrived at Constantinople only to find that St Ignatius had died on the previous October 23, 877.

The personal holiness of the life of Ignatius, his fearlessness in rebuking wickedness in high places and his patience under unjust treatment caused his name to be added to the Roman Martyrology, and his feast is kept by the Latin Catholics of Constantinople as well as by the Byzantines, both Catholic and dissident.

In the *Acta Sanctorum*, October, vol. x, there is a Latin translation of the Greek life of St Ignatius by Nicetas the Paphlagonian: Dr Dvornik calls it "little better than a 'political tract' and its veracity is highly questionable". The Greek text is in Migne, PG., vol. cv. The diplomatic correspondence and documents of the period must be sought in Mansi or Hefele-Leclercq, *Conciles*, vol. iv. The modern work on Photius referred to above began with A. Lapôtre, *Le pape Jean VIII* (1895) and E. Amann in DTC. (articles on John VIII, John IX, Nicholas I and Photius); and was carried on by V. Laurent, V. Grumel, H. Grégoire and F. Dvornik: see especially his *Photian Schism* (1948). For a summary see Fliche and Martin, *Hist. de l'Église*, t. vi, pp. 465–475 and 483–490 for Ignatius, pp. 465–501 for Photius. There is a full article on St Ignatius in DTC., t. vii, but this, like Hergenröther's monumental *Photius*, follows more conservative lines.

ST ALLUCIO (A.D. 1134)

ALLUCIO, patron of Pescia in Tuscany, was a shepherd and herdman, who on account of the great interest he took in the almshouse of Val di Nievole was appointed master of it. He became in effect its second founder, and further devoted himself to the establishment of shelters at fords, mountain-passes, and so on, and to similar public works, such as the building of a bridge over the Arno; he staffed the hospices with young men, who were afterwards known as the Brothers of St Allucio. A number of remarkable miracles were recorded of the saint and he was credited with bringing about a reconciliation between the warring cities of Ravenna and Faenza. In 1182, forty-eight years after his death, the relics of St Allucio were enshrined and the almshouse was given his name. The *cultus* was confirmed by Pope Pius IX by the granting of a new proper Mass for the saint.

The cult of St Allucio seems to be adequately attested by documents, one of which takes the form of a public instrument summarizing the principal episodes of his life. They are given in the *Acta Sanctorum*, October, vol. x. See also DHG., vol. ii, c. 627, and a popular account by D. Biagioti (1934).

BD JOHN BUONI (A.D. 1249)

IN spite of his name, which he inherited from his family, the Buonomini, his earlier life was not conspicuous for religion. When his father died he left his home at Mantua and made his living as an entertainer at the courts, palaces and wealthy establishments of Italy, leading a licentious and debauched life, though ever pursued by the prayers of his devoted mother. In 1208, when he was about forty, he had a serious illness which brought him near death, and when he had recovered he took the warning to heart and was soon a changed man. He had made a resolve during his sickness to mend his ways and, a less common thing than such resolutions, he kept it. He opened his heart to the bishop of Mantua, who allowed him to try a hermit's life, which he began near Cesena. John set himself to conquer his insurgent flesh in solitude and acquire habits of devotion and virtue with such success that he soon had the reputation of a saint, and disciples began to gather round him. For a time they lived according to regulations which Bd John made on the spot as need arose, but when a church had been built and the community taken definite shape papal approval was sought and Innocent IV imposed the Rule of St Augustine as their basis.

Bd John received many supernatural enlightenments in prayer, wrought a number of most remarkable miracles, and did not allow advancing age to lessen his austerities; he kept three lents every year, wore only one light garment in the coldest weather, and had three beds in his cell, one uncomfortable, another more uncomfortable, and the third most uncomfortable. He continued to suffer very violent temptations, and was moreover slandered by malicious persons, calumnies which he opposed merely by a simple denial. The number of his penitents so increased and so many people came to see him out of curiosity that John made up his mind to go away secretly to a more quiet place; but after having walked all night he found himself at dawn once more before the door of his own cell, so he concluded that it was God's will that he should stay where he was. John died at Mantua in 1249 and his tomb was illustrious for miracles. His congregation of penitents did not survive long as an independent organization. Under the name of *Boniti* they had eleven establishments within a few years of their founder's death, but in 1256 they were united with the other congregations of which Pope Alexander IV formed the order of Hermit-friars of St Augustine. The feast of Bd John Buoni is accordingly kept by the Augustinian friars and the Augustinians of the Assumption; his name was added to the Roman Martyrology, as *beatus*, in 1672.

The Bollandists, in the *Acta Sanctorum*, October, vol. ix, fill nearly two hundred folio pages with the documents which bear on the history of Bd John Bonus. These comprise a relatively lengthy biography written at the beginning of the sixteenth century by the Augustinian, Ambrose Calepinus, and also the depositions of witnesses who in 1251, 1252 and 1254 gave evidence with a view to John's canonization. They describe *inter alia* his immunity from the effects of great heat, for he stood for several minutes shuffling his bare feet about without injury in a heap of red-hot ashes; see H. Thurston in *The Month* for February 1932, pp. 146–147.

BD BARTHOLOMEW, BISHOP OF VICENZA (A.D. 1271)

BARTHOLOMEW Breganza studied in his youth at Padua and about the year 1220 received the Dominican habit from the hands of the founder of the order himself, in his native town of Vicenza. He prudently directed a number of houses as

prior, and while preaching with Father John of Vicenza at Bologna in 1233 established a military order, called *Fratres Gaudentes*, for the preservation of peace and of public order; it spread to other towns of Italy and existed till the eighteenth century. At this time the Near East was in particular need of holy bishops in view of the abuses of the Crusades, and Bartholomew was appointed to a see in the isle of Cyprus. From here he visited St Louis of France in Palestine and formed a deep friendship with the king, who urged him to visit him in France. This he was able to do a few years later when he was sent as papal legate to the king of England. Henry III was then in Aquitaine, where Bartholomew presented himself and accompanied the king to Paris. In 1256 Pope Alexander IV had translated Bartholomew to the see of Vicenza, wherein he was soon involved in troubles with the violent and evil Ghibelline leader, Ezzelino da Romano. For a time he was in exile from his diocese, but on his return devoted himself with increased energy to his flock, rebuilding the churches ruined by Ezzelino and striving for the peace of the distracted cities of the Veneto.

Four years before his death Bartholomew assisted at the second translation of the relics of St Dominic, and preached the panegyric on that occasion. He died on July 1, 1271. He was greatly venerated by the people and commonly called Blessed Bartholomew, a *cultus* that was confirmed in 1793.

A sufficient account will be found in the *Acta Sanctorum*, July, vol. i. See also G. T. Faccioli, *Vita e virtu del b. Bartolommeo* (1794); B. Altaner, *Dominikanermissionen des 13 Jahrhunderts* (1924), pp. 40 *seq.*; M. de Waresquiel, *Le b. Barthélemy de Breganze* (1905); and Procter, *Lives of Dominican Saints*, pp. 297–301.

24: ST RAPHAEL THE ARCHANGEL

OF the seven archangels, who in both Jewish and Christian tradition are venerated as pre-eminently standing before the throne of God, three only are mentioned by name in the Bible, Michael, Gabriel and Raphael. These have been venerated in the Church from early times, especially in the East, but it was not till the pontificate of Pope Benedict XV that the liturgical feasts of the two last were made obligatory throughout the Western church.

It is recorded in the sacred book of the history of Tobias that St Raphael was sent by God to minister to the old Tobias, who was blind and greatly afflicted, and to Sara, daughter of Raguel, whose seven bridegrooms had each perished on the night of their wedding. And when the young Tobias was sent into Media to collect money owing to his father, it was Raphael who, in the form of a man and under the name of Azarias, accompanied him on the journey, helped him in his difficulties, and taught him how safely to enter into wedlock with Sara. "He conducted me", says Tobias, "and brought me safe again. He received the money of Gabalus. He caused me to have my wife, and he chased from her the evil spirit. He gave joy to her parents. Myself he delivered from being devoured by the fish; thee also he hath made to see the light of Heaven; and we are filled with all good things through him." The offices of healing performed by the angel in this story and the fact that his name signifies "God has healed" has caused Raphael to be identified with the angel who moved the waters of the healing sheep-pool (John v 1–4); this identity is recognized in the liturgy by the reading of that passage of the gospel in the Mass of St Raphael's feast. In Tobias xii 12 and 15, the archangel directly speaks of himself as "one of the seven who stand before the Lord", and says that he continually offered the prayers of young Tobias up to God.

See the *Acta Apostolicae Sedis*, vol. xii (1922), and *cf.* note to St Michael on September 29. For the early mention of St Raphael in Christian documents and on the present commemoration, consult Cardinal Schuster, *The Sacramentary*, vol. v, pp. 189–191. In the *Ethiopic Synaxarium* (1928), vol. iv, pp. 1274–1278, is a curious account of the dedication of a church to St Raphael in an island off Alexandria early in the fifth century.

ST FELIX, BISHOP OF THIBIUCA, MARTYR (A.D. 303)

IN the beginning of Diocletian's persecution numbers among the Christians delivered up the sacred books into the hands of the persecutors that they might be burnt. Many even sought for pretences to extenuate or excuse this crime, as if it ever could be lawful to concur in a sacrilegious or impious action. Felix, a bishop in proconsular Africa, was so far from being carried away by the falls of others that they were to him a spur to greater watchfulness and fortitude. Magnilian, magistrate of Thibiuca, ordered him to give up all books and writings belonging to his church, that they might be burnt. The martyr replied that the law of God must be preferred to the law of man, so Magnilian sent him to the proconsul at Carthage. This officer, the *passio* tells us, offended at his bold confession, commanded him to be loaded with irons and, after he had kept him nine days in a foul dungeon, to be put on board a vessel to be taken to stand his trial before Maximinus in Italy. The bishop lay under hatches in the ship, between the horses' feet, four days without eating or drinking. The vessel arrived at Agrigentum in Sicily, and the saint was treated with great honour by the Christians of that island and in all the cities through which he passed. When Felix had been brought as far as Venosa in Apulia, the prefect ordered his irons to be knocked off, and again put to him the questions whether he had the sacred writings and why he refused to deliver them up. Felix answered that he could not deny that he had the books, but that he would never give them up. The prefect without more ado condemned him to be beheaded. At the place of execution St Felix thanked God for all His mercies, and bowing down his head offered himself a sacrifice to Him who lives for ever and ever. He was fifty-six years old, and one of the first victims under Diocletian.

Nevertheless the story of the deportation of St Felix to Italy and his martyrdom there is no more than a hagiographer's fiction to make him an Italian saint: there seems no doubt at all that he suffered at Carthage by order of the proconsul there, and his relics were subsequently laid to rest in the well-known *basilica Fausti* in that city.

In the *Analecta Bollandiana*, vol. xxxix (1921), pp. 241–276, Fr Delehaye published a remarkable study of the text of this *passio*. The materials previously edited in the *Acta Sanctorum*, October, vol. x, were insufficient, and Delehaye, after printing representative forms of the two families into which the texts may be divided, supplies an admirable restoration of the primitive document which lies at the base of all. As stated above, the deportation of the martyr to Italy is a fiction of later hagiographers who unscrupulously embroidered the original text. Felix, as Delehaye very positively asserts (in agreement with M. Monceaux, *Revue archéologique*, 1905, vol. i, pp. 335–340), was put to death by the proconsul at Carthage. The proper day of the martyrdom of St Felix would seem to be the 15th or possibly the 16th of July. For the confusions which led to its transference, first to July 30, and finally to October 24, see Delehaye, and more fully Dom Quentin, *Les martyrologes historiques*, pp. 522–532 and 697–698.

ST PROCLUS, ARCHBISHOP OF CONSTANTINOPLE (A.D. 446)

ST PROCLUS was a native of Constantinople, and was very young when he was made a lector. He was a disciple of St John Chrysostom, but nevertheless became secretary to St John's opponent, Atticus, archbishop of Constantinople, who

ordained him deacon and priest. After his death many pitched upon Proclus as the fittest person to be placed in that important see; but Sisinnius was chosen and he appointed Proclus bishop of Cyzicus. The inhabitants of that city refused to receive him and chose someone else. Proclus therefore continued at Constantinople, where he got a great reputation by his preaching. Upon the death of Sisinnius many again cast their eyes upon him as the most worthy of that dignity; but Nestorius was chosen, who soon began to propagate his errors. St Proclus courageously maintained the truth against him, and in 429 preached a sermon to show that the Blessed Virgin ought to be styled the Mother of God; in the course of it he made use of the memorable phrase, "We do not proclaim a deified man, but we confess an incarnate God". When Nestorius was deposed Maximian was chosen to succeed him, but after his death in 434, as Proclus had never been able in fact to take possession of the see of Cyzicus, he was elected to that of Constantinople.

The mildness and tact with which he treated even the most obstinate among the Nestorians and other heretics was a distinguishing part of his character. The Armenian bishops consulted him about the doctrine and writings of Theodore of Mopsuestia, who was then dead, and whose name was in reputation in those parts. St Proclus answered by his *Tome to the Armenians*, the most famous of his writings. In it he condemned the doctrine mentioned as savouring of Nestorianism, and expounded the faith of the Incarnation; without, however, naming Theodore, whose memory was revered by many and who had died in the communion of the Church. He exhorted them to adhere to the doctrine of St Basil and St Gregory Nazianzen, whose names and works were in particular veneration among them. Others carried on this contest with greater warmth. In concert with the Empress St Pulcheria, he translated the body of his old master St John Chrysostom from Comana Pontica to the church of the Apostles at Constantinople. The whole city went out to meet the procession, and the remaining intransigent followers of St John submitted themselves to his gentle and conciliatory successor.

During the episcopate of St Proclus Constantinople was visited by a disastrous earthquake, and amid the ruins men ran to and fro distracted with fear, not being able to find any place of security. The inhabitants wandered in the fields, and Proclus with his clergy followed his scattered flock, and ceased not to comfort them amidst their afflictions and to implore the divine mercy. The Greek Menology of Basil, on the authority of a chronicler who wrote three hundred and fifty years after the alleged event, refers to a legend that, as they thus prayed, crying out *Kyrie eleison*, a child was caught up out of sight into the air. When he came back to earth, the boy said he had heard the angelic choirs singing the words, "Holy God, holy Strong One, holy Deathless One"; and straightway he died. The people repeated the words, adding, "Have mercy upon us", and the earthquake ceased. In consequence St Proclus introduced this invocation, the *Trisagion*, into the liturgy. It is not known that he did this, but the first certain mention of the Trisagion is at the Council of Chalcedon, only a few years later, and it is possible that St Proclus and his people prayed in these famous words at the time of the earthquake.

Proclus is referred to by St Cyril of Alexandria as "a man full of religion, perfectly instructed in the discipline of the Church, and a careful observer of the canons". "In moral excellence", says the Greek historian Socrates, who knew him personally, "he had few equals. He was always gentle to everyone, for he

was convinced that kindness advances the cause of truth better than severity. He therefore determined not to irritate and harass heretics, and so restored to the Church in his own person that mild and benignant dignity of character which had so often been unhappily violated. . . . He was a pattern of all true prelates." St Proclus died on July 24 in the year 446.

A number of the letters and sermons of St Proclus are extant. "The style of this father", says Alban Butler, "is concise, sententious and full of lively witty turns, more proper to please and delight than to move the heart. This sort of composition requires much pains and study; and though this father was mighty successful in this way, it is not to be compared to the easy natural gravity of St Basil or the sweet style of St Chrysostom."

A sufficiently full account of St Proclus, compiled from the church historians and other sources, is provided in the *Acta Sanctorum*, October, vol. x. But see also F. X. Bauer, *Proklos von Constantinopel* (1918), and Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iv, pp. 202–208. Ever since the publication of the Syriac text of the *Bazaar of Heraclides*, the question of Nestorius's real teaching has been revived, and a large literature has resulted; for details see the article "Nestorius" in DTC.

SS. ARETAS AND THE MARTYRS OF NAJRAN, AND ST ELESBAAN (A.D. 523)

EARLY in the sixth century the Aksumite Ethiopians extended their power over the Arabs and Jews of Himyar (Yemen), across the Red Sea, and imposed a viceroy upon this people. A member of the displaced Himyarite family, called Dunaan (Dhu Nowas), rose in revolt. He was a convert to Judaism, and he seized Zafar, massacred the garrison and clergy, turned the church into a synagogue, and then laid siege to Najran, a stronghold of Christianity. It put up a strong defence and Dunaan, in despair of taking it, offered an amnesty if it would surrender. The offer was accepted, but the terms were repudiated: the town was given over to Dunaan's soldiers to sack, and death was decreed for every Christian who would not apostatize. The leader in the defence had been the chief of the Banu Harith (whence he is called St *Aretas*), with many of his tribe; these were all beheaded. All priests, deacons and consecrated virgins were thrown into pits filled with burning fuel. The wife of Aretas excited the desire of Dunaan. She repulsed him, and he had her daughters executed before her eyes and their blood poured into her mouth, before her own head was struck off. The Roman Martyrology mentions a boy of five years who jumped into the fire in which his mother was dying in agony. Four thousand men, women and children were slain.

An envoy of the Emperor Justin I, Bishop Simeon of Beth-Arsam, was at the camp of an Arab tribe on the Persian frontier when the tale of his achievement was brought from Dunaan, and he sent an account of it to another Simeon, abbot of Gabula. At the same time refugees from Najran spread the news over Egypt and Syria. It made a profound and awful impression, which lasted for many generations; Mohammed mentions the massacre in the Koran and condemns its perpetrators to Hell (*sura* lxxxv). The patriarch of Alexandria wrote to the bishops of the East recommending a commemoration of the martyrs and prayers for the survivors, and urging that the Jewish elders of their school at Tiberias should be held responsible for what had happened: a suggestion more forcible than just. Both the emperor and the patriarch wrote urging immediate action upon the Aksumite king, Elesbaan (whom the Syrians call David and the Abyssinians Caleb).

He required no encouragement, and set off across the straits with a punitive force to avenge the slaughtered saints and to recover his power in Himyar. In the ensuing campaign Elesbaan was victorious, Dunaan being killed and his chief town occupied. Alban Butler says that Elesbaan, "having by the divine blessing defeated the tyrant, made use of his victory with great clemency and moderation". This can hardly be maintained. He restored Najran and installed a bishop sent from Alexandria, but both in the field and in dealing with the Jews who had encouraged the massacre he conducted himself with that cruelty and rapacity which are only to be looked for in the barbarous prince of a semi-pagan nation. However, towards the end of his life he is said to have resigned his throne to his son, made a present of his crown to the church of the Holy Sepulchre in Jerusalem, and himself became an exemplary anchorite, as is stated by the eulogy accorded him in the Roman Martyrology on the 27th of this month.

The names of the Najran martyrs and of St Elesbaan were introduced into the Roman Martyrology by Baronius, in spite of the fact that all of them were perhaps, at least materially, monophysites.

The Greek text of the *passio* has been printed in the *Acta Sanctorum*, October, vol. x, and we have also the Syriac account written by Bishop Simeon. See further, Guidi in the *Atti della Accad. dei Lincei*, vol. vii (1881), pp. 471 *seq.*; Deramey in the *Revue de l'histoire des religions*, vol. xxviii, pp. 14–42; the *Revue des études juives*, vols. xviii, xx and xxi, which contain papers by Halévy and Duchesne's reply; Nöldeke in *Göttingen Gel. Anzeiger*, 1899, pp. 825 *seq.*; and DCB., vol. ii, pp. 70–75.

ST SENOCH, ABBOT (A.D. 576)

THIS saint was a contemporary of St Gregory, Bishop of Tours, who knew him personally and wrote about him. Senoch (Senou) was born of barbarian parents in Poitou, and having been converted to Christ left his home with the intention of becoming a hermit. He wandered into Touraine, and found there a suitable place, where is now the village of Saint-Senou. He installed himself in some ruins, with the stones of which he built a dwelling for himself and a small chapel. Senoch was joined by three disciples, but he preferred to be quite alone and spent most of his time shut up in his own cell. The austerities of the new hermit earned him a great reputation for sanctity, and many visitors came to the place who insisted on making offerings, which St Senoch devoted to the relief of needy people.

When the bishop St Euphronius died in 573 Senoch went to Tours to pay his respects to his successor, St Gregory, with whom he exchanged the kiss of brotherhood and then returned quietly to his cell. But soon after he made another journey, to visit his friends and relatives at home, and met with such signs of respect and veneration while he was away that he came back rather proud of himself. Gregory noticed this and rebuked him sharply, reminding him of the words of St Paul, that he would glory in nothing but his infirmities in order that the power of Christ might dwell in him. Senoch humbly accepted the reprimand and agreed no longer to withdraw himself entirely from the company of his brethren. St Gregory narrates a number of miracles of healing vouchsafed by God at the prayer of St Senoch, who died in his arms. The bishop officiated at his funeral, for which an immense crowd gathered, and when he celebrated the Mass of the month's mind a paralytic was cured at St Senoch's grave.

Most of what we know concerning St Senoch comes from Gregory of Tours. All the relevant material will be found in the *Acta Sanctorum*, October, vol. x.

ST MARTIN, OR MARK (*c.* A.D. 580)

THE Roman Martyrology today mentions Mark, a solitary in Campania, and refers to his famous deeds chronicled by St Gregory the Great, who, however, calls him Martin. In his *Dialogues* St Gregory says that many of his friends knew Martin personally and had been present at his miracles, and that he had heard much of him from his predecessor, Pope Pelagius II. He lived alone in a small cave on Mount Marsicus (Mondragone), and after miraculously overcoming the lack of water had for three years the daily company of the Devil, in the form of a serpent (" his old friend "). When he first took up his quarters in the cave the hermit fastened one end of a chain to his ankle and the other to the rock, so that he could not wander wantonly from his habitation. Word of this came to St Benedict at Monte Cassino (where Martin is said to have been a monk), and he sent a message in which the authentic voice of Benedict can be heard speaking : " If you are God's servant, let yourself be held by the chain of Christ, not by any chain of iron." St Martin accordingly loosed himself and later gave the chain to his followers when they complained that the bucket rope of the well kept on breaking. There was a great rock overhanging Martin's cave and his neighbours were much afraid that it would fall and crush him. Therefore one Mascator came with a number of people and offered to remove it. Martin refused to budge from the cave while it was done, telling them nevertheless to do whatever they thought necessary, and they set to work in fear and trembling with him inside. But when the rock was loosed it bounced harmlessly over the cave and rolled safely down the mountain-side.

The *Dialogues* of St Gregory (iii, 16) are our only source of information.

ST MAGLORIUS, OR MAELOR, BISHOP OF DOL (SIXTH CENTURY)

ST UMBRAFEL, who later became a monk under his nephew St Samson, was married to Afrella, daughter of Meurig of Morgannwg ; we are told they had a son, born in Glamorgan, whom they named Maelor, who is called in French Magloire and in Latin Maglorius. According to his late lives, which contain much fabulous matter, he was entrusted while young to the care of St Illtyd at Llanilltyd Fawr, and became a monk and companion to St Samson, who ordained him deacon and took him into Brittany. Here, we are told, Maglorius was given charge of a monastery at Kerfunt, shared the missionary labours of St Samson, and when he died succeeded him as abbot and bishop at Dol. But he was getting an old man, and he resigned his responsibilities into the hands of St Budoc.

Maglorius then retired to a remote spot on the coast, but even here his life was soon made burdensome by the people who came to be cured of their ills or to see a miracle. Among them was the chieftain of Sark, whom Maglorius healed of a skin disease, and in gratitude he gave the saint and his monks a part of his island, whither they went to live. St Maglorius built a monastery where is now the *seigneurie* of Sark, and organized the people to resist raiders from the north. The saint also visited Jersey, for the purpose of delivering that island from a " dragon ", in return for which service he was granted land there as well. During plague and

famine he worked heroically for the people, and God is said to have come to their help with miracles at the intercession of the saint. He died shortly after; for the last months of his life he had interpreted literally the words of the Psalmist, " This will I seek after, that I may dwell in the house of the Lord all the days of my life ", and never stirred out of the church except for necessity.

The feast of St Maglorius is observed in the Rennes diocese, and as the other chief centre of his *cultus* was the Channel Islands he has a commemoration today in the diocese of Portsmouth. He is referred to by Richard Rolle in *The Fire of Love* (ch. 13).

We have several short medieval biographies, on which see BHL., nn. 5139–5147. There is a full notice by Miss Bateson in DNB., vol. xxxv, pp. 323–324; and another in LBS., vol. iii, pp. 407 *seq.*; but the most valuable contributions come from such continental scholars as A. de la Borderie and F. Duine. Consult the former's *Histoire de Bretagne*, vol. i (1896) and the latter's *Inventaire*, as well as his *Memento des sources hagiographiques de Bretagne*. It seems that Maglorius was never bishop of Dol, and his date is quite uncertain.

ST MARTIN OF VERTOU, Abbot (Sixth Century)

Very little beyond speculation is known of this saint, for his two extant lives were written some centuries after his death and consist chiefly of miracles, and there has been confusion between him and St Martin of Braga, who was abbot of Dumium in Portugal while this Martin was a hermit in the forest of Dumen in Brittany. He was born at Nantes, of a Frankish family, and was ordained deacon by St Felix, who sent him to preach in Poitou. The legend says that after much effort he had succeeded in converting only the master and mistress of the house wherein he dwelt, so, warning them to flee from the wrath to come, he left the town where he had laboured wallowing in its iniquities, and it was straightway visited by an earthquake which swallowed it up and waters flowed over its site. This place is now known as Lac de Grandlieu, and the village of Herbauges at its edge is the successor of the destroyed town. Moreover, near by is to be seen a *menhir*, which is the pillar of stone into which the fleeing woman was transformed because she looked back at the doomed town. Of which story may be said what Camden temperately remarks about a similar tale concerning Llyn Safaddan in Breconshire: " All which I suspect as fabulous, and not to be otherwise regarded."

After this failure as a missioner St Martin retired to a forest on the left bank of the Sèvre, and established the hermitage which grew into the abbey of Vertou. He evangelized this district, and other monastic foundations are attributed to him, including a nunnery at Durieu, where he died. The monks of Vertou are said to have stolen his body while it was awaiting burial in the church at Durieu and the nuns were singing the office for the dead at night. Among the stories told of St Martin (by confusion, in this case, with Martin of Braga) is that an unnamed British prince had a daughter who was fearfully tormented by evil spirits. One of them said through her mouth that they would be overcome by the prayers of a holy man called Martin, and the prince thereupon sent messengers in all directions to find such an one. At length they came to Vertou, told their errand, and the saint agreed to accompany them. He had hardly landed in Britain when the demons knew of his arrival and, unwilling to wait for him, tormented their

victim for the last time and fled. She of course received the nun's veil from her deliverer.

The Bollandists in the *Acta Sanctorum*, October, vol. x, seem to have printed all the texts which bear upon the life and miracles of this rather nebulous saint.

ST EVERGISLUS, Bishop of Cologne (*c.* A.D. 600)

When St Severinus of Cologne was making a visitation at the church of Tongres in Belgium a young child was presented to him to be consecrated to the service of God. He saw in this boy, Evergislus (Ebregiselus), a chosen soul, took a personal interest in his education, and when he was grown up made him his archdeacon. Evergislus was present when St Severinus, as related by Gregory of Tours, had his vision of the entry of St Martin into Heaven, but the archdeacon himself saw and heard nothing, and sent a messenger to Tours to verify that Martin was dead. He succeeded his master as bishop of Cologne. One day when visiting the church of the " Golden Saints " he greeted the martyrs with the verse, " Exultabunt sancti in gloria ", and at once the voice of an invisible choir responded, " Laetabuntur in cubilibus suis ! " While at Tongres in the discharge of his pastoral duties St Evergislus went at night to the church of our Lady to pray ; here he was set upon by robbers, and met his death.

This is the legend of the church of Cologne, recognized in the Roman Martyrology today, but St Evergislus seems to have lived later, and not to have died a violent death. St Gregory of Tours says he was among the bishops sent by Childebert II to restore observance in the nunnery at Poitiers. He also records that Evergislus was freed from headaches after praying in the church of the " Golden Saints " at Cologne.

The data seem involved in hopeless confusion. What purports to be a Life of Evergislus is printed in the *Analecta Bollandiana*, vol. vi (1887), pp. 193–198, and also elsewhere ; but it was written only in the eleventh century and is historically worthless. See, however, the discussion of the problem by W. Levison in the *Festschrift für A. Brackman* (1931), pp. 40–63 ; and *cf.* Duchesne, *Fastes Épiscopaux*, vol. iii, p. 176. For the " Golden Saints ", *cf.* St Gereon on October 10.

BD JOHN ANGELO PORRO (A.D. 1506)

Milan was the birthplace of this ornament of the order of the Servants of Mary, who soon after his profession and ordination was sent to the cradle of his order on Monte Senario as being more suited to a life of prayer and silence than to the works of the active ministry. Having remained there in great holiness for some years he was drawn from his solitude to be master of novices at Florence, an office he fulfilled so well that he is venerated in his order as a patron of novice-masters. At various times he was at several other houses of his order, and wherever he was stationed he spent much time in giving instruction in Christian doctrine, especially to the poor and unlearned ; in Milan he went about the streets gathering in children for this purpose, a work which was to be organized in the same place by St Charles Borromeo in the next generation. While at Cavacurta, Bd John Angelo learned in a vision of the death of his sister and that he too must go back home as his death

was near. Accordingly he returned to his native Milan, worn out with work and hardships, and died there in the Servite priory in 1506. The *cultus* of Bd John Angelo Porro was approved in 1737.

A life by Philip Albericius has been reproduced in the *Acta Sanctorum*, October, vol. x, with the usual introduction and commentary; but Fr Soulier, in the *Monumenta Ordinis Servorum B.M.V.*, vol. viii, pp. 121–211, and vol. ix, pp. 5–222, has been able to glean a few additional data. It must be confessed, however, that the career and personality of the *beatus* still remain veiled in great obscurity. A popular life in Italian by L. Raffaelli (1906), aims primarily at edification and can make no pretence to critical scholarship.

25: SS. CHRYSANTHUS AND DARIA, MARTYRS (DATE UNKNOWN)

In the United States of America the feast of St Isidore is celebrated on this day. See Vol. II, p. 323.

THAT these martyrs were actual persons who gave their lives for Christ is attested by the evidence of their early veneration at Rome, but their *passio* is a fanciful compilation of much later date. It says that Chrysanthus was the son of a patrician named Polemius, who came with his father from Alexandria to Rome in the reign of Numerian. He was instructed in the faith and baptized by a priest called Carpophorus. On discovering this, Polemius was indignant and subjected his son to the blandishments of five young women, hoping that he would lose his chastity and with it his new religion. When this device failed, Polemius proposed a marriage between Chrysanthus and a certain Daria, a priestess of Minerva. How this was to be brought about is not explained, but Daria proved acceptable to Chrysanthus, he converted her, and they entered into a virginal union. Between them they made a number of converts in Roman society, and were denounced and committed to the charge of the tribune Claudius. He handed Chrysanthus over to a company of soldiers, with instructions to make him sacrifice to Hercules by any means which they chose. They subjected him to a number of torments, under which he remained so constant that the tribune himself was constrained to confess Christ, and with him his wife Hilaria and their two sons. The soldiers likewise followed their example, and by order of the emperor all were slain together except Hilaria, who was seized later while praying at their tomb. St Claudius and his companions are commemorated in the Roman Martyrology on December 3. Daria in the meanwhile had been consigned to a brothel, where she was defended from harm by a lion, which escaped for the purpose from the amphitheatre. To get rid of the beast the house had to be set on fire, and then the girl with her husband was taken before Numerian himself. They were condemned to death, and were stoned and buried alive in an old sand-pit on the Via Salaria Nova. On the anniversary of their passion some of the faithful met together in this pit, and while they were praying in the crypt where the martyrs were buried emissaries of the emperor closed up the entrance with rocks and earth, so that they were all entombed. These are the SS. Diodorus the priest, Marianus the deacon and their fellows commemorated on December 1.

The statement that SS. Chrysanthus and Daria were stoned and buried in a sand-pit may be true. Later their tomb, with the bones of the other martyrs, was said to be discovered, and St Gregory of Tours has left a hearsay description of the shrine that was made of it, but without naming the martyrs. In the ninth century the alleged relics of SS. Chrysanthus and Daria were translated to Prüm in Rhenish Prussia and four years later to Münstereifel, where they still are. The

tomb was in the neighbourhood of the *Coemeterium Thrasonis* on the New Salarian Way, where are a number of ancient sand-pits.

There is both a Latin and a Greek text of this legend. Both are printed in the *Acta Sanctorum*, October, vol. xi. An exceptionally full discussion of the historical data will be found in Delehaye's CMH., under August 12, on which day these martyrs are there specially commemorated, but their names also recur on December 20, and in this connection Delehaye points out that the assignment of their feast in the Roman Martyrology to October 25 seems to be due to a statement made in an account of a translation of their relics that October 25 was not only the date of the translation but the actual day of their martyrdom. The marble calendar of Naples (*c.* 850) seems to confirm this. Pope St Damasus is recorded to have written an inscription for their tomb, but that which was at one time attributed to him must certainly be of later date. See further, J. P. Kirsch, *Festkalender* (1924), pp. 90–93 ; and DAC., vol. iii, cc. 1560–1568.

SS. CRISPIN AND CRISPINIAN, MARTYRS (DATE UNKNOWN)

THE names of these two martyrs were famous throughout northern Europe in the middle ages, but are today known in England chiefly from the great speech which Shakespeare puts into the mouth of King Henry V on the eve of Agincourt (*Henry V*, act iv, scene 3). Their very late *passio* unfortunately cannot be relied on. It says that they came from Rome to preach the faith in Gaul toward the middle of the third century, together with St Quintinus and others. Fixing their residence at Soissons, they instructed many in the faith of Christ, which they preached during the day ; and, in imitation of St Paul, worked with their hands at night making shoes, though they are said to have been nobly born (and brothers). The infidels listened to their instructions and were astonished at the example of their lives, and the effect was the conversion of many to the Christian faith. They had continued this employment several years when, the Emperor Maximian coming into Gaul, a complaint was lodged against them. He, perhaps as much to gratify their accusers as to indulge his own superstition and cruelty, gave orders that they should be taken before Rictiovarus, an implacable enemy of Christians (if, in fact, he was an historical person). He subjected them to various torments and in vain tried to kill them by drowning and boiling ; this so infuriated him that he took his own life by jumping into the fire prepared for them. Thereupon Maximian commanded that they be beheaded, and this was done. Later a church was built over their tomb, and St Eligius the Smith embellished their shrine. SS. Crispin and Crispinian are supposed to have plied their trade without taking payment unless it was offered and thereby disposed men to listen to the gospel. They are the traditional patrons of shoemakers, cobblers and other workers in leather.

The Roman Martyrology says that the relics of these martyrs were translated from Soissons to the church of St Laurence *in Panisperna* at Rome. Nothing is certainly known about them, and it is possible—even more likely—that the reverse is the truth : that SS. Crispin and Crispinian were Roman martyrs whose relics were brought to Soissons and so started a local *cultus*.

The local tradition which associates these martyrs with the little port of Faversham in Kent is not mentioned by Alban Butler, though it must have been well known in his day, for it is still remembered. They are said to have fled thither to escape the persecution, and followed their trade of shoemaking at a house on the site of the Swan Inn, at the lower end of Preston Street, " near the Cross Well ". A Mr Southouse, writing about the year 1670, says that in his time this house had " considerable visits paid to it by the foreigners of that gentle calling ",

so it looks as if the tradition was also known abroad. There was an altar dedicated in honour of SS. Crispin and Crispinian in the parish church of St Mary of Charity.

From the example of the saints it appears how foolish is the pretence of many Christians who imagine that the care of a family, the business of a farm or a shop, the attention which they are obliged to give to their secular profession, are impediments which excuse them from aiming at perfection. Such, indeed, they make them; but this is altogether owing to their own sloth and weakness. Many saints have made these very occupations the means of their perfection. St Paul made tents; SS. Crispin and Crispinian were shoemakers; the Blessed Virgin was taken up with the care of her cottage; Christ Himself worked with His reputed father; and those who renounced all commerce with the world to devote themselves totally to the contemplation of heavenly things made mats and baskets, tilled the earth, or copied and bound books. Opportunities for every kind of good work never fail in any circumstances; and the means of sanctification may be practised in every state of life.

The Bollandists in the *Acta Sanctorum*, October, vol. xi, print the *passio* and supply a very full commentary. The historical fact of the martyrdom seems sufficiently guaranteed by the entry on this day in the "Hieronymianum", "in Galiis civitate Sessionis Crispini et Crispiniani". *Cf.* Delehaye, *Étude sur le légendier romain*, pp. 126–129, 132–135, and CMH., pp. 337–338, 570–571; and Duchesne, *Fastes Épiscopaux*, vol. iii, pp. 141–152.

SS. FRONTO AND GEORGE, BISHOPS (DATE UNKNOWN)

THOUGH no doubt these two saints really existed and were early apostles of Périgord, their legends seem to have been fabricated or altered with the object of giving an apostolic origin to the see of Périgueux. Fronto, it is said, was of the tribe of Juda and was born in Lycaonia. He was converted by the testimony of our Lord's miracles, was baptized by St Peter, and became one of the Seventy-two. He accompanied St Peter to Antioch and Rome, and was sent thence with the priest George to preach to the Gauls. On the way George died, but, like St Maternus of Trier and St Martial of Limoges, he was brought to life again by the touch of St Peter's staff. St Fronto preached with conspicuous success, and several fantastic miracles and inconsistent particulars are given of his mission. His centre was at Périgueux, whereof he is venerated as the first bishop. Later legends import into his life an incident recorded of quite another St Fronto, who was a hermit in the Nitrian desert. St George evangelized the Velay and is accounted the first bishop of Le Puy.

In the earliest known form of the legend, St Fronto is not described as born in Lycaonia, but at Leuquais in the Dordogne, not very far from the Périgueux he was destined to evangelize. The extravagances and anachronisms are much the same as those in the legend just summarized, but there are signs that the earlier compiler did use some historical material, and a seventh-century Life of St Géry undoubtedly speaks of a tomb of St Fronto venerated in Périgueux at that date.

The Benedictines of Paris in their *Vies des saints . . .*, vol. x (1952), have reprinted the following pleasing anecdote. It occurs in the prolegomena to André Lavertujon's edition of the Chronicle of Sulpicius Severus. Mr Lavertujon tells us that he learned to read from a *Histoire de S. Front*, and goes on: "What struck us most among the extraordinary happenings of St Fronto's life was this: Fronto was banished by the proconsul Squirius to a wilderness near Périgueux, and would there have died of hunger had not the fierce Roman been struck with remorse and

sent him food, loaded on to seventy camels (for the holy man had companions). We were entranced and inflated by these camels walking about the banks of our Dordogne, and asked, ' Monsieur l'abbé, why aren't there any camels here now ? ' —' Because we no longer deserve them ', was the reply."

The pages devoted to this legend in the *Acta Sanctorum*, October, vol. xi, may be said to have been superseded by the very careful examination of the documents in the *Analecta Bollandiana*, vol. xlviii (1930), pp. 324–360, " La Vie ancienne de St Front ", by M. Coens. He there edits the text of an earlier legend of St Fronto, already recognized as more primitive by Mgr Duchesne (see *Fastes Épiscopaux*, vol. ii, pp. 130–134).

ST GAUDENTIUS, Bishop of Brescia (*c.* A.D. 410)

Gaudentius seems to have been educated under St Philastrius, Bishop of Brescia, whom he styles his " father ". His reputation was very high and he travelled to Jerusalem, partly on pilgrimage and partly hoping by his absence to be forgotten at home. In this, however, he was mistaken. At Caesarea in Cappadocia he met with the sisters and nieces of St Basil, who bestowed on him relics of the Forty Martyrs, knowing that he would honour those sacred pledges as they had honoured them. During his absence St Philastrius died, and the clergy and people of Brescia chose Gaudentius for their bishop: they bound themselves by an oath to receive no other for their pastor. St Gaudentius only yielded to the threat of refusal of communion by the Eastern bishops if he refused to obey. He was consecrated by St Ambrose about the year 387; the sermon which he preached on that occasion expresses the humility with which his youth and inexperience inspired him.

The church of Brescia soon found how great a treasure it possessed in so holy a pastor. A certain nobleman named Benevolus, who had been disgraced by the Empress Justina because he refused to draw up an edict in favour of the Arians, had retired to Brescia, and being hindered by sickness from attending the Easter sermons of Gaudentius, requested that he would commit them to writing for his use. By this means were preserved ten out of the twenty-one sermons of the saint which are extant. In the second, which he made for the neophytes at their coming from the font on Holy Saturday, he explained to them the mysteries which he could not expound in presence of the catechumens, especially the Blessed Eucharist, of which he says: " The Creator and Lord of Nature, who brings the bread out of the ground, makes also of bread His own body; because He has promised, and is able to perform it. And He who made wine of water, converts wine into His own blood." Gaudentius in the preface to his discourses warns the reader against pirated editions of them. He built a church at Brescia which he named the " Assembly of the Saints ", and to the dedication of which he invited many bishops and in their presence made the seventeenth sermon of those which are extant. In it he says that he had deposited in this church relics of the Apostles and others, affirming that a portion of a martyr's relics is in virtue and efficacy the same as the whole. " Therefore ", he says, " that we may be succoured by the patronage of so many saints, let us come and supplicate with an entire confidence and earnest desire, that by their interceding we may deserve to obtain all things we ask, magnifying Christ our Lord, the giver of so great grace."

In 405, St Gaudentius was deputed with two others by Pope St Innocent I and the Emperor Honorius to go into the East to defend the cause of St John Chrysostom before Arcadius, for which Chrysostom sent him a letter of thanks.

The deputies were ill received, and imprisoned in Thrace; their papers were forcibly taken from them, and bribes were offered if they would declare themselves in communion with the bishop who had supplanted St John Chrysostom. St Paul is said to have appeared in a vision to one of their deacons to encourage them. They eventually arrived back safely in Italy, though it is supposed their enemies intended them to be cast away at sea, for they were put on a most unseaworthy vessel. St Gaudentius seems to have died about the year 410, and Rufinus styled him " the glory of the doctors of the age wherein he lives ". He is honoured on this day in the Roman Martyrology, which mentions on October 14 another ST GAUDENTIUS. He was the first bishop of Rimini, and may have been martyred by the Arians in the year 359. His feast is kept by the Canons Regular of the Lateran.

There seems to be no formal biography of St Gaudentius, but from contemporary allusions and letters a tolerably full account is furnished in the *Acta Sanctorum*, October, vol. xi. The activities of the saint have occasionally been made the subject of contributions to the local ecclesiastical journal, *Brixia sacra*, *e.g.* vol. vi and vol. vii (1915–16). See also Lanzoni, *Diocesi d'Italia* (1927), vol. ii, pp. 963–965; and the *Journal of Theological Studies*, vol. xii (1914), pp. 593–596. For the discourses, see A. Glueck, *Sti Gaudentii . . . tractatus* (1936).

BD CHRISTOPHER OF ROMAGNOLA (A.D. 1272)

BD CHRISTOPHER (often called " of Cahors ") was a personal disciple of St Francis of Assisi. He was a parish priest in the diocese of Cesena, and when about forty years of age he resigned his benefice and joined the newly-formed order of Friars Minor, among whom he was distinguished for his bodily austerities and his devotion to the lepers. He was eventually sent into France where he preached against the Albigensians and established his order at Cahors, among other places. He died here in 1272, at a great age, and his *cultus* was approved in 1905.

The Bollandists on October 31 relegate this holy friar among the *praetermissi* on the ground that no sufficient evidence had then been produced for his continued *cultus*. The decree of confirmation, which includes some biographical details, may be read in the *Analecta Ecclesiastica* for 1905, p. 206. There is a life by Bernard of Besse in the *Analecta Franciscana*, vol. iii, pp. 161–173. See also the biography by Léopold de Chérancé (1907).

BD THOMAS OF FLORENCE (A.D. 1447)

THOMAS BELLACCI, a native of Florence, was a Franciscan lay-brother, who as a young man had led a wild and disorderly life. Realization of the futility of it all and the wise words of a friend wrought a change in him and he was accepted—with some trepidation, for his excesses were notorious—by the friars of the Observance at Fiesole. But his penitence equalled his former sinfulness, and in time, for all he was a lay-brother, he was made master of novices, whom he trained in the strictest ways of the Observance. When in 1414 Friar John of Stroncone went to spread the reform in the kingdom of Naples he took Bd Thomas with him. He laboured there for some six years, strengthened with the gift of miracles, and then, authorized by Pope Martin V, he undertook, in company with Bd Antony of Stroncone, to oppose the heretical Fraticelli in Tuscany. While engaged in this campaign he made a number of new foundations, over which St Bernardino gave him authority, his own headquarters being at the friary of Scarlino. Here he established a custom of going in procession after the night office to a neighbouring wood, where

each friar had a little shelter of boughs and shrubs wherein they remained for a time in prayer.

As a result of the "reunion council" at Florence in 1439, Friar Albert of Sarzana was sent as papal legate to the Syrian Jacobites and other dissidents of the East, and he took Thomas with him, although he was in his seventieth year. From Persia Albert commissioned him to go with three other friars into Ethiopia. Three times on their way they were seized by the Turks, who treated them with great cruelty. But Bd Thomas insisted on preaching to the Mohammedans, and eventually they had to be ransomed by Pope Eugenius IV, just before their captors were going to put them to death. Bd Thomas could not get over that God had refused the proffered sacrifice of his life, and in 1447, aged as he was, he set out for Rome to ask permission to go again to the East. But at Rieti he was taken ill, and died there on October 31. Many urged that he should be canonized with St Bernardino of Siena, whose cause was then in process. To prevent the delay that would have resulted, St John of Capistrano, it is said, went to Thomas's tomb at Rieti and commanded him in the name of holy obedience to cease his miracles until the canonization of Bernardino should be achieved. They stopped for three years, but Bd Thomas has never been canonized. His *cultus* was approved in 1771.

See Wadding, *Annales Minorum*; Mazzara, *Leggendario francescano*; and the summary in Léon, *Auréole Séraphique* (Eng. trans.), vol. iv.

BD BALTHASAR OF CHIAVARI (A.D. 1492)

BALTHASAR RAVASCHIERI was born at Chiavari on the Gulf of Genoa about the year 1420. He joined the Friars Minor of the Observance, and in due course was professed and ordained. Balthasar was a friend and fellow-preacher with Bd Bernardino of Feltre, and joined enthusiastically and successfully in his missions, but his activities were cut short by ill-health. When he could not walk he had himself carried into church in order to assist at Mass and the choir offices and to hear the confessions of the faithful who came to him in crowds. He also used to be taken into the woods and left there for long periods of meditation and reading, and here he had a vision of our Lady and was miraculously sheltered from a heavy fall of snow. This double marvel was commemorated in the sixteenth century by an inscription cut in stone, and in 1678 was recorded in the archives of the town of Chiavari. Bd Balthasar died on October 17, 1492, at Binasco, and his *cultus* was confirmed in 1930.

Though we have a certain amount of evidence regarding the later *cultus* of this *beatus*, very little can be stated with certainty about the facts of his life. See the *Archivum Franciscanum Historicum*, vol. ii (1909), p. 523. What little is known has been gathered together in the small volume of Fr Bernardino da Carasco, *Il b. Baldassare Ravaschieri* (1930).

BD THADDEUS, BISHOP OF CORK AND CLOYNE (A.D. 1497)

OF the early life of this bishop, the only Irishman beatified between the canonization of Lorcan O'Toole in 1228 and the beatification of Oliver Plunket in 1920, very little is known. He belonged to the royal MacCarthys in the part of Munster later known as the Desmond country, his father being lord of Muskerry and his mother a daughter of FitzMaurice, lord of Kerry; Thaddeus (Tadhg) was a baptismal name in this house for seven hundred years. He is said to have begun his studies with the Friars Minor of Kilcrea and to have then gone abroad, and he seems to

have been in Rome when, in 1482 at the age of twenty-seven, he was appointed bishop of Ross by Pope Sixtus IV. Three years later when Henry Tudor became ruler of the three kingdoms, the Yorkist Geraldines made a determined effort to have their own representative in the see of Ross. Ever since the appointment of Thaddeus MacCarthy there had been a rival claimant in the person of Hugh O'Driscoll, his predecessor's auxiliary, and it was now alleged that Thaddeus had intruded himself under false pretences, with other charges added. The earl of Desmond seized the temporalities of the see, and its bishop took refuge at the Cistercian abbey near Parma, which was given him *in commendam* by the bishop of Clogher. By the machinations of the FitzGeralds Thaddeus was in 1488 declared suspended by the Holy See, and he set off to Rome to plead his cause in person. After two years of investigation and delay Pope Innocent VIII confirmed the bishopric of Ross to Hugh, but nominated Thaddeus to the united dioceses of Cork and Cloyne, then vacant.

When Bd Thaddeus arrived, he found his cathedral closed against him and the see's endowments in the hands of the FitzGeralds, Barrys and others. In vain he endeavoured to assert his canonical rights and to obtain peaceful control of his charge: there was nothing for it but to go again to Rome and appeal to the Holy See. The pope condemned the tyrants and provided Thaddeus with letters to the earl of Kildare, then lord deputy of Ireland, to the heads of the bishop's own clan, and to others, exhorting them to protect and aid his just cause. With these Bd Thaddeus set out for home as a pilgrim on foot, and in the evening of October 24, 1497, reached Ivrea, at the foot of the Alps, where he stayed at the hospice of the canons regular of St Bernard of Montjoux. The next morning he was found dead in his bed.

When an examination of his luggage showed who the dead pilgrim was, the matter was reported to the bishop of Ivrea, who ordered that he should be buried with the utmost solemnity. The story of the episcopal pilgrim travelling *incognito* and on foot soon got around, and the cathedral was crowded with people from the neighbourhood who came to the funeral. They continued to visit the tomb, and the popular *cultus* of Bd Thaddeus, encouraged by many miracles, was thus begun. Bishops Richelmy of Ivrea and Cailaghan of Cork having co-operated in the forwarding of his cause, the *cultus* was confirmed in 1895. His feast is kept in the dioceses of Ivrea, Ross, Cork and Cloyne.

Not very much seems to be known concerning this *beatus*. In the *Irish Ecclesiastical Record* for 1896 the lessons sanctioned for the office of his festival are printed, pp. 859–861. The decree confirming the *cultus* may be read in the *Analecta Ecclesiastica*, vol. iii (1895), p. 456. It gives very little biographical detail, but dwells principally on the miracles worked at the shrine at Ivrea. *Cf.* V. Berardi, *Italy and Ireland in the Middle Ages* (1950).

BD RICHARD GWYN, MARTYR (A.D. 1584)

FOR forty years after the dissolution of the monasteries Wales remained a stronghold of the Catholic faith; many of the great families and most of the common people were faithful to it. But soon after the missionary priests began to arrive from the continent, Queen Elizabeth and her ministers set themselves to stamp out the religion by cutting off the channels of sacramental grace and closing the mouths of those who should preach the word of God. In Wales the first victim of this campaign was a layman, Richard Gwyn (*alias* White). He was born at Llanidloes in Montgomeryshire in 1537, and was brought up a Protestant. On leaving St

John's College, Cambridge, he went to Overton in Flintshire and opened a school. Some time after he became a Catholic, and his absence from Protestant worship drawing suspicion on himself, he left Overton with his family for Erbistock. In 1579, being in Wrexham, he was recognized by the vicar (an apostate), denounced, and arrested. He managed to escape. But in June 1580, the Privy Council directed the Protestant bishops to be more vigilant in their dealings with Catholic recusants, especially " all schoolmasters, public and private ". Accordingly, in the very next month, Richard Gwyn was seized and brought before a magistrate, who sent him to Ruthin gaol. At the Michaelmas assizes he was offered his liberty if he would conform, and on refusal was returned to prison, to be kept in irons. At the May assizes he was ordered to be taken by force to the Protestant church, where he interrupted the preacher by vigorously clanking his chains. He was then put in the stocks from 10 a.m. till 8 p.m., " vexed all the time with a rabble of ministers ". One of them claimed that he had the power of the keys as much as St Peter ; but he also had a conspicuously red nose, and Gwyn retorted in exasperation, " There is this difference, namely, that whereas St Peter received the keys of the kingdom of Heaven you appear to have received those of the beer-cellar ! " He was indicted for brawling in church and fined the equivalent of £800, and brought up again in September and fined £1680 in modern money for not having attended church during the seven months he had been in gaol. The judge asked him what means he had to pay these absurd fines. " I have somewhat towards it ", he replied. " How much ? " " Sixpence ", said Gwyn. He appeared at three more assizes and was then sent with three other recusants and a Jesuit, Father John Bennet, senior, before the Council of the Marches, which had them tortured at Bewdley, Ludlow and Bridgnorth to try and get the names of other Catholics.

In October 1584 Bd Richard appeared at his eighth assizes, at Wrexham, with two others, Hughes and Morris, and was indicted for treason, in that he was alleged to have tried to reconcile one Lewis Gronow to the Church of Rome and to have maintained the supremacy of the pope. He denied ever speaking with Gronow, and the man afterwards made a public declaration that his evidence and that of the other two witnesses was false and paid for at the instigation of the vicar of Wrexham and another zealot. The jury summoned had refused to appear, so another was impanelled on the spot. The members asked the judge whom they were to convict and whom to acquit ! Accordingly Gwyn and Hughes were sentenced to death (Hughes was afterwards reprieved) and Morris released. Mrs. Gwyn was brought into court with her baby and warned not to imitate her husband. She rounded on the sheriff. " If you lack blood ", she said, " you may take my life as well as my husband's. If you will give the witnesses a little bribe they will give evidence against me too ! " Bd Richard was executed on October 15, 1584, a very wet day, at Wrexham (now the see of the Catholic diocese of Menevia, Mynyw). The crowd called for him to be allowed to die before disembowelling, but the sheriff (himself an apostate) refused, and the martyr shrieked out in his agony, " O Duw gwyn, pa beth ydyw hwn ? " " Holy God, what is this ? " " An execution for the Queen's Majesty ", said an official. " Iesu, trugarha wrthyf ! " " Jesus, have mercy on me ! " exclaimed Bd Richard, and his head was struck off.

During his four years of imprisonment Gwyn wrote in Welsh a number of religious poems (not " carols ", as they are generally called), calling on his countrymen to keep to " yr hen Fam ", the old Mother Church, and describing with a

bitterness that was unhappily excusable the new religion and its ministers. He was beatified in 1929, and his feast is kept in the diocese of Menevia on this date.

It is under the name of White (a translation of the Welsh " Gwyn ") that Challoner gives an account of this martyr in MMP., pp. 102–105. See also Burton and Pollen, LEM., vol. i, pp. 127–144; and T. P. Ellis, *The Catholic Martyrs of Wales* (1933), pp. 18–33. For his poetical compositions in Welsh, consult the publications of the Catholic Record Society, vol. v, pp. 90–99.

26: ST EVARISTUS, POPE AND MARTYR (*c.* A.D. 107)

ST EVARISTUS succeeded St Clement in the see of Rome in the reign of Trajan and governed the Church about eight years, being the fourth successor of St Peter. The *Liber Pontificalis* says that he was the son of a Hellenic Jew of Bethlehem, and, certainly incorrectly, that he divided Rome into several " titles " or parishes, assigning a priest to each and appointed seven deacons for the city. He is usually accorded the title of martyr, but his martyrdom is not proved; it is probable that St Evaristus was buried near St Peter's tomb in the Vatican.

There is a notice in the *Acta Sanctorum*, October, vol. xi, but the text and notes of Duchesne's edition of the *Liber Pontificalis* tell us nearly all there is to be known. See, however, an interesting comment by Father von Nostiz-Rieneck on the " Brevierlektionen der Päpste Evaristos und Alexander I" in the *Zeitschrift für Katholische Theologie*, vol. xxix (1905), pp. 159–165.

SS. LUCIAN AND MARCIAN, MARTYRS (A.D. 250?)

LUCIAN and Marcian, we are told in their *passio*, applied themselves to the study of black magic, but were converted to the faith by finding their charms lose their power against a Christian maiden. Their eyes being thus opened, they publicly burned their magical books in the city of Nicomedia; and when they had effaced their crimes by baptism they distributed their possessions among the poor and retired together into solitude, that by mortification and prayer they might strengthen in their souls that grace which they had just received. After a time they made frequent excursions abroad to preach Christ to the Gentiles. The edicts of Decius against the Christians being published in Bithynia, they were apprehended and brought before the proconsul Sabinus, who asked Lucian by what authority he presumed to preach Jesus Christ. " Every man ", said the martyr, " does well to endeavour to draw his brother out of a dangerous error ", and Marcian likewise gloried in the power of Christ. The judge commanded them to be tortured, whereupon they reproached him that, whilst they worshipped idols, they had committed many crimes and made open profession of practising magic, without incurring any chastisement; but when they were become Christians and good citizens they were barbarously punished. Sabinus threatened them with more torments. " We are ready to suffer ", said Marcian, " but we will not renounce the true God, lest we be cast into a fire which will never be quenched." At this Sabinus condemned them to be burned alive, and they went joyfully to the place of execution, singing hymns of praise and thanksgiving to God. This story is a romance woven round a group of genuine martyrs at Nicomedia.

The *passio* of these martyrs is preserved both in Latin and in Syriac; the Greek text, which is probably the original, seems to have perished. The Latin *passio* is printed in the

Acta Sanctorum, October, vol. xi; the Syriac was edited by S. E. Assemani (in his *Acta ss. mart. orientalium*, vol. ii, pp. 49 *seq.*) from a manuscript written in the sixth or possibly even the fifth century. The Syriac *breviarium* of the early fifth century also commemorates these martyrs on October 26, but assigns them to Antioch, and gives the name Silvanus in place of Lucianus. They are, however, correctly named (with Florus), and attributed to Nicomedia, in the "Hieronymianum", and the question is discussed by Delehaye in CMH., p. 572.

ST RUSTICUS, Bishop of Narbonne (*c.* A.D. 461)

Rusticus was a native of southern Gaul and the son of a bishop named Bonosus. A letter written by St Jerome about the year 411 is supposed to be addressed to him: the recipient is given wise counsel about the solitary life. In 427 Rusticus was elevated to the bishopric of Narbonne. His diocese was in a very unsatisfactory state: the invading Goths were spreading Arianism and the orthodox were quarrelling among themselves, and eventually St Rusticus wrote to Pope St Leo I, setting forth his difficulties (which seem to have arisen out of a synod convoked by him in 458), and asking to be allowed to resign. The pope dissuaded him from this and sent him an important letter about the government of the diocese. St Rusticus built a cathedral at Narbonne and the inscription he put up recording its foundation is still in existence. He was held in high regard by his brother bishops, but of his activities little is known, except that he attended the synod at Arles which approved St Leo's "tome" condemning Monophysism.

A particular interest, however, attaches to this Gaulish bishop because his name appears in four different inscriptions discovered at Narbonne or in the immediate neighbourhood. The first and most complete tells us, incidentally that not only was he the son of Bishop Bonosus, but that an uncle, his mother's brother, was also a bishop called Arator. Another inscription, only discovered in quite recent years, contains the words *Orate pro me Rustico vestro* (Pray for me, your Rusticus).

There is no formal life of St Rusticus, but from scattered references the Bollandists have compiled a sufficient notice in the *Acta Sanctorum*, October, vol. xi. See on the inscriptions Leclercq, DAC., vol. xii (1935), cc. 828 and 847–854. *Cf.* also Duchesne, *Fastes Épiscopaux*, vol. i, p. 303.

ST CEDD, Bishop of the East Saxons (A.D. 664)

St Cedd was the brother of St Chad and long served God in the monastery of Lindisfarne. When Peada, King of the Middle Angles, became a Christian at the court of his father-in-law, Oswy of Northumbria, in 653, being baptized by St Finan of Lindisfarne, four priests were sent to preach the gospel to his people. Of these St Cedd was one. After labouring there for a time he was called to a new harvest. Sigebert, King of the East Saxons, was also persuaded to renounce heathenism and was baptized by St Finan, whereupon Cedd was called out of the midlands and sent with another priest into Essex. They travelled throughout the province to examine the situation, and then St Cedd revisited Lindisfarne to confer with Finan, who consecrated him bishop for the East Saxons. He returned among them to continue the work he had begun, building churches and ordaining priests and deacons.

Two monasteries were founded by St Cedd, which seem to have been destroyed by the Danes later and never restored. The first, where remains of Cedd's church still exist, was at Bradwell-on-Sea (Ythancaestir, Othona); the other was at

Tilbury. His visits to his native Northumbria were the occasion of a third foundation. Ethelwald, King of Deira, gave him a tract of land for a monastery in an inaccessible spot among the fells of Yorkshire. Here Cedd spent forty days in fasting and prayer, to consecrate the place to God according to the custom of Lindisfarne, derived from St Columba. This monastery, founded in 658, was called Laestingaeu, which has been identified with Lastingham in the North Riding ; and it also came to be destroyed by the Danes.

In 664 St Cedd was present at the Synod of Whitby, being one of those who agreed to forsake Celtic custom and to observe Easter by the Roman computation. Very soon after this he died at Lastingham during a great pestilence. At the news of his death thirty of his religious brethren among the East Saxons came to Lastingham to consecrate their lives where their holy father had ended his. But they too were carried off by the same pestilence, all except one boy, who was afterwards found not to have been baptized : he lived to become a priest and zealous missionary. Florence of Worcester tells us that St Cedd died on October 26, 664.

Practically all that is known of St Cedd is derived from Bede's *Ecclesiastical History*, bk iii, caps. 22, 23.

ST EATA, Bishop of Hexham (A.D. 686)

When St Aidan came from Iona to his mission in Northumbria he selected twelve English boys to be trained under himself to work in the service of Christ, and of these twelve Eata was one. He became abbot of Melrose, and received St Cuthbert there as a novice. When St Colman and some of his monks left Northumbria after their defeat at the Synod of Whitby, Eata was put in charge of those who remained at Lindisfarne. St Bede reports on hearsay that St Colman himself asked King Oswy to make this appointment because Eata was a personal disciple of St Aidan. When in 678 St Wilfrid was driven from his see and Northumbria divided, St Eata was appointed bishop of the Bernicians in the north ; and as he had the choice of Hexham or Lindisfarne for his see he chose Lindisfarne. Later Tunbert was consecrated for Hexham, and when he was deposed St Cuthbert was named in his place. He, however, preferred to be at Lindisfarne, whither he had gone as a monk with St Eata, and so an exchange was made, Eata going to Hexham. Here he remained for the short space of life that remained to him, and after his death in 686 was revered as a saint by the grateful people among whom he had laboured. Bede says of him that he was a most venerable man, meek and simple. St Eata's feast is kept in the diocese of Lancaster.

There is a Life of St Eata which has been printed by Raine in his *Priory of Hexham* and a summary by Capgrave in the *Acta Sanctorum*, October, vol. xi ; but there is little to add to what may be gathered from the text and notes of Plummer's edition of Bede, bk iii, cap. 26 and iv, 12, 26, 28.

ST BEAN, Bishop of Mortlach (Eleventh Century)

On December 16 there is named in the Roman Martyrology and in certain Irish calendars a St Bean in Ireland, who has been confused with the St Bean whose feast is still observed in the Scottish diocese of Aberdeen, but on October 26, as founder of the bishopric of Mortlach in Banff which was the forerunner of that of Aberdeen. Nothing else is known about him. The fourteenth-century chronicler Fordun states that he was made bishop by Pope Benedict VIII, at the

request of Malcolm Canmore, who is said to have founded an episcopal monastery at Mortlach. If true, this would be between 1012 and 1024; but the see of Mortlach is generally said to date from 1063. St Bean's dwelling-place is supposed to have been at Balvanie, near Mortlach (Bal-beni-mor, " the dwelling of Bean the Great ").

See the *Acta Sanctorum*, October, vol. xi; and KSS., p. 277.

BD DAMIAN OF FINARIO (A.D. 1484)

DAMIAN FURCHERI was born towards the beginning of the fifteenth century at Perti, near Finario, which is now Finale Borgo, not far from Genoa. Writers much later than his time record that as an infant he was snatched away from his home by a lunatic, and only found after a lengthy search by the aid of a miraculous light showing where the child lay hidden. He entered the Dominican Order in his youth, and was renowned as a preacher in every part of Lombardy and Liguria. He died in 1484 at Reggio, near Modena, and was there buried. Bd Damian was famous for many miracles attributed to him after death. His *cultus* was confirmed in 1848.

See the *Acta Sanctorum*, October, vol. xiii; *Année Dominicaine*, vol. x, p. 733; *Short Lives of Dominican Saints*, ed. Procter, pp. 301-302; Taurisano, *Catalogus hagiographicus O.P.*, p. 45.

BD BONAVENTURE OF POTENZA (A.D. 1711)

HE was born at Potenza in the kingdom of Naples in 1651 and became a Conventual friar minor at Nocera. As an illustration of the exact obedience that he gave to his superiors it is related that, the key of the sacristy being lost, it was reported to be at the bottom of the cistern, and Brother Bonaventure was told to get hook and line and fish it out. This he did, and after angling for a time hauled up the key. This is recorded of him as a miracle, but whether the miracle lay in the key being transported into the cistern, or in the dexterity of Brother Bonaventure, does not appear. The eight years which he spent at Amalfi was the most fruitful period of his life and he worked there with great profit to the people and his own soul. Several times it was proposed to make him guardian, but at his own earnest wish he was never given any office of authority but that of master of novices. Bonaventure's devotion to our Lady was particularly directed towards her as conceived without original sin (he lived nearly two hundred years before that dogma was defined), and he would often express the wish that he were another Duns Scotus that he might as effectively defend the truth of the Immaculate Conception.

Bonaventure died at Ravello on October 26, 1711, and he is one of the saints of the Naples district whose blood is recorded to have flowed freely after he was dead. " It was the will of God that His servant should give an example of obedience even after death. Long after he had expired, the bishop's vicar general asked the surgeon to bleed him in the arm, and he said, ' Father Bonaventure, give us your arm '. The body remained motionless, so turning to the superior the vicar general said, ' Father Guardian, command him in the name of holy obedience to give us his arm '. No sooner had the guardian given the order than the blessed man raised his right arm and presented it to the surgeon. It may be imagined with

what fear and admiration the bystanders beheld this action" (*Auréole Séraphique*). From the fuller evidence which was at their disposal the Bollandists have raised a disturbing doubt as to whether Bd Bonaventure was actually dead when these things happened. He was beatified in 1775.

In the *Acta Sanctorum*, October, vol. xii, Fr V. de Buck has compiled a life from the materials supplied in earlier biographies of this *beatus*, notably from the accounts published by G. M. Ruglio (1754) and G. L. Rossi (1775). See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iii, pp. 423–429. In connection with the blood prodigy referred to above, it is noteworthy that Bd Bonaventure died at Ravello, a Neapolitan town, in which the annual liquefaction of the blood of St Pantaleon rouses intense popular enthusiasm. See that saint under July 27 herein. A popular account of Bd Bonaventure was published at Ravello in 1930.

27 : ST FRUMENTIUS, BISHOP OF AKSUM (*c.* A.D. 380)

SOMEWHERE about the year 330 a philosopher of Tyre, named Meropius, out of curiosity and a wish to see the world and improve his knowledge, undertook a voyage to the coasts of Arabia. He took with him two young men, Frumentius and Aedesius, with whose education he was entrusted. In the course of their voyage homeward the vessel touched at a certain port of Ethiopia, or as it is now often called, Abyssinia. The natives fell out with some of the sailors, attacked them, and put the whole crew and all the passengers to the sword, except the two boys, who were studying their lessons under a tree at some distance. When they were found they were carried to the king, who resided at Aksum in the Tigre country. He was attracted by the bearing and knowledge of the young Christians, and not long after made Aedesius his cupbearer and Frumentius, who was the elder, his secretary. This prince on his death-bed thanked them for their services and, in recompense, gave them their liberty. The queen, who was left regent for her eldest son, entreated them to remain and assist her, which they did.

Frumentius had the principal management of affairs and induced several Christian merchants who traded there to settle in the country. He procured them privileges and all conveniences for religious worship, and by his own fervour and example strongly recommended the true religion to the infidels. When the young king came of age and, with his brother, took the reins of government into his own hands, the Tyrians resigned their posts, though he urged them to stay. Aedesius went back to Tyre, where he was ordained priest and told his adventures to Rufinus, who incorporated them in his *Church History*. But Frumentius, having nothing so much at heart as the conversion of the whole nation, took the route to Alexandria, and entreated the bishop, St Athanasius, to send some pastor to that country. Whereupon Athanasius ordained Frumentius himself bishop of the Ethiopians, judging no one more proper to finish the work which he had begun. Thus began the association of the Christians of Abyssinia with the church of Alexandria which has continued to this day.

The consecration of St Frumentius took place probably just before the year 340 or just after 346 (or perhaps *c.* 355–356). He went back to Aksum and gained numbers to the faith by his preaching and miracles; the two royal brothers are said to have themselves received baptism, and as Abreha and Asbeha are venerated

as saints in the Ethiopic calendar. But the Arian emperor Constantius conceived an implacable suspicion against St Frumentius, because he was linked in faith and affection with St Athanasius; and when he found that he was not even to be tempted, much less seduced by him, he wrote a letter to the two kings, in which he urged them to send Frumentius to George, the intruded bishop of Alexandria, who would be responsible for his "welfare". The emperor also warned them against Athanasius as guilty "of many crimes". The only result was that this letter was communicated to St Athanasius, who has inserted it in his *apologia* against the Arians. The conversion even of the Aksumite kingdom was far from completed during the lifetime of St Frumentius. After his death he was called *Abuna*, "Our father", and *Aba salama*, "Father of peace", and *abuna* is still the title of the primate of the dissident Church of Ethiopia.

The story told by Rufinus may be read with other matter in the *Acta Sanctorum*, October, vol. xii. This other matter includes a copy of a long Greek inscription found at Aksum, commemorating the exploits of Aïzanas, King of the Homeritae, and his brother Saïzanas. Now it was precisely to Aizanas and Saïzanas that Constantius addressed his letter, of which St Athanasius has preserved the text, demanding the surrender of Frumentius. There can consequently be no doubt that the last-named really was at Aksum preaching the Christian faith. Although the earlier adventures of Frumentius, as Rufinus recounts them, may have been misunderstood or disfigured with legendary additions, his presence in Aksum, as a bishop, consecrated for this mission by St Athanasius, is a certain fact. See Professor Guidi in the *Enciclopedia italiana*, vol. xiv, pp. 480–481, and in DHG., vol. i, cc. 210–212; Leclercq in DAC., vol. v, cc. 586–594; Duchesne, *Histoire ancienne de l'Église*, vol. iii, pp. 576–578; and *cf.* the account given of St Frumentius in the *Ethiopic Synaxarium* (ed. Budge, 1928), vol. iv, pp. 1164–1165. According to F. G. Holweck, the old diocese of Louisiana, U.S.A. (erected 1787) observed the feast of St Frumentius; was this a gesture towards the slaves of African origin in America?

ST OTTERAN, OR ODHRAN, ABBOT (A.D. 563)

OTTERAN, "noble and without sin", was an abbot from Meath and one of the twelve who sailed with St Columba out of Loch Foyle to Iona; Adamnan says he was a Briton. Soon after their arrival St Otteran felt death to be upon him, and he said, "I would be the first to die under the covenant of the kingdom of God in this place". "I will give you that kingdom", replied Columba, "and moreover this also, that whoever makes a request at my burial-place shall not get it until he prays to you as well." And Columba, unwilling to see his friend die, blessed him and went out of the house, and as he was walking in the yard he stopped, looking amazedly up to the heavens. Asked at what he gazed, Columba answered that he saw strife in the upper air between good and evil spirits, and angels carrying the soul of Otteran in triumph to Heaven. So he was the first by his death and burial there to seal Iona to the Irish monks, and the place of his burying, the only cemetery on the island, is still called *Reilig Orain*. This is said to be the Otteran who founded the monastery at Leitrioch Odrain (Latteragh in Tipperary). Although this is all that is known of St Otteran his feast (as a bishop) is kept today throughout Ireland.

How little is known concerning St Odhran appears clearly from the glosses to the *Félire* of Oengus, which suggest more than one alternative as to Odhran's identity. A notice in very vague terms is printed in the *Acta Sanctorum*, October, vol. xii. See also Forbes, KSS., p. 426. In the Annals of Ulster we are told that he died in the year 548. Odhran is the correct form of the name.

BD CONTARDO FERRINI (A.D. 1902)

CONTARDO FERRINI was born in 1859 in a modest apartment in the Via Passerella at Milan. His father, Rinaldo Ferrini, was a teacher of mathematics and physics, who had married Louisa Buccellati in the previous year. Rinaldo had also graduated in civil engineering and architecture, and his son inherited both his intellectual ability and scientific spirit. Contardo indeed was a precocious lively child, and though he first went to school when he was six years old, his schooling had already begun with his father. According to a school-fellow, study and his religion were the only things that young Contardo was interested in; as he grew up he was not free from the emotional disturbances common to adolescence—an echo of this can be detected in some verses he wrote for his mother's name-day when he was sixteen. But he weathered the storm, with the help of a wise and learned priest, Don Adalbert Catena, a friend of Manzoni and of Verdi. And while Don Catena guided him spiritually, another priest was watching over him intellectually: this was Mgr Antony Ceriani, prefect of the Ambrosian Library at Milan. Contardo wanted to read the Bible in its original languages, and it was to Mgr Ceriani that he turned to teach him Hebrew. Here, too, he found his father's insistence on a scientific approach reinforced: "Don't trust too much in second-hand information, even from the learned", Mgr Ceriani would say. "Go directly to the sources of the truth." A third priest to whom Contardo owed much was a colleague of his father's, Don Antony Stoppani, whose geological and other learning chimed with that love of nature that distinguished Contardo throughout his life.

In 1876 Contardo entered the law school of the Borromeo College at Pavia. He was a very serious young man, and one gets the impression that at this time he was not altogether free from what in England is called "priggishness". This might in a measure account for some of the ill-treatment he experienced at the hands of his fellow students. The patience with which he bore his trials and his general bearing gained him the nickname of "St Aloysius of the Borromeo", used by some in respect and by others in derision. And an apostolic flame was kindled in him: "To preach by example is good", he wrote, "and to preach by the word is good. But what is more effective than to preach by prayer?" He became enthusiastic for the formation of a university-students' society, a thing then unheard of in Italy and of which he was a veritable pioneer. Nothing actually came of it till the year in which he left Pavia for Berlin; the society was then given the name of St Severinus Boethius and it exists to this day. But the greater part of Ferrini's youthful apostolic ideals seem to have borne no fruit, at any rate visibly; only the results of certain personal contacts were seen to be lasting. There was Ettore Cappa, who never forgot that it was Ferrini who introduced him to the writings of Cardinal Newman, and the life-long friendships with Count Paul Mapelli and his brother, Count Victor. The letters that he wrote to the last-named are one of the primary sources for Ferrini's life and thought.

Contardo Ferrini gained his doctorate in 1880 and was awarded a bursary for a year (later extended to two) in the University of Berlin. Before setting out for this centre of Protestantism he drew up a "Programme of Life" in the form of a letter to Victor Mapelli; the document is a valuable testimony to his humble faith and the mystical trend of his spirit. He was somewhat depressed at leaving home, but his first impressions of Berlin cheered him: he found the Catholics there

serious and observant, and the Catholic students of the university were organized and active. In his little book *Un po' d'infinito* he notes how vividly the universality of the Church was brought home to him when he first went to confession in a foreign land. At the local conference of the St Vincent de Paul Society (of which he had long been a member) he became friendly with Professor Maximilian Westermaier, the botanist, and he was in close contact with Alfred Pernice, Maurice Voigt and Zachary von Ligenthal. It was the last-named he had in mind when he wrote that " Protestantism makes a man a very worthy person where our religion would make him a saint ". As was to be expected, Ferrini was not among Theodore Mommsen's intimates, but over twenty years later, talking with Bartholomew Nogara, then director of the Etruscan Museum of the Vatican, Mommsen spoke of Ferrini with the greatest respect, saying that he had removed the primacy in Roman legal studies from Germany to Italy. " Nor are we jealous ", he added. But there was another side to Berlin, and Ferrini was " nauseated by the sad sight of so corrupt a city ". The proximity of wickedness deepened his own asceticism. Ferrini was then twenty-two, and concerned about what was his vocation in life. Marriage ? The priesthood ? The monastic state ? He heard no call to any of them ; and towards the end of 1881 he made a vow of lifelong celibacy.*

Ferrini returned to Italy in the summer of 1883. He was now engaged on a critical edition of the Greek paraphrase of the *Institutes* of Justinian. In furtherance of this work he visited libraries at Copenhagen, Paris, Rome and Florence, and perfected that remarkable knowledge of languages that was so valuable to him in his studies. German, Latin and Greek he spoke and wrote fluently, and with varying degrees of facility he knew French, Spanish, English, Dutch, Hebrew, Syriac, with a smattering of Coptic and Sanscrit. Such qualifications could not be overlooked, and a year after returning home he was appointed to a readership in Roman criminal law at the University of Pavia. Eighteen months later he was promoted to the chair of exegesis of the sources of Roman law. One of his pupils remembers that the new professor was very strict but friendly, kind and encouraging with them, witty in private conversation and never sarcastic. There was a distinction in his manner and bearing, quite free from hauteur, that well became the dignity of his position. His life was indeed entirely devoted to his Maker, but in the natural order his work, as he used to tell his friends, was his wife ; Roman law was his passion, and he made of his research, his teaching and his erudition " a hymn of praise to the Lord of all learning ". It was during this period that Ferrini became a Franciscan tertiary.

In 1887 he was appointed to the professorship of Roman law in the University of Messina, and for the next seven years he was teaching there and at Modena, always working with unremitting application and growing in reputation with each successive publication. But though he was very happy in Sicily he wanted to get back permanently to the north, to be near his home and the Ambrosian Library. When therefore he was invited in 1894 to return to Pavia as successor to Professor

* He spoke to none, even of his intimates, about this vow. This led to occasional embarrassments, from which Ferrini extricated himself by his wit, which could be mordant. On one occasion a woman was recommending a girl to his notice as a suitable wife, emphasizing her " expectations ". " When her father dies, she will have so much. When her mother dies, so much. And when her uncle dies. . . ." " Oh dear ", interrupted Ferrini, " What a lot of corpses ! "

Mariani, he accepted with joy. Thus began the last and most fruitful period of his career.

Ferrini was concerned with the whole vast field of law, but it was above all in Roman law (and especially its Byzantine aspect) that he made his mark. When Professor von Ligenthal died in 1894 Ferrini, his favourite pupil, inherited not only his master's manuscripts but also his acknowledged leadership in these studies; and among those who in one way or another contributed to the success of his work were Don Achille Ratti, afterwards Pope Pius XI, and Dr John Mercati, later cardinal and librarian and archivist of the Holy Roman Church. And his output was very large: during his short life he was responsible for over two hundred monographs, which make five stout volumes, as well as several text books.

But he found time to interest himself in public affairs too. After the Piedmontese occupied Rome in 1870 the Holy See had decided that it was inexpedient for faithful Catholics to associate themselves publicly with the new régime, *e.g.* by voting in elections of deputies. Ferrini loyally observed this ruling, while deploring that "our abstention from the legislative assembly leaves our legislation unprotected from the most deplorable influences." This may have encouraged his own activity in social matters. He was delighted when Pope Leo XIII published his encyclical letter "*Rerum novarum*", on the condition of the working classes, and in 1895 he allowed himself to be elected to the municipal council of Milan;* his duties upon which he took most seriously. In the following years he continued his charitable and public work, doing all he could to combat the errors of materialistic socialism, to defend the Italian legal tradition of the indissolubility of marriage, and to uphold the religion of Christ wherever it was threatened.

Bd Contardo used to spend his vacations at Suna, on Lake Maggiore, where his father had a small house. He was prostrated by his work in the heat of the summer of 1902, and in the early autumn sought to refresh himself with his favourite recreation, mountaineering.† With a friend he climbed San Martino in Valle Anzasca, and came back to Suna feeling worse rather than better. On October 5, a very wet Sunday, he went to Mass, and on his return he collapsed. The doctor's report was grave, but not alarmingly so; but Bd Contardo got worse, and after some days of delirium he died, of typhus, on October 17. He was only forty-three years old. At his bedside was his father, the first and greatest of his friends.‡

Dr Oggioni has recollected that he was once walking in Pavia with Ludovic Necchi when they passed Professor Ferrini, a wide-browed, bearded man in a frock-coat. He returned their greeting with his usual courtesy and characteristic sweet smile. Necchi stopped and exclaimed to his companion, "What *is* it about that man? He's a saint!" Father Augustine Gemelli records that many students frequented Ferrini's lectures not simply because of his reputation as a jurist but also because here, at the dawn of the twentieth century, was a professor who still believed in God. "Learning is not the road to God", he wrote in *Un po' d'infinito*,

* A member of the council drew caricatures of all his fellow members. That of Ferrini he adorned with a halo of sainthood. It would be interesting to know if the drawing is still in existence, for caricatures of saints must be rare—unless Bellarmine jugs can be considered such. (Literary caricatures—unintended—are of course another matter; they are only too common.)

† There has been argument among the experts about whether Ferrini was "an alpinist in the true sense of the word"—whatever that may be. He certainly loved mountains and climbed them.

‡ They used to work at Suna both in the same bare room, their desks facing one another.

and " his letters and private papers all show a single purpose, the search for perfection, which he pursued with a serenity and simplicity of heart that was echoed by all and sundry after his quiet spirit was carried away ". Don Achille Ratti was one of the first publicly to eulogize the dead professor, and he was one of the promoters of the movement for introducing the cause of Contardo Ferrini, of which the moving spirit was his old friend Professor Olivi. In 1947 the beatification took place, and his feast day has been assigned to October 27.

Addressing an audience of professors, lecturers and other pilgrims at this time, Pope Pius XII referred to Bd Contardo as a man who " gave an emphatic ' Yes ' to the possibility of holiness in these days ". " The history and development of law and law-making ", he declared, " were for Ferrini simply an application of the moral and divine law, without which human legislation is useless : for if they are separated from God, it is only a matter of time before social organization and its juridical enactments degenerate into tyranny and despotism. . . . It should give us comfort that in Bd Contardo the Lord has given the Church a *beatus* who was a master in the field of law and at the same time a man of God, one whose exalted spirit and supremely righteous life is a model for us all." Giving evidence in the course of the process, the previous pope, Pius XI, had said, " My relations with him were purely scientific or were concerned with the beauties of high mountains. For him these were an inspiration to holiness and almost a natural revelation of God." Ferrini's appreciation of the material creation was indeed a salient characteristic, and it was not confined to nature in her gentler aspects. " God also speaks to man in the clouds on the mountain tops ", he wrote, " in the roaring of the torrents, in the stark awefulness of the cliffs, in the dazzling splendour of the unmelting snow, in the sun that splashes the west with blood, in the wind that strips the trees bare. Nature lives by the breath of His omnipotence, smiles in its joy of Him, hides from His wrath—yet greets Him, eternally young, with the smile of its own youth. For the spirit of God by which nature lives is a spirit for ever young, incessantly renewing itself, happy in its snow and rain and mist, for out of these come birth and life, spring ever renewed and undaunted hope, and all the blessed prerogatives of youth a thousand times reborn." Bd Contardo Ferrini was in the true line of St Francis of Assisi.

A biography of Contardo Ferrini by J. Fanciulli was published in 1931, and another, *Contardo Ferrini : Santo d'Oggi*, by C. Caminada, in 1947. But the standard life is by Mgr C. Pellegrini (1928), of which Father Bede Jarrett says, " The only criticism to be made of it is that it is too monumental. Still, the book is a perfect quarry from which to hew stones for erecting a shrine to build in his memory." And such a small shrine Father Jarrett himself built in his short biographical study of Ferrini (1933). Bd Contardo's own *Pensieri e Preghiere* has been edited by Father Gemelli, himself " one of the most striking examples of the influence of Ferrini in Milan and in Italy generally ". See also the *Miscellanea Contardo Ferrini*, published at Rome in 1947 and 1948.

28 : SS. SIMON AND JUDE, OR THADDEUS, APOSTLES (FIRST CENTURY)

ST SIMON is surnamed the Cananean or Zelotes in the Holy Scriptures, words which both mean " the Zealous ". Some have mistakenly thought that the first of these names was meant to imply that St Simon was born at Cana in Galilee. The name refers to his zeal for the Jewish law before his call,

and does not necessarily mean that he was one of that particular party among the Jews called Zealots. No mention of him appears in the gospels beyond that he was chosen among the apostles. With the rest he received the Holy Ghost, but of his life after Pentecost we have no information whatever; it is not possible to reconcile the various traditions. The Menology of Basil says that St Simon died in peace at Edessa, but the Western tradition recognized in the Roman liturgy is that, after preaching in Egypt, he joined St Jude from Mesopotamia and that they went as missionaries for some years to Persia, suffering martyrdom there. They are accordingly commemorated together in the West on this day, but in the East separately and on various dates.

The apostle Jude (Judas), also called Thaddeus (or Lebbeus), " the brother of James ", is usually regarded as the brother of St James the Less. It is not known when and by what means he became a disciple of Christ, nothing having been said of him in the gospels before we find him enumerated among the apostles. After the Last Supper, when Christ promised to manifest Himself to His hearers, St Jude asked Him why He did not manifest Himself to the rest of the world; and Christ answered that He and the Father would visit all those who love Him, " we will come to him, and will make our abode with him " (John xiv 22–23). The history of St Jude after our Lord's ascension and the descent of the Holy Ghost is as unknown as that of St Simon. Jude's name is borne by one of the canonical epistles, which has much in common with the second epistle of St Peter. It is not addressed to any particular church or person, and in it he urges the faithful to " contend earnestly for the faith once delivered to the saints. For certain men are secretly entered in . . . ungodly men, turning the grace of our Lord God into riotousness, and denying the only sovereign ruler and our Lord Jesus Christ."

St Jude Thaddeus has often been confounded with the St Thaddeus of the Abgar legend (see Addai and Mari, August 5), and made to die in peace at Bairut or Edessa. As has been said above, according to a Western tradition he was martyred with St Simon in Persia. Eusebius quotes a story that two grandsons of St Jude, Zoker and James, were brought before the Emperor Domitian, who had been alarmed by the report that they were of the royal house of David. But when he saw they were poor, hard-working peasants, and heard that the kingdom for which they looked was not of this world, he dismissed them with contempt.

There is what purports to be a *passio* of these two apostles, but in its Latin form it cannot be earlier than the latter part of the sixth century. It is attributed to a certain Abdias who is said to have been a disciple of Simon and Jude and to have been consecrated by them first bishop of Babylon. This no doubt explains the curious entry on this day in the *Félire* of Oengus: " Ample is their assembly: Babylon their burial ground: Thaddeus and Simon, huge is their host." On pseudo-Abdias see further R. A. Lipsius, *Die apocryphen Apostelgeschichten* . . ., vol. i, pp. 117 *seq.*; and Batiffol in DTC., vol. i, c. 23. The mention of SS. Simon and Jude together is found in the *Hieronymianum* for this day, and the scene of their martyrdom is said to be " Suanis, civitate Persarum ", on which consult CMH., and Gutschmid, *Kleine Schriften*, vol. ii, pp. 368–369. On the invocation of St Jude as believed to have special efficacy in " desperate cases ", see the *Acta Sanctorum*, October, vol. xii, p. 449; and L. du Broc, *Les saints patrons des corporations et protecteurs* . . ., vol. ii, pp. 390 *seq.*

SS. ANASTASIA AND CYRIL, MARTYRS (DATE UNKNOWN)

CARDINAL BARONIUS added the following entry to the Roman Martyrology under this date: " At Rome, the passion of the holy martyrs Anastasia the Elder, a virgin,

and Cyril. This same virgin during the persecution of Valerian was bound with fetters by the prefect Probus, smitten with blows and tortured with fire and scourges; and as she continued unmoved in the confession of Christ her breasts were cut off, her nails torn out, her teeth broken, her hands and feet hacked away. Then she was beheaded and, beautified with the jewels of so many sufferings, she passed to her Bridegroom. Cyril brought her water when she asked therefor, and received martyrdom for his reward." The traditions of the church of Rome know nothing of these martyrs, who were first venerated in the East. Their Greek *passio* says that St Anastasia was a maiden of patrician birth, twenty years old, who lived in a community of consecrated virgins. The soldiers of the prefect broke into the house, carried her off, and brought her before Probus, who ordered that she be stripped naked. On her protesting that this would shame him more than it would her, she was maltreated as the martyrology sets out. Her body was afterwards translated to Constantinople.

The *passio* exists both in Greek and in Latin. Both texts are printed in the *Acta Sanctorum*, October, vol. xii. J. P. Kirsch seems inclined to think that the only historical martyr was the widow who suffered at Sirmium (December 25), but that, as her feast was kept on a different date in the East, some Greek hagiographer thought it well to invent a new story of a virgin bearing the same name, which he embellished with the fantastic details recounted above. See *Lexikon für Theologie und Kirche*, vol. i (1930), c. 389.

ST FIDELIS OF COMO, MARTYR (A.D. 303 ?)

DURING the persecution of Maximian the imprisoned Christians of Milan were visited and ministered to by an army officer named Fidelis, according to his legend in which no trust can be placed. He procured the freedom of five of them and, with two soldiers, Carpophorus and Exanthus, they tried to make their escape into the Alps. They were overtaken near Como, and the two last-named with their companions were executed on the spot, in a wood. Fidelis got away and reached Samolito, at the other side of the lake, but here he was captured by soldiers who had followed him in a boat. There they scourged and beheaded him. There is another version which says that SS. Fidelis, Carpophorus and Exanthus were three Christian soldiers who when persecution began deserted the army and fled to Como, where they were apprehended and put to death. The *cultus* at Como is ancient.

The relatively sober text is printed in the *Acta Sanctorum*, vol. xii, from a fourteenth-century manuscript. A tomb of St Fidelis at Como was known to Ennodius in the sixth century, and remains of a fourth-century basilica have been found by the lake.

ST SALVIUS, OR SAIRE (SIXTH CENTURY ?)

THIS saint has been confused with St Salvius of Albi and St Salvius of Amiens (and they with one another), but he seems to have been a distinct person and a hermit in the forest of Bray in Normandy. Nothing is known about him, but in a footnote to his account of St Salvius of Albi, Alban Butler gives an extract from a manuscript then preserved in the castle of Saint-Saire (Eure-et-Loir) of the counts of Boulainvilliers. It runs as follows :

> The titles of the metropolitan of Rouen prove that about the year 800, and near a century after, there was a place in the forest of Bray consecrated to the memory and honour of St Salvius. . . . There remain, however, formal

proofs of St Salvius being a solitary in an ancient MS. from five to six hundred years old, which contains the office of his feast. He is also represented in a pane of glass in an ancient subterraneous chapel in the dress of a hermit, on his knees, praying with his hands extended. The devotion of the people who visited the church or chapel which was built where his hermitage stood was supported by miracles and extraordinary cures which the divine power wrought there, insomuch that the reputation of it went very far. . . . The canons of Rouen were at the expense of clearing some of the more accessible lands for the subsistence of the priests who there performed the divine office ; and this is the first origin of the parish of Saint-Saire, and the foundation of the lordship which the chapter of Rouen possesses there.

A brief notice of St Salvius may be found in the *Acta Sanctorum*, October, vol. xii. There is no biography of any sort, except the lessons in breviaries. Father Grosjean suggests that the breviary seen by Butler may be one of two now at Amiens, Bibliothèque municipale, MS. 111 or MS. 112 ; both were copied about 1250 and both have the lessons.

ST FARO, Bishop of Meaux (*c.* A.D. 672)

The eminent sanctity of St Faro, one of the first known bishops of Meaux, has rendered his name the most illustrious of all the prelates of this see who are mentioned in the calendars of the Church. He was the brother of St Chainoaldus of Laon and of St Burgundofara, first abbess of Faremoutier, and spent his youth in the court of King Theodebert II of Austrasia. Later he married, and passed to the court of Clotaire II. When that prince, provoked at the insolent speeches of certain Saxon ambassadors, had cast them into prison and sworn he would put them to death, St Faro prevailed on him by a stratagem to pardon them. The life which he led was most edifying and holy, and when he was about thirty-five years old he determined, if his wife would agree, to enter the ecclesiastical state. Blidechild was of the same disposition, and she retired to a place upon one of her own estates, where some years after she died, having persuaded her husband to persevere in his new vocation, which for a time he had wished to abandon and return to her. St Faro received the tonsure among the clergy of Meaux, which episcopal see becoming vacant, he was chosen to fill it, about the year 628. Under Dagobert I he became chancellor, and used his influence with his prince to protect the innocent, the orphan and the widow, and to relieve all that were in distress.

The holy prelate laboured for souls with unwearied zeal and attention, and promoted the conversion of those who had not yet forsaken idolatry. The author of his life tells us that he restored sight to a blind man by conferring on him the sacrament of Confirmation, and wrought several other miracles. Soon after Faro's episcopal consecration St Fiacre arrived at Meaux, and the bishop gave to Fiacre some land of his own patrimony at Breuil for a hermitage. He founded in the suburbs of Meaux the monastery of the Holy Cross, which later bore his name. St Faro placed in it monks of St Columban from Luxeuil. In 668 he gave hospitality to St Adrian, later of Canterbury, on his way to England.

The Life of St Faro, which was written 200 years after his death by another bishop of Meaux, Hildegar, is of no great historical value. It has been critically edited after Mabillon by B. Krusch in MGH., *Scriptores Merov.*, vol. v, pp. 171–206. This text is undoubtedly the original of the shorter narrative printed in the *Acta Sanctorum*. There is reference in

Hildegar's compilation to a ballad which, we are told, was sung by the people in commemoration of Clotaire's victory over the Saxons, and which is known as the " Cantilène de St Faron ". As a supposed specimen of the early Romance language it has given rise to a considerable literature, of which a full account, with bibliography, may be found in DAC., vol. v, cc. 1114–1124. With regard to St Faro, see Beaumier-Besse, *Abbayes et prieurés de France*, vol. i, pp. 304 *seq.*; Duchesne, *Fastes Épiscopaux*, vol. ii, p. 477; and in H. M. Delsart, *Sainte Fare* (1911).

29: ST NARCISSUS, Bishop of Jerusalem (*c.* A.D. 215)

ST NARCISSUS was already very old when he was placed at the head of the church of Jerusalem. Eusebius says that the Christians there preserved in his time the remembrance of several miracles which God had wrought by this bishop, as when on one Easter-eve the deacons were unprovided with oil for the lamps in the church, Narcissus sent for water, offered prayer over it, and then bade them pour it into the lamps. They did so, and it was immediately converted into oil. The veneration of good men for this holy bishop could not shelter him from the malice of the wicked, and some, disliking his severity in the observance of discipline, laid to his charge a certain crime, which Eusebius does not specify. They confirmed their calumny by fearful imprecations on themselves, but their accusation did not find credit. However, St Narcissus made it an excuse for leaving Jerusalem and spending some time alone, as had long been his wish. He spent several years undiscovered in his solitude and, that his church might not remain destitute of a pastor, the neighbouring bishops placed in it Dius, and after him Germanicus, who was succeeded by Gordius. Whilst this last held the see, Narcissus appeared again like one from the dead. The faithful, delighted at the recovery of their pastor, induced him to resume the administration of the diocese. He acquiesced, but, under the weight of extreme old age, made St Alexander his coadjutor. This Alexander has been noticed herein under March 18. In a letter he wrote soon after the year 212 he refers to St Narcissus as being then 116 years old.

The Bollandists in the *Acta Sanctorum*, October, vol. xii, have brought together from Eusebius and other sources all that is known, or likely to be known, about St Narcissus of Jerusalem.

ST THEUDERIUS, OR CHEF, Abbot (*c.* A.D. 575)

St Theuderius was born at Arcisia (Saint-Chef-d'Arcisse) in Dauphiné. Having exercised himself in monastic life at Lérins and been ordained priest by St Caesarius at Arles, he returned to his own country; and, being joined by several disciples, built for them first cells and afterwards a monastery near the city of Vienne. It was anciently a custom here that some monk of whose sanctity the people entertained a high opinion was chosen voluntarily to lead the life of a recluse; he retired to a cell and spent his whole time in fasting and praying to implore the divine mercy in favour of himself and his country. This practice would have been an abuse and superstition if any persons, relying on the prayers of others, were themselves remiss in prayer or penance. St Theuderius was asked to undertake this penitential state, which obligation he willingly took upon himself, and discharged with much fervour at the church of St Laurence during the last twelve

years of his life. An extraordinary gift of miracles made his name famous. He died about the year 575.

A life, first printed by Mabillon and the Bollandists, has been again edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iii, pp. 526–530. As it was written by Ado in the ninth century, it merits no great confidence. It is not, however, true as was formerly believed that Ado inserted the name of Theuderius in his martyrology ; see Quentin, *Martyrologes historiques*, p. 477.

ST COLMAN OF KILMACDUAGH, BISHOP (*c.* A.D. 632)

THE feast of this Colman is kept throughout Ireland on this day. He was born at Corker in Kiltartan about the middle of the sixth century and lived first on Aranmore and then, for greater solitude, at Burren among the mountains of County Clare. He is said to have hidden himself there because he had been made a bishop against his will ; he had one disciple, and they subsisted for many years on wild vegetables and water. He then founded a monastery at the place called after him Kilmacduagh (the cell of the son of Dui), and is venerated as the first bishop there. The land was given him by his near relation, King Guaire of Connacht, who had discovered Colman's retreat, according to the legend, through his Easter dinner being whisked away and carried by angels to the cell of the hermit at Burren. Among other fanciful stories about St Colman is that he was waited on by a cock, a mouse, and a fly : the cock woke him for the night office, the mouse prevented him from going to sleep again, and the fly acted as an indicator and book-marker.

In the Bollandists, October, vol. xii, there is a copious notice of Colman, borrowed for the most part from Colgan's *Acta Sanctorum Hiberniae*. See also O'Keeffe in *Ériu*, vol. i, pp. 43–48 ; and Whitley Stokes in the *Revue Celtique*, vol. xxvi, pp. 372–377. " Colman mac Duach " is entered first on February 3 in the Martyrology of Tallaght, in which there are twelve Colmans mentioned during the single month of October.

ST ABRAHAM OF ROSTOV, ABBOT (TWELFTH CENTURY)

THIS holy monk and missionary seems to have lived during the earlier years of the twelfth century. He was born of heathen parents near Galich, and as a young man suffered from an obstinate disease, of which he was cured when he called upon the God of the Christians. Thereupon he received baptism, and soon after left his father's house to become a monk. Hearing a divine call to go to Rostov, where there were still many pagans, he obeyed and gave himself zealously to the preaching of the gospel there. Many of his hearers were converted, and Abraham built two churches for them. The first, in honour of St John the Divine, was in a place where he had beheld that apostle in a vision ; the other was at a place that was before given over to the worship of a well-known idol. At this second church, named from the Epiphany of our Saviour, Abraham founded a community of monks ; but he did not allow the direction of a monastery to lessen the energy and enthusiasm with which he sought to bring the light of Christ to the souls of unbelievers. The date of St Abraham's death is not known, but he was receiving public *cultus* by the end of the twelfth century.

See Martynov's *Annus ecclesiasticus Graeco-Slavicus*, in *Acta Sanctorum*, October, vol. xi. St Abraham of Rostov is a very uncertain figure ; he has sometimes, it would seem, been assigned to the tenth-eleventh century, as " the apostle of Rostov ".

THE MARTYRS OF DOUAY (SIXTEENTH AND SEVENTEENTH CENTURIES)

IN the year 1568 the English College at Douay was founded by William Allen (afterwards cardinal; the anniversary of his death in 1594 is kept on the 16th of this month). Its original object was to train young men for the priesthood with an eye to the needs of England when the faith should be re-established there, but within a short time these priests were being sent back to their country as missionaries—the "seminary priests" at whom legislation was aimed. These began to arrive in 1574 and on November 29, 1577, their first martyr, Bd Cuthbert Mayne, suffered at Launceston. During the next hundred years more than one hundred and sixty priests from the college (which from 1578 till 1594 was transferred to Rheims) were put to death in England and Wales, and of these over eighty have been beatified; they are referred to under their respective dates in these volumes. For these martyrs from Douay a special collective feast is kept in the dioceses of Westminster today and of Hexham and Newcastle tomorrow. When the Revolution made it impossible to carry on the college in France, it was re-established in 1794 at St Edmund's, Old Hall Green, for the south of England, and at Crook Hall, Durham (in 1808, St Cuthbert's, Ushaw), for the north, which colleges are respectively in the above dioceses. "Kindle in us, Lord, the spirit to which the blessed martyrs of Douay ministered, that we too being filled therewith may strive to love what they loved and do as they taught" (collect for the feast).

The Douay Diaries, with the exception of the sixth volume which is lost, have now all been published. The first two appeared as *Records of the English Catholics under the Penal Laws*, vol. i (1878), and were edited by Father T. F. Knox. They extend from 1568 to 1593. The third, fourth, fifth, and seventh diaries have been printed by the Catholic Record Society as vols. x, xi and xxviii of their publications.

30: ST SERAPION, BISHOP OF ANTIOCH (*c.* A.D. 212)

THE late fourth-century Syriac document called the *Doctrine of Addai* refers to Serapion as having been consecrated by Zephyrinus, Bishop of Rome, but he seems to have been bishop of Antioch for some years before the pontificate of St Zephyrinus began. The Roman Martyrology says he was famous for his learning, and it is for his theological writings that he is remembered. Eusebius gives an extract from a private letter written to Caricus and Pontius, in which he condemns Montanism, which was being propagated by the pseudo-prophecies of two hysterical women. He also wrote expostulating with a certain Domninus, who had apostatized under persecution and turned to Jewish "will-worship".

During the episcopate of Serapion trouble arose in the church of Rhossos in Cilicia about the public reading of the so-called *Gospel of Peter*, an apocryphal work of gnostic provenance. At first Serapion, not knowing its contents and trusting to the orthodoxy of his flock, permitted it to be read. Then he borrowed a copy from the sect who used it, "whom we call Docetae" (that is, illusionists, because they affirmed that our Lord's manhood was not real but an illusion), and

having read it wrote to the church at Rhossos to forbid its use ; for he found in it, he says, " some additions to the true teaching of the Saviour ", and tells them he will soon be visiting them to expound the true faith.

This Serapion has no *cultus* in the East ; but he is named in the Roman Martyrology, and his feast is kept by the Carmelites, who make the surprising claim that he belonged to their order.

All, practically speaking, that is known concerning St Serapion of Antioch is recounted and commented upon by the Bollandists in vol. xiii for October. The references to this name, however, contained in the *Doctrine of Addai*, had apparently not attracted their attention ; but these, as pointed out under St Addai (August 5), are quite unreliable. It is interesting to note that in the early Syriac *breviarium* we have mention on May 14 of " Serapion, Bishop of Antioch ".

ST MARCELLUS THE CENTURION, MARTYR (A.D. 298)

PARTICULARS of the passion of St Marcellus, one of the isolated martyrs before the outbreak of the great persecution of Diocletian, are preserved for us in a trustworthy account. Father Delehaye points out that the case of the centurion Marcellus is analogous to that of the conscript Maximilian (March 12). " Though they were not urged to sacrifice or to do some other act of idolatry, both of them judged—contrary to the opinion of most—that military service was incompatible with the practice of the Christian religion. Both of them were condemned to death for breach of discipline. Their contemporaries, without making subtle inquiries into the determining cause of the sentence, looked only to the religious motive that animated these heroes, and judged them worthy of the glorious name of martyr ". The brief document runs as follows.

In the city of Tingis [Tangier], during the administration of the president Fortunatus, when all were feasting on the emperor's birthday, a certain Marcellus, one of the centurions, condemning these banquets as heathen, cast away his soldier's belt in front of the standards of the legion which were there. And he testified in a loud voice, saying, " I serve Jesus Christ the eternal king. I will no longer serve your emperors, and I scorn to worship your gods of wood and stone, which are deaf and dumb idols."

The soldiers were dumbfounded at hearing such things ; they laid hold on him, and reported the matter to the president Fortunatus, who ordered him to be thrown into prison. When the feasting was over, he gave orders, sitting in council, that the man should be brought in. When this was done, Astasius Fortunatus the president said to Marcellus, " What did you mean by ungirding yourself contrary to military discipline, and casting away your belt and vine-switch ? " [The distinctive badge of the centurion].

MARCELLUS : On July 21, in the presence of the standards of your legion, when you celebrated the festival of the emperor, I made answer openly and clearly that I was a Christian and that I could not accept this allegiance, but could serve only Jesus Christ, the Son of God the Father Almighty.

FORTUNATUS : I cannot pass over your rash conduct, and therefore I shall report this matter to the emperors and *caesar*. You shall be sent to my lord Aurelius Agricolan, deputy for the praetorian prefects.

On October 30 at Tingis, the centurion Marcellus having been brought into court, it was officially reported : " Fortunatus the president has referred Marcellus, a centurion, to your authority. There is here a letter from him, which at your

command I will read." Agricolan said, " Let it be read." The official report was read: " From Fortunatus to you, my lord ", *et reliqua.* Then Agricolan asked, " Did you say these things as set out in the president's official report ? "

MARCELLUS: I did.

AGRICOLAN: Were you serving as a regular centurion ?

MARCELLUS: I was.

AGRICOLAN: What madness possessed you to throw away the badges of your allegiance and to speak as you did ?

MARCELLUS: There is no madness in those who fear God.

AGRICOLAN: Did you say each of the things contained in the president's report ?

MARCELLUS: I did.

AGRICOLAN: Did you cast away your arms ?

MARCELLUS: I did. For it was not right for a Christian man, who serves the Lord Christ, to serve in the armies of the world.

" The doings of Marcellus are such as must be visited with disciplinary punishment ", said Agricolan, and he pronounced sentence: " Marcellus, who held the rank of a regular centurion, having admitted that he degraded himself by openly throwing off his allegiance, and having moreover used insane speech, as appears in the official report, it is our pleasure that he be put to death by the sword."

When he was being led to execution, Marcellus said, " May God be good to you, Agricolan ". In so seemly a way did the glorious martyr Marcellus pass out of this world.

It is generally admitted that the Acts of Marcellus are representative of the most trustworthy class of such documents (*cf.* for example, Harnack, *Chronologie,* vol. ii, pp. 473–474). In *Analecta Bollandiana,* vol. xli (1923), pp. 257–287, Father Delehaye edited and commented the two texts, a setting which has been taken into account in G. Kruger's 3rd edition of Knopf's *Ausgewählte Martyrerakten* (1929). See also P. Franchi de' Cavalieri in *Nuovo Bullettino di Arch. Crist.,* 1906, pp. 237–267; and B. de Gaiffier, *Analecta Bollandiana,* vol. lxi (1943), pp. 116–139. *Cf.* St Cassian, December 3.

ST ASTERIUS, BISHOP OF AMASEA (*c.* A.D. 410)

ALL that is known about the life of this saint, apart from his episcopate, is from his own statement that he was educated by a very able Scythian or Goth, who had himself been educated at Antioch, and that he was a rhetor before receiving holy orders. St Asterius was a preacher of considerable power, and twenty-one of his homilies are extant. In his panegyric of St Phocas he established the invocation of saints, the honouring of their relics, pilgrimages to pray before them, and miracles wrought through them. In the following sermon, on the holy martyrs, he says: " We keep their bodies decently enshrined as precious pledges: vessels of benediction, the organs of their blessed souls, the tabernacles of their holy minds. We put ourselves under their protection. The martyrs defend the Church as soldiers guard a citadel. The people flock from all quarters and keep great festivals to honour their tombs. All who labour under the heavy load of afflictions fly to them for refuge. We employ them as intercessors in our prayers. . . ." St Asterius describes with what magnificence and crowds of people the feasts of martyrs were celebrated. He says some people condemned the honours paid to them and their relics, and answers, " We by no means worship the martyrs, but we honour them as the true worshippers of God. We lay their bodies in rich

sepulchres and put up stately shrines of their repose that we may be stirred to an emulation of their honours."

This St Asterius is not named in the Roman Martyrology, but there is another therein on October 21, who is said to have taken the body of St Callistus from the well into which it was thrown. He himself was cast into the Tiber and so gave his life.

There is no formal Life of St Asterius, but various references to him have been brought together in the *Acta Sanctorum*, October, vol. xiii. Some of his discourses have been made the subject of separate discussion. See, for example, A. Bretz, *Studien und Texte zu Asterius von Amasea*, and M. Richard in *Revue biblique*, 1935, pp. 538–548.

ST GERMANUS, Bishop of Capua (*c.* A.D. 540)

This holy prelate was sent by Pope St Hormisdas with other legates to the Emperor Justin in 519 to persuade the Byzantines to put an end to the "Acacian schism" which had continued thirty-five years. The embassy was attended with success; and the schism was ended by the signature of the pope's famous "Formula". St Gregory the Great relates on the authority of "his elders" that Germanus saw Paschasius, deacon of Rome, in Purgatory long after his death for having adhered to the schism of Laurence against Pope St Symmachus, and that he was purging his fault as an attendant at the hot springs, whither Germanus had been sent to bathe for the good of his health. Within a few days Paschasius was released by the bishop's prayers. St Germanus was a personal friend of St Benedict who, again according to the account of St Gregory, when he was at Monte Cassino saw in a vision the soul of Germanus, at the hour of his departure, carried by the ministry of angels to eternal bliss. His death happened about the year 540.

A manuscript of the eleventh century at Monte Cassino preserves a short Life of St Germanus which has been printed in the *Acta Sanctorum*, October, vol. xiii. It is not entirely certain, though it is no doubt probable, that this Germanus is identical with the envoy sent to Constantinople by Pope Hormisdas. See, further, Lanzoni, *Diocesi d'Italia*, vol. i, p. 203.

ST ETHELNOTH, Archbishop of Canterbury (A.D. 1038)

While dean of the cathedral church of Christ at Canterbury his learning and holiness caused Ethelnoth to be known as "the Good", and on the death of the metropolitan Living in 1020 he was appointed in his place. Two years later Ethelnoth was in Rome, where Pope Benedict VIII received him "with great worship and very honourably hallowed him archbishop", by which may be understood that he invested him with the *pallium*. In the following year Ethelnoth translated the relics of his predecessor St Alphege, martyred by the Danes in 1012, from London to Canterbury. The cost of a worthy shrine was defrayed by King Canute, at the instance of his wife and the archbishop, his father's men having been guilty of the murder. St Ethelnoth enjoyed the favour of Canute, and he encouraged the king's liberality to promote several other religious undertakings, among them the rebuilding of Chartres cathedral.

Ethelnoth is one of those Anglo-Saxon ecclesiastics whose claim to saintship is very contestable. His name does not seem to occur in any medieval calendar, and there is no other evidence of *cultus*. The Bollandists, however, following the example of Mabillon

(vol. vi, pt 1, pp. 394–397). have devoted a notice to him (under the spelling " Ædelnodus "), October, vol. xiii. In the absence of any early biography they have pieced together an account from contemporary and later chroniclers. See further DNB., vol. xvii, p. 25 ; and Stanton's *Menology*, pp. 517–518.

BD BENVENUTA OF CIVIDALE, VIRGIN (A.D. 1292)

IT has been said that the life of Benvenuta Bojani was " a poem of praise to our Blessed Lady, a hymn of light, purity and joy, which was lived rather than sung in her honour ". This life began in the year 1254, at Cividale in Friuli, and there were already six young Bojani, all girls. Her father naturally hoped for a boy this time, and when he learned he had yet another daughter he is said to have exclaimed, " Very well ! Since it is so, let her too be welcome." And so she was called Benvenuta. Her devotion to our Lady was noticeable from very early years, and she would repeat the Hail Mary, in the short form ending at " Jesus ", as then used, many times in the day, accompanying each repetition with a profound inclination such as she saw the Dominican friars make so often in their church. Like Bd Magdalen Panattieri, commemorated this month (13th), Benvenuta was happy in belonging to a family whose members were as truly religious as herself, rejoicing in her goodness and devotion, and who, when she wished to bind herself to perfect chastity and become a tertiary of the Dominicans, put no obstacles in her way.

But unlike Bd Magdalen she took no part in the public life of her town, emphasizing the contemplative rather than the active side of the Dominican vocation. Her spirit of penitence, in particular, made her inflict most severe austerities on herself. She would sometimes discipline herself three times in a night, and when she was only twelve she tied a rope (the " cord of St Thomas " ?) so tightly round her loins that the flesh grew around it. The suffering it caused became intolerable, and she feared that the only way to remove it was by a surgical operation, till one day when she was asking God to help her about it she found the rope lying unbroken at her feet. Benvenuta confided this miracle to her confessor, Friar Conrad, who mitigated her penances and forbade her to undertake any without his approval. For five years she suffered from serious bad health and could scarcely leave her room, during which time she was furiously tempted to despair, and in other ways ; but the worst trial was being unable to assist at Mass, except when occasionally carried, and at Compline with its daily singing of *Salve Regina.* Eventually she was suddenly and publicly cured in church on the feast of the Annunciation, having vowed to make a pilgrimage to the shrine of St Dominic at Bologna if she recovered. This she carried out with her sister Mary and her youngest brother.

Benvenuta's patience and perseverance in sickness and temptation were rewarded by numerous graces, visions and raptures in prayer. A delightful story is told (though belonging to her youth) that she went into a church one day just after her mother had died, and saw there a child, to whom she said, " Have you got a mother ? " He said he had. " I haven't now ", said she, " But since you have, perhaps you can already say the Hail Mary ? " " Oh yes ", replied the child, " can you ? "—" Yes, I can."—" Very well then, say it to me." Benvenuta began the Hail Mary in Latin, and as she ended on the name Jesus, " It is I ", interrupted the child, and disappeared from sight. Cheerfulness and confidence were the marks of the life of Bd Benvenuta, but she had to go through one more assault of the Devil, tempting her to despair and infidelity as she lay dying. She overcame

triumphantly, and died peacefully on October 30, 1292. Her *cultus* was approved in 1765, but her burial-place at Cividale is lost.

As we may learn from the full account in the *Acta Sanctorum*, October, vol. xiii, a life of this *beata*, written in Latin shortly after her death, was translated into Italian and published in 1589. This biography figured largely in the process which ended in the formal *confirmatio cultus*, and the original Latin is printed in full by the Bollandists. See also M. C. de Ganay, *Les Bienheureuses Dominicaines* (1913), pp. 91–108; and Procter, *Lives of Dominican Saints*, pp. 302–306.

BD DOROTHY OF MONTAU, Widow (A.D. 1394)

She takes her name from Montau (Marienburg) in Prussia, where she was born in 1347. At the age of seventeen Dorothy married one Albert, a swordsmith of Danzig, by whom she had nine children, of whom only the youngest survived. Albert was an ill-tempered and overbearing man, and during their twenty-five years of married life his wife suffered much on this account; but her own kindliness and courage modified his disposition considerably, and in 1384 she induced him to take her on a pilgrimage to Aachen. Thenceforward they often went on pilgrimage together, to Einsiedeln, Cologne and elsewhere, and they were planning to go to Rome when Albert fell ill. Dorothy therefore went alone, and at her return her husband had just died. Thus left a widow at the age of forty-three, she went to live at Marienwerder, and in 1393 became a recluse in a cell by the church of the Teutonic Knights. She was there only a year before her death, on May 25, 1394, but long enough to gain a great repute for holiness and supernatural enlightenment. Numerous visitors sought her cell, to ask advice or in hope of obtaining a miraculous cure of their ills.

Her life, in Latin and German, with an account of her visions and revelations, was written by her confessor, from whom we learn that Dorothy had a very intense devotion to the Blessed Sacrament, and was often supernaturally enabled to look upon it, which she greatly desired to do. In the middle ages great importance was attached to seeing the Body of the Lord, especially at the elevation at Mass, and the "life" of Bd Dorothy shows that in her time it was exposed all day for this purpose in some churches of Prussia and Pomerania. She was greatly revered by the people and soon after her death the cause of canonization was begun, but as soon dropped. Nevertheless the *cultus* spread, and Dorothy was popularly regarded as the patroness of Prussia.

Regarding this interesting mystic a good deal of information is available. In the *Acta Sanctorum*, October, vol. xiii, more than a hundred folio pages are devoted to her, and this was supplemented by the publication in the *Analecta Bollandiana* of the work called the *Septililium*, compiled from the revelations and utterances of Bd Dorothy by her confessor John of Marienwerder. This was printed by instalments in vols. ii, iii and iv of the *Analecta* (1883–85). More than one biographical sketch seems to have survived, for the most part written shortly after her death, and compiled with a view to the process of her canonization. See also F. Hipler, *Johannes Marienwerder und die Klauserin Dorothea* (1865); Ringholtz, *Geschichte von Einsiedeln* (1906), pp. 268 *seq.*, and 689 *seq.*; and a sketch by H. Westpfahl, *Dorothea von Montau* (1949). For bibliography of recent work, see Westpfahl in *Geist und Leben*, vol. xxvi (1953), pp. 231–236.

BD JOHN SLADE, Martyr (A.D. 1583)

John Slade was born in Dorsetshire, educated at New College, Oxford, and became a schoolmaster. His zeal in upholding the faith led to his arrest on a

charge of denying the royal supremacy in spirituals, and he was brought up for trial at Winchester, together with Bd John Bodey, in April 1583. They were both condemned, but there was a re-trial on the same indictment at Andover four months later, which Cardinal Allen imputed to a consciousness in their prosecutors of the first sentence having been unjust and illegal. But the result was the same, the sentence was repeated, and Bd John Slade was hanged, drawn and quartered at Winchester on this day in the year 1583.

See MMP., pp. 83–85 ; and Burton and Pollen, LEM., vol. i, pp. 1–7.

ST ALPHONSUS RODRIGUEZ (A.D. 1617)

THERE are two well-known canonized lay brothers commemorated this month, but in other external circumstances there were considerable differences between St Gerard Majella and St Alphonsus Rodriguez. For instance, at the age when Gerard was dead, Alphonsus was still a married man, living with his family ; while the one died before he was thirty, the other lived to be nearly ninety ; during his three years of profession Gerard served in several houses of his congregation and was employed in a variety of ways, but Alphonsus was porter at the same college for forty-five years. Diego Rodriguez was a well-to-do wool-merchant in Segovia, and Alphonsus, born about 1533, was his third child in a big family. When Bd Peter Favre and another Jesuit came to preach a mission at Segovia they stayed with Diego, and at the end accepted his offer of a few days' holiday at his country house. Young Alphonsus, then about ten, went with them and was prepared for his first communion by Bd Peter. When he was fourteen he was sent with his elder brother to study under the Jesuits at Alcala, but before the first year was out their father died, and it was decided that Alphonsus must go into the business, which his mother was going to carry on. She retired and left him in sole charge when he was twenty-three, and three years later he married a girl called Mary Suarez.

The business had been doing badly and his wife's dowry did not do much to improve it ; Alphonsus was not an incapable business man, but " times were bad ". Then he lost his little daughter, and, after a long illness following the birth of a boy, his wife too. Two years later his mother died, and this succession of misfortunes and losses made Alphonsus give very serious thought to what God was calling him to do in the world. He had always been a man of devout and righteous life, but he began to realize that he was meant to be something different from the numerous commercial men who led exemplary but unheroic lives in Segovia. If he sold his business he would have enough for himself and his little son to live on, so he did this and went to live with his two maiden sisters. These two, Antonia and Juliana, were a pious couple and taught their brother the rudiments of mental prayer, so that he was soon meditating two hours every morning and evening on the mysteries of the rosary. Alphonsus began to see his past life as very imperfect when regarded in the light of Christ and, following a vision of the glories of Heaven, he made a general confession and set himself to practise considerable austerities, as well as going to confession and communion every week. After some years his son died, and the edge of Alphonsus's sorrow was turned by the consideration that the boy had been saved from the danger and misery of ever offending God.

He now contemplated, not for the first time, the possibility of becoming a religious and applied to the Jesuits at Segovia. They unhesitatingly refused him :

he was nearly forty, his health was not good, and he had not finished an education good enough to make him fit for sacerdotal studies. Undaunted, he went off to see his old friend Father Louis Santander, S.J., at Valencia. Father Santander recommended him to get ordained as soon as possible, and as a first step to learn Latin. So, like St Ignatius Loyola before him, and with like mortifications, he put himself to school with the little boys. As he had given nearly all his money to his sisters and to the poor before leaving Segovia, he had to take a post as a servant and supplement his earnings by begging to support himself. He met at the school a man of his own age and inclinations, who induced him to consider giving up all idea of becoming a Jesuit and to be instead a hermit. Alphonsus went to visit this man at his hermitage in the mountains, but suddenly seeing the suggestion as a temptation to desert his real vocation, he returned to Valencia and confessed his weakness to Father Santander, saying, " I will never again follow my own will for the rest of my life. Do with me as you think best." In 1571 the Jesuit provincial, over-ruling his official consultors, accepted Alphonsus Rodriguez as a lay-brother, or temporal coadjutor, as such is called in the Society. Six months later he was sent from Spain to the College of Montesione in the island of Majorca, and soon after his arrival was made hall-porter.

St Alphonsus carried out the duties of this post till he became too old and infirm, and the reputation he had in it was summed up once for all by Father Michael Julian in his exclamation, " That brother is not a man—he is an angel ! " Every minute left free by his work and what it entailed was given to prayer, but though he achieved a marvellous habitual recollection and union with God his spiritual path was far from an easy one. Especially in his later years he suffered from long periods of desolation and aridity, and with terrifying regularity he was seized with pain and sickness whenever he set himself formally to meditate. Added to this, he was beset with violent temptations, just as though for years he had not curbed his body by fierce austerities, which now had to be made even more rigorous. But he never despaired, carrying out every duty with exact regularity, knowing that in God's own time he would be seized again in an ecstasy of love and spiritual delight. Priests who had known him for forty years used to say that they had never noticed a word or action of Brother Alphonsus which could justly receive adverse criticism. In 1585, when he was fifty-four years old, he made his final vows, which he used to renew every day at Mass. A hall-porter is not to be envied at the best of times, and when a boys' school is part of the establishment he needs to have a firm hand and an extra fund of patience ; but the job has its compensations ; the porter meets a variety of people and is a link between the public world without and the private world within. At Montesione, in addition to the students, there was a constant coming and going of clergy of all sorts, of nobles and professional men and members of their families having business with the Jesuit fathers, of the poor wanting help and merchants and tradesmen from Palma wanting orders. All these people got to know, to respect and to love Brother Alphonsus, whose opinions and advice were sought and valued as well by the learned and holy as by the simple, and his reputation was known far beyond the boundaries of the college. The most famous of his " pupils " was St Peter Claver, who was studying at the college in 1605. For three years he put himself under the direction of St Alphonsus who, enlightened by Heaven, fired his enthusiasm for and urged him on to that work in America which was eventually to gain for St Peter the title of " Apostle of the Negroes ".

St Alphonsus had always a very deep devotion towards the Mother of God as conceived free from original sin, a truth that had been defended in Majorca three hundred years before by Bd Raymund Lull. For a time it was believed by many that the Little Office of the Immaculate Conception had been composed by Alphonsus; he had a great regard for this office and popularized its use among others, from which arose the mistake that he was its author. Nor did he write the famous treatise on the *Practice of Perfection and Christian Virtues:* this was the work of another Jesuit of the same name, who has not been canonized. But St Alphonsus left some fugitive writings, set down at the command of his superiors, full of the simple, solid doctrine and exhortation that one would look for from such a man, showing too that he was indeed a mystic favoured of Heaven. When he was over seventy and very infirm, his rector told him one day, just to see what he would do, to go on duty to the Indies. St Alphonsus went straight down to the gate and asked for it to be opened for him. "I am ordered to the Indies", he said, and was going there and then to look for a ship at Palma, but was told to go back to the rector. That during the later part of his life he suffered from spiritual dereliction and diabolical assaults has been mentioned above, and to these were added the trials of ill-health and physical suffering; at last he was practically confined to his bed. But his invincible perseverance and patience brought consolations "to such a degree that he could not raise his eyes in spirit to Jesus and Mary without their being at once before him".

In May of 1617 the rector of Montesione, Father Julian, was down with rheumatic fever, and asked for the prayers of St Alphonsus. He spent the night interceding for him, and in the morning Father Julian was able to celebrate Mass. In October Alphonsus knew that his end was at hand, and after receiving holy communion on the 29th all pain of mind and body ceased. He lay as it were in an unbroken ecstasy until, at midnight of the 31st, a terrible agony began. At the end of half an hour composure returned, he looked around lovingly at his brethren, kissed the crucifix, uttered the Holy Name in a loud voice, and died. His funeral was attended by the Spanish viceroy and nobility of Majorca, by the bishop, and by crowds of the poor, sick and afflicted whose love and faith were rewarded by miracles. He was canonized in 1888 with St Peter Claver.

The documents printed for the Congregation of Sacred Rites in view of the beatification and canonization of St Alphonsus are very copious owing to the objections raised by the *promotor fidei* in connection with the saint's early occupations and his writings. These documents, with the autobiographical notes, which he wrote down by order of obedience between the years 1601 and 1616, supply the most valuable materials for his life. The notes in question are printed at the beginning of his *Obras Espirituales*, which were edited in three volumes by Fr J. Nonell at Barcelona in 1885–1887. The same Fr Nonell wrote in Spanish what is still perhaps the best biography of the saint, *Vida de San Alonso Rodriguez* (1888); and this was largely used by Father Goldie in the English life which he published in 1889. In the *Acta Sanctorum*, October, vol. xiii, is reprinted the earliest published life of Alphonsus, that by Father Janin which appeared in 1644 and was written in Latin. On the saint's connection with the Little Office of the Immaculate Conception, often erroneously printed under his name, see Uriarte, *Obras anonimas y seudonimas, S.J.*, vol. i, pp. 512–515; and on his ascetical teaching see Viller, *Dictionnaire de Spiritualité*, vol. i (1933), cc. 395–402. The latest biographies seem to be that of M. Dietz, *Der hl. Alfons Rodriguez* (1925), and a popular account by M. Farnum, *The Wool Merchant of Segovia* (1945).

BD ANGELO OF ACRI (A.D. 1739)

THE fame of St Leonard of Port Maurice as a mission-preacher in Tuscany and northern Italy during the first half of the eighteenth century has gone far beyond the boundaries of his own order and country, but his contemporary preacher in Calabria, Angelo of Acri, also a Franciscan, is not so well known, though he was as famous in the south as St Leonard in the north. He was born at Acri in the diocese of Bisignano in 1669, and when he was eighteen was accepted as a postulant by the Capuchins, but the austerity of their life was too much for him and he left. But he was not satisfied, and after a time was permitted again to try his vocation in the same order. And again he failed to persevere. Thereupon his uncle, a priest, pointed out to him that he was obviously intended by God for a secular life and had better marry. Angelo was still unconvinced: he had a strong attraction to the religious life and a corresponding aversion from trying to settle down "in the world", and in 1690 he made a third attempt with the Capuchins. This time he overcame his difficulties by the aid of urgent prayer, and after a rather stormy novitiate was professed and began his studies for the priesthood.

His superiors saw that he still stood in need of strict discipline and treated Angelo with considerable severity, and at the same time he was greatly tried by temptations against chastity; he overcame both trials and so profited by them that it is said that during the celebration of his first Mass he was rapt in ecstasy. It was not till 1702 that he was first entrusted with public preaching, when he was sent to preach the Lent at San Giorgio. He prepared his course with great care, but in the pulpit his confidence and memory deserted him and he failed so lamentably that he gave up and returned to his friary before it was over. Meditating on his failure and asking God's help in his trouble, he one day seemed to hear a voice saying, "Be not afraid. The gift of preaching shall be yours." "Who art thou?" asked Father Angelo, and the reply came, "I am who I am. For the future preach simply and colloquially, so that all may understand you." Father Angelo did as he was told; he laid aside all his books of oratory and with them the flowers of speech and flights of learning, and prepared his discourses only with the help of his Bible and crucifix.

His new manner was immediately successful with the common people; but these were the days before St Alphonsus Liguori and his Redemptorists had simplified the style of preaching prevalent in Italy, and more refined people were contemptuous of the straightforwardness and familiar phrasing of Father Angelo. The attention of these was won in a rather dramatic way when, in 1711, Cardinal Pignatelli invited him to preach the Lent at Naples. His first sermon there provoked the usual superior amusement among the gentry, and the two following days the church was almost empty. The parish priest asked him to discontinue the course, but Cardinal Pignatelli said he was to continue, and this "incident" stimulated curiosity, so that the church was crowded next day. At the end of his sermon Father Angelo asked the congregation to pray for the soul of somebody in the church who was about to die. As they left the building, speculating about the prophecy, a well-known lawyer, who had made himself conspicuous by his raillery at the preacher, fell dead from a stroke. This happening, which was followed by others equally remarkable, made Father Angelo's reputation in Naples; for the future there were more listeners than the church could hold, and many

who came merely from curiosity received the grace of God and were brought to their knees.

For the next twenty-eight years Bd Angelo preached as a missioner in the kingdom of Naples and particularly up and down his own province of Calabria, where he brought thousands to penance and amendment of life. His mission was emphasized by many miracles, especially of healing the sick, and examples of seeming supernatural agility or of bilocation are recorded of him. He had insight into the souls of men, reminding them of forgotten or concealed sins, and several times, as at Naples, predicted future events with exactness. He continued his labours to within six months of his death, when he became blind, but was able to celebrate Mass daily till the end, which came peacefully at the friary of Acri on October 30, 1739. A flow of blood in the veins and movement of an arm at the word of the father guardian, similar to the phenomena reported of Bd Bonaventure of Potenza (October 26), are stated to have taken place three days after death. Bd Angelo of Acri was beatified in 1825.

The Bollandists have supplied a full account in the *Acta Sanctorum*, October, vol. xiii, drawing almost entirely upon the evidence presented in the beatification process. See, however, also the lives written by Ernest de Beaulieu (1899) and Giacinto da Belmonte (1894). A summary in English may be read in Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 1–7.

31 : ST QUINTINUS, OR QUENTIN, MARTYR (DATE UNKNOWN)

ST QUINTINUS was a Roman who, his legend tells us, left his country and, attended by St Lucian of Beauvais, made his way to Gaul. They preached the faith together in that country till they reached Amiens in Picardy, where they parted. St Quintinus stayed at Amiens, endeavouring by his prayers and labours to make that country a portion of the Lord's vineyard, and the reward of his labours was the crown of martyrdom. The prefect Rictiovarus heard what great progress the Christian faith had made at Amiens, and he ordered Quintinus to be thrown into prison. The next day the holy preacher was brought before the prefect, who tried to win him over with promises and threats ; finding him proof against both, he ordered him to be whipped and confined to a dungeon without the liberty of receiving assistance from the faithful. The *passio* of St Quintinus is a worthless recital of tortures and marvels. It says that his limbs were stretched with pulleys on the rack till his joints were dislocated, his body torn with iron wire, boiled pitch and oil were poured on his back and lighted torches applied to his sides. By the ministry of an angel he escaped from prison but was taken again while preaching in the market-place. When Rictiovarus left Amiens he commanded Quintinus to be conducted to Augusta Veromanduorum (now Saint-Quentin), where he made fresh attacks upon the confessor of Christ. Ashamed to see himself vanquished by his courage, Rictiovarus ordered him to be tortured anew, and at last his head to be cut off, whereupon a dove issued from the gaping neck and flew away into the heavens. The martyr's body was thrown into the river Somme ; but it was recovered by the Christians and buried near the town.

Since St Gregory of Tours already speaks of a church dedicated in honour of St Quintinus, there can be little reason for questioning the fact that he was an authentic martyr. But the story has been embellished with all sorts of legendary excrescences and is preserved to

us in a great variety of forms, of which a list is given in BHL., nn. 6999–7021. Several of these texts, including accounts of the translations of relics, are reproduced in the long article devoted to St Quintinus in the *Acta Sanctorum*, October, vol. xiii. Others have since been discovered, notably a number of Carolingian metrical effusions which have been printed in the *Analecta Bollandiana*, vol. xx (1901), pp. 1–44. It is interesting to note that the legend of Quintinus was already known to Bede; for his notice, see the *Martyrologes historiques* of Dom Quentin, who believes it to be authentic.

ST FOILLAN, ABBOT (*c.* A.D. 655)

ST FOILLAN was the brother of St Fursey, of whom an account is given herein under January 16. They came to England, together with another brother, St Ultan, after the year 630 and established a monastery at Burgh Castle, near Yarmouth, from which they did missionary work among the East Angles. After a time Fursey crossed over to Gaul, where he died about the year 648. East Anglia was overrun by the Mercians under Penda, when the monastery at Burgh Castle had been pillaged by the invaders, and Foillan and Ultan determined to follow the example of their brother. They came into Neustria where, like Fursey before them, they were well received by Clovis II. From Péronne St Foillan went to Nivelles, where he was given land at Fosses by Bd Itta, widow of Bd Pepin of Landen, who had founded the monastery at Nivelles of which their daughter St Gertrude was abbess. Here he established a monastery, and was in close contact with the abbey of Nivelles, where he exercised a great influence. St Foillan also engaged himself in missionary work among the Brabanters, and left a strong impression upon the religious life of the place and time; he is one of the best remembered of the lesser Irish missionary monks on the continent.

About the year 655, on the eve of the feast of St Quintinus, St Foillan sang Mass at Nivelles and then set out with three companions. While passing through the forest of Seneffe they were set upon by outlaws, robbed, murdered, and their bodies left lying. These were not found till the following January 16, when St Gertrude ordered them to be buried at the abbey which St Foillan had founded. As he was slain while journeying on the business of the Church, St Foillan is commemorated as a martyr in several places of Belgium; he is said also to have been a bishop, though there appears to be no good authority for this.

A number of texts have been printed in the *Acta Sanctorum* bearing on the history of St Foillan, but one still more valuable is a short document which appears in some manuscripts as an appendix to the earliest Life of St Fursey. B. Krusch who has edited it in MGH., *Scriptores Merov.*, vol. iv, pp. 449–451, believes it to have been written by an eye-witness, probably an Irish monk in the service of the nuns at Nivelles. It describes the death and burial of St Foillan. See also Kenney, *Sources for the Early History of Ireland*, vol. i, pp. 503–504; Crépin, "Le Monastère des Scots de Fosses" in *La Terre Wallonne*, vols. viii (1923), pp. 357–385, and ix (1923), pp. 16–26; and L. Gougaud, *Christianity in Celtic Lands*, pp. 147–148.

ST WOLFGANG, BISHOP OF REGENSBURG (A.D. 994)

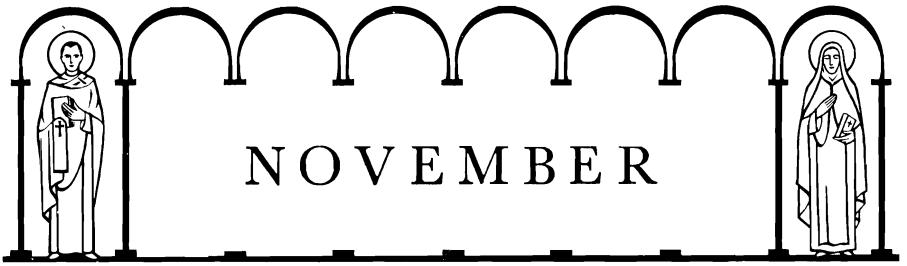
ST WOLFGANG came of a Swabian family and was born about the year 930. In his youth he was sent to the abbey of Reichenau, on an island in Lake Constance, which was at that time a flourishing school of learning; here he became friendly with a young nobleman called Henry, brother to Poppo, Bishop of Würzburg, who had set up a school in that city. This Henry persuaded Wolfgang to bear him company to this new school at Würzburg, where the ability of the young Swabian

soon provoked jealousy as well as admiration. In 956 Henry was elected archbishop of Trier, and took Wolfgang with him, making him a teacher in the cathedral school. At Trier he came under the influence of the reforming monk Ramuold, and entered wholeheartedly into Henry's efforts for the improvement of religion in his diocese. Upon the death of the archbishop in 964 Wolfgang became a Benedictine in the monastery of Einsiedeln, governed at that time by Gregory, an Englishman. The abbot soon found the reputation of Wolfgang to be less than his merit, and appointed him director of the school of the monastery. St Ulric, Bishop of Augsburg, now ordained St Wolfgang priest ; and with his ordination he received an apostolic missionary spirit, and was sent to preach the gospel to the Magyars in Pannonia. The results of this undertaking did not correspond to his zeal, and he was recommended to the Emperor Otto II as a person qualified to fill the see of Regensburg (Ratisbon) which was then vacant. He was conducted to the emperor at Frankfurt, who gave him the investiture of the temporalities, though Wolfgang entreated him to allow him to return to his monastery. Being sent back to Regensburg, at Christmas 972 he was consecrated.

St Wolfgang never quitted the monastic habit, and practised all the austerities of conventual life when in the episcopal dignity. The first thing he did after regulation of his own household was to settle a thorough reformation among all his clergy, and in all the monasteries of his diocese, especially two disorderly nunneries. One of the sources of revenue of the see was the abbey of St Emmeram at Regensburg, which the bishops held *in commendam*, with the usual bad results. Wolfgang restored its autonomy and called Ramuold from Trier to be its abbot. He was indefatigable in preaching and, being a man of prayer, possessed the art of touching the hearts of his hearers. Every duty of his office he discharged with vigilance and fidelity during twenty-two years' administration. Several miracles are recorded of him and his generosity to the poor was proverbial. Once when the vintage had failed, some ignorant priests took to using water in the chalice at Mass. The bishop was naturally horrified, and distributed wine from his household stocks throughout the diocese.

At one time St Wolfgang deserted his see and retired to a solitary place, where he was found by some huntsmen and brought back. But his desire for a monastic quiet did not prevent him from a careful discharge of his secular duties, and he attended several imperial diets as well as accompanying the emperor on a campaign into France. The territory of Bohemia being part of his vast diocese, he gave up a part of it for a bishopric in that country, the see being set up at Prague. Henry, Duke of Bavaria, held St Wolfgang in the highest veneration, and entrusted to him the education of his son Henry, afterwards emperor and canonized saint. Wolfgang was taken ill while travelling down the Danube into Lower Austria and died at a little place called Puppingen, not far from Linz. He was canonized in 1052; his feast is kept in many dioceses of central Europe, and also by the Canons Regular of the Lateran because he restored the canonical life for his clergy.

We are well informed regarding St Wolfgang. The book of Arnold the monk concerning St Emmeram and the biography of Wolfgang by Othlo, with some other supplementary materials, are reliable sources, and they have been edited very carefully in the *Acta Sanctorum*, November, vol. ii, pt 1. See also a popular, but not uncritical, volume by Otto Häfner *Der hl. Wolfgang, ein Stern des X. Jahrhunderts* (1930) ; and also the archaeological study of J. A. Endres, *Beiträge zur Kunst- und Kulturgeschichte des mittelalterlichen Regensburgs*, as well as I. Zibermayr, *Die St Wolfganslegende in ihrem Entstehen und Einflusse auf die österreichische Kunst* (1924).



NOVEMBER

1 : ALL SAINTS

IN those churches in which the Divine Office is recited in choir the hour of Prime is followed by the reading of the martyrology for the day, and this reading always ends with the words *Et alibi aliorum plurimorum sanctorum martyrum et confessorum atque sanctarum virginum:* " And in other places [the commemoration] of many other holy martyrs, confessors and virgins." On the feast of All Saints the Church celebrates in the most solemn fashion, as well as all those whom she has formally beatified and canonized and those whose names are entered in the various martyrologies or whose *cultus* is of local observance, these " many others " : and not only the martyrs, confessors and virgins in the technical sense of those words, but all, known to man or known only to God, who, in whatever circumstances and whatever states of life, have contended manfully in this life and now enjoy the blissful vision of God for ever in Heaven. The Church thus honours all the saints reigning together in glory to give thanks to God for the graces and crowns of His servants ; to move ourselves to strive after their virtues by considering their example ; to implore the divine mercy through this multitude of powerful intercessors ; and to repair any failure or insufficiency in not having duly honoured God in His saints on their particular festivals, and to glorify Him in those saints who are unknown to us or for whom no particular festivals are appointed. Therefore our fervour on this day ought to be a reparation for our lukewarmness in all the other feasts of the year ; they being all comprised in this one solemn commemoration, which is an image of that eternal great feast which God continually celebrates in Heaven with all the righteous, whom we humbly join in praising His goodness and mercies. In this, as in all other feasts of the saints, God is our only object of supreme worship, and the whole of that lesser and different veneration which is paid to them is directed to give sovereign honour to Him alone, whose gifts their graces are ; and our prayers to them are only petitions to holy fellow-creatures for the assistance of their prayers to God for us. When therefore we honour the saints, in them and through them we honour God, and Christ, true God and true man, the redeemer and saviour of mankind, the king of all the saints, the source of their holiness and glory.

These glorious citizens of the heavenly Jerusalem God has chosen out of all peoples and nations without any distinction ; persons of all ages, showing there is no age which is not ripe for Heaven, and out of all states and conditions : amidst the pomp of worldly grandeur, in the cottage, in the army, in trade, in the magistracy ; clergy, monks, nuns, married persons and widows, slaves and freemen. There is no state that has not been honoured with its saints. And they were all made saints by the very occupations of their state and by the ordinary occurrences of life : prosperity and adversity, health and sickness, honour and

contempt, riches and poverty—all these they made the means of their sanctification. God does not require, then, that men abandon their employments in the world, but that they hallow them by disengagement of heart and religious motive or intention. Thus has every station in the world been adorned with saints.

It is sometimes objected against the ideal of holiness held up by the Church before all men indiscriminately that it is incompatible with that secular life in which the overwhelming majority of men and women are, and are meant to be, engaged. And in support of this objection it is alleged that more clergy and members of religious orders of both sexes become saints than do lay people, more not only relatively but absolutely. This is not known to be so, and is impossible of proof. If it be a question of *canonized* and *beatified* saints, then it is true that there are far more religious than lay people, and also far more bishops than priests, and men than women. But canonization and beatification are exterior marks, " certificates ", if the expression may be allowed, by which the Church honours certain individuals, a selection from among those many holy ones who contribute to her sanctity. And in the making of that selection some purely natural factors necessarily come into play. A religious order has the means and the motive for forwarding the " cause " of an individual who in other circumstances would have never been heard of outside his own circle ; the episcopal office brings its holder into greater prominence, lends of itself a weight to his name, and carries with it the means and influence to prosecute his cause ; and men, as distinct from women, have by their very sex greater opportunities of notable achievement and of the fame of their virtues becoming widespread in this world. But even so a modification is taking place. Among those saints or candidates for canonization in our own day whose cause, where it has been introduced, was or is the interest of so many diverse people that it could almost be said to be proposed by the Church herself, and not by a particular country, order or diocese, a greater variety of " states of life " is exhibited : a pope, Pius X, and a country parson, St John Vianney ; St Teresa of Lisieux, a simple nun ; Frederic Ozanam, Bd Contardo Ferrini, Ludovic Necchi, Matt Talbot, laymen ; Bd Anne Mary Taigi was the wife of an obscure man-servant, but her recognition is probably due, under God, to the interest of the Trinitarians, of which she was a tertiary. And in reading the full-length biographies of the many recently canonized or beatified foundresses of religious congregations it is noticeable how much space is taken up by accounts of the spiritual and corporal works of mercy which the subjects undertook or of which they were the cause ; full information about their " inner life " often seems to be lacking (Bd Mary Teresa de Soubiran is a notable exception) and is dealt with in general, or even common-form, terms. These people attained holiness in the course of lives which were full, " pressed down and running over ", with activities directed immediately to the good of others, lives that were in a sense as much " in the world " as those of lay people. This circumstance—no new one, of course—must be of encouragement to those who are tempted to think that " a really Christian life " can hardly be led outside a cloister, or at any rate outside some ecclesiastical state. There is but one Gospel, one Sacrifice, one Redeemer, one Heaven and one way to Heaven ; it has been traced out by Jesus Christ, the rule of salvation laid down by Him is invariable and the same for all. It is an entirely false idea that Christians in the world are not bound to aim at perfection, or that they may be saved in a different path from that of the saints.

The saints are far from having simply ethical significance only, as patterns of virtuous life ; they have also immense religious significance, not only as living and functioning members of the mystical Body of Christ who by intercession with Him are in vital contact with the Church militant and suffering, but also as fruits of the Redemption who have attained their last end in the vision of God : " they who are come out of great tribulation and have washed their robes and have made them white in the blood of the Lamb. Therefore they are before the throne of God. . . ." " The feast of All Saints ", said the holy J. J. Olier, founder of Saint-Sulpice, " seems to me to be in some sort a greater than that of Easter or the Ascension. Our Lord is perfected in this mystery, because, as our head, He is only perfectly fulfilled when He is united to all His members, the saints. [The feast] is glorious because it manifests exteriorly the hidden life of Jesus Christ. The greatness and perfection of the saints is entirely the work of His spirit dwelling in them."

There are considerable indications of the celebration in quite early times of a collective feast of the martyrs—martyrs in those days being alone reckoned as saints. Although certain passages which have been appealed to in Tertullian and in St Gregory of Nyssa's Life of St Gregory Thaumaturgus are too vague to be of much service, we are on firmer ground when, in the *Carmina Nisibena* of St Ephraem (d. *c.* 373), we find mention of a feast kept in honour of " the martyrs of all the earth ". This was apparently fixed for May 13, a fact which suggests the intervention of some oriental influence in the choice of precisely May 13 for the dedication of the Pantheon in Rome, mentioned below. Throughout the Syrian church in general, however, we know that already in 411, or earlier, a feast of " all the martyrs " was celebrated on the Friday of Easter week, for the Syriac *Breviarium* expressly records this. Easter Friday is still thus distinguished by the Catholics of the Chaldean rite and by the Nestorians. On the other hand the Byzantine churches kept and still keep a feast of all the saints on the Sunday after Pentecost, our Trinity Sunday ; Chrysostom at Constantinople tells his hearers, in a sermon entitled " A Panegyric of all the Martyrs that have suffered throughout the world ", that seven days have hardly passed since the feast of Pentecost.

How the celebration of All Saints began in the West still remains somewhat of a problem. In both the *Félire* of Oengus and the Martyrology of Tallaght we find on April 17 a commemoration of all the martyrs, and on April 20 a feast " of all the Saints of the whole of Europe ". As the Tallaght text phrases it, this day is the " communis sollemnitas omnium sanctorum et virginum Hiberniae et Britanniae et totius Europae ". Turning to England, we note that the primitive text of Bede's Martyrology contained no mention of All Saints, but in copies dating from the close of the eighth century or the beginning of the ninth, we find on November 1 the entry : " Natale sancti Caesarii et festivitas omnium sanctorum." Dom Quentin has suggested that the idea that Pope St Boniface IV intended by the dedication of the Pantheon (in honour of our Lady and all martyrs, on May 13, *c.* 609 ; still commemorated in the Roman Martyrology) to establish something in the nature of a feast of All Saints may have been deduced by Ado and others from a phrase used by Bede, who has spoken of this dedication both in his *Ecclesiastical History* and in his *De temporum ratione.* Bede says—what was not stated in the *Liber Pontificalis* which he had before him—that

the pope designed that " the memory of all the saints might in future be honoured in the place which had formerly been devoted to the worship, not of gods, but of demons ". In any case it is certain that Alcuin in the year 800 was in the habit of keeping the *solemnitas sanctissima* of All Saints on November 1, with a previous three days' fast. He knew that his friend Arno, Bishop of Salzburg, shared his interest in the festival, since Arno had a short time before presided over a Bavarian council which included that day in its list of holy days. We also hear of a certain Cathwulf who about the year 775 besought Charlemagne to institute a feast, with a fasting vigil preceding, " in honour of the Trinity, the Unity, the angels and all the saints ". In the calendar in Bodley MS. Digby 63, ninth century, northern English, All Saints is marked on November 1 as a principal feast. Rome seems finally to have adopted that date under Gallican influence.

In support of the above observations on the beginnings of this feast, see Tertullian, *De corona*, cap. 3 ; Gregory of Nyssa in Migne, PG., vol. xlvi, c. 953 ; Ephraem Syrus, *Carmina Nisibena*, ed. Bicknell, pp. 23, 84 ; Chrysostom in Migne PG., vol. l, c. 705 ; D. Quentin, *Martyrologes historiques*, pp. 637–641 ; and the *Revue bénédictine*, 1910, p. 58, and 1913, p. 44. On the general question consult Abbot Cabrol in DAC., vol. v, cc. 1418–1419 ; and particularly the *Acta Sanctorum, Propylaeum decembris*, pp. 488–489, from which it appears that a supposed reference of Oengus to November 1 as All Saints' day is a mistake. *Cf.* also Duchesne, *Liber pontificalis*, vol. i, pp. 417, 422–423 ; and, for the oriental tradition, Nilles, *Calendarium utriusque ecclesiae*, especially vol. i, p. 314, and vol. ii, pp. 334 and 424. The folk-lore aspects of the feast are discussed by Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. i, pp. 263 *seq.* A number of religious orders have the privilege of a feast of all the saints of their respective orders. Many dioceses, especially in France, formerly observed a collective feast of their local diocesan saints ; such feasts have now been abolished, though All Saints of Ireland is kept in that country on November 6. In England the feast was formerly often called All Hallows.

SS. CAESARIUS AND JULIAN, MARTYRS (DATE UNKNOWN)

THE " acts " of these martyrs are not authentic. Stripped of some common-form marvels they are summarized by Alban Butler as follows :

At Terracina in Italy it was a barbarous custom on certain solemn occasions for a young man to make himself a voluntary sacrifice to Apollo, the tutelar deity of the city. After having been pampered for some months by the citizens, he offered sacrifice to Apollo, and then threw himself headlong from a precipice into the sea. Caesarius, a deacon from Africa, happened once to be present at this impious scene and, not being able to contain his indignation, spoke openly against so abominable a superstition. The priest of the temple caused him to be apprehended, and accused him before the governor, by whose sentence the deacon was, after nearly two years' imprisonment, put into a sack and cast into the sea, together with a Christian priest named Julian. Whatever their true story, SS. Caesarius and Julian are mentioned in the early martyrologies ; and in Rome there has been since the sixth century a church of San Cesareo, which is now a cardinalitial title.

See the *Acta Sanctorum*, November, vol. i, where four separate texts of the *passio* are printed, together with a paraphrase of one of them in Greek. The church of San Cesareo is on the Palatine and it has been suggested that the adoption of this dedication in the imperial quarter was due to the form of the saint's name suggesting a connection with emperors. Consult Delehaye, *Origines du culte des martyrs*, pp. 308, 409 ; Lanzoni in *Rivista di archeologia cristiana*, vol. i, pp. 146–148 ; Duchesne in *Nuovo bullettino di arch. crist.*, 1900, pp. 17 *seq.* ; and J. P. Kirsch, *Der stadtrömische Fest-Kalender*, p. 208.

ST BENIGNUS OF DIJON, MARTYR (THIRD CENTURY ?)

ALTHOUGH the Roman Martyrology lends its authority to the statement that St Benignus was a disciple of St Polycarp at Smyrna and was martyred at Dijon in the reign of Marcus Aurelius, Alban Butler only ventures that he was a Roman missionary who suffered near Dijon, " probably in the reign of Aurelian ". Even this is going too far, as his nationality is not known, and the suggested date is perhaps too late : he may have been a disciple of St Irenaeus of Lyons, martyred at Épagny. He came to be venerated in the neighbourhood of Dijon, but at the beginning of the sixth century nothing was known about him locally.

St Gregory of Tours says that at this time the people of Dijon honoured a certain tomb, which his great-grandfather, St Gregory, Bishop of Langres, believed to be the grave of a pagan. He was warned in a dream and by a miracle that it was actually the resting-place of the martyred St Benignus. Gregory of Langres accordingly restored the tomb and built a basilica over it. He had no particulars of the life and death of the martyr, but in due course some pilgrims returning from Italy put him in possession of a *passio Sancti Benigni ;* that this document had its origin in Rome is not likely, and it is manifest that in its present form (which seems to be contemporaneous with St Gregory of Langres) it has at the very least been edited in Dijon and is completely spurious.

This *passio* relates that St Polycarp of Smyrna had a vision of St Irenaeus, then dead (in fact he did not die until some fifty years after Polycarp), in consequence of which he sent two priests, Benignus and Andochius, and the deacon Thyrsus to preach the gospel in Gaul. After being wrecked on Corsica, where they picked up St Andeolus, they landed at Marseilles and made their way to the Côte d'Or. At Autun they were received into the house of one Faustus, whose son St Symphorian was baptized by St Benignus. The missionaries then separated and at Langres Benignus converted St Leonilla and her three twin grandsons (*see* St Speusippus, etc., on January 17). He went on to Dijon and there preached with great effect, and wrought many miracles. Persecution of Christians having broken out, the judge Terence denounced Benignus to the Emperor Aurelian, who was in Gaul (so he was, about a hundred years after the death of St Polycarp). The missionary was arrested at Épagny, near Dijon, and after many trials and torments, which he opposed by no less startling miracles, his head was crushed with an iron bar and his heart pierced. The body was buried in a tomb which was made to look like a pagan monument in order to deceive the persecutors. Mgr Duchesne has shown that this tale is the first link in a chain of religious romances written during the early part of the sixth century to describe the beginnings of the churches of Autun, Besançon, Langres and Valence (SS. Andochius and Thyrsus, Ferreolus and Ferrutio, Benignus, Felix, Achilleus and Fortunatus) ; no reliance whatever can be placed on them and the very existence of some of these martyrs is doubtful.

Here again five separate texts of the *passio* will be found in the *Acta Sanctorum*, November, vol. i. Besides the commentary of the Bollandists, see also Duchesne, *Fastes Épiscopaux*, vol. i, pp. 51–62, and Leclercq in DAC., vol. iv, cc. 835–849.

ST AUSTREMONIUS, BISHOP OF CLERMONT (FOURTH CENTURY ?)

NOTHING very certain is known of this saint except that he was a missionary in Auvergne where, as St Stremoine, he is venerated as the apostle and first bishop of

Clermont. Even the time during which he flourished is a matter of some discussion. According to St Gregory of Tours he was one of the seven bishops sent from Rome into Gaul about the middle of the third century. His *cultus* having become popular owing to a vision seen by a deacon of his reputed tomb at Issoire, a legendary account of St Austremonius evolved during the sixth and following centuries. This made him one of the seventy-two disciples of our Lord, and attributed his death to a Jewish rabbi whose son the saint had converted : the rabbi killed him and cut off his head, throwing it down a well to which it was afterwards traced by the trail of blood. St Austremonius was (and is, at Clermont) accordingly revered as a martyr. His body was first buried at Issoire. There is no reason to suppose that St Austremonius was a martyr, and he is not recognized as such in the Roman Martyrology.

Three legendary lives of St Austremonius, the third of which has been attributed without reason to St Praejectus, are printed in the *Acta Sanctorum*, November, vol. i. With these the Bollandists have edited other texts relating to the translations of the saint's supposed relics and his miracles. See further Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 119–122 ; Poncelet in *Analecta Bollandiana*, vol. xiii (1894), pp. 33–46 ; Leclercq in DAC., vol. iii, cc. 1906–1914 ; and L. Levillain in *Le Moyen-Age* (on the translations) for 1904, pp. 281–337. It seems true that St Praejectus (Prix) did complete an account of his predecessor Austremonius, but it has perished.

ST MARY, Virgin and Martyr (Fourth Century ?)

Mary was slave to Tertullus, a Roman official, and a Christian from her cradle, the only one in the household. She prayed much and fasted frequently, especially on idolatrous festivals. This devotion displeased her mistress, but her fidelity and diligence were appreciated. When persecution broke out Tertullus tried to induce Mary to renounce her faith, but he could not shake her constancy. Fearing to lose her if she fell into the hands of the prefect, he had her unmercifully whipped and then hidden in a dark room. The matter became known, and the prefect made a charge against Tertullus that he had concealed a Christian in his house ; the slave was forthwith delivered up. The mob in the court, hearing her confess the name of Christ, demanded that she should be burnt alive. Mary stood praying that God would give her constancy, and said to the judge, " The God whom I serve is with me. I fear not your torments, which can only take away a life that I am ready to lay down for Jesus Christ." The judge commanded her to be tortured, which was done with such cruelty that the bystanders now cried out that they could not bear so horrible a sight and entreated that she might be released. The judge handed her over to a soldier, who, however, respected her helplessness and allowed her to escape. St Mary eventually died a natural death, but she is called a martyr in the Roman Martyrology on account of her sufferings for Christ.

The Bollandist Father Van Hooff, in agreement with E. Le Blant, was inclined to believe that some traces of an authentic story are preserved in the *passio* of this martyr. It is printed in the *Acta Sanctorum*, November, vol. i. But the text, as we possess it, has certainly been rewritten to suit the taste of later times. It contains extravagances borrowed from other hagiographical fictions, and the writer, moreover, assigns the martyrdom to the time of Marcus Aurelius, which is quite unlikely. There is a doubtful mention of Maria in the *Hieronymianum*, and in this manner, as Dom Quentin (*Les Martyrologes historiques*, p. 180) explains, Mary, the *ancilla*, has, by way of Ado and Usuard, found a place in the Roman Martyrology.

ST MATURINUS, OR MATHURIN (FOURTH CENTURY ?)

THE entirely legendary Life of St Maturinus says he was the son of pagan parents at Larchant in the territory of Sens. Unlike his father, who was a persecutor, Maturinus listened to the Christian gospel, and at the age of twelve was judged worthy to receive baptism. His first converts were his own parents. He became a priest at twenty, with a great gift of casting out evil spirits, and was so trusted by his bishop that when he had to go to Rome he left Maturinus in charge. The saint preached in the Gâtinais and made many converts, until, his reputation as an exorcist having travelled, he also was sent for to Rome, to deliver a noble maiden who was grievously tormented. There, says the legend, he died. His body was brought back to Sens and then to his native place, where the Huguenots destroyed the relics. The *cultus* seems never to have been extensive, and his name is most familiar, in "Mathurins", as the colloquial name in France of the Trinitarian friars, to whom was given a church in Paris dedicated in honour of St Mathurin.

See the *Acta Sanctorum*, November, vol. i, where the Latin texts of the legend are printed with a commentary. The local bearings of the cult have been fully studied by E. Thoison in a series of articles contributed to the *Annales de la Société hist.-archéol. Gâtinais* from 1886 to 1888. *Cf.* also H. Gaidoz in *Mélusine*, vol. v (1890), pp. 151–152.

ST MARCELLUS, BISHOP OF PARIS (*c.* A.D. 410 ?)

IT is stated that this Marcellus was born at Paris of parents not conspicuous for rank in the world but on whom his holiness reflected the greatest honour: he gave himself entirely to the discipline of virtue and prayer, so as to seem disengaged both from the world and the flesh, says the author of his life. The uncommon gravity of his character and his progress in sacred learning recommended him to Prudentius, Bishop of Paris, who ordained him reader and later made him his archdeacon. From this time the saint is said to have given frequent proofs of a wonderful gift of miracles, and upon the decease of Prudentius was unanimously chosen bishop of Paris. It is related that by his prayers and authority he defended his flock from the raids of barbarians, and some surprising marvels (including victory over a great serpent or dragon) are attributed to him by his biographer. "But", as Alban Butler remarks, "the circumstances depend upon the authority of one who wrote over a hundred years after the time, and who, being a foreigner, took them upon trust and probably upon popular reports." The saint died early in the fifth century. His body was buried in the catacomb known by his name on the left bank of the Seine, a district now joined to the city and called the suburb of Saint-Marceau.

Modern criticism seems agreed that the Life of this saint may without hesitation be assigned to the authorship of St Venantius Fortunatus, who, *pace* Alban Butler, can hardly be regarded as a foreigner in Gaul, except technically. It has been critically edited both by B. Krusch in MGH., *Auctores antiquissimi*, vol. iv, pt 2, pp. 49–54, and in the *Acta Sanctorum*, November, vol. i. See also Duchesne, *Fastes Épiscopaux*, vol. ii, p. 470.

ST VIGOR, BISHOP OF BAYEUX (*c.* A.D. 537)

VIGOR was born in Artois and was active during the reign of King Childebert I. His education was entrusted to St Vedast at Arras, but Vigor feared his father would

not approve of his desire to be a priest, so he ran away with a companion and concealed himself at the village of Ravière, near Bayeux. Here they preached and instructed the people, and after he had been ordained Vigor extended his missionary labours. In 513 the bishop of Bayeux died and St Vigor was put in his place. He found that some people still gave religious worship to a stone figure on a hill near the city. He therefore threw down the idol, and built a church in its place, renaming it the Hill of Anointing. When Count Bertulf fell from his horse and broke his neck, it was regarded as a judgement on him for having laid claim to this newly sanctified hill. Saint-Vigeur-le-Grand, near Bayeux, takes its name from this bishop, who founded a monastery there; two or three churches in England were dedicated in his honour by the Normans.

See the *Acta Sanctorum*, November, vol. i, where a short Latin life, probably of the eighth century, has been critically edited from a variety of manuscripts. See also Corblet, *Hagiographie d'Amiens*, vol. iv, pp. 657–664, and Duchesne, *Fastes Épiscopaux*, vol. ii, p 220.

ST CADFAN, Abbot (Sixth Century)

During the second half of the fifth century settlements were made in north and west Wales by emigrants from Letavia, which is commonly understood to be Brittany; but there is not wanting some evidence that it was a district somewhere in south-east Wales. One of the companies was led by Cadfan, grandson of Emyr Llydaw. Among those with him was his cousin St Padarn, who went to Cardiganshire, while Cadfan founded the church at Towyn in Merioneth. His monastery there persisted into the middle ages as a college of priests (the prebendaries were often laymen), which helped to keep his memory green when British saints became of little account. A twelfth-century bard speaks of "Cadfan's high church near the shore of the blue sea", wherein were "three magnificent altars, famous for miracles", dedicated in honour of our Lady, St Peter and St Cadfan himself. It was "the glory of Merioneth", and was a place of sanctuary whither many fled for protection. His holy well there was a place of resort—but apparently on purely natural grounds—until into the nineteenth century, but is now enclosed within a stable. But St Cadfan's name is at least as well known in connection with the monastic island of Bardsey (Ynys Enlli), to which he later went, according to tradition, and became the first abbot there. He was venerated as the founder of this resort of "20,000 monks", which even in the time of Pennant, the third quarter of the eighteenth century, was still regarded with such reverence that the local fishermen as they approached it "made a full stop, pulled off their hats, and offered up a short prayer".

In the medieval poem just referred to St Cadfan is called the "protector in battle", he was a patron of warriors, and in a chapel near Quimper is a statue, said to be of him, dressed as a soldier, with a sword. From this it may be inferred that before he was a missionary and monk he had distinguished himself as a fighting-man; but it may all be a misunderstanding, as his cousin and fellow-missionary in Powysland, St Tydecho, is referred to as "one of Heaven's warriors" in a poem of the fifteenth century; or it is possible that the tendency to regard St Cadfan as a military patron may be due to some confusion with Cadfan, King of Gwynedd, who was a Welsh leader in the wars against Ethelfrith, King of Northumbria. St Cadfan is usually said to have died and been buried on Bardsey, but his

burying-place is claimed for Towyn as well. His other principal foundation is Llangadfan in Montgomeryshire.

There is no formal life of St Cadfan, and we have to be content with casual references as they have been gathered up in R. Rees, *Essay on the Welsh Saints* (1836), pp. 213–214 ; LBS., vol. ii, pp. 1–9 ; and A. W. Wade-Evans, *Welsh Christian Origins* (1934), pp. 161–164. For Bardsey, see G. H. Jones, *Celtic Britain and the Pilgrim Movement*, pp. 354–362 ; and for the Cadfan stone at Towyn, V. E. Nash-Williams, *Early Christian Monuments of Wales* (1950). Bardsey seems to have survived until the dissolution of the monasteries as a Celtic settlement outside the normal later medieval monastic patterns. See E. G. Bowen, *Settlements of the Celtic Saints in Wales* (1954).

2 : THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED, COMMONLY CALLED ALL SOULS' DAY

THE Church of Christ is composed of three parts : the Triumphant in Heaven, the Militant on earth, and the Patient, or suffering, in Purgatory.* Our charity embraces all the members of Christ. Our love for Him engages and binds us to His whole Body, and teaches us to share both the afflictions and the blessings of all that are comprised in it. The communion of saints which we profess implies a communication of certain good works and a mutual intercourse among all the members of Christ. This we maintain with the saints in Heaven by thanking and praising God for their triumphs and crowns, imploring their intercession, and receiving the help of their prayers for us. All Saints' day is set apart in a special way for this purpose, and on the following day the Church on earth particularly emphasizes her relations with the souls in Purgatory by soliciting the divine mercy in their favour. Nor does it seem to be doubtful that they pray also for us ; though the Church never addresses public suffrages to them, not being warranted by primitive practice and tradition so to do. It is certainly a " holy and wholesome thought to pray for the dead " (2 Mach. xii 46). Holy because most acceptable to God, to whom no sacrifices are more honourable and pleasing than those of charity and mercy, especially spiritual. The souls in Purgatory are heirs of Heaven, the eternal possession of the Kingdom is secured to them, and their names are written there. But they must first be wholly cleansed by patient suffering of punishment incurred. Such is God's hatred of the least sin, and such is the opposition which the stain of sin bears to His infinite justice and holiness. His mercy recommends them to the charitable aid which we, as their fellow-members in Christ, have in our power to afford them. If a compassionate charity towards all that are in any distress, even towards the most undeserving, be an essential ingredient of a Christian spirit and one in which the very soul of religion and piety towards God consists, how much more should we exert our charity for those in spiritual need, no longer able to help themselves, and perhaps bound to us by ties of blood or friendship ?

* It may be explained to the non-Catholic reader that Purgatory is the place or state in which souls, who deserve not the punishment of eternal loss but nevertheless are yet unfit for the vision of God, suffer for a while and are cleansed after death before they go to Heaven. The suffering of Purgatory consists in the pain of intense longing for God, whose blissful vision is delayed, and also, as is commonly taught, in some pain of sense. That this last is inflicted through the medium of material fire is not part of the official teaching of the Church.

The custom of offering the Holy Sacrifice for an individual deceased person on a particular day was, of course, firmly established long before a special day was set aside for the memorial of all the dead in general. The first formal testimony to a collective day of the dead is found in the first half of the ninth century, when it was the custom in monasteries to commemorate their own dead and their benefactors all together on one day, the date varying. The earliest definite suggestion of a connection between the feast of All Saints and a commemoration of All Souls seems to be supplied by Amalarius early in the ninth century. In his *De ordine antiphonarii* he writes: "After the office of the Saints I have inserted the office for the dead; for many pass out of this world without at once being admitted into the company of the blessed." It is quite possible that this passage may have been before the mind of St Odilo of Cluny two hundred years later, when he directed the congregation of which he was supreme head to observe November 2 as a day of commemoration of all the faithful departed, on which the office of the dead was to be said and Masses of requiem celebrated. In any case, as stated above, the idea of a collective memory of the departed was already familiar. For example, in the year 800 a compact was drawn up between the monasteries of Saint Gall and Reichenau concerning their mutual suffrages for each other's deceased members. Besides praying for every monk when his death was announced, both communities agreed to observe November 14 in every year as a day of commemoration of the religious who had passed away in either abbey. On that occasion each priest would offer Mass three times and the rest recite the whole psalter for the souls of the departed of both houses. It is noteworthy that November 14 was the beginning of what was known in Ireland as the "Moses Lent" in preparation for Christmas, and Saint Gall was, of course, an Irish foundation.

For the rather extravagant story of the hermit who had heard the cries of rage of the demons complaining that the souls of those whom they were torturing were rescued from them by the prayers said at Cluny, we have the contemporary authority of Ralph Glaber and of others later. We are told that St Odilo, on this being reported to him, was moved to issue his famous decree. But the text of the ordinance says nothing of this tale of the hermit; it merely states that "as the feast of all the blessed saints was already celebrated throughout the Church of God, so it seemed desirable that at Cluny they should also keep with joyous affection the memory of all the faithful departed who have lived from the beginning of the world until the end". We have a detailed account of how in St Odilo's own lifetime this observance was carried out at the monastery of Farfa, near Spoleto, in Italy. It seems to have spread widely and rather rapidly, though there is no trace of any papal enactment extending it to the Church in general. On the other hand two or three centuries passed before we find the entry *Commemoratio animarum* commonly occurring under November 2 in calendars or martyrologies. A striking illustration of this may be noted at Canterbury. Somewhere about 1075 the archbishop, Lanfranc, promulgated certain decrees for the Benedictine monks. In these much is made of the high Mass for the dead on November 2 before which, on the eve, all the bells were to be rung and other solemnities observed. None the less, though we have four or five Canterbury calendars of the twelfth and thirteenth centuries, no one of them at that date makes mention of any such celebration. There is, however, a definite mention of All Souls' day in the so-called Protadius martyrology, compiled at Besançon in the middle of the eleventh century.

It seems clear that the privilege long enjoyed only in Spain and its dominions permitting priests to celebrate Mass thrice on All Souls' day originated in the practice of the Dominican priory at Valencia, where it can be traced to the early fifteenth century. The number of influential people buried there in and around the church was considerable, and so many demands were made for special Masses on November 2 that these claims could only be satisfied by allowing the friars of that community to offer two or even three Masses each on that day. This irregularity was apparently tolerated by local authority and grew into an established custom. It was eventually sanctioned and extended to the whole kingdom by Pope Benedict XIV in 1748; and during the first world war, in 1915, Pope Benedict XV further extended the privilege to the whole Western church. With a certain nice appropriateness the Armenians make a special commemoration of the dead on Easter Monday.

On the general question of observance of the *Commemoratio omnium fidelium defunctorum*, consult Cabrol in DAC., vol. v, cc. 1419–1420; and Leclercq in the same, vol. iv, cc. 427–456, with vol. xii, cc. 34–38; also Kellner, *Heortology*, pp. 326–328; Schuster, *The Sacramentary*, vol. v, pp. 213–231; and H. Thurston, *The Memory of our Dead*, pp. 101–134 and 224–241. For further illustrations of folk-lore customs *cf.* Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. i, pp. 267–273; for the Canterbury calendars, E. Bishop, *The Bosworth Psalter*, pp. 68–69, 113; and for Spain, Villanueva, *Viage literario*, vol. ii, pp. 5 *seq.* For the "Moses Lent", see *Analecta Bollandiana*, vol. lix (1941), p. 234, n. 3; and J. Ryan, *Irish Monasticism* (1931), pp. 392–393.

ST VICTORINUS, Bishop of Pettau, Martyr (*c.* A.D. 303)

St Jerome speaks well of this early exegete and tells us, in the words of Alban Butler, "that his works were sublime in sense though the Latin style was low, the author being by birth a Grecian". From being a rhetorician he became bishop at Pettau in Upper Pannonia and he wrote commentaries on a number of books of the Old and New Testaments St Jerome quotes from these, but he sometimes qualifies his good opinion of the bishop. Victorinus opposed certain heresies of his time but was himself reputed to be inclined to Millenarianism, *i.e.* expectation of a temporal reign of Christ on earth for a thousand years. St Victorinus is believed to have died a martyr in the persecution under Diocletian. He was at one time supposed to have been the first bishop of Poitiers, owing to an erroneous latinization of the name of his see.

The *passio* of St. Victorinus having perished, we know little concerning him beyond what can be gleaned from casual references in the writings of St Jerome, Optatus of Milevis and Cassiodorus. See the *Acta Sanctorum*, November, vol. i. This Victorinus does not seem to have been commemorated in the *Hieronymianum*, but Florus of Lyons assumed that a St Victor, whose name does occur on November 2, referred to him. See Quentin, *Martyrologes historiques*, pp. 310 and 380; and Bardenhewer, *Geschichte der altkirchlichen Literatur*, 2nd ed., vol. ii, pp. 657–663.

ST MARCIAN (*c.* A.D. 387)

The city of Cyrrhus in Syria was the birthplace of St Marcian; his father was of a patrician family. Marcian himself left his friends and country and, that he might not do things by halves, retired into the desert of Chalcis, between Antioch and the Euphrates. He chose in it the most remote part and shut himself up in a small enclosure, wherein he built himself a cell so narrow and low that he could neither

stand nor lie in it without bending his body. This solitude was to him a paradise, and his whole employment was to sing psalms, read, pray and work. Bread was all his food and this in a small quantity; but he never went a day without taking some, lest he should not have strength to do what God required of him. The supernatural light which he received in contemplation gave him a wonderful knowledge of the great truths and mysteries of faith; and notwithstanding his care to live unknown to men, the reputation of his holiness spread abroad and he was prevailed upon to admit two first disciples, Eusebius and Agapitus. In time St Marcian had a considerable body of followers, over whom he appointed Eusebius abbot. Once St Flavian, Patriarch of Antioch, and other bishops paid him a visit together, and begged he would give them a spiritual conference according to his custom. The dignity of this company alarmed Marcian and he stood some time silent. Being urged to speak, he said, "God speaks to us every day by His creatures and by this universe which we behold. He speaks to us by His gospel, wherein He teaches us what we ought to do both for ourselves and others. What more can Marcian say that can be of use?"

St Marcian wrought several miracles and was greatly humiliated by the reputation of a wonder-worker which consequently attached to him. He would not listen to requests for any miraculous intercession, and when a certain hermit came on behalf of a man of Beroea to get some oil blessed for his sick daughter, St Marcian refused peremptorily. But at the same hour the girl recovered. Marcian lived to a considerable age, and during his last years was troubled by the indecent importunity of those who looked forward to having the custody of his dead body. Several people went so far as to build chapels in different places wherein to bury it, among them being his nephew Alipius. St Marcian therefore made Eusebius promise to bury him secretly. This accordingly was done and it was not till fifty years after the saint's death that the place of burial was disclosed, when the relics were solemnly translated and became an object of pilgrimage.

We are entirely indebted to Theodoret's *Religious History* for our knowledge of St Marcian. The Bollandists have reprinted his Greek text with Latin translations and comments in the *Acta Sanctorum*, November, vol. i.

BD THOMAS OF WALDEN (A.D. 1430)

THIS holy and learned man has enjoyed a certain local *cultus* in the Carmelite Order which has, however, not yet been formally confirmed by the Holy See. He was an Essex man, born at Saffron Walden about 1375, his family name being Netter. He joined the Carmelites in London, studied at Oxford, where he took his doctorate in theology, and was ordained priest about 1400. He made a name for himself as a professor, and in 1409 was sent to the Council of Pisa, where he is said to have supported the election of Pope Alexander V. On his return to England Friar Thomas entered whole-heartedly into the opposition to the Lollards and other followers of the errors of John Wyclif, and he is regarded as the most able of the controversialists against them and their brethren on the continent—"never was there such a *netter* of heretics". He took part in the trials of their leaders, notably Sir John Oldcastle, and his chief writings were directed against their errors, notably his *Doctrinale fidei*. At this time the Carmelites were popular among the nobility as confessors, and Thomas was appointed to that office for King Henry V,

being at the same time prior provincial of his order in England, though probably not yet forty years old. He was among the English representatives at the Council of Constance, which condemned the teachings of Wyclif and Hus, and immediately after was a member of an embassy to Poland on behalf of the pope and the emperor. He is said to have established friaries of his order in Lithuania and Prussia.

Friar Thomas was with Henry V in France in 1422, and the king died in his arms at Vincennes. The guardians of the infant Henry VI later appointed Thomas to be his tutor, so that in some degree he may have been responsible for that king's subsequent holiness. Though Thomas was engaged so much in conflict with stubborn and sometimes violent heretics, he was himself of a kindly disposition and affectionate in his relations with others. He went to France with the boy king in 1430, and died at Rouen on November 2, leaving a reputation of holiness which was confirmed by miracles at his tomb. Friar Thomas's numerous written works, which received the praise of Pope Martin V, earned for him the title of *Doctor praestantissimus*, "the Pre-eminent Teacher", and *Doctor authenticus*, "the Authoritative Teacher". His treatise *De sacramentalibus* includes a discussion of canonization which is of much interest in the history of the subject.

Thomas Netter is not included by the Bollandists even among the *praetermissi* on this day. Neither is he mentioned in Stanton's *Menology*, or in the martyrologies of Whitford or Wilson. The sources available have been indicated by B. Zimmerman in his *Monumenta historica Carmelitana* (1907), pp. 442–482; and also by the same learned writer in the *Catholic Encyclopedia*, vol. x, pp. 764–765. *Cf.* R. L. Hine, *History of Hitchin* (1927), vol. i, pp. 133–138; Netter was a young friar at Hitchin.

BD JOHN BODEY, MARTYR (A.D. 1583)

JOHN BODEY was born at Wells in 1549, the son of a merchant; he was at school at Winchester and then went to New College, Oxford, of which he became a fellow at the age of nineteen. In 1576 he was deprived with seven other fellows, by the bishop of Winchester, and in the following year went over to Douay to read law. On his return to England he probably married; Bd William Hart, of Wells, in a letter to his mother before his execution in March 1583, mentions that "John Body" is in prison and a little further on asks to be recommended to "Mrs Body and all the rest". On account of his zeal for the faith, John Bodey was imprisoned at Winchester in 1580 and brought up at the spring assizes of 1583, with Bd John Slade, charged with denying the royal supremacy. There was a retrial at Andover in August, but conviction and sentence were repeated. On September 16 he wrote to Dr Humphrey Ely expressing the firmness of himself and his fellow prisoner and asking "the good prayers of you all for our strength, our joy, and our perseverance unto the end". He suffered at Andover on November 2, professing his innocence of all treason. It is said that his mother celebrated the glory of her son's martyrdom by giving a dinner to their friends.

Apart from Challoner's MMP., fuller details concerning the history of Bd John Bodey were first published by J. H. Pollen in his *Acts of English Martyrs* (1891), pp. 49–65, and in the *Publications* of the Catholic Record Society, vol. v, pp. 39–50. See also Burton and Pollen, LEM., vol. i, pp. 8–21.

3 : ST WINIFRED, OR GWENFREWI, VIRGIN AND MARTYR (*c.* A.D. 650)

WINIFRED * was and is venerated outside her own country more than any other of the numerous Welsh saints, but we have no written record of the traditions concerning her until some five hundred years after her death. These legends are set out by Alban Butler as follows :

Her father was a wealthy man of Tegeingl in Flintshire, and her mother a sister of St Beuno, and this saint came to settle for a time near his relatives. Winifred eagerly listened to his teaching and was deeply affected with the great truths which God addressed to her by his mouth. We are informed that young Caradog, a chieftain from Hawarden, had fallen in love with her, and finding it impossible to extort her consent to gratify his desires, in his rage he one day pursued her and cut off her head as she was flying from him to take refuge in the church which St Beuno had built. Robert of Shrewsbury's life of the saint tells us that Caradog was swallowed up by the earth upon the spot ; that in the place where Winifred's head fell the stream which is seen there sprang up, with pebbles and parts of the rock in the bottom stained with red streaks, and with moss growing on the sides which has a fragrant smell ; and that the maiden was raised to life by the prayers of St Beuno, who set the severed head upon the shoulders, where it regrew at once, showing only a scar. This beheading of St Winifred took place and was commemorated on June 22, and on account of it she was regarded as a martyr. Soon after St Beuno went to found his church at Clynnog Fawr in Arfon, and some time after his departure or death Winifred also left home and entered the nunnery of Gwytherin in Denbighshire. A holy abbot called Eleri governed a double monastery there, and on the death of the abbess Tenoi, St Winifred was chosen to succeed her. Here she died and was buried by St Eleri fifteen years after her miraculous resuscitation. Her relics remained enshrined at Gwytherin until 1138, when they were translated with much pomp to the Benedictine abbey of Shrewsbury. The life of the saint by Robert, prior of that house, was written just after this event. In 1398 her feast was ordered to be kept throughout the province of Canterbury.

Though those have gone too far who assert that St Winifred never existed at all, it must be admitted that all our information about her is far too late to enable any certainties to be established, as Father De Smedt points out in his examination of the case. But there are subsequent events connected with her name that can be more easily checked. The miraculous spring above referred to (a commonplace in Celtic and other ancient legends) has given its name to the place called in English Holywell and in Welsh Tre Ffynnon (Welltown). The writers of both the medieval lives speak of the miracles associated with the relics and sanctuaries of St Winifred, and Alban Butler gives particulars of five individual cures at Holywell in the seventeenth century (two at least in favour of Protestants), selected from several detailed, with certain evidence, by Father Philip Metcalf, S.J., in his book based on Prior Robert's Life, published in 1712. It would seem that pilgrimages and cures have taken place at St Winifred's Well for a thousand years and more almost without interruption, and references to them in public and private records

* In Welsh *Gwenfrewi ;* the two names are unconnected philologically.

are frequent. On the feast of the saint in 1629, for example, in the midst of the penal times, over 14,000 people and 150 priests were estimated to have been present, and Dr Johnson saw people bathing there on August 3, 1774. At Holywell the faith has never died out, and early in the penal times it became a centre for Jesuit missionaries, who handed the parish over to the diocesan clergy in 1930. The Catholic authorities hold the well on lease from the town of Holywell; the buildings which enclose it were built by Margaret, Countess of Richmond and Derby, mother of King Henry VII, and others of the Welsh nobility. When the Jesuits became guardians of this ancient sanctuary, Catholics were encouraged to resort thereto in yet greater numbers (especially from Lancashire), and cases of healing, some of them *prima facie* of a miraculous nature, take place in the waters of the well up to our own day. Alban Butler justly remarks that "If these authors [of the Lives of St Winifred] were by some of their guides led into any mistakes in any of the circumstances they relate, neither the sanctity of the martyr nor the devotion of the place can be hereby made liable to censure"; and after quoting the recommendation by one Dr Linden of St Winifred's Well as a natural cold bath, "the source of innumerable authentic cures", he adds, "Nevertheless, in the use of natural remedies we ought by prayer always to have recourse to God, the almighty physician. And it is undoubted that God is pleased often to display also a miraculous power in certain places of public devotion."

The feast of St Winifred is observed in the dioceses of Menevia and Shrewsbury, and she is named, as a virgin-martyr in England, in the Roman Martyrology; she is one of the few Welsh saints so honoured (Asaph, Samson, Maglorius, but not David, are the others). Owing to mining operations in the neighbourhood of Holywell, the spring which, as the poet Michael Drayton and others attest, had been celebrated for centuries as conspicuous among the natural wonders of Great Britain, ran dry in the year 1917. An arrangement, however, has since been made by which a portion of the water from the original subterranean reservoir now again flows into the well. The danger that the water might be drained away had for some time been foreseen, and, at the instance of Lady Mostyn of Talacre and others, restrictions had been placed by Parliament in 1904 upon the tunnelling projected by the mining engineers; but the limitations proved insufficient.

Father De Smedt, in the first November volume of the *Acta Sanctorum*, has devoted sixty-seven folio pages to an account of St Winifred, her well and her miracles. In this the Latin life by pseudo-Elerius, as well as that by Robert of Shrewsbury, are critically edited from the surviving manuscript sources. The text of the *vita prima*, from Cotton MS. Claudius A. v, may also be found, with a translation, in A. W. Wade-Evans, *Vitae sanctorum Britanniae* (1944). The Life of St Winifred written by Father Philip Metcalf in 1712 was reprinted, with an introduction and notes by Father Thurston, in 1917. An earlier English life had been printed by Caxton about 1485, and there was also a translation from the Latin by Father Falconer in 1635. Metcalf's little book excited more attention because it was rather violently assailed, the year after it appeared, by Wm. Fleetwood, Bishop of St Asaph. On later developments of interest in St Winifred and her well see *The Month* (November 1893, pp. 421–437; February 1895, pp. 153–182; and July 1916, pp. 38–51). An interesting collection of "miracles" recorded at Holywell in the seventeenth century has been printed in the *Analecta Bollandiana*, vol. vi (1887), pp. 305–352. It is curious to note that two of the sufferers who were healed had met with accidents in playing football. See also LBS., vol. iii, pp. 185–196; and on Welsh devotion to St Winifred as manifested in native sources, consult G. Hartwell-Jones, *Celtic Britain and the Pilgrim Movement*, pp. 19–21 and 399–409.

ST RUMWALD (SEVENTH CENTURY ?)

ALBAN BUTLER devotes a few lines to the birth, death and burial of St Rumwald, without adverting to the legend that makes his story an English hagiological curiosity. He is said to have belonged to the royal house of Northumbria, generally as a son of King Alchfrid and St Cyneburga. He was born at King's Sutton, six miles from Brackley in Northamptonshire, and was baptized by a bishop called Widerin. Whereupon, says the legend, the baby pronounced his own profession of faith in a clear voice, and died on the third day after his birth after addressing a sermon to his parents. He was buried at King's Sutton and in consequence of the prodigy attributed to him a *cultus* sprang up locally. His relics were translated a few months after his death to Brackley and two years later to Buckingham. The feast of St Rumwald was formerly observed at these two places, on August 28, and in the hamlet of Astrop there is a well bearing his name: " St Rumoaldes Welle, wher they say that, within a fewe dayes of his birth, he prechid ", says Leland. November 3 is alleged to be the date of St Rumwald's death and August 28 of his translation to Brackley.

All the available materials which bear upon this childish story have been gathered up in the *Acta Sanctorum*, November, vol. i. It seems that John of Tynemouth and Capgrave have only reproduced a legend of which the earliest text is found in an eleventh-century manuscript at Corpus, Cambridge. St Rumwald is entered under November 2 in the calendar of the *Bosworth Psalter*, dating from about the year 1000, but few, if any, other calendars contain any mention of him, and his story seems to have been practically unknown to the rest of Europe outside England. For the so-called *rumbal* feast of the Folkestone fishermen, see the *Victoria County History of Kent*, vol. iii (1932), p. 428.

ST HUBERT, BISHOP OF LIÈGE (A.D. 727)

" GOD called St Hubert from a worldly life to his service in an extraordinary manner; though the circumstances of this event are so obscured by popular inconsistent relations that we have no authentic account of his actions before he was engaged in the service of the church under the discipline of St Lambert, Bishop of Maestricht ". The " extraordinary manner " referred to in Alban Butler's commendably guarded statement is related to have been as follows: Hubert was very fond of hunting and one Good Friday went out after a stag when everybody else was going to church. In a clearing of the wood the beast turned, displaying a crucifix between its horns. Hubert stopped in astonishment, and a voice came from the stag, saying, " Unless you turn to the Lord, Hubert, you shall fall into Hell ". He cast himself on his knees, asking what he should do, and the voice told him to seek out Lambert, the bishop of Maestricht, who would guide him. This, of course, is the same as the legend of the conversion of St Eustace (September 20).

However the retirement of Hubert from the world came about, he entered the service of St Lambert and was ordained priest. When the bishop was murdered at Liège about the year 705 Hubert was selected to govern the see in his place. Some years later he translated Lambert's bones from Maestricht to Liège, then only a village upon the banks of the Meuse, which from this grew into a flourishing city. St Hubert placed the relics of the martyr in a church which he built upon the spot where he had suffered and made it his cathedral, removing thither the episcopal see from Maestricht. Hence St Lambert is honoured at Liège as

principal patron of the diocese and St Hubert as founder of the city and church, and its first bishop.

In those days the forest of Ardenne stretched from the Meuse to the Rhine and in several parts the gospel of Christ had not yet taken root. St Hubert penetrated into the most remote and barbarous places of this country and abolished the worship of idols; and as he performed the office of the apostles, God bestowed on him a like gift of miracles. Amongst others, the author of his life relates as an eye-witness that on the rogation-days the holy bishop went out of Maestricht in procession through the fields and villages, with his clergy and people according to custom, following the standard of the cross and the relics of the saints, and singing the litany. This procession was disturbed by a woman possessed by an evil spirit; but St Hubert silenced her and restored her to her health by signing her with the cross. Before his death he is said to have been warned of it in a vision and given as it were a sight of the place prepared for him in glory. Twelve months later he went into Brabant to consecrate a new church. He was taken ill immediately after at Tervueren, near Brussels. On the sixth day of his sickness he quietly died, on May 30, in 727. His body was conveyed to Liège and laid in the church of St Peter. It was translated in 825 to the abbey of Andain, since called Saint-Hubert, in Ardenne, on the frontiers of the duchy of Luxemburg. November 3, the date of St Hubert's feast, is probably the day of the enshrining of his relics at Liège sixteen years after his death. St Hubert is, with St Eustace, patron saint of hunting-men, and is invoked against hydrophobia.

St Hubert was formerly, and perhaps is still, greatly venerated by the people of Belgium. It is therefore not altogether surprising that Fr Charles De Smedt, writing in 1887, devoted 171 pages of the *Acta Sanctorum* (November, vol. i) to do him honour. But the one short primitive memoir by a contemporary tells us nothing of his origin, of his alleged time at the court of Austrasia, or of his wife; and the "son", Floribert, who became bishop, seems to have been his son only in a spiritual sense. It is clearly manifest from the succession of lives printed by Father De Smedt, and from his introduction, that the details of St Hubert's early career and conversion were not heard of before the fourteenth century. But the story of the stag and the other miracles attributed to the saint made his cult popular far beyond the confines of the Netherlands. Two orders of chivalry, one in Lorraine and one in Bavaria, were founded under his patronage, and there is a considerable literature, dealing especially with his relics and with the folk-lore aspects of the case. On this last subject see Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. iv, pp. 425–434; E. Van Heurck, *Saint Hubert et son culte en Belgique* (1925); and L. Huyghebaert, *Sint Hubertus, patroon van de jagers . . .* (1949). Consult also A. Poncelet in the *Revue Charlemagne*, vol. i (1911), pp. 129–145; the *Analecta Bollandiana*, vol. xlv (1927), pp. 84–92 and 345–362; H. Leclercq, in DAC., vol. ix (1930), cc. 630–631 and 655–656. A useful handbook is that of Dom Réjalot, *Le culte et les reliques de S. Hubert* (1928). The best work from an historical point of view is by F. Baix in *La Terre Wallonne*, vol. xvi (1927), *et seq.*; see also "Une relation inédite de la conversion de S. Hubert", ed. M. Coens, in *Analecta Bollandiana*, vol. xlv (1927), pp. 84–92.

ST PIRMINUS, BISHOP (A.D. 753)

THE early evangelization of what was formerly the grand-duchy of Baden was principally the work of several monasteries, and St Pirminus was a prominent figure among their founders. He probably came from southern Gaul or Spain, a refugee from the Moors, and he rebuilt the abbey of Dissentis in the Grisons, it having been destroyed by the Avars. But he is best known as the first abbot of Reichenau, on an island in Lake Constance, which he founded—the oldest Benedictine house on German soil, it is said—in 724; Reichenau for a time was a rival

of Saint Gall in influence. But for political reasons the founder was subsequently exiled and went to Alsace, where he founded the monastery of Murbach, between Trier and Metz. He also founded the Benedictine house at Amorbach in Lower Franconia, and to him is attributed a summary manual of popular instruction, known as the *Dicta Pirmini* or *Scarapsus*, which was very widely circulated in Carolingian times. St Pirminus was a regionary bishop, but never bishop of Meaux, as stated in the Roman Martyrology. He died in 753.

There is a Latin Life of Pirminus, written in the ninth century, which has been edited from a number of early manuscript copies both in MGH., *Scriptores*, vol. xv, and in the *Acta Sanctorum*, November, vol. ii. Though very short and jejune, this memoir, written by an unknown monk of Hornbach, was the principal source of a later more diffuse biography and of a metrical life, both of which with a full introduction are also printed in the *Acta Sanctorum*. See further E. Egli, *Kirchengeschichte Schweiz* (1893), pp. 72–82 ; J. Clauss, *Die Heiligen des Elsass* (1935), pp. 246–247 ; G. Jecker in *Die Kultur der Abtei Reichenau*, vol. i (1925), pp. 19–36, and his *Die Heimat des hl. Pirmin* (1927).

ST AMICUS (*c.* A.D. 1045)

He came of a good family of the neighbourhood of Camerino, and was a secular priest in that town. Then he became a hermit and afterwards a monk, his example inducing, it is said, his father and mother, brothers and nephews also to embrace the religious life. But St Amicus found the discipline of his monastery insufficiently austere, and he again became a solitary, this time in the Abruzzi. He lived here completely alone for three years, when disciples began to gather round him. On one occasion he miraculously relieved a famine. The last years of his life were passed at the monastery of Fonteavellana, recently founded by St Dominic of Sora, where he died, it is said at the age of 120 years. He is not the same person as the monk Amicus of whom St Peter Damian writes in one of his letters.

Two medieval Latin lives of St Amicus are printed in the *Acta Sanctorum*, November, vol. ii, one of which was seemingly written by a contemporary. The contents, however, are mainly taken up with the saint's miracles.

ST MALACHY, Archbishop of Armagh (A.D. 1148)

During the ninth century Ireland began to feel the effects which had followed invasion in other countries. It was infested in its turn by heathen barbarians who, under the general name of Ostmen, ravaged the maritime districts, the Danes in particular making permanent settlements at Dublin and elsewhere. Wherever their power prevailed they massacred, demolished monasteries and burned their libraries. In these confusions the civil power was weakened ; local kings contending with a foreign enemy and among themselves lost much of their authority. Through long and unavoidable intercourse between the natives and the oppressors of religion and law, relaxation of religion and morals gradually took place ; and Ireland, though doubtless not sunk in iniquity to the degree which English and other foreign churchmen (including St Bernard) supposed, had definitely become a very distressful country by the time of the civil war which succeeded the final defeat of the Danes at Clontarf in 1014.

It was in this state of the nation that was born, in 1095, Mael Maedoc Ua Morgair, whose name is anglicized as Malachy O'More. The boy was brought up at Armagh, where his father taught in the school. Throughout his school-days

Malachy was quiet and religious, and after the death of his parents he put himself under a hermit, Eimar. St Celsus (Cellach), Archbishop of Armagh, judged him worthy of holy orders and obliged him to receive the priesthood when he was twenty-five. At the same time the archbishop commissioned him to preach the word of God to the people and to extirpate evil customs, which were many and grievous in that church. It was a case of " setting fire to brambles and thorns and laying the axe to the root of worthless trees ", says St Bernard in his life of the saint, and great was the zeal with which St Malachy discharged this commission. But fearing lest he was not sufficiently instructed in the canons of the Church to carry on a thorough reformation of discipline and worship, he went to St Malchus, Bishop of Lismore, who had been educated in England, at Winchester, and was known for his learning and sanctity. Malachy was courteously received by this good old man and diligently instructed by him in all things belonging to the divine service and to the care of souls, and at the same time he employed his ministry in that church.

The great abbey of Bangor in county Down lay at that time desolate, held with its revenues by an uncle of St Malachy as lay-abbot and *coarb* of St Comgall. This uncle in 1123 resigned it to his nephew that he might restore and settle it in regular observance. But the lands of the abbey St Malachy resigned to another, in spite of protests. St Bernard praises his spirit of poverty herein shown, but observes that he " carried his disinterestedness or spirit of holy poverty too far, as subsequent events proved ". With ten members of Eimar's community Malachy rebuilt the house, of wood in the Irish manner, and governed it for a year ; " a living rule and a bright mirror, or as it were a book laid open, in which all might learn the true precepts of the religious life ". Several miraculous cures, some of which St Bernard recounts, added to his reputation. St Malachy in his thirtieth year was chosen bishop of Connor, where he found that his flock were Christians in not much more than name (they had been right in the line of the Danish raids). He spared no pains to turn these wolves into sheep. With his monks he preached with an apostolic vigour, mingling sweetness with a wholesome severity ; and when the people would not come to church to hear him, he sought them in the fields and in their houses. Some of the most savage hearts were softened into humanity and a sense of religion ; the saint restored the frequent use of the sacraments, filled the diocese with zealous pastors, and settled the regular celebration of the canonical hours, which since the Danish invasion had been omitted even in cities, in which it was of service to him that from his youth he had applied himself to the study of church music. But in 1127 a chief from the north swept over Antrim and Down, driving the community from Bangor, where the bishop still lived. So St Malachy with some of his monks withdrew first to Lismore and then to Iveragh in Kerry, and there settled down again to their monastic life.

In 1129 St Celsus of Armagh died. The metropolitan see had been hereditary in his family for generations, and to break so bad a custom he ordained on his death-bed that he should be succeeded by Malachy of Connor, sending him his pastoral staff. But the kinsmen of Celsus proceeded to install his cousin Murtagh and for three years Malachy refused to try and occupy the see. His objections were then overruled by St Malchus, by the papal legate, Gilbert of Limerick, and others, and protesting that when he had restored order he would at once resign, he went from Iveragh to Armagh. So far as he could he took over the government of the diocese, but he would not enter his city and cathedral lest he should cause

disorder and bloodshed by so doing. Murtagh died in 1134, after naming Niall, brother of St Celsus, to succeed him. Both sides were backed by armed force, and Malachy's determined to see him enthroned in his metropolitan church. A gathering held for this purpose was surprised by a band of Niall's supporters, but they were scattered by a thunderstorm so violent that twelve of his men were killed by lightning. But though he took possession of his see, St Malachy could still not rule it in peace, for Niall when he had to leave Armagh carried with him two relics held in great veneration ; the common people believed that he was true archbishop who had them in his possession. These were a book (probably the " Book of Armagh ") and a crozier, called the Staff of Jesus, both supposed to have belonged to St Patrick. Therefore some still adhered to him, and his kindred violently persecuted Malachy. One of the chief among them invited him to a conference, with a design to murder him. The saint, against the advice of his friends, went thither, offering himself to martyrdom for the sake of peace ; but his courage and calm dignity disarmed his enemies, and a peace was concluded. Nevertheless it continued to be necessary for St Malachy to have an armed bodyguard, until he recovered the Staff and the Book and was acknowledged as archbishop by all. Having broken the tradition of hereditary succession to the see and restored discipline and peace, he insisted upon resigning the archiepiscopal dignity, and ordained Gelasius (Gilla), the abbot of Derry, in his place. He then returned to his former see in 1137.

Here Malachy divided the diocese, consecrated another bishop for Connor, and reserved to himself that of Down. Either at Downpatrick or, more probably, on the ruins of the Bangor monastery he established a community of regular canons, with whom he lived as much as the external duties of his charge would permit him. Two years later, to obtain the confirmation of many things which he had done, he undertook a journey to Rome. One of his motives was to procure the *pallium* for the two archbishops : namely, for Armagh and for another metropolitical see which St Celsus had settled at Cashel. St Malachy crossed to Scotland, made his way to York, where he met St Waltheof of Kirkham (who gave him a horse), then came into France and by way of Burgundy reached the abbey of Clairvaux. Here he met St Bernard, who became his devoted friend and admirer and afterwards wrote his life. Malachy was so edified with the spirit which he discovered in the Cistercian monks that he desired to join them in their penance and contemplation and to end his days in their company. At Ivrea in Piedmont he restored to health the child of his host, who was at the point of death. Pope Innocent II would not hear of his resigning his see. He confirmed all Malachy had done in Ireland, made him his legate there, and promised the *pallia* if they were applied for in solemn form. On his way home he called again at Clairvaux, where, says St Bernard, " he gave us his blessing a second time ". Not being able to remain himself with those servants of God, he left there four of his companions who, taking the Cistercian habit, came back to Ireland in 1142 and instituted the abbey of Mellifont of that order, the parent of many others. St Malachy went home through Scotland, where King David entreated him to heal his son Henry, who lay dangerously ill. The saint said to the sick prince, " Be of good courage ; you will not die this time ". Then he sprinkled him with holy water, and the next day Henry was perfectly recovered.

At a great synod of bishops and other clergy held on Inishpatrick, off Skerries, in 1148, it was resolved to make formal application for *pallia* for the two metropolitans,

and St Malachy himself set off to find Pope Eugenius III, who was then in France. He was delayed by the political suspicions of King Stephen in England, and when he reached France the pope had returned to Rome. So he turned aside to visit Clairvaux, where he was greeted with joy by St Bernard and his monks. Having celebrated Mass on the feast of St Luke, he was seized with a fever and took to his bed. The monks were active in waiting on him ; but he assured them that all the pains they took were to no purpose, because he would not recover. He insisted that he should go downstairs into the church that he might there receive the last sacraments. He begged that all would continue their prayers for him after his death, promising to remember them before God, and he commended also to their prayers all the souls which had been committed to his charge ; then, on All Souls' day, in the year 1148, he died in St Bernard's arms. He was buried at Clairvaux. St Bernard, in his second discourse on this saint, says to his monks, " May he protect us by his merits, whom he has instructed by his example and confirmed by his miracles " ; and in the requiem Mass at his funeral he boldly sang the post-communion prayer from the Mass of a confessor-bishop. This " canonization by a saint of a saint " was confirmed by Pope Clement III in 1190, the first papal canonization of an Irishman. His feast is kept by the Cistercians, the Canons Regular of the Lateran, and throughout Ireland ; St Malachy did for the unification of the Church in his own land something of what St Theodore did for England 500 years earlier.

An account of St Malachy would not be complete without a reference to the so-called prophecies about the popes, attributed to him. They consist of the attribution of certain conditions and characteristics to the popes, from the time of Celestine II (1143–44) until the end of the world under " Peter the Roman ", under the form of symbolical titles or mottoes. They were first heard of, and given to the world by Dom Arnold de Wyon, O.S.B., in 1595, who attributed them to St Malachy but did not say on what grounds or even where they had been found. A Jesuit in the seventeenth century maintained they had been forged by a supporter of Cardinal Simoncelli during the conclave of 1590, but in 1871 Abbé Cucherat wrote a book in which he said that they had been revealed to St Malachy at Rome, who had communicated them in writing to Pope Innocent II, and they had lain forgotten in the papal archives for 450 years till they were found by Dom de Wyon. There can be no doubt that these " prophecies " are in themselves spurious, and had nothing to do with St Malachy. Even a cursory examination shows that the mottoes for the popes up to Gregory XIV (1590) are precise in wording and unmistakably " fulfilled ", often by reference to their Italian family names ; while for the succeeding popes they are vague and general, and cannot always be made to fit even by ingenuity and distortion of words. The motto corresponding to Pope Pius XII is *Pastor angelicus*, " angelic shepherd ", which is sufficiently general; but St Pius V was a " woodland angel " and Benedict XIV a " rustic animal ".

Apart from the panegyrical and perhaps at times rather misleading life written by St Bernard—a critical text is printed in the *Acta Sanctorum*, November, vol. ii—not much information regarding Malachy is obtainable from other sources. There are, however, some letters of St Bernard addressed to him, others describing his death, and two sermons of the same saint. An excellent translation of the life, with valuable notes, was published by the Anglican dean of St Patrick's, Dublin, H. J. Lawlor, in 1920 ; J. F. Kenney in his *Sources for the Early History of Ireland* describes this book as probably the best study of the organization of the early church in that country. See also the lives of St Malachy by

O'Hanlon (1854), O'Laverty (1899), A. J. Luddy (1930) and J. O'Boyle (1931), as well as L. Gougaud, *Christianity in Celtic Lands*, pp. 401–408. On the alleged prophetic pope-mottoes, now completely discredited, see Vacandard in the *Revue apologétique* (1922), pp. 657–671, and Thurston, *The War and the Prophets* (1915), pp. 120–161. Other spurious prophecies have also been fathered upon St Malachy ; see in particular P. Grosjean in the *Analecta Bollandiana*, vol. li (1933), pp. 318–324, and vol. liv (1936), pp. 254–257. The best work on St Malachy is Fr A. Gwynn's study in the *Irish Ecclesiastical Record*, 5th series, vol. lxx (1948), pp. 961–978, and following issues.

BD ALPAIS, VIRGIN (A.D. 1211)

ALPAIS was a peasant-girl, born about 1150 at Cudot, now in the diocese of Orleans. She worked in the fields, until she was stricken by a disease, which may have been leprosy. Her biographer, a Cistercian monk of Les Echarlis, who knew her personally, avers that she was perfectly cured during a vision of our Lady which was granted her. But Alpais lost the use of her limbs and was confined helpless to her bed, though otherwise perfectly well. Nothing in the way of food or drink, except the Blessed Sacrament, passed her lips for a long period. When this was brought to the notice of Archbishop William of Sens, he appointed a commission which examined and confirmed the truth of this fast. By his order a church was built adjoining the lodging of Bd Alpais at Cudot, in order that by means of a window she could assist at the religious offices celebrated by a community of canons regular therein. The holiness of the maiden and her reputation for miracles and ecstatic states made it a place of pilgrimage, and prelates and nobles came from all parts to see her. Queen Adela, wife of Louis VII of France, in 1180 made a benefaction to the canons " for love of Alpais ". The *cultus* rendered to her from the time of her death in 1211 was confirmed in 1874.

What lends great interest to the account preserved of this maiden is the fact that it was written, while she was yet living, by one who knew her well, and that it finds confirmation in contemporary chronicles and in some still existing public records. The text of the biography is printed in the *Acta Sanctorum* (November, vol. ii) from a collation of four manuscripts, and the editor has cited in full the passages referring to Bd Alpais which occur in the chronicles of Robert of Auxerre and Ralph Coggeshall. Alpais seems to be the earliest person of whom it is recorded on reliable evidence that she lived for years upon the Blessed Eucharist alone. A careful and sober study was written by L. H. Tridon, *La vie merveilleuse de Ste Alpais de Cudot* (1886). See also the *Analecta Juris Pontificii* for 1874, pp. 1029–1076, and two works by M. Blanchon (1893 and 1896).

BD IDA OF TOGGENBURG, MATRON (A.D. 1226)

THE fictitious romance of Bd Ida is a story of innocence maligned and patiently suffering undeserved punishment. She is presented as the childless wife of a Count Henry of Toggenburg (who is unknown to history), a man of violent temper whose anger and impatience made him as much feared and disliked as his gentle wife was loved. There was in his household an Italian named Dominic who shared the general admiration for Countess Ida, but did not confine it within the limits of virtue, and on one occasion he waylaid her as she was passing through a wood. She cried for help, and was delivered from Dominic's attentions by a man-servant, Cuno, who heard her call. She bound him to silence about the incident, out of kindness to the Italian, but Dominic was furious at his disappointment and revengefully hinted to Count Henry that all was not as it should be between his wife and Cuno. Henry kept his eyes open and said nothing. It so happened that Ida lost one of her

rings, which was picked up and carried off by a jackdaw, and this ring was found in its nest by Cuno when he was catching young birds. Not knowing whose it was, he slipped it on his little finger and returned to the castle. Count Henry saw the ring, recognized it as his wife's, and, without waiting for any explanations, had Cuno dragged at the tail of an unbroken horse till life was dashed out of him. The count meanwhile, bursting with fury, ran upstairs to his wife's parlour and, seizing her round the middle, threw her out of the window on to the rocks below. But Ida was not killed. Thick bushes broke her fall, and when she recovered herself she determined to run away under cover of night and hide in the mountains.

When Count Henry cooled down his remorse was as strong as his anger. He looked in vain for his wife's mangled body, and found no comfort in the treacherous Dominic's assurance that Ida was a guilty woman, justly put to death. She in the meantime was living in a cave, furnishing it with moss and branches, and eating wild fruit and nuts. Seventeen years passed thus, when one day one of Henry's foresters stumbled across the cave, saw Ida, and recognized her. When she learned that her husband was so contrite that everybody knew of it, she told the man to go back and tell him where she was. Henry hastened to the place and threw himself at Ida's feet, swearing that he knew her innocent, begging forgiveness, and entreating her to return to him. She assured him of her forgiveness, but she would not come back as his wife, for she had learned to love her solitude. Instead she asked him to build her a cell near the castle chapel, and there she lived until the crowds that flocked to see her drove her to seek refuge in a nunnery at Fischingen. There she died in the year 1226. The popular *cultus* of Bd Ida was confirmed in 1724, and her feast is kept in Switzerland, though nothing is known of her except her existence and veneration.

From the point of view of historical evidence the legend of Bd Ida presents a striking contrast to the Life of Alpais which here precedes it. The story of this Ida as recounted above is pure fiction, an echo of the type of saga of which the best-known example is perhaps the tale of Geneviève de Brabant. The fifteenth-century liturgical material (lessons and hymns), which here does duty for sources, has been printed in the *Acta Sanctorum*, November, vol. ii. The best study of the subject is that of Leo M. Kern in *Thurgauische Beiträge zur vaterlandische Geschichte*, parts 64–65 (1928), pp. 1–136. Reviewing this in the *Analecta Bollandiana*, vol. xlvii (1929), pp. 444–446, Delehaye says that we know only this much—that there was a holy woman named Ida who was buried at Fischingen and whose anniversary was kept there on November 3. See also Fr Delehaye's article on Ida in *Nova et Vetera*, vol. iv (1929), pp. 359–365.

BD SIMON OF RIMINI (A.D. 1319)

SIMON BALLACHI at the age of twenty-seven offered himself to God as a lay-brother in the Dominican friary of Rimini, his native place. Not content with this humble position he still further mortified himself by volunteering to do all the most lowly tasks, and he disciplined his body with an iron chain, offering his pain for the conversion of sinners. He is said to have suffered greatly from diabolical visitations. Simon was principally employed in the garden, but he was also entrusted with the cultivation of young human plants, and would go through the streets with a cross in his hand calling the children to catechism. When he was fifty-seven he was stricken with blindness, and so lived for twelve years, during the last few of which he had to keep to his bed entirely. Bd Simon bore these afflictions with courage and cheerfulness, and was rewarded with the gift of miracles,

so that from the day of his death he was venerated as a saint. This *cultus* was confirmed in 1821.

See the *Acta Sanctorum*, November, vol. ii, where a brief account has been compiled from the very slender materials available ; and *cf.* Procter, *Lives of Dominican Saints*, pp. 306–309.

4 : ST CHARLES BORROMEO, Archbishop of Milan and Cardinal (A.D. 1584)

OF the great and holy churchmen who in the troubled days of the sixteenth century worked for a true and much-needed reformation within the Church, and sought by the correction of real abuses and evil living to remove the basic excuses for the destructive and false reformation which was working such havoc in Europe, none was greater and holier than Cardinal Charles Borromeo ; with Pope St Pius V, St Philip Neri and St Ignatius Loyola he is one of the four outstanding public men of the so-called Counter-reformation. He was an aristocrat by birth, his father being Count Gilbert Borromeo, himself a man of talent and sanctity. His mother, Margaret, was a Medici, of the newly risen house of that name at Milan, whose younger brother became Pope Pius IV. Charles, the second of two sons in a family of six, was born in the castle of Arona on Lake Maggiore on October 2, 1538, and from his earliest years showed himself to be of a grave and devout disposition. At the age of twelve he received the clerical tonsure, and his uncle, Julius Caesar Borromeo, resigned to him the rich Benedictine abbey of SS. Gratinian and Felinus, at Arona, which had been long enjoyed by members of his family *in commendam*. It is said that Charles, young as he was, reminded his father that the revenue, except what was expended on his necessary education for the service of the Church, was the patrimony of the poor and could not be applied to any secular uses. Charles learned Latin at Milan and was afterwards sent to the university of Pavia, where he studied under Francis Alciati, who was later promoted cardinal by St Charles's interest. On account of an impediment in his speech and a lack of brilliance he was esteemed slow, yet he made good progress. The prudence and strictness of his conduct made him a model to the youth in the university, who had an evil reputation for vice. Count Gilbert made his son a strictly limited allowance from the income of his abbey, and we learn from his letters that young Charles was continually short of cash, owing to the necessity in his position of keeping up a household. It was not till after the death of both his parents that he took his doctor's degree, in his twenty-second year. He then returned to Milan, where he soon after received news that his uncle, Cardinal de Medici, was chosen pope, in 1559, at the conclave held after the death of Paul IV.

Early in 1560 the new pope created his nephew cardinal-deacon and on February 8 following nominated him administrator of the vacant see of Milan. Pius IV, however, detained him at Rome and intrusted him with many duties. In quick succession Charles was named legate of Bologna, Romagna and the March of Ancona, and protector of Portugal, the Low Countries, the Catholic cantons of Switzerland, and the orders of St Francis, the Carmelites, the Knights of Malta, and others. The recipient of all these honours and responsibilities was not yet

twenty-three years old and still in minor orders. It is marvellous how much business Charles despatched without ever being in a hurry, by dint of unwearied application and being regular and methodical in all that he did. He found time to look after his family affairs, and took recreation in music and physical exercise. He was a patron of learning, and promoted it among the clergy ; and, among other establishments for this end, having also in view the amenities of the pope's court, he instituted in the Vatican a literary academy of clergy and laymen, some of whose conferences and studies appear among the saint's works as *Noctes Vaticanae*. He judged it so far necessary to conform to the custom of the renaissance papal court as to have a magnificent palace, to keep a large household and a table suitable to his secular rank, and to give entertainments. Yet he was in his heart disengaged from these things, mortified in his senses, humble and patient in his conduct. Many are converted to God by adversity ; but St Charles, in the full tide of prosperity, by taking a near view of its emptiness, became more and more disentangled from it. He had provided for the diocese of Milan, for its government and the remedying of its disorders, in the best manner he was able, but the command of the pope by which he was obliged to attend in Rome did not make him entirely easy on that head. It happened that the Venerable Bartholomew de Martyribus, Archbishop of Braga, came to Rome, and to him as to a faithful servant of God St Charles opened his heart. " You see my position ", he said. " You know what it is to be a pope's nephew, and a nephew beloved by him ; nor are you ignorant what it is to live in the court of Rome. The dangers are infinite. What ought I to do, young as I am, and without experience ? God has given me ardour for penance ; and I have some thoughts of going into a monastery, to live as if there were only God and myself in the world." Whereupon Archbishop Bartholomew cleared his doubts, assuring him that he ought not to quit his hold of the plough which God had put into his hands for the service of the Church, but that he ought to contrive means to attend to his own diocese as soon as God should open him a way. When Borromeo discovered that the archbishop himself was in Rome because he wanted to resign his see he required an explanation of the advice that had been given him, and Bartholomew had to use all his tact.

Pope Pius IV had announced soon after his election his intention of reassembling the council of Trent, which had been suspended in 1552. St Charles used all his influence and energy to bring this about, amid the most difficult and adverse ecclesiastical and political conditions. He was successful, and in January 1562 the council was reopened. But as much work, diplomacy and vigilance were required of Charles during the two years it sat as during the negotiations for its assembly. Several times it nearly broke up with its work unfinished, but St Charles's never-failing attention and his support of the papal legates kept it together, and in nine sessions and numerous meetings for discussion many of the most important dogmatic and disciplinary decrees of the great reforming council were passed. To the efforts of St Charles more than of any other single man this result was due ; he was the master-mind and the ruling spirit of the third and last period of the Council of Trent.

During its assembly Count Frederick Borromeo died, so that St Charles found himself the head of this noble family, and in a more disturbing position than ever. Many took it for granted that he would leave the clerical state and marry. But Charles would have none of it. He resigned his family position to his uncle Julius and received the priesthood in 1563. Two months later he was consecrated bishop.

He was not allowed to go to his diocese, and, in addition to his other duties, he had to supervise the drawing-up of the Catechism of the Council of Trent and the reform of liturgical books and church-music; to his commission we owe the composition of Palestrina's mass called "Papae Marcelli". Milan had been without a resident bishop for eighty years, and was in a deplorable state. St Charles's vicar there had done his best to carry out a programme of reform, assisted by a number of Jesuits specially sent, but he was far from successful and at length St Charles was given permission to go and hold a provincial council and make a visitation. The pope, before his departure, created him legate *a latere* for all Italy. The saint was received at Milan with the utmost joy, and he preached in his cathedral from the text, "With desire I have desired to eat this pasch with you". Ten suffragans attended the provincial council, and the excellence of its regulations for the observance of the decrees of the Council of Trent for the discipline and training of the clergy, the celebration of divine service, the administration of the sacraments, the giving of catechism on Sundays, and many other points, caused the pope to write to St Charles a letter of congratulation. But while discharging legatine duties in Tuscany he was summoned to Rome to assist Pius IV on his death-bed, where St Philip Neri was also present. The new pope, St Pius V, induced St Charles to stay on at Rome for a time in the same offices which he had discharged under his predecessor. But Charles saw the opportunity for which he had been waiting, and pressed his return to his people with such zeal that the pope presently dismissed him with his blessing.

St Charles arrived at Milan in April 1566 and went vigorously to work for the reformation of his diocese. He began by the regulation of his household, and, the episcopal character being a state of perfection, he was most severe towards himself. Yet his austerities were always discreet, lest his strength should fail him for his duties; it seemed to redouble when extraordinary fatigues presented themselves. He enjoyed a very considerable income from one source and another, but he allotted a large part of it to charity and was uncompromisingly opposed to all ostentation and luxury. When someone would have had a bed warmed for him, he said with a smile, "The best way not to find a bed cold is to go colder to bed than the bed is". Francis Panigarola, Bishop of Asti, said in his funeral oration, "Out of his income he expended nothing for his own use except what was absolutely necessary. When I attended him in making a visitation in the valley of Mesolcina, a very cold place, I found him studying at night in a single tattered old cassock. I entreated him, if he would not perish with cold, to put on some better garment. He answered me smiling, 'What if I have no other? I am obliged to wear a cardinal's robes in the day; but this cassock is my own and I have no other, either for winter or summer.'" When St Charles came first to reside at Milan he sold plate and other effects to the value of thirty thousand crowns, and applied the whole sum for the relief of distressed families. His almoner was ordered to give the poor two hundred crowns a month, besides whatever extra sums he should call upon the stewards for, which were very many. His liberality appears too in many monuments, and his help to the English College at Douay was such that Cardinal Allen called St Charles its founder. He arranged retreats for his clergy and himself went into retreat twice a year, and it was his rule to confess himself every morning before celebrating Mass. His ordinary confessor was Dr Griffith Roberts, of the diocese of Bangor, author of a famous Welsh grammar. St Charles appointed another Welshman, Dr Owen Lewis (afterwards a bishop in Calabria), to be one of his vicars general, and he

always had with him a little picture of St John Fisher.* He had a great regard for the Church's liturgy, and never said any prayer or carried out any religious rite with haste, however much he was pressed for time or however long the rite continued.

From this spirit of prayer and the love of God which burned within him, his words infused a spiritual joy into others, gained their hearts, and kindled a desire of persevering in virtue and cheerfully suffering all things for its sake. And in this spirit St Charles, who laboured so strenuously for the sanctification of his own soul, began the reformation of his diocese by the regulation of his own large household : it consisted of about a hundred persons, the greater part being clergy, who were allowed good salaries and were strictly forbidden to receive presents from anyone. Throughout the diocese religion was little known or understood and religious practices were profaned by gross abuses and disgraced by superstition. The sacraments were neglected, for many of the clergy scarcely knew how to administer them and were lazy, ignorant and debauched ; monasteries were full of disorder. St Charles, in provincial councils, diocesan synods and by many pastoral instructions, made regulations for the reform both of clergy and people which pastors have ever since regarded as a model and studied to emulate. He was one of the foremost of the great pastoral theologians who arose in the Church to remedy the disorders engendered by the decay of medieval life and the excesses of Protestant reformers. Partly by tender entreaties and zealous remonstrances and partly by inflexible firmness in the execution of these decrees, without favour, distinction of persons or regard to rank or pretended privileges, the saint in time overcame the obstinate and broke down difficulties which would have daunted the most courageous. He had even to contend with a handicap to his own preaching. An impediment in his speech seemed to disqualify him : this too he overcame by much patience and attention. " I have often wondered ", says his friend Achille Gagliardi, " how it was that, without any natural eloquence or anything attractive in his manner, he was able to work such changes in the hearts of his hearers. He spoke but little, gravely, and in a voice barely audible—but his words always had effect." St Charles directed that children in particular should be properly instructed in Christian doctrine. Not content with enjoining parish-priests to give public catechism every Sunday and holyday, he established the Confraternity of Christian Doctrine, whose schools are said to have numbered 740, with 3000 catechists and 40,000 pupils. Thus St Charles was an originator of " Sunday-schools ", two hundred years before Robert Raikes, whose great work for Protestant children has naturally been better known in England. Among religious congregations St Charles made special use of the Clerks Regular of St Paul (" Barnabites ") whose constitutions he had helped to revise, and he instituted in 1578 the society of secular priests called Oblates of St Ambrose, who voluntarily offer themselves to the bishop, making a simple vow of obedience to him, as ready at his discretion to be employed in any manner whatever for the salvation of souls.†

But the saint's reforms were far from being well received everywhere, and some

* Thomas Goldwell, Bishop of Saint Asaph, the last survivor of the old English hierarchy, was also a vicar of St Charles for a while.

† Pope Pius XI was a member of this society, now known as the Oblates of St Ambrose and St Charles. The Oblates of St Charles in London were founded by H. E. Manning (afterwards cardinal), at the direction of Cardinal Wiseman, on the model of St Charles Borromeo's society.

were carried through only in the face of violent and unscrupulous opposition.* In 1567 he had a contest with the senate. Certain lay persons who lived notoriously evil lives, and could not be reclaimed by remonstrances, were imprisoned by his order. The senate threatened the officers of the archiepiscopal court for this action ; and the matter was referred to the king, Philip II of Spain, and the pope. Meanwhile the episcopal sheriff was seized, beaten and driven from the city, and St Charles, after much deliberation, declared the civil officers concerned excommunicated for having assaulted an officer of the ecclesiastical court. Eventually this conflict of jurisdiction was settled in favour of the archbishop, who had some civil executive authority by ancient right, but the governor of Milan nevertheless issued a decree against it. In the meantime St Charles set out on the visitation of the three Alpine valleys of Levantina, Bregno and La Riviera, which had been as it were abandoned by former archbishops and were full of disorders, the clergy there more corrupt even than the laity. He preached and catechized everywhere, displaced the unworthy clergy, and put in their room others who were capable of restoring the faith and morals of the people and resisting the inroads of Zwinglian Protestantism. But his enemies at Milan were soon at work again. The conduct of some of the canons of the collegiate church of Santa Maria della Scala (which claimed exemption from the jurisdiction of the ordinary) not being conformable to their state, St Charles consulted St Pius V, who answered him that he had a right to make the visitation of this church and to proceed against any of its clergy. The archbishop therefore went to make a canonical visitation, but the church door was shut in his face by the canons, and the cross, which in the tumult he had taken into his own hand, was shot at. The senate took up the cause of these canons, and sent the most virulent charges against the archbishop to Philip of Spain, accusing him of invading the king's rights, this church being under the royal patronage, and the governor of Milan wrote to Pope Pius threatening to banish Cardinal Borromeo as a traitor. At length the king wrote to the governor, ordering him to support the archbishop. The canons persisted for a time in their obstinacy, but eventually submitted.

Before this affair was over the life of St Charles was again, and more seriously, in danger. The religious order called Humiliati having been reduced to a few members, but having many monasteries and great possessions, had submitted to reform at the hands of the archbishop, but the order was thoroughly degenerate and the submission was unwilling and only apparent. They tried every means to prevail upon the pope to annul the regulations which had been made, and when these failed three priors of the order hatched a plot to assassinate St Charles. One of the Humiliati themselves, a priest called Jerome Donati Farina, agreed to do the deed for forty gold pieces, which sum was raised by selling the ornaments from a church. On October 26, 1569, Farina posted himself at the door of the chapel in the archbishop's house, whilst St Charles was at evening prayers with his household. An anthem by Orlando di Lasso was being sung, and at the words " It is time therefore that I return to Him that sent me ", Charles being on his knees before the altar, the assassin discharged a gun at him. Farina made good his escape

* One of the strongly opposed regulations of St Charles was that all his clergy should be clean-shaven. This aroused as much surprise and indignation in sixteenth-century Italy as would a direction in the opposite sense in the United States of America today. If to the archbishop a well-kept beard savoured too much of worldliness, to his opponents a smooth chin was decadent and effeminate.

during the ensuing confusion, and St Charles, imagining himself mortally wounded, commended himself to God. But it was found that the bullet had only struck his clothes in the back, raising a bruise, and fallen harmlessly to the floor. After a solemn thanksgiving and procession, he shut himself up for some days in a Carthusian monastery to consecrate his life anew to God.*

St Charles then returned to the three valleys of his diocese in the Alps, and took that opportunity of visiting each of the Catholic cantons, wherein he converted a number of Zwinglians and restored discipline in the monasteries. The harvest having failed, Milan was afflicted the following year with a great famine. St Charles by his care and appeals procured supplies for the relief of the poor, and himself fed 3000 people daily for three months. He had been very unwell for some time and at doctors' orders he modified his way of life, but without getting any relief. After visiting Rome for the conclave which elected Pope Gregory XIII he returned to his normal habits, and soon recovered his health. He now again came into collision with the civil power at Milan, where a new governor, Don Luis de Requesens, was trying to curtail the local jurisdiction of the Church and to embroil the archbishop with the king. St Charles fearlessly excommunicated Requesens, who retorted by patrolling the neighbourhood of the episcopal residence with soldiers and forbidding the meeting of confraternities except in the presence of a civil official. The governor was eventually removed by King Philip. But such public triumphs were not the most important part of the " pastoral care " to which the prayer of the office of St Charles alludes as having made him glorious. Above all it was to form a virtuous and capable clergy that he directed his energies. When a certain exemplary priest was sick and likely to die, the great concern shown by the archbishop was a subject of comment. " Ah," he said, " you do not realize the worth of the life of one good priest." The successful institution of the Oblates of St Ambrose has already been mentioned, and during his episcopate of eighteen years he held five provincial councils and eleven diocesan synods. He was indefatigable in parochial visitations, and when one of his suffragans said he had nothing to do, wrote out for him a long list of episcopal duties, adding the comment to each one, " Can a bishop ever say that he has nothing to do ? " The archdiocese of Milan owed three seminaries to the zeal of St Charles, for the requirements of three different classes of clerical student, and everywhere he urged that the Tridentine directions for sacerdotal training should be put into effect. In 1575 he went to Rome to gain the jubilee indulgence and in the following year published it at Milan. Huge crowds of penitents and others flocked to the city, and they brought with them the plague, which broke out with great virulence.

The governor fled and many of the rest of the nobility left the town. St Charles gave himself up completely to the care of the stricken. The number of priests of his own clergy to attend the sick not being sufficient, he assembled the superiors of the religious communities and begged their help. The effect of this appeal was that a number of religious at once volunteered, and were lodged by Charles in his own house. He then wrote to the governor, Don Antony de Guzman, upbraiding him for his cowardice, and induced him and other magistrates to return to their posts and try to cope with the disaster. The hospital of St Gregory was entirely

* The attempt was traced to its true authors, and Farina and two others were, in spite of St Charles's plea for leniency, tortured and executed. In the following year Pope St Pius V abolished the order of Humiliati entirely. In its earlier days it had given many holy men to the Church.

inadequate, overflowing with dead, dying, sick and suspects, having nobody to care for them. The sight of their terrible state reduced St Charles to tears, but he had to send for priests and lay helpers to the Alpine valleys, for at first the Milanese clergy would not go near the place. With the coming of the plague commerce was at an end and want began. It is said that food had to be found daily for sixty or seventy thousand persons. St Charles literally exhausted all his resources in relief and incurred large debts on behalf of the sufferers. He even made use of the coloured fabrics that hung up from his house to the cathedral during processions, having it made up into clothes for the needy. Empty houses for the sick were taken outside the walls and temporary shelters built, lay helpers were organized for the clergy, and a score of altars set up in the streets so that the sick could assist at public worship from their windows. But the archbishop was not content with prayer and penance, organization and distribution; he personally ministered to the dying, waited on the sick and helped those in want. The pestilence lasted with varying degrees of intensity from the summer of 1576 until the beginning of 1578. Even during its continuance the magistrates of Milan tried to make mischief between St Charles and the pope. It is possible that some of their complaints were not altogether ill-founded, but the matters complained of were ultimately due to their own supineness and inefficiency. When it was over St Charles wanted to reorganize his cathedral chapter on a basis of common life, and it was the canons' refusal which finally decided him to organize his Oblates.

In the spring of 1580 he entertained at Milan for a week a dozen young Englishmen, who were going on the English mission, and one of them preached before him. This was Bd Ralph Sherwin, who in some eighteen months' time was to give his life for the faith at Tyburn. In the same way he met his fellow martyr, Bd Edmund Campion, and talked with him. A little later in the same year St Charles met St Aloysius Gonzaga, then twelve years old, to whom he gave his first communion. At this time he was doing much travelling and the strain of work and worry was beginning to tell on him; moreover, he curtailed his sleep too much and Pope Gregory personally had to warn him not to overdo his Lenten fasting. At the end of 1583 he was sent as visitor apostolic to Switzerland, and in the Grisons he had to deal not only with Protestantism but with an outbreak of alleged witchcraft and sorcery. At Roveredo the parish-priest himself was denounced by his flock as a wizard, and St Charles judged it necessary to degrade him and hand him over to the secular arm. He did not disdain patiently to discuss points of theology with Protestant peasant-women, and on one occasion refused to leave an ignorant little herd-boy till he had taught him the Lord's Prayer and Hail Mary. Hearing that Duke Charles of Savoy was fallen sick at Vercelli, he went thither and found him, as was thought, at the last gasp. But the duke, seeing him come into his room, cried out, "I am cured". The saint gave him holy communion the next day, and Charles of Savoy was restored to health, as he was persuaded, by the prayers of St Charles, and after the saint's death sent a silver lamp to be hung up at his tomb.

During 1584 his own health got worse and, after arranging for the establishment of a convalescent home in Milan, St Charles went in October to Monte Varallo to make his annual retreat, having with him Father Adorno, S.J. He had clearly foretold to several persons that he should not remain long with them, and on the 24th he was taken ill. On the 29th he started off for Milan, where he arrived on All Souls', having celebrated Mass for the last time on the previous day at his birth-place, Arona. He went straight to bed and asked for the last sacraments,

" At once ". He received them from the archpriest of his cathedral ; and with the words *Ecce venio*, " Behold I come ", St Charles quietly died in the first part of the night between the 3rd and 4th of November. He was only forty-six years old. Devotion to the dead cardinal spread rapidly, and in 1601 Cardinal Baronius, who called him " a second Ambrose ", sent to the clergy of Milan an order of Clement VIII to change the anniversary mass *de requiem* into a solemn mass of the day ; and St Charles was formally canonized by Paul V in 1610.

The Bollandists have up to the present published no biography of St Charles Borromeo. When in 1894 they issued the second volume of the *Acta Sanctorum* for November, which should have included all the saints honoured on the fourth day of that month, it was seen that the sources for the history of the great archbishop, especially those still unprinted, could not be adequately investigated and utilized without a delay which would have held up indefinitely the further progress of the main work. It was accordingly decided to send to press vol. ii, part 1, reserving part 2 for an exhaustive treatment of St Charles's life which had been undertaken by Fr F. Van Ortroy. Unfortunately that very able scholar, though he had collected an immense mass of materials, procrastinated, and eventually died before he had done anything to reduce his notes to order. See on this the *Analecta Bollandiana*, vol. xxxix (1921), p. 15. To this same periodical, however, Fr Van Ortroy had contributed many valuable reviews of books bearing on the saint's activities. He had pointed out, for example (vol. xiv, p. 346), how mistaken was the idea that the young cardinal got himself ordained priest by stealth ; and he had called attention to the fact that the holy archbishop, in his zeal to secure the most apostolic labourers for his own diocese, came from time to time to write rather intemperate letters to the superiors general of religious orders (*ibid.*, vol. xxix, p. 373). Still more important, perhaps, is the long review of Borromean literature contributed by Fr Van Ortroy to the same periodical, vol. xxxix (1921), pp. 338–345. It must be said in truth that no quite adequate life of St Charles, based as it needs to be upon the vast materials available in private, diplomatic and ecclesiastical archives, has yet appeared. The saint is known to modern readers principally through the life by Giussano (1610), annotated in the Latin edition of 1751 by Oltrocchi, and that by the Abbé Sylvain, *Histoire de St Charles Borromée* (3 vols., 1884). An English translation of Giussano appeared also in 1884. Perhaps the most valuable source of all, as being the work of a friend who knew the saint intimately, was the essay of the Barnabite, Father Bascapè, *De vita et rebus gestis Caroli cardinalis*, first printed in 1592. But for the last half-century or more a constant succession of historical studies has been appearing, which, while dealing with different phases of the ecclesiastical changes which resulted from the Council of Trent, all throw some measure of light upon the activities and interests of St Charles. It would be possible to draw up an immensely long list, but only a few can be mentioned here. Apart from such general works as Pastor's *History of the Popes* and the vast collection of documents begun by Merkle and Ehses to illustrate the proceedings of the Tridentine assembly, may be named Aristide Sala, *Documenti circa la vita e le gesta di San Carlo* (3 vols., 1857–1861) ; the *Acta ecclesiae Mediolanensis*, 4 vols. in folio, edited by Achille Ratti (later Pope Pius XI), 1890 *seq.* ; S. Steinherz, *Nuntiaturberichte aus Deutschland*, vol. i (1897) ; Steffens und Reinhardt, *Nuntiaturberichte aus der Schweiz*, vol. i (1906) ; D. Tamilia, *Monte di Pietà di Roma* (1900) ; the series of essays and documents published in quasi-periodical form from 1908 to 1910 under the title *San Carlo Borromeo nel terzo centenario della canonizzazione ;* G. Boffito, *Scrittori Barnabiti . . .*, 3 vols. (1933–1935) ; Levati e Clerici, *Menologia dei Barnabiti*, 8 vols. (1932–1935) ; A. Bernareggi, *Le origini della Congregazione degli Oblati di S. Ambrogio* (1931) ; A. Sara, *Federico Borromeo e i mistici del suo tempo* (1933). There is a convenient and on the whole reliable sketch, *St Charles Borromée*, by L. Celier in the series " Les Saints ", and a rather fuller Italian life in two volumes by R. Orsenigo : this is perhaps the most satisfactory work now available and was translated into English (1943). There are also biographies by E. H. Thompson and by M. Yeo (*A Prince of Pastors*, 1938), and an exceptionally full account in French in DHG. The writings of St Charles were edited by J. A. Sassi in 1747 in five volumes, but much of his vast correspondence was then unknown or inaccessible. On an accusation of ruthless heresy-hunting levelled against St Charles see *The Tablet*, July 29, 1905 ; and on certain criticisms upon the lack of proper sanitary precautions during the great plague consult the very important study by Fr A. Gemelli in the *Scuola Cattolica* for 1910.

SS. VITALIS AND AGRICOLA, MARTYRS (DATE UNKNOWN)

WE are told that in the year 393 it was revealed to Eusebius, Bishop of Bologna, that the bodies of two Christian martyrs, Vitalis and Agricola, rested in the Jewish cemetery of that city. Their remains were duly found and removed, and St Ambrose of Milan was present on that occasion. Ambrose refers to the martyrs in a discourse on virginity, bidding his hearers receive with respect the presents of salvation—relics—which were laid under the altar. This mention by St Ambrose is the sole authority for the passion of SS. Vitalis and Agricola, who were formerly much more celebrated in the West than they are today.

But although nobody had heard of these martyrs before attention was supernaturally drawn to them, accounts of their confession were in due course forthcoming. It is said by these that Agricola was a resident of Bologna, greatly beloved for his gentleness and virtue by the people amongst whom he lived. Vitalis was his slave, learned the Christian religion from him, and first received the crown of martyrdom. He was put to death in the amphitheatre, no part of his body being left unwounded. His master's execution was deferred out of a cruel compassion, that delay and the sight of the sufferings of his faithful servant might daunt his resolution. But he was fortified and encouraged by such an example, whereupon the affection of the judges and people was turned to anger. Agricola was hung on a cross and his body pierced with so many nails that he had more wounds than limbs.

St Gregory of Tours complains that no proper *passio* of these martyrs was to be found in his day. This omission was supplied at a later period by two fictitious accounts unwarrantably fathered upon St Ambrose. In the *Acta Sanctorum*, November, vol. ii, are printed both the authentic statement of St Ambrose, with much illustrative matter, as well as the text of the pseudo-Ambrosian "acts". On the widespread early *cultus* of these saints, see Delehaye in his *Origines du culte des martyrs*, and in CMH., pp. 623–624. This last note is attached to November 27, on which day "Agricola and Vitalis", in that order, appear in the *Hieronymianum*, but the observance of their feast on November 4 at Bologna seems to go back to the eighth century or earlier, as is proved by the ancient calendar described by Dom G. Morin in the *Revue Bénédictine*, vol. xix (1902), p. 355. Consult further Dom Quentin, *Martyrologes historiques*, pp. 251 and 627.

ST PIERIUS (*c.* A.D. 310)

AT the time that St Theonas was bishop at Alexandria the priest Pierius was head of the catechetical school there, and was the master of St Pamphilus, a defender of Origen, who was afterwards martyred. Pierius himself was so distinguished for love of work and learning, and his discourses to the people were so popular and instructive, that he was called the "Younger Origen". Both Eusebius and St Jerome praise him, and we know from the last named that he survived the persecution of Diocletian and spent his last years at Rome. Photius speaks of his temperance and poverty, and the clear, brilliant and spontaneous qualities of his writings. The Roman Martyrology has a long *elogium* of St Pierius.

All the texts bearing on St Pierius are quoted and fully discussed in the *Acta Sanctorum*, November, vol. ii. See also L. B. Radford, *Three Teachers of Alexandria* (1908), and DTC., vol. xii, cc. 1744–1746.

SS. JOHN ZEDAZNELI AND HIS COMPANIONS (*c.* 580)

THOUGH the title Apostle of Iberia (Georgia) is accorded to St Nino (December 15), the evangelization of that country came from more than one direction and over a considerable period of time. About the middle of the sixth century a band of thirteen Syrian monks came into the Caucasus country, led by John Zedazneli, and made the beginning of that intense monastic life for which the early Christian centuries in Georgia were notable. One of St John's disciples, St Scio Mghvimeli, is reputed to have had two thousand monks under his direction, and St David Garejeli also had a large community in the mountains above Tiflis, where for a time he had lived as a solitary in a cave. St Antony the Recluse, said to have been a disciple of the younger St Simeon Stylites, himself became a stylite, living on, or in, a column, while two of the missionaries became bishops. One of them, St Abibus of Nekressi, was a martyr, being stoned to death by Persians for opposing " fire-worshipping " Mazdaism. So well did these monks do their work that soon monasteries of native Georgians were founded not only in their own land, but in Palestine, Syria and Sinai, and so far west as Salonika and Crete. Each of the thirteen is venerated individually as a saint in Georgia, and on this day they have as well a common feast under the name of the " Fathers of the Iberian Church ".

A sufficient account of St John of Zedazen and his companions may be found in M. Tamarati, *L'Église Géorgienne des origines jusqu'à nos jours* (1910), especially pp. 211–220. There is something in the nature of a legendary history of St John incorporated in the Georgian text of the Life of St Scio Mghvimeli, as is pointed out by Fr Peeters in his article " L'Église Géorgienne du Clibanion " in the *Analecta Bollandiana*, vol. xlvi (1928), pp. 254 and 283. He there calls attention to the anachronisms and inconsistencies which render these records unsatisfactory, besides indicating the printed sources where orientalists may consult the texts. See further DTC., in the article " Géorgie " (vol. v, especially c. 1255), and Brosset, *Histoire de la Géorgie*, vol. i.

ST CLARUS, MARTYR (EIGHTH CENTURY ?)

THE name of St Clarus, priest and martyr, was introduced into the Roman Martyrology from that of the French Benedictine Usuard ; in his time (ninth century) St Clarus was greatly honoured in France and his feast is still observed in several French dioceses. He was said to be an Englishman by birth, a native of Rochester, who crossed over to Normandy and there led a hermit's life, teaching true religion by word and example to those among whom he lived. Eventually he settled in the Vexin, at Naqueville, near Rouen, and here he had the misfortune to attract the attention of an uncontrolled woman of rank, whose advances he repulsed and hid himself in a neighbouring forest. The woman in revenge had him ferreted out by two ruffians, who killed him and cut off his head. St Clarus was among the English saints represented in the wall-paintings in the chapel of the Venerabile at Rome, and he has given his name to Saint-Clair-sur-Epte, near the place of his martyrdom.

At the 8th of this month the Roman Martyrology mentions another ST CLARUS, " whose epitaph St Paulinus wrote ". He was a priest at Tours, who died a few days before his master, St Martin.

A full account of the rather unsatisfactory sources available for this notice is given in the *Acta Sanctorum*, November, vol. ii. Apart from the brief mention in Usuard we are

in fact thrown back upon a Latin life, hardly longer than would suffice for three breviary lessons, which certainly was not written earlier than the twelfth century. Several suspicious features suggest that it cannot be relied on as a record of historical fact. But there can be no doubt that St Clarus enjoyed a considerable cult.

ST JOANNICIUS (A.D. 846)

THIS saint, by long penance after a dissolute youth, arrived at so high a degree of sanctity as to be ranked by the Greek church amongst the illustrious saints of the monastic order and honoured with the title of " the Great " ; and his name occurs in the Roman Martyrology on this day. He was a native of Bithynia, and when a boy was a swineherd. At the age of nineteen he became a soldier in the guard of Constantine Copronymus ; he was carried away with the torrent of the times, and became a supporter of the persecutors of holy images. By the conversation of a holy monk he was reclaimed from his errors and dissolute ways, and led an exemplary life for six years. At forty he quitted the service, and retired to Mount Olympus in Bithynia, where he was instructed in the rudiments of monastic life till he had learned to read and to recite the psalter by heart, and had exercised himself in all the duties of his new state. Joannicius called this process the " seasoning of his heart ". He afterwards led an eremitical life and became famous for gifts of miracles and prophecy and for his prudence in directing souls. Among his miracles were the release of a number of prisoners taken by the Bulgarians and the freeing of St Daniel of Thasion from an evil spirit.

St Joannicius became a monk at Eraste, near Brusa, and zealously defended orthodoxy against the Emperor Leo V and other iconoclasts, being closely associated with the great confessors St Theodore Studites and St Methodius of Constantinople. On the advice of Joannicius, the last named restrained the over-zealous ones among his followers, who were for treating as invalid the orders of those ordained by iconoclastic bishops. " They are erring brethren ", said the monk, " Treat them as such while they persist in their errors, but when they repent receive them into their proper rank, unless they have been notoriously violent heretics and persecutors ". He was particularly fearless in rebuking the Emperor Theophilus, who had added to the prohibition of sacred images an order that the word " holy " should be erased before the names of saints ; but the prophecy of St Joannicius that Theophilus would eventually restore images to the churches was only fulfilled in the person of his widow, Theodora, who throughout had remained orthodox. Among the monks who were trained by St Joannicius in his old age was St Euthymius the Thessalonian. At length, after having for long been one of the most prominent ascetics and prophetical figures of his age, Joannicius retired to a hermitage, and there died on November 3, 846. He was ninety-two years old and had lived to see the second triumph of orthodoxy over that iconoclast heresy which he had himself once professed and then so vigorously opposed.

The Bollandists in their second volume for November have printed at length two detailed Greek lives of this saint, each with a Latin translation. The authors, Peter and Sabas, were both monks who had lived under the rule of St Joannicius. The life by Peter seems to have been the earlier written, but that by Sabas is better executed and on the whole more complete. On the question of the date of his death see Pargoire in *Échos d'Orient*, vol. iv (1900), pp. 75–80. A short sketch of Joannicius is included in *Verborgene Heilige des griech. Ostens*, by Dom Hermann (1931).

BD EMERIC (A.D. 1031)

THE ninth centenary of the death of Bd Emeric (Imre) was kept with solemnity in Hungary in 1931, but not many reliable particulars of his short life are available. He was the only son of St Stephen, King of Hungary, born in the year 1007, and was educated by St Gerard Sagredo. When the Emperor Conrad II planned to disendow the diocese of Bamberg he proposed to give the young prince Emeric an interest in the spoliation, but this St Stephen would not allow. The authenticity of Stephen's " instructions " to his son is denied, but he was desirous of handing over some of his responsibilities to Emeric (it is not true that he resigned his crown to him) ; before this could be done Emeric was killed while hunting. " God loved him, and so He took him away soon ", exclaimed St Stephen when the news was brought to him. The prince was buried in the church at Szekesfehervar, and many marvels were wrought at his tomb. The bodies of father and son were " elevated " together in 1083, and he is generally referred to as Saint Emeric, but he is called only *beatus* in the Roman Martyrology.

There is a Latin life which was written by some ecclesiastic whose name is not recorded, but who compiled it when Emeric had been dead for nearly a century. The text has been critically edited by Father Poncelet in the *Acta Sanctorum*, November, vol. ii. As a historical document this life is not very reliable, but it may be supplemented by information derived from such sources as the *Annales Hildesheimenses*, the Life of St Stephen, etc. *Cf.* C. A. Macartney, *The Medieval Hungarian Historians* (1953).

BD FRANCES D'AMBOISE, WIDOW (A.D. 1485)

IN 1431 John V, Duke of Brittany, arranged a matrimonial alliance between his house and that of Thouars, and Louis d'Amboise sent his four-year-old daughter Frances to be brought up at the ducal court. When she was fifteen she married Duke John's second son, Peter, and found she had a rather troublesome husband : he was jealous, sulky and sometimes violent. She put up with her troubles uncomplainingly, did her best to compose incessant family quarrels, and by her patience and prayers wrought a considerable improvement in her husband. They had no children. In 1450 Peter succeeded as duke, and Frances took full advantage of her position to forward the work of God. She founded a convent at Nantes for Poor Clares, interested herself in the canonization of St Vincent Ferrer, and spent large sums in relief of the poor and other benefactions. In 1457 her husband died, and his successors did not relish the popularity and influence of the dowager duchess (who was still only thirty), so that she withdrew herself more and more from public affairs, resisting the attempts of Louis XI of France to entice her into another marriage. She spent much time at the Nantes convent and afterwards with the Carmelite nuns at Vannes. These she established and endowed there in 1463, with the help and encouragement of Bd John Soreth, prior general of the order.

That she was not free from the tendency of foundresses to interest themselves too closely in the affairs of their foundations is illustrated by the story that she once obtained the services of an extraordinary confessor for a nun, without referring the matter to the prioress. But when she was rebuked for her interference Duchess Frances humbly apologized and asked the prioress to impose on her a suitable penance. In 1468 she became a nun herself at the Vannes convent, being clothed by John Soreth. She filled the office of infirmarian, and four years after profession

was elected prioress for life. Under her rule the Vannes house became too small, and she opened another at Couëts, near Nantes. Here she died in 1485. Bd Frances was the means of Bd John Soreth introducing Carmelite nuns into France, and was in some measure the co-founder of the women's branch of the order. Her virtues and the miracles wrought at her tomb caused her to be venerated as a saint, but the *cultus* was not confirmed until 1863.

No early biography of Bd Frances is known, and the Bollandists put the reader on his guard against accepting as historical such narratives as were published at a later date by Albert Le Grand of Morlaix and other enthusiastic panegyrists. In the second volume of the *Acta Sanctorum* for November will be found only a general discussion of doubtful points, and an abstract of the more prominent happenings connected with the life of the *beata*. The approval of her *cultus* in 1863 was conceded upon the presentment of the case submitted by the Abbé F. Richard, who afterwards became archbishop of Paris and cardinal; in 1865 Mgr Richard published in two volumes a *Vie de la bse Françoise d'Amboise*. There are also other French lives, for the most part uncritical, notably that by the Vicomte Sioc'han de Kersabiec (1865). See also B. Zimmerman, *Monumenta historica Carmelitana* (1907), pp. 520–521.

5: SS. ZACHARY AND ELIZABETH (First Century)

SS. ZACHARY and Elizabeth were the parents of St John the Baptist. Zachary was a priest of the Old Covenant, and his wife was of the family of Aaron: both were "well approved in God's sight, following all the commandments and observances of the law without reproach". They were without children, and perhaps beyond the normal age of generation, when Zachary, while officiating in the Temple, had a vision of an angel, who told him that in response to their prayers they should have a son, "to whom thou shalt give the name John", who should be filled with the Holy Ghost even in his mother's womb, and who should bring back many of the sons of Israel to the Lord their God.

The coming to pass of these things and their circumstances; the visit of our Lady to her kinswoman Elizabeth, when she too was filled with the Holy Ghost and greeted Mary as blessed among women; Mary's hymn of praise, "My soul doth magnify the Lord"; after John's birth the return of speech, of which he had been deprived, to Zachary's lips, so that he spoke in prophecy, "Blessed be the Lord, the God of Israel, who hath visited and redeemed his people": these things are all set out in the first chapter of St Luke's Gospel. After that nothing more is heard of Zachary and his wife. But it was a common opinion among the fathers, *e.g.* Epiphanius, Basil, Cyril of Alexandria, that St Zachary died a martyr, and according to an apocryphal writing he was killed in the Temple, "between the porch and the altar", by command of Herod because he refused to disclose the whereabouts of his son. But the Roman Martyrology makes no mention of martyrdom when it names Zachary and Elizabeth on November 5, the day on which their feast is kept in Palestine. St Zachary is named in the commemoration of the saints at Mass according to the Mozarabic rite.

As has been said, all that is known about SS. Zachary and Elizabeth is to be found in St Luke's Gospel, chap. i, and it was St Peter Damian's opinion that to inquire about things the evangelists did not choose to tell us shows an improper and superfluous curiosity (in his third sermon on the birth of our Lady). But those who disagree with him may refer also to Bardenhewer's *Biblische Studien*, vi, 187 (1901) and the various biblical dictionaries and encyclopaedias.

SS. GALATION AND EPISTEME (No Date)

It is disconcerting to find that Galation's parents were called Clitophon and Leucippe, and it must be said at once that the story of Galation and Episteme is nothing but a Christian continuation of the romance of Tatius. Unfortunately Cardinal Baronius, following the example of the Eastern church, inserted their names in the Roman Martyrology, and a brief notice is therefore not out of place here. We are introduced to Clitophon and Leucippe as married and living at Emesa (Homs) in Syria, but unhappy on account of their childlessness. Leucippe having kindly entertained a Christian hermit, Onuphrius, who was hiding from persecution, she was rewarded with the gift of faith, and in answer to her prayers she conceived. Thereupon Clitophon also became a Christian. A son was born to them, who because of his milk-white complexion was baptized Galation (Galakteon). He grew up into a very handsome and accomplished man, and his father married him to a beautiful pagan girl named Episteme (" Knowledge "). But, Clitophon being so well known as a hero of natural love, the continuator of Tatius presents his son as an example of virginity chosen from love of God. After his marriage Galation declared to Episteme his desire to live with her in a state of virginity, and she, to whom such an idea was sufficiently strange and unwelcome, tried her best to break down his resolution. She of course failed, and when Galation had explained his religion to her she consented to be baptized by him. Then they sold all their goods for the benefit of the poor and retired, Galation to the hermitage of Publion in the desert of Sinai, Episteme to a community of consecrated virgins. After three years Galation was arrested and brought before the magistrate at Emesa. When Episteme heard of it she gave herself up to suffer with her husband ; when her clothes were torn off to shame her the fifty-three officers who were looking on were struck blind. After they had been beaten and otherwise tortured, their tongues, hands and feet were cut off, and they were put to death by beheading.

In their scrupulous regard for what scholarship now demands the Bollandists have critically edited in their third volume for November the two Greek recensions of this pious fable. The earlier is attributed to the authorship of a certain Eutolmius, the latter in date has long ago been printed among the works which pass under the name of Simeon Metaphrastes. It is noteworthy that in neither text is there any indication of the particular persecution in which these martyrs suffered. Neither Decius nor Diocletian are mentioned, though the former is now named in the Roman Martyrology.

ST BERTILLA, Virgin (A.D. 705 ?)

St Bertilla (Bertila is the more correct form) was born in the territory of Soissons. As she grew up she learned the deceits of the world, and earnestly desired to renounce it. She was encouraged in her resolution by St Ouen, Bishop of Rouen, and her parents sent her to Jouarre, a monastery near Meaux, founded not long before under the Rule of St Columban. St Bertilla was received with joy in this community and trained up in the strictest practice of monastic perfection. Though yet young, her prudence and tact were remarkable, and the care of strangers, of the sick, and of the children that were educated in the monastery was successively committed to her.

When St Bathildis, the English wife of Clovis II, refounded the abbey of Chelles, she asked the abbess of Jouarre to furnish this community with a small colony of

her most experienced and virtuous nuns. Bertilla was sent at the head of this company, and was appointed first abbess of Chelles. The reputation of the saint and the discipline which she established in this house attracted a number of foreign vocations, among them Hereswitha, widow of Ethelhere, King of the East Angles and sister to St Hilda. The widowed Queen Bathildis herself, as soon as her son Clotaire was of age to govern, retired hither. She took the religious habit from the hands of St Bertilla *c.* 665 and obeyed her as if she had been the last sister in the house, rather than its sovereign and foundress. But the holy abbess, who saw two queens every day at her feet, seemed the most humble and the most fervent among her sisters, and showed by her conduct that no one commands well who has not first learned, and is not always ready, to obey well. In her old age, far from abating her fervour, St Bertilla strove to redouble it both in her penances and in her devotions, and she died beloved by all, after having governed Chelles for forty-six years.

There is a short Latin life, probably compiled about the year 800, but based upon authentic materials of earlier date. It has been critically edited both by A. Poncelet in the *Acta Sanctorum*, November, vol. iii, and by W. Levison in MGH., *Scriptores Merov.*, vol. vi. Something is also said of St Bertilla in the exceptionally trustworthy Merovingian Life of St Bathildis. Father Poncelet shows that, owing to a mistake of Bede, certain erroneous deductions have been drawn regarding the chronology.

ST MARTIN DE PORRES (A.D. 1639)

AMONG the people to whom the epithet " half-caste " is often given as a term of contempt, the first of whom it is recorded that he practised Christian virtue in an heroic degree is this Dominican lay-brother. He was born in Lima in Peru in 1579, the natural child of John de Porres (Porras), a Spanish knight, and a coloured freed-woman from Panama, Anna by baptism. Young Martin inherited the features and dark complexion of his mother, which was a matter of vexation to the noble Porres, who nevertheless acknowledged the boy and his sister as his children, but eventually left Martin to the care of his mother. When he was twelve she apprenticed him to a barber-surgeon ; but three years later, having received the habit of the third order of St Dominic, he was admitted to the Rosary convent of the Friars Preachers at Lima, eventually becoming a professed lay-brother.

" Many were the offices to which the servant of God, Brother Martin de Porres, attended, being barber, surgeon, wardrobe-keeper and infirmarian. Each of these jobs was enough for any one man, but alone he filled them all with great liberality, promptness and carefulness, without being weighed down by any of them. It was most striking, and it made me [Brother Fernando de Aragones] realize that, in that he clung to God in his soul, all these things were effects of divine grace." Martin extended his care of the sick to those of the city, and was instrumental in establishing an orphanage and foundling-hospital, with other charitable institutions attached ; he was given the office of distributing the convent's daily alms of food to the poor (which he is said sometimes to have increased miraculously) ; and he took upon himself to care for the miserable slaves who were brought to Peru from Africa. He was greatly desirous of going to some foreign mission where he might earn the crown of martyrdom, but this was impossible, so he made a martyr of his own body ; and as well as of his penances much is said of his aerial flights, bilocations and other supernatural gifts. Brother Martin's charity embraced the lower

animals (which seems to have surprised the Spaniards) and even vermin, excusing the depredations of rats and mice on the ground that the poor little things were insufficiently fed, and he kept a " cats' and dogs' home " at his sister's house.

ST Martin's protégé, Juan Vasquez Parra, shows the lay-brother as eminently practical in his charities, using carefully and methodically the money and goods he collected, raising a dowry for his niece in three days (at the same time getting as much and more for the poor), putting up the banns, showing Parra how to sow camomile in the well-manured hoof-prints of cattle, buying a Negro servant to work in the laundry, looking after those who needed blankets, shirts, candles, sweets, miracles or prayers—the procurator apparently both of the priory and the public. Don Balthasar Carasco, a jurist, wanted to be Brother Martin's " adopted son " and to call him " father ". Martin objected : " Why do you want a mulatto for a father ? That would not look well ".—" Why not ? It would rather be said that you have a Spaniard for a son ", retorted Don Balthasar. On one occasion when his priory was being dunned for a debt, Martin offered himself in payment : " I am only a poor mulatto ; I'm the property of the order : sell me."

ST Martin was a close friend of St Rose of Lima as well as of Bd John Massias, who was a lay-brother at the Dominican priory of St Mary Magdalen in the same town. Martin was at the Rosary priory, and he died there on November 3, 1639 : he was carried to his grave by prelates and noblemen. He was beatified in 1837, after long delays, and canonized on May 6, 1962. He is patron of social justice.

Fr Van Ortroy adopted in this case a course unprecedented in earlier volumes of the *Acta Sanctorum*, for he printed a tolerably full account of the servant of God in a modern language. Fr B. de Medina gave testimony regarding Martin de Porres before the apostolic commission in 1683 ; his evidence was translated into Italian for the benefit of the C.R.S. in Rome, and this version Fr Van Ortroy reproduced. But see also *With Bd Martin* (1945), pp. 132–168, and the *Fifteenth Anniversary Book* (1950), pp. 130–158, publications of the Blessed Martin Guild, New York, edited by Fr Norbert Georges, where are printed translations of the evidence of ten witnesses at the apostolic process. The appropriate adoption of Bd Martin in America and elsewhere as patron of work for inter-racial justice and harmony has led to the publication of several popular and devotional works on him, such as that of J. C. Kearns (1950). There is a life in French by S. Fumet (1933), rather uncritical. See Fr C. C. Martindale in *The Month*, April 1920, pp. 300–313 ; and M. C. de Ganay in *Vie spirituelle*, vol. ix (1923–24), notably pp. 54–61.

BD GOMIDAS KEUMURGIAN, MARTYR (A.D. 1707)

AT the end of the seventeenth and the beginning of the eighteenth centuries Constantinople was a seething pot of secular and ecclesiastical politics, from which emerged many reunions of dissident Christians, some opportunist, some truly religious, with the Catholic Church. Unfortunately the ambassador of France, Charles de Ferréol, was a man who did not mix discretion with his political and religious zeal and played far too active a part in ecclesiastical affairs, wherein he was encouraged by not a few western clerics. Accordingly, it was simplicity itself for anti-Catholic dissidents to point out to the Porte the dangerous French activity in Turkey, and persecution followed. Among its victims was Gomidas Keumurgian. That he was a martyr is quite certain (even if the Church had not officially proclaimed it by his beatification), for he chose death rather than apostasy to schism or to Islam. That the pretext and occasion of his death were provided by the imprudence—if no worse—of some Catholics is also certain : though no doubt his enemies would have found another excuse if that had failed them.

Gomidas was born in Constantinople about 1656, the son of a dissident Armenian priest, and was educated by a learned prelate of the same communion. He married when he was about twenty, continued his studies with competence, was ordained priest and was appointed assistant in the great Armenian parish of St George in the south of Constantinople. Here his eloquence, his disinterestedness, and his deep religious spirit soon brought him to the fore, he was caught up in the reunion movement within his church, and, when he was forty, with his wife and children, he abjured schism and error. According to the custom of the place and time Father Gomidas continued to minister at St George's, using his influence to bring his people into union with Rome. He worked in harmony with the Venerable Abbot Mekhitar and the *vartapet* Khatchatur, and within a few years five more of the twelve priests at St George's had followed his example. From 1695 the dissident Armenians got more and more alarmed and stirred up the Turkish authorities against their Catholic brethren ; these had to proceed very warily, and it was judged wise for the leaders to disperse for a time : Mekhitar transferred his nascent religious order first to the Morea and then to Venice, and Father Gomidas went to Jerusalem. Here, in supporting the Catholic party in the great Armenian monastery of St James, he had the misfortune to provoke the enmity of a certain John of Smyrna, and on the death of the persecuting Armenian patriarch in 1702 Gomidas was glad to return to Constantinople. The succeeding patriarch, Avedik, proved to be no better ; moreover, he made John of Smyrna his vicar, and Gomidas had to lie hidden in the house of a friend. Here he remained, writing a metrical paraphrase of the Acts of the Apostles, till at the end of nine months a political upheaval caused Avedik to be exiled.

For a time there was peace. Then the patriarch Avedik came back, but fell into disgrace again (as " a Frank ") and was deported to Cyprus, whence M. de Ferréol " conveyed " him to France. The anti-Catholic " Frank " was in fact kidnapped by the Frankish ambassador. This folly roused the dissidents of Constantinople, who soon induced the Turkish authorities to proceed against the Catholics. Father Gomidas, physically impressive, energetic and fearless, was not a man who could be long hid. During the Lent of 1707 he was arrested, charged before Ali Pasha, and condemned to the galleys. A few days later his friends bought his freedom for 500 piastres, and on Good Friday Bd Gomidas returned to his parish, where he continued to preach reunion, under the noses of the priests who had betrayed him. He would neither flee nor accept the shelter of the French embassy, in spite of the fact that his old opponent, John of Smyrna, was now patriarch of the Armenians in Constantinople. On November 3, 1707, Gomidas was again arrested and brought up. The complaint was simply that he was a Frank * and had stirred up trouble in the Armenian nation within the Turkish realm. Ali Pasha referred the case to the chief kadi, Mustafa Kamal, at Galata. He was a Mohammedan canonist, knew perfectly well that Gomidas was an Armenian priest, and was moreover suspicious of the prosecutors. He therefore solemnly adjured the witnesses by Jesus and His mother Mary not to deviate from the truth ; but thirteen out of fourteen swore that the prisoner was a Frank, an enemy of the sultan, and a subverter of public order. A crowd of Armenians, incited by their patriarch, clamoured for his death, and eventually Mustafa Kamal informed the vizir that Gomidas

* This meant either a Latin Catholic or a foreigner, less ordinarily a Catholic of any rite. But in those days the Turks did not take civil cognizance of any Catholics other than Latins, and Bd Gomidas was justified in denying the charge, as he did.

had embraced the religion of the Franks and had led others to do the same. " But blood will flow from the pen that draws up the sentence ", he added to the bystanders.

Bd Gomidas was taken to prison, where he would neither eat nor drink. " He had forgotten hunger and thirst in remembering the passion of his Saviour ", says Gregory of Tokat, " and in his love of the Crucified he had no thought for what was about to befall him." He received the sacraments and said farewell to his wife, giving her his ring and his watch, and to a friend ten piastres for the executioner. The next morning he was taken before Ali Pasha in the divan of the Old Seraglio, still to be seen at Constantinople, to hear his sentence. Gomidas again protested his innocence and challenged the right of the vizir to condemn him for a religious cause. " His blood is on your head, if you have lied ", Ali warned John of Smyrna and his clergy. " So be it ", replied the patriarch, " on our heads—and on those of the Frankish priests who have perverted so many of our church."—" You hear they say you have deserted your religion," said Ali to Bd Gomidas. " Which seems to you the best among the faiths of the Christians ? " asked the martyr in reply. " They are all equally disgusting to me," answered the Mohammedan. " Very well. Then what does it matter to you which one I choose ? " Impressed by his demeanour, and perhaps liking his candour, Ali was willing to save him and, remembering an unhappy Armenian bishop who had apostatized, he invited him to embrace Islam. When this failed, sentence of death was pronounced and Bd Gomidas was led away, with two other confessors. Twice on the way to the place of execution he was stopped by messengers, who offered him freedom in exchange for apostasy to Islam, and the second time his sister Irene burst through the crowd, imploring him to feign compliance. At the four-went-way called Parmak-Kapu, in the Psamatia quarter, he was bidden to kneel. He did so, facing towards the east. "Face the south " , he was told, but he would not budge. The executioner offered him life for the last time and then, while he was reciting the profession of faith of Nicaea, struck off his head with one stroke.

The heroic bearing of Blessed Gomidas made a profound impression, especially among the dissident Greeks and Armenians. So much so indeed that in another hundred year's time the Catholic Armenians of Constantinople were so numerous that the name " Catholic " was ordinarily understood to mean one of the Armenian rite. The body of the martyr was buried by Greek Orthodox clergy—no Catholic priest came forward to do so. Bd Gomidas Keumurgian was beatified in 1929, the most illustrious martyr at Constantinople since the days of the Iconoclast persecution, and probably the first recorded priest martyr since the days of the early persecutions who was followed to the place of execution by his wife and children. One of his sons, also Gomidas, entered the service of the kingdom of Naples and called himself Cosimo di Carbognano, a name that was adopted by his descendants and is sometimes given to the martyr himself.

The best available life seems to be that of H. Riondel, *Une page tragique de l'histoire religieuse du Levant* (1929), on which *cf.* the *Analecta Bollandiana*, vol. xlviii (1930), pp. 450–451. Some further sidelights may be gleaned from Vahan Inglisian, *Der Diener Gottes Mechitar von Sebaste* (1929), and D. Attwater, *Book of Eastern Saints* (1938), pp. 109–121.

6 : ST LEONARD OF NOBLAC (SIXTH CENTURY ?)

ALTHOUGH he was one of the most " popular " saints of western Europe in the later middle ages, nothing is heard of this St Leonard before the eleventh century, when a life of him was written, upon which, however, no reliance at all can be put. According to it he was a Frankish nobleman who was converted to the faith by St Remigius. Clovis I was his godfather, and offered St Leonard a bishopric, which he refused. He went into the country of Orleans, to the monastery of Micy, where he took the religious habit and lived until, aspiring after a closer solitude, he chose for his retirement a forest not far from Limoges. Here he built himself a cell, lived on vegetables and fruit, and had for some time no witness of his penance and virtues but God alone. One day Clovis came hunting in that forest and his queen was there brought to bed by a difficult labour. By the prayers of St Leonard she was safely delivered, and the king in gratitude gave him as much land as he could ride round in a night on his donkey. Leonard formed a community, which in succeeding times became a flourishing monastery, first called the abbey of Noblac and now identified as the town of Saint-Léonard. From it the saint evangelized the surrounding neighbourhood, and died there, it is said, about the middle of the sixth century, revered for his holiness and miracles.

From the eleventh century devotion to St Leonard flourished remarkably, especially in north-west and central Europe. In England his name occurs in calendars and churches were dedicated in his honour : there is a St Leonard's chapel so far west as Saint Ives ; at Worcester in the thirteenth century his feast was kept as a half-holyday, on which Mass was to be heard and only certain work (*e.g.* ploughing) might be done. The church at Noblac became a great pilgrimage shrine and the saint was invoked, on the one hand, by women in labour, and on the other, by prisoners of war (because, according to the legend, Clovis promised to release every captive Leonard visited) ; in one Bavarian town alone 4000 cures and other answers to prayer were attributed to his intercession from the fourteenth to the eighteenth centuries. Of this great *cultus* there now remains only a certain amount of local popular devotion and the observance of his feast at Limoges, Munich and in a few other places.

The account of St Leonard furnished in the *Acta Sanctorum*, November, vol. iii, is exceptionally thorough and authoritative, for it was written in 1910 by Fr Albert Poncelet, an expert in Merovingian and Carolingian hagiography. The text of the Latin life, which had already been critically edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iii, is printed again by the Bollandist, with a long series of narratives of later miracles. Poncelet agrees with Krusch that the life was compiled somewhere about the year 1025, certainly not before 1017, and that of itself it does not provide evidence even that such a person as St Leonard ever existed. It seems that no trace of any *cultus* of the saint is to be found either in church-dedications, inscriptions, martyrologies or calendars earlier than the eleventh century. The special devotion to St Leonard as a liberator of prisoners of war probably gained popularity from the story of the release of Bohemund, Prince of Antioch, in 1103 after he had been taken captive by the Moslems. It is historically certain that he paid a visit to Noblac and there presented an *ex-voto* in gratitude ; on which see the *Analecta Bollandiana*, vol. xxxi (1912), pp. 24–44. A French Life was published in 1863 by Canon Arbellot, and there are others, mostly uncritical. The anachronisms of the life of St Leonard are discussed by G. Kurth, *Clovis*, vol. ii, pp. 167 and 259–260. Much has been written on the popular practices of devotion and on the folk-lore associated with the St

Leonard cult: consult, *e.g.* W. Hay, *Volkstumliche Heiligentage* (1932), pp. 264–269. Curiously enough this French saint was nowhere more honoured than in Bavaria, as has been shown by G. Schierghofer, *Alt-Bayerns Umritte und Leonhardifahrten* (1913), and in his *Umrittbrauch* (1922); also by Rudolf Kriss, *Volkskundliches aus alt-bayerischen Gnadenstatten* (1930), and Max Rumpf, *Religiöse Volkskunde* (1933), p. 166.

ST MELAINE, BISHOP OF RENNES (*c.* A.D. 530)

MELAINE (Melanius) was a native of Placet in the parish of Brain, in Brittany. He had served God with great fervour in a monastery for some years when, upon the death of St Amand, Bishop of Rennes, he was constrained by the clergy and people to fill that see. As a bishop he played a leading part in drawing up the canons of the Council of Orleans in 511 (see *Neues Archiv*, xiv, 50), and with others wrote a letter of rebuke to two Breton priests who were wandering from place to place and behaving very irregularly. His virtue was chiefly enhanced by a sincere humility, and a spirit of continual prayer, and the author of his life tells us that he performed many miracles. King Clovis after his conversion held him in great esteem. St Melaine died in a monastery which he had built at Placet, some time before 549. He was buried at Rennes, where his feast is kept to-day, as it was formerly at Mullion in Cornwall, where he had come to be regarded as the local patron, supplanting an earlier St Mollien or Moellien. He must not be confused with the St Mellon venerated in Normandy, who gave his name to Saint Mellons between Newport and Cardiff.

See his life in the *Acta Sanctorum*, January 6, of which other, and probably older, redactions may be found in the *Catalogus Cod. Hagiog. Lat. Paris*, i, 71 and ii, 531. *Cf.* also MGH., *Scriptores Merov.*, vol. iii; Duchesne, *Fastes Épiscopaux*, vol. ii, pp. 340–341; and G. H. Doble, *St Melaine* (1935).

ST ILLTUD, OR ILLTYD, ABBOT (SIXTH CENTURY)

THE first information we have about Illtud, one of the most celebrated of the Welsh saints, is in the perhaps early seventh-century Life of St Samson. Here it is said that he was a disciple of St Germanus (of Auxerre), who ordained him priest, and that he presided over the monastic school at Llantwit in Glamorgan; much stress is laid on his learning and wisdom: "This Illtud was the most learned of all the Britons both in the Old Testament and the New, and in all kinds of philosophy—poetry and rhetoric, grammar and arithmetic . . . were I to begin to relate all his wondrous works I should be led to excess". There are further references in the ninth-century Life of St Paul Aurelian: there it is stated that the saint's monastery was established on a certain island "within the borders of Dyfed, called Pyr", which is usually identified with Caldey, off Tenby. This statement has given rise to the baseless conjecture that there was an original Llanilltud on Caldey, and that a later and bigger foundation in Glamorgan was distinguished from it as Llanilltud *Fawr*, that is "the Great". Illtud is said to have increased the size of this "very limited area hemmed in by the sea", at the suggestion of his pupils Paul, David, Samson, and Gildas.* Illtud took the young men into the church to pray for that marvel, and when they had all answered

* Little credence can be attached to the statement that St David was a pupil of St Illtud: *cf.* A. W. Wade-Evans, *Life of St David*, p. 73. The same scholar sought to identify the *insula* with Manorbier on the mainland of Pembrokeshire (*Notes and Queries*, 1950).

" Amen " they came out and " behold the island made bigger on every side and bright flowers blossoming everywhere ", says the Life of Gildas ; the Life of Paul gives a more circumstantial account.

The only life we have of St Illtud himself is a Latin composition dating from about 1140. This tells us that his father was a Briton who lived in Letavia with his wife ; it has been suggested that Letavia here really means a district in central Brecknock rather than Brittany. When he grew up Illtud went by water to visit " his cousin King Arthur ", and married a lady called Trynihid. Leaving Arthur, he entered the military service of a chieftain in Glamorgan, whence he is sometimes called Illtud the Knight. The story goes that he was startled into taking up the monastic life by a hunting accident in which some of his friends lost their lives, and that he was recommended to leave the world by St Cadoc (who was hardly born at this time). Illtud went to live with Trynihid in a reed hut by the river Nadafan, but was warned by an angel, in peculiar circumstances, to leave his wife. This he did, very roughly, early in the morning, and went to St Dubricius to receive the tonsure of a monk. Then he made his abode by a stream called the Hodnant, and lived austerely there as a solitary until disciples began to flock around. They flourished materially and spiritually, their land was good and they worked hard, and St Illtud's monastery became the first great monastic school of Wales, known as Llanilltud Fawr (now Llantwit Major in Glamorgan).

Once Trynihid came to see her husband, whom she found working in the fields, but he was offended and would not speak to her (The narrator here attributes a similar discourtesy to Almighty God). When Illtud was driven from his monastery by the oppression of a local chieftain he had to take refuge for a time in a cave by the river Ewenny, where he was fed from Heaven ; their lands were threatened by the collapse of the sea-wall, which the monks built up again, but finally it had to be made good miraculously by the saint. He is said to have gone with corn-ships to relieve a famine in Brittany, and places and churches bearing his name are found there as well as many in Wales. Illtud was honoured as having introduced to his monks, and so to the people, an improved method of ploughing. The life is largely taken up with anecdotes of wonders, which provoked Dom Serenus Cressy in the seventeenth century to complain of " fables and unsavoury miracles ", when he met them in Capgrave's *Nova legenda Angliae*. It states that in his old age Illtud again crossed the sea, and died at Dol ; but the Life of Samson gives a moving account of his last days at Llantwit.

A local tradition of Breconshire says he died at Defynock and was buried at the place still called Bedd Gwyl Illtud, the Grave of Illtud's Feast. In one of the Welsh triads Illtud is named, with Cadoc and Peredur, as one of the three knights of Arthur who had charge of the Holy Grail, and attempts have been made to identify him with the Galahad of the Arthurian legends. No mention of Illtud seems to be found in calendars, martyrologies or litanies earlier than the eleventh century. In a ninth-century inscription on a cross at Llantwit there is mention of " Iltet, Samson and Ebisar ", and this is probably the earliest surviving notice of the saint. His feast is observed in the archdiocese of Cardiff and on Caldey.

The best texts of the Latin life of St Illtud are those edited by Father De Smedt in the *Acta Sanctorum*, November, vol. iii, and by A. W. Wade-Evans in *Vitae sanctorum Britanniae* (1944), with a translation (both correct many errors which occur in the transcript of W. J. Rees, *Lives of the Cambro-British Saints*, pp. 158–182). The best and handiest general work in English is G. H. Doble's *St Iltut* (1944). See also A. W. Wade-Evans, *Welsh*

Christian Origins (1934), pp. 132–137 and *passim* ; and especially F. Duine, *Memento des sources hagiographiques . . . de Bretagne* (1918), pp. 129–131. The saint's name appears in many forms, Iltutus, Eltut, Hildutus, etc.

ST WINNOC, Abbot (A.D. 717 ?)

Winnoc was probably of British origin. When a young man he, with three companions, came to the newly founded monastery of St Peter at Sithiu (Saint-Omer). He was so edified with the fervour of the monks and the wisdom of their abbot, St Bertin, that he and his companions agreed to take the habit together. Soon, as the chronicler of the monastery testifies, St Winnoc shone like a morning star among the hundred and fifty monks who inhabited that sanctuary.

When it was judged proper to found a new monastery in a remoter part of the country of the Morini, for the instruction and example of the inhabitants of that part, Heremar, a man who had lately embraced the faith, bestowed on St Bertin some land at Wormhout, near Dunkirk, very convenient for that purpose. Bertin sent thither his four British monks to found the new monastery. St Winnoc and his brethren worked tirelessly in building their church and cells, together with a hospital for the sick, and the place soon became an important missionary centre. Many miracles were attributed to Winnoc, who was always foremost in the service of his monastic brethren and his heathen neighbours. Even in his old age he ground corn for the poor of his community, turning the hand-mill himself without any assistance. When others were astonished that he should have strength enough to do constantly such hard labour, they looked through a chink into the barn and saw the quern turning without being touched, which they ascribed to a miracle.

St Winnoc died on November 6, the year, according to the fourteenth-century tradition, being 717. Count Baldwin IV built and founded at Bergues an abbey which he peopled with a colony from Sithiu and enriched with the relics of St Winnoc ; the lands of the monastery of Wormhout were settled upon this house, and the town bears the name of Bergues-Saint-Winnoc.

In curious contrast to St Illtud, St Winnoc, though his direct connection with Great Britain is very slight, is commemorated in nearly all the English calendars of the tenth and eleventh centuries (see those edited for the Henry Bradshaw Society by F. Wormald in 1934). What is more, his name is mentioned and the miracle of the corn-grinding described in detail in the Old-English martyrology of *c.* 850. Three Latin lives of St Winnoc have been printed in the *Acta Sanctorum*, November, vol. iii, but only the first, which may have been written as early as the eighth century, is of much account, the other two being obviously based upon this. This first life has also been edited by Levison in MGH., *Scriptores Merov.*, vol. v. See also Van der Essen, *Étude critique sur les Saints méroving.*, pp. 402 *seq.* ; Flahault, *Le culte de St Winnoc à Wormhout* (1903) ; and Duine, *Memento*, p. 64. St Winnoc is apparently the titular of Saint Winnow in Cornwall, and in an excellent monograph (1940) Canon Doble gives reasons for thinking he was a Welshman who founded this Cornish church, and subsequently came to Sithiu, no doubt via Brittany.

ST DEMETRIAN, Bishop of Khytri (*c.* A.D. 912)

He was born at Sika, a village in Cyprus, his father being a venerated priest of that place. Demetrian himself was married at an early age, but three months later his wife died and he took the angelical habit in the monastery of St Antony. He soon became well known for his piety and powers of healing, and was ordained priest. He was elected abbot and governed in wisdom and holiness until the see of Khytri (now Kyrka ; the ancient Kythereia) became vacant and he was appointed to it.

Demetrian had now been a monk for nearly forty years, and was loath to involve himself in the responsibilities and distractions of the episcopate. He therefore ran away to a friend, one Paul, who hid him in a cave. But Paul had scruples about this, informed the authorities where the fugitive was, and Demetrian had to submit to consecration. Near the end of an episcopate of some twenty-five years Cyprus was ravaged by the Saracens and many Christian Cypriots carried off into slavery. St Demetrian is said to have followed and interceded with the raiders, who, impressed by his venerable age and selflessness, let the prisoners return to their homes. He is accounted one of the greatest bishops and saints of Cyprus.

There is one early Life of St Demetrian, written in Greek, which, so far as is known, has been preserved to us only in a single manuscript, somewhat mutilated at the end. From this codex it was edited by H. Grégoire in the *Byzantinische Zeitschrift*, vol. xvi (1907), pp. 217–237, and again more accurately by Fr Delehaye in the *Acta Sanctorum*, November, vol. iii. Delehaye thinks that the life was written about the middle of the tenth century.

ST BARLAAM OF KHUTYN, ABBOT (A.D. 1193)

HE was born into a wealthy family at Novgorod and was christened Alexis. On the death of his parents he sold his property, giving away much to the poor, and went to live as a solitary at a place called Khutyn on the banks of the river Volga. The fame of his virtues in time brought companions to him, and these he organized as a monastic community, ruling over them as abbot, with the name of Barlaam (Varlaam). His wooden chapel was rebuilt in stone, and dedicated in honour of the Transfiguration. Pilgrims and other visitors flocked to the new monastery, among them the Duke Yaroslav, who became its benefactor. St Barlaam did not live long after the final establishment of this community; after having provided for its continuance and upkeep, and having nominated the monk Antony to succeed him, he died on November 6, 1193. His burying-place was the scene of miracles, and his relics were solemnly enshrined in 1452.

The life of St Barlaam of Khutyn was written by a Serbian monk named Pachomius; in the Russian use of the Byzantine Mass he is commemorated at the preparation of the holy things.

See Martynov's *Annus ecclesiasticus Graeco-Slavicus* in *Acta Sanctorum*, October, vol. xi; and *cf.* note under St Sergius on September 25 herein.

BD CHRISTINA OF STOMMELN, VIRGIN (A.D. 1312)

DURING her life and from the time of her death until to-day Christina Bruso was venerated as a saint in her native village of Stommeln, near Cologne, and at Jülich, where she was eventually buried; and on account of this uninterrupted local veneration Pope Pius X confirmed the *cultus* in 1908, just on 600 years after her death. Were it not for the large amount of contemporary, eye-witnesses', and personal testimony to the phenomena which make her one of the most extraordinary cases in all hagiology, she would have to be dismissed as a devout but mentally diseased young woman who suffered from hallucinations on a very large scale indeed or whose biographers were either hopelessly deceived or unscrupulous liars. Even as it is, some of the Catholic scholars who have studied the documents are of the opinion that many statements of experiences were made by her when she was not mistress of herself; and, as one of them has put it, it is " easier to believe that the

whole story was a romance concocted, letters and all, by Peter of Dacia and that no such person as Christina ever existed " than to believe the extravagances recorded in her letters written by the hand of the village schoolmaster.

Christina's father was a prosperous peasant, and the girl had some sort of schooling, for she learned to read the psalter, but not to write. In the short account of her early life that she dictated to her parish priest, John, she says that she affianced herself to our Lord when He appeared to her in vision at the age of ten. When she was thirteen she ran away from home and became a *béguine* at Cologne. She lived with such austerity and extravagance of devotion that the *béguines* thought her mad, and already she thought herself singled out for attention by supernatural powers, both divine and diabolical: Satan, for example, disguised as St Bartholomew, tempted her to suicide. After some time she left the *béguinage*, where she had been treated with scant sympathy as an hysterical subject, and returned home. When she was twenty-five Christina made the acquaintance of Father Peter of Dacia (*i.e.* Scandinavia and Denmark), a pious and capable young Dominican, and at their first meeting she was, in the presence of others as well, thrown about the room and pierced with wounds in her feet by invisible agency. For the next two years or so Father Peter kept a record of what he saw in connection with Christina, between whom and the Swedish friar there was a warm personal friendship. The numerous remarkable happenings which he narrates include long ecstasies and temporary *stigmata* which bled copiously during Holy Week. On one occasion Christina was found up to her neck in mud in a pit without knowing how she got there, and on another Satan tormented her by fixing to her body hot stones, which the bystanders could see and touch. But the manifestation of which Father Peter gives the most careful and detailed account was of so repulsive a nature that no particulars of it can be given here. It is sufficient to say that on numerous occasions for weeks on end Christina and those who visited her, Father Peter himself and other Dominicans, other clergy, and lay people of both sexes, were covered with showers of filth that came apparently from nowhere.

After Father Peter left Cologne in 1269 Christina corresponded with him through the parish priest, John, who sometimes added to her dictation comments of his own. From these letters it appears that the visitations which Christina attributes to the malice of the Evil One continued unabated, though in ever-varying forms. These violent happenings were not confined to Christina herself. Her father was hit with stones on the head and arms, her friend the Benedictine prior of Brauweiler was badly bitten by invisible teeth, and a skull, after moving about in the air, tied itself about the neck of the Brusos' servant. A Dominican wrote to Father Peter from Cologne that " [The devil] gnaws her [Christina's] flesh like a dog, and bites out great pieces; he burns her clothes next her skin while she is wearing them, and shows himself to her in horrible forms." Thrice, says John the Priest, she was dragged from her bed, once on to the roof of her house and twice to a tree in the garden to which she was left bound. John himself untied her, in the presence of her mother and others. In 1277 John the Priest died and his place as amanuensis was taken by Master John, a young schoolmaster at Stommeln. He filled this office over a period of eight years, and the contents of the letters exceed anything previously reported by or of Christina. " The accounts of Christina's experiences between 1279 and 1287 ", says the writer quoted at the beginning of this article, " which reached her Dominican friend through the intermediary of Magister Johannes are so preposterous that, if they really emanated from herself, one can

only regard them as the hallucinations of a brain which, for the time being at least, was completely unhinged." All the paraphernalia used by the medieval artist in depicting Hell and its denizens is brought into play, and Christina over and over again is physically tormented in corresponding ways. Sometimes the powers of Heaven come to her aid, our Lord or His Mother or angels, and restore her from the harms which she has suffered. For what is related in these letters there is no shred of corroborative evidence, and from two very significant passages therein it is argued that their incredible extravagances were communicated by Christina (if Master John did not deliberately invent, which in all the circumstances he seems unlikely to have done) when in trance or other abnormal states, and were filled out and rounded off by the schoolmaster.

Father Peter of Dacia died about 1288 and Christina's known history ends at that time, but she lived for another twenty-four years, dying at the age of seventy, in 1312, with a great reputation of sanctity. Thirty years after her relics were translated to Niedeggen in the Eifel, and again in 1569 to Jülich, where they still repose and receive the veneration of the people. Nor does anything which has been said above reflect on the credit of Bd Christina or suggest that that veneration is misplaced; for heroic virtue, which is the condition of holiness, is entirely independent of abnormal physical phenomena or extraordinary divine favours, and the first of these are not inconsistent with a life far from holy. The Holy See has recognized that the evidence touching the personal virtue of Bd Christina justifies the continuation of her age-long local *cultus*.

The material collected by Peter of Dacia for his projected book on "The Virtues of the Bride of Christ Christina" were printed for the first time in the *Acta Sanctorum*, June, vol. iv; but Father Papebroch had to use a copy which was in places becoming illegible. A better text, which, however, does not include all the documents, is provided in the *Scriptores latini medii aevi Suecani*, vol. i, pt 2, pp. 1–257, by J. Paulson. See also Th. Wollersheim, *Das Leben der ekstatischen und stigmatisirten Jungfrau Christina von Stommeln* (1859); E. Renan, *Nouvelles études d'histoire religieuse* (Eng. trans.), pp. 353–396; H. Thurston in *The Month*, October and November, 1928, pp. 289–301 and 425–437; *Douleur et stigmatisation* (1936), pp. 44–49, in the series "Études Carmélitaines"; and *Analecta Bollandiana*, vol. lvii (1939), pp. 187–189.

BD JOAN MARY DE MAILLÉ, Widow (A.D. 1414)

On April 14, 1332, at Roche-Saint-Quentin in Touraine, there was born to Baron Hardouin VI of Maillé or Maillac, and his wife Joan de Montbazon, a girl, who received at her baptism the name of Joan and at her confirmation that of Mary. She showed great piety from infancy, and once, when playing with other children of her age, she is said to have saved by her prayers the life of a little neighbour, Robert de Sillé, who had fallen into a pond. The boy himself became deeply attached to her, and when they grew up a marriage was arranged between them by Mary's grandfather, her father being dead. The girl had proposed to consecrate herself to God, and her intention had been intensified after her recovery from a serious illness, but she was obliged to obey the old man, who, however, died on the wedding day. The young couple agreed to live together as brother and sister, and this they did for sixteen years. No gambling or bad language was permitted in their *château*, which became the asylum of the poor of the neighbourhood; and they adopted and educated three orphans.

Their holy and happy existence was disturbed by war: the Baron de Sillé followed the king to defend his country against the English, and in the disastrous

battle of Poitiers he was wounded and left for dead. The capture of King John put Touraine at the mercy of the enemy troops, who overran the land and pillaged the *château* of Sillé. Robert himself having been made prisoner, the large sum of 3000 florins was demanded for his ransom, and his wife sold her jewels and horses and borrowed what more was required to make up the sum. This entailed delay, and to hasten payment Robert's gaolers are said to have kept him practically without food for nine days. His eventual liberation he ascribed to the interposition of our Lady, who appeared to him in a vision to break his chains and enable him to escape. To their former charities they now added donations for the ransom of prisoners, and lived if possible a more holy and self-denying life than ever until Robert's death in 1362. The grief of the widow at the loss of her husband was intensified by the unkindness of his family, who reproached her bitterly for the impoverishment of the estate through the alms which she had encouraged Robert to give. They went so far as to deprive her of her marriage portion and to drive her from her home. She took refuge at first with an old servant, who, however, finding that she had arrived empty-handed, received her grudgingly and treated her with contempt. Afterwards she returned to her mother at Luynes and learnt to make up medicines and salves. Joan was still young, and her peace of mind was soon disturbed by suitors, who were encouraged by her mother and brother. To escape from them, she withdrew to a little house in Tours, adjacent to the church of St Martin, and devoted herself to prayer, to attendance at the canonical offices and to the care of the sick and poor.

Once while Joan Mary was praying in church a madwoman threw a stone which injured her back so severely that the surgeon whom Anne of Brittany sent to her relief declared that he could do nothing. But God Himself cured her miraculously, and although she carried the mark of the blow until her death, she was able to resume her former way of life. Her austerities were extreme, and she became a Franciscan tertiary, whose habit she always wore. After one of the several grave illnesses which she had to bear, she determined to strip herself of all earthly possessions, including the Château des Roches, which had been restored to her by her husband's family. She gave everything to the Carthusians of Liget, and made a declaration of renunciation of any property which might accrue to her in the future. By so doing she alienated her own relations, and when she returned to Tours, completely destitute, no one would house her: she had to beg her bread from door to door and sometimes she slept in disused pigstyes and dog-kennels. At one time she was admitted among the servants of the hospital of St Martin, but her very holiness aroused jealousy, and she was calumniated and expelled. At last she found peace in the solitude of Planche-de-Vaux, near Cléry: there she lived for a long time, almost hidden from the world. Nevertheless she was able to bring about the restoration of a ruined chapel which was called after her the chapel of the Good Anchoress and became a favourite place of pilgrimage. Later she returned to Tours, and at the age of fifty-seven took up her abode in a tiny room near the Minorite church. Some people still regarded her as a madwoman or a witch, but there were others who recognized that they had a saint living amongst them. Many were the conversions and miracles of healing worked by her, but perhaps what finally won her the fame and recognition which she was far from desiring was her gift of prophecy; she had remarkable revelations about the future, some of which she felt constrained to impart to the king. In memory perhaps of the sufferings of her husband, Joan Mary had a great compassion for

prisoners, whether they were criminals or war captives. She visited them in prison, assisted and instructed them, and once obtained from the king liberation of all the prisoners in Tours. On March 28, 1414, Bd Joan Mary de Maillé died. Her *cultus* was approved in 1871, and the Friars Minor keep her feast today.

See the *Acta Sanctorum*, March, vol. iii; and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, 106–130. There are also lives in French, the most recent by A. de Crisenoy (1948).

BD NONIUS (A.D. 1431)

NONIUS (Nuñes) Alvares de Pereira, son of a grand-master of the Knights of Rhodes, was born near Lisbon in 1360. At the age of seventeen he married, and when twenty-three was made constable in command of the armed forces of Portugal by the grand-master of the Knights of Aviz, who became king as John I. Together they overcame the armies of Castile and established their country as a sovereign state. Thus Bd Nonius is one of the national heroes of Portugal, whose story is told in the sixteenth-century *Chronica do Condestavel*. In 1422, his wife being dead, he entered a Carmelite friary which he had founded at Lisbon as a lay-brother, and remained there for the rest of his life. He died on All Saints' day in 1431, while reading the Passion according to St John, just as he came to the words, "Behold thy mother!" His popular *cultus* was approved for Portugal and the Carmelite Order in 1918. By the marriage of his daughter Beatrice with the eldest son of King John, first duke of Braganza, he is looked on as the founder of that Serene House; King Manuel II, the last king of Portugal, long familiar in England after his abdication in 1910, was a descendant of Bd Nonius.

Apart from the *Chronica do Condestavel* (1526), highly praised as a classic of early Portuguese literature, we have an excellent modern biography, J. P. de Oliveira Martins, *A Vida de Nun' Alvares* (1893), and others by Ruy Chianca (1914), E. Battaglia (1918) and V. A. Cordeiro (1919). There is a popular account in English by J. M. Haffert, *The Peacemaker* (1945).

BD MARGARET OF LORRAINE, WIDOW (A.D. 1521)

MARGARET OF ANJOU, daughter of "good King René", married the holy Henry VI of England; her sister, Yolande, married Ferri of Lorraine and of their union was born the Margaret whose ancient *cultus* was confirmed in 1921. When she was twenty-five she married René, Duke of Alençon. The duke died four years later, and Margaret was left with three babies, and the estates of Alençon to be looked after for them. The first thing she did was to ensure the guardianship of her children, which Charles VIII of France wanted to take from her, and then settled down to bring them up at her castle of Mauves. Bd Margaret was as solicitous for the spiritual and temporal welfare of her vassals as for that of her sons; and she proved herself a most capable administrator, so that when her son Charles came of age and married, he received his inheritance in a good deal better state than it had been left by his father.

Margaret had come under the influence of St Francis of Paula, and during her years of widowhood had been leading a life of considerable asceticism. About 1513, when her responsibility for her children was at an end, she withdrew to Mortagne, where there was a convent and she could unostentatiously look after the poor and the sick. From there she took some of the nuns and established them, under the rule of the Poor Clares, at Argentan. In this convent Bd Margaret

herself took the habit in 1519. She refused the office of abbess, and died, a simple nun, on November 2, 1521. Her body was taken from its tomb by the Jacobins in 1793 and thrown into the common burying-ground. It was a dastardly act, but there is a certain fitness in the ashes of this holy Duchess of Alençon mingling with those of the nameless poor and obscure people to whom she had been so devoted.

In the *Acta Sanctorum* (November, vol. i, pp. 418–419) Bd Margaret is mentioned among the *praetermissi*, and the writer describes the evidences of a still fervent *cultus* which he witnessed on a visit to Argentan in 1878. He also refers to a catalogue of miracles at the shrine, drawn up by Fr Marin de Proverre, but at that date unprinted. Several lives of this servant of God were published in the seventeenth century ; for example, one by P. de Hameau in 1628. In more modern times we have biographies by E. Laurent (1854) and R. Guérin (1926). The decree confirming the *cultus* is printed in the *Acta Apostolicae Sedis*, vol. xiii (1921), pp. 231–233.

THE MARTYRS OF INDO-CHINA, II (A.D. 1851–1862)

THERE is often so much of extravagance and even of pure invention in the accounts handed down to us of the early martyrs that the doubt may suggest itself whether there is any truth at all in the descriptions of the refined cruelties to which they are said to have been subjected. But the brutality latent in human nature is everywhere much the same, and the torments which we know upon indisputable evidence to have been inflicted on modern missionaries in the Far East enable us, as nothing else can, to realize what a tyrannical magistrate in pagan Rome, Alexandria or Antioch is likely to have been capable of. The story of BD THEOPHANES VÉNARD, a young Frenchman who even from childhood had dreamed of martyrdom, and who laid down his life in Tongking at the age of thirty-one, is harrowing in the details it supplies of the diabolical cruelty which prevailed in those regions and of the hardships which he and his companions encountered joyously for Christ's sake. In his tender affection for all the family circle he was a prolific letter-writer, and not only does every word of his bear the stamp of sincerity, but his statements are confirmed in the fullest detail by the correspondence of those who lived with him.

Theophanes was ordained subdeacon in December 1850, and then sought admission into the college of the Missions Étrangères at Paris, *en route*, as it proved, for martyrdom. In a letter to his sister, just after making his decision, he begins thus :

> MY DARLING SISTER,
>
> How I cried when I read your letter ! Yes, I knew well the sorrow I was going to bring upon my family, and especially upon you, my dear little sister. But don't you think it cost me tears of blood, too, to take such a step, and give you all such pain ? Whoever cared more for home and a home life than I ? All my happiness here below was centred there. But God, who had united us all in links of the tenderest affection, wished to wean me from it.

Theophanes was always delicate and a severe illness nearly postponed his ordination, but after being admitted to the priesthood he started in September 1852 for Hongkong. Fifteen months were spent there in studying languages, and thence he passed in 1854 to Western Tongking. The new missionary with an elder companion reached his destination in safety, but he had to contend both with almost uninterrupted attacks of illness and with a violent outbreak of persecution. For more than five years he struggled on, labouring unremittingly in a district

which numbered 10,000 fervent native Christians. Of the climax of this spell of fanaticism he writes :

> The order has come to seize all the Christians, and to put them to death by what is called *lang-tri ;* that is, by slow torture, cutting off first the ankles, then the knees, then the fingers, then the elbows, and so on until the victim is nothing but a mutilated trunk. Mgr Melchior, the Dominican vicar apostolic of the eastern district of Tongking, was seized and suffered this horrible death in August last.

Of the desperate straits to which he and the other fathers were reduced he gives many pictures. " What do you think of our position ? " he writes ; " three missionaries, of whom one is a bishop, lying side by side, day and night, in a space of about a yard and a half square, our only light and means of breathing being three holes, the size of a little finger made in the mud wall, which our poor old woman is bound to conceal by means of faggots thrown down outside ". On November 30, 1860, Theophanes was taken, and for two months was kept chained in a cage ; but the sweetness of his character impressed even his captors and he was not too cruelly used. He managed to write letters from his cage, and in one he says : " These last days in my prison pass quietly ; all those who surround me are civil and respectful, and a good many love me. From the great mandarin down to the humblest private soldier, everyone regrets that the laws of the country condemn me to death. I have not been put to the torture like my brethren." His decapitation, however, owing to the brutality of the executioner, was a gruesome spectacle, but it is interesting to read in the account of an eyewitness : " No sooner had the soldiers left than the crowd threw themselves upon the spot to soak their linen cloths and paper handkerchiefs in the martyr's blood ; and such ardour did they show that not a blade of grass was left in the place." He suffered martyrdom on February 2, 1861.

Ten years before two other alumni of the Paris Society for Foreign Missions, Bd Augustus Schöffler and Bd John Louis Bonnard, had been put to death by beheading. Schöffler was a native of Lorraine, who had come to Tongking in 1848 and soon learned enough of the language to hear confessions and give simple instruction. In 1851 owing to political disturbances a persecution of Christians broke out. Father Schöffler was rearrested on March 1, and, although he was not tortured, he must have suffered terribly from the great wooden frame (*cang*) round his neck, and the fetters which confined his limbs, not to speak of the vermin and of the company in the common prison into which he was thrown. His execution was attended with much parade, but the martyr's courage and bearing impressed even his enemies.

Father Bonnard reached Tongking in 1850, at the crisis of the cholera epidemic then raging, but laboured strenuously among the plague-stricken while continuing his study of the language. The vicar apostolic under whose orders he served wrote of him with the tenderest affection and admiration. A very beautiful letter of Father Bonnard is preserved in which, when under sentence of death, he took leave of his family in France. His head was struck off on May 1, 1852, and, as was usual, his remains, heavily weighted, were thrown into the river. In the case of the martyr last named the native Christians succeeded in recovering the body.

Among the other martyrs who suffered at this time, Bd Stephen Theodore Cuénot, in virtue of his episcopal dignity and of his many years of labour under

conditions which would daunt the stoutest heart, must claim a place. He was born in 1802, and after making his studies at the seminary of the Missions Étrangères in Paris came to Annam in 1829. A violent persecution broke out in 1833, and Cuénot was directed by his superiors to seek refuge in Siam with some of the native students for the priesthood. Sad discouragements and reverses met him everywhere, but his courage and resourcefulness were so manifest that in 1835 at Singapore he was consecrated episcopal coadjutor to Mgr Taberd. The persecution still raged in Annam, but Mgr Cuénot managed to effect an entrance, and though terribly hampered in his work by having to remain continually in hiding, he performed marvels in reorganizing the scattered Christian communities and in giving fresh courage to the old native priests and catechists. His zeal was contagious in spite of the adverse conditions, and many converts were made.

In fifteen years Mgr Cuénot had established three separate vicariates in Cochin-China, each served by some twenty priests, though, on his arrival as vicar apostolic, there had hardly been more than a dozen priests, most of them aged and decrepit, in the whole country. After an episcopate of more than twenty-five years, during which there had at no time been immunity from persecution, a very violent outbreak of fanaticism occurred which affected even the province of Binh-Dinh, where the Christians had hitherto been left in comparative peace. The bishop took refuge in the house of a pagan, " who concealed him in a narrow cell adroitly built in the thickness of a double wall ". The searchers failed to discover his hiding-place, but finding traces of his belongings, kept watch in the same spot. After two days the bishop, exhausted and ill, could no longer endure the thirst which consumed him, and ventured to show himself. He was at once seized, thrust into a narrow cage, in which the prisoner could only squat, bent almost double, and was in this conveyed to the chief town of the district. Though he was then given some measure of liberty within the fortress, he died a few days later as the result of a violent attack of dysentery. He had scarcely breathed his last when orders arrived from the capital that he should be beheaded. One of the mandarins proposed to execute the sentence on the corpse, but the two others prevented this last barbarity.

> Half the clerical students, all the pupils of the junior college, all the nuns, altogether a band of 250, have fallen into the hands of the persecutors and are branded on the face with the letters *ta dao* (false religion) as a badge of infamy. They either have a cang or a chain around their necks, some have both ; they are divided into small parties and distributed among the different villages where they are crowded into wretched hovels. . . . The rumour has now spread that two villages have burnt the Christians in order to save their guards the trouble of watching them, and when called to account by the mandarins, they pretended that the fire was accidental.

So wrote the pro-vicar from Saigon in January 1862. Bd Stephen Cuénot had died on November 14 in the previous year, and two other bishops were martyred during the same month. Bd Jerome Hermosilla, a Spanish Dominican, succeeded Bd Ignatius Delgado as vicar apostolic of Eastern Tongking, and when persecution began again he was captured by the mandarin Nguyen. Mgr Hermosilla managed to escape and continued secretly to minister to the people till he was betrayed by a soldier. He was imprisoned with two other Dominican missionaries, Bd Valentine Berrio-Ochoa, vicar apostolic of Central Tongking, and Bd Peter Almato. Mgr Berrio-Ochoa was brought up in the Biscayan province, and was apprenticed

to a joiner, his noble family having come down in the world. He left his trade to enter a seminary, and then joined the Friars Preachers with the expressed object of becoming a missionary. He left for Tongking in 1856, and became vicar apostolic of the central district on the martyrdom of Mgr Sampedro eighteen months later. During the persecution his hiding-place was revealed by an apostate. Father Peter Almato was a Catalan, who had worked as a missionary for six years under the handicap of ill-health. Mgr Hermosilla tried to get him over the frontier into China, but the attempt was too late. These three were beheaded together on November 1, 1861. It was Bd Peter's thirty-first birthday. Five weeks later a native secular tertiary, Bd Joseph Khang, was put to death at the same place.

The methods of the persecutors were such as have become only too familiar in later days and much nearer home: "All Christians shall be scattered among the non-Christian villages, wives separated from their husbands, and children from their parents. Christian villages must be destroyed and their possessions distributed elsewhere. Every Christian shall be marked on his face with the words, 'False religion'." Other Indo-Chinese who suffered were the priests BB. Laurence Hung (1856), Paul Lok (1859) and John Hoan (1861); Bd Andrew Nam-Thung (1855), a catechist; Bd Michael Ho-Dinh-Hy (1857), an important official; and Bd Martha Wang (1861), who was taken while carrying letters from the imprisoned seminarists BB. Joseph Shang and Paul Cheng. The above and their many fellow martyrs were beatified in 1900, 1906 and 1909; to-day, November 6, is the feast of BB. Jerome Hermosilla and his Dominican companions.

In 1951 Pope Pius XII beatified a further twenty-five martyrs who suffered in Tongking (now Viet-Nam) between 1857 and 1862 in the persecution of Yu-Duk. Their leaders were the Spanish bishops Bd Joseph Sanjurjo and Bd Melchior Sampedro. Just before his execution Bishop Sanjurjo wrote: "I am without house, books, clothes, anything. But I am quiet and cheerful, and happy to be able to be a little like our Blessed Lord who said that the Son of man had nowhere to lay His head". All the others of this group were Indo-Chinese, and all laymen except four. They ranged from a judge, Bd Vincent Tuong, to two fishermen, BB. Peter Thuan and Dominic Toai, who with Bd Peter Da were burned alive in their bamboo hut. Other martyrs in Indo-China are mentioned herein under July 11.

The principal source of information about Theophanes Vénard is his own letters and those of his friends, *Vie et Correspondance de J. T. Vénard* (1864). There is a full life by Mgr F. Trochu (1929), and a less satisfactory anonymous biography translated into English by Lady Herbert. A full account of the martyrdom of Fathers Schöffler and Bonnard will be found in the *Annals of the Propagation of the Faith* for 1852 and 1853, and of Stephen Cuénot in the same for 1862, pp. 250–260. There is a life of J. L. Bonnard by Mgr Vindry (1876). An account of the Dominicans is given in G. Clementi, *Gli otto martiri Tonchinesi O.P.* (1906) and A. Bianconi, *Vita e martirio dei beati Domenicani* (1906). See also the letter of Father Estavez in the above-mentioned *Annals*, 1863, pp. 178–204. Several of the references given for the first group of Indo-Chinese martyrs (July 11) are relevant.

7: ST HERCULANUS, Bishop of Perugia, Martyr (*c.* A.D. 547)

WHEN the Goths took the city of Perugia after beleaguering it off and on for seven years King Totila ordered that the bishop, Herculanus, should be put to death in most barbarous fashion: a strip of skin was to be pulled off him from his crown to his heels before he was beheaded. The officer

entrusted with the execution had the humanity to cut off his head before flaying him, and the body was then thrown off the walls into the fosse. Christians hastily buried it there with the severed head, but when they disinterred it forty days later for translation to the church of St Peter, the head, St Gregory the Great says, was found attached to the trunk with no sign of separation. When the Goths captured Tifernum (Città di Castello) a young deacon had taken refuge in Perugia and was there made priest by St Herculanus. He was afterwards bishop of Tifernum, and as St Floridus he is commemorated on the 13th of this month. The Perugians venerate also another St Herculanus, bishop of their city, who, they say, was a Syrian who came to Rome and was sent to evangelize Perugia, where he was put to death for the faith. This Herculanus is probably a duplication of the one mentioned above.

The Bollandists hold that there was only one St Herculanus connected with Perugia, and they discuss the matter primarily on March 1, quoting the notice in the dialogues of St Gregory the Great. They have also a brief reference to the same matter in their third volume for November, p. 322. The story of the miracle, and Bonfigli's frescoes in the Palazzo del Municipio, have helped to perpetuate the memory of Herculanus.

ST FLORENTIUS, Bishop of Strasburg (Seventh Century)

St Florentius is said to have been an Irishman, who came to Alsace (of which he is venerated as an apostle) and settled as a hermit in a valley at the foot of the Ringelberg. From thence he preached to the neighbouring people, and, having healed King Dagobert's daughter, who was a blind-mute, the king enabled him to found a monastery near by, at Haslach. After he had become bishop, about 678, many Irish monks and others came to St Florentius at Strasburg. For these he built a house outside the walls, dedicated in honour of St Thomas the Apostle, which became a monastery under the Irish rule and later a collegiate chapter of canons.

The twelfth-century Life of St Florentius, which is printed in the *Acta Sanctorum*, November, vol. iii, with a full discussion of the difficulties involved, is of no historical value. The date of the saint's death, whether towards the close of the seventh or the beginning of the eighth century must be left quite indeterminate. As Dom Gougaud makes no mention of Florentius either in his *Gaelic Pioneers of Christianity* (1923) or in his *Saints irlandais hors d'Irlande* (1936) it may be assumed that he discredits the saint's supposed Irish origin. See also Duchesne, *Fastes Épiscopaux*, vol. iii, p. 171; and M. Barth, *Der hl. Florentius von Strassburg* (1952).

ST WILLIBRORD, Bishop of Utrecht (A.D. 739)

St Willibrord was born in Northumbria in the year 658, and placed before he was seven years old in the monastery of Ripon, which was at that time governed by St Wilfrid. In his twentieth year he went over to Ireland, where he joined St Egbert and St Wigbert who had gone thither to study in the monastic schools and lead a more perfect life among their monks. In their company he spent twelve years in the study of the sacred sciences. St Egbert was anxious to preach the gospel in northern Germany but was prevented, and his companion Wigbert came back to Ireland after spending two fruitless years on this mission. Thereupon Willibrord, who was then thirty-one, and had been ordained priest a year before, expressed a desire to be allowed to undertake this laborious and dangerous task,

and was accordingly sent out with eleven other monks, Englishmen, among whom was St Swithbert.

They landed in 690 at the mouth of the Rhine, made their way to Utrecht, and then to the court of Pepin of Herstal, who encouraged them to preach in Lower Friesland, between the Meuse and the sea, which he had conquered from the heathen Radbod. Willibrord set out for Rome and cast himself at the feet of Pope St Sergius I, begging his authority to preach the gospel to idolatrous nations. The pope granted him ample jurisdiction and gave him relics for the consecration of churches. He then returned and with his companions preached the gospel with success in that part of Friesland that had been conquered by the Franks. St Swithbert was consecrated as bishop by St Wilfrid in England, but perhaps Pepin did not approve of this, for Swithbert soon went off up the Rhine to preach to the Boructvari; and Pepin soon sent St Willibrord to Rome, with letters of recommendation that he might be ordained bishop. Pope Sergius still sat in St Peter's chair and he received him with honour, changed his name to Clement and ordained him bishop of the Frisians in St Cecilia's basilica on her feast-day in the year 695. St Willibrord stayed only fourteen days in Rome, and coming back to Utrecht built there the church of our Saviour, in which he fixed his see. The bishop's indefatigable application to the conversion of souls seemed to prove that, with the new obligation he had received at his consecration of labouring to enlarge the kingdom of his Master, he had acquired fresh strength and zeal. Some years after his consecration, assisted by the liberality of Pepin and the abbess St Irmina, he founded the abbey of Echternach in Luxemburg, which soon became an important centre of his influence.

Willibrord extended his labours into Upper Friesland, which still obeyed Radbod, and penetrated into Denmark, but with no more success than to purchase thirty young Danish boys, whom he instructed, baptized and brought back with him. In his return, according to Alcuin, he was driven by stress of weather upon the island of Heligoland, revered as a holy place by the Danes and Frisians. It was looked upon as a sacrilege for anyone to kill any living creature on that island, to eat anything that grew on it, or to draw water out of a spring there without observing strict silence. St Willibrord, to undeceive the inhabitants, killed some of the beasts for his companions to eat and baptized three persons in the fountain, pronouncing the words very loudly. The idolaters expected to see them go mad or drop down dead, and when no such judgement befell could not determine whether this was to be attributed to the patience of their god or to his want of power. They informed Radbod, who ordered lots to be cast for the person who should appease the god, so that one of Willibrord's company was sacrificed to the superstition of the people and died a martyr for Jesus Christ. The saint, upon leaving Heligoland, went ashore on Walcheren and his charity and patience made considerable conquests to the Christian religion there. He overthrew and destroyed an idol, whereupon he was attacked by its outraged priest who tried to kill the missionary, but he escaped and returned in safety to Utrecht. In 714 Charles Martel's son Pepin the Short, afterwards king of the Franks, was born, and baptized by St Willibrord, who on that occasion is related by Alcuin to have prophesied that the child would surpass in glory all his ancestors.

In 715 Radbod regained the parts of Frisia he had lost, and undid much of Willibrord's work, destroying churches, killing missionaries and inducing many apostasies. For a time Willibrord retired, but after the death of Radbod in 719

he was at full liberty to preach in every part of the country. He was joined in his apostolical labours by St Boniface, who spent three years in Friesland before he went into Germany. Bede says, when he wrote his history in 731, " Willibrord, surnamed Clement, is still living, venerable in his old age, having been bishop thirty-six years, and sighing after the rewards of the heavenly life after many spiritual conflicts ". He was, says Bd Alcuin, of a becoming stature, venerable in his aspect, comely in his person, graceful and always cheerful in his speech and countenance, wise in his counsel, unwearied in preaching and all apostolic works, amidst which he was careful to nourish the interior life of his soul by public prayer, meditation and reading. By the prayers and labours of this apostle and his colleagues the faith was planted in many parts of Holland, Zeeland, and the Netherlands, whither St Amand and St Lebwin had never penetrated ; and the Frisians, till then a rough and barbarous people, became more civilized and virtuous. He is commonly called the Apostle of the Frisians, a title to which he has every claim ; but it must not be lost sight of that in the earlier days of the mission St Swithbert also played a very considerable part and seems in some degree to have been its leader. And the Frisians, like other nations, were not converted with the speed and in the numbers that medieval hagiographers would have us believe. " Willibrord was to England what Columbanus had been to Ireland. He inaugurated a century of English spiritual influence on the continent " (W. Levison).

It had always been St Willibrord's habit to go from time to time to his monastery at Echternach for periods of retreat, and in his old age he made it his place of permanent retirement. There he died at the age of eighty-one on November 7, 739, and was buried in the abbey church, which has ever since been a place of pilgrimage. In connection with the shrine there takes place every Whit-Tuesday a curious observance called the *Springende Heiligen*, the Dancing Saints. Its true origin is unknown, but it is known to have taken place regularly (except from 1786 till 1802) from at least 1553 until the present day. It consists of a procession from a bridge over the Sure to St Willibrord's shrine. The participants, four or five abreast and hand-fasted or arm-in-arm, proceed with a hopping or dancing motion, in which for every three steps forward they take two back, in time to a traditional tune played by bands. Priests, religious, and even bishops take part, and the ceremony ends with benediction of the Blessed Sacrament. Whatever its origin, the procession is now penitential in character and intercessory on behalf of those suffering from epilepsy and similar maladies. St Willibrord's feast is kept in the diocese of Hexham as well as in Holland.

The account of St Willibrord contributed to the *Acta Sanctorum*, November, vol. iii, by Fr A. Poncelet, is worthy of all praise, not only for its clear statement, but for its complete mastery of the facts and of the whole period. He recalls the tributes paid to St Willibrord by his contemporaries St Bede, St Boniface, etc., and prints entire a critically revised text of the life by Alcuin as also of that by Theofrid, abbot of Echternach, though this last adds very little to our reliable historical data. A point of special interest is the fact that in what is known as the " Epternach MS." of the *Hieronymianum* (now MS. Paris Latin 10837) a calendar is prefixed which contains a note written by Willibrord himself in 728, stating that he, " Clement ", came over the sea in 690 and was consecrated bishop by Pope Sergius at Rome in 695. See on this and other points of detail the *Calendar of St Willibrord* edited for the Henry Bradshaw Society by H. A. Wilson (1918). There are also good notices of St Willibrord in DNB. (by Mrs Tout) and DCB. On the dancing procession at Echternach consult Fr John Morris in *The Month*, December, 1892, pp. 495–513, and Krier, *Die Springprozession in Echternach* (1870). A Life of St Willibrord in English, prepared originally for J. H. Newman's Anglican series (? by Fr T. Meyrick), was published anonymously in

1877. The more important texts concerned with the saint have also been edited by W. Levison, whose conclusions in nearly all cases agree with those of Fr Poncelet, notably in his acceptance of the genuineness of the so-called " will " of St Willibrord. As recently as 1934 Levison has included in the continuation of the MGH., *Scriptores*, vol. xxx (pp. 1368–1371), a collection of the miracles attributed to him. Some of the reputed relics of the saint have come to light in the church of St Gertrude at Utrecht, and have been described by W. J. A. Visser, on which see the *Analecta Bollandiana*, vol. lii (1934), pp. 436–437. See also G. H. Verbist, *St Willibrord, apôtre des Pays-Bas* (1939) ; and W. Levison, *England and the Continent* . . . (1946), especially pp. 53–69. The life by Alcuin is translated by C. H. Talbot in *Anglo-Saxon Missionaries in Germany* (1954).

ST ENGELBERT, Archbishop of Cologne, Martyr (A.D. 1225)

Among the ecclesiastical abuses rife in the middle ages was the presentation of youths, and even children, to church benefices, and often more than one at a time. This Engelbert, who doubtless owed his preferment to the fact that his father was the powerful count of Berg, provides a characteristic example. While still a boy at the Cologne cathedral-school he was provost of St Mary's at Aachen and of St George's, of St Severinus, and of the cathedral at Cologne itself. His youthful life was not at all in accordance with his obligations and he was excommunicated for taking up arms against the Emperor Otto IV. For a short time he joined the crusade against the Albigensians ; and then, playing his cards skilfully between two claimants, was himself consecrated to the see of Cologne in 1217. He was only about thirty years old and the great diocese had suffered severely from political and ecclesiastical upheavals. Nevertheless, Engelbert was well endowed with the natural qualities necessary for his task, a keen judgement, regard for justice, strong will and commanding presence. And after his excommunication was raised his personal life was blameless, though had it not been for his violent end in defence of a religious house it is doubtful if his *cultus* would have ever arisen or been officially recognized.

Engelbert welcomed both the Friars Minor and the Dominicans to the diocese, and held synods for the maintenance of discipline among the clergy, both secular and regular. He was popular with the people, for he was affable, generous to the poor, and peace-loving in spite of his firmness. But his time was in the main taken up by affairs of state. He supported the Hohenstaufen emperor, Frederick II, and when in 1220 Frederick went to Sicily he appointed Engelbert regent during the minority of his son, Henry. This boy of twelve was crowned king of the Romans by his guardian at Aachen in 1222. St Engelbert discharged his duties with vigour and determination, but, while earning the love and respect of King Henry, his firm justice raised up many powerful enemies, especially among his own kinsfolk.

St Engelbert's cousin, Count Frederick of Isenberg, took advantage of his position as administrator for the nuns of Essen to steal their property and oppress their vassals. Engelbert called him to order and restitution, and Frederick laid a plot to murder his cousin. St Engelbert was warned of his danger, and he took precautions, but on November 7, 1225, he set out to go from Soest to Schwelm with an inadequate escort. At the Gevelsberg he was set upon by Frederick of Isenberg, with other aggrieved nobles and half a hundred soldiers, and was left dead with forty-seven wounds in his body. Young King Henry had Count Frederick brought to justice, and the papal legate, Cardinal von Urach, declared that Engelbert was a martyr. He has never been formally canonized,

but his feast was instituted at Cologne and his name admitted to the Roman Martyrology.

There is a life by Caesarius of Heisterbach, a contemporary, which has been edited in the *Acta Sanctorum* for November, vol. iii. The *Regesta* of the diocese of Cologne also supply useful information; the relevant texts were published in 1909 by R. Knipping, forming vol. iii of the series. Two or three dispatches from the English envoy, Walter, Bishop of Carlisle, printed in the *Letters of Henry III* (Rolls Series), show that Engelbert of Cologne just before his death was on very friendly terms with England. See also the German biographies by J. Ficker (1853) and H. Foerster (1925).

BD HELEN OF ARCELLA, VIRGIN (A.D. 1242)

ABOUT the year 1220 St Francis of Assisi came to Arcella, near Padua, to make a foundation of Poor Clare nuns there. On that occasion he gave the habit to Bd Helen, of the noble Enselmini family. When she had been six years in religion she was visited with a painful malady which persisted all her life, but she bore her sufferings with the greatest patience, and was the recipient of some very remarkable heavenly consolations. She is said, on the one hand, to have been permitted a sight of the glory of the elect, especially of St Francis and his faithful followers, and, on the other, to have as it were visited Purgatory, where she saw the holy souls relieved and liberated by the prayers and good works of the faithful on earth. She is said to have lived several months with no other bodily nourishment than that provided by the sacred Host. Towards the end of his life St Antony of Padua was the spiritual guide of Bd Helen. Though only thirty-four years old when she died, she had already added to her other physical trials the loss of both sight and speech. Bd Helen died on November 4, 1242, and her *cultus* was approved in 1695.

We have no detailed account of this *beata* from a contemporary, or indeed from anyone who wrote within a century of her death. Bartholomew of Pisa (*c.* 1385), in his *De conformitatibus*, part viii, speaks of her in some detail but supplies no dates; other writers affirm that she died in 1230 or 1231, but Mariano of Florence and Wadding seem to be unquestionably right in holding that she lived on until 1242. Fr Van Ortroy in the *Acta Sanctorum*, November, vol. ii, has printed a short biography compiled in 1437 by Sicco Polentono, a legal official of Padua. The patience and sufferings of Bd Helen are also described in such popular summaries as that of Fr Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 36–38.

BD MARGARET COLONNA, VIRGIN (A.D. 1280)

MARGARET was daughter of Prince Odo Colonna, but losing both her parents when a child she was brought up under the care of her two brothers. She refused the marriage arranged for her, and lived a retired life with two attendants in a villa at Palestrina, devoting her time and her goods to the relief of the sick and poor. It was her intention to join the Poor Clares in their house at Assisi, but sickness prevented this, and she conceived the idea of establishing a convent at Palestrina. Her younger brother, James, who had been created cardinal (and so is distinguished as *dignior frater* from her *senior frater*, John, who wrote her life), obtained the pope's permission and the community was given the rule of the Poor Clare nuns as modified by Urban IV. But it would seem that, on account of ill-health, Bd Margaret herself neither governed nor was professed in this convent; for the last seven years of her life she suffered from a malignant growth, bearing continual pain with the greatest courage and patience. She had the gift of miracles, and other unusual graces are recorded of her. After her death at an early age the nuns

of Palestrina removed into the City to San Silvestro in Capite, taking the body of their foundress with them. When this monastery was turned into a general post office seven hundred years later the relics were translated to the nuns' new home at St Cecilia in Trastevere. Pope Pius IX confirmed the *cultus* of Bd Margaret Colonna in 1847.

The Franciscan Chroniclers, such as Wadding and Mark of Lisbon, have published full accounts of Bd Margaret; the story is told in detail in, *e.g.* Mazzara, *Leggendario Francescano* (1680), vol. ii, pt. 2, pp. 775–780. In *B. Margherita Colonna* (1935) Fr L. Oliger edited and introduced an unpublished MS. of the fourteenth century, which combines parts of *vitae* by John Colonna (d. *c.* 1292) and by a Poor Clare of San Silvestro (*fl.* 1290). For English readers there is an account available in Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 170–173.

BD MATTHIA OF MATELICA, VIRGIN (A.D. 1300)

AT the town of Matelica in the March of Ancona there is a monastery of Poor Clare nuns whose origin is said to go back to about the year 1233, when St Clare was still living; this ancient convent was dedicated in honour of St Mary Magdalene, but since 1758 has been known as Bd Matthia's. This *beata* was born in Matelica about the same time as the convent was founded, the only child of Count Gentile Nazzarei, who naturally wished his daughter to marry and perpetuate his house. She, however, was called to be a nun and offered herself to the abbess of Santa Maria Maddalena, who was related to Count Gentile and refused to receive her without her father's consent. According to an old tradition Matthia thereupon went into the convent chapel, changed her secular clothes for a religious habit, cut off her hair, and there offered herself to Christ before a crucifix. Count Gentile found her thus, and was reluctantly persuaded to give his permission. Nothing is known of the life in religion of Bd Matthia except vague generalities. She filled the office of abbess for forty years, and died on December 28, 1300. Miracles became so frequent at her grave that the body was soon moved to a tomb beside the high altar of the chapel, where her veneration was continued without interruption. In 1756 the tomb had to be moved on account of repairs, and the Bishop of Camerino took the opportunity to examine the relics; the body was found to be incorrupt and giving off a pleasant smell. It was re-enshrined under the altar of St Cecilia, and since then miracles have again been reported there. In particular, the body is said to have exuded from time to time a sweet-smelling, blood-like liquid, especially when a member of the community is going to die.

The *cultus* of Bd Matthia was confirmed in 1765. It must be added that it is said by some that the Matelica convent was founded for Benedictine nuns and became Franciscan only after the lifetime of Bd Matthia, which is put earlier.

Full accounts of the *beata* are available in nearly all the Franciscan chroniclers. Mazzara commemorates her in June; see the *Leggendario Francescano*, pt 1 (1676), pp. 875–876. There are Italian lives by G. Baldassini (1852), and by Vincent de Porto San Giorgio (1877). See also Léon, *Auréole Séraphique* (Eng. trans.), vol. i, pp. 332–338; and *cf.* A. M. Zimmermann, *Kalendarium Benedictinum*, vol. iii (1937).

BD PETER OF RUFFIA, MARTYR (A.D. 1365)

THE Friars Preachers, especially during the mastership of Humbert of Romans, were very reluctant to accept offices in the Inquisition, and particularly after the murder of St Peter of Verona in 1242 urged the Holy See to relieve them from this

service. Their request was not granted, and during the second half of the fourteenth century these duties brought more martyrs to the order. Bd Peter of Ruffia, a member of the Piedmontese family of the Cambiani, joined the Dominicans, and in 1351 was nominated inquisitor general for Piedmont, Upper Lombardy and Liguria. Several sects were active in northern Italy at that time, particularly the Waldensians, and for fourteen years Bd Peter laboured among them. The measure of his success was also the measure of the hatred which the more stubborn heretics had for him. While he was staying at Susa in 1365 some sectaries attacked him and put him to death. Peter was at once venerated as a martyr, and this *cultus* was confirmed in 1856.

The Bollandists in the *Acta Sanctorum*, November, vol. iii, complain that little was to be learnt of the history of this martyr, but they were able to print a contemporary legal instrument, issued by the bishop of Turin, which authorized another bishop to reconcile and reconsecrate the Franciscan cloister which had been the scene of the violent death of Bd Peter. See also Procter, *Lives of the Dominican Saints*, pp. 313–314.

BD ANTONY BALDINUCCI (A.D. 1717)

ON this day the Society of Jesus and several Italian dioceses that profited by his labours keep the feast of this Bd Antony, the fifth son of Philip Baldinucci and Catherine Scolari, of Florence. His father, painter and writer by profession, after recovery from an illness, which he attributed to the intercession of St Antony of Padua, vowed his next child to that saint; and when a boy was born in 1665, appropriately within the octave of his feast, he had him baptized Antony and brought up with the idea of becoming a priest. The Baldinucci family lived in the same house in the via degli Angeli at Florence in which St Aloysius Gonzaga had lived for a time when a child, and the intimate memory of this young saint had much influence on the growing Antony. When he was sixteen he offered himself to the Society of Jesus and was accepted, in spite of his rather uncertain health.

Antony hoped to be sent as a missionary to the Indies, but instead he was set to teach young men and give instructions to confraternities, first at Terni and then in Rome. A bout of seizures and bad headaches caused him to be sent back to Florence, and then to several country colleges, where his health improved and he began to preach, very successfully. When he was thirty he was ordained priest, and after he had completed his tertianship he asked if he might now go to the Indies. He was refused and sent to minister in Viterbo and Frascati, in whose neighbourhood he spent the remaining twenty years of his life, working principally among the poorer and uninstructed people. To attract them he adopted missionary methods that were, to put it mildly, demonstrative and startling, modelled on those of St Peter Claver among the Negroes and Bd Julian Maunoir among the Bretons. Bd Antony organized imposing processions from different places to the centre where the mission was being held, in which penitents walked wearing crowns of thorns and beating themselves with a discipline; he himself often preached carrying a heavy cross or wearing chains, and would strike the hearts of the people by going along the streets scourging himself violently. After a due impression had been made and he had got the people of a place to come and listen to him, he would modify his methods to a more usual pattern. To keep order in the crowds that flocked to his preaching he appointed lay marshals, often men of notoriously bad lives, who were thus flattered and brought to a more amenable frame of mind. Among the exterior results of his missions was generally a public burning of cards,

dice, obscene pictures and other occasions of sin and excess. He found particularly widespread the evils of reckless gambling, violence arising from revenge, and lewdness of speech and action, and his zeal did not end in bonfires but brought about many real conversions and the establishment of organized good works.

Although he was incessantly engaged in preaching missions and the work ancillary thereto, Bd Antony wrote down numerous sermons and instructions and kept up a wide correspondence. He rarely slept more than three hours in a night, and then on a bed of planks, and fasted three days of every week; in view of his tremendous activity Pope Clement XI dispensed him from the daily recitation of the Divine Office, but Antony did not make use of the dispensation. In all he gave in twenty years 448 missions in thirteen dioceses of the Abruzzi and Romagna. In 1708 he was called to preach the Lent at Leghorn by order of Duke Cosimo III. Antony arrived bare-footed, in a tattered cassock, with his luggage on his back, and at first the gentry would not come to his sermons. But he won them in the end, and every Lent after he had to preach in some principal city. The year 1716 saw a terrible famine in central Italy, and Bd Antony was indefatigable in the work of relief. He was still only just over fifty, but he was literally worn out with work and hardly survived the strain of this additional effort. He died on November 7 in the following year. During a mission at Carpineto in 1710 he had stayed in the house of the Pecci, a family which afterwards gave a pope to the Church in the person of Leo XIII. By this pope Bd Antony Baldinucci was beatified in 1893.

The details of the history of Bd Antony are very fully known from the testimony of the witnesses in the process of beatification as well as from his own letters and other contemporary documents. There is a satisfactory, if summary, account of these sources in the *Acta Sanctorum*, November, vol. iii. Within two and a half years of the missioner's death a substantial biography had been published by Father F. M. Galluzzi. The best modern life is probably that by Father Vannucci (1893), but there are several others, *e.g.* by Father Goldie in English (1894). See also DHG., vol. iii, cc. 756–760. A large collection of Bd Antony's letters was edited and published by Father L. Rosa in 1899.

8: THE FOUR CROWNED ONES, MARTYRS (A.D. 306 ?)

THE Roman Martyrology has to-day: "At Rome, three miles from the City on the Via Lavicana, the passion of the holy martyrs Claudius, Nicostratus, Symphorian, Castorius and Simplicius, who were first cast into prison, then terribly beaten with loaded whips, and finally, since they could not be turned from Christ's faith, thrown headlong into the river by order of Diocletian. Likewise on the Via Lavicana the birthday of the four holy crowned brothers, namely, Severus, Severian, Carpophorus and Victorinus, who, under the same emperor, were beaten to death with blows from leaden scourges. Since their names, which in after years were made known by divine revelation, could not be discovered it was appointed that their anniversary, together with that of the other five, should be kept under the name of the Four Holy Crowned Ones; and this has continued to be done in the Church even after their names were revealed."

These two entries and the *passio* upon which they are founded provide a puzzle which has not yet been solved with complete certainty. Severus, Severian, Carpophorus and Victorinus, names which the Roman Martyrology and Breviary say were revealed as those of the Four Crowned Martyrs, were borrowed from the

martyrology of the diocese of Albano, where their feast is kept on August 8. On the other hand, the Four Crowned Martyrs were sometimes referred to as Claudius, Nicostratus, Symphorian and Castorius. These, with the addition of Simplicius, so far from being the names of Roman martyrs (as stated above), belonged to five martyrs under Diocletian in Pannonia.

The legend falls into two distinct parts, the conventional and vague " Roman *passio* ", preceded by the vivid and interesting " Pannonian *passio* " wherein, as Father Delehaye points out, we have a striking picture of the imperial quarries and workshops at Sirmium (Mitrovica in Yugoslavia), and Diocletian appears not simply as a commonplace blood-stained monster but as the emperor of rather unstable temperament with a passion for building. His attention is drawn by the work of four specially skilled carvers, Claudius, Nicostratus, Simpronian and Castorius, all Christians, and a fifth, Simplicius, who also has become a Christian, because it seems to him that the skill of the others is due to their religion. Diocletian orders them to do a number of carvings, which are duly executed with the exception of a statue of Aesculapius, which they will not make because they are Christians (though their other commissions have already included a large statue of the Sun-god). " If their religion enables them to do such good work, all the better ", says the emperor, and confides Aesculapius to some heathen workmen.

But public opinion was aroused against Claudius and his comrades, and they were jailed for refusing to sacrifice to the gods. Both Diocletian and his officer Lampadius treated them with moderation at first ; but Lampadius dying suddenly, his relatives furiously blamed the five Christians, and the emperor was induced to order their death. Thereupon each was enclosed in a leaden box, and thrown into the river to drown. Three weeks later the bodies were retrieved by one Nicodemus.

A year later Diocletian was in Rome, where he built a temple to Aesculapius in the baths of Trajan, and ordered all his troops to sacrifice to the god. Four *cornicularii* refused : whereupon they were beaten to death with leaded scourges and their bodies cast into the common sewer. They were taken up and buried on the Via Lavicana by St Sebastian * and Pope Miltiades, who later directed, their names having been forgotten, that they should be commemorated under the names of Claudius, Nicostratus, Simpronian and Castorius.

A basilica was built and dedicated in honour of the Four Crowned Ones on the Coelian hill at Rome, probably during the first half of the fifth century : it became, and its successor still is, one of the titular churches of the cardinal-priests of the City. There is evidence that those thus commemorated were four of the Pannonian martyrs (why Simplicius was omitted does not appear), and that their relics were later translated to Rome. Then, it has been suggested, their names and history became known, and there emerged the difficulty that they were five, not four ; and accordingly a hagiographer produced the second story outlined above, showing that the *Quatuor Coronati* were four Romans, not five Pannonians, and soldiers, not stone-masons. Of which convenient fiction Father Delehaye remarks that it is " l'opprobre de l'hagiographie ".

It was natural that in the medieval organizations of " operative " masonry the Four Crowned Ones should be held in great honour. A poem of the early fifteenth

* The names Claudius, Nicostratus, Symphorian and Castorius, with Victorinus, also occur in the legend of St Sebastian, among the converts of St Polycarp the Priest who were cast into the sea, and have as such separate mention in the Roman Martyrology on July 7.

century setting out the articles of one of these stone-mason gilds is preserved in MS. Royal XVII. A. I at the British Museum. It has a section headed *Ars quatuor coronatorum*, beginning :

> Pray we now to God almyght
> And to hys moder Mary bryght ;

and it then goes on to tell briefly the story " of these martyres fowre, that in thys craft were of gret honoure ". It is stated that those who want to know more about them may find—

> In the legent of sanctorum
> [*i.e.* the book *Legenda Sanctorum*]
> The names of quatuor coronatorum.
> Their fest wol be, withoute nay,
> After Alle Halwen the eyght day.

The English Freemasons of modern times have in a sense clung to the tradition, and the most scholarly organ of the craft in this country has for many years past been published under the name *Ars Quatuor Coronatorum.* Bede refers to a church at Canterbury dedicated in honour of the Four Crowned Martyrs so early as *c.* 620.

Any detailed discussion of the problems outlined above would be out of place here. In the *Acta Sanctorum*, November, vol. iii, Delehaye in 1910 devoted thirty-six folio pages to the question, editing the text of the *passio* of the Pannonian group, written, it is believed, by a certain Porphyry, and also the tenth-century recension of the same, due to one Peter of Naples. The *Depositio martyrum* of the fourth century, confirmed by the Leonine and other sacramentaries, leaves no doubt that this group of martyrs was honoured in Rome at an early date, and Delehaye, in the *Analecta Bollandiana*, vol. xxxii (1913), pp. 63–71, as well as in his *Les passions des martyrs* . . . (1921), pp. 328–344, his *Étude sur le légendier romain* (1936), pp. 65–73, and the CMH., pp. 590–591, adheres firmly to the view that there was only one group of martyrs, the stone-masons of Pannonia, whose relics were brought to Rome and interred in the catacomb on the Via Labicana. Other theories, however, have been propounded, notably by Mgr Duchesne in *Mélanges d'archéologie et d'histoire*, vol. xxxi (1911), pp. 231–246 ; by P. Franchi de' Cavalieri in *Studi e Testi*, vol. xxiv (1912), pp. 57–66 ; and J. P. Kirsch in the *Historisches Jahrbuch*, vol. xxxviii (1917), pp. 72–97.

ST CYBI, OR CUBY, ABBOT (SIXTH CENTURY)

OF the numerous Celtic saints whose feasts occur this month Cybi was probably one of the most important, but information about him is dependent chiefly on a very unreliable Latin *vita* of the thirteenth century and whatever can be gleaned from the evidence of place-names and local traditions. He was born in Cornwall, we are told, the son of Selyf (" St Levan "), and two old churches in his native county are dedicated in his honour, at Duloe, near Liskeard, and at Cuby, in Tregony. The life says he learned to read at seven, and twenty years later, after the common imaginary pilgrimage to Jerusalem, became a disciple of St Hilary, by whom he was made bishop at Poitiers. This is chronologically impossible. Cybi is supposed to have left Cornwall because he would not consent to be king there, and gone into what is now Monmouthshire ; there is a place there called Llangibby, on the Usk. Then, by way of St David's Menevia, he visited Ireland and spent four years on Aranmore with St Enda. He had to leave there because of a dispute with another monk, called Fintan the Priest, about a straying cow, and he went to the south of Meath where he founded a church. But Fintan followed

him and turned him out and drove him eastward across Ireland and over the sea. The crossing was made in a coracle which had the usual framework, but no hides to cover it.

There is no necessity to suppose that St Cybi was ever in Ireland, for probably the writer of his life knew the traditions about St Enda, and by a confusion of names took Cybi to Aran and associated him with various incidents in the life of Enda. But when St Cybi lands in Anglesey we are on more solid ground, for this island was the chief centre of his *cultus*. Here he founded a monastery, and around that monastery rose the town called in English Holyhead but in Welsh Caer Gybi (" Cybi's Fort "), as the smaller island on which it stands, Holy Island, is called Ynys Gybi. From it Cybi evangelized the neighbourhood, where his name appears in places and local legends, as elsewhere in Wales ; and there he died and was buried, and his shrine was a place of pilgrimage. Throughout the middle ages his monastic community was represented by a college of secular canons, and on a gable of the fifteenth-century church of Holyhead may still be read the invocation, *Sancte Kebie, ora pro nobis.*

It is probable that St Cybi, like so many other Celtic saints, journeyed by water whenever he could ; all the chief places bearing his name are on or near the sea. An old Welsh proverb is attributed to him, in conversation with " the son of Gwrgi "—" There is no misfortune like wickedness." November 8 for his feast is taken from the Latin life ; Welsh calendars and other sources give several other dates.

The Latin life spoken of above has been printed in the *Acta Sanctorum*, November, vol. iii, and the tangled story which it tells has been discussed very completely by Canon Doble in his booklet *St Cuby* (1929), no. 22, in his Cornish Saints Series. See also A. W. Wade-Evans, *The Life of St David* (1923), pp. 98–100 ; and LBS., vol. ii, pp. 202–215. In his *Vitae Sanctorum Brittaniae* (1944) Wade-Evans gives the text and translation of the two versions of the *Vita Kebii*. *Cf.* E. G. Bowen, *Settlements of the Celtic Saints in Wales* (1954), pp. 118–120.

ST DEUSDEDIT, POPE (A.D. 618)

VERY little is known of the life and three-year pontificate of Pope Deusdedit (Adeodatus I), who was a Roman by birth and son of a subdeacon named Stephen. The times were troubled by civil disorder, war, and by an epidemic of skin disease following an earthquake ; St Deusdedit was foremost in caring for the suffering (the Roman Martyrology mentions the tradition of his having healed a " leper " by a kiss), and encouraged his impoverished clergy to do the same. He is said to have been the first pope to have used the leaden seals called *bullae*, from which papal " bulls " get their name : one such seal dating from his time still exists. Pope St Deusdedit is called a Benedictine in ancient Benedictine calendars, but there is no certain evidence for the statement.

See Duchesne, *Liber Pontificalis*, vol. i, pp. 319–320 ; H. K. Mann, *Lives of the Popes*, vol. i, pp. 280–293.

ST TYSILIO, OR SULIAU, ABBOT (SEVENTH CENTURY ?)

ACCORDING to the Breton account and the few surviving Welsh references, Tysilio was son of Brochwel Ysgythrog, prince of Powys in North Wales. When a young man he ran away to be a monk under the abbot Gwyddfarch at Meifod in

Montgomeryshire. His father sent to fetch him back, but Tysilio refused to go and fled for greater security to an islet in the Menai Straits, Ynys Suliau. At the end of seven years he came back to Meifod, where he found Gwyddfarch in spite of his great age contemplating a pilgrimage to Rome. " I know what that means ", was Tysilio's comment. " You want to see the churches and palaces there. Dream about them, instead of going all that way." He took the old man a long walk over the mountains and tired him out, and Tysilio did not fail to point out that Rome was a much longer journey than they had been. Then they sat down and Gwyddfarch went to sleep, and dreamed he saw all the glory of Rome, and he was satisfied. When he died, Tysilio became abbot in his place.

When his elder brother, the prince of Powys, died, his widow Haiarnwedd wished to marry Tysilio and make him prince. To this he would not agree, for he had no taste for war and secular pursuits or for marriage, least of all within the prohibited degrees. His sister-in-law took this refusal as a personal insult, drove him from Meifod, and he took refuge at Builth in Breconshire. As her anger still pursued him, he left Wales altogether and sailed for Armorica with some of his monks. They landed at the mouth of the Rance, established contact with St Malo, and settled at the place still called Saint-Suliac. When Haiarnwedd died, a deputation came to fetch Tysilio back to Meifod ; he did not go, but sent a book of the gospels and his staff as an indication of goodwill and blessing. He died and was buried in Brittany. As well as Ynys Suliau, Tysilio's name is associated with other places in Wales ; it is an element of the Anglesey (faked) place-name which has the distinction of having twenty-four syllables in it. A twelfth-century bard, Cynddelw, wrote of Tysilio, " the royal saint of Powys " :

> A lord magnificent . . .
> A prince with princes holding intercourse.
> Whoso loves cruelty he sorely hates,
> Whilst all whose ends are loveable he loves ;
> To chastisement he charity prefers.

See LBS., vol. iv, pp. 296–305 ; the *Myvyrian Archaiology of Wales*, vol. iii (1807) ; A., W. Wade-Evans, *Welsh Christian Origins* (1934), pp. 200–201 ; and especially G. H. Doble, *St Sulian and St Tysilio* (1936) ; they seem to have been two (or three) different people, one Breton and one Welsh. See E. G. Bowen, *Settlements of the Celtic Saints in Wales* (1954).

ST WILLEHAD, Bishop of Bremen (A.D. 789)

Willehad was an Englishman, a native of Northumbria, and was educated probably at York, for he became a friend of Alcuin. After his ordination the spiritual conquests which many of his countrymen had made for Christ, with St Willibrord in Friesland and St Boniface in Germany, seemed a reproach to him, and he also desired to carry the saving knowledge of the true God to some of those barbarous nations. He landed in Friesland about the year 766 and began his mission at Dokkum, the place near which St Boniface and his companions had received the crown of martyrdom in 754. (The Roman Martyrology mistakenly calls St Willehad a disciple of St Boniface.) After baptizing some, he made his way through the country now called Overyssel, preaching as he went. In Humsterland the missionaries were all put in peril of their lives, for the inhabitants cast lots whether he and his companions should be put to death ; Providence determined the lots for their preservation. Having escaped out of their hands, St Willehad thought it prudent

to go back to Drenthe, in the more favourable neighbourhood of Utrecht. Here, in spite of the labours of St Willibrord and his successors, there was still plenty of heathens to convert, but the promising field was spoiled by imprudent zeal. Some of Willehad's fellow missionaries venturing to demolish the places dedicated to idolatry, the pagans were so angered that they resolved to massacre them. One struck at St Willehad with such force that the sword would have severed his head but that the force of the blow, as his biographer assures us, was entirely broken by cutting a string about the saint's neck by which hung a little box of relics which he always carried with him. The whole incident bears a suspicious resemblance to that recorded of St Willibrord on the island of Walcheren.

Having made so little progress among the Frisians St Willehad went to the court of Charlemagne, who in 780 sent him to evangelize the Saxons, whom he had recently subdued. The saint thence proceeded into the country where Bremen now stands, and was the first missionary who passed the Weser; some of his companions got beyond the Elbe. For a short time all went well, but in 782 the Saxons rose in revolt against the Franks. They put to death all missionaries that fell into their hands, and St Willehad escaped by sea into Friesland, whence he took an opportunity of going to Rome and laying before Pope Adrian I the state of his mission. He then passed two years in the monastery of Echternach, founded by St Willibrord, and assembled his fellow labourers whom the war had dispersed; here, too, he made a copy of the letters of St Paul.

Charlemagne put down the Saxon rebellion in ruthless fashion, and Willehad was able to return to the country between the Weser and the Elbe.* When the saint had founded many churches, Charlemagne in 787 had him ordained bishop of the Saxons, and he fixed his see at Bremen, which city seems to have been founded about that time. St Willehad redoubled his zeal and his solicitude in preaching. His cathedral church he built of wood and consecrated it on November 1, 789, in honour of St Peter. A few days later he was taken ill, and it was seen that he was very bad. One of his disciples said to him, weeping, "Do not so soon forsake your flock exposed to the fury of wolves". He answered, "Withhold me not from going to God. My sheep I recommend to Him who intrusted them to me and whose mercy is able to protect them." And so he died, and his successor buried his body in the new stone church at Bremen. St Willehad was the last of the great English missionaries of the eighth century.

Our knowledge of St Willehad is almost entirely derived from a Latin life written about the year 856 by some ecclesiastic of Bremen. It was formerly attributed to the authorship of St Anskar, but this view has now been abandoned, though Anskar seems to be responsible for the book of miracles attached to the life. The best text of both is that edited by A. Poncelet in the *Acta Sanctorum*, November, vol. iii; but they have been printed several times before, *e.g.* by Mabillon, and in Pertz, MGH., *Scriptores*, vol. ii. See also H. Timerding, *Die christliche Frühzeit Deutschlands*, vol. ii (1929); Louis Halphen, *Études critiques sur l'histoire de Charlemagne* (1921); and Hauck, *Kirchengeschichte Deutschlands*, vol. ii. *Cf.* W. Levison, *England and the Continent* . . . (1946).

ST GODFREY, BISHOP OF AMIENS (A.D. 1115)

AT the age of five Godfrey was entrusted to the care of the abbot of Mont-Saint-Quentin and, having in due course decided to become a monk, he was ordained priest. He was chosen abbot of Nogent, in Champagne, a house whose community

* Charlemagne's dealings with the barbarous Saxons were not such as to make solid missionary work any easier.

was reduced to half a dozen monks, whose discipline was, like their buildings, neglected and dilapidated. Under his direction this house began again to flourish; but when in consequence of this the archbishop of Rheims and his council pressed the saint to take upon him the government of the great abbey of Saint-Remi, he started up in the assembly and alleged contrary canons with vehemence, adding, "God forbid I should ever desert a poor bride by preferring a rich one!" Nevertheless, in 1104 he was appointed bishop of Amiens. His residence was truly the house of a disciple of Christ, for he never allowed himself to forget that he was a monk. He lived in the simplest fashion, and when he thought the cook was treating him too well he took the best food from the kitchen and gave it away to the poor and sick.

But in his episcopal capacity St Godfrey was unbending, severe, and inflexibly just. One Christmas when singing Mass before the count of Artois at Saint-Omer he refused to accept the offerings of the court until the nobles had modified the ostentation of their dress and deportment; the abbess of St Michael's at Doullens had to go on foot to Amiens and back to receive a rebuke and warning for her ill-treatment of a nun (she is said to have been kept there all day looking for the missing nun, whom the bishop had concealed in his house); and the claim of his see to jurisdiction over the abbey of Saint-Valéry was vigorously pursued. The refusal of the monks to allow him to bless altar-linen for their church was the occasion of a long dispute. St Godfrey had a bitter struggle in his own diocese against simony and for the celibacy of the clergy, in the course of which it is said an attempt was made on his life by a disgruntled woman. His rigid discipline made him very unpopular among the less worthy, and he became so discouraged that he wanted to resign and join the Carthusians. St Godfrey's severity seems in some things to have been excessive, *e.g.* he forbade the eating of meat on Sundays in Lent. He set out in November 1115 to discuss affairs with his metropolitan and died on the way at Soissons, where he was buried.

What Guibert of Nogent in his autobiography tells us concerning Godfrey is our most reliable source of information. The Latin life by Nicholas, a monk of Soissons, is much more detailed and in many respects valuable, but it is written in a tone of undiscriminating panegyric, and certain statements made in it are demonstrably incorrect. It was compiled about 1138, and it is printed, with the relevant passages of Guibert and an illuminating introduction, by A. Poncelet in the *Acta Sanctorum*, November, vol. iii. See also A. de Calonne, *Histoire de la ville d'Amiens* (1899), vol. i, pp. 123–142; C. Brunel in *Le moyen âge*, vol. xxii (1909), pp. 176–196; and J. Corblet, *Hagiographie d'Amiens* (1870), vol. ii, pp. 373–445.

9: THE DEDICATION OF THE ARCHBASILICA OF THE MOST HOLY SAVIOUR, COMMONLY CALLED ST JOHN LATERAN

THE whole Western church celebrates to-day the anniversary of the consecration to divine worship of the basilica of St John Lateran, on whose façade is carved the proud title OMNIUM URBIS ET ORBIS ECCLESIARUM MATER ET CAPUT: The Mother and Head of all churches of the City and of the World; for this church is the cathedral of Rome and the pope's permanent *cathedra* stands in its apse. It is senior in dignity to St Peter's itself, and is in some sort the cathedral of the world.

In the earliest days of Christianity worship was carried out in private houses

and the Holy Sacrifice was offered at an ordinary table (doubtless a special one was often kept for the purpose); but so early as the first quarter of the third century we hear of a building in Rome specially set apart as a Christian church, at the beginning of the fourth century there are said to have been many there, and Constantine's decree of freedom was naturally followed by great activity in the building of new churches. Following the example of the Jews with their Temple (and indeed of the pagans with theirs), these places of worship were set apart for their purpose by a dedication of them to the service of Almighty God. Eusebius in his *Ecclesiastical History* speaks of the solemn dedication of the church at Tyre in the year 314, and several historians make reference to the magnificence with which Constantine's basilica at Jerusalem was dedicated in 335, on the anniversary of the finding of the true cross. For long the dedicatory rite consisted simply in the consecration of the altar by the solemn celebration of Mass thereat, to which the deposition of relics was added when there were any, and later certain prayers, sprinklings and anointings, modifications which arose in respect of buildings that had formerly been used for pagan worship and had to be purified. But the developments which went to form the long, complex and imposing ceremony that is now found in the *Pontificale Romanum* hardly began before the eighth century.

The annual celebration of the anniversary of a church's dedication is a practice probably as old as that of the dedication itself, and certainly far older than our present rite of consecration. It was undeniably a custom of the Jews, for such a feast was instituted by Judas Machabeus in 164 B.C., when the Temple had been purified after its pollution by Antiochus Epiphanes; St John in his gospel (x 22) speaks of our Lord walking in Solomon's porch at the time of this feast. This Jewish festival was, and is, kept with an octave and was celebrated not only in the Temple at Jerusalem but in every synagogue as well, somewhat as every Western Catholic church observes the dedication of St John Lateran. These things are referred to in the sixth lesson at Matins in the common office of the octave-day of a dedication anniversary, which is said in the Roman Breviary to be taken from a letter to Pope St Felix IV (III), who died in the year 530. Actually the piece belongs only to the ninth century, but its words represent a much older discipline. In Sozomen's time, the early part of the fifth century, the anniversary of the dedication of the Martyrion at Jerusalem, referred to above, was observed with an octave and other solemnities. This custom of commemorating the dedication of a church is responsible for the existence of several feasts in the Church's calendar, and determines the date of others, *e.g.* St John before the Latin Gate (May 6), St Peter in Chains (August 1), and St Michael the Archangel (September 29).

The mansion of the Laterani at Rome came into the hands of the Emperor Constantine through his second wife, Fausta, and by him it was given to the Church. It was the principal residence of the popes from that time until the exile to Avignon at the beginning of the fourteenth century, a period of a thousand years. The church made there was in all likelihood an adaptation of the great hall of the house, but the famous baptistery was founded and newly built, in its main lines as we see it today. The basilica was dedicated to our Most Holy Saviour and the baptistery in honour of St John the Baptist.* The now universal practice of

* It may be here noted that all churches and ecclesiastical buildings are dedicated to God and to God only. Other names by which they may be known are those of saints or mysteries of religion in whose honour or under whose patronage they are dedicated. Nevertheless, custom allows the loose expression " dedicated to such-and-such a saint ".

calling the church itself St John Lateran arose at a time when it was served by monks from an adjoining monastery of St John the Baptist and St John the Divine.* In its fifteen hundred years of Christian history the basilica has undergone numerous vicissitudes, from pillage by the barbarians, from earthquakes, from fire; but it retained its ancient basilican form till the seventeenth century, when Francesco Borromini made of it the church that we see today. The apse was enlarged into a choir, in more happy fashion, in 1878. The high altar of St John Lateran, encased in marble, is the only altar in the Western church made not of stone but of wood. It is a relic of the days of persecution, and is believed by some to have been used by St Peter himself. In the *ciborium* over the altar are enshrined the reputed heads of SS. Peter and Paul.

"As often as we celebrate the dedication festival of an altar or church," says St Augustine, "if we assist with faith and attention, living holily and righteously, that which is done in temples made with hands is done also in us by a spiritual building. For he lied not who said, 'The temple of God, which you are, is holy'; and again, 'Do you not know that your bodies are the temple of the Holy Ghost, who is in you?' Therefore, since we are made worthy to become the temple of God—not by any foregoing worth of our own but by His grace—let us work, as hard as we are able with His help, that our Lord find not in His temple, that is, in us, anything whereby the eyes of His majesty may be offended. . . . If no one in dirty garments would dare to approach the table of an earthly ruler, how much the more ought one who is infected with the poison of envy or hate, or full of unrighteous anger, reverently and humbly to draw back from the table of the eternal King, that is, from the altar of God? For it is written, 'Go first and be reconciled with thy brother, and then come and offer thy gift'; and again, 'Friend, how camest thou in hither not having on a wedding-garment?'"

Much has been written about the Lateran basilica and its history, as well as upon the rite of the consecration of churches. Concerning this last topic the reader may be conveniently referred to Duchesne, *Christian Worship* (1919), pp. 399–418; *cf.* also *The Month*, June 1910, pp. 621–631. Among the many works dealing with the Lateran that of P. Lauer, *Le palais du Latran, Étude historique et archéologique* (1911) is perhaps the most comprehensive; and in special relation with the subject of this notice consult also Lauer on the "Date de la dédicace de la basilique du Latran" in the *Bulletin de la Soc. nat. des antiquaires de France* for 1924, pp. 261–265. A very long article on the Lateran with a vast bibliography has been contributed by H. Leclercq to DAC., vol. viii, cc. 1529–1887, in which see especially cc. 1551–1553.

ST THEODORE TIRO, MARTYR (*c.* A.D. 306?)

AN early panegyric, attributed to St Gregory of Nyssa, pronounced upon this martyr on his festival, begins by ascribing to his intercession the preservation of Pontus from the inroads of the Scythians, who had laid waste all the neighbouring provinces. Imploring his patronage, it says, "As a soldier defend us; as a martyr speak for us—ask peace. If we need stronger intercession, gather together your brother martyrs, and with them all pray for us. Stir up Peter, Paul and John, that they be solicitous for the churches which they founded. May no heresies

* The Canons Regular of the Lateran are so called because they represent a reformed congregation of Augustinian canons which originated at the Lateran in the eleventh century, when the basilica was served by canons regular.

sprout up, but may the Christian commonwealth become, by your and your companions' prayers, a fruitful field." The panegyric says that by St Theodore's intercession devils were expelled and distempers cured; that many resorted to his church and admired the actions of the saint painted on the wall; then approached the tomb, whose touch, they believed, imparted a blessing, and carried away the dust of the sepulchre as a treasure; if any were allowed to touch the sacred relics, they reverently applied them to their eyes, mouth and ears. "Then they address themselves to the martyr as if he were present, and pray and invoke him, who is before God and obtains gifts as he pleases." The panegyrist then refers to St Theodore's life and passion.

The martyr whose shrine at Euchaïta was so great a centre of devotion was a young man, newly enlisted in the Roman army, whence he was surnamed Tiro, "the Recruit" (or more probably because he belonged to the *Cohors tironum*). According to his earliest legend his legion was sent into winter quarters in Pontus, and he was at Amasea when he refused to join his comrades in idolatrous observances. He was presented to the governor of the province and the tribune of his legion and asked how he dare to profess a religion which the emperors punished with death. He boldly replied, "I know not your gods. Jesus Christ, the only Son of God, is my God. If my words offend you, cut out my tongue; every part of my body is ready when God calls for it as a sacrifice." They dismissed him for the present, but Theodore, being resolved to convince his judges that his resolution was inflexible, set fire to a pagan temple which stood in the city. When he was carried a second time before the governor and his assistant he was ready to anticipate their questions by his confession. They endeavoured to terrify him with threats, and allure him by promises, but he refused to be seduced. He was therefore unmercifully torn with whips, but under all manner of torments maintained his tranquillity. The martyr was remanded to prison, where in the night he was wonderfully comforted by angels. After a third examination, Theodore was condemned to be burnt alive in a furnace and was so executed. His ashes were begged by a lady named Eusebia, who gave them burial at Euchaïta.

This account of St Theodore Tiro cannot be relied on, but it has reference to a real martyr who may or may not have been a soldier. In the course of time his "acts" were embellished by further fictitious and fantastic additions, until he became one of the best known of the "warrior-saints" and included in the East among the Great Martyrs. So complicated and contradictory did his story become that, in order to make it less inconsistent, a second soldier St Theodore had to be posited and so we have the St Theodore Stratelates of February 7. St Theodore Tiro's former popularity in the West is illustrated by thirty-eight of the famous thirteenth-century windows of Chartres cathedral, those in the choir, which depict scenes from his legend. The church of San Teodoro ("Toto") at the foot of the Palatine hill in Rome is named after him. When in 971, on February 17 (Theodore's feast-day in the East), the Emperor John Zimiskes gained a great victory over the Russians at Dorystolon, it was attributed to the personal leadership of the martyr; the emperor rebuilt his church at Euchaïta and renamed the city Theodoropolis. St Theodore Tiro is still greatly venerated in the East and is mentioned in the "preparation" of the Byzantine Liturgy, together with his fellow dragon-slayer, St George, and a third "warrior", St Demetrius.

Father Delehaye devoted great attention to this martyr. In 1909, in his book *Les légendes grecques des saints militaires*, he edited five different texts of the *passio* and miracles of St

Theodore with a long preliminary discussion. The most ancient evidence of the *cultus* of the saint is to be found in the sermon attributed to St Gregory of Nyssa. We cannot be quite sure that Gregory was really the author, but it is unquestionably of early date. It is printed in Migne, PG., vol. xlvi, pp. 736–748, as well as in the *Acta Sanctorum*, November, vol. iv, where Delehaye has again dealt at length with the story of both Theodore the recruit and Theodore the general, editing also as much of these varied " acts ", partly in Greek, partly in ancient Latin versions, as would serve best to illustrate how the fictitious developments have diverged as they multiplied. Theodore the general has already been noticed separately herein under February 7, which see. Doubt has been cast upon Mgr Wilpert's identification of the two figures in the mosaic of the church of St Theodore in Rome, which he holds to represent separately the recruit and the general. Consult on this the *Analecta Bollandiana*, vol. xlii (1925), p. 389, and see in the same volume, pp. 41–45, an account of further miracles of St Theodore. In *Anatolian Studies presented to Sir W. M. Ramsay* (1923) is another paper by Delehaye, on " Euchaïta et St Théodore " (pp. 129–134). Künstle, *Ikonographie* (vol. ii, pp. 551–552), discusses St Theodore in art, but much might be added from the fuller study of oriental mosaics, etc., by Diehl, Bréhier, Fr de Jerphanion, and other experts.

ST BENIGNUS, OR BENEN, BISHOP (A.D. 467)

WHILST St Patrick was on his way to Tara from Saul it is said he passed some days at the house of a chieftain named Sechnan, in Meath. This man and his family were converted by the teaching of Patrick, and the gospel made a particular impression on his son Benen (latinized as Benignus). The boy, we are told, would scatter flowers over Patrick as he slept, and when the apostle would continue his journey clung to his feet and implored to be allowed to go too. So he was taken, and became Patrick's dearest disciple and eventually his successor. St Benen was noted for gentleness and charm of disposition and for his good singing, wherefore he was known as " Patrick's psalmodist ". The first evangelization of Clare and Kerry is attributed to him, and from thence he went north into Connaught. It is also claimed that St Patrick founded a church at Drumlease, in Kilmore diocese, of which Benen was given charge, and that he ruled it for twenty years. It seems certain that Benen was St Patrick's right-hand man, their names are coupled in the composition of the code of law called *Senchus Mor*, and after Patrick's death he became the chief bishop of the Irish church.

William of Malmesbury relates that St Benen resigned his office in the year 460, and came to Glastonbury, where he found St Patrick, who had preceded him thither. His old master sent him out to live as a hermit, telling him to build his cell at the spot where his staff should burst into leaf and bud. This happened at a swampy place called Feringmere, and there St Benen died and was buried, till in 1091 his relics were removed to Glastonbury Abbey. No doubt somebody's relics were translated on that occasion, but there is no truth in the legend of the association of St Patrick and St Benen with Glastonbury.

It may be said that in the *Acta Sanctorum*, November, vol. iv, pp. 145–188, a serious attempt has for the first time been made (by Fr Paul Grosjean) to piece together a consistent account of the history of St Benignus. He has printed the previously inedited life in Irish, the only manuscript copy of which, made by Michael O'Clery, is preserved in Brussels. This, which is rather a panegyric than a biography, is interspersed with fragments of verse and consists mainly of extravagant miracles. It is consequently not very informative. The facts of St Benignus's career have mainly to be learnt from the Patrician documents published in such collections as Whitley Stokes, *The Tripartite Life* (Rolls Series). The contributions made to the subject by William of Malmesbury and John of Tynemouth are plainly of little value ; they are based largely on the Glastonbury fictions, now completely discredited, as Dean Armitage Robinson has shown in his book, *Two Glastonbury Legends*. On *The Book*

of Rights, attributed to St Benignus, see Eoin MacNeill, *Celtic Ireland*, pp. 73–95; on the *Senchus Mor*, Haddan and Stubbs, *Councils*, vol. ii, pp. 339 *seq.*; and Bury, *Life of St Patrick*, pp. 355–357. It is curious that there seems to be no mention of St Benignus in the *Félire* of Oengus. See Fr P. Grosjean, "An Early Fragment on St Patrick . . . in the Life of St Benén", in *Seanchas Ardmhacha*, vol. i, no. 1 (Armagh, 1954), pp. 31–44.

ST VITONUS, OR VANNE, BISHOP OF VERDUN (*c.* A.D. 525)

ST FIRMINUS having died while his episcopal city was being besieged by Clovis, it is said that the king, on taking Verdun, nominated an old priest, St Euspicius, to the vacant see. Euspicius refused the office because he wanted to be a monk, and suggested his nephew Vitonus, who was found acceptable. His episcopate lasted over twenty-five years, during which he is said to have converted the remaining pagans of his diocese, but all the information that we have about his life is legendary: as, for example, that he destroyed a dragon by drowning it in the Meuse. St Vitonus is now chiefly remembered by the great congregation of Benedictines which bore his name. The foundation of a college of clergy outside the walls of Verdun is attributed to St Vitonus, whose buildings in the year 952 were handed over to Benedictine monks and re-dedicated in honour of the founder as the abbaye de Saint-Vanne. In 1600 the prior, Dom Didier de la Cour, began a thorough-going reformation of the monastery, which with Moyenmoutier became the centre of a group of reformed houses in Lorraine, Champagne and Burgundy. They were united officially as a new congregation, "de Saint-Vanne et Saint-Hydulphe", in 1604, the French monasteries withdrawing to form the congregation of St Maur fourteen years later. They were both suppressed at the Revolution, but were nominally revived (with Cluny) in 1837 to form the new congregation of Solesmes. The feast of St Vitonus is therefore observed by that congregation as well as at Verdun.

There is a Latin life, still in manuscript, of which Mabillon speaks in the *Acta Sanctorum O.S.B.* (vol. vi, pt 1, pp. 496–500); but, written as it was five hundred years after the death of Vitonus, he apparently deemed it not worth printing, though he has published a short collection of miracles worked at the shrine. A compendium of this life was, however, printed by Surius. See also Duchesne, *Fastes Épiscopaux*, vol. iii, p. 70. On Moyenmoutier and its reform, consult *Gallia Christiana*, vol. xiii, pp. 1165 *seq.*, and L. Jérôme, *L'Abbaye de Moyenmoutier* (1902).

BD GEORGE NAPPER, MARTYR (A.D. 1610)

THE history of the passion of this martyr has been preserved in a letter written by a fellow prisoner in Oxford jail. George Napper (Napier) was born in 1550 at Holywell manor, Oxford, his mother being a niece of Cardinal William Peto. He was entered at Corpus Christi College when he was fifteen and three years later was ejected as a recusant. At the end of 1580 he was imprisoned and remained so for nearly nine years, when he obtained his release by recognizing the royal supremacy. He repented of this weakness and entered the English College at Douay, where he was ordained in 1596. He was not sent on the mission till 1603, and then worked for seven years in Oxfordshire. Early in the morning of July 19, 1610, he was arrested in the fields at Kirtlington. He had on him at the time a pyx containing two consecrated Hosts and a small reliquary; these in an extraordinary way escaped the notice of his searchers, but a breviary and oil-stocks were found, and these were sufficient evidence to secure his condemnation as a priest at the next assizes.

His friends obtained a stay of execution and it is likely that he would have been reprieved altogether, but for the fact that in jail he ministered to a condemned felon, who died declaring himself a Catholic. " The people stormed ; the ministers threw all the blame upon the condemned priest, made a heavy rout, called for justice, and went straight away to Abingdon to make complaint to the judges." When he was examined on the matter by the high sheriff and the vice-chancellor of the university, Mr Napper agreed he had reconciled the man and offered " to do as much for their lordships ". There was a further reprieve, but the prisoner strenuously refused to take the oath of allegiance in the form stigmatizing the pope's deposing power as " impious, heretical and damnable " (the treatise of the Archpriest Blackwell approving it was given him to read), and his execution took place on November 9 at Oxford. Before he died he prayed publicly for the king, James I. " His charity was great, for if any poor prisoner wanted either meat to fill him or clothes to cover him he would rather be cold himself than they should " ; while on the mission " he was remarkably laborious in gaining souls to God ".

A rather full account of this martyr is preserved by Challoner in MMP., pp. 307–317. It is based upon the letter of a fellow prisoner, who goes into much detail. See also Stapleton, *Oxfordshire Missions ;* J. Morris, *Troubles . . .*, p. 302 ; and especially Bede Camm, *Forgotten Shrines*, pp. 149–182.

10 : ST ANDREW AVELLINO (A.D. 1608)

ST ANDREW AVELLINO was a native of Castronuovo, a small town in the kingdom of Naples, and born in 1521. His parents gave him the name of Lancelot at baptism. He determined to enter the clerical state, and was sent to Naples to study civil and canon law. Being there promoted to the degree of doctor and to the priesthood, he began to practise in the ecclesiastical courts. This employment, however, too much engrossed his thoughts and dissipated his mind ; and, having while pleading a cause caught himself in a lie, and reading that same evening the words of Holy Scripture, " The mouth that belieth killeth the soul," he resolved to give himself up entirely to the spiritual care of souls. This he did, and with such prudence and ability that in 1556 Cardinal Scipio Ribiba entrusted to him the task of trying to reform the nuns of Sant' Arcangelo at Baiano. This convent had an evil reputation, and the efforts of the young priest were ill received both by some of the nuns and certain men who used to visit them. These did not stop short of physical violence, but Don Lancelot's strivings and willingness to give his life for the good of souls met with little success, for eventually the convent had to be suppressed.

Don Lancelot in the meantime determined to put himself under a rule, and joined the congregation of clerks regular called Theatines, which had been founded at Naples by St Cajetan thirty years before ; his novice-master was Bd John Marinoni. Lancelot himself was now thirty-five, and on changing his way of life he also changed his name, to Andrew. He remained in the Theatine house at Naples for fourteen years, his goodness, spiritual fervour and exactness in discipline causing him to be employed as master of novices, and then elected superior. Among those whom he trained was Father Lorenzo Scupoli, author of the *Spiritual Combat*, who became a clerk regular when he was forty. The fine qualities of St Andrew Avellino and his zeal for a better priesthood were recognized by many reforming

prelates in Italy, particularly Cardinal Paul Aresio and St Charles Borromeo. The last-named in 1570 asked the provost general of the Theatines to send St Andrew into Lombardy, where he founded a house of his congregation at Milan and became a close friend and counsellor of St Charles. He then founded another house, at Piacenza, where his preaching converted several noble ladies, induced others to enter the religious life, and generally " turned the city upside down ", so that complaints were made to the Duke of Parma, who sent for him. St Andrew was able to satisfy the duke, and so impressed his wife that she asked him to be her spiritual director. In 1582 St Andrew returned to Naples, and preached with great fruit in the conversion of sinners and the disabusing of the minds of the people of the beginnings of Protestant error which had penetrated even into southern Italy. A number of miraculous happenings are recorded in his life, including the case of a man who denied the real presence of our Lord in the Blessed Sacrament. This man is said to have gone to holy communion out of human respect and fear, but removed the Host from his mouth and wrapped It up in a handkerchief, which he subsequently found stained with blood. In remorse and terror he went to St Andrew, who published the story but refused to divulge the penitent man's name lest he should be proceeded against for sacrilege.

On November 10, 1608, being in his eighty-eighth year, St Andrew Avellino had an attack of apoplexy just as he was beginning to celebrate Mass, and died that same afternoon. His body was laid out in the crypt of the church of St Paul, where it was visited by large crowds of the faithful, many of whom snipped off locks of his hair to be carried away as relics. In so doing they seem to have made cuts in the skin of his face. The next morning, thirty-six hours after death, these cuts were seen to have exuded blood, and as the body of the saint was still warm it is natural to suppose that he was not really dead. Further incisions were made by physicians, and for another thirty-six hours blood continued to trickle from them. This blood was, of course, carefully kept, and four days later it was seen to be bubbling ; in subsequent years it is recorded that, on the anniversary of St Andrew's death, the solidified blood liquefied, after the manner of that of St Januarius in the same city of Naples. St Andrew was canonized in 1712. During the process the phenomena connected with his blood were proposed as a miracle, but the evidence was regarded as inadequate. Mgr Pamphili (afterwards Pope Innocent X) deposed that a phial of the solid blood in his care failed to liquefy on any occasion.

The Bollandists, in the *Acta Sanctorum*, November, vol. iv, virtually apologize for the limited space allotted to this saint, but, as they point out, the large numbers of lives published in the seventeenth and eighteenth centuries have made him very well known, and have left no particular problems to elucidate. Besides a clear but concise summary of the principal incidents of his career and a very full bibliography of the printed literature, they have edited a valuable manuscript memoir in Italian by Father Valerio Pagani, the intimate friend of St Andrew, dealing more particularly with the saint's connection with the Theatines. In the *Analecta Bollandiana*, vol. xli (1923), pp. 139–148, there had previously been printed some interesting details regarding the " conversion " of St Andrew. Most of the information that comes to us is contributed by contemporaries. In 1609 Bishop del Tufo published a *Historia della Religione de' Padri Cherici Regolari* in which he included a narrative of the saint's early days ; while a formal biography by Father Castaldo appeared in 1613. Other Italian lives, *e.g.* by Baggatta, Bolvito, de Maria, are easily met with. On the blood phenomena mentioned above see *The Month* for May 1926, pp. 437–443. In the *Dictionnaire de Spiritualité*, vol. i (1937), cc. 551–554, G. de Luca has contributed an article dealing mainly with St Andrew's devotional writings. Five volumes of these were published at Naples in 1733–1734, but there are others still unprinted.

ST THEOCTISTA, VIRGIN (NO DATE)

THE Roman Martyrology today mentions the death on the island of Paros of St Theoctista, but it is the conclusion of the Bollandists that her story is an empty fable, imitated from the last days of St Mary of Egypt: "a pious tale fabricated by a man of leisure for the gratification of simple religious people". It tells that in the year 902 a certain Nicetas accompanied the expedition under the admiral Himerius sent against the Arabs of Crete. While there he visited the ruined church of our Lady at Paros, and met an old priest who had been a hermit on the island for thirty years. He told Nicetas all about the Arab devastations and finally of what he had heard from a man called Simon some years before about a certain Theoctista. This Simon came with some friends to Paros to hunt, and as they approached the middle of the island they heard a voice calling to them, "Don't come any nearer. I am a woman and I should be ashamed to be seen by you, for I am naked." They were astounded, but threw a cloak among the bushes in the direction of the voice, and soon a woman emerged. She told them that her name was Theoctista and that she and her family had lived on Lesbos, until she was carried off by Arabs. They took her to Paros, where she escaped into the woods and remained in hiding until the marauders withdrew. That was thirty years before, and she had lived there ever since as an ankress, feeding herself on vegetables and fruit; her clothes had become so worn out that the rags fell from her body. Never in all that time had she been able to assist at the Eucharist or receive the body of the Lord, and she implored Simon the next time he came that way to bring her holy communion. This they did in the following year, bringing the Blessed Sacrament in a pyx, which Theoctista received with the *Nunc dimittis*. Afterwards they called on her again to say good-bye, and found her at the point of death. Before she was buried Simon severed one of her hands to take away as a relic, but his ship was miraculously prevented from putting to sea until he had restored it, when it grew again on to the wrist. When the others went to look into this marvel, the body had entirely disappeared.

It was formerly supposed that the man who went to Paros and heard this story from the mouth of the hermit was Simeon Metaphrastes himself, the great Byzantine compiler of saints' legends, in whose collection the tale of Theoctista is found. But in fact he transcribed the legend just as it was written down by Nicetas, only adding thereto a preface, expressed in general terms of edification which did not make it clear that the events narrated in the first person did not happen to himself. Metaphrastes, who figures in the Greek *Menaia* on the 28th of this month, lived some fifty years after the expedition of Himerius.

In the *Acta Sanctorum*, November, vol. iv (under November 9), Delehaye has dealt with the question exhaustively, editing the original Greek narrative of Nicetas from a variety of manuscripts, and recording the variations of the Metaphrast. See also his *Legends of the Saints*, p. 88.

SS. TRYPHO, RESPICIUS AND NYMPHA, MARTYRS (DATES UNKNOWN)

THESE saints are named together today in the Roman Martyrology because what purported to be the relics of all three were preserved in the church of the hospital of the Holy Ghost *in Sassia* at Rome. Trypho is said to have been a native of

Phrygia who was a goose-herd when a boy; of Respicius too nothing whatever is known: he is first joined with Trypho in an early eleventh-century *passio*, compiled from older ones by a monk of Fleury. The legend is an historical romance woven around a martyrdom said to have taken place at Nicaea during the persecution of Decius. St Nympha, according to one account, was a Panormitan maiden who fled to Italy and was put to death at Porto in the fourth century. Another says that when the Goths regained Sicily in the sixth century she went from Palermo to Tuscany, where she served God in holiness and died in peace at Savona.

Although Ruinart included Trypho and Respicius in his *Acta Sincera*, Delehaye, in the *Acta Sanctorum*, November, vol. iv, speaks of this *passio*, together with the life and miracles, in all their variants, as belonging to the most unsatisfactory class of martyr acts, a view which Harnack, *Chronologie der altchristlichen Litteratur*, vol. ii, p. 470, fully endorses. All the principal texts in Greek and Latin have been edited by Delehaye in the article referred to. Tryphon was a very popular martyr in the Greek church, where his feast is kept on February 1. Consult further Franchi de' Cavalieri in *Studi e Testi*, vol. xix, pp. 45–74, and Arnauld in *Échos d'Orient*, 1900, pp. 201–205.

ST AEDH MAC BRICC, BISHOP (A.D. 589)

THE birth of this St Aedh, a son of Brecc of the Hy Neill, was marked by marvels and the prediction of a stranger that he would be great in the eyes of God and man. He received no schooling in his youth, being intended for the lay state, but worked on his father's land, where one day St Brendan of Birr and St Canice helped him to find the pigs that had strayed. After the death of Brecc, Aedh's brothers withheld his patrimony from him, and he tried to coerce them into yielding his share by carrying off a girl from their household. Coming to Rathlihen in Offaly he was persuaded by St Illathan, bishop in that place, to renounce his claim and to send the girl back again. This Aedh accordingly did, and remained with the bishop till, in consequence of a sign of God's favour given while his disciple was ploughing, Illathan sent him to establish a monastery in his own district. His chief settlement is said to have been at Cill-áir in Westmeath, but he was active over a wide area.

Many miracles are recorded of St Aedh, some of them extravagant enough: healing, transportation through the air (with or without his car), turning water into wine, and resuscitating three people who had had their throats cut by robbers are among them. It is said that St Brigid herself (alternatively, "a certain man") came to him to be cured of a chronic headache, which he took upon himself. There is a story told of St Odo of Cluny which is paralleled by the following told of St Aedh: that he one day saw a girl washing her head after Saturday Vespers (*i.e.* when, ecclesiastically, Sunday had begun), and that at his word all her hair fell out until she had repented of doing servile work on the Lord's day. When he came to die, St Aedh said to one of his monks, "Prepare to take the road to Heaven with me". The man was not willing to die, but a country fellow standing by exclaimed, "Would to God you would ask me to come with you". "Very well," said St Aedh, "go and wash yourself and get ready." So the peasant did, and lay down on the saint's bed, and together they died. At the same moment, St Columba in far Iona knew of Aedh's departure to Heaven, and told the news to his brethren.

There are three Latin lives of this saint, but no text is known to have been preserved in Irish. The Latin recensions have all been printed in full by Fr P. Grosjean in the *Acta*

Sanctorum, November, vol. iv, the second being here edited for the first time, though C. Plummer had quoted fragments of it when he published the third life in his VSH., vol. i, pp. 34–45. In any case the second differs little from the first, which is preserved to us in the Codex Salmanticensis and had been previously printed in 1888. Fr Grosjean has greatly added to the value of his article by copious annotations. See also Plummer's preface to VSH., vol. i, pp. xxvi–xxviii, and G. Stokes in *Journal* of R. Soc. of Antiq., Ireland, vol. xxvi (1896), pp. 325–335. St Aedh seems to have been popularly invoked to cure headaches ; *cf.* J. F. Kenney, *Sources*, vol. i, p. 393.

ST JUSTUS, Archbishop of Canterbury (*c.* A.D. 627)

When in the year 601 Pope St Gregory the Great sent more missionaries to help St Augustine in England, Justus was of their number. Three years later St Augustine consecrated him to be bishop of Rochester, the first of that see, where King Ethelbert built a church dedicated in honour of St Andrew, from whose church on the Coelian the Roman missionaries had set out. When Augustine was succeeded at Canterbury by St Laurence, Justus joined with him and St Mellitus of London in addressing a letter to the Irish bishops and abbots inviting them to conform certain of their ecclesiastical usages to those of Rome. A similar letter was sent to the clergy of the Christian Britons ; " what was gained by so doing ", St Bede caustically observes, " the present times still declare ".

After the death of King Ethelbert in 616 a pagan reaction set in in Kent and the same happened among the East Saxons. In face of it the three bishops, Laurence, Justus and Mellitus, decided to retire for a while as they could do no good where they were in opposition to the pagan princes. Accordingly Justus and Mellitus crossed over into Gaul. Within a year Justus was recalled, for St Laurence, spurred on by a vision of St Peter, had succeeded in converting King Edbald of Kent. St Justus himself became archbishop of Canterbury in 624, and Pope Boniface V sent him the *pallium*, together with a letter delegating the patriarchal right to consecrate bishops in England. In the course of his letter the pope shows what he thinks of Justus : he refers to " the perfection which your work has obtained ", to God's promise to be with His servants, " which promise His mercy has particularly manifested in your ministry ", and to Justus's " hope of patience and virtue of endurance ". " You must therefore endeavour, my brother ", he concludes, " to preserve with unblemished sincerity of mind that which you have received through the favour of the Apostolic See, as an emblem whereof you have obtained so principal an ornament [*i.e.* the *pallium*] to be borne on your shoulders. . . . God keep you in safety, most dear brother." St Justus did not long survive his promotion but before his death he consecrated St Paulinus, to accompany Ethelburga of Kent when she went north to marry the heathen Edwin, King of Northumbria, an alliance which was " the occasion of that nation's embracing the faith ", as St Bede remarks. The feast of St Justus is kept in the diocese of Southwark.

Our knowledge of the doings of St Justus depends mainly upon the *Ecclesiastical History* of Bede (see C. Plummer's edition and notes). In the *Acta Sanctorum*, November, vol. iv, Delehaye has also printed the eleventh-century life by Goscelin. With regard to the relics of the early archbishops of Canterbury see W. St John Hope, *Recent Discoveries in the Abbey Church of St Austin at Canterbury* (1916). It is noteworthy that Justus with Mellitus and Laurence, but not Augustine, is inscribed in the diptychs of the Irish sacramentary known as the Stowe Missal.

11 : ST MARTIN, Bishop of Tours (A.D. 397)

THE great St Martin, the glory of Gaul and a light to the Western church in the fourth century, was a native of Sabaria, a town of Pannonia. From thence his parents, who were pagans, had to remove to Pavia in Italy, for his father was an officer in the army, who had risen from the ranks. Martin himself has, rather curiously, come to be looked on as a " soldier saint ". At the age of fifteen he was, as the son of a veteran, forced into the army against his will and for some years, though not yet formally a Christian, he lived more like a monk than a soldier. It was while stationed at Amiens that is said to have occurred the incident which tradition and image have made famous. One day in a very hard winter, during a severe frost, he met at the gate of the city a poor man, almost naked, trembling and shaking with cold, and begging alms of those that passed by. Martin, seeing those that went before take no notice of this miserable creature, thought he was reserved for himself, but he had nothing with him but his arms and clothes. So, drawing his sword, he cut his cloak into two pieces, gave one to the beggar and wrapped himself in the other half. Some of the bystanders laughed at the figure he cut, but others were ashamed not to have relieved the poor man. That night Martin in his sleep saw Jesus Christ, dressed in that half of the garment which he had given away, and heard Jesus say, " Martin, yet a catechumen, has covered me with this garment ".* His disciple and biographer Sulpicius Severus states that he had become a catechumen on his own initiative at the age of ten, and that as a consequence of this vision he " flew to be baptized ".

Martin did not at once leave the army, and when he was about twenty there was a barbarian invasion of Gaul. With his comrades he appeared before Julian Caesar to receive a war-bounty, and Martin refused to accept it. " Hitherto ", he said to Julian, " I have served you as a soldier ; let me now serve Christ. Give the bounty to these others who are going to fight, but I am a soldier of Christ and it is not lawful for me to fight." Julian stormed and accused Martin of cowardice, who retorted that he was prepared to stand in the battle-line unarmed the next day and to advance alone against the enemy in the name of Christ. He was thrust into prison, but the conclusion of an armistice stopped further developments and Martin was soon after discharged. He went to Poitiers, where St Hilary was bishop, and this doctor of the Church gladly received the young " conscientious objector " among his disciples.†

Martin had in a dream a call to visit his home and, crossing the Alps where he had a remarkable escape from robbers, he went into Pannonia, and converted his mother and others ; but his father remained in his infidelity. In Illyricum he opposed the triumphant Arians with so much zeal that he was publicly scourged and had to leave the country. In Italy he heard that the church of Gaul also was oppressed by those heretics and St Hilary banished, so he remained quietly at Milan. But Auxentius, the Arian bishop, soon drove him away. He then retired with a priest to the island of Gallinaria in the gulf of Genoa, and remained there till St Hilary was allowed to return to Poitiers in 360. It being Martin's earnest

* Our familiar word " chapel " is said to be derived from this incident. The oratory in which the alleged cloak of St Martin was preserved was called in Latin the *cappella* (diminutive of *cappa*, a cloak), in Old French *chapele*.

† The narrative of Sulpicius Severus here presents considerable chronological difficulties.

desire to pursue his vocation in solitude, St Hilary gave him a piece of land, now called Ligugé, where he was soon joined by a number of other hermits. This community—traditionally the first monastic community founded in Gaul—grew into a great monastery which continued till the year 1607, and was revived by the Solesmes Benedictines in 1852. St Martin lived here for ten years, directing his disciples and preaching throughout the countryside, where many miracles were attributed to him. About 371 the people of Tours demanded Martin for their bishop. He was unwilling to accept the office, so a stratagem was made use of to call him to the city to visit a sick person, where he was conveyed to the church. Some of the neighbouring bishops, called to assist at the election, urged that the meanness of his appearance and his unkempt air showed him to be unfit for such a dignity. But such objections were overcome by the acclamations of the local clergy and people.

St Martin continued the same manner of life. He lived at first in a cell near the church, but not being able to endure the interruptions of the many visitors he retired from the city to where was soon the famous abbey of Marmoutier. The place was then a desert, enclosed by a steep cliff on one side and by a tributary of the river Loire on the other ; but he had here in a short time eighty monks, with many persons of rank amongst them. A very great decrease of paganism in the district of Tours and all that part of Gaul was the fruit of the piety, miracles and zealous instruction of St Martin. He destroyed many temples of idols and felled trees and other objects that were held sacred by the pagans. Having demolished a certain temple, he would also have cut down a pine that stood near it. The chief priest and others agreed that they themselves would fell it, upon condition that he who trusted so strongly in the God whom he preached would stand under it where they should place him. Martin consented, and let himself be tied on that side of the tree to which it leaned. When it seemed about to fall on him he made a sign of the cross and it fell to one side. Another time, as he was pulling down a temple in the territory of Autun, a man attacked him sword in hand. The saint bared his breast to him ; but the pagan lost his balance, fell backwards, and was so terrified that he begged for forgiveness. These and many other marvels are narrated by Sulpicius Severus ; some are so extraordinary that, he tells us himself, there were not wanting " wretched, degenerate and slothful men " in his own day who denied their truth. He also recounts several instances of revelations, visions and the spirit of prophecy with which the saint was favoured by God. Every year St Martin visited each of his outlying " parishes ", travelling on foot, on a donkey, or by boat. According to his biographer he extended his apostolate from Touraine to Chartres, Paris, Autun, Sens and Vienne, where he cured St Paulinus of Nola of an eye trouble. When a tyrannical imperial officer, Avitian, had come to Tours with a batch of prisoners and was going to put them to death with torture on the following day, St Martin hurried from Marmoutier to intercede for them. He did not arrive till nearly midnight, but went straight to Avitian and would not go away until mercy was extended to the captives.

Whilst St Martin was employed in making spiritual conquests, and in peaceably spreading the kingdom of Jesus Christ, the churches in Spain and Gaul were disturbed by the Priscillianists, a gnostic-manichean sect named after their leader. Priscillian appealed to the Emperor Maximus from a synod held at Bordeaux in 384, but Ithacius, Bishop of Ossanova, attacked him furiously and urged the emperor to put him to death. Neither St Ambrose at Milan nor St Martin would

countenance Ithacius or those who supported him, because they sought to put heretics to death and allowed the emperor's jurisdiction in an ecclesiastical matter. Martin besought Maximus not to spill the blood of the guilty, saying it was sufficient that they be declared heretics and excommunicated by the bishops. Ithacius, far from listening to his advice, presumed to accuse him of the heresy involved, as he generally did those whose lives were too ascetic for his taste, says Sulpicius Severus. Maximus, out of regard to St Martin's remonstrances, promised that the blood of the accused should not be spilt. But after the saint had left Trier, the emperor was prevailed upon, and committed the case of the Priscillianists to the prefect Evodius. He found Priscillian and others guilty of certain charges, and they were beheaded. St Martin came back to Trier to intercede both for the Spanish Priscillianists, who were threatened with a bloody persecution, and for two adherents of the late emperor, Gratian ; he found himself in a very difficult position, in which he seemed to be justified in maintaining communion with the party of Ithacius, which he did : but he was afterwards greatly troubled in conscience as to whether he had been too complaisant in this matter.*

St Martin had a knowledge of his approaching death, which he foretold to his disciples, and with tears they besought him not to leave them. " Lord ", he prayed, " if thy people still need me I will not draw back from the work. Thy will be done." He was at a remote part of his diocese when his last sickness came on him. He died on November 8, 397, today being the day of his burial at Tours, where his successor St Britius built a chapel over his grave, which was later replaced by a magnificent basilica. Its successor was swept away at the Revolution, but a modern church now stands over the site of the shrine, which was rifled by the Huguenots in 1562. Till that date the pilgrimage to Tours was one of the most popular in Europe, and a very large number of French churches are dedicated in St Martin's honour. And not only in France. The oldest existing church in England bears his name, that one outside the eastern walls of Canterbury which St Bede says was first built during the Roman occupation. If this be so, it doubtless at first had another dedication, but was called St Martin's by the time St Augustine and his monks came to use it. By the end of the eighth century there were at least five other Martin dedications in Great Britain, including of course St Ninian's church at Whithorn. St Martin was named in the canon of the Mass in the Bobbio Missal.

In the BHL. no less than fifty-six medieval Latin texts are indicated as in some sense sources for the life of St Martin, and the literature arising out of these is of course immense. But the fundamental narrative comes to us from Sulpicius Severus, who had visited the saint at Tours and whose successive contributions to the subject are immensely more important than any later materials. At the time of St Martin's death Sulpicius had already compiled his biography. A little later he revised it, supplementing the text with three long letters he had written in the interval, the last of these describing the saint's death and funeral. Sulpicius meanwhile had been busy in writing a general chronicle, and in this Book II, ch. 50 is devoted to St Martin's share in the Priscillianist controversy. Finally in 404 Sulpicius threw into dialogue form some further materials, comparing Martin with earlier ascetics, and gathering up a number of new anecdotes. The text edited by C. Halm in the Vienna *Corpus* (vol. i, pp. 107–216) has not yet been superseded. *Cf.* however, the Sulpicius section of the Book of Armagh, edited by Professor John Gwynn (1913). More than a

* For their parts in the affair of Priscillian both the emperor and Ithacius were censured by Pope St Siricius. It was the first judicial death-sentence for heresy, and it was followed by a spread of Priscillianism in Spain. Sulpicius Severus says that two of Priscillian's followers were exiled " to the Scilly island that lies beyond Britain ".

century and a half elapsed before St Gregory at Tours itself made another notable contribution to the history of his venerated predecessor. Unfortunately the chronology of Sulpicius and Gregory is often at variance, and these inconsistencies formed the basis of an essay in destructive criticism by E. Babut (*St Martin de Tours*, 1912) which created a considerable sensation when it appeared. A detailed reply by Fr Delehaye in the *Analecta Bollandiana* (vol. xxxviii, 1920, pp. 1–136) may count as perhaps the most up-to-date contribution to the subject, and another high authority, C. Jullian, in the *Revue des Études anciennes* (vols. xxiv and xxv) and in his *Histoire de la Gaule* (vol. viii) has written in general agreement with Delehaye. Biographies and studies of the different aspects of St Martin's history are numerous. See especially the books of A. Lecoy de la Marche, C. H. van Rhijn, P. Ladoué and, most useful of all, the little volume of Paul Monceaux (Eng. trans., 1928). On St Martin in art consult Künstle, *Ikonographie*, vol. ii, pp. 438–444; and the volume by H. Martin, in the series *L'art et les saints*. St Martin has also played a great part in the traditions of the people; many popular phrases in French recall his name. Much of this folk-lore has been gathered up by Lecoy de la Marche, and for Germany see Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. v, cc. 1708–1725. For Martin's influence in Ireland, see J. Ryan, *Irish Monasticism* (1931); and Fr Grosjean in *Analecta Bollandiana*, vol. lv (1942), pp. 300–348; for the early English dedications, W. Levison, *England and the Continent* . . . (1946), p. 259. The great veneration for St Martin in medieval England is witnessed by the fact that the calendar of the Book of Common Prayer not only retains his *dies natalis* but also the fesat of the translation of his relics on July 4. The life by Sulpicius Severus is translated in the Fathers of the Church series, vol. vii (1949), and again in F. R. Hoare, *The Western Fathers* (1954), together with his three letters on St Martin and the dialogues with Postumianus and Gallus.

ST MENNAS, MARTYR (DATE UNKNOWN)

THE outline of the legend of St Mennas (Menas) is that he was an Egyptian by birth and a soldier in the Roman army. He was at Cotyaeum in Phrygia when the persecution of Diocletian began, whereupon he deserted and hid himself in the mountains, where he led a life of prayer and austerity. On the occasion of some games at Cotyaeum he left his hiding-place and displayed himself in the amphitheatre, announcing that he also was a Christian. He was arrested and brought before the president who, after having him beaten and tortured, ordered him to be beheaded. His remains were recovered and brought back to Egypt, where the miracles reported at his tomb soon made it a great centre of devotion. The *cultus* of St Mennas spread far and wide in the East, his true history was overlaid and distorted by fictions and embellishments which brought him into the ranks of the " warrior saints ", and he was credited with absurd wonders, one of them (which, however, he shares with SS. Cosmas and Damian) being, in the words of Tillemont, " in the highest degree scandalous ". Father Delehaye is of the opinion that all that can be fairly certainly known about St Mennas is that he was an Egyptian who was martyred and buried in his native place. Churches were built in his honour at, among other places, Cotyaeum, and these gave rise to mythical duplicates of the martyr connected with those cities.

The great shrine of St Mennas, built over his tomb, was at Bumma (Karm Abu-Mina), south-west from Alexandria, which was a principal pilgrimage sanctuary until the Arab invasion in the seventh century. Its ruins, basilica, monastery, baths, secular buildings, were excavated by Mgr K. M. Kaufmann in 1905-08, who found innumerable traces of the former popular *cultus* of the martyr. Among them were numerous phials bearing such inscriptions as " Souvenir of St Mennas ", which were shown to have been made to contain water from a well near the shrine. Such phials had been long previously found elsewhere in Africa and in Europe,

and had hitherto been supposed to have contained " oil of St Mennas " taken from the lamps in the church. In 1943 the Orthodox patriarch of Alexandria, Christopher II, issued an encyclical letter in which he attributed the saving of Egypt from invasion at the battle of Alamein to " the prayers to God of the holy and glorious great martyr Mennas, the wonder-worker of Egypt " ; and he put forward a project for restoring the saint's ruined sanctuary near Alamein as a memorial to the fallen.

The Roman Martyrology mentions to-day another ST MENNAS, who was a solitary in the Abruzzi. He was a Greek from Asia Minor whose holiness and zeal are spoken of by Pope St Gregory in his *Dialogues*.

As in the case of the great St George, we have here to do with a martyr of whose historical existence, owing to his localized, wide-spread and early cult, we can hardly entertain a doubt, but whose story has been lost and supplied at a later date by deliberate fabrication. Starting from this primitive fiction it has been transmitted to subsequent generations with endless varieties of detail, and translated into many languages, oriental and western. The Greek *passio* is known to us in three distinct families, but the kernel recognizable in all of them has been obtained by the simple process of borrowing the story of another martyr and giving him a new name. The martyr in this case was St Gordius, whose conflict is described to us in a panegyric preached by St Basil. An immense amount of research has been lavished upon St Mennas by such scholars as Krumbacher, Delehaye, P. Franchi de' Cavalieri, K. M. Kaufmann and others. What is of main interest is that the cradle of the *cultus* of this Egyptian martyr was brought to light in the present century through the excavations of Mgr Kaufmann. It has been described in his folio volume, *Die Menas-stadt und das Nationalheiligtum der altchristlichen Aegypter* (1910). Father Delehaye in particular has written very fully on the subject. See the *Analecta Bollandiana*, vol. xxix (1910), pp. 117–150 ; and vol. xliii, pp. 46–49 ; *Origines du culte des martyrs* (1933), pp. 222–223 and *passim* ; *Les passions des martyrs et les genres littéraires*, pp. 388–389 ; and CMH., pp. 595–596. See also Budge, *Texts relating to St Mena of Egypt* (1909) ; P. Franchi de' Cavalieri in *Studi e Testi*, vol. xix (1908), pp. 42–108 ; and H. Leclercq in DAC., vol. xi, cc. 324–397, where also is a full bibliography.

ST THEODORE THE STUDITE, ABBOT (A.D. 826)

ST PLATO, abbot of Symboleon upon Mount Olympus in Bithynia, had a brother-in-law who with his three sons went to their estate at Sakkoudion, also near Olympus, and there began to lead a monastic life. Among these novices no one was more fervent than Theodore, the eldest son, then in his twenty-second year. St Plato was prevailed upon to resign his abbacy and to undertake the government of this new monastery, and in due course he sent Theodore to Constantinople to be ordained priest. He made so great progress in virtue and learning that in 794 his uncle abdicated the government of the house and, by the consent of the community, confided it to Theodore.

The young emperor Constantine VI having put away his wife and taken Theodota, a relation of SS. Plato and Theodore, they protested against his conduct. Constantine desired to gain Theodore to his side and used his utmost endeavours, by promises and by the consideration of their kindred. When these failed, the emperor went to take the waters at Brusa, near Sakkoudion, expecting St Theodore to pay him a ceremonial visit ; but neither the abbot nor any of his monks were there to receive him. The prince returned to his palace in a rage, and sent officers with an order to deport Theodore and those monks who were his most resolute adherents. They were banished to Thessalonika, and a strict order was published forbidding anyone to receive or entertain them, so that even the monks of that

country durst not help them. The aged Plato was confined in a solitary cell in Constantinople. St Theodore wrote to him from Thessalonika an account of the journey and hardships of himself and his companions, a letter full of courage and of admiration for his old master. But the exile lasted only a few months, being brought to an end by a characteristic example of the brutal ambitions of the time and place. In 797 the emperor's mother, Irene, dethroned her son, and ordered his eyes to be put out. She reigned five years and recalled the exiles. St Theodore returned to Sakkoudion, and reassembled his scattered flock; but finding this monastery exposed to the raids of the Arabs they in 799 took shelter within the walls of the city. Theodore was given charge of the famous monastery of Studius, so called from its founder, the consul Studius who, coming from Rome to Constantinople, had built it in the year 463. Constantine Copronymus had expelled the monks and Theodore found the place a desert, with a bare dozen inmates; under his rule the community and its dependants came to number a thousand. As a legislator St Theodore takes the first place in the development of monasticism deriving from St Basil. St Athanasius the Lauriote brought his regulations to Mount Athos, and they spread to Russia, Bulgaria and Serbia, where and elsewhere they still form the basis of cenobitical monastic life.* He especially fostered learned studies and the practice of the fine arts, and the school of calligraphy that he established was long famous. St Theodore's own written works were chiefly instructions and sermons, liturgical hymns, and treatises on monastic asceticism, in which, compared with many orientals, he was notably moderate. He told a hermit, "Don't cultivate a self-satisfied austerity. Eat bread, drink wine occasionally, wear shoes, especially in winter, and take meat when you need it." For eight years St Theodore governed his monastery in peace amid the turmoil of imperial politics, and then the affair of Constantine's adultery was brought up again.

To fill the vacant patriarchal throne of Constantinople the Emperor Nicephorus I chose his namesake, afterwards St Nicephorus, who was a layman at the time. For this reason St Theodore, St Plato, and other monks opposed the appointment, and were imprisoned for twenty-four days in consequence. Then, at the request of the emperor, Nicephorus and a small synod of bishops reinstated the priest Joseph, who had been degraded for blessing the marriage between Constantine VI and Theodota. St Theodore and others refused to hold communion with Joseph or to accept the decision of a second synod that the marriage had been valid, and he, his brother Joseph, Archbishop of Thessalonika, and St Plato were relegated to Princes' Island and shut up in separate prisons. Theodore wrote explaining matters to the pope and St Leo III replied, commending his prudence and constancy, but the other side had spread rumours in Rome that Theodore was heretical and was annoyed at not having been made patriarch, and Leo made no formal judgement. The Studite monks were dispersed among other monasteries and grievously ill-treated, and the imprisonment of the leaders lasted nearly two years, until the death of the Emperor Nicephorus in 811.

A reconciliation was brought about between Theodore and Patriarch Nicephorus, which was cemented by their unity on the vexed question of the veneration of images. Particulars of the outbreak of the second Iconoclast persecution, under

* There was a revival of Studite monasticism among Catholic Byzantines in our own day. In 1901 Andrew Szepticky, Archbishop of Lvov, founded a monastery in then Austrian Galicia, which prospered and gave off affiliations; but the monks were suppressed by the Soviet government after 1945. A group of refugee monks have made a fresh start in Canada.

Leo V the Armenian, have been given in the account of St Nicephorus (March 13). St Theodore openly denied any right of the emperor to interfere in ecclesiastical affairs, and on the Palm Sunday after the banishment of St Nicephorus he ordered all his monks to take images in their hands and to carry them solemnly in public procession, singing a hymn which begins, " We reverence thy holy image, O blessed one ". From this moment St Theodore was recognized as the leader of the orthodox, and he continued to encourage all to honour holy images, for which the emperor banished him into Mysia, where he continued to animate the faithful by letters, of which a number are extant. His correspondence being discovered, the emperor ordered him to Bonita, at a greater distance in Anatolia, with instruction to his gaoler to have the confessor scourged. This man, Nicetas, seeing the cheerfulness with which St Theodore put off his tunic and offered his naked body, wasted with fasting, to the blows, was moved with compassion. He therefore contrived to send all others out of the dungeon ; then, throwing a sheep-skin over Theodore's bed, he discharged upon it a number of blows, which were heard by those without ; then, pricking his arm to stain the whip with blood, he showed it when he came out and seemed out of breath with the pains he had taken. St Theodore was still able to write letters, and among them those which he sent to all the patriarchs and to Pope St Paschal I. To him he writes, " Give ear, apostolic bishop, shepherd appointed by God over the flock of Jesus Christ. You have received the keys of the kingdom of Heaven ; you are the rock on which the Church is built ; you are Peter, since you fill his see. Come to our assistance." The pope having sent legates to Constantinople (who, however, achieved nothing), St Theodore wrote a letter of thanks, in which he said, " You are from the beginning the pure source of the orthodox faith. You are the secure harbour of the universal Church, her shelter against the storms of heretics, and the city of refuge chosen by God."

For three more years St Theodore and his faithful attendant Nicholas were imprisoned at Bonita with extreme rigour ; enduring great cold in winter and almost stifled in summer and tormented with hunger and thirst, for their guards threw them in at a window only a little bread every other day. St Theodore says that he expected they would soon perish with hunger, adding, " God is yet but too merciful to us ", and they probably would have, had not a court official who passed that way been shocked by their condition and ordered them to be properly fed. The Emperor Leo, having intercepted another letter in which the saint encouraged the faithful to defy " the infamous sect of image-burners ", gave order to the prefect of the East to punish its author. This officer was not won over as Nicetas had been, and caused Nicholas, the monk who had written the letter, to be cruelly scourged and then a hundred stripes to be given to Theodore, who was left lying on the ground exposed to the cold of February. He was a long time unable to take any rest or food, and was only saved by the care of Nicholas who, forgetting his own sufferings, fed him drop by drop with a little broth, and after he had thus strengthened him, endeavoured to dress his wounds, from which he had to cut away the mortified flesh. Theodore was for three months in excessive pain, and before he was recovered an officer arrived to conduct him and Nicholas to Smyrna. They had to walk in the day-time and at night were put in irons.

At Smyrna the archbishop, who was a bitter Iconoclast, kept Theodore confined closely, and said he would ask the emperor to send an officer to cut off his head, or at least to cut out his tongue. But the persecution ended in 820, with the murder of him who had raised it. Leo was succeeded by Michael the Stammerer, who at

first affected great moderation: the exiles were restored, and St Theodore the Studite came out after seven years of imprisonment. He wrote a letter of thanks to Michael, exhorting him to be united with Rome, the first of the churches, and freely to permit the veneration of images. But the new emperor refused to allow any images in the imperial city, or to restore the patriarch, the abbot of the "Studium" or any other orthodox prelates to their offices unless they agreed. St Theodore, after making fruitless remonstrances, left Constantinople—in effect an exile—and visited the monasteries of Bithynia to encourage and strengthen his followers. "The winter is over", he said, "but spring is not yet come. The sky is clearer and there is hope of a good passage. The fire is out—but there is still smoke." The influence of Theodore was so great that monks in general and Studites in particular were regarded as synonymous with orthodoxy; and some of his monks gathered round him in a monastery on the peninsula of Akrita. He was here taken ill in the beginning of November 826, yet walked to church on the fourth day and celebrated the Holy Sacrifice. His sickness increasing, he dictated to a secretary his last instructions; and died on the following Sunday, November 11. His body was translated to the monastery of Studius eighteen years after his death.

St Theodore the Studite is greatly venerated in the East and is named in the Roman Martyrology as "famous throughout the Church", as indeed he well deserves to be, as a monastic legislator, an upholder of the supreme authority of the see of Rome, and a spirited defender of and sufferer for the veneration of holy images. He opposed the Iconoclasts essentially on theological grounds. He did not regard sacred pictures as a necessary artistic adornment of a church; he definitely discouraged the pictorial representation of the Virtues and Vices and any other "unauthorized flights of the religious fancy". Nor did he deem their veneration a *necessary* devotional exercise; he seems to have used it but little himself, regarding it simply as an aid to devotion for the "weaker brethren". In his own instructions on prayer he sees the heart and mind in direct communion with God without reference to any exterior helps or intermediaries. But he saw clearly that to deny the lawfulness of the display and veneration of holy images was to deny the validity of certain theological principles which are essential to the Christian faith. Many of his writings have come down to us, including numerous letters, treatises on monastic life and the veneration of images, sermons, and a number of hymns. Like the life of the saint they are marked with that rigorism and uncompromising detachment from the world, almost amounting to "puritanism", which was characteristic of many of his followers and in some of their successors was so exaggerated as gravely to disturb the peace of the Church.

In volume xcix of Migne's Greek Patrology are printed two biographies with some other documents referring to St Theodore as well as his own writings. His life was so completely identified with the controversies of the period that for a fuller understanding we must turn to the exponents of general ecclesiastical history. Pargoire, *L'Église Byantine de* 527 *à* 847 (1923), is very valuable; as is also Hefele-Leclercq, *Histoire des Conciles* (especially bk 18 in vol. iii, pt 2); Mgr Mann's *Lives of the Popes*, vol. ii, pp. 795–858; and Bréhier, *La Querelle des Images* (1904). Among works more directly relating to St Theodore may be mentioned: J. Hausherr, *St Théodore . . . d'après ses catéchèses* (1926) in the series "Orientalia Christiana", no. 22; Alice Gardner, *Theodore of Studium* (1905); H. Martin, *St Théodore* (1906); Dobschütz, "Methodius und die Studiten" in the *Byzantinische Zeitschrift*, vol. xviii (1909), pp. 41–105; and G. A. Schneider, *Der hl. Theodor von Studion* (1900). Several articles bearing on St Theodore have been published in the *Analecta Bollandiana*. In vol. xxxi (1912) Fr C. Van de Vorst published for the first time Theodore's

eulogy of St Theophanes, and in vol. xxxii another Greek text describing the translation of Theodore's relics, as well as a paper on his relations with Rome, and in vol xxxiii a discussion of his " smaller catechism ". See also in DAC. the account of St Theodore's activities in the Iconoclasm controversy (vol. vii, 1926, cc. 272–284). There is an excellent popular sketch by Prince Max of Saxony, *Der hl. Theodor* (1929) ; and *cf.* N. H. Baynes and C. L. B. Moss, *Byzantium* (1948).

ST BARTHOLOMEW OF GROTTAFERRATA, ABBOT (*c.* A.D. 1050)

THE founder of the Greek abbey of Grottaferrata in the Tuscan plain, St Nilus, died in the year 1004, and was succeeded as abbot in quick succession by Paul, Cyril and Bartholomew. They were all personal disciples of Nilus, the last named being venerated as the lesser founder of the monastery ; for St Nilus and his first two successors were able only to clear the land and begin building, while St Bartholomew carried the work to its conclusion and firmly established his monks, who had been driven from southern Italy and Sicily by Saracen invasions. He made his monastery a centre for learned studies and the copying of manuscripts, himself being skilled in the art of calligraphy, and he composed a number of liturgical hymns.

A *kanon* in the liturgical office of St Bartholomew contains these words: " When, O father, thou didst see the Roman Pontiff rejected, thou didst persuade him by wise words to give up his throne and to end his days in the happy life of a monk." This refers to the Grottaferrata tradition—perhaps a true one—concerning the last years of Pope Benedict IX, whose grandfather, Count Gregory of Tusculum, had given the land on which the abbey is built. When Benedict, after a stormy and scandalous reign of twelve years, having first resigned the papacy for a money payment and then tried to regain it, was finally driven from Rome in 1048, he came to Grottaferrata in a state of remorse. Abbot Bartholomew was quite definite as to what was Benedict's duty : by his disorders he had made himself unfit to be a priest, much less a pope ; he must definitely resign all claim to that dignity and fulfil the rest of his life in penance (he was still only about thirty-six years old). The influence of the abbot gradually changed Benedict's remorse into true penitence ; he remained at Grottaferrata as a simple monk and died there. This account of the saint's part in the career of Benedict IX is first found in the Life of St Bartholomew, perhaps written by his third successor, Abbot Luke I, and is supported by monuments at the abbey ; but it appears that in 1055, the year of his death, Benedict was still calling himself pope. The vigorous government of St Bartholomew was responsible for raising his monastery to that position of importance from which it played a part in the history of the medieval papal states, a position which ultimately led to its decline as a religious house until its restoration in the nineteenth century.

Two Greek texts giving some account of St Bartholomew will be found printed in Migne, PG., vol. cxxvii, cc. 476–516. Some of the manuscripts copied by his hand are believed still to survive in the library of Grottaferrata ; and an ancient mosaic representing SS. Nilus and Bartholomew is still visible in the sanctuary of the abbey church. The resignation of Pope Benedict IX is discussed in Mgr Mann's *Lives of the Popes*, vol. v, p. 292. See also S. G. Mercati in *Enciclopedia italiana*, vol. vi, p. 254 ; L. Bréhier in DHG., vol. vi, cc. 1006–1007 ; and F. Halkin in *Analecta Bollandiana*, vol. lxi (1943), pp. 202–210, who points out that, of the two Greek texts just referred to, one, the Encomium, refers to another St Bartholomew.

12: ST MARTIN I, POPE AND MARTYR (A.D. 656 ?)

ST MARTIN was a native of Todi in Umbria, renowned among the clergy of Rome for his learning and holiness. Whilst he was deacon he was sent by Pope Theodore I as *apocrisiarius* or nuncio to Constantinople, and upon the death of Theodore Martin himself was elected pope in July 649. In the October following he held a council at the Lateran against Monothelism (the denial that Christ had a human will), in which the orthodox doctrine of the two wills was affirmed and the leaders of the heresy anathematized. Two imperial edicts, the " Ekthesis " of Heraclius and the " Typos " of Constans, were likewise censured : the first because it contained an exposition of faith entirely favourable to the monothelites, the second because it was a formulary by which silence was imposed on both parties and it was forbidden to mention either one or two wills and energies in Christ. " The Lord ", said the Lateran fathers, " has commanded us to shun evil and do good, but not to reject the good with the evil. We are not to deny at the same time both error and truth "—which sounds like a reference to Pope Honorius I, though he is not mentioned. These decrees were published throughout the West, Martin invoking the energy of the bishops of Africa, Spain and England for the putting down of Monothelism, and in the East he appointed a vicar to enforce the synodal decisions in the patriarchates of Antioch and Jerusalem.

The emperor, Constans II, was infuriated. He had already sent an exarch to Rome who had failed in his mission of sowing dissension among the bishops at the synod, and he now sent another, Theodore Kalliopes, with orders to bring the pope to Constantinople. Martin, who was sick, took refuge in the Lateran basilica, where he was lying on a couch in front of the altar when Kalliopes and his soldiers broke in ; he refused to make any resistance, and was taken secretly out of Rome to be put on board ship at Porto. The voyage was long and Martin suffered greatly from dysentery. He arrived in Constantinople in the autumn of 653 and was there left in jail for three months ; he wrote in a letter : " I have not been allowed to wash, even in cold water, for forty-seven days. I am wasted away and frozen through, and have had no respite from dysentery. . . . The food that is given me makes me feel sick. I hope that God, who knows all things, will bring my persecutors to repentance after He will have taken me out of this world ". The pope was eventually arraigned before the senate on a charge of treason and condemned unheard (His real offence, as St Martin pointed out to his accusers, was his refusal to sign the theological " Typos ") ; then, after shameful public indignities and ill-treatment, which aroused the indignation of the people, he was returned to prison for another three months. His life, however, was spared (at the intercession of the dying patriarch Paul) and in April 654 he was taken into exile at Kherson in the Crimea.

From there St Martin wrote an account of the famine, his own difficulty in getting food, the barbarism of the inhabitants, and the neglect with which he was treated.

> I am surprised at the indifference of all those who, though they once knew me, have now so entirely forgotten me that they do not even seem to know whether I am in the world. I wonder still more at those who belong to the

church of St Peter for the little concern they show for one of their body. If that church has no money, it wants not corn, oil or other provisions out of which they might send us a small supply. What fear has seized all these men that it hinders them from fulfilling the commands of God in relieving the distressed? Have I appeared such an enemy to the whole Church, or to them in particular? However, I pray God, by the intercession of St Peter, to preserve them steadfast and immovable in the orthodox faith. As to this wretched body, God will have care of it. He is at hand; why should I trouble myself? I hope in His mercy that He will not prolong my course.

St Martin was not disappointed in his hope, for he died perhaps about two years later, the last of the popes so far to be venerated as a martyr. His feast is celebrated in the West on November 12 and in the East on various dates, the Byzantine liturgy acclaiming him as a "glorious defender of the true faith" and an "ornament of the divine see of Peter". A contemporary wrote of Pope St Martin I as being a man of great intelligence, learning and charity.

For sources we have in this case the letters of the pope, though these have not always come to us in a very satisfactory form. There is also a contemporary account in the *Liber Pontificalis*—see Duchesne's edition, vol. i, pp. 336 *seq.* with his admirable notes—and the *Commemoratio*, a narrative written by an ecclesiastic who had accompanied St Martin in his exile. This, with the letters, may be found in Migne, PL., vols. lxxxvii and cxxix. The Life of St Eligius by St Ouen, and the Greek biography of St Maximus the Confessor, supply some further details. From these materials Mgr Mann compiled a tolerably complete history of the pontificate: *Lives of the Popes*, vol. i, pt 1, pp. 385–405. But since he wrote in 1902 other valuable contributions have been made to the subject, notably the publication by Fr P. Peeters in the *Analecta Bollandiana*, vol. li (1933), pp. 225–262, of a previously unknown Greek life of St Martin. See also R. Devreesse, "La Vie de St Maxime le Confesseur", in *Analecta Bollandiana*, vol. xlvi (1928), pp. 5–49, and in vol. liii (1935), pp. 49 *seq.*; W. Peitz in the *Historisches Jahrbuch*, vol. xxxviii (1917), pp. 213–236 and 428–458; Duchesne, *L'Église au VI^eme siècle* (1925), pp. 445–453; E. Amann in DTC., vol. x, cc. 182–194, etc.

ST NILUS THE ELDER (*c.* A.D. 430)

AMONG the disciples of St John Chrysostom was a certain Nilus, who was an official at Constantinople and is said even to have been prefect of the city. He was married and had two children, some years after the birth of whom Nilus was seized by a great craving after solitude. He eventually agreed with his wife that they should withdraw from the world, he taking his son Theodulus with him. They went to reside with the monks of Mount Sinai, from whence Nilus wrote two letters of protest and rebuke to the Emperor Arcadius after the banishment of Chrysostom from Constantinople. After a few years the monastery suffered a raid from Arabs, when many monks were slaughtered and the young Theodulus was carried off. His father followed up the raiders with the intention of ransoming the boy, and at last traced him to Eleusa, south of Beersheba, where Theodulus had been bought by the local bishop out of charity and given employment in the church. Before sending them back to Sinai this bishop ordained both Nilus and his son priests.

By the letters and other writings attributed to him Nilus was well known as a writer, theological, Biblical and especially ascetic. In his treatise on prayer he recommends that we beg of God in the first place the gift of prayer, and entreat

the Holy Ghost to form in our hearts those desires which He has promised always to hear, and continually to ask of God that His will may be done in the most perfect manner. To persons in the world he inculcates temperance, meditation on death and the obligation of giving alms, and he was always ready to communicate to others his spiritual science. What proficiency he had attained in an interior life and in the study of the Holy Scriptures, and how much he was consulted by persons of all ranks, appear from the number of his letters which are still in existence. One of these was in reply to the prefect Olympiodorus, who had built a church and wanted to know if he might adorn its walls with mosaics not only of sacred subjects but also of hunting scenes, birds, beasts and the like. St Nilus makes short work of this suggestion, and then says that the walls should be painted with scenes from the Old and New Testaments for the instruction of those who could not read, but only one cross should be displayed, and that in the sanctuary. St Nilus wrote a special treatise to show the life of hermits to be preferable to that of religious who live in communities in cities, but that hermits have their particular difficulties and trials. These he himself had experienced by violent temptations, troubles of mind and assaults of evil spirits. To a certain monk living on a pillar he writes that his lofty position is due to pride : " Every one that exalteth himself shall be humbled."

It would seem, however, that the story of St Nilus, accepted by Tillemont and Alban Butler on the authority of the *Narrationes* (printed in Migne, PG., vol. lxxix, pp. 583–694), is open to the gravest doubt. We have no reason to believe that Nilus was a high court official, that he was married, betook himself to Sinai and underwent alarming experiences in the search for his captive son. This is, no doubt, the tale perpetuated in the synaxaries, but it cannot be made to agiee with the data furnished in Nilus's authentic letters. Nilus the writer would appear to have been another person, a monk of Ancyra in Galatia (modern Ankara), and the two contemporaries seem to have been confused into one.

See the reference in Migne, PG., given above ; K. Heussi, *Untersuchungen zu Nilus dem Asketen* in *Texte und Untersuchungen* (1917) ; F. Degenhart, *Der hl. Nilus Sinaita* (1915) and *Neue Beiträge zur Nilusforschung* (1918) ; and also DTC., vol. xi (1931), cc. 661–674, which includes a full bibliography.

ST EMILIAN CUCULLATUS, ABBOT (A.D. 574)

THIS St Emilian, under the name of San Millán de la Cogolla, *i.e.* " with the Hood ", was a famous early saint of Spain and is regarded as a patron of that country. The Roman Martyrology refers to the fact that his life was written by St Braulio, Bishop of Saragossa, about fifty years after his death. Emilian's birthplace has for centuries been a matter in dispute between Aragon and Castile. As a youth he was a shepherd. At the age of twenty he heard a call from God to His direct service, and for a time he attached himself to a hermit. Then he returned to his home, but so many people importuned him that he wandered off into the mountains above Burgos. He lived there for forty years—according to tradition on the mountain where the abbey of San Millán was afterwards built—till the bishop of Tarazona insisted on his receiving holy orders and becoming a parish priest. But the heroic virtues that the hermit had learned in the wilderness were not understood by his fellow clergy, and he was accused to the bishop of wasting the goods of the church, which he had given away in charity. He was therefore

deprived of his cure, and with some disciples returned to solitude and contemplation, and so spent the rest of his life. St Emilian is sometimes called the first Spanish Benedictine, but the monastery of La Cogolla of course did not have the Benedictine Rule till long after his time.

The Latin biography by Braulio is printed by Mabillon, vol. i, pp. 198–207. In Florez, *España Sagrada*, vol. 1, will also be found an account of the saint's translation and of the miracles wrought at his shrine. See further T. Minguella, *S. Millán de la Cogolla, estudios historicos* (1883), and V. de la Fuente, *San Millán, presbitero secular* (1883). A new critical edition of the *vita*, ed. L. Vazquez de Parga, was published at Madrid in 1943.

ST MACHAR, BISHOP (SIXTH CENTURY)

THE diocese of Aberdeen today keeps the feast of St Machar (Mochumma), but nothing certain is known about him except that he was an Irish missionary who came to Scotland with St Columba. He is said to have evangelized the isle of Mull, and to have been consecrated bishop before being sent to preach to the Picts in what is now Aberdeenshire. It is likely that he was a missionary in that neighbourhood, and the establishment of what became the see of Aberdeen is attributed to him. Water from St Machar's well at Old Aberdeen used always to be used for baptisms in the cathedral.

Little is known of St Machar beyond what we find in the Aberdeen Breviary. Forbes in KSS., treats of him (pp. 393–394) under the heading " Mauritius, Machar or Mocumma ". In the Aberdeen Martyrology he is described as " Archbishop of Tours ". We are further told that " Mr Bradshaw has discovered in the University Library at Cambridge a metrical Life of this saint, which he supposes to have been composed by Barbour in his extreme old age ". This metrical life, written about 1390, has since been printed by Horstmann in his *Altenglische Legenden* (1881). And *cf.* an article by Professor A. S. Ferguson in *Scottish Gaelic Studies*, vol. vi, pp. 58 *seq.*

ST CUNIBERT, BISHOP OF COLOGNE (*c.* A.D. 663)

THE fine church of St Cunibert at Cologne was founded by this bishop, who dedicated it in honour of St Clement ; when his own relics were enshrined therein it was renamed after its founder. He was undoubtedly a great and holy prelate, but the authorities for details of his life are not very reliable or full. He is said to have been brought up at the court of Clotaire II, received holy orders, and was made archdeacon of the church of Trier. About 625 he was advanced to the bishopric of Cologne, and wielded such influence that he is commonly referred to as archbishop, though there was no actual metropolitan of that city till the end of the eighth century. He was a royal counsellor and assisted at several important synods, and when Dagobert I made his four-year-old son Sigebert king of Austrasia, Cunibert was appointed one of his two guardians. St Cunibert was concerned for the evangelization of the Frisians, as we learn from a letter of St Boniface ; and in his later years he left the court to devote himself entirely to his diocese. He died in an uncertain year, leaving a great reputation for holiness.

Medieval lives of St Cunibert are numerous, belonging to two different types. Fr M. Coens in the *Analecta Bollandiana*, vol. xlvii (1929), pp. 338–367, has discussed the whole question very thoroughly, and published one particular text, adding abundant references to the more recent literature of the subject. On the church of St Cunibert see the *Festschrift Anton Ditges gewidmet* (1911), and also P. Clemen in *Kunstdenkmäler der Rheinprovinz*, vol. vi, pt 4 (1916), pp. 231–313 ; the relics of The Two Ewalds (October 3) are preserved there.

ST CUMIAN, ABBOT (*c.* A.D. 665)

CUIMINE FOTA, that is to say " the Tall ", was born about the year 590, a son of Fiachna, King of West Munster. While he was young he became a monk, and later presided over the school and district of Clonfert, where he is said to have been bishop. He is often identified with the Cumian who founded a house at Kilcummin in Offaly, where he introduced the Roman computation of Easter. This gave offence in many quarters and the abbot of Iona rebuked Cumian for abandoning the Celtic computation, which had been hallowed by the observance of St Columcille. Cumian replied in a letter known as the Paschal Epistle, in which he learnedly defends the Roman reckoning, citing synods, Western fathers and the paschal cycles of antiquity. This epistle, as Alban Butler remarks, alone suffices to give us a high idea of the learning, eloquence and virtue of the writer. But the eloquence and learning of St Cumian had no effect on the intransigent monks of Iona. He also wrote a hymn, the last three stanzas of which are found as part of a liturgical office in the Book of Mulling in Trinity College, Dublin.

There seems to be no proper life of St Cumian in either Latin or Irish. The *Félire* of Oengus, however, under November 12 has the entry : " There has been given with wisdom, science and much prudence, to my Cumian of beautiful warfare, the fair tall (*Fota*) son of Fiachna ". See especially Kenney, *Sources for the Early History of Ireland*, vol. i, pp. 220–221, and 324–325. Whether this Cumian was the author of a penitential sometimes attributed to him seems very doubtful. On this consult J. T. McNeill in the *Revue Celtique* for 1922 and 1923, and other authorities referred to by L. Gougaud, *Christianity in Celtic Lands*, p. 285 and *passim*. Forbes in his KSS. states (p. 317) that " Fort Augustus is in the vulgar language called Killchuimin ", *i.e.* the church of Cumian ; but Cumians were numerous and their identities are very tangled.

ST LIVINUS, BISHOP AND MARTYR (NO DATE)

THE Church in Ireland today keeps the feast of St Livinus, who is mentioned in the Roman Martyrology as having been martyred in Belgium and who, like several other Irish missionaries on the continent, is credited with having been bishop in Dublin. His medieval life states that he was the son of a noble Scottish father and a royal Irish mother, and that he was baptized by St Augustine of Canterbury, who also ordained him. He later became a bishop and with three companions left Ireland for Flanders, where they were received by the abbot St Floribert at Ghent. Then he went preaching among the heathen in Brabant, was hospitably received by a lady, and eventually killed by pagans, who cut off his head at Eschen, near Alost. His relics finally found a resting-place at the abbey of St Peter in Ghent.

The Life of St Livinus professes to have been written from information received from his personal disciples, but it is not heard of before the eleventh century, and the resemblance of the above story to that of St Lebuin (see below) is obvious. It is now generally received among scholars that this bishop had no independent existence, that the St Livinus commemorated in the Roman Martyrology, in Ireland and at Ghent is the same as the St Lebuin who was certainly a missionary in Holland and is venerated in that country.

A medieval life, purporting to have been written by a certain " Bonifacius peccator ", and at one time ascribed to the great St Boniface, is printed in Mabillon, vol. ii, pp. 449–461. Its worthlessness has been demonstrated by O. Holder-Egger in *Historische Aufsätze an G. Waitz gewidmet* (1886), pp. 622–665. J. Kenney, *Sources for the Early History of Ireland*, says, p. 509 : " It is probable that Livinus is a doublet of the English St Liafwin or Lebuin of Deventer in Holland " ; on which *cf. Analecta Bollandiana*, vol. lxx (1952), pp. 285–308.

ST LEBUIN, OR LIAFWINE (*c.* A.D. 773)

THIS saint was by birth an Englishman, called in his own tongue Liafwine, and became a monk in the monastery of Ripon where he was promoted to priest's orders. That he might employ his talent for the salvation of souls, he went over into lower Germany sometime after 754, where several English missionaries were planting the gospel, and he addressed himself to St Gregory, vicar at Utrecht for that diocese. This holy man received him with joy, and sent him with St Marchelm (Marculf) to carry the gospel into the country now called Overyssel. St Lebuin was joyfully received by a lady named Abachilda and, many being converted, they built a chapel on the west bank of the river near Deventer; later a church and residence were built on the other bank, at Deventer itself. But many shut their ears to the truth, from whom the saint had much to suffer; he seemed to gather greater courage from persecutions and continued his work until his enemies allied themselves with the Westphalian Saxons, burned down his church, and scattered his Frisian converts.

These Saxons used to hold a yearly assembly at Marklo, upon the river Weser, to deliberate on the affairs of their nation, and St Lebuin determined to brave them thereat. Clothed in his priestly vestments, he entered the assembly, holding a cross and a gospel-book. And he cried out to them with a loud voice, saying, "Hear me, all of you! Listen to God who speaks to you by my mouth. Know that the Lord, the Maker of the heavens, the earth and all things, is the only true God." They stopped to listen, and he went on, affirming that their gods were powerless dead things and that he had been sent by the Lord of Heaven to promise them His peace and His salvation if they would acknowledge Him and receive baptism. But if they refused he threatened (perhaps a little tactlessly) that they should be speedily destroyed by a prince whom God in His wrath would raise up against them. Whereupon many of the Saxons ran to the hedges and plucked up sharp stakes to murder him. But one in authority cried out that they had often received with respect ambassadors from men; much more ought they to honour an ambassador from a god who was so powerful that his messenger had escaped from their hands, as Lebuin had done. This impressed the barbarians and it was agreed that he should be permitted to travel and preach where he pleased. St Lebuin after this heroic venture returned to Deventer and continued his work till he died.

The paper contributed in 1916 by Hofmeister to the volume *Geschichtliche Studien Albert Hauck dargebracht*, pp. 85–107, is of special importance. Besides the life by Hucbald of Elnone (in Migne, PL., vol. cxxxii, cc. 877–894) see that edited by Hofmeister in MGH., *Scriptores*, vol. xxx, pt 2, pp. 789–795. This had been previously printed by Fr M. Coens in the *Analecta Bollandiana*, vol. xxxix (1921), pp. 306–330. There is an account by F. Hesterman, *Der hl. Lebuin* (1935). The second life mentioned above is translated by C. H. Talbot in *Anglo-Saxon Missionaries in Germany* (1954).

SS. BENEDICT AND HIS COMPANIONS, MARTYRS (A.D. 1003)

ST BENEDICT of Benevento was a friend of St Bruno of Querfurt, they having shared a cell at a monastery near Ravenna, under the direction of St Romuald. When the Emperor Otto III wished to evangelize the Slavs of Pomerania, Benedict and other monks were sent to engage in the work. They first went into western Poland, where they were well received at the court of Duke Boleslaus I and teachers

were appointed to instruct them in the Slavonic speech. The monks established themselves at Kazimierz, near Gniezno, where on November 11, 1003, St Benedict and four others were murdered by pagan robbers. They were venerated as martyrs, their relics solemnly translated to Olomuc, and their names added to the Roman Martyrology: "the holy martyred hermits Benedict, John, Matthew, Isaac and Christian who, intent upon the service of God, were grievously troubled by robbers and by them slain with the sword", as their notice now runs. These martyrs, who are venerated in Poland as the Five Polish Brothers, although they were neither Poles nor (apart from Matthew and Isaac), other than spiritually, brothers, are accounted to the glory of the Camaldolese Order, though in fact they were dead some years before St Romuald founded Camaldoli. When St Bruno of Querfurt learned of the fate of his friend Benedict and his four fellows, he collected evidence from Poland and wrote down an account of what had happened.

There are two main sources for the history of these martyrs. The first is the narrative of St Bruno of Querfurt, of which the text may be read in MGH., *Scriptores*, vol. xv, pp. 716–738, and in the German annotated translation of H. G. Voigt, *Bruno von Querfurt* (1907). The second account, of later date, is that of Cosmas of Prague. It is printed in Migne, PL., vol. clxvi, cc. 109–113. See also the *Neues Archiv*, vol. viii, pp. 365 *seq.*

ST ASTRIK, OR ANASTASIUS, ARCHBISHOP OF THE HUNGARIANS (*c.* A.D. 1040)

IT is agreed that the first archbishop in Hungary was called Astrik, but there is a great deal of uncertainty about his identity. There are three "candidates", all associated with St Adalbert of Prague: *viz.* Anastasius, the first abbot of Brevnov in Bohemia, Astericus, one of Adalbert's clergy, and Radla, Adalbert's fellow student at Magdeburg and his close friend. The first two of these may be really one person.

On the whole it seems likely to have been Radla, a Czech or Croat from Bohemia who is known to have been a monk in Hungary. He probably received the habit at Brevnov, taking the name of Anastasius, of which Astrik seems to be an equivalent. Then, when St Adalbert failed to consolidate his position in Bohemia, and left Prague, Astrik Radla went to help the missionaries among the Magyars. He is known to have been in the service of the wife of Duke Geza in 997; and he was almost certainly the first abbot of St Martin's (Pannonhalma), the first ecclesiastical institution of Hungary, founded by Geza. On the duke's death and the accession of his son St Stephen I the evangelization of the Magyars was taken seriously in hand, and St Astrik was active in the work of preaching the gospel and establishing an ecclesiastical organization. In connection with this Stephen sent him to Rome to confer with Pope Silvester II, and soon after his return the sovereign was crowned with a royal crown, granted no doubt at the instance of the Emperor Otto III, in 1001. There is a good case for Radla being the Astrik who was now promoted to be archbishop of the new Hungarian church.

When Astrik attended a synod at Frankfurt in 1006 he was styled simply *Ungarorum episcopus*, and it seems that his seat was not at Esztergom, which before long became the primatial see; Vesprem is the first Hungarian diocese for which there is documentary evidence, but Astrik's see may have been at Kalocsa. Throughout the remainder of his long life he worked hand in hand with King St Stephen for the proper settlement of the Church in his dominions and for the

conversion of the fierce Magyars to the faith of Christ. He died soon after his royal master, about the year 1040.

Of the personality and personal life of St Astrik nothing is known; but it is significant that St Adalbert of Prague had so much affection for and trust in him: Adalbert wrote to Geza's wife asking her to send "his master" back to him in Poland; and to Astrik Radla himself he wrote saying that if the duchess would not release him, he should slip away secretly and rejoin "your Adalbert". But to Astrik his duty was clear that he must stay among the Magyars.

The best examination of the problem is doubtless that of F. Dvornik in his *Making of Central and Eastern Europe* (1949), pp. 159–166, which shows clearly how confused and uncertain is the history of the conversion of Hungary, even for scholars who are natives of eastern Europe. *Cf.* C. Kadlec in the *Cambridge Medieval History*, vol. iv, p. 214. See also St Bruno's Life of St Adalbert in *Fontes rerum Bohemicarum* (1871), vol. i; the Life of St Stephen in MGH., *Scriptores*, vol. xi, and *cf.* vol. iv, pp. 547, 563; and *Lexikon für Theologie und Kirche*, vol. i (1930), c. 394.

BD RAINERIUS OF AREZZO (A.D. 1304)

INFORMATION is lacking about the details of the life of this early Franciscan *beatus*. He was born at Arezzo, of the Mariani family, and gave up a secular career to join the Friars Minor. He was a companion of Bd Benedict of Arezzo, who had been received into the order by St Francis himself. Miracles were attributed to Bd Rainerius during his life, and immediately after his death, at Borgo San Sepolcro on November 1, 1304, the municipality of the town had an altar set up in his honour and record kept of his miracles. His *cultus* was confirmed in 1802.

Bd Rainerius is dealt with by the Bollandists on November 1. They found no record of his life beyond such brief notices as were supplied by Wadding and other annalists, but they print from manuscript sources a record of miracles worked at his tomb. See further Mazzara, *Leggendario Francescano* (1680), vol. iii, pp. 295–296; and Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 34–35.

BD JOHN DELLA PACE (*c.* A.D. 1332)

A *confirmatio cultus* may, or at any rate used, in former days, to be accorded with very little knowledge of the life of the servant of God to whom honour was paid. When Pope Pius IX in 1856 approved the celebration of this feast for the Franciscan Order, it was supposed that Bd John died in the first half of the fifteenth century. Since then it has come to light, through the indefatigable researches of the archivist S. Barsotti, that there were two Johns at Pisa who have become confused. He who died in 1433 was a furrier who lived in matrimony all his days; but the founder of the Fraticelli della Penitenza at Pisa was at one time a hermit, and his death took place about 1332.

See the two books of S. Barsotti, *Pro memoria sul B. Giovanni della Pace* (1901) and *Un nuovo fiore serafico* (1906); and the notice of the confirmation of cult in the *Analecta Juris Pontificii*, vol. iii (1858), cc. 378–380. The confusion has been perpetuated in other works, *e.g.* Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, p. 60.

BD GABRIEL OF ANCONA (A.D. 1456)

ST JAMES DELLA MARCA, whose feast is kept on the 28th of this month, was instructed by Pope Callistus III to draw up an account of the life of this holy Franciscan.

Unfortunately the document could not be found when his *cultus* came up for confirmation in 1753, and particulars of his career are few. He belonged to the Ferretti of Ancona and became a friar minor of the Observance when he was eighteen. He was a missioner for fifteen years in the March of Ancona, where he was conspicuous by his holiness and miracles, and was then appointed guardian of the Observants in his native town. It is said that he greatly encouraged among his young friars the use of the devotion called the Franciscan or Seraphic Crown, a rosary in honour of the joys of our Lady, and that her approval of this was marvellously demonstrated. On one occasion Bd Gabriel was reported to St James for some small dereliction of duty. St James, looking rather to the quality of the doer than the smallness of the fault, ordered him to accuse and discipline himself before his community. This Gabriel did cheerfully, and sent a sugar-loaf and a carpet for his church to St James as a token of goodwill. He died at Ancona on November 12, 1456. Pope Pius IX (Mastai-Ferretti) belonged to another branch of Bd Gabriel's family.

Most of the older collections of Franciscan lives provide some account of Bd Gabriel; for example, we find a tolerably full notice in Mazzara, *Leggendario Francescano* (1680), vol. ii, pt 2, pp. 425–427. In particular a certain authority attaches to the information furnished by Wadding, *Annales Ordinis Minorum*, vol. xii, nn. 206–214. Short sketches were published separately by V. M. Ferretti in 1754, and by S. Melchiori in 1846. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 61–66.

13: ST DIDACUS, OR DIEGO (A.D. 1463)

In the United States of America the feast of St Frances Xavier Cabrini is celebrated on this date. See Vol. IV, p. 593ff.

DIDACUS was a native of the little town of San Nicolas del Puerto in the diocese of Seville, and his parents were poor folk. Near that town a holy priest led an eremitical life. Didacus obtained his consent to live with him and, though very young, he imitated the austerities and devotions of his master. They cultivated together a little garden, and also employed themselves in making wooden spoons, trenchers and such-like utensils. After having lived thus a recluse for some years he was obliged to return to his home, but he soon after went to a convent of the Observant Friar Minors at Arrizafa, and there took the habit among the lay-brothers. After his profession he was sent to the mission of his order in the Canary Islands, where he did a great work in instructing and converting the people. Eventually, in 1445, he, though a lay-brother, was appointed guardian of the chief convent in those islands, called Fuerteventura. After four years he was recalled to Spain, and lived in several friaries about Seville with great fervour and recollection. In the year 1450 a jubilee was celebrated at Rome and, St Bernardino of Siena being canonized at the same time, very many religious of the Order of St Francis were assembled there. Didacus went thither with Father Alonzo de Castro, and at Rome he had to attend his companion during a dangerous illness. His devotion in this duty attracted the notice of his superiors and he was put in charge of the many sick friars who were accommodated in the infirmary of the convent of Ara Caeli. St Didacus was thus engaged for three months, and is said to have miraculously restored some of his patients. He lived for another thirteen years after his return to Spain, chiefly at the friaries of Salcedo and Alcala in Castile.

In 1463 he was taken ill at Alcalá, and in his last moments asked for a cord (such as the friars wear); he put it about his neck and, holding a cross in his hands, begged the pardon of all his brethren assembled about his bed. Then, fixing his eyes on the crucifix, he repeated with great tenderness the words of the hymn on the cross, " Dulce lignum, dulces clavos, dulce pondus sustinet ", and peacefully died on November 12. Several miracles were attributed to him in his lifetime, and many more through his intercession after his death. King Philip II, out of gratitude for one in favour of his son, solicited the saint's canonization, which was decreed in 1588.

There is apparently no medieval life of St Didacus, but the various Franciscan chronicles of later date supply copious information. For example, Father Mark of Lisbon (d. 1591) devotes a long section to San Diego : see the Italian translation (1591), vol. iii, fol. 155 *seq.* Among separate biographies may be mentioned Moreno de la Rea, *Vida del S. Fray Diego* (1602) and two slight sketches in more modern times, by Berguin and Chappuis in French (1901) and by A. Gioia in Italian (1907). The canonization of St Didacus (1588) was an occasion for rejoicing in Spain : one or two of the booklets with panegyrics delivered at the time are in the British Museum.

SS. ARCADIUS AND HIS COMPANIONS, MARTYRS (A.D. 437)

" IN Africa ", says the Roman Martyrology, " the passion of the holy Spanish martyrs Arcadius, Paschasius, Probus and Eutychian who, in the Vandal persecution, when they absolutely refused to enter into the Arian perfidy, were first proscribed by the Arian king, Genseric, then exiled and treated with atrocious cruelty, and finally slain in various ways. At that time, too, was seen the constancy of Paulillus, the little brother of SS. Paschasius and Eutychian, who, since he could in no way be turned from the Catholic faith, was long beaten with sticks and condemned to the lowest slavery." The boy afterwards died of exposure. In a letter to St Arcadius in captivity, Antoninus Honoratus, Bishop of Constantine, calls him " the standard-bearer of the faith ", and we learn from it—if indeed it was addressed to this Arcadius—that the martyr was married and had a family.

There seems to be no independent *passio* of this group of martyrs, but there is a summary account in the Chronicle of Prosper of Aquitaine. The letter of Bishop Antoninus Honoratus is printed in Migne, PL., vol. l, cc. 567–570.

ST BRICE, BISHOP OF TOURS (A.D. 444)

BRICE (Britius, Brictio) was brought up by St Martin of Tours at Marmoutier but for long was no credit to his master. He was badly-behaved, and contemptuous towards St Martin, who refrained from degrading and dismissing Brice only lest he should thereby be avoiding a trial sent from God. Moreover, if the story be true, he had already foreseen that the troublesome cleric would be his successor. For while Brice was yet a deacon he had characterized his master as crazy; and when St Martin asked why he thought he was mad, denied his words. But St Martin replied that he had heard them. " Nevertheless ", he said, " I have prayed for you and you shall be bishop of Tours. But you will suffer many adversities in your office." And Brice went away grumbling that he had always said the bishop was a fool. In one of the dialogues of Sulpicius Severus, Brice is represented as holding himself up as a model because he had been brought up at Marmoutier, while St Martin had been bred in camps and was falling into superstition and folly in his old age. Then suddenly he threw himself at St Martin's feet and begged

his pardon and Martin, whose pardon it was never difficult to get, forgave him, saying, " If Christ could tolerate Judas, surely I can put up with Brice ".

St Martin died in 397 and Brice was in fact elected to his place. He did not give satisfaction as a bishop and several unsuccessful attempts were made to get him condemned, until in the thirty-third year of his episcopate a happening was alleged with a woman. St Gregory of Tours asserts that Brice cleared himself by a very astonishing miracle, but he was driven from his see and went to Rome to protest his innocence. He remained in exile for seven years, during which he became a reformed character, and when Armentius, who had administered Tours in his place, died, he returned to his see. Brice lived to govern it for some years and by his exemplary life made such amends for his past that when he died he was venerated as a saint, considerable evangelical activity being attributed to him.

Within twenty-five years of his death the feast of St Brice was kept at Tours with a vigil, and his *cultus* soon spread. He was very popular in England (the Anglican calendar still retains his name), but nowadays he is only associated with the Massacre of St Brice's Day in 1002, when Ethelred the Redeless ordered the wholesale murder of Danes which provoked Sweyn's invasion of this country.

What we know of St Brice is almost entirely derived from Sulpicius Severus's writings on St Martin and from the popular traditions retailed by St Gregory of Tours. There is, no doubt, much that is perplexing in the story of St Brice, but the matter should be considered in the light of what two specialists have written on the subject : see Poncelet in the *Analecta Bollandiana*, vol. xxx (1911), pp. 88–89, and Delehaye in the same, vol. xxxviii (1920), pp. 5–136, especially pp. 105 and 135. The letters of Pope Zosimus will be found summarized in Jaffé-Kaltenbrunner, *Regesta Pontificum*, nn. 330–331, and the full text in Migne, PL., vol. xx, cc. 650 and 663. In the second of these he expressly declares that Lazarus, the accuser of Brice, was " pro calumniatore damnatus, cum Bricii innocentis episcopi vitam falsis objectionibus appetisset ". It was probably his close connection with St Martin which made St Brice a popular saint both in England and in Italy ; in nearly every one of the early English calendars printed by F. Wormald for the Henry Bradshaw Society his name is entered under November 13.

ST EUGENIUS, Archbishop of Toledo (A.D. 657)

It is said there was an Eugenius who occupied the see of Toledo and was an astronomer and mathematician ; his successor, St Eugenius, was a musician and poet. He was a Spanish Goth, a monk at Saragossa, and to avoid ecclesiastical promotion he hid himself in a cemetery. But he was forced to return and receive episcopal consecration. Some of the writings of St Eugenius, in prose and in verse, are extant ; and we are told that he was a good musician, who tried to improve the poor singing of which he heard so much. He governed his see with great edification, and was followed therein by his nephew, St Ildephonsus. Alban Butler refers to another St Eugenius, called " of Toledo ", who is mentioned in the Roman Martyrology on November 15. He is said to have been a martyred associate of St Dionysius of Paris, but he had nothing to do with Spain. The martyrology also names, on the 17th, a third St Eugenius, deacon to St Zenobius of Florence and a disciple of St Ambrose.

There has been confusion in the early episcopal lists of Toledo, and the existence of Eugenius I is questionable. The story printed in the *Analecta Bollandiana*, vol. ii, is

probably a myth. But there can be no question about the real existence and the literary activities of the Eugenius who died in 657. St Ildephonsus gives a short account of him in his *De viris illustribus*, cap. xiv (Migne, PL., vol. xcvi, c. 204). His poetical writings, with notes, etc., have been edited in MGH., *Auctores Antiquissimi*, vol. xiv. See on this the *Analecta Bollandiana*, vol. xxiv (1905), pp. 297–298. See also J. Madoz in *Revue d'histoire ecclésiastique*, vol. xxxv (1939), pp. 530–533.

ST MAXELLENDIS, VIRGIN AND MARTYR (*c.* A.D. 670)

THE diocese of Cambrai observes today the feast of St Maxellendis, the maiden daughter of the noble Humolin and Ameltrudis of the town of Caudry. Her hand in marriage was sought by many young men, among whom her parents favoured a certain Harduin of Solesmes, but Maxellendis said she did not wish to be married. When her father pointed out that God could be served well in the married state and that many saints had been wives as well, she asked for time to think it over. During the night she dreamed that her resolution was confirmed by an angel, and the next day she told Humolin that she was quite determined to take no other bridegroom but Christ. But her parents were equally determined that she should be the bride of Harduin, and when preparations for the wedding were going forward Maxellendis fled from the house. She took refuge with her nurse near Cateau-Cambrésis, but her hiding-place was discovered and Harduin and his friends broke into the house. Maxellendis could not be seen anywhere, but in ransacking the place a large clothes-chest was thrown open, and the girl found therein. Disregarding her cries and struggles they carried her off, but she broke loose and tried to run away, so that Harduin in his anger drew his sword and struck her with such force that she was killed on the spot. The men ran away in horror, all except Harduin himself, who was seized with blindness. St Maxellendis was buried in a neighbouring church, where she was the occasion of many marvels, so that St Vindician, Bishop of Cambrai, about the year 673 translated her body solemnly to Caudry. On this occasion the repentant Harduin asked to be led out to meet the procession. When he was brought near the coffin he fell on his knees, loudly accusing himself of his crime and asking God for pardon: and at once his sight was restored.

The *passio* of the saint has been printed in Ghesquière, *Acta Sanctorum Belgii*, vol. iii, pp. 580–589. The details are quite untrustworthy, but there were translations of her relics and an active *cultus*, especially at Cambrai where the greater part were eventually enshrined. See C. J. Destombes, *Vies des Saints de Cambrai et Arras* (1887), vol. iv, pp. 177–187.

ST KILIAN (SEVENTH CENTURY)

THIS Kilian (Chilianus), a native of Ireland, was said to be related to St Fiacre whom, returning from a pilgrimage to Rome, he visited at his hermitage in Brie, staying some time with him there. St Aubert having asked for some missionaries for Artois, St Faro of Meaux induced St Kilian to leave his solitude and undertake the work. It is related that, coming to the house of a nobleman near the banks of the Aisne, the weary traveller asked for something to drink, and was told by the mistress of the house that the river was just behind him, whereat he could quench his thirst at his leisure: she had nothing for him to drink. "May it be to you as you have said", replied Kilian, and walked off. When the nobleman came home from hunting, he also called for a drink, and was annoyed to find that all his barrels,

full in the morning, were now empty. There was a hue and cry for Kilian, and when he was found profuse apologies were made to him, and the barrels were found again to be full. This nobleman had another house at Aubigny, and here St Kilian eventually made his headquarters, building a church on a piece of land given him near the Scarpe and preaching the gospel zealously throughout Artois until the day of his death.

There is a Latin life of late date which was printed for the first time in the *Analecta Bollandiana*, vol. xx (1901), pp. 431–444. It has since been edited by B. Krusch in MGH., *Scriptores Merov.*, vol. v. On this Kenney (*Sources*, vol. i, pp. 494–495) remarks " the extant life contains much that is absurd " ; but Hildegaire (*c.* 889) speaks of a Life of Kilian in his possession, so that it is possible that there may have been some foundation in authentic materials. See also A. Perret, *Histoire de S. Kilien d'Aubigny* (1920), and L. Gougaud, *Les Saints irlandais hors d'Irlande* (1936).

ST NICHOLAS I, POPE (A.D. 867)

WHEN Nicholas I died on this day in the year 867 after a pontificate of nine years all men of goodwill bewailed his loss, and heavy rains at that time were looked on by the Romans as testimony to the grief of the very heavens, for the dead pope had well deserved the titles " Saint " and " the Great " which succeeding ages bestowed on him. " Since the time of Blessed Gregory [the Great] ", writes a contemporary, " no one comparable with him has been raised to the papal dignity. He gave orders to kings and rulers as though he were lord of the world. To good bishops and priests, to religious lay-people, he was kind and gentle and modest ; to evil-doers he was terrible and stern. It is rightly said that in him God raised up a second Elias ", and the greatest pope between Gregory I and Hildebrand.

He was a scion of a good Roman house, and Sergius II attached him to the papal household. His talents were used by St Leo IV and Benedict III, and on the death of the last-named in 858 Nicholas, then a deacon, was elected to the supreme pontificate. The new pope was at once confronted with the troubled state of affairs in the second see of Christendom, Constantinople. It has been related in the notice of St Ignatius, Patriarch of Constantinople (October 23), how that hierarch was removed from his see by Bardas Caesar and the Emperor Michael III, and Photius put in his place. Other important matters were soon involved, and St Nicholas was engaged in very difficult and delicate relations with Constantinople throughout his pontificate. During the course of them he received a letter from the newly-baptized ruler of the Bulgars, Boris, asking a number of questions : Nicholas's reply was " a masterpiece of pastoral wisdom and one of the finest documents of the history of the papacy ". It also reproved Boris for his cruelty to pagans, forbidding their " conversion " by force, and told the Bulgars to be less superstitious, less ferocious in war, and not to use torture. Naturally St Nicholas wished these new Christians to belong to his patriarchate, but Boris eventually submitted his people to Constantinople.

St Nicholas I stands out as a firm defender of the integrity of marriage, of the weak and oppressed, and of the equality of all before the divine law. He had to uphold the matrimonial sacrament not only against King Lothair of Lorraine but also against the complaisant bishops who had approved his divorce and remarriage ; and when Charles the Bald of Burgundy obtained from the Frankish bishops the excommunication of his daughter Judith for having married Baldwin of Flanders without her father's consent, Nicholas intervened in favour of freedom of marriage,

recommending less severity and urging Hincmar of Rheims to try and reconcile Charles with his daughter.*

This Hincmar was a prominent figure among early medieval bishops, but he was proud and ambitious, and Nicholas, like other popes, had to force him to acknowledge the right of the Holy See to take cognizance of all important causes, one of Hincmar's suffragans having appealed to Rome against the sentence of his metropolitan. St Nicholas also twice excommunicated Archbishop John of Ravenna, for his intolerance towards his suffragans and other clergy and open defiance of the pope. People turned to this strong and just judge from all over Europe and beyond.

The Church in the West was in a bad way at the time when St Nicholas was called to govern it after the collapse of Charlemagne's empire. Young, inexperienced and even vicious bishops received and lost sees at the will of secular nobles; excommunication was used (and for long after) as a daily weapon in the most unsuitable circumstances; contempt for the persons of the clergy led to disrespect for their office; evil-living had followed on the degeneration and disuse of canonical penance. The great pope did his utmost against thronging ills during a short reign: injustice and wickedness he denounced unsparingly, whether in high or low, clergy or laity. Certainly he did not lack ambition, but it was the ambition to consolidate for the Apostolic See a position in which the maximum amount of good could be done for souls.† "If", wrote the Anglican Dean Milman, "he treated the royal dignity of France with contempt, it had already become contemptible in the eyes of mankind; if he annulled by his own authority the decree of a national council, composed of the most distinguished prelates of Gaul, that council had already been condemned by all who had natural sympathies with justice and with innocence." When any scandal or disorder arose, "he gave no rest to his frame or repose to his limbs" till he had tried to remedy it.

Though his responsibilities were conterminous with Christendom, Nicholas had a deep personal solicitude for his own episcopal flock. For example, he had drawn up a list of all the disabled poor in Rome, who were fed daily in their homes, while the able-bodied were given food at the papal residence. Each person on the register had a particular day of the week on which to fetch it, and was provided with a sort of tally to remind him which was his day. St Nicholas was worn down by ill-health, as well as by his own ceaseless energy. "Our heavenly Father", he wrote, "has seen good to send me such pain that not only am I unable to write proper replies to your questions, but I cannot even dictate them, so intensely do I suffer." He died at Rome on November 13, 867. Pope St Nicholas the Great, whose feast is kept each year by the Romans, "was patient and temperate, humble and chaste, beautiful in face and graceful in body. His speech was both learned and modest, illustrious though he was by great deeds. He was devoted to penance and the Holy Mysteries, the friend of widows and orphans, and the champion of all the people" (*Liber Pontificalis*). Yet whilst he lay dying he was robbed by one of his officials of money that he had set aside for the poor.

* The lady was a widow, having been the wife of Ethelwulf of Wessex and also united to her stepson Ethelbald. From her marriage with Baldwin was descended Matilda, the wife of William the Conqueror.

† He has been accused of deliberately making use of those documents known as the False Decretals, knowing them to be false. Whatever limited use he may have made of them he certainly did not know they were forged: nobody did before the fifteenth century. They were brought into Italy from France.

St Nicholas I belongs to general church history and there is nothing which can be regarded as an early hagiographical life of this great pope. The account in the *Liber Pontificalis* (see Duchesne's edition, vol. ii, pp. 151–172) is somewhat less of an inventory than other preceding notices and is probably due to Anastasius the Librarian himself. A very good biography is provided in Mann, *Lives of the Popes*, vol. iii (1906), pp. 1–148, and in the little volume of Jules Roy, *St Nicholas I* (Eng. trans., 1901); both these furnish a full list of sources and works to be consulted. But since they wrote additions have been made. The important correspondence of Pope Nicholas is accessible not only in Migne, PL., vol. cxix, but in MGH., *Epistolae*, vol. vi, on which see E. Perels in the *Neues Archiv*, vol. xxxvii (1912) and vol. xxxix (1914), as well as the book of the same scholar, *Papst Nicolaus I und Anastasius Bibliothecarius* (1920). See also Duchesne, *Les Premiers Temps de l'État pontifical* (1911); F. Dvornik, *Les Slaves, Byzance et Rome au IX^eme siècle* (1926), and *The Photian Schism* (1948); F. X. Seppelt, *Das Papsttum im Früh-Mittelalter* (1934), pp. 241–284. On the question of the Forged Decretals, see especially P. Fournier and G. Le Bras, *Histoire des Collections caroniques en Occident*, vol. i (1931), pp. 127–233, and J. Haller, *Nikolaus I und Pseudo-Isidor* (1936).

ST ABBO OF FLEURY, ABBOT (A.D. 1004)

ABBO OF FLEURY was a monk among the most conspicuous for learning in his time and one, moreover, associated for a short period with our own country. About the year 971 St Oswald of York, then bishop of Worcester, founded a monastery at Ramsey in Huntingdonshire. Oswald had received the Benedictine habit at Fleury-sur-Loire, and about 986 he received from that monastery the services of Abbo as director of the school at Ramsey. He filled this office for two years, having himself studied in the schools of Paris, Rheims and Orleans, and then returned to Fleury to resume his own studies in philosophy, mathematics and astronomy. He was not allowed to pursue these in quietness, for on the death of the governing abbot he was elected to take his place. But the election was disputed, and a contest ensued which spread far beyond the walls of the monastery. It was eventually decided in favour of Abbo, with the help of Gerbert, who a few years later was to become pope as Silvester II.

Abbo's career as a prelate was very lively, for he threw himself into the affairs of his time with great energy: he strove for the exemption of monasteries from episcopal control; he made himself conspicuous at synods, and failed to get King Robert II's very irregular second marriage recognized at Rome. He is perhaps better remembered for his writings, notably a collection of canons and, in England, his Life of St Edmund, king and martyr.

We learn from Abbo's letters that he was much in request for restoring peace in disturbed monastic communities, and it was his zeal for discipline that brought about his violent death, for which he was venerated as a martyr. In 1004 he set out to restore order in the monastery at La Réole in Gascony. A brawl broke out between some monks and their servants, and Abbo in trying to pacify them was stabbed. He staggered to his cell, and there died in the arms of one of his monks. A feast of St Abbo is kept in one or two French dioceses, but it has been questioned whether this recognition is altogether appropriate on the evidence available.

There is a reliable life of Abbo by his contemporary Aimoin. This and the circular letter, sent round to announce the tragedy of his death and to ask prayers for his soul, are printed in Mabillon, vol. vi, pt 1, pp. 32–52. Some of Abbo's writings and a collection of his letters will be found in Migne, PL., vol. cxxxix, but no complete edition of his works exists. His interest in mathematics and science has attracted attention, see, *e.g.* M. Cantor, *Vorlesungen über d. Geschichte der Mathematik* (1907), vol. i, pp. 845–847. Abbo, despite statements to the contrary, had no connection with the forged decretals; see Sackur, *Die*

Cluniacenser, vol. i, pp. 270–299, and *cf.* the work of Fournier and Le Bras mentioned in the preceding note. Dom P. Cousin published *S. Abbon de Fleury, un savant, un pasteur, un martyr*, in 1954.

ST HOMOBONUS (A.D. 1197)

COMMERCE, as Alban Butler justly remarks, is often looked upon as an occasion of too great attachment to the things of this world and of too eager a desire of gain, as well as of lying, fraud and injustice. That these are the vices of men, not the faults of the profession, is clear from the example of this and other saints. Homobonus was son of a merchant at Cremona in Lombardy, who gave him this name (which signifies " good man ") at baptism. Whilst he trained his son up to his own mercantile business without any school education, he inspired in him both by example and instruction a love of probity, integrity and virtue. The saint from his childhood abhorred the very shadow of untruth or injustice. To honesty Homobonus added economy, care and industry. His business he looked upon as an employment given him by God, and he pursued it with diligence and a proper regard to himself, his family and the commonwealth of which he was a member. If a tradesman's books are not well kept, if there is not order and regularity in the conduct of his business, if he does not give his mind seriously to it, he neglects an essential and Christian duty. Homobonus was a saint by acquitting himself diligently and uprightly, for supernatural motives, of all the obligations of his profession.

In due course St Homobonus married, and his wife was a prudent and faithful assistant in the government of his household. Ambition, vanity and ostentation are no less preposterous than destructive vices in the middle classes of society, whose characteristics should be modesty, moderation and simplicity. Whatever exceeds this in dress, housekeeping or other expenses is unnatural and affected, offensive to others, and uneasy and painful to the persons themselves. A man of low stature only becomes frightful by strutting upon stilts. The merchant may be an honour and support of society, but an ostentatious parade least of all suits his character or conduces to the happiness of his state. St Homobonus avoided such common rocks on which so many traders dash. And, moreover, not content with giving his tenths to the distressed members of Christ, he seemed to set no bounds to his alms ; he sought out the poor in their homes and, whilst he relieved their corporal necessities, he exhorted them to a good life. The author of his life assures us that God often recognized his charity by miracles in favour of those whom he relieved. It was his custom every night to go to the church of St Giles, for prayer accompanied all his actions and it was in its exercise that he gave up his soul to God. For, on November 13, 1197, during Mass, at the *Gloria in excelsis* he stretched out his arms in the figure of a cross and fell on his face to the ground, which those who saw him thought he had done out of devotion. When he did not stand up at the gospel they took more notice and, coming to him, found he was dead. Sicard, Bishop of Cremona, went himself to Rome to solicit his canonization, which Pope Innocent III decreed in 1199.

A short medieval Latin life was printed in 1857 by A. Maini under the title *S. Homoboni civis Cremonensis Vita antiquior*, but besides this we have little more information than is provided by a few breviary lessons. St Homobonus is, however, mentioned by Sicard of Cremona, his contemporary, and he was canonized (Potthast, *Regesta*, vol. i, p. 55) less than two years after his death. As patron of tailors and clothworkers his fame spread not only over Italy, but into Germany (under the name " Gutman ") and into France. A

volume of quite imposing dimensions was published about him in 1674 by G. Belladori under the title of *Il trafficante celeste, oceano di santità e tresoriero del cielo, Huomobuono il santo, cittadino Cremonese.* More modern popular booklets have been written by F. Camozzi (1898), D. Bergamaschi (1899), R. Saccani (1938) and others. Marco Vida, the sixteenth-century neo-classical poet (who disapproved the " low style " of Homer), was a native of Cremona and honoured St Homobonus with a hymn, of which Alban Butler quotes four stanzas. He greatly admired Vida and here calls him " the Christian Virgil ".

ST STANISLAUS KOSTKA (A.D. 1568)

THE Roman Martyrology, in referring to him on August 15, the day of his death, truly says of St Stanislaus Kostka that he " was made perfect in a short while and fulfilled many times by the angelic innocence of his life ". He was the second son of John Kostka, senator of Poland, and Margaret Kryska, and was born in the castle of Rostkovo in 1550. The first elements of letters he learned at home under a private tutor, Dr John Bilinsky, who attended him and his elder brother, Paul, to the college of the Jesuits at Vienna when the saint was fourteen years old. From the first Stanislaus gave as much of his time as possible to prayer and study, and he was notably sensitive to any coarseness of talk. " Don't tell that story before Stanislaus ", his father would say to his free-spoken guests, " he would faint." When he arrived at Vienna and was lodged among the pupils of the Jesuits, everyone was struck by the recollection and devotion with which he lived and prayed. Eight months after their arrival the Emperor Maximilian II took from the Jesuits the house which Ferdinand I had lent them for their students. Paul Kostka, two years older than his brother, was a high-spirited youth, fond of amusement, and he prevailed on Bilinsky to take lodgings in a Lutheran's house in the city. This did not at all please Stanislaus, but Paul treated his brother's devotion and reserve with contemptuous amusement. One day when Paul had been ill-treating him Stanislaus rounded on him with the boyish taunt, " This will end in my running away and not coming back. And then you'll have to explain to father and mother." Meanwhile he communicated every Sunday and holy day, always fasted the day before his communion, and when he was not at church or college he was always to be found at his devotions or studies in his own room. He dressed quietly, practised bodily mortifications, and particularly disliked having to attend dancing classes. Paul's lack of sympathy became downright bullying and Dr Bilinsky himself, though not unreasonable, was far from being sufficiently sympathetic.

After nearly two years of this Stanislaus was taken ill and wished to receive viaticum ; but the Lutheran landlord would not allow the Blessed Sacrament to be brought to his house. The boy in extreme affliction recommended himself to the intercession of St Barbara (to whose confraternity he belonged), and he seemed in a vision to be communicated by two angels. The Blessed Virgin is said to have appeared to him in another vision, told him that the hour of his death was not yet come, and bade him devote himself to God in the Society of Jesus. He had already entertained such a thought, and after his recovery petitioned to be admitted. At Vienna the provincial, Father Maggi, dared not receive him, for fear of incurring the anger of his father. Stanislaus therefore determined to walk if necessary to Rome itself to ask the father general of the Society in person. He stole away on foot to Augsburg and thence to Dillingen, to make the same request first to St Peter Canisius, provincial of Upper Germany. He set out on his 350-mile walk,

dressed in coarse clothes, and immediately his flight was discovered Paul Kostka and Bilinsky rode off in pursuit. Various reasons are given to account for their failure to overtake or recognize him. St Peter Canisius received him encouragingly and set him to wait on the students of the college at table and clean out their rooms, which he did with such respect and humility that the students were astonished, though he was utterly unknown to them. Canisius, after having kept him three weeks, sent him with two companions to Rome, where he went to St Francis Borgia, then general of the Society, and earnestly renewed his petition. St Francis granted it, and Stanislaus was admitted in 1567, when he was seventeen years old. He had received from his father a most angry letter, threatening that he would procure the banishment of the Jesuits out of Poland and abusing Stanislaus for putting on " contemptible dress and following a profession unworthy of his birth ". Stanislaus answered it in the most dutiful manner, but expressed a firm purpose of serving God according to his vocation. Without disturbance or trouble of mind he applied himself to his duties, recommending all things to God.

It was the saint's utmost endeavour, declared his novice-master, Father Fazio, to sanctify in the most perfect manner all his ordinary actions, and he set no bounds to his mortifications except what obedience to his director prescribed. His faults he exaggerated with unfeigned simplicity, and the whole life of this novice seemed a continual prayer. The love which he had for Jesus Christ in the Holy Sacrament was so ardent that his face appeared on fire as soon as he entered the church, and he was often seen in a kind of ecstasy at Mass and after receiving communion. But his model novitiate was not destined to last more than nine months. The summer heat of Rome was too much for St Stanislaus, he had frequent fainting-fits, and he knew that he had not long to live. On the feast of the dedication of St Mary Major, talking with Father Emmanuel de Sa about the Assumption of our Lady, he said : " How happy a day for all the saints was that on which the Blessed Virgin was received into Heaven ! Perhaps the blessed celebrate it with special joy, as we do on earth. I hope myself to be there for the next feast they will keep of it." No particular significance was attached to this remark at the time, but ten days later it was remembered. On St Laurence's day he found himself ill and two days later, when taken to a better bedroom, he made the sign of the cross upon his bed, saying he should never more rise from it. Father Fazio jokingly rallied him on his physical weakness. " O man of little heart ! " he said. " Do you give up for so slight a thing ? " " I am a man of little heart ", replied Stanislaus, " but it is not so slight a matter, for I shall die of it." Early in the morning of the Assumption he whispered to Father Ruiz that he saw the Blessed Virgin accompanied with many angels, and quietly died a little after three o'clock in the morning. A month later Paul Kostka arrived in Rome with instructions from his father to bring back Stanislaus to Poland at all costs. The shock of finding him dead made Paul carefully consider his own behaviour with regard to his brother, and during the process of beatification he was one of the principal witnesses. Dr Bilinsky was another. He said among other things that, " The blessed boy never had a good word from Paul. And we both knew all the time the holiness and devotion of all that he did." Paul was bitterly remorseful all his life, and at the age of sixty himself asked for admission to the Society of Jesus. St Stanislaus was canonized in 1726, and is venerated as a lesser patron of his native country.

The depositions of witnesses and other documents presented in the cause of the beatification have been in great measure utilized by the saint's biographers, but some of these materials

have only been printed entire in recent times. An account by S. Varsevicki, who lived in the same Jesuit house with the saint, only saw the light in 1895; and perhaps the fullest early narrative, that of Father Ubaldini, after remaining in manuscript for more than two centuries, was published in instalments in the *Analecta Bollandiana*, vol. ix (1890), and following volumes. But St Stanislaus had long before found many biographers to recount from their different points of view the story of his short life, beginning with the Latin booklet of Father Sacchini in 1609. Father Bartoli and Father d'Orléans in the seventeenth century wrote lives which went through many editions; Fathers Michel, Grüber and Goldie have presented the same facts in a more modern setting. From a literary point of view the booklet of Fr C. C. Martindale, *Christ's Cadets* (1913), and that of Mother Maud Monahan, *On the King's Highway* (1927), make a great appeal. *Cf.* also the *Life of St Peter Canisius*, by Fr James Brodrick (1935), pp. 674–676.

14: ST JOSAPHAT, Archbishop of Polotsk, Martyr (A.D. 1623)

IN the month of October 1595, at Brest-Litovsk in Lithuania (a town which three hundred and twenty-two years later again became talked of throughout Europe but in a quite different connection), the dissident Orthodox metropolitan of Kiev and five bishops, representing millions of Ruthenians (to-day called Byelorussians and Ukrainians), decided to seek communion with the Holy See of Rome. The controversies which followed this event were disfigured by deplorable excesses and violence, and the great upholder of Christian unity whose feast is kept today was called on to shed his blood for the cause, whence he is venerated as the protomartyr of the reunion of Christendom. At the time of the Union of Brest he was still a boy, having been born at Vladimir in Volhynia in 1580 or 1584, and baptized John. His father, a Catholic, was a burgess of a good family called Kunsevich, who sent John to school in his native town and then apprenticed him to a merchant of Vilna. John was not particularly interested in trade, and employed his spare time in mastering Church Slavonic in order that he might assist more intelligently at divine worship and recite some of the long Byzantine office every day; and he got to know Peter Arcudius, who was then rector of the oriental college at Vilna, and the two Jesuits, Valentine Fabricius and Gregory Gruzevsky, who took an interest in him and gave him every encouragement. At first his master was not favourably disposed towards John's religious preoccupations, but he did his work so well that eventually the merchant offered him a partnership and one of his daughters in marriage. Both offers were refused, for John had decided to be a monk and in 1604 he entered the monastery of the Holy Trinity at Vilna. He induced to join him there Joseph Benjamin Rutsky, a learned convert from Calvinism who had been ordered by Pope Clement VIII to join the Byzantine rite against his personal wishes, and together the two young monks concerted schemes for promoting union and reforming Ruthenian monastic observance.

John Kunsevich, who had now taken the name of Josaphat, was ordained deacon and priest and speedily had a great reputation as a preacher, especially on behalf of reunion with Rome. He led a most austere personal life and added to a careful observance of the austerities of eastern monastic life such extreme voluntary mortifications that he was often remonstrated with by the most ascetic. At his beatification the burgomaster of Vilna testified that "there was not a better religious in the town than Father Josaphat". Meanwhile, the abbot of Holy Trinity having developed separatist views, Rutsky was promoted in his place and the monastery

was soon full, so Father Josaphat was taken away from his study of the Eastern fathers to help in the foundation of new houses in Poland. In 1614 Rutsky was made metropolitan of Kiev and Josaphat succeeded him as abbot at Vilna. When the new metropolitan went to take possession of his cathedral Josaphat accompanied him and took the opportunity of visiting the great monastery of The Caves at Kiev. The community of two hundred monks was relaxed, and they threatened to throw the Catholic reformer into the river Dnieper. He was not successful in his efforts to bring them to unity, but his personality and exhortations brought about a somewhat changed attitude and a notable increase of good-will.

The archbishop of Polotsk at this time was a very old man and a favourer of the dissidents, and in 1617 Abbot Josaphat was ordained bishop of Vitebsk with right of succession to Polotsk. A few months later the old archbishop died and Josaphat was confronted with an eparchy which was as large in extent as it was degraded in life. The more religious people were inclined to schism through fear of arbitrary Roman interference with their worship and customs ; churches were in ruins and benefices in the hands of laymen ; many of the secular clergy had been married two and three times * and the monks were decadent. Josaphat sent for some of his brethren from Vilna to help him and got to work. He held synods in the central towns, published a catechism and imposed its use, issued rules of conduct for the clergy, and fought the interference of the " squires " in the affairs of the local churches, at the same time setting a personal example of assiduous instructing and preaching, administration of the sacraments and visiting of the poor, the sick, prisoners and the most remote hamlets. By 1620 the eparchy was practically solidly Catholic, order had been restored, and the example of a few good men had brought about a real concern for Christian life. But in that year a dissident hierarchy of bishops was set up in the territory affected by the Union of Brest, side by side with the Catholic one ; and one Meletius Smotritsky was sent as archbishop to Polotsk, who began with great vigour to undo the work of the Catholic archbishop. He zealously spread a report that St Josaphat had " turned Latin ", that all his flock would have to do the same, and that Catholicism was not the traditional Christianity of the Ruthenian people. St Josaphat was at Warsaw when this began and on his return he found that, though his episcopal city was firm for him, some other parts of the eparchy had begun to waver ; a monk called Silvester had managed to draw nearly all the people of Vitebsk, Mogilev and Orcha to the side of Smotritsky. The nobility and many of the people adhered strongly to the union, but St Josaphat could do little with these three towns ; and not only at Vitebsk but even at Vilna, when the proclamation of the King of Poland that Josaphat was the only legitimate archbishop of Polotsk was publicly read in his presence, there were riots and the life of St Josaphat was threatened.

Leo Sapieha, the chancellor of Lithuania and a Catholic, was fearful of the possible political results of the general unrest, and lent too willing an ear to the heated charges of dissidents outside of Poland that Josaphat had caused it by his policy. Accordingly in 1622 Sapieha wrote accusing him of violence in the maintenance of the union, of putting the kingdom in peril from the Zaporozhsky Cossacks by making discord among the people, of forcibly shutting-up non-Catholic churches, and so on. These and similar accusations were made in general

* Though according to Eastern canon law a married man may be ordained to the priesthood, if his wife dies he cannot marry another ; and if ordained a bachelor he must remain single.

terms, and their unjustifiability was amply demonstrated by contemporary *ad hoc* testimony from both sides : the only actual fact of the sort is the admitted one that Josaphat invoked the aid of the civil power to recover the church at Mogilev from the dissidents. Thus the archbishop had to face misunderstanding, misrepresentation and opposition from Catholics as well. There is no doubt that some of the easy reversion to schism was due to the firm discipline and reform of morals that had been inaugurated under Catholic auspices, and St Josaphat did not receive the support he was entitled to from the Latin bishops of Poland because of the uncompromising way in which he maintained the right of the Byzantine clergy and customs to equal treatment with those of Rome. He continued doggedly and fearlessly on his way and, Vitebsk continuing to be a hot-bed of trouble, he determined in October 1623 to go there in person again. He could neither be dissuaded nor would he take a military escort. " If I am accounted so worthy as to deserve martyrdom, then I am not afraid to die ", he said. He went accordingly, and for a fortnight preached in the churches and visited the houses of all without distinction. He was continually threatened in the streets, and his opponents tried to pick quarrels with his attendants in order that he might be killed in the ensuing fracas. On the feast of St Demetrius the Martyr he was surrounded by an angry mob, and exclaimed : " You people of Vitebsk want to put me to death. You make ambushes for me everywhere, in the streets, on the bridges, on the highways, in the market-place. I am here among you as your shepherd and you ought to know that I should be happy to give my life for you. I am ready to die for the holy union, for the supremacy of St Peter and of his successor the Supreme Pontiff."

Smotritsky was fomenting this agitation, his object doubtless being no worse than to drive his rival from the diocese. But his followers got out of hand, and a plot was laid to murder St Josaphat on November 12, if he could not be induced to give excuse for violence before then. A priest named Elias was put up to go into the courtyard of the archbishop's house and to use insulting words to his servants about their master and their religion, and after several complaints St Josaphat gave permission for him to be seized if it happened again. On the morning of the 12th, as the archbishop came to the church for the office of Daybreak, he was met by Elias, who began to abuse him to his face ; he therefore allowed his deacon to have the man taken and shut up in a room of the house. This was just what his enemies were waiting for : the bells of the town-hall were rung and a mob assembled, demanding the release of Elias and the punishment of the archbishop. After office St Josaphat returned to his house unharmed, and let Elias go with a warning, but the people broke in, calling for their victim and striking his attendants. St Josaphat went out to them. " My children ", he asked, " what are you doing with my servants ? If you have anything against me, here I am : but leave them alone "—words remarkably reminiscent of those of another archbishop, St Thomas Becket, on a similar occasion. Amid cries of " Kill the papist ! " he was brained with a halberd and pierced by a bullet. The mangled body was dragged out and contemptuously cast into the river Dvina.

St Josaphat Kunsevich was canonized in 1867, the first saint of the Eastern churches to be formally canonized after process in the Congregation of Sacred Rites. Fifteen years later Pope Leo XIII gave his feast to the whole Western church for this date ; the Ukrainians and others keep it on November 12, or the Sunday following, according to the Julian calendar. An immediate result of the

martyrdom was a revulsion in favour of Catholicity and unity; but the controversy continued to be carried on with an unholy bitterness, and the dissidents too had their martyr, Abbot Athanasius of Brest, who was put to death in 1648. On the other hand, Archbishop Meletius Smotritsky himself eventually was reconciled with the Holy See, and the great Ruthenian reunion persisted, with varying fortunes, until after the partition of Poland the Russian sovereigns forcibly aggregated a majority of the Ruthenian Catholics to the Orthodox Church of Russia. To the afflictions with which a repetition of history has visited the remainder in our own time Pope Pius XII bore sufficient witness, in his encyclical letter "*Orientales omnes*" issued at the 350th anniversary of the Union of Brest in 1946.

In 1874 Dom Alphonse Guépin published two stout octavo volumes, amounting altogather to more than a thousand pages, under the title *Saint Josaphat, archevêque martyr, et l'Église grecque unie en Pologne*. In the preface he speaks of the sources upon which his work is based. He thanks Father J. Martynov in particular for placing at his disposition a copy of the beatification process and a number of other papers transcribed from the Roman archives. He also makes appeal to a vast collection of documents formed by the Basilian hieromonk Paul Szymansky, and to another great manuscript library of similar character which Bishop Naruszewicz had accumulated with a view to his own work as a historian. All these had been entrusted to Dom Guépin, and they were put to such good use that most of the Western writers who have since then touched upon the subject have been largely dependent upon his researches. Attention should, however, be called to the very useful little books of Father G. Hofmann, nos. 6 and 12 of the series "Orientalia Christiana". When St Josaphat was put to death the news spread quickly throughout Europe, and the British Museum possesses a copy of a tract, *Relacion verdadera de la Muerte y Martirio de . . . Josafat*; it was printed at Seville in 1625. See also O. Kozanewyc, *Leben des hl. Josaphat* (1931); and the periodical *Roma e l'Oriente*, vol. x (1920), pp. 27–34. The background of the events narrated above may be read in the *Cambridge History of Poland*, vol. i (1950), pp. 507 *seq.* St Josaphat and the Metropolitan Rutsky were the initiators of that movement in Ruthenian monasticism which eventually became the organized Order of St Basil, and accordingly these monks have been officially known since 1932 as the Basilians of St Josaphat. In 1952 they published at Rome the first volume of the Latin text of the beatification documents of St Josaphat.

ST DUBRICIUS, OR DYFRIG, BISHOP (SIXTH CENTURY)

MANY legends have grown up around the figure of St Dubricius, who was undoubtedly an important person in the Welsh church of the fifth-sixth century. Among them, it is said that he was a pupil of St Germanus of Auxerre, which is chronologically unlikely, and that he was the first bishop of Llandaff, an error or invention of the twelfth century. Geoffrey of Monmouth makes him archbishop of Caerleon-on-Usk and the prelate who confers the traditional crown of Britain on King Arthur at Colchester (Dubricius is "the high saint" of Tennyson's "Idylls"). The original and chief centre of his influence was undoubtedly in what is now called western Herefordshire, and he may have been born at Madley, some six miles from Hereford. He became a monk and made the first foundation of his own at Henllan, near Ross, where he had many disciples. Then he moved up the Wye to Moccas, and from these two centres he and his disciples are said to have founded numerous churches and monastic settlements of which many have been identified. Some of them, such as Abbey Dore, carried their monastic tradition on into the middle ages. St Illtyd came to St Dubricius to be shorn a monk, and SS. Samson and Deiniol to be consecrated bishops; and with the last named he induced St David to attend the synod of Llandewi Frefi and resigned to him the "metropolitanship" of Wales. But this last is another medieval invention.

It is stated in the Life of St Samson—a less unreliable source—that St Dubricius used to go and spend Lent on Caldey. He made Samson abbot of that ancient monastic island, in one of whose two old churches (now restored to Catholic worship) is an inscribed stone whose inscription seems to contain a reference to him, or to another Dubricius. Near the end of his life, we are told, he retired to Ynys Enlli (Bardsey), and there he died and was buried. His reputed relics were translated to the cathedral of Llandaff in 1120, and he was made one of the four titulars of that church. The feast of St Dubricius is now observed only in the archdiocese of Cardiff and on Caldey.

The so-called life of St Dubricius in the Book of Llandaff may be best consulted in the edition of Evans (1893). Kenney describes it as "a liturgical composition posterior to 1120 which deserves no trust". The life by Benedict of Gloucester is printed in Wharton's *Anglia Sacra*, vol. ii, pp. 654–661. The fact that it has incorporated various details from the developed legend of Geoffrey of Monmouth shows that it was written late in the twelfth century. See Hardy, *Descriptive Catalogue* (Rolls Series), vol. i, pp. 40–44; Lloyd, *History of Wales*, vol. i, pp. 147–148; LBS., vol. ii, pp. 359–382; but principally Canon Doble's *St Dubricius* (1943), where all the evidence is expertly examined. The latest examination of the Dubrician church dedications is by E. G. Bowen in his *Settlements of the Celtic Saints in Wales* (1954).

ST LAURENCE O'TOOLE, Archbishop of Dublin (A.D. 1180)

Lorcan Ua Tuathail was born in 1128, probably near Castledermot in co. Kildare, son of Murtagh, chieftain of the Murrays. When Laurence O'Toole (as his name is commonly anglicized) was ten years old, the king of Leinster, Dermot McMurrogh, made a raid on his neighbour's territory, and Murtagh was forced to deliver up his son as a hostage. For two years Laurence was badly treated, in a stony and barren region near Ferns, till his father heard of it and by threats of reprisals forced Dermot to give the boy up to the bishop of Glendalough. Murtagh hurried thither and asked the bishop to cast lots which of his four sons he should destine to the service of the Church. Laurence cried out with laughter, "There is no need to cast lots. It is my desire to have for my inheritance the service of God in the Church." Hereupon his father, taking him by the hand, offered him to God by delivering him to the bishop, in whose hands he left him.

Laurence when but twenty-five years old was chosen abbot of Glendalough and soon after avoided episcopal dignity only by alleging the canons that require in a bishop thirty years of age. He governed his community with virtue and prudence, and in a great famine which raged during the first four months of his administration was the saviour of the countryside by his boundless charities. Outside the ecclesiastical enclosure he had to cope with the outlaws and robbers who infested the Wicklow hills, and within it there were false brethren, who could not bear the regularity of his conduct and the zeal with which he condemned their disorders, and attacked his reputation by slander, to which he opposed no other arms than silence and patience. In 1161 died Gregory, the first archbishop of Dublin. Laurence was elected in his place, and consecrated in Holy Trinity (later Christ Church) cathedral by Gelasius, archbishop of Armagh. This was significant of the new unity of the Irish church since the Synod of Kells in 1152, before which the bishops of Dublin had depended on Canterbury. But the new state of affairs was not fully to outlast St Laurence's own lifetime.

His first care was to reform his clergy and to furnish his church with worthy ministers. He bound the canons of his cathedral to receive the rule of the regular

canons of Arrouaise, an abbey which was founded in the diocese of Arras in 1090 and had such reputation for sanctity and discipline that it became the pattern of numerous other houses. Laurence himself took the religious habit, ate with the religious in the refectory, observed their hours of silence and assisted with them at the midnight office. Every day he entertained at table thirty poor persons, and often many more, besides those which he maintained in private houses. All found him a father both in their temporal and spiritual necessities, and he was indefatigable in preaching and the due ordering of public worship. King Dermot had preferred to the church of Glendalough one so unworthy that he was in a short time expelled, and Thomas, a nephew of the saint, was canonically elected. By the care of this young abbot-bishop discipline and piety again flourished and from that time St Laurence frequently made choice of Glendalough for his retreats from the noise and turmoil of Dublin, staying in a rock-hewn cell in the cliff above the Upper Lake.

The enormities of Dermot McMurrogh caused him at length to be driven from Ireland, and in order to regain his position he asked the help of Henry II of England, who was only too glad to permit any of his nobles to join an expedition that jumped with his own ambitions. The chief of these volunteers was Richard de Clare, Earl of Pembroke (" Strongbow "), who in 1170 landed at Waterford, overran part of Leinster, and marched on Dublin. St Laurence was sent to negotiate with the invaders, but during the discussions Dermot's Anglo-Norman allies seized the city and gave themselves over to massacre and rapine. Laurence returned to succour the sufferers and defend the survivors, and to be a centre of strength in the new danger. Dermot died in his moment of success, and Strongbow claimed Leinster, as Dermot's heir and husband of his daughter Eva (who was St Laurence's niece). Thereupon King Henry recalled his vassal to England, the Irish united under the high king, Rory O'Conor, and Strongbow shut himself up in Dublin. Again Laurence conducted negotiations: they failed, but Strongbow made a sudden rally of desperation and unexpectedly routed the Irish forces. St Laurence saw the end of his patriotic hopes, and the " Irish problem " had begun.

Some fifteen years earlier King Henry II had obtained from Pope Adrian IV a bull (" *Laudabiliter* ") authorizing him to proceed to Ireland in order " to subject its people to the rule of law and to root out therefrom the weeds of vice ".* Henry now went to Ireland for this beneficent purpose, and in 1171 received at Dublin the submission of all the Irish chiefs, except those of Connaught, Tyrconnel and Tyrone. In the following year he convened a synod at Cashel. Here for the first time the Irish bishops were confronted by the bull of Adrian IV, provision was made for clerical discipline, the English form of the Roman liturgy (*i.e.* the use of Sarum) was adopted, and Pope Alexander III was asked to confirm their decisions, which in due course he did. At this meeting St Laurence accepted the papal bull, concurred in the synodal proceedings, and from that time on was in frequent request as a go-between and peacemaker between King Henry and the Irish princes. In 1175 he travelled to Windsor and successfully negotiated a treaty between the English sovereign and the high king, Rory O'Conor. While in England he

* And also to provide for the collection of " Peter's pence ". The authenticity of this bull has been contested, but not very convincingly. Among those who favour its authenticity is Dom Gougaud, who writes in his *Christianity in Celtic Lands*, p. 408: " Although the bull is not drawn up in strict conformity with the rules followed at the time by the papal chancery; it can nevertheless be proved that in substance it is in accord with other contemporary and uncontested witnesses."

visited Canterbury and was received by the monks at Christ Church with the honour due to his repute and rank, and that whole night he spent in prayer before the shrine of St Thomas Becket. On the day following, as he was going up to the altar to officiate, a madman who had heard much of his sanctity and had a wild idea of making so holy a man a martyr and another St Thomas, gave him a violent blow on the head with a staff. He fell senseless, but quickly recovered, asked for the wound to be bathed, and proceeded to sing the Mass.* The king ordered the would-be assassin to be hanged, but Laurence interceded in his favour and obtained his pardon.

The third general council of the Lateran was held at Rome in 1179, and St Laurence went to Rome, with five other Irish bishops. Before they were allowed to leave England, King Henry extracted an oath that they would make no representations to the Holy See likely to prejudice his position in Ireland. Laurence explained to Alexander the state of the Irish church, and begged that effectual remedies might be applied to many disorders in the country and care taken for preserving the liberties of its church. The pope was pleased with his proposals, confirmed all the rights of his see, adding to them jurisdiction over five suffragan dioceses, and appointed him his legate in Ireland. As soon as the saint was returned home he began vigorously to execute his legatine powers. But King Henry remembered Becket, and he was nervous at the authority which had been given Laurence in Rome ; and accordingly when in 1180 the archbishop had met him in England to negotiate further on behalf of Rory O'Conor, the king afterwards forbade him to return home. After waiting for three weeks at Abingdon Laurence determined again to seek Henry, who was in Normandy. He got a passage across the Channel and landed near Le Tréport, at a spot still called Saint-Laurent. The king gave him permission to go back to Ireland, but on the way he was taken very ill. As he approached the abbey of the canons regular of St Victor at Eu, he murmured, " Haec requies mea in saeculum saeculi " : St Laurence was ready for death. To the abbot who put him in mind to make a will, he answered with a smile, " God knows I have not a penny in the world ". Then, his last thoughts on his flock, he exclaimed in Irish, " Alas ! you stupid, foolish people, what will you do now ? Who will look after you in your misfortunes ? Who will help you ? "

St Laurence O'Toole died on Friday, November 14, 1180, and he was canonized in 1225. His relics still rest principally in the crypt of the church of our Lady at Eu. The feast of St Laurence is observed throughout Ireland, by the Canons Regular of the Lateran, and in the diocese of Rouen, in which Eu is situated.

By far the most important of the ancient lives of St Laurence is that edited from the Codex Kilkenniensis in Dublin, forming part of the Marsh library, by C. Plummer. The text, with a valuable introduction, appeared in the *Analecta Bollandiana*, vol. xxxiii (1914), pp. 121–186. There are other Latin lives, notably one printed by the Bollandists in their *Catalogus Cod. Hagiogr. Latin. Paris.*, vol. iii, pp. 236–248, but this, while probably based upon the same materials as the former, has recounted the incidents in a different order and expanded them with rather tedious moral reflections. It does not make so good an impression of trustworthy history. Some useful comments on the manuscript sources which have contributed to our knowledge of the saint will also be found in the preface of Plummer's VSH., pp. xv–xxiii. The life printed in Surius, so far as regards its first portion, is in close agreement with that which Plummer has edited, but Surius, according to his wont, has amended the Latin phraseology. A certain amount of information regarding St Laurence

* When Cardinal de Bonnechose, archbishop of Rouen, examined the saint's relics at Eu in 1876 he found that the effects of this blow were observable on the skull.

is also obtainable from the chroniclers of the period. There is a good short life in French by A. Legris (1914) ; that by O'Hanlon (1857) is perhaps now hardly adequate. See further, J. F. O'Doherty, *Laurentius von Dublin und das irische Normannentum* (1933), and Dom Gougaud, *Les Saints irlandais hors d'Irlande* (1936), pp. 130–131. A Life in Irish was published by Fr Benedict, O.D.C., in 1929. *Cf.* also M. V. Ronan in the *Irish Ecclesiastical Record*, 1926 and 1936 ; and Fr A. Gwynn on the saint as legate in *Analecta Bollandiana*, vol. lxviii (1950), pp. 223–240. P. Carpentier's *S. Laurent O'Toole* (1953) is a shortened rewriting of Legris, above ; unfortunately it has not been brought up to date.

BD SERAPION, MARTYR (A.D. 1240)

IN 1728 Pope Benedict XIII approved the *cultus* of this little-known martyr, who is said to have been born in England. The story goes that he became a soldier in the service of Alfonso IX of Castile, and then joined the newly founded Mercedarian Order for the redemption of captives. He is supposed to have visited the British Isles to gain recruits for it, but without much success. He went among the Moors of Murcia and obtained the release of some Christian slaves, and then went to Algiers to negotiate for more. Here he was kept as hostage for the payment of the balance of the ransom, and employed his time in preaching to the Mohammedans, among whom he made several conversions. This angered the Moors, and after cruel ill-treatment Bd Serapion was nailed to a cross and cut to pieces. Pope Benedict XIV added his name to the Roman Martyrology, wherein is also mentioned on this day, " The passion at Alexandria of ST SERAPION, martyr, whom the persecutors under the Emperor Decius . . . threw off the roof of his own house and so he became a glorious witness for Christ ".

It has been pointed out more than once in these pages that both for the Mercedarian and the Trinitarian Orders the historical records of their early years are very scanty and of most unsatisfactory quality : *cf.* for example, St Peter Nolasco on January 28. The story of Bd Serapion's connection with England, etc., cannot be depended on, but there seems to have been a *cultus* of long-standing date. The case and documents are cited by Prosper Lambertini (Pope Benedict XIV) in his *De beatificatione et canonizatione*, bk 2, ch. 24, § 42.

BD JOHN LICCIO (A.D. 1511)

JOHN'S mother died in giving him birth, and his father, whether through poverty or malice against the innocent child, provided no proper care, so that he would have died had not a kind woman made herself responsible for him. John was eventually brought up by an aunt and the boy soon showed signs of unusual devotion. When he was about fifteen he met Bd Peter Geremia at Palermo, and was fired by him to take the habit of St Dominic ; in due course he became a good preacher. Bd John was sent to establish a house of his order at Caccamo, his native town, which he did under great difficulties. It was built on the foundations of an unfinished and forgotten building, which, as nobody remembered them, were attributed to supernatural provision. John became prior there in 1494, his administration being marked by great virtue and many marvels. The lessons of his office state that he was one hundred and eleven years old when he died, but even if he were a personal disciple of Bd Peter Geremia he was probably not much more than seventy-five. The *cultus* of Bd John Liccio was approved in 1753.

See the *Monumenta Ord. Praedic. Historica*, vol. xiv, pp. 229–230 ; Procter, *Dominican Saints*, pp. 318–321 ; and lives by M. Ponte (1853) and G. Barreca (1926). For a fuller bibliography consult Taurisano, *Catalogus Hagiographicus O.P.*

15 : ST ALBERT THE GREAT, Bishop of Regensburg, Doctor of the Church (A.D. 1280)

IT was his contemporaries who dubbed St Albert " the Great " ; they also, referring to the depth and scope of his learning, called him " the Universal Doctor ", and said that he was " a man no less than godlike in all knowledge, so that he may fitly be called the wonder and miracle of our age ". Even Friar Roger Bacon regarded him, more modestly, as " an authority ", and his works as " original sources". That he was the master of St Thomas Aquinas has added to his fame, but his contemporaries recognized that he was great in his own right as certainly as posterity has done. He was a Swabian by descent, born of the family of Bollstädt at the castle of Lauingen on the Danube in 1206. Little is known of his youth or the age at which he went to the University of Padua, but in 1222 Bd Jordan of Saxony, second master general of the Friars Preachers, wrote from that city to Bd Diana de Andelo at Bologna that he had received ten postulants for the order, " and two of them are the sons of great lords, counts in Germany ". One of them was Albert, whose uncle in Padua had tried to keep him away from the Dominican church, but had failed before the influence of Bd Jordan. When he heard that his son was clothed as a mendicant the Count of Bollstädt was most indignant, and there was talk of retrieving him by force, but nothing came of it for Albert was discreetly removed to another friary. This was probably Cologne, where he was teaching in 1228 ; afterwards he supervised the studies and taught at Hildesheim, Freiburg-im-Breisgau, Regensburg, Strasburg and back again at Cologne, making for himself a great reputation throughout the German province. He was instructed to go to Paris, then as always the intellectual centre of western Europe, and he was there some years, lecturing under a master until he himself took his master's degree. At the end of this time the Dominicans decided to open four new *studia generalia*, and in 1248 St Albert was sent to be regent of that at Cologne, where until 1252 he had among his students a young friar called Thomas Aquinas.

In those days philosophy was understood as the totality of the main branches of knowledge which could be known by the natural powers of the mind : logic, metaphysics, mathematics, ethics and what we now call physical science ; and the writings of St Albert, which fill thirty-eight quarto volumes in print, include works on all these subjects as well as biblical and theological treatises and sermons. He stands beside Roger Bacon as a great natural scientist, whose aim, he says, " is to investigate the causes that are at work in nature ", and some scholars have claimed that he did even more than Bacon himself for the advancement of scientific study. He was an authority on physics, geography, astronomy, mineralogy, alchemy (*i.e.* chemistry) and biology, so that it is not surprising that legends grew up that he had and used magical powers. He wrote a treatise on botany and another on human and animal physiology, in the course of which he disposed, from personal observation, of various fables current at that time, as that of Pliny that eagles wrap their eggs in a fox-skin and leave them to hatch in the sun. As a geographer he has received especial praise in later times ; he traced the chief mountain ranges of Europe, explained the influence of latitude on climate, and gave an excellent physical description of the earth, which he demonstrated by an elaborate argument to be spherical in shape. But the principal fame of St Albert as a doctor resides not in

these achievements, but in the fact that, realizing the autonomy of philosophy and seeing the use that could be made of the philosophy of Aristotle in ordering the science of theology, he re-wrote the works of the Philosopher so as to make them acceptable to Christian critics, and by the application of Aristotelean methods and principles to the study of theology inaugurated (with the Englishman Alexander of Hales) the scholastic system which was to be brought to perfection by his pupil St Thomas Aquinas. He was the principal pioneer and forerunner of the " preferred system of the Church " : he collected and selected the materials, even laid the foundations ; St Thomas built the edifice.

Throughout his long years of teaching Albert was writing as well, and he continued the work throughout his otherwise busy life. While directing the Cologne *studium* his practical abilities became widely recognized, he was in request to adjust administrative and other disputes, and in 1254 he was made prior provincial of his order in Germany. Two years later he attended in that capacity the chapter general in Paris which forbade Friars Preachers at the universities to be called " master " or " doctor ", or anything but their right name. He himself had already been dubbed " the Universal Doctor " and his prestige had helped to provoke the jealousy against the friars of the secular professors. On account of this, which had led to delay in granting degrees to St Thomas and St Bonaventure, Albert went to Italy to defend the mendicant orders against the attacks being made on them at Paris and elsewhere, especially as voiced by William of Saint-Amour in a tract " on the Dangers of these Present Times ". While he was in Rome, St Albert filled the office of master of the sacred palace (*i.e.* the pope's personal theologian and canonist, always a Dominican friar) and preached in the churches of the City. In 1260 he received an order from the Holy See to undertake the government of the diocese of Regensburg, a church, he was informed, that was " turned upside-down in spiritual as well as temporal matters ". He was bishop for under two years, Pope Urban IV then accepting his resignation ; he did much to remedy the distresses of the diocese, but the scheming of powerful interests and the stubbornness of entrenched abuses made the task too much for him. To the great joy of his master general, Bd Humbert of Romans, who had in vain tried to induce Alexander IV not to make him a bishop, St Albert returned to the *studium* at Cologne. But the next year he was called away again, this time to help the Franciscan Berthold of Ratisbon to preach the crusade in Germany. This over, he went back again to Cologne and taught and wrote there in peace till 1274, when he was bidden to attend the fourteenth general council at Lyons. Just before he set out he heard of the death of his beloved disciple, Thomas Aquinas (it is said to have been revealed directly to him by God), but in spite of this shock and his advancing age St Albert took an active part in the assembly ; he worked with Bd Peter of Tarentaise (Innocent X) and William of Moerbeke for the reunion of the Greeks, throwing all his influence to the side of peace and reconciliation.

St Albert probably made his last public appearance three years later, when some of the writings of St Thomas were seriously attacked by Stephen Tempier, Bishop of Paris, and other theologians. He hurried to Paris to defend the teaching of his dead disciple, teaching that was in great measure his own as well ; he challenged the university to examine himself personally upon it, but he could not avert the local condemnation of certain points. In 1278, during a lecture, his memory suddenly failed ; there is a story, insufficiently attested, that he related to his

auditors how when he was a young friar he had been very discouraged and strongly inclined to return to secular life, how our Lady had appeared to him in a prophetic dream and promised to ask for him illuminating grace in his studies if he would persevere, but that his powers would fail again in old age, and that this lapse was a warning of the end. The loss of memory became acute, the strength of his mind failed, and after two years St Albert died, peacefully and without illness, sitting in his chair among his brethren at Cologne, on November 15, 1280.

It has been said that, " Throughout Albert's writings there are frequent signs that his whole life was one of remarkable holiness, but there are also signs that as long as he wielded a pen he fell short of the saintly suppression of self that distinguished St Thomas. It is not until Albert has laid aside his pen and taken to expressing his profoundest thought in tears that we feel ourselves in the presence of a candidate for canonization." This gradual attainment of the heights of sanctity is paralleled by the slow journey of Albert to the altars of the Church. He was not beatified till the year 1622 and, though there was considerable increase in devotion to him, especially in Germany, canonization did not follow. In 1872 and again in 1927 the German bishops petitioned the Holy See to canonize him, without apparent effect. Then, on December 16, 1931, Pope Pius XI by a decretal letter proclaimed Albert the Great a doctor of the Church, thereby equivalently declaring him to be a saint and, moreover, one whose feast should be observed throughout the Western church. St Albert had, said the pope, " that rare and divine gift, scientific instinct, in the highest degree . . . he is exactly the saint whose example should inspire the present age, which so ardently seeks peace and is so full of hope in its scientific discoveries ". He is the patron saint of students of the natural sciences.

Especially since the canonization, a number of excellent lives of St Albert have been published, and in nearly all of them a careful account is given of the sources. Of medieval biographies the most important is that of Peter of Prussia, though it was not written until towards the close of the fifteenth century. An earlier sketch was produced in the middle of the fourteenth century by Henry of Herford (Herford in Westphalia ; by some perversity many translators from the German present the name as Hereford, which is quite a different place), and before this we have sundry short appreciations in the *Vitae fratrum* of Gerard de Fracheto, the *Bonum universale* of Thomas of Cantimpré, and the *De viris illustribus* by John of Cologne. Modern investigators, who have set about their task in a more scientific spirit, point out that a considerable amount of biographical material is latent in St Albert's own writings. His commentaries on the gospels and his sermons contain not infrequent references to incidents of his childhood or to his experiences as bishop. Further, we may obtain light from documents of a more or less official character, for example, the *Acta capitulorum generalium O.P.* (ed. Reichert, vol. i, 1898), or such a collection as H. Finke's *Ungedruckte Dominicaner Briefe des XIII Jahrhunderts* (1891). Using these or similar materials, Quétif and Echard in their *Scriptores Ordinis Praedicatorum*, vol. i (1719), had already compiled a reliable literary portrait of the saint ; to which a valuable supplement was provided in the series of articles by P. von Loë in the *Analecta Bollandiana*, vols. xix to xxi (1900–2), and in his *Kritische Streifzüge auf dem Gebiete der Albertus-Magnus-Forschung* (1904). Another notable contribution to the understanding of St Albert's influence on medieval culture was that of Emil Michael, *Geschichte des deutschen Volkes*, vol. iii (1903), pp. 69–128, and also M. Grabmann's articles in the *Zeitschrift für Kath. Theologie*, vol. lii (1928). Among recent lives may be mentioned H. Wilms, *Albert the Great* (1933) ; T. M. Schwertner, *Saint Albert the Great* (1933) ; A. Garreau, *Saint Albert le Grand* (1932) ; H. C. Scheeben, *Albert der Grosse* (1931) ; and a good general sketch by Sister M. Albert (1948). Other aspects of St Albert's work have been dealt with by A. R. Bachiller, *Alberto Magno y las Ciencias empiricas* (1933) ; Bonné, *Die Erkenntnislehre Alberts der Grossen* (1935) ; H. Fleckenstein,

Die theologische Lehre von der materiellen Welt (1933); M. M. Gorce, *L'Essor de la pensée au moyen âge, Albert le Grand* (1933); R. Liertz, *Die Naturkunde von der menschlichen Seele nach Albert dem Grossen* (1933), etc. There is a good bibliography in the life by Wilms, to supplement which consult the *Analecta Bollandiana*, vol. li (1933), pp. 183–190.

SS. GURIAS, SAMONAS AND ABIBUS, MARTYRS (FOURTH CENTURY)

ONE of the two principal sanctuaries at Edessa in Syria enshrined the bodies of these martyrs. Their legends relate that, during the persecution of Diocletian, Gurias and Samonas were arrested and imprisoned, and on their refusal to sacrifice were hung up by one hand with weights tied to their feet. Then they were thrown into a foul dungeon and left without food or light for three days. When they were taken out Gurias was already nearly dead, but Samonas was submitted to a horrible torture, which failed to shake his resolution. They were therefore both beheaded. Later, Abibus, a deacon of Edessa, hid himself from the persecution of Licinius, but eventually gave himself up that he might earn the martyr's crown. The officer to whom he surrendered gave him the opportunity to change his mind and escape, but Abibus would not avail himself of it. He was sentenced to be burnt, and was accompanied to the place of execution by his mother and other relatives, to whom he was allowed to give the kiss of peace before he was thrown to the flames. Afterwards they took his body, which had not been destroyed in the fire, and buried it near those of his friends Gurias and Samonas.

All three martyrs are mentioned in the Roman Martyrology today, but in two separate entries. They had the curious distinction of being venerated as the "avengers of unfulfilled contracts".

There are several Greek variants of the *passio* of St Gurias and companions; they will be found enumerated in BHG., nn. 731–736. But besides these there are oriental texts in Syriac (of which another fragment of earlier date was afterwards discovered by Mar Ephrem Rahmani), and a version in Armenian. It seems that the language of the original account was unquestionably Syriac. The matter has been very fully treated by E. von Dobschütz in vol. xxxvii, pt 2, of *Texte und Untersuchungen;* on which also see the review in *Analecta Bollandiana*, vol. xxxi (1912), pp. 332–334. The later Syriac text in its sophisticated form, purporting to be written by an eye-witness, has been translated into English by Professor Burkitt in his *Euphemia and the Goth* (1913). The Armenian version was translated by F. C. Conybeare and printed in *The Guardian* for 1897. The fact of the martyrdom is not open to doubt, for in the Syriac *breviarium* we have the entry on November 15, "in the city of Edessa, Shamona and Guria the confessors". There is also a homily preached in their honour by James of Sarug.

ST DESIDERIUS, OR DIDIER, BISHOP OF CAHORS (A.D. 655)

THIS Desiderius is one of several saints honoured in France under the name of Didier (he is also called Géry). His father was a noble with large estates around Albi, and the religious dispositions of his mother are mentioned in the saint's life with reference to letters written by her to him. Desiderius became a high official at the court of King Clotaire II of Neustria, where he met St Arnulf of Metz, St Eligius and other holy men, as well as less desirable acquaintances. His brother Rusticus became a priest and then bishop of Cahors; but he soon after was murdered (he is venerated as a martyr at Cahors) and Desiderius was elected to fill his see in 630, though still a layman. He proved a zealous and effective bishop, and his extant correspondence gives some idea of the scope of his activities, which

were directed towards the temporal as well as the spiritual welfare of his diocese. He encouraged the nobles to endow religious foundations, and was a strong promoter of monasticism both for men and women. He directed a convent of his own foundation, built the monastery of St Amantius and endowed it, and built three large churches. Cahors also benefited by the provision of an aqueduct and the repair of its fortifications. But the first concern of St Desiderius was always the Christian life of his flock, which he knew to be best forwarded by a virtuous and well-instructed clergy, among whom he maintained a strict discipline. He died in 655 near Albi, and was buried at Cahors, where miracles took place at his tomb.

There is a Latin life of the better class, written towards the close of the eighth or the beginning of the ninth century, which incorpoates the text of certain letters and documents of some historical value. The best edition is that of B. Krusch, with an important introduction, in MGH., *Scriptores Merov.*, vol. iv, pp. 547–602 ; the text is also in Migne, PL., vol. lxxxvii, cc. 219–239.

ST MALO, Bishop (Seventh Century)

Machutus, Maclovius, Maclou (and other forms) is best known to English-speaking people, by association with the Breton port, as Malo. Medieval hagiographers say that he was born in South Wales, near Llancarfan, and was educated in the monastery there. When he grew up his parents wanted him to leave the monks, but he refused and, after hiding for a time in one of the islands of the Severn Sea, he was ordained priest and determined to leave Britain, perhaps on account of the great pestilence in the middle of the sixth century. He landed in Brittany, and began to evangelize the neighbourhood of Aleth (Saint-Servan), having his headquarters on an island where now stands the town of Saint-Malo. He built churches and made monastic settlements, tried to protect the weak from the violence of the local chiefs, and made many converts ; as he rode from place to place on his missionary journeys he recited psalms in a loud voice. But St Malo made enemies as well as converts, and after the death of the chief who had first persecuted and then protected him, and whom Malo is said to have converted, they began to get the upper hand. St Malo decided to leave ; and, going on board ship with thirty-three monks, he solemnly anathematized the malcontents and sailed off down the coast. He settled near Saintes and stayed there for some years until a deputation from Aleth came and asked him to return : his flock was suffering from a bad drought, which was attributed to their treatment of their bishop. He visited them as requested, and immediately on his arrival there was a heavy fall of rain. Malo, however, did not stay at Aleth long ; he set out again for Saintes, but died just before he arrived there.

In the Lives of St Malo there is narrated a number of stories and miracles of a highly unconvincing kind. In particular it is stated that he emulated St Brendan in his fabulous voyages of quest for the Isle of the Blessed, and celebrated Easter on the back of a whale.

There are four or five medieval lives of St Malo duly enumerated in BHL., nn. 5116–5124. The best known is that attributed to the deacon Bili, who wrote in the latter part of the ninth century. There probably was a primitive life which has perished, from which the Bili version and the anonymous text (BHL. 5117) have both been elaborated. The texts may be conveniently consulted in Plaine and La Borderie, *Deux vies inédites de S. Malo* (1884). The matter is too complicated to discuss here, but see especially F. Lot, *Mélanges*

d'histoire bretonne (1907), pp. 97–206; Duine, *Memento*, pp. 53–57; Duchesne in the *Revue Celtique*, vol. xi (1890), pp. 1–22; Poncelet in *Analecta Bollandiana*, vol. xxiv (1905), pp. 483–486.

ST FINTAN OF RHEINAU (A.D. 879)

THIS Fintan (Findan) is said to have been a native of Leinster, born there at the beginning of the ninth century. In a Norse raid he was carried off as a slave to the Orkneys, from whence he managed to make his escape and spent two years under the protection of a bishop in Scotland. He then went on pilgrimage to Rome; on his way back he stopped with some hermits at Rheinau in the Black Forest, and spent the rest of his life there. His holiness was a great edification to the community, and for the last twenty-two years of his life he was allowed to live as a solitary, always refusing to have any fire in his lonely cell. The relics of St Fintan were enshrined at Rheinau in 1446, and his feast is still observed in the town.

The text of the only Latin life of the saint may be read in Mabillon, vol. iv, pt 1, pp. 356–360; or better in MGH., *Scriptores*, vol. xv, pp. 503–506. See also Gougaud, *Les Saints irlandais hors d'Irlande* (1936), pp. 95–96.

ST LEOPOLD OF AUSTRIA (A.D. 1136)

THIS prince, known as "the Good", was canonized three hundred and fifty years after his death by Pope Innocent VIII, but only a few reliable particulars of his life have survived. He was born at Melk in 1073, brought up under the influence of the reforming bishop St Altman of Passau, and succeeded his father when he was twenty-three years old. In 1106 he married Agnes, daughter of the Emperor Henry IV and a widow. She had had two sons by her first husband, and she now gave eighteen children to Leopold. Of the eleven who survived childhood, one was the historian, Otto of Freising, and it was at the request of this Otto, then Cistercian abbot of Morimond in Burgundy, that St Leopold founded the still existing abbey of Heiligenkreuz in the Wienerwald. Another great foundation of his was Klosterneuburg, near Vienna, for Augustinian canons. This abbey is also still in being, and is a most influential centre of the "liturgical movement" among German-speaking peoples. The Benedictine monastery of Mariazell, in Styria, whose church is now a popular place of pilgrimage, was also founded by St Leopold. By these benefactions he forwarded the cause of true religion in his country, setting before the people examples of charity, self-abnegation and devotion to the worship of God.

In the tortuous and difficult politics, ecclesiastical and secular, of his time Leopold IV played an inconspicuous part, but no doubt an important one, for when his brother-in-law Henry V died in 1125 the Bavarians wished the imperial crown to be offered to him. But in any case Leopold refused to be nominated. After a reign of forty years St Leopold died in 1136, and was buried at Klosterneuburg amid the lamentations of his people.

Surius and Pez (*Scriptores rerum Austriacarum*, vol. i, pp. 577–592) print the only known medieval life of St Leopold. A short German biography by B. A. Egger (1885), was translated into French in 1891. See also V. O. Ludwig, *Die Legende von milden Markgraf Leopold* (1925); and the volume of essays on the saint (ed. S. Wintermayr) published at Klosterneuburg in 1936.

16*: SS. GERTRUDE THE GREAT AND MECHTILDIS, VIRGINS (A.D. 1302 AND 1298)

THE date of the death and of the feast of St Mechtildis is November 19, but it is convenient and suitable to speak of her here with her pupil St Gertrude. Mechtildis when she was seven years old was confided to the care of the nuns of Rossdorf, who shortly after elected her elder sister, Gertrude von Hackeborn, to be their abbess. It is by confusion with this Abbess Gertrude that St Gertrude the Great is herself often erroneously referred to as an abbess. Mechtildis herself became a nun of Rossdorf; she was chief chantress of the house and mistress of the children who were sent there to be trained. In 1258 the nuns moved to a monastery at Helfta in Saxony, the home of the noble Hackeborn family, and three years later they were joined by St Gertrude, then a child of five. Nothing is known either of her parentage or the place of her birth. She came under the charge of St Mechtildis, and mistress and pupil took to one another; Gertrude was personally very attractive and of great intellectual ability; she became a good Latin scholar and in due course was professed a nun, probably never having left the cloister which she entered as a little girl.

When Gertrude was nearly twenty-six years old she received the first of the revelations which have made her famous. In the dormitory, as she was about to go to bed, she seemed to see our Lord, in the form of a young man. When He had spoken to her, " although I was certain of my bodily presence in that place, nevertheless it seemed to me that I was in choir, in that corner where I was accustomed to make my lukewarm prayers, and that there I heard these words, ' I will save and deliver you. Fear not.' When He had said this I saw His fine and delicate hand take mine as though solemnly to ratify this promise, and He went on, ' You have licked the dust with my enemies and sucked honey from thorns. Now come back to me, and my divine delights shall be as wine to you.' " Then a thorn-covered hedge seemed to stretch between them, but Gertrude found herself as it were lifted and placed by our Lord's side, and " I then recognized, in the hand that had just been given me as a pledge, the radiant jewels of those sacred wounds which have made of no effect the handwriting that was against us ". Thus she received that experience which even in the purest and most faultless souls is called conversion; she applied herself consciously and deliberately to the attainment of perfection and ever closer union with God. Hitherto her delight had been in profane studies, but now she turned to the Bible and the works of the fathers, especially St Augustine, St Gregory and the not-long-dead St Bernard: " from being a grammarian she became a theologian ", and her own writings show clearly the influence both of the Church's liturgy and her private reading.

Exteriorly the life of St Gertrude was like that of any other contemplative nun and therefore deficient in incident. We hear of the copies of scriptural passages and the little biblical treatises she made for her sisters in religion, her charity towards the dead, and the liberty of spirit which informed her. The last is well

* The feast of St Margaret is kept throughout Scotland on this day, the anniversary of her death. But an account is given of her herein under June 10, the day on which her feast is observed by the rest of the Western church. It was finally fixed for this date in 1693 at the request of King James II and VII, being the birthday (in 1688) of his son James (*de iure* III and VIII); but November 16 was restored for Scotland by Pope Leo XIII in 1898.

illustrated by her attitude towards sudden or unattended death. " I wish with my whole heart to be strengthened by those health-giving last sacraments ; nevertheless, the will and appointment of God seem to be the best and surest preparation. I am certain that, whatever the manner of my death, sudden or foreseen, I shall never lack His mercy, without which I cannot possibly be saved in either case." After her first vision of our Lord she continued to see Him " indistinctly " at the time of communion, until the vigil of the Annunciation, when He visited her at the morning chapter-meeting and " henceforth He gave me a more clear knowledge of Himself, so that I was led to correct my faults by the sweetness of His love far rather than by fear of His just anger ". The five books of the *Herald of God's Loving-kindness* (commonly called the Revelations of St Gertrude), of which only the second book was actually written by the saint, contain a succession of visions, communications and mystical experiences which have received the approval of a number of holy mystics and distinguished theologians. She speaks of a ray of light like an arrow coming from the wound in the right side of a crucifix ; of beholding her soul, in the likeness of wax softened at a fire, presented to the bosom of our Lord as though to receive the impress of a seal ; and of a spiritual marriage in which she was as it were drawn into the heart of Jesus : but " adversity is the spiritual ring with which the soul is betrothed to God ". St Gertrude anticipated the later revival of frequent communion, as well as devotion to St Joseph and, particularly, to the Sacred Heart. With both St Mechtildis and St Gertrude the love of the Sacred Heart was a frequently recurring theme, and it is stated that Gertrude in vision twice reposed her head upon the breast of our Lord and heard the beating of His heart.

In the meantime, St Mechtildis, fifteen years older than Gertrude and still by her singing a " nightingale of Christ," had been following the same mystical way ; but it was not till she was fifty that she learned that her pupil had been assiduously writing down all she had been told of her mistress's experiences and teaching. Mechtildis was at first alarmed at this, but our Lord assured her that all had been committed to writing by His will and inspiration, and so she was reassured and herself corrected the manuscript. This is the work called the *Book of Special Grace*, or the Revelations of St Mechtildis. Seven years later, on November 19, 1298, Christ called her to Himself ; " she offered Him her heart, plunging it into His ; and our Lord touched it with His own, giving to her eternal glory, wherein we hope she will obtain grace for us by her intercession." St Mechtildis has never been canonized, but her feast is permitted to numerous houses of Benedictine nuns. By some she is identified with the " Donna Matelda " in cantos 27 and 28 of the *Purgatorio* of Dante.

These two saints are probably best known to the Catholic public today by a series of prayers attributed to them. They were first published at Cologne at the end of the seventeenth century and, whatever their merits as prayers, they were certainly not written by Gertrude and Mechtildis. Prayers extracted from their genuine works were first published by Dom Castel in French, and in English by Canon John Gray in 1927. St Gertrude's book is called by Alban Butler " perhaps the most useful production, next to the writings of St Teresa, with which any female saint has enriched the Church for the nourishing of piety in a contemplative state ". St Gertrude died on November 17 in the year 1301 or 1302, at the age of about forty-five, after suffering much ill-health for a decade. She was never formally canonized, but in 1677 Pope Innocent XI added her name

to the Roman Martyrology, and Clement XII directed that her feast be observed throughout the Western church. She is greatly venerated by the Benedictines and the Cistercians, by both of which orders the monastery of Helfta has been claimed.

There are no materials for the life of either of these saints beyond what is found in their own writings. These were first collected and adequately edited in the two Latin volumes published in 1875 by the Benedictines of Solesmes under the general title *Revelationes Gertrudianae et Mechtildianae*, but the contents were made up of several separate treatises. In that called *Legatus divinae pietatis*, which is divided into five books, the second book was certainly written by Gertrude herself, books 3, 4 and 5 were composed under her guidance, and book 1 was compiled by her intimates shortly after her death. This work is the principal source of the little we know concerning her history and literary activities, but we also obtain some further information from the *Liber specialis gratiae* which has mainly to do with St Mechtildis and is printed in the second volume of the *Revelationes*. There is an excellent English life by Dom G. Dolan, *St Gertrude the Great* (1912), and one in French by G. Ledos (1901). St Gertrude's influence upon the devotional feeling of her age has been well treated by E. Michael, *Geschichte des deutschen Volkes vom dreizehnten Jahrhundert*, vol. iii, pp. 174–211. Many articles and books have been written on this mystic's anticipation of the special *cultus* of the Sacred Heart. See amongst the rest A. Hamon, *Histoire de dévotion au Sacré Cœur*, vol. ii; U. Berlière, *La dévotion au Sacré Cœur dans l'Ordre de St Benoît* (1920); K. Richstätter, *Herz-Jesu-Verehrung des deutsch. Mittelalters* (1924). The question whether St Gertrude was a Benedictine or a Cistercian has been much debated. See Dom U. Berlière in the *Revue Bénédictine*, vol. xvi (1899), pp. 457–461; E. Michael in the *Zeitschrift f. Kath. Theol.*, vol. xxiii (1899), pp. 548–552; and the *Cistercienser Chronik* for 1913, pp. 257–268. That she was much influenced by contact with the Franciscans has been shown in the *Archivum Franciscanum Historicum*, vol. xix (1926), pp. 733–752. On Donna Matelda consult E. Gardner, *Dante and the Mystics*, p. 269.

ST EUCHERIUS, Bishop of Lyons (A.D. 449)

Next to Irenaeus, no name has done so great honour to the church of Lyons as that of Eucherius. By birth he was a Gallo-Roman of good position, and he married one called Galla, by whom he had two sons, Salonius and Veranus, whom he placed in the monastery of Lérins; they both became bishops and both were venerated as saints. After a time Eucherius himself retired to Lérins. St John Cassian called Eucherius and Honoratus, Abbot of Lérins, the two models of that house of saints. Out of a desire of closer solitude St Eucherius left Lérins to settle in the neighbouring island now called Sainte-Marguerite. There he wrote his book in praise of the solitary life, which he addressed to St Hilary of Arles, and to his cousin Valerian his incomparable exhortation which no one can read without being inspired with a contempt of the world and quickened to a strong resolution of making the service of God our only concern. Of the illusion of the world and the transitoriness of all its enjoyments he paints so striking a picture that it seems to pass like a flash of lightning before the eyes of the reader, making its appearance only to sink away in a moment. "I have seen", he says, "men raised to the highest point of worldly honour and riches. Fortune seemed to be in their pay, throwing everything to them without their having the trouble of asking or seeking. Their prosperity in all things outdid their very desires. But in a moment they disappeared. Their vast possessions were fled, and the masters themselves were no more."

Eucherius who, as Cassian says, shone as a bright star in the world by the perfection of his virtue, was a model to the monastic order by the example of his life therein. At length he was forced from his retirement, and placed in the see

of Lyons, probably in the year 434, in which he proved himself a faithful pastor, humble in mind, rich in good works, powerful in eloquence and accomplished in knowledge. The foundation of several churches and religious establishments at Lyons is ascribed to him. He ended an excellent life by a holy death about 449. St Paulinus of Nola, St Honoratus, St Hilary of Arles, St Sidonius and other great men of that age sought his friendship and commend his virtue. He was a copious writer, and Salvian wrote to him, " I have read the letters you sent me. They are sparing in words but full of doctrine, easy to read but perfect in their instruction. In short, they are worthy of your abilities and of your piety." But not all the works attributed to St Eucherius were from his pen, and some others are doubtful. A letter of his is an important document in the history of the legend of St Maurice and the Theban Legion (September 22).

There is no formal biography, but Gennadius in his *De viris illustribus* devotes a brief notice to St Eucherius. His activities are discussed in some detail by Tillemont, *Mémoires*, vol. xv, pp. 126–136 and 848–857, who convincingly disposes of the legend of a second Bishop Eucherius at Lyons. His works are printed in Migne, PL., vol. l, and some of them have been re-edited in the Vienna *Corpus scrip. eccles. lat.* On his literary activities see DTC., vol. v, cc. 1452–1454; and Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iv, pp. 561–570. The *Laterculus* of Polemius Silvius or Salvius, the best text of which is that of Mommsen in the *Corpus inscrip. lat.*, vol. i (2nd edn.), pp. 254 *seq.*, is dedicated to Eucherius.

ST AFAN, BISHOP (SIXTH CENTURY ?)

IN the churchyard of Llanafan Fawr (*i.e.* Great Avanchurch), in the hills a few miles north-west of Builth Wells in the county of Brecknock, is an ancient tombstone bearing the inscription *Hic Iacet Sanctus Avanus Episcopus :* " Here lies Saint Avan the Bishop." The existence of this stone, which naturally arouses the interest of the visitor or reader, is the sole reason for mentioning St Afan here, since nothing whatever is known about his life. The lettering is said to be not older than the end of the thirteenth century, but St Afan certainly lived long before that: by some he has been identified with a holy Afan, of the house of Cunedda and a kinsman of St David, who lived during the early part of the sixth century and was the leading holy man of his district, being known as Afan Buellt, *i.e.* of Builth. According to the local legend he was put to death by Irish raiders.

The following is related by Gerald the Welshman in the first chapter of the first book of his *Itinerary through Wales :* " In the reign of King Henry I, the lord of the castle of Radnor, the territory adjoining Builth, went into the church of St Afan (called Llanafan in the British tongue) and rashly and irreverently spent the night there with his hounds. When he got up early the next morning (as hunting men do), he found his hounds mad and himself blind. After living for years in darkness and misery he was taken on pilgrimage to Jerusalem, for he took care that his inward sight should not similarly be put out. And there, being armed and led to the field on horseback, he spurred upon the enemies of the faith, was mortally wounded, and so ended his life with honour." An anecdote which tells us something about the religious ideas of the twelfth century, but unfortunately nothing about St Afan.

See LBS., vol. i, s.v., and T. Jones's *History of Brecknock*, vol. ii, pp. 225–226 (1908 edn.).

ST EDMUND OF ABINGDON, ARCHBISHOP OF CANTERBURY (A.D. 1240)

EDMUND was the eldest son of Reynold (or Edward) Rich of Abingdon in Berkshire and his wife Mabel, who were but slenderly provided with the goods of this world but were abundant in virtue and grace. Reynold in his middle years, having provided for his family, with his wife's free consent made his religious profession in the monastery of Eynsham, where he soon died. Mabel lived in a very austere way, and brought up her children both religiously and strictly. When Edmund was about twelve he went to school at Oxford,* and some three years later, accompanied by his brother Robert, to Paris to continue their studies there. The two boys were not unnaturally shy and nervous at leaving home and going so far on their own. The austere Mabel urged them to trust in God, and to encourage them gave each a hair-shirt, which they promised to wear. Edmund was recalled to England by the mortal sickness of his mother, and before she died she gave him her last blessing. Edmund begged the same for his brother and sisters, but she answered, " I have given them my blessing in you, for through you they will share abundantly in the blessings of Heaven ", and she confided them to his care. The two girls wished to be nuns, and he placed them in the Benedictine nunnery of Catesby in Northamptonshire, where both were eminent for the sanctity of their lives, and died successively prioresses. Then Edmund went back to Paris to pursue his studies. Whilst he lived at Oxford he had consecrated himself to God by a vow of chastity, and this vow he observed with the utmost fidelity, sometimes in trying circumstances, as his biographer narrates. His life as a student was exemplary and he was assiduous in his attendance at the Church's offices. He became regent in arts at Oxford, and was deeply immersed in the study and teaching of mathematics, until he seemed one night to see his mother in a dream, who, pointing to certain geometrical figures before him, asked him what all that signified ? When he explained they represented the subject of his lectures, she told him rather to make the worshipful Trinity the object of his studies.

From that time he gave himself up to theology, took his doctorate, and was ordained, either in Oxford or Paris. For eight years he was a lecturer in theology at Oxford and is said to have been the first to teach the logic of Aristotle in that university. He was a successful professor and preacher, and a number of his pupils attained distinction. He took a personal interest in them, especially were they poor or sick, but for himself carried on his mother's severe asceticism ; an abbot of Reading noticed that he did not relax even in vacation time. About 1222 Edmund accepted a canonry, as treasurer, in the cathedral of Salisbury, with the prebend of Calne, in Wiltshire, where he had to reside three months out of the twelve. One quarter of his income he gave to the building fund of the cathedral, and most of the rest to the poor, leaving himself destitute the greater part of the year, so that he had to seek the hospitality of Stanley Abbey, near Calne. The abbot more than once rebuked him for his extravagance and lack of foresight. In 1227 Pope Gregory IX sent him an order to preach the crusade against the Saracens, with the right to receive a stipend from each church in which he should do so.

* It was at this time he was said to have had a vision of the boy Jesus in the fields, who told him that whoever should before sleeping trace the words *Jesus of Nazareth* on his forehead should be preserved that night from sudden and unprepared death. Whence the custom of tracing the initials I.N.R.I., with a prayer to the same end.

Edmund executed the commission with great zeal, but would accept no stipend. When he preached his words were words of fire, which powerfully moved souls, and miracles were reported to attend his preaching at Worcester, Leominster and elsewhere. William Longsword, Earl of Salisbury, who had lived a long time neglectful of the duties of a Christian, was converted by hearing a sermon which the saint preached and by conversing with him. St Edmund was one of the most experienced doctors of the interior life in the Church at that time, and he was solicitous to teach Christians to pray in affection and spirit. " A hundred thousand persons ", he writes, " are deceived in multiplying prayers. I would rather say five words devoutly with my heart, than five thousand which my soul does not relish with affection and intelligence. Sing to the Lord with understanding : what a man repeats by his mouth, that let him feel in his soul." He so well united in himself the science of the soul with that of the schools, mystical theology with speculative, that he became a perfect contemplative.

The see of Canterbury had been long vacant, when, after three annulled elections, St Edmund was chosen to fill it. A deputation was sent to Calne to give notice of his election, and to conduct him to his see. Edmund, who was till then, it is said, ignorant of these proceedings, protested against the office that was offered him. The deputies then applied to Bishop Robert of Salisbury, who exerted his authority to compel him to acquiesce. Edmund submitted, after much resistance, and was consecrated on April 2, 1234. A few days later he took part in a parliament at Westminster which solemnly warned the king, Henry III, of the state of his realm and called on him to dismiss his unworthy ministers. This Henry did, and sent St Edmund with other bishops to the west to negotiate a truce with Llewelyn of Wales and the disaffected nobles. He further acted as mediator in the king's dealings with the disgraced ministers, Peter des Roches, Bishop of Winchester, and others. About this time St Edmund appointed as his diocesan chancellor St Richard of Wych, afterwards bishop of Chichester, and he, together with Robert Rich the archbishop's brother, seem to have been by his side for the rest of his life. In 1237 St Edmund presided at King Henry's solemn ratification of the Great Charter in Westminster Abbey ; but his marriage with Eleanor of Provence had opened the way to more ministers and favourites from abroad and, to strengthen his hand against his own barons, Henry obtained the appointment of a papal legate, Cardinal Otto. St Edmund went to the king and protested at what he had done, foretelling that the appointment of a legate would be the cause of more trouble in the kingdom. Cardinal Otto duly arrived, creating a good impression by refusing the presents which were offered him on all sides, and presided at a council in St Paul's at which were promulgated a number of canons concerning the discipline of the clergy and the holding of benefices ; but some of them favoured foreign incumbents at the expense of Englishmen and were received with protests. Soon Henry was playing the legate off against St Edmund and the English bishops and barons.

Love of peace and work for that end stand out prominently in the life and character of Edmund Rich, yet he chose to see his friends break with him and turn his persecutors, rather than approve or tolerate deviation from justice and right. Their bitterness against him never altered the peace of his mind or his charity and tenderness towards them ; and he seemed indifferent to any injuries or injustices that were done him. He used to say that tribulations were a food which God prepared for the nourishment of his soul, and that their bitterness was mixed with

much sweetness, as it were a wild honey, with which his soul had need to be fed in the desert of this world, like John the Baptist in the wilderness. Nicholas Trivet, the English Dominican annalist, records that St Edmund had always some learned Dominican with him wherever he went, and that one of them, who lived to be very old, assured him that one day, when the saint had invited several persons to dine with him, he kept them waiting a long while before he came out. When dinner had been ready some time, Richard, his chancellor, went to call him, and found him in the chapel, raised a considerable height above the ground in prayer. St Edmund was of a friendly and affectionate disposition, and like other innocent people suffered from the censoriousness of others. When a lady whom he had befriended came from Catesby to pass Holy Week at Canterbury he said to her, " You are indeed welcome. And, if the world's judgements were not too harsh for the purity of our intentions, nothing should be allowed ever to part us from each other."

St Edmund's troubles were far from being confined to resisting the encroachments and injustices of the king in matters of church and state. The monks of Christ Church at Canterbury, who served the metropolitan cathedral, in defence of certain alleged rights and liberties, raised what was in effect a revolt against their archbishop. Though he offered a compromise, and the papal legate counselled them to submit, they carried on the controversy till it was a scandal throughout the land, and St Edmund took the matter to Rome in person in 1237. One evening while he was there he was summoned to the pope after Compline, and said the pope's message had come while he was at prayer. " You would make a good monk ", said Gregory laughing. " Would that I could be a good monk and free from all these troubles ", replied St Edmund. " How happy and peaceful is the state of a monk ! " But the Canterbury monks were not at all peaceful, and after he got back the archbishop had to excommunicate seventeen of them by name. Then King Henry openly opposed himself to St Edmund and his suffragans, and Cardinal Otto did likewise, absolving those whom he had excommunicated, reversing decisions he had given in various high matters, and even usurping personal rights of the English primate. Then at a council at Reading the legate asked for a levy of one-fifth on the goods of the bishops and clergy to help the pope in his struggle with the Emperor Frederick II. Already there was bitter resentment against the holding of so many wealthy English benefices by non-resident papal nominees, generally Italians, and the consequent material and spiritual harm (the great opponent of this abuse was the holy Robert Grosseteste, whom St Edmund consecrated bishop of Lincoln), and the bishops turned to their primate for counsel. " My brethren ", said Edmund, " you know that we are in such difficult times that we would all rather be dead. We must make a virtue of necessity. For, while the pope drags us one way and the king the other, I do not see how we can resist."

Henry, in order to have the benefit of the revenues during vacancy, was in the habit of leaving offices and benefices in his gift unoccupied and of hindering the elections to others, with obvious hurt to the faithful. With great trouble and expense St Edmund had obtained a brief from Gregory IX that after six months' vacancy the metropolitan could present to any cathedral or monastic church. Henry induced the pope to withdraw this brief, and it is not surprising that at this grave reverse St Edmund began to see himself as possibly another Thomas Becket. It had become almost impossible for him to administer his office, for whatever

steps he took Cardinal Otto was liable to reverse them, and he decided to leave the country. After taking leave of the king and blessing the land, " standing on a hill [Shooters Hill ?] near the city of London ", he sailed from Thanet ; and " looking back on England he wept bitterly, knowing in spirit that he would never see it again."

St Edmund went to the Cistercian abbey of Pontigny, " where a refuge had been found by all prelates who had been exiled from England for justice's sake. . . . Blessed Thomas the Martyr before the time of his martyrdom had awaited there for [two] years the reward of his life." During the few months he was there Edmund lived as one of the community, writing in the *scriptorium* and preaching in the neighbouring villages. In the summer of 1240 he went for his health to a priory of canons regular at Soissy. Here he died at dawn on Friday, November 16, after raising the excommunication on the Canterbury monks, and sending his hair-shirt to his brother Robert and his camlet cloak and a holy image to his sisters at Catesby. He was buried in the great church at Pontigny, where his body is still enshrined and venerated. St Edmund was canonized six years later, and his feast is kept in nearly every diocese of England and by the Cistercians, as well as at Meaux and Sens.

We are on the whole very well informed regarding the history of St Edmund. Besides the abundant notices in Matthew Paris and several other contemporary chroniclers, there are at least four independent biographies of serious value. Unfortunately we have no certain knowledge as to their respective authors, and though there is good reason to suppose that Robert Rich, St Edmund's brother, Bertrand, a Cistercian who was prior of Pontigny, Matthew Paris, Eustace, a monk of Canterbury, and Robert Bacon the Dominican, an uncle or brother of the more celebrated Roger Bacon the Franciscan, all wrote lives of the archbishop, there is no agreement as to which writer is responsible for which life. The longest and perhaps the most satisfactory of these texts is that printed in the *Thesaurus novus anecdotorum* of Martène and Durand, vol. iii, pp. 1775–1826. The second has been edited by W. Wallace in his *Life of St Edmund of Canterbury* (1893), pp. 543–583, and with this two others, pp. 589–624. Besides this excellent work we have lives by the Baroness de Paravicini (1898), by Bishop Bernard Ward (1903), and by M. R. Newbolt (1928). See also an article by H. W. C. Davis in the *English Historical Review*, vol. xxii (1907), pp. 84–92 ; the *Dublin Review* for October, 1904, pp. 229–237, and a criticism of this last in the preface to the *Eynsham Cartulary* edited by H. E. Salter (1907–1908) ; and A. B. Emden, *An Oxford Hall in Medieval Times* (1927). Some theological treatises written by St Edmund seem to have remained in manuscript unrecognized, as has been shown by Mgr Lacombe in *Mélanges Mandonnet* (1930), vol. ii, pp. 163–191, under the title of " Quaestiones Aberdonenses." Edmund's sisters, Alice and Margaret, are mentioned by the Bollandists among the *praetermissi* ; and *cf.* B. Camm in *Revue bénédictine*, vol. x (1893), p. 314.

ST AGNES OF ASSISI, VIRGIN (A.D. 1253)

IN the account of St Clare (August 12) it has been told how she left her parents' house at Assisi in order to become a nun under the direction of St Francis ; and it was mentioned that when she was placed temporarily at the Benedictine convent of Sant' Angelo di Panzo she was there joined by her sister Agnes, who was then about fifteen years old. In the *Chronicle of the Twenty-four Generals* there is a circumstantial account of the brutal violence with which her relatives tried to get St Agnes away again and the miracles by which they were thwarted and her determination upheld ; but no mention of any such occurrences is made in Pope Alexander IV's bull of canonization of St Clare. St Francis gave Agnes the habit as she desired, and sent her with her sister to San Damiano. Eight years later,

when St Francis established the convent of Monticelli at Florence, Agnes was made its abbess, and from there she is said to have supervised the foundations at Mantua, Venice, Padua and other places. Under her wise direction Monticelli became hardly less famous than San Damiano itself, and St Agnes firmly upheld her sister in her long struggle for the privilege of complete poverty. In August 1253 she was summoned to Assisi to be with St Clare during her last hours, when it is said that the dying saint declared her sister would soon follow her. In fact, St Agnes died on November 16 following, and was buried at San Damiano till 1260, when her body joined that of her sister in the new church of Santa Chiara at Assisi. The tomb of St Agnes was made glorious by miracles, and her feast was granted to the Franciscans by Pope Benedict XIV. A touching letter written by St Agnes to St Clare, after having to leave San Damiano for Monticelli in 1219, is still extant.

For the account devoted to her in the *Chronica XXIV Generalium*, see the *Analecta Franciscana*, vol. iii (1897), pp. 173–182. She is also several times spoken of in the early volumes of Wadding's *Annales Ordinis Minorum*. Naturally St Agnes figures in all lives of her sister, *e.g.* that by Locatelli. Consult also the bibliography under August 12, St Clare, and Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 66–70.

BD LOUIS MORBIOLI (A.D. 1485)

A METRICAL life of this *beatus*, adorned with classical allusions and figures after the manner then fashionable, was written a few years after his death by the Carmelite friar Baptist of Mantua. Louis belonged to a *bourgeois* family of Bologna where he was born in 1433. He was a handsome young man, who soon married, but led a careless and at times sinful life. But in 1462, while he was staying in the monastery of the canons regular of St Saviour at Venice, Louis was taken very ill, and the threat to his life, aided by the exhortations of his hosts, brought about a complete change in him. From being a scandal, he became an example to Bologna and his inward conversion was manifested by his outward appearance: the man of fashion now wore the same thin, plain garments summer and winter, and no longer curled and dressed his hair. After he had made provision for her, the wife of Louis agreed to a separation, and he then began to go from place to place preaching repentance. He begged alms for the poor, taught Christian doctrine to the young and ignorant, and did not care how ridiculous he seemed to make himself to the eyes of his former associates. In his moments of leisure he amused himself by carving images in bone and wood. During the last years of his life his lodging was below the staircase of a Bolognese mansion, and when his last illness began he resolutely refused to see a doctor. Instead, he asked for the sacraments, and when he had received them with great devotion he died, on November 9, 1485. He was buried in the cemetery of the cathedral, but so many miracles were attributed to his intercession that the body was soon translated to within the building. During alterations and rebuilding in the cathedral a hundred years later the site of his grave was lost and has never been recovered; but this did not interrupt the *cultus* of Bd Louis Morbioli, which was confirmed in 1843. The Carmelites claim that Bd Louis became a secular tertiary of their order after his conversion, and they keep his feast today.

The metrical life by Baptista Mantuanus is printed in the *Acta Sanctorum*, November, vol. iv, pp. 288–297, where it is remarked that the author does not indulge in poetic licence and depends on his own or eye-witnesses' knowledge. The Bollandists refer also to other

works. There seems to be some little doubt about the chronology. There is an account in the *Analecta Juris Pontificii*, vol. xix (1880), pp. 1043 *seq.*; and in R. McCaffrey, *The White Friars* (1926), pp. 62–63.

BD GRATIA OF CATTARO (A.D. 1508)

ACCORDING to tradition Gratia was a native of Cattaro (Kotor) in Dalmatia who followed the trade of the sea till he was thirty years old. Coming one day into a church at Venice he was deeply impressed by a sermon from an Augustinian friar, Father Simon of Camerino. Gratia determined to enter that order and was accepted as a lay-brother at Monte Ortono, near Padua. Here Brother Gratia was employed in the gardens, and soon earned the respect and veneration of the whole convent. When he was transferred to the friary of St Christopher at Venice a mysterious light was seen above his cell, and miracles took place at his intercession. When the church was being repaired and he was working on the building, a cistern was marvellously supplied with water all through a dry summer, and the water remained fresh even when the sea got into it. In his seventy-first year Gratia was taken seriously ill, and insisted on getting out of bed to receive the last sacraments on his knees; he died on November 9, 1508. The *cultus* of Bd Gratia was confirmed in 1889, and his feast is kept by the Augustinians on this day.

See the *Acta Sanctorum*, November, vol. iv, pp. 297–304. The earliest accounts (S. Lazarini, in Italian, 1643; Eliseus Polonus, in Latin, 1677) were not compiled till over a century after Gratia's death; all writings on him seem to go back to a common source. A more recent Italian life is by N. Mattioli (1890); and there is one in Serbo-Croat by I. Matović (1910).

BD LUCY OF NARNI, VIRGIN (A.D. 1544)

THE treasurer of the commune of Narni in Umbria during the second half of the fifteenth century was a certain Nicholas Brocadelli, who married Gentilina Cassio and became by her the father of eleven children. The eldest of these was Lucy, who was born at Narni in 1476. At an early age she determined to consecrate herself to God, but, her father being dead, her guardians had other views for her, and when she was fourteen tried to betroth her by force. Lucy threw the ring to the floor, slapped the suitor's face, and ran out of the room. In the following year another young man was brought forward, a certain Count Peter, and Lucy, after resisting at first, agreed to marry him, having been recommended to do so by a vision of our Lady and by the advice of her confessor. The Congregation of Sacred Rites in granting to Bd Lucy in 1729 the Mass and Office of a virgin has accepted the evidence for the union of her and Peter being only nominally marital, and after about three years her husband told her she was free to do whatever she liked. Whereupon she withdrew to her mother's house, received the habit of the Dominican third order, and joined a community of regular tertiaries in Rome. A little later she went to a similar convent at Viterbo. Here Bd Lucy received the *stigmata*, and when to these were added a sensible participation in the sufferings of the Passion, which happened, accompanied by loss of blood, every Wednesday and Friday for the three years that she remained at Viterbo, her state could not be concealed. She was examined, sceptically enough, by the local inquisitor, by the Master of the Sacred Palace, by a Franciscan bishop, and by the physician of the

pope himself, Alexander VI. They were all convinced of the genuineness of the phenomena. Finally Count Peter came to see ; he was convinced too, and is said in consequence to have joined the Friars Minor.

The fame of Bd Lucy came to Ercole I, Duke of Ferrara, who had a deep admiration for the memory of St Catherine of Siena and was a sincere friend of such contemporary holy women as Bd Stephana Quinzani, Bd Columba of Rieti and Bd Osanna of Mantua. He obtained the pope's permission and her agreement to found a convent for Lucy at Ferrara. Great difficulties were put in the way of her leaving Viterbo, and in the end she had to be smuggled out of the town in a clothes-basket strapped to the back of a mule. But Bd Lucy was only twenty-three years old and she had not the natural qualities necessary to a superior ; moreover, Ercole d'Este was a man of large ideas and wanted his new convent (on whose building and decoration he spent large sums of money) to house not less than a hundred sisters, so he invited none other than Lucretia Borgia (who had just become his daughter-in-law) to help him in his quest for subjects. These came from several quarters, some of them were not at all suitable, and Lucy's task became more and more difficult. She was deposed from office and her place taken by Sister Mary of Parma, who was not a tertiary at all but a Dominican nun of the so-called second order, to which she wanted to affiliate the whole community. In 1505 Bd Lucy's ducal protector died, and from being a " fashionable mystic " and the *protégée* of d'Este she sank into complete obscurity and so remained for thirty-nine years. Moreover, the new prioress treated her with a severity that was not short of persecution : the parlour was closed to her, she might speak to nobody except the confessor who was appointed for her, a sister was told off to be always in charge of her. It was during these weary years, unjustly condemned by the sisters of the house she had been brought with so much trouble from Viterbo to found, that Bd Lucy became a saint. Not a word of impatience or complaint is heard, even when she is ill and left unattended. So completely did she allow herself to be effaced that when she died on November 15, 1544, the people of Ferrara were astonished to hear that she had been still alive : they thought she was dead years ago. Immediately popular veneration was aroused, soon her body had to be translated to a more public resting-place, and many miracles were claimed. This *cultus* of Bd Lucy of Narni was confirmed in 1710.

There is plenty of evidence available concerning the early mystical life of this *beata*. Edmund Gardner in his book *Dukes and Poets in Ferrara* (1904), has left us a graphic account of the more memorable incidents connected with her ; see pp. 366–381, 401–404 and 465–467. His description is largely based upon the work of L. A. Gandini, *Sulla venuta in Ferrara della beata Lucia da Narni* (1901), and upon the *Vita della beata Lucia di Narni* of Domenico Ponsi (1711). In connection with this last there is a curious supplement printed in 1740, *Aggiunta al libro della Vita della B. Lucia*. In this we have a bibliography of earlier publications concerning Lucy, but the substance of the book is taken up with the attempt made by the Franciscans of Majorca to suppress a printed picture of her in which she was represented with the stigmata. The Franciscans contended that by a decree of Sixtus IV (a Franciscan) it had been forbidden under pain of excommunication to represent anyone except St Francis himself as marked with the stigmata. The case was referred to Rome and by a decree of 1740 the matter was decided in favour of the Dominicans. The question of the reality of Lucy's stigmata had been very thoroughly investigated by Duke Hercules of Ferrara himself, and his letter on the subject printed in the booklet *Spiritualium personarum facta admiratione digna* (1501)—there is a copy in the British Museum—is a document of great interest. See also another letter of his in G. Marcianese, *Narratione della nascita, etc., della b. Lucia di Narni* (1616).

17 : ST GREGORY THE WONDERWORKER, BISHOP OF NEOCAESAREA (A.D. 268)

THEODORE, afterwards called Gregory, and from his miracles surnamed Thaumaturgus or Worker of Wonders, was of Neocaesarea in Pontus, born of parents eminent in rank and pagan in religion. At fourteen years of age he lost his father, but continued his education, which was directed towards a career in the law. His sister going to join her husband, an official at Caesarea in Palestine, Gregory accompanied her with his brother Athenodorus, who was afterwards a bishop and suffered much for the faith of Jesus Christ. Origen had arrived at Caesarea a little before and opened a school there, and at the first meeting with Gregory and his brother discerned in them capacity for learning and dispositions to virtue which encouraged him to inspire them with a love of truth and an eager desire of attaining the sovereign good of man. Fascinated with his discourse, they entered his school and laid aside all thoughts of going to the law-school of Bairut, as they had originally intended. Gregory does justice to Origen by assuring us that he excited them to virtue no less by his example than by his words ; and tells us that he inculcated that in all things the most valuable knowledge is that of the first cause, and thus he led them on to theology. He opened to their view all that the philosophers and poets had written concerning God, showing what was true and what was erroneous in the doctrines of each and demonstrating the incompetence of human reason alone for attaining to certain knowledge in the most important of all points, that of religion. The conversion of the brothers to Christianity was complete and they continued their studies under their master for some years, going back home about the year 238. Before he took leave of Origen, Gregory thanked him publicly in an oration before a large audience, in which he extols the method and wisdom by which his great master conducted him through his studies, and gives interesting particulars of the way in which Origen taught. A letter also is extant from the master to the disciple : he calls Gregory his respected son and exhorts him to employ for the service of religion all the talents which he had received from God and to borrow from the heathen philosophy what might serve that purpose, as the Jews converted the spoils of the Egyptians to the building of the tabernacle of the true God.

On his return to Neocaesarea St Gregory intended to practice law, but within a short time, although there were only seventeen Christians in the town, he was appointed to be its bishop ; but of his long episcopate few certain particulars have come down to us. St Gregory of Nyssa gives a good deal of information in his panegyric of the saint with regard to the deeds which earned him the title of Wonderworker, but there is little doubt that a good deal of it is legendary. However, it is known that Neocaesarea was rich and populous, deeply buried in vice and idolatry, that St Gregory, animated with zeal and charity, applied himself vigorously to the charge committed to him, and that God was pleased to confer upon him an extraordinary power of working miracles. St Basil tells us that " through the co-operation of the Spirit, Gregory had a formidable power over evil spirits ; he altered the course of rivers in the name of Christ ; he dried up a lake that was a cause of dissension between two brothers ; and his foretelling of the future made him equal with the other prophets. . . . Such were his signs and

wonders that both friends and enemies of the truth looked on him as another Moses." *

When he first took possession of his see Gregory accepted the invitation of Musonius, a person of importance in the city, and lodged with him. That very day he began to preach and before night had converted a number sufficient to form a little church. Early next morning the doors were crowded with sick persons, whom he cured at the same time that he wrought the conversion of their souls. Christians soon became so numerous that the saint was enabled to build a church for their use, to which all contributed either money or labour. The circumstances in which St Gregory caused Alexander the Charcoal-burner to be chosen bishop of Comana have been narrated in the notice of that saint on August 11 ; and his wisdom and tact caused him to be referred to in civil as well as religious causes, and then his interrupted legal studies came in useful. Gregory of Nyssa and his brother Basil learned much of what was currently said about the Wonderworker from their grandmother, St Macrina, who was born in Neocaesarea about the time of his death. St Basil says that the whole tenor of his life expressed the height of evangelical fervour. In his devotion he showed the greatest reverence and recollection and never covered his head at prayer, and he loved simplicity and modesty of speech : " yea " and " nay " were the measure of his ordinary conversation. He abhorred lies and falsehood ; no anger or bitterness ever appeared in his words or behaviour.

The persecution of Decius breaking out in 250, St Gregory advised his flock rather to hide than to expose themselves to the danger of losing their faith ; he himself withdrew into the desert, accompanied only by a pagan priest whom he had converted and who was then his deacon. The persecutors were informed that he was concealed upon a certain mountain and sent soldiers to apprehend him. They returned, saying they had seen nothing but two trees ; upon which the informer went to the place and, finding the bishop and his deacon at their prayers, whom the soldiers had mistaken for two trees, judged their escape to have been miraculous and became a Christian. The persecution was followed by a plague, and the plague by an irruption of Goths into Asia Minor, so that it is not surprising to find that, with these added to the ordinary cares and duties of the episcopate, St Gregory was not a voluminous writer. What these cares and duties were he sets out in his " Canonical Letter ", occasioned by problems arising from the barbarian raids. It is stated that St Gregory organized secular amusements in connection with the annual commemorations of the martyrs, which attracted pagans as well as popularizing the religious gatherings among Christians : doubtless, too, he had it in mind that the martyrs were honoured by happy recreation in addition to formally religious observances. But he " is the sole missionary we know of, during these first three centuries, who employed such methods ; and he was a highly-educated Greek ".

A little before his death St Gregory Thaumaturgus inquired how many infidels yet remained in the city, and being told there were seventeen he thankfully acknowledged as a great mercy that, having found but seventeen Christians at his coming

* Alban Butler narrates the famous miraculous removal of a great stone, which in the *Dialogues* of St Gregory the Great becomes a mountain. When the feast of St Gertrude was to be added to the Western calendar in 1738 it was found that her *dies natalis* coincided with that of St Gregory. Clement XII thought that a saint who moved mountains should not himself be moved, even by a pope, and St Gertrude's feast was assigned to the 15th.

thither, he left but seventeen idolaters. Having then prayed for their conversion, and the confirmation and sanctification of those that believed in the true God, he enjoined his friends not to procure him any special place of burial but that, as he lived as a pilgrim in the world claiming nothing for himself, so after death he might enjoy the common lot. His body is said to have been ultimately transferred to a Byzantine monastery in Calabria, and there is considerable local *cultus* of St Gregory in southern Italy and Sicily, where he is invoked in times of earthquake and, on account of his miracle of stopping the flooding of the River Lycus, against inundations.

Apart from what Gregory himself tells us about his relations with Origen, and sundry casual allusions which we find in the writings of St Basil, St Jerome and Eusebius, the information which we possess concerning this saint is of a very unsatisfactory character. The panegyric by St Gregory of Nyssa recounts many marvels, but says little of his history, and even less confidence can be placed in the Syriac life (the best text is in Bedjan, *Acta Martyrum*, vol. vi, 1896, pp. 83–106). Besides this there is an Armenian life and one in Latin, both of little value. See also Ryssel, *Gregorius Thaumaturgus, sein Leben und seine Schriften* (1880); Funk in the *Theologische Quartalschrift* for 1898, pp. 81 *seq.*; *Journal of Theological Studies* for 1930, pp. 142–155. A valuable article by M. Jugie on the sermons attributed to St Gregory is in the *Analecta Bollandiana*, vol. xliii (1925), pp. 86–95. Here it is clearly shown that most of these attributions are unreliable, but Fr Jugie inclines to accept the authenticity of one of those preserved in Armenian, though he rejects that which F. C. Conybeare translated into English in the *Expositor* for 1896, pt 1, pp. 161–173. Critics, however, seem generally agreed in admitting the genuineness of the panegyric of Origen, the treatise on the Creed, the canonical epistle, and the dissertation addressed to Theopompus; this last only exists in Syriac. The greater part of the writings printed under the name of St Gregory Thaumaturgus in Migne, PG., vol. x, are either gravely suspect or certainly spurious. See Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. ii, pp. 315–332.

ST DIONYSIUS, Bishop of Alexandria (A.D. 265)

St Basil and other Greek writers honour this prelate with the epithet of "the Great", and he is called by St Athanasius the "Teacher of the Catholic Church". Alexandria, which was the place of his education, was then the centre of the sciences, and Dionysius whilst yet a heathen gave himself to learning. He assures us that he was converted to the Christian faith by a vision and a voice which spake to him, as well as by diligent reading and an impartial examination. He became a scholar in the catechetical school of Origen, and made such progress that when Heraclas was made bishop the care of that school was committed to Dionysius, who conducted it for fifteen years. In 247 he was himself chosen bishop. Soon after the populace, stirred up by a certain heathen prophet at Alexandria, raised a fierce persecution, of which St Dionysius wrote an account to Fabius, Bishop of Antioch; then the edict of Decius put arms into the hands of the enemies of the Christians, and directly the decree reached Alexandria the governor sent a troop to arrest the bishop. They looked everywhere for him except in his house, where he was all the time, but at the end of four days he left it with his household to try and get away. They were seen and arrested, except one servant, who told a peasant whom he met going to a wedding what had happened. The peasant was not a Christian but seemed glad of an excuse to fight the police, for he rushed off and told the wedding party, who "with a single impulse" as if by agreement, ran to the rescue and drove off the guards. St Dionysius thought the wedding-guests were robbers and offered them his clothes. Then when it was explained that he was free he was grieved at losing a martyr's crown and refused to budge. The Egyptians did not

understand this idea at all, so they seized him, put him on a donkey, and drove him to a place of refuge in the Libyan desert. Here Dionysius remained with two companions, governing the church of Alexandria from thence, until the persecution ceased.

Then the Church was rent by the schism formed by Novatian against Pope St Cornelius. The antipope sent him a request for his support, and St Dionysius answered, " You ought to have suffered all things rather than have caused a schism in the Church. To die in defence of its unity would be as glorious as laying down one's life for its faith ; in my opinion, more glorious : because here the safety of the whole Church is concerned. If you bring your brethren back to union your fault will be forgotten. If you cannot gain others, at least save your own soul." In opposition to the heresy of Novatian, who denied to the Church the power of remitting certain sins, he ordered that communion should be refused to no one that asked it in the right dispositions at the hour of death. When Fabius of Antioch seemed inclined to favour the rigorism of Novatian towards the lapsed, Dionysius wrote him several letters against that principle. In one he relates that an old man called Serapion, of hitherto blameless life, had offered pagan sacrifice and had therefore been refused communion. In his last sickness he could get absolution from no one, till he cried out, " Why am I detained here ? I beg to be delivered." Then he sent his little grandson to a priest who, being sick and not able to come, sent the Holy Eucharist by the child (for during persecutions the Blessed Sacrament is allowed to be so carried and received in domestic communion). So the aged man died in peace. St Dionysius contends that his life was miraculously preserved that he might receive communion. At this time a pestilence began to rage and made great havoc for several years. St Dionysius left an account of its terrors, in which he contrasts the behaviour of the Christians, many of whom died martyrs of charity, with the selfishness—and greater mortality—of the pagans. In opposing the false opinion that Christ will reign on earth with his elect a thousand years before the day of judgement Dionysius showed himself a keen scriptural critic, and in his enthusiasm against dogmatic error used arguments against St John's authorship of the Apocalypse which seventeen hundred years later were revived by " higher critics ". St Dionysius took part also in the controversy about baptisms by heretics, in which he seems to have inclined to the view that such baptisms were invalid but followed the practice directed by Pope St Stephen I. This indefatigable bishop also had to proceed against some of his brethren in the Pentapolis who professed Sabellianism. In writing against them he vented opinions which caused him to be delated to his namesake, Pope St Dionysius. The pope wrote expounding the bishop's errors, whereupon he published an explanation of his teaching.

Persecution being renewed by Valerian in 257, Emilian, prefect of Egypt, had St Dionysius with some of his clergy brought before him and pressed them to sacrifice to the gods, the protectors of the empire. St Dionysius replied, " All men do not worship the same deities. We worship one only God, the creator of all things, who has bestowed the empire on Valerian and Gallienus. We offer up prayers to Him for the peace and prosperity of their reign." The prefect tried to persuade them to worship the Roman deities with their own God, and then sent them into banishment to Kephro in Libya.

The exile of St Dionysius this time lasted for two years, but when he was allowed to return to his see in 260 it was to a distracted city. A political upheaval

brought on Alexandria all the evils of civil war, and it was a prey to violence of all sorts. Trifling incidents caused riots. The town ran to arms, the streets were filled with dead bodies, and the gutters ran with blood. The peaceable demeanour of the Christians could not protect them from violence, as St Dionysius complains, and a man could neither keep at home nor stir out of doors without danger. He even had to communicate with his people by letter, for it was easier, he wrote, to go from East to West than from Alexandria to Alexandria. Plague again added its havoc, and, whilst the Christians attended the sick with care and charity, the heathen threw putrid carcases into the highways, and often put their dying friends out of doors and left them to perish in the streets. Towards the end of the year 265 St Dionysius died at Alexandria, after he had governed that church with great wisdom and sanctity about seventeen years. His memory, says St Epiphanius, was preserved there by a church dedicated in his honour, but much more by his virtues and writings, of which only a few fragments have survived.

St Dionysius of Alexandria is mentioned in the Roman Martyrology on this day, and also on October 3, where he is erroneously named as a martyr together with his companions in his first exile and others. He is commemorated in the canon of the Syrian and Maronite Mass.

Almost all we know of St Dionysius is derived from Eusebius and from the extracts from the saint's letters which Eusebius has preserved for us. There are a few references to him in the writings of St Athanasius and other early fathers, but they do not amount to much. The best edition of Dionysius's literary remains is that of C. L. Feltoe (1904), who has also produced (1918) another book of translations and comments. There is an exhaustive article devoted to this Dionysius by Abbot Chapman in the *Catholic Encyclopedia*. See also Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. ii, pp. 206–237; DTC., vol. iv (1911), cc. 425–427; the *Journal of Theological Studies*, vol. xxv (1924), pp. 364–377; the *Zeitschrift f. N.-T. Wissenschaft*, 1924, pp. 235–247; the monographs of F. Dittrich (1867) and J. Burel (1910); and H. Delehaye, *Les passions des martyrs* . . . (1921), pp. 429–435.

SS. ALPHAEUS AND ZACHAEUS, MARTYRS (A.D. 303)

IN the first year of Diocletian's general persecution, upon the approach of the games for celebrating the twentieth year of his reign, the governor of Palestine obtained the emperor's pardon for all criminals, Christians only excepted. At that very time, Zachaeus, deacon at Gadara beyond the Jordan, was apprehended. He was inhumanly scourged, then torn with iron combs, and afterwards thrown into prison, where his feet were stretched to the fourth hole of the stocks, by which his body was almost rent asunder: yet he lay in this condition very cheerfully, praising God night and day. Here he was soon joined by Alphaeus, a native of Eleutheropolis, of a good family, and lector in the church of Caesarea. In the persecution he boldly encouraged the faithful to constancy and, being seized, baffled the prefect at his first examination and was committed to prison. At a second appearance in court, his flesh was torn first with whips, then with hooks; after which he was cast into the dungeon with Zachaeus and put in like manner in the stocks. In a third examination they were both condemned to die, and were beheaded together on November 17, 303.

We know nothing of these martyrs beyond what Eusebius has recorded in his *Martyrs of Palestine*, bk 1, ch. 5. See CMH., pp. 604–605.

SS. ACISCLUS AND VICTORIA, MARTYRS (FOURTH CENTURY ?)

THESE martyrs were considered of sufficient importance to warrant their being accorded a proper office in the Mozarabic liturgy, and it is often said that they suffered under Diocletian ; but there is no agreement within a hundred years or more as to when they lived and died. In his *Memorial of the Saints* St Eulogius says they belonged to Cordova and were brother and sister. Having been denounced as Christians they were committed to prison, and beaten and tortured to induce them to apostatize. They were eventually put to death in the amphitheatre, Acisclus by beheading and Victoria by piercing with arrows. Their bodies were buried by the matron Minciana at her country-house, where later a church was built, at which many martyrs under the Arab persecution were buried.

Although the medieval *passio* (printed in Florez, *España sagrada*, vol. x, pp. 485–491) is no better than a pious fiction, and there seems to be no warrant for the existence of any such person as Victoria, Acisclus was an unquestionably genuine martyr. He is mentioned by Prudentius, and entered in the *Hieronymianum* (see CMH., pp. 606–607) under November 18, with the curious addition that " on this day roses are gathered ". His name also occurs in a Spanish inscription of the early sixth century referring to relics, as noted in J. Vives, *Inscripciones cristianas de la España romana y visigoda* (1942), no. 316.

ST ANIANUS, OR AIGNAN, BISHOP OF ORLEANS (*c.* A.D. 453)

ANIANUS was born in Vienne and, after living a hermit's life there for some time, went to Orleans, attracted by the reputation of its holy bishop, Evurtius. By him Anianus was ordained priest. Towards the end of his life St Evurtius determined to resign his bishopric, and summoned an assembly to appoint a successor. According to a legend the names of the candidates were put in a vessel and, the lot having been drawn by a child, it fell upon St Anianus ; lest this should be but chance, the choice was confirmed by the *sortes biblicae*. When he came to take possession of his cathedral, Anianus asked the governor of the city according to custom to release all the prisoners who were in gaol. The governor refused until, having had a near escape from death, he took this to be a warning from Heaven and did as the new bishop had requested.

In the year 451 Orleans was threatened by Attila and his Huns and, as in many other examples at this time, the credit of saving the city was given to its bishop. St Anianus helped to organize the defences and encourage the people, and appealed urgently to the Roman general Aetius to come to their help. Aetius was slow in moving, the town was taken, and the Huns had already begun to carry off their booty and captives, when they had to turn and defend themselves against the troops of Aetius, who drove them from Orleans and across the Seine. St Anianus died two years later at a great age.

The two Latin lives of this saint are late in date and unreliable. The better of the two has been edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iii, pp. 104–117. St Gregory of Tours also describes in some detail the relief of Orleans when attacked by Attila, and attributes it to St Aignan. See further C. Duhan, *Vie de St Aignan* (1877), and L. Duchesne, *Fastes Épiscopaux*, vol. ii, p. 460.

ST GREGORY, BISHOP OF TOURS (A.D. 594)

THE best-known bishop of the early church of Tours after St Martin was Georgius Florentius, who afterwards took the name of Gregory. He was born in 538 at

Clermont-Ferrand of a distinguished family of Auvergne : he was a great-grandson of St Gregory of Langres and a nephew of St Gallus of Clermont, to whom he was entrusted as a boy on the death of his father. Gallus died when Gregory was sixteen and, a serious illness having turned his mind to God's service, he began the study of the Scriptures under St Avitus I, then a priest at Clermont. In 573, in accordance with the wishes of King Sigebert I and the people of Tours, Gregory was appointed to succeed St Euphronius as bishop there.

It was a much-troubled age in Gaul, and Tours was a particularly troubled diocese. After three years of war at the beginning of St Gregory's episcopate it came into the hands of King Chilperic, who was very averse from the new bishop, and Gregory consequently had to deal with powerful enemies. He gave sanctuary to Chilperic's son Meroveus, in defiance of the step-mother Fredegund, and firmly supported St Praetextatus of Rouen whom Chilperic summoned on a charge of having blessed the marriage of Meroveus with his step-aunt Brunhilda. Then one Leudastis, whom Gregory had caused to be removed from the countship of Tours as unworthy, accused him to the king of political disloyalty and of having slandered Queen Fredegund. He was accordingly arraigned before a council, wherein he purged himself of the charge on oath and behaved with such propriety that the bishops acquitted him and ordered Leudastis to be punished as a false witness. Chilperic, like many another monarch of those times, fancied himself as a theologian, and here again St Gregory came into conflict with him, for he could not dissimulate that the royal theology was bad and the manner in which it was set out even worse. Chilperic, however, died in 584 and Tours was held first by Guntram of Burgundy and then by Childebert II ; these sovereigns were friendly to Gregory and he was able to go on unhampered with the varied work of his diocese and with his writings.

Faith and good works were much increased in Tours under Gregory's administration. He rebuilt his cathedral and several other churches, and a number of heretics were brought over to unity of faith by him, though he was no great theologian. St Odo of Cluny extols his humility, zeal for religion and charity towards all, especially his enemies. Several miracles are ascribed to St Gregory of Tours, which he attributed to the intercession of St Martin and other saints whose relics he always carried about him.

Though Gregory was one of the most effective of the Merovingian bishops, he is best remembered today as a historian and hagiographer. His *History of the Franks* is an original source for the early history of the French monarchy and gives a great deal of information about himself. His books " of the Glory of the Martyrs " and of other saints, " of the Glory of the Confessors ", and " of the Lives of the Fathers " are less valuable as history. He was writing according to the taste of his day, and an excessive preponderance is given to legends and marvels, marvels of which he was only occasionally critical. As Alban Butler moderately puts it, " In his ample collections of miracles he seems often to have given credit to popular reports ".

What we know of the life of St Gregory of Tours is mainly derived from his own works, with some little supplementary information which comes to us from Venantius Fortunatus or contemporary records. There is a life (it is printed in Migne, PL., vol. lxxi, cc. 115–128), but it was compiled only in the tenth century, and is of little independent value. A great deal has been written about Gregory of Tours, but less from a hagiographical point of view than as a study of his writings. One of the most notable contributions to this aspect of the subject is that of G. Kurth, *Histoire poétique des Mérovingiens* (1893) ; but see also the *Études Franques* (1919), pp. 1–29 of the same author ; L. Halphen in *Mélanges Lot* (1925),

pp. 235–244 ; B. Krusch in *Mittheilungen Inst. Oester. Geschichte* (1931), pp. 486–490 ; DAC., vol. vi, cc. 1711–1753 ; and Delehaye, " Les Recueils des Miracles des Saints " in *Analecta Bollandiana*, vol. xliii (1925), pp. 305–325. The most satisfactory edition of the historical works of Gregory is that of Krusch and Levison in MGH., *Scriptores Merov.*, vol. i, pt 1 (1937–51). There is an interesting article on the saint by Harman Grisewood in *Saints and Ourselves* (1953), pp. 25–40.

ST HILDA, Abbess of Whitby, Virgin (A.D. 680)

The *cultus* of this great abbess must have been recognized almost at once after her death, for her name appears in the calendar of St Willibrord, written at the beginning of the eighth century. Hilda (Hild) was the daughter of Hereric, nephew of St Edwin, King of Northumbria, and she was baptized by St Paulinus together with that prince, when she was thirteen years old. The first thirty-three years of her life, says St Bede, " she spent living most nobly in the secular state ; and more nobly dedicated the remaining half to the Lord as a nun ". She went into the kingdom of the East Angles, where her cousin, King Anna, reigned ; her idea was to retire to the monastery of Chelles in France, where her sister Hereswitha served God. But St Aidan prevailed upon Hilda to return to Northumberland, where he settled her in a small nunnery upon the River Wear. Then she was made abbess of Heiu's double monastery at Hartlepool. Here her first business was to bring better order to the house, in accordance with " her innate wisdom and love for the service of God ".

Some years later St Hilda was transferred to Streaneshalch (afterwards called Whitby), either to found a new abbey or to reform an old one. This again was a double monastery of monks and nuns, who lived entirely apart but sang the office together in church ; as was usual in such houses, the abbess was in supreme charge, except where strictly spiritual matters were concerned. St Hilda filled this office so well, writes Bede, " that not only ordinary people, but even kings and princes sometimes asked and accepted her advice. And she obliged those who were under her direction to attend much to reading the Holy Scriptures and to exercise themselves freely in works of righteousness in order that many there might be found fit for ecclesiastical duties and to minister at the altar." Several of her monks became bishops, including St John of Beverley. The poet Caedmon was a servant of the monastery, and took the habit there at Hilda's suggestion ; he also was locally commemorated as a saint, and she was followed in her office by St Elfleda, her pupil. The success of St Hilda's rule and the love which she inspired in her subjects may be clearly seen in the pages of Bede's *Ecclesiastical History*. Probably, too, it was the reputation of the house as well as the convenience of its situation that caused Whitby Abbey to be selected as the place for the great synod of 664, summoned to decide on what day Easter should be observed and other vexed questions. St Hilda and her religious sided with the Scots in favour of the Celtic customs, but St Wilfrid and the other party triumphed and King Oswy ordered the Roman customs to be observed in Northumbria. Doubtless St Hilda obeyed this decision of the synod, but perhaps was vexed by St Wilfrid's part in it, for later she strongly supported St Theodore of Canterbury against him in the matter of the northern dioceses.

Seven years before her death St Hilda contracted a sickness which never again left her ; but all the time " she never failed either to return thanks to her Maker or publicly and privately to instruct those under her care. By her own example

she admonished all to serve God dutifully when in health and to remain grateful to Him in adversity or bodily infirmity." She died at dawn, presumably on November 17, in the year 680. A nun who, says St Bede, "loved her most passionately," but being in charge of the postulants was not present at her death, nevertheless saw it in vision and told her charges thereof. And at the daughter-house at Hackness, thirteen miles away, a nun called Begu heard in her sleep the passing-bell and saw as it were the soul of her abbess departing to Heaven. She called her sisters and they remained praying in the church until daylight, "when the brothers came with news of her death from the place where she had died". The monastery of Whitby * was destroyed by the Danes, when the relics of St Hilda were either lost or translated to a place unknown. Her feast is now kept in the diocese of Middlesbrough.

We know little more of St Hilda than what is told us in Bede's *Ecclesiastical History*; but see the notes in C. Plummer's edition, and also Howorth, *The Golden Days of the Early English Church*, vol. iii, pp. 186–195 and *passim*. *Cf.* Stanton, *Menology*, pp. 551–552.

ST HUGH, Bishop of Lincoln (A.D. 1200)

The foundations of an interior life are most surely laid in solitude, which is the best preparation for the works of the active life and the support of a spirit of religion amidst its distractions. It was in the desert of Chartreuse that St Hugh learned first to govern himself and stored up in his heart habits of virtue, the most essential qualification of a minister of Christ. He was born of a good family in Burgundy in 1140, his father being William, Lord of Avalon, a good soldier and an even better Christian. Hugh's mother, Anne, died when he was eight years old, and he was educated from that age in a convent of regular canons at Villard-Benoît. William of Avalon at the same time retired himself to the same place and there ended his days in the exercises of a devout and penitential religious life. Hugh when he was fifteen was allowed to make his religious profession and at nineteen was ordained deacon, at once beginning to distinguish himself as a preacher. He was put in charge of a small dependency of his monastery at Saint-Maximin, and from thence accompanied his prior on a visit to the Grande Chartreuse. The retirement and silence of the place, and the contemplation and saintly deportment of the monks who inhabited it, kindled in Hugh's breast a strong desire of embracing that life. The Carthusian prior painted an alarming picture of its hardships, and Hugh's own superior extorted from him a vow that he would not leave Villard-Benoît. After more mature reflection Hugh decided that this vow had been made too hastily and under stress of emotion, and, now being persuaded that God called him to this state, he went back to the Chartreuse and was admitted to the habit. A Carthusian cottage provides little outward matter for the biographer but we know that St Hugh in his little garden was a special attraction to squirrels and birds, of whom he was very fond and over whom he had considerable power.†

* Alban Butler says in a footnote: "The common people formerly imagined that St Hilda changed serpents into stones in this place, because on the face of the cliff were found abundance of stones, which have the appearance of serpents or snakes rolled up, or in their coil, but without heads; which are natural stones called Ammonites, and are still plentiful there." *Cf.* St Keyne at Keynsham (October 8).

† In pictorial representations of St Hugh his emblem is generally a swan. His chaplain and biographer assures us that when a bishop he had a pet wild swan at Stow, one of his

He had passed ten years in his solitary cell when the office of procurator of the monastery was committed to him, which charge he had held for about seven years when, at the age of forty, his life took an abrupt turn.

King Henry II of England founded, as part of his penance for the murder of St Thomas Becket, the first house of Carthusian monks in England, at Witham in Somersetshire; but so great difficulties occurred in the undertaking under the two first priors that the monastery could not be settled. The king, therefore, sent Reginald, Bishop of Bath, to the Grande Chartreuse, to desire that the holy monk Hugh, who had been recommended by a French nobleman, might be sent over to take upon him the government of this monastery. After much debating in the house it was determined that it became not Christian charity so to confine their solicitude to one family as to refuse what was required for the benefit of others, and, though the saint protested that he was most unfit for the charge, he was ordered by the chapter to accompany the deputies to England. At Witham he found that the monastic buildings had not even been begun, and that no provision had been made for the compensation of those who had been, or would have to be, evicted from their lands and tenements to make room for the monks. St Hugh refused to undertake his office until the king had compensated these people, "down to the last penny". The work was then carried on successfully till it was nearing completion, and then was held up again because Henry had not paid the bills, except in promises. St Hugh's tact overcame this difficulty and the first English charterhouse was at last in being. Hugh by his humility and meekness of manner and the sanctity of his life gained the hearts of the enemies of the foundation; and men began to relish their close solitude and to consecrate themselves to God under the discipline of the saint. As with many another exemplary monk, the reputation of Hugh's goodness and abilities spread far beyond the cloister walls, and in particular King Henry never went hunting in his forest of Frome-Selwood without visiting the prior of Witham. The extent to which he trusted in Hugh is thus illustrated. As the king returned with his army from Normandy to England he was in great danger at sea in a furious storm. Their safety seemed despaired of, when the king cried aloud, "O God whom the prior of Witham so truly serves, through his merits and intercession look with pity on our distress, in spite of our sins which deserve thy judgements". Almost at once the wind abated and the voyage was completed without mishap, the king's confidence in St Hugh being naturally confirmed and increased.

St Hugh did not hesitate to remonstrate with his royal patron upon matters which required amendment, among which was his habit of keeping sees vacant in order to draw their revenues. A scandalous example was Lincoln which, with an interval of eighteen months, had no bishop for nearly eighteen years. At a council held at Eynsham Abbey in 1186 order was given to the dean and chapter to elect a pastor, and the election fell upon St Hugh—under pressure from king and primate. His objections were not admitted, and he was obliged by the authority of the prior of the Grande Chartreuse to drop the strong opposition which he had made and to receive episcopal consecration. After so long a vacancy the diocese of Lincoln was naturally in dire need of reform, and St Hugh at once engaged several priests of learning and piety to be his assistants; and he employed all the

manors, which would feed from his hand, follow him about, and keep guard over his bed, so that "it was impossible for anyone to approach the bishop without being attacked by it". Giraldus Cambrensis confirms these statements.

authority which his office gave him in restoring ecclesiastical discipline amongst his clergy. By sermons and private exhortations he laboured to quicken in all men the spirit of faith, and in ordinary conversation equally incited others to divine love ; but he was full of talk and fun (which often took the form of puns), cheerful, enthusiastic and easily roused, as Giraldus Cambrensis tells us. In administering the sacraments or consecrating churches he sometimes spent whole days, beginning before daybreak and persevering into the night, without allowing himself rest or food. He was particularly strict against the exaction of improper fees by the clergy, following his own example at his enthronization when he refused an honorarium to the archdeacon of Canterbury who had performed the office. He was deeply devoted to his poor and sick children, and would visit the leper-houses and wait upon the inmates. When his chancellor pointed out to him that St Martin had cured leprosy by his touch, St Hugh answered, " St Martin's kiss healed the leper's flesh ; but their kiss heals my soul ". He took great pleasure in children and babies, and his biographer (who was the bishop's chaplain) tells several charming stories illustrative of this trait, as well as miracles done in favour of little ones.

In the epidemic of Jew-baiting which broke out in England at the time of the Third Crusade St Hugh was conspicuous in defence of those persecuted. In his own cathedral at Lincoln, at Stamford, and again at Northampton, he single-handed faced armed and angry mobs, and cowed and cajoled them into sparing their hated victims. His concern for justice on behalf of his own people is illustrated by his actions in regard to the royal forest-laws. The foresters and their agents " hunt the poor as if they were wild animals and devour them as their prey ", wrote Peter of Blois, a contemporary. Hugh had had trouble with them at Witham, and so soon as a company of these rangers had, upon a slight occasion, laid hands on a subject of the church of Lincoln, he, after due summons, excommunicated the head of them. This action King Henry took very ill. However, he dissembled his resentment, and soon after by letter requested of the bishop a prebend, then vacant in the church of Lincoln, in favour of one of his courtiers. St Hugh, having read the petition, returned answer by the messenger, " These places are to be conferred upon clerics, not upon courtiers. The king does not lack means to reward his servants." The king of course was more furious than ever, and sent for St Hugh, who found him sitting with his court in the grounds of Woodstock castle. By Henry's order nobody took any notice of the bishop, and he went on sewing a bandage round a cut finger. St Hugh watched him for a time and then said sweetly, " Now, you know, you look exactly like your kinsfolk at Falaise ! "* This bold sally broke down the king's ill-humour, and he listened quietly while Hugh demonstrated how in the whole affair he had regard purely to the service of God and to his episcopal duty. The king was, or pretended to be, perfectly satisfied. The ranger showed himself penitent and was absolved by the bishop, and from that time became his steady friend. St Hugh had found his cathedral in ruins, and soon began its rebuilding, on which he sometimes worked with his own hands. Some of the actual magnificent building there is due to Hugh, and on his deathbed he gave final instructions to the master-builder, Geoffrey de Noiers. All St Hugh's great achievements in activity were grounded in contemplation, and it was his custom to retire once a year to his beloved cloister at Witham,

* Henry's great-grandfather, William the Conqueror, was the natural son of Robert of Normandy and the daughter of a furrier and glove-maker of Falaise.

and there pass some time observing the common rule, without any difference but that of wearing the episcopal ring on his finger.

St Hugh had such a reputation for justice in his judicial capacity that two poor orphans in a cause appealed to Rome and asked that the Bishop of Lincoln might judge the case, and he exercised this quality in great things and in small. When in 1197 King Richard I wanted the bishops as well as the barons to subsidize his war with Philip Augustus for twelve months, St Hugh maintained that his see was only liable to assist in home-defence. Only Bishop Herbert of Salisbury supported him, and he at once had all his goods confiscated. Hugh stood out, rebuked the king to his face for his unjust oppression and other ill deeds, and triumphed. But whereas he calmed Henry's rage with a joke, he overcame Richard by a kiss. Stubbs, the constitutional historian, says that this " is the first clear case of the refusal of a money-grant demanded directly by the Crown, and a most valuable precedent for future times ". Just before his contest with the king, St Hugh had been strengthened in his faith and duty by a vision granted to a young cleric of our Lord, in the likeness of a tiny child, held in the saint's hands at the consecration at Mass. This youth had previously been supernaturally warned to go to the Bishop of Lincoln and tell him to draw the attention of the Archbishop of Canterbury to the lamentable laxity of many of the English clergy ; a vision at Mass was promised in confirmation. This was by no means the only time that St Hugh was encouraged and consoled in his difficult labours by clear marks of the help of Heaven, whether by the healing of the sick, the driving out of evil spirits or the conversion of hardened sinners.

After the death of Richard I, who had said of Hugh that " if all the prelates of the Church were like him, there is not a king in Christendom who would dare to raise his head in the presence of a bishop," and the coronation of his successor, King John sent St Hugh into France on affairs of state. He visited, among other places, his old home at the Grande Chartreuse and the great abbeys of Cluny and Cîteaux, and was everywhere received with joy and veneration, for he was known by reputation all over France as well as England. But his last sickness was now upon him, and on his return he went to pray at St Thomas's shrine in Canterbury. However, he got worse, and when he was summoned to a national council in London he had to take to his bed at his house in the Old Temple, Holborn (whence " Lincoln's Inn "), receiving the last anointing on the vigil of the nineteenth anniversary of his episcopal consecration. He lingered on in pain and patience for nearly two months, dying in the evening of November 16, 1200. The body was taken in a sort of triumphal progress to Lincoln, where it was buried in the cathedral amidst universal grief on November 24. There were present beside the primate of all England, fourteen bishops and a hundred abbots, an archbishop from Ireland and another from Dalmatia, a prince, Gruffydd ap Rhys, from South Wales, King William the Lion of Scotland and King John of England—and the Lincoln ghetto was there, bewailing the loss of its protector and a " true servant of the great God ". Twenty years later St Hugh was canonized by Pope Honorius III. His feast is now observed by the Carthusian Order and in several English dioceses ; the great charterhouse at Parkminster in Sussex is dedicated in his honour.

The biography known as the *Magna Vita*, which was written by Adam, a monk of Eynsham who was St Hugh's chaplain, is a life which for fullness of detail and reliability of statement has hardly a parallel in medieval literature. It was edited by Mr Dimock for the Rolls

Series in 1864. But besides this we have an important memoir by Giraldus Cambrensis, printed in vol. vii of his works (also in the Rolls Series), as well as a metrical life of unknown authorship which was the first to be published by Mr Dimock at Lincoln in 1860. There are, moreover, a number of references to St Hugh in such contemporary chroniclers as Hoveden, Benedict, etc., and not a few charters and papal documents in which his name figures. The fullest modern life is that published under Carthusian auspices at Montreuil-sur-Mer in 1890; this was translated into English and edited with copious additional notes by Fr H. Thurston in 1898. Two excellent popular lives of less compass are those of F. A. Forbes (1917) and Joseph Clayton (1931). A concise Anglican biography of merit is that by Canon R. M. Woolley (1927). Miss Margaret Thompson has published two admirable books, the fruit of years of research, in which St Hugh plays a prominent part—*The Somerset Carthusians* (1895) and *The Carthusian Order in England* (1930). St Hugh's tomb and his translation, etc., have been much discussed: see particularly the *Archaeological Journal*, vol. l and vol. li, but these matters are noted in almost every book on Lincoln Cathedral; *cf.* also Bramley, *St Hugh's Day at Lincoln* (1900).

BD SALOME, WIDOW (A.D. 1268)

SOME time about the year 1205 Bd Vincent Kadlubek, Bishop of Cracow, was commissioned to take a child of three years old to the court of King Andrew II of Hungary. She was Salome, daughter of Leszek the Fair of Poland, who had arranged a marriage for her with Andrew's son, Koloman. Ten years later the marriage was solemnized. But Salome lived more like a nun than a princess; she became a tertiary of the Franciscan Order, and did her best to make her court a model of Christian life. About 1225 Koloman was killed in battle. Salome continued to live in the world for some years, being a liberal benefactress of the Friars Minor and founding a convent of Poor Clares, to which she herself retired eventually. She was a nun for twenty-eight years, and was elected abbess of the community. Bd Salome died on November 17, 1268, and her *cultus* was approved by Pope Clement X.

There is a medieval Latin life printed in the *Monumenta Poloniae Historica*, vol. iv, pp. 776–796; and some account in Wadding, *Annales Ord. Min.*, vol. iii, pp. 353–355 and vol. iv, pp. 284–285. See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 71–74.

BD JOAN OF SIGNA, VIRGIN (A.D. 1307)

A NUMBER of miracles are related of this Franciscan tertiary, but very few particulars of her life are available. Signa is a village on the Arno, near Florence, and Joan was born there about the year 1245. Her parents were very poor peasants, and at an early age she was sent out to look after sheep and goats. She would collect other herdsfolk round her and talk to them of the truths of faith, and urge them to live a Christian life, to which her own example was an even better inducement than her simple heart-felt words. Her ability to keep dry in wet weather was much talked of, but this seems to have been due to the simple expedient of sheltering under a large and thick tree when it rained. At the age of twenty-three Bd Joan, possibly inspired by the tales she had heard of St Verdiana of Castelfiorentino, who died about the time Joan was born, became a solitary in a cell on the banks of the Arno, not far from her native place. Here she lived for forty years. Her reputation for miracles was great, and people came from all the surrounding country to consult her and bring their sick and afflicted. Immediately after her death on November 9, 1307, a *cultus* sprang up, which was greatly enhanced in 1348 by the

attribution of a sudden cessation of an epidemic to her intercession. This *cultus* was confirmed in 1798.

An anonymous Latin life is in existence which must have been written about the year 1390. It has been printed by Fr Mencherini in the *Archivum Franciscanum Historicum*, vol. x (1917), pp. 367–386, and also in the *Acta Sanctorum*, November, vol. iv. Two other accounts of later date in Italian verse add nothing to our knowledge. Not only the Franciscans, but the Vallombrosan monks, the Carmelites and the Augustinians have claimed that the recluse was attached to their respective orders. On the Vallombrosan case see F. Soldani, *Ragguaglio istorico della B. Giovanna da Signa* (1741). The Franciscan claim can be gathered from Mencherini as above, who supplies a bibliography. In the opinion of the Bollandists evidence is lacking that the recluse had a definite connection with any order. An account of Bd Joan is given by Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 160–164.

BD ELIZABETH THE GOOD, VIRGIN (A.D. 1420)

THERE was born in 1386 at Waldsee in Würtemberg, to a couple in humble circumstances called John and Anne Achler, a child who because of her sweetness and innocence was known from very early years as *die gute Betha*, "the good Bessie". When she was fourteen her confessor, Father Conrad Kügelin, a canon regular, who directed her all her life and wrote an account of her soon after her death, recommended her to become a Franciscan tertiary; this she did, and went to lodge with a woman weaver to learn her trade. Elizabeth remained there three years and was then put by Father Conrad with four other tertiaries, for whom she did the cooking. She seems to have been more expert at this than at the loom. This little community was at Reute, near Waldsee, and there Elizabeth lived for the rest of her life. She was one of the last of the medieval women mystics, mostly connected with one or other of the mendicant orders, who were remarkable for their extreme austerities, visions and visitations, and abnormal physical phenomena: Bd Christina of Stommeln, mentioned on the 6th of this month, is a better known example.

Elizabeth the Good is notable for the frequent supposedly diabolical manifestations of which she was the object and for the reputed length of time during which she would abstain completely from food. Once she is said to have done this for three years on end, and to have then broken her fast only at the command of the Devil disguised as her confessor. Later, many things were missing from the house, which were at last found under Elizabeth's bed. She had not put them there and believed that the Devil had; but she patiently accepted the severe rebuke and penance imposed on her and the natural distrust of her sisters. At other times she sustained supernatural physical attacks and other bodily ills, but she was also said to be granted visions of Heaven and Purgatory, frequent ecstasies, and on one occasion a miraculous communion. She received the *stigmata* of the Passion from time to time, including marks resembling those of the crown of thorns and of the scourging; these bled copiously on Fridays and in Lent, and the pain was almost unceasing. For years and years Bd Elizabeth lived on an amount of food far short of the minimum normally required to keep a human being alive, and eventually died attended by the faithful priest, Father Conrad Kügelin, who had been the witness of her extraordinary life. Her *cultus* was approved in 1766, and her shrine at Reute is still a place of resort.

We are well informed regarding Bd Elizabeth, for Conrad Kügelin, her confessor, wrote a life of her in German, the original of which is still preserved. The text was reprinted

in the periodical *Alemannia* for 1881 and 1882, from a scarce early edition which had appeared in 1624. Another life is that of Nidermayer, *Die selige gute Betha von Reute* (1766). See also Lechner, *Leben der sel. Elisabetha Bona von Reuthe* (1854); and A. Baier, *Die sel. gute Betha von Reute* (1920).

BB. ROQUE GONZALEZ AND HIS COMPANIONS, THE MARTYRS OF PARAGUAY (A.D. 1628)

THE earliest martyrs of the Americas who have been raised to the altars of the Church suffered in 1628. They were not of course the first martyrs of the New World. three Franciscans were killed by Caribs in the Antilles in 1516; massacres on the mainland of South America soon followed; and in 1544 Friar Juan de Padilla was slain, the first martyr of North America. Where he suffered is not certain—eastern Colorado, western Kansas, Texas have all been suggested. But these and others have not been beatified, for lack of sufficient certain evidence about the circumstances of their death: such evidence may turn up one day. Meanwhile the earliest beatified martyrs of America are three Jesuits of Paraguay, and one of them was American-born.

Roque Gonzalez y de Santa-Cruz was the son of noble Spanish parents, and he came into this world at Asunción, the capital of Paraguay, in 1576. He was an unusually good and religious boy, and everybody took it for granted that young Roque would become a priest. He was in fact ordained, when he was twenty-three: but unwillingly, for he felt very strongly that he was unworthy of priesthood. At once he began to take an interest in the Indians of Paraguay, seeking them out in remote places to preach to and instruct them in Christianity; and after ten years, to avoid ecclesiastical promotion and to get more opportunity for missionary work, he joined the Society of Jesus.

These were the days of the beginnings of the famous "reductions" of Paraguay, in the formation of which Father Roque Gonzalez played an important part. These remarkable institutions were settlements of Christian Indians run by the Jesuit missionaries, who looked on themselves, not like so many other Spaniards did as the conquerors and "bosses" of the Indians, but as the guardians and trustees of their welfare. To the Jesuits the Indians were not a subject or "lower" people, but simple untutored children of God; they had no contempt for their civilization and life, in so far as these were not at variance with the gospel of Christ; the missionaries sought to make them Christian Indians and not imitation Spaniards. The Jesuits' opposition to Spanish imperialism, to slavery by the colonists, and to the methods of the Inquisition eventually brought about their own downfall in Spanish America and the dissolution of the reductions, over a century after Father Roque's death. Even the scoffing Voltaire had been impressed, and he wrote that, "When the Paraguayan missions left the hands of the Jesuits in 1768 they had arrived at what is perhaps the highest degree of civilization to which it is possible to lead a young people. . . . In those missions law was respected, morals were pure, a happy brotherliness bound men together, the useful arts and even some of the more graceful sciences flourished, and there was abundance everywhere."

It was to bring about such a happy state of things that Father Roque laboured for nearly twenty years, grappling patiently and without discouragement with hardships, dangers and reverses of all kinds, with intractable and fierce tribes and with the open opposition of the European colonists. He threw himself heart and

soul into the work. For three years he was in charge of the Reduction of St Ignatius, the first of them, and then spent the rest of his life establishing other reductions, half-a-dozen in all, east of the Paraná and Uruguay rivers ; he was the first European known to have penetrated into some districts of South America. A contemporary Spaniard, the governor of Corrientes, testified from his knowledge of the country that " he was able to appreciate how much the life which Father Roque led must have cost him—hunger, cold, exhaustion from travelling on foot, swimming across rivers, wading through bogs, not to mention plaguing insects and the discomforts which no man but a true apostle, who was holy as this priest was, could have borne with such fortitude ". Father Roque attained an extraordinary influence among the Indians, but his work was hampered in his last years by the attempt of the civil authorities to use this influence for their own ends. They insisted on having their representatives at the new reductions ; and the brutality of these Europeans aroused in the Indians bitter resentment and suspicion of all Europeans. It is a situation that in one form or another is only too common in missionary history—the work of devoted missionaries being undone by the behaviour of less worthy Christians.

In 1628 Father Roque was joined by two young Spanish Jesuits, Alonso (Alphonsus) Rodriguez and Juan (John) de Castillo, and together they founded a new reduction near the Ijuhi river, dedicated in honour of our Lady's Assumption. Father Castillo was left in charge there, while the other two pushed on to Caaró (in the southern tip of what is now Brazil), where they established the All Saints' reduction.

Here they were faced with the hostility of a powerful " medicine-man ", and at his instigation the mission was soon attacked. Father Roque was getting ready to hang a small church-bell, when the raiding party arrived : one man stole up from behind and killed him with blows on the head from a tomahawk. Father Rodriguez heard the noise and, coming to the door of his hut to see what it was about, met the blood-stained savages, who knocked him down. " What are you doing, my sons ? " he exclaimed. But he was silenced by further blows. The wooden chapel was set on fire, and the two bodies thrown into the flames. It was November 15, 1628. Two days later the mission at Ijuhi was attacked : Father Castillo was seized and bound, barbarously beaten, and stoned to death.

The first steps towards the beatification of these missionaries were taken within six months of their martyrdom, by the writing down of evidence about what had happened. But these precious documents were lost, apparently on their way to Rome, and for two hundred years no progress could be made : it seemed that their cause must fail. Then copies of the originals turned up in the Argentine, and in 1934, Roque Gonzalez, Alonso Rodriguez and Juan de Castillo were solemnly declared blessed. Among these ancient documents was the evidence of an Indian chief, Guarecupi, that " all the Christians among my countrymen loved the Father [Roque] and grieved for his death, because he was the father of us all, and so he was called by all the Indians of the Paraná ".

Nearly all the available evidence has been brought together in the book of Fr J. M. Blanco, *Historia documentada de la Vida y gloriosa Muerte de los PP. Roque Gonzalez* . . . (1929). See also Fr H. Thurston's article in *The Catholic Historical Review*, vol. xx (Baltimore, 1935), pp. 371–383. R. B. Cunninghame Graham wrote a very readable account of the Reductions of Paraguay, *A Vanished Arcadia* (1924).

BD PHILIPPINE DUCHESNE, VIRGIN (A.D. 1852)

UNDER May 25 herein there is printed an account of St Madeleine Sophie Barat and the foundation of the Society of the Sacred Heart. In the course of it there are references to a certain Mother Duchesne, who introduced the newly-established congregation to North America; and this Mother Duchesne was beatified in 1940. She was born in 1769, at Grenoble in Dauphiny, her father being the head of a prosperous mercantile family. At her christening she was given the names Rose Philippine, of which the first was a veritable augury, for St Rose of Lima, on the eve of whose feast she was born, was the first canonized saint of the New World. There was nothing specially remarkable about her childhood: she had a strong and rather imperious nature (characteristic of her father's family), she was of a serious disposition, and she early showed interest in history. At the age of eight her first enthusiasm for missionary life and the American land was kindled by a Jesuit who had worked in Louisiana and told the Duchesnes stories about the Indians. Philippine went to school with the Visitation nuns of Sainte-Marie-d'En-haut and also was taught by a tutor with her cousins the Périers, and she became uncommonly well-educated. Then when she was seventeen, and her parents were looking around for a husband for her, she announced her intention of being a nun; and after some opposition she was allowed to join the community with which she had been at school. Eighteen months later, however, her father forbade her profession—and for a sound reason: he did not like the outlook for the future in France. And sure enough, in 1791, the Visitandines of Grenoble were expelled, and Philippine returned to her family, who were now living in the country.

Throughout the years of revolution Philippine did her best to live in a way in all respects befitting a religious. She looked after her family, she tended the sick and confessors of the faith and others in prison, and above all was concerned for the education of children. And then, when the Holy See concluded its concordat with Napoleon in 1801, she was enabled to acquire the buildings of her old convent of Sainte-Marie-d'En-haut. Philippine had always hoped to be instrumental in re-establishing the Visitandine community of which she had been a member, but now she found the undertaking even more difficult than she had expected: indeed, it proved to be impossible. On a day in August, 1802—it was in fact the 21st, the feast day of the foundress of the Visitation nuns, St Jane Frances de Chantal—it was decided to abandon the venture; and a few days later Philippine and another sister were left alone in the convent. Unkind outsiders were not slow to say that it was another example of the "stiffness" of the Duchesne character, that Sister Philippine made things difficult in community life. Philippine decided to offer Sainte-Marie-d'En-haut to Mother Barat, who not long before had begun the first house of the Society of the Sacred Heart, at Amiens. The proposal was agreed, and on December 31, 1804, Philippine and four others were admitted as postulants at Sainte-Marie. Thus were brought together, as novice-mistress and as novice, these two souls, "one of marble, the other of bronze", St Madeleine Sophie Barat and Bd Philippine Duchesne. Less than a year later the novice was professed. The months of preparation had seen a growing-together of foundress and aspirant, a better understanding of discipline on the part of the young nun who had been so much "on her own"—perhaps her hardest struggle was to give up personal mortifications and penances at the word of her mother in religion.

Early in 1806 Sainte-Marie-d'En-haut was visited by the abbot of La Trappe, Dom Augustine de Lestrange, who three years before had sent the first Cistercian monks to North America ; and this visit served to inflame Bd Philippine's desire to be a missionary in that land. Nowadays we do not think of the United States as mission territory ; but a hundred and forty years ago far the greater part of that huge country was still unsettled by Europeans, or indeed by anybody ; the frontier was only gradually moving west, and the Indians were still a notable proportion of the population. But though Mother Barat approved in principle, it was still to be another twelve years before Mother Duchesne achieved her ambition, years during which the instrument was to be prepared and tempered, both spiritually and in the handling of affairs. At last the appointed time came. Mgr Dubourg, Bishop of Louisiana, called on Mother Barat and asked her to let him have some of her religious as soon as they could be spared from France. She promised to do so, but would perhaps have put the enterprise off indefinitely had it not been for the direct and impetuous intervention of Mother Duchesne. And so, in March 1818, five religious of the Sacred Heart left Bordeaux for the New World. Mother Duchesne, to her great regret, had been appointed their superioress.

After a trying voyage (" Seasickness is really evil ", wrote Bd Philippine, " It affects the head as well as the stomach, and makes one useless for anything ") the little party landed at New Orleans on May 29, the feast of the Sacred Heart. They went up the Mississippi to Saint Louis, then a town of about 6,000 inhabitants, in what is now Missouri. Here they were welcomed by Mgr Dubourg, who found them a house for their first establishment at Saint Charles : it was a small log cabin. And here, among the children of the poor, was started the first free school west of the Mississippi. The white population was in majority Catholic, and composed of French, Creole, English and others, many of them bi-lingual ; the nuns had been studying English ever since they were assigned to America, but Bd Philippine never really mastered the language. Two passing remarks of hers throw light on the sort of people they had to work among : " Some of our pupils have more gowns than chemises or, above all, pocket-handkerchiefs ", and " At Portage-des-Sioux the walls [of the church] were adorned with representations of Bacchus and Venus. . . . put up out of sheer ignorance ". As for the Indians, " We used to entertain the pleasing thought of teaching docile and innocent savages, but the women are idle and given to drink as much as the men ". After a hard winter the bishop decided to move the community to Florissant, nearer Saint Louis. A three-storied brick building was provided, and into this the nuns moved on the two days before Christmas, 1819 ; Mother Duchesne wrote a vivid account of the bitterly cold rigours of the move, complicated by a cow that ran away. The more commodious residence raised the possibility of starting a novitiate, about which Mgr Dubourg was not too sanguine in view of the independent American character. But the ground was broken when a postulant presented herself to be a lay-sister, and the first American to receive the habit of the Society of the Sacred Heart was clothed on November 22, 1820 : her name was Mary Layton.

The opening of the novitiate and the progress of the school were more encouraging signs for the future, and Bd Philippine herself was getting to understand better the strange people of a strange land. It must be remembered that she was in her fiftieth year when she crossed the Atlantic—and she was very much of a Frenchwoman. The Americans baffled her both in their faults and their virtues,

and it has been well said that " she probably never attained, in its perfection, ' tact in dealing with those whose customs are not European ' ". In any case she underwent some of that " mellowing " that increasing age so often brings, but without losing the old enthusiasm : she could write to Mother Barat in 1821, " I thought I had reached the height of my ambition—but I am burning with desire to go to Peru. However, I am more reasonable than I was in France when I used to pester you with my vain aspirations." In the same year the second house was opened, at Grand Côteau, about one hundred and fifty miles from New Orleans. Mother Duchesne's visit to this new foundation involved probably the worst journey she ever undertook : it took four weeks out and nine weeks in, and the return trip was partly made on a boat on which yellow fever broke out—a horrible experience of the neglected sick and of the callous fear of the rest. She devoted herself to the care of one stricken man, whom she baptized before he died ; and it nearly cost her own life, for she too sickened and had to be put ashore at Natchez, where she could find no shelter but the bed of a woman who had herself just died of the fever.

Back at Florissant, Bd Philippine found it was a case of one grim trial after another. Temporal difficulties and the jealousy and slanders of outsiders were ruining the school—" They say everything about us, except that we poison the children ", she wrote to Mother Barat. At length there were only five pupils left ; but when things were looking their worst improvement came through help from a new quarter. The difficulties had been partly caused by the withdrawal of Mgr Dubourg to Lower Louisiana ; but in 1823 he was able to arrange for the establishment at Florissant of the novitiate of the Jesuits in Maryland. It is difficult to tell whether in the ensuing period the Society of the Sacred Heart owed more to the Society of Jesus or the fathers to the nuns. In 1826 and the following year two more houses were opened, St Michael's near New Orleans and in Saint Louis itself ; and the house at Saint Charles was refounded in 1828. With Bayou-la-Fourche there were now six houses of the society in the valley of the Mississippi. The next ten years continued to be full of trials and hardships, disappointment and ill-health, borne by Bd Philippine with trust in God but with ever-mounting fatigue. However, it was not till 1840 that her wish to resign her responsible office was granted, and then not by St Madeleine Sophie. The assistant general of the Society of the Sacred Heart came on a visitation of the American houses. She was Mother Elizabeth Galitsin, a woman of strong and imperious character, not unlike Mother Duchesne in her earlier years, and she caused a certain amount of upheaval among the nuns in America. Bd Philippine did not resist the autocratic methods of the visitor (who was twenty-eight years younger than herself) ; but she was made to fear that perhaps she had failed in the trust assigned to her, and she asked to be allowed to resign. Mother Galitsin agreed without demur, and Mother Duchesne returned to the Saint Louis house as a simple religious.

And now, when she was seventy-one years old, she was able to turn her attention to those people for whose sake she had originally wanted to come to America—the Indians. The famous Jesuit Father De Smet had asked Mother Galitsin to send nuns to set up a school in the mission among the Potawatomi at Sugar Creek in Kansas. Four religious were nominated to go, including Mother Duchesne " if able to travel ". She was able to travel. But she was with her beloved Indians for only about twelve months : she could not master their language, the hardships of the life were too much for her failing strength. Her heart spoke of Indians

among the Rocky mountains to be converted to Christ; but her superiors spoke of the need for her to come away. "God knows the reason for this recall," she said, "and that is enough."

Bd Philippine's last years were spent at Saint Charles, but the tide of her life went out on no gentle ebb. The fortunes of the Society of the Sacred Heart in America did not rise in one unwavering curve of progress; houses that Mother Duchesne had founded and nursed were threatened with dissolution; and for nearly two years correspondence between herself and her deeply loved Mother Barat was not delivered—a mystery never properly cleared up. So, during a prolonged old age of suffering and prayer, Mother Duchesne completed her life of apostleship and self-sacrifice. She died on November 18, 1852. She was eighty-three years old. It was said of her by a contemporary: "She was the St Francis of Assisi of the Society. Everything in and about her was stamped with the seal of a crucified life. She would have liked to disappear from the sight of men, and it may indeed be said that no one occupied less space in the world than Madame Duchesne. Her room was a miserable hole with a single window, in which paper supplied the place of some of the panes; her bed was a mattress two inches thick, laid on the ground by night and put away in the day in a cupboard; her only covering at night was an old piece of black stuff with a cross like a pall." While she lay dead a daguerreotype was taken of Philippine Duchesne, "in case", as was said, "she may one day be canonized". Less than a century later that day is within sight. This missionary of the American frontier was beatified in 1940, and her feast is kept on November 17.

On the death of Mother Duchesne, Father De Smet wrote, "You should publish a beautiful biography. . . . No greater saint ever died in Missouri, or perhaps in the whole Union." This was first most adequately done by Mgr Baunard, whose *Life of Mother Duchesne* was translated into English in 1879. Then in 1926 appeared *Mother Philippine Duchesne* by Marjory Erskine. This is a full-length work that depends of necessity largely on Baunard, but corrected in certain points and with fresh matter added. See also *The Society of the Sacred Heart in North America*, by Louise Callan (1937), and *Redskin Trail*, by M. K. Richardson (1952).

18: THE DEDICATION OF THE BASILICAS OF ST PETER AND OF ST PAUL

AS the commemorative feast of the dedication of the archbasilica of the Lateran is kept by the whole Western church, so also is that of the other greater patriarchal basilicas at Rome, St Mary Major on August 5, and St Peter's and St Paul's together on this day. Amongst all the places which the blood of martyrs has rendered illustrious, that part of the Vatican Hill which was consecrated with the blood and enriched with the relics of the Prince of the Apostles has always been the most venerable. "The sepulchres of those who have served Christ crucified", says St John Chrysostom, "surpass the palaces of kings; not so much in the greatness and beauty of the buildings (though in this also they go beyond them) as in other things of more importance, such as the multitude of those who with devotion and joy repair to them. For the emperor himself, clothed in purple, goes to the tombs of the saints and kisses them; humbly prostrate on the ground he beseeches the same saints to pray to God for him; and he who wears a royal crown looks on it as a great privilege from God that a tentmaker and a fisherman,

and these dead, should be his protectors and defenders, and for this he begs with great earnestness." The martyrdom of St Peter took place according to tradition at the circus of Caligula in Nero's gardens on the Vatican Hill, and he was buried nearby. It is held by some that in the year 258, to avoid desecration during the persecution of Valerian, the relics of St Peter, together with those of St Paul, were translated for a time to the obscure catacomb now called St Sebastian's ; but they came back to their original resting-place, and in 323 the Emperor Constantine began the building of the basilica of St Peter over the tomb of the Apostle. For nearly twelve hundred years this magnificent church remained substantially the same, a great papal establishment gradually growing up between it and the Vatican Hill. This was made the permanent residence of the popes on their return from the exile at Avignon, and by the middle of the fifteenth century the old church was found to be inadequate. In 1506 Pope Julius II inaugurated a new building, designed by Bramante, whose erection was carried on over a period of a hundred and twenty years, undergoing many alterations, additions and modifications at the hands of various popes and architects, especially Paul V and Michelangelo. The new basilica of St Peter, as we see it today, was consecrated by Pope Urban VIII on November 18, 1626, the day of its original dedication. The high altar was set up over the Apostle's resting-place, which until 1942 had been inaccessible for many centuries. Though St Peter's must always yield in dignity to the cathedral of St John Lateran, it has nevertheless for long been the most important church of the world, both in fact and in the hearts of Catholic Christians.

The martyrdom of St Paul took place some seven miles from that of St Peter at Aquae Salviae (now called Tre Fontane) on the Ostian Way. He was buried about two miles therefrom, on the property of a lady named Lucina, in a small vault. Early in the third century, according to Eusebius (*Hist. eccl.*, ii, 25, 7), a Roman priest, Caius, refers to the tombs of SS. Peter and Paul : " I can show you the trophies [tombs] of the apostles. If you go to the Vatican or on the road to Ostia you will see the trophies of those who founded this church." Constantine is said to have begun a basilica here too, but the great church of St Paul-outside-the-Walls was principally the work of the Emperor Theodosius I and Pope St Leo the Great. It remained in its primitive beauty and simplicity till the year 1823, when it was consumed by fire. The whole world contributed to its restoration, non-Christians as well as non-Catholics sending gifts and contributions. During the course of the work the fourth-century tomb was found, with the inscription PAULO APOST MART : To Paul, apostle and martyr ; it was not opened. The new basilica, on the lines of the old one, was consecrated by Pope Pius IX on December 10, 1854, but the annual commemoration was appointed for this day, as the Roman Martyrology records.

" We do not ", says St Augustine, " build churches or appoint priesthoods, sacred rites and sacrifices *to* the martyrs, because, not the martyrs, but the God of the martyrs, is our God. Who among the faithful ever heard a priest, standing at the altar set up over the body of a martyr to the honour and worship of God, say in praying : We offer up sacrifices to thee, Peter, or Paul, or Cyprian ? . . . We do not build churches to martyrs as to gods, but as memorials to men departed this life, whose souls live with God. Nor do we make altars to sacrifice on them to the martyrs, but to their God and our God."

The reader may be referred to Cardinal Schuster, *The Sacramentary* (Eng. trans.), vol. v, pp. 280-287 ; to O. Marucchi, *Basiliques et églises de Rome* (1902), and Ch. Hülsen,

Le chiese di Roma (1927). The martyrdom and burial-places of SS. Peter and Paul have already been touched upon, with further references, herein under June 29; and *cf.* the first entry under November 9.

ST ROMANUS OF ANTIOCH, MARTYR (A.D. 304)

THE passion of Romanus, a deacon of the church of Caesarea, is related by Eusebius in his account of the martyrs of Palestine because, though he suffered at Antioch, he was a native of Palestine. We have also a panegyric of St John Chrysostom on this saint, and a poem in his honour by Prudentius. When the persecution of Diocletian broke out he went about exhorting the faithful to stand firm; and at Antioch, in the very court of the judge, observing certain Christian prisoners about to sacrifice through fear, he cried out in rebuke and warning. At once hands were laid on him and, after he had been scourged, the judge condemned him to be burnt alive. The fire was put out by a heavy rainstorm, and the emperor, who was in the city, ordered the martyr's tongue to be plucked out by the roots. This was done, yet Romanus still spoke, urging his hearers to love and worship the true and only God. The emperor had him sent back to prison, his legs to be stretched in the stocks to the fifth hole and his body raised off the ground. He suffered this torture a long time, and finished his martyrdom by being strangled in prison. Prudentius (who begs that, as he stood amongst the goats, he might by the prayers of Romanus pass to the right hand and be placed amongst the sheep) mentions an unnamed boy of seven who, encouraged by St Romanus, confessed one God, and was scourged and beheaded. Under the name of Barula he is mentioned with St Romanus in the Roman Martyrology, but Eusebius says nothing about him.

In CMH. (pp. 605–606) Delehaye points out that besides the account in Eusebius, the panegyric of St John Chrysostom and the poem of Prudentius, we have a very reliable testimony to the cult of St Romanus in the mention made of him in the Syriac *breviarium* of the early fifth century. Furthermore, Severus, Patriarch of Antioch, at the beginning of the sixth century was consecrated in a church dedicated to him and preached several sermons in his honour. Prudentius seems to have been the first to mention the boy companion. The tangle is too complicated to discuss here, but Delehaye shows that Barula almost certainly represents an authentic Syrian martyr, Baralaha or Barlaam, whose name by some juxtaposition in the ancient lists became attached to that of Romanus. See also the *Analecta Bollandiana*, vol. xxii (1903), pp. 129–145; vol. xxxviii (1920), pp. 241–284; and especially vol. l (1932), pp. 241–283. In this last article Delehaye lays stress upon the important part played in this development by the "Homilia de Resurrectione", which A. Wilmart proved to be the work of Eusebius of Emesa (d. 359).

ST MAWES, OR MAUDEZ, ABBOT (SIXTH CENTURY ?)

IF we may judge from the number of churches dedicated in his honour St Maudez (Maudetus) was the most popular of the saints of Brittany after St Ivo, but very little is known about him. Although his name is British, he is said to have been an Irishman who went to Brittany in the days of Childebert I. With a few disciples he settled off the coast of Léon, on an island, Île Modez, which he cleared of snakes and vermin by firing the grass: earth from this island is still supposed to be useful for the same and similar purposes. Both in Cornwall and Brittany St Maudez was traditionally regarded as a monk who spent much time teaching his pupils in the open air. Except for this, recorded by Leland, there are no other traditions whatever of St Maudez in Cornwall, or any indication of how the village chapel and well of St Mawes in Roseland came to bear his name. No doubt he

was a zealous missionary throughout Armorica as the number of his dedications suggests; and there is topographical evidence that he and St Budoc were monks and missionaries from Wales, or elsewhere in Britain, who founded churches and monasteries in Cornwall and Brittany and were in some way connected with Dol.

There are two medieval lives of this saint, both of which have been printed by A. de la Borderie in his volume *Saint Maudez* (1891). From a historical point of view they are of little value. Canon Doble has included St Mawes in his series of monographs on Cornish saints (1938), and this is probably the most thorough investigation which has been attempted. See, however, F. Duine, *Memento* (1918), pp. 97–99; L. Gougaud, *Les saints irlandais hors d'Irlande* (1936), pp. 135–139; and LBS., vol. iii, pp. 441–449. Dom Gougaud, in the book just mentioned, tells us something of the popular devotion to St Maudez in Brittany and the folklore practices associated with it.

ST ODO OF CLUNY, ABBOT (A.D. 942)

FROM the middle of the tenth century until the beginning of the twelfth the abbey of Cluny in Burgundy was the most powerful influence in the monasticism of western Europe and played a part in religious affairs second only to that of the papacy itself; as the centre and directing authority of a vast monastic "reform" it affected the life and spirit of the monks of St Benedict for a far longer period, and its influence can be traced even till today. Cluny owed its driving-power and achievements principally to seven of its eight first abbots, of whom St Odo was the second. He was brought up in the family of Fulk II, Count of Anjou, and afterwards in that of William, Duke of Aquitaine, who founded the abbey of Cluny. At nineteen Odo received the tonsure, and was instituted to a canonry in St Martin's church at Tours, and he spent some years studying in Paris. Here he gave much time to music, an enthusiasm which was shared by his master, Remigius of Auxerre. One day, in reading the Rule of St Benedict, Odo was shocked to see how much his life fell short of the rules of perfection there laid down, and he determined to embrace the monastic state. He some time after went to the monastery of Baume-les-Messieurs in the diocese of Besançon, where the abbot, Berno, admitted him to the habit in 909.

The abbey of Cluny was founded in the following year by Duke William, and was committed to the care of St Berno, who put St Odo in charge of the monastery school at Baume. It is recorded that on one occasion while Odo was on a journey the daughter of his host for the night appealed to him secretly to help her: she was going shortly to be married, against her will. He could not resist her tears and entreaties, and enabled the girl to escape from her home, taking her with him to Baume. Not unnaturally, the abbot was indignant at his subject's rashness, and ordered Odo to look carefully after the girl and make proper provision for her safety. Accordingly, after taking her meals to her daily and instructing her in the religious life, he found a place for her in a convent of nuns. With age came more prudence and, when he was about forty-eight, St Odo was appointed to succeed St Berno as abbot of Cluny.

Berno had already undertaken the reformation of a number of monasteries from Cluny, and under Odo the number grew apace, among them being the famous house of Fleury on the Loire, which was destined to have a considerable influence in England. Of Odo's school at Cluny it was said that, "A boy is brought up as well there as a prince in his father's castle". But it was no life of ease. A monk had once complained to St Odo that St Berno ruled Baume with a rod of iron, but

a hard and rigid discipline was required to keep order among the vigorous spirits of the tenth century, and Cluny was no exception. Odo also ruled with a rod of iron, and would intimidate refractory monks with stories yet more terrific than his own discipline. But not always. In exhorting them to deeds of charity he told one day of a young student who, while entering the church for Matins early one cold winter's morning, saw a half-naked beggar, freezing under the porch. The student took off his cloak and wrapped it round him, and went into the cold church for the long office. After Lauds he lay down on his bed to get warm, and as he rolled the blankets round himself found a gold piece, more than sufficient to buy a new cloak. " I did not then know the name of the hero of this incident ", says the biographer, " but I have found it out since." It was, of course, Odo himself who at Tours had learned the spirit of St Martin.

In 936 St Odo made his first visit to Rome, called thither by Pope Leo VII. The city was being besieged by Hugh of Provence, who called himself king of Italy and who had considerable respect for St Odo, and it was to try to conclude a peace between him and Alberic, " Patrician of the Romans ", that Odo had been summoned. His first, temporary success was the negotiation of a marriage between Alberic and Hugh's daughter. At the abbey of St Paul-outside-the-Walls he " regulated the spiritual life of the monastery in an apostolical way and by his words kindled faith, piety and love of truth in all hearts." The spirit of Cluny had been carried beyond the borders of France, and the influence of St Odo was felt in the monasteries of Monte Cassino, Pavia, Naples, Salerno and elsewhere in Italy. Once an attempt was made on his life, a peasant, who said the monks of St Paul's owed him some money, attempting to brain him with a stone. Odo paid the man and thought no more about it, till he heard that Alberic had sentenced him to lose his right hand for his intended crime. Thereupon the saint went to the prince and got the sentence annulled, and the man set free. Twice more within six years Odo had to go to Rome to try and keep the peace between Hugh and Alberic for the distracted pope, and on each occasion he extended the sphere of his reforming zeal. Meanwhile in France the work went on, secular nobles handing over to him monasteries over which they had exercised an uncanonical control and superiors inviting him to visit their abbeys and prescribe for their communities. As usual there were plenty of monks who resented being jolted out of their easy-going ways, and put every obstacle in the way of the reformer. At one house it was made a grievance against the Cluny monks that they washed their underclothes after Vespers on Saturday. When they made no reply but went on with their washing, the critic exclaimed, " I was not made a snake to hiss or an ox to low, but a man with a human voice. Is this how you come to teach us the Rule of St Benedict ? " and departed in indignation to complain to the abbot. At Fleury St Odo was received at first with swords and stones, some monks even threatening his life if he entered the monastery. He talked gently to them, gave them three days to cool down, and then rode up to the entrance on his donkey as if nothing had happened. " They received him like a father and his escort had nothing to do but to go away."

In the year 942 St Odo went to Rome for the last time, and on his return called at the monastery of St Julian at Tours. After assisting at the solemnities of the feast of his patron, St Martin, he took to his bed, and died on November 18. One of his last actions was to compose a hymn, still extant, in honour of St Martin. In spite of his full and very active life St Odo found time to write, as well as another

hymn and twelve metrical antiphons for St Martin, three books of moral essays, a Life of St Gerald of Aurillac, and a long epic poem on the Redemption. There is also a tradition, mentioned by all his biographers, that he wrote several works on ecclesiastical music; but they have not come down to us, though some falsely bear his name.

John, a monk of Cluny, and another monk named Nalgodus both wrote lives of Abbot Odo. These are printed in Mabillon, vol. v, and in Migne, PL., vol. cxxxiii. E. Sackur in *Neues Archiv*, vol. xv, pp. 105–112, has called attention to another recension of the life by John, but it is later in date. There is a good modern biography by O. Ringholz (1885), and an attractive, but rather inaccurate, account, *Saint Odon*, by Dom du Bourg in the series " Les Saints ". See also Sackur, *Die Cluniacenser*, vol. i, pp. 36–120; A. Hessel in the *Historische Zeitschrift*, vol. 128 (1923), pp. 1–25; and for the relations of Cluny with England, L. M. Smith, *The Early History of the Movement of Cluny* (1925) and D. Knowles, *The Monastic Order in England* (1949), cap. viii; Watkin Williams, *Monastic Studies* (1938), pp. 24–36.

19: ST ELIZABETH OF HUNGARY, WIDOW (A.D. 1231)

IT is related by Dietrich of Apolda in his life of this saint* that on an evening in the summer of the year 1207 the minnesinger Klingsohr from Transylvania announced to the Landgrave Herman of Thuringia that that night a daughter had been born to the king of Hungary, who should be exalted in holiness and become the wife of Herman's son; and that in fact at that time the child Elizabeth was born, in Pressburg (Bratislava) or Saros-Patak, to Andrew II of Hungary and his wife, Gertrude of Andechs-Meran. Such an alliance as that " foretold " by Klingsohr had substantial political advantages to recommend it, and the baby Elizabeth was promised to Herman's eldest son. At about four years of age she was brought to the Thuringian court at the castle of the Wartburg, near Eisenach, there to be brought up with her future husband. As she grew up she underwent much unkindness from some members of the court, who did not appreciate her goodness, but on the other hand the young man Louis (Ludwig) became more and more enamoured of her. We are told that when he had visited a city he would always bring back a present for her, a knife or a bag or gloves or a coral rosary. " When it was time for him to be back she would run out to meet him and he would take her lovingly on his arm and give her what he had brought." In 1221, Louis being now twenty-one and landgrave in his father's place, and Elizabeth fourteen, their marriage was solemnized, in spite of attempts to persuade him to send her back to Hungary as an unsuitable bride; he declared he would rather cast away a mountain of gold than give her up. She, we are told, was " perfect in body, handsome, of a dark complexion; serious in her ways, and modest, of kindly speech, fervent in prayer and most generous to the poor, always full of goodness and divine love "; he also was handsome and " modest as a young maid ", wise, patient and truthful, trusted by his men and loved by his people. Their wedded life lasted only six years and has been called by an English writer " an idyll of

* Alban Butler's own comment, under the 16th of this month, on the *De contemptu mundi* of St Eucherius of Lyons, " in this piece certain superfluities might have been spared and the full sense more closely expressed with equal strength and perspicuity in fewer words ", is true also of his account of St Elizabeth of Hungary in an even greater degree than usual in his lives. His long notice of her has therefore been almost entirely discarded.

enthralling fondness, of mystic ardour, of almost childish happiness, the like of which I do not remember in all I have read of romance or of human experience ". They had three children, Herman, who was born in 1222 and died when he was nineteen, Sophia, who became duchess of Brabant, and Bd Gertrude of Aldenburg. Louis, unlike some husbands of saints, put no obstacles in the way of his wife's charity, her simple and mortified life, and her long prayers. " My lady ", says one of her ladies-in-waiting, " would get up at night to pray, and my lord would implore her to spare herself and come back to rest, all the while holding her hand in his for fear she should come to some harm. She would tell her maids to wake her gently when he was asleep—and sometimes when they thought him sleeping he was only pretending." *

Elizabeth's material benefactions were so great that they sometimes provoked adverse criticism. In 1225 that part of Germany was severely visited by a famine and she exhausted her own treasury and distributed her whole store of corn amongst those who felt the calamity heaviest. The landgrave was then away, and at his return the officers of his household complained to him of her profusion to the poor. But Louis, without examining into the matter, asked if she had alienated any of his dominions. They answered, " No ". " As for her charities ", said he, " they will bring upon us the divine blessings. We shall not want so long as we let her relieve the poor as she does." The castle of the Wartburg was built on a steep rock, which the infirm and weak were not able to climb (the path was called " the knee-smasher "). St Elizabeth therefore built a hospital at the foot of the rock for their reception, where she often fed them with her own hands, made their beds, and attended them even in the heat of summer when the place seemed insupportable. Helpless children, especially orphans, were provided for at her expense. She was the foundress of another hospital in which twenty-eight persons were constantly relieved, and she fed nine hundred daily at her gate, besides numbers in different parts of the dominions, so that the revenue in her hands was truly the patrimony of the distressed. But Elizabeth's charity was tempered with discretion; and instead of encouraging in idleness such as were able to work, she employed them in ways suitable to their strength and ability. There is a story about St Elizabeth so well known that it would hardly need repeating here but that Father Delehaye picks it out as an example of the way in which hagiographers so often embellish a tale to make a greater impression on their readers.

> Everyone is familiar with the beautiful incident in the life of St Elizabeth of Hungary when, in the very bed she shared with her husband, she laid a miserable leper. . . . The indignant landgrave rushed into the room and dragged off the bedclothes. " But ", in the noble words of the historian, " at that instant Almighty God opened the eyes of his soul, and instead of a leper he saw the figure of Christ crucified stretched upon the bed." This admirable account by Dietrich of Apolda was considered too simple by later biographers, who consequently transformed the sublime vision of faith into a material apparition. *Tunc aperuit Deus interiores principis oculos*, wrote the historian.

* " She had ordained that one of her women, which was more familiar with her than another, that if peradventure she were overtaken with sleep, that she should take her by the foot for to awake her; and on a time she supposed to have taken her lady by the foot and took her husband's foot, which suddenly awoke and would know wherefore she did so; and then she told him all the case, and when he knew it he let it pass and suffered it peaceably " (*Golden Legend*).

On the spot where the leper had slept, say the modern hagiographers, " there lay a bleeding crucifix with out-stretched arms " (*The Legends of the Saints*, p. 90).

At this time strenuous efforts were being made to launch another crusade, and Louis of Thuringia took the cross. On St John the Baptist's day he parted from St Elizabeth and went to join the Emperor Frederick II in Apulia ; on September 11 following he was dead of the plague at Otranto. The news did not reach Germany until October, just after the birth of Elizabeth's second daughter. Her mother-in-law broke the news to her, speaking of " what had befallen " her husband, and the " dispensation of God ". Elizabeth misunderstood. " Since he is a prisoner ", she said, " with the help of God and our friends he shall be set free." When she was told he was not a prisoner but dead, she cried, " The world is dead to me, and all that was joyous in the world ", and ran to and fro about the castle shrieking like one crazed.

What happened next is a matter of some uncertainty. According to the testimony of one of her ladies-in-waiting, Isentrude, St Elizabeth's brother-in-law, Henry, who was regent for her infant son, drove her and her children and two attendants from the Wartburg during that same winter that he might seize power himself ; and there are shocking particulars of the hardship and contempt which she suffered until she was fetched away from Eisenach by her aunt, Matilda, Abbess of Kitzingen. It is alternatively claimed that she was dispossessed of her dower-house at Marburg, in Hesse, or even that she left the Wartburg of her own free will. From Kitzingen she visited her uncle, Eckembert, Bishop of Bamberg, who put his castle of Pottenstein at her disposal, whither she went with her son Herman and the baby, leaving the little Sophia with the nuns of Kitzingen. Eckembert had ambitious plans for another marriage for Elizabeth, but she refused to listen to them : before his departure on the crusade she and her husband had exchanged promises never to marry again. Early in 1228 the body of Louis was brought home and solemnly buried in the abbey church at Reinhardsbrunn ;* provision was made for Elizabeth by her relatives ; and on Good Friday in the church of the Franciscan friars at Eisenach she formally renounced the world, later taking the unbleached gown and cord which was the habit of the third order of St Francis.

An influential part was played in all these developments by Master Conrad of Marburg, who henceforward was the determining human influence in St Elizabeth's life. This priest had played a considerable part therein for some time, having succeeded the Franciscan Father Rodinger as her confessor in 1225. The Landgrave Louis, in common with Pope Gregory IX and many others, had a high opinion of Conrad, and had allowed his wife to make a promise of obedience to him, saving of course his own husbandly authority. But the conclusion can hardly be avoided that Conrad's experience as a successful inquisitor of heretics and his domineering and severe, if not brutal, personality made him an unsuitable person to be the director of St Elizabeth. Some of his later critics have been moved in their adverse criticism by emotion rather than thought and knowledge ; on the other hand, his defenders and apologists have not always been free from special pleading. Subjectively, it is true that Conrad, by giving to Elizabeth obstacles which she overcame, helped her on her road to sanctity (though we cannot know that a director of more sensibility would not have led her to yet greater heights) ;

* He is popularly venerated in Germany as " St Ludwig ". See September 11.

objectively, his methods were offensive. From the Friars Minor St Elizabeth had acquired a love of poverty which she could put into action only to a limited extent all the time she was landgravine of Thuringia. Now, her children having been provided for, she went to Marburg, but was forced to leave there and lived for a time in a cottage at Wehrda, by the side of the River Lahn. Then she built a small house just outside Marburg and attached to it a hospice for the relief of the sick, the aged and the poor, to whose service she entirely devoted herself.

In some respects Conrad acted as a prudent and necessary brake on her enthusiasm at this time : he would not allow her to beg from door to door or to divest herself definitely of all her goods or to give more than a certain amount at a time in alms or to risk infection from leprosy and other diseases. In such matters he acted with care and wisdom. But " Master Conrad tried her constancy in many ways, striving to break her own will in all things. That he might afflict her still more he deprived her of those of her household who were particularly dear to her, including me, Isentrude, whom she loved ; she sent me away in great distress and with many tears. Last of all he turned off Jutta, my companion, who had been with her from her childhood, and whom she loved with a special love. With tears and sighs the blessed Elizabeth saw her go. Master Conrad, of pious memory, did this in his zeal with good intentions, lest we should talk to her of past greatness and she be tempted to regret. Moreover, he thus took away from her any comfort she might have in us because he wished her to cling to God alone." For her devoted waiting-women he substituted two " harsh females ", who reported to him on her words and actions when these infringed his detailed commands in the smallest degree. He punished her with slaps in the face and blows with a " long, thick rod " whose marks remained for three weeks. No plea of " other times, other manners " can take the sting from Elizabeth's bitter cry to Isentrude, " If I am so afraid of a mortal man, how awe-inspiring must be the Lord and Judge of the world ! " *

Conrad's policy of breaking rather than directing the will was not completely successful. With reference to him and his disciplinary methods St Elizabeth compares herself to sedge in a stream during flood-time : the water bears it down flat, but when the rains have gone it springs up again, straight, strong and unhurt. Once when she went off to pay a visit of which Conrad did not approve, he sent to fetch her back. " We are like the snail ", she observed, " which withdraws into its shell when it is going to rain. So we obey and withdraw from the way we were going." She had that good self-confidence so often seen when a sense of humour serves submission to God.

One day a Magyar noble arrived at Marburg and asked to be directed to the residence of his sovereign's daughter, of whose troubles he had been informed.

* Alban Butler's treatment of Conrad of Marburg is an excellent example of a defect of his method in writing of the saints. He says : " Conrad, a most holy and learned priest and an eloquent pathetic preacher, whose disinterestedness and love of holy poverty, mortified life, and extraordinary devotion and spirit of prayer rendered him a model to the clergy of that age, was the person whom she chose for her spiritual director, and to his advice she submitted herself in all things relating to her spiritual concerns. This holy and experienced guide, observing how deep root the seeds of virtue had taken in her soul, applied himself by cultivating them to conduct her to the summit of Christian perfection, and encouraged her in the path of mortification and penance, but was obliged often to moderate her corporal austerities by the precept of obedience." True in substance, if exaggerated in expression : but . . .

Arrived at the hospital, he saw Elizabeth in her plain grey gown, sitting at her spinning-wheel. The magnificent fellow started back, crossing himself in alarm: "Whoever has seen a king's daughter spinning before?" He would have taken her back to the court of Hungary, but Elizabeth would not go. Her children, her poor, the grave of her husband were all in Thuringia, and she would stay there for the rest of her life. It was not for long. She lived with great austerity and worked continually, in her hospice, in the homes of the poor, fishing in the streams to earn a little more money to help sufferers; even when she was sick herself she would try to spin or card wool. She had not been at Marburg two years when her health finally gave way. As she lay abed her attendant heard her singing softly. "You sing sweetly, madam," she said. "I will tell you why," replied Elizabeth. "Between me and the wall there was a little bird singing so gaily to me, and it was so sweet that I had to sing too." At midnight before the day of her death she stirred from her quietness and said, "It is near the hour when the Lord was born and lay in the manger and by His all-mighty power made a new star. He came to redeem the world, and He will redeem me." And at cock-crow, "It is now the time when He rose from the grave and broke the doors of hell, and he will release me." St Elizabeth died in the evening of November 17, 1231, being then not yet twenty-four years old.

For three days her body lay in state in the chapel of the hospice, where she was buried and where many miracles were seen at her intercession. Master Conrad began collecting depositions touching her sanctity, but he did not live to see her canonization, which was proclaimed in 1235. In the following year her relics were translated to the church of St Elizabeth at Marburg, built by her brother-in-law Conrad, in the presence of the Emperor Frederick II, and "so great a concourse of divers nations, peoples and tongues as in these German lands scarcely ever was gathered before or will ever be again". There the relics of St Elizabeth of Hungary rested, an object of pilgrimage to all Germany and beyond, till in 1539 a Protestant landgrave of Hesse, Philip, removed them to a place unknown.

A glance at the BHL., nn. 2488–2514, suffices to reveal how much was written about St Elizabeth within a relatively short time of her death. For a somewhat more detailed bibliography of sources, consult A. Huyskens, *Quellenstudien zur Geschichte der hl. Elizabeth* (1908), and also the introduction and notes to the text printed by D. Henniges in the *Archivum Franciscanum Historicum*, vol. ii (1909), pp. 240–268. It must suffice to say here that the most important materials are supplied by the *Libellus de dictis IV ancillarum* (a summary of the depositions of the saint's four handmaidens); by the letters of Conrad to the pope; the accounts of miracles and other documents sent to Rome in view of her canonization; the life written by Caesarius of Heisterbach with a discourse of his concerning the translation (both before 1240); and the life by Dietrich of Apolda, composed as late as 1297, but important on account of its wide diffusion. Some of the most notable of these texts were edited by Karl Wenck, and others by Huyskens, in view of the seventh centenary of the saint's birth. A detailed criticism is provided in the *Analecta Bollandiana*, vols. xxvii, pp. 493–497 and xxviii, pp. 333–335. Of modern biographies the work of Count de Montalembert (1836; best English translation by F. D. Hoyt, 1904) for more than half a century held the field, but unfortunately the author's charm of style and deep religious feeling are handicapped by a lack of historical criticism. The attitude of Conrad of Marburg towards his penitent has been in some measure vindicated by P. Braun in his articles in the *Beiträge zur Hessische Kirchengeschichte*, vol. iv (1910), pp. 248–300 and 331–364. There are French lives of the saint of moderate compass by E. Horn (1902), Leopold de Chérancé (1927), and J. Ancelet-Hustache (1947), and German ones by A. Stolz (1898) and E. Busse-Wilson (1931). There is a sensitive simple sketch in English by William Canton; but the book called *Saint Elizabeth of Hungary*, by F. J. von Weinrich (Eng. trans., 1933), is a mere work of fiction based upon the story of St Elizabeth. She has sometimes been credited with the

writings called the *Revelationes B. Elisabeth*, but these contain nothing of hers, as F. Oliger has proved : neither did they spring from the fertile imagination of St Elizabeth of Schönau ; *cf. Analecta Bollandiana*, vol. lxxi (1953), pp. 494–496.

ST PONTIAN, Pope and Martyr (*c.* A.D. 236)

Pontian, who is said to have been a Roman, followed St Urban I as bishop of Rome about the year 230. The only known event of his pontificate is the synod held at Rome which confirmed the condemnation already pronounced at Alexandria of certain doctrines attributed to Origen. At the beginning of the persecution by the Emperor Maximinus the pope was exiled to Sardinia, an island described as *nociva*, " unhealthy ", whereby perhaps the mines were meant ; here he resigned his office. How much longer he lived and the manner of his death are not known : traditionally life was beaten out of him with sticks. Some years later Pope St Fabian translated his body to the cemetery of St Callistus in Rome, where in 1909 his original epitaph was found : *ΠΟΝΤΙΑΝΟC ΕΠΙCΚ ΜΡΤ*, the last word having been added later.

In the fourth-century *Depositio Martyrum* the name of St Pontian is coupled with that of Hippolytus, and August 13 is the day assigned for the commemoration : " Idus Aug. Ypoliti in Tiburtina et Pontiani in Callisti." Fr Delehaye has discussed the whole matter very fully in his CMH., pp. 439–440. See also Marucchi in *Nuovo Bullettino* for 1909, pp. 35–50 ; Wilpert, *Die Papstgräber und die Cäciliengruft* (1909), pp. 17–18 ; and E. Caspar, *Geschichte des Papsttums*, vol. i (1930), pp. 44 *seq.*

ST NERSES I, Katholikos of the Armenians, Martyr (*c.* A.D. 373)

This bishop, the first of several Armenian saints of his name, was a strong reformer and began the work which was carried on by his son St Isaac. He was brought up at Caesarea in Cappadocia, where he married. After the death of his wife he became an official at the court of the Armenian king, Arshak, received holy orders, and in 363 was made chief bishop of Armenia, much against his will. At Caesarea he had come under the influence of St Basil, and accordingly about the year 365 he convened the first national synod at Astishat, in order to bring better discipline and efficiency to his church. He encouraged monasticism, established hospitals, and promulgated canonical legislation imitated from the Greeks. This embroiled him with the king, and worse followed when Arshak murdered his wife, Olympia. St Nerses condemned him and refused to attend the court, whereupon he was banished and another bishop intruded in his office. Arshak was killed in battle with the Persians shortly after and St Nerses returned, only to find that the new king, Pap, was even worse than his predecessor : a contemporary Armenian chronicler says he was possessed by the Devil. His life was so atrocious that St Nerses refused him entrance to the church until he mended his ways. Pap meditated revenge. Pretending penitence he invited Nerses to dine at his table, and there poisoned him. St Nerses has ever since been venerated as a martyr, his name occurs in the canon of the Armenian Mass, and he is referred to as " the Great ".

A very full account of St Nerses will be found in Tournebize, *Histoire politique et religieuse de l'Arménie* (1901), especially pp. 469–489. See also S. Weber, *Die Katholische Kirche in Armenien* (1903), pp. 287–316 ; the *Analecta Bollandiana*, vol. xxxix (1921), pp. 65–69 ; and Messina and Markwart in *Orientalia christiana*, vol. xxvii (1932), pp. 141–236.

ST BARLAAM, MARTYR (FOURTH CENTURY ?)

THERE is a panegyric of this martyr by St John Chrysostom, but his *acta* as we have them are spurious. This legend says that Barlaam was a labourer in a village near Antioch, where his confession of Christ provoked the persecutors, who detained him a long time in jail before he was brought to trial. When he was arraigned the judge laughed at his uncouth language and appearance, but was forced to admire his virtue and constancy. He was nevertheless cruelly scourged, but no word of complaint was extorted from him. He was then put on the rack and his bones dislocated. When this failed to move him, the prefect threatened him with death and had swords and axes fresh stained with the blood of martyrs displayed before him. Barlaam beheld them without a word. He was therefore remanded to prison, and the judge, who was ashamed to see himself beaten by an illiterate peasant, tried to invent some new torment. At length he flattered himself that he had found a method by which Barlaam should be compelled, in spite of his resolution, to offer sacrifice. He was brought out of prison, and an altar with burning coals upon it was made ready. The martyr's hand was then forcibly held over the flames and incense with red-hot embers was laid upon it, so that, if he shook them off his hand, he might be said to offer sacrifice by throwing the incense into the fire upon the altar. Barlaam, fearing scandal and the very shadow of idolatry (though by throwing off the fire to save his hand he could not be esteemed to have meant to sacrifice), kept his hand steady whilst the fire burnt into it and so dropped his flesh, with the incense, upon the altar. The martyrdom of St Barlaam, whenever and in whatever circumstances it took place, happened at Antioch, and not at Caesarea in Cappadocia as stated in the Roman Martyrology.

This Barlaam, it may be said with confidence, is none other than the " Barula " whom we find on November 18 associated with St Romanus. See the article of Delehaye in the *Analecta Bollandiana*, vol. xxii, pp. 129–145, and other references given above under Romanus.

20 : ST FELIX OF VALOIS, CO-FOUNDER OF THE ORDER OF THE MOST HOLY TRINITY (A.D. 1212)

THE surname of Valois was given to this saint according to later writers of his order because he was of the royal family of Valois in France, but it was originally because he lived in the province of Valois. He lived, we are told, as a hermit in the wood of Gandelu in the diocese of Soissons, at a spot called Cerfroid ; and he had no thoughts but of dying in the obscurity of this retreat when God called him thence. This was by means of his disciple, St John of Matha, who made the suggestion of establishing a religious order for the redemption of captives. Felix, though said to be then seventy years of age, readily offered himself to do and suffer whatever it should please God in the carrying-out of so charitable a work, and together they set out in the winter of 1197 to obtain the approval of the Holy See.

From henceforward, indeed from the beginning, the life of St Felix of Valois shares the legends and uncertainties of that of St John of Matha and of the early history of the Trinitarian Order. These have already been set out herein in the

account of St John of Matha under the date of his feast, February 8. According to the traditional account, while St John was working for the Christian slaves in Spain and Barbary, St Felix propagated the new order in Italy and France, founding the convent of St Maturinus (Mathurin) in Paris. When John finally returned to Rome, St Felix, in spite of his great age, administered the French province and the mother-house of the order at Cerfroid, where he died in his eighty-sixth year on November 4, 1212. Alban Butler notes that it is the tradition of the Trinitarians that the two founders were canonized by Pope Urban IV in 1262, but that " the bull is nowhere extant ". Alexander VII recognized their *cultus* in 1666, and twenty-eight years later the feast of St Felix of Valois was extended to the whole Western church.

Materials for the life of St Felix are practically non-existent, though Fr Calixte-de-la-Providence compiled a *Vie de St Félix de Valois* of which a third edition appeared in 1878. The reader must be referred to the note on St John of Matha herein under February 8. See also Mann, *History of the Popes*, vol. xii, pp. 84 and 272 ; and *cf.* the observations in Baudot and Chaussin, *Vies des saints*, vol. xi (1954), pp. 669–670.

ST DASIUS, MARTYR (A.D. 303 ?)

THIRTY days before the winter festival called Saturnalia it was the custom in the Roman army to elect a " lord of misrule " whose office it was to be a leader in the revels, which did not stop short of excess and debauchery, and ended with the sacrifice of the leader to Kronos. At Durostorum (Silistria in Bulgaria) in the year 303 the garrison chose one of their number called Dasius. He knew well enough what was expected of him and, being a Christian, refused to play the part, arguing that he had to die in either case, and had better die in a good cause than a bad one. He was brought before the legate Bassus, who pressed him to renounce his faith or at least to go through the form of sacrificing before images of the emperors, reminding him of his obligation as a soldier to obey. But Dasius remained firm in his refusal, and was put to death by beheading. His alleged relics are preserved at Ancona, to which place they are supposed to have been taken, perhaps to save them from the Avars, in the second half of the sixth century.

The Greek Acts of St Dasius, first published from a unique text by Franz Cumont in the *Analecta Bollandiana*, vol. xvi (1897), pp. 5–11, have excited great interest but have met with very divergent judgements. By some the story has been received as an absolutely authentic narrative, in the eyes of others it is a tale with a moral purpose which has been elaborated upon the simple theme of a martyr's decapitation. Delehaye, both in his CMH. (pp. 609–610) and his *Les passions des martyrs . . .* (1921), pp. 321–328, has dealt with the matter very fully, and has paid due regard to opinions differing from his own. In his view we cannot be certain that the martyr was a soldier, or that he suffered at Durostorum rather than at Heraclea. On the Ancona inscription see G. Mercati in the *Rendiconti dell' accademia pontificia di archeologia*, vol. iv, pp. 59–71.

SS. NERSES, BISHOP OF SAHGERD, AND OTHER MARTYRS (A.D. 343)

IN the fourth year of the great persecution raised by Sapor II in Persia were apprehended Nerses, Bishop of Sahgerd, and his disciple Joseph, whilst the king happened to be in that city. When they were brought before him he said to Nerses, " Your grey hairs and your pupil's youth incline me in your favour. Consider your own safety. Worship the sun and I will confer honours upon you." Nerses

answered, " Your flattery does not deceive us. I am now over eighty years old and have served God from my infancy. I pray Him that I may be preserved from so grievous an evil and may never betray Him by worshipping the work of His hands." He was threatened with death, and Nerses replied, " If you had power to put us to death seven times over we should never yield ". The martyrs were led out of the tents, followed by a multitude of people. At the place of execution Joseph said to the bishop, " See how the people gaze at you. They are waiting for you to dismiss them and go to your own home." Nerses embracing him replied, " You are happy, my blessed Joseph, to have broken the snares of the world and entered the narrow path of the kingdom of Heaven ". Their heads were then struck off.

In the same acts, the martyrdom of several others about the same time is recorded. Among them a eunuch in the royal palace refused to sacrifice, whereupon Vardan, an apostate priest who had shrunk at his trial and renounced his faith, was ordered to kill him with his own hand. He advanced, but at first sight of the martyr trembled and stopped, not daring. The martyr said to him, " Can you, who are a priest, come to kill me ? I certainly am wrong when I call you a priest. Do your work, but remember the apostasy and end of Judas." The impious Vardan made a trembling thrust and stabbed.

A very full account of this martyr, with the Syriac text, a Latin translation, and an immense array of bibliographical references, has been printed by P. Peeters in the *Acta Sanctorum* for November, vol. iv, under November 10. The text had previously been edited by E. Assemani in his *Acta martyrum orientalium*, vol. i, pp. 99 *seq.*, and also by Bedjan and Hoffmann.

ST MAXENTIA, VIRGIN AND MARTYR (NO DATE)

ACCORDING to the legend of the church of Beauvais this maiden was of Irish birth daughter of a prince. She dedicated herself to God at an early age, and when her father wished to give her in marriage to a pagan chief she fled from home. Taking with her two servants, a man and a woman, she crossed the sea to Gaul and settled at the place on the Oise that is now called Pont-Sainte-Maxence, near Senlis. One day she was surprised by the arrival of a number of horsemen outside her cottage : it was the disappointed suitor, who had tracked her down. He asked her to return with him, but Maxentia refused indignantly. Then, when threats were of no avail, the man, carried away with fury, seized her by the hair and cut off her head. Her faithful servants suffered a like fate.

Two variant texts of this worthless *passio* have been printed in Renet, *S. Lucien et les autres saints du Beauvaisis*, vol. iii, pt 2 (1895), pp. 543–548. Capgrave has summarized the legend, but it is ignored, very rightly, by Dom Gougaud in his *Saints irlandais hors d'Irlande*.

ST EDMUND THE MARTYR (A.D. 870)

DURING the ninth century the Northmen or Danes with increasing frequency raided the coasts of England, till in the middle of the century " the heathen first began to winter in our land ". At this time, on Christmas Day, 855, the nobles and clergy of Norfolk, assembled at Attleborough, acknowledged as their king Edmund, a youth of fourteen, who in the following year was accepted by Suffolk as well. He is said to have been as talented and successful as a ruler as he was

virtuous as a man, learning the Psalter by heart in order that he might join in the Church's worship and emulate the good deeds of King David. He was, wrote the Benedictine Lydgate in the fifteenth century, " In his estate most godly and benign, heavenly of cheer, of counsel provident, showing of grace full many a blessed sign. . . ." Then came the biggest Danish invasion that had yet been. " In the year 866," says the *Anglo-Saxon Chronicle*, " a great army [of Danes] came to the land of the Angle kin and took up winter quarters among the East Angles, and there they were provided with horses. And the East Angles made peace with them." Then the invaders crossed the Humber and took York, and marched south into Mercia as far as Nottingham, plundering, burning and enslaving as they went. In 870 the host rode across Mercia into East Anglia, and took up winter quarters at Thetford. " And that winter Edmund fought against them, and the Danish men got the victory and slew the king, and subdued all that land and destroyed all the monasteries that they came to."

That brief and unadorned statement tells us all that is historically certain about the death of St Edmund. The traditions related by Abbo of Fleury, in his *passio* of the martyr, and other chroniclers are summed up by Alban Butler as follows. The barbarians poured down upon St Edmund's dominions, burning Thetford, which they took by surprise, and laying waste all before them. The king raised what forces he could, met a part of the Danes' army near Thetford, and discomfited them. But seeing them soon after reinforced with fresh numbers, against which his small body was not able to make any stand, he retired towards his castle of Framlingham in Suffolk. The barbarian leader, Ingvar, had sent him proposals which were inconsistent both with religion and with the justice which he owed to his people. These the saint rejected. In his flight he was overtaken and surrounded at Hoxne, upon the Waveney (alternatively, he allowed himself to be taken in the church). Terms were again offered him prejudicial to religion and to his people, which he refused, declaring that religion was dearer to him than his life, which he would never purchase by offending God. Ingvar had him tied to a tree and torn with whips, which he bore with patience, calling upon the name of Jesus. Then his tormentors shot at him with arrows, cunningly, so as not to kill him, till his body was " like a hedgehog whose skin is closely set with quills, or a thistle covered with thorns ". At last Ingvar cut his bonds, dragged him from the tree to which he was nailed by the arrows, and his head was hacked off.

The body of the king was buried at Hoxne, and about the year 903 translated to Beodricsworth, the town now known as Bury St Edmund's (*i.e.* St Edmund's Borough). In 1010, during the Danish ravages it was taken to the church of St Gregory by St Paul's, in London, and three years later brought back to Bury.* During the reign of Canute the great Benedictine abbey of St Edmundsbury was founded, and the body of St Edmund was the principal relic in the abbey church.

* The " station " for the second night on this return journey was at Greensted in the parish of Chipping Ongar, and an existing church is said to have been hastily put up to shelter the relics. The nave walls (the only original parts of the building) are exactly as Alban Butler describes the first church built for St Edmund at Bury : " Trunks of large trees were sawn lengthways in the middle, and reared up with one end fixed in the ground, with the bark or rough side outermost. These trunks being made of an equal height, and set up close to one another and the interstices filled up with mud or mortar, formed the four walls, upon which was raised a thatched roof." Almost so remains the church of Greensted today.

Thomas Carlyle's comments (in *Past and Present*) on the chronicle of Jocelin of Brakelond, wherein is described the translation of the body to a new shrine in 1198, by Abbot Samson, have made the name of St Edmund and his abbey more familiar to many than they otherwise would be. The subsequent history of the relics is a matter of dispute. Devotion to St Edmund the Martyr was formerly very wide-spread and popular in England, numerous churches were dedicated in his honour, and in the thirteenth century and later his feast was a holiday of obligation. It is now observed in the dioceses of Westminster and Northampton, and by the English Benedictines.

One *passio* by Abbo of Fleury, and a second by Gaufridus de Fontibus, together with Archdeacon Herman's collection of miracles and another similar collection made by Abbot Samson, have all been edited by Thomas Arnold for the *Memorials of St Edmund's Abbey*, vol. i, in the Rolls Series. The editor in his introduction points out that William of Malmesbury and the chroniclers purport to supply further information, though this is probably of little value. The same must be said of *La Vie Seint Edmund le Rey*, a French poem of the thirteenth century printed by Mr Arnold in his second volume, and also of the English poem of Dan Lydgate, himself a monk of Bury. There is a modern life by J. B. Mackinlay (1893) which is unfortunately quite uncritical (see *The Month*, October, 1893, pp. 275–280). On the other hand, Lord Francis Hervey in his *Corolla Sti Eadmundi* (1907) and his *History of King Eadmund* (1929) has given proof of a very careful and scholarly study of the subject. The supposed transference of the remains of St Edmund to the church of St Sernin at Toulouse and the return of part of them to England in 1901 have been the occasion of much animated discussion. See also Stanton's *Menology*, pp. 559–561. *La Vie Seint Edmund* was published again in 1935, by H. Kjellman at Göteborg, and Jocelin's Chronicle in 1949, by H. E. Butler. *Cf.* also R. M. Wilson, *The Lost Literature of Medieval England* (1952).

ST BERNWARD, Bishop of Hildesheim (A.D. 1022)

He came of a Saxon family and, being left an orphan at an early age, was taken charge of by his uncle, Bishop Volkmar of Utrecht, who sent him to the cathedral-school of Heidelberg. To complete his studies he was sent to Mainz, where he was ordained priest by St Willigis, but he refused any preferment until after the death of his grandfather, to whose care he devoted himself. The old man died in 987 and Bernward was made an imperial chaplain and tutor to the child-emperor, Otto III, over whose subsequent career the influence of Bernward had a strong though insufficient effect. Six years later he was elected bishop of Hildesheim, where he built the great church and monastery of St Michael and ruled his see with prudence and ability. St Bernward had always been a great amateur of ecclesiastical art and his name is particularly remembered in connection with all kinds of metal-work ; as bishop of a wealthy see he had ample opportunity and means of promoting good work and encouraging good workmen. Moreover his biographer, Thangmar, who had formerly been his preceptor, states that St Bernward himself was a painter and metal-worker and spent much time in the exercise of these arts. Several very beautiful pieces of metal-work at Hildesheim are attributed to his hands.

St Bernward's episcopate of thirty years was unhappily disturbed by a dispute with St Willigis, Archbishop of Mainz, who made claim to episcopal rights in the great nunnery of Gandersheim. This dispute had begun during the episcopate of Bernward's predecessor, and was revived by the bad conduct of a nun called Sophia, who " egged on " the Archbishop of Mainz, when the Bishop of Hildesheim called her to order. The conflict went on for over seven years, even after the

Holy See had pronounced in favour of St Bernward, whose behaviour throughout was irreproachable. At length St Willigis submitted publicly and made full amends for his lack of prudence and his headstrong conduct. St Bernward died on November 20, 1022, after having assumed the habit of St Benedict. He was canonized in 1193.

The best text of the life by Thangmar is that in MGH., *Scriptores*, vol. iv, pp. 754–782 ; it is also printed in Migne, PL., vol. cxl, cc. 393–436. See further the *Neues Archiv*, vol. xxv, pp. 427 *seq.* ; V. C. Habicht, *Der hl. Berwards von Hildesheim Kunstwerke* (1922) ; the *Archiv für Kulturgeschichte*, vol. xvii (1921), pp. 273–285 ; and F. J. Tschan, *St Bernward of Hildesheim : his Life and Times* (2 vols. and plates, 1942–52 ; University of Notre Dame Press, U.S.A.).

BD AMBROSE OF CAMALDOLI, ABBOT (A.D. 1439)

AMBROSE TRAVERSARI was a conspicuous and engaging figure in the religious and literary life of the early fifteenth century in Italy : he was a characteristic " all-round " man of the Renaissance, humanist, monk and man of affairs. He came of a noble Tuscan family, and was born at Portico in 1386. At the age of fourteen he became a Camaldolese monk in the monastery of our Lady of the Angels at Florence, and lived there for thirty years. During this time he became a thorough master of Greek and Latin, learned Hebrew, read deeply, especially in Greek, and collected a fine library ; he made many valuable translations from the writings of the Greek fathers, including the *Spiritual Meadow* of John Moschus and the *Ladder of Perfection* of St John Climacus, some of which still appear in Migne's Greek Patrology. His great scholarship earned him a profound respect in Florence. He was patronized by Cosimo de' Medici, and was asked to give lectures on theology and history to the sons of the nobility. There gathered in his cell such diverse characters as St Laurence Giustiniani, Niccolò Niccolì and Poggio Bracciolini, Manuel Chrysoloras (of whom it could be said, as it has been said of Bd Ambrose himself, that " the careful niceness of his conscience as a humanist has not been maintained by all his followers "), and his pupil Leonard Bruni. Ambrose went out of his way to protect and help the last-named, who rewarded his benefactor by slandering him.

In 1431 this long and undisturbed period of worship, study and intellectual activity was brought to a sudden end, when Pope Eugenius IV appointed Bd Ambrose abbot general of the Camaldolese Order, with instructions to carry out certain reforms of urgent necessity. This he did with considerable vigour, and his own diary survives as evidence of the need for reform and the extraordinary difficulties with which the abbot visitor had to contend, not always successfully. Later the Holy See entrusted to him similar duties in respect of the Vallumbrosan monks. The researches which Bd Ambrose carried out in the libraries of the monasteries he had to visit still further commended him to the pope, and when in 1434 Eugenius fled from Rome and took refuge at Florence he attached Ambrose to his person. In the following year he was one of the papal envoys to the troublesome council at Basle, where he strongly defended the rights of the Holy See and warned the extremists against the sin of schism. Bd Ambrose showed himself an admirable minister, particularly efficient in keeping the pope supplied with accurate information about persons and events.

In 1438 he was the papal representative at Venice to meet the emperor of the East, John VII, and his brother Joseph, Patriarch of Constantinople, coming to

the Council of Ferrara. Because of his expert knowledge of the Greek tongue and of Eastern theology, Ambrose was called on to play a very active part in the negotiations which led to the short-lived reunion of the Western and Eastern churches; the emperor said that Ambrose knew Greek better than anyone else among the Latins. With Bessarion he was commissioned to draw up the decree of union, beginning, "Let the heavens rejoice and the earth be glad", which was solemnly proclaimed at Florence in July 1439. Less than five months later, on October 20, Ambrose Traversari was dead, at the age of fifty-three. He has never been officially beatified, but a popular *cultus* is extended to him at Florence and among the Camaldolese monks, and he is commemorated on this day.

Much of his history can be gathered from his letters, which have been printed in Martène, *Veterum scriptorum amplissima collectio*, vol. iii, supplemented by L. Bertalot, in the *Römische Quartalschrift*, vol. xxix (1915), pp. 91 *seq.* There is also the account which Ambrose wrote of his visitations of the Camaldolese houses in 1431. It was edited by Bertholini, *Beati Ambrosii Hodoeporicon* (1680), but a better text is that of A. Dini-Traversari in the book *Ambrogio Traversari e i suoi tempi* (1912). See also Pastor, *History of the Popes*, vol. i, pp. 140–142, 306, 318; and G. G. Coulton, *Five Centuries of Religion*, vol. iv (1950), caps. xxvi–xxxi.

21: THE PRESENTATION OF THE BLESSED VIRGIN MARY

THIS feast is popularly associated with a story that the parents of our Lady brought her to the Temple at Jeruselem when she was three years old and left her there to be brought up, related in several of the apocryphal gospels, *e.g.* in the *Protevangelium of James.*

> And the child was two years old, and Joachim said, "Let us take her up to the Temple of the Lord, that we may pay the vow that we have vowed, lest perchance the Lord send to us and our offering be not received". And Anne said, "Let us wait for the third year, in order that the child may not seek for father or mother". And Joachim said, "Let us so wait". And the child was three years old . . . and they went up into the Temple of the Lord, and the priest received her and kissed her and blessed her, saying, "The Lord has magnified thy name in all generations. In thee, on the last of the days, the Lord will manifest His redemption to the sons of Israel." And he set her down upon the third step of the altar, and the Lord God sent grace upon her; and she danced with her feet and all the house of Israel loved her. And her parents went down marvelling, and praising the Lord God because the child had not turned back. And Mary was in the Temple of the Lord as if she were a dove that dwelt there. . . .

It is not stated anywhere in the liturgy of the Roman church that this is the occasion of the presentation eelebrated in today's feast. The festival is not a very ancient one, even in the East where it originated: the Entrance of the All-holy Mother of God into the Temple. It seems probable that its origin was in the commemoration of the dedication of New St Mary's church at Jerusalem in 543. In the West the first, and sporadic, observance of it was in the eleventh century, in England. Here it was, to quote Edmund Bishop,

> a real liturgical feast and was actually observed in practice. Assurance of the fact is supplied by the Canterbury Cathedral Benedictional. In its proper

place in this Benedictional (*i.e.* between the feasts of St Martin, November 11, and St Cecily, November 22) is a " Benedictio de præsentatione sancte Marie ". This is that feast of the Presentation which after appearing in our English books of Winchester and Canterbury only to disappear again, was started in Latin Christendom in the later decades of the fourteenth century ; our English essay of 350 years earlier being forgotten by all the world *usque in hodiernum diem* (*Liturgica Historica*, p. 257).

The feast won general acceptance only gradually and was not finally admitted to the Western calendar till the pontificate of Sixtus V (1585).

See Kellner, *Heortology*, pp. 265–266 ; Schuster, *The Sacramentary*, vol. v, pp. 290–291 ; Holweck, *Calendarium Liturgicum* (1925), p. 386 ; S. Beissel, *Verehrung Marias in Deutschland*, vol. i, p. 306 ; vol. ii, p. 281. It is curious that in none of these sources is any mention made of the fact that as early as the eleventh century the feast of the Presentation of our Lady was liturgically celebrated in England, and that at Canterbury itself : see the Henry Bradshaw Society's edition of the Canterbury Benedictional, p. 116. This celebration seems to have had some diffusion in England. It is found in the calendar of an East Anglian *Horae* (Christ's Coll. Camb., MS. 6, early thirteenth century) in the form " Oblacio B.M.V.". In this form also it occurs in two Worcester books of the same date : see *The Leofric Collectar*, vol. ii, p. 599. That the feast was somehow introduced from the East may be inferred from the fact that we find it attached to this same day (November 21) in the Greek synaxaries (the text is printed in Delehaye's edition, cc. 243–244) and these synaxaries certainly date from the tenth century. In the Henry Bradshaw Society's reprint of the *Missale Romanum* of 1474 (vol. ii, pp. 251–253) is an interesting note which, while pointing out that the Presentation feast does not occur in the calendar or text of the 1474 edition, prints a Mass for the feast from a Roman missal of 1505. This includes a long sequence so barbarously worded that one can readily believe that St Pius V thought it better to suppress the feast altogether—as he did—rather than tolerate the continued recitation of such doggerel. For later references to the feast's origins, see M. J. Kishpaugh, *The Feast of the Presentation* (1941) ; E. Campana, *Maria nel culto cattolico*, vol. i (1943), pp. 207–214 ; and N. Chirat, *Mélanges* (1945), pp. 127–143.

ST GELASIUS I, Pope (A.D. 496)

The successor of Pope St Felix II in 492 was a capable and vigorous pontiff, " famous all over the world ", says a contemporary, " for his learning and holiness ". Gelasius maintained the firm attitude of his predecessor to the " Acacian schism " arising out of the monophysite troubles ; at Constantinople the Patriarch Euphemius, Acacius being dead, was anxious to heal the breach, but the emperor, Anastasius I, upheld the condemned Henotikon, and, till this document was repudiated and the condemnation of Acacius recognized, communion could not be restored. " We shall certainly come to the great judgement-seat of Christ, brother Euphemius ", wrote the pope, " surrounded by those by whom the faith has been defended. It will there be proved whether the glorious confession of St Peter has been lacking in anything for the salvation of those given him to rule, or whether there has been rebellion and obstinacy in those who were unwilling to obey him."

On several other occasions, especially in his letters, St Gelasius emphasized the supremacy of the see of Peter, notably in a passage of a letter to the Emperor Anastasius wherein he expounds the right relation between religious and secular authority. But when he referred to the bishop of Constantinople as " an unimportant suffragan of Heraclea " the pope displayed a better sense of past history than of actuality. He was emphatic on the duty of bishops to devote a quarter of their revenue to charity, and strongly opposed an attempt to revive the pagan

Lupercalia festival. An interesting declaration of St Gelasius was when he insisted on communion in both kinds: this was aimed at the Manicheans, who regarded wine as an unlawful drink and therefore abstained from the eucharistic cup. Gelasius is believed to have been a prolific writer, but little has survived. A contemporary priest, Gennadius, informs us that he compiled a sacramentary; but the Gelasian Sacramentary so called today belongs later. A decree upon which writings are canonical books of Holy Scripture has often been attributed to St Gelasius, but is now recognized not to be his.

Our chief sources of information are the *Liber Pontificalis* (Duchesne's edition), vol. i, pp. 254–257, and the pope's letters, which may be found in Thiel, *Epistolae Romanorum Pontificum*, supplemented by Löwenfeld, *Epistolae Pontificum Romanorum ineditae* (1885). See also A. Roux, *Le Pape St. Gélase* (1880); Grisar, *Geschichte Roms und der Päpste*, vol. i, pp. 452–457; and Hefele-Leclercq, *Conciles*, vol. ii, pp. 940 *seq.* As for the famous *Decretum de libris recipiendis et non recipiendis* it is now generally admitted that this cannot be attributed to Pope St Gelasius: the form in which it is preserved to us dates from the sixth century, and is a compilation of pieces of varied origin, some perhaps emanating from Pope Damasus, others from Hormisdas, etc. See the monograph of E. von Dobschütz, in *Texte und Untersuchungen*, vol. xxxviii, pt 3; Abbot Chapman in the *Revue Bénédictine*, vol. xxx (1913), pp. 187–207 and 315–333; and DAC., vol. vi, cc. 722–747. The standard edition of the "Gelasian" Sacramentary is that edited by H. A. Wilson (1894), but see also Mohlberg and Baumstark, *Die älteste erreichbare Gestalt des Liber Sacramentorum* (1927), and E. Bishop in *Liturgica Historica*, pp. 39–61.

ST ALBERT OF LOUVAIN, BISHOP OF LIÈGE, MARTYR (A.D. 1192)

DURING the twelfth century there was strong competition between the noble houses of Brabant and Hainault for possession of the extensive and powerful see of Liège, whose occupant was necessarily of great weight in the politics of the time, and it was this improper—but in those days very common—use of a bishopric as a political "strong-point" which led to the violent death of Albert of Louvain. He was born about the year 1166, son of Godfrey III, Duke of Brabant, and his wife Margaret of Limburg, and was brought up in his father's castle on that hill of Louvain which is now called Mont-César and whereon is now a well-known Benedictine abbey. Albert was early destined for the clerical state and while still a school-boy of twelve was made a canon of Liège, but when he was twenty-one he renounced his benefice and asked Baldwin V, Count of Hainault (his own bitter enemy), to receive him as a knight. Baldwin agreed, and attached him to his own entourage. In view of what happened afterwards it seems a reasonable speculation that Albert wished to go crusading. For when a few months later the papal legate, Cardinal Henry of Albano, preached the crusade in Liège (and incidentally received the resignation of seventy simoniacal prelates), among those who "took the cross" was Albert—but he at the same time rejoined the ranks of the clergy and received back his canonry. The inner history of this curious episode is not known, but certainly Albert never went to the East, either as soldier or churchman, and in the following year he was archdeacon of Brabant. Other dignities followed, but, though he was archdeacon and provost by office, Albert was still only subdeacon by orders.

In 1191 the bishop of Liège died and two candidates were put forward to fill the vacancy: both were named Albert, both were archdeacons, and neither of them was a priest. Albert of Rethel was a deacon, cousin of Baldwin of Hainault, and uncle of the Empress Constance, wife of Henry VI. A contemporary chronicler

says that at the election Liège was full of dukes, counts and men-at-arms. But there was no doubt that Albert of Louvain was the more suitable candidate and the chapter appointed him by an overwhelming majority. Thereupon Albert of Rethel appealed to his relative the emperor, who was an enemy of Albert of Louvain's brother, Henry of Brabant, and the cause was appointed to be heard at Worms. St Albert was supported by practically all the clergy of Liège, Albert of Rethel by his minority of canons, but the emperor would pronounce in favour of neither of them. He announced that he had disposed of the see of Liège to Lothaire, provost of Bonn, whom he had just made imperial chancellor in return for three thousand marks. St Albert quietly told Henry that his own election was canonically valid, rebuked the interference with the Church's liberties, and gave notice of his appeal to the Holy See. He set out for Rome in person and, as the emperor was trying to intercept him, travelled by a devious route and disguised as a servant. He groomed his own horse at night, helped in the kitchen, and was once told to dry and clean an inn-keeper's shoes for him. Pope Celestine III after due deliberation pronounced the election of St Albert to be valid and confirmed it.

On his return, however, Albert was unable to take possession of his see, held by the intruded Lothaire, and Archbishop Bruno of Cologne would not ordain and consecrate him for fear of the emperor (he was, moreover, old and ill). Pope Celestine had foreseen this and had authorized Archbishop William of Rheims to carry out these duties and St Albert was made priest and bishop at Rheims. At the same time news was brought that the Emperor Henry was in Liège, vowing to exterminate Albert and his followers. Albert's uncle would have set off at once with a following of nobles to assert his nephew's rights, but St Albert had a better idea of the duties of a Christian and preferred to remain in exile rather than to precipitate war. The emperor meanwhile took strong measures with the faithful clergy of Liège, forced the submission of Albert's supporters, and left the city for Maestricht, where a further plot was hatched. On November 24, 1192, when St Albert had been nearly ten weeks at Rheims, he went on a visit to the abbey of Saint-Remi, outside the walls. In a narrow part of the way German knights set upon and murdered him. The whole city was horrified, and St Albert was buried with honour in the cathedral. The Emperor Henry had to do penance, and his creature, Lothaire, excommunicated, took refuge in flight.

The history of the relics of St Albert is a matter of some interest. What purported to be these relics were in 1612 translated from Rheims to the church of the Carmelite convent in Brussels, and on that occasion Pope Paul V granted a Mass and Office of St Albert, bishop and martyr, to all the churches of that city and the cathedral of Rheims. When during 1919 the choir of the cathedral at Rheims was being cleared of the *débris* from the German bombardment, a tomb was opened which was supposed to be that of Odalric, a tenth-century archbishop. An examination of its contents aroused the suspicions of the authorities, and a commission of clergy, archaeologists and medical men was appointed to go into the matter. In 1921 this commission reported its unanimous agreement that the skeleton found in " Odalric's " tomb was that of St Albert of Louvain, and that the relics taken to Brussels in 1612 were those of Odalric.* In reply to the hope

* There was no suggestion of fraud on the part of the seventeenth-century canons of Rheims. The proceedings of the commission make it quite clear how such a mistake could easily have been made at that time, the inscriptions on the tombs being obliterated.

expressed by a Belgian member of the commission that the metropolitan chapter of Rheims would honour its promise of three hundred years before and send the relics of St Albert to Belgium, Mgr Neveux, auxiliary bishop in Rheims, said that he could not then give a definite answer, but that in his opinion " solemn engagements were not scraps of paper ". In the event, the bones of Odalric, detached portions having been called in by Cardinal Mercier, archbishop of Malines, were sent back from Brussels ; and on November 18, 1921, the true relics of St Albert were solemnly handed over by Cardinal Luçon, archbishop of Rheims, to Mgr Van Cauwenbergh and Dom Sebastian Braun, O.S.B., deputed by the Primate of Belgium to receive them. A considerable relic was subsequently detached and returned to Rheims.

A reliable life by a contemporary has been printed by Heller in MGH., *Scriptores*, vol. xxv, pp. 137–168. For an account of the identification of the true relics at Rheims, see the *Analecta Bollandiana*, vol. xl (1922), pp. 155–170 ; and *cf.* L. Demaison, *Reims à la fin du xii^e siècle* (1925). Consult further David, *Histoire de St Albert de Louvain* (1848) ; B. del Marmol, *St Albert de Louvain* (1922) in the series " Les Saints " ; and E. de Moreau, *St Albert de Louvain* (1946).

22 : ST CECILIA, OR CECILY, VIRGIN AND MARTYR (DATE UNKNOWN)

FOR over a thousand years St Cecilia (the more traditional English form of her name is Cecily) has been one of the most greatly venerated of the maiden martyrs of the early Church and is one of those named in the canon of the Mass. Her " acts " state that she was a patrician girl of Rome and that she was brought up a Christian. She wore a coarse garment beneath the clothes of her rank, fasted from food several days a week, and determined to remain a maiden for the love of God. But her father had other views, and gave her in marriage to a young patrician named Valerian. On the day of the marriage, amid the music and rejoicing of the guests, Cecilia sat apart, singing to God in her heart and praying for help in her predicament. When they retired to their room, she took her courage in both hands and said to her husband gently, " I have a secret to tell you. You must know that I have an angel of God watching over me. If you touch me in the way of marriage he will be angry and you will suffer ; but if you respect my maidenhood he will love you as he loves me." " Show me this angel," Valerian replied. " If he be of God, I will refrain as you wish." And Cecilia said, " If you believe in the living and one true God and receive the water of baptism, then you shall see the angel ". Valerian agreed and was sent to find Bishop Urban among the poor near the third milestone of the Appian Way. He was received with joy and there appeared a venerable old man bearing a writing : " One Lord, one faith, one baptism, one God and father of all, above all, and in us all." " Do you believe this ? " Valerian was asked, and he assented and was baptized by Urban. Then he returned to Cecilia, and found standing by her side an angel, who put upon the head of each a chaplet of roses and lilies. Then appeared his brother, Tiburtius, and he, too, was offered a deathless crown if he would renounce his false gods. At first he was incredulous. " Who ", he asked, " has returned from beyond the grave to tell us of this other life ? " Cecilia talked long to him, until he was convinced by what she told him of Jesus, and he, too, was baptized and at once experienced many marvels.

From that time forth the two young men gave themselves up to good works. Because of their zeal in burying the bodies of martyrs they were both arrested. Almachius, the prefect before whom they were brought, began to cross-examine them. The answers he received from Tiburtius he set down as the ravings of a madman, and, turning to Valerian, he remarked that he hoped to hear more sense from him than from his crazy brother. Valerian replied that he and his brother were under the charge of one and the same physician, Jesus Christ, the Son of God, who could impart to them His own wisdom. He then proceeded at some length to compare the joys of Heaven with those of earth, but Almachius told him to cease prating and to tell the court if he would sacrifice to the gods and go forth free. Tiburtius and Valerian both replied: "No, not to the gods, but to the one God to whom we offer sacrifice daily." The prefect asked whether Jupiter were the name of their god. "No, indeed", said Valerian. "Jupiter was a corrupt libertine and, according to the testimony of your own writers, a murderer as well as a criminal."

Valerian rejoiced when they were delivered over to be scourged, and cried out to the Christians present: "Roman citizens, do not let my sufferings frighten you away from the truth, but cling to the one holy God, and trample under your feet the idols of wood and stone which Almachius worships." Even then the prefect was disposed to allow them a respite in which to reconsider their refusal, but his assessor assured him that they would only use the time to distribute their possessions, thus preventing the state from confiscating their property. They were accordingly condemned to death and were beheaded in a place called Pagus Triopius, four miles from Rome. With them perished one of the officials, a man called Maximus, who had declared himself a Christian after witnessing their fortitude.

Cecilia gave burial to the three bodies, and then she in turn was called on to repudiate her faith. Instead she converted those who came to induce her to sacrifice; and when Pope Urban visited her at home he baptized over 400 persons there: one of them, Gordian, a man of rank, established a church in her house, which Urban later dedicated in her name. When she was eventually brought into court, Almachius argued with Cecilia at some length, and was not a little provoked by her attitude: she laughed in his face and tripped him up in his words. At length she was sentenced to be suffocated to death in the bathroom of her own house. But though the furnace was fed with seven times its normal amount of fuel, Cecilia remained for a day and a night without receiving any harm, and a soldier was sent to behead her. He struck at her neck three times, and then left her lying. She was not dead and lingered three days, during which the Christians flocked to her side and she formally made over her house to Urban and committed her household to his care. She was buried next to the papal crypt in the catacomb of St Callistus.

This well-known story, familiar to and loved by Christians for many ages, dates back to about the end of the fifth century, but unfortunately can by no means be regarded as trustworthy or even founded upon authentic materials. It must be regretfully admitted that of St Valerian and St Tiburtius nothing beyond the fact of their martyrdom, place of burial (the cemetery of Praetextatus) and date of commemoration (April 14) is certainly known; St Cecilia perhaps owed her original *cultus* to her specially honourable place of burial as foundress of a church, the *titulus Caeciliae*. Nor are we any better informed about when she lived. The

dates suggested for her martyrdom vary from 177 (de Rossi) to the middle of the fourth century (Kellner).

Pope St Paschal I (817–824) translated the supposed relics of St Cecilia (found, in consequence of a vision or dream, not in the cemetery of Callistus but in that of Praetextatus), together with those of SS. Valerian, Tiburtius and Maximus, to the church of Santa Cecilia in Trastevere. In 1599 Cardinal Sfondrati in repairing this church reinterred the relics of the four martyrs, the body of Cecilia being alleged to be then still incorrupt and complete, although Pope Paschal had enshrined the head separately, and between 847 and 855 it was mentioned among the relics at the church of the Four Crowned Ones. The story goes that in 1599 the sculptor Maderna was allowed to see the body and made a life-size statue of what he is said to have seen, naturalistic and very moving: "not lying upon her back like a body in a tomb, but upon the right side, as a maiden in her bed, her knees drawn together, and seeming to be asleep." This statue is in the church of St Cecilia, under the altar contiguous to the place where the relics were reburied in a silver coffin; it bears the sculptor's inscription: "Behold the most holy virgin Cecilia, whom I myself saw lying incorrupt in her tomb. I have made for you in this marble an image of that saint in the very posture of her body." De Rossi located the original burying-place of Cecilia in the cemetery of Callistus, and a replica of Maderna's statue now occupies the recess.

However, Father Delehaye and others are not satisfied that there is any justification for the common belief that the body of the saint was found entire in 1599 just as Maderna has sculptured it. Both he and Dom Quentin call attention to the inconsistencies in the accounts which such contemporaries as Baronius and Bosio have left us of the discovery. Another difficulty is caused by the fact that no mention is made of a Roman virgin martyr named Cecilia in the period immediately following the persecutions. There is no reference to her in the poems of Damasus or Prudentius, in the writings of Jerome or Ambrose, and her name does not occur in the *Depositio martyrum* (fourth century). Moreover, what was later called the *titulus Sanctae Caeciliae* was originally known simply as the *titulus Caeciliae*, *i.e.* the church founded by a lady named Cecilia.

Today perhaps St Cecilia is most generally known as the patron-saint of music and musicians. At her wedding, the *acta* tell us, while the musicians played, Cecilia sang to the Lord in her heart. In the later middle ages she was represented as actually playing the organ and singing aloud; and in the first antiphon of Lauds on her feast, referring to this incident, the words "in her heart" are omitted.

The legendary *passio* is printed at full length in Mombritius and summarized by Delehaye in his book cited below, while those portions of the text which are of more practical interest may be found in Dom Quentin's article in DAC., vol. ii, cc. 2712–2738. There is a considerable literature, and in particular the whole matter has been very fully discussed by H. Delehaye in his book *Étude sur le légendier romain* (1936), pp. 73–96. He mentions, besides Quentin's article just referred to, the following authorities as particularly worth consulting: De Rossi, *Roma sotterranea*, vol. ii, pp. xxxii–xliii; Erbes, *Die heilige Caecilia in Zusammenhang mit der Papstcrypta*, in the *Zeitschrift für Kirchengeschichte*, 1888, pp. 1–66; J. P. Kirsch, *Die heilige Caecilia in der römischen Kirche* (1910), and *Die römischen Titelkirchen im Altertum* (1918), pp. 113–116 and 155–156; P. Franchi de' Cavalieri, *Recenti studi intorno a S. Cecilia* in *Note agiografiche*, vol. iv (1912), pp. 3–38; F. Lanzoni in *Rivista di archeologia cristiana*, vol. ii, pp. 220–224; Duchesne, *Liber Pontificalis*, vol. i, p. 297, and vol. ii, pp. 52–68; P. Styger, *Römische Märtyrergrüfte* (1935), pp. 83–84 and 88; and L. de Lacger in *Bulletin de littérature ecclésiastique* (1923), pp. 21–29. There is a full summary of Mgr J. P. Kirsch's views, written by himself, in the *Catholic Encyclopedia*, vol. iii, pp. 471–473.

Upon the representations of St Cecilia in art, see Künstle, *Ikonographie*, vol. ii, pp. 146–150. The case and cult of St Cecilia is examined at some length in Baudot and Chaussin, *Vies des saints*, vol. xi (1954), pp. 731–759.

SS. PHILEMON AND APPHIA, MARTYRS (FIRST CENTURY)

PHILEMON, a citizen of Colossae in Phrygia, a man of rank and wealth, was probably converted by St Paul, whose personal friend he was, when he preached at Ephesus. His house was notable for the devotion and piety of those who composed it, and the assemblies of the faithful seem to have been kept there. But Onesimus, a slave of Philemon, so far from profiting by the good example before his eyes, robbed his master, and fled to Rome, where he met St Paul, who was then prisoner there; and the spirit of charity and religion with which the apostle treated him wrought an entire change in his heart, so that he became his spiritual son. St Paul would have liked to have kept the converted Onesimus as an assistant, but Philemon had the prior claim on his services and so he sent him back to Colossae, with a letter that appears in the Bible as the Epistle to Philemon. Therein St Paul writes with much tenderness and power of persuasion. He calls Philemon his beloved fellow labourer, commending his charity and faith. He also names Apphia, "our dearest sister", presumably Philemon's wife, and Archippus, "our fellow soldier". He then prefers a request, modestly putting Philemon in mind that, as an apostle, he could command him in Christ: but he is content to ask that the obligation which Philemon had to him, the writer, might acquit Onesimus of the wrong he had done: that he might be received "not now as a servant, but instead of a servant a most dear brother, especially to me: but how much more to thee, both in the flesh and in the Lord?" The result of St Paul's appeal is not known, but Christian tradition says that Philemon granted Onesimus his liberty, forgave him his crime, and made him a worthy fellow labourer in the gospel.

So much about St Philemon can be gleaned from St Paul's letter to him, and nothing else is known. But there are several legends, as that he became bishop of Colossae, or of Gaza, that he was martyred at Ephesus, or again at Colossae. The story accepted in the East is thus summarized in the Roman Martyrology: "When, under the Emperor Nero, the gentiles broke into the church on the feast of Diana at Colossae in Phrygia and the rest fled, the holy Philemon and Apphia were taken. By command of the governor Artoclis they were scourged and then buried in a pit up to the waist, where they were overwhelmed with stones."

A commemoration of these saints occurs in the Greek synaxaries and *menaia*, though November 23 is the date to which it is commonly assigned, and a third martyr, Archippus, is associated with them. See Delehaye's edition of the *Synaxarium Constantinopolitanum*, cc. 247–248.

23*: ST CLEMENT I, POPE AND MARTYR (*c.* A.D 99)

THE third successor of St Peter—as he seems to have been—is believed also to have been a contemporary of SS. Peter and Paul; he "saw the blessed apostles and talked with them; their preaching was still in his ears and their tradition before his eyes", wrote St Irenaeus during the second part of the

* A commemoration is made of St Felicity in the Mass and Office of St Clement today, but she is referred to herein under July 10, the feast of the Seven Brothers, her reputed sons.

second century. Origen and others identified him with the Clement whom St Paul refers to as a fellow labourer (Phil. iv 3), an identity accepted in the proper of his Mass and Office, but it is doubtful. He was certainly not the same as the consul Clement, of the Flavii, put to death in the year 95, but may have been a freed-man of the imperial household, perhaps of Jewish descent. Particulars of his life we have none. The entirely apocryphal *acta* of the fourth century state that, having converted a patrician named Theodora and her husband Sisinnius and four hundred and twenty-three others, and an outcry being raised against him among the people, he was banished by Trajan to the Crimea, where he had to work in the quarries. As the nearest drinking-water was six miles away Clement miraculously found a nearer spring for the use of the numerous Christian captives, and preached among the people with such success that soon seventy-five churches were required. He was therefore thrown into the sea with an anchor tied round his neck, and angels came and built him a tomb beneath the waves, which once a year was revealed by a miraculous ebbing of the tide.

" Under this Clement ", says St Irenaeus, " no small sedition took place among the brethren at Corinth, and the church of Rome sent a most sufficient letter to the Corinthians, establishing them in peace and renewing their faith, and announcing the tradition it had recently received from the apostles." It is this letter that has made the name of Pope Clement I famous. It was so highly esteemed in the early Church that it took rank next to the canonical books of the Holy Scriptures (or even among them), and was with them read in the churches. A copy of it was found in the fifth-century manuscript copy of the Bible (Codex Alexandrinus) which Cyril Lukaris, Patriarch of Constantinople, sent to King James I, from which Patrick Young, the keeper of the king's library, published it at Oxford in 1633.

St Clement begins his letter by explaining that his delay in writing was due to the trials the Church was undergoing at Rome (Domitian's persecution). He then reminds the Corinthians how edifying their behaviour was when they were all humble-minded, desiring rather to be subject than to govern, to give than to receive, content with the portion God had dispensed to them, listening diligently to His word. At that time they were sincere, without offence, not mindful of injuries, and all sedition and schism was an abomination to them. He laments that they had then forsaken the fear of the Lord and were fallen into pride, jealousy, and strife, and exhorts them to lay aside pride and anger, for Christ is theirs who are humble and not theirs who exalt themselves. The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of power, but with humility. He bids them look up to the order of the world, and think how it all obeys God's will and the heavens, earth, ocean, and worlds beyond are governed by His commands. Considering how near God is to us and that none of our thoughts are hid from Him, we ought never to do anything contrary to His will, and should honour them who are set over us ; bishops and deacons had been instituted from a necessity of discipline and to them obedience is due. Disputes must arise and the just must suffer persecution, but a few Corinthians were disgracing their church. " Let every one ", he says, " be subject to another according to the order in which he is placed by the gift of God. Let not the strong man neglect the care of the weak ; let the weak see that he respect the strong. Let the rich man distribute to the necessity of the poor, and let the poor bless God who gives him one to supply his want. Let the wise man show forth his wisdom not in words but in works. . . . They who are great cannot yet subsist without those that are little, nor the little

without the great. In our body, the head without the feet is nothing, neither the feet without the head. And the smallest members of our body are useful and necessary to the whole." Thus the saint teaches that the lowest in the Church may be the greatest before God, if they are more faithful in the discharge of their respective duties. He urges the Corinthians to send his two messengers " back to us again with all speed in peace and joy, that they may the sooner acquaint us with your peace and concord, so much prayed for and desired by us, that we may rejoice in your good order."

In the course of this letter occurs a well-known passage, which the great Anglican scholar Dr Lightfoot referred to as a " noble remonstrance ", but " the first step towards papal domination ". " If certain persons ", wrote Pope Clement, " should be disobedient to the words spoken by Him through us, let them understand that they will involve themselves in no trifling transgression and danger; but we shall be guiltless of this sin." The letter is not only important for its beautiful passages, its evidence of Roman prestige and authority at the end of the first century, and its incidental historical allusions: it is " a model of a pastoral letter . . . a homily on Christian life ". There are other writings, now known as the " Pseudo-Clementines ", which were formerly wrongly attributed to this pope. One of them is another letter to the Corinthians and it also is included in the Alexandrine *codex* of the Bible.

St Clement is venerated as a martyr, but the earliest references to him make no mention of this. Nor is the place of his death known. It may well have been in exile, even in the Crimea, but the relics which St Cyril brought from thence to Rome towards the end of the ninth century are most unlikely to have been really those of Pope St Clement. They were deposited below the altar of San Clemente on the Coelian. Below this church and the fourth-century basilica on which it was built are the remains of rooms, of the imperial age, which de Rossi believed were those of the actual house of Pope Clement himself; but it is not known who was the Clement who gave his name to this church originally, the *titulus Clementis*. The pope is named in the canon of the Mass and is accounted the first of those early writers who are called the Apostolic Fathers because they came under the direct or very close influence of the apostles of the Lord. He is the titular and patron saint of the Gild, Fraternity and Brotherhood of the Most Glorious and Undivided Trinity, of London, *i.e.* " Trinity House ".

The various references made to Pope St Clement in early Christian literature have nowhere perhaps been more painstakingly brought together than by J. B. Lightfoot, Anglican Bishop of Durham, in his *Apostolic Fathers*, pt 1, vol. i, pp. 148–200. The more important, notably the *De viris illustribus* of St Jerome, the *Liber Pontificalis*, and the entries in sacramentaries and calendars are also cited in CMH., pp. 615–616. There is a *passio*, which exists both in Latin and Greek (the Latin, according to Franchi de' Cavalieri and Delehaye, being the original), and it is from this that the legend (perpetuated in the lessons of the Roman Breviary) of the tomb beneath the sea with the anchor used to sink the body has been derived. See for the texts F. Diekamp, *Patres apostolici*, vol. ii (1913), pp. 50–81. The apocryphal literature known as the " Clementines ", existing in two forms, the " Homilies " and the " Recognitions ", did much to give prominence to the name of St Clement, but these of course add absolutely nothing to our knowledge from the point of view of either history or hagiography. The subject of St Clement has been much discussed of late years, most recently and very thoroughly by H. Delehaye in his *Étude sur le légendier romain* (1936), pp. 96–116. As in the case of St Cecilia, he draws attention to the development of the *titulus Clementis* into that of *sancti Clementis*. Consult also P. Franchi de' Cavalieri, *Note agiografiche*, vol. v, pp. 3–40; I. Franko, *St Klemens in Chersonesus* (1906);

J. P. Kirsch, *Die römischen Titelkirchen* (1918). The Greek text of Clement's letter to the Corinthians, with a translation by Kirsopp Lake, is in the Loeb Classical Library, *The Apostolic Fathers* (1930); and a new translation by J. A. Kleist in vol. i of the American Ancient Christian Writers series, *The Epistles of St Clement . . . and St Ignatius . . .* (1946).

ST AMPHILOCHIUS, BISHOP OF ICONIUM (*c.* A.D. 400)

THIS saint was an intimate friend of St Gregory Nazianzen (his cousin) and of St Basil, though rather younger than they were, and their letters to him are the principal source of information about his life. He was a native of Cappadocia and in his earlier years was a rhetor at Constantinople, where he seems to have got into money difficulties. He was still young when he withdrew to a life of retirement at a place not far from Nazianzus, where also he took care of his aged father. St Gregory supplied his friend with corn in return for vegetables from his garden, and in a letter complains playfully that he gets the worst of the bargain. In the year 374, when he was only some thirty-five years old, Amphilochius was appointed bishop of Iconium. He accepted the office very reluctantly, and his old father complained to St Gregory at being deprived of his son's care; in his reply Gregory disclaims responsibility and says that he too will suffer by the loss of the company of Amphilochius. St Basil, who probably was ultimately responsible for the episcopal appointment, wrote to compliment the new bishop, exhorting him never to be drawn into connivance at what is evil because it is become fashionable or precedented by the example of others: he must guide others, not be led by them. Immediately after his consecration St Amphilochius paid a visit to St Basil at Caesarea, and preached before the people, who relished his sermons more than those of any stranger they had heard. Amphilochius often consulted St Basil upon difficult points of doctrine and discipline, and it was in response to his friend's request that Basil wrote his treatise on the Holy Ghost. Amphilochius delivered the panegyric at the funeral of St Basil.

St Amphilochius held a council at Iconium against the Macedonian heretics, who denied the divinity of the Holy Ghost, and assisted at the general council of Constantinople against the same heretics in 381, when he met St Jerome, to whom he read his own work on the Holy Ghost. Amphilochius petitioned the Emperor Theodosius I that he would forbid the Arians to hold their assemblies, which the emperor judged too rigorous and refused to do. Amphilochius came some time after to the palace and, seeing Arcadius, the emperor's son (who had been already proclaimed emperor), close by his father, saluted the father but took no notice of the son; and when Theodosius pointed out this omission, he simply greeted the boy and patted his cheek. Theodosius lost his temper, whereupon the bishop said to him, "You cannot bear a slight to your son. How, then, can you suffer those who dishonour the Son of God?" The emperor, struck by his reply, soon made a law whereby he forbade Arian heretics to hold their meetings, whether publicly or in private. St Amphilochius also zealously opposed the rising heresy of the Messalians, an illuminist and Manichean sect which put the essence of religion in prayer alone; against these he presided over a synod held at Sida in Pamphylia. St Gregory Nazianzen calls St Amphilochius a bishop without reproach, an angel and herald of truth, and his father averred that he healed the sick by his prayers.

St Amphilochius is fairly well known to us from the references in contemporary Christian literature, and there are two short Greek biographies, printed in Migne, PG., vol. xxxix,

pp. 13–26, and vol. cxvi, pp. 956–970. The collection of the surviving fragments of his writings in Migne is not complete. Other supplementary matter has been printed by K. Holl, *Amphilochius von Ikonium* (1904), and by G. Ficker, *Amphilochiana* (1906). See also Bardenhewer, *Altkirchliche Literatur*, vol. iii, pp. 220–228; DHG., vol. ii, pp. 1346–1348; and DCB., vol. i, pp. 103–107.

ST GREGORY, Bishop of Girgenti (*c.* A.D. 603)

According to an unreliable life purporting to be written soon after his death by Leontius, a monk of St Sabas at Rome, this Gregory was born near Girgenti (Agrigentum) in Sicily, and brought up under the eye of St Potamion, bishop of that place. He went on a pilgrimage to Palestine, where he spent four years studying in different monasteries and was ordained deacon at Jerusalem. He then went to Antioch and Constantinople, where, says Nicephorus Callistus, he was looked upon as one of the most holy and wisest men of the age. Ultimately he came to Rome, and was appointed to the see of Girgenti; but almost immediately his zeal for discipline gave offence and he was the victim of a scurvy plot. A woman of bad character was secretly introduced into his house, duly "discovered", and the bishop denounced. He was summoned to Rome, where he soon cleared himself and was sent back to his see. St Gregory is usually identified with the Gregorius Agrigentinus to whom allusions are made in letters written by Pope St Gregory the Great, but the chronology of the life of St Gregory of Girgenti has been the subject of considerable discussion. He is now best remembered as the author of a commentary in Greek on the book of Ecclesiastes. He is named in the Roman Martyrology and his feast is kept in Greek churches of the Byzantine rite, to which he belonged.

A long Greek life by one Leontius is printed in Migne, PG., vol. xcviii, cc. 549–716, and there is another in PG., vol. cxvi, cc. 190–269. See further DCB., vol. ii, pp. 776–777; Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. v, pp. 105–107; and L. T. White in the *American Historical Review*, vol. xlii (1936), pp. 1–21.

ST COLUMBAN, Abbot of Luxeuil and Bobbio (A.D. 615)

The date of the birth of the greatest of the Irish missionary-monks on the continent of Europe must have been very near the year which saw the death of St Benedict, that patriarch of Western monks whose rule all monasteries of St Columban eventually adopted. Columban was born in west Leinster and had a good education, which was interrupted when he was a young man by a sharp struggle with the insurgent flesh. Certain *lascivae puellae*, as his biographer Jonas calls them, made advances to him, and Columban was grievously tempted to yield. In his distress he asked the advice of a religious woman who had lived solitary from the world for years, and she told him to flee the temptation even to the extent of leaving the land of his birth: "You think you can freely avoid women. Do you remember Eve coaxing and Adam yielding? Samson made weak by Dalila? David lured from his former righteousness by the beauty of Bathsheba? The wise Solomon deceived by love of women? Go away, turn from the river into which so many have fallen." Columban heard her words as more than just sensible counsel to a youth distracted by an ordinary trial of adolescence; it was to him a call to renounce the world, definitely to choose the cloistered rather than secular life. He left his mother, grievously against her will, and fled to Sinell, a monk who lived on Cluain Inis, an

island in Lough Erne, and from thence in time he went on to the great monastic seat of learning at Bangor, opposite Carrickfergus on Belfast Lough. How long he lived here is not known ; Jonas speaks of " many years ", and he was probably about forty-five when he obtained St Comgall's permission to leave the monastery and adventure in foreign lands. With twelve companions Columban passed over into Gaul, where barbarian invasions, civil strife and clerical slackness had reduced religion to a low ebb.

The Irish monks at once set about preaching to the people by showing an example of charity, penance and devotion, and their reputation reached the king of Burgundy, Guntramnus, who *c.* 590 offered St Columban ground for building at Annegray in the mountains of the Vosges, which became his first monastery. His biographer relates several incidents reminiscent of others in the life of St Francis of Assisi, which took place here. This house soon became too small to contain the numbers that desired to live under the discipline of the saint. He therefore built a second monastery called Luxeuil, not far from the former, and a third, which on account of its springs was called Fontes, now Fontaine. These, with Bobbio later, were the foundations of Columban himself; his followers established numerous monasteries in France, Germany, Switzerland and Italy, centres of religion and industry in Europe throughout the dark ages. St Columban lays down for the foundation of his rule the love of God and of our neighbour, as a general precept upon which the superstructure of all the rest is raised. He appointed that monks shall eat only the simplest food, which is to be proportioned in amount to their labour. He will have them eat every day that they may be able to perform all duties ; and he prescribes the time to be spent in prayer, reading and manual labour. St Columban says that he received these rules from his fathers, that is, the monks of Ireland. He mentions the obligation of every one's praying privately in his own cell, and adds that the essential parts are prayer of the heart and the continual application of the mind to God. After the rule follows a penitential, containing prescriptions of penances to be imposed upon monks for every fault, however light. It is in the harshness of its discipline, characteristic of much Celtic Christianity, the imposition of fasts on bread and water, and beatings, for the smallest transgressions, and the great length of the Divine Office (there was a maximum of seventy-five psalms a day in winter), that the Rule of St Columban most obviously differs from that of St Benedict. In austerity the Celtic monks rivalled those of the East.

After the Columban monks had pursued their strenuous life in peace for twelve years a certain hostility manifested itself among the Frankish bishops, and St Columban was summoned before a synod to give an account of his Celtic usages (computation of Easter, etc.). He refused to go, " lest he might contend in words ", but addressed a letter to the assembly in which he, " a poor stranger in these parts for the cause of Christ ", asks humbly to be left in peace, but also more than hints that there are more important matters than the date of Easter which they ought to attend to. As the bishops pressed him he appealed to the Holy See, and addressed letters to two popes in which he protests the orthodoxy of himself and his monks, explains the Irish customs, and asks that they be confirmed.* He writes freely and respectfully apologises for seeming to argue with the Supreme Pontiff, and

* In the first letter, to Pope St Gregory the Great, Columban, referring to the directions of Pope St Leo I quoted by his opponents, makes a famous pun : " Is not a live dog [*i.e.* Gregory] better than a dead lion [*leo*] ? "

says, " Forgive, I beseech you, O blessed Pope, my boldness in writing so presumptuously. I beg that you will, once at least in your holy prayers to our common Lord, pray for me, a most unworthy sinner." But soon Columban was involved in worse trouble. King Theodoric II of Burgundy had respect for St Columban and the abbot reproved him for keeping concubines instead of marrying a queen. His grandmother, Queen Brunhilda, who had been regent, fearing lest a queen should ruin her power, was much provoked against Columban. Her resentment was increased by his refusing to bless at her request the king's four natural children, saying, " They shall not inherit the kingdom; they are a bad breed! " St Columban also denied her entrance into his monastery, as he did to all women and even to lay men, and this, being contrary to Frankish custom, Brunhilda made a pretext for stirring up Theodoric against Columban. The upshot was that he was in 610 ordered to be deported to Ireland, with all his Irish brethren but none others: there may probably be seen the hidden influence of Frankish court bishops behind all this. At Nantes he wrote a famous letter to the monks left at Luxeuil, of which Montalembert says it contains " some of the finest and grandest words which the Christian genius has ever produced ", and then embarked.

But the ship at once met bad weather and ran aground, and the next we hear of Columban is that he made his way through Paris and Meaux to the court of Theodebert II of Austrasia at Metz, by whom he was well received. Under his protection he went with some of his disciples to preach to the infidels near the lake of Zurich, but the zeal of the missionaries was not well received and they went on to the neighbourhood of Lake Constance, to a fruitful pleasant valley amidst the mountains (now Bregenz), where they found an abandoned oratory dedicated in honour of St Aurelia, near which they built themselves cells. But here too the vigorous methods of some of the missionaries (especially of St Gall) provoked the people against them, and danger arose as well from another quarter. Austrasia and Burgundy were at war, and Theodebert, being defeated, was delivered up by his own men and sent by his brother Theoderic to their grandmother Brunhilda.

St Columban, seeing his enemy was master of the country where he lived and that he could no longer remain there with safety, went across the Alps (he was about seventy years old by now) and came to Milan, where he met with a kind reception from the Arian Agilulf, King of the Lombards, and his wife Theodelinda. He at once began to oppose the Arians, against whom he wrote a treatise, and became involved in the affair of the Three Chapters (writings which were condemned by the fifth general council at Constantinople as favouring Nestorianism). The bishops of Istria and some of Lombardy defended these writings with such warmth as to break off communion with the pope, and the king and queen induced St Columban to write very outspokenly to Pope St Boniface IV in defence of them, urging him to take steps that orthodoxy might prevail. The subject at issue was one upon which St Columban was badly informed indeed; on the other hand, he makes clear his burning desire for unity in the faith and his own intense devotion to the Holy See and belief that " the pillar of the Church is always at Rome ". " All we Irish ", he says, " living in the furthest parts of the earth are followers of St Peter and St Paul and of the disciples who wrote the sacred canon under the Holy Ghost. We accept nothing outside this evangelical and apostolic teaching. . . . I confess that I am grieved by the bad repute of the chair of St Peter in this

country. . . . We are, as I have said, bound to the chair of St Peter. For, though Rome is great and known afar, she is great and honoured with us only because of this chair." Realizing that he has spoken very boldly, not hesitating to refer to Pope Vigilius as a " cause of scandal ", he writes in the same letter : " If in this or any other letter . . . you find any expressions as of excessive zeal, put them down to my indiscretion, not to self-sufficiency. . . . Look after the peace of the Church . . . use the calls and the familiar voice of the true shepherd, and stand between your sheep and the wolves " ; and he refers to the pope as " pastor of pastors ", " leader of the leaders ", and " the only hope, mighty through the honour of Peter the Apostle ".

Agilulf gave to Columban a ruined church and some land at Ebovium (Bobbio), in a valley of the Apennines between Genoa and Piacenza, and here he began the establishment of the abbey of St Peter. In spite of his age he himself was active in the work of building, but for the rest Columban now wanted only retirement to prepare for death. When he had visited King Clotaire II of Neustria on his way back from Nantes he had prophesied the fall of Theoderic within three years. This had been verified : Theoderic was dead, old Brunhilda brutally murdered, and Clotaire was master of Austrasia and Burgundy as well. He remembered the prophecy of St Columban, and invited him to come back to France. He would not go, but asked the king to look kindly on the monks of Luxeuil. Soon after, on November 23 in 615, St Columban died.

Alban Butler, writing in the middle of the eighteenth century, could say that " Luxeuil is still in a flourishing condition ", as a monastery of the Benedictine congregation of Saint-Vanne. But within fifty years the French Revolution brought to an end its long, chequered and glorious history. Bobbio, whose library was one of the greatest of the middle ages, declined from the fifteenth century, and was finally suppressed by the French in 1803 ; the library had begun to be dispersed nearly three hundred years before. But the feast of St Columban is still observed in the small diocese of Bobbio, he is mentioned in the Roman Martyrology on November 21, on which day the Benedictines commemorate him, and his feast is kept throughout Ireland on the 23rd, while numerous traces of his former wide *cultus* exist in northern Italy.

A life, written very soon after the saint's death by Jonas, who was a monk of Bobbio, supplies the greater part of the information we possess concerning Columban. It has been critically edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iv, pp. 1–156. A good deal has been written about St Columban of late years, much of which will be found indicated in the excellent notice devoted to the saint by Dom Gougaud in *Les Saints irlandais hors d'Irlande* (1936), pp. 51–62, or in his *Christianity in Celtic Lands* (1932). See also E. Martin, *St Colomban* (1905) ; G. Metlake, *The Life and Writings of St Columban* (1914) ; H. Concannon, *Life of St Columban* (1915) ; J. J. Laux, *Der hl. Kolumban* (1919) ; J. F. Kenney, *The Sources for the Early History of Ireland*, vol. i (1929), pp. 186–191 ; M. Stokes, *Six Months in the Appenines* . . . (1892) ; J. M. Clauss, *Die Heiligen des Elsasses* (1935) ; A. M. Tommasini, *Irish Saints in Italy* (1937) , L. Gougaud, " Le culte de St Colomban " in the *Revue Mabillon*, vol. xxv (1935), pp. 169–178 ; and M. M. Dubois, *St Colomban* (1950). The pertinent section of Montalembert's *Monks of the West* was reprinted separately in America in 1928. The letters of Columban should be read in the text provided by the MGH., *Epistolae*, vol. iii, pp. 154–190. The Penitential ascribed to him is of doubtful authenticity, but his Rule for monks seems authentic and has been widely discussed. The text is in Migne, PL., vol. lxxx, cc. 209 *seq.*, or better in the *Zeitschrift f. Kirchengeschichte* for 1895 and 1897 ; and a translation of the Penitential in McNeill and Gaymer, *Medieval Handbooks of Penance* (1938). He has also been credited with a commentary on the psalms, but this is certainly not his ; see Dom Morin in the *Revue Bénédictine*, vol. xxxviii (1926),

pp. 164–177. It is curious that no notice of St Columban appears in the *Félire* of Oengus, despite a mention in the *Hieronymianum*. The very difficult chronology of this saint's life has been investigated anew by Fr P. Grosjean in *Analecta Bollandiana*, vol. lxiv (1946), pp. 200–215.

ST TRUDO, OR TROND (*c.* A.D. 690)

THE province of Brabant was by no means free of paganism by the seventh century, and on account of his missionary zeal this saint is venerated as the apostle of that part of it called Hasbaye. His parents were Franks, and he gave himself to the service of the Church. St Remaclus sent Trudo to the cathedral school of Metz, where he was eventually ordained by St Clodulf. He then returned to his native district, where he preached among the heathen and built a church on his own estate, with a monastery attached which gave its name to the present Saint-Trond, between Louvain and Tongres. He also founded a nunnery near Bruges.

A life, compiled by the deacon Donatus less than a century after the death of the saint, may be accepted as fairly reliable. It was printed by Mabillon, and more critically by Levison in MGH., *Scriptores Merov.*, vol. vi. Another life, by Theoderic, is of little value. See also Van der Essen, *Étude critique sur les saints mérovingiens* (1907), pp. 91–96. The early Wissenburg text of the *Hieronymianum* mentions St Trudo. See Fr M. Coens in *Analecta Bollandiana*, vol. lxxii (1954), pp. 90–94, 98–100.

24: ST JOHN OF THE CROSS, DOCTOR OF THE CHURCH (A.D. 1591)

GONZALO DE YEPES belonged to a good Toledan family, but having married "beneath him" he was disinherited and had to earn his living as a silk-weaver. On his death his wife, Catherine Alvarez, was left destitute with three children, of whom John, born at Fontiveros in Old Castile in 1542, was the youngest. He went to a poor-school at Medina del Campo and was then apprenticed to a weaver, but he showed no aptitude for the trade and was taken on as a servant by the governor of the hospital at Medina. He stopped there for seven years, already practising bodily austerities, and continuing his studies in the college of the Jesuits. At twenty-one years of age he took the religious habit among the Carmelite friars at Medina, receiving the name of John-of-St-Matthias. After his profession he asked for and was granted permission to follow the original Carmelite rule, without the mitigations approved by various popes and then accepted in all the friaries. It was John's desire to be a lay-brother, but this was refused him. He had given satisfaction in his course of theological studies, and in 1567 he was promoted to the priesthood. The graces which he received from the holy Mysteries gave him a desire of greater retirement, for which purpose he deliberated with himself about entering the order of the Carthusians.

St Teresa was then establishing her reformation of the Carmelites and, coming to Medina del Campo, heard of Brother John. Whereupon she desired to see him, admired his spirit, and told him that God had called him to sanctify himself in the Order of Our Lady of Mount Carmel; that she had received authority from the prior general to found two reformed houses of men; and that he himself

should be the first instrument of so great a work. Soon after the first monastery of discalced (*i.e.* barefooted) Carmelite friars was established in a small and dilapidated house at Duruelo. St John entered this new Bethlehem in a perfect spirit of sacrifice, and about two months after was joined by two others, who renewed their profession on Advent Sunday, 1568, St John taking the new religious name of John-of-the-Cross. It was a prophetic choice. The fame of the sanctity of this obscure house spread, and St Teresa soon established a second at Pastrana, a third at Mancera, whither she translated that from Duruelo, and in 1570 a fourth, at Alcalá, a college of the university, of which John was made rector. His example inspired the religious with a perfect spirit of solitude, humility and mortification, but Almighty God, to purify his heart from all natural weaknesses and attachments, made him pass through the most severe interior and exterior trials. St John, after tasting the first joys of contemplation, found himself deprived of all sensible devotion. This spiritual dryness was followed by interior trouble of mind, scruples and a disrelish of spiritual exercises, and, while the Devil assaulted him with violent temptations, men persecuted him by calumnies. The most terrible of all these pains was that of scrupulosity and interior desolation, which he describes in his book called *The Dark Night of the Soul.* This again was succeeded by another more grievous trial of spiritual darkness, accompanied with interior pain and temptations in which God seemed to have forsaken him. But in the calm which followed this terrible tempest he was wonderfully repaid with divine love and new light. On one occasion St John was subjected to a bare-faced attempt by an unrestrained young woman of considerable attraction. Instead of the burning brand that St Thomas Aquinas used on a like occasion, John used gentle words to persuade her of the error of her ways. By like means but in other circumstances he got the better of another lady, whose temper was so fierce that she was known as Robert the Devil.

In 1571 St Teresa undertook, under obedience, the office of prioress of the unreformed convent of the Incarnation at Avila, and she sent for St John to be its spiritual director and confessor. " He is doing great things here ", she wrote to her sister, and to Philip II, " The people take him for a saint ; in my opinion he is one, and has been all his life ". He was sought out by seculars as well as religious, and God confirmed his ministry by evident miracles. But grave troubles were arising between the Discalced and the Mitigated Carmelites. The old friars looked on this reformation, though undertaken with the licence and approbation of the prior general given to St Teresa, as a rebellion against their order ; on the other hand, some of the Discalced were tactless and exceeded their powers and rights. Moreover, confusing and contradictory policies were pursued by the prior general, the general chapter and the papal nuncios respectively. At length, in 1577, the provincial of Castile ordered St John to return to his original friary at Medina. He refused, on the ground that he held his office from the papal nuncio and not from the order. Whereupon armed men were sent, who broke open his door and carried him off. Knowing the veneration which the people at Avila had for him, they removed him to Toledo, where he was pressed to abandon the reform. When he refused he was locked up in a small cell that had practically no light, and treated in a way that shows only too clearly how little, nearly sixteen hundred years after the Incarnation, the spirit of Jesus Christ had penetrated into the hearts of many who claimed His name.

St John's cell measured some ten feet by six, and the one window was so small and high up that he had to stand on a stool by it to see to read his office. He was bloodily beaten—he bore the marks to his dying day—publicly in chapter, by order of Jerome Tostado, vicar general of the Carmelites in Spain and a consultor of the Inquisition. St John's were all those sufferings described in St Teresa's " Sixth Mansion "—insults, slanders, physical pain, agony of soul and temptation to give in. But, " Do not be surprised ", he said in after years, " if I show a great love of suffering ; God gave me a high idea of its value when I was in prison at Toledo ". And his immediate answer was his earliest poems, a voice crying in the wilderness :

> Ah ! Where art thou gone hiding
> My Love, and leavest me alone with moaning ?
> Fleet as the deer thou fleddest
> When thou hadst me sore stricken,
> And thou art gone. I follow thee with outcry.

In the intolerable atmosphere of the cell, stinking in the summer heat, the prior Maldonato visited Brother John on the eve of the Assumption, stirring him up with his foot as he lay prostrate. John apologized for the weakness that did not allow him to get up more promptly when his superior entered.

"You were very absorbed," said Maldonato, " What were you thinking about ?"

" I was thinking," replied John, " that it is our Lady's feast tomorrow, and what a happiness it would be to say Mass."

" Not in my time," retorted the prior.

On the night of the feast-day the Mother of God appeared to her suffering servant. " Be patient, my son," she seemed to say, " Your trials will soon be over." A few days later she appeared again, and showed him in vision a window overlooking the river Tagus. " You will go out that way ", she said, " and I will help you." And so it happened, nine months after his imprisonment began, that John had his opportunity when he was allowed a few minutes exercise. He walked through the building, looking for that window ; he recognized it, and went back to his cell. He had already begun to loosen the screws of the door lock ; that night he broke if off and, though two visiting friars were sleeping close by the window, he let himself down from it on a rope of twisted coverlets and clothes. The rope was too short, he fell down the ramparts to the river bank, picked himself up unhurt, and followed a dog which jumped into an adjoining courtyard. And so he got away, with attendant circumstances that on the face of it appear miraculous.*

John made his way to the reformed friary of Beas de Segura and then to the near-by hermitage of Monte Calvario ; in 1579 he became head of the college at Baeza, and in 1581 he was chosen prior of Los Martires, near Granada. Though the male founder and spiritual leader of the Discalced friars he took little part during these years, when their continued existence hung in the balance, in the negotiations and events which led up to the establishment of a separate province for the Discalced in 1580. Instead he began those writings which have made him

* Prescinding from the methods used, it should be borne in mind that juridically the opponents of St John had a case. There was a conflict of jurisdiction, but from their point of view Friar John came within the provision in Bd John Soreth's constitutions concerning rebels, fugitives and the like.

a doctor of the Church in mystical theology. In his teaching he was a faithful follower of ancient tradition : human life on earth is ordered to an end which is the perfection of charity and transformation in God by love ; contemplation is not an end in itself, it does not stop at understanding, but it is for love and for union with God by love, and ultimately involves the experience itself of that union towards which everything is ordered. " There is no better or more necessary work than love ", he says. " We have been created for love." " God uses nothing but love." " As love is the union of the Father with the Son, so it is of the human soul with God." It is by love that contemplation is attained, and since this love is produced by faith—which alone can bridge the gulf between our understanding and the infinity of God—it is a living and lived faith that is the principle of mystical experience. Such traditional doctrine St John was never wearied of inculcating in his own lofty way and burning words ; but that he was at the same time a characteristic son of his age and country a glance at his own design for a " crucifixion " (now preserved in the Carmelite convent at Avila) at once shows. Sometimes the austerities which he practised seemed to exceed bounds ; he only slept two or three hours in a night, employing the rest in prayer before the Blessed Sacrament. Three things he frequently asked of God : that he might not pass one day of his life without suffering something, that he might not die in office, and that he might end his life in humiliation and contempt. His confidence in God earned miraculous supplies for his monasteries, which firm confidence in divine providence he called the patrimony of the poor. He was frequently so absorbed in God that he was obliged to do violence to himself to treat of temporal affairs. This love appeared in a certain brightness which was seen in his countenance on many occasions, especially when he came from the altar. His heart seemed a fire of love which could not be contained within his breast, but showed itself by these exterior marks. By experience in spiritual things and an extraordinary light of the Holy Ghost he had the gift of discerning spirits, and could not be easily imposed upon in what came from God.

After the death of St Teresa in 1582 a disagreement within the ranks of the Discalced friars themselves became more pronounced, St John favouring the moderate policy of the prior provincial, Father Jerome Gracián, against the extremist Father Nicholas Doria, who aimed at separating the Discalced completely from the old stock. After Father Nicholas himself became provincial, the chapter made St John vicar for Andalusia and he applied himself to the correction of certain abuses, especially those arising from the necessity of religious going out of their monasteries for the purpose of preaching. It was his opinion that their vocation and life was primarily contemplative. Thus opposition was raised against him. He founded more friaries, and on the expiry of his term of office went as prior to Granada. The policy of Father Nicholas had so prospered that a chapter held at Madrid in 1588 received a brief from the Holy See authorizing a further separation of the Discalced Carmelites from the Mitigated. In spite of protests the venerable Father Jerome Gracián was deprived of all authority ; Father Nicholas Doria was made vicar general ; and the one province was divided into six, with a consultor for each (St John himself was one) to help him in the government of the new congregation. This innovation caused grave discontent, especially among the nuns, and the Venerable Anne-of-Jesus, then prioress at Madrid, obtained from the Holy See a brief confirming their constitutions, without reference to the vicar general. The consequent troubles were eventually composed,

but at a chapter held at Whitsun 1591, St John spoke in defence both of Father Jerome Gracián and of the nuns. Father Nicholas Doria had suspected him all along of being in league with them, and he now took the opportunity of reducing St John from all offices to the status of a simple friar and sending him to the remote friary of La Peñuela. Here he spent some months, passing his days in meditation and prayer among the mountains, " for I have less to confess when I am among these rocks than when I am among men ".

But there were those who would not leave St John alone even here. When visiting Seville as vicar provincial he had had occasion to restrict the preaching activities of two friars and to recall them to the observance of their rule. They submitted at the time, but the rebuke had rankled, and now one of them, Father Diego, who had become a consultor of the congregation, went about over the whole province making inquiries about St John's life and conduct, trumping up accusations, and boasting that he had sufficient proofs to have him expelled from the order. Many at that time forsook him, afraid of seeming to have any dealings with him, and burnt his letters lest they might be involved in his disgrace. St John in the midst of all this was taken ill, and the provincial ordered him to leave out-of-the-way Peñuela and gave him the choice to go either to Baeza or Ubeda. The first was a convenient convent and had for prior a friend of the saint. At the other Father Francis was prior, the other person whom he had corrected with Father Diego. St John chose this house of Ubeda. The fatigue of his journey made him worse, he suffered great pain, and submitted cheerfully to several operations. But the unworthy prior treated him with inhumanity, forbade any one to see him, changed the infirmarian because he served him with tenderness, and would not allow him any but the ordinary food, refusing him even what seculars sent in for him. This state of affairs was brought to the notice of the provincial who came to Ubeda, did all he could for the saint, and reprimanded Father Francis so sharply that he was brought to repentance for his malice. After suffering acutely for nearly three months, St John died on December 14, 1591, still under the cloud which the ambition of Father Nicholas and the revengefulness of Father Diego had raised against him in the congregation of which he was co-founder and whose life he had been the first to take up.

Immediately after his death there was an outburst of recognition on all hands, and clergy and laity flocked to his funeral. His body was removed to Segovia, the last house of which he had been prior. He was canonized in 1726. St John-of-the-Cross was not learned when compared with some learned doctors, but St Teresa saw in him a most pure soul to whom God had communicated great treasures of light and whose understanding was filled from on high. Her judgement is amply borne out by his writings, principally the poems and their accompanying commentaries, the *Ascent of Mount Carmel*, the *Dark Night of the Soul*, the *Living Flame of Love* and a *Spiritual Canticle ;* and its rightness was superlatively recognized by the Church when, in 1926, he was proclaimed a doctor of the Church for his mystical works. St John's doctrine was one of ever more suffering and complete abandonment of the soul to God, and that made him harsh and hard to himself ; but to others he could be kind, gentle, and forbearing, nor did he pass by or fear material things : " Natural things ", he said, " are always lovely ; they are the crumbs that fall from God's table ". He lived the complete renunciation which he preached so powerfully, but, unlike so many lesser ones, he was " free as the spirit of God is free " : not tending to reiterated negation and emptiness

but positive and full with the fullness of divine love, God and the soul in substantial communion. He " united in himself the ecstatic light of the Divine Wisdom with the shattering folly of the despised Christ ".

Whoever wishes to arrive at an understanding of the facts which so long impeded an adequate setting out of the history of St John-of-the-Cross may be recommended to read the Postscript with which Father Benedict Zimmerman has enriched the translation of Father Bruno's *St Jean de la Croix* (1932). The depositions taken in view of the beatification of the saint still exist at Rome in manuscript. The lives published in the first half of the seventeenth century, notably those by Joseph Quiroga and Jerome-of-St-Joseph, together with the *Reforma de los Descalzos*, vols. i and ii, written by Francis-of-St-Mary, tell us a great deal, but leave many points obscure. Besides these we have St Teresa's correspondence and spiritual works, as well as the records of the Carmelites, and even state-papers and diplomatic despatches, for the administration of Philip II was greatly interested in all that affected the reform of the religious orders. The most authoritative edition of the writings of St John himself in the original Spanish is that edited by Father Silverio (5 vols., 1929–31); Eng. trans. from this text by E. A. Peers (3 vols., new edn., 1953). Most of the works have also been translated into English by David Lewis, revised by Fr B. Zimmerman. Besides the excellent life by Father Bruno which has been based upon a very wide study of the sources, we have also an earlier life in English by D. Lewis (1897), that in Spanish by M. M. Garnica, *San Juan de la Cruz* (1875), and the shorter work of Mgr Demimuid, *St Jean de la Croix* (1916) in the collection " Les Saints ". See also J. Baruzi, *Saint Jean de la Croix et le problème de l'expérience mystique* (1931); and Father Wenceslaus, *Fisonomia de un Doctor* (1913); as well as a number of articles which since 1932 have appeared in *Études Carmélitaines*. See also FF. Crisogono and Lucinio, *Vida y Obras de San Juan de la Cruz* (1946); Father Gabriel, *St John of the Cross* (1946), an introduction to his works and doctrine; E. A. Peers, *St John of the Cross* (essays; 1946); and the translations of the poems by Roy Campbell (1951) and by Peers (1948). The best popular introduction is perhaps *Spirit of Flame* (1943), also by Professor Peers. See also his *Studies of the Spanish Mystics* (2 vols. 1927–30), an important essay in his *St Teresa of Jesus and Other Essays and Addresses* (1953), examining the second edition (1950) of the Spanish life of St John by Fr Crisogono Garrachón, and *A Handbook to the Life and Times of St Teresa and St John of the Cross* (1954).

ST CHRYSOGONUS, MARTYR (*c.* A.D. 304 ?)

ALTHOUGH this martyr is one of those who has the distinction of being named in the canon of the Roman Mass nothing is known of him, except that he appears to have suffered at Aquileia, and he was venerated in northern Italy. His *cultus* was introduced at Rome; the titular church of Chrysogonus in the Trastevere is mentioned in 499, and it is called *titulus Sancti Crisogoni* in an inscription of 521. According to the *passio* of St Anastasia (December 25) St Chrysogonus was a Roman official, who became her spiritual father. When he was imprisoned under Diocletian he continued to direct her by letter until he was sent for by the emperor at Aquileia, condemned and beheaded. His body was cast into the sea, whence it was recovered and buried by the priest St Zoilus, who lived close by in the house of SS. Agape, Chionia and Irene.

The story of St Chrysogonus forms the first part of the *Passio S. Anastasiae*. The Latin text has been re-edited in Delehaye's *Étude sur le légendier romain* (1936), pp. 221–249, but it seems to belong to the class of hagiographical fictions (*op. cit.*, pp. 151 *seq.*). It may be that the owner of the house in Rome, which was converted into a church (the *titulus Chrysogoni*) in the fourth century, was named Chrysogonus, and that when this was mistaken for a dedication to a *Saint* Chrysogonus, a legend was invented which identified him with a real martyr who suffered at Aquileia. But all the sacramentaries and calendars give the date November 24, and this does not seem to have been the day assigned to the

Aquileian martyr. See CMH., pp. 618–619; and also J. P. Kirsch, *Die römischen Titelkirchen im Altertum*, pp. 108–113; M. Mesnard, *La basilique de Saint-Chrysogone à Rome* (1935).

ST COLMAN OF CLOYNE, BISHOP (SIXTH CENTURY)

COLMAN OF CLOYNE, the " sun-bright bard ", was son of Lenin, born in Munster near the beginning of the sixth century. He was a poet of great skill and became royal bard (that is, chronicler and genealogist as well as poet laureate) at Cashel. He was nearly fifty years old before he became a Christian, and the circumstances of his conversion are said to have been as follows. St Brendan came to Cashel to help in the settlement of a dispute about the succession, and while he was there the grave and relics of St Ailbhe were found. Colman took part in this discovery, and St Brendan observed that hands which had been hallowed by the touch of such holy remains should not remain the hands of a pagan. So the bard was baptized by Brendan, and received from him the name of Colman, which was extraordinarily common in the early Irish church. In the Life of St Columba of Terryglass we hear that the boy Columba was given to the care of this Colman, who taught him to read. Having been ordained priest and afterwards consecrated bishop, St Colman preached in Limerick and the eastern parts of Cork, where he was granted land for a church at Cloyne, of which he is venerated as the first bishop. The feast of this St Colman is kept throughout Ireland.

There seems to be an absolute dearth of biographical material. An article by " J. C." in the *Journal of the Cork Historical and Archaeol. Soc.*, vol. xvi (1910), pp. 132–140, serves only to reveal the penury of data. But St Colman is mentioned in the *Félire* of Oengus under November 24, and there is a good paper on him by R. Thurneysen, " Colman mac Lenene und Senchan Torpeist ", in *Zeitschrift für celtische Philologie*, vol. xix (1933), pp. 193–209.

SS. FLORA AND MARY, VIRGINS AND MARTYRS (A.D. 851)

IN the reign of Abdur Rahman II, king of the Moors at Cordova in Spain, Flora, being of Mohammedan birth by her father but secretly brought up in the Christian faith by her mother, was impeached by her own brother before the judge of the city. This magistrate had her scourged brutally, and then put her into the hands of her brother that he might overcome her resolution. After some time she made her escape and took shelter with a sister. Having lain concealed some time, she ventured back to Cordova and prayed publicly in the church of St Acisclus the martyr. There she met with Mary, sister to a deacon who had lately received the crown of martyrdom, and they agreed to give themselves up as Christians to the magistrate, by whose order they were confined where no one had access to them but some loose women. St Eulogius, who was at that time detained in another prison, wrote them an exhortation to martyrdom, in which he told them that no involuntary infamy could harm their souls and that to yield temporarily in hope of better things must not be considered. The two girls were eventually beheaded together, declaring they would intercede in Heaven for the release of St Eulogius and the other brethren; and they were in fact set free a week later.

These Spanish martyrs belong to the group of whom we know practically nothing but what has been recorded in the narrative of St Eulogius, which may be most conveniently consulted in Migne, PL., vol. cxv, cc. 835–845.

25 : ST CATHERINE OF ALEXANDRIA, VIRGIN AND MARTYR (DATE UNKNOWN)

SINCE about the tenth century or earlier veneration for St Catherine of Alexandria has been marked in the East, but from the time of the Crusades until the eighteenth century her popularity was even greater in the West. Numerous churches were dedicated in her honour and her feast was kept with great solemnity ; she was included among the Fourteen Holy Helpers and venerated as the patroness of maidens and women students, of philosophers, preachers and apologists, of wheelwrights, millers and others. Adam of Saint-Victor wrote a poem in her honour ; hers was one of the heavenly voices claimed to have been heard by St Joan of Arc ; and to her Bossuet devoted one of his most celebrated panegyrics. But not a single fact about the life or death of Catherine of Alexandria has been established.

It is said in her completely worthless *acta* that she belonged to a patrician family of Alexandria and devoted herself to learned studies, in the course of which she learnt about Christianity. She was converted by a vision of our Lady and the Holy Child. When Maxentius began persecuting, Catherine, still only eighteen years old and of great beauty, went to him and rebuked him for his tyranny. He could not answer her arguments against his gods, so summoned fifty philosophers to oppose her. These confessed themselves convinced by the learning of the Christian girl, and were therefore burned to death by the infuriated emperor. Then he tried to seduce Catherine with an offer of a consort's crown, and on her indignant refusal she was beaten and imprisoned, and Maxentius went off to inspect a camp. On his return he discovered that his wife and an officer had gone to see Catherine out of curiosity and had both been converted, together with two hundred soldiers of the guard. They accordingly were all slain and Catherine was sentenced to be killed on a spiked wheel (whence our " catherine-wheel "). When she was placed on it, her bonds were miraculously loosed and the wheel broke, its spikes flying off and killing many of the onlookers. Then she was beheaded, and there flowed from her severed veins a white milk-like liquid. There are variations of the story, including Catherine's conversion in Armenia, and the details introduced by the Cypriots when they claimed the saint for their island in the middle ages.

All the texts of the " acts " of St Catherine state that her body was carried by angels to Mount Sinai, where a church and monastery were afterwards built, but the legend was not known to the earliest pilgrims to the mountain. In 527 the Emperor Justinian built a fortified monastery for the hermits of this place, and the supposed body of St Catherine was said to have been taken there in the eighth or ninth century, since when it has borne her name. The great monastery of Mount Sinai, once a famous pilgrim-shrine, is now only a shadow of what it was. But the alleged relics of St Catherine still repose there, in the care of monks of the Eastern Orthodox Church. Alban Butler quotes Archbishop Falconio of Santa Severina as saying, " As to what is said, that the body of this saint was conveyed by angels to Mount Sinai, the meaning is that it was carried by the monks of Sinai to their monastery, that they might devoutly enrich their dwelling with such a treasure. It is well known that the name of angelical habit was often used for a monastic habit, and that monks on account of their heavenly purity and functions

were anciently called *angels*." " Angelical life " and " angelical habit " are still current and usual expressions in Eastern monasticism.

" The female sex is not less capable of the sublime sciences nor less remarkable for liveliness of genius " than the male, comments Alban Butler elsewhere ; and St Catherine because of her traditional erudition is still regarded as the patroness of Christian philosophers and students of philosophy.

The story of St Catherine is perpetuated in many texts, oriental as well as Greek and Latin, and so far as regards the outstanding features of the narrative there is not much variation. The Greek of Simeon the Metaphrast dating from the latter part of the tenth century may be read in Migne, PG., vol. cxvi, pp. 276–301 ; there is also a somewhat earlier Greek text ; see BHG., n. 31. That the long-standing opinion among scholars as to the unreliability of the legend summarized above is general may be illustrated by the tone of the notice in Cardinal Schuster's book, *The Sacramentary* (1930), vol. v, p. 302. He tells us that the story of St Catherine " is unfortunately unsupported by any authority. The ancient Eastern and Egyptian calendars do not mention her name. In the West the *cultus* of the saint began only about the eleventh century." *Cf.* H. Delehaye, *Les martyrs d'Égypte* (1923), pp. 35–36, 123–124, and his *Legends of the Saints*, p. 57 ; and W. L. Schreiber, *Die Legende des hl. Catherine von Alexandria* (1931). St Catherine in art is dealt with in Künstle, *Ikonographie*, vol. ii, pp. 369–374, and in Drake, *Saints and their Emblems* (1916), p. 24. For the folklore aspects consult Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. iv, pp. 1074–1084. There is a good account of the whole matter in Baudot and Chaussin, *Vies des saints*, vol. xi (1954), pp. 854–872. Katharine, rather than the French Catherine, seems the preferable spelling in English.

ST MERCURIUS, Martyr (Date Unknown)

This martyr is one of the so-called warrior-saints so popular in the East, and he doubtless was a real person who died for the faith, but his various *acta* are all versions of a pious romance. These relate that he was the son of a Scythian officer at Rome, and himself a successful soldier, who attained the rank of *primicerius*. When the City was threatened by barbarians and the Emperor Decius in great fear, Mercurius encouraged him and himself led the imperial troops, armed with a sword which had been given him by an angel. After a great victory Decius noticed that Mercurius was absent from the sacrifices to the gods, and sent for him to know the reason. Whereupon Mercurius threw his military cloak and belt in the emperor's face, saying, " I will not deny my Lord Jesus ". Fearing the anger of the people of Rome, Decius sent him to Caesarea in Cappadocia to be grievously tortured and then beheaded. According to the Eastern legend, one hundred and thirteen years later St Basil invoked the aid of St Mercurius against Julian the Apostate, and he was made the instrument of divine wrath. For Mercurius appeared from the heavens, girded with a sword and brandishing a spear, with which he transfixed and killed the infidel emperor. St Mercurius is called in Egypt Abu Saifain, " the Father of Swords ", on account of the weapons with which he is always represented and his alleged military prowess, and many churches are dedicated in his honour in that country. St Mercurius was said to have appeared with St George and St Demetrius to the soldiers of the First Crusade at Antioch.

Fr Delehaye has dealt very fully with the legend of St Mercurius. In his book, *Les légendes grecques des saints militaires* (1909) he has not only discussed (pp. 91–101) the incidents of this quite unreliable narrative, but in an appendix (pp. 234–258) he has edited the two Greek texts which are of more notable interest. The statement of the pilgrim Theodosius (*c.* 525) that the martyr Mercurius reposes at Caesarea seems to be the earliest sure attestation

we possess of the saint's real existence. As might be expected from the popularity of his cult in Egypt, we find his name constantly recurring in the Ethiopic synaxaries. Sir E. Wallis Budge's translation of these last (4 vols., 1928) has a full index in which the references to St Mercurius are numerous. Budge has also published a Coptic version of the *passio* in his *Miscellaneous Coptic Texts* (1915). See also S. Binon, *Essai sur le cycle de St Mercure* (1937), and *Documents grecs inédits relatifs* . . . (1937).

ST MOSES, MARTYR (A.D. 251)

MOSES, perhaps of Jewish origin, was a priest at Rome and leader of a group of clergy who, according to St Cyprian, were the first confessors in the Decian persecution. They exchanged letters of encouragement with St Cyprian and the clergy of Carthage, and withdrew themselves from communion with Novatian, the danger of whose rigorism St Moses perceived. After he had been in prison with his companions for eleven months and eleven days, that is to say, about January 1, 251, Moses died and was accounted a martyr: made illustrious, says the Roman Martyrology, by an excellent and wonderful martyrdom after he had stood with undaunted spirit as well against schismatics and Novatianist heretics as against the heathen.

It is from the letters of St Cyprian that our information is principally derived, but we also find Moses spoken of in Eusebius, bk VI, ch. 43, n. 20, and in the *Liber Pontificalis* (ed. Duchesne), vol. i, pp. 148 and 150. The question is discussed by Tillemont, *Mémoires* vols. iii and iv; and there is a good article in DCB., vol. iii, pp. 948–949.

26: ST SILVESTER GOZZOLINI, ABBOT, FOUNDER OF THE SILVESTRINE BENEDICTINES (A.D. 1267)

THE Gozzolini were a noble family of Osimo, where St Silvester was born in 1177. He was sent to read law at Bologna and Padua, but soon abandoned his legal studies for theology and the Holy Scriptures, greatly to the anger of his father, who is said to have refused to speak to him for ten years on that account. Silvester was presented to a canonry at Osimo, where he laboured until his zeal involved him in difficulties with his bishop. This prelate was a man of disedifying life, and Silvester took it upon himself to rebuke him, respectfully but firmly. The bishop was moved only to anger, and threatened to relieve the saint of his benefice, which would not have troubled him much for he had long been strongly drawn to the contemplative life. This inclination is said to have strengthened into resolve when Silvester saw the decaying corpse of a man who had been famous for his physical beauty, a story told also of St Francis Borgia (untruly) and several other saints. In 1227, being fifty years old, St Silvester resigned his rich benefice and retired to a lonely spot some thirty miles from Osimo, where he lived in great poverty and discomfort till the lord of the place gave him a better hermitage. But this proved to be too damp, and he moved to Grotta Fucile where he stayed, living an extremely penitential life, till 1231, when he decided to establish a monastery for the disciples who now surrounded him. This he did at Monte Fano, near Fabriano, building it partly from the ruins of a pagan temple.

St Silvester chose for his monks the Rule of St Benedict in its most austere interpretation, but owing to his extreme stress on certain points, particularly poverty, and to the nature of the organization of his institute, it has remained separate from the other congregations of Benedictines and does not form part of

their confederation. Silvester governed his congregation with great wisdom and holiness for thirty-six years, and when he died at the age of ninety eleven monasteries, either new or reformed, recognized his leadership. His tomb was the scene of many miracles, and in 1275 his relics were enshrined in the abbey church at Monte Fano (where they still are). Clement VIII in 1598 ordered the name of Silvester Gozzolini to be added to the Roman Martyrology and Leo XIII gave his feast to the whole Western church. The Silvestrines are now a very small order, whose monks are distinguished by a dark blue habit.

The Life of St Silvester was written by a contemporary, Andrew de Giacomo of Fabriano, who must have penned his narrative between 1275 and 1280, some ten years after the founder's death. His account is full and seemingly reliable. The Latin text was first printed by C. S. Franceschini, in his *Vita di S. Silvestro Abate* (1772). Full use was made of this valuable source in the work of Amadeo Bolzonetti, *Il Monte Fano e un grande anacoreta; Ricordi storici* (1906), which discusses in detail the history of the *cultus* of the saint.

ST PETER, Bishop of Alexandria, Martyr (A.D. 311)

Eusebius calls this prelate an excellent teacher of the Christian religion and a great bishop, being admirable for his virtue and for his knowledge of the Holy Scriptures. In the year 300 he succeeded St Theonas in the see of Alexandria and he governed that church for twelve years, for the nine last of which he sustained the persecution carried on by Diocletian and his successors. He never ceased begging of God for himself and his flock necessary grace and courage, exhorting them to die daily to their own wills that they might be prepared to die for Christ. The confessors he comforted and encouraged by word and example, and was the father of many martyrs who sealed their faith with their blood. His watchfulness and care were extended to all the churches of Egypt, the Thebaid and Libya, and in this large district there were numbers of Christians who apostatized in one way or another. St Peter published fourteen canons of instruction as to how such *lapsi* who wished to be reconciled were to be treated, and these canons were later adopted by the whole Eastern church.

Eventually St Peter himself had to seek concealment away from Alexandria, and during his absence the Meletian Schism was formed (not to be confused with the more important Meletian Schism at Antioch, fifty years later). The exact circumstances are uncertain, but it would appear that Meletius, Bishop of Lycopolis, began uncanonically to exercise St Peter's metropolitan functions, and held ordinations in sees whose occupants were living but in hiding. To justify his actions and to impose upon men by a zeal for discipline he published calumnies against St Peter and had the assurance to say that Peter was indulgent to the lapsed in receiving them too easily to communion. Thus he formed a schism and succeeded in disturbing the whole church of Egypt when all the energy and strength of Christians was required to stand up against the persecution. Meletius being contumacious, there was nothing for St Peter to do but to excommunicate him.

From his place of hiding St Peter was able to continue to administer his church and care for the suffering faithful, and eventually he could return to his see; but almost at once Maximinus Daia, *caesar* in the East, renewed persecution, and Peter was seized, when no one expected it, and hurried to execution without charge or trial. The Roman Martyrology also names the four other bishops who with over 600 others "were raised to Heaven by the sword of persecution" in Egypt at this time.

In Egypt St Peter is called " the Seal and Complement of the Persecution ", because he was the last martyr put to death by public authority at Alexandria, and also sometimes, " He who passed out through the wall ". The reason for this curious designation is explained in his Greek *passio*, which, however, lacks all authority. It is said therein that when St Peter was arrested his prison was completely surrounded by Christians who interceded for him with Heaven and would not go away, and when the order came for his execution the crowd was so great that the officers could not approach the building. It was therefore decided to massacre them all. St Peter foresaw this and, not wishing to be the occasion of such slaughter, secretly sent a message to the commandant that if a breach was made in the wall of the prison at night, he could be taken without anybody knowing. This was accordingly done, and there was such heavy rain and wind that nobody heard the noise made by the masons. St Peter urged the guards to make haste lest someone should awake, and he was executed before any of his faithful friends knew what had happened.

Various texts exist both in Greek and Latin of a supposed *passio* of St Peter, but they contain nothing which deserves credit ; see CMH., pp. 620–621. On the other hand Eusebius in his *Ecclesiastical History* (bks VII, VIII and IX) several times makes mention of this martyr, and in the early Syriac *breviarium* we have an entry under November 24 : " At Alexandria the Great, the bishop Peter, an ancient confessor." Although the saint displayed great literary activity, only fragments of his works remain. There is evidence of a widespread cult of St Peter : for example, he early found a place in the *Typikon* of Jerusalem. Consult also Tillemont, *Mémoires*, vol. v, pp. 755–757 ; Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. ii, pp. 203–211 ; DTC., vol. xii, cc. 1802–1804 ; *Analecta Bollandiana*, vol. lxvii (1949), pp. 117–130 ; and for a summary of the canons for the *lapsi*, DCB., vol. iv, pp. 331–332.

ST SIRICIUS, POPE (A.D. 399)

THE name of St Siricius was added to the Roman Martyrology by Pope Benedict XIV, with the statement that he was " distinguished for his learning, piety and zeal for religion, condemning various heretics and strengthening ecclesiastical discipline by very salutary decrees ". The heretics referred to were principally the monk Jovinian, who denied the perpetual virginity of our Lady and the merit of virginity, and Bonosus, Bishop of Sardica, who shared these errors. Discipline was strengthened by a letter in which he replies to certain questions asked by Himerius, Bishop of Tarragona. This general instruction, which he ordered Himerius to publish to other bishops, is the earliest papal decretal extant in its entirety. Among its provisions it required that priests and deacons who were married should cease to cohabit with their wives, and this is the earliest known enforcement of clerical celibacy by the Roman see. Siricius sent this letter also to the church of Africa. It was this pope who supported St Martin of Tours, and excommunicated Felix of Trier for taking part with Ithacius to bring about the execution by the emperor's order of the heretic Priscillian.

In 390 Pope Siricius consecrated the basilica of St Paul (" outside the walls "), which had been enlarged by the Emperor Theodosius I, and his name is still to be seen on a pillar salvaged from the fire of 1823. St Siricius governed for fifteen years and was buried in the cemetery of Priscilla.

We know very little of St Siricius as an individual, though the *Liber Pontificalis* (ed. Duchesne), vol. i, pp. 217–218, tells us something of his action as a pontiff and administrator. See also Hefele-Leclercq, *Histoire des Conciles*, vol. ii, pp. 68–80 ; Tillemont, *Mémoires*,

vol. x ; and E. Caspar, *Geschichte des Papsttums*, vol. i (1930), pp. 257 *seq.* There is also a long notice in DCB., vol. iv, pp. 696–702.

ST BASOLUS, OR BASLE (*c.* A.D. 620)

BASOLUS was born at Limoges in the middle of the sixth century, and after living some time as a soldier, heard the call of God to become a monk. He went on pilgrimage to the shrine of St Remigius at Rheims, and was sent by the archbishop to the monastery of Verzy. He was an exemplary monk, but he needed a life of more solitude, so his abbot allowed him to inhabit a cell alone, near the top of a neighbouring hill. He remained there for the rest of his life. Numerous miracles were attributed to St Basolus. Among them, it is said that the count of Champagne, hunting nearby, ran a boar in the direction of the saint's cell. The animal took refuge under the skirt of his habit, and the hounds stopped dead some yards away, refusing to come any nearer.* The count was so impressed by this manifestation of the sacredness of the hermit's home that he made him a present of a large tract of land. St Basolus had several disciples in the solitary life, one of them being St Sindulf. Both these holy hermits are named in the Roman Martyrology.

Three short Latin lives of this religious have been printed ; the first was edited by Mabillon, vol. ii, pp. 60–62 ; the second may most conveniently be found in MGH., *Scriptores*, vol. xiii, pp. 449–451 ; the third is in Migne, PL., vol. cxxxvii, cc. 643–658. See also E. Quentelot, *St Basle et le monastère de Verzy* (1892).

ST CONRAD, BISHOP OF CONSTANCE (A.D. 975)

THIS saint belonged to the great Guelf family, being the second son of Henry, Count of Altdorf, founder of the existing abbey of Weingarten in Würtemberg. The boy was sent to the cathedral-school of Constance to make his clerical studies ; and soon after he was ordained priest the provostship of the cathedral was conferred upon him. The bishop himself dying in 934, Conrad was chosen to fill the episcopal chair. St Ulric, Bishop of Augsburg, who had promoted his election, frequently visited him and the friendship in which these two great prelates were linked together was very close. St Conrad, having dedicated himself with all that he possessed to God, made an exchange of his estates with his brother for other lands situated nearer Constance, and settled them all upon that church and the poor, having first built and endowed three stately churches at Constance in honour of St Maurice, St John the Evangelist and St Paul, and renovated many old ones.

Pilgrimages to Jerusalem were already frequent in those days, and St Conrad thrice visited those holy places, making his journeys truly pilgrimages of penance and devotion. Practically nothing else reliable is recorded in the lives of the saint, all of which were written a long time after his death. In pictures and statues he is usually represented with a chalice and spider, for this reason : It happened that a large spider dropped into the chalice whilst he was celebrating Mass one Easter-day ; it was the common belief of his time that all or most spiders were poisonous, but Conrad, out of devotion and respect for the holy mysteries, deliberately swallowed the spider, without receiving any harm. After an episcopate of over forty years St Conrad died in 975, and was canonized in 1123. Considering the time in which

* This story with variations is, of course, a commonplace of hagiology. It is told in Wales of St Melangell, the animal in her case being a hare. She, like Basolus, received a grant of land from the astonished hunter (May 27).

he lived, he seems to have kept somewhat aloof from secular politics, but it is recorded that he accompanied the Emperor Otto I to Italy in the year 962.

A biography of Conrad written more than a century after his death by Udalschalk of Maissach is an unsatisfactory composition, full of legendary matter. It is printed by Pertz in MGH., *Scriptores*, vol. iv, pp. 430–460, and is followed by another setting of what is practically the same story. Some further material is contained in the *Historia Welforum Weingartensis*, also printed in Pertz, *Scriptores*, vol. xxi, pp. 454–477, and there are a few official documents belonging to Conrad's episcopate in Ladewig, *Regesta episcoporum Constantiensium*, vol. i (1886), pp. 44–48. There was a considerable later *cultus*, and this was probably responsible for the violence of the Reformers who in 1526 threw his relics into the lake, though the head was hidden and preserved. See also the Freiburg *Diöcesan-Archiv*, vol. xi, pp. 255–272, and vol. xxiii (1893), pp. 49–60; J. Mayer, *Der hl. Konrad* (1898); Gröber und Merk, *Das St Konrads Jubilæum* (1923); and Künstle, *Ikonographie*, vol. ii, pp. 385–388.

ST NIKON "METANOEITE" (A.D. 998)

NIKON, a native of Pontus, in his youth fled from his friends to a monastery called Khrysopetro, where he lived twelve years in the practice of the most austere penance and prayer. The spiritual fruit which his conferences and exhortations produced induced his superiors to employ him in preaching the word of God to the people. He therefore went as a missionary to Crete, which island had recently been recovered from the hands of the Saracens. Here Nikon reconverted many who had apostatized to Islam. He began all his sermons with the word *Metanoeite*, that is, "Repent!" whence this surname was given him. By teaching penitents to lay the axe to the very root of sin, St Nikon had the comfort of seeing many wonderful conversions wrought. After having preached in Crete almost twenty years, he passed to the continent of Europe, and announced the divine word in Sparta and other parts of Greece, confirming his doctrine with miracles. He died in a monastery in Peloponnesus in 998, and is honoured both in the Greek and Roman martyrologies.

The long Greek Life of St Nikon has been known since Martène and Durand published Sirmond's Latin translation of it in their *Amplissima collectio*, vol. vi, pp. 837–887. In 1906 S. Lambros edited the Greek text from another manuscript at Mount Athos. The document is of considerable historic interest and we also possess what purports to be the spiritual will and testament of the saint. See also Prince Max of Saxony, *Das christliche Hellas* (1919), pp. 129–133, and DTC., vol. xi, cc. 655–657.

BD PONTIUS OF FAUCIGNY, ABBOT (A.D. 1178)

IN the year 1896 Pope Leo XIII confirmed the *cultus* of this holy abbot; he had been greatly venerated by St Francis de Sales, who opened his tomb in 1620 to examine the relics and took away several small pieces of bone, which are said to have been the occasion of miracles. Pontius belonged to a noble Savoyard family, and at twenty became a canon regular at the abbey of Abondance in Chablais. He was entrusted with the revision of the constitutions of his house and the foundation in 1144 of a new monastery at Sixt, of which he was made abbot. After ruling it with great distinction for twenty-eight years he went to fulfil the same office at Abondance, but relinquished it soon after and died a holy death in retirement at Sixt.

Not much reliable information seems to be available regarding this abbot. Jean de Passier published in 1666 *La vie du bx Ponce de Faucigny*, but ancient records were then

little studied. See, however, Mercier, " L'abbaye et la vallée d'Abondance " in the *Mémoires et documents de l'Académie salésienne*, vol. viii (1885), pp. 1–308, and DHG., vol. i, cc. 147 and 151. The best attempt to trace the career of Bd Pontius is that of Canon L. Albert, *Le bx Ponce de Faucigny* (1903).

BD JAMES, Bishop of Mantua (A.D. 1338)

Nicholas Boccasini, while he was master general of the Dominicans, saw and appreciated the goodness and talents of Friar James Benefatti, and called him to his side to be his companion and adviser. He retained his services when he was created cardinal in 1298, and when five years later Nicholas became pope (Bd Benedict XI) one of the first acts of his brief pontificate was to appoint James Benefatti to the see of Mantua. This was James's native town, and he discharged the duties of its pastor for many years with heroic energy and prudence. After his death on November 19, 1338, he was at once venerated as a saint, but devotion cooled until, in 1483, his tomb was accidentally broken up, when the body was found to be incorrupt. This fact, and the report of miracles, caused it to be solemnly enshrined, but again Bd James was almost forgotten. Then in 1604 his tomb was again opened and the body found still entire; whereupon Bishop Annibale of Mantua bore public testimony to the veneration in which Bd James had been and should be held. This *cultus* was confirmed in 1859.

Not much seems to be known of this *beatus*, but when the confirmation of his *cultus* was being proceeded with at Rome a summary account was published in the *Analecta Juris Pontificii*, vol. iv (1860), cc. 1896–1897. See also A. Touron, *Hommes illustres O.P.*, vol. ii, pp. 134–136; Ughelli, *Italia Sacra*, vol. i, c. 938; and Procter, *Dominican Saints*, pp. 337–339.

ST JOHN BERCHMANS (A.D. 1621)

" If I do not become a saint when I am young ", said John Berchmans, " I shall never become one." He died when he was twenty-two and he was a saint, one of the three notable young saints of the Society of Jesus. He differed from the other two, St Aloysius and St Stanislaus Kostka, in his origins, for while they belonged to aristocratic families John was the eldest son of a master-shoemaker, a burgess of the town of Diest in Brabant. John was born in 1599, at his father's shop at the sign of the Big and Little Moon in Diest, and seems to have been a good and attractive child. He was most devoted to his mother, who suffered very bad health. His early education was in the hands first of a lay schoolmaster and then of Father Peter Emmerich, a Premonstratensian canon from the abbey of Tongerloo, who taught him Latin versification and took the boy with him when he visited the shrines or clergy of the neighbourhood. This rather encouraged John's tendency to prefer his own and his elders' company to that of other boys, but he entered whole-heartedly with them in their festival mystery-plays, and particularly distinguished himself in the part of Daniel defending Susanna. By the time he was thirteen his father's affairs had become straitened and there were growing brothers and sisters to be considered, so John was told that he must leave school and learn a trade. He protested that he wished to be a priest, and at length his father compromised by sending him as a servant in the household of one of the cathedral canons, John Froymont, at Malines, where he could also attend the classes at the archiepiscopal seminary.

The secular canon Froymont was a different sort of man from the regular canon Emmerich, and with him young John went duck-shooting rather than visiting

shrines; he is said to have learned the difficult art of teaching a dog to retrieve, and his particular duty in the house was waiting at table. In 1615 the Jesuits opened a college at Malines and John Berchmans was one of the first to enter himself thereat, " not without a good deal of feeling on the part of his former master and rector, on account of which ' there was a great gulf fixed ' between them and us ", wrote his confessor and tutor in Greek, Father De Greeff. He studied with earnest application, continued to be an enthusiastic player of sacred dramas, and was sometimes found kneeling at the foot of his bed after midnight when sleep had overtaken him at his prayers. A year later, after some objection from his father, he joined the novitiate. He wrote home a week before, " I humbly pray you, honoured father and dearest mother, by your parental affection for me and by my filial love for you, to be so good as to come here on Wednesday evening at the latest, either by the Malines coach from Montaigu or by Stephen's wagon, so that I may say ' Welcome and good-bye ' to you, and you to me when you give me, your son, back to the Lord God who gave me to you ".

As was expected by those who knew him best, John Berchmans was an admirable novice, and throughout his ascetical notes and other writings of that time it appears that, like another holy young religious three hundred and fifty years later, he kept before himself a way of perfection which he expressed in the phrase " Set great store on little things ". His industry in writing down his reflections was remarkable, and it extended to making an analysis of Father Alphonsus Rodriguez's book on Christian perfection, which had been published less than ten years. Soon after his novitiate began his mother died (there is extant a touching letter from him to her during her last illness), and within eighteen months his father had been ordained priest and presented to a canonry in his native town. On September 2, 1618, Brother John wrote to Canon Berchmans announcing that he was about to take his first vows, and asking in a postscript, " Please send me by his reverence the precentor, eleven ells of cloth, six ells of flannel, three ells of linen, and two calf-skins to make my clothes ". Canon Berchmans died the day before his son's profession, but John did not hear of this until he wrote to make an appointment to meet him at Malines before he set out for Rome where he was to begin his philosophy. Before leaving he wrote to his relatives expressing his astonishment and displeasure at their not having told him of his father's death, and another to his old master Canon Froymont asking him to keep an eye on his younger brothers, Charles and Bartholomew, " whom perhaps I shall never see again ".

St John arrived in Rome on new year's eve 1618, after having walked with one companion from Antwerp in ten weeks, and began his studies at the Roman College under Father Cepari, who afterwards wrote his biography. A professor there, Father Piccolomini, testified that, " Berchmans had good talent, capable of taking in several different subjects at the same time, and in my opinion his enthusiasm and application to work have been rarely equalled and never surpassed. . . . He spared himself no labour or weariness thoroughly to master the various languages and branches of knowledge that go to make a learned and scholarly man." Father Massucci, the spiritual director of the senior students, declared that, " After Blessed Aloysius Gonzaga, with whom I lived in the Roman College during the last year of his life, I have never known a young man of more exemplary life, of purer conscience, or of greater perfection than John ". And withal " his brethren loved and revered him as an angel from Heaven ". Among these brethren was a number of students from England, of whom the martyr Bd Henry Morse was one. For

two and a half years St John continued his " little way ", without singularity or excess ; " my penance ", he would say, " is to live the common life ", and he jotted down, " I like letting myself be ruled like a baby a day old ".

St John's success at his examination in May 1621, caused him to be selected to defend a thesis against all comers in a public debate. But the strain of prolonged study during the heat of a Roman summer had been too much for him, and he began rapidly to fail. On August 6, though feeling unwell, he took a prominent part in a public disputation at the Greek College, but the next afternoon he had to be sent off to the infirmary. He was cheerful as usual—Father Cepari records there was always a smile playing about his mouth. When he had drunk a peculiarly nasty dose of medicine he asked the attendant father to say the grace after meals, and he told the rector that he hoped the death of another Flemish Jesuit in Rome would not cause friction between the two provinces of the Society ; when the doctor ordered his temples to be bathed with old wine he observed that it was lucky such an expensive illness would not last long. After four days Father Cornelius a Lapide, the great Biblical exegete, asked if aught were on his conscience. " *Nihil omnino.* Nothing at all ", replied St John, and he received the last sacraments with great devotion. He lingered two more days (the doctors were at a loss to diagnose what it was that had brought him so low), and died peacefully on the morning of August 13, 1621.

There were extraordinary scenes at the funeral, numerous miracles were attributed to John's intercession, and the recognition of his holiness was spread so rapidly that within a few years Father Bauters, S.J., wrote from Flanders, " Though he died in Rome, and but few of his countrymen knew him by sight, ten of our best engravers have already published his portrait and at least 24,000 copies have been struck off. This is not including the works of lesser artists and numbers of paintings." Nevertheless, though his cause was begun in the very year of his death, the beatification of St John Berchmans did not take place till 1865, and his canonization till 1888.

By far the most valuable contribution to our knowledge of St John Berchmans is that of A. Poncelet, printed in the *Analecta Bollandiana*, vol. xxxiv (1921), pp. 1–227. The whole question of sources is there discussed, and attention is drawn to the work of his more accredited biographers. Among these are specially mentioned V. Cepari (1627), L. J. M. Cros (1894), H. P. Vanderspecten (1886), and N. Angelini (1888). Fr Poncelet's article also includes copies of unpublished documents and letters—many of them submitted to St John's first biographer, Father Cepari. See further, in the series " Les Saints ", the life by Fr H. Delehaye (Eng. trans., 1921). There is also an English life by Father Goldie (1873), another by J. Daly (1921), and a sketch by Fr C. C. Martindale in his *Christ's Cadets* (1913).

ST LEONARD OF PORT MAURICE (A.D. 1751)

DOUBTLESS while Alban Butler was writing these *Lives of the Saints* the fame often reached his ears of a Franciscan Father Leonard Casanova, whose missionary labours in Italy were at their height in the second quarter of the eighteenth century and who died five years before the publication of Butler's work. The name by which that friar is now known is taken from his native town, Porto Maurizio on the Italian Riviera, where he was born in 1676, and baptized Paul Jerome. His father, Dominic Casanova, was a master-mariner and a good Christian man, and when his eldest son was thirteen he entrusted him to the care of his wealthy uncle Augustine at Rome, who sent the boy to the Roman College of the Jesuits. Paul

soon realized that he had a religious vocation and his own inclination was towards the Friars Minor. But his uncle, who wanted him to be a physician, objected and eventually turned him out of his house ; but Paul found shelter with another relative, Leonard Ponzetti, with whom he stayed until he received his father's ready permission to become a friar. He was clothed, when he was twenty-one, at the Franciscan novitiate at Ponticelli, taking the name of Leonard in gratitude for the kindness of Ponzetti, and completed his studies at St Bonaventure's on the Palatine, where he was ordained in 1703. This friary was the principal house of an off-shoot of the strict *Riformati* branch of the Franciscans, called *Riformella*, and throughout his life St Leonard, both for himself and for others, combined active missionary work with a severely ascetic monastic observance and much solitude : the first that he might live *for* God and the last that he might live *in* God, as he himself expressed it.

In 1709 St Leonard was sent with other friars, under Father Pius, to take over the monastery of San Francesco del Monte at Florence, which the Grand Duke Cosimo III de' Medici had presented to the *Riformella*. These friars lived according to the austerest principles of St Francis, refusing to accept endowments from Cosimo, or Mass and preaching stipends from the clergy and people, depending solely for material support on what they could beg as required. The community flourished and increased in numbers, and became a great religious centre whence Leonard and his companions preached with great fruit throughout Tustany. A parish-priest at Pistoia wrote to the guardian, " Blessed be the hour in which I first thought of asking for Father Leonard. God alone knows all the good he has done here. His preaching has touched everybody's heart. . . . All the confessors in the town have had to work hard." The saint himself was appointed guardian of del Monte, and he established the hermitage of St Mary at Incontro in the neighbouring mountains, where individual religious might retire for a space twice in every year. " We will make a novitiate for Paradise ", he said, " I have given many missions to others, and now I am going to give one to Brother Leonard." The regulations which he drew up for this retreat-house provided for strict enclosure, almost perpetual silence, fasting on bread, vegetables and fruit, and a daily discipline, with nine hours of the day devoted to the Divine Office and other spiritual exercises, and the rest to manual work.

For many years St Leonard laboured in Tuscany, but after a time he was frequently called to preach further afield, and at his first preaching visit to Rome his services were so long in request that Duke Cosimo sent a ship to the Tiber to fetch him back. For six years he was conducting missions around Rome, and in 1736, when he was sixty years old, he had to take up the office of guardian at St Bonaventure's there. From thence he preached for three weeks at Civita Vecchia, particularly to the soldiers and sailors, convicts and galley-slaves, and including a " visit to an English skipper, who wanted to see me on his ship. We found three or four of them who had been present at the sermons [he had preached from the bridge of a vessel] and seemed inclined to abandon their errors. The poor fellows had been more touched by what they saw than what they heard, for they hardly understood the language at all—which only shows that grace is the prime mover in stirring the heart." After a year he was released from office, and preached in Umbria, Genoa and the Marches, where such crowds assembled that he had often to leave the churches, and speak in the open air. To command the attention of those who were too hard-hearted and stiff-necked to take any notice of him other-

wise, St Leonard would sometimes discipline himself in public, but the " devotion " which he principally used was the Way of the Cross, and it is to him that its popularity today is largely due. He often gave it as a penance and preached it continually, and the setting up of the stations became a part in every mission he undertook. It is said that he set them up in 571 places in Italy. He also encouraged the exposition of the Blessed Sacrament and devotion to the Sacred Heart and to our Lady as conceived free from original sin, all of which were very far less wide-spread than they are to-day. In particular did he make zealous efforts to get the Immaculate Conception defined as a dogma of faith and he was the first to suggest, what was done a century later, that the mind of the Church should be sounded on the matter without summoning a general council.

St Leonard was for a time the spiritual director of Clementina Sobieska of Poland, the wife of him who was recognized in Italy as King James III of England. All his letters to her were destroyed,* but there are extant one written by James to St Leonard a month after the queen's death in 1735, thanking him for his prayers and asking to see him, and several of direction written by the saint to one of the queen's ladies. Pope Benedict XIV had a great regard for Leonard and his capabilities and in 1744, in concert with the Genoese Republic, the sovereign of the island, he sent him to Corsica to try and bring the people there to peace and order. He was not well received, being regarded as an agent of the doge disguised as a missioner. Admittedly there was a political aspect to his mission, for the troubles in Corsica were mainly due to discontent with the domination of Genoa. What with the political situation, the turbulent temperament of the Corsicans (they came to his sermons with weapons in their hands), and the mountainousness of the country, this was the most arduous of all St Leonard's missionary tasks. He wrote numerous letters from the island, in one of which he says, " In every parish we meet with the most formidable feuds, but peace and quietness generally come to the top at last. But unless the administration of justice gets strong enough to stamp out these vendettas, the good we are doing can be only transitory. . . . During these years of war the people have had no instruction whatever. The young men are dissolute, wild, and don't come near the sacraments. Many of them don't trouble even to make their Easter duties, and, what is worse, nobody thinks of reminding or rebuking them. When I have an opportunity to meet the bishops I shall tell them what I think. . . . However, though the work is so exacting, the harvest is abundant. . . ."

But the fatigue, the intrigues, the strain of constant vigilance were too much for St Leonard, who was now sixty-eight, and at the end of six months he was so ill that a ship was sent from Genoa to bring him back. He had gauged the state of Corsican affairs correctly, for the pope wrote to him soon after, " The Corsicans have got worse than ever since the mission, and so it is not thought advisable that you should go back there ". Side by side with his public missions St Leonard gave retreats to nuns and lay-people, especially at Rome in preparation for the year of Jubilee 1750. That year saw one of his ambitions realized, when Benedict XIV permitted him to set up the stations of the cross in the Colosseum, Leonard preaching to a large and fervent crowd a sermon which is still preserved. " I am getting old ", he wrote, " My voice carried as it did two years ago, but I felt worn out.

* One was found under her pillow when she was dead. St Leonard used to write to the most distinguished correspondents on any old piece of paper. " They know Leonard is a poor man ", he would say, " so they won't bother to stand on ceremony."

However, it is a consolation to see this Colosseum no longer a common resort but a real sanctuary. . . ."

In the spring of the following year, when St Leonard went off to give missions at Lucca and elsewhere, the pope told him to give up travelling on foot and to go by carriage. He had been a missioner of the most powerful energy for forty-three years, and was beginning to fail. Owing to this and to the hostility and indifference of certain places, some of these last missions were relatively unsuccessful. At length, at the beginning of November, he turned south, and he knew his work was done. His carriage broke down and he had to walk part of the way through rain to Spoleto, where the friars tried in vain to detain him. On the evening of November 26 he arrived in Rome and was carried to bed at St Bonaventure's, and while they prepared to give him the last sacraments he sent a message to Pope Benedict that he had kept his promise—to come to Rome to die. At nine o'clock Mgr Belmonte arrived from the Vatican with an affectionate message from the pope. Before midnight St Leonard was dead.

In spite of his amazing activity St Leonard found time during the intervals of solitude and contemplation which he prized so much to write many letters, sermons and devotional treatises. His *Resolutions*, for the better attainment of Christian perfection, is a work valuable both in itself and for what it tells us about its author. The cause of his beatification in 1796 was furthered by Cardinal Henry of York, son of that Queen Clementina whose director St Leonard had been sixty years before. He was canonized in 1867.

As might be expected from St Leonard's comparatively recent date, his great reputation and his active life as a preacher, abundant materials are available for his biography. That by Fr Giuseppe da Masserano, the postulator of the cause of his beatification, was published in 1796, and has since been translated into most European languages. An English version was included in the Oratorian series in 1852. Another well-known life, by Salvatore di Ormea, appeared in 1851, and perhaps the most popular of all, that written by Fr Leopold de Chérancé in French, in 1903. As materials for an understanding of the activities and spirit of the great missioner, St Leonard's writings and letters have considerable importance. The collection published in Rome in 1853–1854 was far from complete. Eighty-six letters addressed to his penitent Elena Colonna were first printed in 1872, under the title *Soavità di spirito di S. Leonardo ;* and since then Fr B. Innocenti in 1925 and 1929, and Fr Ciro Ortolani da Pesaro in 1927 have found fresh material to publish. Many articles and notices in the *Archivum Franciscanum Historicum* have added to our knowledge of St Leonard. There is a good article by Fr M. Bihl in the *Catholic Encyclopedia ;* and a short life by Fr Dominic Devas, as well as a notice in Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 98–112.

27 : SS. BARLAAM AND JOSAPHAT (No Date)

"IN the Indies bordering upon Persia, the birthday of the holy Barlaam and Josaphat, of whose wonderful deeds St John Damascene has written." This entry was added to the Roman Martyrology by Cardinal Baronius, but the document upon which he relied is now known not to have been written by St John. The story it tells is that an Indian king persecuted those of his subjects who were Christians, and when it was foretold that his son Josaphat (Joasaph) would become a Christian he had him brought up in the closest confinement. But the young man was nevertheless converted by an ascetic, disguised as a merchant carrying a " pearl of great price ", called Barlaam. The king, Abenner, tried to

undo the work but, when he failed, himself became a Christian and eventually a hermit. Josaphat, too, resigned his throne, joined his old master Barlaam in the desert, and there passed the rest of his days.

Not only is this a purely imaginative romance about two saints who never existed, but its source is now recognized as being the legend of Siddartha Buddha, who was kept in confinement by the raja his father to prevent his becoming a professional ascetic. The Christian version of this legend spread in both East and West, and was translated into numerous languages. By this means was preserved a valuable piece of Christian apologetic, written by an Athenian philosopher called Aristides in the second century, which the compiler of the Barlaam legend incorporated in his text. This was not recognized as what it is till towards the end of the nineteenth century, when a Syriac version of the "Apology" of Aristides was found in the library of the monastery of Mount Sinai (an Armenian translation had been found by the Mekhitarist monks at Venice a few years before). Thus a story of the Buddha was spread over Christendom in a Christian disguise, and carrying on its back a vindication of the Church's teaching on the One God.

A very considerable literature has grown up around this story in modern times. It will be sufficient here to call attention to the article "Joasaph" by H. Leclercq in DAC., vol. vii, cc. 2359–2554, in which abundant references are given. The text and English translation of the Greek novel, ed. G. R. Woodward and H. Mattingly, is in the Loeb Classical Library (1914). It is now argued that the adapter, or rather translator, "John the Monk" of Mar Saba, was St Euthymius the Hagiorite (May 13); it was translated into Latin at Constantinople about 1048: see P. Peeters in *Analecta Bollandiana*, vol. xlix (1931), pp. 276–312; and *Byzantion*, vol. vii, p. 692. See also J. Sonet, *Le roman de Barlaam et Josaphat* (1949). There was of course a genuine St Barlaam, a martyr at Antioch (November 19).

ST JAMES INTERCISUS, Martyr (*c.* A.D. 421)

The second great persecution of Christians in Persia began about the year 420, provoked by the intemperate zeal of the bishop Abdias, and the best known of its victims was this James. He was in high favour with King Yezdigerd I, and when that prince declared war against the Christian religion he had not the courage to renounce his master's friendship; so he abandoned, or at least dissimulated, the worship of the true God which he before professed. His mother and wife were extremely grieved, and upon the death of King Yezdigerd they wrote to James, rebuking and warning him. He was strongly affected by this letter, and began to repent of what he had done. He appeared no more at court, renounced the honours which had occasioned his fall, and openly condemned himself for it. The new king sent for him. James confessed himself a Christian. Bahram reproached him for ingratitude, enumerating the honours he had received from his father. James calmly said, "Where is he now? What is become of him?" These words annoyed King Bahram, who threatened that his punishment should be a lingering death. "Any kind of death is no more than a sleep," replied St James. "May my soul die the death of the just." "Death", retorted Bahram, "is not a sleep; it is the terror of kings." James answered, "It indeed terrifies kings, and all others who ignore God, because the hope of the wicked shall perish". The king took him up at these words: "Do you then call us wicked, you who worship neither sun nor moon nor fire nor water, the offspring of the god?" "I accuse you not", replied James, "but I say that you give the incommunicable name of God to creatures."

The council came to a resolution that, unless the criminal renounced Christ, he should be hung up and his limbs cut off one after another, joint by joint: the whole city flocked to see this new form of execution, and the Christians poured forth their prayers to God for the martyr's perseverance. James was brought out, the executioners violently stretched out his arms, and in that posture explained to him the death he was to suffer, and pressed him to avert so terrible a punishment by obeying the king. They urged him to dissemble his religion just for the present, saying he could immediately return to it again. St James answered that, " This death which appears so dreadful is very little for the purchase of eternal life. " Then turning to the executioners, he said, " Why do you stand looking on ? Begin your work." They therefore cut off his right thumb, at which he prayed aloud, " Saviour of Christians, receive a branch of the tree. It will putrefy, but will bud again and be clothed with glory. The vine dies in winter, yet revives in spring. Shall not the body when cut down sprout up again ? " When his first finger was cut off, he cried out, " My heart hath rejoiced in the Lord, and my soul hath exulted in His salvation ! Receive another branch, O Lord." And at the lopping of every finger he exulted and thanked God afresh. When his fingers and toes had all been cut off, he said cheerfully to the executioner, " Now the boughs are gone, cut down the trunk ". Then his other limbs were hacked away and his thighs were torn from the hips. Lying a naked trunk, having lost half his body, St James still continued to pray and praise God till a soldier by severing his head from his body completed his martyrdom. The author of these " acts ", who says he was an eye-witness, adds, " We all implored the intercession of the blessed James ", who on account of the manner of his passion was named *Intercisus*, that is, " the Chopped-to-pieces ".

The Syriac text of this *passio* has been edited by P. Bedjan, *Acta martyrum et sanctorum* (1890–1897), vol. ii, pp. 539–558; and there is a German translation in the *Bibliothek der Kirchenväter*, vol. xxii, pp. 150–162. The story became very popular, though much of it is clearly fabulous. There are adaptations in Greek, Latin, Coptic, etc. See also S. E. Assemani, *Acta sanctorum martyrum orientalium et occidentalium*, vol. i, pp. 242–258. This martyr was much honoured in Cyprus, and some of his relics were believed to have been conveyed to Braga in Portugal. Fr. P. Devos gives the martyr's *dossier* in *Analecta Bollandiana*, vol. lxxi (1953), pp. 157–210, and lxxii, 213–256.

ST SECUNDINUS, OR SECHNALL, BISHOP (A.D. 447)

SECUNDINUS, the Irish translation of whose name is Sechnall, was one of the three *seniores* sent from Gaul to help St Patrick. The Annals state that he came to Ireland in 439, together with Auxilius and Iserninus, Secundinus being named first; according to the same source he died there in 447. The Annals of Ulster add that he was then aged seventy-two, a particular that does not go back to the original Irish annals of the fifth century.

Secundinus is remembered as a hymn-writer. He is the author of *Audite, omnes amantes Deum*, the earliest known Latin hymn written in Ireland. It has twenty-three stanzas, the initial letters being alphabetical, and was composed in honour of St Patrick. It was regarded as a " preserver ", to be recited in emergency, and the last three stanzas, which were particularly valued, appear liturgically in the Book of Mulling. The beautiful communion hymn of the Irish church, *Sancti, venite, Christi corpus sumite*, is also attributed to St Sechnall, but in the Bangor Antiphonary, in which it is found, it is referred to only as

" The hymn when the priests communicate " ; the Tripartite Life of St Patrick speaks of Patrick and Sechnall hearing it sung by angelic voices.

The text of a Latin *vita* of medieval origin in the Royal Library of Belgium is printed in *Analecta Bollandiana*, vol. lx (1942), pp. 26–34. A good many allusions to him may be collected from such sources as the Tripartite Life of St Patrick, the *Lebar Brecc*, the additions to Tirechan's Collections, etc. See in particular Bernard and Atkinson, *The Irish Liber Hymnorum*, vol. ii, p. 96, etc. ; F. E. Warren, *The Antiphonary of Bangor*, pt II, p. 44, etc. ; Plummer, *Miscellanea Hagiographica Hibernica*, p. 223 ; Kenney, *Sources for the Early History of Ireland*, vol. i, pp. 250–260 ; and E. MacNeill, *St Patrick* (1934). The name of St Secundinus came next after St Patrick's in the diptychs at Armagh ; he is mentioned in the *Félire* of Oengus and reference is made there to his hymn on St Patrick. See also G. F. Hamilton, *In St Patrick's Praise* (1920).

ST MAXIMUS, Bishop of Riez (*c.* A.D. 460)

St Maximus was born in Provence, near Digne. His Christian parents brought him up in the love of virtue, and no one was surprised when as a young man he retired to the monastery of Lérins, where he was received by St Honoratus, its founder. When the last named was made bishop of Arles in 426, Maximus was chosen the second abbot of Lérins. St Sidonius assures us that the monastery seemed to acquire a new lustre by his prudent example ; and the gift of miracles and the reputation of his sanctity drew crowds to his monastery from the mainland. At one time he felt obliged to quit the house and conceal himself in a forest and we are assured that the reason why he thus lay hid, in a very rainy season, was that the clergy and people of Fréjus had demanded him for bishop. However, not long after, the see of Riez in Provence became vacant and he was compelled to fill it, although he tried to get away in a boat. His parents were originally of that city so the saint was looked upon as already a citizen and on account of his holiness received with great joy. As a bishop he continued to observe the monastic rule so far as was compatible with his duties ; he retained the same love of poverty, the same spirit of penance and prayer, the same indifference to the world, and the same humility for which he had been so conspicuous in the cloister.

A laudatory oration printed among the works of Eusebius of Emesa was probably written by Faustus, the successor of Maximus. Besides this we have a life by one Dynamius, who was a patrician of the period. It is printed in Migne, PL., vol. lxxx, cc. 31–40. See also Duchesne, *Fastes Épiscopaux*, vol. i, pp. 283–284.

ST CUNGAR, Abbot (Sixth Century)

There is very little satisfactory information to be found about St Cungar (Congar, Cyngar), but it is desirable to mention him here as his feast is observed today in the diocese of Clifton (November 7 is the traditional date in Wales). He is said to have established a monastery at a marshy place near Yatton in Somerset, now called after him Congresbury, and later, perhaps flying before the Saxons, went into South Wales and founded a church near Cardiff. According to Welsh legend he accompanied his " cousin " St Cybi to Ireland. St Cungar " was now an old man, and St Cybi bought for him a cow with her calf, because his age prevented him from taking any food but milk ". It was this calf which aggravated the feeling between Cybi and Fintan, as a consequence of which he and St Cungar left Aran and eventually came to Anglesey, where Cungar is said to have founded the church of Llangefni. According to a Breton tradition he died at Saint-Congard in

Morbihan. The medieval *vita* identifies St Cungar with St Docco (Doccuin), who founded a monastery at St Kew in Cornwall and other churches in Wales.

The whole question of the life and identity of St Cungar is a hopeless tangle : there may have been two or three St Cungars. We can only give an indication of some of the attempts to throw light on the subject. See, for example, P. Grosjean in the *Analecta Bollandiana*, vol. xlii (1924), pp. 100–120 ; Armitage Robinson in the *Journal of Theological Studies*, vol. xx (1918), pp. 97–108 ; vol. xxiii (1921), pp. 15–22 ; and vol. xxix (1928), pp. 137–140 ; and G. H. Doble in *Antiquity*, vol. xix (1945), pp. 32–43, 85–95. *Cf.* also *Analecta Bollandiana*, vol. xlvii (1929), pp. 430–431 ; LBS., vol. ii, pp. 248–253 ; and Schofield on the Muchelney Calendar in the *Proceedings of the Somerset Record Society*, vol. xlii.

ST FERGUS, Bishop (Eighth Century ?)

This Fergus was an Irishman and distinguished in his own country as " the Pict ". According to the tradition of the church of Aberdeen he was already a bishop when he left Ireland for Scotland, and settled in Strathearn in Perthshire, where he founded three churches and dedicated them all in honour of St Patrick. He was a missionary also in Caithness, Buchan and finally, Forfarshire, where at Glamis he founded the church and died. St Fergus may be identical with the " Fergustus, Bishop of the Scots ", who assisted at a synod held by Pope St Gregory II in Rome in 721. His feast was restored to the diocese of Aberdeen in 1898, and is also observed by Dunkeld.

We know little of this saint beyond what is contained in the lessons of the Aberdeen Breviary. It would seem, however, that the statements made therein are borne out in large measure by local dedications which can be traced. See A. P. Forbes in KSS., pp. 336–338, who has dealt with the matter very fully ; and *cf.* DCB., vol. ii, pp. 505–506.

ST VIRGIL, Bishop of Salzburg (A.D. 784)

St Virgil was an Irishman, Feargal or Ferghil by name, and in the *Annals of the Four Masters* and the *Annals of Ulster* he is identified with an abbot of Aghaboe. About the year 743 he started out on a pilgrimage to the Holy Land, but after spending two years in France got no further than Bavaria. Here Duke Odilo appointed him abbot of St Peter's at Salzburg and administrator of the diocese. St Virgil had a bishop, an Irishman like himself, to perform episcopal acts, reserving to himself the office of preaching and ruling, till he was compelled by his colleagues to receive episcopal consecration. In the course of his duties he came across a priest who was so ignorant of Latin that he did not pronounce the words of baptism properly (*Ego te baptizo in nomine patria et filia et spiritu sancta*, is what he is said to have made of them). St Virgil decided that as the error was an accidental one of language, with no religious significance, baptisms that this priest had administered were valid and need not be repeated. St Boniface, then archbishop of Mainz, strongly disapproved of the verdict of Virgil, and appeal was made to Pope St Zachary. He confirmed the ruling of Virgil, and expressed surprise that Boniface had questioned it.

Some time after this incident, Virgil was denounced to the Holy See, again by St Boniface, for teaching that—if his doctrine be accurately represented—there is beneath the earth another world and other men and also a sun and moon. St Zachary answered that this was a " perverse and wicked doctrine, offensive alike to God and to his own soul " : and that if it were proved that Virgil did in fact

hold it he should be excommunicated by a synod. This has been taken hold and made use of for controversial purposes, but without reason. For it is not known exactly what Virgil did hold about the earth and other races of men; and it is clear that what brought him under suspicion was the idea that he taught something which involved a denial of the unity of the human race and the universality both of original sin and the Redemption. If he in fact taught that the earth is a sphere and that the antipodes were inhabited by humans, such *prima-facie* suspicion was not entirely unreasonable in the middle of the eighth century. There is not a tittle of evidence for supposing that Virgil was tried, condemned and made to retract; but he must have satisfied his critics that he believed nothing "against God and his own soul", for about 767 (or earlier) he was consecrated bishop.

St Virgil rebuilt the cathedral of Salzburg on a grand scale, and translated thereto the body of St Rupert, founder of the see. He baptized at Salzburg two successive Slav dukes of Carinthis, and at their request sent thither four preachers under the bishop St Modestus; other missionaries followed. Virgil himself preached in Carinthis as far as the borders of Hungary, where the Drava falls into the Danube. Soon after his return home he was taken ill, and cheerfully departed to the Lord on November 27, 784. St Virgil was canonized in 1233, and his feast is kept throughout Ireland as well as in several parts of central Europe, where he is venerated as the apostle of the Slovenes.

The Life of St Virgil printed in MGH., *Scriptores*, vol. xi, pp. 86–95, is a late production and not wholly reliable; what speaks more convincingly is the laudatory epitaph written by Alcuin (in MGH., *Poetae Latini*, vol. i, p. 340). See more particularly the valuable notice of L. Gougaud, *Les saints irlandais hors d'Irlande* (1936), pp. 170–172; and *cf.* J. Ryan, *Early Irish Missionaries . . . and St Vergil* (1924); H. Frank, *Die Klosterbischöfe des Frankenreiches* (1932); and B. Krusch, in MGH., *Scriptores Merov.*, vol. vi, pp. 517 *seq.* For the cosmological dispute see H. Krabbo in *Mitteilungen des Instituts für Österreichische Geschichtsforschung*, vol. xxiv (1903), pp. 1–28; and H. Van der Linden in *Bulletins de l'Acad. royale de Belg., Classe des lettres*, 1914, pp. 163–187. *Cf.* also *Analecta Bollandiana*, vol. xlvi (1928), p. 203.

BD BERNARDINO OF FOSSA (A.D. 1503)

THE great Franciscan apostle St Bernardino of Siena was buried at Aquila in the Abruzzi, where Bernardino Amici had his early education and took his namesake as his model and heavenly patron, and afterwards wrote his life. He had been born near by, at Fossa in 1420, and was sent from Aquila to Perugia to study law. Like another Bd Bernardino, "of Feltre", a few years later, he was attracted to the Friars Minor of the Observance at a Lenten mission preached by St James of the March, and received the habit from him at Perugia in 1445. After his ordination he became a well-known and successful preacher in Italy. In 1464 he was sent as peace-maker into Dalmatia and Bosnia, where differences of nationality had caused difficulties among the friars, and he successfully united the diverse elements into one province. On his return he would have been promoted to the see of Aquila had not the Holy See accepted his plea to be allowed to continue his work as a simple friar. Among his writings is a historical *Chronicle of the Friars Minor of the Observance*. Bd Bernardino of Fossa died at the friary of St Julian near Aquila in 1503, and his *cultus* was approved in 1828.

A full account of Bd Bernardino is provided by Fr Van Ortroy in the *Acta Sanctorum*, November, vol. iii, though he has to fall back for the details of the life upon the printed

narrative of Mark of Lisbon. This is supplemented by a memoir which Antony Amici, a grand-nephew of the *beatus*, contributed to a volume of Bernardino's sermons. See also a short biography by Ugo de Pescocostanza (1872), and Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 42–44.

BD HUMILIS OF BISIGNANO (A.D. 1637)

THIS *beatus* was a native of Bisignano in Calabria, where he received the name of Luke at baptism. He earned his living as a farm-labourer, and when he was eighteen determined to become a Franciscan. But it was not till nine years later, in 1609, that he was accepted as a lay-brother by the Observant friars at his birthplace. At his clothing he was given the name of Humilis, a most appropriate choice as it turned out, for he maintained real humility in circumstances wherein that virtue must be greatly tried. He in fact became so celebrated for miracles and the prudence of his opinions that not only did learned men come to consult him, but he was sent for to Rome by Pope Gregory XV. While Bd Humilis was there, Gregory died, and his successor Urban VIII continued to keep the lay-brother at his side. But the climate of Rome did not suit him ; he was taken ill, and it was deemed advisable to send him back to Bisignano. Here he continued to lead a most holy and mortified life till his death, on November 26, 1637, at the age of fifty-five. Bd Humilis was beatified in 1882.

There is useful material in the *Acta Ordinis Fratrum Minorum ad ordinem quoquo modo pertinentia*, vol. xxix (1910). A very full account of Bd Humilis may be found in Mazzara, *Leggendario Francescano* (1680), vol. ii, pt 2, pp. 554–572, and there is a life in Italian by Fr Antony da Vicenza (1872). See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 154–156.

28 : ST STEPHEN THE YOUNGER, MARTYR (A.D. 764)

ST STEPHEN, surnamed the Younger, one of the most renowned martyrs in the persecution by the Iconoclasts, was born at Constantinople, and his parents placed him when he was fifteen years old in the monastery of St Auxentius, not far from Chalcedon. Stephen's employment was to fetch the provisions daily for the monastery. The death of his father obliged him to make a journey to Constantinople, where he sold his share of the estate and distributed the price among the poor. He had two sisters, one of whom was already a nun ; the other he took with his mother into Bithynia, where he found them a home in a monastery. When John the abbot died, Stephen, though but thirty years of age, was placed at the head of the monastery. This was a number of small cells scattered up and down a mountain, and the new abbot succeeded his predecessor in a cave on the summit, where he joined labour with prayer, copying books and making nets. After some years Stephen resigned his abbacy, and built himself a remoter cell, so narrow that it was impossible for him to lie or stand up in it at ease. He shut himself up in this sepulchre in his forty-second year.

The Emperor Constantine Copronymus carried on the war which his father Leo had begun against holy images, his efforts being chiefly levelled against the monks, from whom he expected and received the most resolute opposition. Knowing the influence of Stephen, he was particularly anxious to get his subscription to the decree passed by the Iconoclast bishops at the council of 754. Callistus, a

patrician, tried to persuade the saint to consent, but he had to report failure. Constantine, incensed at St Stephen's resolute answer, sent Callistus back with soldiers and an order to drag him out of his cell. They found him so weak in body that they were obliged to carry him to the bottom of the mountain. Witnesses were suborned to accuse the saint, and he was charged with having criminally conversed with his spiritual daughter, the holy widow Anne. She protested he was innocent, and because she would not say as the emperor wished she was whipped and then confined to a monastery, where she died soon after of the hard usage she suffered.

The emperor, seeking a new excuse to put Stephen to death, trapped him into clothing a novice, which had been forbidden; whereupon armed men dispersed his monks and burnt down the monastery and church. They took St Stephen, put him roughly on board a vessel, and carried him to a monastery at Chrysopolis, where Callistus and several court bishops came to examine him. They treated him first with civility, and afterwards with extreme harshness. He asked them how they could call a general council one which was not approved by the other patriarchs, and stoutly defended the honour due to holy images, insomuch that Stephen was condemned to banishment to the island of Proconnesus, in the Propontis. Two years after Copronymus ordered him to be removed to a prison in Constantinople, where some days later he was carried before the emperor, who asked him whether he believed that men trampled on Christ by trampling on His image. "God forbid", said Stephen; but then, taking a piece of money, he asked what treatment was deserved by one who should stamp upon that image of the emperor. The suggestion was received with indignation. "Is it then", asked St Stephen, "so great a crime to insult the image of the king of the earth, and none to cast into the fire that of the King of Heaven?" The emperor commanded that he should be scourged. This was done with brutal violence, and Copronymus when he heard that Stephen was nevertheless yet alive cried out, "Will no one rid me of this monk?" Whereupon some of his hearers ran to the jail, seized the martyr and dragged him through the streets by his feet. Many of the mob struck him with stones and staves, till one dashed out his brains with a club. The Roman Martyrology mentions with St Stephen other monks who suffered in the same cause about the same time.

A Greek life, written by another Stephen, "deacon of Constantinople", is printed in Migne, PG., vol. c, pp. 1069–1086. It has been pointed out that the text contains passages borrowed from the Life of St. Euthymius by Cyril of Scythopolis. A short account of the martyrdom will be found in B. Hermann's *Verborgene Heilige des griechischen Ostens* (1931).

ST SIMEON METAPHRASTES (*c.* A.D. 1000)

SIMEON METAPHRASTES, that is, "the Reteller", requires a brief notice in a book of this kind for the same reason as do Bd Ado of Vienne and Bd James of Voragine, for he was the principal compiler of the legends of the saints found in the menologies of the Byzantine church. Though his life was written by Michael Psellos (d. 1078), little is known of him for certain. Unlike the other two hagiographers mentioned he was not a prelate; Psellos says he was a *logothete*, a sort of secretary of state, and that he undertook his work on the saints at the command of an emperor, probably Constantine VII Porphyrogenitus. He is now generally identified with the tenth-century Simeon the Logothete who wrote a chronicle.

Simeon's collection of legends has made him one of the best-known of medieval Greek writers; but there is still some uncertainty about his sources and where he got some of his material. He has been accused of wholesale fabrication and childish credulity, but his reputation has been vindicated by Ehrhard, Delehaye and others: the numerous ridiculous stories which he retails were not invented by him but were current, in writing or oral tradition, in his time, and he simply wrote them down. To what extent he believed them himself is another matter. He was the principal compiler of Greek legends of the saints, and has not inaptly been likened to Bd James of Voragine: his collection was translated into Latin and printed at Venice in the mid-sixteenth century.

The feast day of St Simeon Metaphrastes is on November 28 in the Byzantine church, but there has been no *cultus* of him in the West, as the Latins remarked in the seventh session of the Council of Florence.

See A. Ehrhard, *Die Legendensammlung des Symeon Metaphrastes* . . . (1897); H. Delehaye in *Analecta Bollandiana*, vol. xvi (1897), pp. 312–329 and vol. xvii (1898), pp. 448–452, in the *American Ecclesiastical Review*, vol. xxiii (1900), pp. 113–120, and in the *Encyclopaedia Britannica*, 11th edition, vol. xxvi, p. 285; A. Fortescue in the *Catholic Encyclopaedia*, vol. x, pp. 225–226; and H. Leclercq in DAC., t. xi, cc. 420–426. The collection of legends is in Migne, PG., vols. cxiv–cxvi: vol. cxiv contains the life by Psellos and the office for St Simeon's feast; and in *Analecta Bollandiana*, vol. lxviii (1950), pp. 126–134 is printed the text of verses on Simeon's death by Nikephoros Ouranos (*fl.* 996). For a criticism of the attempt to date the Metaphrast in the middle of the eleventh century see A. Ehrhard, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche*, in *Texte und Untersuchungen zur Gesch. der altchristlichen Literatur*, vol. li, pp. 307 *seq.*

ST JAMES OF THE MARCH (A.D. 1476)

THE native town of this saint was Montebrandone in the March of Ancona, whence his appellation *della Marca;* his family name was Gangala and his parents were humble folk. He was born in 1394, and in 1416 asked to be received among the Friars Minor at Assisi. He was sent for his novitiate to the small convent near Assisi called the Carceri, and afterwards studied under St Bernardino of Siena at Fiesole. He was ordained priest when he was twenty-nine, and at once began to preach in Tuscany, Umbria and the March. St James regularly inflicted severe penances on himself, and is said to have allowed only three hours for sleep. He copied for himself most of the books he required to have with him, and he always wore a most threadbare habit. His zeal for souls was boundless and throughout his long active life he was continually engaged in preaching, which he did with great vehemence and effect whether he addressed himself to heretics or to sinful Catholics: his missions took him to Germany, Bohemia, Poland and Hungary.

James worked in concert with St John Capistrano, who had been his fellow student under St Bernardino, and in 1426 they were named together by Pope Martin V as inquisitors against the Fraticelli, the name given to a number of rigorist and heretical sects then rampant in Italy. The two friars proceeded with such severity that some bishops and others were moved to protest: not only were thirty-six houses of the Fraticelli dispersed and destroyed, but some of the members themselves were burned at the stake. But James took part in less violent measures as well, both as regards them and other schismatics: at the Council of Basle he helped in the conciliation of the moderate Hussites by the concession of communion in both kinds, and when the council moved to Florence he took part in the reunion

of the dissident orientals. In 1445 St James preached the Lent at Perugia, and there clothed with the Franciscan habit Bd Bernardino of Fossa. Four years later he was again commissioned to deal with the Fraticelli, and wrote a " Dialogue " which was published against them. St James belonged to the Observants among the Friars Minor, whose marked success at that time had excited a deal of envy and jealousy ; in a letter to St John Capistrano he sets out his own difficulties and sufferings because of this. He took part in the efforts to settle the matters at issue between Observants and Conventuals, but the compromise which James recommended to the Holy See satisfied neither party. In 1456 there was an interesting coincidence in his career. He was again preaching a series of Lenten sermons, this time at Padua, and again he attracted a young saint named Bernardino to the Friars Minor, Bd Bernardino of Feltre. St James himself was a favourer of those *montes pietatis* which it was to be this Bernardino's work to reorganize and popularize. Later in the same year St John Capistrano died and St James was sent to take his place in Austria and Hungary, where he carried on his work against the extreme Hussites.

On his return to Italy St James was offered the see of Milan, which he refused, preferring to serve souls by continuing to preach up and down the country ; but two years later, in 1462, he got himself into trouble. Preaching at Brescia on Easter Monday he gave voice to a theological opinion which caused him to be cited before the local Inquisition. He refused to appear, and when the matter was pursued appealed to Rome. The subject was one upon which Friars Minor and Friars Preachers had already taken sides (the inquisitor was a Dominican), and this incident precipitated a full-length disputation before Pope Pius II. No decision was given and eventually silence was imposed on both parties.

St James of the March passed the last three years of his life at Naples and died there on November 28, 1476. He was canonized in 1726.

It is only of recent years that the most authentic testimony concerning St James has seen the light. This is the life or memoir written in Italian by Fr Vincent da Fabriano, who was his companion and intimate friend. It was edited in the *Archivum Franciscanum Historicum*, vol. xvii (1924), pp. 378–414, by Fr Teodosio Somigli. In the same article is contained a full bibliography, which dispenses us from any but a brief notice of other lives of the saint. Wadding, Mark of Lisbon, Tossignano and Mazzara in their chronicles all give full accounts. The principal separate biographies are those of G. B. Barberio (1702), Giuseppe-Arcangelo di Fratta Maggiore (1830), and G. Rocco (1909). See also Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 125–154 ; and G. Caselli, *Studi su S. Giacomo della Marca* (2 vols., 1926).

BD JAMES THOMPSON, MARTYR (A.D. 1582)

THIS martyr was a native of York and spent most of his life in that city. He went to Rheims to study for the priesthood in 1580, where his health broke down, and within a year he had returned to England. But not before he had been ordained priest by virtue of a special dispensation. He worked on the mission, under the name of Hudson, for just a year before he was arrested and brought before the Council of the North. He at once admitted that he was a priest, which caused considerable surprise, for his short absence from the city had not been noticed. Some details of his examination, trial and passion are extant. Among the questions asked was whether he would take arms against the pope should he invade the realm. To which he replied, "When that time shall come I will show myself a true patriot". But when asked if he would fight against the pope now, he answered " No ".

After three months' confinement, for a time in irons and among common criminals, Bd James was hanged, but not drawn or quartered, in the Knavesmire at York on November 28, 1582. He addressed the people, protested his loyalty to the queen, and as he was mounting the scaffold turned and said, " I have forgotten one thing. I pray you all to bear witness that I die in the Catholic faith." As he hung, swinging and choking, he was seen, " to the great astonishment of the spectators ", to make the sign of the cross.

The fullest account obtainable is that given in Camm and Pollen, LEM., vol. ii, pp. 589–599. See also MMP., pp. 70–72 ; and J. Morris, *Troubles* . . ., pp. 39–40.

ST JOSEPH PIGNATELLI (A.D. 1811)

THE Pignatelli to whom this saint belonged was the Spanish branch of a noble family of Naples, and he was born at Saragossa in 1737. He became a Jesuit at Tarragona when he was sixteen, and after his ordination returned to work in his native city. Four years later, in 1767, the persecution which had already driven the Society of Jesus from Portugal and France spread to Spain, and Charles III banished it from his dominions, " for reasons which were kept locked up in the royal bosom ". As grandees of Spain, Father Joseph and his brother, Father Nicholas, were offered permission to stay if they would abandon their order ; they refused. For a time the Aragonese Jesuits found a home in Corsica, but when the French occupied that island they were expelled from there, and eventually Father Pignatelli helped to arrange a centre for them, as well as their brothers from Peru and Mexico, at Ferrara. Pope Clement XIII, a great defender of the Jesuits, died in 1769, and four years later his successor, Clement XIV, yielded to the ever-growing pressure of the Bourbon princes and suppressed the Society altogether. It was a purely administrative measure and the papal brief was careful not to state that the charges brought were proved. When this brief was read to the assembled fathers at Ferrara and the vicar general asked if they submitted themselves to it, they were true to their special fidelity as Jesuits to the Holy See and replied at once, " Yes, willingly ". The effect of the decree was to secularize 23,000 religious : " It is a sad page of history, as everybody agrees ", said Pope Pius XI at the beatification of Father Joseph, " sad to read even after so many years. What then must it have been for Father Pignatelli and his numerous brethren ! "

In the twenty years which followed he lived principally at Bologna, devoting himself to study, collecting books and manuscripts bearing on the history of the Society, and aiding his brethren spiritually and materially : many of them were in grave want and the Spaniards among them were not even allowed to fulfil their priestly office. It is recorded that once, when on a visit to Turin, a stranger pointed out to Father Pignatelli a new church and cemetery as having been built with funds taken from the Jesuits. " It ought to be called Haceldama ! "* he observed grimly.

As the Empress Catherine had refused to allow the bishops to promulgate the brief of suppression, the continued existence of the Society was tolerated in White Russia by the Holy See, and in 1792 the Duke of Parma invited three Italian fathers from there to establish themselves in his state. Father Pignatelli wished to associate himself with this venture, but was not willing to act without authority. When, however, Duke Ferdinand obtained a guarded approval from Pope Pius VI,

* " The field of blood." (See Matt. xxvii 8.)

Pignatelli renewed his vows privately and was put in charge, and two years later (1799), having received verbal permission from the pope, he organized a quasi-novitiate at Colorno. The students had to go to Russia to make their profession, and this proceeding was recognized as canonical when, in 1801, Pope Pius VII gave formal approbation to the Jesuit province in Russia. Father Pignatelli worked unceasingly by prayer and secular activity for the further revival of the Society, and his efforts were rewarded in 1804 when it was re-established in the kingdom of Naples, he himself being named provincial. In the following year the French invasion again brought dispersion. Most of the fathers, however, were able to retire to Palermo (the resulting Sicilian province became the mother of the modern Jesuit province in Ireland), but Joseph Pignatelli went to Rome and was there made provincial for Italy. With the help of the generous alms of his sister, he was able to restore the Society in Sardinia and re-lay its foundations in Rome, Tivoli and Orvieto; while during the critical period of the French occupation and the exile of Pius VII his prudence conserved safely all that he had gained towards his ultimate object—the complete restoration of the Society of Jesus. This took place in 1814, three years after his death; nevertheless, St Joseph Pignatelli fully deserves to be regarded as what Pope Pius XI called him, "the chief link between the Society that had been and the Society that was to be . . . the restorer of the Jesuits".

This "example of manly and vigorous holiness"—we again quote Pius XI—died at Rome on November 11, 1811, and was canonized in 1954.

A sketch of the life of this servant of God seems first to have been published in Italian by Fr A. Monçon in 1833, but a fuller and better-informed biography is that of Fr G. Boero, *Istoria della Vita del V Padre Giuseppe M. Pignatelli* (1856), and on this was based the French life which Fr G. Bouffier brought out in 1868. The most complete work seems to be that of Fr Nonell in Spanish, *El V. P. José M. Pignatelli* . . . (3 vols., 1893–94); this includes many of his letters. Since then several other lives have been produced, *e.g.* by P. Zurbitu (Spanish, 1933), by C. Beccari (Italian, 1933), by J. March (Spanish, 1935), and by D. A. Hanly (English, 1938).

ST CATHERINE LABOURÉ, VIRGIN (A.D. 1876)

ZOÉ LABOURÉ was the daughter of a yeoman-farmer at Fain-les-Moutiers in the Côte d'Or, where she was born in 1806. She was the only one of a large family not to go to school and did not learn to read and write. Her mother died when Zoé was eight, and when her elder sister, Louisa, left home to become a Sister of Charity the duties of housekeeper and helper to her father devolved upon her. From the age of fourteen or so she also heard a call to the religious life, and after some opposition M. Labouré allowed her to join the Sisters of Charity of St Vincent de Paul at Châtillon-sur-Seine in 1830. She took the name of Catherine, and after her postulancy was sent to the convent in the rue du Bac at Paris, where she arrived four days before the translation of the relics of St Vincent from Notre-Dame to the Lazarist church in the rue de Sèvres. On the evening of the day of those festivities began the series of visions which were to make the name of Catherine Labouré famous. The first of the three principal ones took place three months later, on the night of July 18, when at about 11.30 p.m. she was woken up suddenly by the appearance of a "shining child", who led her down to the sisters' chapel. There our Lady appeared and talked with her for over two hours, telling her that she would have to undertake a difficult task and also, it is said, speaking of the future

and the violent death of an archbishop of Paris forty years later (Mgr Darboy, in the Commune of 1871). On November 27 following, our Lady appeared to Sister Catherine in the same chapel, in the form of a picture and as it were standing on a globe with shafts of light streaming from her hands towards it, surrounded by the words : " O Mary, conceived free from sin, pray for us who turn to thee ! " Then the picture turned about, and Sister Catherine saw on the reverse side a capital M, with a cross above it and two hearts, one thorn-crowned and the other pierced with a sword, below. And she seemed to herself to hear a voice telling her to have a medal struck representing these things, and promising that all who wore it with devotion should receive great graces by the intercession of the Mother of God. This or a similar vision was repeated in the following month and on several other occasions up to September 1831.

Sister Catherine confided in her confessor, M. Aladel, and he, after making very careful investigations, was given permission by the archbishop of Paris, Mgr de Quélen, to have the medal struck. In June 1832 the first 1500 were issued—the medal now known to Catholics throughout the world as " miraculous ". This epithet seems to be due to the circumstances of its origin rather than, as is commonly supposed, to miracles connected with its pious use. In 1834 M. Aladel published a *Notice historique sur l'origine et l'effets de la Médaille Miraculeuse*, of which 130,000 copies were sold in six years. It was translated into seven languages, including Chinese. The archbishop of Paris instituted a canonical inquiry into the alleged visions in 1836, before which, however, Sister Catherine could not be induced to appear. The precautions she had taken to keep herself unknown, the promise she had wrung from M. Aladel not to tell anybody who she was, the secrecy she had kept towards everyone except her confessor, her constant unwillingness to appear before an ecclesiastical authority, account for this inquiry not being extended to the young sister herself. The tribunal decided in favour of the authenticity of the visions, taking into consideration the circumstances, the character of the sister concerned, and the prudence and level-headedness of M. Aladel. The popularity of the medal increased daily, especially after the conversion of Alphonse Ratisbonne in 1842. He was an Alsatian Jew who, having reluctantly agreed to wear the medal, received a vision of our Lady in that form in the church of Sant' Andrea delle Frate at Rome, whereupon he became a Christian and was later a priest and founder of a religious congregation, the Fathers and Sisters of Zion.

This vision of Ratisbonne also was the subject of a canonical inquiry, and the reports of this and of the archbishop of Paris's were extensively used in the process of beatification of Catherine Labouré, of whose personal life very little is recorded. Her superiors speak of her as " rather insignificant ", " matter-of-fact and unexcitable ", " cold, almost apathetic ". From 1831 until her death on December 31, 1876, she lived unobtrusively among the community at Enghien-Reuilly, as portress, in charge of the poultry, and looking after the aged who were supported in the hospice. Not until eight months before her death did she speak to anyone except her confessor of the extraordinary graces she had received, and then she revealed them only to her superior, Sister Dufès. Her funeral was the occasion of an outburst of popular veneration, and a child of twelve, crippled from birth, was instantaneously cured at her grave soon after. St Catherine Labouré was canonized in 1947, and this day appointed for her feast.

A good deal has been written about St Catherine and " the miraculous medal ". The best-known biography is probably that of Fr E. Crapez, of which an English abbreviation

was published in 1920. Another life is that by Fr E. Cassinari, and this also has been issued in English, in 1934. An earlier account is that of Lady Georgiana Fullerton, *Life and Visions of a Sister of Charity* (1880). Among other books are a popular life in English by Mrs P Boyne (1948), and *La vie secrète de Catherine Labouré* (1948), by C. Yves.

29 : ST SATURNINUS, MARTYR (*c.* A.D. 309)

THE Western church makes a commemoration of this martyr in today's liturgy, but particulars of him are known only from the unauthentic *passio* of Pope St Marcellus I. The Roman Martyrology says : " At Rome on the Salarian Way the birthday of the holy martyrs, the aged Saturninus and Sisinnius, the deacon, under the Emperor Maximian. After they had been weakened by a long imprisonment the prefect of the city ordered them to be put on the rack and stretched, beaten with rods and scourges, scorched with fire, and then taken down from the rack and beheaded." St Saturninus is said in an epitaph by Pope St Damasus to have been a priest who came to Rome from Carthage ; he was certainly buried in the cemetery of Thraso on the Via Salaria Nova.

The *passio* of Pope Marcellus, from which the legend of Saturninus and Sisinnius is derived, has been printed in the *Acta Sanctorum*, January, vol. ii, as well as in Surius, etc. The whole question has been fully discussed in CMH., pp. 626–627. A basilica on the Salarian Way which was seemingly dedicated to this St Saturninus was burnt down in the time of Pope Felix III (IV) *c.* 528, but was rebuilt and again restored by Popes Hadrian and Gregory IV in the eighth and ninth centuries, which facts are duly recorded in the *Liber Pontificalis*.

ST SATURNINUS, OR SERNIN, BISHOP OF TOULOUSE, MARTYR (THIRD CENTURY ?)

ST SATURNINUS is venerated as a missionary who was the first bishop of Toulouse, and Fortunatus tells us that he converted a great number of idolaters by his preaching and miracles. He is supposed to have preached on both sides of the Pyrenees. The author of his *passio*, who wrote before the seventh century, relates that he assembled his flock in a small church in Toulouse, and that the chief temple in the city stood between that church and the saint's house. In this temple oracles were given, but they had been long silent, which was attributed to the presence of the Christian bishop. Accordingly the priests seized him one day going by and dragged him into the temple, declaring that he should either appease the offended deities by offering sacrifice to them or propitiate them with his blood. Saturninus replied, " I worship one only God and to Him I am ready to offer a sacrifice of praise. Your gods are evil and are more pleased with the sacrifice of your souls than with those of your bullocks. How can I fear them who, as you acknowledge, tremble before a Christian ? " The infidels, enraged at this reply, tied his feet to a bull, which was brought thither to be sacrificed, and the beast was goaded to run violently down the hill, so that the martyr's skull was broken and his brains dashed out. The bull continued to drag the body until, the cord breaking, what remained of it was left outside the gates of the city till it was taken up by two women and hidden in a ditch. Later the relics were enshrined in what is now the great church of St Sernin. A church built at the place where the bull stopped is still called the *Taur*.

Later other legends, that he was sent to Gaul by Pope St Clement or even by the apostles, were woven round St Saturninus.

The *passio* of St Saturninus of Toulouse figures, strangely enough, among the *Acta sincera* of Ruinart. Here again Delehaye's CMH. supplies references to all details of importance. St Gregory of Tours refers more than once to St Saturninus and his basilica at Toulouse, and he clearly had before him the text of the *passio*. Both Sidonius Apollinaris and Venantius Fortunatus pay honour to the holy bishop, and echo the same legendary account of his martyrdom. Saturninus of Toulouse is also commemorated on this day in all the Mozarabic calendars. See further, Duchesne, *Fastes Épiscopaux*, vol. i, p. 26 and pp. 306–307.

ST RADBOD, BISHOP OF UTRECHT (A.D. 918)

RADBOD, the last pagan king of the Frisians (who said he preferred to be in Hell with his ancestors rather than in Heaven without them), was great-grandfather of this saint, whose father was a Frank. The young Radbod received his first schooling under the tuition of Gunther, Bishop of Cologne, his maternal uncle. Little is known of St Radbod's life, but he wrote hymns and an office of St Martin, an eclogue and sermon on St Lebwin, a hymn on St Swithbert and other poems which are extant. In a short chronicle which he compiled he says, under the year 900, " I, Radbod, a sinner, have been taken, though unworthy, into the company of the ministers of the church of Utrecht; with whom I pray that I may attain to eternal life ". Before the end of that year he was chosen bishop of that church, when he put on the monastic habit, his predecessors having been monks because the church of Utrecht had been founded by priests of the monastic order. After he had received the episcopal consecration he never tasted flesh meat, often fasted two or three days together, and was renowned for his kindness to the poor. During a Danish invasion St Radbod removed his see to Deventer, and there died in peace.

There is a medieval Life of St Radbod, written not long after his death, but it is a poor piece of biography. It is edited in MGH., *Scriptores*, vol. xv, pp. 569–571; and has also been printed with Radbod's literary works in Migne, PL., vol. cxxxii. A better edition of his verse compositions is in MGH., *Poetae latini*, vol. iv, pp. 160–173. Text and translation of two lyrics in Helen Waddell, *Mediaeval Latin Lyrics* (1935), pp. 130–135, and *cf.* pp. 323–324.

BD FREDERICK OF REGENSBURG (A.D. 1329)

PRACTICALLY nothing is known of the life of this servant of God, whose uninterrupted *cultus* from the time of his death was confirmed in 1909. He was born of poor parents at Regensburg (Ratisbon) and was received as a lay-brother in the friary of Augustinian hermits in that city. He was employed by the community principally as a carpenter and to chop wood for fuel, and he used to thank God that there was any job that he was found capable of doing. Among the marvels related of him is that he received holy communion at the hands of an angel. The inscription of his name in calendars, the title Blessed given to him, and the special place of his tomb show the veneration with which he was regarded by his contemporaries. Bd Frederick died on November 30, 1329, but his feast is observed by the Augustinian friars and at Regensburg on the previous day.

A short biography, largely made up of miracles of a very conventional type, together with an imposing folio page engraving of the holy brother, stands in M. Rader's *Bavaria Sancta* (1702), vol. i, p. 298. As the book was first published in 1615, it at least serves as

evidence of a *cultus* which in some sense goes back to time immemorial. The decree of *confirmatio cultus* will be found in the *Acta Apostolicae Sedis*, vol. i (1909), pp. 496–498.

BD CUTHBERT MAYNE, MARTYR (A.D. 1577)

THE English College at Douay was founded in 1568 and in the early days of the penal laws a legal distinction was made between those priests trained in this and other seminaries abroad and those " Marian priests " who had been ordained in England. The first " seminary priest " to pay for his mission with his life was Bd Cuthbert Mayne. He was a Devon man, born at Youlston, near Barnstaple, in 1544, and brought up a Protestant by his uncle, a schismatic priest. He went to Barnstaple Grammar School and at eighteen or nineteen was ordained a minister, with neither inclination nor preparation. His uncle then sent him to Oxford, where at St John's College he got to know Dr Gregory Martin and Bd Edmund Campion, who was still a Protestant, and he was soon inwardly persuaded of the truth of Catholicism ; but he held back for fear of losing his appointments and falling into poverty. When Martin and Campion had gone over to Douay they wrote several times to Mayne urging him to join them, and in 1570, soon after he had taken his M.A., one of these letters fell into the hands of the bishop of London, who sent a pursuivant to Oxford to arrest all those named therein. Mayne was away at the time, and this narrow escape decided him : he abjured Protestantism and in 1573 was accepted at Douay. During the next three years he was ordained priest and took his bachelor's degree in theology, and in April 1576 was sent back to England with Bd John Payne. Mayne was the fifteenth missionary priest sent out from Douay.

He took up his residence at the mansion of Francis Tregian at Golden in the parish of Probus in Cornwall, where he passed as the estate-steward. Few particulars are known of his ministry from this centre, but suspicions were excited and a year later the high sheriff, Richard Grenville,* searched Tregian's house. Mayne was found to have an *agnus Dei* round his neck, and was accordingly arrested, together with Mr Tregian. Cuthbert was carried by the sheriff from one gentleman's house to another till they came to Launceston, where he was confined in a filthy cell of the prison, chained to the bedpost. At the Michaelmas assizes he was indicted for having obtained from Rome and published at Golden a " faculty containing matter of absolution " of the Queen's subjects (actually they had found a printed announcement, from Douay, of the jubilee indulgence of 1575, two years out of date) ; for having taught, in Launceston jail, the ecclesiastical power of the Bishop of Rome (on the uncertain evidence of three illiterate witnesses) ; that he had brought into the kingdom and delivered to Mr Tregian " a vain and superstitious thing, commonly called an *agnus Dei* " (no evidence was offered of importation or delivery) ; and for having celebrated Mass (on the strength of finding a missal, chalice and vestments at Golden). All these things contrary to statutes of 1 and 13 Elizabeth.

On the direction of Mr Justice Manwood (and after prolonged consultation with Mr Sheriff Grenville) the jury found a verdict of guilty ; Bd Cuthbert was sentenced to death, and three of the four gentlemen and their three yeomen, charged with him as abettors, to perpetual imprisonment and forfeiture. But the second judge, Mr Justice Jeffrey, had qualms about these proceedings and procured a

* Of *Revenge* fame. He got his knighthood for his part in Mayne's condemnation.

reconsideration of the case by the whole judicial bench, at Serjeants' Inn. These judges could not agree and, though the weight of opinion favoured Jeffrey's opinion, the Privy Council directed that the conviction should stand as a warning to priests coming from beyond the seas. The day before his execution Bd Cuthbert was offered his liberty if he would swear to the queen's ecclesiastical supremacy. He asked for a Bible, kissed it, and said, " The queen neither ever was nor is nor ever shall be the head of the Church of England ". He was drawn to Launceston market-place on a sledge, but was not allowed to address the crowd from the scaffold. When invited to implicate Mr Tregian and his brother-in-law, Sir John Arundell, Mayne replied, " I know nothing of them except that they are good and pious men ; and of the things laid to my charge no one but myself has any knowledge ". He was cut down alive but was probably unconscious before the butchery of disembowelling began.

Cuthbert Mayne was among those whose beatification was declared by Pope Leo XIII, and his feast is observed in Plymouth and several other English dioceses. The Carmelite nuns of Lanherne possess a considerable relic of the martyr's skull, recovered from Launceston , where it was displayed. The noble confessor Francis Tregian was deprived of his lands and was in various prisons for nearly thirty years, for harbouring Bd Cuthbert. After his death, at Lisbon in 1608, it was claimed that miracles were wrought by his relics. " It is particularly remarked that not one of those whom Mr Maine reconciled to the Church could ever be induced to renounce the Catholic truth, which they had learned from so good a master."

The most reliable account of this martyr is that written by E. S. Knox for Camm, LEM., vol. ii, pp. 204–221 and 656. See also MMP., pp. 1–6 and 601 ; R. A. McElroy, *Bd Cuthbert Mayne* (1929); A. L. Rowse, *Tudor Cornwall* (1941), cap. xiv ; and P. A. Boyan and G. R. Lamb, *Francis Tregian* (1955).

BB. DIONYSIUS AND REDEMPTUS, MARTYRS (A.D. 1638)

THERE was born at Honfleur in Normandy in the year 1600 to the family of Berthelot the first of ten children, and he was baptized Peter. When he was nineteen he sailed to the East Indies in the French ship *Espérance*, which was captured and burnt by Dutch privateers. Young Berthelot made his escape from Java and for some years traded on his own. Then he entered the Portuguese service at Malacca, became first a pilot and then cartographer, and took part in several expeditions. In 1635 he met at Goa the prior of the Discalced Carmelites, and was induced by him to join that order, taking the name of Dionysius. Soon after his profession the Portuguese viceroy asked for his services as pilot to the embassy which he was sending to Sumatra. The Carmelite authorities agreed, and ordained Friar Dionysius priest so that he could act as chaplain as well ; he was accompanied by a lay-brother, Redemptus. His name in the world was Thomas Rodriguez da Cunha, and he had been a soldier in India before he joined the Carmelites. No sooner had they arrived at Achin (Koetaraja) than the ambassador and his suite were seized by the Sumatrans and put in prison. A number of them were massacred, including the two friars. Dionysius, refusing to apostatize, was to be trampled by elephants, but the impatient pagans cut him down ; Redemptus was killed a few days later. Directly the news reached Goa the prior, Friar Philip, collected evidence and prepared to introduce the cause of beatification of his two subjects ; but Dionysius and Redemptus were not in fact beatified until 1900.

An account of these martyrs is given in considerable detail by Frey João do Sacramento in his *Chronica de Carmelitas Descalços*, vol. ii (1721), pp. 798–813. He informs us that Father Philip induced Archbishop Francis of Goa to institute a formal process with a view to the beatification of the martyrs and that the same Father Philip published a relation of the events which attended their death. This seems to be contained in his books, *Itinerarium Orientale* (1649) and *Decor Carmeli* (1665). We have in modern times Thomas de Jésus, *Les bx Denis de la Nativité et Rédempt de la Croix* (1900); P. Gonthier, *Vie admirable de Pierre Berthelot* (1917); and a series of articles in *Études Carmélitaines*, 1912, pp. 426–442, and 1913, pp. 215–227 and pp. 387–397. Some maps drawn by Bd Dionysius are said to be in the British Museum.

BD FRANCIS ANTONY OF LUCERA (A.D. 1742)

IN the later part of the seventeenth century there was living at Lucera in Apulia a poor family—the man was a farm-labourer—called Fasani, into which was born in 1681 a boy who was christened Donato Antony John Nicholas, commonly called Johnnie. It was a good and respectable household, but before little John was ten his father died, and his mother married again. However, her second choice was good too, and it was due to the step-father, Francis Farinacci, that John Fasani was sent to be educated by the Conventual Friars Minor at Lucera. He also heard a call to that order, and in his fifteenth year was clothed at the provincial novitiate on Monte Gargano. Brother Francis Antony made his studies in various colleges, and in 1705 was ordained priest at Assisi. He gained his doctorate in theology soon after, and in 1707 was sent as lector in philosophy to the Conventual college at Lucera.

Father Francis's headquarters was in his home-town for the rest of his life. From the time that he received his mastership in theology he was known as " Padre Maestro ", Father Master, in Lucera (as he still is familiarly called there), although he fulfilled a succession of offices, including that of minister provincial of the province of Sant' Angelo. He had made his mark as a teacher and as a preacher throughout Apulia and the Molise : as a superior it was said of him, " He measures our spirit by his own—he wants us all to be as holy as he is ". Like St Joseph Cafasso at the other end of Italy a century later, Father Francis was particularly concerned for the inmates of prisons, of whom those condemned to death were perhaps the more fortunate : as an indication of their condition one of his Italian biographers quotes Gladstone's denouncement of Neapolitan prisons one hundred years after. But the Franciscan's love embraced all : it was he who started in Italy a Christmas custom of collecting gifts for the poor, and people continually came to him with their wants, whether possible or impossible. And sometimes the seemingly impossible ones were fulfilled too, notably where shortages of water were concerned.

It was currently said in Lucera, " If you want to see St Francis, watch Father Master " ; and his first superior said of him that he had reached such a degree of mystical union with God that he was filled with Him. One of his characteristics was an intense devotion to the Mother of God as conceived free from original sin, and every year he celebrated a solemn public novena before the feast of the Conception (Lucera still observes it). It was on the first day of this novena, November 29, in 1742, that Father Francis died. Some time before, when he seemed to be in good health, he had foretold that his earthly end was at hand to one of his penitents, and to Father Ludovic Gioca who, he suggested, would accompany him. Father Ludovic was rather upset. " Listen, Father Master ", he said, " If you

want to die, that is your affair. But I am in no hurry." " We must both make the journey: I first, you later ", was the reply. Father Ludovic survived Father Master by only two months. Bd Francis Antony Fasani was beatified in 1951.

There are Italian biographies by Canon T. M. Vigilanti (1848), Fr L. Berardini (1951) and Fr G. Stano (1951). The last, a short life, has been translated into English by Fr R. Huber in America (1951); it includes two interesting portraits of the *beatus*.

30: ST ANDREW, APOSTLE, PATRON OF SCOTLAND (FIRST CENTURY)

ST ANDREW was a native of Bethsaida, a town in Galilee upon the banks of the lake of Genesareth. He was the son of Jona, a fisherman of that town, and brother to Simon Peter, but whether older or younger the Holy Scriptures do not say. They had a house at Capharnaum, where Jesus lodged when he preached in that city. When St John Baptist began to preach penance, Andrew became his disciple, and he was with his master when St John, seeing Jesus pass by the way after He had been baptized by him, said, " Behold the Lamb of God ! " Andrew was so far enlightened as to comprehend this mysterious saying, and without delay he and another disciple of the Baptist went after Jesus, who saw them with the eyes of His spirit before He beheld them with His corporal eyes. Turning back as he walked, he said, " What seek ye ? " They said they wanted to know where He dwelt, and He bade them come and see. There remained but two hours of that day, which they spent with him, and Andrew clearly learned that Jesus was the Messias and resolved from that moment to follow Him; he was thus the first of His disciples, and therefore is styled by the Greeks the " Protoclete " or First-called. He then fetched his brother, that he might also know Him, and Simon was no sooner come to Jesus than the Saviour admitted him also as a disciple, and gave him the name of Peter. From this time they were his followers, not constantly attending Him as they afterwards did, but hearing Him as frequently as their business would permit and returning to their trade and family affairs again. When Jesus, going up to Jerusalem to celebrate the Passover, stayed some days in Judaea and baptized in the Jordan, Peter and Andrew also baptized by His authority and in His name. Our Saviour, being come back into Galilee and meeting Peter and Andrew fishing in the lake, He called them permanently to the ministry of the gospel, saying that He would make them fishers of men. Whereupon they immediately left their nets to follow Him, and never went from Him again. The year following our Lord chose twelve to be His apostles, and St Andrew is named among the first four in all the biblical lists. He is also mentioned in connection with the feeding of the five thousand (John vi 8, 9) and the Gentiles who would see Jesus (John xii 20–22).

Apart from a few words in Eusebius, who informs us that St Andrew preached in Scythia and that certain spurious " acts " bearing his name were made use of by heretics, we have practically nothing but apocryphal writings which profess to tell us anything of the later history of St Andrew. There is, however, one curious mention in the ancient document known as the Muratorian Fragment. This dates from the very beginning of the third century and therein it is stated: " The fourth gospel [was written by] John one of the disciples [*i.e.* apostles]. When his fellow disciples and bishops urgently pressed him, he said, ' Fast with me from today, for three days, and let us tell one another what revelation may be made to us,

either for or against [the plan of writing].' On the same night it was revealed to Andrew, one of the apostles, that John should relate all in his own name, and that all should review his writing." Theodoret tells us that Andrew passed into Greece; St Gregory Nazianzen mentions particularly Epirus, and St Jerome Achaia. St Philastrius says that he came out of Pontus into Greece, and that in his time (fourth century) people at Sinope believed that they had his true picture and the *ambo* from which he preached in that city. Though there is agreement among these as to the direction of St Andrew's apostolate there is no certainty about it. The favourite view of the middle ages was that he eventually came to Byzantium and there left his disciple Stachys (Romans xvi 9) as bishop. This tradition is due to a document forged at a time when it was a great help to the ecclesiastical position of Constantinople apparently to have an apostolic origin for their church, like Rome, Alexandria and Antioch. (The first historically certain bishop of Byzantium was St Metrophanes, early in the fourth century.) The place and manner of the death of St Andrew are equally in doubt. His apocryphal *passio* says that he was crucified at Patras in Achaia, being not nailed but bound to a cross, on which he suffered and preached to the people for two days before he died. The idea that his cross was of the kind called saltire or decussate (X-shaped) was apparently not known before the fourteenth century. Under the Emperor Constantius II (d. 361) what purported to be the relics of St Andrew were translated from Patras to the church of the Apostles at Constantinople; after the seizure of that city by the Crusaders in 1204 they were stolen and given to the cathedral of Amalfi in Italy.

St Andrew is the patron saint of Russia, on account of a valueless tradition that he preached in that country so far as Kiev, and of Scotland. It is not claimed that he preached in Scotland, but the legend preserved by John of Fordun and in the Aberdeen Breviary is no less undeserving of credence. According to this a certain St Rule (Regulus), who was a native of Patras and had charge of the relics of St Andrew in the fourth century, was warned by an angel in a dream to take a part of those relics and convey them to a place that would be indicated. He did as he was told, going forth in a north-westerly direction " towards the ends of the earth ", until by a sign the angel stopped him at the place we call Saint Andrews, where he built a church to shelter them, was made its first bishop, and evangelized the people for thirty years. This story may have originated in the eighth century. A feast of the translation is observed in the archdiocese of Saint Andrews on May 9.

The name of St Andrew appears in the canon of the Mass with those of the other apostles, and he is also named with our Lady and SS. Peter and Paul in the embolism after the Lord's Prayer. This is generally attributed to the personal devotion of Pope St Gregory the Great for the saint, but the usage may antedate his time.

Although Duchesne, Delehaye and others regard St Andrew's connection with Patras as unreliable, some are inclined to affirm it very positively. " More certain ", says Kellner (*Heortology*, p. 289), " is his martyrdom at Patras, of which we have a trustworthy account." [He means the *passio* printed by Max Bonnet, *Analecta Bollandiana*, vol. xiii, pp. 373–378.] " Besides this, there is a well-known encyclical letter from the priests and deacons of Achaia, which in all essential points agrees with the account of the martyrdom, although in some other respects it is open to criticism." This is putting the matter rather strongly, but it is certainly worthy of remark that there is almost perfect uniformity in Latin and Greek calendars at all periods in assigning St Andrew's feast to November 30, and also that the " *Hieronymianum* " under February 5 has the entry *Patras in Achaia ordinatio episcopatus sancti Andraeae apostoli*. The letter of the Achaia clergy is printed in Migne, PG., vol. ii,

pp. 1217–1248, but the best of the apocryphal material regarding St Andrew can be most conveniently studied in the contributions of M. Bonnet to the *Analecta Bollandiana*, vol. xiii (1894), afterwards separately reprinted. There are also Ethiopic, Coptic and other oriental texts. See further the *Dictionnaire de la Bible : Supplément*, vol. i, cc. 504–509 ; Flamion, *Les actes apocryphes de l'apôtre André* (1911) ; Hennecke, *Neutestamentliche Apocryphen* (1904), pp. 459–473, and *Handbuch* (1904), pp. 544–562. The legend of St Andrew must have excited interest in England at an early date ; the Anglo-Saxon poem, *Andreas*, based upon it is probably the work of Cynewulf, who wrote about the year 800. On St Andrew's connection with Scotland see W. Skene, *Celtic Scotland*, vol. i, pp. 296–299 ; for Eusebius's reference, his *Eccl. Hist.*, bk iii ; and for the Muratorian reference, DAC., vol. xii, c. 552, a facsimile of the original manuscript.

SS. SAPOR AND ISAAC, BISHOPS AND MARTYRS (A.D. 339)

THE long and shocking persecution of the Christians of Persia under Sapor II was due to a suspicion that they were intriguing with the Roman emperors against their own country, and profession of the national religion, Mazdeism, was made the test of loyalty. Mahanes, Abraham and Simeon were the first who fell into the hands of the officers, and soon after Sapor and Isaac, both bishops, were taken up for building churches and making converts. All five were presented to the king, who said to them, " Have you not heard that I am descended from the god ? Yet I sacrifice to the sun and pay divine honours to the moon. Who are you to resist my laws ? " The martyrs answered, " We acknowledge one God, and Him alone we worship ", and Sapor the bishop said, " We confess one only God, who made all things, and Jesus Christ, born of Him ". The king commanded that he should be struck on the mouth, which was done with such cruelty that his teeth were knocked out, and he was beaten with clubs till his whole body was bruised and bones broken. Isaac appeared next, and Sapor the king reproached him for having presumed to build churches. He maintained Christ with inflexible constancy, so several apostates were sent for and by threats made to carry off Isaac and stone him to death. At the news of his martyrdom, St Sapor exulted and himself died of his wounds two days after, in prison. The barbarous king, to be sure of his death, caused his head to be cut off, and brought to him. The other three were then called up and the king, finding them no less invincible, ordered the skin of Mahanes to be flayed from the top of his head to the navel ; under which torture he died. Abraham's eyes were bored out with a hot iron, and Simeon was buried in the earth up to his breast and shot to death with arrows.

The story of the martyrdom of these bishops, written in Syriac, was published in the eighteenth century by S. E. Assemani in his *Acta sanctorum martyrum orientalium et occidentalium*, vol. i, pp. 225–230. A better text has since been edited from a collation of other manuscripts by P. Bedjan in his *Acta martyrum et sanctorum*, vol. ii (1891). It would seem that this Sapor must be the same who is mentioned in the early Syriac *breviarium* amongst " the bishops of Persia ". The notice, to which no day of the month is attached, simply names " John and Shabur (Sapor), bishops of the city of Beth-Seleucia ".

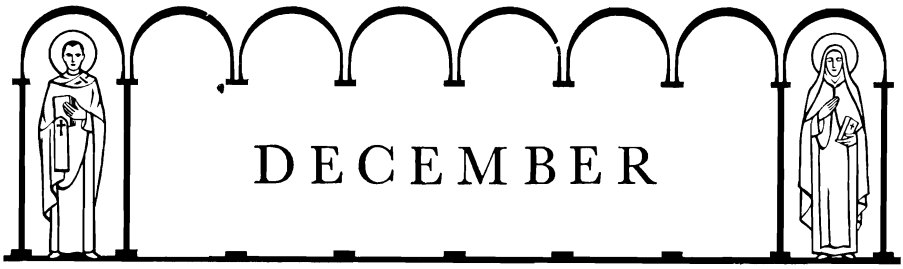
BD ANDREW OF ANTIOCH (*c.* A.D. 1348)

THIS Andrew, Norman by blood, was born at Antioch about 1268, the year in which the Sultan Bibars finally broke the Crusaders' power in Syria ; he was descended from Bohemund III, Prince of Antioch in the Latin kingdom, and so from Robert Guiscard. Andrew joined the community of Augustinian canons regular which had been formed to serve the basilica of the Holy Sepulchre at

Jerusalem, and was appointed by the Latin patriarch to be the key-bearer; that is, he had charge of the key of the Holy Sepulchre, a purely honorary office, since the Saracens had retaken possession of Jerusalem twenty-five years before Andrew was born.* Few particulars of his life are known, but towards its end he was sent on a mission to visit the houses of his order in Europe and to collect funds for the maintenance of the canons who had shared the ruin of the Crusaders' kingdom. He visited Sicily, Italy, Poland and France, and in 1347 he was at Annecy in Savoy, where he received a contribution for the funds of the local priory of the Holy Sepulchre. He died in that place, with a great reputation for holiness, and in 1360 his *cultus* was recognized and spread by the elevation of his relics to a shrine. St Francis of Sales had a devotion to Bd Andrew, and testified to the miracles that took place at his tomb. His feast was celebrated annually at Annecy on this date until the Revolution.

Information is very defective. See, however, DHG., vol. ii, c. 1632.

* The Latin canons were not driven out, but the keys of the church were handed over to the Mohammedan families of Judah and Nussaibah, to whom they had probably been entrusted by Saladin in 1187. It is said that descendants of those families are still the official door-keepers and hold the keys, though they are also still Mohammedans.



DECEMBER

1 : ST ANSANUS, MARTYR (A.D. 304 ?)

ST ANSANUS, a Roman by birth, is venerated as the first apostle of Siena, where he made so many converts that he was named "the Baptizer". During the persecution under Diocletian he was imprisoned, and after torture his head was cut off at a place outside the walls still marked by a church. In the year 1170 his relics were translated to the cathedral; miracles marked the occasion, and these were written down, together with a fanciful life of the martyr. This states that Ansanus was a youth who was denounced as a Christian by his own father. He confessed the faith, but managed to escape from Rome and fled towards Tuscany. On the way he preached at Bagnorea and was imprisoned where the church of our Lady *delle Carceri* now stands. In Siena the memory of the boy saint is still devoutly cherished: "In the vaults under the Spedale are the meeting-places of several devout confraternities, which are said to trace back their origin from the first Sienese Christians, the converts of St Ansanus, who met in secret on this spot in the days of the Roman persecutions."

Evidence seems to be entirely lacking for any early *cultus* of St Ansanus. His so-called *passio*, two different texts of which have been printed in Baluze-Mansi, *Miscellanea* (vol. iv, pp. 60–63), amounts to no more than a double set of breviary lessons which betray their date by their very form. *Cf.* also the Bollandist *Catalogus cod. hagiog. Bruxel.*, vol. i, pp. 129–132. See E. G. Gardner, *Story of Siena*, p. 187 and *passim*; and V. Lusini, *Il San Giovanni di Siena*, who states that a little church, the remains of which still exist, can be shown by documents to have been dedicated to St Ansanus as early as 881. It is supposed to have served as the first baptistery of Siena.

ST AGERICUS, OR AIRY, BISHOP OF VERDUN (A.D. 588)

ST AGERICUS was born at or near Verdun, perhaps at Harville, about the year 521. He became one of the clergy of the church of SS. Peter and Paul at Verdun, and when he was thirty-three was appointed bishop of that city in succession to St Desiderius. He was visited there by St Gregory of Tours and St Venantius Fortunatus, both of whom write in his praise: "The poor receive relief, the despairing hope, the naked clothing; whatever you have, all have", says Fortunatus. St Agericus enjoyed the favour also of King Sigebert I, whose son, Childebert, he baptized, and counselled after he came to the throne. But he was not able to obtain mercy for Bertefroi and other revolting nobles who came to him for sanctuary and protection. Bertefroi was murdered in the bishop's own chapel by the royal officers. A more pleasing association between Agericus and Childebert was when the whole of the court was billeted on the bishop; there were so many of them and they were so thirsty that the supply of drink was stretched to its limit. St Agericus had the last cask of wine set in the hall, blessed it, and it proved to have

a miraculous and never-ending flow. Another miracle attributed to him was the delivery of a condemned malefactor at Laon, for whom he obtained pardon. St Agericus died in 588, it is said of a broken heart because he had failed to save Bertefroi. He was buried in the church of SS. Andrew and Martin which he had built at Verdun. Here an abbey was established early in the eleventh century and dedicated in his honour.

Besides the information furnished by St Gregory of Tours and St Venantius Fortunatus, Hugh of Flavigny in his chronicle has gathered up the data scattered in these same sources and produced some sort of biography (see Migne, PL., vol. cliv, cc. 126–131). Two Latin lives of late date are printed in the Bollandist *Catalogus cod. hagiog. Lat. Bib. Nat. Paris*, vol. i, pp. 479–482 ; and vol. iii, pp. 78–92 ; neither, however, contains any material of value. See also DHG., vol. i, cc. 1223–1224.

ST TUDWAL, Bishop (Sixth Century)

According to Breton tradition St Tudwal (Tutwal, Tugdual) was a Briton from Wales who crossed over to Brittany with his mother, his sister, some monks, and others, where the king of Dumnonia, Deroc, was his cousin. He settled at Lan Pabu in Léon (Tudwal was called *Pabu*, *i.e.* Father, in Brittany) and made several other monastic foundations. He went to Paris to have his grants of land confirmed by King Childebert I and was consecrated bishop, and ended his days in the monastery of Treher, now Tréguier, of which city he is accounted the first bishop. His appellation, Pabu, led to the legend that he became pope under the name of Leo, a fable that has been richly embroidered by Breton hagiographers. St Tudwal does not figure in any Welsh calendars, but the name occurs in three places in the Lleyn peninsula, the northern arm of Cardigan Bay. The chief of these, a small uninhabited island off Abersoch, is called Ynys Tudwal, and has ruins of an ancient chapel. It was here that, from May to December 1887, the holy Henry Hughes, a Welsh priest of the diocese of Shrewsbury and tertiary of the Order of Preachers, began to lead a heroic missionary life cut short by an untimely death. The feast of St Tudwal is kept in Brittany, and the Catholic church at Barmouth is dedicated in his honour.

The three separate accounts of St Tudwal which have been preserved to us are late (one may be of the ninth century), conflicting and unreliable. The Latin texts may best be consulted in A. de la Borderie, *Les trois anciennes Vies de S. Tudwal* (1887), pp. 12–45 ; and *cf.* the *Analecta Bollandiana*, vol. viii (1889), pp. 158–163. St Tudwal is invoked in the tenth-century Breton litany originally printed by Mabillon and reproduced by Haddan and Stubbs, *Councils*, vol. ii, p. 82. See also LBS., vol. iv, pp. 271–274 ; Duine, *Memento*, p. 61 ; A. Oheix, *Études hagiographiques* (1919), no. 8 ; Mgr Duchesne in the *Bulletin Critique*, vol. x (1889), pp. 228–229 ; and, regarding the reputed relics of the saint, A. de Barthélemy in the *Revue de Bretagne*, vol. xxv (1901), pp. 401–413. Dom Gougaud was of the opinion that Tudwal was a native of insular Dumnonia, *i.e.* Devon or Cornwall.

ST ELIGIUS, or ELOI, Bishop of Noyon (A.D. 660)

The name of Eligius, and those of his father, Eucherius, and his mother, Terrigia, show him to have been of Roman Gaulish extraction. He was born at Chaptelat, near Limoges, about the year 588, the son of an artisan. His father, seeing in due course that the boy had a remarkable talent for engraving and smithing, placed him with a goldsmith named Abbo, who was master of the mint at Limoges. When the time of his apprenticeship was finished Eligius went into France, that

is, across the Loire, and became known to Bobbo, treasurer to Clotaire II at Paris. This king gave Eligius an order to make him a chair of state, adorned with gold and precious stones. Out of the materials furnished he made two such thrones instead of one. Clotaire admired the skill and honesty of the workman, and finding that he was a man of parts and intelligence took him into his household and made him master of the mint. His name is still to be seen on several gold coins struck at Paris and Marseilles in the reigns of Dagobert I and his son, Clovis II. His *vita* states that among other works the reliquaries of St Martin at Tours, of St Dionysius at Saint-Denis, of St Quintinus, SS. Crispin and Crispinian at Soissons, St Lucian, St Germanus of Paris, St Genevieve, and others, were made by Eligius. His skill as a workman, his official position and the friendship of the king soon made him a person of consideration. He did not let the corruption of a court infect his soul or impair his virtue, but he conformed to his state and was magnificently dressed, sometimes wearing nothing but silk (a rare material in France in those days), his clothes embroidered with gold and adorned with precious stones. But he also gave large sums in alms. When a stranger asked for his house he was told, " Go to such a street, and it's where you see a crowd of poor people ".

A curious incident occurred when Clotaire tendered him the oath of allegiance. Eligius having a scruple lest this would be to swear without sufficient necessity, or fearing what he might be called upon to do or approve, excused himself with an obstinacy which for some time displeased the king. Still he persisted in his resolution and repeated his excuses as often as the king pressed him. Clotaire, at length perceiving that the motive of his reluctance was really a tenderness of conscience, assured him that his conscientious spirit was a more secure pledge of fidelity than the oaths of others. St Eligius ransomed a number of slaves, some of whom remained in his service and were his faithful assistants throughout his life. One of them, a Saxon named Tillo, is numbered among the saints and commemorated on January 7 ; he was first among the seven disciples of St Eligius who followed him from the workshop to the *évêché*. At the court he sought the company of such men as Sulpicius, Bertharius, Desiderius and his brother, Rusticus, and in particular Audoenus, all of whom became not only bishops but saints as well. Of these Audoenus (St Ouen) must have been a boy when St Eligius first knew him ; to him was long attributed the authorship of the *Vita Eligii*, which is now commonly regarded as the work of a later monk of Noyon. By it St Eligius is described as having been at this time, " tall, with a fresh complexion, his hair and beard curling without artifice ; his hands were shapely and long-fingered, his face full of angelic kindness and its expression grave and unaffected ".

King Clotaire's regard for and trust in Eligius was shared by his son, Dagobert I, though, like many monarchs, he valued and took the advice of a holy man more willingly in public than in private affairs. He gave to the saint the estate of Solignac in his native Limousin for the foundation of a monastery, which in 632 was peopled with monks who followed the Rules of St Columban and St Benedict combined. These, under the eye of their founder, became noted for their good work in various arts.* Dagobert also gave to St Eligius a house at Paris, which he converted into a nunnery and placed under the direction of St Aurea. Eligius

* The original charter of Solignac is preserved in the archives of Limoges. It is signed by, among others, Eligius, Adeodatus of Mâcon, Lupus of Limoges, Audoenus and Vincent " the least of all the deacons of Christ ".

asked for an additional piece of land to complete the buildings, and it was granted him. But he found that he had somewhat exceeded the measure of the land which had been specified. Upon which he immediately went to the king and asked his pardon. Dagobert, surprised at his careful honesty, said to his courtiers, " Some of my officers do not scruple to rob me of whole estates ; whereas Eligius is afraid of having one inch of ground which is not his ". So trustworthy a man was valuable as an ambassador, and Dagobert is said to have sent him to treat with Judicaël, the prince of the turbulent Bretons.

St Eligius was chosen to be bishop of Noyon and Tournai, at the same time as his friend St Audoenus was made bishop of Rouen. They were consecrated together in the year 641. Eligius proved as good a bishop as he had been layman, and his pastoral solicitude, zeal and watchfulness were most admirable. Soon he turned his thoughts to the conversion of the infidels, who were a large majority in the Tournai part of his diocese, and a great part of Flanders was chiefly indebted to St Eligius for receiving the gospel. He preached in the territories of Antwerp, Ghent and Courtrai, and the inhabitants, who were as untamed as wild beasts, reviled him as a foreigner, " a Roman " ; yet he persevered. He took care of their sick, protected them from oppression, and employed every means that charity could suggest to overcome their obstinacy. The barbarians were gradually softened, and some were converted ; every year at Easter he baptized those whom he had brought to the knowledge of God during the twelve preceding months. The author of the Life tells us that St Eligius preached to the people every Sunday and feast-day and instructed them with indefatigable zeal ; an abstract is given of several of his discourses united in one, by which it appears that he often borrowed whole passages from the sermons of St Caesarius of Arles. It would perhaps be more correct to say that the writer of the Life has borrowed from St Caesarius, though there are similar borrowings in the sixteen homilies attributed to St Eligius. One of these may possibly be authentic, a very interesting discourse in which the preacher warns his hearers against superstitions and pagan practices : observances of January 1 and also of June 24 are mentioned, work must not be abstained from out of respect for Thursday (*dies Jovis*) or May month, charms, biblical and other, fortune-telling, watching the omens, and many other superstitions (some of them still used in Great Britain today) are forbidden. In their place he urges prayer, the partaking of the body and blood of Christ, anointing in time of sickness, and the sign of the cross, with the recitation of the creed and the Lord's Prayer.

At Noyon St Eligius established a house of nuns, to govern which he fetched his *protégée*, St Godeberta, from Paris, and one of monks, outside the city on the road to Soissons. He was very active in promoting the *cultus* of local saints, and it was during his episcopate that several of the reliquaries mentioned above were made, either by himself or under his direction. He took a leading part in the ecclesiastical life of his day, and for a short time immediately before his death was a valued counsellor of the queen-regent, St Bathildis. His biographer gives several illustrations of the regard which she had for him, and they had in common not only political views but also a deep solicitude for slaves (she had been carried off from England and sold when a child). The effect of this is seen at the Council of Chalon (*c.* 647), which forbade their sale out of the kingdom and decreed that they must be free to rest on Sundays and holidays. The only certainly authentic writing of St Eligius is a charming letter to his friend St Desiderius of Cahors. " Remember your Eligius ", he says in the course of it, " O my Desiderius, who

art dear to me as mine own self, when your soul pours itself out in prayer to the Lord. . . . I greet you with all my heart and the most sincere affection. Our faithful companion, Dado, greets you also." Dado is St Audoenus. When he had governed his flock nineteen years Eligius was visited with a foresight of his death, and foretold it to his clergy. Falling ill of a fever, he on the sixth day called together his household and took leave of them. They all burst into tears and he was not able to refrain from weeping with them; he commended them to God, and died a few hours later, on December 1, 660. At the news of his sickness St Bathildis set out from Paris, but arrived only the morning after his death. She had preparations made for carrying the body to her monastery at Chelles. Others were anxious that it should be taken to Paris, but the people of Noyon so strenuously opposed it that the remains of their pastor were left with them. They were afterwards translated into the cathedral, where a great part of them remain. St Eligius was for long one of the most popular saints of France, and his feast was universal in north-western Europe during the later middle ages. In addition to being the patron saint of all kinds of smiths and metalworkers, he is invoked by farriers and on behalf of horses: this on account of legendary tales about horses that have become attached to his name. He practised his art all his life, and a number of existing "pieces" are attributed to him.

Of all the Merovingian saints, the history of St Eloi possibly brings us most nearly into touch with Christian practice at that period. It is therefore not surprising that his life has given rise to a relatively abundant literature. Everything centres round the *Vita S. Eligii*, an unusually lengthy document, of which, as stated above, St Ouen is the reputed author. The best text is that edited by B. Krusch in MGH., *Scriptores Merov.*, vol. iv, pp. 635–742; it is also to be found in Migne, PL., vol. lxxxvii, cc. 477–658. It seems certain that St Ouen did write some account of his friend, but the life now preserved to us was compiled at Noyon a half-century or more later; and though it probably incorporates a good deal of what St Ouen wrote, it has been recast and supplemented in many places. An excellent account of St Eligius is given by E. Vacandard in DTC., vol. iv, cc. 2340–2350, and there are several articles of the same author bearing on the subject, notably in the *Revue des questions historiques* for 1898 and 1899, where the question of the authenticity of the homilies attributed to the saint is very fully discussed. See also Van der Essen, *Étude critique sur les saints mérovingiens* (1904), pp. 324–336; H. Timerding, *Die christ. Frühzeit Deutschlands*, vol. i (1929), pp. 125–149; S. R. Maitland, *The Dark Ages* (1889), pp. 101–140; and P. Parsy, *Saint Eloi* (1904) in the series "Les Saints". In the long article by H. Leclercq in DAC., vol. iv, cc. 2674–2687, a detailed account is given of the different works of art attributed to the saint's craftsmanship. On "missionary sermons" and the homiletic influence of St Caesarius, see W. Levison, *England and the Continent* . . . (1946), appendix x, pp. 302–314, "Venus, a Man".

BD BENTIVOGLIA (A.D. 1232)

BENTIVOGLIA, a native of San Severino in the Marches, joined the Franciscan Order in the lifetime of the founder, and though his family was well-to-do a number of his near relatives subsequently followed his example. The imperfect records preserved to us do not seem to supply anything very characteristic or personal regarding this *beatus*. He, no doubt, shared in full measure the love of poverty and simplicity which was so conspicuous in the first generation of the Friars Minor. We are told of his great charity, his zeal for souls and of the inspiring earnestness of his sermons. The parish priest of San Severino is said in the *Fioretti* to have been brought to the order by witnessing a rapture of Bd Bentivoglia when praying in a wood, in the course of which he saw this holy brother raised for a long time

high above the ground. In the same source we read how, " while sojourning once alone at Trave Bonanti in order to take charge of and serve a certain leper, he (Bentivoglia) received commandment from his superior to depart thence and go unto another place, which was about fifteen miles distant, and, not willing to abandon the leper, he took him with him with great fervour of charity, and placed him on his shoulders, and carried him from the dawn till the rising of the sun all the fifteen miles of the way, even to the place where he was sent, which was called Monte San Vicino, which journey, if he had been an eagle, he could not have flown in so short a time, and this divine miracle put the whole country round in amazement and admiration ". He died, where he was born, at San Severino on Christmas day, 1232.

See Mazzara, *Leggendario Francescano* (1680), vol. i, pp. 239–240; Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 31–33; and *Actus B. Francisci et sociorum ejus*, edited by Paul Sabatier, p. 160. In deference to the reading of Sabatier's manuscripts I have spelt the name Bentivoglia rather than Bentivoglio.

BD JOHN OF VERCELLI (A.D. 1283)

THIS John was born near Vercelli about the year 1205, but he is not first certainly heard of till forty years later, when he was prior of the Dominicans at Vercelli and a marked man for his abilities and character. After filling various offices and missions he was elected sixth master general of the Order of Preachers in 1264, an office which he held with great distinction for nineteen years. John was rather short of stature—in his first letter to his brethren he refers to himself as a " poor little man "—and so amiable of expression that he is said to have required of his *socius* that he should be of a severe and awe-inspiring countenance. But he made up for lack of size by sufficiency of energy and was tireless in his visitation and correction of the Dominican houses up and down Europe; nor would he on these journeys dispense himself from the fasts either of the Church or of his order. Immediately on his election to the see of Rome, Bd Gregory X imposed on John of Vercelli and his friars the task of again pacifying the quarrelling states of Italy, and three years later he was ordered to draw up a *schema* for the second oecumenical Council of Lyons. At the council he met Jerome of Ascoli (afterwards Pope Nicholas IV), who had succeeded St Bonaventure as minister general of the Franciscans, and the two addressed a joint letter to the whole body of friars. Later on they were sent together by the Holy See to mediate between Philip III of France and Alfonso X of Castile, continuing the work of peace-maker, in which John excelled.

Bd John of Vercelli was one of the early propagators of devotion to the name of Jesus, which the Council of Lyons prescribed in reparation for Albigensian blasphemies. Bd Gregory X selected John particularly, as head of a great body of preachers, to spread this devotion, and the master general at once addressed all his provincial priors accordingly. It was decided that there should be an altar of the Holy Name in every Dominican church and that confraternities against blasphemy and profanity should be formed. In 1278 Bd John sent a visitor into England, where some friars had been attacking the teaching of St Thomas Aquinas, then lately dead, whom John had reappointed to the chair of theology at Paris after the refusal of St Albert the Great. Two years later John came himself to Oxford, where a general chapter was held. Like Humbert of Romans, his predecessor, he refused episcopacy and a curial office at Rome; but he was induced

to withdraw his resignation of the generalate, which he retained until his death at Montpellier on November 30, 1283. The *cultus* of Bd John of Vercelli was approved in 1903.

A very full life was composed in French by P. Mothon and it has been translated into Italian, *Vita del B. Giovanni da Vercelli* (1903); naturally also Fr Mortier in his *Histoire des Maîtres généraux O.P.*, vol. ii, pp. 1–170, gives much space to this important generalate. A careful account in briefer compass is that of M. de Waresquiel, *Le bx Jean de Verceil* (1903). See also Taurisano, *Catalogus Hagiographicus O.P.*

BD GERARD CAGNOLI (A.D. 1345)

THE cult which from time immemorial has been paid at Palermo and elsewhere to this follower of St Francis was confirmed in 1908. Gerard, born about 1270, was the only son of noble parents in the north of Italy. He lost his father at the age of ten, and his mother not many years afterwards. Resisting the persuasions of his relatives to marry, he distributed his goods to the poor and led, until he was forty, the life of a pilgrim and hermit, spending most of his time in the wilder parts of Sicily. In the early years of the fourteenth century, the holiness and miracles of St Louis of Anjou, who though heir to a throne had become a Franciscan, were much talked about. Gerard took him for his patron, and about the year 1310 ended by joining the same order. Whilst he discharged the duties of a lay-brother, his simplicity and devotion were the admiration of all. On one great feast-day, when he was acting as cook, being absorbed in prayer, he seemed to have forgotten all about the dinner; when, late in the morning, the father guardian, apprised that even the fire had not yet been lighted, remonstrated with the brother on his neglect, Gerard, quite unperturbed, betook himself to the kitchen, where, assisted, it is said, by an unknown youth of radiant beauty, he produced, punctually to the moment, a more delicious meal than the community had ever before eaten. Many miracles were attributed to the intercession of the holy brother. For example, it was said that, finding a child crying because it had dropped and broken the glass beaker it was carrying home to its mother, he collected the fragments, blessed them and restored the vessel to the child as sound as it had been before. His miracles of healing were commonly performed by anointing the sick with the oil which burned in a lamp before a little shrine of his patron St Louis. His diet was bread and water, he slept upon a plank, he scourged himself to blood, and there were many stories told of ecstasies in which he was seen surrounded with light and raised from the ground. He died on December 30, 1345.

See the decree of the Congregation of Rites in *Analecta Ecclesiastica* (1908), vol. xvi, pp. 293–295; B. Mazzara, *Leggendario Francescano* (1680), vol. iii, pp. 767–773; and *Analecta Franciscana* (1897), vol. iii, pp. 489–497.

BD ANTONY BONFADINI (A.D. 1482)

THE Bonfadini were a good family of Ferrara, where Antony was born in the year 1400. When he was thirty-nine he became a friar minor of the Observance at the friary of the Holy Ghost in his native town, and soon distinguished himself as a teacher and preacher. He was sent on the Franciscan mission in the Holy Land, and on a journey from there, in his old age, he died and was buried at the village of Cotignola in the Romagna. A year later his body was found to be still incorrupt, and miracles were reported at his tomb. Accordingly, when some years later the

Friars Minor made a foundation at Cotignola, they were given permission to translate the body to their church. The *cultus* of Bd Antony was approved in 1901.

Although the continued *cultus* is well attested, we know little detail of the life of this holy friar. Some account is furnished by such chroniclers as Mazzara in *Leggendario Francescano*, vol. iii (1680), pp. 601–602. See also the *Acta Ord. Fratrum Minorum*, vol. xx (1901), pp. 105 *seq.*; and DHG., vol. iii, c. 763.

BB. RICHARD WHITING, Abbot of Glastonbury, and his Companions, Martyrs (A.D. 1539)

The prestige conferred both by legend and history gives Glastonbury a literally unique place among the numerous great monasteries of ancient England, and, if it be impossible to accept the story of its foundation by St Joseph of Arimathaea (and several other stories about it), the very existence of such a legend testifies to the veneration in which our ancestors held the place. It is therefore fitting that, at a time when many ecclesiastics, secular and regular, and distinguished lay-people fell away lamentably from their calling as Catholic Christians, the last abbot of Glastonbury should have died for his faith at the hands of the civil power. Richard Whiting was born at Wrington in Somerset, probably soon after 1460, and was educated at Cambridge (Magdalene ?), where he took his M.A., in 1483, and returned for his S.T.D., in 1505. In all likelihood he was a monk before the first date. He was ordained priest at Wells in 1501, and for some years held the office of chamberlain in the monastery. Upon the death of Abbot Bere, in 1525, the community requested Cardinal Wolsey to name a successor. He chose Dom Richard Whiting: "an upright and religious monk, a provident and discreet man, and a priest commendable for his life, virtues, and learning". Among those who signed the commission was St Thomas More.

For ten years his rule was quiet and uneventful, till in 1534 came the summons to take the oath of supremacy, that the king was head of the Church in England. With the exception of More, Fisher, the Carthusian monks and the Franciscan Observants, there were few who stood out from the first against this; Abbot Whiting and his monks took the oath when it was tendered to them. In the following year the royal commissioners visited Glastonbury, and reported (with regret) that the brethren were kept in such good order that they could not offend; and assured the monks that nothing was intended against them. A year later the lesser monasteries were suppressed, and by the time the greater ones were condemned, in 1539, Glastonbury was the only religious house left in Somerset. Three commissioners arrived there in September. They impounded various incriminating documents (a book against the king's divorce, copies of papal bulls, and a Life of St Thomas Becket) and questioned Abbot Whiting. But now he refused to surrender his charge and showed "his cankerous and traitorous mind against the King's Majesty and his succession". So they carried him off to London, to the Tower. Mr Commissioner Layton sent after him to Cromwell a "book of evidences" of "divers and sundry treasons" committed by the abbot, which is not extant and the contents are unknown. But in consequence of it Cromwell noted in his *Remembrances*: "Item, the Abbot of Glaston to be tried at Glaston, and also executed there"—a pretty anticipation of the course of injustice. There is a good deal of uncertainty as to what actually took place: whether Abbot Whiting was tried in London or in Wells or at both places; but he

was condemned to death. The indictment was not allowed to survive, or even, apparently, to be made public, but there is general agreement that it was for high treason (in which case the abbot was entitled to be tried by his peers in the House of Lords), and the available evidence points to denial of the royal supremacy as having been the specific offence.

Bd Richard arrived at Wells with his escort on Friday, November 14, 1539. The next day he was hurried to Glastonbury, was refused leave to make a farewell visit to his abbey (he apparently did not know it was deserted, the community scattered), and was dragged on a hurdle to the top of the Tor, a hill some 500 feet high overlooking the town. There, beneath the tower of St Michael's chapel, the aged man, " very weak and sickly ", sustained the barbarities of hanging and disembowelling. Before the evening his head was displayed above the gate of his monastery, and his quarters had been sent off to Wells, Bridgewater, Ilchester and Bath.* After the abbot had been despatched, two of his monks suffered in a like manner. These were Bd JOHN THORNE, treasurer of the abbey church, and Bd ROGER JAMES, its sacristan. Their offence was called *sacrilege*, in that they had hidden various treasures of their church to save them from the king's hands. It is likely that this was also one of the charges against Whiting. The memory of the martyred abbot was long held in benediction by the people of Somerset, and he is not forgotten in Glastonbury and its neighbourhood today. It was probably on the evidence of Father William Good, S.J., a contemporary and a native of Glastonbury, that Pope Gregory XVI permitted his representation among the martyrs on the walls of the chapel of the *Venerabile*, and so led to his equipollent beatification with the others in 1895.

The feast of these three martyrs is observed in the diocese of Clifton on the day of their death, and in the archdiocese of Westminster and by the English Benedictine Congregation on December 1, together with the other two martyred abbots, Hugh Faringdon and John Beche.

The principal materials for this and the two following notices are to be found in the calendar of *Letters and Papers, Foreign and Domestic, of the reign of Henry VIII*, edited for the Record Office by J. S. Brewer, James Gairdner and R. H. Brodie. The story of Richard Whiting is told in some detail by F. A. Gasquet in *The Last Abbot of Glastonbury* (1895), on which also consult Canon Dixon's notice in the *English Historical Review*, vol. xii (1897), pp. 781–785. The most accurate account of the martyr is that furnished by Bede Camm in LEM., vol. i (1904), pp. 327–412.

BB. HUGH FARINGDON, ABBOT OF READING, AND HIS COMPANIONS, MARTYRS (A.D. 1539)

BD HUGH was commonly called Faringdon probably after his birthplace in Berkshire, but his true surname was Cook and he bore (or assumed) the arms of Cook of Kent. He became a monk of Reading, and while discharging the office of sub-chamberlain was elected abbot in 1520. It was an important abbacy, carrying a seat in the House of Lords and in Convocation, and the holder was a county magistrate. Dom Hugh took an active part in the duties involved, though hostile chroniclers have called him " utterly without learning ". This was not the opinion of Leonard Cox, master of Reading Grammar School, who dedicated to

* The Catholic church of St John is said to be built on the place where his limbs were exposed at Bath.

him a book on rhetoric. He maintained an excellent discipline in his monastery, and " could not abide " the preachers of the new doctrines, whom he called " heretics and knaves ". But at first he was on good terms with Henry VIII—too good terms. The king visited him and called him " my own abbot " ; the abbot sent presents of hunting-knives and of trout netted in the Kennet. He went further, for he signed the petition to Pope Clement VII for the nullity of Henry's marriage and supplied him with a list of books likely to help his case. And in 1536 he signed Convocation's articles of faith which virtually acknowledged the royal supremacy over the English church. At the end of 1537 he still enjoyed the royal favour, and took a prominent part in the funeral of Queen Jane Seymour at Windsor. A few weeks later he offended the king by reporting to Cromwell and to the neighbouring abbot of Abingdon the rumour that Henry was dead. He was examined by a commission, but released.

In 1539 the greater abbeys were suppressed. It was known that the abbot of Reading would not surrender his, and in the late summer he was consigned to the Tower of London, charged with treason. With him were tried Bd John Eynon and Bd John Rugg. Eynon was a priest of St Giles's church at Reading, who had already been in trouble for writing and distributing a copy of Robert Aske's proclamation of the Pilgrimage of Grace in 1536. Rugg was a prebendary of Chichester living in retirement at Reading Abbey. Among the charges against him was that he had preserved a relic of the hand of St Anastasius, " knowing that his Majesty had sent visitors to the said abbey to put down such idolatry ".* These two priests are generally accounted to have been monks, but it is not certain that they were. As in the case of Bd Richard Whiting, the terms of the indictment are not known, but it was not doubted at the time that it was primarily for denying the royal supremacy, and Bd Hugh spoke clearly on the scaffold. The supremacy of the Holy See in spiritual matters was, he said, " the common faith of those who had the best right to declare the true teaching of the English church ". The execution of all three took place outside Reading Abbey gateway, on the same day as that of the Glastonbury monks.

These martyrs were beatified by equipollence in 1895. Their feast is kept in the diocese of Portsmouth on November 14, and by Westminster and the English Benedictines with BB. Richard Whiting and John Beche on December 1.

The books mentioned in the notice of Bd Richard Whiting also contain whatever information is available concerning the Abbot of Reading ; see in particular pp. 121–158 of Cardinal Gasquet's book, and pp. 358–387 in that of Bede Camm.

BD JOHN BECHE, Abbot of Colchester, Martyr (A.D. 1539)

The martyr who was equivalently beatified in 1895 as John Beche was also known as Thomas Marshall ; the last seems to have been his proper surname, and Thomas was perhaps his name " in religion ". His birthplace and parentage are not known ; he took his D.D. at Oxford in 1515 and for some years was abbot of St Werburgh's at Chester. In 1533 he was elected abbot of St John's, Colchester. He was a friend of More and Fisher and his new community was opposed to the ecclesiastical policy of Henry VIII, but in the following year the abbot and sixteen

* It has been suggested by Dom Bede Camm that the hand preserved at the Catholic church of St Peter at Marlow, known to have been found in Reading, is this very relic. See LEM., vol. i, p. 376, *note*.

monks, like their fellows throughout the land, took the oath of royal supremacy. The writer of an early Life of St John Fisher, who refers to Dom John Beche as "excelling many of the abbots of his day in devotion, piety and learning", states that he first came under suspicion owing to a "traitorous guest", who encouraged him to speak against the execution of More and Fisher and then reported his words to the king's advisers. In November 1538 commissioners were sent to dissolve Colchester Abbey, to whom Bd John said: "The king shall never have my house but against my will and my heart, for I know by my learning that he cannot take it by right and law. Wherefore in my conscience I cannot be content, nor shall he have it with my heart and will." Within a year the abbot was in the Tower, charged with treason, in the same way and for the same reason as his fellow-abbots, Richard Whiting and Hugh Faringdon.

During the first four days of November 1539 two commissioners were at Brentwood, in Essex, examining witnesses against Beche, and evidence was given that he had spoken against the suppression of the monasteries, against the king's marriage with Anne Boleyn, against the royal supremacy, and in favour of the full prerogatives of the Holy See. When interrogated on these accusations the abbot, under duress of captivity and fear, tried to explain them away and affirmed the king's supremacy as against the pope's "usurped authority", and asked Henry "to be good to me for the love of God".* He was nevertheless sent back to Colchester to be tried. There is no record of the proceedings, but one of the judges reported to Cromwell that the prisoner "acknowledged himself in substance to be guilty according to the effect of the indictment". He was duly sentenced, and was hanged, drawn and quartered at Colchester on December 1, 1539.

The feast of Bd John Beche is kept in the diocese of Brentwood and, with the other two martyred abbots, by Westminster and the English Benedictines. An anonymous pamphleteer, of the king's party, gave valuable testimony to the cause for which these martyrs died when he wrote scornfully: "It is not to be doubted but his Holiness will look upon their pains as upon Thomas Becket's, seeing it is for like matter."

Here again the authorities are the same as in the two previous notices. See Gasquet, pp. 159–176, and Camm, pp. 388–407.

BD RALPH SHERWIN, MARTYR (A.D. 1581)

SIR WILLIAM PETRE, secretary of state to Henry VIII and the three following sovereigns and founder of the fortunes of his house, founded eight fellowships in Exeter College, Oxford, to one of which he nominated, in 1568, Ralph Sherwin, a young gentleman of Rodsley in Derbyshire. He took his M.A. in 1574, "being then accounted", says Anthony à Wood, "an acute philosopher and an excellent Grecian and Hebrician". The next year he was reconciled to the Church, went to Douay, and was there ordained priest in 1577. A few months later he went to the English College at Rome, where he took a leading part in the deplorable dissensions between the English and Welsh students, and was one of the four who petitioned Pope Gregory XIII to entrust the direction of the college to the Society

* The document to this effect, in Abbot Beche's own handwriting, came to light only after his case had been examined at Rome. When his cause of canonization is brought forward it will be taken into consideration. A decree of equipollent beatification is only *permissive*. But he seems to have retracted all schismatical admissions at his trial.

of Jesus. This was eventually done, and Sherwin's name stands first in the register under the new régime of those who declared their willingness to go on the English mission at any time. He was one of the party which, under the leadership of Bishop Goldwell, set out in 1580. At Milan they were the guests of St Charles Borromeo for a week, and Mr Sherwin preached before him. From Paris he wrote to a friend in Rome, Ralph Bickley, telling particularly of their adventures at Geneva, and broke off the letter because Mr Paschal had come in " with the frip to frenchify me ", *i.e.* the secular clothes for his disguise, which he much disliked wearing. He ends : " My loving Ralph, I request thee once in thy greatest fervour to say over thy beads for me, and procure as many of my friends as you can to do the same there, and let your petition be this : that in humility and constancy with perseverance to the end, I may honour God in this vocation, whereunto though unworthy I am called."

At Rheims the missionaries separated, and on August 1 Ralph Sherwin set out for England. In November he was arrested while preaching in the house of Nicholas Roscarrock in London, and was chained in the Marshalsea. Of his brief apostolate Father Persons wrote that he spent it preaching in various parts of the kingdom, in which work " he enjoyed a very special grace and ascendancy ". From the prison he managed to write a cheerful note to Persons, referring to the bells, *i.e.* fetters, on his ankles, and after a month was removed to the Tower. Here he was severely racked on December 15, with the object of getting information about his fellow-missionaries, about a feared invasion of Ireland, etc. Afterwards he was left to lie out in the snow, and next day was tortured again. He told his brother that after he had been twice racked he lay five days and nights without any food or speaking to anybody, " as he thought in a sleep, before our Saviour on the cross. After which time he came to himself, not finding any distemper in his joints by the extremity of the torture." He was offered a bishopric if he would apostatize. After more than a year's imprisonment he was brought to trial with Edmund Campion and others, and convicted on the charge of entering the realm in order to raise a rebellion. " The plain reason of our standing here ", he observed, " is religion, not treason."

While awaiting death Ralph wrote several letters to friends, including one to his uncle in Rouen, who had formerly been rector of Ingatestone. In it he says : " Innocency is my only comfort against all the forged villainy which is fathered on my fellow priests and me. . . . God forgive all injustice, and if it be His blessed will to convert our persecutors, that they may become professors of His truth. . . . And so, my good old John, farewell." On December 1, 1581, he was dragged to Tyburn on the same hurdle as Alexander Briant, and suffered immediately after Campion. On the scaffold he again protested his innocence of treason, professed the whole Catholic faith, and prayed for the Queen, and died amid the open prayers of the crowd. He was thirty-one years old.

Bd Ralph Sherwin was among the martyrs beatified in 1886, and his feast is observed in the diocese of Nottingham ; he was the protomartyr of the English College at Rome.

A full account of this martyr has been contributed by E. S. Keogh to the second volume of Camm's LEM., pp. 358–396. See also MMP., pp. 30–35. The earlier sources of information are indicated by Father Keogh on p. 396 of the first book, but to these should be added Cardinal Allen's account of Fr Campion and his companions edited by J. H. Pollen in 1908, pp. 34–46.

BD EDMUND CAMPION, MARTYR (A.D. 1581)

EDMUND CAMPION, senior, was a bookseller in the city of London, and he and his wife were Catholics until the time of Queen Elizabeth. Edmund junior was born about 1540, and when he was ten was admitted to the " Bluecoat School " by the interest of the Grocers' Company. He was an extraordinarily promising boy, and when fifteen was given a scholarship in St John's College, Oxford, then newly founded by Sir Thomas White. Two years later Campion was appointed a junior fellow, and he made a great reputation as an orator ; he was chosen to speak at the re-burial of Lady Amy Dudley (Robsart), at the funeral of Sir Thomas White, and before Elizabeth when she visited Oxford in 1566 : as a bluecoat boy he had been selected to make a speech of welcome to her predecessor at St Paul's thirteen years before. His talents and personality earned him the goodwill and patronage of the queen, of Cecil and of Leicester ; to the last-named he dedicated his *History of Ireland*, and Cecil later referred to him as " one of the diamonds of England ". He had taken the oath of royal supremacy and, although his allegiance to Protestantism was much shaken by his reading in the fathers, he was persuaded by Dr Cheney, Bishop of Gloucester, to receive the diaconate of the Anglican Church. At Oxford he was very popular (Dr Gregory Martin, with whom he was friendly, wrote from Rome warning him against ambition) and was the centre of a group of personal disciples, rather like Newman two hundred and fifty years later. But the taking of orders in a church about which he was doubtful began to trouble him and, at the end of his term as junior proctor of the university in 1569, the Grocers' Company (whose exhibitioner he was) being restive about his papistical tendencies, he went to Dublin, where an attempt was being made to revive its university. While there he wrote a short history of the country.*

Campion had left Oxford " full of remorse of conscience and detestation of mind " for himself as an Anglican minister, and he took no pains to conceal his sentiments. Accordingly, after the publication of Pope St Pius's bull against Elizabeth, he was in danger as a suspected person. In 1571 he returned to England in disguise, was present at the trial of Bd John Storey in Westminster Hall, and then made for Douay. He was stopped on the way for having no passport, but was allowed to escape on giving up his luggage and money. One of his first actions at Douay was to send a long and striking letter, a " vehement epistle ", to Dr Cheney, who had strong Catholic leanings.† Campion took his B.D. and was ordained subdeacon at Douay, and then, in 1573, went to Rome and was admitted to the Society of Jesus. As there was yet no English province he was sent to that of Bohemia, and after his novitiate at Brno went to the college of Prague to teach.

In view of the great success of the Society among the Protestants of Germany, Bohemia and Poland, Dr Allen persuaded Pope Gregory XIII to send some

* He said of the Irish : " The people are thus inclined : religious, franke, amorous, irefull, sufferable of paines infinite, very glorious, many sorcerers, excellent horsemen, delighted with warres, great almes-givers, passing in hospitalitie : the lewder sort both clarkes and laymen are sensuall and loose to leachery above measure. The same being vertuously bred up or reformed are such mirrours of holinesse and austeritie, that other nations retaine but a shewe or shadow of devotion in comparison of them." The work was not well received in Ireland.

† Cheney may have been reconciled secretly before his death, though Campion knew nothing of it. The only other Protestant bishop in England who may have died a Catholic was also of Gloucester : Dr Godfrey Goodman (1582–1655).

Jesuits to England, and at the end of 1579 Father Edmund Campion and Father Robert Persons were chosen as the first to be sent. The night before he left Prague one of the fathers, by an irresistible impulse, wrote over the door of his cell the words: *P. Edmundus Campianus, Martyr.* He left Rome in the spring of 1580, one of the party whose adventures are so well described in Bd Ralph Sherwin's letter to Ralph Bickley. When they got to the Protestant stronghold of Geneva Campion pretended to be an Irish serving-man called Patrick, and they all seem to have behaved with that reckless cheerfulness that makes more serious-minded people think the English mad. At the gate on leaving, after having had a discussion with Beza, Campion disputed with a minister, and then left the "poor shackerel" to be ragged by the rest.* From Saint-Omer Persons set out for England disguised as a returning soldier from the Lowlands, followed by Campion as a jewel merchant, with his servant, a coadjutor-brother, Ralph Emerson.

The Jesuits were not welcomed by all the Catholics, many of whom feared what new troubles the arrival of representatives of the redoubtable Society might bring on their heads; and it was necessary for the two to declare on oath that "their coming was only apostolical, to treat of matters of religion in truth and simplicity, and to attend to the gaining of souls without any pretence or knowledge of matters of state". Their coming was known to the government, and they soon had to leave London, Campion going to work in Berkshire, Oxfordshire and Northamptonshire, where he made some notable converts. He wrote to the father general in Rome: "I ride about some piece of the country every day. The harvest is wonderful great. . . . I cannot long escape the hands of the heretics. . . . I am in apparel to myself very ridiculous; I often change it and my name also. I read letters sometimes myself that, in the first front, tell news that Campion is taken, which roused in every place where I come so filleth my ears with the sound thereof that fear itself hath taken away all fear." After meeting Persons in London, where persecution was very hot, he went to Lancashire, where he preached almost daily and with conspicuous success, pursued always by spies and several times nearly taken: fifty years later his sermons were still remembered by those who had heard them. All this time he was writing a Latin treatise, which was called *Decem Rationes* because in it he expounded ten reasons why he had challenged the most learned Protestants openly to discuss religion with him. The greatest difficulty was found in getting this work printed, but eventually it was achieved on a secret press at the house of Dame Cecilia Stonor, in Stonor Park, Berkshire, and on "Commemoration", June 27, 1581, four hundred copies of it were found distributed on the benches of the university church at Oxford. It made a tremendous sensation,† and efforts to capture the writer were redoubled. Three weeks later he was taken.

* When someone asked "Mr Patrick": "Cujas es?" he replied, "Signor, no." The questioner tried again: "Potesne loqui latine?" Whereupon the Latin orator and professor of rhetoric shrugged his shoulders with a puzzled expression and walked away.

† This book, *Libellus aureus, vere digito Dei scriptus*, has gone through forty-eight editions, printed in all parts of Europe, of which five have been English translations. Of the original edition only four copies are known. Owing to shortage of type it had to be set and printed one sheet at a time, and it took half a dozen men nine weeks. "Campion's Challenge", or "Brag", addressed to the Privy Council, had been written for publication in case he were captured, to try and ensure him a fair hearing; but the document got spread abroad prematurely and directed the attention of the whole country to him.

After the publication of *Decem Rationes* it was judged prudent that Bd Edmund should retire to Norfolk, and on the way he stayed at the house of Mrs Yate at Lyford, near Wantage. On Sunday, July 16, some forty people assembled there to assist at Mass and hear him preach, but among them was a traitor. Within the next twelve hours the house was searched three times, and at the last Bd Edmund was found with two other priests concealed above the gateway. They were taken to the Tower, from Colnbrook onward being pinioned and Edmund labelled: "Campion, the seditious Jesuit." After three days in the "little-ease" he was interviewed by the Earls of Bedford and Leicester and, it is said, the queen herself, who tried to bribe him into apostasy. Other attempts of the same sort having failed he was racked; and arrests were then made of some who had sheltered him, whose names had already been known to the government but which, it was lyingly said, Campion had betrayed. While still broken by torture he was four times confronted by Protestant dignitaries, whose questions, objections and insults he answered with spirit and effectiveness.* He was then racked again, so fiercely that when asked the next day how he felt he could reply, "Not ill, because not at all". No handle could be found against him, so on November 14 he was indicted in Westminster Hall, with Ralph Sherwin, Thomas Cottam, Luke Kirby and others, on the fabricated charge of having plotted at Rome and Rheims to raise a rebellion in England and coming into the realm for that purpose. When told to plead to the charge he was too weak to move his arms, and one of his companions, kissing his hand, held it up for him. Campion conducted the defence both of himself and the others with much ability, protesting their loyalty to the queen, demolishing the evidence, discrediting the witnesses, and showing that their only offence was their religion. The packed jury brought them in "guilty", but it took them an hour to make up their minds to do it. Before sentence of death Bd Edmund addressed the court: ". . . In condemning us you condemn all your own ancestors. . . . To be condemned with these old lights—not of England only, but of the world—by their degenerate descendants is both gladness and glory to us. God lives. Posterity will live. Their judgement is not so liable to corruption as that of those who now sentence us to death."

Campion's sister came to him with a message from Hopton, offering him a good benefice as the price of apostasy, and he also had a visit from Eliot, who had both betrayed and given evidence against him, and now went in fear of his life. Bd Edmund freely forgave him and gave him a letter of recommendation to a nobleman in Germany, where he would be safe. On December 1, a wet, muddy day, Campion, Sherwin, and Briant were drawn to Tyburn together, and there executed with the usual barbarities. On the scaffold Bd Edmund again refused to give an opinion of the pope's bull against Elizabeth, and publicly prayed for her: "your queen and my queen, unto whom I wish a long reign with all prosperity". Some of the blood of this man, "admirable, subtle, exact and of sweet disposition", splashed on to a young gentleman, one Henry Walpole, who was present: he too became a Jesuit and a beatified martyr.†

* Among those present who were permanently affected by his words and bearing was Philip Howard, Earl of Arundel, afterwards himself a martyr and now beatified.

† Among the poems of Walpole on the life and death of Bd Edmund one lyric, "Why do I use my paper, ink and pen", was beautifully set to music by William Byrd, who was himself frequently "presented" for recusancy. It was first published in his *Psalms, Sonnets and Songs in Five Parts* in 1588, among the "Songs of Sadness and Piety".

The feast of Bd Edmund Campion is kept not only by the Society of Jesus but as well by the dioceses of Northampton, Portsmouth, Brno and Prague.

We are very fully informed concerning the mission of Bd Edmund Campion and Father Persons to England, though the sources from which we learn the details are too numerous and scattered to be enumerated here. In the articles which Richard Simpson contributed to *The Rambler* from 1856 to 1858, and in the full biography which he published in 1867, there is very adequate documentation and this is further supplemented in the account of Campion which fills pp. 266–357 in Camm, LEM., vol. ii. Special mention, however, should be made of the *Vita et martyrium Edmundi Campiani*, by P. Bombino, printed at Antwerp in 1618; of Father Persons' account of the journey to England in vol. ii of the Catholic Record Society's *Publications* (1906), pp. 186–201; of Cardinal Allen's *Martyrdom of Father Campion . . .* (ed. Pollen, 1908); and of Fr J. H. Pollen's numerous articles in *The Month* (notably September 1897, January and December 1905, and January 1910). A very attractive life of Bd Edmund, free from the 'Cisalpine pleading" which prejudices Richard Simpson's work, was published by Evelyn Waugh in 1935. It contains on pp. 224–225 a useful bibliography of relevant literature, to which may now be added A. C. Southern, *Elizabethan Recusant Prose* (1950), cap. iii. On Campion's relics see especially Bede Camm, *Forgotten Shrines* (1911), pp. 377–378.

BD ALEXANDER BRIANT, MARTYR (A.D. 1581)

WHEN after the appearance of the publications of Fathers Campion and Persons the authorities were making frenzied efforts to lay the two Jesuits by the heels, several other active Catholics were arrested *en passant*, and among them Alexander Briant. He was a young secular priest, born in Somerset and distinguished for his good looks as well as his zeal, who, while at Hart Hall, Oxford, had been reconciled to the Church and gone abroad to the Douay seminary. He was ordained and came back to England in 1579, where he at first ministered in the west and brought the father of Father Persons back to the Church. Mr Briant was taken in London on April 28, 1581, being in an adjoining house when Persons' house was fruitlessly searched by order of the Privy Council. It was determined to extract from him information as to the whereabouts of Persons, whatever methods should have to be used, and after six days of almost complete starvation in the Counter prison he was removed to the Tower. Needles were thrust under his finger-nails (he is the only martyr of the time of whom this torture is recorded) to make him betray Persons or compromise himself. When this was not successful he was left in an unlit underground cell for a week, and then racked to the limit on two successive days. The rack-master, Norton, himself admits that Briant was "racked more than any of the rest", and a public outcry caused Norton to be imprisoned for a few days for his cruelty on this occasion, to save the face of the authorities. From the Tower Bd Alexander contrived to write a long letter to the Jesuits in England, in the course of which he says that the first time he was racked, towards the end: "I was without sense and feeling wellnigh of all grief and pain; and not so only, but as it were comforted, eased, and refreshed of the griefs of the torture bypast." "Whether this that I say be miraculous or no, God he knoweth; but true it is, and thereof my conscience is a witness before God." On the testimony of Norton (for what that is worth), after the torture Bd Alexander experienced pain of a more than usual sharpness. In the same letter he asked that he might be admitted into the Society of Jesus, even in his absence, having made a vow to offer himself if he should be released from jail, and he is in consequence numbered among the martyrs of the Society.

Bd Alexander was tried in Westminster Hall with Bd Thomas Ford and others, the day after Campion, Sherwin and Cottam, and on the same indictment. He came into court carrying a small crucifix drawn in charcoal on a piece of wooden trencher and with his head tonsured to show he was a priest; and in spite of his sufferings his appearance was still of "a serenity, innocency and amiability almost angelic". He suffered at Tyburn on December 1, 1581, after BB. Edmund Campion and Ralph Sherwin. On this day also is commemorated the martyrdom of Bd Richard Langley, a gentleman of Ousethorpe and Grimthorpe, who was hanged at York on December 1, 1586, for harbouring priests at his mansions.

The archdiocese of Birmingham observes today the feast of all those members of the University of Oxford, over forty in number, who have been beatified for giving their lives as martyrs for the faith during the persecutions of the sixteenth and seventeenth centuries.

Many of the publications noticed in connection with Edmund Campion have also some bearing on the story of his companion martyr. But see especially Camm, LEM., vol. ii, pp. 397–423; and REPSJ., vol. iv, pp. 343–367. Briant seems to have been of good yeoman birth and the will of his father, which mentions him, is preserved. For Mr Langley, *cf.* Gillow, *Biog. Dict. Eng. Caths.*, Pollen, *Acts of Eng. Marts.*, and REPSJ., vols. iii and vi.

2: ST BIBIANA, OR VIVIANA, VIRGIN AND MARTYR (DATE UNKNOWN)

THE church of St Bibiana in the city of Rome existed in the fifth century and is said by the *Liber Pontificalis* to have been dedicated by Pope St Simplicius and to have contained her body. But of the time at which she suffered and the circumstances of her passion nothing certain is known. The notices of her and her family in the Roman Martyrology, and the lessons of her feast in the Roman Breviary, are taken from a late legend which is a quite untrustworthy compilation. According to it St Bibiana suffered under the Emperor Julian the Apostate. She was a native of Rome, and daughter to Flavian, ex-prefect of the city, and his wife, Dafrosa, who were both zealous Christians. Flavian was apprehended, burned in the face with a hot iron, and banished to Acquapendente, as the Roman Martyrology asserts on the twenty-second of this month. After his death his wife, Dafrosa, being equally faithful to Christ, was on the same account confined to her house for some time, and at length beheaded. Bibiana and her sister, Demetria, were stripped of all they had in the world and suffered much from poverty for five months, but spent that time in their own house in fasting and prayer. At length, brought into court, Demetria fell down dead in the presence of the judge, who gave orders that Bibiana should be put into the hands of a woman named Rufina, who was extremely artful and undertook to bring her to another way of thinking. But Rufina's blandishments were tried in vain on St Bibiana, and when they failed to tempt her from the way of faith and chastity blows were found to be just as fruitless. She was tied to a pillar and whipped with scourges loaded with lead: and so she died. Her body was left in the open air that it might be eaten by scavenging dogs. But they would not touch it, and, having lain exposed two days, it was buried in the night near the palace of Licinius by a priest called John, in the same house where lay her mother and sister.

This John is associated with St Pimenius who was the tutor of the Emperor Julian before he apostatized. When Julian began persecuting, Pimenius escaped

to Persia and thus survived all the other personages in the story. Returning at length to Rome he met Julian in the street, whereupon the emperor said, " Glory be to my gods and goddesses because I see you ". To which the saint replied, " Glory be to my Lord Jesus Christ, the Nazarene who was crucified, because I see you not ". Whereupon Julian ordered him to be thrown off the bridge into the Tiber. But the whole legend, as Delehaye shows, has been evolved from slightly older hagiographical fictions of the same character, particularly those connected with the story of SS. John and Paul. It is possible that the name Pimenius is simply an adaptation of the Greek word ποιμήν, which means " shepherd ", and that thus we get into touch with " St Pastor ".

The story of St Bibiana has been very fully discussed by Delehaye in his *Étude sur le légendier romain* (1936), pp. 124–143 ; and in an appendix (pp. 259–268) he has edited the two texts which are of particular importance. These respectively bear the headings *Passio Sancti Pygmenii* and *Vita Sancti Pastoris*. Pimenius or Pygmenius is in fact the central figure of this setting of the legend, and it is his name, not that of Bibiana, which is commemorated in the *Hieronymianum*. See further M. E. Donckel's article " Studien über den Kultus der hl. Bibiana " in the *Römische Quartalschrift*, vol. xliii (1935), pp. 23–33, and Quentin, *Les martyrologes historiques*, pp. 494–495. Because St Bibiana is represented in her story as having been locked up with mad people she was widely honoured as a patron of the insane and epileptics.

ST CHROMATIUS, Bishop of Aquileia (*c.* A.D. 407)

Chromatius was brought up in the city of Aquileia, of which he was probably a native, and lived there with his widowed mother (of whom St Jerome's good opinion is seen in a letter written to her in the year 374), his brother, who also became a bishop, and unmarried sisters. After his ordination to the priesthood St Chromatius took part in the synod of Aquileia against Arianism in 381, baptized Rufinus in his early manhood, and soon acquired a great reputation. On the death of St Valerian in 388 he was elected bishop of Aquileia, and in that office became one of the most distinguished prelates of his time. He was a friend and correspondent of St Jerome (who dedicated several of his works to him), at the same time preserving his association with Rufinus, and trying to act as peace-maker and moderator in the Origenistic dispute. It was owing to the encouragement of St Chromatius that Rufinus undertook the translation of the *Ecclesiastical History* of Eusebius and other works, and at his suggestion St Ambrose commented on the prophecy of Balaam ; he helped St Heliodorus of Altino to finance St Jerome's translation of the Bible. Chromatius was an energetic and valued supporter of St John Chrysostom, who had a high opinion of him ; he wrote to the Emperor Honorius protesting against the persecution of Chrysostom, and Honorius forwarded the protest to his brother, Arcadius, at Constantinople. But the efforts of Chromatius were without effect. He was himself a capable commentator of the Holy Scriptures ; seventeen of his treatises on parts of St Matthew's gospel are extant and a homily on the Beatitudes. St Chromatius died about the year 407, and is named in the Roman Martyrology ; his feast is observed in the churches of Gorizia and Istria, formerly parts of the Aquileian province.

There seems to be no formal biography ; but some attention has been directed to St Chromatius of late years on account of the writings attributed to him. See Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iii, pp. 548–551 ; P. de Puniet in the *Revue d'histoire ecclésiastique*, vol. vi (1905), pp. 15–32, 304–318 ; P. Paschini in the *Revue Bénédictine*, vol. xxvi (1909), pp. 469–475. The works attributed to Chromatius are printed in

Migne, PL., vol. xx, cc. 247–436, but the state of the text is very unsatisfactory. To him must probably be attributed the " Expositio de oratione dominica " printed by M. Andrieu in *Les Ordines romani du haut moyen âge*, vol. ii (1948), pp. 417–447.

BD JOHN RUYSBROECK (A.D. 1381)

JAN VAN RUYSBROECK, Joannes Rusbrochius, or as he is generally called in English, John Ruysbroeck, was born at the place of that name near Brussels in 1293. In those days it was a small village, and John was certainly of humble birth, though of his father nothing is known, and of his mother only her goodness and love for her son. At the age of eleven he went to live with his uncle, John Hinckaert, who was a minor canon of the collegiate church of St Gudula at Brussels, and attended the schools of the city. Some years later his mother joined him there, living in a *béguinage*, and soon after her death John was ordained priest at the age of twenty-four. Subsequently, in consequence of a sermon preached in St Gudula's, Canon Hinckaert's way of life underwent considerable modification. He gave away his superfluous goods and income and, in company with another canon, Franco van Coudenberg, a younger man, undertook to join a life of contemplation to his canonical activities. Bd John associated himself with these two. Between 1330 and 1335 he wrote some polemical pamphlets which have perished, but soon after he wrote the *Book of the Kingdom of God's Lovers*. This work like all his others was written in Flemish that it might reach people at large, and is a refutation of false mysticism and an exposition of the true way to God. It was followed by the *Spiritual Espousals*, and several other mystical works of a practical kind. Some commentators have claimed that John was illiterate and ignorant, thus adding an adventitious interest and merit to his writings. But in fact there is every evidence that he was a capable philosopher and theologian, well read both in the works of the contemporary scholastics and of the masters of the past. The claim was made in his own time and answered by Gerson at Paris, who accused him of pantheistic ideas in the third book of the *Spiritual Espousals*: " It has been said that the man who wrote this book was illiterate and uneducated, and consequently an attempt has been made to regard it as inspired by the Holy Ghost. But it gives evidence rather of human scholarship than of divine inspiration . . . and the style is somewhat laboured. Besides, in order to deal with such a subject, piety is not enough: one must be a scholar as well."

Between 1340 and 1343 John was writing the first part of the *Book of the Spiritual Tabernacle*, an allegory of the mystical life, and in the spring of the latter year the three priests left Brussels. They were called to a complete dedication of themselves to God in a life of uninterrupted contemplation; in the city they were hampered by a clergy many of whom were debased and worldly, and, moreover, while John had raised hostility by his vigour against heresy, Canon van Coudenberg had got into trouble with his prince. With the permission of this John III, Duke of Brabant, they received an assignment from the hermit Lambert of the hermitage of Groenendael in the forest of Soignes, where they built a larger chapel and established themselves. But their first six years were not peaceful, troubled in particular on the one hand by the criticism of the chapter of Sainte-Gudule and of neighbouring monks, and on the other by the ducal hunt and its followers: not being associated with any religious order they had no protection against these nuisances. Accordingly, in 1349, being then increased by five disciples, they formed themselves into a community of canons regular of St Augustine and made

their vows before the bishop of Cambrai. The aged Hinckaert dying the following year, Franco van Coudenberg was nominated to govern the new monastery as provost, aided by John Ruysbroeck as prior. It was Franco who "made" Groenendael in a material and administrative sense, and John's presence there was a great attraction to the numerous aspirants who offered themselves to the community. He was an exemplary religious, docile, patient, obedient, fond of manual labour (at which he was rather clumsy), and a better subject than superior.

Gerard Naghel, a Carthusian of Hérinnes, speaks of Ruysbroeck making a visit to that monastery: "How much might be said of his strong manly face, alight with joy, of his humble and affectionate speech, of the spirituality radiating from him, of a religious bearing that showed itself even in his way of wearing his clothes. . . . Though we wanted to hear him talk about himself he never would, but just drew lessons from the sacred epistles. . . . He showed himself as free from conceit as if he had never written his own books." Bd John would spend hours in the forest which surrounded the monastery, listening, as it were, where no human distractions came between his ear and the voice of God. He made notes on waxed tablets, and elaborated and arranged them at his leisure in his cell. Once when he was missing at supper a canon went out to look, and found him sitting in ecstasy under a lime tree, surrounded by unearthly light. Thus he completed the *Spiritual Tabernacle* and undertook the other books which have given him an assured place among the greater contemplatives of the middle ages.* It is often urged that Ruysbroeck said nothing that had not been said by other mystics before him, that his originality lay in the way the matter was presented. But to say something in a new way is emphatically to say something new, and, standing between the thirteenth century and the Renaissance, he effected a combination between philosophical elements drawn from Scholasticism on the one hand and Neoplatonism on the other. It has been well said that if Ruysbroeck's voice had not possessed an altogether new accent, if his doctrine had contained nothing original, his extraordinary influence would be unexplainable. The attraction of personal sanctity is sufficient to account for the heterogeneous crowds that made pilgrimages to see him at Groenendael. But there were others, *doctores ac clerici non mediocres*, on whom he is known to have had a strong direct influence. Chief among them was Gerard Groote, founder of the Brothers of the Common Life, through whom Bd John's teaching had its effect on the school of Windesheim and on Thomas a Kempis; while the pattern of monastic life at Groenendael was responsible for Windesheim becoming not Carthusian or Cistercian but Augustinian.

The last few years of his life Bd John was unable to leave the cell which he shared with Provost Franco, who was even older than himself. One night he dreamed that his mother came to him and said that God would call him before Advent. The next day he asked to be taken to the common infirmary, where, wasted by a fever, he prepared for death with devotion and a ready mind. It came on December 2, 1381, in his eighty-eighth year. Once a year, on the second Sunday after Pentecost, the chapter of Sainte-Gudule came in procession to

* It is curious that in Ruysbroeck, as in other mystics of that age, notably the Englishman Richard Rolle of Hampole, there was a marked tendency to pass from ordinary prose into a rhythmical cadence, and even into whatever was then the prevailing form of poetic diction whether it was rhyme or alliteration. The tendency is noticeable even in the Latin of Thomas a Kempis's "Imitation of Christ", which was sometimes known for this reason as the *Musica ecclesiastica*.

Groenendael in honour of John Ruysbroeck; and when the monastery was suppressed in 1783 his relics were translated to Brussels, only to be lost at the Revolution. The often interrupted efforts to secure his beatification were successful only in 1908, when St Pius X confirmed his *cultus* and allowed his feast to the Canons Regular of the Lateran and the diocese of Malines. In Abbot Cuthbert Butler's opinion there has probably been no greater contemplative than Ruysbroeck, "and certainly there has been no greater mystical writer".

What we know of the history of John Ruysbroeck is almost entirely derived from a Latin biography written by a certain Henry Pomerius (the name is a latinization of *Bogaerts, Van den Bogaerde*). This biography seems certainly to have been composed between 1429 and 1431 and consequently some fifty years after the death of Bd John. But the biographer had before him an earlier life by John van Schoonhoven which has perished. The text of Pomerius may be found printed with a valuable introduction in the *Analecta Bollandiana*, vol. iv (1885), pp. 257–334. See also A. Auger, *Étude sur les mystiques des Pays-Bas au moyen âge* (1892); W. De Vreese in the *Biographie nationale* de Belgique, vol. xx, cc. 507–591; J. Van Mierlo in *Dietsche Warande en Belfort* (1910), vols. i and ii; C. S. Durrant, *Flemish Mystics and English Martyrs* (1925), pp. 3–14; F. Van Ortroy in the *Analecta Bollandiana*, vol. xxxi (1912), pp. 384–387; J. Kuckhoff, *Johannes von Ruysbroeck* (1938); and S. Axters, *Spiritualité des Pays-Bas* (1948). Although Ruysbroeck undoubtedly knew Latin, all his works were written in the Flemish of the period. This, we are told, readily lends itself to misinterpretation by those who are not experts, and translations are often unreliable. The Latin version of his works made by Surius is in many cases no better than a loose paraphrase. On the other hand a very scholarly and careful rendering of all the authentic writings into French, under the general title of *Œuvres de Ruysbroeck l'Admirable*, has been brought out by the Benedictines of Saint-Paul de Wisques (6 vols., 1912–38). A life of the *beatus* was written in English by D. Vincent Scully (1910); Evelyn Underhill wrote a study, *Ruysbroeck* (1915); R. F. Sherwood Taylor translated the *Seven Steps of the Ladder of Spiritual Love* (1944), and E. Colledge *The Spiritual Espousals* (1952), previously known in English as "The Adornment of the Spiritual Marriage". The book by Fr Axters, above, was published in English in 1954.

3: ST FRANCIS XAVIER (A.D. 1552)

A CHARGE to go and preach to all nations was given by Christ to His apostles, and in every age men have been raised up by God and filled with His holy Spirit for the discharge of this arduous duty, men who, being sent by the authority of Christ and in His name by those who have succeeded the apostles in the government of His Church, have brought new nations to the fold of Christ for the filling up the number of the saints. Among those who have laboured most successfully in this great work is the illustrious St Francis Xavier, who was named by Pope Pius X the official patron of foreign missions and of all works for the spreading of the faith. He was one of the greatest of all missionaries, and among numerous eulogies that of Sir Walter Scott is striking: "The most rigid Protestant, and the most indifferent philosopher, cannot deny to him the courage and patience of a martyr, with the good sense, resolution, ready wit and address of the best negotiator that ever went upon a temporal embassy." He was born in Spanish Navarre, at the castle of Xavier, near Pamplona, in 1506 (his mother-tongue was Basque), the youngest of a large family, and he went to the University of Paris in his eighteenth year. He entered the college of St Barbara and in 1528 gained the degree of licentiate. Here it was that he met Ignatius Loyola and, though he did not at once submit himself to his influence, he was one of the band of seven,

the first Jesuits, who vowed themselves to the service of God at Montmartre in 1534. With them he received the priesthood at Venice three years later and shared the vicissitudes of the nascent society until, in 1540, St Ignatius appointed him to join Father Simon Rodriguez on the first missionary expedition it sent out, to the East Indies.

They arrived at Lisbon about the end of June, and Francis went immediately to Father Rodriguez, who was lodged in a hospital in order to attend and instruct the sick. They made this place their ordinary dwelling, but catechized and instructed in the town, and were taken up all Sundays and holidays in hearing confessions at court, for the king, John III, had a high regard for these religious; so much so that eventually Rodriguez was retained by him at Lisbon. St Francis was obliged to stay there eight months: "the king has not yet made up his mind whether he will send us to India, because he thinks we should serve our Lord as well in Portugal as there", he wrote to St Ignatius at Rome. Before he at last sailed, on his thirty-fifth birthday, April 7, 1541, the king delivered to him briefs from the pope in which Francis Xavier was constituted apostolic nuncio in the East. The king could not prevail on him to accept any gifts except some clothes and a few books. Nor would he consent to have a servant, saying that "the best means to acquire true dignity is to wash one's own clothes and boil one's own pot, unbeholden to anyone". He had two companions to the Indies, Father Paul of Camerino, an Italian, and Francis Mansilhas, a Portuguese who was not yet in orders, of whom St Francis wrote that he had "a larger store of zeal, virtue and simplicity than of any extraordinary learning", in his lively farewell letter to St Ignatius.

St Francis was accommodated on the ship which carried Don Martin Alfonso de Sousa, a governor of the Indies who went with five ships to take up his post. The admiral's vessel contained crew, passengers, soldiers, slaves and convicts, whom Francis considered as committed to his care. He catechized, preached every Sunday before the mast, took care of the sick, converted his cabin into an infirmary, and all this though suffering at first seriously from sea-sickness. There were all sorts among the ship's company and passengers; Xavier had to compose quarrels, quell complaints, check swearing and gaming, and remedy other disorders. Scurvy broke out, and there was no one but the three Jesuits to nurse the sick. It took them five months to get round the Cape of Good Hope and arrive at Mozambique, where they wintered. They continued to hug the east coast of Africa and called at Malindi and Socotra, from whence it took them two months to reach Goa, where they arrived on May 6, 1542, after a voyage of thirteen months (twice the then usual time). St Francis took up his quarters at the hospital to await the arrival of his companions, who were following in another ship.

The Portuguese had been established in Goa since 1510 and there was a considerable Christian population, with churches, clergy, secular and regular, and a bishop. But among very many of these Portuguese, ambition, avarice, usury and debauchery had extinguished their religion: the sacraments were neglected, there were not four preachers and no priests outside the walls of Goa; when slaves were atrociously beaten, their masters counted the blows on the beads of their rosaries.*

* Fr H. J. Coleridge, S.J., in his biography of Xavier, remarks justly that: "There has probably never yet been a zealous European missionary in any part of the heathen world in which Christians from his own country have been settled, or which they have occasionally visited for purposes of commerce, who has not found among them the worst enemies to his

The scandalous behaviour of the Christians, who lived in direct opposition to the gospel which they professed and by their lives alienated the infidels from the faith, was like a challenge to Francis Xavier and he opened his mission with them, instructing them in the principles of religion and forming the young to the practice of virtue. Having spent the morning in assisting and comforting the distressed in the hospitals and prisons—both alike filthy and foul—he walked through the streets ringing a bell to summon the children and slaves to catechism. They gathered in crowds about him, and he taught them the creed and prayers and Christian conduct. He offered Mass with the lepers every Sunday, preached in public and to the Indians, and visited private houses : the sweetness of his character and his charitable concern for his neighbours were irresistible to many. One of the most troublesome disorders was the open concubinage of Portuguese of all ranks with Indian women, which was aggravated by the fewness of women of their own religion and race in Goa. Tursellini, who wrote the first published Life of St Francis in 1594, gives a vivid account of his combating this by methods which commend themselves alike to Christian morality, common sense, human instincts and tactful dealing. For the instruction of the very ignorant or simple he versified the truths of religion to fit popular tunes, and this was so successful that the practice spread till these songs were being sung everywhere, in the streets and houses and fields and workshops.

After five months of this St Francis was told that on the Pearl Fishery coast, which extends from Cape Comorin to the isle of Manar, opposite Ceylon, there were people called Paravas, who to get the protection of the Portuguese against the Arabs and others had been baptized, but for want of instruction still retained their superstitions and vices. Xavier went to the help of these people, who " just knew that they were Christians and nothing more "—the first of thirteen repetitions of this torrid and dangerous journey. Under every difficulty he set himself to learn the native language and to instruct and confirm those who had been already baptized, especially concentrating on teaching the rudiments of religion to the children. Then he preached to those Paravas to whom the name of Christ was till that time unknown. So great were the multitudes he baptized that sometimes by the bare fatigue of administering the sacrament he was scarcely able to move his arms, according to the account which he gave to his brethren in Europe.* The Paravas were a low-caste people, and St Francis had a different reception and very little success among the Brahmans ; at the end of twelve months he had converted only one. It seems certain that at this time God wrought a number of miracles of healing through him.

St Francis, as always, came before the people as one of themselves. His food was that of the poorest, rice and water ; he slept on the ground in a hut. And God

work. No exception can be made as to this lamentable truth in favour of Catholic nations : Spaniards, Frenchmen, Portuguese have as much to answer for in this respect as Dutchmen and Englishmen." In a note on this subject, quoting an illustrative complaint by a Protestant writer about converts to his religion in North America, Alban Butler says with his usual courteous charity : " It is hoped that there is more exaggeration than truth in [this complaint] ", and adds of the quotation, " This remark is meant not as a reproach to any, but as a caution to all."

* From a very long letter of January 15, 1544, of great importance in waking Europeans up to foreign missions and their needs. It was indeed outspoken, written from the depths of Xavier's great heart.

visited him with interior delights: "I am accustomed", he says, "often to hear one labouring in this vineyard cry out to God, 'Lord, give me not so much joy in this life; or, if in thy mercy thou must heap it upon me, take me all together to thyself'." Soon he was obliged to return to Goa to get help, and returned to the Paravas with two Indian priests and a lay-catechist, and Francis Mansilhas, whom he stationed in different centres. To Mansilhas he wrote a series of letters that are some of the most revealing of all he ever wrote for the understanding of his spirit amid the difficulties with which he had to contend. The sufferings of native people at the hands both of heathen and Portuguese became "a permanent bruise on my soul". When an Indian servant was abducted he wrote, "Would the Portuguese be pleased if one of the Hindus were to take a Portuguese by force and carry him up country? The Indians must have the same feelings." St Francis was able to extend his activities to Travancore; here his achievements have been rather exaggerated by some writers, but village after village received him with joy, and after baptizing the inhabitants he wrote to Father Mansilhas telling him to come and organize the converts.* As elsewhere, he enlisted the help in this of the children (who doubtless thought it great fun), and used them as auxiliaries to the catechists to teach to others what they had just learned themselves. His difficulties were increased by the misfortunes of the Christians of Comorin and Tuticorin, who were set upon by the Badagas from the north, who robbed, massacred and carried them into slavery. Xavier is said on one occasion to have held off the raiders by facing them alone, crucifix in hand. He was again handicapped by the Portuguese, their local commandant having his own secret dealings with the Badagas. But when this man had himself to take refuge from them, St Francis wrote in haste to Mansilhas, "Go at once to his help, I beseech you, for the love of God". But for the tireless efforts of St Francis it looks as if the Paravas would have been exterminated. They for their part received the Catholic faith so firmly that no oppression or persuasion has ever been able to remove it.

The ruler of Jaffna, in northern Ceylon, hearing of the progress of the faith in his island of Manar, slew six hundred Christians there.† The governor, Martin de Sousa, ordered an expedition to punish this massacre and it was to fit out at Negapatam, whither St Francis went to join it; but the officers were diverted from their purpose and so Francis instead made a journey on foot to the shrine of St Thomas at Mylapore, where there was a small Portuguese settlement to be visited. Many incidents are related of him during these travels, especially of his conversion of notorious sinners among the Europeans by the gentle and courteous way in which he dealt with them; other miracles too were ascribed to him. From Cochin in 1545 he sent a long and very outspoken letter to the King of Portugal giving an account of his mission. He speaks of the danger of those who had already been gathered into the Church falling back into their former state, "scandalized and scared away by the many grievous injuries and vexations which they suffer—especially from your Highness's own servants. . . . For there is danger that when our Lord God calls your Highness to His judgement that your Highness may hear angry words from Him: 'Why did you not punish those who were your subjects and owned your authority, and who were enemies to me in India?'"

* There had, of course, been some Christians on the Malabar coast of India for perhaps a thousand years. *Cf.* December 21, St Thomas.

† It is said that some of the converts had destroyed the shrines of idols and so incurred the wrath of the raja.

He speaks in the highest terms of Don Miguel Vaz, vicar general of Goa, and implores the king to send him back to India with plenary powers when he shall have made his report in Lisbon. " As I expect to die in these Indian regions and never to see your Highness again in this life, I beg you, my lord, to help me with your prayers, that we may meet again in the next world, where we shall certainly have more rest than here." He repeats his praise of Miguel in a letter to Father Simon Rodriguez, and is more explicit about the Europeans : " People scarcely hesitate to think that it cannot be wrong to do that which can be done easily. . . . I am terrified at the number of new inflexions which have been added to the conjugation of that miserable verb ' to rob '."

In the spring of 1545 St Francis set out for Malacca, on the Malay peninsula, where he spent four months. It was then a large and prosperous city, which Albuquerque had captured for the Portuguese in 1511, and its life was peculiarly licentious. Anticipating the manners of a later age adult girls went about the place in men's clothes, without the excuse of being engaged on men's work. Francis was received with great reverence and cordiality, and his efforts at reform met with some success. For the next eighteen months his movements are difficult to follow, but they were a time of great activity and interest, for he was in a largely unknown world, visiting islands, which he refers to in general as the Moluccas, not all of which are now identifiable. He preached and ministered at Amboina, Ternate, Gilolo, and other places, in some of which there were Portuguese merchants and settlements. In this mission he suffered much, but from it wrote to St Ignatius : " The dangers to which I am exposed and the tasks I undertake for God are springs of spiritual joy, so much so that these islands are the places in all the world for a man to lose his sight by excess of weeping : but they are tears of joy. I do not remember ever to have tasted such interior delight and these consolations take from me all sense of bodily hardships and of troubles from open enemies and not too trustworthy friends." When he got back to Malacca he passed another four months there, ministering to a very unsatisfactory flock, and then departed for India again. But before he left he heard about Japan for the first time, from Portuguese merchants and from a fugitive Japanese named Anjiro. Xavier arrived back in India in January 1548.

The next fifteen months were spent in endless travelling between Goa, Ceylon and Cape Comorin, consolidating his work (notably the " international college " of St Paul at Goa) and preparing for an attempt on that Japan into which no European had yet penetrated. He wrote a final letter to King John III, on behalf of an Armenian bishop and a Franciscan friar ; but also saying, " Experience has taught me that your Highness has no power in India to spread the faith of Christ, while you have power to take away and enjoy all the country's temporal riches ", and more to the like effect. In April 1549, St Francis set out, accompanied by a Jesuit priest and a lay-brother, by Anjiro—now Paul—and by two other Japanese converts. On the feast of the Assumption following they landed in Japan, at Kagoshima on Kyushu.

At Kagoshima they were not molested, and St Francis set himself to learn Japanese (so far from having the gift of tongues with which he is so often credited, he seems to have had difficulty in learning new languages). A translation was made of a simple account of Christian teaching, and recited to all who would listen. The fruit of twelve months' labour was a hundred converts, and then the authorities began to get suspicious and forbade further preaching. So, leaving Paul in charge

of the neophytes, Francis decided to push on further with his other companions and went by sea to Hirado, north of Nagasaki. Before leaving Kagoshima he visited the fortress of Ichiku, where the " baron's " wife, her steward and others accepted Christianity. To the steward's care Xavier recommended the rest at departure ; and twelve years later the Jesuit lay-brother and physician, Luis de Almeida, found these isolated converts still retaining their first fervour and faithfulness. At Hirado the missionaries were well received by the ruler (*daimyô*), and they had more success in a few weeks than they had had at Kagoshima in a year. These converts St Francis left to Father de Torres and went on with Brother Fernandez and a Japanese to Yamaguchi in Honshu. Francis preached here, in public and before the *daimyô*, but the missionaries made no impression and were treated with scorn.

Xavier's objective was Miyako (Kyoto), then the chief city of Japan, and having made a month's stay at Yamaguchi and gathered small fruit of his labours except affronts, he continued his journey with his two companions. It was towards the end of December, and they suffered much on the road from heavy rains, snow and the difficult country, and did not reach their destination till February. Here Francis found that he could not procure an audience of the mikado (who in any case was but a puppet) without paying a sum of money far beyond his resources ; moreover, civil strife filled the city with such tumult that he saw it to be impossible to do any good there at that time and, after a fortnight's stay, they returned to Yamaguchi. Seeing that evangelical poverty had not the appeal in Japan that it had in India, St Francis changed his methods. Decently dressed and with his companions as attendants he presented himself before the *daimyô* as the representative of Portugal, giving him the letters and presents (a musical-box, a clock and a pair of spectacles among them) which the authorities in India had provided for the mikado. The *daimyô* received the gifts with delight, gave Francis leave to teach, and provided an empty Buddhist monastery for a residence. When thus he obtained protection, Francis preached with such fruit that he baptized many in that city.

Hearing that a Portuguese ship had arrived at Funai (Oita) in Kyushu St Francis set out thither. Among those on board was the traveller Fernão Mendez Pinto, who left a full and amusing account of the ceremony and display with which the Portuguese surrounded the visit of their admired Xavier to the local *daimyô;* unfortunately Mendez Pinto was a highly fanciful writer, and no reliance can be put on what he tells us of Xavier's activities and adventures at Funai. Francis had decided to make use of this Portuguese ship to revisit his charge in India, from whence he now hoped to extend his mission to China. The Japanese Christians were left in charge of Father Cosmas de Torres and Brother Fernandez : they numbered perhaps 2000 in all, the seed of many martyrs in time to come. In spite of some unhappy experiences in their country, it was the opinion of St Francis Xavier that " among all unbelievers, no finer people will be found than the Japanese ".

Francis found that good progress had been made in India, but there were also many difficulties and abuses, both among the missionaries and the Portuguese authorities, that urgently needed his attention. These matters he dealt with, lovingly and very firmly and thoroughly. At the end of four months, on April 25, 1552, with a Jesuit priest and a scholastic, an Indian servant and a young Chinese to interpret (but he had forgotten his own language), he sailed eastward again ; he

was awaited at Malacca by Diogo Pereira, whom the viceroy in India had appointed ambassador to the court of China.

At Malacca St Francis had to treat about this embassy with Don Alvaro da Ataíde da Gama (a son of Vasco da Gama), the maritime authority there. This Alvaro had a personal grudge against Diogo Pereira, whom he flatly refused to let sail either as envoy or as private trader. Nothing could move him, even when St Francis informed him of the brief of Pope Paul III by which he was appointed apostolic nuncio. By impeding a papal legate Alvaro incurred excommunication, but Francis had unfortunately left the original document behind at Goa. At length Don Alvaro conceded that Xavier should go to China in Pereira's ship, but without its owner; and to this Pereira most nobly agreed. When the project of the embassy thus failed Francis sent his priest companion to Japan, and eventually was left with only the Chinese youth, Antony. With him he hoped to find means to land secretly in China, the country closed to foreigners. In the last week of August 1552 the convoy reached the desolate island of Sancian (Shang-chwan), half-a-dozen miles off the coast and a hundred miles south-west of Hong Kong.

From here by one of the ships St Francis sent off letters, including one to Pereira, to whom he says: "If there is one man in the whole of this undertaking who deserves reward from divine Providence it is undoubtedly you; and you will have the whole credit of it." Then he goes on to tell the arrangements he has made: he had with great difficulty hired a Chinese merchant to land him by night in some part of Canton, for which Xavier had engaged to pay him, and bound himself by oath that nothing should ever bring him to confess the name of him who had set him on shore. Whilst waiting for his plans to mature, Xavier fell sick and, when the Portuguese vessels were all gone except one, was reduced to extreme want: in his last letter he wrote, "It is a long time since I felt so little inclined to go on living as I do now". The Chinese merchant did not turn up. A fever seized the saint on November 21, and he took shelter on the ship; but the motion of the sea was too much for him, so the day following he requested that he might be set on shore again, which was done. The vessel was manned chiefly by Don Alvaro's men who, fearing to offend their master by common kindness to Xavier, left him exposed on the sands to a piercing north wind, till a friendly Portuguese merchant led him into his hut, which afforded only a very poor shelter. He lay thus in a high fever, being bled with distressing results, praying ceaselessly between spasms of delirium. He got weaker and weaker till at last, in the early morning of December 3, which fell on a Saturday, "I [Antony] could see that he was dying and put a lighted candle in his hand. Then, with the name of Jesus on his lips, he rendered his soul to his Creator and Lord with great repose and quietude". St Francis was only forty-six years old, of which he had passed eleven in the East. His body was laid in the earth on the Sunday evening: four people were present, the Chinese Antony, a Portuguese and two slaves.*

At the suggestion of somebody from the ship the coffin had been packed with lime around the body in case it should later be desired to move the remains. Ten weeks and more later the grave and the coffin were opened. The lime being removed from the face, it was found quite incorrupt and fresh-coloured, the rest of the body in like manner whole and smelling only of lime. The body was accordingly carried into the ship and brought to Malacca, where it was received

* Details of the saint's last days were given by the faithful Antony in a letter to Manuel Teixeira, who printed it in his biography of Xavier.

with great honour by all, except Don Alvaro. At the end of the year it was taken away to Goa, where its continued incorruption was verified by physicians; there it still lies enshrined in the church of the Good Jesus. St Francis Xavier was canonized in 1622, at the same time as Ignatius Loyola, Teresa of Avila, Philip Neri and Isidore the Husbandman—indeed a noble company.

It was long believed that the letters and other biographical materials, collected in two bulky volumes under the title *Monumenta Xaveriana* (1899–1912), left nothing more to be discovered about St Francis Xavier. Certainly these documents, critically edited at Madrid in the *Monumenta historica Societatis Jesu*, are of supreme importance. They supply a much more reliable text than any previously available of the letters written by the saint, as well as a faithful transcript of the depositions of the witnesses in the process of beatification, with other early materials of value. But Father George Schurhammer, working in the archives at Lisbon, and making use at Tokyo of native Japanese sources previously unexplored, has been able to collect a good deal more information, which supplements and sometimes corrects the data hitherto accepted as reliable. His definitive edition, with Fr J. Wicki, of the invaluable letters appeared in two volumes in 1943–44. Fr Schurhammer issued a short life of the saint, *Der heilige Franz Xaver* (1925), of which a free translation was published in America, and he supplemented this with a number of important articles and monographs, dealing with various special aspects of the great missionary's career. Most of these contributions will be found noticed in the *Analecta Bollandiana;* see especially vol. xl (1922), pp. 171–178, vol. xliv (1926), pp. 445–446, vol. xlvi (1928), pp. 455–456, vol. xlviii (1930), pp. 441–445, vol. l (1932), pp. 453–454, vol. liv (1936), pp. 247–249, and vol. lxix (1951), pp. 438-441. Under the first of these references will be found a valuable article of Fr Schurhammer himself dealing with the relics of St Francis Xavier, and in the fourth a notice of his brochure *Das kirchliche Sprachproblem in der japanischen Jesuitenmission* (1928). In this it is shown that the belief that St Francis was able to converse and hold disputations in the Japanese tongue is quite unfounded. The legend grew up out of the imagination and ignorance of two unreliable witnesses in the beatification process. Unfortunatelv, as Fr Astrain in his official *Historia de la Compañia de Jesús* was among the first to point out, many of the miraculous incidents recorded in early biographies of the saint must now be rejected as mythical. For this reason no great reliance can be placed on the life by O. Tursellini, or on that by Bouhours, which last was translated into English by the poet John Dryden. In modern times much critical material concerning the family of Xavier, etc., was collected by Fr L. J. M. Cros before the publication of the *Monumenta Xaveriana.* This appeared as *Documents nouveaux* (1894) and also in his *S. François Xavier, sa vie et ses lettres,* 2 vols. (1900); but the most trustworthy French life is that by Father A. Brou, 2 vols. (1912). In English, Fr H. J. Coleridge published a very sympathetic biography in 2 vols. (1886), though unfortunately he had not access to a critical text of the saint's letters. For this reason the more compendious life by Mrs Yeo (1933) is preferable from the point of view of accuracy. In the opinion of Fr James Brodrick, Edith A. Stewart's *Life of St Francis Xavier* (1917), "except for occasional small ebullitions of Protestant sentiment, is more scholarly and satisfying than any English Catholic biography of the saint"; that may have been so in 1940 when he wrote, but the definitive life in English is now Fr Brodrick's own splendid work, *St Francis Xavier* (1952). The work of St Francis in Japan and India is discussed by Fr Thurston in *The Month* for February and March 1905 and December 1912. For the key-note and spirit of Xavier's apostolate see the sketch by Fr C. C. Martindale, *In God's Army,* vol. i (1915); and on his reputed miracles the *Analecta Bollandiana,* vol. xvi (1897), pp. 52–63.

ST LUCIUS (No Date)

In the earliest part of the *Liber Pontificalis*, compiled about the year 530, it is stated under the name of Pope St Eleutherius (*c.* 174–*c.* 189) that: "He received a letter from Lucius, a British king, to the effect that he might be made a Christian by his order", *i.e.* asking that the pope would send missionaries. This statement was copied by St Bede the Venerable into his *Chronicon* in almost the same words. In

his *Ecclesiastical History* he writes: "In the year of our Lord's incarnation 156, Marcus Antoninus Verus [*i.e.* Marcus Aurelius], the fourteenth from Augustus, was made emperor, together with his brother, Aurelius Commodus [*i.e.* Lucius Verus]. In their time, while the holy man Eleuther presided over the Roman church, Lucius, King of Britain, sent a letter to him asking that by his mandate he might be made a Christian. He soon obtained his religious request, and the Britons kept the faith as they had received it, pure and in its fullness, in peace and quietness until the time of the Emperor Diocletian." Bede makes a third reference to the conversion of Lucius in the recapitulation at the end of the *Ecclesiastical History*, the three references being inconsistent only in the chronology, which he tries to adjust.

The original simple statement underwent amplification and embroidery in the course of time. Nennius retells the story with improvements in the ninth century, celticizing Lucius into Lleufer Mawr ("Great Splendour") and calling the pope "Eucharistus"; the *Liber Landavensis* gives the names of Lucius's envoys to Rome as Elvinus and Meduinus, an editor of William of Malmesbury adding those of the missionaries sent, Faganus and Deruvianus. Geoffrey of Monmouth adds more: the whole country having been converted to the faith, Lucius divided it into provinces and bishoprics; he says he died and was buried at Gloucester. John Stow, in his survey of sixteenth-century London, writes of St Peter's on Cornhill: "There remaineth in this church a table whereon it is written, I know not by what authority, but of a late hand, that King Lucius founded the same church to be an archbishop's see metropolitan and chief church of his kingdom, and that it so endured the space of four hundred years unto the coming of Augustine the monk." In another place he quotes from Jocelin of Furness the names of the apocryphal archbishops, fourteen in number, up to 587. "Thus much out of Jocelin of the archbishops, the credit whereof I leave to the judgement of the learned", he observes.

The Welsh version of the Lucius legend is that Lleufer Mawr (Lleirwg, etc.) sent Elfan and Medwy (Elvinus and Meduinus) to Pope St Eleutherius, who baptized them, made Elfan a bishop, and sent them back with two missionaries, Dyfan and Ffagan (Deruvianus and Faganus). Lleufer Mawr thereupon founded the church of Llandaff, "which was the first in the isle of Britain", and gave legal privileges to all who should become Christians. He put a bishop at Llandaff and also there founded schools.* The legend of the church of Chur in the Grisons claims that Lucius of Britain was an apostle of the Rhaetian Alps, and a bishop and martyr to boot. A further Swiss extravagance about him is that he was baptized by St Timothy, the disciple of St Paul, who is represented as coming into Britain from Gaul. The Roman Martyrology records his death at Chur on this day and says he was the first king of the Britons to accept the Christian faith, in the time of the holy Pope Eleutherius, but calls him neither bishop nor martyr.

The only point of importance about St Lucius is the fundamental one, whether the statement of the *Liber Pontificalis* copied by St Bede is a record of historical fact or not. For long it was unquestioned; by the time Alban Butler wrote there were already some objections raised, but in his opinion they did not deserve notice.

* Lleirwg, Dyfan, Ffagan and Medwy are all found in church dedications and place-names around Llandaff. To travellers on the W.R. South Wales line Saint Fagans is a familiar station just beyond Cardiff. They presumably were church-founders who flourished some time during the first six centuries, but nothing whatever is known about them.

It is not antecedently impossible that a local British chief (Lucius was certainly not a king) of the late second century should want to be a Christian and should send all the way to Rome for the purpose ; but it is extremely improbable, and considerably better evidence than a single unsupported statement of three hundred and fifty years later is required to substantiate it. Moreover, we have not the slightest indication that the mission of Pope Eleutherius to Lucius was known to Gildas, Gregory the Great, Augustine of Canterbury, Colman of Lindisfarne, Aldhelm or others, to all of whom in one way or another such a fact of history would have had a practical use and importance. " The judgement of the learned ", to which Stow deferred, as represented by such scholars as Mgr Duchesne, Dr Plummer, Mgr Kirsch and Dom Leclercq, strongly supports the view that the story is a fable ; if it be such, the very existence of our St Lucius remains to be proved.

The genesis of the legend is another matter. It has been asserted that it was deliberately invented to demonstrate the Roman origin of British Christianity and the submission of the Britons to the discipline of the Holy See, in view of the controversies between the old British church and the new English church. But in Rome the story first appears before these dissensions began, and in England we first hear of it, in the pages of Bede, after they were for all practical purposes finished ; there is no evidence that the Lucius legend was used in controversy by a pro-Roman side until after the Reformation. Its continued use by controversialists on either side is to be deplored. A solution of the problem, by no means certain but plausible and interesting, has been advanced by Harnack. He points out that King Abgar IX of Edessa was named *Lucius* Aelius Septimius Megas Abgarus, and that he is known to have become a Christian about the time St Eleutherius was pope. Moreover, Birtha (*i.e.* the fortress) of Edessa is found latinized in ancient documents as *Britium* Edessenorum. In transcribing a record of the conversion of Lucius Abgar, " Hic accepit epistulam a Lucio, in *Britio* rege . . ." might easily be misread as, or wrongly emended to, " a Lucio, *Brittanio* rege ".

The story of Lucius and Pope Eleutherius has been discussed in some detail by Duchesne, *Liber Pontificalis*, pp. ccxxii *seq.* ; by Haddan and Stubbs, *Councils*, vol. i, pp. 25–26 ; by C. Plummer in Bede's *Ecclesiastical History*, vol. ii, p. 14 ; J. P. Kirsch in *Catholic Encyclopedia*, vol. v, p. 379 ; A. Harnack in the *Sitzungsberichte* of the Berlin Academy for 1904, pp. 906–916, and *cf. Eng. Hist. Rev.*, vol. xxii, pp. 767–770 ; and by H. Leclercq in DAC., vol. ix, cc. 2661–2663. No one of these shows any disposition to regard the episode as historically trustworthy. On the supposed Deruvianus and Faganus see J. Armitage Robinson, *Two Glastonbury Legends* (1926). *Cf.* also V. Berther in *Zeitschrift für Schweizerische Kirchengeschichte*, vol. xxxii (1938), pp. 20–38, 103–124.

SS. CLAUDIUS, HILARIA AND THEIR COMPANIONS, MARTYRS (DATE UNKNOWN)

" AT ROME ", says the Roman Martyrology, " the passion of the holy martyrs, Claudius the tribune, Hilaria his wife, their sons Jason and Maurus, and seventy soldiers. Of these, the Emperor Numerian ordered Claudius to be tied to a huge stone and flung headlong into the river, and his sons with the soldiers to be punished by the capital sentence. The blessed Hilaria, however, a little while after burying the bodies of her sons, was taken by the heathen while praying at their tomb, cast into prison, and passed to the Lord." This Claudius was the tribune of

that name who, according to the legend of SS. Chrysanthus and Daria, was converted by the sight of their constancy under torture, as has been related herein under October 25. Other figures in the same legend, namely, SS. Diodorus the priest, Marian the deacon and their companions, who were slain while commemorating the martyrs Chrysanthus and Daria, are named in the martyrology on December 1.

Nothing whatever is known of these martyrs beyond the casual and quite untrustworthy reference in the *passio* of Chrysanthus and Daria. There was indeed an Hilaria whose resting-place on the Via Salaria is mentioned by pilgrims of the seventh century, but she seems to belong more properly to December 31, and she is not there associated with any Claudius. See Delehaye, *Étude sur le légendier romain*, pp. 53–54, and also his CMH., p. 17.

ST CASSIAN, MARTYR (A.D. 298 ?)

WE are told that when St Marcellus the Centurion (October 30) was tried before Aurelius Agricolan at Tangier, the proceedings were being taken down by a shorthand-writer named Cassian. But when he heard Agricolan reply to the devotion of Marcellus by a sentence of death, he vowed with an imprecation he would go no further, and threw his *stilus* and tablets to the ground. Amid the astonishment of the staff and the laughter of Marcellus, Aurelius Agricolan trembling leapt from the bench and demanded why he had thrown down his tablets with an oath. St Cassian answered that Agricolan had given an unjust sentence. To avoid further contradiction, Agricolan ordered him to be at once removed and cast into prison.

" Now the blessed martyr Marcellus had laughed because, having knowledge of the future through the Holy Spirit, he rejoiced that Cassian would be his companion in martyrdom. On that very day amid the eager expectation of the city blessed Marcellus obtained his desire. After no long interval, namely, on December 3, the worshipful Cassian was brought to the same place in which Marcellus had been tried and, by almost the same replies and statements as holy Marcellus had made, merited to obtain the victory of martyrdom, through the help of our Lord Jesus Christ, to whom belong honour and glory, excellency and power for ever and ever. Amen."

On the writer's explanation of the laughter of St Marcellus it may be permitted to comment that the fate of the bold Cassian could be anticipated by the natural powers, without any *charisma* of prophecy; it is more likely that the prisoner laughed at the spectacle, amusing enough, of the deputy-prefect leaping from his bench in rage at being openly defied by his own clerk in his own court.

Although the story of the martyrdom of SS. Marcellus and Cassian is included by Ruinart among his *Acta sincera*, Father Delehaye, in *Analecta Bollandiana*, vol. xli (1923), pp. 257–287, gives no countenance to the idea that what we now read is a shorthand report of what happened. The substance of the account, however, may be accepted. But as regards Cassian, while the fact that a martyr of that name was honoured at Tangier in Mauretania is confirmed by Prudentius, who in his *Peristephanon* (iv, 45) writes, " Ingeret Tingis sua Cassianum ", nevertheless Delehaye gives (*loc. cit.* pp. 276–278) strong reasons for thinking that ignorance about him was made up for by associating him with Marcellus, whose *acta* were known. See further Monceaux, *Hist. litt. de l'Afrique chrétienne*, vol iii, pp. 119–121; Leclercq in DAC., vol. xi, c. 1140; and the note under St Marcellus on October 30 herein, to which a further reference to *Analecta Bollandiana* must be added, vol. lxiv (1946), pp. 281–282.

ST SOLA (A.D. 794)

THIS saint was an Englishman who, following St Boniface into Germany, became his disciple and was ordained priest by him. Called by the Holy Ghost to a solitary life, by the advice of his master he retired to a lonely place first at Fulda and then on the banks of the River Altmuhl, near Eichstätt, where in a little cell he passed his days in penance and prayer. After the martyrdom of St Boniface, the holy brothers Willibald the bishop and Winebald the priest encouraged him to make his cell the religious centre of the surrounding country. For this purpose there was bestowed on him a piece of land, and here later grew up the abbey of Solnhofen, which was a dependency of Fulda. St Sola departed to the Lord on December 3, 794, and a chapel was built where his oratory had stood. The name Sola (Sualo) is still preserved in that of the village of Solnhofen, west of Eichstätt.

There is a Latin life of St Sola which was written in 835, forty years after his death, by Ermanrich, a monk of Ellwangen, who obtained his information from a servant of the saint and other surviving contemporaries. The Latin of this biography was revised in the following year by a certain Master Roland. The best text is that printed in MGH., *Scriptores*, vol. xv, pt 1, pp. 151–163, but it is also to be found in Mabillon, vol. iii, pt 2, pp. 429–438. The saint's curious name has led to his cult being popularly identified with certain carvings and inscriptions which are really monuments of an ancient sun-worship. See E. Jung, *German. Götter* (1922), pp. 218–231 ; and *Kunstdenkmäler d. Bez. Weissenburg* (1932), pp. 426–437.

4 : ST PETER CHRYSOLOGUS, ARCHBISHOP OF RAVENNA, DOCTOR OF THE CHURCH (*c.* A.D. 450)

ST PETER was a native of Imola, a town in eastern Emilia. He was taught the sacred sciences and ordained deacon by Cornelius, bishop of that city, of whom he speaks with veneration and gratitude. Under his prudent direction Peter was formed to virtue from his youth and understood that to command his passions and govern himself was true greatness and the only means of learning to put on the spirit of Christ. The raising of this holy man to the episcopate was, according to his legend, in the following circumstances. Archbishop John of Ravenna dying about the year 433, the clergy of that church, with the people, chose a successor, and entreated Bishop Cornelius of Imola to go at the head of their deputies to Rome to obtain the confirmation of Pope St Sixtus III. Cornelius took with him his deacon, Peter, but the pope (who, it is said, had been commanded so to do by a vision the foregoing night of St Peter and St Apollinaris, the martyred first bishop of Ravenna) refused to ratify the election already made, and proposed Peter, as the person designed by Heaven in his vision, for that post ; after some opposition the deputies acquiesced. The new bishop, after receiving episcopal consecration, was conducted to Ravenna and there received with some unwillingness. It is very unlikely that St Peter became archbishop of Ravenna in any such fashion. The Emperor Valentinian III and his mother, Galla Placidia, then resided in that city, and St Peter enjoyed their regard and confidence, as well as the trust of the successor of Sixtus, St Leo the Great. When he entered on his charge he found large remains of paganism in his diocese, and abuses had crept in among the faithful ; the total extirpation of the one and the reformation of the other were the fruit of his labours. At the town of Classis, then the port of

Ravenna, St Peter built a baptistery, and a church dedicated in honour of St Andrew. He employed an extensive charity and unwearied vigilance on behalf of his flock, which he fed assiduously with the bread of life, the word of God. We have many of his discourses still extant: they are all very short, for he was afraid of fatiguing the attention of his hearers.

A life of St Peter was written in the ninth century, but it tells little about him, and Alban Butler made up for lack of information by quoting from the saint's sermons. These are, he says, "rather instructive than pathetic; and though the doctrine is explained in them at large we meet with little that quickens or affects much. Neither can these discourses be regarded as models of true eloquence, though his reputation as a preacher ran so high as to procure him the surname of Chrysologus, which is as much as to say, that his speeches were of gold, or excellent." Nevertheless, if the manner is not all that it might be (though elsewhere Butler says his words are "fit, simple and natural"), the matter of the discourses of St Peter Chrysologus caused him to be declared a doctor of the Church by Pope Benedict XIII in 1729: a fact which Butler does not mention. St Peter is said to have preached with such vehemence that he sometimes became speechless from excitement. In his sermons he strongly recommends frequent communion, that the Eucharist, the body of Christ, may be the daily bread of our souls. Eutyches, the heresiarch, having been condemned by St Flavian in 448, addressed a circular letter to the most distinguished prelates in the Church in his own justification. St Peter, in the answer which he sent, told him that he had read his letter with sorrow, for if the peace of the Church causes joy in Heaven, divisions beget grief; that the mystery of the Incarnation, though inexplicable, is delivered to us by divine revelation and is to be believed in the simplicity of faith. He therefore exhorted him to acquiesce and not dispute. In the same year St Peter received St Germanus of Auxerre with great honour at Ravenna, and after his death there on July 31 officiated at his funeral and kept his hood and sackcloth shirt as relics. St Peter Chrysologus did not long survive him. Being forewarned of approaching death, he returned to Imola, his own country, and there gave to the church of St Cassian some precious altar vessels. After counselling great care in the choice of his successor, he died at Imola on December 2, probably in 450, and was buried in St Cassian's church.

The unsatisfactory Latin life, which is the only source of information we possess regarding the personal activities of this doctor of the Church, was written as late as the year 836 by Abbot Agnellus: it forms a section of his history of the archbishops of Ravenna. The text has been twice over printed by Migne, PL., vol. lii, cc. 13–20 and vol. cvi, cc. 553–559, but by far the most satisfactory edition is that of Testi Rasponi, *Codex pontificalis ecclesiae Ravennatis*, vol. i (1924). A short biographical sketch of value is that of D. L. Baldisserri, *San Pier Crisologo* (1920); and there are German monographs by H. Dapper (1867) and G. Böhmer (1919). The question of the sermons attributed to Chrysologus has been much discussed. See in particular Mgr Lanzoni, *I sermoni di S. Pier Crisologo* (1909); F. J. Peters, *Petrus Chrysologus als Homilet* (1918); Baxter in *Journal of Theol. Studies*, vol. xxii (1921), pp. 250–258; and D. De Bruyne in the same, vol. xxix (1928), pp. 362–368; as also C. Jenkins in *Church Quarterly Review*, vol. ciii (1927), pp. 233–259. In the *Revue Bénédictine*, vol. xxiii (1906), pp. 489–500, Abbot Cabrol gives reasons for attributing the *Rotulus* of Ravenna to St Peter Chrysologus, but this is doubtful. The sermons which have been edited under the name of Chrysologus may most conveniently be consulted in Migne, PL., vol. lii, but in the volume *Spicilegium Liberianum* published by F. Liverani in 1863, pp. 125–203, will be found some further sermons and collations of new manuscripts. Consult also Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iv, pp. 604–610.

ST BARBARA, VIRGIN AND MARTYR (DATE UNKNOWN)

" IN the time that Maximian reigned there was a rich man, a paynim, which adored and worshipped idols, which man was named Dioscorus. This Dioscorus had a young daughter which was named Barbara, for whom he did make a high and strong tower in which he did keep and close this Barbara to the end that no man should see her because of her great beauty. Then came many princes unto the same Dioscorus for to treat with him for the marriage of his daughter, which went anon unto her and said: ' My daughter, certain princes be come to me which require me for to have thee in marriage, wherefore tell to me thine intent and what will ye have to do.' Then St Barbara returned all angry towards her father and said: ' My father, I pray you that ye will not constrain me to marry, for thereto I have no will nor thought.' . . . After this he departed thence and went into a far country where he long sojourned.

" Then St Barbara, the handmaid of our Lord Jesu Christ, descended from the tower for to come to see [a bath-house which her father was having built] and anon she perceived that there were but two windows only, that one against the south, and that other against the north, whereof she was much abashed and amarvelled, and demanded of the workmen why they had not made no more windows, and they answered that her father had so commanded and ordained. Then St Barbara said to them: ' Make me here another window.' . . . In this same bath-house was this holy maid baptized of a holy man, and lived there a certain space of time, taking only for her refection honeysuckles and locusts, following the holy precursor of our Lord, St John Baptist. This bath-house is like to the fountain of Siloe, in which he that was born blind recovered there his sight. . . . On a time this blessed maid went upon the tower and there she beheld the idols to which her father sacrificed and worshipped, and suddenly she received the Holy Ghost and became marvellously subtle and clear in the love of Jesu Christ, for she was environed with the grace of God Almighty, of sovereign glory and pure chastity. This holy maid Barbara, adorned with faith, surmounted the Devil, for when she beheld the idols she scratched them in their visages, despising them all and saying: ' All they be made like unto you which have made you to err, and all them that have faith in you '; and then she went into the tower and worshipped our Lord.

" And when the work was full performed her father returned from his voyage, and when he saw there three windows he demanded of the workmen: ' Wherefore have ye made three windows? ' And they answered: ' Your daughter hath commanded so.' Then he made his daughter to come afore him and demanded her why she had do make three windows, and she answered to him and said: ' I have done them to be made because three windows lighten all the world and all creatures, but two make darkness.' Then her father took her and went down into the bath-house, demanding her how three windows give more light than two. And St Barbara answered: ' These three windows betoken clearly the Father, the Son and the Holy Ghost, the which be three persons and one very God, on whom we ought to believe and worship.' Then he, being replenished with fury, incontinent drew his sword to have slain her, but the holy virgin made her prayer and then marvellously she was taken in a stone and borne into a mountain on which two shepherds kept their sheep, the which saw her fly. . . . And then her father took her by the hair and drew her down from the mountain and shut her fast in

prison. . . . Then sat the judge in judgement, and when he saw the great beauty of Barbara he said to her: 'Now choose whether ye will spare yourself and offer to the gods, or else die by cruel torments.' St Barbara answered to him: 'I offer myself to my God, Jesu Christ, the which hath created Heaven and earth and all other things. . . .' "

When she had been beaten, and comforted by a vision of our Lord in her prison, and again scourged and tortured, " the judge commanded to slay her with the sword. And then her father, all enraged, took her out of the hands of the judge and led her up on a mountain, and St Barbara rejoiced in hastening to receive the salary of her victory. And then when she was drawn thither she made her orison, saying: 'Lord Jesu Christ, which hast formed Heaven and earth, I beseech thee to grant me thy grace and hear my prayer for all they that have memory of thy name and my passion; I pray thee, that thou wilt not remember their sins, for thou knowest our fragility.' Then came there a voice down from Heaven saying unto her: 'Come, my spouse Barbara, and rest in the chamber of God my Father which is in Heaven, and I grant to thee that thou hast required of me.' And when this was said, she came to her father and received the end of her martyrdom, with St Juliana. But when her father descended from the mountain, a fire from Heaven descended on him, and consumed him in such wise that there could not be found only ashes of all his body. This blessed virgin, St Barbara, received martyrdom with St Juliana the second nones of December. A noble man called Valentine buried the bodies of these two martyrs, and laid them in a little town in which many miracles were showed in praise and glory of God Almighty."

So is told in Caxton's version of the *Golden Legend* the story of one of the most popular saints of the middle ages. There is, however, considerable doubt of the existence of a virgin martyr called Barbara and it is quite certain that her legend is spurious. There is no mention of her in the earlier martyrologies, her legend is not older than the seventh century, and her *cultus* did not spread till the ninth. Various versions differ both as to the time and place of her martyrdom: it is located in Tuscany, Rome, Antioch, Heliopolis and Nicomedia. St Barbara is one of the Fourteen Holy Helpers and that she is invoked against lightning and fire and, by association, as patroness of gunners,* military architects, and miners is attributed to the nature of the fate that overtook her father. The tower represented in her pictures and her directions to the builders of the bath-house have caused her to be regarded as a patroness of architects, builders and stonemasons; and her prayer before her execution accounts for the belief that she is an especial protectress of those in danger of dying without the sacraments.

There seems to be general agreement that the story of St Barbara was first written in Greek, but there is no evidence of any early local *cultus* which would rescue it from being classed in the category of pure romance. We have numerous versions in Latin, Syriac and other languages. See, for the Syriac, Mrs Agnes Smith-Lewis, *Studia Sinaitica*, vols. ix and x (1900), where an English translation is available. *Cf.* also W. Weyh, *Die syrische Barbara Legende* (1912). The Latin texts are pretty fully represented in N. Müller, *Acta S. Barbarae* (1703), and in P. Paschini, *Santa Barbara, note agiografiche* (1927). The oldest Greek recension is perhaps that printed by A. Wirth, *Danae in christlichen Legenden* (1892), pp. 105–111, though the editor is disposed to exaggerate the dependence of such legends

* During the war of 1914–18 there was a tendency among gunners to put themselves under the patronage of St Joan of Arc. Somebody noticed that during the process of her rehabilitation the Duke of Alençon stated that she excelled in the tactical disposition of artillery.

as that of St Barbara on pagan mythology. A good deal has been written concerning her inclusion among the fourteen *Nothelfer* and the very wide range of interests for which her patronage is invoked. See, for example, T. Marchesi, *Santa Barbara protectrice dei cannonieri* (1895); Peine, *St Barbara, die Schutzheilige der Bergleute und der Artillerie* (1896); J. Moret, *Ste Barbe, patronne des mineurs* (1876); but no very satisfactory explanation has ever been suggested. In an English calendar (Bodleian MS., Digby 63) of the late ninth century St Barbara's name is already found under December 4. In art her most distinctive emblem is a tower; see Künstle, *Ikonographie*, vol. ii, pp. 112–115. The folk-lore connected with St Barbara has been dealt with by Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. i, cc. 905–910.

CLEMENT OF ALEXANDRIA (*c.* A.D. 215)

AFTER devoting several pages to the life and writings of this eminent father of the Church, Alban Butler says: "Pope Benedict XIV in his learned dissertation, addressed in the form of a brief to the King of Portugal, prefixed to the edition of the Roman Martyrology made in 1748, excellently shows that there is not sufficient reason for ever inserting his name in the Roman Martyrology. The authority of certain private calendars and the custom of sacred biographers suffices for giving his life in this place." The title Saint is still sometimes accorded to Clement in popular usage, but the deliberate and formal exclusion of his name from the Roman Martyrology is a decisive reason for omitting him from any ordinary collection of saints' lives.

ST MARUTHAS, BISHOP OF MAIFERKAT (*c.* A.D. 415)

THIS holy prelate was an illustrious father of the Syrian church at the end of the fourth century, and was bishop of Maiferkat, between the Tigris and Lake Van near the border of Persia. He compiled the "acts" of the martyrs who suffered in that kingdom during Sapor's persecution, and brought the relics of so many to his episcopal city that it came to be called Martyropolis. Under that name it is still a titular see. St Maruthas wrote several hymns in praise of the martyrs, which are sung by those who use Syriac in the church offices. Yezdigerd having ascended the Persian throne in 399, St Maruthas made a journey to Constantinople in order to induce the Emperor Arcadius to use his interest with the new king in favour of the distressed Christians. He found the court much occupied with the affairs of St John Chrysostom, and we learn incidentally that Maruthas was very fat: so much so that when at a meeting of bishops he accidentally trod on the foot of Cyrinus of Chalcedon the skin was broken; the wound gangrened and eventually Cyrinus died of it. In a letter to St Olympias, Chrysostom in exile speaks of writing twice to Maruthas and asks her to see the bishop for him. "I need him badly for Persian affairs. Try and find out from him what success he has had in his mission. If he is afraid to write himself, let him tell me the result through you. Do not delay a day in trying to see him about this."

While at the Persian court on behalf of Theodosius the Younger, St Maruthas endeavoured to get the king's good will towards his Christian subjects. The historian Socrates says that his knowledge of medicine enabled him to cure Yezdigerd of violent headaches, and that the king from that time called him "the friend of God". The Mazdeans, fearing that the prince would be brought over to the Christian faith, had recourse to a trick. They hid a man underground in the temple, who, when the king came to worship, cried out, "Drive from this holy

place him who impiously believes a priest of the Christians ". Yezdigerd hereupon was going to dismiss the bishop, but Maruthas persuaded him to go again to the temple, assuring him that by opening the floor he would discover the imposture. The king did so, and the result was that he gave Maruthas leave to build churches wherever he pleased. Whatever the circumstances may have been, Yezdigerd certainly favoured St Maruthas, and the bishop set himself to restore order among the Persian Christians.

The organization then established lasted until the Mohammedan invasion in the seventh century, but the Christian hope—and Mazdean fear—that Yezdigerd I would be the " Constantine of Persia " was not fulfilled. St Maruthas's work of pacification was undone by the violence of Abdas, Bishop of Susa, who towards the end of his reign provoked the king to a renewal of persecution. By this time Maruthas was probably dead, for he predeceased Yezdigerd, who died in 420. The Roman Martyrology says of St Maruthas that he was " renowned for miracles and earned honour even from his adversaries ". He is accounted one of the chief Syrian doctors after St Ephraem because of the writings with which he is credited.

A certain amount of information regarding this saint is furnished by the historian Socrates, as also by Bar Hebraeus, and in the *Liber Turris* of Mari ibn Sulaiman. There is a later biography preserved in Armenian, which was printed with a Latin translation by the Mekhitarists at Venice in 1874, and has been translated into English, with valuable comments, in the *Harvard Theological Review* for 1932, pp. 47–71. See also Bardenhewer, *Geschichte d. altkirchl. Literatur*, vol. iv, pp. 381–382 ; Labourt, *Le Christianisme dans l'Empire perse* (1904), pp. 87–90 ; W. Wright, *Syriac Literature* (1894), pp. 44–46 ; *Oriens Christianus* for 1903, pp. 384 *seq.* ; Harnack in *Texte und Untersuchungen*, vol. xix (1899), and the long footnote in Hefele-Leclercq, *Histoire des Conciles*, vol. ii, pp. 159–166. A doubt exists whether Maruthas was really the author of several of the works attributed to him.

ST ANNO, Archbishop of Cologne (A.D. 1075)

Anno's father was a Swabian nobleman whose family had seen better days, and he hoped that in a secular career his very capable son would be able to restore the fortunes of the house. But a relative who was a canon of Bamberg induced Count Walter to entrust Anno to him, and the young man was set to learn in the episcopal school of Bamberg, of which he ultimately became master. Anno had good looks and manner as well as learning and eloquence, and came to the notice of the Emperor Henry III, who made him one of his chaplains and in 1056, when he was forty-six years old, promoted him to be the archbishop of Cologne and chancellor of the empire. The appointment did not give general satisfaction, especially to the citizens of Cologne, who did not think that Anno's family was good enough : but the magnificence of his consecration ceremonies was beyond criticism. In the same year Henry III died and the government passed nominally into the hands of his widow, Agnes of Poitou, as regent for the minor Henry IV. She was a gentle woman without political acumen and incapable of vigorous action, her policy alienated the greater nobles, and at Whitsuntide in 1062, Henry was kidnapped and taken up the Rhine to Cologne. Anno now became guardian and regent, but had to join with himself Adalbert, Archbishop of Bremen, and when the young king came of age he got rid of Anno altogether and gave Adalbert a free hand. In the schism raised against Pope Alexander II by the antipope Cadalus of Parma, Anno was the leader of the German bishops who supported Alexander ; but this did not save him from being summoned to Rome for the alleged holding of relations with

Cadalus, and again, two years later, to answer a charge of simony. Of this he cleared himself; but he was not free from that favouring of his relatives which was a fault of bishops of his time, and benefices were freely given to his nephews and partisans, on one occasion with disastrous results for the beneficiary.

This was when Anno nominated his nephew Conrad, or Cuno, to the see of Trier. The appointment caused great dissatisfaction among the clergy and people of Trier; they had a canonical right to elect their own bishop, and valued the privilege. To their remonstrances Anno turned a deaf ear, although he must have realized that his power was waning. He sent Conrad with the Bishop of Speyer and an armed escort to take possession of his see. The malcontents had found a strong and unscrupulous leader in Count Theodoric, who though a layman claimed a prescriptive title to bestow investiture upon the archbishop of Trier. As Conrad and his party were passing through Biedburg, they were set upon by the count's men-at-arms. The Bishop of Speyer, after being plundered, was allowed to escape with his life, but Conrad was hurried off amid many indignities to a castle where he was imprisoned, and then thrown over the battlements. As he was found to be still breathing, he was stabbed to death. His body was found by a peasant hidden under leaves in a wood, and it was subsequently translated to the abbey of Tholey, where Conrad received *cultus* as a martyr.

Nearly the whole of the life of Anno is a record of events belonging to the troubled political history of the age, much of it rather disedifying now that great prelates no longer have *ex officio* to take an active part in civil government and all sorts of public affairs. Nevertheless he did not allow secular duties and activities to make him neglect the welfare of the diocese that was his first charge; and, particularly when the emperor's dislike of him was in the ascendant and he was driven from public life, he prosecuted its reform with something of the energy and thoroughness of his contemporaries St Peter Damian and Cardinal Hildebrand, and by the same means. The monasteries were rigorously reformed and new ones were established by St Anno himself; he rebuilt or enlarged a number of churches; he purged public morals; and he distributed large sums in alms. But, though he built up the position of his see and was a generous benefactor of its flock, St Anno never succeeded in overcoming the opposition of Cologne itself, which grievously disturbed his closing years. At length he retired to the abbey of Siegburg which he had founded, and spent the last twelve months of his life there in rigorous penance, dying on December 4, 1075. It is known that, moving among many of most corrupt morals, St Anno was notable for his purity and austere standards, and it is for the virtue of his private life that he is numbered among the saints.

There is a long but unsatisfactory Life of St Anno compiled by a monk of Siegburg in the twelfth century. It has been edited with useful annotations by R. Köpke in MGH., *Scriptores*, vol. xi, pp. 463–514. The text in Migne, PL., vol. cxliii, is in many ways inadequate. The early German metrical life, known as the *Annolied*, is interesting as a monument of vernacular speech in the early twelfth century, but it is of no value as an historical source. See also Hauck, *Kirchengeschichte Deutschlands*, vol. iii, pp. 712 *seq.*; A. Stonner, *Heilige der deutschen Frühzeit* (1935), vol. ii; and DHG., vol. iii, cc. 395–396. On the canonization of St Anno consult Brackman in the *Neues Archiv*, vol. xxxii (1906), pp. 151–165. An account of his nephew St Conrad was written by Theodoric of Verdun before 1089; it is edited by G. Waitz in MGH., *Scriptores*, vol. viii, pp. 212–219. The life printed in the *Acta Sanctorum*, June, vol. i, has been interpolated with sundry mythical incidents.

ST OSMUND, BISHOP OF SALISBURY (A.D. 1099)

A DOCUMENT of the late fifteenth century states that Osmund was the son of Henry, Count of Séez, and Isabella, a half-sister of William the Conqueror. He certainly came to England with the Normans, and succeeded Herfast as chancellor of the realm. In 1078 King William nominated him bishop of Salisbury, and he was consecrated by Lanfranc of Canterbury. Salisbury at this time was no more than a fortress built over the hill which we now call Old Sarum.* Osmund's predecessor, Herman, had begun the building of a cathedral, which was finished by Osmund and consecrated in 1092. Five days later it was struck by lightning and very badly damaged. The foundations of Osmund's church are clearly marked on the hill, which is now a playground for the children of the suburbs of New Sarum. He constituted a cathedral chapter on the Norman model, with a clergy school presided over by the chancellor, and the canons were bound to residence and the choral celebration of the Divine Office. This example had considerable importance, for some of the most important cathedrals of England were at that time served by monks and not by the secular clergy. St Osmund was one of the royal commissioners for the Domesday survey, and he was one of the principal ecclesiastical lords present at Old Sarum in 1086 when the Domesday Book was received and the nobles swore that they would be faithful to the king against all other men. In the struggle between William Rufus and St Anselm concerning investitures St Osmund considered Anselm unnecessarily intransigent. At the Council of Rockingham, when Anselm made so moving an appeal to his fellow bishops, he openly sided with the king. But just before his death he submitted his judgement, and asked pardon of St Anselm for his opposition.

St Osmund's name is commonly associated with work in the field of divine worship. In his time, and for long after, very many dioceses of western Christendom had their own liturgical "uses", variations from that of Rome, and the liturgical books of the church of Salisbury were in a state of considerable confusion. Osmund reduced them to order, and drew up regulations for the celebration of Mass and the Divine Office and the administration of the sacraments uniformly throughout his diocese. Within a hundred years these revised offices—"according to the use of the Distinguished and Noble Church of Sarum"—had been adopted in most of the English and Welsh dioceses; they were introduced into Ireland in 1172, and into Scotland about 1250. They remained the ordinary use in England till after the reign of Queen Mary, when they were gradually superseded by the reformed Roman rite of Pope St Pius V; this change was made at the Douay college in 1577.† For this work of liturgical revision a considerable collation of manuscripts was necessary, and St Osmund collected together an extensive library at his cathedral. He is said to have written a Life of St Aldhelm, his predecessor in the ecclesiastical government of west Wessex, for whose memory he had a great reverence; he assisted at the enshrining of his relics at Malmesbury.

* Peter of Blois called the church and castle the "ark of God shut up in the temple of Baal". Centuries later William Cobbett, for other reasons, refers to the deserted site as the "Accursed Hill".

† There was even some talk of reviving the Sarum use after the re-establishment of an ordinary hierarchy in England in 1850. At the present day the Mass and offices proper to the Dominicans most resemble those used in this country up to the end of the sixteenth century. The distinctive customs in the English Catholic marriage service are a survival from the Sarum *rituale*.

For all his public activities St Osmund seemed to have spent a good deal of time quietly in his cathedral city, where he liked both to copy and to bind books in the library. William of Malmesbury praises the purity of his life, and remarks that he was neither ambitious nor avaricious, the besetting temptations of great prelates in those days. He was known for his rigour and severity towards penitents, but was no harder to others than he was to himself. He died in the night of December 3–4, 1099, and was buried in his cathedral. Though Richard Poore, Bishop of Salisbury, petitioned for his canonization in 1228 it was not until 1457 that it took place—the last canonization of a saint from England before More and Fisher in 1935. In the same year his relics were translated from Old Sarum to the Lady-chapel of the new cathedral in the new city of Salisbury. The shrine was destroyed by Henry VIII (Alban Butler says the relics were re-interred in the same chapel); a slab from the tomb, inscribed with the date MXCIX, now lies in one of the bays of the nave.* St Osmund is named in the Roman Martyrology, and his feast is observed in the dioceses of Westminster, Clifton and Plymouth.

There is no early life of St Osmund, though a fragment of some such biography seems to be preserved in MS. Cotton, Titus, F. III at the British Museum. For what we know of the saint we are dependent mainly on William of Malmesbury and Simeon of Durham. A number of documents connected with the canonization are still in existence; they consist mostly of accounts of miracles and they were published from the originals in the muniment-room of Salisbury Cathedral by the Wiltshire Record Society in 1901, under the editorship of H. R. Malden. See also W. H. Frere, *The Sarum Use*, 2 vols. (1898 and 1901); W. H. R. Jones, *The Register of St Osmund*, 2 vols. (1883–84), in the Rolls Series; Bradshaw and Wordsworth, *Lincoln Cathedral Statutes*, vol. iii, pp. 869 *seq.*; the DNB., vol. xlii, pp 313–315; and the *Dict. of Eng. Church History*, pp. 427–428. A short life, written from the Anglican standpoint, was published by W. J. Torrance in 1920.

ST BERNARD, Bishop of Parma and Cardinal (A.D. 1133)

Bernard was a member of the great Uberti family at Florence and gave up brilliant secular prospects to become a monk with the Vallumbrosans, an austere congregation founded not long before by St John Gualbert. Bernard became in time abbot of the monastery of San Salvio, then abbot general of the whole order, and Bd Urban II created him cardinal and entrusted him with legatine duties. Parma at this time was shockingly disturbed by schisms, caused first by Bishop Cadalus, who set himself up as antipope, and then by other bishops who supported another antipope, Guibert of Ravenna, himself a Parmesan. In the midst of these disorders St Bernard was appointed bishop of Parma and consecrated by Pope Paschal II. He was a zealous supporter of the true pope and upholder of the reforms of St Gregory VII, especially in the matter of simony, which was rampant in his diocese. He was consequently driven from his see in 1104 by the followers of the antipope Maginulf, who laid hands upon him at the very altar, and was in exile for two years.

At a time when many bishops not only accepted but sought temporal power, St Bernard was distinguished by resigning that which had been received by his predecessors in the see of Parma, and he never forgot, or allowed others to forget, that he had been trained as a monk in the school of perfection; and so far as was compatible with his duties he retained all his monastic observances. When in

* Here on a summer's day in 1924 the present writer heard a verger inform a group of visitors that: "This is all that remains of the tomb of Bishop Osmund, who compiled the first English Prayer Book." While appreciating that people must be addressed in terms that they can understand, it is pardonable to think that this statement was somewhat misleading.

1127 the leaders of the Hohenstaufens proclaimed Conrad as German king against Lothair II, St Bernard protested and was again obliged to flee from Parma. Lothair came to Rome to be crowned emperor in 1133 and St Bernard died at Parma in the same year on December 4.

In the supplement to MGH., vol. xxx, pt II, fasc. 2 (1929), the two more important Latin Lives of St Bernard of Parma, formerly printed is the *Chronica Parmensia*, have been re-edited by P. E. Schramm from better texts ; see on this the *Analecta Bollandiana*, vol. xlviii (1930), p. 414. A biography on popular lines is that of M. Ercolani, *S. Bernardo degli Uberti* (1933). Of the older biographies the best is that of I. Affò (1788) ; but see also D. Munerati in *Rivista di scienze storiche*, vol. iii (1906), pp. 79–86 and 257–264 ; the *Dictionnaire de Spiritualité*, vol. i, c. 1512 ; and DHG., vol. ix, c. 718. The general political situation is well set out by R. Davidsohn in vol. i, pp. 289 *seq.* of his *Geschichte von Florenz* and in pp. 66 *seq.* of his *Forschungen zur alt. Gesch. Florenz*.

5 : ST SABAS, ABBOT (A.D. 532)

ST SABAS, one of the most renowned patriarchs of the monks of Palestine, was born at Mutalaska in Cappadocia, not far from Caesarea, in 439. His father was an officer in the army and, being obliged to go to Alexandria, took his wife with him and recommended his son Sabas, with the care of his estate, to his brother-in-law. This uncle's wife used the child so harshly that, when he was eight, he ran away, went to another uncle, called Gregory, brother to his father, hoping there to live more happily. Gregory, having the care of the child, demanded also the administration of the property, whence lawsuits and animosity arose between the two uncles. Sabas, who was of a quiet disposition, was upset at these discords and ran away again, this time to a monastery near Mutalaska. His uncles, after some years, ashamed of their conduct, agreed together to take him out of his monastery, restore him his property, and persuade him to marry. But young Sabas had tasted the bitterness of the world and the sweetness of the yoke of Christ, and his heart was so united to God that nothing could draw him from his new home. Though he was the youngest in the house he surpassed the rest in fervour and virtue. Once, when he was serving the baker, this monk put his wet clothes into the oven to dry, and then, forgetting them, put in fire. Seeing him much troubled for his clothes Sabas crawled into the oven and fetched them out through the flames, without hurt. When Sabas had been ten years in this monastery, being eighteen years old, he went to Jerusalem to learn from the example of the solitaries of that country. He passed the winter in a monastery governed by the holy abbot Elpidius, whose monks desired earnestly that he would fix his abode among them. But his love of silence and retirement made him prefer the manner of life practised by St Euthymius, who even when a monastery was built for him refused to abandon his complete solitude. When Sabas asked to be accepted as his disciple St Euthymius judged him too young for an absolutely solitary life, and therefore recommended him to his monastery below the hill, about three miles distant, which was under the conduct of St Theoctistus.

Sabas consecrated himself to God with new fervour, working all day and watching in prayer a good part of the night. As he was very energetic and strong he assisted his brethern in their heavier work, and himself prepared the wood and water for the house. Once he was sent by his abbot as companion to another monk on business to Alexandria. There his parents met him and desired him to accept

his father's profession and influence in the world. When he refused they pressed him at least to accept money for his necessaries; but he would only take three pieces of gold, and those he gave to his abbot on his return. When he was thirty years of age he obtained leave of St Euthymius to spend five days a week in a remote cave, which time he passed in prayer and manual labour. He left his monastery on Sunday evening carrying wtih him bundles of palm-twigs, and came back on Saturday morning with fifty baskets which he had made, imposing upon himself a task of ten a day. St Euthymius chose him and one Domitian for his companions in his yearly retreat in the desert of Jebel Quarantal, where Christ is said to have made His forty-days' fast. They entered this solitude together on the octave-day of the Epiphany and returned to their monastery on Palm Sunday. In the first retreat Sabas collapsed in the wilderness, almost dead with thirst. St Euthymius, moved with compassion, prayed to Christ that He would take pity on His fervent soldier, and it is said that, striking his staff into the earth, a spring gushed forth; of which Sabas drinking a little, he recovered his strength. After the death of Euthymius, St Sabas retired further into the desert towards Jericho. Four years he spent in this wilderness in total separation from intercourse with men, when he chose a new dwelling in a cave on the face of a cliff, at the bottom of which ran the brook Cedron. He was obliged to hang a rope down the descent to hold on by when going up and down. Wild herbs which grew on the rocks were his food, till certain countrymen brought him sometimes a little bread, cheese, dates and other things which he might want. Water he had to fetch from a considerable distance.

After Sabas had lived here some time many came to him, desiring to serve God under his direction. He was at first unwilling to consent, but eventually founded a new *laura.** One of the first difficulties was shortage of water. But having noticed a wild ass pawing and nosing at the ground, Sabas caused a pit to be dug at the spot, where a spring was discovered which subsisted to succeeding ages. The number of his disciples was increased to one hundred and fifty, but he had no priest in his community, for he thought no religious man could aspire to that dignity without presumption. This provoked some of the monks to complain of him to Sallust, Patriarch of Jerusalem. The bishop found their grievances groundless, except that the want of a priest was a trouble in the community. He therefore compelled Sabas to receive ordination at his hands in 491. The abbot was then fifty-three years old. The reputation of his sanctity drew persons from remote countries to his *laura*, and among the monks were Egyptians and Armenians, for whom special arrangements were made so that they could celebrate the offices in their own tongues. After the death of the saint's father, his mother came to Palestine and served God under his direction. With the money which she brought he built two hospitals, one for strangers and another for the sick; and also a hospital at Jericho and another monastery on a neighbouring hill. In 493 the patriarch of Jerusalem established St Sabas as archimandrite over all the monks of Palestine who lived in separate cells (hermits), and St Theodosius of Bethlehem over all who lived in community (cenobites).

St Sabas, after the example of St Euthymius, left his disciples every year, or oftener, and at least passed Lent without being seen by anyone, and this was

* A *laura* was a monastery in which the monks lived in separate huts or cells, grouped around the church without any definite plan. The maximum of solitude possible in such circumstances was aimed at.

one of the things complained of by some of his monks. As they got no sympathy from the patriarch some sixty of them left the *laura*, and settled themselves in a ruined monastery at Thecua, where the prophet Amos was born. When he heard that these malcontents were in sore straits, St Sabas gave them supplies and repaired their church. He himself had been driven for a time from his own monastery by the factions therein, but returned at the command of St Elias, the successor of Sallust at Jerusalem. Among the stories told of St Sabas is that he once lay down to sleep in a cave that happened to be the den of a lion. When the beast came in it clawed hold of the monk's clothes and dragged him outside. Nothing perturbed, Sabas returned to the cave and eventually reduced the lion to a considerable degree of friendliness. But it was still a rather troublesome companion, and at length Sabas told it that if it could not live with him in peace it had better go away. So the lion went away.

At this time the Emperor Anastasius was supporting the Eutychian heresy, and banished many orthodox bishops. In 511 the Patriarch Elias sent to him as deputies St Sabas, with other abbots, to endeavour to stop this persecution. Sabas was seventy years old when he undertook this journey to Constantinople. As he looked like some beggar the officers at the gate of the palace admitted the rest but stopped him. Sabas said nothing, but withdrew. When the emperor had read the letter of the patriarch, in which great commendations were bestowed on Sabas, he asked where he was. The saint was sought, and at length found in a corner saying his prayers. Anastasius gave the abbots liberty to ask what they wanted for themselves; they presented their petitions, but Sabas had no request to make in his own name. Being pressed, he only begged that Anastasius would restore peace to the Church and not disturb the clergy. Sabas stayed the winter in Constantinople, and often visited the emperor to argue against heresy. But Anastasius for all that procured the banishment of Elias of Jerusalem and put one John into his place. Whereupon St Sabas and other monks hastened to Jerusalem and persuaded the intruder at least not to repudiate the Council of Chalcedon. Sabas is said to have been with the exiled Elias at his death at Aïla on the Red Sea; in the following years he went to Caesarea, Scythopolis and other places, preaching the true faith, and bringing back many to orthodoxy and right living.

In his ninety-first year, at the request of Patriarch Peter of Jerusalem, St Sabas undertook a second journey to Constantinople, in connection with troubles arising out of the Samaritan revolt and its violent repression by the emperor. Justinian received him with honour and offered to endow his monasteries. Sabas gratefully replied that they stood not in need of such revenues so long as the monks should faithfully serve God. But he begged a remission of taxes in favour of the people of Palestine in consideration of what they had suffered on account of the Samaritans; that he would build a hospital at Jerusalem for pilgrims and a fortress for the protection of the hermits and monks against raiders; and that he would authorize further strong measures for the putting down of the Samaritans. All which things were granted. It happened one day, the emperor being busy despatching certain affairs of St Sabas, who was himself present, that when it was the third hour the abbot went out to his prayers. His companion, Jeremy, said it was not well done to leave the emperor in this way. "My son", replied Sabas, "the emperor does his duty, and we must do ours." Very shortly after his return to his *laura* he fell sick, and the patriarch persuaded him to let himself be taken to a neighbouring church, where he served him with his own hands. The sufferings of Sabas were

very sharp, but God supported him under them in perfect patience and resignation. Finding his last hour approach, he begged the patriarch that he might be carried back to his *laura*. He appointed his successor, gave him instructions, and then lay four days in silence without seeing anyone, that he might concern himself with God alone. On December 5, 532, in the evening, he departed to the Lord, being ninety-four years old. His relics were venerated at his chief monastery until they were carried off by the Venetians.

St Sabas is one of the outstanding figures of early monasticism, and his feast today is kept throughout the Church both in the East and the West; he is named at the preparation in the Byzantine Mass. The Typikon of Jerusalem, setting out the rules for the recitation of the Divine Office and carrying out of ceremonies, which is the norm in nearly all churches of the Byzantine rite, bears his name, as does a monastic rule; but his part in their composition is a matter of doubt. His chief monastery, called after him Mar Saba and sometimes distinguished as the Great Laura, still exists in a gorge of the Cedron, ten miles south-east of Jerusalem in the desert country towards the Dead Sea. Among its monks were St John Damascene, St John the Silent, St Aphrodisius, St Theophanes of Nicaea, St Cosmas of Majuma and St Theodore of Edessa. After a period of ruin it was restored by the Russian government in 1840 and is now inhabited by monks of the Eastern Orthodox Church, whose life is not unworthy of the example of the holy founder. After St Catherine's on Mount Sinai (and perhaps Dair Antonios and Dair Boulos in Egypt) Mar Saba is the oldest inhabited monastery in the world, and the most remarkable; the wildness of its situation and grandeur of its fortress-like buildings at least equal those of St Catherine's. St Sabas's spring still flows there, his palm-tree still bears stoneless dates, and the dark blue grackles that abound are called "his blackbirds", and are daily fed by the monks.

The Life of St Sabas, written in Greek by Cyril of Scythopolis, is one of the most famous and trustworthy of early hagiographical documents. The full text has to be sought either in Cotelerius, *Ecclesiae Graecae Monumenta*, vol. iii, pp. 220–376; or in *Kyrillos von Skythopolis*, ed. E. Schwartz (1939). Another biography, an adaptation attributed to the Metaphrast, has been printed by Kleopas Koikylides as an appendix to the two first volumes of the Greek review, *Nea Sion* (1906). The Life of St Sabas at a relatively early date was also translated into Arabic. On the chronology of the life see Loofs in *Texte und Untersuchungen*, vol. iii (dealing with Leontius of Byzantium), pp. 274–297; and on the literary and liturgical work ascribed to Sabas consult A. Ehrhard in the *Kirchenlexikon*, vol. x (1897), cc. 1434–1437, or his fuller article in the *Römische Quartalschrift*, vol. vii (1893), pp. 31–79. An exhaustive and satisfactory account of Sabas himself and of his monastery was published in Greek by J. Phokylides at Alexandria in 1927. Cyril of Scythopolis had been impressed even as a boy by a casual meeting with St Sabas; he seems to have entered the monastery of St Euthymios in 544 and to have passed on to Mar Saba not long before his death in 558.

ST CRISPINA, MARTYR (A.D. 304)

ST AUGUSTINE frequently mentions St Crispina as one well known in Africa in his time, and we learn from him that she was a woman of rank, native of Thagara in Numidia, married, with several children, and worthy of estimation with such famous martyrs as St Agnes and St Thecla. During the persecution of Diocletian she was brought before the proconsul Anulinus at Theveste, charged with ignoring the imperial commands. When she came into court Anulinus asked: "Have you understood the meaning of the decree?" Crispina replied: "I do not know what that decree is."

ANULINUS: It is that you should sacrifice to all our gods for the welfare of the emperors, according to the law given by our lords Diocletian and Maximian, the pious *Augusti*, and Constantius, the most illustrious *Caesar*.

CRISPINA: I will never sacrifice to any but the one God and to our Lord Jesus Christ His Son, who was born and suffered for us.

ANULINUS: Give up this superstition and bow your head before our sacred gods.

CRISPINA: I worship my God every day, and I know no other.

ANULINUS: You are obstinate and disrespectful and you will bring upon yourself the severity of the law.

CRISPINA: If necessary I will suffer for the faith that I hold.

ANULINUS: Are you so vain a creature that you will not put away your folly and worship the sacred deities?

CRISPINA: I worship my God every day, and I know no other.

ANULINUS: I put the sacred edict before you for your observance.

CRISPINA: I observe an edict, but it is that of my Lord Jesus Christ.

ANULINUS: You will lose your head if you do not obey the emperors' commands. All Africa has submitted to them and you will be made to do the same.

CRISPINA: I will sacrifice to the Lord who made the heavens and the earth, the sea and all things that are in them. But I will never be forced to sacrifice to evil spirits.

ANULINUS: Then you will not accept those gods to whom you must give honour if you would save your life?

CRISPINA: That is no true religion that forces the unwilling.

ANULINUS: But will you not comply, and with bent head offer a little incense in the sacred temples?

CRISPINA: I have never done such a thing since I was born, and I will not do it so long as I live.

ANULINUS: Do it, however, just to escape the penalty of the law.

CRISPINA: I do not fear what you threaten, but I fear the God who is in Heaven. If I defy Him then shall I be sacrilegious and He will cast me off, and I shall not be found in the day that He comes.

ANULINUS: You cannot be sacrilegious if you obey the law.

CRISPINA: Would you have me sacrilegious before God that I may not be so before the emperors? No indeed! God is great and almighty: He made the sea and the green plants and the dry land. How can I consider men, the work of His hands, before Himself?

ANULINUS: Profess the Roman religion of our lords the unconquerable emperors, as we ourselves observe it.

CRISPINA: I know one only God. Those gods of yours are stones, things carved by the hands of men.

ANULINUS: You utter blasphemy. That is not the way to look after your own safety.

Then Anulinus ordered her hair to be cut off and her head shaved, exposing her to the derision of the mob, and when she still remained firm asked her: "Do you want to live? Or to die in agony like your fellows Maxima, Donatilla and Secunda?"

CRISPINA: If I wanted to die and abandon my soul to loss and endless fire I should treat your demons in the way you wish.

ANULINUS : I will have you beheaded if you persist in mocking at our venerable gods.

CRISPINA : Thank God for that. I should certainly lose my head if I took to worshipping them.

ANULINUS : Do you then persist in your folly ?

CRISPINA : My God, who was and who is, willed that I be born. He brought me to salvation through the waters of baptism. And He is with me to stay my soul from committing the sacrilege that you require.

ANULINUS : Can we endure this impious Crispina any longer ?

The proconsul ordered the proceedings that had taken place to be read over aloud, and he then sentenced Crispina to death by the sword. At which she exclaimed : " Praise to God who has looked down and delivered me out of your hands ! " She suffered at Theveste on December 5, in the year 304.

The *passio* of this martyr is printed in Ruinart's *Acta sincera*, but a more critical text has been edited by P. Franchi de' Cavalieri in *Studi e Testi*, vol. ix (1902), pp. 23–31. Among similar records which are so often overlaid with wordy declamations and extravagant miracles, the document ranks high. Still, as Delehaye has pointed out, it cannot in its entirety be accepted as a faithful transcript of an official *procès verbal* preserved as a legal record of the trial. See the valuable comments in his *Les passions des martyrs* . . . (1921), pp. 110–114. Consult also P. Monceaux in *Mélanges Boissier* (1903), pp. 383–389. From the Calendar of Carthage and the *Hieronymianum*, it seems probable that Crispina was one of a group of other martyrs. There was a great basilica at Theveste (Tabessa) which probably contained her shrine ; see Gsell, *Les monuments antiques de l'Algérie*, vol. ii, pp. 265–291.

ST NICETIUS, BISHOP OF TRIER (*c.* A.D. 566)

SEVERAL distinguished men of his age, among them St Gregory of Tours and St Venantius Fortunatus, bear witness to the merits and deeds of Nicetius of Trier, who was the last Gallo-Roman bishop of Trier in the early days of Frankish domination in Gaul. He was born in Auvergne, with a *corona* of hair around his head, which was taken to be an omen of his future ecclesiastical state. He did in fact become a monk, and abbot of his monastery, apparently at Limoges, and attracted the notice of King Theoderic I. When the bishop of Trier, St Aprunculus, died, the clergy and people sent a deputation to the king asking him to appoint St Gallus of Clermont. Theoderic refused, and named Nicetius. Already while the royal officers were escorting the bishop elect to Trier, he showed what sort of a prelate he was going to be. When they halted for the night the escort turned their horses out in the fields of the neighbouring peasants. Nicetius ordered them to be removed, and the officers laughed at him. So Nicetius, threatening excommunication for those who oppressed the poor, drove the horses out himself. He had often preached to his monks from the text that " a man may fall in three ways—by thought, word and deed ", and he did not fear to rebuke the irregularities of Theoderic and his son Theodebert. These princes perhaps profited by his reproofs, but Clotaire I was less tractable and, when St Nicetius excommunicated him for his crimes, unjustly banished him. The exile continued but a very short time, for Clotaire soon died and Sigebert, one of his sons who succeeded him in that part of his dominions, saw that Nicetius was restored.

The bishop assisted at several important synods at Clermont and elsewhere, and was indefatigable in restoring discipline to a diocese that had suffered much from civil disorders. He called in Italian workmen to rebuild his cathedral and fortified the city on the side of the Moselle. He founded a clergy-school, but

himself was the best lesson to clerics and laity alike. Though he enjoyed the favour and protection of King Sigebert his zeal did not fail to raise more persecution, but no human respect or fear could make him abandon the cause of God. The extirpation of incestuous marriages cost him many difficulties, and he freely excommunicated the offenders. Several letters of St Nicetius have been preserved. One, written about the year 561, was to Clodesindis, daughter to Clotaire I and married to Alboin, the Arian king of the Lombards. He tells her to endeavour to convert her husband to the orthodox faith, pointing out the miracles which were wrought in the Catholic Church through the relics of saints which the Arians themselves venerated. " Let the king ", he says, " send messengers to the church of St Martin. If they dare enter it they will see the blind enlightened, the deaf recover their hearing, and the dumb their speech : the lepers and sick are cured and return home sound, as we see. . . . What shall I say of the relics of the holy bishops Germanus, Hilary and Lupus at which so many miracles are wrought that we cannot recount them all ? The very demoniacs are forced to confess their virtue. Do they do so in the churches of the Arians ? They do not. One devil never exorcises another." Another letter is addressed to the Emperor Justinian, who had been led by his wife into a semi-Monophysism. In it Nicetius tells him that his lapse was bewailed throughout Italy, Africa, Spain and Gaul, and that did he not repudiate his errors he would be lost. St Nicetius died about the year 566, perhaps on October 1, the day on which his feast is kept at Trier (today in the Roman Martyrology).

Most of what we know of St Nicetius comes to us from the *Vitae Patrum* of Gregory of Tours. The saint's correspondence, or what survives of it, may best be studied in MGH., *Epistolae*, vol. iii, pp. 116, etc. See also Duchesne, *Fastes Épiscopaux*, vol. iii, pp. 37–38.

ST BIRINUS, Bishop of Dorchester (*c.* A.D. 650)

Birinus was a priest at Rome, probably of Germanic stock, who heard God's call to offer himself for the foreign missions and was recommended by Pope Honorius I to go to the island of Britain. In preparation for his mission he was consecrated to the episcopate by Asterius, Bishop of Genoa. There is a story told that after he had gone aboard ship he found he had left behind a sort of pyx, given to him by Honorius, containing the Corpus Domini. Though they were well out to sea he jumped overboard, waded ashore, recovered the pyx, and returned to the vessel—without getting wet and to the great admiration of the sailors. St Birinus had announced to the pope that he intended to preach the gospel " in the inner parts, beyond the dominions of the English, where no other teacher had been before " ; perhaps he meant by this the midlands, or even the Britons of Wales and the marches, for he may well have been ignorant of the fact that they were Christians already. But on his arrival in England in 634 he found the West Saxons so sunk in idolatry that " he thought it better to preach the word of God there, rather than to go further looking for others to evangelize ". One of the first fruits of his labours was the king himself of the West Saxons, Cynegils, at whose baptism St Oswald, King of Northumbria, was sponsor. The presence of Oswald in Wessex must have been a great help to St Birinus, and the two kings gave him the town of Dorchester* for his see. From thence he is said to have converted large numbers

* The Dorchester in Oxfordshire, on the borders of Mercia and Wessex, which had been an important Roman centre. It remained a bishopric till 1085, when it was merged in Lincoln.

of people, so earning for himself the title of Apostle of Wessex. St Birinus died on December 3, about the year 650, and was buried at Dorchester; but thirty years later St Hedda translated his relics to Winchester. The Roman Martyrology mentions St Birinus on the day of his death; his feast is kept in the dioceses of Birmingham and Portsmouth today.

Although there are several manuscript lives of St Birinus, telling substantially the same story with slight variations, we know little for certain of his history beyond what we learn from Bede and the Anglo-Saxon Chronicle. On these manuscript lives, of which the earliest is not older than the eleventh century, consult Hardy, *Descriptive Catalogue* (Rolls Series) vol. i, pp. 235–239. See also the notes in Plummer's édition of Bede; Howorth, *The Golden Days of Eng. Church Hist.*, vol. i, pp. 35–46; DCB., vol. i, p. 318; and Bright, *Chapters of Eng. Church Hist.* There is also a short Anglican life by J. E. Field, and another by T. Varley, *St Birinus and Wessex* (1934).

ST SIGIRAMNUS, OR CYRAN, ABBOT (*c.* A.D. 655)

SIGIRAMNUS belonged to a noble Frankish family of Berry, and went to the court of Clotaire II, whose cupbearer he became. He was drawn to the religious rather than secular life, but his father insisted on his being betrothed to the daughter of an influential nobleman and paid no attention to his son's wishes. At length Sigiramnus broke his engagement, withdrew from the court, and went to the church of St Martin at Tours where he received the tonsure and vowed himself to God. But his father was now bishop of Tours, and so Sigiramnus could not escape preferment even in his new state. He was a great friend of the poor, and distributed alms with such recklessness when he inherited his father's estate (and his father was no longer there to protect him) that he was for a time put under restraint as a lunatic. Sigiramnus then joined a bishop, an Irishman called Falvius (Failbe), who was on a pilgrimage to Rome. They travelled during the vintage, and Sigiramnus would stop and do a day's work with the peasants and serfs in the vineyards, and in the evening gather them round him to hear the word of God. On his return to France he received a piece of land at Méobecq, amid the forests of Brenne, whereon he first built himself a wooden cell and then founded a monastery. This prospered, and St Sigiramnus was able to found another, on the royal estate of Longoretum, whither he removed himself. Several striking stories are told of his sympathy with the hard-working peasants and with poor criminals; and his later years were darkened by the misfortunes of his former guardian and close friend. This man lived a more and more careless life, till at last he killed an innocent man. Eleven days later he was dead himself, to the great grief of St Sigiramnus who had so often tried to bring him to his own way of life.

There is a Latin life, written seemingly in the ninth or tenth century, but compiled, so the author insists, from an earlier text which had become almost illegible through age. It was printed by Mabillon from an incomplete copy, but the whole has since been recovered, and it has been edited by the Bollandists in their *Analecta*, vol. iii (1884), pp. 378–407. The abbey at Longoretum, which later took the name of Saint-Cyran (du-Jambot) after its founder, was dissolved in 1712. John Duvergier de Hauranne, famous as one of the authors of the Jansenist faction, took his name "Abbé de Saint-Cyran" from this monastery, which he held *in commendam*.

BD NICHOLAS OF SIBENIK, MARTYR (A.D. 1391)

NICHOLAS TAVILIĆ was born at Sibenik in Dalmatia during the first half of the fourteenth century and became a friar minor at Rivotorto, near Assisi. At this

time, and for long before, Bosnia and the Dalmatian coast was the prey of the mischievous sect of Bogomili or Paterines. Even bishops became infected, and the task of restoring Christian faith and life was entrusted to the Dominican and Franciscan friars. The last-named were particularly successful, and among their foremost missioners was Bd Nicholas, who laboured for twenty years in Bosnia. At the end of that time he was sent to the Franciscan mission in Palestine, where he was thrown into prison and afterwards hacked to pieces, with three other friars, for publicly preaching to the Mohammedans. He has ever since been venerated as a martyr and this *cultus* was confirmed in 1888.

The surname of this martyr appears in several forms, *e.g.* Tavigli ; Mazzara (*Leggendario Francescano*, 1680, vol. iii, p. 413) and others give it as Taulici. The Franciscan annalists with Wadding speak of this group of martyrs under the year 1391. See also an article by P. Durrien in the *Archiv. Soc. Orient-latin* for 1881, vol. i, pp. 539–546 ; but especially G. Golubovich, *Biblioteca bio-bibliografica della Terra Santa*, vol. v (1927), pp. 282–295. There seems to be a reference to these martyrs in the almost contemporary Kirkstall Chronicle ; *cf.* the *Bulletin of the John Rylands Library*, vol. xv (1931), pp. 118–119.

BD BARTHOLOMEW OF MANTUA (A.D. 1495)

NOT much is known of the life of Bartholomew Fanti, who was one of several notably holy Carmelites who adorned the city of Mantua during the fifteenth century. He was born there in 1443, and joined the order when he was seventeen years old. After his ordination he showed himself a preacher of great power, with a burning devotion to our Lord in the Blessed Sacrament : it was by anointing with oil taken from the lamp burning before the Most Holy that Bd Bartholomew brought about several among his miracles of healing. At Mantua he instituted for lay-people the confraternity of our Lady of Mount Carmel, whose statutes and devotional exercises he drew up himself. Bartholomew is generally said to have been novice-master of the Carmelite poet, Bd Baptist Spagnuolo ; Baptist speaks of him as a " most holy guide and spiritual master ". Bd Bartholomew died on December 5, 1495, and his *cultus* was confirmed in 1909.

See C. de Villiers, *Bibliotheca Carmelitana*, vol. i, p. 243 ; *Il Monte Carmelo*, vol. i (1915), pp. 362–365 ; and *Il Mosé Novello ossia il B. Bartolomeo Fanti* (1909).

BD JOHN ALMOND, MARTYR (A.D. 1612)

JOHN ALMOND was a Lancashire man, born at Allerton, near Liverpool, and he went to school at Much Woolton. While still a boy he went to Ireland and remained there till he entered the English College at Rheims and from thence was sent to Rome, where he completed his training by a brilliant disputation which called forth the praise of Cardinal Baronius, who presided. Mr Almond was ordained in 1598 and four years later was sent on the English mission. During his ten years' apostolate he " exercised a holy life with all sincerity, and a singular good content to those that knew him, and worthily deserved both a good opinion of his learning and sanctity of life ; a reprover of sin, a good example to follow ; of an ingenious and acute understanding, sharp and apprehensive in his conceits and answers, yet complete with modesty, full of courage, and ready to suffer for Christ that suffered for him ".

Mr Almond was arrested in March 1612, and examined by Dr John King, Bishop of London, upon which occasion he demonstrated very forcibly in several

passages with his inquisitor the " acute understanding, sharp and apprehensive answers " of which the just-quoted panegyrist speaks. He was tendered the oath of allegiance in an impossible form and refused it, offering to swear, " I do bear in my heart and soul so much allegiance to King James (whom I pray God to bless now and evermore) as he, or any Christian king, could expect by the law of nature, the law of God, or the positive law of the true Church, be it which it will, ours or yours ". This was not accepted, and he was committed to Newgate. Nine months later he was tried for high treason as a seminary priest, and sentenced to death. He was drawn to Tyburn on December 5, 1612, and, after addressing the people, publicly answered the objections of a minister who stood by. Then he emptied his pockets, throwing their contents to the crowd, including three or four pounds in silver, complaining the while that the keeper of Newgate had not left him much. " One hour overtaketh another ", he said, " and though never so long at last cometh death. And yet not death ; for death is the gate of life unto us whereby we enter into everlasting blessedness. And life is death to those who do not provide for death, for they are ever tossed and troubled with vexations, miseries, and wickedness. To use this life well is the pathway through death to everlasting life." He asked for a handkerchief from among the crowd, wherewith to cover his eyes, and he died with the name of Jesus on his lips.

A good account is furnished in MMP., pp. 329–338. See also Pollen, *Acts of English Martyrs* (1891), pp. 170–194 ; and Bede Camm, *Forgotten Shrines* (1910), pp. 164, 357, 378.

6 : ST NICHOLAS, CALLED " OF BARI ", BISHOP OF MYRA (FOURTH CENTURY)

THE great veneration with which this saint has been honoured for many ages and the number of altars and churches which have been everywhere dedicated in his memory are testimonials to his holiness and of the glory which he enjoys with God. He is said to have been born at Patara in Lycia, a province of Asia Minor. Myra, the capital, not far from the sea, was an episcopal see, and this church falling vacant, the holy Nicholas was chosen bishop, and in that station became famous by his extraordinary piety and zeal and many astonishing miracles. The Greek histories of his life agree that he suffered imprisonment for the faith and made a glorious confession in the latter part of the persecution raised by Diocletian, and that he was present at the Council of Nicaea and there condemned Arianism. The silence of other authors makes many justly suspect these circumstances. He died at Myra, and was buried in his cathedral.

This summary account by Alban Butler tells us all that is known about the life of the famous St Nicholas, and even a little more : for his episcopate at Myra during the fourth century is really all that seems indubitably authentic. This is not for lack of material, beginning with the life attributed to the monk who died in 847 as St Methodius, Patriarch of Constantinople. But he warns us that " Up to the present the life of this distinguished shepherd has been unknown to the majority of the faithful ", and sets about enlightening their ignorance nearly five hundred years after the saint's death. This is the least unreliable of the " biographical " sources available, and a vast amount of literature, critical and expository, has grown up around them. Nevertheless, the universal popularity of the saint

for so many centuries requires that some account of these legends should be given here.

We are assured that from his earliest days Nicholas would take nourishment only once on Wednesdays and Fridays, and that in the evening according to the canons. " He was exceedingly well brought up by his parents and trod piously in their footsteps. The child, watched over by the Church with the care of the turtle-dove for her chicks, kept untarnished the innocence of his heart." At five years old he began to study the sacred sciences, and " day by day the teaching of the Church enlightened his mind and encouraged his thirst for sincere and true religion ". His parents died when he was a young man, leaving him well off, and he determined to devote his inheritance to works of charity. An opportunity soon arose. A citizen of Patara had lost all his money, and had moreover to support three daughters who could not find husbands because of their poverty; so the wretched man was going to give them over to prostitution. This came to the ears of Nicholas, who thereupon took a bag of gold and, under cover of darkness, threw it in at the open window of the man's house. Here was a dowry for the eldest girl, and she was soon duly married. At intervals Nicholas did the same for the second and third; at the last time the father was on the watch, recognized his benefactor, and overwhelmed him with his gratitude. It would appear that the three purses, represented in pictures, came to be mistaken for the heads of three children, and so they gave rise to the absurd story of the children, resuscitated by the saint, who had been killed by an innkeeper and pickled in a brine-tub.*

Coming to the city of Myra when the clergy and people of the province were in session to elect a new bishop, St Nicholas was indicated by God as the man they should choose. This was at the time of the persecutions at the beginning of the fourth century, and, " As he was the chief priest of the Christians of this town and preached the truths of faith with a holy liberty, the divine Nicholas was seized by the magistrates, tortured, then chained and thrown into prison with many other Christians. But when the great and religious Constantine, chosen by God, assumed the imperial diadem of the Romans, the prisoners were released from their bonds and with them the illustrious Nicholas, who when he was set at liberty returned to Myra." St Methodius asserts that " thanks to the teaching of St Nicholas the metropolis of Myra alone was untouched by the filth of the Arian heresy, which it firmly rejected as death-dealing poison ", but says nothing of his presence at the Council of Nicaea in 325. According to other traditions he was not only there but so far forgot himself as to give the heresiarch Arius a slap in the face. Whereupon the conciliar fathers deprived him of his episcopal insignia and committed him to prison: but our Lord and His Mother appeared there and restored to him both his liberty and his office. As against Arianism so against paganism, St Nicholas was tireless and took strong measures: among other temples he destroyed was that of Artemis, the principal in the district, and the evil spirits fled howling before him. He was the guardian of his people as well in temporal affairs. The governor Eustathius had taken a bribe to condemn to death three

* The alleged visit of St Nicholas to Jerusalem and other incidents are importations from the life of another Nicholas, bishop of Pinara during the sixth century. The confusion between the two was perpetuated by the Metaphrast, when he collected the legends in the tenth century. In 1751 a learned archbishop of Santa Severina, Falconi, volubly maintained that Nicholas of Myra and Nicholas of Pinara (or " the Zionite ") were identical, as Butler notes and refutes.

innocent men. At the time fixed for their execution Nicholas came to the place, stayed the hand of the executioner, and released the prisoners. Then he turned to Eustathius and did not cease to reproach him until he admitted his crime and expressed his penitence. There were present on this occasion three imperial officers who were on their way to duty in Phrygia. Later, when they were back again in Constantinople, the jealousy of the prefect Ablavius caused them to be imprisoned on false charges and an order for their death was procured from the Emperor Constantine. When the officers heard this they remembered the example they had witnessed of the powerful love of justice of the Bishop of Myra and they prayed to God that through his merits and by his instrumentality they might yet be saved. That night St Nicholas appeared in a dream to Constantine, and told him with threats to release the three innocent men, and Ablavius experienced the same thing. In the morning the emperor and the prefect compared notes, and the condemned men were sent for and questioned. When he heard that they had called on the name of the Nicholas of Myra who had appeared to him, Constantine set them free and sent them to the bishop with a letter asking him not to threaten him any more but to pray for the peace of the world. For long this was the most famous miracle of St Nicholas, and at the time of St Methodius was the only thing generally known about him.

The accounts are unanimous that St Nicholas died and was buried in his episcopal city of Myra, and by the time of Justinian there was a basilica built in his honour at Constantinople. An anonymous Greek wrote in the tenth century that, " the West as well as the East acclaims and glorifies him. Wherever there are people, in the country and the town, in the villages, in the isles, in the furthest parts of the earth, his name is revered and churches are built in his honour. Images of him are set up, panegyrics preached and festivals celebrated. All Christians, young and old, men and women, boys and girls, reverence his memory and call upon his protection. And his favours, which know no limit of time and continue from age to age, are poured out over all the earth : the Scythians know them, as do the Indians and the barbarians, the Africans as well as the Italians." When Myra and its great shrine finally passed into the hands of the Saracens, several Italian cities saw this as an opportunity to acquire the relics of St Nicholas for themselves. There was great competition for them between Venice and Bari. The last-named won, the relics were carried off under the noses of the lawful Greek custodians and their Mohammedan masters, and on May 9, 1087 were safely landed at Bari, a not inappropriate home seeing that Apulia in those days still had large Greek colonies. A new church was built to shelter them and the pope, Bd Urban II, was present at their enshrining. Devotion to St Nicholas was known in the West long before his relics were brought to Italy, but this happening naturally greatly increased his veneration among the people, and miracles were as freely attributed to his intercession in Europe as they had been in Asia. At Myra " the venerable body of the bishop, embalmed as it was in the good ointments of virtue, exuded a sweet-smelling ' myrrh ', which kept it from corruption and proved a health-giving remedy against sickness, to the glory of him who had glorified Jesus Christ, our true God." The translation of the relics did not interrupt this phenomenon, and the " manna of St Nicholas " is said to flow to this day. It was one of the great attractions which drew pilgrims to his tomb from all parts of Europe

It is the image of St Nicholas more often than that of any other that is found on Byzantine seals ; in the later middle ages nearly four hundred churches were

dedicated in his honour in England alone ; and he is said to have been represented by Christian artists more frequently than any saint except our Lady. St Nicholas is venerated as the patron-saint of several classes of people, especially, in the East, of sailors and, in the West, of children. The first of these patronages is probably due to the legend that, during his life-time, he appeared to storm-tossed mariners who invoked his aid off the coast of Lycia, and brought them safely to port. Sailors in the Aegean and Ionian seas, following a common Eastern custom, had their " star of St Nicholas " and wished one another a good voyage in the phrase " May St Nicholas hold the tiller ". The legend of the " three children " gave rise to his patronage of children and various observances, ecclesiastical and secular, connected therewith ; such were the boy-bishop and, especially in Germany, Switzerland and the Netherlands, the giving of presents in his name at Christmas time. This custom in England is not a survival from Catholic times. It was popularized in America by the Dutch Protestants of New Amsterdam, who had converted the popish saint into a nordic magician (Santa Claus = Sint Klaes = Saint Nicholas) and was apparently introduced into this country by Bret Harte. It is not the only " good old English custom " which, however good, is not " old English ", at any rate in its present form. The deliverance of the three imperial officers naturally caused St Nicholas to be invoked by and on behalf of prisoners and captives, and many miracles of his intervention are recorded in the middle ages.

Curiously enough, the greatest popularity of St Nicholas is found neither in the eastern Mediterranean nor north-western Europe, great as that was, but in Russia. With St Andrew the Apostle he is patron of the nation, and the Russian Orthodox Church even observes the feast of his translation ; so many Russian pilgrims came to Bari before the revolution that their government supported a church, hospital and hospice there. He is a patron-saint also of Greece, Apulia, Sicily and Lorraine, and of many cities and dioceses (including Galway) and churches innumerable. At Rome the basilica of St Nicholas in the Jail of Tully (*in Carcere*) was founded between the end of the sixth and the beginning of the seventh centuries. He is named in the preparation of the Byzantine Mass.

Two very able studies of St Nicholas and his cult have been published since 1900. The earlier is that of G. Anrich, *Hagios Nikolaos . . . in der griechischen Kirche* (2 vols., 1917). In this will be found all the Greek texts of any interest, much better edited than those in Falconius or Migne, as well as a full introduction and notes. The second work is that of K. Meisen, *Nikolauskult und Nikolausbrauch im Abendlande* (1931), with many pictorial illustrations. See on this the *Analecta Bollandiana*, vol. l (1932), pp. 178–181, where attention is drawn to the fact that one Latin text printed by Meisen is taken from a manuscript written in the ninth century, thus proving that the story of St Nicholas was already known in the West two hundred years before the translation of his relics to Bari. An imposing *Vie de S. Nicolas* by Jules Laroche should be read in the light of the criticisms in the *Analecta Bollandiana*, vol. xii, p. 459. On the folk-lore of St Nicholas among the Hellenes see further the book of N. G. Politis (in modern Greek) *Laographika symmikta* (1931), and on other aspects of the legend J. Dorn in *Archiv f. Kulturgeschichte*, vol. xiii (1917), especially p. 243 ; R. B. Yewdale, *Bohemond I, Prince of Antioch*, p. 31 ; Karl Young, *The Drama of the Medieval Church* (1933), *passim*. On the emblems of St Nicholas and his treatment in art, consult, besides Künstle, *Ikonographie*, vol. ii, and Drake, *Saints and their Emblems*, the monograph of D. van Adrichem, published both in Italian and in Dutch in 1928. The miraculous " manna " of St Nicholas still finds ardent champions ; *e.g.* in P. Scognamilio, *La Manna di San Nicola* (1925).

SS. DIONYSIA, MAJORICUS, AND OTHER MARTYRS (A.D. 484)

IN the year 484 the Arian king, Huneric, banished the Catholic bishops from their African sees, and began a violent persecution of orthodox Christians, many of whom were put to death. Dionysia, a woman remarkable for beauty, zeal and piety, was scourged in the forum till her body was covered with blood. Seeing Majoricus, her young son, tremble at the sight, she said to him, " My son, do not forget that we have been baptized in the name of the Holy Trinity. We must not lose the garment of our salvation, lest the Master of the feast find us without wedding-raiment and cast us into outer darkness." The boy, strengthened by her words, suffered a most cruel martyrdom with constancy. St Dionysia's sister Dativa, her cousin Emilian, a physician, Leontia, Tertius and Boniface also suffered horrible torments for the faith, so that the Roman Martyrology says that they deserved to be joined to the number of Christ's holy confessors. SS. Dionysia, Majoricus and Dativa died at the stake and SS. Emilian and Tertius were flayed alive.

St Servus, who is commemorated on the following day, a man of Thuburbo, was tortured by the persecutors wit hthe utmost fury: he was hoisted in the air by pulleys and then pulled up and down so that he fell with all his weight on the pavement. Then he was dragged along the streets till his flesh and skin hung in strips from his body. At Cucusa there was among the martyrs and confessors a woman named Victoria, who was hung in the air whilst a fire was kindled under her. Her husband, who had apostatized from the Catholic faith, appealed to her in the most moving manner, urging her at least to have pity on her innocent babes and save herself by obeying the king. She would not listen, and turned her eyes away from her children. The executioners thought she was dead, and took her down; but she came to herself, and afterwards related that a maiden had appeared to her, who touched every part of her broken body and healed it.

Of these martyrs we know practically nothing beyond what is narrated in the *Historia persecutionis provinciae africanae*, written by Victor, Bishop of Vita, who was a contemporary. No very marked *cultus* seems to be traceable. The names as a group do not occur in the Calendar of Carthage or in the *Hieronymianum*.

ST ABRAHAM, BISHOP OF KRATIA (*c.* A.D. 558)

THE Lives of the Saints are full of examples of men who had offices of responsibility thrust upon them against their wishes, and in some cases, especially in the East, it is recorded that they subsequently ran away from them in an attempt, usually vain, to find peace and quietness for contemplation. Of these was this St Abraham. He was born at Emesa in Syria in the year 474 and became a monk there. When he was eighteen the community was broken up by raiding nomads, and he fled with his spiritual father to Constantinople. Here they found a home in a monastery of which the older monk became abbot and Abraham procurator. When he was only twenty-six his virtue and ability caused him to be made abbot of Kratia (Flaviopolis, now Geredeh) in Bithynia. At the end of ten years he fled away secretly into Palestine; but his whereabouts became known and his bishop forced him to return to his duties. Soon after he was himself made bishop of Kratia and he fulfilled that office for thirteen years. Then he again ran away to Palestine and found a refuge in a monastery at the Tower of Eudokia. Here St Abraham

led a most mortified life of prayer for over twenty years, and died about 558 without having been recalled to his diocese. He was the most noted of the bishops who occupied the see of Kratia from its beginnings in the third century until its extinction in the twelfth.

The original Greek text of the Life of Abraham by Cyril of Skythopolis, a contemporary, has been edited by H. Grégoire in the *Revue de l'Instruction publique en Belgique*, vol. xlix (1906), pp. 281–296; by K. Koikylides in the Greek periodical *Nea Sion*, vol. iv (1906), July, supplement, pp. 1–7; and by E. Schwartz in *Kyrillos von Skythopolis* (1939). These editions are founded on a single manuscript in the monastery of Mount Sinai which is unfortunately defective at the end, although an ancient Arabic version has preserved it complete; on the first two see P. Peeters in the *Analecta Bollandiana*, vol. xxvi (1907), pp. 122–125, who in the same periodical, vol. xxiv (1905), pp. 349–356, had printed a Latin translation from the Arabic. The Arabic journal *Al Mashriq* in which it appeared supplies a curious illustration of the vexatious censorship then exercised in Syria by Moslem authority, for phrases in the ancient text were blacked out because they introduced titles consecrated to the dignity of the Sultan. On the topography, etc., of the Life of St Abraham see especially S. Vailhé in *Échos d'Orient*, vol. viii (1905), pp. 290–294.

BD PETER PASCUAL, Bishop of Jaén, Martyr (A.D. 1300)

The Valencian family of Pascual or Pascualez (latinized as Paschasius) is said to have given the Church six martyrs under the Moors, of whom Bd Peter was the last. The child received his schooling from a tutor at home, which tutor was a priest of Narbonne, a doctor of divinity of Paris, whom Peter's parents had ransomed from the Moors. Peter went with him to Paris, and having finished his studies there, took the degree of doctor. He then returned to Valencia, and received holy orders at the age of twenty-four. He was a professor of theology at Barcelona until James I of Aragon chose him as tutor to his son, Sancho, who was soon after made archbishop of Toledo. The prince being too young to receive holy orders Bd Peter was appointed administrator of the diocese; later he was named titular bishop of Granada, which was at that time in the hands of the Moors, but he did not receive episcopal consecration until he was appointed bishop of Jaén in 1296, when it was still under Moorish domination. In spite of all dangers he not only ransomed captives and instructed and comforted the Christians, but also preached to the infidels and reconciled to the Church several apostates, renegades and others. On this account he was seized while on a visitation, carried to Granada, and shut up in a dungeon, with orders that no one should be allowed to speak to him. He received money for his ransom, but with it bought the freedom of some who, he feared, were in danger of apostasy. In spite of solitary confinement he found means to write a treatise against Islam and its prophet, which was circulated among the people and stirred up the authorities to order his death. The night before he suffered he was afflicted with great fear, and was comforted by a vision of our Lord. The next morning whilst he was at prayer he was murdered, receiving stabs in his body, after which his head was struck off. He was seventy-three years old. This is the common tradition, but it appears that he died from the hardships of his captivity.

In 1673 Pope Clement X confirmed the *cultus* of Bd Peter Pascual, and his name was also inserted in the Roman Martyrology, where he is referred to as *Beatus*, though commonly called Saint.

The older lives, such as that of B. Amento y Peligero in folio (1676), are by no means reliable. The best materials are those published by Fr Fidel Fita in the *Boletin* of the

Historical Academy of Madrid, vol. xx (1892), pp. 32–61 ; *cf.* vol. xli (1902), pp. 345–347. For the general reader of Spanish the most thorough discussion of the problems involved is that of R. Rodriguez de Galvez, *San Pedro Pascual obispo de Jaén y martir* (1900), and see also the *Estudios Criticos* (1903) of the same author. In these it is satisfactorily proved that Bd Peter was not a member of the Mercedarian Order, and it is shown that he most probably died of the hardships of his captivity, not stabbed or decapitated. A bulky work has been published on the Mercedarian side by P. Armengol Valenzuela, *Vida de San Pedro Pascual* (1901), but the Bollandist reviewers consider it unconvincing.

7 : ST AMBROSE, Bishop of Milan, Doctor of the Church (A.D. 397)

COURAGE and constancy in resisting evil is a necessary part of virtue, especially in a bishop, and in this quality St Ambrose was one of the most admirable among all the great pastors of God's Church since the Apostles, while his learning made him one of the four great doctors of the Western church. At the time of his birth at Trier, probably in 340, his father, whose name also was Ambrose, was prefect of Gaul. Ambrose, senior, died while his youngest child was still young, and his widow returned with her family to Rome. She took great care in the upbringing of her children, and Ambrose owed much both to her and to his sister, St Marcellina. He learned Greek, became a good poet and orator, went to the bar, and was soon taken notice of, particularly by Anicius Probus and Symmachus, the last-named being prefect of Rome and still a pagan. The other was praetorian prefect of Italy, and in his court St Ambrose pleaded causes with so much success that Probus made choice of him to be his assessor. Then the emperor Valentinian made him governor of Liguria and Aemilia, with his residence at Milan. His patron, Probus, with unconscious suitability, said to him at parting : " Go ; and govern more like a bishop than a judge." The office to which he had been promoted, with full consular rank, was one of the most responsible and important in the Western empire, and Ambrose was not yet forty. With what success he administered his charge for some two years the sequel shows.

Auxentius, an Arian, who had held the see of Milan for almost twenty years, died in 374. The city was distracted by party strife about the election of a new bishop, some demanding an Arian, others a Catholic. To prevent, if possible, too outrageous a disorder St Ambrose went to the church in which the assembly was held. There he made a speech to the people, exhorting them to proceed in their choice in the spirit of peace and without tumult. While he was speaking a voice cried out : " Ambrose, bishop ! " The whole assembly took up the cry with enthusiasm, and Catholics and Arians unanimously proclaimed him bishop of Milan. This unexpected choice astounded Ambrose, the more that, though professedly a Christian, he was still unbaptized. But in face of the popular clamour the bishops of the province ratified the election, whereupon the bishop elect remarked caustically that " Emotion had overruled canon law ", and tried to escape from Milan. A relation of all that had passed was sent to the emperor, and Ambrose wrote also on his own behalf, asking that he might be excused. Valentinian answered that it gave him the greatest pleasure that he had chosen governors who were fit for the episcopal office ; and at the same time sent an order to the *vicarius* of the province to see that the election took place. In the meantime Ambrose once more tried to escape, and hid himself in the house of the senator Leontius, who, when he heard the imperial decision, gave him up, and Ambrose

at last yielded. He therefore was baptized, and received episcopal consecration a week later, on December 7, 374. He was about thirty-five years old.

Considering that he was no longer a man of this world and resolving to break all ties which could hold him to it, he gave his movables to the poor and his lands and estates to the Church, reserving only an income for the use of his sister, St Marcellina. The care of his temporalities he committed to his brother, St Satyrus, that he might be free to give himself up wholly to his ministry. Soon after his ordination he wrote to Valentinian a severe complaint against some of the imperial magistrates. To which the emperor replied: "I was long since acquainted with your freedom of speech, which did not hinder me from consenting to your election. Continue to apply to our sins the remedies prescribed by the divine law." St Basil also wrote to congratulate him, or rather the Church, upon his promotion and to exhort him vigorously to oppose the Arians. St Ambrose was acutely conscious of his ignorance of theological science, and at once applied himself to study the Holy Scriptures and the works of religious writers, particularly Origen and St Basil. For these studies he put himself under the instruction of St Simplician, a learned Roman priest, whom he loved as a friend, honoured as a father and reverenced as a master. He purged the diocese of the Arian heresy with such success that in ten years there was not one citizen of Milan infected with it, except a few Goths and some of those belonging to the imperial household.* His personal life was one of simplicity and hard work; he dined only on Sundays, the feasts of certain famous martyrs, and all Saturdays, on which it was the custom at Milan never to fast (but when he was at Rome he fasted on Saturdays); he excused himself from going to banquets, and entertained others with decent frugality. Every day he offered the Holy Sacrifice for his people, and devoted himself entirely to the service of his flock, any member of which could see and speak with him at any time, so that his people loved and admired him. It was his rule never to have any hand in making matches, never to persuade anyone to serve in the army, and never recommend to places at court. St Augustine, when he came to visit him, sometimes found him so overwhelmed with callers, or so busy in the few moments he was able to get to himself, that he went into his room and after some stay came out again, without being noticed by the bishop. Ambrose in his discourses frequently spoke in praise of the state and virtue of virginity undertaken for God's sake, and he had many consecrated virgins under his direction. At the request of his sister, St Marcellina, he collected his sermons on this subject, making thereby a famous treatise. Mothers tried to keep their daughters away from his sermons, and he was charged with trying to depopulate the empire. "What man, I want to know, ever wanted to marry and could not find a wife?" he retorted, and maintained that the population is highest where maidenhood is most esteemed. Wars, he said, and not maidens, are the destroyers of the human race.

The Goths having invaded Roman territories in the East, the Emperor Gratian determined to lead an army to the succour of his uncle, Valens. But in order to guard himself against Arianism, of which Valens was the protector, he asked St Ambrose for instruction against that heresy. He accordingly wrote in 377 the work entitled *To Gratian, concerning the Faith*, which he afterwards expanded. The Goths had extended their ravages from Thrace to Illyricum, and St Ambrose, not content to lay out all the money he could raise in redeeming captives, employed

* Milan was in fact the administrative capital of the West at this time. The imperial court had been moved thither in 303, under Maximian.

gold vessels belonging to the Church, which he had melted down. The Arians reproached him for this, alleging sacrilege. He answered that he thought it more expedient to save the souls of men than gold; ransom is the significance of the pouring of the blood of Jesus into golden vessels; and " If the Church possesses gold it is in order to use it for the needy, not to keep it ". After the murder of Gratian in 383 the Empress Justina implored St Ambrose to treat with the usurper Maximus lest he attack her son, Valentinian II. He went and induced Maximus at Trier to confine himself to Gaul, Spain and Britain. This is said to have been the first occasion on which a minister of the gospel was called on to interfere in matters of high politics: and it was to vindicate right and order against a usurper in arms.

At this time certain senators at Rome attempted to restore the cult of the goddess of Victory. At their head appeared Quintus Aurelius Symmachus, son and successor of that prefect of the city who had patronized the young Ambrose, and an admirable scholar, statesman and orator. This man presented a request to Valentinian begging that the altar of Victory might be re-established in the senate-house; to it he ascribed the victories and prosperity of ancient Rome. It was a skilfully drawn and in some respects moving document, and made use of several arguments that are still familiar in the mouths of non-Catholics. " What does it matter ", for example, " the way in which each seeks for truth? There must be more than one road to the great mystery." The petition was particularly a covert attack on St Ambrose, and he, having privately received notice of it, wrote to Valentinian demanding that a copy of Symmachus's petition should be communicated to him. He remonstrated at the same time with the emperor for not having at once consulted him, since it was a matter of religion. He then drew up a reply whose eloquence surpassed that of Symmachus, traversing him at every point. From ridiculing the suggestion that what was achieved by military valour was due to the entrails of sacrificed cattle he rose to heights of rhetoric, speaking as by the mouth of Rome herself, who bewails the errors of her past but is not ashamed in her old age to change with a changing world. He appeals to Symmachus and his friends to learn the mysteries of nature from God who created it, and, instead of asking the emperors to give their gods peace, to ask God to give the emperors peace; and ends with a parable of progress and development in the world. " Through justice truth has prevailed on the ruins of opinions that once ruled the earth." Both documents, that of Symmachus and that of Ambrose, were read before Valentinian in council. There was no discussion. Then the emperor spoke: " My father did not take away the altar. Nor was he asked to put it back. I therefore follow him in changing nothing that was done before my time."

The Empress Justina dared not openly espouse the interests of the Arians during the lives of her husband and of Gratian, but when the peace which St Ambrose arranged between Maximus and her son gave her an opportunity to oppose the Catholic bishop, she forgot the obligations which she had to him. When Easter was near, in 385, she induced Valentinian to demand the Portian basilica, now called St Victor's, outside Milan, for the use of the Arians, herself and many officers of the court. The saint replied that he could never give up the temple of God. By messengers Valentinian then demanded the new basilica of the Apostles; but the bishop was inflexible. Officers of the court were sent to take possession of the basilica, and the citizens, enraged at these proceedings, seized an Arian priest in the street. St Ambrose, informed of this, prayed that God

would suffer no blood to be shed, and sent out priests and deacons who delivered the Arian from the mob. Throughout these troubles, when St Ambrose had the bulk of the excited people and even of the army on his side, he was studiously careful to say or do nothing that would precipitate violence or endanger the position of the emperor and his mother. He was resolute in his refusal to give up the churches, but would not himself officiate in either for fear of creating disturbance. Every effort was made by his adversaries to provoke him, and they commonly referred to him as " the Tyrant ".* " How am I a tyrant ? " he asked. " When I was told the church was surrounded with soldiers, I said : ' I cannot give it up, but I must not fight.' Maximus, whom I stopped from marching into Italy, does not say that I am the tyrant over Valentinian." While he was expounding a passage of Job to the people in a chapel, a party of soldiers, who had been sent to take charge of the larger basilica, came in. They had refused to obey orders and wished to pray with the Catholics. At once the people surged into the adjoining basilica, and tore down the decorations put up for the emperor's visit, giving them to the children to play with. But Ambrose refused a triumph, and did not enter the church himself until Easter day, when Valentinian had ordered the guards to be removed, upon which all joined in joy and thanksgiving. St Ambrose gave an account of these events to Marcellina, who was then at Rome, and adds that he foresees greater commotions. " The eunuch, Calligone," he writes, " an imperial chamberlain, said to me : ' You despise Valentinian. I will cut off your head.' To which I replied : ' May God permit it. Then I shall suffer as a bishop should, and you will act according to your kind ! ' "

In January of the following year Justina persuaded her son to make a law authorizing the religious assemblies of the Arians and, in effect, proscribing those of the Catholics. It forbade anyone, under pain of death, to oppose Arian assemblies, and no one could so much as present a petition against a church being yielded up to them without danger of being proscribed. St Ambrose disregarded the law, would not give up a single church, and no one dare touch him. " I have said what a bishop ought to say ; let the emperor do what an emperor ought to do. Naboth would not give up the inheritance of his ancestors, and shall I give up that of Jesus Christ ? " On Palm Sunday he preached on not giving up their churches, and then, fears being entertained for his life, the people barricaded themselves in the basilica with their pastor. The imperial troops surrounded the place to starve them out, but on Easter Sunday they were still there. To occupy their time Ambrose taught the people psalms and hymns composed by himself, which they sang at his direction divided into two choirs singing alternate stanzas. Then Dalmatius, a tribune, came to St Ambrose from the emperor, with an order that he should choose judges, as the Arian bishop, Auxentius, had done on his side, that his and Auxentius's cause might be tried before them ; if he refused, he was forthwith to retire and yield his see to Auxentius. Ambrose wrote asking to be excused and forcibly reminding Valentinian that laymen (lay-judges had been stipulated) could not judge bishops or make ecclesiastical laws. Then he occupied his episcopal *cathedra* and related to the people all that had passed between him and Valentinian during the previous year. And in a memorable sentence he summed up the principle at stake : " The emperor is in the Church, not over it."

In the meanwhile it became known that Maximus, using Valentinian's persecution of Catholics and alleged frontier irregularities as pretexts, was preparing

* Not in the modern sense, but meaning one who had seized power by force.

to invade Italy. Valentinian and Justina were panic-stricken, and asked St Ambrose to venture on a second embassy to stop the march of a usurper. Burying the memory both of public and private injuries he undertook the journey. At Trier Maximus refused to admit him to audience except in public consistory, though he was both bishop and imperial ambassador. When, therefore, he was introduced into the consistory and Maximus rose to give him a kiss, Ambrose stood still and refused to approach to receive it. And there, publicly, he demonstrated to Maximus that his projected offensive was unjustifiable and a breach of faith, and ended up by asking him to send the remains of Gratian to his brother as pledge of peace. Already on his arrival St Ambrose had refused to hold communion with the court prelates who had connived at the execution of the heretic Priscillian, which meant with Maximus himself, and the next day he was ordered to leave Trier. He therefore returned to Milan, writing in advance to Valentinian an account of events and advising him to be cautious how he treated with Maximus, a concealed enemy who pretended peace but intended war. Then Maximus suddenly and without opposition marched into Italy. Leaving St Ambrose alone to meet the storm at Milan, Justina and Valentinian fled to Greece and threw themselves on the mercy of the Eastern emperor, Theodosius. He declared war on Maximus, defeated and executed him in Pannonia, and restored Valentinian to his own territories and to those of the dead usurper. But from henceforward Theodosius was the real ruler of the whole empire.

He stayed for a time at Milan, inducing Valentinian to abandon Arianism and to have respect for St Ambrose as a true Catholic bishop. But, as was almost inevitable, conflicts arose between Theodosius himself and Ambrose, in the first of which right does not seem to have been wholly on the side of the bishop. At Kallinikum, in Mesopotamia, certain Christians pulled down the Jewish synagogue. Theodosius when informed of the affair ordered the bishop (who was alleged to be directly implicated) to rebuild the synagogue. St Ambrose was appealed to, and he wrote a letter to Theodosius in which he based his protest, not on the uncertainty of the actual circumstances, but on the excessive statement that no Christian bishop could in any conditions pay for the erection of a building to be used for false worship. Theodosius disregarded the protest, and Ambrose preached against him to his face; whereupon a discussion took place between them in the church, and he would not go up to the altar to sing Mass till he had procured a promise of the revocation of the order.

In the year 390 news of a dreadful massacre committed at Thessalonica was brought to Milan. Butheric, the governor, had a charioteer put in prison for having seduced a servant in his family, and refused to release him when his appearance in the circus was demanded by the public. The people were so enraged that some officers were stoned to death and Butheric himself was slain. Theodosius ordered reprisals of unbelievable savagery. While the people were assembled in the circus, soldiers surrounded it and rushed in on them. The slaughter continued for hours and seven thousand were massacred, without distinguishing age or sex or the innocent from the guilty. The world was aghast and all eyes were turned on Ambrose, who took counsel with his fellow bishops. Then he wrote Theodosius a noble letter, exhorting him to penance,* and declaring that he neither could nor would receive his offering at the altar or celebrate the Divine Mysteries before him

* *I.e.* not only interior penitence, but also the public canonical penance which the Church then imposed on open and notorious evil-doers.

till that obligation was satisfied. " What has been done at Thessalonica is unparalleled in the memory of man. . . . You are human, and temptation has overtaken you. Overcome it. I counsel, I beseech, I implore you to penance. You, who have so often been merciful and pardoned the guilty, have now caused many innocent to perish. The devil wished to wrest from you the crown of piety which was your chiefest glory. Drive him from you while you can. . . . I write this to you with my own hand that you also may read it alone."

The upshot of this appeal to a man who can hardly have been other than conscience-stricken has unfortunately been obscured by a picturesque and melodramatic story that Theodosius refused to do penance, and that St Ambrose met him in the narthex of the church when he came to Mass with his court, publicly rebuked him, and refused him admittance; and that the emperor remained excommunicate for eight months until he made a complete submission. This legend has been demolished by Father Van Ortroy, S.J., and the simple words in which St Augustine (who had received baptism from St Ambrose three years before) refers to the emperor's " religious humility " tell us all we really need to know. " Being laid hold of by the discipline of the Church, he did penance in such a way that the sight of the abasement of his imperial dignity made those who were interceding for him weep more than consciousness of offence had ever made them fear his anger." In the funeral oration over Theodosius, St Ambrose himself says simply that: " He stripped himself of every sign of royalty and bewailed his sin openly in church. He, an emperor, was not ashamed to do the public penance which lesser individuals shrink from, and to the end of his life he never ceased to grieve for his error." By this triumph of grace in Theodosius and of pastoral duty in Ambrose Christianity was vindicated to the world as being no respecter of persons, its moral law was shown to bind all equally. And the emperor himself testified to the personal influence of St Ambrose in it; he was, he said, the only bishop he knew who was worthy of the name.

Theodoret mentions another example of humility and religion on the part of Theodosius whilst he was at Milan. During Mass on a festival, having brought his offering to the altar, he remained within the rails of the sanctuary. St Ambrose asked if he wanted anything. The emperor said that he stayed to assist at the Holy Mysteries and to communicate. Thereupon Ambrose sent his deacon to tell him, " My lord, it is lawful for none but the sacred ministers to remain within the sanctuary. Be pleased therefore to go out and stand with the rest. The purple robe makes princes, but not priests." Theodosius apologized and answered that he thought the custom was the same at Milan as at Constantinople, where his place was in the sanctuary; and after having thanked the bishop for his instruction he went and took his place among the laity.*

In 393 occurred the pathetic death of the young Valentinian, murdered by Arbogastes while alone among his enemies in Gaul. St Ambrose had set out to succour him, but met his funeral procession before he had crossed the Alps. Arbogastes manoeuvred for the support of Ambrose for his ambitions (he had been told that the bishop was a " man who says to the sun ' Stop ! ' and it stops "). But Ambrose had made it clear, without any personal denunciation, in his funeral

* Later it became part of the plan of every Byzantine church to have the representation of a two-headed eagle on the floor outside the sanctuary. This was the place of the imperial throne. Such eagles may still be seen in the East. The Latin direction *ad aquilam chori* has nothing to do with this, but refers to the lectern with its eagle-shaped desk.

sermon what he thought of the death of Valentinian, and he left Milan before the arrival of Eugenius, the imperial nominee of Arbogastes, who now openly boasted the approaching overthrow of Christianity. St Ambrose meanwhile went from city to city, strengthening the people against the invaders. Then he returned to his see and there received the letter of Theodosius announcing his victory over Arbogastes at Aquileia, the final blow to the old paganism within the empire. A few months later Theodosius himself died, in the arms of St Ambrose, who in a funeral oration spoke eloquently of his love for the dead emperor and of the high obligations of his two sons in the control of an empire which was now held together by Christianity itself. Those two sons were the feeble creatures Arcadius and Honorius. And there was perhaps present in the church a certain young Goth, a cavalry officer in the imperial army. His name was Alaric.

St Ambrose survived Theodosius the Great by only two years, and one of his last treatises was on the " Goodness of Death ". His written works, mostly homiletical in origin, exegetical, theological, ascetical and poetical,* were numerous; as the Roman empire declined in the West he inaugurated a new lease of life for its language, and in the service of Christianity. When he fell sick he foretold his death, but said he should live till Easter. He continued his usual studies, and expounded the forty-third psalm. Whilst he dictated, Paulinus, who was his secretary and afterwards his biographer, saw as it were a flame in the form of a small shield covering his head and by degrees passing into his mouth, and his face became white as snow. " I was so frightened ", says Paulinus, " that I remained motionless and could not write. And on that day he left off both writing and dictating, so that he did not finish the psalm". We have this exposition of St Ambrose upon the forty-third psalm, and it ends with the twenty-fourth verse. After having ordained a bishop for Pavia, he was so ill that he took to his bed. At this news Count Stilicho, the guardian of Honorius, was much troubled, and said publicly, " The day that this man dies, destruction hangs over Italy". And he sent messengers to persuade Ambrose to pray for greater length of days. He replied to them, " I have not so behaved myself among you that I should be ashamed to live longer; nor am I afraid to die, for we have a good Master ". On the day of his death he lay with his hands extended in the form of a cross for several hours, moving his lips in constant prayer. St Honoratus of Vercelli was there, resting in another room, when he seemed to hear a voice crying three times to him, " Arise! Make haste! He is going". He went down and gave him the Body of the Lord, and soon after St Ambrose was dead. It was Good Friday, April 4, 397, and he was about fifty-seven years old. He was buried on Easter day, and his relics rest under the high altar of his basilica, where they were buried in 835. The day of his feast is the anniversary of his episcopal consecration, on which date it is also kept in the Eastern church; and he is named daily in the canon of the Mass of the Milanese province.

Two highly important works dealing with the life and writings of St Ambrose are the book of J. R. Palanque, *Saint Ambroise et l'Empire romain* (1933), regarding which consult the review by Fr Halkin in the *Analecta Bollandiana*, vol. lii (1934), pp. 395–401; and an Anglican biography by Canon F. Homes Dudden, *The Life and Times of St Ambrose* (1935) in two volumes. Both these works discuss the career of the saint from many points of view and with a competent knowledge both of the sources and of modern contributions to the subject. The main sources are the holy doctor's own writings and the life by Paulinus;

* The Breviary hymn *Aeterne rerum conditor* is certainly St Ambrose's, and others are ascribed to him with greater or less degrees of probability.

but there is, of course, much material to be gleaned from St Augustine and other contemporaries, as well as from what Fr Van Ortroy has called " les vies grecques de S. Ambroise " : his important essay forms part of a valuable collection of studies published in 1897 to do honour to the fifteenth centenary of the death of the saint. Here, under the name *Ambrosiana*, we have contributions from many scholars, including one from Dr Achille Ratti (later Pope Pius XI) and others from Marucchi, Savio, Schenkl, Mocquereau, etc. See further R. Wirtz, *Ambrosius und seine Zeit* (1924) ; M. R. McGuire in *Catholic Historical Review*, vol. xxii (1936), pp. 304–318 ; W. Wilbrand in *Historisches Jahrbuch*, vol. xli (1921), pp. 1–19 ; L. T. Lefort in *Le Muséon*, vol. xlviii (1935), pp. 55–73 ; Fliche et Martin, *Histoire de l'Église*, vol. iii (1936), etc. A short *Life of St Ambrose* (Eng. trans.) by the Duc de Broglie, in the series " Les Saints ", though not in all respects up to date, gives a good impression of the saint and his times. A fuller bibliography may be found in Palanque and Dudden as well as in the last edition of Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iii. The contemporary life of St Ambrose by the deacon Paulinus is translated by F. R. Hoare in *The Western Fathers* (1954).

ST EUTYCHIAN, POPE (A.D. 283)

OF this pope practically nothing is known. Though called a martyr in the Roman Martyrology, this is unlikely, as is the statement that he buried 342 martyrs with his own hands, for there was no persecution of Christians in his time ; moreover, he is listed among the bishops, not among the martyrs, in the fourth-century Liberian catalogue. The attribution to him of blessing fruits of the earth in church is an anachronism—this did not come till later ; and the decretals which bear his name are spurious.

St Eutychian died on December 7, 283, and was buried in the catacomb of Callistus. Fragments of his epitaph were found by De Rossi : they contained in Greek letters the words EUTUKHIANOS EPIS[KOPOS].

See Duchesne, *Liber Pontificalis*, vol. i, p. 159.

ST JOSEPHA ROSSELLO, VIRGIN, FOUNDRESS OF THE DAUGHTERS OF OUR LADY OF MERCY (A.D. 1880)

IT has often been said of wonder-working saints that no miracles of which they were the agents were more remarkable than their own lives. A writer about Sister Mary Josepha Rossello, Dr P. D. Sessa, points out that her life (so far as is known) was not marked by visions, heavenly voices, or other marvels ; but there was the no less striking fact that the three sisters with which her congregation began increased in a few years to over a hundred, and that the first little house became the mother of sixty-eight affiliations during her lifetime.

St Josepha was born in 1811 at Albisola Marina, a pleasant little town on the Ligurian coast of Italy. She was the fourth of the nine children of Bartholomew Rossello and his wife Mary Dedone, Bartholomew being a potter by trade, and they named her Benedetta, a choice of good augury. Benedetta was a lively and intelligent child, and Dr Sessa refers to her in her early years as *piccola condottiera*, " little leader ". But the word *condottiere* has in history another meaning, " free-booter ", and indeed there seems to have been an element of dashing enterprise, such as one associates with, *e.g.* Sir John Hawkwood, in Benedetta's make-up. It was illustrated in her childhood by the incident of the pilgrimage. A visit of the people of Albisola was organized to the shrine of our Lady of Mercy at Savona, and because of the distance all children were left at home. In their parents' absence Benedetta Rossello got up a pilgrimage of her own among her playmates, both girls and boys ; headed by a banner—an apron on a broomstick—they went

in procession to pray at the little local sanctuary of our Lady of Mercy. On the way back they sang hymns and, hearing them, the sacristan thought it was the Savona pilgrims returning and gave the signal for the church bells to be rung. So the children's crusade had a triumphal return, as was only right and proper. Benedetta seems to have been about nine at the time of this performance.

She was always sensitive to the beauty of created things, especially of the sea and at certain times of the day, when it would arouse in her sudden unexpected bursts of gaiety. Naturally then she had a fellow-feeling for St Francis of Assisi, and when she was sixteen she was received into his third order and came under the spiritual guidance of a Capuchin friar, Father Angelo of Savona. For a time she wished to become a solitary, but her director dissuaded her, and when she was nineteen she took service with the Monleone family in Savona. " The hands are made for work, and the heart for God ", she said, and her work for the next seven years was to look after Mr Monleone, who was an invalid. The money she earned she sent home, for her family had got rather badly off. She could have stayed in the comfortable home of the Monleones for the rest of her life, but when her patient died her desire to " leave the world " revived more strongly than ever.

At this time the bishop of Savona was Mgr Augustine de Mari ; he was very perturbed by the dangers and dissolute life that beset many girls and young women in the city, and wanted to initiate work on their behalf. This came to the ears of Benedetta Rossello. She had already been refused by one convent for lack of a dowry, so she called on the bishop and offered her services. He was impressed by her appearance and manner, and accepted her offer. On August 10, 1837, Benedetta, her cousins Angela and Dominica Pescio, and a fourth, named Pauline Barla, took up their residence in a shabby house called the Commenda in Windy Street at Savona. They called themselves the Daughters of our Lady of Mercy, and Benedetta took the names Mary Josepha. Their endowment was a very little furniture, a straw mattress each on the floor, a sack of potatoes and four shillings and twopence ; there was also a crucifix and a statue of our Lady. Their work was to instruct poor girls, especially in the things that pertain to God, and later on to open hostels, schools and hospitals—in fact, to do works of mercy under the inspiration of divine compassion.

The congregation was formally inaugurated in October of the same year. The first canonical superioress was Sister Angela, Sister Josepha being mistress of novices and almoner ; in 1840 she was elected to the first place, and remained there for the rest of her life. The community outgrew its first quarters, and moved into a rented mansion that became the mother house, the core of the huge group of buildings that forms the *casa generalizia* in Savona today. One of Mother Josepha's early trials was the death of the good and generous Mgr de Mari, especially as the vicar capitular was hostile to her community ; but the new bishop, when he was appointed after considerable delay, proved to be of Mgr de Mari's mind. It was he who approved the rule of the congregation in 1846, when it numbered thirty-five members ; it had already, under difficulties, sent out its first colony, to work in the municipal schools and hospital at Varazze. From then on it spread to many other places in northern Italy. Not, of course, without its troubles. Sometimes there was opposition ; Mother Josepha's health broke down, and the bishop had to insist that she should go away for a rest ; and there were money difficulties. These last were partly met by two unexpected legacies, one being from Mother Josepha's old friend and employer, Mrs Monleone.

It had always been a project of Mgr de Mari that there should be rescue-homes for young women who had gone astray, and Mother Josepha had not forgotten it. In spite of a discouraging first experiment at Genoa, she eventually succeeded in establishing three such homes, which she called Houses of Divine Providence; one of them was in her own birthplace, Albisola, where it was housed in the building that had been the home of Ferdinand Isola, a Franciscan slain out of hatred of the faith by the Turks at Skutari in 1648. It was said of Mother Josepha that whenever she had five pounds to spare she always wanted to found something new. One of these new enterprises was a House of Clerics to foster and help on vocations to the priesthood. Mother Josepha's energy and foresight were too much for many of the clergy, who strongly opposed this innovation; but she succeeded in winning over the bishop, Mgr Cerruti. Not only did he allow the House of Clerics to remain open, but his successor, Mgr Boraggini, actively encouraged it. Then, in 1875, came the first foundation in America, when a company of the Daughters of Our Lady of Mercy, with the blessing and recommendation of St. John Bosco, left for Buenos Aires; soon their schools, hospitals, rescue-homes and other works were flourishing in the New World.

The portrait of St Josepha in her later years shows a firmly moulded face, full of energy, but calm, with just a touch of obstinacy—a characteristic type of "Victorian" old lady. In fact, those of the present writer's generation might well say on seeing it, "She looks like my old grandmother". She was one of those saints whose grandeur of soul was joined to a complete simplicity of outlook. The foundress of numerous convents and their charitable establishments was never more herself than when she was sweeping the floors, polishing the tables or doing the washing-up. When she was sixty-four the effects of her unremitting toil began seriously to tell; she developed a weakness of the heart and lost the use of her legs, so that she could only oversee the work of others and no longer take an active part in it herself. This depressed her sadly. "I'm a useless burden", she said, "always getting in people's way". And together with this trial she was visited with a "dark night of the spirit", beset by numberless scruples and convinced that she was fit only for eternal reprobation. But her faith was equal to her apparent forsakenness. "Cling to Jesus", she repeated over and over again to her community. "There are God, the soul, eternity; the rest is nothing". Josepha Rossella went to her reward, peacefully and with humble confidence, on December 7, 1880. She was sixty-nine years old. Her canonization took place in 1949.

A life of St Josepha by Katherine Burton was published privately. Her collaborator Francis Martinengo wrote her life in Italian, and a useful sketch by Dr Piera Delfino Sessa was published at Turin in 1938. As a tertiary of their order, Josepha is included among the Franciscan saints.

8: THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

BY the bull *Ineffabilis Deus* of December 8, 1854, Pope Pius IX, by an exercise of his supreme pontifical power of infallible teaching, pronounced and defined it to be "a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful that the Blessed Virgin Mary in the first instant of her conception was, by an unique grace and privilege of Almighty God in view

of the merits of Jesus Christ the Saviour of the human race, preserved exempt from all stain of original sin." That is to say that her soul at the first moment of its creation and infusion into her body was clothed in sanctifying grace, which to every other child of Adam is only given in the first instance after birth and, since Christ, at baptism (though it is generally held that Jeremias and St John Baptist received it before birth, but not at conception); the stain of original sin was not removed but excluded from her soul. For two hundred and fifty years before this solemn definition the doctrine of the Immaculate Conception had been universally believed in the Church (it was, of course, implicit in the deposit of faith from the beginning) and public teaching to the contrary was forbidden; but it was not " of faith " (it had somewhat the same position as the doctrine of the Assumption of our Lady held until 1950). It is therefore found that Alban Butler writes on this day under the heading simply of the " Conception of the Blessed Virgin Mary ", and says that " it is the most generally received belief, though not defined as an article of faith, that in her very conception she was immaculate. Many prelates and a great number of Catholic universities have declared themselves in strong terms in favour of this doctrine; and several popes have severely forbidden any one to impugn or to dispute or write against it. Nevertheless, it is forbidden to rank it among articles of faith defined by the Church, or to censure those who '*privately* hold the contrary '." But, he goes on, it is sufficient for us, who desire as dutiful sons of the Church to follow her direction in all such points, that she manifestly favours this opinion. . . . " The very respect which we owe to the Mother of God and the honour due to her divine Son incline us to believe this privilege most suitable to her state of spotless holiness." Since Pius IX spoke in 1854 the reservations mentioned by Butler have ceased to exist and every Catholic is bound to believe by divine faith that the doctrine of the Immaculate Conception is true.

A liturgical feast commemorating the conception of our Lady by the power of her father in the womb of her mother (without any reference to Mary's sinlessness) seems to have been originally celebrated in Palestine; and there is much reason to believe that the idea of this conception feast for our Lady was suggested by the earlier existence of a conception feast for St John Baptist, which is found at the beginning of the seventh century. For a long time the expression Conception of Mary was taken to mean the conception of our incarnate Lord within her womb by the power of the Holy Ghost (which we celebrate on the feast of the Annunciation), and consequently the new feast referred to was called the Conception of (or by) St Anne.* In the ninth century it was imported to southern Italy and Sicily from Constantinople, still called the Conception of St Anne† and with no idea of the *immaculate* conception. The first clear evidences of a feast of the

* It is a quite understandable error among non-Catholics not informed on the matter that the expression Immaculate Conception refers to the virginal conception of our Lord.

† The feast has maintained this name in the East and even the Catholic Byzantines call it officially the " Child-begetting of the holy Anne, mother of the Mother of God ", and keep it on December 9, the original Eastern date. But, of course, it is for them now the same feast as our Immaculate Conception. The dissident Eastern churches have no official teaching about the doctrine: some theologians have repudiated it, others have taught it. The people probably believe it, at least implicitly. The original Russian sect of Old Believers is said to have professed it formally. The calendar of the Anglican Book of Common Prayer still has the " Conception of the Virgin Mary " on December 8.

Conception of our Lady, and under that name, in the West come from England, at Winchester, Canterbury and Exeter just before the Norman Conquest. This was identified with December 8;* and when we remember that in Jerusalem and Constantinople, and also in Naples, December 9 was the day assigned for this observance it seems probable that the determining influence came from the East.

In England, again as in the East, the observance began in the monasteries, and its first two mentions are found in calendars of the abbey called the New Minster, at Winchester. It met with opposition as an innovation. But a disciple of St Anselm, the monk Eadmer, wrote an important treatise on our Lady's conception, and the archbishop's nephew, another Anselm, introduced the feast of the Conception into his own abbey at Bury St Edmunds. It was soon taken up by Saint Albans, Reading, Gloucester and others. Some monks of Westminster, where the prior, Osbert of Clare, favoured the feast, challenged its lawfulness, but it was approved by a synod in London in 1129. At the same time the feast began to spread in Normandy, though whether it was first brought there from England or from southern Italy, then in Norman occupation, is not clear.

The adoption of the feast in the cathedral church of Lyons, about the year 1140, was the occasion of a protest by St Bernard which precipitated a theological controversy that was to last for three hundred years, the point at issue being the moment at which the sanctification of Mary took place. But however the controversy fluctuated from one to another of its several sides, the observance of the feast of the Conception of our Lady steadily progressed. In 1263 it was adopted by the whole Order of Friars Minor, who became the great defenders of the Immaculate Conception, whereas the Dominican theologians generally opposed it. But in spite of its popularity in England, Canterbury did not adopt the feast until 1328, and it was not till 1476 that the Franciscan pope, Sixtus IV, officially adopted it for the Roman church. The feast was still of the Conception of the Immaculate One rather than of the Immaculate Conception as we understand it, though, as Butler pertinently notes, the sanctification of our Lady rather than her bare conception is the object of the Church's devotion. But in 1661 Pope Alexander VII declared that the feast celebrated the immunity of our Lady from original sin in the first moment of the creation of her soul and its infusion into her body, *i.e.* the moment of " passive conception " in the sense of the Catholic doctrine. In 1708 Pope Clement XI imposed the festival on the whole Western church as a feast of precept.

After the solemn definition of the dogma in 1854 the name of the feast was altered to the Immaculate Conception of the Blessed Virgin Mary, and nine years later a new Mass and Office in accordance therewith was prescribed. Since then, and indeed for some time before, the veneration of our Lady as immaculately conceived has become one of the most popular aspects of Marian devotion. Of the eighteen dioceses of England and Wales, ten have our Lady as conceived sinless for their principal patron, and she was declared patroness of the United States under this title by the first Council of Baltimore eight years before the definition. Hundreds of churches throughout the world are dedicated to God in honour of our Lady so regarded.

There is, of course, an immense literature connected with the doctrine of the Immaculate Conception and with its liturgical celebration. Perhaps the fullest account is furnished in

* The date was fixed by the feast of the Birthday of our Lady, nine months before September 8. Why this date was selected for the birthday is not known.

the article by Fathers Le Bachelet and Jugie in DTC., vol. vii, which runs to over three hundred and fifty columns. See also on the feast Fr Thurston in *The Month*, 1904, May, June, July and December, with E. Bishop's criticisms in the *Bosworth Psalter*, pp. 43–51, and *Liturgica historica*, pp. 238–259 ; and on the entry in early Irish calendars, Fr Grosjean's very important " note " in *Analecta Bollandiana*, vol. lxi (1943), pp. 91–95, where he shows that these entries got into certain manuscripts " par une bévue de copiste ". There are two valuable articles on the feast in the Byzantine church in *Bessarione*, September and December 1904. The first well-considered theological treatise arguing soberly that our Lady's conception was immaculate is that of Eadmer, the devoted adherent and biographer of St Anselm, though in this he departs from the view held by the saint himself. The text with other matter was critically edited in Slater and Thurston, *Eadmeri Tractatus de Conceptione Sanctae Mariae* (1904). It has been translated into French by H. del Marmol (1923). For many centuries after Eadmer's day the discussion went on, but for this see the bibliography of Fr Le Bachelet and the article of A. W. Burridge in the *Revue d'histoire ecclésiastique*. vol. xxxii (1936), pp. 570–597, entitled " L'Immaculée Conception dans la théologie de l'Angleterre médiévale ". There is a recent work by M. Jugie, *L'Immaculée Conception dans l'Écriture sainte* (1952). For the origin of the Western feast, see Fr. S. J. P. van Dijk in the *Dublin Review*, 3rd and 4th qrs., 1954 ; and for the devotion, Mgr H. F. Davis in the latter issue of the same.

ST ROMARIC, ABBOT (A.D. 653)

IN the account of St Amatus of Remiremont given herein under September 13 it is related how he brought about the conversion to God of a Merovingian nobleman named Romaric, who became a monk at Luxeuil ; and how they afterwards went together to the estate of Romaric at Habendum in the Vosges, and established the monastery which was later known as Remiremont (*Romarici Mons*). The father of Romaric had lost his life and his lands at the hands of Queen Brunehilda, and his young son became a homeless wanderer ; but at the time of his meeting St Amatus, Romaric was a person of distinction at the court of Clotaire II, with considerable property and a number of serfs. These he enfranchised, and it is said that when he was tonsured at Luxeuil several of these newly freed men presented themselves to the abbot for the same purpose. Remiremont was founded in 620 and St Amatus was its first abbot, but his duties soon devolved upon St Romaric, who at the time of his death had governed for thirty years. The size of the communities enabled the *laus perennis* to be established, the Divine Office being sung without intermission by seven alternating choirs, a practice which St Amatus had learned when he was at Agaunum. Among the early recruits was the friend of Romaric, St Arnulfus of Metz, who about 629 came to end his days in a near-by hermitage. Shortly before his death St Romaric was disturbed by the news that Grimoald, the son of another old friend, Bd Pepin of Landen, was plotting to exclude the young prince Dagobert from the Austrasian throne. The aged abbot made his way to Metz, where he remonstrated with Grimoald and warned the nobles who supported him. They heard him quietly, treated him with courtesy, and sent him back to his monastery. Three days later St Romaric died. In 1051 a solemn enshrining of his relics was authorized by Pope St Leo IX, who was a benefactor of Remiremont. The present town of that name marks the site to which the nuns' monastery was removed at the beginning of the tenth century ; the monks' monastery continued on the hill above till the Revolution.

There are two biographical texts, the first of which has been printed by Mabillon, and edited more critically in modern times by B. Krusch in MGH., *Scriptores Merov.*, vol. iv, pp. 221–225 ; see also G. Kurth, *Dissertations académiques*, vol. i (1888).

9 : SS. HIPPARCHUS AND HIS COMPANIONS, THE SEVEN MARTYRS OF SAMOSATA (A.D. 297 OR *c.* 308 ?)

WHEN the *caesar* Galerius returned from his campaign against the Persians (or when Maximinus was ruling in Syria), he celebrated a festival at Samosata upon the banks of the Euphrates, and commanded all to assist at the sacrifices which were to be made to the gods. Hipparchus and Philotheus, magistrates of the city, had some time before received the Christian faith, and in the house of Hipparchus they made an image of the cross, before which they worshipped the Lord Christ. Five friends, young men, named James, Paregrus, Abibus, Romanus and Lollian, coming to visit them, found them in this room praying before the cross ; and they asked them why they prayed at home at a time when by the emperor's orders all were assembled in the temple of Fortune. They answered that they worshipped the Maker of the world. " Do you take that cross for the maker of the world ? " they asked, and Hipparchus answered, " We worship Him who hung upon the cross. We confess Him to be God, and the Son of God. It is now the third year since we were baptized by James, a priest of the true faith, who now gives us the body and blood of Christ. We therefore find it unlawful to stir out of doors during these three days, for we abhor the smell of the offerings with which the whole city reeks." After much discussion the five young men declared that they also desired to be baptized, and Hipparchus sent a messenger to the priest James with a letter. James forthwith covered the sacred vessels with his cloak, and coming to the house found the seven men. Saluting them he said, " Peace be with you, servants of Jesus Christ, who was crucified for His creatures ". James and his fellows fell at his feet and said, " Have pity on us and give us the mark of Christ, whom we worship ". When they had prayed together the priest, saluting them, said, " The grace of our Lord Jesus Christ be with you all ". When they had made a confession of their faith and abjured idolatry he baptized them, and immediately gave them the sacred Body and Blood. This being done, he took up the holy vessels and, again covering them with his cloak, made haste home, fearing lest the pagans should discover them together ; for the priest was an old man in ragged garments, while Hipparchus and Philotheus were men of rank and the other five also of good birth.

On the third day of the festival the emperor inquired whether the magistrates had all performed the duty of sacrificing on this public occasion. He was told that Hipparchus and Philotheus had for three years past constantly absented themselves from public worship. Thereupon the emperor gave orders that they should be led to the temple and compelled to sacrifice. The messengers, coming to the house of Hipparchus, found the seven above-mentioned together, but at first took only Hipparchus and Philotheus. The emperor asked them why they scorned both him and the gods, to which Hipparchus replied that he blushed to hear wood and stone called gods. The emperor commanded that he should receive fifty stripes, and promised to make Philotheus *praetor* if he complied. The confessor replied that honours upon such terms would be ignominy. He then began to explain the creation of the world with great eloquence, but the emperor interrupted him, saying he saw that he was a man of learning and that he would not put him to the torture, hoping that his own reason would convince him of his errors. He gave orders that he should be put in irons, and confined in a separate

dungeon from Hipparchus. In the meantime an officer was sent to seize the five that were found with them. When they also refused to sacrifice the emperor urged on them that they were young, and threatened that if they persisted in their obstinacy they should be beaten and then crucified like their Master. Their answer was that they were not frightened of torture, so they were chained and kept in separate cells, without meat or drink, till the festival should be over.

The solemnity in honour of the gods being concluded, a tribune was erected in a meadow near the banks of the Euphrates, and the emperor having taken his seat the confessors were brought before him. The two old magistrates were led first by chains about their necks, and the others followed with their hands tied. Upon their refusal to sacrifice they were all stretched upon the rack and each received twenty stripes. Then they were carried back to their prison, with orders that no one should be allowed to see or help them and that they should be given just enough bread to keep them alive. They were left thus for over two months, when they were again brought before the emperor, looking more like corpses than living men. When again invited to sacrifice, they asked him not to seek to draw them from the way which Jesus Christ had opened to them. The emperor replied with fury, " You seek death ! Your desire is granted, that you may cease to insult the gods. " He then commanded that gags should be put in their mouths, and that they should be crucified. They were being hurried towards the place of execution when several magistrates represented that Hipparchus and Philotheus were their colleagues in the magistracy, who ought to settle their accounts and the public affairs which had been left in their hands, and that the others were patricians who ought to be allowed at least to make their wills : they therefore begged that some respite might be granted them. The emperor assented and gave the condemned into the hands of the magistrates for the stated purposes. They led them into the porch of the circus and, having taken the gags from their mouths, said to them privately, " We obtained this liberty under pretence of settling public business with you, but in reality to have the chance of speaking to you in private to beg your intercession with God and to ask your blessing for this city and ourselves. " The martyrs gave their blessing and addressed the people that were assembled. The emperor was informed and sent a reprimand to the magistrates for letting criminals speak to the people. Their excuse was that they dare not forbid it for fear of a tumult.

The emperor ordered seven crosses to be set up near the gate of the city, and again ordered Hipparchus to obey. The old man, laying his hand upon his bald head, replied, " As this in the course of nature cannot be again covered with hair, so shall I never change and conform to your will ". Whereon the emperor had a goat's skin fastened on his head and then jeeringly said, " Your bald pate is now covered with hair. Sacrifice, therefore, according to your own condition." They were fastened to their crosses ; and at noon several women came out and bribed the guards to let them wipe the faces of the martyrs and sponge away the blood. Hipparchus died on the cross in a short time. James, Romanus and Lollian died the next day, being stabbed by the soldiers as they hung. Philotheus, Abibus and Paregrus were taken down while they were yet alive and their heads pierced with spikes. It was ordered that their bodies should be thrown into the river, but Bassus, a Christian, redeemed them from the guards for money and buried them in the night at his farm in the country.

This Syriac *passio* was first printed, with a Latin translation, by S. E. Assemani in his *Acta sanctorum martyrum orientalium,* vol. ii, pp. 124–147. Another edition of the Syriac

text is that of Bedjan in vol. iv of his *Acta martyrum et sanctorum*. A translation of the document in French will be found in H. Leclercq, *Les Martyrs*, vol. ii (1903), pp. 391–403. The name here presented as Hipparchus is also transliterated Hyperechius, or Hypericus. In the Byzantine church these martyrs were commemorated on January 29, and among the Armenians in October. In DCB., vol. iii, p. 85, Dr G. T. Stokes points out that the description of the baptism of the younger disciples contains points of great liturgical interest, and he raises the question of the date and emperor concerned.

ST LEOCADIA, VIRGIN AND MARTYR (A.D. 304 ?)

THE Spanish poet Prudentius does not mention St Leocadia in his hymns on the martyrs written at the end of the fourth century, but there was a church dedicated in her honour at Toledo at the beginning of the seventh, so her *cultus* has a respectable antiquity. But her *acta* are late, and not reliable. They state that Leocadia was a noble maiden of Toledo, who during the persecution of Diocletian was tortured and remanded to prison by the fierce governor Dacian. While there she heard of the passion of St Eulalia at Mérida and, moved by her example, prayed that she also might be accounted worthy to die for Christ. God granted her prayer, and she succumbed in prison to the sufferings she had undergone. If the reference to St Eulalia be authentic and if that martyr suffered on December 10, then this traditional date of Leocadia's feast cannot be the day of her death, unless we are to suppose that she lingered for twelve months (but *cf.* reference below). A well-known legend about St Leocadia is narrated herein in the account of St Ildephonsus (January 23). She is the principal patroness of Toledo, and three old churches there are dedicated under her name, on the alleged sites respectively of her tomb, her prison and her house.

The quite untrustworthy *passio* of St Leocadia is printed in H. Florez, *España Sagrada*, vol. vi, pp. 315–317 and in La Fuente, *Hist. eccl. de España*, vol. i (1873), pp. 335–337; on which *cf. Analecta Bollandiana*, vol. xvii (1898), p. 119. We have no reason to doubt the fact of the martyrdom. Her name occurs in the *Hieronymianum* on December 13; see Delehaye's commentary p. 646, and also his *Origines du Culte des Martyrs*, p. 369, with the references there indicated.

ST GORGONIA, MATRON (*c.* A.D. 372)

ST GREGORY NAZIANZEN the Elder and his wife St Nonna had three children, St Gorgonia, St Gregory Nazianzen and St Caesarius, of whom Gorgonia was the eldest. She married and herself had three children, whom she brought up with the same care that she had received herself. Twice she recovered from illness through sheer trust in the will of Almighty God: once after a bad fall, when she would not let a physician see her, and another time when she received holy communion. Her brother also tells us that once during sickness she visited the church at night and searched the altar for any crumbs of the Blessed Sacrament that might have been overlooked there in hope of a cure—in those days the bread used at the Holy Mysteries was like ordinary household bread, as it still is in most of the Eastern churches. Gorgonia always loved the services of the church and to look after its material building, lived in a sober and God-fearing style, and was most generous to the poor; and yet, in accordance with a common custom of earlier days, she did not receive baptism till she was past middle age. Her husband received it at the same time, together with their children and grandchildren. At her funeral her brother Gregory made a long oration which was a panegyric of her goodness and the source of what little is known of her.

We know little or nothing of St Gorgonia except what we learn from her brother's panegyric. It is printed in Migne, PG., vol. xxxv, pp. 789–817. On the incident of the visit to the altar at night, see H. Thurston in *Journal of Theol. Studies*, vol. xi (1910), pp. 275–279.

ST BUDOC, OR BEUZEC, ABBOT (SIXTH CENTURY ?)

THE legend of St Budoc is a characteristic example of romantic and extravagant mediæval Celtic hagiography. It is first found complete only in the late middle ages, in the *Chronicle of Saint-Brieuc*, compiled some time before 1420. Once upon some unspecified time there was a king in Goëllo (Tréguier in Brittany) who married the beautiful daughter of the king of Brest; her name was Azenor. One day her father while hunting was bitten by a snake, which seized hold of his arm and would not let go. Whereupon Azenor, who was present, smeared her breast with milk and aromatic oil and so enticed the snake off her father on to herself; but to get rid of it she had to cut away her own breast together with the snake, and throw them into a fire. God recognized her daughterly piety, healed the wound, and gave her a breast of gold. This aggravated the ill-will of her already jealous step-mother, who accused her of being unfaithful to her husband, the king of Goëllo, whereupon Azenor was put into a cask and thrown into the sea. She prayed to God and St Brigid, and an angel came with food for her and when she gave birth to a boy St Brigid herself was the midwife. This child was Budoc, and when his mother had made the sign of the cross over him, he opened his mouth and said, " Do not be afraid, for God is with us ".

After Azenor had thus lived for five months in the cask, it was washed up on the shore of Waterford harbour and found by a peasant. He hoped it was full of wine, and was about to tap it when a child's voice from within warned him to be careful for there was a baby inside who wanted baptism. The frightened fellow ran off to a neighbouring monastery and fetched the abbot, who opened the cask and released Azenor and her child. The next day he was baptized and named, in Brezoneg, Beuzec, because he was saved from drowning. He was educated by the monks and his royal mother took in washing. Meanwhile, the wicked step-mother died, confessing in her last moments that she had falsely accused Azenor, and the distracted king of Goëllo did not rest till he had found his wife and son. But he died in Ireland and Azenor soon followed him to the grave. Budoc, however, grew up to be abbot of the monastery, and the people called him to be both bishop and prince over them. But after two years he tired of his hard task and, not being able to get a boat, he set out for Brittany in a stone trough or coffin. In this he landed safely near Brest, and eventually came to Dol, where he was welcomed by St Maglorius who wanted a bishop to take his own place. Budoc filled that office for twenty years, and died and was buried at Dol: " an angelic minister, very learned, conspicuous for virtue, whom all the people of that time looked on as a support of the faith and a most firm pillar of the Church."

There was a *cultus* of a saint, or saints, named Beuzec (Budoc) in the north and west of Brittany, and there was a St Budoc who was a bishop at Dol; but he can hardly have been the same who was the master of St Winwaloe on the Isle Lavret near Bréhat. In Britain his *cultus* was found in Devon and Cornwall, and the tradition at Budock, near Falmouth, was that he was a hermit who had come to that parish from Ireland. But his name is not Irish. It is possible that he came

from Pembrokeshire, where he was formerly honoured at and around Steynton. There was a church of St Budoc at Oxford at the time of the Conquest. It may be noted that the proximity of the island monasteries of Beuzec and Maudez near Paimpol in Brittany is repeated in the closeness of Budock to Saint Mawes in Cornwall.

It seems to be altogether a matter of speculation whether there were one or several St Budocs. The best attempt to deal with the problem is no doubt that of Canon Doble in his " Cornish Saints " series (no. 3, 2nd ed., 1937). But see also F. Duine, *Memento*, pp. 65–66, and LBS., vol. i, pp. 328–330.

ST PETER FOURIER, Co-Founder of the Augustinian Canonesses Regular of Our Lady (A.D. 1640)

Peter Fourier was born at Mirecourt, in Lorraine, in 1565, and at the age of fifteen was sent by his father to the university directed by the Jesuits at Pont-à-Mousson, where he must have met Bd William Lacey, the future martyr, then studying there. He completed a very creditable course of studies and opened a school at his home, but he had already decided against a secular career and at the age of twenty joined the Canons Regular of St Augustine at Chaumousey. In 1589 he was ordained priest; it was not till some months later that his humility and sense of unworthiness would let him celebrate his first Mass, and then his abbot sent him back to the university for further theological study. He remained there for some years, took his doctorate, and displayed an astonishing memory. When he was recalled to his monastery he was appointed procurator and vicar of the abbey parish; he carried out his duties under most disheartening conditions, for the observance of the abbey was bad and his attempts to improve it were met with ridicule.

In 1597 he was offered the cure of souls in one of the three other parishes served by the canons, and he chose Mattaincourt, as that presented the greatest difficulties. Mattaincourt is a village of the Vosges which at that time was contaminated by Calvinism and rotten with evil living; St Peter Fourier worked there for thirty years and is to this day remembered in the neighbourhood as " le bon père de Mattaincourt ". He served his flock first by his prayers and by his example; he never forgot that he was a canon regular, subject to the vows of religion, and always lived with an austerity, poverty and simplicity befitting the monastic life; he dispensed with a fire, except for the comfort of visitors, and never refused the needy alms or advice whether spiritual or temporal: his pupil and biographer, Father John Bedel, says that he was particularly compassionate towards those who, through bad business or theft, or other causes outside their control, were less well off than they had been. " For the benefit of such he started a fund, called St Evre's Purse, after the patron-saint of the parish, into which he paid all charitable bequests, fines, *et cetera*. When any parishioner was in real difficulty, a few hundred francs were given him from this fund so that he could carry on his business, the only condition being that if he prospered it should be repaid. This scheme worked so well that it could be carried on with the interest on the fund." St Peter also established three confraternities in his church: of St Sebastian for men, of the Rosary for matrons, and of the Immaculate Conception for maidens; this last was among the earliest sodalities of " Children of Mary ". The good parish priest was badly faced with what is today called the problem of " leakage ", and after much

prayer and consideration he decided that the free education of children was a first necessity.

He first of all tackled the boys. But the time was not yet; God's chosen tool for this work was John-Baptist de la Salle, not to be born for another half-century. St Peter Fourier saw at once that he had failed, wasted no more time on it, and turned his attention to four women volunteers, Alix Le Clercq, Ganthe André, Joan and Isabel de Louvroir. These he tested, put for training in the house of canonesses of Poussey in 1598, and in due course they opened a free school at Mattaincourt. The saint was a man of ideas in education and himself gave the mistresses a daily lesson in pedágogy. He was one of the first to use what educationists call the " simultaneous method "; and he required that the older girls should be taught how to draw up invoices and receipts, should be given practice in composition and in writing letters, and should be able to speak correctly " the language of their province " (he knew nothing of an equivalent to " standard English "). He was urgent that for their own good and the welfare of the state poor children as well as others should be educated in the love of God and so much as possible in everything that would help them to live with decency and dignity, and that their schooling was to cost nothing. Knowing the value of the " dramatic method " he wrote some dialogues on the virtues and vices (with a particular eye to the shortcomings of his parishioners), which the children would recite before their elders in the church on Sunday afternoons. St Peter gave particular instructions to his nuns on how Protestant children were to be treated: " . . . kindly and lovingly. Do not let the other children interfere with or tease them. . . . Do not speak harshly of their religion, but when occasion serves show them, when speaking in general terms to all your pupils, how good and reasonable are the precepts and practices of ours." He used similar methods himself when, in 1625, he was commissioned to combat Protestantism in the principality of Salm. He spent as much time in urging Catholics to change their lives as in urging Protestants to change their faith, and would not provoke them by calling them heretics but referred to them as " strangers ". With Father Bedel and another Jesuit he had more success in six months than his predecessors in thirty years. The new institute of nuns in 1616 received papal approval under the title of Canonesses Regular of St Augustine of the Congregation of Our Lady, and soon spread throughout France; it is now established as well in England and other countries. In 1628 Pope Urban VIII allowed the nuns to take a fourth vow binding themselves to the *free* education of children. Father Fourier's chief partner, Alix Le Clercq, was beatified as co-foundress in 1947.

St Peter Fourier having been so successful in the reformation of a country parish, he was directed to undertake a less localized and no less difficult task. Monastic life was at a low ebb in Lorraine at that time, and in 1622, having had him appointed visitor to the canons regular by the Holy See, Mgr John de Porcelets de Maillane, Bishop of Toul, called on him to re-establish discipline in the houses of his order and to unite them all into one reformed congregation. His mission was not enthusiastically received, but in the following year the abbot of Lunéville handed over his monastery to St Peter Fourier and a handful of reformed canons. By 1629 the work was done, observance was re-established, and the canons regular of Lorraine formed into the Congregation of Our Saviour. St Peter, much against his wish, was elected their superior general in 1632, saying when he entered into office, " As Jesus Christ gives Himself to men in the Blessed Sacrament, looking

for no return but the good they shall receive in communion, so do I give myself to you this day : not for the sake of any honour or advantage I may receive thereby, but only for the salvation of your souls ". It had been his hope all along that the reformed canons would undertake that work of educating boys which he had failed to establish in Mattaincourt, and they were quite willing to take it on. When therefore he sent representatives to Rome in 1627 to see about the recognition of the Congregation of Our Saviour, he told them to bring this matter up : " With regard to the schools that we want, it will be well to show that as boys who do not wish to learn Latin, and others before they enter college, have no religious order to take charge of them, at least in these parts, it looks as if there were a vacant benefice in the Church of God. Let us, then, humbly ask for it." Ask they did, and were refused—in Rome in the seventeenth century it had been forgotten that there was nothing inconsistent with the dignity of the priesthood in teaching in " elementary schools ". But they did in fact do some educational work and had several colleges ; and when the Jesuits were suppressed in the eighteenth century, those of Lorraine handed their colleges over to the canons regular.

St Peter Fourier was greatly attached to the house of Lorraine and Duke Charles IV, so that when in 1636 he was tendered the oath of allegiance to King Louis XIII he refused it and fled to Gray in Franche-Comté. Here in exile he spent the last four years of his life, as chaplain of a convent and teaching in the free school which he caused to be opened. He died on December 9, 1640, and was canonized in 1897. His shrine at Mattaincourt is the resort of numerous pilgrims.

The saint's first biographer was Father Bedel, who had been his disciple and companion. Of the many lives which have since been written it will be sufficient to note those of Father Rogie, Dom Vuillemin, and the Abbé Pingaud. This last has been translated into English. A volume by Father Chérot makes excellent use of the saint's letters, and a new life by B. Bontoux, *St Pierre Fourier*, was published in 1949. See also under Bd Alix Le Clercq (January 9).

10 : ST MILTIADES, POPE AND MARTYR (A.D. 314)

SO little is known about St Miltiades (sometimes written Melchiades) that he is now chiefly remembered on account of its having been during his pontificate that the era of the general persecutions came to an end and the Emperor Constantine gave peace to the Church. He was said to be a native of Africa and was elected to the papacy on July 2, probably in 311. After the battle at the Milvian Bridge, where Constantine defeated Maxentius on October 28, 312, the victorious emperor marched into Rome, and early in 313 toleration was granted to Christians (and to other religions) throughout the empire ; this was followed by the bestowal of privileges on the Church and the removal of legal disabilities.* Christian captives were released from the prisons and mines, and all celebrated the victory of Christ with hymns of praise, honouring God day and night with prayer that the peace which had been granted after ten years of violent persecution might not be taken away.

But amidst these rejoicings the Church was disturbed by the beginnings of the Donatist schism in Africa. It arose out of the appointment of Caecilian as bishop

* There has been no little debate among the learned about the circumstances of this victory and what followed it.

of Carthage, whom the party of Donatus alleged to be invalidly consecrated because (as was said) he had delivered up the sacred books under persecution.* At the request of Constantine the pope called a synod of Italian and Gaulish bishops at Rome, which decided that Caecilian's election and consecration were good and valid. St Augustine, speaking of the moderation which the pope used in this connection, calls Miltiades an excellent man, a true son of peace and father of Christians. A commemoration is made of him in the liturgy of December 10 as a martyr, because, says the Roman Martyrology, he suffered many things during the persecution of Maximian (before he was bishop of Rome).

This holy pope saw a door opened by the peace of the Church to the conversion of many, and he rejoiced at the triumph of the cross of Christ. But with worldly prosperity a worldly spirit too often broke into the sanctuary itself; insomuch that there was sometimes reason to complain with Isaias, "Thou hast multiplied the nation, and hast not increased the joy". Under the pressure of persecution the true spirit of religion was maintained in many during the first ages; yet, amidst the most holy examples and under the influence of strong motives and helps, sin corrupted the hearts of some, who by abuse of grace became abandoned to wickedness. With temporal honours and security love of the world gained the hearts of many more, and they were by ignorance persuaded that they could serve both God and mammon. Though material goods and prosperity are a blessing, they are also a danger.

There is a short account of Pope Miltiades in the *Liber Pontificalis*, but it tells us little that is trustworthy. A letter of the Emperor Constantine to the pope as well as two other letters connected with the trouble of Bishop Caecilian are preserved by Eusebius, *Eccles. Hist.* bk x, ch. 5. But the beginnings of the Donatist schism belong rather to general church history. It may suffice here to recommend the treatment of the subject by J. R. Palanque in vol. iii of the *Histoire de l'Église*, ed. Fliche et Martin. St Miltiades' true date is January 10: *cf.* CMH., pp. 34 and 428. On the pope's alleged burial place in the cemetery of Callistus, see Leclercq in DAC., vol. xi, cc. 1199–1203; and on the Roman synod, E. Caspar in the *Zeitschrift für Kirchengeschichte*, vol. xlvi (1927), pp. 333–346. For the Constantinian problems see N. H. Baynes, *Constantine the Great and the Christian Church* (1929).

SS. MENNAS, HERMOGENES, AND EUGRAPHUS, MARTYRS (DATE UNKNOWN)

MENNAS (Menas), an Athenian, called "of the beautiful voice", was sent by the Emperor Galerius to Alexandria to use his learning and eloquence for the pacification of troubles among the citizens. Having carried out his commission he publicly declared himself a Christian, and together with his subordinate, Eugraphus, began to make many converts. The judge, Hermogenes, who on his way to Alexandria had been assured in a vision that the voyage would turn out for his own benefit, summoned the offenders before his tribunal; whereupon, as the worthless *passio* of these martyrs, falsely ascribed to St Athanasius, informs us, Mennas used his beautiful voice to make an address to the court which lasted for four hours. Although this oration made a great impression, it was ordered that his eyes and tongue should be plucked out and his feet flayed. But the next day he was found fully recovered from these outrages, at which miracle Hermogenes himself and many others were converted. Galerius ordered that further tortures should be inflicted

* The Donatists held the erroneous doctrines that sacraments given by an unworthy minister are invalid and that sinners cannot be members of the Church.

on them, from all of which they immediately recovered, and all three were eventually beheaded.

This hagiographical fiction is printed in Migne, PG., vol. cxv, pp. 368–416, and there is at least one other redaction of the same story still unpublished. Delehaye inclines to the belief that the whole is a pure invention founded on the popularity of the authentic St Mennas (November 11). The names of the two companions, Hermogenes and Eugraphus, oddly enough, recur at Salona in Dalmatia, a place which was especially connected with the veneration of the Egyptian St Mennas. See the *Analecta Bollandiana*, vol. xviii (1899), pp. 406–407; vol. xxiii (1904), pp. 14–15; vol. xxix (1910), pp. 144–145. There is a summary of the same legend in the Constantinople Synaxary, December 10, cc. 293–294.

ST EULALIA OF MÉRIDA, VIRGIN AND MARTYR (A.D. 304?)

FOR particulars of the passion of St Eulalia, the most celebrated virgin martyr of Spain, we have a hymn written in her honour by Prudentius* at the end of the fourth century and her *passio* of a much later date. She was only twelve years old when the edicts of Diocletian were issued by which it was ordered that all should offer sacrifice to the gods of the empire. Eulalia's mother, observing her ardour for martyrdom, took her into the country. But she found means to make her escape by night, and arrived at Mérida before daybreak. As soon as the court sat the same morning she presented herself before the judge, Dacian, and reproached him with attempting to destroy souls by compelling them to renounce the only true God. Dacian at first tried to flatter and bribe her into withdrawing her words and observing the edicts. Then he threatened and showed the instruments of torture, saying, " These you shall escape if you will but touch a little salt and incense with the tip of your finger ". But she trampled on the cake which was laid for the sacrifice, and spat at the judge. Thereupon two executioners began to tear her body with iron hooks, and lighted torches were applied tc the wounds. The fire then caught her hair, and Eulalia was stifled by the smoke and flame. Prudentius tells us that a white dove seemed to come out of her mouth and fly away upward, at which the executioners were so terrified that they fled. Snow fell and covered the body and the whole forum where it lay, till her relics were entombed by the Christians near the place of her martyrdom. A church was built on the spot and the altar raised over them before Prudentius wrote his hymn; he says that " pilgrims come to venerate her bones, and she, near the throne of God, beholds them and protects those that sing hymns to her ".

The veneration of St Eulalia spread to Africa, and there is a homily of St Augustine for her feast-day; the oldest existing French poem, the " Cantilène de Sainte Eulalie ", of the later ninth century, relates her story; and she is among the martyrs mentioned by Bede in his hymn in honour of St Etheldreda and by St Aldhelm. St Eulalia of Barcelona, named separately in the Roman Martyrology on February 12, is greatly venerated throughout Catalonia, under the names Aulaire, Aulazie, Olalla and other forms; but she is now generally recognized as a double of St Eulalia of Mérida. The fact that Prudentius and Venantius pay tribute to the heroism of one Spanish martyr named Eulalia, making especial mention of Mérida, seems to constitute proof of the genuineness of the cult in

* Alban Butler accords two and a half pages of text to St Eulalia and four and a half pages of small-print footnote (including a paragraph on Sedulius) to Prudentius, " the glory of the ancient Christian poets ".

her case, but it constantly happens that fictitious stories are afterwards written which cause a duplication of the subject so honoured.

The *passio* printed by Florez (*España Sagrada*, vol. xiii, pp. 392–398) must be as old as the sixth century because it was known to St Gregory of Tours, but no dependence can be placed upon the story it contains. Even the few details provided in the poem of Prudentius are probably not much more reliable, but he mentions Mérida as also does Fortunatus, though St Augustine in his sermon says nothing more than that she suffered in Spain. Competent opinion is now definitely satisfied that there was only one St Eulalia, the martyr of Mérida. The Barcelona story is a much later development, incorporating many features of the earlier legend. See on this the convincing essay of H. Moretus in the *Revue des questions historiques*, vol. lxxxix (1911), pp. 85–119; which investigation is endorsed by Poncelet, Delehaye (CMH., p. 642), and Leclercq, in DAC., vol. v, cc. 705–732. In this last article the greater part of Moretus' essay is reprinted. The attempt of Z. Garcia Villada (*Historia ecclesiastica de España*, vol. i, 1929, pp. 283–300) to vindicate the independent existence of the Barcelona martyr is too plainly biased by patriotic conservatism. The question of the notices of Eulalia in the early martyrologies has been very fully dealt with by Dom Quentin in his *Les martyrologes historiques*, pp. 71, 162–164, etc. See also the *Acta Sanctorum*, February, vol. ii, and BHL., nn. 2693–2698. There was a Eulalia abbess of Shaftesbury *c.* 1074.

ST GREGORY III, POPE (A.D. 741)

AMONG the clergy at the funeral of Pope St Gregory II, in the year 731, there was a priest of Syrian nationality who was so well known for his holiness, learning and ability that the people spontaneously carried him off from the procession and elected him by acclamation to the vacant see; he accordingly became pope as Gregory III. He inherited from his predecessor the problem of dealing with the Emperor Leo III the Isaurian, who had begun a campaign against the veneration of holy images, and one of Gregory's first acts was to send a letter of protest. But the bearer, George, a priest, got frightened and returned to Rome without delivering it, to the indignation of the pope, who threatened to degrade him. So George set out again, but was seized by the imperial officers in Sicily and banished. Thereupon Gregory summoned a synod at Rome, wherein bishops, lower clergy and laypeople approved the excommunication of any who should condemn the veneration of images or destroy them. Leo retorted as some of his predecessors had done in similar circumstances: he sent ships to bring Gregory to Constantinople; but they were lost in a storm, so the emperor contented himself with seizing the papal estates in Calabria and Sicily and recognizing the jurisdiction of the patriarch of Constantinople over eastern Illyricum.

After this inauspicious beginning of his pontificate there was a period of peace, during which St Gregory rebuilt and decorated a number of churches; in particular he set up a row of pillars before the *confessio* of St Peter, with images of our Lord and the saints thereon and lamps burning around them, a mute but solid protest against Iconoclasm. He sent the *pallium* to St Boniface in Germany, and when the English missionary made his third visit to Rome, in 738, Gregory wrote an appeal to the " Old Saxons " : the letter consisted chiefly of quotations from the Bible, which perhaps were not very meaningful to its heathen recipients. It was this pope who sent the English monk St Willibald to help Boniface.

Towards the end of St Gregory's life the Lombards again threatened Rome. The pope sent a famous appeal for help to Charles Martel and the Franks of the West, rather than to the emperor in the East, but it was long before they could be induced to act. To the bishops of Tuscany Gregory wrote urging them to work

for the recovery of four cities captured by the Lombards: if they did not, "I myself, ill as I am, will make the journey, and save you from the responsibility of being unfaithful to your duty". Then, on October 22, 741, Charles Martel died, and a few weeks later, on December 10, St Gregory III followed him to the grave. "He was", says the *Liber Pontificalis*, "a man of deep humility and true wisdom. He had a good knowledge of the Sacred Scriptures and their meaning, and knew the psalms by heart. He was a polished and successful preacher, skilled in both Latin and Greek, and a stout upholder of the Catholic faith; a lover of poverty and the poor, a protector of the widowed and the orphaned, a friend to monks and nuns."

There is nothing which can be called an early biography of St Gregory III; the account in the *Liber Pontificalis* is meagre. What we know of him is gathered from the chroniclers and from the remnants of his correspondence. See Mann, *History of the Popes*, vol. i, pt 2, pp. 204–224, and Hartmann, *Geschichte Italiens im Mittelalter*, vol. ii, pt 2, pp. 169 *seq.*

THE LONDON MARTYRS OF 1591

ON October 18, 1591, a royal proclamation led to the stricter enforcement of the laws against Catholics in England, the first fruits of which were seven martyrdoms in London on the following December 10. The principal priest concerned was BD EDMUND GENINGS, who had been born at Lichfield in 1567 and brought up a Protestant. As a boy he was of a serious turn of mind, much given, as his brother tells us, to star-gazing, both literally and figuratively. At the age of sixteen he became page to a Catholic gentleman and was soon reconciled to the Church, whereupon he went to the college at Rheims. It looked as if ill-health would forestall his desires, but he made a marvellous recovery and by dispensation was ordained at the age of twenty-three. Mr Genings was a confessor of the faith before he ever left France, for on their way to the court, in April 1590, he and his companions were robbed and imprisoned for three days by Huguenots. They made a dangerous landing near Whitby, and Genings made his way home, only to find all his family dead except his brother John, who was in London. He looked for him during a month, and had determined to leave town the following day, when he met him on Ludgate Hill. John was not particularly pleased to see Edmund, whom he strongly suspected of being a priest, and warned him that if he were he would bring death upon himself and discredit on his friends. Edmund accordingly decided that it was not opportune then to attempt his brother's conversion, and departed into the country.* He was back in London in the autumn of 1591, and offered Mass at a house in Gray's Inn Lane, the residence of BD SWITHIN WELLS.

Mr Wells was the sixth son of Thomas Wells, a gentleman of Brambridge, near Winchester, and until middle age seems to have led a peaceful country life, varied by travelling abroad and periods of service in noble houses. "He was a witty man skilled in divers languages . . . something given to honest and innocent diversions, yet always devout in prayer. . . ." For six years he gave himself "to a more

* John Genings himself confesses that he "rather rejoiced than any way bewailed the untimely and bloody end of his nearest kinsman, hoping thereby to be rid of all persuasions, which he mistrusted he should receive from him touching the Catholic religion". But ten days after the martyrdom he underwent a sudden and very remarkable change of heart and mind, as results of which he became a Catholic, a friar minor, and the minister of the English Franciscan province. The convent of English tertiary sisters formerly at Taunton was founded by Fr John Genings at Brussels in 1619–21.

profitable employment of training up young gentlemen in virtue and learning", in other words, he kept a boys' school at Monkton Farleigh in Wiltshire, and eventually came with his wife Margaret to live in London in 1585. He was in prison on account of his religion at least twice during the next six years, and several times examined. On the morning of November 8, 1591, Mr Genings celebrated Mass in his house with a small congregation, and during the celebration Topcliffe the priest-catcher arrived with his officers. The men kept them at bay by force and cajolery until Mass was finished, and then Bd Edmund was seized, together with BB. POLYDORE PLASDEN, also a priest, JOHN MASON and SIDNEY HODGSON, laymen, Mrs Wells and others. Mr Wells was not present but was arrested shortly after.

At their trial Edmund Genings and Polydore Plasden were found guilty of being priests coming in to the realm, Wells of harbouring them, and Mrs Wells, Mason and Hodgson of relieving them, contrary to 27 Eliz. c. 2, and sentenced to death.* Bd Edmund was hanged, drawn and quartered, and Bd Swithin hanged, in Gray's Inn Fields, hard by the Wells's house. On the way thither from Newgate Swithin shouted to someone in the crowd, "Farewell, old friend! Farewell all hawking and hunting and old pastimes—I am now going a better way!" Edmund was still fully conscious when the butchery began and cried out in his agony, to whom his companion responded, "Alas, sweet soul! your pain is great, but it is almost past. Pray for me now, good saint, that mine may come." The hangmen and others reported that he invoked St Gregory when his heart and *viscera* were out of his body. Swithin complained of their keeping him, an old man, standing about in his shirt on a cold day while the noose was arranged, and said to the hangman, "I pray God make of you, a Saul, a Paul". When Topcliffe said to him, "See what your priests have brought you to, Mr Wells", he replied, "I am happy and thank God to have been allowed to have so many and such saint-like priests under my roof". The other three, BB. Polydore, John and Sidney, were executed on the same day, December 10, at Tyburn. With them suffered BD EUSTACE WHITE and BD BRIAN LACEY.

Lacey, a Yorkshire gentleman, was a cousin and assistant of the Ven. Montford Scott and after torture was condemned to be hanged for aiding and abetting this priest. Bd Brian's own brother had informed against them. Eustace White came from Louth, and was a priest ordained in Rome. His parents were Protestants and at his conversion his father had deliberately cursed him. He laboured on the mission in the west of England for three years, until he was betrayed at Blandford by a lawyer with whom he had talked too freely of religion. During his detention in Blandford he made so strong an impression on the local Protestants that it was openly advocated that a petition should be sent to the queen for his release. He was, however, taken to London and treated with extreme barbarity in Bridewell: left closely chained for over six weeks, insufficiently fed, and tortured by Topcliffe seven times, all in a vain hope of making him divulge the names of those who had helped him or in whose houses he had celebrated Mass. He was condemned for his priesthood, and the brutal details of his martyrdom at Tyburn reproduce those of Bd Edmund Genings elsewhere on the same day, whereas his fellow priest, Bd Polydore Plasden, was allowed to hang till he was dead.

A life of Edmund Genings, *alias* Ironmonger, was written by his brother John Genings and printed at St Omers in 1614. Further sources throwing light upon all this group of

* Mrs Wells was reprieved and died in prison eleven years later. Her cause is postponed for further evidence.

martyrs will be found in the publications of the Catholic Record Society, vol. v (1908); see especially pp. 204 *seq.*, 131 *seq.* and *passim*. Consult also the full account in MMP., pp. 169–185; B. Camm, *Tyburn and the English Martyrs* (1904), pp. 60–72; and J. H. Pollen, *Acts of English Martyrs*, pp. 98–127.

BB. JOHN ROBERTS AND THOMAS SOMERS, MARTYRS (A.D. 1610)

SOME miles north by west of the Merionethshire town of Dolgelley, at the top of the valley between the Rhinogs and the Arenigs, lies the village of Trawsfynydd, near which John Roberts was born in 1577. His family and the exact place of his birth are uncertain, but he seems to have been of ancient stock on both sides, and he is one of the most distinguished figures among the hundred and thirty-six martyrs declared blessed by Pope Pius XI on December 15, 1929. He received his early education from an aged priest and, though brought up nominally a Protestant, he was, as he himself said, always a Catholic at heart. When he was nineteen he went to St John's College at Oxford, where William Laud was still in residence, and Roberts shared the rooms of John Jones, Llanfrynach, afterwards well known as Father Leander-of-St-Martin, O.S.B. He did not finish his course at Oxford, but in 1598 entered as a student of law at Furnivall's Inn. He did not stay there long, for early in the same year he went abroad. The only object of his journey was " amusement and recreation ", but in June he was formally reconciled with the Church at Notre-Dame in Paris by Canon Louis Godebert. He at once betook himself to the English College at Valladolid, where he was admitted on October 18 " on account of his burning desire to become a worker in the vineyard of the Lord ". In 1599 John Roberts followed the example of Augustine (John) Bradshaw and, in the face of many difficulties caused by the authorities at the college, received the Benedictine habit at the royal monastery of San Benito at Valladolid. His old friend John Jones soon joined him, and they were professed, together with six others from the English College, before the end of the following year at the monastery of St Martin at Compostela, Roberts being known in religion as Brother John of Merioneth (Meirion; *de Mervinia*).

It seemed at the time that the young Welshmen and Englishmen who took this step endangered their call to be missionaries in their own land, for the Spanish Benedictines were bound by perpetual enclosure. But they were justified in listening first to the call of the traditional cloister by subsequent events. On February 27, 1601, Bd Mark Barkworth, who had been the originator and leader of the Benedictine movement among the English students at Valladolid, was martyred at Tyburn. Thereupon petitions were presented to the Holy See that the English monks might be free to go on the mission, and on December 5, 1602, Pope Clement VIII granted this faculty to those of both the Valladolid and Cassinese congregations. Twenty-one days later, on the feast of St Stephen the First Martyr, Father John Roberts set out accompanied by Father Augustine Bradshaw. " Roberts ", says another Welshman, Lewis Owen, a spy from Father John's own neighbourhood and his inveterate enemy, " was the first that had his mission from the pope and his own Spanish prelate to go for England, which made him not a little proud that he should be a second Augustine monk, to convert and reconcile his countrymen to the Roman Antichrist." It took the two monks three months to reach London, and although, unlike their predecessors in 597, they came disguised in plumed hats, doublets and swords, they were soon arrested and deported.

On the testimony of Lewis Owen, Father John did not " neglect his Lord and Master's business, but bestirred himself night and day in negotiating His affairs ". The history of his apostolate is a record of repeated arrest, imprisonment, release and exile ; nevertheless the contemporary Dom Bucelin in his *Benedictus Redivivus* says that : " Amid all the religious who have worked in that island this man may almost be reckoned the chief, both as regards labour and fruitfulness of preaching." In a few weeks he was back in London, succouring the victims of an epidemic so devastating that over 30,000 are said to have died during its first and worst year : all early writers who refer to John Roberts mention his conduct at this time with especial admiration, and he made many converts. In the spring of 1604 he was arrested at some port in the south when about to embark to attend a general chapter of his congregation, accompanied by four postulants. His captors, however, failed to identify him as a priest, and he was released to continue his labours until, during the round-up of Catholics on the day of Gunpowder Plot, November 5, 1605, he was taken at the house of Mr Knight, a scrivener, in Holborn by Chancery Lane, and was committed to the Gatehouse prison at Westminster, within the precincts of the abbey. Here he was kept for eight months and then, at the intervention of the ambassador of France, released and banished. This time Father John remained abroad for over a year, during which time he took a principal part in the foundation, with Father Augustine Bradshaw, of a monastery for English monks of the Valladolid congregation at Douay ; this became the headquarters of the wonderfully preserved English congregation, and is now St Gregory's Abbey at Downside. He returned to England and was arrested for the fourth time at the end of 1607. After an examination at which he refused to take the oath of allegiance in a condensed form (3 Jas. I, cc. 4, 5), Father John escaped from prison, and was at large but in great secrecy till May 1609, when he was first in the Gatehouse, and then Newgate. Again the French ambassador came to the rescue and again John was banished. He went to Spain and then to St Gregory's, Douay, and on a renewed outbreak of plague came back to England for the last time early in 1610. Some Benedictine, perhaps he, was arrested and escaped in July ; but on December 2 he was certainly seized for the last time. It was the first Sunday of Advent, and he was just ending Mass, probably in Mrs Scott's house, when the officers broke in and carried him off, still in his vestments, to Newgate.

Father John Roberts was arraigned, together with Bd Thomas Somers (*alias* Wilson), a secular priest from Westmorland, before Coke, L.C.J., George Abbot, Bishop of London, and others, charged with their priesthood under 27 Eliz. c. 2. They again refused the oath, and Father John admitted under examination that he was a priest and a monk who had come into the country " to work for the salvation of souls, and would continue to do were I to live longer ". Abbot called him a disturber and seducer of the people, to which Father John replied that if he were so " then were our ancestors deceived by blessed St Augustine, the apostle of the English, who was sent here by the pope of Rome, St Gregory the Great. . . . I am sent here by the same Apostolic See that sent him before me." When ordered to be silent, he exclaimed, " I must speak, as my mission is from Heaven. St Matthew says in chapter 28 : ' Go ye and teach all nations, baptizing them and teaching them to observe all things whatsoever I have commanded you.' Your ministers do not do this, because they do not fulfil in their lives and actions the command of Christ. They do not administer the sacrament of penance or of extreme unction. I do. And withal I teach obedience to princes as a matter of

conscience, against the false doctrine of Luther and his companions. All this I can prove to you." He rebuked the bishop for sitting with civil judges in the trial of a capital cause, and appealed to the bench to decide the case themselves lest the jury, simple and ignorant men unable to distinguish between a priest as such and a man as a traitor, should incur blood-guiltiness. The appeal was disregarded, the jury found both prisoners guilty, and they were condemned to death.

The next day the Spanish lady Luisa de Carvajal bribed the jailer of Newgate to transfer the two priests from the condemned cell to the company of other Catholic prisoners, and in the evening was enacted a remarkable scene. Twenty confessors of the faith sat down together for supper: at the head of the table was Doña Luisa, to her right and left Father Roberts and Mr Somers. Both martyrs were joyous, and the monk had a scruple of conscience. "Do you not think", he asked his hostess, "that I may be causing disedification by my great glee? Had I not better withdraw and give myself to prayer?" "No, certainly not," she answered. "You cannot be better employed than in letting them all see with what cheerful courage you are about to die for Christ." Before the party broke up Doña Luisa washed the feet of the martyrs, an act of homage which greatly angered the king (James I) when it was reported to him. The next morning they were handed over to the sheriff of Middlesex, drawn on hurdles to Tyburn, and there hanged with sixteen common felons. They were allowed to hang till they were dead, owing to the sympathy and threatening attitude of the crowd. Their heads were then displayed on London Bridge and their bodies buried at Tyburn, from whence they were in great part recovered by Bd Maurus Scott and Doña Luisa. Some relics of Bd Thomas Somers are now at Downside, but the rest have disappeared in revolutionary upheavals. Bd John Roberts was only thirty-three years old, and "the first who out of a monastery, after the suppression of monasteries in England, attacked the gate of Hell and provoked the prince of darkness in his usurped kingdom, which he overcame like his great Master, the prince of martyrs, by losing his life in the conflict."

A full biography of John Roberts was published by Dom Bede Camm in 1897 and this embodies an exhaustive account of the sources. Challoner's narrative (MMP., pp. 317–323) is naturally less complete. On certain subsidiary questions raised in the life consult *The Month*, December 1897, pp. 581–600; October 1898, pp. 364–377; October 1899, pp. 233–245; and November, pp. 348–365. See also T. P. Ellis, *Catholic Martyrs of Wales* (1933), pp. 79–91, and *Welsh Benedictines of the Terror* (1936), pp. 43–54, 76–104 and *passim*; and *cf.* B. Camm, *Nine Martyr Monks* (1931). For Somers, see MMP., pp. 321–323; and for the relics of both martyrs, B. Camm, *Forgotten Shrines* (1910), pp. 355–356, 373, 378.

11: ST DAMASUS, Pope (A.D. 384)

POPE DAMASUS is said in the *Liber Pontificalis* to have been a Spaniard, which may be true of his extraction but he seems to have been born at Rome, where his father was a priest. Damasus himself was never married, and he became deacon in the church which his father served. When Pope Liberius died in 366, Damasus, who was then about sixty years old, was chosen bishop of Rome. His accession was far from unopposed, a minority electing another deacon, called Ursicinus or Ursinus, whom they supported with great violence. It appears

that the civil power in its maintenance of Damasus used considerable cruelty—Butler's expression, " barbarous proceedings ", is not too strong—from concurrence in which the contemporary Rufinus exonerates him. The adherents of the antipope were not easily quelled, and so late as 378 Damasus had to clear himself both before the Emperor Gratian and a Roman synod of a charge of incontinence maliciously laid against him by his enemies.

Ammianus Marcellinus, the pagan historian of those times, says that the standard of living of the prelates of Rome was a tempting object of ambition, and wishes they would imitate the plainness of the clergy in the provinces. Some show of pomp and state was certainly then made since, as St Jerome reports, a pagan senator of Rome, Praetextatus, said to Pope Damasus, " Make me bishop of Rome, and I will be a Christian to-morrow ". The reflection of this heathen shows how necessary Christian moderation is, if we would properly show in ourselves the spirit of the gospel. Damasus certainly did not deserve to fall under this censure. For St Jerome, who knew him well, being his secretary for a time, severely inveighs against the luxury and state which some ecclesiastics at Rome displayed, and he was not the man to spare their bishop had he deemed him involved. But to such a degree were St Jerome's strictures justified that in 370 Valentinian issued a regulation forbidding clergy to induce orphans and widows to make them any gift or legacy. This edict St Damasus was severe in putting into execution.

Pope St Damasus had to oppose several heresies, but in 380 Theodosius I in the East and Gratian in the West proclaimed Christianity, as professed by the bishops of Rome and Alexandria, to be the religion of the Roman state, and Gratian, on the petition of the Christian senators, supported by St Damasus, removed the altar of Victory from the senate-house and laid aside the title of Pontifex Maximus. In the following year the second oecumenical council was held, the first of Constantinople, at which the pope was represented by legates. But the action of Damasus that was most far-reaching and beneficial down to this day was his patronage of St Jerome and encouragement of his biblical studies, which had their consummation in the Vulgate version of the Bible. Jerome tells us that Damasus himself was learned in the Scriptures, " a virgin doctor of the virgin Church ", and Theodoret says that " He was illustrious for his holy life, and ready to preach and do all things in defence of apostolic doctrine ".

St Damasus is, too, specially remembered for his care for the relics and resting-places of the martyrs and for his work in the draining, opening out and adornment of the sacred catacombs ; and notably—by the ordinary Christian imbued with *pietas* no less than by the historian and archaeologist—for the inscriptions which he set up therein. A large number of his inscriptions and epigrams in verse are extant, either in originals or copies ; one of the best known is that to which we are indebted for all we know about St Tarcisius. St Damasus died on December 11, 384, at the age of about eighty. He had put up in the " papal crypt " of the cemetery of St Callistus a general epitaph which ends :

> I, Damasus, wished to be buried here, but I feared to offend the ashes of these holy ones.

He was accordingly laid to rest with his mother and sister at a small church he had built on the Via Ardeatina ; and among his epitaphs which have been preserved in writing is the one which he wrote for himself, an act of faith in Christ's resurrection and his own.

He who walking on the sea could calm the bitter waves, who gives life to the dying seeds of the earth ; He who was able to loose the mortal chains of death, and after three days' darkness could bring again to the upper world the brother for his sister Martha : He, I believe, will make Damasus rise again from the dust.

There is nothing in the nature of an ancient biography of St Damasus which is of any account except the sections devoted to him in the *Liber Pontificalis* (see Duchesne's edition, vol. i, pp. 212 *seq.*, with the valuable notes and preface). For our knowledge of his life we depend mainly upon his correspondence, the epitaphs he composed and scant references in the historians, ecclesiastical and secular. The prologue to the *Libellus Precum* (printed in Migne, PL., vol. xiii, cc. 83–107) is no better than a malicious lampoon composed by his enemies. The standard edition of the epitaphs is that of Ihm (1895) but consult also E. Schäfer, *Die Bedeutung der Epigramme des Papstes Damasus für die Geschichte der Heiligenverehrung* (1932). Among the more important contributions to the study of the pontificate of St Damasus may be mentioned those of M. Rade, *Damasus Bischof von Rom* (1882) ; J. Wittig, *Papst Damasus I* (1902), as also the same scholar's book *Die Friedenspolitik des Papstes Damasus I* (1912) ; O. Marucchi, *Il Pontificato del Papa Damaso* (1905) ; and J. Vives, *Damasiana* in the collection *Gesammelte Aufsätze zur Kulturgeschichte Spaniens* (1928). See also the account in Duchesne, *History of the Early Church* (1912), vol. ii and the article in DAC., vol. iv, cc. 145–197, which provides a very full bibliography. CMH. (pp. 643–644) contains useful references especially regarding the pope's burial place. There is an exeellent new edition of the epigrams by Fr Antony Ferrua, *Epigrammata Damasiana* (1942).

ST BARSABAS, MARTYR (NO DATE)

IN his fictitious legend Barsabas is called an abbot in Persia, who had under him twelve monks. In the beginning of the persecution by Sapor they were all seized and led in chains to Istachr, a city near the ruins of Persepolis. After vainly trying to make them apostatize by tortures which a human being could hardly survive, the governor condemned them to lose their heads. The martyrs went joyfully to the place of execution, surrounded by soldiers and followed by a mob of people, and the slaughter began. A Mazdean, travelling that way with his wife and children, beheld the venerable abbot singing praises to God, and taking each monk by the hand in turn, as if to deliver him to the executioner ; he saw too a fiery cross shining above the bodies of the slain. The man was so impressed that he got off his horse and whispered to Barsabas, asking to be admitted into his holy company. The abbot assenting, he passed through his hands after the ninth monk, and was beheaded, the executioner not knowing him. Last of all the venerable Barsabas presented his neck to the sword. The example of her husband moved his wife and family to become Christians.

It is difficult to understand what induced Baronius to include this alleged Persian martyr in the Roman Martyrology. He is wholly unknown in the West, and the Constantinople synaxary barely mentions his name under December 11. In the Ethiopic synaxary his story is told in September. Though the story is different, Barsabas seems only a doublet of St Simeon Barsabae, on April 21.

SS. FUSCIAN, VICTORICUS, AND GENTIAN, MARTYRS (DATE UNKNOWN)

THE legend of these martyrs tells us that Fuscian and Victoricus were Roman missionaries who came into Gaul at the same time as St Quintinus, and set themselves the task of evangelizing the Morini. Victoricus established his headquarters at Boulogne and Fuscian at Thérouanne, or rather near by at the village of Helfaut,

where he built a small church. Both of them met with opposition from the pagan Gauls and Romans, but made a number of conversions. After a time they went together to visit St Quintinus, but when they reached Amiens they found persecution raging against Christians; they therefore passed on to Sains, and there lodged with an old man named Gentian. He was a heathen, but well disposed towards Christianity, and in talking to him of the faith the two missionaries learned of the martyrdom of St Quintinus six weeks before. When he heard that two Christian priests were at Sains, the governor Rictiovarus arrived there with a troop of soldiers. He was met by Gentian with a drawn sword, threatening him because he was a persecutor and declaring that he was ready to die for the true God. Rictiovarus accordingly had him beheaded on the spot. Fuscian and Victoricus were then taken in chains to Amiens, and as they would not renounce their faith after divers tortures they were beheaded, at Saint-Fuscien-aux-Bois. Among the embroideries of the story of SS. Fuscian and Victoricus is that they rose up and walked away with their severed heads after execution; Rictiovarus was driven mad.

The extravagant *passio* of these martyrs is preserved in varying forms. The text is printed in the *Mémoires de la Société des antiquaires de Picardie*, vol. xviii (1861), pp. 23–43. Although the story is plainly fabulous and has been framed in dependence upon the not less incredible legend of St Quintinus (October 31), still the occurrence of the names of SS. Fuscian and companions in the *Hieronymianum* is some guarantee of the fact that a martyrdom took place in the locality indicated. The question has been discussed by Duchesne, *Fastes Episcopaux*, vol. iii, pp. 141–152.

ST DANIEL THE STYLITE (A.D. 493)

AFTER St Simeon the Elder, the first and greatest of them, this Daniel is the best known among the *stylites* or pillar-saints. He was a child of promise, dedicated to God from before his birth, and a native of the town of Maratha, near Samosata. At twelve years of age he was received at a neighbouring monastery, where some years after he became a monk. His abbot going on a journey to Antioch took Daniel with him and passing by Telanissae they went to see St Simeon on his pillar. He let Daniel come up to him, gave him his blessing, and foretold that he would suffer much for Jesus Christ. The abbot died soon after and the monks would have put Daniel in his place, but he declined and went again to see St Simeon, spending fourteen days in the monastic settlement which was near his pillar. He afterwards undertook a journey to the Holy Land, but finding the way stopped by war went instead to Constantinople. Here he passed seven days in the church of St Michael outside the walls, and then made a hermitage for himself at Philempora in an abandoned temple. He remained there for nine years, under the protection of the patriarch St Anatolius.

After this time he resolved to imitate the manner of life of St Simeon, whose cloak he had obtained after his death in 459. Simeon had bequeathed this garment to the Emperor Leo I, but his disciple Sergius had been unable to get admittance to the imperial presence to deliver it and so had given it to Daniel. He selected a spot some miles from the city, overlooking the Bosphorus, and ascended the broad-topped pillar which had been provided by a friend. Later, having been nearly frozen to death one night, the emperor built him a higher and better home; it consisted of two pillars fastened together with iron bars, whereon masonry was placed, on the top of which was fixed a covered-in shelter and a balustrade. The

country was subject to high winds, and very severe frosts, but this did not oblige him to leave his pillar, where he lived till he was eighty-four years old. Without descending from it, he was ordained priest by St Gennadius, Patriarch of Constantinople, who, having read the prayers at the bottom of the pillar, went up to the top of it presumably to impose his hands on Daniel, though this is not stated, but only that he gave him holy communion. Daniel did not want to be ordained and accordingly refused to come down. In 465 a fire happened at Constantinople, which consumed eight of its regions. St Daniel had foretold it and advised the patriarch and the emperor to order public prayers to be said twice a week; but no credit was given to him. The event made them remember, and the people ran in crowds to his pillar where the saint, stretching out his hands to Heaven, prayed for them. The Emperor Leo frequently visited and greatly respected him; when the king of the Lazi in Colchis came to renew his alliance with the Romans, Leo took him to see St Daniel, as a wonder of his empire. The barbarian king prostrated himself before the pillar, and the holy man was witness of the treaty between the two princes. The sick, who were often allowed to come up his pillar, were frequently cured by Daniel laying his hands upon them or by anointing them with the " oil of the saints ", as it is called in his life; by which we are to understand the oil which burnt before the relics or images of the saints.* But not all respected the holy man, and early on a plot was laid, by " those who hunted after women of her sort ", to seduce him by means of a well-known harlot named Basiane. When it failed, she asserted that it had in fact succeeded, till her nerve failed and she publicly disclosed the names of those who had egged her on.

A pillar-saint is an unfamiliar, rather frightening and perhaps repellent figure. But the narrative of the life of St Daniel is a fascinating one, and in character he is found to be as simple and practical as his way of life was bizarre: when he taught the crowds that flocked to him, he said nothing " rhetorical or philosophical " but spoke about " the love of God and the care of the poor and almsgiving and brotherly love and of the everlasting condemnation which is the lot of sinners ". There is a pleasant ironical touch here and there, as when Daniel prophesied sore difficulties for Zeno going on a military expedition into Thrace. " Is it possible, I beg you ", asked the Emperor Leo, " for anyone to survive a war without some labour and trouble? "

Leo I died in 474 and Zeno succeeded in the same year and put an equal trust in the wisdom and virtue of St Daniel. Then Basiliscus, brother to the dowager-empress Verina, usurped the throne and declared himself the protector of the Eutychian heretics. The patriarch of Constantinople, Acacius, sent to St Daniel to acquaint him with what the usurper had done. Basiliscus on his side sent to him to complain of Acacius, whom he accused of raising rebellion against him. St Daniel replied that God would overthrow his government, and added such reproaches that the messenger dared not report them, but besought the saint to write them down and to seal the letter. The patriarch sent twice urgently to entreat Daniel to come to the succour of the Church. At length, with reluctance, he came down from his pillar—" with difficulty, because of the pain in his feet"—and was received with joy and excitement. Basiliscus, frightened at the uproar, retired to his country place, whither Daniel followed him. Not being able to walk for lack of practice, he was carried shoulder-high in a chair, surrounded by the

* The custom of anointing both the sick and the healthy with oil from the church lamps is still known in the East.

people as though he were, as was said by one in derision, a new consul. At the palace the guards would not allow St Daniel to enter, so he shook off its dust from his feet as a testimony against Basiliscus, and returned to the city. Basiliscus at length went himself to the saint and promised to annul his orders in favour of heresy—he pleaded that he was a " simple soldier-man ". Daniel rebuked him severely for stirring up such trouble, and returned to the top of his pillar where he lived many years longer, watching over all that went on in the world at his feet, a power in the troubled history of Constantinople at that time. But Zeno after twenty months returned with an army from Isauria, and Basiliscus fled. One of the first things the emperor did after his return was to visit St Daniel, who had foretold both his banishment and his restoration.

When he was eighty-four years old St Daniel gave his testament for his friends and disciples: a very short document breathing a lovely spirit of charity and affection and setting out succinctly the whole duty of man. After celebrating the Holy Mysteries at midnight on his pillar for the last time he knew he was dying. The Patriarch Euphemius was sent for, and there St Daniel died in the year 493, and was buried at the foot of the pillar whereon he had lived for thirty-three years.

The history of all the better-known pillar-saints has been very carefully studied by Delehaye in his monograph, *Les Saints Stylites* (1923). In that book will be found a critical text of the long Greek life of St Daniel (pp. 1–94), as well as that of an early compendium (pp. 95–103), and of the adaptation of the Metaphrast (pp. 104–147); there is also in the preface (pp. xxxv to lviii) a description of the manuscripts used and a summary of the life itself. The main biography was the work of a contemporary who had himself seemingly been one of the disciples of St Daniel. It is a hagiographical document of the highest value, and its general accuracy is confirmed by a study of other sources for the history of the same period. The life was published for the first time in the *Analecta Bollandiana*, vol. xxxii (1913), and there is an excellent English version, with introduction and notes, in E. Dawes and N. H. Baynes, *Three Byzantine Saints* (1948). See also H. Lietzmann, *Byzantinische Legenden* (1911), pp. 1–52.

BD PETER OF SIENA (A.D. 1289)

PETER TECELANO was a citizen of Siena and a comb-maker by trade. After living for some years in happiness with his wife, she died, leaving him childless, and he joined the third order of St Francis, determining to devote to his neighbour the time and money that was no longer required for his own household. His life was quite without exterior event, such as might be led by any pious artisan. He worked hard and for long hours, and at night would go to some church to pray, where meditating on St Francis's following of our Lord he conceived the desire to be yet more closely associated with his religious children. The guardian of the Friars Minor accordingly gave him permission to live in a cell adjoining their infirmary, where he continued to carry on his business almost to the end of his life. He used frequently to visit the sick in the hospital of our Lady *della Scala* and he had a strong sense of his public as well as his private duties as a citizen: once when he had been deliberately passed over in the collection of a war-tax, he assessed himself and insisted on paying what seemed to him to be due.

Bd Peter attained to a high degree of contemplative prayer and received spiritual graces which it was difficult to hide, so that his holiness became known to many. His opinion and advice were valued by priests and theologians equally with lay-brothers and fellow workmen, but not at all by himself: " You are raising too

much wind for this poor dust ", he said to one who praised him. Among his chief faults in his own opinion was talkativeness, and it took him fourteen years of hard work to reduce it and build up the habit of silence at which he aimed. He lived to a very advanced age, and as he lay dying foresaw the calamities which were shortly to fall on Pistoia and Florence as well as on his own city. He was buried in the Franciscan church and pilgrims came from all over Italy to pray and be cured of their infirmities at his tomb. This *cultus* was approved in 1802.

This holy tertiary, who is sometimes called Peter Pettinaio (comb-maker), is noticed by Wadding and other annalists of the Franciscan Order. There is a life by Peter di Monterone, said to have been a contemporary, which was printed in Italian in 1529. Another account was based upon a set of breviary lessons compiled in 1333. Further details regarding sources will be found in the *Archivum Franciscanum Historicum*, vol. xiv (1921), p. 27. See also *Monumenta Franciscana*, vol. v (1890), pp. 34–52 ; Mazzara, *Leggendario Francescano*, vol. iii (1680), pp. 618–623, and Léon, *Auréole séraphique* (Eng. trans.), vol. i, pp. 456–463. It is commonly held that the " Pier Pettinagno ", the efficacy of whose prayers is made known by Dante in the *Purgatorio*, canto xiii, line 128, was no other than this *beatus*.

BD FRANCO OF GROTTI (A.D. 1291)

FRANCO LIPPI was a native of Grotti, near Siena, and was born in 1211. As a youth he was violent, insubordinate and lazy, and after the death of his father he spent all his time and money in gambling and debauchery. To avoid a prosecution for murder he joined a band of *condottieri* wherein his evil propensities had full scope, and by middle age his excesses had ruined his health and more than once brought him nearly to death. When he was fifty he lost his eyesight, and the shock of this sudden deprivation occasioned a complete change in him. He made a general confession and set out on a long and painful pilgrimage to the shrine of St James at Compostela. There his blindness was healed, but his spiritual sight remained and he made a further pilgrimage, barefooted, from Compostela to Rome.

While praying in a Carmelite church Franco had a vision of our Lady in which he was told he must make public reparation for the endless scandals he had caused in Siena. He accordingly went about the streets clothed in sackcloth and beating himself with a whip, and eventually asked to be admitted into the Carmelite Order. But his age—he was now sixty-five—and his appalling reputation made the friars dubious of such a postulant, and they told him to try again in five years' time. Franco persisted, and at last he was allowed to join as a lay-brother. He lived for ten years in Carmel, and not only his brethren but the whole city was amazed and edified by his fervour and the austerity of his penance. Visions and miracles were said to be accorded him, and after his death on December 11, 1291, there was a spontaneous recognition of him as a very holy penitent. This *cultus* was confirmed in 1670.

No early separate biography seems to be known, but G. Lombardelli published in 1590, *La vita del b. Franco Sanese da Grotti*, and another account by S. Grassi appeared in 1680. For a more modern setting see *Il Monte Carmelo* (1917), pp. 300 *seq.*

BD HUGOLINO MAGALOTTI (A.D. 1373)

FEW particulars are known of the life of this holy man, whose feast is kept by the Friars Minor. He was born near Camerino in the early part of the fourteenth

century, and was left an orphan while a young man. Thereupon he gave his patrimony away to the poor, put on the Franciscan tertiary habit, and became a hermit. His life was entirely given to manual work, contemplation and penance, and the fame of his holiness drew many to his lonely cell. God glorified him with the gift of miracles, and numbers of the sick were healed at his intercession. He died on December 11, 1373, and was buried at the parish church of Fiegni. Pope Pius IX confirmed his *cultus* in 1856.

See Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 177–178, where it is stated that an old manuscript life was in existence at the time of the beatification. We are also told that he is mentioned by Jacobilli in his *Santi e beati dell' Umbria*, and by other writers of that district.

BD JEROME RANUZZI (A.D. 1455)

THERE is a notable contrast between the characters of the two Servite *beati* commemorated this month, both in their youth and their maturity. Bonaventure Buonaccorsi was a preacher and what is called a man of action, Jerome Ranuzzi was a scholar and contemplative; while the one spent his life in violence and disorder till nearly middle age, the other from his earliest years was noted for his devoutness and studious habits. Ranuzzi was born near the end of the fourteenth century at Sant' Angelo in Vado, a little town near Urbino which was one of the first to have a convent of Servite nuns, and before his twentieth year took the habit of the Servite friars, receiving the name of Jerome. After his profession he was sent to the University of Bologna, where he took his doctorate in theology, and was afterwards ordained priest and employed as professor in various houses-of-studies of his order in Italy. He was thus engaged for some years, till at last he was given permission to retire for a time to the priory in his native town.

Father Jerome became the valued friend of the whole neighbourhood. His solicitude in both temporal and spiritual works of mercy, his wisdom in both temporal and spiritual difficulties, soon made him known as an "angel of good counsel". His quality was known to Frederick of Montefeltro, Duke of Urbino, who asked the Servite authorities for his services as theologian and personal adviser. This was the last thing that Bd Jerome wanted, but he was constrained by obedience to accept the post. It is not known how long he remained at Frederick's court, but he was as successful there as in a monastery and conducted negotiations with the Holy See and other matters of state to the satisfaction of his prince. He eventually was allowed to go back to Sant' Angelo, where before his death he rebuilt the nuns' convent. Jerome Ranuzzi died rather suddenly on December 11, 1455, and the devotion of the people was so great and miracles so numerous that his body, instead of being buried in the conventual graveyard, was at once enshrined above an altar in the church of the Servites at Sant' Angelo. This *cultus* was confirmed in 1775.

Some account of this *beatus* may be gathered from A. Giani, *Annales Ordinis Servorum*, vol. i, pp. 491–492; and some miracles attributed to him are recounted in vol. iii, pp. 599–600. That no very copious information is obtainable may be gathered from the fact that writers of the Servite Order itself (so Giani complains) have confused this Jerome with another Servite named Jerome, who lived some time before him and died in another part of the country.

12 : SS. EPIMACHUS AND ALEXANDER AND OTHER MARTYRS (A.D. 250)

WHILST the persecution set on foot by Decius raged at Alexandria in 250 and the magistrates were active in searching for Christians, Alexander and Epimachus fell into their hands. Upon confessing the name of Jesus Christ they were loaded with chains and suffered a long and rigorous confinement. After this trial of their faith and patience they were beaten, their sides were torn with iron hooks, and they achieved their martyrdom by fire. St Epimachus is the same who is mentioned in the Roman Martyrology, with St Gordian, on May 10 as having had his relics translated from Alexandria to Rome. St Dionysius, Bishop of Alexandria, an eyewitness of part of their sufferings, gives this short account of them, and also mentions four women martyrs who were crowned on the same day, and at the same place. Ammonaria, the first of them, was cruelly tortured, but declared that nothing could make her repeat the blasphemies dictated by the judge, and was at length led to execution, being, as it seems, beheaded. The second was named Mercuria, a woman of considerable age ; the third was Dionysia who, though a mother of children, cheerfully commended them to God and suffered for His love ; the name of the fourth is not recorded. The judge was furious at not being able to break down the resolution of Ammonaria, and to save his face ordered the other three to be executed at once without preliminary torture.

We know no more regarding SS. Epimachus and Alexander than we are told in a long extract which Eusebius (*Eccles. Hist.*, bk vi, ch. 41) makes from a letter of St Dionysius of Alexandria.

ST FINNIAN OF CLONARD, BISHOP (*c.* A.D. 549)

FINNIAN of Clonard was the outstanding figure among the holy men of Ireland in the period following St Patrick, but the accounts of his life contain many inconsistencies and anachronisms. Three hundred years after his death it was believed that, after becoming a monk, he made a long stay in Wales. He is said to have spent some time at St Cadoc's monastery at Nantcarfan and on the island in the Severn estuary now called Flatholm, which he miraculously cleared of vermin. Many other marvels were attributed to him, including the deliverance of his hosts from Saxon marauders by causing the raiders' camp to be swallowed up by an earthquake. Together with St Cadoc he projected a pilgrimage to Rome, but was admonished by an angel not to undertake it, and to return to Ireland instead. The details are quite unreliable, but it seems that Finnian may have come under the influence of St Cadoc, St Gildas and other Britons, with their emphasis on studies and on the superiority of the monastic state.

When he got back to Ireland Finnian founded churches in Leinster, including schools and monasteries at Aghowle and Mugna. At this last he was the object of a conspiracy, the chieftain's son Cormac provoking his elder brother Crimthann to persecute the saint, in the hope that Finnian would bring misfortune on Crimthann. We are told that this amiable plan succeeded. Crimthann tried to expel Finnian by force, and in the struggle got his leg broken, which accident Finnian named as an omen of the young man's future. But his great monastery was on the Boyne, at Clonard in Meath. Soon after he came here he was visited by a

pagan elder, named Fraechan, who was reputed a magician. Finnian asked him from whom came his art, whether from God or another. " You ought to be able to find that out for yourself ", replied Fraechan. " Very well," said the saint, " tell me where is the place of my resurrection." " Not on earth, but in Heaven ", was the reply. " Try again." Fraechan answered as before. " Try yet again ", said St Finnian, rising from his seat. Then it dawned on the magician that he was being made fun of: " It is from where you were sitting ! " he exclaimed.

Yet St Finnian had spoken truly in a double sense, for when disciples gathered round him at Clonard there was indeed a resurrection of religion and learning from his teacher's chair. These are said eventually to have numbered three thousand. Finnian was to be known as the " Teacher of the Saints of Ireland " ; he was " The Master " ; and " like the sun in the high heavens he sent forth rays of goodness and holy teaching to give light to the world ". The education of saints who lived long after his time came to be credited to St Finnian. He was famed for his knowledge of the Holy Scriptures, and Clonard for centuries perpetuated the renown of his biblical studies ; but the school suffered much from the Danes and then from the Normans, till in the beginning of the thirteenth century it ceased to be the religious centre of the diocese of Meath, and the foundation of St Finnian became a monastery of Augustinian canons ; this remained till the sixteenth century. Both on his missions and teaching at Clonard many surprising miracles were attributed to Finnian, especially when it was a question of overcoming the hard-heartedness of some chieftain. He died during the epidemic of yellow-plague in the middle of the sixth century, offering his life for his countrymen : " As Paul died in Rome for the sake of the Christian people, lest they should all perish in Hell, so Finnian died at Clonard for the sake of the people of the Gael, that they might not all perish of the yellow-pest ", says his Irish life. The feast of St Finnian of Clonard is kept throughout Ireland ; he is venerated as a bishop, but it is doubtful if he ever was one.

There is a life in Irish which has been edited by Whitley Stokes in his *Lives of Saints from the Book of Lismore* (*Anecdota Oxoniensia*), pp. 75–83 and 222–230. A life in Latin in the Codex Salmanticensis has been printed by De Smedt in *Acta SS. Hiberniae Cod. Sal.*, cc. 189–210. Some portions of these are translated in Wade-Evans, *Life of St David*, pp. 43–46, and other references will be found in R. A. S. Macalister, *The Latin and Irish Lives of Ciaran* (1921), especially pp. 76–79. See also J. Ryan, *Irish Monasticism*, pp. 115–117 and *passim ;* L. Gougaud, *Christianity in Celtic Lands*, pp. 67–70 ; and J. F. Kenney, *Sources for the Early History of Ireland*, vol. i. The Penitential ascribed to " Vinnianus " may possibly be a compilation by St Finnian (or Findan) of Clonard, but *cf.* note under St Finnian of Moville (September 10). The whole subject of Finnian of Clonard has been excellently studied by Miss Kathleen Hughes ; see her paper on the cult in *Irish Historical Studies*, vol. ix (1954), pp. 13 *seq.*, and on the historical value of the Lives in the *English Historical Review*, vol. lxix (1954), pp. 353 *seq.*

ST CORENTIN, OR CURY, BISHOP (SIXTH CENTURY ?)

FROM early in the middle ages St Corentin was venerated as the first bishop of Cornouaille, whose see is now at Quimper, and during the seventeenth century his *cultus* became yet more popular owing to the preaching of the great missioner, Bd Julian Maunoir. But nothing can be said with certainty of the life of the saint. A number of legends about him are current in Brittany and are found in his *vita*, which probably was not written before the thirteenth century. It relates that the people of Cornouaille eventually drew him from his hermitage and sent

him to Tours to be consecrated as their bishop by St Martin. By the chapel of St Corentin at Plomodiern there is a " holy well ", and in this stream he used to keep a marvellous fish ; he could cut from it every day sufficient for his requirements, return the fish to the water, and next morning it was whole again.* On one occasion he was able from this fish alone to feed the ruler of the neighbourhood, Grallon, and all his attendants. But one of them tried to verify this miracle for himself and so mutilated the fish that St Corentin, having healed it, dismissed it down the stream for ever, lest worse should befall it. This Grallon is supposed to have endowed his host with land, and Plomodiern belonged to the diocese of Cornouaille until the Revolution. During the Norman invasion the relics of St Corentin were taken from Quimper to the abbey of Marmoutier for safety, from whence an arm was brought back early in the seventeenth century. Veneration of St Corentin was known in the west of England, and he is the eponymous patron of Cury in Cornwall. The confusion of Menez Hom in Cornouaille with Menheniot in Cornwall (which is nowhere near Cury) has given rise to a baseless legend that he was once a hermit there.

The Latin life has been printed by Dom Plaine in the *Bulletin de la Société Archéologique du Finistère,* vol. xiii (1886), pp. 118–152. See Duchesne, *Fastes Épiscopaux,* vol. ii, pp. 242 and 371–375 ; LBS., vol. ii, pp. 181–182 ; F. Duine, *Memento . . .*, vol. i, n. 55, 222 ; but especially Canon G. H. Doble, *St Corentin* (1925) ; and also A. Oheix and E. C. Fawtier-Jones, *La Vita ancienne de S. Corentin* (1925) ; and R. Largillière, *S. Corentin et ses Vies latines* (1925).

ST EDBURGA, Abbess of Minster, Virgin (A.D. 751)

This Edburga, belonging to the royal family of Kent, was a disciple of St Mildred, whom she succeeded in the abbacy of Minster-in-Thanet. She is chiefly known as a friend and correspondent of St Boniface, who on one of his visits to Rome met her on pilgrimage there ; but her letters are not extant. After the death of Radbod, which enabled him to return to Frisia, Boniface wrote at once to tell Edburga the news, and asked her to send him a copy of the Acts of the Martyrs ; with her reply she sent him fifty pieces of gold and a carpet, and asked him to pray for the souls of her parents. Edburga seems to have had some reputation as a calligrapher, for later on St Boniface writes from Thuringia again asking for books, to be sent by the priest Eoba, this time the epistles of St Peter, which he would have her write out for him in golden letters. " Gifts of books and clothes, tokens of your affection, have often been a consolation to me in my troubles ", he says.

Boniface's companion St Lull, too, included a silver *stilus* for writing on wax among the presents that he sent to St Edburga. Boniface wrote again thanking her for " holy books ", with which and with " spiritual light " she had " comforted his exile in Germany ". " Fully trusting in your love, I implore you to pray for me, for I am shaken by my shortcomings." Once more, in a letter full of quotations from the Scriptures, he urges the abbess to pray for him, some years before the end came in blood and glory at Dokkum. The life of St Edburga was apparently as peaceful as that of St Boniface was eventful. Nothing more is known of her

* Miraculous fish are common in Celtic folklore ; *cf.* the Irish myth of the " salmon of knowledge ". Several holy wells of Wales had eels in them, and two trout were kept in Ffynnon Beris at Llanberis down to our own day. The eponymous saint of this place, Peris, was commemorated on December 11. Nothing whatever is known about him ; in old Welsh references he was commonly called " the Cardinal ".

except that she had a new monastery built on a fresh site, where the present Benedictine convent at Minster stands.

There is a short Latin life, printed in Capgrave's *Nova Legenda Angliae*, on which see T. D. Hardy, *Descriptive Catalogue of Materials* (Rolls Series), vol. i, pp. 475–477. A fragment in Anglo-Saxon referring to St Mildred and St Edburga has also been printed by Cockayne in his *Leechdoms*, vol. iii, pp. 422–433. But these tell us very little. The only reliable material is to be found in the letters of St Boniface and St Lull quoted above. This Edburga is a different person from the Eadburh who is made the subject of a romantic account by Asser: see R. M. Wilson, *Lost Literature of Medieval England* (1952), pp. 36–38.

ST VICELIN, Bishop of Staargard (A.D. 1154)

Vicelin, who was to be the apostle of the Wends of what is now Holstein and district, was born at Hameln on the Weser about the year 1086. He studied in the cathedral school at Paderborn, and became in due course head of the school at Bremen and a canon of the cathedral there. It is said, but it is not certain, that he studied at Laon in France; he was ordained priest by St Norbert at Magdeburg, and in 1126 began those missionary labours among the heathen Wends and other Slavonic tribes that lasted for over twenty years.

The first centre of St Vicelin was at Lübeck, that lovely city that was one of the first victims of " saturation-bombing " in the second world-war, on whose site he founded the first church. But his protector died soon after, and Vicelin moved to Wippenthorp, near Bremen. He was a tireless preacher and teacher and a most successful missionary; but like other missionaries his work was interrupted and undone from time to time by war. To provide a more permanent centre he founded in Holstein a monastery (afterwards called Neumünster) for Augustinian canons, where one of his pupils was the chronicler Helmold; later he established another at Högersdorf, and began a third at Segeberg. The missionaries made many converts and all seemed going well when a dire catastrophe blighted their efforts. Obotrite pirates descended upon the whole district, devastating the country and burning and sacking the houses. Their fury was especially directed against the Christians, most of whom were killed or driven out. The priests from Lübeck managed to escape and hid in the marshes, with water up to their necks, until at last they reached safety at Bishorst. But at Segeberg Bd Volker, who is described as " a brother of great simplicity ", was killed by the sword, whilst the other monks took to flight, bearing away the books and relics of the monastery which was utterly destroyed.

In spite of opposition from Frederick Barbarossa, St Vicelin was in 1149 made bishop of Staargard (now Oldenburg) in Holstein, but there is some doubt whether he ever took over his see. In any case he was struck down by paralysis three years later, and spent the last two years of his life in sickness and suffering at the abbey of Neumünster, where he died on December 12, 1154. It is rather curious that this missionary should not be mentioned in the Roman Martyrology, but his feast is observed on this day in north-western Germany.

Helmold, mentioned above, gives an account of St Vicelin's missionary work in his *Chronica Slavorum*, which incorporates much other matter that he learned from the saint himself: it is printed in MGH., *Scriptores*, vol. xxi. See also Kreusch, *Kirchengeschichte der Wendenlande* (1902); Krimphove, *Die Heiligen und Seligen des Westfalenlandes;* A. Hauck, *Kirchengeschichte Deutschlands*, vol. iv; and the *Acta Sanctorum*, March, vol. i (Bd Volker).

BD THOMAS HOLLAND, MARTYR (A.D. 1642)

THOMAS HOLLAND was born in 1600 at Sutton, near Prescot in Lancashire, and was educated in the English colleges at Saint-Omer and Valladolid. When in 1623 the Prince of Wales, Charles Stuart, came to Madrid to negotiate for the hand of the Infanta Maria, Mr Holland was chosen to go and welcome him on behalf of the English students, which he did in a Latin address " which is said to have given great satisfaction to his royal highness and his attendants ". Holland was fluent in French, Flemish and Spanish as well as Latin, and for his learning and goodness was dubbed *Bibliotheca pietatis*, " the library of goodness ", by his fellows.

He entered the Society of Jesus, and was sent on the English mission in 1635. He ministered with considerable fruit for seven years, though handicapped by poor health, which was aggravated by the conditions of life of a missionary priest in London in those days. On October 4, 1642, he was arrested on suspicion, and brought to trial at the Old Bailey two months later on the charge of being a priest from overseas. The evidence of four witnesses against him was insufficiently cogent ; but upon his refusing to make oath that he was not a priest the jury found him guilty, a verdict that gave dissatisfaction to the Lord Mayor and others on the bench, so that the Recorder's deputy gave sentence with reluctance.

Many people visited Mr Holland in prison during the two days before his execution, among them the Duke of Vendôme, who offered to intercede on the prisoner's behalf, an offer that was courteously refused. On the Sunday he heard many confessions and was able to celebrate Mass, which he did again the next day, just before he was led off to Tyburn. At the scaffold it was remarked that neither the sheriff of London nor of Middlesex was present, and it was freely canvassed that this was because they were not satisfied with the justice of the proceedings. The martyr now declared openly before the people that he was a Catholic, a priest and a Jesuit, and prayed aloud for the king and his people, " for whose prosperity and conversion to the Catholic faith, if I had as many lives as there are hairs on my head, drops of water in the ocean, or stars in the firmament, I would most willingly sacrifice them all ". " Which last words were received with a shout of the people. . . ." The hangman allowed him to hang till he was dead, before carrying out the rest of the bloody business.

See Challoner in MMP., where he made use of a Latin life published at Antwerp in 1645. Also Pollen, *Acts of English Martyrs*, and Foley, REPSJ., vol. i.

13 : ST LUCY, VIRGIN AND MARTYR (A.D. 304)

THE English bishop St Aldhelm of Sherborne at the end of the seventh century celebrated St Lucy both in prose and verse, but unfortunately the " acts " on which he relied are a worthless compilation. They relate that Lucy was a Sicilian, born of noble and wealthy parents in the city of Syracuse, and brought up in the faith of Christ. She lost her father in infancy, and she was yet young when she offered her virginity to God. This vow, however, she kept a secret, and her mother, Eutychia, pressed her to marry a young man who was a pagan. Eutychia was persuaded by her daughter to go to Catania and offer up

prayers to God at the tomb of St Agatha for relief of a haemorrhage from which she suffered. St Lucy accompanied her, and their prayers were answered. Then the saint disclosed her desire of devoting herself to God and bestowing her fortune on the poor, and Eutychia in gratitude left her at liberty to pursue her inclinations. Her suitor was very indignant, and in his anger accused her before the governor as a Christian, the persecution of Diocletian then being at its height. When Lucy remained resolute the judge commanded her to be exposed to prostitution in a brothel; but God rendered her immovable, so that the guards were not able to carry her thither. Then attempt was made to burn her, but this also was unsuccessful. At length a sword was thrust into her throat.

Though the *acta* of St Lucy, preserved in various recensions both Latin and Greek, are quite unhistorical, her connection with Syracuse and her early *cultus* admit of no question. She was honoured at Rome in the sixth century amongst the most illustrious virgin martyrs whose triumphs the Church celebrates, and her name was inserted in the canon of the Mass both at Rome and Milan. Possibly on account of her name, which is suggestive of light or lucidity, she was invoked during the middle ages by those who suffered from eye-trouble, and various legends grew up, *e.g.* that her eyes were put out by the tyrant, or that she herself tore them out to present them to an unwelcome suitor who was smitten by their beauty. In either case they were miraculously restored to her, more beautiful than before.

In the cemetery of St John at Syracuse an inscription (fourth or early fifth century) referring to St Lucy has been found, upon which see P. Orsi in the *Römische Quartalschrift*, vol. ix (1895), pp. 299–308. A letter of Pope Gregory the Great proves that in his time dedications were made to her in Rome. See also CMH., p. 647; DAC., vol. ix, cc. 2616–2618; and G. Goyau, *Sainte Lucie* (1921). There were many folk-lore usages connected with her day, December 13, including the saying "Lucy-light, the shortest day and the longest night". See Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. v, cc. 1442–1446. She is often represented carrying her two eyes upon a dish. See Künstle, *Ikonographie*, vol. ii, and Drake, *Saints and their Emblems;* as also Dunbar, *A Dictionary of Saintly Women*, vol. i, pp. 469–470. The enthusiasm evoked by the story of St Lucy is curiously attested by Sigebert of Gembloux who wrote a Latin poem of 1400 lines in her honour, which was printed by E. Dümmler in 1893. The reference to St Aldhelm is to his *De laudibus virginitatis;* see *Aldhelmi Opera*, ed. R. Ehwald in MGH., *Auct. antiquiss.*, vol. xv (1919), in prose, pp. 293–294, in verse, lines 1779–1841.

SS. EUSTRATIUS AND HIS COMPANIONS, MARTYRS (DATE UNKNOWN)

"IN Armenia", says the Roman Martyrology, "the passion of the holy martyrs Eustratius, Auxentius, Eugenius, Mardarius and Orestes, during the persecution under Diocletian. Of these, Eustratius, first of all under Lysias and then at Sebastea under the governor Agricolaus, was together with Orestes subjected to cruel torments, and being cast into a furnace gave up the ghost. Orestes, however, was laid upon a fiery metal plate, and so passed to the Lord. The others, having suffered the cruellest punishments from the governor Lysias at Arabraca, achieved martyrdom in various ways. Their bodies were afterwards translated to Rome and honourably buried in the church of St Apollinaris." St Eustratius was an Armenian of good family, and St Orestes a soldier who was converted by the sight of his fortitude under torture. St Eugenius was his servant, and Mardarius and Auxentius two friends who had interceded for him. Their relics are still venerated in the church of Sant' Apollinare. The *passio* of St Eustratius is a good example

of how such documents were interpolated and expanded for didactic and edificatory ends: the martyr is made to argue at great length with the magistrate, discussing passages from Plato and the poets in support of their arguments.

There is a late Greek *passio* which has been printed in Migne, PG., vol. cxvi, pp. 468–505. It has been pointed out that the mention of a will or testament in this account shows a dependence on the story of the forty martyrs of Sebastea (March 10). Consult also Delehaye, *Les passions des martyrs . . .* (1921), pp. 266–268, and *Zeitschrift f. kath. Theologie*, 1894, pp. 291–292. Reference is not infrequently made to this group in Byzantine literature under the name of " the five saints ". Fragments of the *passio* have been found in a ninth-century handwriting, but we have no guarantee that there were five martyrs who bore these names or that they suffered in the persecution of Diocletian. An Armenian version of the *passio* is printed in *Vitae et Passiones Sanctorum*, published at Venice in 1874, vol. i, pp. 435–475.

ST JUDOC, OR JOSSE (A.D. 668)

JUDOC was a son of Juthaël, King of Armorica (Brittany), and brother of that Judicaël who has a *cultus* in the diocese of Quimper. The *Chronicle of Saint-Brieuc* says of Judicaël that " Terror of his name alone was sufficient to keep evil men from violence, for God, who watched over him without ceasing, had made him brave and mighty in battle; it happened more than once that with the aid of the Almighty he was able to put whole troops of the enemy to flight by the strength of his sword-arm alone ". About this King Dagobert I at Paris had rather different views, and he sent St Eligius to try and restrain his turbulent neighbour, to whom the foundation of the abbey of Paimpont is attributed.

About the year 636 Judoc withdrew from secular life and, it is said, was ordained priest in Ponthieu. After a pilgrimage to Rome he eventually settled as a hermit at Runiacum near the mouth of the Canche, later called after him, Saint-Josse. Here he died about the year 668. We are told that his body was not buried in the earth and that it remained incorrupt; moreover, the surprising circumstance is added that his hair, beard and nails continued to grow with such luxuriance that his successors in the hermitage had to cut them from time to time.

It is said that Charlemagne gave this hermitage at Saint-Josse-sur-Mer to Alcuin as a hospice for cross-Channel travellers, and that Alcuin sometimes stayed there. According to the tradition of the New Minster (Hyde) at Winchester, St Judoc's relics were brought there, about the year 901, and this translation was commemorated on January 9. The saint's name figures in half-a-dozen old English calendars, and he is mentioned in the Roman Martyrology. Chaucer's *Wife of Bath* swears " by God and by Seint Joce ".

One early Latin life of St Judoc, dating from the beginning of the ninth century, has been printed by Mabillon, vol. ii, pp. 542–547. There are, however, others of later date, notably that of Isembard, a monk of Fleury, and that of Florentius of Saint-Josse-sur-Mer, which have probably contributed more to the relatively wide diffusion of this popular legend. The monograph of J. Trier, *Der hl. Jodocus; sein Leben und seine Verehrung* (1924) is not exhaustive as regards sources, nor wholly reliable; see on this the *Analecta Bollandiana*, vol. xliii (1925), pp. 193–194. For a sermon on St Josse by Lupus of Ferrières, see W. Levison, in the *Festschrift Walter Goetz* (1927). The cult of St Judoc was widespread: churches were dedicated in his honour even in the Tirol (Fink, *Kirchenpatrozinien Tirols*, 1928). Consult also Duine, *Memento*, p. 49, and Van der Essen, *Étude critique sur les saints mérovingiens*, pp. 411–413. The treatment of St Judoc in art is discussed by Künstle, *Ikonographie*, vol. ii, pp. 330–331; and the folk-lore aspects in Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. iv, cc. 701–703. For the resting-place of the saint's relics, see Fr P. Grosjean in *Analecta Bollandiana*, vol. lxx (1952), p. 404.

ST AUBERT, Bishop of Cambrai and Arras (*c.* A.D. 669)

A life of St Aubert (Autbertus) was written at the beginning of the eleventh century (which is sometimes, but probably wrongly, attributed to St Fulbert of Chartres), but it is so inadequate that the four pages which Alban Butler devotes to the saint are made up chiefly of vague generalities and more or less irrelevant historical notes. Nothing at all is known of St Aubert until he came to the see of Cambrai in 633 or later. When about the year 650 the unknown hermit St Gislenus set about establishing a monastery near Mons, attempts were made to prejudice the bishop against him. St Aubert refused to judge him unseen, and as the result of an interview gave him every encouragement and eventually consecrated his church. Among those studying for the priesthood at Cambrai was a young man called Landelin, who ran away to live a wild and dissolute life. He came back penitent, and was so well handled by St Aubert that he became a monk, founded monasteries, and is named as a saint in the Roman Martyrology. The name of St Aubert is associated with the undertaking of the monastic life by a number of distinguished lay-people at this time, such as St Vincent Madelgarius and his family and St Amalburga, the mother of St Gudula. More certain is his presence at the translation of the relics of St Fursey to Péronne by St Eligius about 650. Aubert's own burial-place was in St Peter's church at Cambrai, where was afterwards an abbey of canons regular which bore his name.

The Latin life mistakenly ascribed to Fulbert is printed in full by Ghesquière, *Acta Sanctorum Belgii*, vol. iii, pp. 529–564. A collection of miracles will be found in the *Analecta Bollandiana*, vol. xix (1900), pp. 198–212. On the confusion which has arisen between Autbert, Bishop of Cambrai, and Audebert, Count of Ostrevant, see the *Analecta Bollandiana*, vol. li (1933), pp. 99–116.

ST ODILIA, or OTTILIA, Virgin (*c.* A.D. 720)

There lived in the time of King Childeric II a Frankish lord of Alsace named Adalric, married to a lady named Bereswindis. To them was born, near the end of the seventh century, at Obernheim in the Vosges Mountains, a daughter who was blind from her birth. This was a matter first of irritation and then of unreasoning fury to Adalric; he regarded it as a personal affront to himself and a reflection on the honour of his family, in which such a misfortune had never happened before. In vain did his wife try to persuade him that it was the will of God, decreed in order that His almighty power might be made manifest in the child. Adalric would have none of it, and insisted that the babe should be slain. Bereswindis was able at length to turn him from this crime, but only on condition that the child should be sent away and nobody told to whom it really belonged. She fulfilled the first part of this condition, but not the second, confiding the baby and its history to a peasant woman who had formerly been in her service. When this woman's neighbours asked awkward questions, Bereswindis arranged for her and all her family to go away and live at Baume-les-Dames, near Besançon, where there was a nunnery in which the girl in due course could be brought up. Here she lived until she was twelve years old, without, for reasons not explained, ever having been baptized. Then St Erhard, a bishop at Regensburg, was warned in a vision that he was to go to the convent at Baume, where he would find a young

girl who had been born blind ; her he was to baptize, giving her the name of Odilia, and she would receive her sight. St Erhard thereupon consulted St Hidulf at Moyenmoutier, and together they went to Baume. They found the girl and baptized her, giving her the name of Odilia (Ottilia, Othilia, Odile), and when he had anointed her head St Erhard touched her eyes with the chrism and at once she could see.

Odilia continued to serve God in the convent, but the miracle of which she had been the subject and the progress she now made in studies raised up the jealousy of some of the nuns and they began to indulge in petty persecution. So Odilia sent a letter to her brother Hugh, of whose existence she had been told, asking him to do for her whatever his kind heart should suggest. St Erhard meanwhile had acquainted Adalric with his daughter's recovery, and that unnatural parent was more angry than ever, flatly refusing Hugh's request to have Odilia home and forbidding the mention of her name. Hugh nevertheless sent for her, and it so happened that he was standing with his father on a neighbouring hill when Odilia arrived in a wagon, surrounded by a crowd of people. When Adalric heard who it was and how she came to be there, he raised his heavy staff and with one blow stretched Hugh dead at his feet. In his remorse he turned to his daughter and was as affectionate to her as he had before been cruel. Odilia lived at Obernheim with a few companions who joined her in her devotions and charitable works among the poor. After a time her father wanted to marry her to a German duke, whereupon she fled from home and, when she was closely pursued, a cliff-face at the Schlossberg, near Freiburg in Breisgau, opened to admit and conceal her. To get her home again Adalric promised her his castle of Hohenburg (now called the Odilienberg) to turn into a monastery, and here she became abbess. Finding that the steepness of the mountain was a discouragement and inconvenience to pilgrims she founded an auxiliary convent lower down on the eastern side, called Niedermünster, with a hospice attached.

It is said of the holy foundress that some time after the death of her father she received a supernatural assurance that her prayers and penances had released him from the state of Purgatory, and that St John the Baptist appeared to her and indicated the site and dimensions for a chapel which she wished to build in his honour. Other supernatural visitations and a number of miracles are also attributed to her. After ruling the convent for many years St Odilia died on December 13, about the year 720.

Such, in brief, is the legend of St Odilia about whose life the truth is as elusive as the popular veneration of the saint is definite. Her shrine and her abbey were the objects of a great devotion throughout the middle ages ; they were favoured by the emperors from Charlemagne to Charles IV, and among those who were drawn to Hohenburg by devotion were St Leo IX, while he was still bishop of Toul, and, it is said, King Richard I of England. The pilgrimage was no less popular among the common people, and St Odilia was venerated as the patroness of Alsace before the sixteenth century. Tradition pointed to a spring as having been by her miraculously called from the rock for the convenience of the nuns and their pilgrims, and its waters were (and are) used for bathing unhealthy eyes while invoking the intercession of the once blind saint. The same custom is observed by pilgrims to the Odilienstein in Breisgau, where the rock opened to receive her. After undergoing many vicissitudes the shrine of St Odilia and the remains of her monastery came into the possession of the diocese of Strasburg, and since the middle of last

century the Odilienberg has again become a place of pilgrimage. Her relics are preserved in the chapel of St John the Baptist, a medieval building on the site of the one above referred to as built by St Odilia herself: it is now more commonly called by her name.

The text of what has been proved to be a tenth-century Life of St Odilia has been edited by W. Levison in MGH., *Scriptores Merov.*, vol. vi (1913), pp. 24–50; and *cf. Analecta Bollandiana*, vol. xiii (1894), pp. 5–32 and 113–121. But even here in the judgement of Levison hardly anything can be accepted as reliable history. At the same time St Odilia continues to be one of the most popular saints not only in Alsace but also in Germany and France. There is a considerable literature concerning her, of which an idea may be formed from the references in Potthast, *Wegweiser*, vol. ii, p. 1498, and in DAC., vol. xii (1936), cc. 1921–1934. Much information may be gleaned from different volumes of the *Archiv f. elsässische Kirchengeschichte*, as for example an article in vol. viii, pp. 287–316 on "Das Odilienlied in Lothringen". For the most part the devotional lives of St Odilia, such for example as that of H. Welschinger in the series "Les Saints", are historically unreliable. This last even treats as a serious document the forgery of Jerome Vignier which was exposed by L. Havet in the *Bibliothèque de l'École des Chartes*, for 1885. On St Odilia in art see Künstle, *Ikonographie*, vol. ii, pp. 475–478, and C. Champion, *Ste Odile* (1931). At the time of the battles of Verdun during World War I, St Odilia became very celebrated in France through the attribution to her of a completely apocryphal prophecy. It was again current, though less widely, during 1939–1945.

BD JOHN MARINONI (A.D. 1562)

THIS servant of God is the last in order of date of official veneration to be included in Alban Butler's text and is one of the few *beati* (whether officially or popularly so called) admitted by him into his work. The *cultus* of Bd John was authorized by Pope Clement XIII in 1762, so that Butler must have written the notice of him to be added to the second edition. Francis Marinoni was the third and youngest son of a good family of Bergamo, but was born at Venice in 1490. Having entered the ecclesiastical state, he served among the clergy of St Pantaleon's church; and when he was ordained priest became chaplain, and afterwards superior, of the hospital for incurables at Venice. He was called thence to be a canon in the church of St Mark, where his life was the edification of his colleagues and of the whole city. Out of a desire of serving God more effectively he resigned his benefice and in 1528 joined the clerks regular called Theatines. He made his profession in 1530, being then forty years of age, under the eyes of their founders, St Cajetan and Mgr Caraffa, and on this occasion changed his first name for John. When St Cajetan was called from Venice to found the house of clerks regular of St Paul at Naples he took Marinoni with him. In that city he never ceased to preach the word of God with admirable simplicity and fruitfulness, and was chosen several times superior of his community, which he maintained in a perfect spirit of apostolic charity and zeal. Both by his prayers and by his exhortations in the pulpit and confessional he was an instrument of salvation to many. When St Cajetan came back to Naples in 1543 Bd John was his right-hand man in the establishment of *montes pietatis*, benevolent pawnshops for the help of the poor, in the city and its neighbourhood. He refused the office of archbishop of Naples, and died there on December 13, 1562, ministered to by St Andrew Avellino, who wrote an account of his former novice-master.

See a biography by J. L. Bianchi, *Ragguaglio della vita del B. Giovanni Marinoni* (1763), and another sketch by J. Silos, republished in view of the beatification in 1762.

BD ANTONY GRASSI (A.D. 1671)

VINCENT GRASSI, of Fermo in the Italian province of the Marches, was a gentleman of pious life with a great devotion to our Lady of Loreto. When he died in 1602 his son Antony was ten years old, and the boy inherited his father's devotion while he improved his piety into holiness. As a schoolboy he got into the habit of frequenting the local church of the Oratorian fathers, and there he met Father Flaminio Ricci, a personal disciple of St Philip Neri, who determined the boy's vocation and encouraged him therein. Accordingly, in spite of some spirited opposition from his mother, Antony when he was seventeen joined the community at the Oratory. He was a keen student and entered the congregation bearing the reputation of a " walking dictionary ", and soon acquired the good grasp of scriptural and theological science that he already had of the classics and philosophy. The Oratory at Fermo was the third founded during the lifetime of St Philip Neri, and in the atmosphere of his gracious spirit Bd Antony was formed as a Christian priest. For some years he was tormented by scruples, but these left him entirely from the hour that he celebrated his first Mass, and thenceforward an imperturbable serenity was his notable characteristic. " I have never seen him put out ", said Father Mazziotti, S.J., and Cardinal Facchinetti of Spoleto testified to the same effect.

In 1621, when he was twenty-nine and had been some years a priest, a thing happened which left an indelible mark on Father Grassi : a small scar on his body but a profound impression on his soul. He was kneeling at prayer in the church of the Holy House at Loreto when he was struck by lightning. Such an experience is of sufficient rarity to make his account of it of great interest.

> I felt shaken and as though I were outside myself ; and it seemed to me that my soul was separated from my body and that I was in a swoon. . . . Then I was roused by a great crash, like thunder, and I opened my eyes and found that I had fallen head-first down the steps. I saw bits of stone on the floor and the air was filled with a smoke so thick that it seemed like dust. I thought that plaster must have fallen from the ceiling, but on looking up I saw that it was undamaged. Then I saw that a piece of skin had been ripped off one of my fingers, and I remembered a story I had heard of a priest at Camerino who was killed by lightning, on whose body there was no mark except some skin off his hand. So when I saw my finger I thought that I too was going to die. And a sort of heat burning my inside made me feel yet more like it, and when I tried to move my legs there was no feeling in them. I was afraid that that scorching heat would reach my heart and kill me. I was helpless, and lay without moving on the steps, thinking that if I could not die in the Oratory I should at any rate do so in a sanctuary of the Mother of God. Then someone bent over me, and I told him I could not move ; he called for help and a chair was brought and I was put in it, when I fainted again. But I was conscious that my head and arms and legs were dangling uselessly, and my sight and speech had failed, though my hearing was acute. I knew someone was suggesting the holy names of Jesus and Mary to me.

When he recovered full consciousness Father Grassi still thought he was going to die, and asked for extreme unction. The doctor recommended that it should

be given, but that Father Grassi be first carried to his lodging. " Then I made the discovery that if we believe death to be close at hand we become quite indifferent to this world and know all earthly things to be emptiness. . . . After this they gave me some soup, and I passed a quiet night." He recovered in a few days, when he found that his underclothes had been scorched : these were given to the Loreto church as a thank-offering. He also states that the shock completely cured him of acute indigestion. A more important result was that henceforward Father Grassi felt that his life belonged to God in a very special manner ; not a day was allowed to pass without his making a special act of thanksgiving for his preservation, and every year he made a pilgrimage to Loreto with the same intention.

Shortly after this happening Bd Antony asked for and received faculties to hear confessions, which for the remainder of his life was one of his most notable activities. He brought to it the same simplicity as to everything else : listening to the penitent's accusation, saying a few words of exhortation, imposing a penance and giving absolution. He preferred not to give direction or to suggest rules of life or to give advice on anything not directly bearing on the matter of the confession. At the process of his beatification convincing testimony was given that he possessed the gift of reading consciences, not merely in generalities but in specific actions of which he could have no natural knowledge. In 1635 Bd Antony was elected superior of the Fermo Oratory, an office which he filled with such satisfaction to his brethren that they re-elected him every three years till the end of his life. He used to say that in forming an estimate of a person care should be taken not to regard a single action or trait alone but the whole of them, in which more good than bad would generally be found. He was, accordingly, a very gentle superior, and when he was asked why he did not show more severity replied, " I do not think I should know how. Is this the way ? " and assumed a sham air of authoritarian pomposity. In the same way he neither practised nor recommended unusual bodily austerities. When some inquisitive person asked him if he wore a hair-shirt he replied that he did not, because he had learnt from St Philip that it is better to begin with spiritual mortification. " Humbling the mind and will ", he said, " is more effective than a hair-shirt between your skin and your clothes."

This did not mean that he was easy-going ; on the contrary, he insisted on the following of the Oratorian constitution *ad litteram* and maintained his community at a very high level of observance and efficiency by his personal example and by quiet encouragement and reproof. His quietness extended to his own voice, and loud speech he would not tolerate. His playful admonition, " If you please, Father, only a few inches of voice ", was quite enough. Bd Antony's influence extended beyond his own house ; Archbishop Gualtieri of Fermo said he could not bear to think of losing him, and Cardinal Facchinetti of Spoleto and Cardinal Emilio Altieri (afterwards Pope Clement X) used frequently to seek his counsel on both spiritual and administrative matters. When food riots took place at Fermo in 1649 it was Father Grassi who tried to mediate between the cardinal-governor and the people, and was nearly shot by the mob for his pains. At all times he had a great concern for the good of his native town and its people : nothing would induce him to make social or ceremonial engagements, but he would go out at any time of the day or night to visit the sick or dying or anyone else who needed his services. As he grew older his prescience, both of the future and of events at a distance, increased, and was frequently used both for consolation and warning in his dealings with the many who came to him.

As he approached his eightieth year Bd Antony had the humiliation of the failure of some of his faculties. He had to give up preaching because, owing to the loss of teeth, he could not make himself understood, and then to cease hearing confessions. But he was still as active as ever in intent, especially when there was any chance of reclaiming a sinner. But after a fall downstairs Bd Antony was confined to his room, and at the end of November 1671 he had to take to his bed. He died a fortnight later, Archbishop Gualtieri having come every day himself to give him holy communion. Almost his last acts were to reconcile two fiercely-quarrelling brothers and to restore the sight of Father Remigio Leti sufficiently to enable him to celebrate Mass, which he had not been able to do for nine years. Numerous miracles were attributed to the intercession of Antony Grassi, but owing to civil disturbances and other causes his beatification was not achieved until the year 1900.

Father Antony's life was written by his devoted friend and disciple Fr Cristoforo Antici, and very shortly after death an official enquiry into his virtues and reputed miracles was begun by the archbishop of Fermo, Mgr Gualtieri, who knew him well and held him in much veneration. The printed documents of the process of beatification are still accessible. In 1901 a detailed biography for English readers was published by Lady Amabel Kerr under the title *A Saint of the Oratory*; see, too, E. I. Watkin, *Neglected Saints* (1955).

14: ST SPIRIDION, Bishop of Tremithus (Fourth Century)

MANY stories are told of this Cypriot saint, who was at the same time a shepherd, married and a bishop. Sozomen, who wrote in the middle of the fifth century, says that a gang of thieves attempting one night to carry off some of his sheep were stopped by an invisible hand, so that they could neither steal nor make their escape. Spiridion (or better, Spyridon), finding them thus the next morning, set them at liberty by his prayers and gave them a ram, lest they should have been up all night for nothing. The same historian says that it was the saint's custom to fast with his family for some days in Lent without eating anything. Once during this time, when he had no bread in his house, a traveller called to rest and refresh himself on the road. Spiridion, having nothing else, ordered some salt pork to be boiled, for he saw the traveller was very tired. Then he invited the stranger to eat. He excused himself, saying that he was a Christian. Spiridion, himself setting the example by way of courtesy, replied that therefore he was quite free to eat; thereby reminding the stranger both that ecclesiastical precepts do not bind unreasonably and that to a Christian no food is in itself forbidden.

St Spiridion was chosen bishop of Tremithus, on the sea-coast near Salamis, and thenceforth combined the care of sheep with the care of souls. His diocese was very small and the inhabitants poor, but the Christians were regular in their lives; there remained among them some idolaters. In the persecution of Galerius he made a glorious confession of the faith. The Roman Martyrology says he was one of those who lost their right eye, had the left leg hamstrung, and in that state were sent to work in the mines, and (mistakenly) that he was among the bishops at the Council of Nicaea in 325. There is a legend in the East that on the way to the council he fell in with a party of other bishops, who were alarmed lest the rustic simplicity of Spiridion should compromise the cause of orthodoxy. So they told

their servants to cut the heads off the mules of Spiridion and his deacon, which was done. When he prepared to set off before dawn the next day and discovered the crime, Spiridion was not at all discomfited. He told the deacon to put the severed heads upon the bodies, and at once they grew together and the animals lived. But when the sun rose it was found that a mistake had been made in the dark : for the bishop's white mule had a brown head and the deacon's brown mule had a white head. During the council a pagan philosopher named Eulogius made an attack on Christianity, and an aged, one-eyed bishop, unpolished in manner and appearance, got up to reply to the urbane scoffer. He affirmed the omnipotent God and the incarnation of the Son for the redemption of all people as things beyond proof to be held by faith : did Eulogius believe them, or did he not ? After a pause the philosopher was constrained to admit that he did. " Then ", said the bishop, " come with me to the church and receive the sign of faith." And Eulogius did so, for, he said, words and arguments cannot resist virtue, meaning thereby the power of the Holy Ghost manifested in the unlearned bishop. Later writers identify this bishop with St Spiridion, but without authority.

A certain person had deposited for safety in the hands of Spiridion's daughter Irene something of great value. This he demanded of the bishop after her death ; but it was not to be found and nobody knew where it was. Whereupon, it is said, St Spiridion went to the place where his daughter was buried, called her by her name, and asked where she had put the missing article. Then she answered him, giving directions where she had hid it that it might be more safe : and it was found there. Spiridion had very little learning, but he had made the Scriptures his daily study and had learned what respect is due to the word of God. Once when the bishops of Cyprus were assembled together, St Triphyllius, Bishop of Ledra (whom St Jerome commends as the most eloquent man of his time), was preaching a sermon. Mentioning that passage, " Take up thy bed, and walk ", he said "couch" instead of " bed ", thinking that word the more elegant and suitable. St Spiridion objected against this false nicety and attempt to add graces to what was more adorned with simplicity, and asked the preacher whether the word our Lord Himself had used was not good enough for him.* The relics of St Spiridion were translated from Cyprus to Constantinople, and again to Corfu, where they are still venerated. He is the principal patron of the Catholics of Corfu, Zakynthos and Kephalonia.

Besides the relatively early references made to St Spiridion by the historians Socrates and Sozomen, it seems that a life of him was written at the beginning of the seventh century by Leontius of Neapolis. This is preserved to us only in the later adaptation of the Metaphrast (Migne, PG., vol. cxvi, pp. 417–468). There is also a memorial discourse by Theodore of Paphos (printed in part by Usener, *Beiträge zur Geschichte der Legendenliteratur*, pp. 222–232, and edited complete in 1901 by S. Papageorgios), but it proves to be in large part simply a plagiarism from an anonymous Life of Bishops Metrophanes and Alexander of Constantinople (see P. Heseler, *Hagiographica*, 1934). It is also stated that a life of St Spiridion was written in elegiacs by his pupil, Triphyllius of Ledra, but this has not survived. In Byzantine art Spiridion is recognizable by his peculiar shepherd's cap : see, for example, G. de Jerphanion, *Les églises rupestres de Cappadoce* (1932) ; and the *Byzantinische Zeitschrift* for 1910, pp. 29 and 107. See P. Van den Ven, *La Légende de S. Spyridon* (1953), " beau travail d'édition et de critique " (Fr F. Halkin).

* The obvious reflection that this rebuke would sometimes apply also to Alban Butler himself is modified by the further reflection that the fashions of the eighteenth century are not ours. But there are not wanting writers and speakers to-day who might with advantage ponder this anecdote.

SS. NICASIUS, Bishop of Rheims, and his Companions, Martyrs (A.D. 451 ?)

An army of barbarians ravaging part of Gaul plundered the city of Rheims. Nicasius, the bishop, had foretold this calamity to his flock in consequence of a vision, and urged them to prepare for the visitation by works of penance. When he saw the enemy at the gates and in the streets, forgetting himself and solicitous only for his spiritual children, he went from door to door encouraging all to patience and constancy. When the people asked him whether they should yield or fight to the end he, knowing that the city must fall, replied, " Let us abide the mercy of God and pray for our enemies. I am ready to give myself for my people." Standing at the door of his church, in endeavouring to save the lives of some, he exposed himself to the swords of the infidels, who cut off his head. St Florentius, his deacon, and St Jucundus, his lector, were massacred by his side. His sister, St Eutropia, seeing herself spared in order that hers might be another fate, threw herself upon her brother's murderer and kicked and scratched him till she too was cut down and killed.

There is a *passio* incorporated in Flodoard, *Historia Remensis ecclesiae*, for which see MGH., *Scriptores*, vol. xiii, pp. 417–420, and other texts in the *Analecta Bollandiana*, vol. i and vol. v. Consult also Duchesne, *Fastes Épiscopaux*, vol. iii, p. 81. It seems probable that Nicasius was martyred by the Huns in 451, rather than by the Vandals in 407.

ST VENANTIUS FORTUNATUS, Bishop of Poitiers (*c.* A.D. 605)

Venantius Honorius Clementianus Fortunatus, born near Treviso about 535 and educated at Ravenna, is better known as a poet than as a saint. He was a popular man during his lifetime, admired by King Sigebert and his courtiers as well as by St Radegund and her nuns, and his writings continued to receive increasing appreciation up to the time that a sixteenth-century Italian panegyrist said that his heavenly pindaric hymns were enough to make Horace himself feel humble. After that there was a reaction, which helped the formation of a more just estimate. But it can hardly be denied that the popularity of Fortunatus was in a measure due to an obvious human weakness—his desire to please and to be pleased. St Radegund and Abbess Agnes and Duke Lupus deserved the eulogies he addressed to them ; such people as Charibert and Fredegund did not at their best. Fortunatus left Italy when he was about thirty in order to return thanks at the shrine of St Martin at Tours for his recovery from some eye-trouble. He wrote poems to all the bishops and other distinguished people who entertained him on the road and, his visit to the court of Metz coinciding with the royal wedding, he composed an *epithalamium* for Sigebert and Brunehilda. At Paris he was particularly impressed by the care with which the clergy sang the Divine Office.

From Tours Fortunatus went to Poitiers, where he settled down, was ordained priest, and formed his lifelong friendship with St Radegund, Abbess Agnes, and the nuns of Holy Cross, for whom he became a sort of *factotum* and unofficial steward. A constant exchange of letters went on between him, his " mother " Radegund, and his " sister " Agnes, letters that were often accompanied by poems, most of which are lost. The friendship was intimate enough to be playful, and

serious enough to be fruitful. One Lent Fortunatus wrote Radegund a letter in Latin verse in which he asks her not to shut herself up so closely during the penitential season : " Even though the clouds have gone and the sky is serene, the day is sunless when you are absent." He tells her to drink wine and to eat more for the sake of her health, and thanks her for the fruit and dishes she had sent him. " You told me to eat two eggs in the evening : to tell the truth I ate four. I wish I could find my mind always as prepared to submit as my stomach is ready to obey your orders." And he tells her he sends flowers, roses and lilies, when he can get them.

In 569 the Emperor Justin II sent a relic of the True Cross to the monastery, and we see Fortunatus in another mood. King Sigebert deputed St Euphronius of Tours solemnly to deposit it in Holy Cross (Meroveus of Poitiers, who was no friend of Fortunatus, having refused), and for that occasion Fortunatus wrote the hymn *Vexilla regis prodeunt,* which we now sing as a Vespers hymn at Passiontide and on feasts of the Cross. He was at his best as a liturgical poet, and there is another hymn of the Passion of his used in the Roman liturgy, *Pange Lingua gloriosi lauream certaminis;* the Easter *Salve festa dies* is also his. St Radegund died in 587, and Agnes also dying about that time Fortunatus mixed more in public and ecclesiastical affairs, being a welcome guest on all occasions that could be suitably celebrated in verse. He associated particularly with three holy bishops, SS. Felix of Nantes, Leontius of Bordeaux and Gregory of Tours, the last of whom encouraged him to collect and publish his poems. Ten books of them were made public during his life. His more formal works include Lives of St Martin and St Radegund and of several other saints. Sometime about the year 600 he was elected bishop of Poitiers, but governed the see for only a very short time.

Venantius Fortunatus was peculiarly, almost morbidly, alive to the sufferings and hardships of women, as may be seen in his lines on virginity, addressed to the Abbess Agnes, and elsewhere in his works. But this sensitiveness of temperament makes him the more valuable as a recorder of the part played by Christian life and thought in Merovingian Gaul, a part which in its finer manifestations was to a very considerable extent in the hands of women. The usual estimate of Fortunatus personally is that he was " an illustrious personage, a good poet and a great bishop ". Not all judgements have been so kind, and adverse critics have asserted that he pushed tact and prudence beyond the border of mean-spiritedness and flattery, and that his guiding principle was to get as much enjoyment out of life as possible. It must be admitted that he seems often rather too anxious to please ; but it must also be admitted that, properly understood, to " make the best of both worlds ", is a praiseworthy Christian ambition. No honest way of life is inconsistent with sanctity, and St Venantius Fortunatus was a cultured Roman gentleman of refined taste and rather fastidious habits. His name has not been admitted to the Roman Martyrology but his feast is kept by several French and Italian dioceses.

Our knowledge of Fortunatus is mainly derived from Gregory of Tours and from the poet's own writings and correspondence. The best text of these is that edited by Leo and Krusch in MGH., *Auctores antiquissimi,* vol. iv. For a literary appreciation of his writings it will be sufficient to refer to M. Manitius, *Geschichte der lateinischen Literatur des Mittelalters,* vol. i, pp. 170–181, with other references in the succeeding volumes. See also a long article in DAC., vol. v, cc. 1982–1997 ; DTC., col. vi, cc. 611–614 ; and DCB., vol. ii,

pp. 552–553, in which last article the shortcomings of Fortunatus are perhaps a little unduly emphasized. Text and translation of five lyrics of Venantius in Helen Waddell, *Mediaeval Latin Lyrics* (1935), pp. 58–67. For the *cultus*, see Fr B. de Gaiffier in *Analecta Bollandiana*, vol. lxx (1952), pp. 262–284.

BD BARTHOLOMEW OF SAN GIMIGNANO (A.D. 1300)

BARTHOLOMEW BUONPEDONI, commonly called Bartolo, was born at Mucchio, near San Gimignano in Tuscany, during the earlier part of the thirteenth century, and was destined by his father for marriage and a secular avocation. But Bartolo had other ideas, and left home to become a servant in the Benedictine abbey of St Vitus at Pisa. He worked in the infirmary and made so good an impression that it was suggested to him that he should take the habit. While he was considering this our Lord appeared to him in sleep, and told him that he would win his crown by twenty years of physical suffering rather than by becoming a monk. Having received some training at the monastery, Bartolo, when he was thirty, was ordained priest and appointed to the parish of Peccioli. He had become a tertiary of the Order of St Francis, and he lived and fulfilled his pastoral duties in complete accord with the spirit of that saint. He took into his house a youth Vivaldo (Ubald), who after Bartolo's death became a hermit and is venerated for his sanctity to this day.

In 1280 Bd Bartolo was smitten by a disease which was recognized as leprosy, and he remembered what our Lord had told him about twenty years of suffering. Accompanied by the faithful Vivaldo, he retired to the leper-house of Celloli, of which he was made master and chaplain, and though the disease was malignant in him it never incapacitated him from celebrating Mass. He lived thus, in infinite patience and ministering to his fellow sufferers, until December 12, 1300, just twenty years after his leprosy began. He was buried in the Augustinian church of San Gimignano, where towards the end of the century one of the friars wrote an account of his life and miracles. His tomb is still venerated in the same church. He has been called " the Job of Tuscany ", and he is known always in San Gimignano as Santo Bartolo. A local feast was approved in 1499 and the *cultus* was formally confirmed in 1910, the Friars Minor fixing the feast for December 14.

The decree of confirmation of *cultus*, printed in the *Acta Apostolicae Sedis*, vol. ii (1910), pp. 411–414, contains a relatively full summary of the life of this *beatus*, and it mentions that Prosper Lambertini (Benedict XIV) considered that the *cultus* had already been equivalently sanctioned in 1499 in virtue of a papal delegation of Alexander VI. Fuller details of Bartolo's history are given in Wadding, *Annales Ordinis Minorum ;* and in Mazzara, *Leggendario Francescano* (1680), vol. ii, pt 2, pp. 681–684. See also Léon, *Auréole Séraphique* (Eng. ed.), vol. iv, pp. 165–169, who appeals more directly to a life by the Augustinian, Fra Giunta, written, it is said, in the fourteenth century. There is a popular life in Italian by E. Castaldi, *Santo Bartolo* (1928).

BD CONRAD OF OFFIDA (A.D. 1306)

CONRAD became a friar minor when he was fourteen years old, and was afterwards associated both with the friary founded by St Francis himself at Forano in the Apennines and with the great convent of Alvernia. Before he was ordained priest and became a preacher he was employed for years as cook and questor, and several remarkable stories are told of him. He is said to have had the same guardian angel as St Francis, and to have often conversed with him about the seraphic founder. Throughout his life Conrad had only one religious habit, he always went barefoot, and his love of poverty impelled him to that party in his order which at first was

known as the Spirituals or *Zelanti*. He was closely associated with Peter John Olivi, and in sympathy with Angelo Clareno and Fra Liberato, the leaders of the " Celestine " hermits ; Bd Conrad's own ideas were more moderate, though he gave credence and circulation to the legend that St Francis had risen from the dead to encourage the Spirituals, having, it was said, been told it by Brother Leo.

But the chief companion of his life was Bd Peter of Treja, who accompanied him in his preaching journeys and was present in the woods on that Candlemas-day when our Lady appeared to Conrad and laid the Child Jesus in his arms. It was said of these two that they were " two shining stars in the province of the Marches, like dwellers in Heaven ; for between them there was such love as seemed to spring from one and the same heart and soul, so that they bound themselves, each to the other, by an agreement that every consolation that the mercy of God might vouchsafe them they would lovingly reveal the one unto the other ". The author of the *Fioretti* further calls Brother Conrad a " marvellous zealot of gospel poverty and of the Rule of St Francis, of so religious a life and so deserving before God that Christ, the Blessed One, honoured him in life and in death with many miracles ". When he was sixty-five years old Bd Conrad died while preaching at Bastia, near Assisi, and was buried there. Some years later his relics were carried off to Perugia, and they now rest in the cathedral of that city beside those of Brother Giles. His *cultus* was confirmed in 1817.

The main outlines of his life are sketched by Bartholomew (Albizzi) of Pisa and other Franciscan chroniclers. See, for example, Mazzara, *Leggendario Francescano* (1680), vol. ii, pt 2, pp. 678–681. The biography compiled by B. Bartolomasi as far back as 1807 was published by M. Faloci-Pulignani in the *Miscellanea Francescana*, vol. xv–xvii, but it tells us very little of Bd Conrad's relations with the *Zelanti*, the great point of interest. See, however, the *Historisches Jahrbuch* for 1882, pp. 648–659, and for 1929, pp. 77–81, as also the *Archivum Franciscanum historicum*, vol. xi (1918), pp. 366–373. There is an account of Bd Conrad in Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 174–177.

BD BONAVENTURE BUONACCORSI (A.D. 1315)

IN the year 1276 St Philip Benizi came to Pistoia to preside at a general chapter of the Servite Order, and took the opportunity to preach to the people of the place, which was torn by factions. Among his hearers was a man, some thirty-six years old, belonging to the noble Buonaccorsi family, who was a leader of the Ghibellines and notorious as a desperate character. This Bonaventure was so moved by St Philip's exhortations to peace and concord that he went to him and accused himself of being a prominent fomenter of disorder and a cause of much misery and injustice. So penitent was he that he asked to be admitted among the Servite friars. St Philip was naturally a little doubtful about so sudden and complete a change, and tested the aspirant by imposing a public penance : Bonaventure had openly to make reparation for his misdeeds and personally ask the pardon of all whom he had wronged or caused to oppose him. This he did with such thoroughness and goodwill that St Philip took him from Pistoia to Monte Senario to make his novitiate at the headquarters of the order. Bonaventure persevered in his good resolutions, and after his profession was joined to St Philip as *socius* and admitted to the priesthood. For the next few years he was constantly with the prior general, who with the papal legate Cardinal Latino was trying to bring peace to Bologna, Florence and other distracted cities. The spectacle of the reformed Ghibelline going about in the habit of a mendicant friar and preaching brotherly love made a deep impression.

In 1282 Bd Bonaventure was made prior at Orvieto, but on the death of St Philip was called to the side of his successor, Father Lottaringo, and was eventually made preacher apostolic, with a commission to preach missions throughout Italy, which he did with great effect. In 1303 he was made prior at Montepulciano for the second time, and there assisted St Agnes in the foundation of her community of Dominican nuns, whose director he was. From thence he was moved to his native Pistoia, where civil war had again broken out and the enfeebled city was threatened by the Florentines. By the diffusion of confraternities and of the Servite third order, called Mantellate, Bd Bartholomew endeavoured to bring back the people to a sense of their responsibilities as Christians, and was tireless in his preaching on behalf of peace and civic unity. He died at Orvieto on December 14, 1315, and was buried in the Servite church in the chapel of our Lady of Sorrows as a testimony of the respect in which he was held by his brethren. This was also testified by the fact that even in his lifetime he was known as *il Beato*, and miracles were reported both before and after his death. The *cultus* of Bd Bonaventure Buonaccorsi was confirmed in 1822.

There seems to be no mention of any separate medieval life of Bd Bonaventure, but Poccianti in his *Chronicon* (1567) provides the outlines of a biography, which is developed by A. Giani, *Annales Ordinis Servorum*, vol. i, pp. 118 *seq.* and *passim.* See also Sporr, *Lebensbilder aus dem Servitenorden* (1892), p. 621. Further reference should be made to the early volumes of the *Monumenta Ordinis Servorum B.M.V.*, which began to be published in 1892.

BD NICHOLAS FACTOR (A.D. 1583)

VINCENT FACTOR was a Sicilian tailor who came to live at Valencia in Spain, where he married a young woman called Ursula, and in 1520 their son, Peter Nicholas, was born. He was a pious child and quick at school, and when he was fifteen his father wanted him to go into the business, but Nicholas heard a call to the religious life and in 1537 joined the Friars Minor of the Observance in his native town. He made rapid progress in his order, and many times asked to be sent on foreign missions, but had to content himself with working for the conversion of the Moors in Spain: he is said twice to have offered to throw himself into a furnace if, on his coming out unhurt, his hearers would receive baptism. But the offer was refused. During the last year of his life Bd Nicholas migrated to the Capuchin Friars Minor at Barcelona, but returned to his own branch after a few months. "I left those men, who are entirely holy", he told the Carthusians at La Scala, "to go back to men who are also entirely holy."

The biographers of Bd Nicholas devote most of their space to accounts of his austerities and of the marvels connected with his name. He used always to take the discipline before celebrating Mass and three times before preaching, and carried his physical mortifications to such a degree that he was delated to the Inquisition for singularity. His raptures, miracles and visions were so frequent that St Louis Bertrand said he lived more in Heaven than on earth, and among many examples of supernatural knowledge was an announcement of the victory of Lepanto the day after the battle. He was known and revered by the great ones of Spain from King Philip II downwards, and his personal friends included St Paschal Baylon, St Louis Bertrand and Bd John de Ribera, all of whom gave evidence for his beatification. Among the characteristic stories told of Nicholas, in which there would seem to be

a considerable degree of exaggeration or misunderstanding, are that our Lady through the mouth of a statue once told him to go and celebrate Mass, whereupon he was assisted in vesting by St Francis and St Dominic ; that divine love so warmed his heart that cold water into which he plunged became heated almost to boiling-point ; and that Satan frequently attacked him in the form of a lion, a bear, a snake and the like. Bd Nicholas Factor died at Valencia on December 23, 1583, and was beatified in 1786.

Long accounts of Bd Nicholas may be found in all the Franciscan chroniclers. For example, in Mazzara's *Leggendario Francescano* (1680), he fills pages 718 to 749 in vol. ii, pt 2 ; and in the *Croniche* of Leonardo da Napoli, pt 4, vol. ii, more than 120 closely printed pages are devoted to him. The best biography is probably that of G. Alapont, *Compendio della Vita del B. Niccolò Fattore*, which claims to be based upon the process of beatification and was printed in 1786. A short life in English was included in the Oratorian Series in the middle of the last century, and see also Léon, *Auréole Séraphique* (Eng. trans.), vol. iv, pp. 178–191.

15 : ST NINO, VIRGIN (FOURTH CENTURY)

UNCERTAINTY surrounds the beginnings of Christianity in the former kingdom of Georgia (Iberia), but the story of the beginning of its evangelization told by Rufinus is accepted—and improved on—by the Georgians themselves and generally in the East. He tells us that early in the fourth century an unnamed maiden (whom the Georgians call Nino and the Roman Martyrology, not knowing her name, " Christiana "), carried off captive into the country, made a great impression on the people by the sobriety and chastity of her life and the long time, by day and night, that she gave to prayer. When questioned, she simply told them that she worshipped Christ as God. One day a mother brought her sick child to Nino, asking her how it ought to be treated. Nino told her that Jesus Christ was able to heal the most desperate cases and, wrapping the child in her rough mantle, called on the name of the Lord, and gave the baby back in perfect health to its mother. Rumours of this cure came to the queen of Iberia, who was herself ill, and she sent for Nino ; when Nino declined to come, the queen had herself carried to her, and she also was cured. When she would thank and reward her benefactress she was told that, " It is not my work, but Christ's ; and He is the Son of God who made the world ". She reported these words to the king who, when he soon after got lost in a mist while hunting, swore that if this Christ was God and would show him his way home he would believe in Him. Instantly the mist cleared ; and the king kept his word. He and his wife were instructed by St Nino, he announced his change of religion to the people, gave licence to the slave-girl to preach and teach, and began to build a church. In the course of its building God worked another miracle at the word of His servant, for a huge pillar, which neither men nor oxen had been able to move, turned itself on to its base and, after remaining suspended in the air, transported itself to its right place, before the eyes of a large crowd. The king sent an embassy to the Emperor Constantine, telling him what had happened and asking that bishops and priests might be sent to Iberia, which was duly done.

Rufinus learned this story from an Iberian prince, Bakur, whom he met in Palestine before the beginning of the fifth century, and it may well be believed that the conversion of Georgia was begun in the reign of Constantine and that a

woman had a prominent part in it. The narrative of Rufinus has been translated —and amplified—into Greek, Syriac, Armenian, Coptic, Arabic and Ethiopic, while in Georgian literature there is a whole cycle of Nino legends, which are utterly worthless. Rufinus gives no localities for his events, or the name of the king and queen concerned, or even the name of the saint—much less her nationality or place of origin. Later versions supply these omissions several times over. Nino (sometimes said to have been not a captive slave but a voluntary fugitive from the persecution of Diocletian) came from Cappadocia—and also from Rome, Jerusalem and the Franks: the Armenians make her an Armenian and associate her with St Hripsime. After seeing Christianity firmly established in the land she is said to have retired to a cell on a mountain at Bodbe in Kakheti. Here she died and was buried; later the place was made an episcopal see and her tomb is still shown in the cathedral. It is also interesting to note that from time immemorial the cathedral of Mtzkheta has been known as the church of the Living Pillar. It is certain that Georgia was largely Christian at the time Rufinus wrote, but what was the truth behind the story he heard from the Georgian prince (and even what exactly that story itself was) it is now impossible to say.

The passage of Rufinus, regarding the provenance of which there has been much discussion, may be best consulted in Mommsen's text as published in the Berlin Academy's edition of Eusebius. But the whole question has been greatly elucidated by Fr Paul Peeters in his article "Les Débuts du Christianisme en Géorgie" (*Analecta Bollandiana*, vol. l, 1932, pp. 5–58). The elements which have contributed to the development of the fantastic story of St Nino in its various forms are too complicated to be discussed here. The legend does not appear in its best known shape before 973, and the texts written in Georgian are still later in date. In the Oxford *Studia Biblica et Ecclesiastica*, vol. v, a life of St Nino has been translated into English from the Georgian by M. and J. Wardrop, and a somewhat cognate Armenian text is made accessible in the version of F. C. Conybeare, but the early dates there assigned to these documents are quite unwarranted. In German an essay by M. Kekelidze, *Die Bekehrung Georgiens zum Christentum* (1928) may be read with advantage. On the miraculous cross of St Nino see also Peeters in the *Analecta Bollandiana*, vol. liii (1935), pp. 305–306. In Egypt, St Nino was sometimes known as "Theognosta", a name which seems to have arisen out of a misunderstanding of the Greek version or text of Rufinus, who does not give any name to the maiden apostle.

SS. VALERIAN AND OTHER MARTYRS IN AFRICA (A.D. 457 AND 482)

IN addition to St Dionysia and those mentioned with her on the sixth, other victims of the Vandal persecutions are commemorated this month. Under King Genseric took place the martyrdom of the bishop St Valerian "who, when more than eighty years old, was told to give up the sacred vessels of his church. On his constant refusal so to do it was commanded that he be driven out of the city by himself and that no one be allowed to receive him in his house or on his land; wherefore he remained for a long time in the public street, uncared for, under the open sky, and in this confession and defence of Catholic truth he ended the course of his blessed life." On the morrow, likewise, is kept the feast of the many consecrated virgins who suffered under Huneric. They were hung up by the arms and jerked up and down, branded with hot irons, sold into slavery, driven into the desert and in other ways harried and killed for Christ's name's sake.

We know nothing of these martyrs beyond what we learn from the *Historia Wandalicae Persecutionis* (bk i, c. 39) by Victor of Vita. See also Quentin, *Martyrologes historiques*, p. 353.

ST STEPHEN, Bishop of Surosh (*c.* A.D. 760)

According to his Greek *vita* this Stephen was a native of Cappadocia in Asia Minor, who became bishop of Surosh (now Sudak) in the Crimea on the coast of the Black Sea. During the Iconoclast persecution under the Emperor Leo III he was exiled for his defence of the veneration of images, but was restored to his see on the accession of Constantine V to the imperial throne in 740. In his later years St Stephen was outstanding for his preaching of the gospel among the neighbouring Slavs and Khazars and even, it is said, among the Varangians. The very late (fifteenth century) Russian version of his life narrates that a band of Varango-Russians marauding in the Crimea was dispersed by the sudden appearance of the bishop; the conversion of their leader, Yury, said to be from Novgorod, followed. The feast of St Stephen of Surosh is kept by the Russians, and there has been a revived interest in the saint among the learned in recent times together with St George of Amastris (February 21), because of their significance for the early history of the Varangians and of Christianity in Russia.

See Baumgarten, *Aux origines de la Russie*, cap. ii (1939); Taube, *Rome et la Russie*, t. i, *passim* (1947); Maltzev's *Menologium* (1900). Father Martynov, in *Annus ecclesiasticus Graeco-Slavicus* (*Acta sanctorum*, October, vol. xi), in his *observanda* on the calendar for December 15 gives a number of references of value to students.

ST PAUL OF LATROS (A.D. 956)

The father of this hermit was an officer in the imperial army who was slain in an engagement with the Saracens. His mother then retired from Pergamos, which was the place of his birth, to Bithynia, taking her two sons with her. Basil, the elder, took the monastic habit upon Mount Olympus in that country, but soon for the sake of greater solitude retired to Mount Latros (Latmus). When their mother was dead he induced his brother to embrace the same state of life. Though young, Paul had experienced the world sufficiently to understand the emptiness and dangers of what it has to offer. Basil recommended him to the care and instruction of the abbot of Karia. St Paul desired for the sake of greater solitude and austerity to lead an eremitical life; but his abbot, thinking him too young, refused him leave so long as he lived. After his death Paul's first cell was a cave on the highest part of Mount Latros, where for some weeks he had no other food than green acorns, which at first made him very sick. After eight months he was called back to Karia. It is said that when he worked in the kitchen the sight of the fire so forcibly reminded him of Hell that he burst into tears every time he looked at it.

When he was allowed to pursue his vocation Paul chose a new habitation on the most rocky part of the mountain, where for the first three years he suffered grievous temptations. A peasant sometimes brought him a little food, but he mostly lived on what grew wild. The reputation of his holiness spreading through the province, several men chose to live near him and built there a *laura* of cells. Paul, who had been careless about all corporal necessaries, was much concerned lest anything should be wanting to those that lived under his direction. After twelve years his solitude was so much broken into that he withdrew to another part of the mountains, whence he visited his brethren from time to time to cheer and encourage them; he sometimes took them into the forest to sing the Divine Office together in the open air. When asked why he appeared sometimes so joyful,

at other times so sad, he answered, "When nothing diverts my thoughts from God, my heart overflows with joy, so much that I often forget my food and everything else; and when there are distractions, I am upset". Occasionally he disclosed something of the wonderful communications which passed between his soul and God and of the heavenly graces which he received in contemplation.

But St Paul wished for yet closer retirement, so he passed over to the isle of Samos, and there concealed himself in a cave. But he was soon discovered and so many flocked to him that he re-established three *lauras* which had been ruined by the Saracens. The entreaties of the monks at Latros induced him to return to his former cell there. The Emperor Constantine Porphyrogenitus wrote frequently to him asking his advice, and often had reason to repent when he did not follow it. Paul had a great tenderness for the poor and he gave them more of his food and clothes than he could properly spare. Once he would have sold himself for a slave to help some people in distress had he not been stopped. On December 6 in 956, foreseeing that his death drew near, he came down from his cell to the church, celebrated the Holy Mysteries more early than usual and then took to his bed. He spent his time in prayer and instructing his monks till his death, which fell on December 15, on which day he is commemorated by the Greeks. He is sometimes referred to as St Paul the Younger.

After having been printed for the first time in the *Analecta Bollandiana*, vol. xi (1892), a still more carefully revised text was edited by Delehaye in the volume *Der Latmos*, issued in 1913 by T. Wiegand and other scholars, with abundant illustrations and archaeological comments. The Life of St Paul, written by an anonymous disciple, is one of the most trustworthy of Byzantine biographies. In Wiegand's volume it is supplemented by a panegyric from MS. Vatican 704 previously unprinted. See also the *Zeitschrift f. kath. Theologie*, vol. xviii (1894), pp. 365 *seq.*, and the *Revue des quest. histor.*, vol. x (1893), pp. 49–85.

ST MARY DI ROSA, VIRGIN, FOUNDRESS OF THE HANDMAIDS OF CHARITY OF BRESCIA (A.D. 1855)

THREE and a quarter centuries after Savonarola had foretold woe on the wickedness of the city of Brescia (prophecy that was fulfilled when the French seized and sacked the city in 1512), there was born there the third of the holy ones who, in the first half of the nineteenth century, were the contemporary glories of its citizens; the other two were Bd Ludovic Pavoni and Bd Teresa Verzeri. Mary di Rosa (called Paula or Pauline at home), born in 1813, was sixth of the nine children of Clement di Rosa, and his wife, Countess Camilla Albani. Her childhood was uneventful, but saddened by the death of her deeply loved mother when Paula was eleven. When she was seventeen Paula left school to look after the household for her father, and he began to look around for a suitable husband for her. When he had found one, Paula was rather startled, and took her difficulties to the archpriest of the cathedral, Mgr Faustino Pinzoni, a sagacious priest who had already dealt prudently with her spiritual problems. He decided himself to see Clement di Rosa, and explained gently to him that his daughter had decided that she would never marry. At a time when it was common, especially at the higher social levels, for fathers to pay little attention to the likes and dislikes of their children, notably in the matter of daughters' marriages, it speaks well for Cav. Clement that he agreed to respect Paula's resolution almost without demur, and throughout his life he seems to have supported her in what may have appeared to him as wild schemes.

During the next ten years Paula continued to live at home, but engaging herself more and more in social good works, in which she had the worthy example of her father before her eyes. Among his properties was a textile mill at Acquafredda where a number of girls worked, and one of Paula's first undertakings was to look after the spiritual welfare of these young women ; this solicitude she extended to those of Capriano, where the Rosas had a country house. Here, with the co-operation of the parish priest, she established a women's guild and arranged retreats and special missions in the parish, with such good results that the rector hardly knew his own flock. Reference has already been made, in speaking of Bd Ludovic Pavoni and Bd Teresa Verzeri, to the cholera epidemics that devastated northern Italy at this time, and the outbreak at Brescia in 1836 gave Paula di Rosa another opportunity. She asked her father's permission to work among the stricken in the hospital, and after some doubt and with considerable trepidation he agreed. The hospital welcomed Paula, who was accompanied by a widow, Gabriela Echenos-Bornati, who had already had some experience of nursing the sick, and they set an example of selfless hard work and gentle care that made a very deep impression on everybody.*

In consequence Paula was asked to undertake the supervision of an institution which was a sort of workhouse for penniless and abandoned girls—a delicate and difficult post for a young woman of only twenty-four. She filled it successfully for two years, but then resigned in consequence of a difference with the trustees, who did not want the girls to lodge in the house at night. Paula herself then established a small lodging-house with room for a dozen girls to sleep, and at the same time gave her attention to a work that had been projected by her brother Philip and Mgr Pinzoni, namely, a school for deaf-and-dumb girls, on the lines of what Ludovic Pavoni was doing for boys. This school was still in its infancy when Paula handed it over to the Canossian sisters, who wished to do the same work in Brescia on a bigger scale.

All this was a really extraordinary ten-year record for a woman still under thirty and of delicate health and physique. But there was a certain virile quality in Paula di Rosa, and she had a physical energy and courage hardly to be expected —she once rescued somebody from a bolting horse and carriage in very dangerous circumstances. And her mind was to match, quick, acute and steady, so that, while living with heroic virtue, she was not content that intellectually and psychologically her religion should remain at the level of the " penny catechism ". She acquired an unusual knowledge of theology, and brought to her reading the same liveliness of spirit and delicacy of perception that informed her dealings with practical affairs. Her mental ability was particularly noted when she became involved in the complexities inseparable from the establishment of a religious congregation, and she was further helped by a remarkably good memory for people and things, large and small.

This congregation began to take shape in 1840, first in the form of a religious society of which Paula was appointed superioress by the Archpriest Pinzoni. With her was associated Mrs Bornati (who indeed may be called co-foundress), and the object of the society was to look after the sick in hospitals, not simply as nurses but as giving the whole of their time and interest unreservedly to the sick and suffering. They took the name of Handmaids of Charity, and the first four

* Manzoni's description in *The Betrothed* (*I Promessi Sposi*) of the isolation-hospital in Milan gives an idea of the conditions in which they worked.

members took up their residence in an inconvenient and dilapidated house near the hospital ; these were soon joined by fifteen Tirolese, who had heard about the undertaking from a visiting missioner, and before long the community numbered thirty-two. Their work aroused admiration that was publicly expressed in the press by a local doctor, who underlined the spiritual as well as the physical activities of the handmaids ; but at the same time there was serious unfavourable criticism. Some people resented their presence as intruders, and tried to discredit them. This did not prevent an invitation, within three months of their foundation, to undertake similar work at Cremona, and this invitation was accepted. Of the difficulties at Brescia, " I hope that is not our last cross ", wrote Paula to the Cremona house, " because to tell the truth I should have been sorry had we not been persecuted ".

Before long a new and more commodious house in Brescia was given to the handmaids by Clement di Rosa, and their provisional rule of life was approved by the bishop in 1843 ; but there was a counter-balance to these causes for rejoicing a few months later, when Gabriela Bornati died. Paula was thus deprived of her chief lieutenant, but she still had Mgr Pinzoni to advise and guide her, and the society continued to grow and to undertake the direction of new hospitals. But in the summer of 1848 death took the archpriest too, and that at a time when political upheaval was convulsing Europe and war had come to northern Italy. Paula's first response to new opportunities was to staff St Luke's military hospital, where again the handmaids had to meet the opposition of doctors who preferred secular nurses and military orderlies. Civilian victims of war and prisoners were succoured and, anticipating Florence Nightingale by several years, the Handmaids of Charity ministered to the souls and bodies of the wounded on the battlefields. In the following year came the terrible " Ten Days of Brescia ". Paula and her sisters were at the disposal of all sufferers without distinction, but some disorderly troops made an attempt on the hospital. Paula, supported by half-a-dozen sisters, went to the front door to meet them : they carried a great crucifix, with a lighted candle on either side. The soldiers wavered, halted, and slunk away. And the crucifix (still preserved at Brescia) was carried from sick-bed to sick-bed that each occupant might give it a grateful kiss.

Paula aimed at a body of sisters who should combine spiritual with temporal care, lives of prayer and work, active but not " activist " or busybodies, " rushing about the streets with bowls of soup ", as St Louisa de Marillac put it ; and there was wide scope for such organizations in Italy at that time. So in the autumn of 1850 she set out for Rome ; on October 24 she was received by the pope, Pius IX ; and two months later, with most remarkable speed for Rome, the constitutions of the congregation of Handmaids of Charity of Brescia were approved. The approval of the civil power was less speedy, and it was not till the summer of 1852 that the first twenty-five sisters and their foundress made their vows, and Paula took the name of Maria Crocifissa, " Mary of the Crucified ". The canonical erection of the congregation was the signal for its quick extension, but for Mother Mary the end was at hand, so far as this world was concerned. She was only forty-two, but she had taken every ounce out of her slight and delicate frame, and her recovery from illness on Good Friday 1855 looked miraculous. There was still work to be done—a threat of cholera at Brescia, convents to be opened at Spalato in Dalmatia and near Verona. Then at Mantua she collapsed, and reached home only to say, " Thank God He has let me get home to Brescia to die ". And

die she did, very peacefully and quietly, three weeks later, on December 15, 1855.

Mgr Pinzoni, who knew her so well, said of St Mary di Rosa that " her life is a marvel that astonishes everybody who sees it " ; and the spirit of it all was confided to one of her sisters when she told her that " I can't go to bed with a quiet conscience if during the day I've missed any chance, however slight, of preventing wrong-doing or of helping to bring about some good ". She would go out at a moment's notice by day or night to look after somebody ill, to sit at the bedside of a dying sinner, to settle a quarrel, to comfort someone in distress. And the people of Brescia acknowledged this when they flocked to her funeral. She was canonized in 1954.

There is a full life in Italian by V. Bartoccetti, *Beata Maria Crocifissa di Rosa* (1940) ; a very adequate ninety-page summary, under the same title, by a member of the congregation ; and another life by Dr L. Fossati. There seems to be nothing about her in any other language, perhaps because all the houses of the Handmaids of Brescia are in Italy or near by.

16 : ST EUSEBIUS, Bishop of Vercelli (A.D. 371)

ST EUSEBIUS was born in the isle of Sardinia, where his father is said to have died in chains for the faith. His mother, when left a widow, took him and a daughter, both in their infancy, to Rome, where Eusebius was brought up and ordained lector. He was called to Vercelli, in Piedmont, and served that church with such distinction that he was chosen to govern it by the clergy and people. He is the first bishop of Vercelli whose name we know. St Ambrose assures us that he was the first who in the West united the monastic discipline with the clerical, living himself with some of his clergy a common life in community. For this reason St Eusebius of Vercelli is specially venerated by the canons regular. He saw that the best and first means to labour effectually for the sanctification of his people was to form under his own eyes a clergy on whose virtue, piety and zeal he could depend. In this he succeeded so well that other churches demanded his disciples for their bishops, and a number of prelates came out of his school who were shining lamps in the Church of God. He was at the same time very careful personally to instruct his flock, and, moved by the force of the truth which he preached and persuaded by the sweetness and charity of his conduct, many sinners were encouraged to change their lives. But in 354 he was called to the public work of the Church at large, and for ten years following was a distinguished and persecuted confessor of the faith.

In that year Pope Liberius deputed St Eusebius, with Lucifer of Cagliari, to beg the Emperor Constantius to assemble a council to try and end the trouble between Catholics and Arians. Constantius agreed, and a council met at Milan in 355. Eusebius, seeing things would be carried by force through the power of the Arians, though the Catholic prelates were more numerous, refused to go to it till he was pressed by Constantius himself. When the bishops were called on to sign a condemnation of St Athanasius that had been drawn up, Eusebius refused, and instead laid the Nicene creed on the table and insisted on all signing that before the case of St Athanasius should be considered. Great tumult and confusion followed. Eventually the emperor sent for St Eusebius, St Dionysius of Milan and Lucifer of Cagliari, and pressed them to condemn Athanasius. They insisted

upon his innocence and that he could not be condemned without being heard, and urged that secular force might not be used to influence ecclesiastical decisions. The emperor stormed and threatened to put them to death, but was content to banish them. The first place of exile of St Eusebius was Scythopolis (Beisan) in Palestine, where he was put in charge of the Arian bishop, Patrophilus.

He was lodged at first with St Joseph of Palestine (the only orthodox household in the town), and was comforted by the visits of St Epiphanius and others, and by the arrival of the deputies of his church of Vercelli with money for his subsistence. But his patience was to be exercised by great trials. Count Joseph died, and the Arians insulted the bishop, dragged him through the streets half naked, and shut him up in a little room, where he was pestered for four days with all manner of annoyances to make him conform. They forbade his deacons and other fellow confessors to be admitted to see him, so he sent a letter to Bishop Patrophilus addressed, " Eusebius, the servant of God, with the other servants of God who suffer with him for the faith, to Patrophilus the jailer, and to his officers ". After a short account of what he had suffered, he asked that his deacons might be allowed to come to him. Eusebius undertook a sort of " hunger-strike ", and after he had remained four days without food the Arians sent him back to his lodging. Three weeks afterwards they came again, broke into the house, and dragged him away. They rifled his goods, plundered his provisions, and drove away his attendants. St Eusebius found means to write a letter to his flock, in which he mentions these particulars. Later he was removed from Scythopolis into Cappadocia, and some time afterwards into the Upper Thebaid in Egypt. We have a letter which he wrote from this place to Gregory, Bishop of Elvira, praising him for his constancy against those who had forsaken the faith of the Church. The undaunted confessor expresses a desire to end his life in suffering for the kingdom of God.

When Constantius died towards the end of the year 361, Julian gave leave to the banished prelates to return to their sees, and St Eusebius came to Alexandria to concert measures with St Athanasius for applying proper remedies to the evils of the Church. He took part in a council there, and then went on to Antioch to put into effect the wish of the council that St Meletius should there be recognized as bishop and the Eustathian schism healed. But he found it widened by Lucifer of Cagliari, who had blown on the coals afresh by ordaining Paulinus bishop for the Eustathians. Eusebius remonstrated with him for this rash act; but the hasty Lucifer resented this, and broke off communion with him and with all who, with the Council of Alexandria, received the ex-Arian bishops. This was the origin of the schism of Lucifer, who by pride lost the fruit of his former zeal and sufferings.

Unable to do any good at Antioch, St Eusebius travelled over the East and through Illyricum, confirming in the faith those who were wavering and bringing back many that were gone astray. In Italy St Hilary of Poitiers and St Eusebius met, and were employed together in opposing the arianizing Auxentius of Milan. Vercelli, on the return of its bishop after so long an absence, " laid aside her garments of mourning ", as St Jerome puts it, but of the last years of St Eusebius nothing is known. He died on August 1, on which day his eulogy occurs in the Roman Martyrology. He is therein referred to as a martyr, but the Breviary makes it clear that he was so by his sufferings and not by his death. In the cathedral of Vercelli is shown a manuscript copy of the gospels said to be written by St Eusebius: it was almost worn out with age nearly a thousand years ago when King Berengarius

caused it to be covered with plates of silver. This manuscript is the earliest *codex* of the Old Latin version in existence. St Eusebius is among the several persons to whom the composition of the " Athanasian Creed " has been attributed.

The fathers who by their zeal and learning maintained the true faith made humility the foundation of their labours. Conscious that they were liable to be mistaken, they said with St Augustine, " I may err, but I will never be a heretic ". This humility and caution is necessary in profane no less than in religious studies. Many pursue their speculations so far as to lose touch with common sense, and by too close an application to things beyond their abilities spoil their own understanding. Cicero justly remarks that nothing can be invented so absurd that some philosopher has not said it. So true it is, as the Apostle tells us, that " knowledge puffeth up " : not of itself, but through the propensity of the human heart to pride ; the most ignorant are usually the more apt to overrate their knowledge and abilities.

In the absence of any proper biography of St Eusebius—that printed by Ughelli is of late date and little value—we are dependent upon the bishop's own letters, upon a notice in the *Viri illustres* of St Jerome, and upon the controversial literature of the times. But the main incidents of his life have to do with general ecclesiastical history. See, for example, Hefele-Leclercq, *Histoire des Conciles*, vol. i, pp. 872 *seq.* and 961 *seq.* ; Duchesne, *Hist. ancienne de l'Eglise*, vol. ii, pp. 341–350 ; Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iii, pp. 486–487 ; and especially Savio, *Gli antichi vescovi d'Italia*, vol. i, pp. 412–420, and 514–544.

BD ADO, Archbishop of Vienne (A.D. 875)

Ado came of a good family of the Gâtinais and was educated in the abbey of Ferrières, near Sens, under the celebrated Lupus Servatus. Refusing all inducements to return to the world he became a monk there, and soon had an established reputation for holiness and learning. He was still young when Markward, abbot of Prüm, begged of Abbot Sigulf that Ado might teach the sacred sciences in his monastery, and the request was not refused. Ado so taught as to make all that were under his care truly servants of God ; but difficulties and disagreements arose, and he had to leave Prüm. Eventually he came to Lyons, and St Remigius, archbishop of the city, kept him there and gave him charge of the parish church of St Romanus. His former master, Lupus, who had been chosen abbot of Ferrières, became his advocate, and, the see of Vienne falling vacant, Ado was chosen archbishop and consecrated in 859. He was indefatigable in preaching the truths of salvation. He usually began his sermons with the words : " Hear the eternal truth which speaks to you in the gospel ", or " Hear Jesus Christ, who says to you ", or a similar expression. He was an altogether admirable bishop, and an implacable opponent of Lothair II of Lorraine in the matrimonial affairs that came before Pope St Nicholas I. King Charles the Bald sent him to Rome to present the case of the wronged Theutberga, and he was the legate sent by the pope with letters imperatively annulling the infamous proceedings of the Synod of Metz.

Bd Ado was the author of several written works, of which the best known is the martyrology that bears his name, of which the first version was prepared at Saint-Romain between 855 and 860. Dom Leclercq says of it that " It has contributed in a considerable measure to mislead the traditions of martyrologists and its unfortunate influence is found at work in almost all [pertinent] questions that have embarrassed historians ". Through the Martyrology of Usuard, which was an abridgement of it, and its use in later revisions, it has had a strong and regrettable

influence on the official Roman Martyrology. Among the works which Ado used in its preparation was one known as the *Martyrologium Romanum Parvum*, purporting to be an ancient martyrology of the Roman church. He tells us that when he was at Ravenna he saw a manuscript of this, which had been sent by one of the popes to Aquileia, and he accordingly made a copy of it for his own use. It is now known that the *Parvum* was spurious, a document contemporary with Ado himself. It has even been suggested that it was Ado who fabricated it. This need cause no surprise, for it was not till long after his time that the forgery or " doctoring " of documents began to be seen as a practice deserving the reprobation that is now properly given to it. Even in our own time it is not uncommon to find continued currency given to pious legends and hagiological stories, without expressed advertence to their being only doubtfully true or even certainly false as records of historical fact.

Bd Ado also wrote Lives of St Desiderius (Didier) and St Theuderius (Chef), and a Universal Chronicle of the Six Ages of the World, from the Creation to A.D. 869. It was considered desirable that Vienne, like other episcopal cities in southern Gaul (see, *e.g.* Arles, under St Trophimus on the 29th of this month, and Lazarus at Marseilles on the 17th), should have had an apostolic origin ; and it seems that Ado was responsible for the tradition that Crescens was sent by St Paul not into Galatia but into Gaul (2 Timothy iv 10) : his solemn commemoration at Vienne as its first bishop is still recorded in the Roman Martyrology on December 29, and referred to in the entry of his martyrdom in Galatia on June 27. Ado died at Vienne on December 16, 875. He is often accorded the title of Saint, but the Roman Martyrology refers to him as *Beatus* only.

There is a life of Ado printed in Mabillon, vol. iv, pt 2, pp. 262–275, but its value as an historical source is questionable. Ado's connection with the see of Vienne is discussed by Duchesne, *Fastes Épiscopaux*, vol. i, pp. 147, 162, 210. The whole matter of his relation to the martyrology called by his name has been very thoroughly investigated by Dom Quentin in his *Martyrologes historiques* (1908). See also DAC., vol. i, cc. 535–539 ; and DHG., vol. i, cc. 585–586.

ST ADELAIDE, WIDOW (A.D. 999)

WHEN in the year 933 Rudolf II of Upper Burgundy concluded a treaty with Hugh of Provence in their struggle for the crown of Italy (Lombardy), one of the terms was that Rudolf's daughter, Adelaide, then a baby of two, should marry Hugh's son, Lothair. Fourteen years later her brother, Conrad of Burgundy, saw to the fulfilling of this contract, Lothair being by then nominally king of Italy, but actually in the power of Berengarius of Ivrea. One child was born of the marriage, Emma (she eventually married Lothair II of France), and in 950 Lothair of Italy died, not without strong suspicion of having been poisoned by Berengarius, who succeeded him. Berengarius then tried to make Adelaide marry his son, and on her refusal treated her with brutality and indignity, and shut her up in a castle on Lake Garda. At this time the German king, Otto the Great, was leading an army into Italy to try to reduce the north to order. He defeated Berengarius and released Adelaide ; or, as it is said, she escaped from her prison and joined him. To consolidate his authority in Italy, Otto married Adelaide, who was twenty years his junior, on Christmas day 951, at Pavia. Of this union five children were born. Ludolf, Otto's son by his first wife (sister of Athelstan of England), was jealous of the influence of his stepmother and her children and became a centre of discontent

and rebellion, but to the German people the gentle and gracious Adelaide soon endeared herself. In 962 Otto was crowned emperor at Rome. Nothing is heard of Adelaide for the next ten years, till in 973 her husband died and their eldest son succeeded.

Otto II was a good and spirited prince, but hasty and self-sufficient, and on his accession to power he soon estranged his mother and allowed himself to be turned against her by his wife, the Byzantine Theophano, and other counsellors. Adelaide left the court and went to her brother, Conrad, at Vienne. She appealed to St Majolus, abbot of Cluny, whom she had wanted to see made pope when Benedict VI was murdered in 974, and he eventually succeeded in bringing about a reconciliation ; mother and son met at Pavia, and Otto asked pardon on his knees for his unkindness. She sent gifts to the shrine of St Martin at Tours, including Otto's best cloak, and asking for her son the saint's prayers—" you who had the glory of covering with your own cloak Christ the Lord in the person of a beggar ".

But similar trouble came when Otto died in 983. Otto III was a baby and his mother, Theophano, became regent. She had the flair for politics of the great Byzantine princesses and in this respect was more capable than her mother-in-law. Adelaide again left the court, but Theophano died suddenly in 991 and the old empress came back to be herself regent, a task now beyond her strength and peace-loving nature, though she had the assistance of St Willigis of Mainz. Throughout her life she had shown herself generous and forgiving to enemies, and amenable to the wise guidance in turn of St Adalbert of Magdeburg, St Majolus and St Odilo of Cluny, who called her " a marvel of beauty and grace ". She founded and restored monasteries of monks and nuns, and was urgent for the conversion of the Slavs, whose movements on the eastern frontier troubled her closing years before she finally returned to Burgundy. Death overtook her at a monastery of her foundation at Seltz, on the Rhine near Strasburg, on December 16, 999. St Adelaide was canonized *c.* 1097.

The most reliable source of information regarding St Adelaide is the " Epitaphium " of St Odilo of Cluny. It is printed in MGH., *Scriptores*, vol. iv, pp. 635–649, and in Migne, PL., vol. cxlii, cc. 967–992. But a good deal may also be gleaned from the chroniclers of the period. There is a German life by F. P. Wimmer, *Kaiserin Adelheid* (1897). See also DHG., vol. i, cc. 516–517.

BD SEBASTIAN OF BRESCIA (A.D. 1496)

DURING the thirteenth century the family of the Maggi was one of the most powerful in Brescia and at the head of the party of the Guelfs ; at the time of the birth of Bd Sebastian, early in the fifteenth century, it had declined from its former estate, but the name was still held in honour. Sebastian entered the Order of Preachers when he was fifteen, and his ministry was attended with much success : large numbers were brought to repentance, quarrelling families and communes were reconciled, and the work of his order strengthened ; but few particulars are known of his busy life. He was a powerful preacher and an admirable superior in the many friaries that he governed. He recognized the genius and virtues of Jerome Savonarola, whose confessor for a time he was, and at the age of twenty-nine, when Father Jerome had been professed only six years, he made him master of the novices at Bologna. Bd Sebastian was a strict upholder of monastic observance, and worked doggedly at the reform of several houses, especially that of Lodi, where he set the example

of begging from door to door for the support of the community. As a superior he wished to be treated with the openness of a father, and was then gentle and indulgent; but when his brethren regarded him merely as a master, he was accordingly severe. When suffering from sickness Bd Sebastian insisted on carrying out a visitation of his province, but when he reached the priory of Santa Maria di Castello at Genoa he could go no further; this, he said to his companions, was to be the place of his rest for ever. He died there on December 16, 1496, and all Genoa came to his tomb, whereat many miracles were reported. The *cultus* of Bd Sebastian Maggi was confirmed in 1760.

Mortier in his *Histoire des maîtres généraux O.P.*, vol. iv, pp. 548–550, speaks in some detail of Bd Sebastian, and he figures in nearly all the lives of Savonarola: see, for example, Herbert Lucas, *Fra Girolamo Savonarola* (1906), pp. 10, 191 *seq.*, etc. A short account is also given by Procter, *Lives of Dominican Saints*, pp. 339–342. For a fuller bibliography see Taurisano, *Catalogus hagiographicus O.P.*

BD MARY OF TURIN, VIRGIN (A.D. 1717)

THERE lived at Turin during the seventeenth century a count of Santena named John Donato Fontanella. He was a religious and well-loved man and married an equally good wife, Mary Tana, whose father was cousin-german to St Aloysius Gonzaga. They had eleven children, of whom the ninth, Marianna, was a girl of particular intelligence and promise. When a child of six, emulating St Teresa, she concocted a scheme with her little brother to run away and live "in the desert"; but they spoiled it by oversleeping on the morning intended for their departure. Two years later, when making recovery from a serious illness, she experienced her first vision, and from that time began to show a strongly ascetic disposition; in the following year she made her first communion. A deep impression had been made on her mind by contemplation of the blow in the face given to our Lord by the servant of Caiaphas, and a strange incident is related in that connection. One evening, when Marianna was kneeling at Benediction with one of her sisters, a strange man on her other side turned suddenly and violently slapped her cheek. The man escaped in the ensuing confusion and was never seen again. When she was something over twelve, Marianna, by a not very creditable ruse in concert with the nuns to evade her mother, joined the Cistercians at Saluzzo to live among their *alumnae;* but she was not happy there and, on the death of her father, went home to keep house for her mother. She became ever more drawn to the religious life and in 1676, after some difficulties with her family, was admitted in her sixteenth year to the Carmel of Santa Cristina. Here her first experience was one of great home-sickness; following that, an intense distaste for her new life and dislike of the novice-mistress. But she persevered and was in due course professed.

After seven years in the convent Sister Mary-of-the-Angels, as she was now called, was visited by a long and severe "dark night", during which she was tormented by numerous diabolical assaults and manifestations. She was guided through this by a very able director, Father Laurence-Mary, O.C.D., and at the end of three years began to come into more peaceful ways and to attain higher states of prayer. In 1690 she wrote to Father Laurence an account of a mystical experience which marked the end of her violent struggles. That Sister Mary herself was of a vehement disposition her own physical penances show. At one time she was scourging herself to blood daily, compressing her tongue with an iron ring,

dropping molten wax on her skin, even suspending herself cross-wise by ropes from a beam in her cell. Of such practices we may borrow from the words of Father George O'Neill, S.J., her Irish biographer: " No one is asked to imitate, no one is bound to admire them." When she was thirty she was appointed novice-mistress, and three years later prioress, offices which she took up with deep reluctance and discharged with an equally marked ability. At the suggestion of Bd Sebastian Valfré she undertook a new foundation with a small house and inadequate endowment at Moncaglieri; and having overcome opposition from both ecclesiastical and civil authorities she was able to establish the nucleus of a community there in 1703, and the convent is still in being. Sister Mary herself wished to go there, but the people of Turin would not suffer it; all, from the members of the ducal family of Savoy downwards, were accustomed to go and ask the advice and prayers of the prioress of Santa Cristina, especially during the war with the French.

During the last twenty years of her life Bd Mary continued to have remarkable experiences and gifts, among them what appeared to be a literal " odour of sanctity ". This scent emanated from her person, and was communicated to her clothes and even to things that she touched, from which it was sometimes difficult to eradicate. From about 1702 this phenomenon was permanent, and among the witnesses to it was Father Costanzo, afterwards archbishop of Sassari in Sardinia. He characterized it as " neither natural nor artificial, nor like flowers or aromatic drugs or any mixture of perfumes, but only to be called an ' odour of sanctity ' ". It is stated that certain secondary relics of the *beata* at Moncaglieri still retain this fragrance. At the same time Bd Mary, like so many other mystics, was also notably proficient and careful in the practical matters, keeping accounts, looking after workmen, and so on, which fell to her lot as prioress. At the end of the priorate of Mother Teresa-Felix in 1717 the nuns of Santa Cristina wished to elect Bd Mary for a fifth term of office. She thought that her physical weakness would prevent her from giving a proper example of observance, and appealed to her confessor and to the prior provincial, but they both refused to interfere. Whereupon she set herself to pray that, if it were God's will, she might shortly die; and within three weeks she was very ill. Punctilious obedience to superiors had been so marked in her life that the nuns now implored them to " give her an obedience " to recover. They demurred, and Mary said, " Obedience wills what God wills, and therefore I will what obedience wills. Were the impossible possible I would do as you ask; but I have so stormed the heart of Jesus to get my desire that He has granted it. It cannot be changed now." She blessed all her sisters, and Father Costanzo asked, without saying who she was, for a last word for " another daughter ", who was in fact the young Princess di Carignano who had hurried to the convent when she heard that Mother Mary was dying. " May our Lord bless her ", she murmured, " and give her real detachment from the world—for everything here comes to an end." Bd Mary-of-the-Angels died on December 16, 1717, and seven years later her cause was introduced at the instance of Victor Amadeus II of Savoy; but she was not officially declared blessed until 1865.

A full account of this Carmelite mystic will be found in the book of Father G. O'Neill, *Bd Mary of the Angels* (1909). It is based upon a life written in Italian by Father Elias-of-St-Teresa who had known the *beata* personally and was able to utilize what survived of an autobiography which she wrote by command of her superiors. A later Italian account is by Father Benedetto (1934).

17 : ST LAZARUS (FIRST CENTURY)

IN the eleventh chapter of his gospel St John gives a full account of the raising from the dead by our Lord of Lazarus of Bethany, the brother of Martha and Mary and the much-loved friend of Jesus ; but the Bible tells us nothing of the subsequent life of this man called back from the dead. Nor is anything really known. The pseudo-Clementine writings say he followed St Peter into Syria, but according to the tradition received in the East he, with his sisters and others, was put into a leaking boat by the Jews at Jaffa, and by a supernatural interposition of providence landed safely on the island of Cyprus. He was, they say, made bishop at Kition (Larnaka), and died there in peace after thirty years. In 890 the Emperor Leo VI built a church and monastery in his honour at Constantinople, and translated some of the reputed relics from Cyprus.

The presence of St Lazarus in the West is first heard of in the eleventh century, in connection with the legend of St Mary Magdalen in Provence. In a letter written by Pope Benedict IX on the occasion of the consecration of the abbey church of St Victor at Marseilles reference is made to its possessing the relics of St Lazarus of Bethany, but nothing is said of his having been bishop there or preaching in Provence as the medieval legends assert. According to these Lazarus was put into the oarless and rudderless boat with the others (Mary Magdalen, Martha, Maximinus, etc.) and landed with them in the south-east of Gaul. He made a number of converts at Marseilles, became their bishop, and was martyred under Domitian on the site of the Saint-Lazare prison. He was buried in a cave, over which the abbey of St Victor was subsequently built. From there his relics are supposed to have been taken to Autun, where some human remains were enshrined in the new cathedral in 1146. The existence in the crypt of St Victor's at Marseilles of the epitaph of a fifth-century bishop of Aix named Lazarus, who had to resign his see and visited Palestine before dying at Marseilles and being buried there, may throw light on the origin of these curious legends about St Lazarus of Bethany ; and also the bringing of relics of St Nazarius from Milan to Autun in 542.

There is abundant evidence that the memory of Lazarus was devotionally honoured both in early days at Jerusalem and later throughout the Church. The pilgrim lady Etheria (*c.* 390), tells us of the procession which took place to the *Lazarium* (where Lazarus had been raised from the dead) on the Saturday before Palm Sunday. Etheria was much impressed by the enormous crowd which packed the whole vicinity. But we also find some similar celebration, nearly always connected with Lent, in the Western church. At Milan, Passion Sunday was called *Dominica de Lazaro*, and in Africa, as we learn from St Augustine, the gospel of the restoring to life of Lazarus was read at the night office before the dawn of Palm Sunday.

See DAC., vol. viii, cc. 2009–2086, and the references already given under St Mary Magdalen (July 22). Mention may also be made of the article " Lazarus " by L. Clugnet in the *Catholic Encyclopedia* (vol. ix, p. 98), and of a contribution of Father Thurston to the Irish quarterly, *Studies*, vol. xxiii (1934), pp. 110–123. No heed can be paid to the supposed presence of relics of St Lazarus at Autun ; there is much better ground for crediting the oriental tradition that his body reposes at Kition in Cyprus. See the *Lexikon f. Theologie und Kirche*, vol. vi, c. 432. For the liturgical observances, see Abbot Cabrol in DAC.,

vol. viii, cc. 2086–2088. In the later middle ages St Lazarus was credited with having left an account of what he had seen in the next world before he was recalled to life : see Max Voigt, *Beiträge zur Geschichte der Visionenliteratur im M.A.*, vol. ii (1924). The military order of hospitaller-knights of St Lazarus of Jerusalem (still existing in the form of two separate orders, of merit and knighthood, in Italy and France) did not take its name from this St Lazarus but from the fictitious Lazarus, " full of sores ", of our Lord's parable.

ST OLYMPIAS, WIDOW (*c.* A.D. 408)

ST OLYMPIAS, called by St Gregory Nazianzen " the glory of the widows in the Eastern church ", was to St John Chrysostom something of what St Paula was to St Jerome. Her family belonged to Constantinople, and was one of distinction and wealth. She was born about the year 361, and left an orphan under the care of the prefect Procopius, her uncle ; it was her happiness to be entrusted by him to Theodosia, sister to St Amphilochius, a woman who, St Gregory told her, was a pattern of goodness in whose life she might see as in a glass all excellences. Olympias had inherited a large fortune and was attractive in person and character, so that her uncle had no difficulty in arranging a marriage that was acceptable to him and to her, namely with Nebridius, for some time prefect of Constantinople. St Gregory wrote apologizing because age and bad health kept him from attending the wedding, and enclosing a poem of good advice for the bride. The husband appears to have been an exacting man, but within a very short time Nebridius was dead, and the hand of Olympias was being sought by several of the most considerable men of the court. The Emperor Theodosius was very pressing with her to accept Elpidius, a Spaniard and his near relation. She declared her resolution of remaining single the rest of her days : " Had God wished me to remain a wife ", she said, " He would not have taken Nebridius away." Theodosius persisted, and as her refusal continued, he put her fortune in the hands of the urban prefect with orders to act as her guardian till she was thirty years old. The prefect even hindered her from seeing the bishop or going to church. She wrote to the emperor, somewhat acidly perhaps, that she was obliged to him for easing her of the burden of managing and disposing of her money, and that the favour would be complete if he would order it all to be divided between the poor and the Church. Theodosius, struck with her letter, made an inquiry into her manner of living, and restored to her the administration of her estate in 391.

St Olympias thereupon offered herself to St Nectarius, Bishop of Constantinople, for consecration as a deaconess, and established herself in a large house with a number of maidens who wished to devote themselves to the service of God. Her dress was plain, her furniture simple, her prayers assiduous, and her charities without bounds, so that St John Chrysostom found it necessary to tell her sometimes to moderate her alms, or rather to be more cautious in bestowing them, that she might be able to succour those whose distress deserved preference : " You must not encourage the laziness of those who live upon you without necessity. It is like throwing your money into the sea." In 398 Chrysostom succeeded Nectarius in the see of Constantinople, and he took St Olympias and her disciples under his protection, and guided by him her benefactions were spread abroad ; an orphanage and a hospital were attached to their house, and when the expelled monks came from Nitria to appeal against Theophilus of Alexandria they were fed and

sheltered at the expense of Olympias. St Amphilochius, St Epiphanius, St Peter of Sebaste and St Gregory of Nyssa were among her friends, and Palladius of Helenopolis refers to her as " a wonderful woman . . . like a precious vase filled with the Holy Spirit " ; but it was with her own bishop that friendship was most mutually affectionate and trusting, and she was one of the last persons whom Chrysostom took leave of when he went into banishment in 404. It was necessary to tear her from his feet by violence.

After his departure, Olympias shared the persecution in which all his friends were involved. She was brought before Optatus, the prefect of the city, who was a heathen, on a charge of having set fire to the cathedral, but really that she might be persuaded to hold communion with Arsacius, the usurper of the bishopric. But Olympias was more than a match for Optatus, and was dismissed for that time. She was very ill all the winter, and in the spring was exiled, and wandered from place to place. About midsummer in 405 she was brought back to Constantinople and again presented before Optatus, who sentenced her to pay a heavy fine because she refused to communicate with Arsacius. Atticus, successor of Arsacius, dispersed the community of widows and maidens which she directed, and put an end to all their charitable works. Frequent sicknesses, outrageous slanders and persecutions succeeded one another. St John Chrysostom comforted and encouraged her from his places of exile by letters, of which seventeen have come down to us and give an idea not only of his misfortunes but of hers as well. " As you are well acquainted with suffering you have reason to rejoice, inasmuch as by having lived constantly in tribulation you have walked in the road of crowns and laurels. All manner of corporal diseases have been yours, often more cruel and harder to be endured than many deaths ; you have never been free from sickness.* You have been overwhelmed with slanders, insults, and injuries and never been free from some new tribulation ; tears have always been familiar to you. Among all these, one single affliction is enough to fill your soul with spiritual riches." In another letter he writes : " I cannot cease to call you blessed. The patience and dignity with which you have borne your sorrows, the prudence and wisdom with which you have managed delicate affairs, and the charity which has made you throw a veil over the malice of your persecutors have won a glory and reward which hereafter will make all your sufferings seem light and passing in the presence of eternal joy." We know also from these letters that St John entrusted Olympias with the execution of important commissions for him.

It is not known where St Olympias was when she heard of St John Chrysostom's death in Pontus on September 14, 407 ; she herself died at Nicomedia on July 25 in the following year, not much more than forty years old. Her body was taken to Constantinople, where " she had become so celebrated for her great goodness that her very name was considered worthy of imitation, parents hoping that their children would be built on a like model ".

Our knowledge of this holy widow is derived partly from Palladius, the letters of Chrysostom and the writings of other contemporaries, but also from a Greek Life which was printed

* Elsewhere he writes to her : " Much patience is needed to see oneself unjustly deprived of wealth, driven from home and country to exile in an unhealthy climate, chained and imprisoned, loaded with insults, railing and contempt. Even the calmness of Jeremias could not resist such trials. Yet not even these or the loss of children dear as our very heart's blood or death itself, the most terrible of evils in human estimation, are so trying to bear as bad health."

for the first time in the *Analecta Bollandiana*, vol. xv (1896), pp. 400–423, together with an account of the translation of her remains (*ibid.*, vol. xvi, pp. 44–51) written much later by the superioress (*Ama*) Sergia. See also the article of J. Bousquet, " Vie d'Olympias la diaconesse ", contributed to the *Revue de l'Orient chrétien*, second series, vol. i (1906), pp. 225–250, and vol. ii (1907), pp. 255–268. The life seems to have been composed in the middle of the fifth century and is clearly posterior to Palladius, as is proved by quotations made from this source. One chapter, the eleventh, seems to be a later interpolation by another hand. The letters of St John Chrysostom to St Olympias have been translated into French by P. Legrand, *Exhortations à Théodore* ; *Lettres à Olympias* (1933). See also H. Leclercq in DAC., vol. xii, cc. 2064–2071.

ST BEGGA, Widow (A.D. 693)

Pepin of Landen, mayor of the palace to three Frankish kings, and himself commonly called Blessed, was married to a saint, Bd Itta or Ida, and two of their three children figure in the Roman Martyrology : St Gertrude of Nivelles and her elder sister, St Begga. Gertrude refused to marry and was an abbess soon after she was twenty, but Begga married Ansegisilus, son of St Arnulf of Metz, and spent practically the whole of her long life as a nobleman's wife " in the world ". Of this union was born Pepin of Herstal, the founder of the Carlovingian dynasty in France. After the death of her husband, St Begga in 691 built at Andenne on the Meuse seven chapels representing the Seven Churches of Rome, around a central church, and in connection therewith she established a convent and colonized it with nuns from her long-dead sister's abbey at Nivelles. It afterwards became a house of canonesses and the Lateran canons regular commemorate St Begga as belonging to their order. She is also venerated by the *Béguines* of Belgium as their patroness, but the common statement that she founded them is a mistake due to the similarity of the names. St Begga died abbess of Andenne and was buried there.

A life of St Begga, together with some collections of miracles, has been printed in Ghesquière, *Acta Sanctorum Belgii*, vol. v (1789), pp. 70–125 ; it is of little historical value. See also Berlière, *Monasticon Belge*, vol. i, pp. 61–63 ; and DHG., vol. ii, cc. 1559–1560. There can be little doubt that the word *beguinae*, which we first meet about the year 1200 and which, as stated above, has nothing to do with St Begga, was originally a term of reproach used of the Albigensians : see the *Dictionnaire de Spiritualité*, vol. i, cc. 1341–1342.

ST STURMI, Abbot (A.D. 779)

Sturmi, the son of Christian parents in Bavaria, was entrusted to the care of St Boniface who left him to be educated under St Wigbert in his abbey of Fritzlar. He was there in due course ordained priest and did mission work in Westphalia for three years, after which he was allowed with two companions to lead an eremitical life in the forest at Hersfeld. This place was unprotected from the marauding Saxons, and was otherwise unsuited to them, and was soon abandoned. St Boniface had found a district further south more suitable for a monastery from which the Saxons could be evangelized, and St Sturmi rode down into it on his donkey and selected a site at the junction of the Greizbach and the Fulda. In 744 the monastery of Fulda was founded, St Boniface appointing St Sturmi its first abbot. It was the favourite foundation of St Boniface, who intended it to be what in fact it became under the fostering care of Sturmi, the pattern monastery and seminary of priests for all Germany ; he used frequently to visit it to superintend

its progress, and his body was buried in the abbey church. Soon after its foundation St Sturmi went into Italy to study Benedictine observance at its fountain-head at Monte Cassino, and it seems that Pope St Zachary gave his monastery complete autonomy by withdrawing it from episcopal jurisdiction and subjecting it directly to the Holy See. The abbey of Fulda continued to prosper under St Sturmi, but he was involved in serious difficulties after the martyrdom of St Boniface, for the attitude of his successor at Mainz, St Lull, towards the monastery was very different. Lull claimed that it should be subject to him as bishop, and the ensuing struggle was long and bitter. In 763 an order was obtained from Pepin for the banishment of Sturmi, and Lull nominated a superior in his place, but the monks of Fulda refused to accept him and expelled him from the house, threatening that they would go in a body and appeal to the king. To pacify them Lull told them to choose a superior of their own, whereupon they elected a life-long disciple of Sturmi. He took a deputation of monks to court, and they were successful in inducing Pepin to recall their beloved abbot, who returned to Fulda amid great rejoicing after two years of exile.

The efforts of St Sturmi and his monks to convert the Saxons did not meet with much external success, and the wars of Pepin and Charlemagne, first punitive and then of conquest, were not calculated to recommend his religion to the heathen. St Sturmi, like many missionaries before and since, was working under the greatest handicaps furnished by the civil power: it seemed to the Saxons that the faith of Christ was preached to them "with an iron tongue by their bitterest enemies". When Charlemagne was recalled from Paderborn to attack the Moors in Spain, the Saxons at once rose and drove out the monks; Fulda itself was threatened. In 779 Charlemagne returned and St Sturmi accompanied him to the mobilization at Düren which preceded fresh military success against the Saxons, but he did not live to recommence his missions. He was taken ill at Fulda and, in spite of the efforts of the physician sent by Charlemagne, died on December 17, 779. The name of St Sturmi, called by the Roman Martyrology the Apostle of the Saxons, was added to the roll of saints in 1139; he is apparently the first German known to have become a Benedictine monk.

The *Vita S. Sturmii* belongs to the best class of early medieval biographies. It was written by Eigil, himself also abbot of Fulda, about fifty years after the founder's death. It has been many times printed, *e.g.* in Migne, PL., vol. cv, cc. 423–444, and in MGH., *Scriptores*, vol. ii, pp. 366–377. See also the sketch of Sturmi's activities given by H. Timerding in *Die Christliche Frühzeit Deutschlands; zweite Gruppe* (1929); and M. Tangl, *Leben des hl. Bonifazius, der hl. Leoba und des Abtes Sturmi* (1920), Introduction. The life by Eigil is translated by C. H. Talbot in *Anglo-Saxon Missionaries in Germany* (1954).

ST WIVINA, VIRGIN (A.D. 1170 ?)

LITTLE is related of the life of St Wivina that is not common to many other holy nuns of the middle ages. She was a Fleming, well brought up, and by the time she was fifteen had made up her mind to "leave the world" and her father's house. She was, however, sought in marriage by a number of suitors—foremost among whom was a young nobleman named Richard, who had the approval of her parents. This young man was very much in love with her, and when she made it clear to him that she would accept no earthly husband he took it so hardly that he became ill and his life even was in danger. Feeling herself responsible for his unhappy

state, Wivina prayed and fasted for him until he was restored to health, as it were miraculously. When she was twenty-three she left her father's house secretly, taking only a psalter with her, and with one companion made a hermitage of branches in a wood near Brussels, at a place called Grand-Bigard. Here her solitude was much disturbed by people who came from the city to see her out of curiosity. Count Godfrey of Brabant offered her the land and an endowment wherewith to build a monastery on it, which she gladly accepted. She put herself and her community under the direction of the abbot of Afflighem, a monastery near Alost (it is still in being) which at that time, according to the testimony of St Bernard, was peopled by angels rather than men. Under such auspices the nunnery of Grand-Bigard prospered, though not without grave difficulties for the abbess; some of her subjects found her lacking in discretion, especially in the matter of austerities, and did not keep their opinions to themselves. St Wivina pointed out to them that they were being led away by Satan, but it required a miracle to persuade them that their abbess was in the right. After her death the abbey became a place of pilgrimage, and many miracles of healing took place at her tomb. The relics of St Wivina are now in Notre-Dame-du-Sablon at Brussels.

There is a legendary account of her which has been printed by the Bollandists in the volume *Anecdota J. Gielemans* (1895), pp. 57–79. Her psalter, written in the early twelfth century, is still preserved at Orbais in Brabant. See also Van Ballaer, *Officium cum Missa* (1903).

18: SS. RUFUS AND ZOSIMUS, MARTYRS (*c.* A.D. 107)

WHEN St Ignatius of Antioch was at Philippi in Macedonia, on his way to martyrdom in Rome, he had with him SS. Rufus and Zosimus, citizens of Antioch or of Philippi itself. On the instruction of Ignatius, the Philippian Christians wrote a fraternal letter to their fellows at Antioch, and were answered by St Polycarp of Smyrna, to whom St Ignatius had commended the care of his church. In his letter, which during the fourth century was read publicly in the churches of Asia, he refers to Rufus and Zosimus, who had the happiness to share in Ignatius's chains and sufferings for Christ, and likewise glorified God by martyrdom under Trajan about the year 107. St Polycarp says of them: "They have not run in vain but in faith and righteousness, and they are gone to the place that was due to them from the Lord, with whom they also suffered. For they loved not the present world, but Him who died and was raised again by God for us. . . . Wherefore I exhort all of you that you obey the word of righteousness and exercise all patience, which you have seen set forth before your eyes, not only in the blessed Ignatius and Zosimus and Rufus, but in others that have been among you and in Paul himself and the rest of the apostles."

Nothing more is known of these martyrs than is contained in St Polycarp's letter. There is no indication of an early *cultus* of any kind.

ST GATIAN, BISHOP OF TOURS (A.D. 301 ?)

ACCORDING to St Gregory of Tours St Gatian was one of the six missionary bishops who came to Gaul from Rome with St Dionysius of Paris about the

middle of the third century. He preached the faith principally at Tours, of which church he is venerated as the founder and the first bishop. Having continued his labours with unwearied zeal amid many dangers for fifty years he died in peace. His memory was held in veneration, but it appears that much of his work was undone. A medieval legend says that St Gatian was one of the seventy-two disciples and was sent to Gaul by St Peter himself. This is certainly a fiction.

St Gregory of Tours mentions St Gatian in his *Historia Francorum*, bk i, ch. 10, and bk x, ch. 31, as also in his *Gloria confessorum*, bk iv, ch. 39. The fact that Gatian is not commemorated in the *Hieronymianum* suggests there was no very active *cultus*, but we are told that St Martin of Tours enshrined his relics with honour. Duchesne discusses the case of Gatian in his *Fastes Épiscopaux*, vol. ii, pp. 286, 302.

ST FLANNAN, BISHOP (SEVENTH CENTURY ?)

ST FLANNAN, whose feast is kept throughout Ireland, is venerated as the first bishop of Killaloe, a diocese nearly conterminous with the district of Thomond, of which his father, Turlough, was chieftain. Flannan was educated by a monk, who taught him not only letters but also " to plow, sow, reap, grind, winnow and bake for the monks ". According to his very late life, Flannan determined, in spite of the opposition of his friends and relatives, to make a pilgrimage to Rome, and he achieved the voyage in the miraculous manner common in Celtic hagiology, namely, on a floating stone. While there he was consecrated bishop by Pope John IV (*d.* 642), and on his return to Killaloe all the people assembled to hear the instructions and messages of the Holy Roman See. The exhortations and teaching of St Flannan caused his father in his old age to become a monk under St Colman at Lismore. Three of his sons having been killed, Turlough asked Colman for a special blessing on his family. Whereupon Colman made seven strides and said, " From you shall seven kings spring " : and so it was, all of them called Brian. Flannan was afraid that the kingship would descend to him, and that he might be ineligible for it he prayed that he should be visited with a physical deformity. Accordingly, says his biographer, " scars and rashes and boils began to appear on his face so that it became most dreadful and repulsive ". St Flannan is supposed to have preached as well in the Western Isles : a small group off the west coast of Lewis, the Seven Hunters, is also known by his name. Several great marvels are attributed to him, as well as such Celtic practices as reciting his office immersed in icy water.

There is a Latin life of St Flannan in the Codex Salmanticensis (defective in one leaf). It has been printed in the Bollandist edition of the *Acta Sanctorum Hiberniae ex Codice Salmanticensi*, pp. 643–680. Another text has been edited by Fr Paul Grosjean, from a Bodleian manuscript, in the *Analecta Bollandiana*, vol. xlvi (1928), pp. 124–141, and with this also a third fragment in the library of Trinity College, Dublin. " Flannan, prince of gentleness " is a phrase which occurs in some manuscripts of the *Félire* of Oengus on December 18. The life of St Flannan seems to be rather exceptionally late and extravagant. See also KSS., p. 350.

ST WINEBALD, ABBOT (A.D. 761)

IT has been related herein under the date February 7 that a certain West Saxon, St Richard, set out on a pilgrimage to Rome with his two sons, SS. Willibald and Winebald, and died at Lucca. The young men went on to their destination,

whence Willibald undertook a further pilgrimage to the Holy Land ; but Winebald (or Wynbald), who had been delicate from his childhood and was ill, remained at Rome, where he studied for seven years and devoted himself with his whole heart to the divine service. Then, returning to England, he engaged several among his kindred and acquaintances to accompany him back to Rome, and there he dedicated himself to God in a religious state. St Boniface came on his third visit to Rome in 739 and enlisted Winebald to help in the founding of the Church in Germany. Winebald followed him into Thuringia and, being ordained priest there, received the care of seven churches, which he ministered to from Sulzenbrücken, near Erfurt. Being harried by the Saxons, he extended his labours into Bavaria, and after some years of strenuous missionary work returned to St Boniface at Mainz. But he could not settle down there, and went to his brother St Willibald, who was now bishop of Eichstätt. Willibald wanted to found a double monastery which might be a pattern and seminary of piety and learning to the numerous churches which he had planted, and he asked Winebald and his sister St Walburga to undertake it.

Winebald therefore went to Heidenheim in Württemberg, where he cleared a wild spot of ground of trees and bushes and built first little cells for himself and his monks and shortly afterwards a monastery. A nunnery was set up adjoining, which St Walburga governed. The idolaters attempted the life of St Winebald because of his unflinching efforts to impose Christian morality, but he escaped these dangers and continued to enlarge Christ's fold, maintaining in his religious community the spirit of their holy state, teaching them above all things to persevere in prayer and to keep inviolably in mind the life of our Lord, as the standard from which they were never to waver and never to cease to hold up to the pagans around them. He established the Rule of St Benedict in both the monasteries, which formed an important centre of English learning. St Winebald was afflicted for many years with sickness (he had an altar in his own cell at which he offered Mass when he was not able to go to the church) and this much hampered his missionary work for he could undertake only short journeys. For this reason he was unable to end his days at Monte Cassino as he wished to do. Once he set out on a visit to Würzburg and on the way was brought almost to the point of death at the shrine of St Boniface at Fulda ; after three weeks he was better, but at the next town had a relapse and was in bed for another week. The end came after three years of nearly continual illness, and after a tender exhortation to his monks he died in the arms of his brother and sister on December 18, 761. Hugeburc, the nun who wrote the Life of St Winebald, assures us that miraculous cures took place at his tomb, and St Ludger writes in the Life of St Gregory of Utrecht that, " Winebald was very dear to my master Gregory, and shows by great miracles since his death what he did whilst living ".

The trustworthy biography of St Winebald was written by a nun of Heidenheim, Hugeburc ; the best text is that of Holder-Egger in MGH., *Scriptores*, vol. xv, pp. 106–117. Some further information is furnished in the *Hodoeporicon* of St Willibald, written by the same Hugeburc, which is translated in C. H. Talbot, *Anglo-Saxon Missionaries in Germany* (1954), and also for the Palestine Pilgrims Text Society by Bishop Brownlow in 1891. Other details may be gathered from the correspondence of St Boniface, from the Life of St Walburga and from the earlier portion of F. Heldingsfelder's *Die Regesten der Bischöfe von Eichstätt* (1915). See also *Analecta Bollandiana*, vol. xlix (1931), pp. 353–397 ; and W. Levison, *England and the Continent* . . . (1946) ; see therein for Hugeberc, p. 294.

19: SS. NEMESIUS AND OTHER MARTYRS (A.D. 250)

DURING the persecution of Decius, Nemesius, an Egyptian, was apprehended at Alexandria upon a charge of theft. He cleared himself of that, but was immediately accused of being a Christian. Thereupon he was sent to the prefect of Egypt and, confessing his faith, he was ordered to be scourged doubly more grievously than the thieves. Afterwards he was condemned to be burnt in company with robbers and other malefactors; whereby, as the Roman Martyrology says, he had the honour and happiness more perfectly to imitate the death of our divine Redeemer.

ARSENIUS, HERON and ISIDORE, with DIOSCORUS, a youth only fifteen years old, were committed at Alexandria in the same persecution. First of all the judge took the boy in hand and began to cajole him with fair speeches; then he assailed him with various tortures, but Dioscorus could be overcome in neither way. The rest, after enduring like torments, were burnt alive. But the judge discharged Dioscorus, on account of his years, saying he allowed him time to repent; and he departed free, "for the consolation of the faithful". In the Roman Martyrology St Nemesius is commemorated on December 19, the rest of these martyrs on the 14th. On the 8th is mentioned the finding of the relics at Rome of another ST NEMESIUS and other martyrs. They have two other entries in the Martyrology—their martyrdom on August 25 and translation of relics on October 31—though they are known only from the spurious *passio* of Pope St Stephen.

Alban Butler also mentions in this place SS. MEURIS and THEA, two women at Gaza in Palestine, who when persecution raged under the successors of Diocletian bore bravely the cruelty of men and malice of the devil, and triumphed over both. Meuris died at the hands of the persecutors; but Thea lived some time after she had passed through dreadful torments, as we learn from the Life of St Porphyrius of Gaza.

Of Nemesius we know nothing but the few sentences which Eusebius (*Eccl. Hist.*, bk vi, ch. 41) has extracted from St. Dionysius of Alexandria. Similarly Meuris and Thea are mentioned only in the Life of Porphyrius by Mark the Deacon.

ST ANASTASIUS I, POPE (A.D. 401)

ST ANASTASIUS was a Roman and the successor of St Siricius in the year 399; among his friends and admirers were St Jerome, St Augustine and St Paulinus of Nola. The first named wrote of him that he was a distinguished man, of blameless life and apostolic solicitude, whom Rome did not deserve to possess long lest the world's head be cut off while ruled by such a bishop (referring to the subsequent invasion by Alaric the Goth). St Jerome was as kind in speaking of his friends as he was merciless to his opponents, and Anastasius earned his gratitude by condemning certain writings of Origen (*d.* 254), about which Jerome was having a fierce controversy with Rufinus.

Besides the account in the *Liber Pontificalis* (for which see the text and notes of Duchesne's edition, vol. i, pp. 218 *seq.*), we have a few authentic papal letters, as well as references in St Jerome, St Paulinus of Nola, and St Augustine. Consult further E. Caspar, *Geschichte des Papsttums*, vol. i (1930), pp. 280–294, and Hefele-Leclercq, *Histoire des Conciles*, vol. ii, pp. 126–135.

BD WILLIAM OF FENOLI (*c.* A.D. 1205)

INFORMATION is lacking about this holy Carthusian lay-brother, whose *cultus* was confirmed by Pope Pius IX in 1860. It is known that he belonged to the charter-house *Casularum* in Lombardy and as he was in charge of the external business of the monastery his sanctity was a matter of more public knowledge than is usually the case among Carthusian monks. " He was untutored in theology, in philosophy and in worldly knowledge, but in spiritual life and good works he was most learned. His holiness was made known by very many miracles both during his life and after his death." Accounts of some of the miracles attributed to him have been preserved. One preposterous marvel is stated to have happened during his lifetime. When returning from his field work leading a mule William was attacked by robbers. Having no weapon to defend himself, he seized the leg of the mule, pulled it out of its socket, and brandishing it against his assailants, put them all to flight. This done he restored the leg to its place and the mule went on uninjured. It seems to be certain that in still existing paintings Bd William is represented with the leg of a mule or donkey in his hand.

An account of this good brother is given both in Le Couteulx, *Annales Ordinis Cartusiensis* vol. iii, pp. 293–302 ; and in the *Analecta Juris Pontificii*, vol. v, 1861, cc. 129–134. In both, the greater part of the space is taken up with attestations of miracles alleged to have been worked at the intercession of Bd William many centuries after his death.

BD URBAN V, POPE (A.D. 1370)

WILLIAM DE GRIMOARD was born at Grisac in Languedoc in 1310, his father being a local nobleman and his mother a sister of St Elzear de Sabran. He was educated in the universities of Montpellier and Toulouse and became a Benedictine ; after his ordination he returned to his old universities and then went on to Paris and Avignon to study for his doctor's degree. He taught in those places, and was appointed abbot of St Germain's at Auxerre in 1352. At this time the popes were residing at Avignon and for the next ten years Abbot William was constantly called on to undertake diplomatic missions for Pope Innocent VI, who in 1361 made him abbot of St Victor's at Marseilles and sent him to Naples as legate to Queen Joanna. While he was there he heard that Innocent was dead and that he had been elected in his place. He returned at once to Avignon, where he was consecrated and crowned, and took the name of Urban because " all the popes called Urban had been saints ". He was the best of the Avignon popes, though like most of them he was too much of a " nationalist " (as we should say now) to be a really satisfactory pontiff of the Universal Church, and the abuses by which he was surrounded were beyond his strength to eradicate.

The great event of his pontificate was his attempt, abortive though it was, to restore the papacy to Rome. In 1366, ignoring the opposition of the French king and the French cardinals, he informed the emperor of his intention to return to the City, and in April of the following year he set out. At Carneto he was met by a host of envoys, ecclesiastical and lay, by a Roman embassy bearing the keys of Sant' Angelo, and by Bd John Columbini and his Gesuati waving palms and singing hymns. Four months later he entered Rome in state, the first pope it had seen for over half a century, and when he looked upon the state of the City he wept.

The great churches, even the Lateran, St Peter's and St Paul's, were almost in ruins, and he at once set to work to restore them and to make the papal residences habitable. Immediate steps were taken to revive the discipline of the clergy and the fervour of the people, work was soon found for all, and food was distributed freely to the destitute.

In the following year Urban met the Emperor Charles IV, a new alliance was made between the empire and the Church, and Charles entered Rome leading the mule on which the pope rode. Twelve months later the emperor of the East, John V Palaeologus, also came, disclaiming schism and seeking help against the Turks. Urban received him on the steps of St Peter's, but he could give him no help: it was more than he could do to maintain his own position. He had failed to crush the *condottieri*, Perugia had revolted, France was at war with England, his French court was restless and discontented, his health was failing: Urban prepared to go back to France. The Romans implored him to stay, Petrarch made himself the mouthpiece of Italy to keep him in Rome, St Bridget of Sweden rode out to Montefiascone on her white mule to warn him that if he left Italy his death would swiftly follow. But it was all to no purpose. In June 1370 he declared to the Romans that he was leaving them for the good of the Church and to help France; on September 5, "sorrowful, suffering and deeply moved", he embarked at Carneto; and on December 19 he was dead. Petrarch wrote: "Urban would have been reckoned among the most glorious of men if he had caused his dying bed to be laid before the altar of St Peter's and had there fallen asleep with a good conscience, calling God and the world to witness that if ever the pope had left this spot it was not his fault but that of the originators of so shameful a flight." But this one weakness was forgiven him, and a chronicler of Mainz sums up contemporary opinion: "He was a light of the world and a way of truth; a lover of righteousness, flying from wickedness and fearing God."

Urban V was entirely free from the prevailing vices of his age and worked hard for the reform of the clergy, beginning with his own court, where the venality of the officials was notorious.* He maintained many poor students and encouraged learning by his support of universities, *e.g.* Oxford, and his encouragement of the foundation of new ones, *e.g.* at Cracow and Vienna. He awarded the custody of the relics of St Thomas Aquinas to the Dominicans of Toulouse, and instructed the university of that city that: "We will and enjoin on you that you follow the teaching of the blessed Thomas as true and Catholic teaching, and promote it to the utmost of your power." Pilgrims came to Urban's tomb in the abbey church of St Victor at Marseilles, his canonization was asked for and Pope Gregory XI promised the King of Denmark that it should be undertaken. The times were too troubled; but the *cultus* continued, and in 1870 it was confirmed by Pope Pius IX, the feast of Bd Urban being added to the calendar of Rome and of several French dioceses.

From the point of view of this pontiff's personal holiness the most important sources will be found collected in the volume of J. H. Albanès and U. Chevalier, *Actes anciens et documents concernant le B. Urbain V* (1897). This includes the ancient lives, of which there are several, and the evidence, reports of miracles, etc., presented in view of his canonization

* Among the cardinals he made was Simon Langham, Archbishop of Canterbury, who was promptly turned out of his see by King Edward III because he had not asked the king's leave to accept the honour.

as early as 1390. There is besides this a very considerable literature, of which an excellent bibliography is provided in G. Mollat, *Les papes d'Avignon* (1912), pp. 102–103. See further G. Schmidt in Sdralek's *Kirchengeschichtliche Abhandlungen*, vol. iii, pp. 157–173, and E. Hocedez in the *Analecta Bollandiana*, vol. xxvi (1907), pp. 305–316. There is a life by L. Chaillan (1911) in the series " Les Saints ", but the best account is that of G. Mollat in his work mentioned above.

20 : SS. AMMON AND HIS COMPANIONS, MARTYRS (A.D. 250)

ST DIONYSIUS, Bishop of Alexandria during the persecution under the Emperor Decius, wrote to Fabian, Bishop of Antioch, an account of the sufferings, heroism and failures of the Egyptian Christians, which has been preserved for us in the *Ecclesiastical History* of Eusebius. In the course of it he mentions a certain Christian who, when he was brought to trial, began to fear and to waver. Some Christian soldiers who were among the guards, fearing that the man would deny his faith, made signs to him by looks, gestures, and nods to stand firm. The magistrate noticed this, made an inquiry, and amid the clamour of the onlookers five soldiers broke from the ranks and declared themselves Christians. The magistrates were extremely disturbed and the prisoners correspondingly encouraged by the profession of the soldiers, who duly suffered with the rest; " and by their victory Christ, who had given them this firmness of mind, gloriously triumphed ". Their names were Ammon, Zeno, Ptolemy, Ingenes and an older man, Theophilus.

As in the case of St Nemesius we know nothing of these martyrs but what St Dionysius of Alexandria reports in a passage cited by Eusebius, *Eccles. Hist.*, bk vi, ch. 41.

ST PHILOGONIUS, BISHOP OF ANTIOCH (A.D. 324)

ST PHILOGONIUS was brought up to the law, and made a considerable name at the bar for his eloquence, integrity and ability to make " the wronged stronger than the wronger ". While still a layman, with a wife and daughter, he was in 319 placed in the see of Antioch upon the death of Vitalis; and St John Chrysostom mentions the flourishing state of that church in his time as proof of his zeal and excellent administration. In the storms which were raised against the Church by Maximinus and Licinius, St Philogonius confessed his faith and was imprisoned. His festival was celebrated at Antioch on December 20 in the year 386, at which Chrysostom pronounced his panegyric, touching lightly on his virtues because, as he says, he left the detail of them to the bishop Flavian, who was to speak after him.

Chrysostom speaks in moving terms of the peace which this saint now enjoys in a state where there are no conflicts, no insurgent passions, no more of " those icy words, ' mine ' and ' yours ',' " which fill the world with wars, families with quarrels, and individuals with disquiet, envy and malice. St Philogonius had so renounced the world that he received in this life the earnest of Christ's spirit in its fullest degree. A soul must here learn that spirit and state of the blessed if she hopes to reign with them hereafter: she must have some acquaintance beforehand with the mysteries of grace and the works of love and praise. People are not invited to consort even with a temporal king, as St Macarius says, until they have

been instructed in the manners and customs of a court, so that they may not come to it in complete ignorance of its ways.

Here again all the information we possess comes from a single source, a sermon of St John Chrysostom. The text is printed in Migne, PG., vol. xlviii, pp. 747–756. On the degree of credit which attaches to the evidence of such panegyrics see the warnings given by Delehaye in his book *Les Passions des Martyrs et les Genres littéraires* (1921), ch. ii, pp. 183–235.

ST URSICINUS, ABBOT (*c.* A.D. 625)

THE Swiss town of Saint-Ursanne, on the Doubs at the foot of Mont Terrible, has its name from Ursicinus (or Ursinus), a disciple of St Columban. He was one of the monks who left Luxeuil and joined their abbot at Metz after he had been driven from his monastery. Like St Gall and others, St Ursicinus settled down in what is now Switzerland, formed a small community which he governed according to the Rule of St Columban followed at Luxeuil, and preached the gospel to the pagans of the neighbourhood. St Ursicinus died some time before the middle of the seventh century, revered for his holiness and miracles. Two other saints of this name are commemorated this month. On the 1st the Roman Martyrology has a bishop of Brescia, of whom nothing is known except that he took part in the Council of Sardica in 347; and on the 14th a sixth-century bishop is venerated at Cahors.

Not much that is certain is known of St Ursicinus. The short text printed in Trouillat, *Monuments de l'évêché de Bâle*, vol. i, pp. 40–44, is only a compendium of an eleventh-century life and quite unreliable. See, however, Chèvre, *Histoire de Saint-Ursanne* (1891). The cult of St Ursicinus is attested by some early church dedications. In DCB. vol., iv, p. 1070, he is described as an " Irish monk ", but Dom Gougaud does not mention him in his *Saints irlandais hors d'Irlande* (1937). On the other hand the mention of a bell which purports to be a relic of St Ursicinus, see Stückelberg, *Geschichte der Reliquien in der Schweiz* (1908) is perhaps suggestive of an Irish origin. See also the brief mention of St Ursanne in Mgr Besson, *Nos origines chrétiennes: Étude sur la Suisse romande* (1921).

ST DOMINIC OF SILOS, ABBOT (A.D. 1073)

THIS Dominic was born at the beginning of the eleventh century at Cañas in Navarre, on the Spanish side of the Pyrenees. His people were peasants, and for a time he followed their way of life, looking after his father's flocks among the foothills of the mountains. This work encouraged his taste for solitude and quietness, and he soon became a monk at the monastery of San Millán de la Cogolla. He made great progress in his new state, was entrusted with works of reform, and became prior of his monastery. In this office he came into conflict with his sovereign, Garcia III of Navarre, because he refused to give up some possessions of the monastery which were claimed by the king. Garcia at length drove Dominic and two other monks away, and they were welcomed by Ferdinand I of Old Castile, who sent them to the monastery of St Sebastian at Silos, of which Dominic was appointed abbot. The monastery was in a remote and sterile part of the diocese of Burgos, and was in a state of extreme decay, both materially and spiritually. Under the government of St Dominic this decay was arrested, then the house began to progress, and eventually he made it one of the most famous in Spain. Many miracles were recorded of Dominic in the course of his work, and it was said that there were no diseases known to man which had not been cured by his prayers.

The Roman Martyrology refers to the belief that Christian slaves among the Moors, to the number of three hundred, were liberated when they called upon God in his name. Dominic died on December 20, 1073.

St Dominic of Silos is especially venerated in the order of Friars Preachers, because a century less four years after his death, he appeared, according to the tradition, to Bd Joan of Aza who had made a pilgrimage from Calaroga to his shrine, and promised her that she should bear another son. That son was the founder of the Preachers, and he was named Dominic after the holy abbot of Silos. Until the revolution of 1931 it was the custom for the abbot of Silos to bring the staff of St Dominic to the royal palace whenever a queen of Spain was in labour and to leave it by her bedside until the birth had taken place.

There is a life by a monk, Grimaldus, who purports to be a contemporary. This has been printed, with a few slight omissions, in Mabillon, vol. vi, pp. 299–320. A metrical life by Gonzalo de Berceo (edited by J. D. Fitzgerald in 1904), which was written about 1240, adds little to our historical knowledge but is perhaps the earliest verse composition in Castilian speech. Much interest has been taken in St Dominic since the treasures of the library of Silos have become known : see, for example, M. Férotin, *Histoire de l'Abbaye de Silos* (1897); A. Andrés in the *Boletin de la real Academia Española*, vol. iv (1917), pp. 172–194 and 445–458; L. Serrano, *El Obispado de Burgos y Castilla primitiva* (1935), vol. ii; and a short life by R. Alcocer (1925).

21 : ST THOMAS, Apostle (First Century)

ST THOMAS was a Jew and probably a Galilean of humble birth, but we are not told that he was a fisherman or the circumstances in which our Lord made him an apostle. His name is Syriac, and means the " twin " ; Didymus, as we know he was also called, is the Greek equivalent. When Jesus was going up to the neighbourhood of Jerusalem in order to raise Lazarus to life the rest of the disciples endeavoured to dissuade Him, saying, " Rabbi, the Jews but now sought to stone thee ; and goest thou thither again ? " But St Thomas said, " Let us also go, that we may die with Him ", so ardent was his love of his Master. At the last supper, when our Lord said, " Whither I go you know, and the way you know ", it was Thomas who asked, " Lord, we know not whither thou goest, and how can we know the way ? " and so drew from Him those words in which are contained the whole Christian faith, " I am the Way and the Truth and the Life. No man cometh to the Father but by me." But this apostle is especially remembered for his incredulity after our Lord had suffered, risen from the dead, and on the same day appeared to His disciples to convince them of the truth of His resurrection. Thomas was not then with them and refused to believe their report that He was truly risen : " Except I shall see in His hands the print of the nails, and put my finger in the place of the nails, and put my hand into His side, I will not believe." Eight days later, when they were all together and the doors shut, the risen Christ was suddenly in the midst of them, greeting them : " Peace be to you." Then He turned to Thomas and said," Put in thy finger hither, and see my hands ; and bring hither thy hand and put it into my side. And be not faithless, but believing." And Thomas fell at His feet, exclaiming, " My Lord and my God ! " Jesus answered, " Because thou hast seen me, Thomas, thou hast believed. Blessed are they that have not seen, and have believed."

This is all that we are told of St Thomas in the New Testament, but, as with the other apostles, there are traditions, of great unreliability, about his missionary activities after the descent of the Holy Ghost at Pentecost. Eusebius states that he sent St Thaddeus (Addai ; August 5) to Edessa to baptize King Abgar, and the field of his own ministry is assigned to Parthia and " the Medes, Persians, Carmanians, Hyrcanians, Bactrians and other nations in those parts ". But the most persistent tradition is that which says that he preached the gospel in India. This is supported from several seemingly independent sources, of which the chief is the *Acta Thomae*, a document dating apparently from the first quarter of the third century. The story told by these *acta* is as follows : When the Apostles at Jerusalem divided the countries of the world for their labours, India fell to the lot of Judas Thomas (so he is often called in Syriac legends). He was unwilling to go, pleading lack of strength and that a Hebrew could not teach Indians, and even a vision of our Lord could not alter his resolution. Thereupon Christ appeared to a merchant named Abban, the representative of Gundafor, a Parthian king who ruled over part of India, and sold Thomas to him as a slave for his master. When he understood what had taken place, Thomas said, " As thou wilt, Lord, so be it ", and embarked with Abban, having only his purchase price, twenty pieces of silver, which Christ had given to him. During the voyage they landed at a port and were present at the wedding festivities of the ruler's daughter. At the playing of a Hebrew flute-girl Thomas was moved to sing, and he sang of the beauty of the Church under the figure of a bride. But as he sang in his own tongue nobody but the flute-girl understood him ; and she loved him, but he sat with his eyes on the ground and would not raise them to her. That night Jesus Christ, having the appearance of Thomas, appeared to the bridal pair and persuaded them to a life of complete continence. When the ruler heard of this he was indignant and sent for the stranger, but Abban and Thomas were gone, and only the flute-girl remained, weeping because she had not been taken with them. But when they told her what had befallen the young couple she put away her grief, and went to wait upon them.

Meanwhile Abban and Thomas continued their journey and came to Gundafor's court in India, and when the king asked the apostle's trade he replied, " I am a carpenter and builder. I can make yokes and ploughs and ox-goads, oars for boats and masts for ships ; and I can build in stone, tombs and monuments and palaces for kings." So Gundafor ordered him to build a palace, and Thomas laid out the plans, with " doors towards the east for light, windows towards the west for air, a bake-house on the south, and water-pipes for the service of the house on the north ". Gundafor went on a journey, and in his absence Thomas did no building but spent all the money given him for the work on the poor, saying, " That which is the king's to the kings shall be given ". And he went about the land preaching and healing and driving out evil spirits. On his return Gundafor asked to be shown his new palace. " You cannot see it now, but only when you have left this world ", replied Thomas. Whereupon the king cast him into prison and purposed to flay him alive. But just then Gundafor's brother died, and being shown in Heaven the palace that Thomas's good works had prepared for Gundafor, he was allowed to come back to earth and offer to buy it from the king for himself. Gundafor declined to sell, and in admiration released Thomas and received baptism together with his brother and many of his subjects. " And at dawn he broke the Eucharist and let them partake at the table of the Messias ; and they rejoiced and were glad."

Afterwards Thomas was preaching and doing marvels throughout India, until he got into trouble with a King Mazdai for converting ("bewitching") his wife, his son and other important people. Eventually Thomas was led to the top of a hill where, having had orders from the king, "soldiers came and struck him all together, and he fell down and died". He was buried in a royal sepulchre, but afterwards some of the brethren carried away his relics to the West.

It is now commonly agreed that there is no truth behind the extravagant but interesting story just outlined, though there was undoubtedly a king named Gondophernes or Guduphara, whose dominions about the year A.D. 46 included the territory of Peshawar; and attempts have been made to identify King Mazdai (whose name might be traced to a Hindu original) with the contemporary King Vasudeva of Mathura. Unfortunately, speculation about St Thomas cannot be left there. At the other end of India from the Punjab, along what is known as the Malabar Coast, particularly in the states of Cochin and Travancore, there is a large population of native Christians who call themselves "the Christians of St Thomas". Their history is known in detail since the sixteenth century, but their origin has not yet been indisputably determined—though theories are far from wanting. There have certainly been Christians there since very early times, and in their liturgy they use forms and a language (Syriac) that undoubtedly were derived from Mesopotamia and Persia.* They claim, as their name indicates, to have been originally evangelized by St Thomas in person. They have an ancient oral tradition that he landed at Cranganore on the west coast and established seven churches in Malabar; then passed eastward to the Coromandel Coast, where he was martyred, by spearing, on the "Big Hill", eight miles from Madras; and was buried at Mylapore, now a suburb of that city. There are several medieval references to the tomb of St Thomas in India, some of which name Mylapore;† and in 1522 the Portuguese discovered the alleged tomb there, with certain small relics now preserved in the cathedral of St Thomas at Mylapore. But the bulk of his reputed relics were certainly at Edessa in the fourth century, and the *Acta Thomae* relate that they were taken from India to Mesopotamia. They were later translated from Edessa to the island of Khios in the Aegean, and from thence to Ortona in the Abruzzi, where they are still venerated.

The Roman Martyrology combines several legends and adopts the view that St Thomas preached the gospel to the Parthians, Medes, Persians and Hyrcanians, passed into India, and was there martyred at "Calamina". This name occurs only in later writings and nobody has yet succeeded in identifying the place; upholders of the Malabar tradition have of course endeavoured to connect it with the neighbourhood of Mylapore. The Martyrology mentions the translation of his relics to Edessa on July 3, but in Malabar, and indeed throughout the Syrian

* In addition to other native Christians there are over 1½ million Christians of St Thomas, of whom more than a half are Catholics (called "of the Syro-Malabar rite". Also, since 1930, the small body of the Syro-Malankara rite). Most of the remainder are now Jacobites, but there is a considerable number of "Reformed Syrians" (who particularly arrogate to themselves the name of St Thomas Christians: *Mar Thomakkar*) and some Protestants, as well as a tiny group of Nestorians. All these divisions have happened since 1653.

† It is stated in the *Anglo-Saxon Chronicle* that King Alfred in 883 sent Sighelm, Bishop of Sherborne, with offerings to Rome and to SS. Bartholomew and Thomas in India, in fulfilment of a vow.

churches, this date is the principal feast of St Thomas, commemorating his martyrdom " in the year 72 A.D."

The apocryphal Acts of St Thomas may be most conveniently consulted in the edition of Max Bonnet (1883). It is generally agreed that the original text has not been preserved in its primitive shape but that the Greek form in which it has come down to us does not very materially depart from its first conception. The Syriac version has undergone much more substantial revision and interpolation. Although the strong gnostic colouring of these acts has been exaggerated (see on this Harnack, *Die Chronologie der altchristlichen Litteratur*, vol. i, pp. 545–549) still it cannot be mistaken, and, as Fr P. Peeters rightly insists, the apocryphal character of the document was patent to all orthodox teachers in the early Church. It is denounced by St Epiphanius, by St Augustine, by St Turibius of Astorga, by Pope St Innocent I and in the decree of Pseudo-Gelasius. The Syrian Greek who was probably the fabricator of the story would have been well able to learn from traders and travellers such details as the name Gondophernes with other topical matter, and this colouring does not warrant us in supposing that any germ of historical truth forms the basis of the *Acta Thomae*. See on all this Peeters in the *Analecta Bollandiana*, vol. xviii (1899), pp. 275–279 ; vol. xxv (1906), pp. 196–200 ; vol. xxxii (1913), pp. 75–77 ; vol. xliv (1926), pp. 402–403. These notices all deal with books which propound theories from divergent points of view founded on the contents of the apocryphal acts. A few may be mentioned as roughly representative of the considerable literature of the subject. A. von Gutschmid (*Kleine Schriften*, ii, pp. 332–394) was dominated by the idea that the acts represent a Christianized version of Buddhist legends. Sylvain Lévi in the *Journal Asiatique* for 1897 strove to elucidate names and incidents as if he were dealing with an historic document ; W. R. Philipps in *The Indian Antiquary* for 1903, and J. F. Fleet in the *Journal of the Royal Asiatic Society* for 1905 brought criticism to bear on the identifications of Lévi ; Bishop Medlycott in his uncritical book, *India and the Apostle Thomas* (1905), sought to find confirmation in the acts for the tradition that St Thomas died at Mylapore ; Fr J. Dahlmann, *Die Thomas-Legende* (*cf.* Fr Thurston in *The Month* for August 1912, pp. 153–163), attached great importance to the historic data of the story but did not attempt to reconcile it with Mylapore, while Father A. Väth in a booklet, *Der hl. Thomas, der Apostel Indiens* (1925), follows circumspectly in the same course. At the same time the defenders of the southern India tradition have not been silent. Among many brochures printed in support of the claims of Mylapore, the book of F. A. D'Cruz, *St Thomas the Apostle in India* (1929), deserves notice. It takes account of such later literature as the articles of Dr A. Mingana and D. J. N. Farquhar in the *Bulletin* of the John Rylands Library, Manchester (1925). Beyond doubt a few Pahlavi (*i.e.* Parthian) inscriptions, seemingly Christian in character, engraved round crosses, exist at Mylapore and in Travancore. It is likely enough that the Malabar coast was evangelized from Edessa at a later date, and that in the course of time a confused tradition connected this with the Apostle St Thomas himself. Father Thurston summarizes the question in the *Catholic Encyclopedia*, vol. xiv, pp. 658–659. *The Apostles in India* (Patna, 1953), by A. C. Perumalil, is a useful popular summary.

ST ANASTASIUS II, PATRIARCH OF ANTIOCH, MARTYR (A.D. 609)

THE intrepid defender of orthodoxy, St Anastasius I of Antioch, was succeeded in that see in 599 by another Anastasius. He at once sent a profession of faith and notice of his election to Pope St Gregory the Great, who in his reply approved the orthodoxy of Anastasius and urged him, as the first fruits of his episcopate, to purge the Antiochene churches of simony. In the year 609 the Syrian Jews broke out into riots, provoked by the forced " conversions " among them of the Emperor Phocas, and among their Christian victims was the patriarch. After treating him with great indignity they put him to death, mutilated his corpse, and burned it. This crime was punished by the imperial officers with a severity and injustice no less criminal. Anastasius was looked on as a martyr and his name has been inserted in the Roman Martyrology, but he receives no *cultus* in the East. The translation into Greek of St Gregory's *De cura pastorali* is due to St Anastasius II, though

some have assigned it to his predecessor and identified the two bishops as one. Nevertheless, St Anastasius I was a separate person, who was exiled from his see for twenty-three years for having opposed the amateur theologizing of the Emperor Justinian ; he is commemorated on April 21.

Apart from two letters of Pope St Gregory I, we know nothing of St Anastasius but what we learn from Theophanes, *Chronographia*, in Migne, PG., vol. cviii, p. 624. See also DHG., vol. ii, c. 1460.

22 : ST FRANCES XAVIER CABRINI, VIRGIN, FOUNDRESS OF THE MISSIONARY SISTERS OF THE SACRED HEART (A.D. 1917)

In a Motu Proprio of John XXIII dated 25 July, 1960, this feast was transferred to 3 January. In the United States this feast is celebrated on 13 November.

AUGUSTINE CABRINI appears to have been what in England of the past was called a very substantial yeoman, who owned and farmed land around Sant' Angelo Lodigiano, between Pavia and Lodi ; his wife, Stella Oldini, was a Milanese ; and they had thirteen children, of whom the youngest was born on July 15, 1850, and christened Maria Francesca (later she was to add Saverio to the second name, which is what Xavier becomes in Italian).

The Cabrini were a solidly religious family—everything about them was solid—and little Frances came particularly under the strict care of her sister Rosa, who had been a school-teacher and had not escaped all the dangers of that profession. But the child profited by Rosa's teaching, and suffered no harm from her unbending discipline. There was perhaps a certain precocity about the child's religion, but it was none the less real. Family reading aloud from the " Annals of the Propagation of the Faith " inspired her with an early determination to go to the foreign missions—China was the country of her predilection. She dressed her dolls as nuns ; she made paper boats and floated them down the river manned with violets to represent the missionaries going to foreign parts ; and she gave up sweets, for in China there would be no sweets so she had better get used to it. Her parents, however, had decided on Frances being a school-teacher, and when old enough she was sent to a convent boarding-school at Arluno. She duly passed her examinations when she was eighteen, but then came a great blow : in 1870 she lost both her parents.

During the two years that followed she lived on quietly with Rosa, her unassuming goodness making a deep impression on all who knew her. Then she sought admittance to the religious congregation at whose school she had been, and was refused on the ground of poor health ; she tried another—with the same result. But the priest in whose school she was teaching at Vidardo had got his eye on her. In 1874 this Don Serrati was appointed provost of the collegiate church at Codogno, and found in his new parish a small orphanage, called the House of Providence, whose state left much to be desired. It was managed, or rather mismanaged, by its eccentric foundress, Antonia Tondini, and two other women. The Bishop of Lodi and Mgr Serrati invited Frances Cabrini to help in this institution and to try to turn its staff into a religious community, and with considerable unwillingness she agreed.

Thus she entered upon what a Benedictine nun has called " a novitiate of sorts, compared to which one in a regular convent would have been child's play ". Antonia Tondini had consented to her coming, but instead of co-operation gave

her only obstruction and abuse. Frances stuck to it, however, obtained several recruits, and with seven of them in 1877 took her first vows. At the same time the bishop put her in charge as superioress. This made matters much worse. Sister Tondini's behaviour was such that it became an open scandal—indeed, she seems to have become somewhat insane. But for another three years Sister Cabrini and her faithful followers persevered in their efforts to build up the House of Providence, patiently hoping for better times, till the bishop himself gave up hope and ordered the place to be closed. He sent for Sister Cabrini and said to her, " You want to be a missionary sister. Now is the time. I don't know any institute of missionary sisters, so found one yourself." And quite simply she went out to do so.

There was an old, disused and forgotten Franciscan friary at Codogno, and into this Mother Cabrini and her seven faithful followers moved, and as soon as they were fairly settled in she set herself to draw up a rule for the community. Its work was to be principally the Christian education of girls, and its name The Missionary Sisters of the Sacred Heart. During the same year these constitutions were approved by the bishop of Lodi ; within two years the first daughter house was opened, at Grumello, and soon there was another, at Milan.

The above few sentences are easily written ; the actuality was rather different. There were such tiresome obstructions as objection to the word " Missionary " in the sisters' title (" Inappropriate to women "), and the mother who invoked the law because of the " enticement " of her daughter. But the general progress of the congregation and the trust of Mother Cabrini were such that in 1887 she went to Rome to ask the Holy See's approbation of her little congregation and permission to open a house in Rome. Influential efforts were made to dissuade her from this enterprise—seven years' trial was far too little : and the first interview with the cardinal vicar of the City, Parocchi, confirmed the prudence of her advisers. But only the first. The cardinal was won over ; Mother Cabrini was asked to open not one but two houses in Rome, a free school and a children's home, and the decree of first approval of the Missionary Sisters of the Sacred Heart was issued within a few months.

We have seen that from early days Frances Cabrini's eyes had been turned towards China. But now people were trying to make her look the other way. The bishop of Piacenza, Mgr Scalabrini, who had established the Society of St Charles to work among Italian immigrants in America, suggested she should go out there to help the work of those priests. She would not entertain the idea. The archbishop of New York, Mgr Corrigan, sent her a formal invitation. She was worried : everyone—except her old friend Mgr Serrati—was pointing in the same direction. Then she had a very impressive dream, and she determined to consult the pope himself. And Leo XIII said, " Not to the East, but to the West ". When a child Frances Cabrini once fell into a river, and ever afterwards she had a fear of water. She now, with six of her sisters, set out on the first of many voyages across the Atlantic ; and on March 31, 1889, they landed in New York.

Everybody knows the huge numbers of Italians, Poles, Ukrainians, Czechs, Croats, Slovaks and others that have emigrated to the United States in relatively recent times. The religious history of these immigrations has yet to be properly written. It is enough to say here that at that time there were 50,000 Italians in and around New York City alone. The majority of them seem never to have learned the elements of Christian doctrine ; not more than 1200 of them ever assisted at Mass ; ten of the twelve priests of their own nationality had left Italy

on account of misbehaviour. It was much the same in north-western Pennsylvania. For most of them their economic and social conditions were to match. No wonder that the third plenary council of Baltimore and Archbishop Corrigan and Pope Leo XIII were very perturbed.

Nor was the sisters' reception in New York much more encouraging. They had been asked to organize an orphanage for Italian children and to take charge of an elementary school : but on arrival, though warmly welcomed, they found no home ready for them, and had to spend the first night at least in lodgings that were filthy and verminous. And when Mother Cabrini met Archbishop Corrigan she learned that, owing to disagreements between himself and the benefactress concerned, the orphanage scheme had fallen through, and the school consisted of pupils but no habitable building. The archbishop wound up by telling her that he could see nothing for it but that the sisters should go back to Italy. To which St Frances replied with characteristic firmness and definiteness, " No, Monsignor, not that. The pope sent me here, and here I must stay ". The archbishop was impressed by this straightforward little woman from Lombardy, and also by her credentials from Rome ; moreover, it must be admitted he was a man of no great firmness of policy, liable to change his mind quickly and often. He now raised no objection to their staying, and arranged for them to be temporarily accommodated by the Sisters of Charity. Within a few weeks St Frances Cabrini had made friends with the benefactress, Countess Cesnola, reconciled her with Mgr Corrigan, found a house for the sisters, and made a start with the orphanage on a modest scale. By July 1889 she was able to revisit Italy, taking with her the first two Italo-American recruits to her congregation.

Nine months later she returned to America with reinforcements to take over West Park, on the Hudson river, from the Society of Jesus. The growing orphanage was transferred to this house, which also became the mother house and novitiate of the congregation in the United States. Its work was prospering, both among immigrants in North America and among the people at home in Italy, and soon Mother Cabrini had to make a trying journey to Managua in Nicaragua where, in difficult and sometimes dangerous circumstances, she took over an orphanage and opened a boarding-school. On her way back she visited New Orleans at the request of its archbishop, the revered Francis Janssens. Here the scattered Italians, mostly from the south and Sicily, were in a specially sad state : they included some wild, lawless elements, and only a little time before eleven of them had been lynched by infuriated but no less lawless Americans. The upshot of St Frances's visit was that she was able to make a foundation in New Orleans.

That Frances Cabrini was an extraordinarily able woman needs no demonstration : her works speak for her. Like Bd Philippine Duchesne before her, she was slow in learning English and never lost her strong accent ; but this apparently was no handicap in successful dealings with people of all kinds, and those with whom she had financial business (necessarily many and important) were particularly impressed. In only one direction did her tact fail, and that was in relation to non-Catholic Christians. She met such in America for the first time in her life—and that was the root of the trouble : it took her a long time to recognize their good faith and to appreciate their good lives. Her rather shocking remarks in this connection in earlier days were the fruit of ignorance and consequent lack of understanding. But she was far-seeing and ready to learn, and did not reject things simply because they were new, as her ideas about children's education show.

It is obvious that Mother Cabrini was a born ruler, and she was as strict as she was just. Sometimes she seems to have been too strict, and not to have seen where her inflexibility was leading. It is not clear, for instance, how she thought she was upholding sexual morality when she refused to take illegitimate children in her fee-paying schools : it would appear to be a gesture that penalized only the innocent. But love ruled all, and her strictness was no deterrent to the affection she gave and received. " Love one another ", she urged her religious. " Sacrifice yourselves for your sisters, readily and always. Be kind to them, and never sharp or harsh. Don't nurse resentment, but be meek and peaceable."

The year 1892, fourth centenary of the discovery of the New World, was also marked by the birth of one of the best-known of St Frances's undertakings, the Columbus Hospital in New York. Actually it had been begun in a small way by the Society of St Charles a little before, and the " take-over " was attended by difficulties that left with some a legacy of resentment against Mother Cabrini. Then, after a visit to Italy, where she saw the start of a " summer house " near Rome and a students' hostel at Genoa,* she had to go to Costa Rica, Panama, Chile, across the Andes into Brazil, and so to Buenos Aires—a very different journey in 1895 from what it is today, though Mother Cabrini's love of natural scenery did much to compensate for its rigours. In Buenos Aires she opened a high-school for girls : and of those who pointed out the difficulties and hazards of what she was doing, she enquired, " Are we doing this ?—or is our Lord ? " After another voyage to Italy, where she had to cope with a long lawsuit in the ecclesiastical courts and face riots in Milan, she went to France and made there her first European foundations outside Italy ; and the autumn of 1898 saw her in England. Mgr (later cardinal) Bourne, then bishop of Southwark, had already met St Frances at Codogno and asked her to open a convent in his diocese, but no foundation was made at this time.

And so it went on for another dozen years. Surely were a patron saint more recent and less nebulous than St Christopher required for travellers, St Frances Cabrini would be first on the short list. Her love for all the children of God took her back and forth over the western hemisphere from Rio to Rome, from Sydenham to Seattle ; by the time the constitutions of the Missionary Sisters of the Sacred Heart were finally approved in 1907 the eight members of 1880 had increased to over a thousand, in eight countries ; St Frances had made more than fifty foundations, responsible for free-schools and high-schools and hospitals and other establishments, no longer working in America for Italian immigrants alone—did not the prisoners in Sing-Sing send her an illuminated address at the congregation's jubilee ? Of the later foundations only two can be named here : the great Columbus Hospital at Chicago and, in 1902, the school at Brockley, now at Honor Oak. Nor can the attendant trials and troubles be dwelt on, such as the difficulties caused by the Bishop of Vitoria (St Frances was first invited to Spain by Queen Maria Christina) or the opposition of factions in Chicago, Seattle and New Orleans, which last the sisters later repaid with their heroic work during the yellow-fever epidemic of 1905.

From 1911 Mother Cabrini's health was failing : she was then sixty-one and physically worn out. But it was not till six years later that she was seen to be failing alarmingly. And then the end came with extreme suddenness. No human

* On the way back Mother Cabrini went ashore at Gibraltar and recorded seeing the " English canon of incredible size ". Undoubtedly a " big gun ".

person was present when St Frances Xavier Cabrini died in the convent at Chicago on December 22, 1917. Mother Cabrini was canonized in 1946; her body is enshrined in the chapel of the Cabrini Memorial School at Fort Washington, N.Y. No doubt there were many saints in the United States before her, no doubt there have been, and will be, many after. But she was the first citizen of that country to be canonized, to have her sanctity publicly recognized by the Church of Christ. Her glory belongs to Italy and to America, to the Church and to mankind. It is hardly conceivable that anybody should do what she did, in the way she did it, without having been a saint, one who lived with heroic goodness: Pope Leo XIII saw this, and more, nearly fifty years before her canonization, when he said, "Mother Cabrini is a woman of fine understanding and great holiness . . . she is a saint".

The first standard life of Mother Cabrini was *La Madre Francesca Saverio Cabrini*, written by one of her congregation (Mother Xavier de Maria) and published in 1928. Ten years later appeared *La Beata Francesca Saverio Cabrini* by Emilie de Sanctis Rosmini, and there are other biographies in Italian. *Viaggi della Madre Cabrini, narrati in varie sue lettere* has been translated into English. A short and characteristic study by Father Martindale was published in 1931, and a life by the Rev. E. J. McCarthy at Chicago in 1937. *Frances Xavier Cabrini: the Saint of the Emigrants* (1944), by a Benedictine dame of Stanbrook, is a model of excellence as a life of a saint intended for general readers. For a short and unambiguous reference to the state of Italian immigrants in U.S.A., see Zwierlein, *Life and Letters of Bishop McQuaid*, vol. ii, pp. 333–335, and for their statistics, etc., the *Catholic Encyclopedia*, vol. viii, pp. 202–206. Another American biography is *Too Small a World*, by Theodore Maynard (1948).

SS. CHAEREMON, ISCHYRION AND OTHER MARTYRS (A.D. 250)

ST DIONYSIUS OF ALEXANDRIA in his letter to Fabian of Antioch, speaking of the Egyptian Christians who suffered in the persecution under Decius, refers to the many who were driven or fled into the desert, where they perished from hunger, thirst and exposure, by wild beasts and by men as wild; many also were seized and sold into slavery, of which only some had been ransomed at the time he wrote. He singles out for mention by name Chaeremon, a very old man and bishop of Nilopolis, who with one companion had taken refuge in the mountains of Arabia and had never been seen or heard of again; search was made by the brethren but not even their bodies were found. St Dionysius also mentions Ischyrion, who was the procurator of a magistrate in some city of Egypt, traditionally Alexandria. His master ordered him to sacrifice to the gods, but he refused and neither abuse nor threats could move him. So the enraged magistrate had him mutilated and impaled. Both these martyrs are named in the Roman Martyrology today.

These again are martyrs whose names are only rescued from oblivion by an extract which Eusebius (bk vi, ch. 42) has made from a letter of St Dionysius of Alexandria.

BD JUTTA OF DIESSENBERG, VIRGIN (A.D. 1136)

BD JUTTA was sister to Count Meginhard of Spanheim, and she led the life of a recluse in a small house next to the monastery founded by St Disibod on the Diessenberg. She was the "noble woman" to whom was confided the care of St Hildegard, when she was a child, and it was Jutta who first taught her Latin,

to read and to sing. Other disciples came to her, and these were formed into a community over which she presided as prioress for some twenty years. " This woman ", says St Hildegard, " overflowed with the grace of God like a river fed by many streams. Watching, fasting, and other works of penance gave no rest to her body till the day that a happy death set her free from this mortal life. God has given testimony to her holiness by many startling miracles." The relics of Bd Jutta drew crowds of pilgrims to the Diessenberg, and their forthcoming removal was one of the grounds of the opposition of the monks to St Hildegard's transference of her community to Bingen.

No life of Bd Jutta seems to have been printed, but a manuscript account is in existence copied from the great *legendarium* of the Augustinian canons of Bödeken. See the *Analecta Bollandiana*, vol. xxvii (1908), p. 341 ; and also J. May, *Die hl. Hildegard* (1911).

BD ADAM OF LOCCUM (*c.* A.D. 1210)

THIS monk, with others of the name, is called Blessed in menologies of the Cistercian Order ; the little that is known of him is derived from the *Dialogue of Visions and Miracles* of his fellow Cistercian, Caesarius of Heisterbach. Adam was priest and sacristan of the abbey of Loccum in Hanover, and while still a schoolboy was twice miraculously delivered from ill-health, as he related to Caesarius. While he was at Loccum the church of the monastery was being repaired, and Adam began to carve a piece of the stone that was lying among the builder's materials. His schoolmaster saw him and, after the manner of many of his kind, peremptorily told him to put the stone down or he would be excommunicated. Young Adam was so frightened by this threat that he was taken ill, and even believed to be dying. However, he saw in a vision St Nicholas and St Paternian, who decided that he should not die just then, and he was well in the same hour. Another time he was at school at Münster in Westphalia and got up one morning to go to church, when he found he had made a mistake in the time and the church was not yet open. He therefore knelt down and said the Angelical Salutation thrice according to his custom when entering a church, and upon looking up saw that the door was open and seven beautiful women sitting therein. Adam was at that time suffering from eczema, and one of them asked him why he didn't look after his head. He replied that he did but the physicians had not done it any good. Then the lady told him that she was the Mother of Christ and that she knew his devotion to her, and commanded him to approach. He was to wash his head in a decoction of the wood of the spindle-tree three times before Mass, in the name of the Holy Trinity. She laid her hand on his head, and when he had done as he was told his complaint was cured never to return.

" It is clear that there is nothing more efficacious and no remedy more sure than the medicine of the Blessed Virgin ", observes the novice in the *Dialogue*. To which the monk replies : " And no wonder. For it was she who brought to us the medicine of the whole human race, as it is written, ' Let the earth bring forth the living creature ', that is to say, let Mary bring forth the man Christ."

Bd Adam told other marvels to Caesarius, but these were not written down for our delectation and improvement.

This holy Cistercian is spoken of by Caesarius in his *Dialogus de Miraculis* in bk vii, chs. 17 and 25, as well as in bk viii, ch. 74. Nothing more seems to be known of Bd Adam

than Caesarius tells us. There is an English translation of the *Dialogus* (2 vols., 1929). The monastic buildings at Loccum are now a Protestant seminary, and the Lutheran land-bishop of Hanover has the official title " Abbot of Loccum ".

23 : THE TEN MARTYRS OF CRETE (A.D. 250)

UPON the publication of the edict against Christians under Decius the activity of a barbarous governor soon made victims in the isle of Crete. Among the martyrs who there triumphed none were more conspicuous than Theodulus, Saturninus, Euporus, Gelasius, Eunician, Zoticus, Cleomenes, Agathopus, Basilides and Evaristus, commonly called the Ten Martyrs of Crete. The three first were citizens of Gortyna, the capital. United in their confession of Christ, they were arrested, dragged along the ground to prison, beaten, stoned by the mob, and at length presented to the governor at Gortyna. As soon as they appeared in court they were ordered to sacrifice to Jupiter, because on that very day their countrymen celebrated a festival in his honour. They answered that they would never sacrifice to idols. The president said, " You shall know the power of the gods ; you show no respect to this great assembly, which worships the omnipotent Jupiter, Juno, Rhea and the rest ". The martyrs replied that they were only too well acquainted with the history of the life and actions of Jupiter, and that those who look upon him as a god must look upon it as a divine thing to imitate his wickedness.

The people were ready to tear them to pieces on the spot if the governor had not restrained them and commanded the martyrs to be tortured. They endured all with joy, and answered to the cries of the mob, who pressed them to spare themselves by obeying and sacrificing to their gods, " We are Christians and would rather die a thousand times ". The governor at length, seeing himself vanquished, condemned them to die by the sword. They went forth triumphantly to the place of execution, praying that God would have mercy on them and on all mankind, and would deliver their countrymen from the blindness of idolatry. When their heads were struck off, and the crowds dispersed, other Christians buried their bodies, which were afterwards taken to Rome. The fathers who composed the Council of Crete in 458, writing to the Emperor Leo I, claimed that through the intercession of these martyrs their island had been till that time preserved from heresy.

The Greek *passio* of these martyrs is preserved in two forms. The more trustworthy is that edited by A. Papadopoulos-Kerameus in his *Analecta*, vol. iv, pp. 224–237. The second belongs to the class usually attributed to the Metaphrast and it is printed in Migne, PG., vol. cxvi, pp. 565–573. The tradition of their martyrdom still seems very strong in the neighbourhood of Gortyna. The village in which they actually suffered bears the name Hagioi Deka (Ten Saints) : a broken slab is shown with ten hollow depressions which is said to mark the places where they knelt to receive the fatal stroke. See the *Analecta Bollandiana*, vol. xviii (1899), p. 280.

SS. VICTORIA AND ANATOLIA, VIRGINS AND MARTYRS (DATE UNKNOWN)

THE valueless *passio* of St Anatolia relates that when she refused, in consequence of a vision, to accept her suitor Aurelius he went to her sister, Victoria, and asked

her to persuade Anatolia to marry him. Victoria's efforts were not only unsuccessful, but she herself was converted to her sister's views and broke off her own betrothal with one Eugenius. The young men then removed the maidens from Rome to their respective country villas and tried to starve them into a different frame of mind. Anatolia was denounced as a Christian, and her end is thus summarized in the Roman Martyrology on July 9: "After she had healed many throughout the province of Picenum who were suffering from various diseases and had brought them to believe in Christ, she was afflicted with several punishments by order of the judge Faustinian; and after she had been freed from a serpent that was set upon her and had converted [the executioner] Audax to the faith, lifting up her hands in prayer, she was pierced with a sword." Victoria met with a similar fate, perhaps at Tribulano in the Sabine hills. "She refused either to marry Eugenius or to sacrifice and, after working many miracles whereby numerous maidens were gathered to God, she was smitten to the heart by the executioner's sword at the request of her betrothed".

Both St Anatolia and St Victoria had a *cultus* in various parts of Italy, but the real circumstances of their martyrdom are not known. The sentiments regarding marriage expressed in their *passio* are of the exaggerated and unguarded kind which, though often found in Christian documents, approximate more to the heretical doctrines of Encratism than to the teaching of the Catholic Church. Like the *passio* of St Lucy, that of St Victoria was utilized by St Aldhelm of Sherborne in his works *De laudibus virginitatis.*

Although the *passio* of these martyrs, preserved to us in varying and inconsistent texts (see BHL., nn. 417–420 and 8591–8593), is historically valueless, still there are grounds for believing in their real existence. See P. Paschini, *La passio delle martire Sabine Vittoria ed Anatolia* (1919); Lanzoni, *Le diocesi d'Italia*, pp. 347–350; Schuster, *Bolletino diocesano per Sabina*, etc. (1917), pp. 163–167; and especially Delehaye's CMH., pp. 364 and 654, with his *Étude sur le Légendier romain* (1936), pp. 59–60.

ST SERVULUS (*c.* A.D. 590)

IN this holy man was exemplified what our divine Redeemer taught of Lazarus, the poor man full of sores who lay at the gate of the rich man's house. Servulus was a beggar, afflicted with the palsy from his infancy, so that he had never been able to stand, sit upright, lift his hand to his mouth, or turn himself from one side to another. His mother and brother carried him to the porch of St Clement's church at Rome, where he lived on the alms of those that passed by, and whatever was left over he distributed among other needy persons. And for all that he was able to save enough to buy some books of Holy Scripture which, as he could not read himself, he got others to read to him; and he listened with such attention as to learn them by heart. Much time he passed singing hymns of praise and thanksgiving to God in spite of continual pain. After years thus spent he felt his end draw near, and in his last moments he asked the poor and pilgrims who had often shared his charity to sing hymns and psalms by his bed. Whilst he joined his voice with theirs he on a sudden cried out, "Do you hear the great and wonderful music in heaven?" When he had spoken these words he died, and his soul was carried by angels into everlasting bliss. The body of Servulus was buried in St Clement's church, and his feast is annually celebrated in that church on the Coelian Hill outside of which he was wont to lay.

St Gregory the Great concludes the account he gives of Servulus, in a sermon

to his people, by observing that the behaviour of this poor sick beggar loudly condemns those who, when blessed with good health and fortune, neither do good works nor suffer the least cross with tolerable patience. He speaks of him as one who was well known both to himself and his hearers, and says that one of his monks, who was present at his death, used to speak of the fragrant smell which came from the dead beggar's body. Servulus was a true lover of God, not careful and troubled about his own life, but solicitous that God be honoured, and all that he could suffer for this end he looked upon as reward. By his constancy and fidelity he overcame the world and all bodily afflictions.

We know nothing about Servulus but what we learn from St Gregory the Great. See his *Dialogues*, bk iv, ch. 14, and also one of his homilies, printed in Migne, PL., vol. lxxvi, c. 1133.

ST DAGOBERT II OF AUSTRASIA (A.D. 679)

Two French dioceses keep the feast of King Dagobert II, who was the son of another sainted king, Sigebert III ; but there seems no particular reason except popular tradition why he should be regarded as a saint, much less as a martyr. He was still a child when he succeeded to the throne of Austrasia in 656, and he was exiled by his guardian, Grimoald, the unworthy son of Bd Pepin of Landen, who gave the crown to his own son, Childebert. Dagobert was taken to Ireland by Dido, Bishop of Poitiers. We learn from Eddi's Life of St Wilfrid of York that that saint befriended Dagobert, who in 675, on the murder of Childeric II, was repatriated by the good offices—and " in style "—of St. Wilfrid and recovered his kingdom. When Wilfrid was on his way to Rome to appeal against St Theodore of Canterbury and King Egfrid, he came to the court at Metz and the king wished to reward his services by bestowing on him the vacant see of Strasburg ; but Wilfrid refused it. When Dagobert met his death on December 23, 679, while hunting in the forest of Woëvre in Lorraine, it was attributed to " the treachery of dukes with the consent of bishops ". He was buried near by at Stenay. As in the several other similar instances, *e.g.* St Sigismund of Burgundy, the circumstances of his death caused Dagobert to be regarded as a martyr and this led to his *cultus* as a saint.

The tenth-century Life of Dagobert (best edited by B. Krusch in MGH., *Scriptores Merov.*, vol. ii, pp. 511–524) is of little value, but see Krusch's supplement in vol. vii, pp. 474 and 494. Eddi's references to Dagobert are of great interest. They may conveniently be consulted in Colgrave's edition of the Life of St Wilfrid (1927), and *cf.* Vacandard, *Vie de St Ouen*, pp. 283–286. See further Bede's *Eccles. Hist.*, in Plummer's edition, vol. ii, pp. 318 and 325 ; F. Lot, *Histoire du moyen âge* (1928), vol. i, pp. 282 and 286 ; B. Krusch in *Historische Aufsätze K. Zeumer gewidmet* (1910), pp. 411–438 ; and Gougaud, *Christianity in Celtic Lands*, p. 153. Referring to the many years Dagobert is said to have spent in Ireland, Gougaud remarks : " No doubt this fact accounts for the presence of these Irishmen in Aquitaine at a later time." *Cf.* also W. Levison, *England and the Continent* . . . (1946), pp. 49–51.

BD HARTMAN, Bishop of Brixen (A.D. 1164)

Hartman was born at Polling and educated at the Augustinian monastery of St Nicholas at Passau, wherein he eventually became a canon. His virtues and talents were unusual, and when Conrad, archbishop of Salzburg, wished to introduce regular discipline and the common life among his clergy he invited Hartman to

become dean of the metropolitan chapter. This was in 1122. When Hartman had formed these canons to the regular life, Conrad transferred him to the provostship of the monastery of Herrenchiemsee in order that it might be reformed, and from there he was called by St Leopold, Margrave of Austria, to the house of canons he had founded at Klosterneuburg. When the see of Brixen in Tirol became vacant in 1140, Bd Hartman was called to be its bishop, and two years later he founded the regular chapter of Neustift in his cathedral city and liberally endowed it. Shortly after, with one of his cathedral canons, he established the hospice of the Holy Cross for poor pilgrims in Brixen. Bd Hartman was highly respected by the Emperors Conrad III and Frederick I. He was involved in the troubles between the last-named and Pope Alexander III, but neither threats nor promises could alienate him from the Holy See. After governing his church most holily for twenty-four years he died—in a bath—on December 23, 1164. In 1784 the *cultus* of Bd Hartman was confirmed by Pope Pius VI.

There is a medieval Latin Life of Bd Hartman which is printed in Pez, *Scriptores rerum austriacarum*, vol. i, and which was also edited by H. Zeibig, *Vita b. Hartmanni* (1846). See upon this H. R. von Zeissberg in the *Archiv f. österreich. Geschichte*, vol. lvi (1878), pp. 447–464. A more modern biography, in German, is that of A. Sparber (1910).

ST THORLAC, Bishop of Skalholt (A.D. 1193)

Christianity was planted in Iceland at the end of the tenth and the beginning of the eleventh century, and made such progress that the island was soon divided into two dioceses, Skalholt and Holar, which in 1152 were made suffragans of Nidaros (Trondhjem): Iceland had been colonized and evangelized from Norway. During the twelfth century two bishops, one from each see, were venerated as saints locally and in Norway, namely, John of Holar and Thorlac of Skalholt. The life of the last-named is narrated in the *Thorlakssaga* by a cleric of Skalholt. We are told that Thorlac Thorhallsson was a deacon when he was fifteen and a priest three years later, and then, being a promising young man, was sent abroad to study: he is said to have visited Lincoln. After ten years, in 1161, Thorlac returned to Iceland full of reforming zeal. He was joyfully received by his mother and sisters, who expected him to settle down to the semi-secular life led by most of the clergy there in those days, but instead he devoted himself to study and the ministry. His biographer gives an account of Thorlac's daily rule of life, which began with the singing of the *Credo*, *Pater noster*, and a hymn directly he awoke; he recited a third of the psalter every day, and had an especial devotion to the titular saints of the churches in which he ministered. Some years later an heirless farmer died, leaving his land and house to the Church with instructions that Thorlac should establish a monastery there, and he accordingly formed a community of canons regular, of which he was abbot. We are told that Thorlac's mother went with him to Thykkviboer to be cook and housekeeper for the new community. In 1178 he became bishop of Skalholt, and was consecrated by Archbishop St Eystein in Nidaros.

The way was now clear for Thorlac to introduce and promote the higher spiritual standards and improved ecclesiastical discipline which he knew that the good of souls required and the Church demanded. On the side of discipline this resolved itself chiefly into endeavours to impose the observance of clerical celibacy and to abolish lay patronage and impropriation, with their associated abuse of simony, and his episcopal career is a record of his efforts in these directions and the

successes, difficulties and checks with which he met. He received far more opposition than encouragement, often from men of goodwill or from those to whom he could reasonably look for support, but to the end he did not withdraw from the struggle or modify his policy. He had the encouragement of his metropolitan, the forceful St Eystein, who was fighting a similar battle in Norway, and with his approval used the weapon of excommunication for the first time in Iceland. In his sixtieth year Thorlac determined to resign his see and retire to the abbey of Thykkviboer, but death overtook him before he could put this resolution into effect, on December 23, 1193. Five years later he was canonized by the *althing* (assembly) of Iceland. This proceeding of course had no valid ecclesiastical effect, but it encouraged the popular and liturgical *cultus* that was undoubtedly accorded to Thorlac until the change of religion. This *cultus* has not been confirmed by the Holy See. Two books of the miracles of Thorlac Thorhallsson were written down within a few years of his death.

There are certain fragments of Latin lives or breviary lessons relating to St Thorlac, which have been printed by Langebek in his *Scriptores rerum Danicarum*, vol. iv, pp. 624–630, as well as the *Thorlakssaga*. A pretty full notice is devoted to him by Gley in the *Biographie universelle*, but otherwise it seems difficult for any who are not specialists in the Scandinavian languages to learn much about Bishop Thorlac that is reliable. *Cf.* also Baumgartner in *Kirchenlexikon*, *s.v.* Island. The Saga of Thorlac may be read in a German translation by W. Baetke, *Islands Besiedlung und älteste Geschichte* (1928).

BD MARGARET OF SAVOY, WIDOW (A.D. 1464)

BD MARGARET was allied in blood to the principal royal houses of Europe, her father being Amadeus of Savoy and her mother a sister of the Clement VII who claimed to be pope at Avignon during the " great schism ". In 1403 she made a marriage befitting this high rank, with Theodore Palaeologus, Marquis of Montferrat, a widower with two children, a headstrong soldier but a good Christian at heart. Margaret herself had no children but was devoted to those of her husband, and soon endeared herself on all hands, working selflessly for the people during a plague and the famine which followed it in Genoa. In 1418 the Marquis of Montferrat died. Margaret, after endeavouring for a time to bring the unhappy marital affairs of her step-daughter to a successful issue, went to live on her estate at Alba in Piedmont, where she bound herself by vow to widowhood and a life of good works. But she was still young, thirty-six at the most, and politically a most desirable match, and Philip Visconti of Milan wanted to marry her. He was an old enemy of the Montferrats and a man of deplorable character, and Margaret refused him, pleading her vow. So Visconti went off to Pope Martin V and came back with a dispensation for her, but she remained firm in her determination not again to change her state.

In her youth she had been friendly with St Vincent Ferrer, and to strengthen her position she took the habit of the third order of St Dominic and with other ladies formed a community at Alba. This retired life of prayer, study and charitable works lasted for some twenty-five years ; there is in the royal library at Turin a volume of the letters of St Catherine of Siena and other matters copied and bound " by order of the illustrious lady, Margaret of Savoy, Marchioness of Montferrat " during this time. Then Pope Eugenius IV gave permission for the tertiary sisters to become nuns, in the same place and under the rule of Bd Margaret. During the last sixteen years of her life ecstasies and miracles are alleged in abundance,

among them a vision of our Lord offering her three arrows, labelled respectively Sickness, Slander and Persecution. Certainly Margaret suffered from all three. She was accused of hypocrisy, of tyrannizing over her nuns, and her ill-health was attributed to self-indulgence, and Philip Visconti spread the rumour that the convent was a centre of the Waldensian heresy. This was a peculiarly shocking charge to bring against children of St Dominic, and the innocent friar who was their confessor and director found himself in prison. Margaret went to demand his release, but only had her hand brutally crushed between the heavy doors of the castle for her pains, and it was some time before the man was vindicated from the malicious accusation of having corrupted both the faith and morals of his charges.

Bd Margaret of Savoy died on November 23, 1464, strengthened by a vision, seen by others besides herself, of St Catherine of Siena. Her *cultus* was confirmed in 1669.

Four or five lives of Bd Margaret seem to have been published in the seventeenth century, that by G. Baresiano appearing in 1638. In more modern times we have an Italian biography by F. G. Allaria (1877), another without the author's name (Torino, 1883), and a shorter notice included in M. C. de Ganay's book, *Les Bienheureuses Dominicaines* (1914), pp. 251–277. See also Procter, *Lives of Dominican Saints*, pp. 334–337.

24 : ST GREGORY OF SPOLETO, MARTYR (A.D. 304 ?)

THIS Gregory is said to have been a priest and martyr at Spoleto, but apparently there is doubt whether he ever existed outside the pages of his fictitious *passio*. This tells us that when Flaccus, the governor of Umbria, arrived at that city with an order from the Emperor Maximian to punish all Christians, its inhabitants were gathered into the *forum* and Flaccus asked whether they had all abandoned worship of the gods. The chief magistrate said that they had not, but that a man called Gregory was very active among them and had thrown down images. Soldiers were immediately despatched to bring him before the tribunal. When he appeared Flaccus asked, " Who is your God ? " Gregory replied, " He who made man to His own image and likeness, who is all-powerful and immortal and who will render to all men according to their works." Flaccus told him not to talk so much and to do as he was told, to which Gregory answered, " I know not what your command implies, but I do what I am bound to do ". " If you want to save yourself ", said the governor, " go to the temple, and sacrifice to Jove and Minerva and Aesculapius. Then you shall be our friend and receive favour from our most invincible emperors." St Gregory retorted, " I desire no such friendship, nor do I sacrifice to devils but only to my God, Jesus Christ ". The judge commanded him to be hit in the face for his blasphemies and to be roasted to death. But from this he was saved by an earthquake which destroyed a quarter of the city. The next day, after further torture, he was beheaded.

The *passio* of this martyr, which survives in many manuscript copies, has been printed by Surius, and, subject to a curious transformation by which it has been converted into a story of the martyrdom of St George, by Father Delehaye in the *Analecta Bollandiana*, vol. xxvii (1908), pp. 373–383. Delehaye points out that the *passio* is a mere work of fiction, and that there is no independent evidence that any such martyr as Gregory was honoured at Spoleto in the early centuries. A copy of this fabrication was in the hands of Ado and through him the notice has passed into the Roman Martyrology. Some comments on the *passio* will be found in Dufourcq, *Étude sur les Gesta Martyrum romains*, vol. iii, pp. 98–100.

ST DELPHINUS, BISHOP OF BORDEAUX (A.D. 403)

THE first mention of this, the second bishop of Bordeaux, is his presence at the Synod of Saragossa in the year 380, when the Priscillianists and other heretics were condemned. The greatness and holiness attaching to the name of Delphinus are chiefly a matter of inference from the facts that he was a valued correspondent of St Ambrose and had strong influence with Pontius Meropius Anicius Paulinus, better known as St Paulinus of Nola. The conversion of the last-named was principally the work of his wife and St Delphinus, who eventually baptized him. Five of the letters of Paulinus to his spiritual benefactor have been preserved and witness to the respect in which he held St Delphinus.

Besides St Ambrose and St Paulinus (the latter is best consulted in the Vienna *Corpus Scriptorum*, vol. xxix, nn. 10, 14, 19, 20 and 35), Sulpicius Severus also makes mention of Delphinus in his *Chronicle* (bk ii, ch. 48). A *Vie de St Delphin* was published by Fr Moniquet in 1893, but it is severely criticized in the *Analecta Bollandiana*, vol. xii, pp. 460–462.

SS. THARSILLA AND EMILIANA, VIRGINS (*c.* A.D. 550)

ST GREGORY the Great had three aunts, sisters to his father, Gordian the *regionarius*, who led an ascetic religious life in their father's house. Their names were Tharsilla, who was the eldest, Emiliana and Gordiana. Tharsilla and Emiliana were even more united by the fervour of their hearts and the bond of charity than by blood. They lived in their father's house on the Clivus Scauri as in a monastery and, encouraging one another to virtue by discourse and example, made great progress in spiritual life. Gordiana joined them, but she was often impatient of silence and retirement and, being called to another way of living, married her guardian. Tharsilla and Emiliana persevered in the path they had chosen, enjoying divine peace and love until they were called to receive the recompense of their fidelity. St Gregory tells us that Tharsilla was visited one night with a vision of her great-grandfather, Pope St Felix II (III), who showed a place prepared for her in Heaven, saying, " Come ; I will receive you into this habitation of light ". She fell sick soon after, and as her friends were crowding round her bed she cried out, " Away ! Away ! My saviour Jesus is coming ! " After these words she breathed out her soul into the hands of God on the vigil of Christmas. The skin of her knees and elbows was found to be hardened, " like the hide of a camel ", by her continual prayer. A few days later she appeared to Emiliana, and called her to celebrate the Epiphany in Heaven. Emiliana in fact died on January 5 following. Both are named, on the respective days of their death, in the Roman Martyrology.

St Gregory the Great speaks of these aunts not only in his *Dialogues* (bk iv, ch. 16), but also in a homily (see Migne, PL., vol. lxxvi, c. 1291). *Cf.* Dudden, *St Gregory the Great*, vol. i, pp. 10–11, and Dunbar, *Dict. of Saintly Women*, vol. ii, p. 242.

SS. IRMINA, VIRGIN, AND ADELA, WIDOW (*c.* A.D. 710 AND *c.* 734)

ACCORDING to the tradition the Princess Irmina, called a daughter of St Dagobert II, was to have been married to a Count Herman. All preparations had been made for the wedding at Trier when one of the princess's officers, who was himself in love with her, inveigled Herman to a steep cliff outside the town and there threw his rival and himself over the edge. After this tragic end to her hopes Irmina

obtained her father's permission to become a nun. Dagobert founded or restored for her a convent near Trier. St Irmina was a zealous supporter of the missionary labours of St Willibrord, and in 698 gave him the manor on which he founded his famous monastery of Echternach. This gift is said to have been in recognition of his having miraculously stayed an epidemic that was devastating her nunnery, and is about the only thing that seems certain concerning Irmina.

St Adela, another daughter of Dagobert II, became a nun after the death of her husband, Alberic. She is probably the widow Adula, who about 691–692 was living at Nivelles with her little son, the future father of St Gregory of Utrecht. She founded a monastery at Palatiolum, now Pfalzel, near Trier; she became its first abbess and governed it in holiness for many years. Adela seems to have been among the disciples of St Boniface, and a letter in his correspondence from Abbess Aelffled of Whitby to an Abbess Adola is addressed to her. St Irmina is mentioned in the Roman Martyrology, but the *cultus* accorded popularly to St Adela has not been confirmed and she is not venerated liturgically.

The story of Irmina's early life, recounted only by the monk Thiofrid nearly 400 years after her death, is probably quite fabulous. There is evidence that part of it is based upon a forged charter. The Latin Life of St Irmina, edited by Weiland in MGH., *Scriptores*, vol. xxiii, pp. 48–50, is, however, the work of Thiofrid, and not of Theodoric nearly a century later. See for all this the *Analecta Bollandiana*, vol. viii (1889), pp. 285–286; and also C. Wampach, *Grundherrschaft Echternach*, vol. i, pt i (1929), pp. 113–135, and *cf.* the documents printed in pt ii (1930). On Adela consult DHG., vol. i, c. 525. See further, E. Ewig in *St Bonifatius* (1954), p. 418; and C. Wampach, "Irmina von Oeren und ihre Familie" in *Trierer Zeitschrift*, vol. iii (1928), pp. 144–154.

BD PAULA CERIOLI, Widow, Foundress of the Institute of the Holy Family of Bergamo (A.D. 1865)

Constance Cerioli was born at Soncino, near Bergamo, in 1816, the last of the sixteen children of Don Francis Cerioli and his wife Countess Frances Corniani, and was educated by the Visitation nuns. At the age of nineteen she was married to a wealthy widower of sixty, Gaetano Buzecchi-Tassis. He was a worthy man but misanthropic and unattractive, and in any case Constance's agreement to the marriage was only passive. The match was made by the parents in accordance with the custom of the time and place, of which custom her biographer, Father Federici, says, "It is not so much illogical . . . as a usurpation". The results in this case were certainly painful, but not tragic, for from very early years Constance was drawn to God and sincerely relied upon His grace. The marriage subsisted for nineteen years, and three children were born. Two died in infancy; the eldest, Charles, lived to be only sixteen, and his memory was an important influence throughout his mother's life.

Gaetano Buzecchi died in 1854, leaving his widow extremely well off. That the orphans of the countryside should be the real heirs of this fortune was finally decided by a chance word of her parish priest. Constance at once took two motherless children into her mansion of Comonte, at Seriate in Lombardy; and she determined to devote herself and her estate to the welfare of orphans, boys and girls, specifically the children of peasants, who should be brought up and trained with the life of the land in view.

Her first helper and always her right-hand was Louisa Corti. Her advisers and faithful friends were Canon Valsecchi and the bishop of Bergamo, Mgr

Speranza. On the other side were those who said she was " cracked ", as the bishop reported to her. " So I am ", she replied, " by the lunacy of the Cross ". Other helpers soon joined, and in 1857 Constance Cerioli made her religious vows, taking the names Paula Elizabeth ; a few months later the Sisters of the Holy Family came officially into being. They increased and prospered, and in another five years the second part of Sister Paula's project was born ; a brothers' branch of the congregation, to look after male orphans, was established at Villa Campagna, near Soncino, in the care of John Capponi, a hospital official from Leffe.

Sister Paula always resolutely confined her work to the preparation of children and young people for *rural* life. In those days agriculture and its workers were not the public concern that they are today, and Italy owes not a little in this matter to the Institute of the Holy Family, notably to the agricultural training given at the boys' establishments. It is appropriate that this work should have been begun not a great way from Virgil's Mantua. *O fortunatos nimium, sua si bona norint, agricolas* : " How blest indeed are husbandmen, did they but know their happiness ! " It was part of Bd Paula's vocation to help them to know it, in spite of the atrocious poverty of Italian peasant life.

She did not long survive the foundation at Villa Campagna. She had always been delicate, with a slight spinal deformity, and her heart became increasingly troublesome. She died in her sleep at Comonte in the early hours of Christmas eve, 1865. She had named her foundation after the Holy Family, her devotion to St Joseph was outstanding : the day could not have been better. And the quietness of her passing was of a piece with a life that, for all its activities, was always marked by interior peace and devotion to Jesus Christ. Bd Paula Cerioli was beatified in 1950.

In addition to the documents of the beatification process there are the memoirs of Mother Corti and the writings of the *beata*. A biography by Mgr P. Merati was published in 1899. These were all fully used by the Rev. E. Federici in his official life of Bd Paula (1950).

25 : THE BIRTHDAY OF OUR LORD JESUS CHRIST, COMMONLY CALLED CHRISTMAS DAY

WHEN all things were accomplished which according to the ancient prophets were to precede the coming of the Messias, Jesus Christ, the eternal Son of God, having taken human flesh in the womb of the Virgin Mary and being made man, was born of her for the redemption of mankind. The all-wise and all-merciful providence of God had, from the fall of our first parents, gradually disposed all things for the fulfilling of His promises and the accomplishing of the greatest of His mysteries, the incarnation of His divine Son. A decree had been issued by the Emperor Augustus ordaining that all persons should be registered at certain places, according to their respective provinces, cities and families. This decree was an occasion for the manifestation to the whole world that Christ was a descendant of the house of David and tribe of Juda. For those of that family were ordered to be registered at Bethlehem, a small town in the tribe of Juda, six miles from Jerusalem to the south. It had been David's home, and Joseph and Mary had come thither from Nazareth, fifty-six miles almost north from Jerusalem. Micheas had foretold that Bethlehem-Ephrata (*i.e.* house of bread : fruitful) should be ennobled by the birth of " the ruler in Israel ", Christ. Mary therefore

undertook this tedious journey with her husband, in obedience to the emperor's order for their enrolment in that city. After a slow journey through mountainous country they arrived at Bethlehem, and there found the public inns already full; nor were they able to get any lodgings at all. In this distress they at last went into a cavern in the side of the ridge whereon Bethlehem is built, which was used as a stable. It is a common tradition that an ox and an ass were in it at the time.*

In this place the mother when her time was come brought forth her divine Son, wrapped Him in swaddling clothes and laid Him in the manger.† God was pleased that His Son, though born on earth in obscurity and poverty, should be at once acknowledged by men and receive the first fruits of their homage and devotion. But the great ones of the world, the wise among the Jews and Gentiles, the elders and princes, who seemed raised above the level of their fellows, are passed over. Certain shepherds were at the time keeping the watches of the night over their flock. To them an angel appeared, they saw themselves surrounded with a great light, and they were suddenly seized with fear. But the angel said to them, " Fear not! For behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes and laid in a manger." And there appeared with the angel a multitude of heavenly spirits, praising God and saying, " Glory to God in the highest, and on earth peace to men of good will! " Then the wondering shepherds said to one another, " Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us ". They hastened thither, and found Mary and Joseph, and the infant lying in the manger. " And, seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered at those things that were told them by the shepherds (but Mary kept all these words, pondering them in her heart)." Then they did homage to the Messias as to the spiritual king of men, and returned to their flocks glorifying and praising God.

The message delivered by the angel to those shepherds is addressed also to us, " to all the people ". By them we are invited to worship our new-born Saviour; and our hearts must be insensible to all spiritual things if they are not filled with joy at the consideration of the divine goodness and mercy manifested in the Incarnation, the coming of the promised Messias. The thought and foreknowledge of this mystery comforted Adam in his banishment; the promise of it sweetened the pilgrimage of Abraham; it encouraged Jacob to dread no adversity and Moses to brave all dangers and conquer all difficulties in delivering the Israelites from Egyptian slavery. All the prophets saw it in spirit with Abraham, and they rejoiced. If the expectation gave the patriarchs such joy, how much more ought the accomplishment to give to us. " The letter of a friend ", says St Peter Chrysologus, " is comforting, but his presence is much more welcome; a bond is useful, but the payment more so; blossoms are pleasing, but only till the fruit appears. The ancient fathers received God's letters, we enjoy His presence; they had the

* It was current in the fifth century. Such a tradition is a very natural one to arise, and Isaias i 3 could be quoted in support of it (by, of course, an accommodation): " The ox knoweth his owner and the ass his master's crib. . . ."

† The cave beneath the basilica of the Nativity at Bethlehem has an unbroken tradition of authenticity of very great antiquity. In its floor is set a silver star, around which is the inscription: *Hic de Virgine Maria Jesus Christus natus est*; Here Jesus Christ was born of the Virgin Mary.

promise, we the accomplishment; they the bond, we the payment." Love is the tribute which God asks of us in a particular manner in this mystery; this is the return for all He has done and suffered for us. He says to us, "Son, give me thy heart". To love Him is our sovereign happiness and the highest dignity of a human creature.

Christ's life is the gospel reduced to practice. He instructs us at His very birth, beginning first to practise, then to preach. The manger was His first pulpit, and from it He teaches us the cure of our spiritual maladies. He came among us to seek our miseries, our poverty, our humiliation, to repair the dishonour our pride had offered to the Godhead, and to apply a remedy to our souls. And He chose a poor mother, a little town, a stable. He who adorns the world and clothes the lilies of the field beyond the majesty of Solomon is wrapped in clouts and laid in a manger. This He chose to be the very sign of His identity. "This shall be a sign to you", said the angel to the shepherds, "you shall find the child wrapped in swaddling clothes and laid in a manger." It is a powerful instruction. "The grace of God our Saviour hath appeared to all men, instructing us", says the Apostle, all men, the rich and the poor, the great and the small, all who desire to share His grace and His kingdom, instructing us in the first place in humility. What is the whole mystery of the Incarnation but the most astonishing humbling of the Deity? To expiate *our* pride the eternal Son of God divests Himself of His glory and takes the form of man in his every circumstance—save sin. Who would not think that the whole creation would be overwhelmed with the glory of His presence and tremble before Him? But nothing of this was seen. "He came not", says St John Chrysostom, "so as to shake the world at the presence of majesty; not in thunder and lightning as on Sinai: but He came quietly, no man knowing it."

> In the 5199th year of the creation of the world, from the time when God in the beginning made out of nothing the heavens and the earth; the 2957th year after the flood; the 2015th year from the birth of Abraham; the 1510th year from Moses and the going-out of the people of Israel from Egypt; the 1032nd year from the anointing of David king; in the 65th week according to the prophecy of Daniel; in the 194th olympiad; the 752nd year from the foundation of the city of Rome; the 42nd year of the rule of Octavian Augustus, all the earth being at peace, in the sixth age of the world: Jesus Christ, the eternal God and Son of the eternal Father, willing to consecrate the world by His most merciful coming, being conceived by the Holy Ghost and nine months having passed since His conception, was born in Bethlehem of Juda of the Virgin Mary, being made man. The birthday of our Lord Jesus Christ according to the flesh.

No other celebration of the Christian year, not even Easter itself, does the Roman Martyrology announce in so solemn a fashion. But for all that—and it seems especially strange to English-speaking people for whom in practice Christmas is the great religious festival of the year—this feast is not among the most primitive in the Church, and, liturgically considered, ranks not only below Easter, but also below Pentecost and the Epiphany. The commemoration of the birth of our Lord by a separate feast began only in the fourth century (before 336), and at Rome, from whence it soon spread to the East, where hitherto the birth had been commemorated as a lesser aspect of the feast of the Epiphany.

The dates or reckonings in the quotation from the Roman Martyrology given above are of course not all historically correct or verifiable : for example, we know now that the creation of the world took place many more than 5199 years before the birth of our Lord, and it is likely that that birth was earlier than in the year 752 after the founding of the city. But if the year of the birth of Christ is uncertain, its day is even more so, and there is hardly a month of the twelve to which respectable authorities have not assigned it. How December 25 came to be pitched on for the commemoration is not known, and has been the subject of lively discussions. The notion of an origin in the Roman *Saturnalia* of December can be safely disregarded ; but there is some likelihood that the solar feast of *natalis Invicti* (the Birthday of the Unconquered [Sun]), itself observed at the winter solstice about December 25, helped to determine the date. In any case the Roman custom of commemorating the birthday by a special feast on that date became general, and has so remained throughout Christendom, with a few isolated exceptions. The Nestorians are said not to have adopted the separate feast until the fourteenth century ; the dissident Armenians never have done so. They continue the primitive usage of commemorating our Lord's birth and baptism together on the Epiphany (" shewing forth "), and so are the only Christians in the world who have no Christmas day.*

Father Delehaye in his commentary on the *Hieronymianum* lays stress upon the reluctance of the church of Jerusalem to admit what they regarded as this new feast of the birth of our Lord, though a sermon of St John Chrysostom makes it clear that it had been adopted in the Syrian city of Antioch as early as 376. In the sixth century Cosmas Indicopleustes apparently considered it something of a scandal that in Jerusalem no celebration of the Nativity as such had yet been introduced ; but before the death of the Patriarch St Sophronius, which occurred about 638, it is plain from one of his sermons that Jerusalem had conformed to that usage of the rest of Christendom. Since Father Delehaye wrote, a thoroughly systematic, and, one may say, exhaustive discussion of the origin of the Christmas festival has been published by Dom B. Botte, who thinks that the evidence constrains us to admit that the assignment of the birth of our Lord to December 25 was due to the occurrence on that day of the pagan celebration of the *natalis Invicti*. It must be remembered that as long as paganism was dominant or widely prevalent, the Christians, a *gens lucifuga*, had much reason to mask their own distinctive beliefs and practices under observances or symbols which attracted no attention. On the other hand, Mgr Duchesne holds that the birth of Christ was identified with December 25 because His conception was supposed to have occurred on the day on which He also died, both coinciding with the (official) spring equinox, March 25. The same was the day, according to a widespread belief, on which the world was created. It may well be held, with Abbé Michel Andrieu, that these theories are not irreconcilable and that there is truth in both. The little tractate of the fourth century, *De solstitiis et aequinoctiis*, of which Dom Botte has published a critical text, does not conflict with the suggestion. Dom Botte has

* Among the stricter sort of Protestant dissenter in England and, especially, Wales, there is, or was till recently, an interesting survival of Puritan tradition. These, when Christmas falls on a Sunday, observe it in the penitential manner proper to their conception of what is due to the Lord's Day (or, as they put it, " the Sabbath is more important than Christmas "). The usual Christmas rejoicings and observances are deferred till Monday. Some Scottish Presbyterians apparently ignore Christmas altogether.

also collected a number of testimonies regarding the pagan celebration in oriental lands of the birth of an " aeon ", some greater divinity, on January 6. This being associated with a Dionysus festival, in which wine replaced water in the fountains, may possibly have found expression in the curiously mixed character of the Epiphany feast, combining as it did the homage of the Magi, the baptism of our Lord, and the miracle of Cana.

When the pilgrim lady Etheria visited Jerusalem near the end of the fourth century the Nativity was still observed there as part of the Epiphany on January 6, but the birthday aspect was very much to the fore. She describes how on the vigil the bishop, clergy, monks and people of Jerusalem went to Bethlehem and made a solemn station at the cave of the Nativity. At midnight a procession was formed, they returned to Jerusalem, and sang the morning office just before dawn. Then in the morning they assembled again for a solemn celebration of the Holy Eucharist, which was begun in the great basilica of Constantine (the *Martyrion*) and consummated in the chapel of the Resurrection (the *Anastasis*). In the sixth century these Jerusalem observances were duplicated or imitated at Rome. At cockcrow the pope celebrated Mass at the Liberian basilica (St Mary Major), to which the reputed relics of the wooden crib were brought during the seventh century ; then, later in the day, a procession was made to St Peter's, where he sang Mass again. In between these two celebrations came another, which took place at the church of (St) Anastasia below the Palatine (see notice below). By the middle of the twelfth century the third Mass also was being sung at St Mary Major, because of the distance of St Peter's from the Lateran, where the popes then lived. Thus is seen the origin of the three Masses which every priest may celebrate on Christmas Day ; and these Masses are still labelled in the Missal with the name of the respective stations : " at the Crib at St Mary Major ", " at St Anastasia ", " at St Mary Major ". Later, the observance was given a mystical significance, the Masses representing the aboriginal, the Judaic and the Christian dispensations, or the " triple birth " of our Lord, by which He proceeds from the Father before all time, was born of the Virgin Mary, and is spiritually reborn in our souls, by faith and charity. Or they may be regarded in this way : The midnight Mass celebrates the eternal birth of Jesus the divine Word. " The Lord said to me : Thou art my Son. . . . With thee is the principality in the day of thy strength . . . from the womb before the day-star I begot thee." The Mass at dawn sees Jesus as the true light, the spiritual sun. " A light shall shine upon us this day. . . . We are bathed in the new light of thy incarnate Word." And in the third Mass the Babe of Bethlehem is honoured as Christ the King, God and man. " A child is born to us . . . whose government is upon his shoulder. . . . All the ends of the earth have seen the salvation of our God. . . . Come, ye nations, and worship the Lord . . . justice and judgement are the preparation of thy throne."

There is, of course, an immense literature dealing with the birth of our Lord from every point of view, devotional, chronological and liturgical. In addition to the references given herein on January 6 under the Epiphany, attention must be specially called to what is noted by Fr Delehaye in CMH., pp. 7–8, and to Dom B. Botte's *Les origines de la Noël et de l'Epiphanie* (1932). See also L. Duchesne, *Christian Worship* (1931), pp. 257–265 ; M. Andrieu, in the *Revue des sciences religieuses*, vol. xiv (1934), p. 624 ; and what is said herein on March 25 under the Annunciation. For other points of view see H. Usener, *Das Weihnachtsfest* (1911) ; A. Baumstark in *Oriens Christianus*, 1902, pp. 441–446, and 1927, pp. 310–333 ; Cabrol in DAC., vol. v, cc. 1412–1414 ; Kellner, *Heortology*, pp. 127–157 ; Schuster, *The Sacramentary*, vol. i, pp. 361–377 ; O. Cullman, *Weihnachten in der alten*

Kirche (1947; French trans., 1949); and studies by FF. Frank and Engberding in the Maria Laach *Archiv für Liturgiewissenschaft*, vol. ii (1950). For a good summary of the development of the feast, see A. A. McArthur, *The Evolution of the Christian Year* (1953), pp. 31 *seq.*

ST EUGENIA, VIRGIN AND MARTYR (DATE UNKNOWN)

THE legend of St Eugenia, like that of St Marina, St Reparata and others, is the tale of a woman disguised as a monk and accused of a crime she could not commit. For variety it may here be told in the words of the *Golden Legend.*

> Eugenia, the noble virgin, which was daughter to Philip, duke of Alexandria, which for the emperor of Rome governed all the land of Egypt. Eugenia issued privily out of her father's palace with two servants [called SS. Protus and Hyacinth], and she went into an abbey in the habit and array of a man, in which abbey she led so holy a life that at the last she was made abbot of the same. It happed so that no man knew that she was a woman, yet there was a lady accused her of adultery tofore the judge, which was her own father. Eugenia was put in prison for to be judged to death. At the last she said to her father much thing for to draw him to the faith of Jesus Christ. She rent her coat and showed to him that she was a woman and daughter of him that held her in prison, and so she converted her father unto the Christian faith. And he was after an holy bishop, and at the hour that he sang his Mass he was beheaded for the faith of Jesus Christ; and the lady that had falsely accused Eugenia was burnt with fire of Hell with all her party. And after that Claudia [the mother of Eugenia] and all her children came to Rome, and much people were by them converted, and many virgins by Eugenia. Which Eugenia was much tormented in divers manners and at the last by the sword accomplished her martyrdom, and thus made the offering of her proper body to our Lord Jesus Christ, qui est benedictus in saecula saeculorum, Amen.

Eugenia was sent to join the monks in the first place by Helenus, Bishop of Heliopolis, who had met and baptized her when she had fled from her father's house in male clothes; and the false accusation was prompted by her repelling the advances of a woman whom she had miraculously cured of sickness.

The romantic particulars of her masquerading as a young man seem to have been arbitrarily attributed to St Eugenia, a Roman martyr who was buried in the cemetery of Apronian on the Via Latina, where afterwards a basilica was built in her honour, which was restored during the eighth century.

Two Latin texts of this legend have attracted attention. The older is that printed in the *Sanctuarium* of Mombritius, but from this a very much revised version was constructed at an early date and has acquired wider publicity. It is printed in Rosweyde, *Vitae Patrum*, pp. 340–349, and is also to be found twice over in Migne, PL., vols. xxi and lxxiii. Two or three different Greek adaptations are also known in manuscript, and that of the Metaphrast is printed in Migne, PG., vol. cxvi, pp. 609–652. Besides these there is a Syriac version, published with an English translation by Mrs A. Smith-Lewis in *Studia Sinaitica*, vols. ix and x; and another in Armenian which F. C. Conybeare edited and translated in *The Armenian Apology of Apollonius*, though the early date he assigns to this text is quite unwarranted. Finally, the earlier portion of the story exists in an Ethiopic text, which has been printed and rendered into English by E. J. Goodspeed. Delehaye in his *Étude sur le légendier romain* (1936), pp. 171–186, has commented upon the legend exhaustively, and both here and in his CMH. he shows that there is solid ground for believing that St Eugenia was an authentic Roman martyr.

MANY MARTYRS AT NICOMEDIA (A.D. 303)

THE martyrdom of, according to the Greeks, 20,000 Christians at Nicomedia on Christmas day in the year 303 is thus recorded by the Roman Martyrology: "At Nicomedia the passion of many thousands of martyrs, who came together for the Lord's service on Christ's birthday. The Emperor Diocletian ordered the doors of the church to be shut and fire to be made ready round about it and a tripod with incense to be set before the door: and then that a herald should proclaim so that he could be heard that they who wished to escape the fire should come outside and offer incense to Jupiter. And when they all with one voice declared that they were ready to die for Christ's sake, the fire was kindled and they were consumed therein. And so they merited to be born in Heaven on that very day whereon Christ for the world's salvation was pleased to be born on earth."

There is historical record of the church at Nicomedia being wrecked—not burned—on February 23, 303, by order of Diocletian, but nothing is said of people being killed; on the other hand, there was no feast of Christmas kept there so early as the beginning of the fourth century.

This has been taken over into the Roman Martyrology from a Greek source. The Synaxary of Constantinople, as edited for the *Acta Sanctorum*, commemorates on December 28 (cc. 349–352) 20,000 martyrs burned to death at Nicomedia, adding details corresponding to the above. The number is, of course, wildly exaggerated, but there is much evidence both in Eusebius (bk vi, chs. 5–8) and in the Syriac *breviarium* that Nicomedia was a hotbed of persecution in the year 303.

ST ANASTASIA, MARTYR (A.D. 304 ?)

THE *passio* of St Anastasia relates that she was the daughter of a noble Roman named Praetextatus and had St Chrysogonus for her adviser. She married a pagan, Publius, and during the persecution of Diocletian cared for the confessors of the faith in prison, whereupon her husband forbade her to leave the house. Chrysogonus having gone to Aquileia, she kept up a correspondence with him and, when Publius died on an embassy to Persia, went to Aquileia herself to succour the Christians there. After the martyrdom of SS. Agape, Chionia and Irene, Anastasia herself was arrested and brought before the prefect of Illyricum at Sirmium, being visited in prison and fed by the dead St Theodota. Then with another Christian and a number of pagan criminals she was put aboard a vessel and abandoned at sea; but Theodota appeared again and piloted it to land, and the pagans were all converted. Anastasia was taken to the island of Palmaria and put to death by being burned alive, staked to the ground with her arms and legs outstretched and the fire kindled about her; two hundred men and seventy women were martyred in various ways at the same time.

These stories are entirely apocryphal. St Anastasia has been venerated at Rome since the late fifth century, when her name was put in the canon of the Mass, but so far as is known she had nothing to do with the City. Her *cultus* originated at Sirmium in Pannonia, where she was perhaps martyred under Diocletian, but no authentic particulars of her life and passion have come down to us. While St Gennadius was patriarch of Constantinople, during the second half of the fifth century, the relics of St Anastasia were translated from Sirmium to that city, and a considerable *cultus* of the saint followed. The special interest of St Anastasia

is in the historico-liturgical fact that she has the distinction of being commemorated at the second Mass on Christmas day.

There was in Rome, at the foot of the Palatine Hill near the Circus Maximus, a church called the *titulus Anastasiae*; it had been built in the fourth century and had its name from a foundress called Anastasia. It was an important church, and it soon came to be called the church of St Anastasia—as it is to this day. It was at this church that the pope sang the second Mass on Christmas day and, during the sixth century and for some time after, this Mass was proper to St Anastasia. This adventitious liturgical importance of the martyr, due to local conditions at Rome in the fifth-sixth century, is now reduced to the familiar commemoration at the Mass of the Dawn. It does not even seem that there was any tradition of St Anastasia having been put to death on December 25: the Greeks now keep her feast on the twenty-second, venerating her as a *megalomartyr* and "the Poison-healer".

The long document which may be called the "Acts of St Anastasia" has never been printed as a whole, though the several episodes of which it is made up have most of them been edited separately under the names of the martyrs respectively concerned, *e.g. Passio S. Chrysogoni*, *Passio S. Theodotae*, etc. There is also a Greek version which only exists in manuscript. A very full discussion of this strange medley will be found in Delehaye's *Étude sur le légendier romain*, pp. 151–171. As he shows, the purpose with which this hagiographical fiction was compiled was to claim Anastasia as a Roman saint, seeing that she was now honoured there as patron of the *titulus Anastasiae*. It is possible that Arnobius the Younger, who lived in the middle of the fifth century, was already acquainted with the story of St Anastasia (see Dom Morin, *Études, textes, découvertes*, 1913, pp. 328, 391–392), but the matter is not clear. Consult further Duchesne in *Mélanges d'archéologie et d'histoire*, vol. vii (1887), pp. 387–413; J. P. Kirsch, *Die römischen Titelkirchen* (1918), pp. 18–23; Lanzoni, *Titoli presbiterali* (1925), pp. 11–12 and 58–59.

BD JACOPONE OF TODI (A.D. 1306)

JACOPONE, baptized Jacopo, was born of the good family of Benedetti at Todi in Umbria about the year 1230. He read law at Bologna, where he probably took his doctorate, and began to practise in his native town. He seems to have been known neither for virtue nor evil-living, and certainly showed no signs in his earlier years of his later religious fervour. About 1267 he married Vanna di Guidone, a young woman beautiful both in person and character, who, for all their married life lasted only a year, proved to be his good angel. Vanna was tragically killed at a wedding *festa*, when a balcony upon which she and other guests were standing collapsed. She was the only one to lose her life, and the shock of this sudden deprivation, coupled with the vivid realization of his wife's goodness (he is said, for example, to have discovered an unsuspected hair-shirt on her dead body, which he supposed to be worn in penance for his sins), wrought a remarkable change in Jacopo. Indeed, it would be not unreasonable to conclude that for a time his mind was unhinged. He threw up his profession, put on the habit of the Franciscan tertiaries, and became, as it has been put, "a sort of Christian Diogenes"; his eccentricities were so absurd and so public that the children in the streets of Todi looked on him as a harmless show and familiarly called him Jacopone: the name stuck. On one occasion he crawled on hands and knees across the main square, wearing the harness of a donkey; on another, he turned up among a wedding party at his brother's house tarred and feathered all over. He lived thus as a sort of public penitent for ten years.

In 1278, after some natural hesitation on the part of the friars, Jacopone was admitted among the Franciscans of San Fortunato at Todi as a lay-brother. He is said to have chosen this state out of humility. He may well have done so. But the fact that his sympathies were with the more strict party among the Franciscans, the Spirituals, may have had something to do with it, for they considered that St Francis had intended his followers to be priests only exceptionally. For a dozen years or so Brother Jacopone remained at Todi, and as he gradually attained a more stable state of equilibrium he began to produce more and more lyric poems and songs in the Umbrian dialect, which were very popular. They were deeply religious and mystical verses, these *laude*, and were adopted by the Flagellants and other zealots for public singing and reciting; both words and cadence lent themselves aptly to that Franciscan *jubilus* whose manifestations seem to have been remarkably like those of the Welsh preachers' *hwyl*. But Jacopone was candid and outspoken, and San Fortunato was a Conventual house. He was involved in difficulties with his brethren there, and became a more and more prominent figure among the Spirituals, of whom Bd Conrad of Offida and Bd John of Alvernia were his close personal friends. Jacopone was among those friars who in 1294 petitioned Pope St Celestine V for permission to live apart from the order, but in a few weeks Celestine had resigned and Cardinal Gaetani, the opponent of the Spirituals, was pope as Boniface VIII. When in 1297 there was an open rupture between the two Colonna cardinals and the pope, Jacopone was one of the three Franciscans who helped in the drawing-up of the manifesto which claimed that Boniface had been invalidly elected; he became a literary propagandist for the Colonna party and produced a savage attack on the pope, beginning: "O papa Bonifatio molt ay jocato al mondo." Without subscribing to the extravagant opinion that "to have had [Boniface] for an adversary was itself an honour", it may well be held that Friar Jacopone opposed the pope in perfect good faith: partisans were not the only people at the time who held the view that Pope Celestine's abdication was uncanonical. When the papal forces captured Palestrina, the Colonna stronghold, Jacopone was seized and imprisoned in a horrid dungeon there for five years. Not even the jubilee year of 1300 saw his release. During this time he composed some of the most beautiful of his poems, and also some of the most aggressive, satirical and trenchant pieces in curious contrast with the touching devotion and searching mysticism of the others.

Jacopone is best known as the putative author of the hymn *Stabat Mater dolorosa*, but there is no certainty as to who in fact wrote it. He is also credited with the companion hymn, or as some stern critics say the parody, the less well-known *Stabat Mater speciosa* (for Christmas). The *Dolorosa* is said to have been ascribed to him in a manuscript of the fourteenth century, and both appear in an edition of his *laude* printed at Brescia in 1495. The *Speciosa* was rescued from oblivion by Frederick Ozanam, who reprinted it for the first time in his *Poètes franciscains en Italie au XIII^e siècle* in 1852. The English hymnologist Mearns inclined to the view that Jacopone wrote the *Speciosa* but not the *Dolorosa*; but there is no certain proof that he wrote any Latin poems at all.

On the death of Boniface VIII at the end of 1303 Friar Jacopone was set at liberty, and he went to live first at a hermitage near Orvieto and then at a Poor Clare convent at Collazzone, between Todi and Perugia. Here he died on Christmas day, 1306(?). He received the last sacraments from Bd John of Alvernia and there are moving, but conflicting, accounts of his last moments. In 1433 his relics

were translated to the church of San Fortunato at Todi, and how he was regarded there can be read upon his tomb : " The bones of Blessed Jacopone dei Benedetti of Todi, of the Order of Friars Minor. He became a fool for Christ's sake and, having deceived the world by a new artifice, took Heaven by storm. He fell asleep in the Lord on March 25, A.D. 1296 [*sic*]. This monument was put up by Angelo Cesi, Bishop of Todi, in the year 1596."

Much has been written about Fra Jacopone. In the *Bollettino Francescano storico-bibliografico*, vol. ii (1931), pp. 81–118 and 201–223, no less than 994 books and articles are enumerated which are in one way or another concerned with him. Apart from what can be gathered from his poems, we learn curiously little of his life except for the sketch in the *Franceschina* of Jacopo Oddi (fifteenth century) ; most of our information is late and unreliable. In a short but valuable review of the centenary literature in the *Analecta Bollandiana*, vol. xxviii (1909), pp. 231–234, Fr Van Ortroy states that the cult was confirmed by the Holy See in 1868, and he points out that further support has been found for Ozanam's contention that the famous satire " O papa Bonifatio " has been interpolated. The specialist, A. Tenneroni, in the *Nuova Antologia*, 1906, pp. 623–636, has satisfied himself that the most bitter passages were added subsequently by another hand ; and see his work on the poet published in 1939. For English readers there is an excellent article on Fra Jacopone by Father L. Oliger in the *Catholic Encyclopedia*, vol. viii, pp. 363–365 ; a sympathetic study by Edmund Gardner in *The Constructive Quarterly*, vol. ii (1912), pp. 446–460, and such books as those of Evelyn Underhill, *Jacopone da Todi* (1919), and A. Macdonnell, *Sons of St Francis* (1902). See also J. Pacheu, *Jacopone de Todi, Frère Mineur* (1914) ; C. Cadomo, *Il Cantore della Povertà* (1923) ; N. Sapegno, *Frate Jacopone* (1923) ; P. Barbet, *B. Jacopone de Todi, l'auteur du Stabat* (1943) ; and I. Steiger, *Jacopone da Todi, Welthass und Gottesliebe* (1945). The text of the " Laude " may be conveniently consulted in vol. vi of the series *I Libri della Fede*, edited by G. Papini (1922). It is interesting to find that St Bernardino of Siena made long extracts from Jacopone's writings. Some of these are still preserved in the saint's own handwriting with this heading : " Here begin certain canticles or *laude* of our holy modern David, Fra Jacopone da Todi." See *Archivum Franciscanum Historicum*, vol. xxix (1937), p. 237.

26 : ST STEPHEN, THE FIRST MARTYR (*c.* A.D. 34)

THAT St Stephen was a Jew is unquestionable, and he probably was a Hellenist of the Dispersion, who spoke Greek. The name Stephen is Greek, Stephanos, and signifies " crown ". The circumstances of his conversion to Christianity are not known. St Epiphanius says he was one of the seventy disciples of our Lord, but this is unlikely. We are told of him in the book of the Acts of the Apostles when, there being numerous converts, the Hellenists murmured against the Hebrews, complaining that their widows were neglected in the daily ministration. The Apostles assembled the faithful and told them that they could not relinquish the duties of preaching and prayer to attend to the care of tables ; and recommended them to choose seven men of good character, full of the Holy Ghost and wisdom, who might superintend that business. The suggestion was approved, and the people chose Stephen, " a man full of faith and of the Holy Ghost ", and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicholas a proselyte of Antioch. These seven were presented to the Apostles, who praying, imposed hands upon them, and so ordained them the first deacons.

" And the word of the Lord increased, and the number of the disciples was multiplied in Jerusalem exceedingly ; a great number also of the priests obeyed the faith. And Stephen, full of grace and fortitude, did great wonders and signs

among the people." He spoke with such wisdom and spirit that his hearers were unable to resist him, and a plot was laid by the elders of certain synagogues in Jerusalem. At first they undertook to dispute with Stephen; but finding themselves unequal to the task they suborned false witnesses to charge him with blasphemy against Moses and against God. The indictment was laid in the Sanhedrin, and he was dragged thither. The main point urged against him was that he affirmed that the temple would be destroyed, that the Mosaic traditions were but shadows and types no longer acceptable to God, Jesus of Nazareth having put an end to them. "And all that sat in the council, looking on him, saw his face as if it had been the face of an angel." Then leave was given him to speak, and in a long defence, set out in Acts vii 2–53, he showed that Abraham, the father and founder of their nation, was justified and received the greatest favours of God in a foreign land; that Moses was commanded to set up a tabernacle, but foretold a new law and the Messias; that Solomon built the Temple, but it was not to be imagined that God was confined in houses made by hands: the temple and the Mosaic law were temporary, and were to give place when God introduced more excellent institutions by sending the Messias himself. He ended with a stinging rebuke: "You stiff-necked and uncircumcised in hearts and ears, you always resist the Holy Ghost; as your fathers did, so do you also. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One, of whom you have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it."

The whole assembly raged at Stephen, but he, being full of the Holy Ghost and looking up steadfastly to the heavens, saw them opened and beheld the glory of God and the Saviour standing at the right hand of the Father. And he said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God". "And they, crying out with a loud voice, stopped their ears and with one accord ran violently upon him. And, casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, invoking and saying, 'Lord Jesus, receive my spirit'. And falling on his knees, he cried with a loud voice, saying, 'Lord, lay not this sin to their charge'. And when he had said this he fell asleep in the Lord." The reference to the witnesses required by the law of Moses, and the whole circumstances, suggest that this was not an act of mob violence, but a judicial execution. And of those that were "consenting to his death" one, Saul, the future apostle of the Gentiles, was the first and greatest fruit of the seed of the blood of the first martyr of Christ. "Devout men took order for Stephen's funeral, and made great mourning over him"; the finding of his relics by the priest Lucian in the fifth century is referred to herein under August 3.

We have, of course, no knowledge of the life of St Stephen outside the pages of the New Testament. But with regard to the festival and the *cultus* of the protomartyr the reader may consult with advantage the CMH., and Duchesne's *Christian Worship*, pp. 265–268. From before the close of the fourth century both in the East (as the *Apostolic Constitutions*, viii, 33, show even for Syria) and in the West, St Stephen was commemorated on December 26. There seems to be nothing to tell us why at so early a period this particular day should have been pitched upon. The early *cultus* of Stephen in Jerusalem has been discussed very fully by Cardinal Rampolla, *S. Melania Giuniore*, pp. 271–280. On the representations of St Stephen in art, and on popular beliefs and practices associated with his day, see Künstle, *Ikonographie*, vol. ii, pp. 544–547; *Lexikon für Theologie und Kirche*, vol. ix, cc. 796–799; and Leclercq in DAC., vol. v, cc. 624–671.

ST ARCHELAUS, Bishop of Kashkar (No Date ?)

The Roman Martyrology signalizes the death on this day in Mesopotamia of St Archelaus the bishop, famous for his learning and holiness. St Jerome says in his *De viris illustribus* that: "Archelaus, a Mesopotamian bishop, composed a book in Syriac about the discussion that he had carried on with Manes, who came from Persia. This book has been translated into Greek and is known to many. Archelaus lived in the time of the Emperor Probus, the successor of Aurelian and of Tacitus." The story is that a Syrian named Marcellus had brought about the release of a number of Christian slaves, and was congratulated on his charitable action by the heresiarch Manes, who took the opportunity to inculcate his teaching. Marcellus reported the matter to his bishop, Archelaus, who undertook disputations with Manes. These "acts" are an interesting document in the history of Manichaeism, but it was not written in Syriac or by Archelaus. Photius, in recommending his brother to read the book against the manichaeans of Heraclian of Chalcedon (whose style, he says, "combines atticism with ordinary language, like a schoolmaster entering into a contest of superatticism"), quotes Heraclian as saying that the disputation of Archelaus was written by one Hegemonius. Research has shown that the disputation was only a literary device, and that it was composed years after Manes was dead. It therefore seems that St Archelaus, of whom nothing else is recorded, was as fictitious as his dispute, invented for the occasion by Hegemonius.

The whole matter of the *Acta Archelai* is very obscure; but see Bardenhewer, *Geschichte der altkirchlichen Literatur*, vol. iii, pp. 265–269; DCB., vol. i, pp. 152–153; and P. Alfaric, *Les écritures manichéenes* (1918), pp. 55 *seq.*

ST DIONYSIUS, Pope (A.D. 269)

Because of persecution the Roman see was vacant for nearly a year after the martyrdom of St Sixtus II. It was then filled in the person of the presbyter Dionysius—perhaps a Greek—who was described by his namesake of Alexandria as an admirable and learned man. By a synod convened by the pope this same St Dionysius in Egypt was required to give an account of views expressed by him when writing against Sabellianism, which he did at considerable length. Like Stephen I and others of his predecessors, Pope St Dionysius sent alms to Christians in distant lands, especially to the church of Caesarea in Cappadocia, which had been ravaged by the Goths. The edict of tolerance of the Emperor Gallienus enabled Dionysius to restore order in ecclesiastical administration and forward the works of religion after a period of persecution; though not the first pope to die in peace, he is the first to whom the title of martyr is not accorded liturgically.

As in the case of all the early popes, there is nothing corresponding to a biography. We depend upon a few sentences in the *Liber Pontificalis* (Duchesne, vol. i, p. 157) and upon scattered references to his activities in Eusebius (bk vii, chs. 7 and 30) and in St Athanasius, St Basil, etc. See E. Caspar, *Geschichte des Papsttums*, vol. i (1930), pp. 92 *seq.*; F. X. Seppelt, *Der Aufstieg des Papsttums*; Leclercq in DAC., vol. xiii, cc. 1186–1188. It is astonishing to find that Pope St Dionysius is venerated as a member of the Carmelite Order—a claim which it would be difficult to substantiate.

ST ZOSIMUS, Pope (A.D. 418)

St Zosimus is said by the *Liber Pontificalis* to have been a Greek by birth, son of the presbyter Abram, and he succeeded Pope St Innocent I. Nothing is known

of his previous career or personal life, but his pontificate of under two years was a busy one, chiefly due to the appeal of the Pelagian Caelestius from his condemnation by the bishops of Africa. Zosimus was constrained to modify his first judgement in this matter; and he had further difficult relations with the African bishops, arising out of an irregular appeal to Rome made by a priest and the erroneous ascription by the pope of a canon, quoted in justification of the priest, to the Council of Nicaea. During his last illness St Zosimus had several cataleptic seizures which so much resembled death that he was several times supposed to be dead before he was. He died on December 26, 418.

The notice of Pope Zosimus in the second edition of the *Liber Pontificalis* (Duchesne, vol. i, p. 225), differs somewhat from the first. See also E. Caspar, *Geschichte des Papsttums*, vol. i, pp. 344 *seq.*; Seppelt, *Der Aufstieg des Papsttums*, pp. 158 *seq.*; DAC., vol. xiii, c. 1263.

BD VINCENTIA LOPEZ Y VICUÑA, Virgin, Foundress of the Daughters of Mary Immaculate (A.D. 1890)

This *beata* was born in 1847, daughter of a well-to-do lawyer at Cascante in Navarre, and from her earliest years her father gave careful attention to her religious upbringing. The decisive point of her life was when she went to Madrid in order to go to school there, and came under the strict but beneficent influence of an aunt who had founded a home for orphans and domestic servants. At the age of nineteen Vincentia made a vow of celibacy, and was soon convinced that she had a call to the religious life, though not to an enclosed congregation. In particular she was concerned about what would happen to the work for girls when her aunt was no longer alive. In her uncertainty she received no help from her parents who, since she rejected both marriage and a Visitation convent, could see no alternative to her going on living at home. However, an illness of their daughter alarmed them, and she was allowed to return to her aunt, Doña Eulalia, in Madrid.

Here, under the supervision of Father Hidalgo, S.J., plans were drawn up to form the staff of the servants' home into a religious community, and in 1876 Vincentia and two others were clothed in the religious habit by Bishop Sancha of Madrid. Mother Vincentia's intense spiritual life was combined with a very practical and far-seeing charity; she did not make the mistake of expecting too much from people borne down by the difficulty of keeping body and soul together, and her work at the home bore good fruit. Vocations were plentiful, half a dozen similar establishments were opened in other cities, and in 1888 the Holy See issued the decree of praise of the institute of Daughters of Mary Immaculate for the Protection of Working Girls. Mother Vincentia refused to finance the work by conducting schools: instead she chose the hard way of begging, and insisted to her nuns that those who would help the poor must be prepared to be poor themselves. Doña Eulalia, who had learned the practical needs of such an undertaking, gave herself and her whole fortune to it; and homes, hostels, technical-training schools, canteens and the like for domestic and other workers were brought within the orbit of the congregation's activities. It was soon realized how true is the proverb that "The Devil finds work for idle hands to do", and that religion is bound up with social questions, "politics": it became a sort of slogan with Mother Vincentia's daughters that "Steady employment is the safeguard of virtue".

At her clothing Bd Vincentia declared that the work she was undertaking " so completely satisfies my heart's desire that, should it cost me suffering or death, I here and now offer God that sacrifice. I count myself happier in the service of these my sisters than the great ones of this world in the service of their lords and kings. May our Lord give me grace to fulfil my undertaking ". That grace she received abundantly and used abundantly; and in the event the sacrifice of death was early called for. She was not yet forty-four when she died on December 26, 1890. Afterwards her congregation spread to South Africa and other lands (including England), and the foundress was solemnly beatified in 1950.

Among Bd Vincentia's works was the formation of a " triple alliance " between the houses of her congregation and the convents of Carmel and the Visitation in Spain to make reparation for the indifference shown by so many to the love of the Sacred Heart and especially for the carelessness and tepidity of some of those vowed to perfection in the religious life.

See J. Artero, *Vida de la V. Madre Vicenta Maria*; A. Romano, *La Beata Vincenza M. Lopez Vicuña* (1950). A C.T.S. pamphlet seems to be the only item in English.

27 : ST JOHN THE EVANGELIST, Apostle (*c.* A.D. 100)

ST JOHN THE EVANGELIST, distinguished as the " disciple whom Jesus loved " and often called in England, as by the Greeks, " the Divine " (*i.e.* the Theologian), was a Galilean, the son of Zebedee and brother of St James the Greater with whom he was brought up to the trade of fishing. He was called to be an apostle with his brother, as they were mending their nets on the sea of Galilee, soon after Jesus had called Peter and Andrew. Christ gave them the nick-name of Boanerges, " sons of thunder ", whether as commendation or on account of some violence of temperament (*cf.* Luke ix 54) is not clear. St John is said to have been the youngest of all the apostles, and outlived the others, being the only one of whom it is sure that he did not die a martyr. In the gospel which he wrote he refers to himself with a proud humility as " the disciple whom Jesus loved ", and it is clear he was one of those who had a privileged position. Our Lord would have him present with Peter and James at His transfiguration and at His agony in the garden; and He showed St John other instances of kindness and affection above the rest, so that it was not without human occasion that the wife of Zebedee asked the Lord that her two sons might sit the one on His right hand and the other on His left in His kingdom. John was chosen to go with Peter into the city to prepare the last supper, and at that supper he leaned on the breast of Jesus and elicited from Him, at St Peter's prompting, who it was should betray Him. It is generally believed that he was that " other disciple " who was known to the high priest and went in with Jesus to the court of Caiaphas, leaving St Peter at the outer door. He alone of the apostles stood at the foot of the cross with Mary and the other faithful women, and received the sublime charge to care for the mother of his Redeemer. " ' Woman, behold thy son.' ' Behold thy mother.' And from that hour the disciple took her to his own." Our Lord calls us all brethren, and He recommends us all as such to the loving care of His own mother: but amongst these adoptive sons St John is the first-born. To him

alone was it given to be treated by her as if she had been his natural mother, and to treat her as such by honouring, serving and assisting her in person.

When Mary Magdalen brought word that Christ's sepulchre was open, Peter and John ran there immediately, and John, who was younger and ran faster, arrived first. But he waited for St Peter to come up, and followed him in: "and he saw and believed" that Christ was indeed risen. A few days later Jesus manifested Himself for the third time, by the sea of Galilee, and He walked along the shore questioning Peter about the sincerity of his love, gave him the charge of His Church, and foretold his martyrdom. St Peter, seeing St John walk behind and being solicitous for his friend, asked Jesus, "Lord, what shall this man do?" And Jesus replied, "If I will have him to remain till I come, what is it to thee? Follow thou me." It is therefore not surprising that it was rumoured among the brethren that John should not die, a rumour which he himself disposes of by pointing out that our Lord did not say, "He shall not die". After Christ's ascension we find these two same apostles going up to the Temple and miraculously healing a cripple. They were imprisoned, but released again with an order no more to preach Christ, to which they answered, "If it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things we have seen and heard." Then they were sent by the other apostles to confirm the converts which the deacon Philip had made in Samaria. When St Paul went up to Jerusalem after his conversion he addressed himself to those who "seemed to be pillars" of the Church, chiefly James, Peter and John, who confirmed his mission among the Gentiles, and about that time St John assisted at the council which the apostles held at Jerusalem. Perhaps it was soon after this that John left Palestine for Asia Minor. No doubt he was present at the passing of our Lady, whether that took place at Jerusalem or Ephesus; St Irenaeus says that he settled at the last-named city after the martyrdom of SS. Peter and Paul, but how soon after it is impossible to tell. There is a tradition that during the reign of Domitian he was taken to Rome, where an attempt to put him to death was miraculously frustrated (see May 6); and that he was then banished to the island of Patmos, where he received those revelations from Heaven which he wrote down in his book called the Apocalypse.

After the death of Domitian in the year 96 St John could return to Ephesus, and many believe that he wrote his gospel at this time. His object in writing it he tells us himself: "These things are written that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have life in His name." It is entirely different in character from the other three gospels, and a work of such theological sublimity that, as Theodoret says, it "is beyond human understanding ever fully to penetrate and comprehend". His soaring thought is aptly represented by the eagle which is his symbol. St John also wrote three epistles. The first is called catholic, as addressed to all Christians, especially his converts, whom he urges to purity and holiness of life and cautions against the craft of seducers. The other two are short, and directed to particular persons: the one probably to a local church; the other to Gaius, a courteous entertainer of Christians. The same inimitable spirit of charity reigns throughout all his writings. This is not the place to refer to the objections that have been raised against St John's authorship of the Fourth Gospel.

Early writers speak of St John's determined opposition to the heresies of the Ebionites and of the followers of the gnostic Cerinthus. On one occasion he was

going to the baths when, learning that Cerinthus was within, he started back and said to some friends that were with him, " Let us, brethren, make haste and be gone, lest the bath wherein is Cerinthus, the enemy of truth, should fall upon our heads ". St Irenaeus tells us he received this from the mouth of St Polycarp, St John's personal disciple. Clement of Alexandria relates that in a certain city St John saw a young man of attractive appearance in the congregation, and being much taken with him he presented him to the bishop whom he had ordained there, saying, " In the presence of Christ and before this congregation I commend this young man to your care ". The young man was accordingly lodged in the bishop's house, instructed, kept to good discipline, and at length baptized and confirmed. But the bishop's attention then slackened, the neophyte got into bad company, and became a highway robber. Some time after St John was again in that city, and said to the bishop, " Restore to me the trust which Jesus Christ and I committed to you in presence of your church ". The bishop was surprised, imagining he meant some trust of money. But when John explained that he spoke of the young man, he replied, " Alas ! he is dead ". " What did he die of ? " asked St John. " He is dead to God and is turned robber ", was the reply. Thereupon the aged apostle called for a horse and a guide, and rode away to the mountain where the robber and his gang lived. Being made prisoner he cried out, " It is for this that I am come : lead me to such an one ". When the youth saw it was St John he began to make off with shame. But John cried out after him, " Child, why do you run from me, your father, unarmed, and an old man ? There is time for repentance. I will answer for you to Jesus Christ. I am ready to lay down my life for you. I am sent by Christ." At these words the young man stood still and burst into tears, tears wherein, as Clement says, he sought to find a second baptism. Nor would St John leave that place until he had reconciled the sinner to the Church. This charity which he had so conspicuously himself he constantly and affectionately urged in others. St Jerome writes that when age and weakness grew upon him at Ephesus so that he was no longer able to preach to the people, he used to be carried to the assembly of the faithful, and every time said to his flock only these words : " My little children, love one another." When they asked him why he always repeated the same words, he replied, " Because it is the word of the Lord, and if you keep it you do enough ". St John died in peace at Ephesus about the third year of Trajan, that is, the hundredth of the Christian era, being then about ninety-four years old according to St Epiphanius.

As we may learn from St Gregory of Nyssa, from the Syriac *breviarium* of the early fifth century, and from the Carthaginian Calendar, the practice of celebrating the feast of St John immediately after that of St Stephen is of very ancient date. In the original text of the *Hieronymianum* (about A.D. 600) the commemoration seems to have been thus entered : " The Assumption of St John the Evangelist at Ephesus and the ordination to the episcopate of St James, our Lord's brother, who was the first of the Jews to be ordained by the apostles bishop of Jerusalem and gained the crown of martyrdom at the time of the pasch." One might have expected John and James, the sons of Zebedee, to be coupled in such a notice, but this is clearly the other James, the son of Alpheus, who is now honoured with St Philip on May 1. The phrase " Assumption of St John " is notable, containing as it does a clear reference to the last portion of the apocryphal " Acts of St John ". In this widely circulated fiction, dating from the late second century, it was represented (evidently in view of the saying that this particular disciple "should not die",

John xxi, 23) that St John at the end of his days in Ephesus simply disappeared: his body was never found. On the other hand, according to the Greeks his resting-place at Ephesus was well known, and famed for marvels. The *Acta Johannis*, though preserved to us only imperfectly and condemned for heretical tendencies by many early authorities, *e.g.* Eusebius, Epiphanius, Augustine and Turibius of Astorga, seems to have done much to create a traditional legend. From this source, or in any case from pseudo-Abdias, comes the story which was the basis of the frequently recurring representation of St John with a chalice and a viper. The apostle was challenged by Aristodemus, the high priest of Diana at Ephesus, to drink of a poisoned cup. He did so without sustaining any harm and thereby converted the high-priest himself. Upon this incident seems to be founded the folk-custom, prevalent especially in Germany, of the "*Johannis-Minne*", the loving-cup or *poculum charitatis*, which was drunk in honour of St John. In medieval *ritualia* a number of forms of blessing are preserved which were supposed to render such a draught efficacious against dangers to health and helpful to the attaining of Heaven.

The literature about St John and his writings is of course extremely extensive and need not be gone into here. On the more general historical question consult Fouard, *St John* (Eng. trans.); Fillion, *St Jean l'Evangéliste* (1907); C. C. Martindale, *Princes of his People*, vol. i (1920); J. Chapman, *John the Presbyter* (1911); and on the liturgical aspects, Duchesne, *Christian Worship*, pp. 265–268; and Kneller in *Stimmen aus Maria Laach*, vol. lxvii (1904), pp. 538–556. The apocryphal literature is very fully discussed in Hennecke, *Neutestamentliche Apokryphen* (1904), especially pp. 423–459; and its sequel, *Handbuch zu den neutestamentlichen Apokryphen* (1904), pp. 492–543. The best edition of the *Acta Johannis* is that of Max Bonnet (1898). For special points see Delehaye's CMH., and *Synaxarium Cp.*, c. 665; A. Franz, *Die Kirchlichen Benediktionen in Mittelalters* (1909), vol. i, pp. 294–334; Bächtold-Stäubli, *Handwörterbuch des deutschen Aberglaubens*, vol. iv, cc. 745–757; and Künstle, *Ikonographie*, vol. ii, pp. 341–347.

ST FABIOLA, MATRON (A.D. 399)

FABIOLA, of the *gens Fabia*, was one of the patrician Roman ladies who entered the path of holiness and renunciation under the influence of St Jerome, but her life was for the most part very different from that of St Marcella or St Paula or St Eustochium, and she was not a member of the circle that gathered round Jerome while he was living in Rome. Or at least a coolness sprang up between them, for Fabiola was of a lively, passionate and headstrong disposition, and when the dissolute courses of her husband made married life impossible she obtained a civil divorce and, her husband yet living, united herself with another man. Upon the death of her second consort Fabiola submitted to the canons of the Church, presenting herself for public penance at the Lateran basilica, and was readmitted to communion with the faithful by Pope St Siricius. She now devoted her great wealth to works of charity, gave large sums to churches, and communities in Italy and the adjoining islands, and founded a hospital for the sick whom she gathered from the streets and alleys of Rome, waiting on them in person. It was a great moment in the history of our civilization, for this was the first Christian public hospital in the West of which there is record.

In the year 395 Fabiola went to visit St Jerome at Bethlehem, in company with a relative named Oceanus, and stayed there with SS. Paula and Eustochium. Jerome was on bad terms with the bishop of Jerusalem, John, on account of the

controversy with Rufinus about the teaching of Origen, and attempts were made, even fraudulently, to enlist the sympathy and influence of Fabiola on the side of the bishop, but they failed to shake her loyalty to her teacher. Fabiola wanted to spend the rest of her days at Bethlehem, but the life of the consecrated women was not suited to her: she needed company and activity, and St Jerome remarks that her idea of the solitude of the stable of Bethlehem was that it should not be cut off from the crowded inn. A threatened incursion of the Huns finally determined her to quit Palestine. They had overrun Syria, and Jerusalem itself seemed in danger, so St Jerome retreated with his followers to the coast for a while. When the peril was past and they returned to Bethlehem, Fabiola went back to Rome.

At this time a priest named Amandus put a *dubium* to St Jerome: Might a woman, who by force had been made to take another man while her dissolute husband was still living, be received to the communion of the Church without doing canonical penance? This question ostensibly referred to the sister of Amandus, but is generally supposed to have been put on behalf of Fabiola as a "feeler" before taking a third partner. St Jerome made no mention of her in his reply, but was contemptuous of the "force" alleged in the case: "If your sister wishes to receive Christ's body and not to be accounted an adulteress, she must do penance", he answered. Anyway, for the remaining three years of her life Fabiola continued her works of public and private charity, notably being associated with St Pammachius in the foundation at Porto of a large hospice for poor and sick pilgrims. It was the first of its kind and within a year of its opening "became known", says St Jerome, "from Parthia to Britain". But Fabiola continued to be restless, and was on the point of setting out on another long journey when death overtook her. The whole of Rome attended the funeral of their beloved benefactress. St Jerome was in touch with St Fabiola till the end, and wrote two treatises for her: one, on the priesthood of Aaron and the mystical significance of the sacerdotal vestments, he completed while her ship was being got ready to sail from Jaffa; the other, on the "stations" of the Israelites in the wilderness, was not finished till after her death. It was eventually sent to Oceanus together with an account of Fabiola's life and death, the one wandering journey being a type or image of the other.

What we know of St Fabiola is mainly from St Jerome, *Epist.*, 77, which is printed in Migne, PL. vol. xxii, cc. 690–698. See also A. Thierry, *Saint Jérôme*, vol. ii, and F. Cavallera, *S. Jérôme, sa vie et son œuvre*, vol. ii, with Leclercq in DAC., vol. vii, cc. 2274–2275; and DCB., vol. ii, pp. 442–443.

ST NICARETE, VIRGIN (*c.* A.D. 410)

THE Roman Martyrology mentions today St Nicarete, an oldish woman of Constantinople who "flourished in holiness during the reign of the Emperor Arcadius". She belonged to a good family of Nicomedia and left home to live in Constantinople, where she devoted herself to good works. She is said to have successfully treated St John Chrysostom when he was ill, and he wished her to become a deaconess and supervise the unattached consecrated virgins of the city; but St Nicarete would undertake neither office. She was a steadfast upholder of the bishop against his adversaries, and in consequence suffered persecution with St Olympias and other faithful ones, and like them chose to go into exile. It is not known

whither she went or when or where she died, but it was probably her native Nicomedia.

The church-historian Sozomen speaks of Nicarete (bk viii, ch. 3), who is believed to be the lady skilful in the healing art to whom Chrysostom refers in his fourth letter to Olympias. There seems, however, to be no evidence of *cultus* even among the Greeks. See further Tillemont, *Mémoires*, vol. xi, pp. 133–134.

SS. THEODORE AND THEOPHANES (*c.* A.D. 841 AND 845)

THESE brothers were natives of Kerak, across the Dead Sea, formerly the land of the Moabites, from whence their parents went and settled at Jerusalem. They both in their youth became monks in the monastery of St Sabas, and by their progress in learning and virtue acquired a high reputation. The patriarch of Jerusalem obliged Theodore to receive priestly orders, and when Leo the Armenian waged war against holy images sent him to exhort the emperor not to disturb the peace of the Church. Leo had Theodore scourged, and banished him with Theophanes to an island at the mouth of the Black Sea, where they suffered much from hunger and cold. But they were not long there before Leo died, when they returned to their monastery at Constantinople. The Emperor Theophilus, a violent iconoclast who ascended the throne in 829, caused the two brothers to be whipped and banished once more.

Two years later they were brought back to Constantinople, and when they still persisted in their refusal to communicate with the iconoclasts, Theophilus commanded twelve lines of iambic verse, composed for that purpose by a courtier, to be inscribed on their foreheads. The sense of the verses was as follows: "These men have appeared at Jerusalem as vessels full of the iniquity of superstitious error, and were driven thence for their crimes. Having fled to Constantinople, they forsook not their impiety. Wherefore they have been banished from thence and thus stigmatized on their faces." They were laid upon benches and the letters cut or pricked upon their skin. This barbarity took a long time and was interrupted by the coming on of night, so the torture was completed the next day. Then they were again banished, this time to Apamea in Bithynia, where St Theodore died. Theophilus died about the same time, and St Methodius was made patriarch and restored holy images in 842. St Theophanes was then honoured for his confession of the faith and made bishop of Nicaea, that he might more effectually concur in overthrowing a heresy over which he had already triumphed. He wrote a number of hymns, including one on St Theodore, and died on October 11, 845. He is distinguished by the Greeks as "the Poet", but both brothers are commonly surnamed "Graptoi", that is, "the Written-on". They are named together in the Roman Martyrology today.

In this case we have a Greek life of Theodore attributed to the Metaphrast. It is printed in Migne, PG., vol. cxvi, pp. 653–684. These confessors are also spoken of by such later historians as Cedrenus and Zonaras in their account of the reign of the Emperor Theophilus. Some measure of *cultus* seems to be attested by the fact that a notice of Theodore and Theophanes appears in the Constantinople Synaxary (ed. Delehaye, pp. 130–131), but the day there assigned to their memory is October 11, though in other texts a mention occurs on December 28.

28 : THE HOLY INNOCENTS (*c.* A.U.C. 750)

HEROD, called " the Great ", who governed Jewry under the Romans at the time of the birth of our Lord, was an Idumaean ; not a Jew of the house of David or of Aaron, but the descendant of people forcibly judaized by John Hyrcanus and himself exalted by the favour of imperial Rome. From the moment, therefore, that he heard that there was One " born king of the Jews ", and that already wise men came from the East to worship Him, Herod was troubled for his throne. He called together the chief priests and scribes, and asked them where it was that the expected Messias should be born ; and they told him, " In Bethlehem of Juda ". Then he sent for the Magi secretly, and cross-examined them about their movements and their expectations, and finally dismissed them to Bethlehem, saying, " Go and find out all about this child. And when you know where he is, come and tell me—that I too may go and worship him." But the Magi were warned in their sleep not to return to Herod, and they went back to their own country by another way. And God by an angel warned Joseph to take his wife Mary and her child Jesus and fly into Egypt, " for it will come to pass that Herod will seek the child to destroy him ".

" Then Herod, perceiving that he was deluded by the wise men, was exceeding angry. And sending killed all the men children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying : A voice in Rama was heard, lamentation and great mourning ; Rachel bewailing her children and would not be comforted, because they were not " (Matt. ii).

Josephus says of Herod that " he was a man of great barbarity towards everybody ", and narrates a number of his crimes, crimes so shocking that the slaughter of a few young Jewish babies becomes insignificant among them, and Josephus does not mention it. The number of Herod's victims is popularly supposed to have been great : the Byzantine liturgy speaks of 14,000, the Syrian menologies 64,000, and by an accommodation of Apocalypse xiv 1–5, it has even been put at 144,000. Of the lowest of these figures Alban Butler justly remarks that it " exceeds all bounds, nor is it confirmed by any authority of weight ". Bethlehem was a small place and, even including the environs, could not at one time have had more than twenty-five boy-babies under two, at the very most ; some inquirers would put the number so low as about half a dozen. There is an oft-repeated story told by Macrobius, a heathen writer of the fifth century, that the Emperor Augustus, when he heard that among the children under two which Herod had commanded to be slain his own son had been massacred, said, " It is better to be Herod's hog (*hus*) than his son (*huios*) ", alluding to the Jewish law of not eating, and consequently not killing, swine. But in fact the son referred to was an adult, Antipater, put to death by order of his dying father.

The feast of these Holy Innocents (who in the East are called simply the Holy Children) has been kept in the Church since the fifth century, and she venerates them as martyrs, who died not only for Christ but actually instead of Christ : " flores martyrum ", she calls them ; buds, as St Augustine says, killed by the frost of persecution the moment they showed themselves. Nevertheless they are not treated liturgically as ordinary martyrs. The colour of the vestments at Mass

is purple and the *Gloria* and Alleluia are not sung ; but on the octave-day, and when the feast falls on a Sunday, red vestments are worn and *Gloria* and Alleluia sung as usual. This feast was formerly called Childermas in England, and St Bede wrote a long hymn in honour of the Innocents. They are naturally specially venerated at Bethlehem ; their feast is there a holiday of obligation, and every afternoon of the year the Franciscan friars and children of the choir visit their altar under the basilica of the Nativity and sing the hymn from Lauds of the feast, " *Salvete, flores martyrum* ".

It may be sufficient here to note that throughout the Western church, excepting apparently in the Mozarabic ritual, the Holy Innocents from the sixth century onwards have been commemorated on this day, December 28. In the *Hieronymianum*, however, the phrase used is *natale sanctorum infantium et lactantium* (the birthday of the holy babes and sucklings), and the still earlier calendar of Carthage also speaks of *infantes*, not *innocentes*. On the other hand, in certain sermons of St Augustine where " the octave day of the infants " is mentioned, the context makes it plain that he is not thinking of the children of Bethlehem, but of those who were " infants " because they were recently baptized. See CMH., p. 13 ; Duchesne, *Christian Worship*, p. 268 ; and Kneller in *Stimmen aus Maria Laach*, vol. lxvii (1904), pp. 538–556.

ST THEODORE THE SANCTIFIED, ABBOT (A.D. 368)

SUCH was the glory which the Church received in the fourth and fifth centuries from the light of the monastic order which then shone in the deserts of Egypt that Theodoret and Procopius apply to the state of these holy recluses those passages of the prophets in which it is said of the age of the new law of grace that, " The wilderness shall rejoice and shall flourish like the lily ; it shall bud forth and blossom, and shall rejoice with joy and praise " (Isaias xxxv 1, 2, etc.). One of the most eminent among these saints was the abbot Theodore, disciple of St Pachomius. He was born in the Upper Thebaid about the year 314, of wealthy parents, and when he was between eleven and twelve years of age, on the feast of the Epiphany, he gave himself to God with precocious fervour, determining that he would never prefer anything to the divine love and service. Eventually the reputation of St Pachomius drew him to Tabenna, where he appeared among the foremost in promise of his followers, and Pachomius made him his companion when he made the visitation of his monasteries. Pachomius had him promoted to the priesthood and committed to him the government of Tabenna, shutting himself up in the little monastery of Pabau.

St Pachomius died in 346, and Petronius, whom he had declared his successor, died thirteen days after him. St Orsisius was then chosen abbot, but finding the burden too heavy for his shoulders and the group of monasteries threatened with rising factions, he placed St Theodore in charge. He assembled the monks, exhorted them to unanimity, inquired into the cause of the divisions and applied effectual remedies. By his prayers and endeavours union and charity was restored. St Theodore visited the monasteries one after the other, and instructed, comforted and encouraged every monk in particular, correcting faults with a sweetness which gained the heart. He wrought several miracles, and foretold things to come. Being one day in a boat on the Nile with St Athanasius, he assured him that his persecutor, Julian the Apostate, was that moment dead in Persia and that his successor would restore peace to him and the Church : both of which were soon confirmed. One of St Theodore's miracles provides an early example of the use of blessed water as a sacramental for the healing of body and soul. The story is

told by a contemporary—St Ammon. A man came to the monastery at Tabenna, asking St Theodore to come and pray over his daughter, who was sick. Theodore was not able to go, but reminded the man that God could hear his prayers wherever they were offered. To which the man replied that he had not a great faith, and brought a silver vessel of water, asking the monk that he would at least invoke the name of God upon that so it might be as a medicine for her. Then Theodore prayed and made the sign of the cross over the water, and the man took it home. He found his daughter unconscious, so he forced open her mouth and poured some of it down her throat. And by virtue of the prayer of St Theodore the girl was saved and recovered her health.

It is related that once while St Theodore was giving a conference to his monks, who were working at the same time making mats, two vipers crawled about his feet from under a stone. So as not to interrupt himself or disturb his audience he set his foot upon them till he had finished his discourse. Then taking away his foot he let them be killed, having received no harm. One of his monks happening to die on Holy Saturday in 368, Theodore went to assist him in his last moments, and said to those that were present, " This death will shortly be followed by another which is little expected ". At the close of the week St Theodore made a customary discourse to his monks, for it was their custom to meet all together in the monastery of Pabau for the celebration of Easter, and had no sooner dismissed them to their own monasteries than he was taken ill, and died peacefully on April 27. His body was carried to the top of the mountain, and buried in the cemetery of the monks there, but it was soon removed and laid with that of St Pachomius. St Athanasius wrote to the monks of Tabenna to comfort them for the loss of their abbot, and bids them have before their eyes the glory of which he was then possessed.

Such information as was available in the seventeenth century concerning the history of St Theodore will be found collected in the account of St Pachomius which was published in the *Acta Sanctorum*, May, vol. iii. A number of new texts have come to light, mostly in Coptic, or in translations from Coptic sources : see the bibliography given herein under St Pachomius (May 9). But for the life of St Theodore the *Epistola Ammonis* is especially important : it is printed in the *Acta Sanctorum*, May, vol. iii, pp. 63–71. For English readers much may be learnt from H. G. Evelyn White, *The Monasteries of the Wadi n'Natrun*, pt ii, but heed must be paid also to the criticisms published thereon by P. Peeters in the *Analecta Bollandiana*, vol. li (1933), pp. 152–157. The Greeks commemorate this saint in May, and the Roman Martyrology formerly on December 28, but in the latest editions he is named on the date of his death, April 27.

ST ANTONY OF LÉRINS (*c.* A.D. 520)

He was born at Valeria in Lower Pannonia during the time of the barbarian invasions, and his father dying when he was eight years old he was entrusted to the care of St Severinus, the intrepid apostle of Noricum. Antony probably lived with him in the monastery he had founded at Faviana, and as a boy saw Odoacer go by on his triumphant march to Rome. Severinus died about 482 and Antony was then taken charge of by his uncle Constantius, Bishop of Lorch in Bavaria. He became a monk, and withdrew from Noricum into Italy with the other Romans in 488. He was then about twenty. He made his way to the neighbourhood of Lake Como, and there attached himself to a priest named Marius, who directed a number of disciples there. Marius conceived a great admiration for Antony and wanted him to be ordained priest and share in his work ; but Antony's vocation was for the solitary life and, leaving Marius, he joined two hermits near the tomb

of St Felix at the other end of the lake. Here he lived in a cave, spending his time in prayer, study and cultivating his garden, but he was distracted by frequent visitors. A murderer, hiding from justice, simulated devotion and attached himself to Antony as a disciple, but the saint " read his soul ", exposed his imposture, and the man fled. Antony had to go also, for this incident made him better known than ever. At last, despairing of finding complete solitude and fearing the respect he received would make him vain, he passed over the Alps into southern Gaul and became a monk at Lérins. St Antony died there revered for his virtues and miracles. His life was written by St Ennodius of Pavia.

Little is known to us of this Antony beyond what Ennodius has recorded in the life referred to. It has been edited in the Vienna *Corpus Scriptorum ecclesiasticorum latinorum*, vol. vi, pp. 383–393 ; in MGH., *Auctores antiquissimi*, vol. vii, pp. 185–190 ; and in Migne, PL., vol. lxiii, cc. 239–246. See also DHG., vol. iii, c. 739.

29 : ST THOMAS BECKET, Archbishop of Canterbury, Martyr (A.D. 1170)

THERE is a well-known story that the mother of St Thomas Becket was a Saracen princess who followed his father, a pilgrim or crusader, from the Holy Land and wandered about Europe uttering her sole words of English, " London " and " Becket ", till she found him ; whereupon she became a Christian and married him. There is no foundation in fact for this legend. Several contemporaries speak of the saint's parentage. FitzStephen, a cleric in his household, says, " His father was Gilbert, sheriff of London, and his mother's name was Matilda. Both were citizens of burgess stock, who neither made money by usury nor followed any trade, but lived respectably on their income."* Others say that her name was Rohesia ; she was a Norman like her husband. Their son was born on St Thomas's day 1118, in the city, and he was sent to school with the canons regular at Merton in Surrey. When he was twenty-one he lost his mother, and soon after his father. Gilbert's means had been seriously diminished, and Thomas " went into the office " of a relative in London, one Osbert Eightpence (*Huitdeniers*). He was also employed by Richer de l'Aigle, who used to take him out hawking and hunting and encouraged in Thomas the love of field-sports that never left him. One day when he was in pursuit of game his hawk made a stoop at a duck and dived after it into a river. Thomas, fearing to lose his hawk, leaped into the water and the rapid stream carried him down to a mill, where he was saved only by the sudden stopping of the wheel, which appeared miraculous. This incident is characteristic of Thomas's impetuosity, rather than a cause of his " taking life more seriously ".† When he was about twenty-four he obtained a post in the household of Theobald, archbishop of Canterbury. He received minor orders and was greatly favoured by Theobald, who saw to it that Thomas was provided with a number of benefices, from Beverley to Shoreham. In 1154 he was ordained deacon and the archbishop nominated him archdeacon of Canterbury,

* Typical examples, no doubt, of those worthy folk of whom FitzStephen himself speaks : " The citizens of London are notable before all other citizens in civility of manners, attire, table and talk. The matrons of this city are perfect Sabines."

† It is traditionally located at a place called Wade's Mill in Hertfordshire, on the Rib between Ware and St Edmund's College, a spot better known for its association with another Thomas, *viz.* Clarkson, the slavery abolitionist.

which was then the first ecclesiastical dignity in England after the bishoprics and abbacies. Theobald committed to him the management of delicate affairs, seldom did anything without his advice, and sent him several times to Rome on important missions; nor had he ever reason to repent of the choice he had made or of the confidence he reposed in Thomas of London, as he was commonly called.

In the Norse *Thomas Saga Erkibyskups* the brilliant young ecclesiastic is described as, " slim of growth and pale of hue, with dark hair, a long nose and straightly-featured face. Blithe of countenance was he, winning and loveable in his conversation, frank of speech but slightly stuttering in his talk, so keen of discernment and understanding that he could always make difficult questions plain after a wise manner." It is such men that monarchs like to have around them. Moreover, it was the diplomacy of Thomas of London that had obtained from the pope, Bd Eugenius III, discouragement of the succession to the throne of Stephen's son Eustace, thus making the crown secure to Henry of Anjou. Accordingly we find him in 1155, at the age of thirty-six, appointed chancellor by King Henry II. " Thomas now ", says his secretary, Herbert of Bosham, " as it were laid aside the archdeacon and took on the duties of chancellor, which he discharged with enthusiasm and ability ", and his talents had full scope, for the importance of the chancellor was equalled only by that of the justiciar. As a later chancellor and martyr named Thomas was the personal friend as well as the servant of his sovereign, Henry VIII, so Becket was a friend of Henry II—but with a yet greater degree of intimacy. It was said that they had but one heart and one mind, and this being so it can hardly be questioned that to Becket's influence were partly due those reforms for which Henry is justly praised, *e.g.* his measures to secure justice and equitable dealing by a more uniform system of law. But their friendship was not confined to a common interest in affairs of state, and their personal relations at times of relaxation have been aptly described as " frolicsome ".

One of the outstanding virtues of Thomas the Chancellor was unquestionably magnificence—but it is to be feared that he erred by excess of it. His household compared with that of the king, and when he was sent into France to negotiate a royal marriage his personal retinue numbered two hundred men; there were several hundred more, knights and esquires, clerics and servants, in the column, eight wagon-loads of presents, music and singers, hawks and hounds, monkeys and mastiffs.* The French gaped and asked, " If this is the chancellor's state, what can the king's be like ? " His entertainments were on a correspondingly generous scale, and his liberality to the poor proportionate. In 1159 Henry raised an army of mercenaries in France to recover his wife's county of Toulouse. In the resulting war Becket served, followed by seven hundred of his own knights, and showed himself not only a good general, but a good fighting-man as well. Clad in armour he led assaults and even, cleric though he was, engaged in hand-to-hand encounters. It is not surprising that the prior of Leicester, meeting him at Rouen, exclaimed, " What do you mean by dressing like that ? You look more like a falconer than a cleric. Yet you are a cleric in person, and many times over in office : archdeacon of Canterbury, dean of Hastings, provost of Beverley, canon of this church and that, procurator of the archbishopric—and likely to be archbishop too, the rumour goes ! " Thomas took the reproach in good part, and said

* Two wagons, FitzStephen tells us, were laden with beer in iron-bound casks, to be given to the French, " who like that kind of drink ; for it is wholesome, clear, wine-coloured and of a better taste."

he knew three poor priests in England any one of whom he would rather see archbishop than himself, for he would inevitably have to choose between the royal favour and God's. Though immersion in public affairs and a secular grandeur of state was the predominating aspect of Becket's life as chancellor, it was not the only one. He was proud, irascible, violent and remained so all his life; but we also hear of "retreats" at Merton, of taking the discipline and of prayer in the nightwatches; and his confessor during the first part of his career testified to the blamelessness of his private life under conditions of extreme danger and temptation. And if he sometimes co-operated too far in schemes of his royal master that infringed the rights of the Church, he was not afraid to withstand him in such matters as the marriage of the abbess of Romsey.

Theobald, archbishop of Canterbury, died in 1161. King Henry was then in Normandy with his chancellor, whom he had resolved to raise to that dignity. Thomas flatly told the king, "Should God permit me to be archbishop of Canterbury I should soon lose your Majesty's favour, and the affection with which you honour me would be changed into hatred. For several things you do in prejudice of the rights of the Church make me fear you would require of me what I could not agree to; and envious persons would not fail to make this the occasion of endless strife between us." The king paid no regard to his remonstrance; and Thomas refused to acquiesce in accepting the dignity till Cardinal Henry of Pisa, legate from the Holy See, overruled his scruples. The election was made in May 1162; Prince Henry, then in London, gave his consent in his father's name; and Becket set out immediately from London to Canterbury. On the road he gave private charge to several clergy of his church to warn him of the faults which they should observe in his conduct, "for four eyes see more clearly than two". On Saturday in Whit-week he was ordained priest by Walter, bishop of Rochester, and on the octave of Pentecost was consecrated by Henry of Blois, bishop of Winchester.*

Soon after he received the *pallium* from Pope Alexander III, and by the end of the year there was a notable change in his manner of life. Next his skin he wore a hair-shirt, and his ordinary dress was a black cassock and linen surplice, with the sacerdotal stole about his neck. By the rule of life which he laid down for himself he rose early to read the Holy Scriptures, keeping Herbert of Bosham by him that they might discuss the meaning of passages together. At nine o'clock he sang Mass, or was present when he did not celebrate himself. At ten a daily alms was distributed, and he doubled all the ordinary alms of his predecessor. He took a siesta in the afternoon, and dined at three o'clock among the guests and household in the great hall, and, instead of music, a book was read. He kept a notably good table, decently served for the sake of others, but was himself now very temperate and moderate. He visited the infirmary and the monks working in the cloister nearly every day, and sought to establish a certain monastic regularity in his own household. He took an especial care for the selection of candidates for holy orders, examining them personally, and in his judicial capacity exerted a rigorously even-handed justice: "the letters and requests of the king himself were of no use to a man who had not right on his side".

Although the archbishop had resigned the chancellorship contrary to the wish

* St Thomas decreed that this anniversary should be observed throughout his province as a feast of the Most Holy Trinity, over a hundred and fifty years before the feast was made general in the West.

of the king, the relations between them remained for some time pretty much as before. In spite of some differences Henry still showed him great marks of favour and seemed still to love him as he had done from their first acquaintance. The first serious sign of displeasure happened at Woodstock, when the king was holding his court there. It was customary to pay two shillings a year upon every hide of land to the sheriffs of the counties, who in return protected the contributors against the rapacity of minor officials (it apparently was " graft " of the worst kind). This sum the king ordered to be paid into his exchequer. The archbishop remonstrated that it was a voluntary payment which could not be exacted as a revenue of the crown, adding, " If the sheriffs, their sergeants and officers defend the people, we shall pay ; otherwise, not ". The king replied with an oath, " By God's eyes, this shall be paid ! " " By the reverence of those eyes, my lord king ", answered Thomas, " not a penny shall be paid from my lands." Henry said no more at that time, but his resentment was roused. Then came the affair of Philip de Brois, a canon who was accused of murder. According to the law of those times he was tried in the ecclesiastical court, and was acquitted by the bishop of Lincoln ; but a king's justice-*in-eyre*, Simon Fitzpeter, then tried to bring him before his own court ; Philip refused to plead, and addressed Fitzpeter in insulting terms. Thereupon Henry ordered him to be tried both for the former murder and the later misdemeanour. Thomas pressed for the case to come before his own court, and the king reluctantly agreed. Philip's plea of previous acquittal was accepted for the murder, but for the contempt of court he was sentenced to be flogged and suspended for a time from his benefice. The king thought the sentence too mild, and said to the assessors, " By God's eyes, you shall swear that you did not spare him because he was a cleric ". They offered to swear it ; but Henry was not satisfied.

Accumulation of conflicts of these kinds provoked him in October 1163 to call the bishops to a council at Westminster, at which he demanded the handing over of criminal clergy to the civil power for punishment. The bishops wavered, but St Thomas stiffened them. Then Henry required a promise of observance of his (unspecified) royal customs. St Thomas and the council agreed, but " saving their order ". So far as the king's object was concerned this was equivalent to a refusal, and the next day he ordered Thomas to give up certain castles and honours which he had held since he was chancellor. In a stormy interview at Northampton the king in vain tried to make his old friend modify his attitude, and the trouble came to a head at the Council of Clarendon, near Salisbury, at the beginning of 1164. For a brief space St Thomas, having received little encouragement from Pope Alexander III, was very conciliatory and promised to accept the customs ; but when he saw the constitutions in which were expressed the royal customs which he was to uphold, he exclaimed, " By the Lord Almighty, no seal of mine shall be put to them ! " They provided *inter alia* that no prelate should leave the kingdom without the royal licence or appeal to Rome without the king's consent ; no tenant-in-chief was to be excommunicated against the royal will (this had been claimed from the time of William I, but was a clear infringement of spiritual jurisdiction) ; the custody of vacant benefices and their revenues was to be held by the king (this abuse had been recognized during the reign of Henry I) ; and—what proved to be the critical point—that clerics convicted and sentenced in ecclesiastical courts should be at the disposition of the royal officers (involving a possibility of double punishment).

The archbishop was bitterly remorseful for having weakened in his opposition to the king and setting an example which the other bishops were too ready to follow. " I am a proud, vain man, a feeder of birds and follower of hounds ", he said, " and I have been made a shepherd of sheep. I am fit only to be cast out of the see which I fill." For forty days and more, while awaiting absolution and permission from the pope, he would not celebrate Mass. He tried assiduously to heal the breach, but Henry now pursued him with persecution which culminated in a suit for 30,000 marks alleged to be owing from the time when he was chancellor (although he had received a clear discharge on becoming archbishop). At Woodstock the king refused him audience, and Thomas twice made vain attempts to cross the Channel to put his case before the pope. Then Henry summoned a council at Northampton. It resolved itself into a concerted attack on the archbishop, in which the prelates followed in the wake of the lords. First he was condemned to a fine for contempt in not appearing at a case in the king's court when summoned ; then various monetary causes were brought against him, and finally the demand to produce certain chancery-accounts. Bishop Henry of Winchester pleaded the chancellor's discharge ; it was disallowed. Then he offered an *ex gratia* payment of 2000 marks of his own money ; it was refused. On Tuesday, October 13, 1164, St Thomas celebrated a votive Mass of St Stephen the Protomartyr. Then, without mitre or *pallium*, but bearing his metropolitan's cross in his own hand, he went to the council-hall. The king and the barons were deliberating in an inner room. After a long delay the Earl of Leicester came out and addressed the archbishop. " The king commands you to render your accounts. Otherwise you must hear judgement." " Judgement ? " exclaimed St Thomas, " I was given the church of Canterbury free from temporal obligations. I am therefore not liable and will not plead concerning them." As Leicester turned to report this to the king, Thomas stopped him. " Son and earl, listen : You are bound to obey God and me before your earthly king. Neither law nor reason allows children to judge their father and condemn him. Wherefore I refuse the king's judgement and yours and everybody's ; under God, I will be judged by the pope alone. You, my fellow bishops, who have served man rather than God, I summon to the presence of the pope. And so, guarded by the authority of the Catholic Church and the Holy See, I go hence." Cries of " Traitor ! " followed him as he left the hall. That night St Thomas fled from Northampton* through the rain, and three weeks later secretly embarked at Sandwich.

St Thomas and his few followers landed in Flanders and, arriving at the abbey of St Bertin at Saint-Omer, sent deputies to Louis VII, King of France, who received them graciously and invited the archbishop into his dominions. The pope, Alexander III, was then at Sens. The bishops and others from King Henry arrived there and accused St Thomas before him,† but left again before the archbishop reached the city. Thomas showed the pope the sixteen Constitutions of Clarendon, of which some were pronounced intolerable, and he was rebuked for ever having considered their acceptance. On the day following he confessed that he had received the see of Canterbury, though against his will, yet by an election

* St Thomas of Canterbury is a principal patron of the present diocese and cathedral of Northampton.

† His chief clerical enemy, Gilbert Foliot, bishop of London, began to harangue with great vehemence. The pope interrupted him : " Spare, brother." " Shall I spare him, my lord ? " asked Gilbert. " Brother, I did not say spare him, but spare yourself."

perhaps uncanonical, and that he had acquitted himself ill in it. Wherefore he resigned his dignity into the hands of his Holiness and, taking the ring off his finger, delivered it to him and withdrew. The pope called him again and reinstated him in his dignity, with an order not to abandon it for that would be visibly to abandon the cause of God. Then Alexander recommended the exiled prelate to the abbot of Pontigny, to be entertained by him.

St Thomas regarded this monastery of the Cistercian Order as a religious retreat and school of penance for the expiation of his sins; he submitted himself to the rules of the house and was unwilling to allow any distinction in his favour. His time he passed in study, but also in writing both to his supporters and opponents letters which were increasingly unlikely to help on a peaceful settlement. King Henry meanwhile confiscated the goods of all the friends, relations and domestics of Thomas, banished them, and obliged all who were adults to go to the archbishop that the sight of their distress might move him. These exiles arrived in troops at Pontigny. When the general chapter of the Cistercians met at Cîteaux it received an intimation from the King of England that if they continued to harbour his enemy he would sequestrate their houses throughout his dominions. The abbot of Cîteaux can hardly be blamed for hinting to St Thomas that he should leave Pontigny, which he did, and was received at the abbey of St Columba, near Sens, as the guest of King Louis. Negotiations between the pope, the archbishop, and the king dragged on for nearly six years. St Thomas was named legate *a latere* for all England except York, excommunicated several of his adversaries, and was menacing as well as conciliatory, so that Pope Alexander saw fit to annul some of his sentences. King Louis of France was drawn into the struggle. In January 1169 the two kings had a conference with the archbishop at Montmirail, whereat Thomas refused to yield on two points; a similar conference in the autumn at Montmartre failed through Henry's last-minute intransigence. St Thomas prepared letters for the bishops ordering the publication of a sentence of interdict on the kingdom of England; and then suddenly, in July 1170, king and archbishop met again in Normandy and a reconciliation was at last patched up, apparently without any overt reference to the matters in dispute.

On December 1 St Thomas landed at Sandwich, and though the sheriff of Kent had tried to impede him the short journey from there to Canterbury was a triumphal progress: the way was lined with cheering people and every bell of the primatial city was ringing. But it was not peace.* Those in authority were glowering, and Thomas was faced with the task of dealing with Roger de Pont-l'Evêque, archbishop of York, and the bishops who had assisted him at the coronation of Henry's son, in defiance of the right of Canterbury and perhaps of the instructions of the pope. St Thomas had sent in advance the letters of suspension of Roger and others and of excommunication of the bishops of London and Salisbury, and the three bishops together had gone over to appeal to King Henry in France; while in Kent Thomas was being subjected to insult and annoyance at the hands of Ranulf de Broc, from whom the archbishop had recently (and rather tactlessly at such a time) again demanded the restoration of Saltwood castle, a manor belonging to the see. After a week at Canterbury St Thomas visited London, where he was joyfully received, except by Henry's son, " the young King ", who refused to see

* In the previous March St Godric had sent St Thomas a message foretelling that he would return to England and die soon after. His farewell words to the bishop of Paris were, " I am going to England to die ".

him ; after visiting several friends he arrived back in Canterbury on or about his fifty-second birthday. Meanwhile the three bishops had laid their complaints before the king at Bur, near Bayeux, and somebody declared aloud that there would be no peace for the realm while Becket lived. And Henry, in one of his fits of ungovernable rage, pronounced the fatal words which were interpreted by some of his hearers as a rebuke for allowing this pestilent clerk to continue to live and disturb him. At once four knights set off for England, where they made their way to the infuriated Brocs at Saltwood. Their names were Reginald Fitzurse, William de Tracy, Hugh de Morville, and Richard le Breton.

On St John's day the archbishop received a letter warning him of his danger, and all south-east Kent was in a state of suppressed ferment and ominous expectation. In the afternoon of December 29* the knights from France came to him. There was an interview, in which several demands were made, particularly that St Thomas should remove the censures on the three bishops ; it began quietly and ended angrily, the knights departing with threats and oaths. A few minutes later, shouting, breaking of doors and clangour of arms was heard, and St Thomas, urged and hustled by his attendants, began to move slowly towards the church, his cross carried before him. Vespers was being sung, and at the door of the north transept he was met by a crowd of terrified monks. " Get back to choir ! " he exclaimed, " I will not come in all the time you are standing there." They drew back a little, and as he entered the church armed men were seen behind in the dim light of the cloister (it was nearly dark). Monks slammed the door and bolted it, shutting out some of their brethren in the confusion. These beat loudly at the door. Becket turned round. " Away, you cowards ! " he cried, " a church is not a castle ", and re-opened the door himself. Then he went up the steps towards the choir. Only three were left with him, Robert, prior of Merton, William FitzStephen, and Edward Grim ;† the rest had fled to the crypt and elsewhere, and soon Grim alone remained. The knights, who had been joined by a subdeacon named Hugh of Horsea, ran in, shouting, " Where is Thomas the traitor ? " " Where is the archbishop ? " " Here I am ", he replied, " no traitor, but archbishop and priest of God ", and came back down the steps, standing between the altars of our Lady and St Benedict.

They shouted at him to absolve the bishops. " I cannot do other than I have done ", he answered. " Reginald ! you have received many favours from me. Why do you come into my church armed ? " Fitzurse's reply was to threaten him with an axe. " I am ready to die ", said St Thomas, " but God's curse be on you if you harm my people." Fitzurse seized his cloak and pulled him towards the door. Becket snatched himself clear. Then they tried to carry him outside bodily, and he threw one of them to the ground. Fitzurse flung away his axe and drew his sword. " You pander ! " exclaimed the archbishop, " you owe me fealty and submission ! " " I owe no fealty contrary to the king ", Fitzurse shouted back. " Strike ! " And he knocked off his cap. St Thomas covered his face and called aloud on God and his saints. Tracy struck a blow, which Grim intercepted

* It was a Tuesday. Becket was born and baptized on a Tuesday ; his flight from Northampton, his leaving England, a vision of martyrdom he had at Pontigny, his return from exile, his death, all took place on Tuesday. Henry II was buried and the martyr's relics were translated on Tuesdays.

† Respectively, his aged adviser and confessor, a cleric of his household, and an English monk.

with his own arm, but it grazed Thomas's head and blood ran down into his eyes. He wiped it away, and when he saw the crimson stain cried, " Into thy hands, O Lord, I commend my spirit ! " Another blow from Tracy beat him to his knees, and murmuring, " For the name of Jesus and in defence of the Church I am willing to die ", he pitched forward on to his face. Le Breton with a tremendous stroke severed his scalp, breaking his sword against the pavement, and Hugh of Horsea scattered the brains out of the skull with his sword-point. Hugh de Morville alone struck no blow. Then, shouting " The king's men ! The king's men ! " the murderers dashed away through the cloisters—the whole thing was over in ten minutes—while the great church filled with people and a thunderstorm broke overhead. The archbishop's body lay alone, stretched in the middle of the transept, and for long no one dared to touch or even go near it.

Even after making full allowance for the universal horror which such a deed of sacrilege—the murder of a metropolitan in his own cathedral—was bound to excite in the twelfth century, the indignation and excitement which soon spread throughout Europe and the spontaneous canonization of Thomas Becket by the common voice testify to the fact that the inner significance of his death was realized on all hands : that a necessary vindication had been made of the rights of the Church against an aggressive state and that the archbishop of Canterbury, in some ways an unsympathetic character, whose methods were not beyond reasonable criticism,* was a martyr and worthy to be venerated as a saint. The discovery of his hair-shirt and other evidences of an austere private life, and the miracles which from the very first were reported in large numbers at his tomb, added fuel to this fire of devotion. It is very doubtful how far Henry II can be held directly and deliberately responsible for the murder ; but the public conscience could not be satisfied by anything less than that the most powerful sovereign in Europe should undergo a public penance of a most humiliating kind. This he did in July, 1174,† eighteen months after the solemn canonization of St Thomas as a martyr by Pope Alexander at Segni.‡ On July 7, 1220, the body of St Thomas was solemnly

* Even in the moment of his death Grim overheard a monk declare that it was the deserved penalty for his obstinacy, and at the University of Paris and elsewhere could be found some who maintained that it was a just execution of one who " wished to be more than king ".

† When news of the murder was brought to him he shut himself up lamenting, and fasted alone for forty days. He narrowly escaped an interdict, which, indeed, his French dominions were put under for a short time. His first penance, when he received absolution from the papal legates, was at Avranches in May 1172. A pillar still marks the spot, at the site of the old cathedral.

‡ In his interesting and valuable *Historical Memorials of Canterbury* Dean Stanley discusses the subsequent careers of the murderers. In reference to the legend that three of them went to Palestine, died there, and were buried in Jerusalem " *ante ostium templi* ", he adds a footnote : " The front of the church of the Holy Sepulchre is, and always must have been, a square of public resort to all the pilgrims of the world, where no tombs either of murderer or saint could ever have been placed. The church of the Templars was the Mosque of the Rock, and the front was the sacred platform of the sanctuary—a less impossible place, but still very improbable. Nothing of the kind now exists on either spot." The learned dean was here mistaken on both points. In the square before the Holy Sepulchre church there is the tomb of an Anglo-Norman knight, one Philip d'Aubigny—not one of Becket's murderers. On the south side of the platform of the Dome of the Rock is the mosque called al-Aksa, formerly a church. Herein, some thirty years ago, the present writer was shown by the *imam* the place where tradition says the three knights were buried. It was then covered with matting, but I was assured there was no trace of the inscription which Roger Hoveden mentions. But the place is also called the tomb of the sons of Aaron.

translated from its tomb in the crypt to a shrine behind the high altar by the archbishop, Cardinal Stephen Langton, in the presence of King Henry III, Cardinal Pandulf, the papal legate, the archbishop of Rheims, and a vast gathering. From that day until September 1538 the shrine of St Thomas was one of the half-dozen most favoured places of pilgrimage in Christendom, famous as a spiritual sanctuary, for its material beauty and for its wealth. No authentic record of its destruction and spoliation by Henry VIII remains; even the fate of the relics is a matter of uncertainty, though they were probably destroyed at that time when his memory was, naturally enough, particularly execrated by the king (but that he held a form of trial at which "Thomas, sometime archbishop of Canterbury", was convicted of treason and his bodily remains ordered to be publicly burnt, is almost certainly apocryphal). The feast of St Thomas of Canterbury is kept throughout the Western church, and in England he is venerated as protector of the secular clergy; the city of Portsmouth has the privilege of observing as well the anniversary of the translation.

There is probably no other medieval saint of whom so many biographies were written by contemporaries as St Thomas of Canterbury. A list of the Latin lives will be found in BHL., nn. 8170–8248, and all the more important of these, together with the collections of miracles, have been printed in the seven volumes of *Materials for the History of Thomas Becket*, edited for the Rolls Series by Canon J. C. Robertson and Dr J. B. Sheppard. Further, there are several lives in French or Anglo-Norman, of which the most noteworthy is that by Guernes de Pont-Sainte-Maxence, as well as others in Icelandic, more particularly one which seems to have used contemporary materials now no longer in existence. This was edited for the Rolls Series by E. Magnusson, under the title, *Thomas Saga Erkibyskups*. Of some of the lives the authorship is known, as, for example, that by William FitzStephen and that by John of Salisbury, but there are others in which identification of the writer is not so easy. A discussion of this problem and of that of the priority or interdependence of these biographical materials would be out of place here. The critics who have undertaken the task, such as Louis Halphen (in the *Revue Historique*, vol. cii, 1909, pp. 35–45), and E. Walberg (*La Tradition historique de St Thomas Becket avant la fin du XII^e siècle*, 1929) are by no means in agreement. See on this the *Analecta Bollandiana*, vol. xl (1922), pp. 432–436, and vol. xli, pp. 454–456. *The Life of St Thomas Becket* by John Morris (1885), still retains its value, and that of L'Huillier, *St Thomas de Cantorbéry* (2 vols., 1891), is also full and fairly reliable; the shorter sketch by M. Demimuid in the series "Les Saints" is not so satisfactory, but that of Robert Speaight (1938) may be recommended. For the history of the conflict between Thomas and Henry, see D. Knowles, *The Episcopal Colleagues of . . . Becket* (1951); and see the same writer's Raleigh lecture, *Archbishop Thomas Becket* (1949); and R. Foreville, *L'Église et la royauté en Angleterre sous Henri II* (1943). Several Anglican contributions to the subject may also be recommended as making faithful and on the whole sympathetic use of the historical materials. For example, the essay of Professor Tout, *The Place of St Thomas of Canterbury in History* (1921), is an excellent publication of the Rylands Library, Manchester. The same may be said of the pages referring to the martyr in Z. N. Brooke's *The English Church and the Papacy* (1931), as also of W. H. Hutton's *Thomas Becket* (1926), and of Miss Norgate's article in the DNB. On the other hand, *The Development of the Legend of Thomas Becket* (1930), by P. A. Brown, and E. A. Abbott's *St Thomas, his Death and Miracles* (1898) are notably censorious and rationalistic. The contention supported by Canon A. J. Mason (in his book, *What became of the Bones of St Thomas?*, 1920), that a skeleton brought to light in the crypt of Canterbury cathedral in 1888 was that of the martyr, has been answered by Fathers Morris and Pollen (see *The Month*, March 1888, January 1908, and May 1920), and this negative conclusion is supported by such Anglican authorities as Dean Hutton and Professor Tout. A surprising feature regarding the martyrdom is the rapidity and world-wide range of the *cultus* which followed. Barely ten years later we find St Thomas depicted in the mosaics of the cathedral of Monreale in Sicily, and at the end of little more than a century he is inscribed on December 29 in an Armenian synaxary. For the pictorial representations of St Thomas of Canterbury, see especially the monograph of Tancred Borenius, *St Thomas Becket in Art* (1932).

ST TROPHIMUS, Bishop of Arles (Third Century ?)

Among those who accompanied St Paul on his third missionary journey was a Gentile from Ephesus called Trophimus, the same whose presence with him later in Jerusalem was the occasion of the uproar against the Apostle. He " hath brought in Gentiles into the Temple and hath violated this holy place ! For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the Temple." He is mentioned again in the second epistle to Timothy as having been left at Malta, sick.

When Pope St Zosimus wrote to the bishops of Gaul in 417, he refers to the Holy See having sent a Trophimus into Gaul, whose preaching at Arles was the source from which the waters of the faith spread over all the land. One hundred and fifty years later St Gregory of Tours says that St Trophimus of Arles, its first bishop, was one of the six bishops who came from Rome with St Dionysius of Paris in the middle of the third century. Nothing at all is known of Trophimus of Arles except the statement of Pope Zosimus, but he came to be identified with his namesake of Ephesus.

There is of course nothing in the nature of a life, though St Trophimus, in view of the dedication of the cathedral of Arles, the words of Pope Zosimus, and other references, must be accounted an authentic historical personage. The statement that he was identical with the Trophimus mentioned by St Paul in 2 Tim. iv 20, is a characteristically wild invention of the martyrologist Ado. See Quentin, *Martyrologes historiques*, pp. 303 and 603 ; Duchesne, *Fastes Épiscopaux*, vol. i, pp. 253–254 ; and DCB., vol. iv, p. 1055.

ST MARCELLUS AKIMETES, Abbot (*c.* A.D. 485)

The Akoimetoi differed from other Eastern monks only by this particular rule, that the monastery was divided into several choirs which, succeeding one another, continued the Divine Office day and night without interruption ; whence was derived their name of the " not-resters ". This institution was set on foot by a Syrian, St Alexander, who founded a monastery at Gomon on the Black Sea. His successor John removed his community to a monastery which he built at the Eirenaion, a pleasant place on the opposite shore of the Bosphorus to Constantinople. St Marcellus, who was chosen third abbot of this house, raised its reputation to the highest pitch, and he was himself the most distinguished of the Akoimetoi monks. He was born at Apamea in Syria, and by the death of his parents was left master of a large fortune. He conceived a distaste for secular pursuits and, repairing to Antioch, made sacred studies his whole employment. He then went to Ephesus, and there put himself under the direction of certain men of God, and what time was not spent in prayer he employed in copying books. Soon the reputation of the austerity and solitude of the Akoimetoi drew him thither, and he made such progress that John, when he was chosen abbot, compelled him to be his assistant ; and upon his death Marcellus was elected in his place.

When the opposition of the Emperor Theodosius II and some of the ecclesiastical authorities had died down, the monastery flourished exceedingly under his prudent and saintly administration ; and when he was at a loss how sufficiently to enlarge his buildings, he was abundantly supplied with means by a rich man, who took the habit with all his sons on the same day. St Marcellus himself when he became a monk had insisted on giving away every penny he had left ; he was most insistent on the observance of poverty and would allow no hoarding or investment

of any sort: he thought a ten-days' supply of food in hand too much. The Akoimetoi had been hitherto rather contemptuous of manual work, and this also he insisted that they should all undertake, whether they liked it or not. The community numbered three hundred members, and from all parts of the East applications were made to St Marcellus for individual monks to be made abbots, or groups to form *nuclei* of new establishments. The most famous of these was the monastery in Constantinople founded with some Akoimetoi by the ex-consul Studius in 463.

Apostolic work that could be conducted from their monastery was included in the activities of these monks, and St Marcellus was an outstanding figure in all contemporary movements against heresy at Constantinople; he was one of the twenty-three archimandrites who signed the condemnation of Eutyches in the synod held by St Flavian in 448, and he assisted at the Council of Chalcedon. When the Emperor Leo I proposed to raise the Goth consul Patricius to the dignity of *caesar*, Marcellus protested against such power being given to an Arian, and correctly foretold the approaching ruin of the family of Patricius. In 465 a great fire took place in Constantinople, eight of the sixteen quarters of the city being destroyed. The people testified to the holy reputation of St Marcellus by attributing the staying of the disaster to his intercession. He governed his monastery for some forty-five years and died on December 29, 485.

Our information comes from a detailed Greek biography attributed to the Metaphrast and printed in Migne, PG., vol. cxvi, pp. 705–745. See also *Synax. Const.* (ed. Delehaye), cc. 353–354; Pargoire in DAC., vol. i, cc. 315–318, and *Échos d'Orient*, vol. ii, pp. 305–308 and 365–372; and *Revue des questions historiques*, January 1899, pp.69–79.

ST EBRULF, OR EVROULT, ABBOT (A.D. 596)

EBRULF was brought up at the court of King Childebert I. Here he married but after a time the pair agreed to separation; the lady took the veil in a nunnery, whilst he distributed his goods among the poor. It was, however, a considerable time before he was able to obtain the leave of Clotaire I to go from court. At length, he was enabled to go to a monastery in the diocese of Bayeux, where his virtues gained him the esteem and veneration of his fellow monks. But the respect which he met with was a temptation, and to avoid it he withdrew, with three others, and hid in a remote part of the forest of Ouche in Normandy. These new hermits had taken no proper measures for their support, but they settled near a spring of water, made an inclosure with a hedge, and built themselves wattle huts. A peasant discovered them, to his great astonishment, and warned them that the wood was a haunt of outlaws. "We have come here", replied Ebrulf, "to weep for our sins. We put our confidence in the mercy of God, who feeds the birds of the air. We fear no one." The countryman brought them the next morning loaves and some honey, and soon after joined them. One of the thieves happened upon them, and he too endeavoured to persuade them that their lives would be in danger. St Ebrulf answered him as he had answered the peasant. The robber himself was converted and brought many of his companions, like-minded with himself, to the saint, by whose advice they betook themselves to work for an honest living. The hermits tried to cultivate the land, but it was too barren to yield sufficient, even for their abstemious way of living. So the inhabitants of the country brought them in little provisions, which St Ebrulf accepted as alms.

The advantages and consolations of uninterrupted contemplation made Ebrulf desire to live always as an anchorite, without being burdened with the care of others. But he could not be indifferent to the salvation of his neighbours. He therefore received those who desired to live under his direction, and for them he was obliged to build a monastery which afterwards bore his name. His community increasing and many offering him land, he built other monasteries of men or women. He used to exhort his religious particularly to manual labour, telling them that they would gain their bread by their work and Heaven by serving God in it. St Ebrulf died in 596 in his eightieth year after, it is said, living for over six weeks without being able to swallow anything except the Sacred Host and a little water.

There is a rather full life compiled by an anonymous ninth-century writer. It has been printed by Surius with his usual emendations of the Latin phraseology. But the abridged or modified version which will be found in Mabillon, vol. i, pp. 354–361, with supplementary additions from Ordericus Vitalis, may be regarded as reasonably adequate. See also the preface of Leopold Delisle's edition of Ordericus's *Historia ecclesiastica*, pp. lxxix–lxxxiv. In the *Bulletin de la soc. hist. arch. de l'Orne*, vol. vi (1887), pp. 1–83, J. Blin has edited a French poem of the twelfth century recounting the history of St Evroult. There is also a short popular life by H. G. Chenu (1896).

BD PETER THE VENERABLE, ABBOT (A.D. 1156)

AT the beginning of the twelfth century the abbacy of Cluny, an office which entailed a headship of hundreds of monasteries and their dependencies throughout Europe, was held by an incompetent and unworthy monk, Pontius, who had been elected when he was too young. In the face of a growing discontent, he resigned in circumstances that amounted to deposition and, his successor having died almost at once, Peter de Montboissier, Prior of Domène, was elected. Peter, of a noble family of Auvergne, had been educated at the Cluniac house of Sauxillanges, and by the time he was twenty he was already prior of Vézelay; when chosen to rule the mother house and federation he was still only thirty. That was in 1122, and during the thirty-four years that he governed Cluny it reached a point of influence and prosperity that it never again touched. But the early days were not auspicious. In 1125 the ex-abbot Pontius came out of Italy with an armed following, threw himself into Cluny when Peter was absent, drove out all who would not accept him, and proceeded to conduct the monastery and its affairs in a most disorderly way. Both parties were summoned to Rome, and Pope Honorius II sentenced Pontius to be degraded and imprisoned. An unhappy controversy sprang up between Cîteaux and Cluny, St Bernard accusing the Cluniacs of being relaxed, and they retorting that Cistercian life was impracticable. The general trend of the controversy showed Abbot Peter as more representative of the tolerant wideness of St Benedict's rule; and in so far as the Cistercian complaints were justified Peter, together with Abbot Suger of Saint-Denis, ultimately met the criticism by inaugurating a reform and tightening up discipline. It was at this time, in 1130, that Abbot Peter visited England, when an attempt was made to bring the abbey of Peterborough under Cluny. In 1139 he journeyed into Spain, where he found two translators who knew Arabic, and for the advancement of learning he paid them well to make for him Latin versions of the Koran and of some astronomical works.

In 1140 Peter Abelard came to Cluny on his way to Rome to appeal against the condemnation of his opinions pronounced at Sens, but while there news was

brought that the condemnation had been confirmed by Pope Innocent. Abbot Peter thereupon offered Abelard a home, obtained a mitigation of his sentence from the Holy See, and brought about a meeting and reconciliation between him and St Bernard. He showed himself a most generous friend to Abelard, and when he died two years later Abbot Peter sent his body for burial to the Abbess Heloise at the Paraclete, with an assurance that he had died absolved and in communion with the Church. He also wrote an extravagant epitaph, comparing the dead philosopher with Socrates, Plato and Aristotle. It was typical of Peter the Venerable that he combined kindness and sympathy for the erring with a just detestation of their errors: he defended the Jews against massacre but admitted that they gave provocation; he wrote against the Petrobrusian heretics in the south of France; and he assisted at the synod of Rheims when the teachings of Gilbert de la Porrée, bishop of Poitiers, were impugned. He was greatly esteemed by his contemporaries and kept up a large correspondence with those who consulted him, as well as writing theological and polemical treatises, sermons and hymns, *e.g.* the Christmas prose "*Caelum, gaude, terra, plaude*". It is appropriate that the author of this lovely hymn should have died, according to his wish, on Christmas day, 1156, after having preached about the feast to his monks.

Peter the Venerable was revered as a saint by the faithful at large as well as by his own congregation. This *cultus* has never been formally approved by the Holy See, but his name was inserted in French martyrologies and his feast is observed in the diocese of Arras on December 29.

Two medieval lives of Peter the Venerable are preserved to us. The first and more important is by Rodulf, his constant companion; the second is not properly a biography but a collection of extracts from the chronicle of Cluny. Both are printed in Migne, PL., vol. clxxxix, cc. 15–42, and some other materials in the form of poems or panegyrics are added in the same prolegomenon to Peter's own writings and letters. It is from these last that our knowledge of him and his character is mainly derived. An excellent account of the holy abbot and his literary work is furnished by P. Séjourné in DTC., vol. xii (1933), cc. 2065–2082; and there is also a good article by G. Grützmacher in the *Realencyklopädie für protestantische Theologie und Kirche*, vol. xv, pp. 222–226. The bulk of this article may be read in English in the *Expository Times* for 1904 (vol. xv, pp. 536–539). See further, J. de Ghellinck, *Le mouvement théologique au XII^e Siècle* (1914); Manitius, *Geschichte der lateinischen Literatur des Mittelalters*, vol. iii (1931), pp. 136–144; and J. Leclercq, *Pierre le Vénérable* (1946), an excellent work.

30: SS. SABINUS AND HIS COMPANIONS, MARTYRS (A.D. 303?)

ACCORDING to the legend, Sabinus, claimed as a bishop by several Italian cities, and several of his clergy were arrested during the persecution under Diocletian; Venustian, the governor of Etruria, had them before him and offered for the veneration of Sabinus a small statue of Jupiter. The bishop threw it contemptuously to the ground and broke it, whereupon Venustian ordered the hands of Sabinus to be cut off. His two deacons, Marcellus and Exsuperantius, also made a confession of faith, and were scourged and racked, under which torments they both died. Sabinus was taken back to prison and the bodies of his two deacons were buried at Assisi. A widow named Serena brought her blind son to Sabinus, who blessed him with his handless arms and the boy was healed. Whereupon a number of the bishop's fellow-prisoners asked for baptism. This,

it is said, led also to the conversion of the governor Venustian, who had an affliction of the eyes, and he with his wife and children gave their lives for Christ. St Sabinus was beaten to death at Spoleto, and buried a mile from that city. St Gregory the Great speaks of a chapel built in his honour near Fermo, for which he asks relics of the martyr from Chrysanthus, bishop of Spoleto. These martyrs are remembered today in the Roman Martyrology, which on December 11 names another ST SABINUS, bishop of Piacenza, during the fourth century. He was a man of so great learning and holiness that St Ambrose used to submit his writing to him for criticism and approval before publication.

The story told above depends upon a worthless *passio* which was fabricated in the fifth or sixth century. There is no evidence that Sabinus was bishop of Assisi or Spoleto or any other place. The *passio* was first published in the *Miscellanea* of Baluze-Mansi, vol. i, pp. 12–14. See further, Delehaye, *Origines du culte des martyrs*, p. 317, who does not dispute that there was, in fact, a martyr of this name who was buried a short distance from Spoleto, though we know nothing of his story. Consult also Lanzoni, *Le diocesi d'Italia*, vol. i, pp. 439–440 and 461–463; with G. Cristofani, *Storia di Assisi*, vol. iii, pp. 21–23.

ST ANYSIA, MARTYR (A.D. 304 ?)

ANYSIA was a Christian girl whose parents had both died, leaving her wealth with which she generously befriended the needy. Whilst the governor Dulcitius carried on a cruel persecution at Thessalonica to deter the Christians from holding religious assemblies, she one day resolved to go to the meeting of the faithful. As she passed the gate of Cassandra, one of the guards happened to see her and stepping in front of her asked where she was going. Anysia started back and, fearing danger, made the sign of the cross on her forehead. The soldier seized hold of her and asked roughly, "Who are you, and where are you going?" "I am a servant of Jesus Christ", she replied, "and am going to the Lord's assembly." "I will prevent that", he said, "and will take you to sacrifice to the gods. Today we worship the sun." As he spoke he tore off her veil to look at her face. Anysia tried to stop him, and struggled with the man, who became so angry that he drew his sword and ran her through the body. She fell in her tracks, and there died, and when peace came to the Church the Christians of Thessalonica built an oratory there. The *acta* say that the murderer acted on the strength of an (entirely mythical) edict of Galerius who, thinking the execution of Christians beneath his dignity, had given permission for them to be killed at sight.

The Greek *passio* of St Anysia, which lacks historical confirmation, was first printed by C. Triantafillis in a miscellany of Greek unpublished texts which he brought out at Venice in 1874. St Anysia was, however, commemorated in countries under Byzantine influence and a short notice of her is found in the Constantinople Synaxary (ed. Delehaye), cc. 355–357. A second text of the *passio* was published by J. Viteau in 1897, but it is very inadequately edited. See the *Byzantinische Zeitschrift*, vol. vii, pp. 480–483.

ST ANYSIUS, BISHOP OF THESSALONICA (*c.* A.D. 410)

WHEN Ascholius, bishop of Thessalonica, died in the year 383 and Anysius was put in his place, St Ambrose wrote to the new bishop saying he had heard he was a zealous disciple of Ascholius and expressing the hope that he would prove "another Eliseus to his Elias". Very few particulars are known of the life of St Anysius, but he is known in church history on account of the action of Pope St

Damasus in making him patriarchal vicar in Illyricum, which was later to become debated ground between Rome and Constantinople; these powers were renewed and confirmed by St Siricius and St Innocent I. St Anysius was a strong supporter of St John Chrysostom and went to Constantinople to uphold his cause against Theophilus of Alexandria; in 404, together with fifteen other Macedonian bishops, he appealed to Pope Innocent to judge the cause on account of which Chrysostom had been exiled from his see, that they might abide by his decision. Chrysostom wrote a letter thanking Anysius for his efforts. It was during this saint's episcopate that there took place at Thessalonica the shocking massacre which has been referred to in the account of St Ambrose. The virtues of St Anysius were highly praised both by St Innocent I and St Leo the Great.

There is no life of St Anysius and our knowledge of him is dependent upon scattered notices, which are discussed, for example, by Tillemont, *Mémoires*, vol. x, pp. 156–158. See also Duchesne, "L'Illyricum ecclésiastique" in the *Byzantinische Zeitschrift*, vol. i (1892), pp. 531–550; J. Zeiller, *Les origines chrétiennes dans les provinces danubiennes* i (1918), pp. 310–325; and L. Petit, "Les évêques de Thessalonique" in *Échos d'Orient*, vol. iv (1901), pp. 141 *seq.*

ST EGWIN, Bishop of Worcester (A.D. 717)

Egwin, said to have been a descendant of the Mercian kings, devoted himself to God in his youth, and succeeded to the episcopal see of Worcester about 692. By his zeal and severity in reproving vice he incurred the hostility of some of his own flock, which gave him an opportunity of performing a penitential pilgrimage to Rome, to answer before the Holy See complaints that had been made against him. Some legends tell us that before setting out he put on his legs iron shackles, and threw the key into the Avon, but found it in the belly of a fish, some say at Rome, others on his passage from France to England. After his return, with the assistance of Ethelred, King of Mercia, he founded the famous abbey of Evesham, under the invocation of the Blessed Virgin. According to the story, a herdsman called Eof had a vision of our Lady, who was then seen by Egwin himself, and at the place of these visions the monastery was established (Evesham = Eof's hamm, or meadow). Then, probably about 709, the bishop undertook a second journey to Rome, in the company of Kings Cenred of Mercia and Offa of the East Saxons, and we are told he received considerable privileges for his foundation from Pope Constantine; after the disturbances of the tenth century, Evesham became one of the great Benedictine houses of medieval England. According to Florence of Worcester, St Egwin died on December 30, in 717, and was buried in the monastery of Evesham. His feast is observed in the archidocese of Birmingham.

There is an eleventh-century life printed by Mabillon (saec. iii, pt 1, pp. 316–324), and see BHL. 2432–2439; for the life and miracles in the Gotha MS. I. 81, see *Analecta Bollandiana*, vol. lviii (1940), pp. 95–96; and *cf.* T. D. Hardy, *Descriptive Catalogue* . . ., vol. i, pp. 415–420; the Evesham Chronicle, ed. W. D. Macray in the Rolls Series (vol. xxix, 1863, Introduction); and R. M. Wilson, *Lost Literature of Medieval England* (1952), p. 104. See the *Acta Sanctorum*, January, vol. i; Stubbs in DCB., vol. ii, pp. 62–63; and *St Egwin and his Abbey* . . . (1904), by the Stanbrook nuns. St Egwin's body was translated to a more honourable place in 1183, probably on January 11, on which day many English martyrologies mark his festival. See Stanton, *Menology*, pp. 615 *seq.* It is a very curious thing, as William of Malmesbury long ago pointed out, that Bede makes no mention of Egwin or of Evesham.

31 : ST SILVESTER I, POPE (A.D. 335)

SILVESTER I, like his predecessor, St Miltiades, is better remembered for the events which took place during his pontificate than for anything we know about his personal life and acts. Living at a time of such importance it was inevitable that many legends should grow up around him, such as those incorporated in the *Vita beati Silvestri*, but they are without value as historical records. The *Liber Pontificalis* states that he was the son of a Roman named Rufinus. He succeeded Miltiades in 314, less than a year after the Edict of Milan had granted freedom to Christianity, and the most significant legends about him are those which bring him into relation with the Emperor Constantine. These represent Constantine as suffering from leprosy, which, upon his conversion to Christianity, was cured by baptism received at the hands of Silvester; whereupon, in gratitude and in recognition of the vicar of Christ on earth, the emperor granted numerous rights to the pope and his successors and endowed the Church with the provinces of Italy. This story of the " Donation of Constantine ", which was embroidered and used for political and ecclesiastical ends during the middle ages, has now long been recognized as a fabrication. But one point in it, the baptism of Constantine by St Silvester, still finds a place in the Roman Martyrology and Breviary.*

A few months after his accession St Silvester was represented at a synod convened at Arles to deal with the Donatist dispute: the bishops there commended the pope for not coming in person but instead remaining in the place " where the Apostles daily sit in judgement ". In June 325 there assembled at Nicaea in Bithynia the first oecumenical or general council of the Church: probably over 220 bishops attended, nearly all orientals, and Silvester of Rome sent legates, two priests: a Western bishop, Hosius of Cordova, presided. The council condemned the heresy of Arius, but this was only the beginning of a devastating struggle within the Church. There is no record that St Silvester formally confirmed the signature of his legates to the acts of the council.

It is probable that it was to Silvester rather than to Miltiades that Constantine gave the palace of the Lateran, and there the pope set up his *cathedra* and established the Lateran basilica as the cathedral church of Rome. During his pontificate the emperor (who in 330 removed his capital from Rome to Byzantium) built also the first churches of St Peter on the Vatican, Holy Cross in the Sessorian palace and St Laurence outside the Walls; and the pope's name, joined with that of St Martin, is now given to the cardinalitial-titular church founded at this time near the Baths of Diocletian by a priest called Equitius. St Silvester also built a church at the cemetery of Priscilla on the Salarian way: there he was himself buried in 335; but in 761 his relics were translated by Pope Paul I to St Silvester *in Capite*, now the national church of English Catholics in Rome. His feast has been general in the Western church since the thirteenth century, on December 31, and it is also observed in the East (January 2), the first pope of Rome after the Church emerged from the catacombs.

In an article entitled " Konstantinische Schenkung und Silvester-Legende " contributed to the *Miscellanea Francesco Ehrle*, vol. ii (1924), pp. 159–247—the thirty-eighth issue of

* In fact the first Christian emperor remained a catechumen till he lay on his death-bed, and then, eighteen months after the death of St Silvester, was baptized by an Arian bishop at Nicomedia.

the series *Studi e Testi*—W. Levison, whose critical competence will be disputed by none, has published a most valuable study of the famous " Donation of Constantine ". Of this spurious document a good account is given by J. P. Kirsch in the *Catholic Encyclopedia* (vol. v, pp. 118–121), but Levison has arrived at a much clearer determination of the various elements which contributed to the fabrication of the forgery in the more developed form. Earliest in date seems to be a story of St Silvester invented for the edification of pious readers in the second half of the fifth century. It includes, for example, an account of a theological discussion between St Silvester and twelve Jewish doctors. There are signs that the *Liber Pontificalis* (see Duchesne's edition, vol. i, pp. cxxxv and 170–201) has borrowed from this in speaking of the " Constitutum Silvestri ". But there was also another redaction of this legend which transposes the incident of the dragon and modifies some other details. In the ninth century we find texts in which these elements were fused together and supplemented. Moreover, as early as the sixth century, Greek versions of the story began to appear (see BHG., nn. 1628–1632). One text of this Greek rendering has been preserved to us in as many as forty existing copies. Levison, however, firmly rejects the theory of A. Gaudenzi that the Greek text of the Donation of Constantine is the source from which the Latin was copied. There were also translations of the " acts " of St Silvester in Syriac and Armenian, and a metrical homily attributed to James of Sarug. In some of these oriental versions St Silvester is represented as accompanying St Helen to Palestine and as having taken part in the discovery of the True Cross. A good idea of the important place occupied by St Silvester in later medieval thought may be obtained from the *Speculum Ecclesiae* of Giraldus Cambrensis and from the *Polychronicon* of Ralph Higden, vol. v. *Cf.* also Döllinger, *Papstfabeln*, pp. 61 *seq.* and Donato, *Un papa legendario* (1908). For the history of the pontificate see E. Caspar, *Geschichte des Papsttums*, vol. i, pp. 115 *seq.*, and Poisnel, " Un concile apocryphe du Pape St Silvestre " in *Mélanges d'archéol. et d'histoire*, 1886, pp. 3–13. For a supplementary note to Levison's article see *Zeitschrift der Savigny . . .*, vol. xlvi (1926), pp. 501–511. *Cf.* N. H. Baynes, *Constantine the Great and the Christian Church* (1929).

ST COLUMBA OF SENS, VIRGIN AND MARTYR (DATE UNKNOWN)

THIS Columba is traditionally regarded as a native of Spain who, when she was sixteen, came into Gaul, with other Spaniards who were subsequently martyred, and settled at Sens. She is supposed to have been of noble but pagan parents, and, having left them secretly to avoid the worship of false gods, to have been baptized at Vienne. When Aurelian came to Sens he ordered St Columba and her companions to be put to death. Her *passio* tells an extravagant tale of her being defended, first from dishonour and then from the hands of her gaolers, by one of the bears belonging to the amphitheatre. She was beheaded at the fountain of Azon on the road to Meaux, and buried by a man who had recovered his sight upon invoking her.

The *cultus* of St Columba spread over France and Spain, and to Italy, and her feast is still kept in certain dioceses. But an attempt to revive popular devotion towards her in France in the middle of last century was not very successful. The abbey of Sainte-Colombe, which sheltered her relics, was the chief religious house of Sens; its third church was consecrated by Pope Alexander III in 1164. In the next year St Thomas Becket arrived at the monastery, when he fled from England to appeal to the pope and had had to leave Pontigny, and made it his headquarters till he returned home to martyrdom.

This *passio*, though preserved in varying forms in a good many manuscripts, is historically worthless. It has been printed by Mombritius, and by the Bollandists in their *Catalogus hagiographicus Bruxellensis*, vol. i, pp. 302–306. See further Tillemont, *Mémoires*, vol. iv, p. 347; and especially G. Chastel, *Ste Colombe de Sens* (1939), containing a new text of the *passio* and important particulars of the *cultus*.

ST MELANIA THE YOUNGER, WIDOW (A.D. 439)

MELANIA the Elder was a patrician lady of the *gens Antonia*, who was married to Valerius Maximus, who probably was prefect of Rome in the year 362. At twenty-two she was left a widow and, having put her son, Publicola, in the hands of guardians, she went into Palestine and built a monastery at Jerusalem for fifty maidens. There she settled down herself, living a life of austerity, prayer and good works. Her son meanwhile grew up in Rome, became a senator, and married Albina, the Christian daughter of the pagan priest Albinus. Their daughter was St Melania the Younger, who was brought up a Christian in the luxurious household of her religious but ambitious father.

In order to ensure a male heir to his great wealth and family reputation Publicola affianced his daughter to her kinsman Valerius Pinianus, a son of the prefect Valerius Severus. Melania, however, wished to devote herself entirely to God in a state of maidenhood. But her parents would have none of it and in 397, her fourteenth year, she was married to Pinian, who was then seventeen. It is not surprising that, having been forced into marriage against her will, and deeply shocked by the sensual licence that she saw all around her, Melania asked her husband that they should live together in continence. But Pinian would not, and in due course their first child, a girl, was born. She died in infancy. Melania's inclinations were known to be as strong as ever, and her father took steps to prevent her associating with those religious people who would encourage her discontent with the life which he wished her to lead. On the vigil of the feast of St Laurence in the year 399, her father having forbidden her to watch in the basilica because she was again with child, she spent the whole night on her knees in prayer in her own room. In the morning she assisted at the Holy Mysteries in the church of St Laurence, and on her return home was prematurely brought to bed and, with difficulty and danger, gave birth to a boy. He died the next day. Melania lay between life and death, and Pinian, who was sincerely and devotedly attached to her, swore that if she were spared she should be free to serve God as she wished. Melania recovered and Pinian kept his vow, but Publicola bitterly disapproved and for another five years made her conform exteriorly to the life of her status in every respect. Then he was overtaken by mortal sickness, and as he lay dying he both confirmed to his daughter all his estates and begged her forgiveness because, " fearing the ridicule of evil tongues, I have grieved you by opposing your heavenly vocation ".

Her mother Albina and Pinian became more than reconciled to Melania's new way of life ; they adopted it themselves, and all three left Rome for a villa in the country. Pinian was only gradually won over, and long insisted on wearing the rich dress affected by those of his rank. The biographer gives a touching and convincing account of how his wife persuaded him to lay aside the more for the less expensive clothes, and finally to be content with plain garments made by herself. They took with them many slaves and set an example by their treatment of them, and soon many young girls, widows and over thirty families had joined them. The villa became a centre of hospitality, of charity and of religious life. But St Melania was fabulously wealthy—estates belonging to the Valerii were to be found all over the empire—and she was oppressed by all these possessions ; she knew that the superfluity of the rich belongs to their hungry and naked neighbours, that, as St Ambrose says, the rich man who gives to the poor does not bestow an alms but pays a debt. She therefore asked, and received, the consent of Pinian to the sale

of some of her properties for the benefit of the needy. At once their relatives, who thought them mad, prepared to profit by this latest lunacy. Severus, the brother of Pinian, for example, bribed the tenants and slaves on his brother's lands to promise that if they were sold they would refuse to recognize any master but himself. Such difficulties were made that recourse was had to the emperor, Honorius. St Melania, dressed in plain woollen clothes and veiled, presented herself before Serena, the emperor's mother-in-law, and so impressed her by her bearing and words that she persuaded Honorius to take the equitable sale of the estates under the protection of the state. The proceeds were as far-flung as the lands themselves: the poor, the sick, captives, bankrupts, pilgrims, churches, monasteries were relieved and endowed in large numbers all over the empire, and in two years Melania gave their freedom to eight thousand slaves. Palladius, in his contemporary *Lausiac History*, says that the monasteries of Egypt, Syria and Palestine received benefactions from her, and gives a detailed account of her manner of life.

In 406 she, with Pinian and others, was staying with St Paulinus at Nola in Campania. He would have liked to have had her and her husband as " perpetual guests " : he called her the " blessed little one " and the " joy of Heaven " ; but they returned to the villa near Rome, only to have to flee within a few months before the oncoming invasion of the Goths. They took refuge in a villa which St Melania had retained at Messina, where they had with them the aged Rufinus. But inside of two years the Goths had reached Calabria and burned Reggio, and they determined to go to Carthage. They purposed first to visit St Paulinus in sympathy with his sufferings under the invasion, but they were driven by a storm to shelter at an island, probably Lipari, which was being held to ransom by pirates. To save the people from catastrophe St Melania bought off the freebooters with a huge sum in gold. They eventually took up their residence at Tagaste in Numidia. Pinian made as profound an impression as his wife, and when he visited St Augustine at Hippo (he called them " real lights of the Church ") a riot occurred in a church because the people wanted him to be ordained priest to minister to them and they thought he was being held back by the bishop of Tagaste, St Alipius. Order was only restored by the promise of Pinian that, were he ever ordained, he would exercise his ministry at Hippo. While in Africa St Melania established and endowed two new monasteries, one for men and one for women from among those who had been slaves on her land there. She herself lived with the women, but would not let them try to emulate her own standard of austerity, for she took food only every other day. Her personal work was the transcription of books, in both Greek and Latin, and five hundred years later manuscripts were still in circulation that were attributed to her hand.

In the year 417, accompanied by her mother and her husband, Melania left Africa for Jerusalem, and lodged in the pilgrims' hospice near the Holy Sepulchre. From thence she made an expedition with Pinian to visit the monks of the Egyptian deserts, and on her return, fortified by the example of these athletes, she settled at Jerusalem to a life of solitude and contemplation. Here she met her cousin, Paula, niece of St Eustochium, and was by her introduced to the society of the marvellous group presided over by St Jerome at Bethlehem, whose fast friend she became. When they first met, Melania, we are told, " went to meet him in her usual recollected and respectful way, and kneeled down at his feet humbly asking his blessing ". After fourteen years in Palestine Albina died, and in the next year Pinian followed

her to the grave: he is named with Melania in the Roman Martyrology. She buried them side by side on the Mount of Olives, and built for herself a cell close by the tombs of her faithful companions. This was the nucleus of a large convent of consecrated virgins, over whom St Melania presided. She was very solicitous for the health of her charges (a bath was provided, for which an ex-prefect of the imperial palace paid) and her rule was remarkable for its mildness at a time when early monasticism sometimes seemed to degenerate into the pursuit of corporal austerity for its own sake. Four years after the death of her husband St Melania heard that her maternal uncle, Volusian, who was still a pagan, had come on an embassy to Constantinople. Several efforts had been made to convert him, and she determined now to try herself to move him in his old age. She therefore set out with her chaplain (and biographer), Gerontius, and after a hard winter journey reached Constantinople in time to forward and witness the conversion of Volusian, who died in her arms the day after receiving baptism. Before he had made up his mind, the enthusiasm of Melania was going to carry the matter to the Emperor Theodosius. We are told that Volusian appealed to her piety and good feeling not to do so: "Do not force the free will which God has given to me. I am ready and anxious to have the stains of my many sins washed away; but were I to do it at the emperor's order I should be as one constrained and have no merit of voluntary choice."

On Christmas eve, 439, St Melania went to Bethlehem, and after the Mass at dawn told Paula that death was at hand. On St Stephen's day she assisted at Mass in his basilica and then with her sisters read the account of his martyrdom from the Bible. At the end they wished her good health and "many happy returns of the day". She answered, "Good health to you also. But you will never again hear me read the lessons." Then she made a visit of farewell to the monks, and on her return was seen to be seriously ill. She summoned her sisters and asked their prayers, "for I am going to the Lord", and saying that if she had sometimes spoken severely it was for love of them: reminding them of her words: "The Lord knows that I am unworthy, and I would not dare compare myself with any good woman, even of those living in the world. Yet I think the Enemy himself will not at the Last Judgement accuse me of ever having gone to sleep with bitterness in my heart." Early on Sunday, December 31, Gerontius celebrated Mass and his voice was so choked with tears that St Melania sent him a message that she could not hear the words. All day long visitors came, until she said, "Now let me rest". At the ninth hour she grew weaker, and in the evening, repeating the words of Job, "As the Lord willed, so it is done", she died. She was fifty-six years old.

St Melania has been venerated liturgically from early times in the Byzantine church, but, beyond the insertion of her name in the Roman Martyrology, she has had no *cultus* in the West until our own day. Cardinal Mariano Rampolla published a monumental work on St Melania in 1905. This attracted much attention, and a certain *cultus* ensued. In 1908 Pope Pius X approved the annual observance of her feast by the Italian congregation of clerks regular called the Somaschi, and it has also been adopted by the Latin Catholics of Constantinople and Jerusalem.

Considerable fragments of a Latin life of St Melania had long been known to exist in various libraries, and these were printed in the *Analecta Bollandiana*, vol. viii (1889), pp. 16–63. The Greek text was edited from a manuscript in the Barberini library by Delehaye in the same *Analecta*, vol. xxii (1903), pp. 5–50. In 1905 Cardinal Rampolla, who had

discovered a complete copy of the Latin in the Escorial, printed both Latin and Greek in a sumptuous folio volume, *Santa Melania Giuniore Senatrice Romana*, with a long introduction, dissertations and notes. Considerable difference of opinion existed regarding the relations of the Greek and Latin versions, which are far from being concordant in either content or phrasing. In a long contribution to the *Analecta Bollandiana*, vol. xxv (1906), pp. 401–450, Fr Adhémar d'Alès examined their variations in detail, arriving at the conclusion that the life had been compiled by her disciple Gerontius about nine years after her death in a first draft written in Greek, but that the texts in Greek and Latin which we now possess were elaborated independently a few years afterwards from this original. Some centuries later the Metaphrast produced his own sophisticated version of the biography. This has long been in print in Migne, PG., vol. cxvi, pp. 753–794. An admirable résumé of Melania's history was published by G. Goyau in the series " Les Saints " (1908), and in English there is an adaptation of the biographical sketch which Cardinal Rampolla prefixed to his book (1908). See also Leclercq in DAC., vol. xi, cc. 209–230.

BD ISRAEL (A.D. 1014)

THIS holy Augustinian is venerated as a saint by the canons regular of the Lateran and in the diocese of Limoges, but little is recorded of him except vague and edifying generalities: " he gave a good example to all and was assiduous at the Divine Office, careful in attending to the wants of the sick, most careful in celebrating the Holy Mysteries according to the Church's rites. . . ." He became a canon regular at Dorat in the Limousin, and was promoted to the office of precentor, from which he was taken to be official to Aldoin, bishop of Limoges, whom he accompanied to the French court. At the request of the canons he was sent by Pope Silvester II to be provost of the monastery of St Junian, in Haute-Vienne, and he restored this community both temporally and spiritually: destroying factions, reforming observance, and rebuilding their church. Bd Israel then returned to Dorat, where he had the formation of St Walter, afterwards abbot of L'Esterp, and took up again the duties of precentor. He died there on December 31, 1014, and his tomb was made famous by miracles.

A medieval Latin life was printed in 1657 by P. Labbe in his *Nova Bibliotheca manuscriptorum librorum*, vol. ii, pp. 566–567. As he is the presumed author of a poem on our Lord Jesus Christ, a short notice of Bd Israel is also given in the *Histoire littéraire de France*, vol. vii, pp. 229–230.

THE saints and just, from the beginning of time and throughout the world, who have been made perfect, everlasting monuments of God's infinite power and clemency, praise His goodness without ceasing; casting their crowns before His throne they give to Him all the glory of their triumphs: " His gifts alone in us He crowns." We are called upon with the whole Church militant on earth to join in praising and thanking God for the grace and glory he has bestowed on his saints. At the same time we earnestly implore Him to exert His almighty power and mercy in raising us from our miseries and sins, healing the disorders of our souls and leading us by the path of repentance to the company of His saints, to which He has called us. They were once what we are now, travellers on earth: they had the same weaknesses which we have. We have difficulties to encounter: so had the saints, and many of them far greater than we can meet with; obstacles from kings and whole nations, sometimes from the prisons, racks and swords of

persecutors. Yet they surmounted these difficulties, which they made the very means of their virtue and victories. It was by the strength they received from above, not by their own, that they triumphed. But the blood of Christ was shed for us as it was for them and the grace of our Redeemer is not wanting to us; if we fail, the failure is in ourselves. The saints are a " cloud of witnesses over our head ", showing us that a life of Christian perfection is not impossible.

APPENDIX I

A MEMOIR OF ALBAN BUTLER

By Herbert Thurston, s.j.

THE completion of this revision of *Butler's Lives of the Saints* seems to provide a suitable occasion for saying a few words about Alban Butler himself. One feels that, even at the distance of nearly two centuries, an apology is due to that venerable scholar for the scant respect with which his great work may seem to have been treated. I must frankly admit that in this new edition little, comparatively speaking, has been retained of the eighteenth-century original. Mr Attwater, in that portion of the undertaking for which he is responsible, has shown rather more deference to the primitive text than is paid in the first six volumes, but I doubt if anywhere in the series half a dozen consecutive sentences of Butler have been retained without alteration. Readers who may compare, for example, the new November entries with the old, will observe that whereas in the latter the notice of St Charles Borromeo occupied fifty pages, only twelve pages are now * devoted to this model of pastors. All this compression is, no doubt, regrettable, but when room has to be found for almost twice the number of entries space must inevitably be economized. Moreover, in the case of such well-known saints as St Charles Borromeo, St Francis of Assisi, St Antony of Padua, St Teresa, etc., a C.T.S. pamphlet can always be purchased for a few pence which will provide more copious detail than can reasonably be looked for in any encyclopedia or general collection of biographies. And Butler's style, it must be confessed, as judged by modern standards, is deplorably stilted and verbose. Indeed, in not a few of his biographical notices and pious moralizings he seems to be deliberately spinning out the slenderest thread of fact or of thought in order to make it cover as many pages as possible.

But Alban Butler as a man, a priest and a scholar, leaves, to my thinking, a far more favourable impression than in his character of a writer of English. Though it may seem to be beginning at the wrong end, I am tempted to quote a passage from a letter of an English lady, Mrs Paston, then resident at St Omer's, written on May 23, 1773, eight days after his death.† The original, still preserved, bears the address :

A Madame
Madame Mère Supérieure très
digne des Dames Chanoinesses
Anglaises Rue des Carmes
à Bruges.

* [That is, in the first revised edition.—D. A.]

† I am greatly indebted to the Reverend Mother Prioress of the Canonesses Regular of the Lateran, still occupying the same convent at Bruges, for the communication of this letter and of other documents. Charles Butler, in his Memoir of his uncle, says : " Those who remember him during his residence at St Omer's, will recollect his singular respect for Mrs More, the Superior of the English convent of Austins at Bruges."

There is little punctuation in the document and the spelling and phrasing would even then, I fancy, have been open to criticism. But it would spoil the eighteenth-century flavour of this feminine epistle if I tampered with either. I reproduce the relevant portion exactly as it stands in the accurate copy sent to me :

> I have met with a severe trial which has greatly desordered me by the Death of that great and good Man Dear Mr. Butler he died like a Saint and when his speech failed him ye tears of Devotion streamed down his face with his Eyes Lifted up to Heaven he quited this miserable World, it seems as if he foresaw his Death as he settled all his temporall affairs so short a time before his illness ; he desired to be buired in a Church yard ye nearest any English house where his Death might happen but ye Heads of ye Church here would not consent to that. Ye service and high Mass was first performed at ye Collidge Church after which he was caried to ye Parish Church ye service again performed and his Body brought Back in ye most solemn manner and buired close to his confessional, I was so happy [*sic*] not to be present, such a melancholy sight was never seen here ; their was hundreds of people as at ye Great Procession, and ye tears shed by men and women of all ranks was never seen before. Many I believe was not sensible how much they esteemd him till he was no more. I pitty ye poor Gentlemen of ye Collidge who are quite sensible of their Loss and greatly afflicted.

Mrs Paston was evidently on intimate terms with Alban Butler, then president of the College of St Omer's. Her daughter Harriet, probably under his direction, had shortly before entered the convent at Bruges, and the mother adds in a postscript to her letter :

> Our kind respects waits on Mr. Berington* and all ye good Community please Madam to assure Harriet of all thats kind and tender from us. I received her Letter which I shall not answer till I have ye pleasure of hearing from her how she settles in her new state of life, Mr. James Butler [Alban's brother] told me it ought to be a great satisfaction ; that he saw good Mr. Butler shed tears of tenderness for Harriet after she left his room ; which was a great mark of his friendship for her. Many thanks Dear Madam for yr goodness to my Son, who we expect soon.

At the back of another fold of the letter is written :

> Poor Mr. Butler's picture was drawn after his death ; I have not yet seen it they say it is not so good a likeness as might have been expected as he looked much better after he was dead, I have procured a few locks of his venerable grey hairs which I shall keep with true veneration.†

* Mr Thomas Berington was then the convent chaplain and confessor. See the sympathetic references to him in C. S. Durrant, *Flemish Mystics and English Martyrs*, pp. 353–356.

† There can be little doubt that Mrs Paston belonged to the Norfolk Pastons and was a near connection of the Bedingfields of Oxburgh, who were so closely associated with the English nuns at Bruges. It would not, therefore, be extravagant to regard the letter just quoted as a sort of tardy supplement to the famous Paston correspondence of three centuries earlier. This, as is well known, is the most important collection of English letters which has come down to us from the middle ages, throwing as it does a remarkable light upon the religious and social life of the fifteenth century.

Curiously enough, it seems to be stated in the *Laity's Directory* for 1774 that Alban Butler was buried in the chapel of the English Augustinian nuns (*i.e.* the Canonesses of the Lateran) at Bruges ;* but this must certainly be a mistake. It was no doubt caused by the memorial tablet, which, as is duly recorded in the convent "Annals", was put up outside their chapel at the request of Butler himself, who left them six guineas in his will. The inscription runs as follows :

D. O. M.
O GOD, FATHER OF ALL,
MAY THY NAME BE SANCTIFIED,
BY ALL,
IN ALL THINGS,
ETERNALLY.
MAY THY MOST PERFECT WILL
BE ACCOMPLISHED
BY ALL BEINGS UNIVERSALLY :
AND MAY THE SOULS OF YE FAITHFULL
REST IN PEACE.
AMEN

R.A.D.D. ALBANUS BUTLER
COLLEGII ANGLO-AUDOMAROPOLIT.
PRÆSES PIISSIMUS AC DOCTISSIM :
HUJUS CONVENTUS
AMICUS ET BENEFACTOR,
PONERE JUSSIT.
OBIIT
DIE XV MAII 1773.
R. I. P.

A man who, as these extracts show, was himself capable of so much feeling and of inspiring it in others, is not likely to have been a dried-up pedant or an uncompromisingly stern ascetic. And indeed, whenever we are able to learn anything of the impression made by Alban Butler upon those who were in personal contact with him, we find a note of kindliness, tolerance and understanding which belies the rather grim severity of the reflections scattered throughout the "Lives". A few extracts illustrating this side of his character will be quoted later on, but we may turn now to the recognized data of his career so far as they are made known to us in published documents.

Alban Butler, the famous hagiographer, was born on October 24, 1710, at Appletree in Northamptonshire. His family had at one time possessed considerable landed property and they seem to have been for the most part faithful to the old religion. A century earlier there had been another Alban Butler at Aston-le-Walls, which is the next parish to Appletree, and this ancestor, who owned a large estate, undoubtedly professed Catholicism even in the days of James I and his son. But Simon, the grandfather of our Alban, seems to have been an unsatisfactory character. He turned Protestant and is said to have squandered the family fortunes in riotous living. Alban's father, however, was a devout Catholic, though, since we are told that he died in 1712, he can have exercised no personal influence upon the religious training of his children. The mother may have lived somewhat

* See the Publications of the Catholic Record Society, vol. xii, *Obituaries* (1913), p. 17 ; but as the statement is in square brackets this may be an addition by the editor.

longer, but it is clear from a farewell letter of hers which has been preserved that she was taken from her family while they were still quite young. Charles Butler in his Memoir of his uncle has printed this letter which certainly shows Alban's mother to have been a model Christian, of that " Garden of the Soul " type which those days of persecution brought forth in wondrous plenty. She writes :

> MY DEAR CHILDREN,
>
> Since it pleases Almighty God to take me out of this world, as no doubt wisely forseeing I am no longer a useful parent to you (for no person ought to be thought necessary in this world, when God thinks proper to take them out), so, I hope, you will offer the loss of me with a resignation suitable to the religion you are of, and offer yourselves. He who makes you orphans so young, without a parent to take care of you, will take you into His protection and fatherly care if you do live and serve Him who is the author of all goodness. Above all things prepare yourselves, whilst you are young, to suffer patiently what afflictions He shall think proper to lay upon you, for it is by this He trieth His best servants. In the first place give Him thanks for your education in the true faith (which many thousands want), and then I beg of you earnestly to petition His direction what state of life you shall undertake, whether it be for religion or to get your livings in the world. No doubt but you may be saved either way, if you do your duty to God, your neighbour and yourselves. And I beg of you to make constant resolutions rather to die a thousand times, if possible, than quit your faith ; and always have in your thought what you would think of were you as near death as I now think myself. There is no preparation for a good death but a good life. Do not omit your prayers, and to make an act of contrition and examen of conscience every night, and frequent the blessed sacraments of the Church. I am so weak I can say no more to you, but I pray God bless and direct you and your friends to take care of you. Lastly I beg of you never to forget to pray for your poor father and mother when they are not capable of helping themselves. So I take leave of you, hoping to meet you in heaven to be happy for all eternity. Your affectionate mother.
>
> ANN BUTLER *

So little of this world's goods had been left to Ann and her husband that the education of the children had to be provided for by friends. Alban, according to his nephew's Memoir, " was sent to a school in Lancashire at a very early age ". Assuming that this statement is correct, it is quite likely that the school in question was one kept by Dame Alice Harrison at Fernyhalgh, not far from Preston, and the late Mr Joseph Gillow tells us that he had seen a long narrow oak table which was used in Dame Alice's school. " It was covered ", he says, " with initials cut by the boys, amongst whom were many who subsequently became distinguished ecclesiastics, such as Alban Butler, the writer of the *Lives of the Saints*."† The occurrence of the initials A. B. can hardly of itself be regarded as conclusive evidence,

* Her maiden name was Birch ; she was the daughter of Henry Birch, Esq., of Gorscott, Staffordshire.

† See the Publications of the Catholic Record Society, vol. xxiii (*Lancashire Registers, IV*, 1922), p. 130.

and one cannot but suspect that there is some looseness of statement in Charles Butler's references to these early days. On the one hand he appeals to the testimony of a school-fellow of Alban's in the following terms: "A gentleman, lately deceased, mentioned to the editor that he remembered him at this [Lancashire] school, and frequently heard him repeat to a numerous and wondering audience of little boys, the history of the chiefs and saints of the Saxon era of our history, with a surprising minuteness of fact and precision of chronology." On the other hand, Charles Butler in the very next sentence communicates this further information: "About the age of eight (!) years, he was sent to the English college at Douay. It appears from the diary of that college that Mr Holman of Warkworth (whose memory, for his extensive charities, is still in benediction in Oxfordshire and Northamptonshire), became security for the expenses of his education. About this time he lost his father and mother." Now it is quite certain from a series of entries in the Seventh Douay Diary,* that Alban Butler and his brother James first came to Douay on June 14, 1724, and that in the October of the same year Alban was placed in the class of "Grammar", while James was assigned to "Rudiments". Alban was then fourteen, not eight, years of age. It is possible, therefore, that the future hagiographer was at school in Lancashire until he was more than thirteen, and this renders the story of the little ones sitting entranced while Alban told them stories of the Anglo-Saxon saints a little less improbable.

In the Douay Diary the steps of Alban Butler's career, first as pupil and then as master, can be traced from year to year. On Easter Sunday, 1734, during his fourth year of theology, he was ordained priest. Subsequently the office was assigned him, first of professor of philosophy, and afterwards of theology. He was also at this period engaged in copying manuscripts connected with the lives and sufferings of the English martyrs for the use of Bishop Challoner, who was then preparing his book, *Memoirs of Missionary Priests*. Butler's transcripts, which include twenty-seven separate pieces written in his own hand, are now at Oscott College. In August 1745 it is recorded in the Douay Diary that John and James Talbot, the brothers of the Earl of Shrewsbury, in company with Butler, went to Dunkirk on a holiday excursion, and the tour seems to have extended even to Italy. Both the two brothers Talbot afterwards became vicars apostolic in England. In 1749 Alban Butler returned to labour in his own country, but his hope of being able to work in London at his great book on the lives of the saints was to some extent shattered by the claim of the vicar apostolic of the Midland district to retain his services for Staffordshire. Later he became chaplain to the Duke of Norfolk and tutor to his nephew and heir, whom he accompanied on tours. Nevertheless, helped by a period of residence in Paris, Butler was able to bring the earlier months of his *Lives of the Saints* to completion before 1756, in which year the first volume was issued. It is commonly stated that at Bishop Challoner's suggestion the footnotes prepared for the work were omitted on account of the cost. This however, is only partially true. Some of the quite disproportionately long notes which appear in the posthumous library edition are not to be found in the book as it was originally printed in 1756–59, but it would be a great mistake to suppose that the first issue is devoid of reasonable annotation. In 1766 he was appointed president of the English College of St Omer which had formerly belonged to the

* See the Publications of the Catholic Record Society, vol. xxviii, pp. 117, 121, etc. In this volume the Seventh Douay Diary is printed in full.

Jesuits now expelled from France, and this office he still retained at the time of his death in 1773 *.

From these facts it will be realized that Alban Butler was above all a scholar, not primarily a man of great missionary activities. At the same time he was always ready to give spiritual help to any who appealed to him, and throughout his life he was most conscientious in the discharge of every religious duty. Sundry letters quoted in his nephew's published Memoir emphasize these characteristics. One of these writers, who was with Alban for eight years at Douay College (*i.e.* from October 1741 to October 1749), says for example :

> He opened the college door to me when I came as a boy to Douay and the first sight of him appeared to me then so meek and so amiable that I thought I would choose him for my ghostly Father. . . . As to heroic acts of virtue which strike with admiration all that see or hear of them I cannot recollect more than an uniform constant observance of all the duties of a priest, professor and confessor. He was always at morning meditations, seldom omitted the celebration of the Holy Sacrifice of the Mass, which he said with a heavenly composure, sweetness and recollection, studying and teaching assiduously, dictating with an unwearied patience so equally and leisurely that everyone could, if he wished to do it, write his dictates in a clear and legible hand ; nor do I remember that he ever sent a substitute to dictate for him, so exact and punctual he was in his duty as a professor. I never knew one more ready to go to the confession seat, at the first intimation of any, even the least or youngest boy. He heard his penitents with wonderful meekness, and his penetration, learning, judgement and piety were such as to move them to place in him a singular confidence.

The same writer stresses the zeal with which he lent spiritual and temporal aid to the needs of the Irish soldiers fighting on the French side, and to " the English, wounded and maimed, who were brought prisoners to Douay in 1745 and quartered in barracks, in great numbers, after the battle of Fontenoy ", and he goes on " he also procured for them temporal succour and relief, so beneficently, that the Duke of Cumberland, then *Generalissimo* of the British and allied armies, being informed of it, promised him special protection, whenever he came over into England ".†

Another enthusiastic admirer, this time a Frenchman, the Abbé de la Sêpouze, who was his colleague as vicar general at the time that Alban Butler, in the last years of his life, was president of St Omer's College, speaks of him with not less affection and reverence, and in particular lays stress upon the keenness of his pursuit of learning even to the end of his days. He writes, for example :

> Every instant that Mr Butler did not dedicate to the government of his College he employed in study ; and, when obliged to go abroad, he would

* [When in 1755 there was question of choosing a coadjutor to Bishop York as vicar apostolic of the Western district, Bishop Challoner wrote to Bishop Stonor that Bishop Petre " is more inclined to name Alban Butler (whom he thinks the gentry of that part of the world will be more taken with) than Mr Walton " (quoted by Dom Basil Hemphill in *The Early Vicars Apostolic of England*, 1954, p. 145)].

† Charles Butler, *An Account of the Life and Writings of the Rev. Alban Butler*, pp. 12–14 (1799).

read as he walked along the streets. I have met him with a book under each arm, and a third in his hands, and have been told that, travelling one day on horseback, he fell a-reading, giving his horse full liberty. The creature used it to eat a few ears of corn that grew on the roadside. The owner came in haste, swearing he would be indemnified. Mr. Butler, who knew nothing of the damage done, no sooner perceived it, than blushing he said to the countryman with his usual mildness that his demand was just; he then draws out a Louis-d'or and gives it to the fellow, who would have been very well satisfied with a few pence, makes repeated apologies to him, easily obtains forgiveness and goes his way.*

Lest it be thought that these favourable appreciations were prompted only by a clannishness which bound together the numerically insignificant band of devotees of the ancient faith, the victims of the drastic penal laws which were still in force, it may be interesting to borrow from the diary of an Anglican clergyman, an antiquary of recognized learning who counted Horace Walpole and the poet Gray with many other distinguished men among his intimate friends. This was the Rev. William Cole, rector of Bletchley and later vicar of Burnham, Buckinghamshire, to whom a rather lengthy notice is devoted in the *Dictionary of National Biography*. He is himself the charmingly gossiping writer of a diary which has in great part been published with introductions by Miss Helen Waddell.† Mr Cole came to make Alban Butler's acquaintance in circumstances which we may leave him to describe later, but meanwhile, an amusing incident, recorded in another of Mr Cole's voluminous manuscripts, may serve to give an idea of the diarist's very friendly attitude towards Catholics. He had chanced to mention the *Lives of the Saints* which he had purchased, and he then goes on:

There happened an odd affair relating to the author of this book the Rev. Mr Alban Butler, a secular priest of Doway and chaplain to his Grace the Duke of Norfolk. I was told it at the time when it happened by his and my friend the Rev. Charles Bedingfield, Recollect and friar of the Franciscan Convent of Doway, of the Suffolk family of that name‡ . . . for the friar was bred a Protestant but was afterwards converted pretty early in life. He now lives as chaplain to the family of Mrs. Markham, at Somerby Hall, near Grantham in Lincolnshire. Having received two letters from him since I returned from Paris, I write this Feb. 1, 1766.

This gentleman Mr Alban Butler, going upon a mission to Norwich, had directed his portmanteau by the carrier to be left at the Palace for him in that city. It seems the Duke of Norfolk's house is called 'the Palace'. As he was utterly unknown at Norwich, and as there was a Doctor Butler at that time as a visitor with Bishop Hayter, the portmanteau was carried by

* Charles Butler, *An Account of the Life and Writings of the Rev. Alban Butler*, p. 110 (1799).

† *A Journal of my Journey to Paris in* 1765, by William Cole, M.A., F.S.A., edited by F. G. Stokes (1931). *The Bletcheley Diary of Mr William Cole*, edited by F. G. Stokes (1931).

‡ Mr Cole explains in a parenthesis that "Father Charles Bedingfield was not of the Baronet's family, but of a Protestant family related to it, the head of which I well remember, a fellow-commoner of St John's College, Cambridge". All this is in MS. Addit. 5826 (fol. 15vo) in the British Museum.

mistake to the Bishop's Palace, and was opened by Dr Butler, who finding therein a hair-shirt, disciplines, indulgences, missals, etc., the mistake was soon found out, and as soon communicated to the Bishop, who began to make a stir about it. But by the mediation of the Duke of Norfolk, the affair was hushed up, and Mr Butler had his box or portmanteau restored to him.

It must be remembered that at this date not one of the penal laws against Catholics had yet been repealed. It was still open to the common informer to denounce any priest for saying Mass, and so when we read that Bishop Hayter " began to make a stir about it ", any action on his part might easily have involved good Mr Butler in consequences even more serious than mere expense and unpleasantness. A certain William Payne, known as " the Protestant carpenter ", was as active in those days in conducting a campaign against all that savoured of Popery as the Kensits have been in our own times. The judges, for the most part, were reluctant to convict, and when, on June 25, 1768, the Rev. Mr Webb was tried in the King's Bench, Lord Mansfield, who presided, pointed out in delivering judgement that " all the twelve judges had been consulted on the point, and that they had all agreed in opinion that the statutes were so worded that, in order to convict a man upon them, it was necessary that he should be first proved to be a priest, and secondly that it should be proved that he had said Mass ".* But even after this ruling the " Protestant carpenter " did not desist, and as late as 1771 Bishop James Talbot, the coadjutor of Bishop Challoner, was brought to trial at the Old Bailey for " exercising the functions of a popish bishop ". That such prosecutions most frequently failed was but a poor compensation for the annoyance created; and they did not always fail. In 1767 an Irish priest, J. B. Maloney, was convicted of saying Mass and sentenced to perpetual imprisonment.

Mr Cole tells us that he had made a note of the story just recounted on the back of the title-page of one of the volumes of Mr Butler's *Lives of the Saints*, and he adds:

I had bought all his books [4 volumes of the *Lives of the Saints* printed at London in 8vo, the first volume in 1756 and the last in 1759] as they came out and had often read them much to my satisfaction, as he is both a very ingenious and learned man, as his said books very sufficiently evince, and, as I had heard also a very great character of his humanity from several of our common friends, I was determined to call upon him, as well to satisfy my curiosity in viewing the noble college founded by Lewis XIV, or rather rebuilt by him for the English Jesuits in that city, as to see a person whose character and writings had given me much pleasure.

Accordingly, on my arrival at the post-house, a very noble inn, where I ordered my dinner, getting there from Calais about 3 o'clock, while that was preparing, I went to the college and introduced myself to Mr Butler, then President of the same since the expulsion of the Jesuits from France in 1762 and 1763, who received me with great civility, insisted on my sending for my portmanteaux and servant from the inn and my supping and lying at the college. His manner of pressing me was so insistent and urgent that I could not refuse it; though it is probable I was the first priest of the Church of England that ever slept within those walls. Before we went out he showed

* See *The Catholic Magazine*, vol. i, p. 717 (1832).

me every part of that very noble College, which was now converted into a seminary for English secular priests, and for a place of education of Catholic English scholars, over whom Mr Butler was placed as chief with the title of President. I was informed that he was very averse from taking this charge upon him, as it seemed to intrude upon the rights of a Society for whom he had a great regard ; yet being much importuned by the Archbishop of Rheims, the Bishops of Beauvais and Amiens, and well knowing that if he did not accept of it, the whole would have been converted to some other use, and not to the benefit of the English, and that the Society could not be injured by his acceptance of it, he at length yielded to the judgement of his friends, who thought none of his order more capable of discharging so difficult a task as the right education of youth as himself.

Mr Cole goes on to give some description of the building, as he does also in his Paris diary recently printed. From the independent account in MS. Addit. 5826 the following passage may be of some interest :

It is a very large and spacious College with a noble and beautiful front of stone to the street, which is a principal one leading from the cathedral to St Bertin's Abbey. The chapel of the College is but small considering the great number of students it contained during the time the Jesuits had possession of it. There are now not above 30 scholars under Mr Butler's direction, but there can be no doubt that it will increase after a time, as the present governor of it has shown himself to be so able as well as so religious and pious a scholar.

In the printed diary we learn that Mr Butler took Cole for a walk to see the abbey of Saint-Bertin and the cathedral. On their return to the college :

It being a fish day, we had a very elegant supper of fish, omelette, sallads and other things of that sort in the parlour where three young English priests, whose names I don't recollect, Sir Piers Mostyn, Baronet, a young gentleman of about 17 or 18 years of age, thin and seemingly not very healthful, who was there for his education, and a thin tall gentleman of Durham, who had lost one eye, of the age of between 30 and 40, as I judged, and a great talker, but whose name I heard not, supped and spent the evening with us. There was also an Irish priest, who was called in a certificate I saw in his hand, the Abbé Morison, who that day brought from Lisbon a young English merchant's sons, to be put under the care of Mr Butler. I was very hospitably and agreeably entertained, and slept in a very neat and pretty apartment, purposely kept for strangers. My servant also lodged in the College, the servants of which undertook to get me a place in the Lille diligence for the morrow. As it set out by 4 in the morning [the date being October 19th, it must have been completely dark at that hour] I took leave of the President and the other gentlemen by about 10 that evening with many acknowledgements of their kind and civil treatment.*

Trivial as these details may seem they help to fill in the picture we may form of the life led by Alban Butler in the years of his presidency at St Omer's. He was fifty-five at the date of Cole's visit, and died less than eight years later. There

* *The Paris Diary* of William Cole, p. 11.

can be no doubt that our traveller—the friend, let me repeat, of such men as Horace Walpole and the poet Gray—was favourably, even deeply, impressed by his contact with the author of *The Lives of the Saints*. The references made to Butler in his letters to Father Bedingfield and other friends are always more than civil, and it is clear that the good Franciscan, who was Cole's neighbour in England, knew that the antiquary was greatly interested in the President of St Omer's. Writing to Cole on August 11, 1767, Bedingfield reports :

> I heard some time ago that the Bishop of St Omer's* was coming to England with his *intimado* Mr Alban Butler. The latter is grumbled at by his friends on this side for making them wait so long for his " Movable Feasts ". But it seems the nuns of Lisbon have prevailed with him to write the Life of one of their own community, which is just come out, and I propose getting one of my popish bookseller, Coghlan of Duke Street, Grosvenor Square, who sends me down anything I write for.†

To which Cole replies that he " wished he could have seen Mr Butler while he was in England to have returned his civilities to me at St Omer's ". And he adds that he would be glad to have his book concerning the life of the nun of Lisbon. Father Bedingfield, no doubt, always hoped that this very tolerant Anglican parson would end by joining the Church, and Cole, in December 1765, mentions having received a letter from him " speaking ", he says, " in a sort of style as if I was going over sea with a full resolution of turning Catholic ; in which he was much mistaken ".‡

Still, it is certain that there were aspects of ecclesiastical life in France which made a great appeal to Cole. On returning home after his visit to Paris he sent to Butler some notes and emendations, couched in very courteous language, which he had jotted down in reading the latter's valued work on the saints, and he also expressed his grief and alarm at the great wave of irreligion which, as he had himself noted on his journey,§ seemed to be spreading over France. His letter, perhaps, is worth quoting almost entire as giving an idea of the tone of French society at that date. This was what Butler would have to encounter, if ever he ventured forth from his retreat to mix with the world around him.

> I found (Cole writes) it would not be easy to find any sympathetic companionship with the natives who do not love us and indeed have no reason to do so ; but the one thing which disgusted me most was the looseness of their principles in point of religion. I travelled to Paris through Lille and Cambray in their public *voitures* and was greatly scandalized and amazed at their open and unreserved disrespect, both of the trading and military people, for their clergy and religious establishment. When I got to Paris it was much worse. I had an opportunity, by a friend's being at Paris, with whom I spent most of my afternoons || and where was a great resort of French company of the best sort, as he was a man of fashion and literature, to be further convinced of the

* This was Mgr de Conzié who was translated from Arras to the see of Saint-Omer in 1766. Charles Butler, in his Memoir, speaks of him at some length.

† Addit. MS. 5824, fol. 25vo.

‡ *Paris Diary*, p. 374.

§ Cole speaks feelingly of this in his *Paris Diary*, pp. 25, 218, etc.

|| This was undoubtedly Sir Horace Walpole.

great prevalency of deism in that kingdom, where if they go on at the rate they have done for these last few years, it is much to be feared that any mode of Christianity, much more the best, will fare but ill with so loose a people. I was shocked at this barefaced infidelity, as well as my friend who is so far from being a bigot to any form of Christianity that we rather looked upon him in England as indifferent to all: so that it was with the greatest pleasure I often heard him engaged very warmly in defence of our common Christianity against these "Philosophers" as the French deists affect to call themselves; and upon this principle that it was time enough to think of pulling down the present established form of worship when they could agree among themselves to establish a better. The French nobility, ladies as well as men, military, gentry and even tradesmen, etc., are infected with this new philosophy. God alone knows where it will end; but I fear the worst. I ever thought we were bad in England; but I never heard so much public infidelity anywhere as while I was in France; where, however, to its honour be it spoken, they have spewed out Rousseau; while England, according to custom, has licked up the vomit. I hope you will pardon the indelicacy of the expression, but resentment to see the folly, blindness and ill-judgement of my countrymen, who are now a-madding in caressing a man, whom all good government, Christian or heathen, ought to detest, forced me to make use of it. All our newspapers for this last fortnight have had regularly two or three articles relating to this great Mr Rousseau and his settling in England. If the Emperor had paid us a visit, more noise could not have been made about it; and we seem to think we have made a great acquisition in a man, who, was it not already in part done to his hands, has it in his heart to unloose all ties, both civil and ecclesiastic. But I will have done with this argument, and will only add that it gave me the most hearty concern to think what was likely to become of the flourishing Gallican Church, if a stop, a providential stop, be not put to this present phrenzy.*

For all that, Cole concludes his letter with the surprising suggestion that he himself would be glad to settle down on the other side of the English Channel. His actual words are these:

I must own I still long after a retreat somewhere about you, or in Normandy, if a proper place could be found. I lament I had so short a time with you, as I am fearful I shall have no opportunity of talking this and other matters over with you in England. However, if you should have a call here, I should be infinitely happy to see you at this place; which I might the sooner hope for as you told me the neighbouring county of Northampton was your native one. I assure you a most hearty welcome and shall be glad of every opportunity to approve myself, reverend sir, your much obliged and faithful servant Wm. Cole.

Bletcheley Feb. 1, 1766.

Butler returned a very full reply; and that his correspondent valued it is proved by the fact that he not only kept the original—it may still be found bound up in Addit. MS. 6400—but also made a copy in another of his manuscript books

* Letter of William Cole to Alban Butler, dated January 26, 1766, in MS. Addit. 5826, fols. 18vo to 21vo.

(Addit. MS. 5826). Its main portion is a sympathetic reinforcement of Cole's lament over the spread of infidelity in France, telling him, with a characteristic exuberance of phrase, that his "frightful portraiture of the monstrous growth of libertinism and irreligion alarms and disturbs me beyond expression. A good deal indeed I knew to be true." But the conclusion of the epistle is in a thoroughly practical vein, and was intended no doubt to encourage Cole in the idea of settling abroad.

> The necessaries and conveniencies of life are grown much dearer in France than formerly, but not in the same proportion as in England, where, I much fear, in a few years one-half the people will become beggars, and be maintained by the other half. I have everywhere found amongst the French a sufficient number of friends both obliging and very cordial and agreeable. Should you ever be inclined to try these parts (and the neighbourhood of England I have always found to have very agreeable circumstances) it would make me completely happy, if in my power, to contribute in any thing to make your situation agreeable. The most advantageous way of employing money here is now in the life prents upon the King which yield 10 per cent, or on the clergy for ever 5 per cent.

The final courteous phrases are those of the period:

> I am sorry you should think our poor entertainment to have deserved to be remembered. I shall always think myself much obliged to your goodness in accepting our humble lodging, and shall more so, if you ever find it convenient to favour us with your company for a longer time and as frequently as it shall suit your convenience. In every thing in my power I shall be very happy to obey your orders, execute any commissions, or give any proof of the most sincere respect and esteem with which I am, Hond. revd. Sir,
>
> Your most obliged and devoted humble servant,
>
> A. BUTLER

Alban Butler did not write with the vivacity and point which distinguish the letters of Horace Walpole, Lord Chesterfield or Fanny Burney. His realization of the eternal verities no doubt kept him always far removed from anything like a frivolous tone. But it seems, none the less, to have been the conviction of all with whom he came in contact that he was a friend who inspired trust, a man whose high principles were stimulating to those more worldly or infirm of purpose, a Christian in whom asceticism had not killed human feeling, and a scholar who, in intellectual matters, sought only the truth and never spared himself pains to attain it.

* * *

Perhaps a few words may here be added to supplement what has been written in the preface to the first volume of this series on Alban Butler's work as a hagiographer. He was not, of course, the first to produce in English a general collection of saints' lives arranged in the order of the calendar. One of the earliest compilations of this kind was the *Legenda Aurea*, written in the middle of the thirteenth century by the Dominican, Bd James de Voragine, who died archbishop of Genoa (see herein under July 13). This work was translated and printed by William Caxton, the father of English typography. In its English dress the *Golden Legend* proved to be almost the most popular of Caxton's publications. Several editions,

reproducing the same version, came from the press in the first thirty years of the sixteenth century, but after the breach with Rome it was not reprinted, and under the repressive influence of Elizabeth's enactments against the introduction of popish books, Catholics for a long time had nothing to take its place. It was only in 1609 that there appeared, probably at Douay, the first part of a work bearing the title :

> The Lives of Saints written in Spanish, by the learned and reverend Father Alfonso Villegas, Divine and Preacher ; translated out of Italian into English and conferred with the Spanish. By W. and E. K. B.

The translators are believed to have been two brothers, William and Edward Kinsman, but a certain amount of obscurity surrounds the whole production. The last four months of the year did not appear until 1614, with a rather pathetic preface, of which I quote a few sentences :

> We present thee now at length, dear Christian reader, with the four last months of their glorious lives, whose names, as renowned saints of God, are in the Roman calendar. This debt, I must confess, hath been due this long time, but could not be discharged until this present, wherein the grace of God hath freed our passage through a main sea of difficulties. For such is the nature of all Catholic writings in our distressed country. What through penury, pressure, and long imprisonment of their authors at home, ignorance, neglect and carelessness of such as are put in trust abroad, we must wind ourselves out of a labyrinth of crosses, before we can bring to light our labours. And even then must they run so many hard fortunes and have such bad welcome and entertainment, that only this were able to check all endeavours not strengthened by the hand of God.

The welcome, however, does not seem after all to have been so very cold, for several reimpressions followed in the course of the next twenty years, some of them being augmented by additions from Father Ribadeneira and other sources. This bulky work of Father Pedro de Ribadeneira (who, as a lively youth of only thirteen, had been received into the Society of Jesus by St Ignatius Loyola himself as far back as 1540) was entitled *Flos Sanctorum* and was published in Spanish at Madrid. The first volume, a folio of 708 pages, appeared in 1599 ; the second, containing 870 pages, followed in 1601. The work was dedicated to the queen of Spain, Margaret of Austria, and had a great vogue, being translated into many other languages and frequently reprinted, sometimes entire and sometimes in abridgements. So far as devout Catholic readers were interested in hagiography, Father de Ribadeneira's work was probably the main source of information about the saints during the seventeenth century and a great part of the eighteenth, for all but the very scholarly. In 1669 a translation of it appeared in English in a surprisingly sumptuous form with the following title :

> The Lives of Saints, with other Feasts of the year, according to the Roman Calendar. Written in Spanish by the Rev. Fr. Peter Ribadeneira, Priest of the Society of Jesus, and translated into English by W. P. Esquire. To which are added all those which have been put into the Calendar since the author's edition until the year 1669 ; besides those Feasts of Spain which the author himself hath inserted. Printed with Licence. St. Omers ; Joachim Cartier. 1669.

The book was a folio of 1036 pages and it contained several full-plate illustrations. A second edition of the same translation, but this time divided into two volumes, was printed in 1730 under the editorship of Father Thomas Coxon, S.J. The " W. P. Esquire " who had made this version, much more, we may assume, as a labour of love than in hope of any financial advantage, was the Hon. William Petre, the son of the second Lord Petre, by Katherine, daughter of Edward Somerset, fourth Earl of Worcester. He had been a student both at Exeter and Wadham Colleges in Oxford and had attended the Inns of Court.

But in the course of the seventeenth century there had come about a great advance in hagiographical studies, especially through the work of the Bollandists, as well as those of Mabillon and Tillemont. Education was spreading, and many devout people, both ecclesiastics and laymen, began to realize that much which was recorded of the more popular saints, especially the stories of martyrdoms in the early centuries and miracles at a later date, was pure legend and quite unworthy of credence. A certain reaction set in against the wholesale and unquestioning reception of the supernatural which prevailed in such books as those of Ribadeneira and Villegas. Writers who took their tone from Launoy or Baillet felt free to ridicule the credulity of the devout, and made it an accusation against the Church that she propagated such fables for her own pecuniary interest. Something of this change of feeling no doubt manifested itself in the book which Dr Charles Fell (a priest whose real name seems to have been Umfreville) began to publish in London in 1729 with the following title :

> Lives of the Saints collected from Authentick Records of Church History, with a full Account of the other Festivals throughout the year. The whole interspersed with suitable Reflections, together with a Treatise on the Moveable Feasts and Fasts of the Church.

It came out, with certain delays, in four volumes, but it seems to have been by no means a financial success. Dr John Kirk, in his *Biographies*, tells us of these Lives that " Dr Robert Witham of Douay wrote observations on them and denounced them at Rome. His principal complaint was that the author had taken them mainly from Baillet and had recorded few miracles."

We cannot doubt that Alban Butler, who knew Robert Witham well, was fully acquainted with the opinions entertained at Douay regarding Dr Fell's *Lives*; moreover, Baillet's book, *Les Vies des Saints composées sur ce qui nous est resté de plus authentique et de plus assuré dans leur histoire* (Paris, 1701), was at that date a burning topic in ecclesiastical circles throughout France.* It seems to me that anyone who reads attentively Butler's " Introductory Discourse " to his first volume cannot fail to detect a reference to the situation which then existed, and a very clear expression of his determination, while following the sound criticism of Tillemont and the Bollandists, to abstain from anything which might seem like sympathy with Baillet's uncompromising mistrust of the supernatural.

" Certain critics of this age, as they style themselves ", writes Butler, " are displeased with all histories of miracles, not considering that these wonders are,

* The greater part of this collection of Lives was delated to Rome and eventually put on the Index.

in a particular manner, the works of God, intended to raise our attention to His holy providence and to awake our souls to praise His goodness and power; often also to bear testimony to His truth. Entirely to omit the mention of them would be an infidelity in history, and would tend, in some measure, to obstruct the great and holy purposes for which they were effected. Yet a detail of all miracles, though authentically attested, is not the design of this work. Wherefore in such facts it seemed often sufficient to refer the reader to the original records." Even more significant perhaps is a phrase occurring in a footnote a little further on, in which Butler remarks: "On the other hand, some French critics in sacred biography have tinctured their works with a false and pernicious leaven and under the name of erudition established scepticism."

The *Lives of the Saints*, as sent to the press by Alban Butler in 1756, were at an early date translated into French by a certain Abbé Godescard, possibly with some additions and modifications. As may be seen from the printed catalogue of the Bibliothèque Nationale, this French translation was often reprinted, but its tone seems to have given great offence to Mgr Paul Guérin, subsequently the editor of a rival and much more voluminous collection of saints' lives, known as *Les Petits Bollandistes*. On the very first page of his preface Mgr Guérin brackets Godescard (*i.e.* Butler) with Baillet, and declares that the reader of either of these books carries away "the same sort of impression which is given by a beautiful garden which has been blighted by the onset of winter. The breath of the critic, cold and death-dealing, has swept over it, and has not left a single blossom or a trace of perfume." Nor is this enough; a few lines further on he tells his readers:

> Butler is not a faithful mirror of the past. He is far from transmitting to us the radiance of those saintly characters which the men of their own day beheld in all its splendour. If he does not cast them down from the pedestal upon which the piety of past ages has grown accustomed to venerate them, he rarely leaves intact that halo of glory with which God encircled their modest heads. If he does justice to the courage with which they stripped themselves of all earthly attachments, he is careful not to disclose anything of that mantle of glory with which God invested them in exchange. No doubt, he was afraid of dazzling or shocking eyes which in the bare and arid atmosphere of Protestantism had become atrophied and thus insensible to any gleam of divine light or to the sweet and tender glow in human lives which is a reflection of heaven.

All this is a curious revelation of the mentality which prevailed both among the clergy and the devout laity of France in the middle of the last century. It is inconceivable that anyone acquainted with the original text of Butler's Lives could look upon the author as hypercritical, or as a *dénicheur des saints*, to use the phrase originally coined, I think, to fit the case of de Launoy. The entire honesty of Butler and his great personal devotion to the saints is conspicuous in every word of his preface. His criticism is based entirely upon that of such approved guides as the early Bollandists, who, as their successors in our own day have shown, did not even in many cases push their criticism of sources far enough. Butler never took the lead in any sort of inconoclastic assault upon tradition. His own personal attitude, both to the saints and to his readers, was very much that of the William

or Edward Kinsman who, in the 1614 preface from which I have previously quoted, concluded with these words :

> Wherefore, dear Christian reader, doubt not to welcome and entertain that guest whose presence with pleasure will afford thee profit. And when thou dost find some few such things as are more to be admired than imitated, pass not thy judgement upon them with passion ; measure not the virtues of God his Saints by thy own feebleness, go not about to weaken or discredit the promises of Christ, nor confine the omnipotence of God within the narrow bounds of human reason ; for the holy God hath already foretold us that God is admirable in His Saints, and Christ did promise that His disciples should work greater wonders than their Master's.

APPENDIX II

BEATI AND SANCTI

By Herbert Thurston, s.j.

THERE is a popular impression, an impression shared even by some Catholics, that the process followed in the beatification and canonization of saints is analogous to that by which the Sovereign creates a Knight of the Garter or raises a commoner to the peerage. The analogy, if it exists at all, is a very imperfect one, for it suggests that the initiative in this conferring of spiritual dignities comes from the pope and not from the people. The assumption is that the vicar of Christ, having honours to bestow in the Church triumphant as well as in the Church militant, causes search to be made among the available records in order to discover the most worthy recipient of his favours. According to this mistaken view the Sovereign Pontiff fixes his choice upon this one or that, who has died in the repute of sanctity and then, after a certain measure of inquiry, declares the servant of God to be " Blessed ". Supposing that this is well received and that further miracles are reported, canonization follows in due time, and the candidate thus approved is proclaimed worthy of universal veneration.

An investigation of past history, or a study of such an essay as that of the Bollandist Father H. Delehaye, entitled *Sanctus*, will show that the idea thus outlined is almost the reverse of what actually happens, and of what in fact has always happened, since the beginning. It is not the pope who is anxious to " make saints ", but the people who have to be restrained from making them too easily. The impulse comes, not from above, but from below. The faithful of some particular locality, impressed by the virtue, the sufferings or the miracles of one who has lived in their midst, are convinced that he must be dear to God and are eager while invoking his intercession to pay him such honour as their devotion suggests. In the earliest centuries it was the martyr who alone evoked this popular enthusiasm, but soon it was realized that a martyrdom which was lifelong and self-imposed might be even more worthy of admiration than that which was terminated by a single blow of the executioner's sword. Thus confessors and virgins took their place among those heavenly patrons in whose honour the holy sacrifice was offered. For many centuries no other sanction was sought than that of the local bishop. With his permission the sacred remains were disinterred and enshrined in some more conspicuous place. Following upon this " elevation ", Mass was celebrated each year upon the anniversary of him or her who was so commemorated, and this *dies natalis* (heavenly birthday) was entered in the calendar or martyrology of the diocese or province.

This was the first step in what we might describe as the evolution of the process of canonization. So far as it went, it really corresponded much more closely to the modern beatification. The holy people who were so honoured were entitled only to a local and restricted veneration, and the recognition of eminent virtue had no binding force for the Church at large. But often the cult, which seemed to be favoured by miraculous answers to prayer, spread to other countries, even those

remote from the place of origin. Relics or representative tokens where conveyed to a distance, and in these new shrines they became the nucleus of a fresh manifestation of popular enthusiasm. The local martyr-lists and calendars borrowed from one another, and when a name was famous, such, let us say, as that of St Cyprian, St Basil, St Martin of Tours or St Athanasius, it was ere long adopted everywhere, and the cult was thus ratified by the acceptance of the universal Church. To this day the majority of the feasts which stand in the calendar of the Roman missal commemorate saints who had no other canonization than that which is involved in this general approval. No formal pronouncement of the Holy See has ever proclaimed them holy, and no evidence of miracles performed was deemed necessary for this recognition.

It is, however, obvious enough that any such rough and ready canonization by popular acclaim, subject only to the sanction of the local bishop, was open to grave abuses. The enthusiasm of the crowd is not always discriminating, nor were medieval bishops in all cases sufficiently learned or vigilant to cope with the indiscretions—and not seldom the frauds—of foolish or mercenary promoters of a new cult. In the course of time the Holy See found it necessary to intervene, or, more correctly, the pope began to be appealed to to ratify a decision already arrived at in practice. The first papal canonization is believed to be that of Bishop Ulric of Augsburg, who died in 973 and was formally declared by Pope John XV twenty years later to be entitled to the devout veneration of all the faithful. Then in the latter part of the twelfth century, Alexander III definitely reserved to the Holy See the right to pronounce when the claims of a candidate to saintship were in question, and although for a time local cults still grew up and flourished in many places without much interference, the principle that a valid canonization could only be effected by a papal bull of a very formal kind eventually came to be everywhere recognized.

Down to the beginning of the sixteenth century, or even later, there is little evidence that any significant distinction existed between the terms *beatus* and *sanctus* as applied to holy people, nor does the word " beatification " seem to occur with a technical meaning which opposes it to " canonization ". The early cases quoted by Benedict XIV in his great work on the subject (*De Servorum Dei beatificatione et Beatorum canonizatione*, lib. I, cap. xx, nn. 18–19) are not entirely conclusive. At the same time it may be assumed, as already suggested, that the exhumation (or " elevation ") and enshrining of an ascetic's holy remains did constitute a recognition of his sanctity, roughly equivalent to the later process of beatification. It was in any case accepted as a preliminary step to canonization and a sufficient warrant for local cults. But with the close of the sixteenth century, or possibly earlier, a quite definite distinction was established between the *beatus* and the *sanctus*. By the papal decree of beatification the veneration of a particular servant of God was permitted, but with limitations confining the public expression of the cult to the celebration of Mass in his honour or the exposing of his picture or relics, to certain localities, or to a certain religious order, or to churches to which the privilege was specially granted. Even so, there was for a long time no public solemnity in St Peter's at Rome to celebrate the papal approval of the virtues of the newly beatified. The first public function of this sort, such as now generally takes place even for an *approbatio cultus*, seems to have occurred in 1662, under Alexander VII on the occasion of the beatification of St Francis de Sales. Earlier than this, and notably in the sixteenth century, the pope often deputed the bishop

of the diocese or some prelate of distinction to inquire into the case, and by delegated authority to permit the celebration of Mass or other forms of *cultus*, a definite clause being inserted in the instrument to the effect that this concession was not to be understood as constituting a canonization of the holy person in question. A case in point is preserved in the decree of Hugh, bishop of Constance, who in virtue of powers conferred by Pope Julius II permitted the monastery of St Gall in 1513 to keep the feast of Blessed Notker, the famous writer of sequences, who had been a monk in that abbey. As Notker Balbulus died in 912, this formal, even if indirect, approval of *cultus* takes us back to a time earlier than that of St Ulric of Augsburg, who, as stated above, passes for the first saint to have been papally canonized. But there have been many other confirmations of *cultus* since then which approve the liturgical veneration of bishops, abbots, martyrs, etc., still more remote in date. To take a single example, Pope Leo XIII, on the appeal of the then recently created hierarchy of Scotland, sanctioned the keeping by that country of nineteen separate festivals, amongst which is that of St Palladius who is supposed to have lived in the fifth century. The claim of most of these celebrations to continued recognition seems to have been mainly based upon the fact of their inclusion in the Aberdeen Breviary, a service book of the late middle ages.* It is in virture of decrees similar to the one just mentioned that feasts in honour of St Theodore of Canterbury, St Chad, St Oswald, St Winifred, etc., are kept in various English dioceses.

Since the pontificate of Urban VIII the procedure in beatification causes, in spite of some modifications subsequently introduced, has been definitely regulated, and remains quite distinct from the canonization process which may supervene. It consists essentially in a petition addressed to the Holy See by some person of credit, or some corporate body, such as a religious order, that a process of inquiry may be set on foot regarding the sanctity of a particular individual who has died in the repute of holiness. If the petition is acceded to, a postulator of the cause is appointed, who approaches the bishop of the diocese concerned with a view to the constitution of an " informative process " in which witnesses are interrogated before a court of ecclesiastical judges in accord with a carefully drafted questionnaire, and these depositions are recorded in writing. The court, composed of a president and at least two assessors, conducts the proceedings in the presence of an official critic, " the promoter of the faith ", who though he cannot himself cross-examine the witnesses, can call upon the judges to put questions which he considers desirable. All the evidence having been heard, the *procès verbal* is sealed up and despatched to Rome, together with letters from the judges and the promoter of the faith, but these are not opened until after the writings of the servant of God have been read and approved, and the question arises of the formal " introduction of the cause ". From the materials provided by the " informative process " a summary of the case is printed and distributed to the Congregation of Rites. To this are commonly added some specimens of the petitions which have been addressed to the Holy See, begging that the matter of the beatification may be taken in hand without delay. If all is approved by the congregation, the sanction of the Sovereign Pontiff is obtained and the cause is thereby formally introduced, the first stage in the process being thus completed. The servant of God, however, according to present legislation, is not yet entitled to be styled " Venerable ".

* The decree is dated July 11, 1898, and is printed in the *Analecta Ecclesiastica* for that year, page 403.

There still remains, in fact, very much to be done. Letters are addressed to the Holy See to obtain the signing of *litterae remissoriales* in which a new examination of witnesses in the diocese of origin, called the *processus apostolicus*, is conducted before judges, this time deputed by the Holy See itself. It is only after this evidence has been collected and discussed that the material is again submitted to the Congregation of Rites, who pronounce a series of verdicts, first on the proof of the repute for sanctity in general, then on the validity of the process, then on the heroic character of the candidate's virtues in particular, then on the supernatural origin of the miracles adduced, and finally on the question whether a decree of beatification can safely (*de tuto*) be pronounced. At all these stages, often separated by considerable intervals of time, opportunity is given to the promoter of the faith to expound and print his objections. After a favourable decision has been arrived at as to the heroic character of the virtues, the candidate is entitled to be called " Venerable ", and when the decision *de tuto* has been reached, the papal decree of beatification and the solemn proclamation in the Vatican basilica usually follow without notable delay.

As already stated, the whole process has its starting-point in an appeal made to the Holy See by those who are cognisant of the virtues of the servant of God. Moreover, after the " informative ", or diocesan, process has been completed and sent to Rome, the *Codex Juris Canonici* (canon 2077) suggests that it is desirable that petitions for the expediting of the cause should be addressed to the Holy See by persons of standing, providing only that these petitions be spontaneous and made by those who have knowledge of the facts. A book on the *Canonization of Saints*, by Canon T. F. Macken (1910), goes so far as to say : " The Church rarely takes action until petitioned in this way, and the memorials should give expression to the remarkable reputation for sanctity . . . enjoyed by the deceased servant of God, and the widespread holy desire that the Supreme Pontiff should place him on the venerated roll of the saints." What is made clear in the official *Codex pro postulatoribus* is that these petitions are meant to lay stress upon the continuance and further spread of the repute for sanctity, as well as upon the urgent popular desire that the beatification should be proceeded with. All this bears out the idea that the starting-point in the canonization process is the appeal of some group of the Christian faithful who are eager to pay homage to one of God's servants whom they believe to be especially dear to Him and whose intercession they consequently wish to invoke. But before acceding to this desire the Supreme Pontiff has to be satisfied regarding two points in particular. First of all it must be made clear that the subject who has inspired this devotion has given a worthy example of holiness and in fact has practised virtue in an heroic degree. Secondly, he must be convinced that the desire which prompted the appeal for a declaration of sanctity was not a mere evanescent wave of feeling, but persists.

In the case of martyrs another important point which nowadays has to be rigorously established by evidence, is the fact that the martyr was put to death *in odium fidei*. This is a question which has two aspects. On the one hand it should be shown that the persecutor was animated with malice against the Christian faith or against some feature of the Church's teaching. On the other hand the disposition of the martyr is also in question, and it must be made clear that he faced death not for vainglory or any unworthy motive, but steadfastly in a spirit of loyalty to Christ and His Church. Among those who in earlier ages were venerated as martyrs, there are not a few who seem to have been simply the victims

of some brutal assault provoked by personal resentment, greed or frustrated ambition. It may be said that with regard to the whole patristic and early medieval period, the Church, recognizing the impossibility of any adequate historical inquiry after the lapse of so many centuries, is content to abide by the traditions of the past. Those who can be shown by the testimony of martyrologies and calendars to have been honoured then with the veneration of the faithful, are left in possession of their courtesy title. They are in this way honoured with an equipollent canonization, but the infallibility of the Holy See is not in any way involved if subsequent discoveries make it clear that grave misunderstandings have occurred, and that the faith of simple people has in some sense been imposed upon.

With regard, however, to those whose virtuous life and blessed death have been proclaimed to the world in a solemn bull of canonization, it is the more commonly held opinion that such a pronouncement is irreformable, and that the Church cannot have erred in declaring them to be the friends of God and in the enjoyment of bliss everlasting. This does not, of course, apply to statements which may occur in the bull of canonization relating, for example, to past historical facts or to the supernatural character of certain events represented as miraculous. No stigma of heresy attaches to the denial that any particular cure or portent was a true miracle, though it is mainly upon the proof of the occurrence of such reputed miracles, after beatification has taken place, that the resumption of the cause depends and also its successful progress towards the goal of final canonization. The implication undoubtedly is that by the working of fresh miracles the Almighty has set His seal upon the decision arrived at in the beatification decree, and that the Sovereign Pontiff is thereby empowered to declare with full confidence that universal and unrestricted veneration may be paid to the blessed soul whom God has so honoured.

I am not in this brief note attempting any sort of analysis of the modifications which arise from varying circumstances when the case is presented *per viam non cultus*, or as *extraordinaria casus excepti seu cultus*. Neither need anything be said of the special case of martyrs except to note that the same evidence is not required of heroic virtue, and that miracles may here more easily be dispensed with. The feature which I wish particularly to emphasize is the fact that in the equipollent canonizations of those holy men and women who lived before the thirteenth century, and the beatifications which are conceded merely in the form of a *confirmatio cultus*, the Church is committed to little or nothing in the way of a sifting of evidence. Nothing more is affirmed than that the faithful may legitimately continue the practices of devotion which many centuries have made familiar.

[An example of *confirmatio cultus* is provided by the first group of blessed English martyrs. Their so-called beatification in 1886 was in fact a recognition and confirmation by the Holy See of the *cultus* approved by Pope Gregory XIII in 1583 when he allowed their representation as martyrs on the walls of the chapel of the English College in Rome. Since the above appendix was written an important article by S. Kuttner on " La réserve papale du droit du canonisation " has appeared in the *Revue historique de droit francais et étranger*, n.s., vol. xvii, pp. 172–228 ; and in English an Anglican scholar, the Rev. E. W. Kemp, has published a study of *Canonization and Authority in the Western Church* (1948) ; see also Father Delehaye's *Sanctus* (1927), mentioned above. For the general reader there is a good summary by Mgr P. E. Hallett, *The Canonization of Saints* (C.T.S., 1948).—D. A.]

APPENDIX III

RECENT BEATIFICATIONS

During the ten years that have elapsed since this edition of Butler's "Lives" was published there has been a number of new beatifications and canonizations. There have also been considerable changes in the general calendar of the Roman church, on which other calendars in the Western church are based.

Changes have been inserted in many places in these volumes each time the volumes went to press. Notes of beatifications and canonizations are given below where it was impossible to insert the biographies in their proper places. The complete index in volume IV, however, does contain cross references. Changes that have already been noted in the text are not repeated here.

JANUARY

4: Bd Elizabeth Ann Seton (née Bayley). Born in New York City, 1774; married William Seton, 1794; widowed in 1803; received into the Catholic Church in 1805; made religious vows, 1809; died at Emmitsburg in Maryland, 4 January 1821. Mother Seton founded the American Sisters of Charity and was the first native-born American citizen to be beatified, in 1963.

5: Bd John Nepomucen Neumann. Born in Bohemia, 1811; he was ordained priest in New York City in 1836 and joined the Redemptorist congregation; consecrated fourth bishop of Philadelphia in 1852; he died there on 5 January 1860. Bishop Neumann, a naturalized American citizen, organized Catholic schools into a diocesan system. He was beatified in 1963.

FEBRUARY

7: Bd Eugenia Smet (Mother Mary of Providence), foundress of the Helpers of the Holy Souls. Born in Lille in 1825; founded her congregation in 1856 in Paris; died there, 1871. She was beatified in 1957.

MARCH

3: Bd Innocent of Berzo. Born at Berzo in northern Italy, 1844. He was a secular priest from 1867 until 1874, when he joined the Capuchin Friars Minor. He died at Bergamo, 3 March 1890, and was beatified in 1961.

15: Bd Placid Riccardi, Benedictine monk. He was born at Trevi in Umbria, 1844; entered the monastery of St Paul outside the walls at Rome, 1868; died there 15 March 1915. He was beatified in 1954.

APRIL

7: Bd Mary Assunta Pallotta, religious of the Franciscan Missionaries of Mary. Born in Italy in 1878; died in China, 7 April 1905 and beatified in 1954.

11: Bd Helen Guerra, foundress of the Congregation of St Rita, later called the Oblates of the Holy Spirit. She was born at Lucca in 1835, and died there on 11 April 1914. It was through her that Pope Leo XIII wrote the encyclical letter "Divinum illud munus," on devotion to the Holy Spirit. She was beatified in 1959.

MAY

4: Bd John Martin Moye. He was a missionary priest in China and founder of the Sisters of Divine Providence. Born in Lorraine, 1730; died at Trier on 4 May 1793 and beatified in 1954.

JUNE

6: Bd Marcellinus Champagnat, founder of the teaching congregation of Little Brothers of Mary, or Marist Brothers. He was born near Lyon in 1789, died on 6 June 1840, and was beatified in 1955.

15: Bd Aloysius Palazzolo, founder of the Brothers of the Holy Family and the Sisters of the Poor. Born at Bergamo in 1827; ordained priest, 1850. His charitable work was particularly concerned with the reclaiming of prostitutes. He died on 15 June 1886 and was beatified in 1963.

JULY

20: BB. Leo Ignatius Mangin, Ann Wang and their companions, Martyrs. Four French Jesuits and fifty-two Chinese lay people martyred by the Boxers in 1900. Beatified in 1955 (*cf.* herein, vol. iii, pp. 59-62).

AUGUST

11: Bd Innocent XI. Benedict Odescalchi, born at Como, 1611; elected pope, 1676; died in Rome on 11 August 1689. He was beatified in 1956.

20: Bd Teresa Jornet Ibars, foundress of the Little Sisters of the Aged Poor. She was born in Catalonia in 1843, and was a school teacher for a time before making her religious foundation. She died 20 August 1897 and was beatified in 1957.

27: Bd Dominic Barberi. Born near Viterbo in Italy, 1792; ordained priest in the Passionist congregation, 1818; missioner for seven years in England, where he received John Henry Newman into the Church in 1845. He died near Reading in 1849 and was beatified in 1963.

OCTOBER

17: BB. John Baptist Turpin du Cormier, Mary L'Huilier and their companions. Fourteen priests, three nuns and a lay woman martyred at Laval in 1794 during the French Revolution. They were beatified in 1955.

DECEMBER

9: Bd Francis Antony Fasani, priest in the order of Conventual Friars Minor. He was born at Lucera in Apulia in 1681, and died at the friary there in 1742. He was beatified in 1951.

15: Bd Mary Margaret d'Youville (née Dufrost de Lajemmerais). Born at Varennes near Montreal, 1701; left a widow in 1722, she devoted herself to hospital work and in 1738 founded the Grey Nuns of Canada. She died on 23 December 1771 and was beatified in 1959.

* * *

Bd Leonard Murialdo. A secular priest, born at Turin in 1828. He devoted his life to the welfare of young people and of manual workers, establishing the first "family house" in Italy for young working men. He founded the Society of St Joseph in Turin, where he died in 1900. He was beatified in 1963.

Bd Nunzio Sulprizio. A layman, born 1817 in the Abruzzi province of Italy. He was a blacksmith by trade, who died in 1836 at the age of nineteen. He was beatified in 1963.

Bd Vincent Romano. Born near Naples, 1751. He was the parish priest of Herculano (possibly the former Herculaneum, near Pompeii). He died in 1831 and was beatified in 1963.

Note.—In an article on the mystic Orsola Benincasa printed in *The Month* for February 1939, Father Herbert Thurston refers to Bd Giovanna Maria Bonomo as "a stigmatica and a mystic whose writings had considerable influence"; and he expresses regret that he omitted an account of her from the revised Butler. This *beata* was born in the diocese of Vicenza in 1606, and became a Benedictine nun at Bassano, where she died in the convent of St Jerome on March 1, 1670. She was beatified in 1783. Father Thurston gives references to a Life in French by Du Bourg (1910) and to the *Dictionnaire de Spiritualité*, vol. i, c. 1860. The article referred to above is reprinted in *Surprising Mystics* (1955), a collection of Father Thurston's papers edited by Father J. H. Crehan, S.J.

INDEX

GENERAL INDEX IN THIS VOLUME

Individual members of groups, e.g., of martyrs, are not entered in this index if they have only a bare mention in the text.

A

Abbo of Fleury, St, 333
Abercius, St, 174
Abibus, St (with Gurias), 348
Abraham of Kratia, St, 507
Abraham of Rostov, St, 218
Acca, St, 156
Acisclus, St (with Victoria), 367
Adam of Loccum, Bd, 598
Adela, St, 605
Adelaide, St (wid.), 572
Ado, Bd, 571
Aedesius, St, 208
Aedh Mac Bricc, St, 308
Afan, St, 354
Agericus, St, 454
Agilbert, St, 87
Agnes of Assisi, St, 358
Agricola, St (with Vitalis), 263
Aignan, St, 367
Airy, St, 454
Alacoque, Margaret M., St, 134
Albert the Great, St, 345
Albert of Louvain, St, 400
Alexander, St (with Epimachus), 544
Alexander Briant, Bd, 469
Alexander of Pavia, St, 90
All Saints, 232
All Souls, 239
Allowin, St, 5
Allucio, St, 186
Almato, Peter, Bd, 284
Almond, John, Bd, 502
Alodia, St (with Nunilo), 178
Alpais, Bd, 253
Alphaeus, St (with Zachaeus), 366
Alphonsus Rodriguez, St, 225
Alphonsus Rodriguez, Bd (mart.), 377
Amboise, Frances d', Bd, 266
Ambrose, St, 509
Ambrose of Camaldoli, Bd, 397
Amicus, St, 249
Ammon, St, 32
Ammon, St (mart.), 587
Amphilochius, St, 408
Anastasia, St, 613
Anastasia, St (with Cyril), 214
Anastasius, St (bp.), 325
Anastasius I, St (pope), 584
Anastasius II of Antioch, St, 592
Anastasius of Cluny, St, 130
Anatolia, St (with Victoria), 599
Andrew, St (ap.), 450
Andrew Avellino, St, 305
Andrew of Antioch, Bd, 452
Andrew of Crete, St (mart.), 157
Andronicus, St (with Athanasia), 69
Andronicus, St (with Tarachus), 83
Angadrisma, St, 109
Angel Guardians, 8
Angelo of Acri, Bd, 228
Anianus of Orleans, St, 367
Anne Wang, Bd, 672
Anno, St, 490
Ansanus, St, 454
Anstrudis, St, 140
Antony Baldinucci, Bd, 292
Antony Bonfadini, Bd, 460
Antony Claret, St, 179
Antony Grassi, Bd, 554
Antony of Lérins, St, 628
Anysia, St, 642
Anysius, St, 642
Apollinaris of Valence, St, 36
Apphia, St, 405
Apuleius, St (with Marcellus), 58
Aquilinus, St, 150
Arcadius, St (mart.), 328
Archelaus, St, 618
Aretas, St, 191
Artaldus, St, 51
Artemius, St, 155
Arthaud, St, 51
Assunta Pallotta, Bd, 672
Asterius, St, 221
Astrik, St, 325
Athanasia, St (with Andronicus), 69
Attilanus, St, 18
Aubert of Cambrai, St, 551
Augustus Schöffler, Bd, 283
Austremonius, St, 236
Austrude, St, 140
Avellino, Andrew, St, 305

B

Bacchus, St (with Sergius), 58
Baldinucci, Antony, Bd, 292
Ballachi, Simon, Bd, 254
Balthasar of Chiavari, Bd, 201
Barbara, St, 487
Barlaam, St (mart.), 392
Barlaam, St (with Josaphat), 432
Barlaam of Khutyn, St, 277
Barsabas, St, 538
Bartholomew of Grottaferrata, St, 318
Bartholomew of Mantua, Bd, 502
Bartholomew of San Gimignano, Bd, 560
Bartholomew of Vicenza, Bd, 187
Bartolo, Bd, 560
Basle, St, 425
Basolus, St, 425
Bavo, St, 5
Bean, St, 206
Beche, John, Bd, 463
Becket, Thomas, St, 629
Begga, St, 579
Bellacci, Thomas, Bd, 200
Benefatti, James, Bd, 427
Benen, St, 303
Benedict of Benevento, St, 324

Benignus, St, 303
Benignus of Dijon, St, 236
Bentivoglia, Bd, 458
Benvenuta of Cividale, Bd, 223
Bercharius, St, 128
Berchmans, John, St, 427
Bernard of Parma, St, 493
Bernardino of Fossa, Bd, 437
Bernward, St, 396
Berrio-Ochoa, Valentine, Bd, 284
Bertilla, St, 268
Bertilla Boscardin, St, 161
Bertrand, Louis, St, 72
Bertrand of Comminges, St, 130
Beuzec, St, 525
Bibiana, St, 470
Birinus, St, 500
Birthday of Our Lord, The, 607
Bodey, John, Bd, 244
Boethius, Severinus, St, 180
Bojani, Benvenuta, Bd, 223
Bonaventure Buonaccorsi, Bd, 561
Bonaventure of Potenza, Bd, 207
Bonfadini, Antony, Bd, 460
Bonnard, John L., Bd, 283
Bonomo, Giovanna, Bd, 672
Borgia, Francis, St, 74
Borromeo, Charles, St, 255
Boscardin, Bertilla, Bd, 161
Breganza, Bartholomew, Bd, 186
Brian Lacey, Bd, 533
Briant, Alexander, Bd, 469
Brice, St, 328
Bridget, St (wid.), 53
Britius, St, 328
Bruno, St, 40
Bruno, St (bp.), 88
Budoc, St, 525
Buonaccorsi, Bonaventure, Bd, 561
Buoni, John, Bd, 187
Buonpedoni, Bartholomew, Bd, 560
Burchard, St, 110
Buxton, Christopher, Bd, 7

C

Cabrini, Frances X., St, 593
Cadfan, St, 239
Caesarius, St (with Julian), 235
Cagnoli, Gerard, Bd, 460
Calixtus I, St, 107
Callistus I, St, 107
Campion, Edmund, Bd, 466
Campion, Edward, Bd, 7
Canice, St, 86
Cantelupe, Thomas, St, 19
Cantius, John, St, 154
Caprasius, St (mart.), 155
Carreri, Matthew, Bd, 53
Cassian of Tangier, St, 484
Castillo, John de, Bd, 377
Catherine Labouré, St, 443
Catherine of Alexandria, St, 420
Cecco, Bd, 6
Cecilia, St, 402
Cedd, St, 205
Cerbonius, St, 80
Cerioli, Paula, Bd, 606
Chaeremon, St, 597
Champagnat, Marcellinus, Bd, 672
Charles Borromeo, St, 255
Chef, St, 217
Christiana, St, 563
Christina of Stommeln, Bd, 277
Christmas, 607
Christopher Buxton, Bd, 7
Christopher of Romagnola, Bd, 200
Chromatius, St, 471
Chrysanthus, St (with Daria), 196
Chrysogonus, St, 418
Claret, Antony, St, 179
Clarus, St (mart.), 264
Claudius, St (with Hilaria), 483
Clement I, St, 405
Clement of Alexandria (note), 489
Cleopatra, St, 149
Colman of Cloyne, St, 419
Colman of Kilmacduagh, St, 218
Coloman, St (mart.), 105
Colonna, Margaret, Bd, 290
Columba of Sens, St, 645
Columban, St, 409
Comgan, St, 104
Condedus, St, 170
Conrad of Constance, St, 425
Conrad of Offida, Bd, 560
Contardo Ferrini, Bd, 210
Corentin, St, 545
Cosimo di Carbognano, Bd, 270
Crispin, St (with Crispinian), 197
Crispina, St, 497
Crispinian, St (with Crispin), 197
Crockett, Ralph, Bd, 8
Cuby, St, 295
Cuénot, Stephen, Bd, 283
Cumian Fota, St, 323
Cungar, St, 435
Cunibert, St, 322
Cury, St, 545
Cuthbert Mayne, Bd, 447
Cybi, St, 295
Cyprian, St (with Felix), 93
Cyran, St, 501
Cyril, St (with Anastasia), 214

D

Dagobert II, St, 601
Damasus, St, 536
Damian of Finario, Bd, 207
Daniel, St (mart.), 81
Daniel the Stylite, St, 539
Daria, St (with Chrysanthus), 196
Dasius, St, 393
Dedication of St John Lateran, 299
Dedication of St Peter's and St Paul's, 381
Delphinus, St, 605
Demetrian, St, 276
Demetrius, St (mart.), 63
Demetrius of Alexandria, St, 67
Denis of Paris, St, 67
Desiderius of Cahors, St, 348
Deusdedit, St (pope), 296
Diego, St, 327
Didacus, St, 327
Didier of Cahors, St, 348

Dionysia, St (with Majoricus), 507
Dionysius, St (pope), 618
Dionysius, St (with Redemptus), 448
Dionysius of Alexandria, St, 364
Dionysius of Paris, St, 67
Dionysius the Areopagite, St, 66
Dioscorus, St, 584
Dominic Loricatus, St, 110
Dominic Spadafora, Bd, 21
Dominic of Silos, St, 588
Donatus of Fiesole, St, 178
Dorothy of Montau, Bd, 224
Dubricius, St, 340
Duchesne, Philippine, Bd, 378
Dyfrig, St, 340

E

Eata, St, 206
Ebregisilus, St, 194
Ebrulf, St, 639
Edburga of Minster, St, 546
Edmund Campion, Bd, 466
Edmund Genings, Bd, 532
Edmund of Abingdon, St, 355
Edmund of Canterbury, St, 355
Edmund the Martyr, St, 394
Edward Campion, Bd, 7
Edward James, Bd, 8
Edward the Confessor, St, 100
Edwin, St, 94
Egwin, St, 643
Elesbaan, St, 191
Eleutherius, St (mart.), 9
Eleutherius, St (with Denis), 67
Eligius, St, 455
Elizabeth, St (with Zachary), 267
Elizabeth of Hungary, St, 386
Elizabeth the Good, Bd, 375
Eloi, St, 455
Emeric, Bd, 266
Emilian Cucullatus, St, 321
Emiliana, St (with Tharsilla), 605
Englebert, St, 289
Enselmini, Helen, Bd, 290
Epimachus, St (with Alexander), 544
Episteme, St (with Galation), 268
Ethbin, St, 149
Ethelburga of Barking, St, 95
Ethelnoth, St, 222
Eucherius of Lyons, St, 353
Eugenia, St, 612
Eugenius of Toledo, St, 329
Eugraphus, St (with Mennas), 529
Eulalia of Mérida, St, 530
Eulampia, St (with Eulampius), 79
Eulampius, St (with Eulampia), 79
Eusebius of Vercelli, St, 569
Eustace White, Bd, 533
Euthymius the Younger, St, 122
Eustratius, St, 549
Eutychian, St, 516
Evaristus, St, 204
Evergislus, St, 195
Evroult, St, 639
Ewalds, The Two, 17
Eynon, John, Bd, 463

F

Fabiola, St, 623
Factor, Nicholas, Bd, 562
Faith, St, 45
Fanti, Bartholomew, Bd, 502
Faringdon, Hugh, Bd, 462
Faro, St, 216
Fasani, Francis A., Bd, 449
Faustus, St (with Januarius), 103
Feargal of Salzburg, St, 436
Felix, St (with Cyprian), 93
Felix of Thibiuca, St, 189
Felix of Valois, St, 392
Fergus, St, 436
Ferretti, Gabriel, Bd, 326
Ferrini, Contardo, Bd, 210
Fidelis of Como, St, 215
Finnian of Clonard, St, 544
Fintan of Rheinau, St, 350
Fintan of Taghmon, St, 170
Flannan, St, 582
Flora, St (with Mary), 419
Flora of Beaulieu, St, 38
Florentinus of Strasburg, St, 286
Foillan, St, 230
Fontanella, Mary, Bd, 574
Fortunatus, Venantius, St, 558
Four Crowned Martyrs, The, 293
Fourier, Peter, St, 526
Frances Cabrini, St, 593
Frances of Brittany, Bd, 266
Francis Borgia, St, 74
Francis Xavier, St, 474
Francis of Assisi, St, 22
Francis of Lucera, Bd, 449
Francis of Pesaro, Bd, 6
Franco of Grotti, Bd, 542
Frederick of Regensburg, Bd, 446
Frideswide, St, 150
Froilan, St, 18
Fronto, St (with George), 198
Frumentius, St, 208
Furcheri, Damian, Bd, 207
Fuscian, St (with Victorinus), 538

G

Gabriel of Ancona, Bd, 326
Galation, St (with Episteme), 268
Gall, St, 126
Galla, St, 36
Gatian, St, 581
Gaudentius, St, 199
Gelasius I, St, 399
Genings, Edmund, Bd, 532
Gentian, St (with Fuscian), 538
George, St (with Fronto), 198
George Napper, Bd, 304
Gerard Cagnoli, Bd, 460
Gerard Majella, St, 131
Gerard of Aurillac, St, 104
Gerard of Brogne, St, 17
Gereon, St, 78
Germanus of Capua, St, 222
Gertrude the Great, St, 351
Géry, St, 348

Ghislain, St, 71
Giovanna Bonomo, Bd, 672
Gislenus, St, 71
Godfrey of Amiens, St, 298
Gommaire, St, 88
Gomidas Keumurgian, Bd, 270
Gonzalez, Roque, Bd, 376
Gorgonia, St, 524
Gozzolini, Silvester, St, 422
Grassi, Antony, Bd, 554
Gratia of Cattaro, Bd, 360
Gregory III, St, 531
Gregory of Girgenti, St, 409
Gregory of Spoleto, St, 604
Gregory of Tours, St, 367
Gregory the Wonderworker, St, 362
Griesinger, James, Bd, 89
Guardian Angels, 8
Gummarus, St, 88
Gunther, Bd, 71
Gurias, St (with Samonas), 348
Gwenfrewi, St, 245
Gwyn, Richard, Bd, 202

H

Hartman, Bd, 601
Hedwig, St, 124
Helen of Arcella, Bd, 290
Hélye, Thomas, Bd, 151
Herculanus, St, 285
Hermogenes, St (with Mennas), 529
Hermosilla, Jerome, Bd, 284
Hesychius, St, 16
Hilaria, St (with Claudia), 483
Hilarion, St, 163
Hilda, St, 369
Hipparchus, St, 522
Hodgson, Sidney, Bd, 533
Holland, Thomas, Bd, 548
Holy Innocents, The, 626
Homobonus, St, 334
Howard, Philip, Bd, 152
Hubert, St, 247
Hugh Faringdon, Bd, 462
Hugh of Avalon, St, 370
Hugh of Lincoln, St, 370
Hugolino Magalotti, Bd, 542
Humilis of Bisignano, Bd, 438

I

Ida of Toggenburg, Bd, 253
Ignatius of Constantinople, St, 185
Illtud, St, 274
Illtyd, St, 274
Immaculate Conception of Our Lady, 518
Irmina, St, 605
Isaac, St (with Sapor), 452
Ischyrion, St, 597
Israel, Bd, 649

J

Jacopone of Todi, Bd, 614
James, Edward, Bd, 8
James, Roger, Bd, 462
James Intercisus, St, 433
James Thompson, Bd, 441
James of Galich, Bd, 172
James of Mantua, Bd, 427
James of the March, St, 440
James of Ulm, Bd, 89
Januarius, St (with Faustus), 103
Jerome Hermosilla, Bd, 284
Jerome Ranuzzi, Bd, 543
Joan de Maillé, Bd, 279
Joan of Signa, Bd, 374
Joannicius, St, 265
John, St (ev.), 620
John Almond, Bd, 502
John Beche, Bd, 463
John Berchmans, St, 427
John Bodey, Bd, 244
John Bonnard, Bd, 283
John Buoni, Bd, 187
John de Castillo, Bd, 377
John Eynon, Bd, 463
John Leonardi, St, 65
John Liccio, Bd, 344
John Marinoni, Bd, 553
John Mason, Bd, 533
John Moyë, Bd, 672
John della Pace, Bd, 326
John Angelo Porro, Bd, 195
John Roberts, Bd, 534
John Robinson, Bd, 8
John Rugg, Bd, 463
John Ruysbroeck, Bd, 472
John Slade, Bd, 224
John Thorne, Bd, 462
John Turpin, Bd, 672
John Zedazneli, St, 264
John of Bridlington, St, 171
John of Kanti, St, 154
John of Vercelli, Bd, 459
John of the Cross, St, 413
John the Dwarf, St, 138
Josaphat, St (with Barlaam), 432
Josaphat of Polotsk, St, 337
Joseph Pignatelli, St, 442
Joseph Sanjurjo, Bd, 285
Josepha Rossello, St, 516
Josse, St, 550
Jude, St (ap.), 213
Judoc, St, 550
Julian, St (with Caesarius), 235
Justina, St, 50
Justus of Beauvais, St, 143
Justus of Canterbury, St, 309
Justus of Lyons, St, 108
Jutta of Diessenberg, Bd. 597

K

Kenneth, St, 86
Keumurgian, Gomidas, Bd, 270
Keyne, St, 63
Kilian, St, 330
Kolobos, John, St, 138
Kostka, Stanislaus, St, 335
Kunsevich, Josaphat, St, 337

L

Labouré, Catherine, St, 443
Lacey, Brian, Bd, 533

Langley, Richard, Bd, 470
Laurence O'Toole, St, 341
Lazarus, St, 576
Lebuin, St, 324
Leger, St, 9
Leo Mangin, Bd, 672
Leocadia, St, 524
Leodegarius, St, 9
Leonard of Noblac, St, 273
Leonard of Port Maurice, St, 429
Leonard of Vandœuvre, St, 121
Leonardi, John, St, 65
Leopold of Austria, St, 350
L'Huilier, Mary, Bd, 672
Liafwine, St, 324
Liccio, John, Bd, 344
Lippi, Franco, Bd, 542
Livinus, St, 323
Lopez, Vincentia, Bd, 619
Louis Bertrand, St, 72
Louis Morbioli, Bd, 359
Lucian, St (with Marcian), 204
Lucius, St, 481
Lucius, St (with Ptolemaeus), 148
Lucy, St, 548
Lucy of Narni, Bd, 360
Luke, St (ev.), 142
Lull, St, 129

M

MacCarthy, Thaddeus, Bd, 201
Machar, St, 322
Maelor, St, 193
Magalotti, Hugolino, Bd, 542
Magdalen Panattieri, Bd, 106
Magenulf, St, 37
Maggi, Sebastian, Bd, 573
Maglorius, St, 193
Maharsapor, St, 79
Maillé, Joan M. de, Bd, 279
Majella, Gerard, St, 131
Majoricus, St (with Dionysia), 507
Malachy of Armagh, St, 249
Malchus, St, 168
Mallonus, St, 178
Malo, St, 349
Manechildis, St, 109
Mangin, Leo, Bd, 672
Marcellinus Champagnat, Bd, 672
Marcellus, St (with Apuleius), 58
Marcellus Akimetes, St, 638
Marcellus of Paris, St, 238
Marcellus the Centurion, St, 220
Marcian, St, 242
Marcian, St (with Lucian), 204
Margaret Colonna, Bd, 290
Margaret Mary, St, 134
Margaret of Lorraine, Bd, 281
Margaret of Savoy, Bd, 603
Marinoni, John, Bd, 553
Mark, St (or Martin), 193
Mark, St (pope), 50
Martial, St (with Faustus), 103
Martin, St (or Mark), 193
Martin I, St, 319
Martin de Porres, St, 269
Martin of Tours, St, 310
Martin of Vertou, St, 194
Martinian, St (with Maxima), 126
Martyrs of Canterbury, 7
Martyrs of Ceuta, 81
Martyrs of Crete, The Ten, 599
Martyrs of Douay, 219
Martyrs of Indo-China, II, 282
Martyrs of London, 1591, 532
Martyrs of Najran, 191
Martyrs of Nicomedia, 613
Martyrs of Paraguay, 376
Martyrs of Samosata, The Seven, 522
Martyrs of Valenciennes, 141
Maruthas, St, 489
Mary, B.V., Immaculate Conception of, 518
Mary, B.V., Motherhood of, 82
Mary, B.V., Presentation of, 398
Mary, B.V., Rosary of, 48
Mary, St (mart.), 237
Mary, St (with Flora), 419
Mary L'Huilier, Bd, 672
Mary di Rosa, St, 566
Mary Soledad, Bd, 91
Mary Teresa de Soubiran, Bd, 157
Mary Frances of Naples, St, 46
Mary of Turin, Bd, 574
Mason, John, Bd, 533
Mathurin, St, 238
Matthew of Girgenti, Bd, 173
Matthew of Mantua, Bd, 52
Matthia of Matelica, Bd, 291
Maturinus, St, 238
Maudez, St, 383
Maurice of Carnoët, St, 105
Mawes, St, 383
Maxellendis, St, 330
Maxentia, St, 394
Maxima, St (with Martinian), 126
Maximilian of Lorch, St, 93
Maximus of Riez, St, 435
Mayne, Cuthbert, Bd, 447
Mechtildis, St, 351
Meinulf, St, 37
Melaine, St, 274
Melania the Younger, St, 646
Melchiades, St, 528
Mellon, St, 178
Melorus, St, 4
Ménéhould, St, 109
Mennas, St (mart.), 313
Mennas, St (with Hermogenes), 529
Mercurius, St, 421
Miltiades, St, 528
Millán de la Cogolla, St, 321
Mochumma, St, 322
Mommolinus, St, 128
Morbioli, Louis, Bd, 359
Moses, St (mart.), 422
Motherhood of Our Lady, 82
Moyë, John M., Bd, 672
Munnu, St, 170
Mylor, St, 4

N

Napper, George, Bd, 304
Narcissus of Jerusalem, St, 217
Nazzarei, Matthia, Bd, 291

Nectarius, St, 86
Nemesius, St, 584
Nerses I, St, 391
Nerses of Sahgerd, St, 393
Netter, Thomas, Bd, 243
Nicarete, St, 624
Nicasius, St, 558
Nicetas of Constantinople, St, 45
Nicetius of Trier, St, 499
Nicholas I, St, 331
Nicholas Factor, Bd, 562
Nicholas of Bari, St, 503
Nicholas of Forca Palena, Bd, 7
Nicholas of Myra, St, 503
Nicholas of Sibenik, Bd, 501
Nikon " Metanoeite ", St, 426
Nilus the Elder, St, 320
Nino, St, 563
Nonius, Bd, 281
Nothelm, St, 140
Nunilo, St (with Alodia), 178
Nympha, St (with Trypho), 307

O

Odhran, St, 209
Odilia, St, 551
Odo of Cluny, St, 384
Olympias, St, 577
Osmund, St, 492
Osyth, St, 51
O'Toole, Laurence, St, 341
Otteran, St, 209
Ottilia, St, 551

P

Pallotta, Assunta, Bd, 672
Panattieri, Magdalen, Bd, 106
Pascual, Peter, Bd, 508
Paul of Latros, St, 565
Paula Cerioli, Bd, 606
Paulinus of York, St, 80
Pelagia the Penitent, St, 59
Peter Almato, Bd, 284
Peter Chrysologus, St, 485
Peter Fourier, St, 526
Peter Pascual, Bd, 508
Peter of Alcantara, St, 144
Peter of Alexandria, St, 423
Peter of Ruffia, Bd, 291
Peter of Siena, Bd, 541
Peter of Tiferno, Bd, 172
Peter the Venerable, Bd, 640
Petronius, St, 33
Philemon, St (with Apphia), 405
Philip Howard, Bd, 152
Philip of Heraclea, St, 175
Philippine Duchesne, Bd, 378
Philogonius, St, 587
Pierius, St, 263
Pignatelli, Joseph, St, 442
Pirminus, St, 248
Placid, St, 34
Placid Riccardi, Bd, 672
Plasden, Polydore, Bd, 533
Polish Brothers, The Five, 324
Polydore Plasden, Bd, 533
Pontian, St, 391
Pontius of Faucigny, Bd, 426
Porres, Martin de, Bd, 269
Porro, John A., Bd, 194
Presentation of Our Lady, 398
Probus, St (with Tarachus), 83
Proclus, St, 189
Prosdocimus, St, 51
Ptolemaeus, St (with Lucius), 148
Publia, St, 68

Q

Quentin, St, 229
Quintinus, St, 229

R

Radbod, St, 446
Rainerius of Arezzo, Bd, 326
Ralph Crockett, Bd, 8
Ralph Sherwin, Bd, 464
Ranuzzi, Jerome, Bd, 543
Raphael the Archangel, St, 188
Raymund of Capua, Bd, 39
Redemptus, St (with Dionysius), 448
Remi, St, 1
Remigius, St, 1
Reparata, St, 62
Respicius, St (with Trypho), 307
Riccardi, Placid, Bd, 672
Rich, Edmund, St, 355
Richard Gwyn, Bd, 202
Richard Langley, Bd, 470
Richard Whiting, Bd, 461
Robert Widmerpool, Bd, 7
Robert Wilcox, Bd, 7
Roberts, John, Bd, 534
Robinson, John, Bd, 8
Rodriguez, Alphonsus, St, 225
Rodriguez, Alphonsus, Bd, 377
Roger James, Bd, 462
Romanus of Antioch, St, 383
Romanus of Rouen, St, 184
Romanus the Melodist, St, 3
Romaric, St, 521
Roque Gonzalez, Bd, 376
Rosa, Mary di, St, 566
Rosary, Our Lady's, 48
Rossello, Josepha, St, 516
Rufus, St (with Zosimus), 581
Rugg, John, Bd, 463
Rumwald, St, 247
Rusticus, St (with Denis), 67
Rusticus of Narbonne, St, 205
Ruysbroeck, John, Bd, 472

S

Sabas, St, 494
Sabinus, St (bp. and mart.), 641
Saire, St, 215
Salome, Bd, 374
Salvius, St, 215
Samonas, St (with Gurias), 348
Sanjurjo, Joseph, Bd, 285
Sapor, St (with Isaac), 452
Saturninus, St (mart.), 445
Saturninus, St (bp. and mart.), 445
Sauli, Alexander, St, 90
Savin, St, 70

Schöffler, Augustus, Bd, 283
Sebastian of Brescia, Bd, 573
Sechnall, St, 434
Secundinus, St, 434
Senoch, St, 192
Seraphino, St, 141
Serapion, Bd (mart.), 344
Serapion of Antioch, St, 219
Sergius, St (with Bacchus), 58
Sernin, St, 445
Servulus, St, 600
Seurin, St, 181
Severinus Boethius, St, 181
Severinus of Bordeaux, St, 181
Sherwin, Ralph, Bd, 464
Sidney Hodgson, Bd, 533
Sigiramnus, St, 501
Silvester I, St, 644
Silvester Gozzolini, St, 422
Simeon, Holy, 59
Simeon Metaphrastes, St, 439
Simon, St (ap.), 213
Simon of Rimini, Bd, 254
Siricius, St, 424
Slade, John, Bd, 224
Sola, St, 485
Somers, Thomas, Bd, 534
Soubiran, Mary T. de, Bd, 157
Spadafora, Dominic, Bd, 21
Spiridion, St, 556
Stanislaus Kostka, St, 335
Stephen, St (mart.), 616
Stephen Cuénot, Bd, 283
Stephen of Surosh, St, 565
Stephen the Younger, St, 438
Strepar, James, Bd, 172
Sturmi, St, 579
Suliau, St, 296
Swithin Wells, Bd, 532

T

Tarachus, St (with Probus), 83
Tavilic (Tavigli), Nicholas, Bd, 501
Tecelano, Peter, Bd, 541
Teresa of Avila, St, 111
Teresa of Lisieux, St, 12
Thaddeus, St (ap.), 213
Thaddeus of Cork, Bd, 201
Thais, St, 61
Tharsilla, St (with Emiliana), 605
Thaumaturgus, Gregory, St, 362
Thecla of Kitzingen, St, 122
Theoctista, St, 307
Theodore, St (with Theophanes), 625
Theodore Tiro, St, 301
Theodore the Sanctified, St, 627
Theodore the Studite, St, 314
Theodoret, St, 180
Theophanes, St (with Theodore), 625
Theophanes Vénard, Bd, 282
Theuderius, St, 217
Thomas, St (ap.), 589
Thomas Becket, St, 629
Thomas Holland, Bd, 548
Thomas Somers, Bd, 534
Thomas of Biville, Bd, 151
Thomas of Florence, Bd, 200
Thomas of Hereford, St, 19
Thomas of Walden, Bd, 243
Thompson, James, Bd, 441
Thorlac, St, 602
Thorne, John, Bd, 462
Thwing, John, St, 171
Torres-Acosta, Mary S., Bd, 91
Traversari, Ambrose, Bd, 397
Trond, St, 413
Trophimus, St, 638
Trudo, St, 413
Trypho, St (with Respicius), 307
Tudwal, St, 455
Turpin, John B., Bd, 672
Tysilio, St, 296

U

Urban V, Bd, 585
Ursicinus, St, 588
Ursula, St (mart.), 165
Ursuline Martyrs, 141

V

Valentine Berrio-Ochoa, Bd, 284
Valerian, St (bp. and mart.), 564
Vanne, St, 304
Varus, St, 149
Venantius Fortunatus, St, 558
Vénard, Theophanes, Bd, 282
Vicelin, St, 547
Victoria, St (with Acisclus), 367
Victoria, St (with Anatolia), 599
Victoricus, St (with Fuscian), 538
Victorinus of Pettau, St, 242
Vigor, St, 238
Vincentia Lopez, Bd, 619
Virgil of Salzburg, St, 436
Vitalis, St (with Agricola), 263
Vitonus, St, 304
Viviana, St, 470

W

Wang, Anne, Bd, 672
Wells, Swithin, Bd, 532
White, Eustace, Bd, 533
Whiting, Richard, Bd, 461
Widmerpool, Robert, Bd, 7
Wilcox, Robert, Bd, 7
Wilfrid, St, 96
Willehad, St, 297
William of Fenoli, Bd, 585
Willibrord, St, 286
Winebald, St, 582
Winifred, St, 245
Winnoc, St, 276
Wivina, St, 580
Wolfgang, St, 230

X

Xavier, Francis, St, 474

Z

Zachaeus, St (with Alphaeus), 366
Zachary, St (with Elizabeth), 267
Zosimus, St (pope), 618
Zosimus, St (with Rufus), 581

GENERAL INDEX OF NAMES

References in this index are given to the dates of feasts under which the names occur in these four volumes; on these dates, see the editor's preface in Volume I, page vi. Names of beati *and* beatae *are so noted; all the rest are, or are commonly called, Saint. Individual members of groups.* e.g. *of martyrs, are not entered herein if they have only a bare mention in the text.*

A

Aaron (with Julius) *July* 3
Abachum *January* 19
Abbo. *See* Goericus
Abbo of Fleury *November* 13
Abdon *July* 30
Abercius *October* 22
Abibus (with Gurias) *November* 15
Abraham Kidunaia *March* 16
Abraham of Carrhae *February* 14
Abraham of Kratia *December* 6
Abraham of Rostov *October* 29
Abraham of Smolensk *August* 21
Abundius (with Abundantius) *September* 16
Acacius (or Achatius) *March* 31
Acacius (or Agathus) *May* 8
Acca *October* 20
Achard. *See* Aichardus
Achatius. *See* Acacius
Achilleus (with Felix) *April* 23
Achilleus (with Nereus) *May* 12
Acisclus *November* 17
Adalbald *February* 2
Adalbert of Egmond *June* 25
Adalbert of Magdeburg *June* 20
Adalbert of Prague *April* 23
Adalhard (or Adelard) *January* 2
Adam of Loccum, Bd *December* 22
Adamnan of Coldingham *January* 31
Adamnan (or Eunan) of Iona *September* 23
Adauctus (with Felix) *August* 30
Adaucus *February* 7
Addai *August* 5
Adela *December* 24
Adelaide (empress) *December* 16
Adelaide of Bellich *February* 5
Adelard. *See* Adalhard
Adelelmus (or Aleaume) *January* 30
Ado, Bd *December* 16
Adolf of Osnabrück *February* 14
Adrian (martyr) *March* 4
Adrian (with Eubulus) *March* 5
Adrian (with Natalia) *September* 8
Adrian III *July* 8
Adrian Fortescue, Bd *July* 11
Adrian of Canterbury *January* 9
Adulf *June* 17
Aedesius. *See* Frumentius
Aedh Mac Bricc *November* 10
Aegidius. *See* Giles
Aelred (or Ailred) *March* 3
Aengus (or Oengus) the Culdee *March* 11
Aengus MacNisse. *See* Macanisius
Aemilius (with Castus) *May* 22
Afan *November* 16
Afra *August* 5
Agape (with Chionia) *April* 3
Agape of Terni *February* 15
Agapitus (martyr) *August* 18
Agapitus (with Sixtus) *August* 6
Agapitus I *April* 22
Agapius (with Timothy) *August* 19
Agatha *February* 5
Agatha Kim, Bd. *See* Laurence Imbert
Agathangelo of Vendôme, Bd *August* 7
Agathangelus (martyr) *January* 23
Agatho (pope) *January* 10
Agathonice *April* 13
Agathopus *April* 4
Agathus. *See* Acacius
Agericus (or Airy) *December* 1
Agilbert *October* 11
Agnello of Pisa, Bd *March* 13
Agnes *January* 21
Agnes of Assisi *November* 16
Agnes of Bohemia, Bd *March* 2
Agnes of Montepulciano *April* 20
Agrecius *January* 13
Agricola (or Arègle) *March* 17
Agricola (with Vitalis) *November* 4
Agricolus *September* 2
Agrippina *June* 23
Aichardus (or Achard) *September* 15
Aidan (or Maedoc) of Ferns *January* 31
Aidan of Lindisfarne *August* 31
Aignan. *See* Anianus
Aigulf (or Ayoul) of Bourges *May* 22
Aigulf (or Ayoul) of Lérins *September* 3
Ailbhe *September* 12
Ailred. *See* Aelred
Airy. *See* Agericus
Alban *June* 21
Alban (or Bartholomew) Roe, Bd *January* 21
Alban (or Albinus) of Mainz *June* 21
Alberic (abbot) *January* 26
Alberic Crescitelli, Bd. *See* the Martyrs of China, II
Albert the Great *November* 15
Albert of Bergamo, Bd *May* 11
Albert of Cashel *January* 19
Albert of Jerusalem *September* 25
Albert of Louvain *November* 21
Albert of Montecorvino *April* 5
Albert of Trapani *August* 7
Albinus. *See* Alban of Mainz
Albinus (or Aubin) of Angers *March* 1

Alcmund (bishop) *September* 7
Alcmund (martyr) *March* 19
Alcuin, Bd *May* 19
Alda, (or Aldobrandesca), Bd *April* 26
Aldegundis *January* 30
Aldemar *March* 24
Aldhelm *May* 23
Aldobrandesca. *See* Alda
Aldric *January* 7
Aleaume. *See* Adelelmus
Aled (or Almedha) *August* 1
Alexander (with Epimachus) *December* 12
Alexander (with Epipodius) *April* 22
Alexander (with Eventius) *May* 3
Alexander (with Sisinnius) *May* 29
Alexander Akimetes *February* 23
Alexander Briant, Bd *December* 1
Alexander Rawlins, Bd *April* 7
Alexander Sauli *October* 11
Alexander of Alexandria *February* 26
Alexander of Comana *August* 11
Alexander of Constantinople *August* 28
Alexander of Jerusalem *March* 18
Alexia. *See* Alix
Alexis *July* 17
Alexis Falconieri. *See* Founders of the Servites
Aleydis (or Alice) *June* 15
Alferius *April* 12
Alfwold *March* 25
Alice. *See* Aleydis
Alipius *August* 18
Alix Le Clercq, Bd *January* 9
All Saints *November* 1
All Souls *November* 2
Allowin. *See* Bavo
Allucio *October* 23
Almachius (or Telemachus) *January* 1
Almedha. *See* Aled
Alnoth *February* 27
Alodia *October* 22
Aloysius Gonzaga *June* 21
Aloysius Palazzolo, Bd Appendix III
Aloysius Rabata, Bd *May* 11
Alpais, Bd *November* 3
Alphaeus *November* 17
Alphege (or Elphege) of Canterbury *April* 19
Alphege (or Elphege) of Winchester *March* 12
Alphius *May* 10
Alphonsus Liguori *August* 2
Alphonsus Navarette, Bd. *See* Martyrs of Japan, II
Alphonsus de Orozco, Bd *September* 19
Alphonsus Rodriguez *October* 30
Alphonsus Rodriguez (martyr), Bd. *See* Roque Gonzalez
Altman *August* 8
Alto *February* 9
Alvarez of Cordova, Bd *February* 19
Amadeus Amidei. *See* Founders of the Servites
Amadeus of Lausanne *January* 28
Amadeus IX of Savoy, Bd *March* 30
Amadour (or Amator) *August* 20
Amalburga (virgin) *July* 10
Amalburga (widow) *July* 10
Amand (bishop) *February* 6
Amand of Bordeaux *June* 18
Amata, Bd *June* 9
Amator. *See* Amadour
Amator (or Amatre) *May* 1
Amatre. *See* Amator
Amatus (or Amé), (abbot) *September* 13
Amatus (or Amé), (bishop) *September* 13
Ambrose (doctor) *December* 7
Ambrose Autpert *July* 19
Ambrose Barlow, Bd *September* 10
Ambrose Traversari, Bd *November* 20
Ambrose of Siena, Bd *March* 20
Amé. *See* Amatus
Amicus *November* 3
Ammon (abbot) *October* 4
Ammon (martyr) *December* 20
Amphilochius *November* 23
Anacletus. *See* Cletus
Anastasia (martyr) *December* 25
Anastasia (with Basilissa) *April* 15
Anastasia (with Cyril) *October* 28
Anastasia Patricia *March* 10
Anastasius (or Astrik) *November* 12
Anastasius I (pope) *December* 19
Anastasius I of Antioch *April* 21
Anastasius II of Antioch *December* 21
Anastasius of Cluny *October* 16
Anastasius the Fuller *September* 7
Anastasius the Persian *January* 22
Anatolia (with Victoria) *December* 23
Anatolius of Constantinople *July* 3
Anatolius of Laodicea *July* 3
Andrew (apostle) *November* 30
Andrew Abellon, Bd *May* 17
Andrew Avellino *November* 10
Andrew Bobola *May* 21
Andrew Corsini *February* 4
Andrew Dotti, Bd *September* 4
Andrew Fournet *May* 13
Andrew Hibernon, Bd *April* 18
Andrew Kagwa, Bd. *See* Charles Lwanga
Andrew of Anagni, Bd *February* 17
Andrew of Antioch, Bd *November* 30
Andrew of Crete *July* 4
Andrew of Crete (the Calybite) *October* 20
Andrew of Fiesole *August* 22
Andrew of Montereale, Bd *April* 12
Andrew of Peschiera, Bd *January* 19
Andrew of Pistoia, Bd *May* 30
Andrew of Rinn, Bd *July* 12
Andrew of Siena, Bd *March* 19
Andrew of Spello, Bd *June* 3
Andrew of Strumi, Bd *March* 10
Andrew the Tribune *August* 19
Andronicus (with Athanasia) *October* 9
Andronicus (with Tarachus) *October* 11
Angadrisma *October* 14
Angela Merici *May* 31
Angela of Foligno, Bd *February* 28
Angelina of Marsciano, Bd *July* 21
Angelo (martyr) *May* 5
Angelo of Acri, Bd *October* 30
Angelo of Borgo, Bd *February* 15
Angelo of Chivasso, Bd *April* 12
Angelo of Florence, Bd *August* 18
Angelo of Foligno, Bd *August* 27

Angelo of Furcio, Bd *February* 6
Angelo of Gualdo, Bd *February* 14
Angilbert *February* 18
Anianus (or Aignan) *November* 17
Anianus of Alexandria *April* 25
Anicetus (pope) *April* 17
Anne *July* 26
Anne, or Susanna (virgin) *July* 23
Anne Javouhey, Bd *July* 15
Anne Line, Bd *February* 27
Anne Taigi, Bd *June* 9
Anne Wang, Bd. Appendix III
Anne of St Bartholomew, Bd *June* 7
Annemund (or Dalfinus) *September* 28
Anno *December* 4
Ansanus *December* 1
Ansbert *February* 9
Anscar. *See* Anskar
Ansegisus *July* 20
Anselm of Canterbury *April* 21
Anselm of Lucca *March* 18
Anselm of Nonantola *March* 3
Ansfrid *May* 11
Anskar *February* 3
Ansovinus *March* 13
Anstrudis (or Austrude) *October* 17
Anthelm *June* 26
Antherus *January* 3
Anthimus of Nicomedia *April* 27
Anthony. *See* Antony
Antonia. *See* Antonina
Antonia of Florence, Bd *February* 28
Antonina (or Antonia) (martyr) *June* 12
Antoninus (martyr) *September* 2
Antoninus of Florence *May* 10
Antoninus of Sorrento *February* 14
Antony (abbot) *January* 17
Antony (with John) *April* 14
Antony Baldinucci, Bd *November* 7
Antony Bonfadini, Bd *December* 1
Antony della Chiesa, Bd *July* 28
Antony Claret *October* 24
Antony Daniel. *See* Martyrs of North America
Antony Gianelli *June* 7
Antony Grassi, Bd *December* 13
Antony Ixida, Bd. *See* Martyrs of Japan, II
Antony Kauleas *February* 12
Antony Middleton, Bd *May* 6
Antony Neyrot, Bd *April* 10
Antony Pavoni, Bd *April* 9
Antony Pechersky *July* 10
Antony Primaldi, Bd *August* 14
Antony Pucci *January* 14
Antony Turner, Bd. *See* Martyrs of the Oates Plot
Antony Zaccaria *July* 5
Antony of Amandola, Bd *January* 28
Antony of Lérins *December* 28
Antony of Padua *June* 13
Antony of Siena, Bd *April* 27
Antony of Stroncone, Bd *February* 7
Antony of Tuy, Bd *June* 1
Antony the Pilgrim, Bd *February* 1
Anysia *December* 30
Anysius *December* 30
Aphraates *April* 7
Apollinaris (virgin) *January* 5
Apollinaris Franco, Bd *September* 10
Apollinaris of Ravenna *July* 23
Apollinaris of Valence *October* 5
Apollinaris the Apologist *January* 8
Apollo (abbot) *January* 25
Apollonia *February* 7
Apollonius (with Philemon) *March* 8
Apollonius the Apologist *April* 18
Apphian *April* 2
Apuleius *October* 8
Aquila (with Prisca), *July* 8
Aquilina *June* 13
Aquilinus of Evreux *October* 19
Araght. *See* Attracta
Arbogast *July* 21
Arcadius (martyr in Africa) *January* 12
Arcadius (martyr in Spain) *November* 13
Archangela Girlani, Bd *February* 13
Archangelo of Bologna, Bd *April* 16
Archangelo of Calatafimi, Bd *July* 30
Archelaus of Kashkar *December* 26
Archinimus *March* 29
Ardalion *April* 14
Ardo *March* 7
Arègle. *See* Agricola
Aretas *October* 24
Arialdo. *See* Andrew of Strumi
Armel *August* 16
Armogastes *March* 29
Arnoul. *See* Arnulf
Arnulf of Metz *July* 18
Arnulf of Soissons *August* 15
Arnulf of Villers, Bd *June* 30
Arsacius *August* 16
Arsenius *July* 19
Artaldus (or Arthaud) *October* 7
Artemas *January* 25
Artemius (martyr) *October* 20
Arthaud. *See* Artaldus
Arthelais *March* 3
Asaph *May* 11
Asclas *January* 23
Asicus (or Tassach) *April* 27
Assunta Pallotta, Bd. Appendix III
Asterius (with Claudius) *August* 23
Asterius of Amasea *October* 30
Astrik. *See* Anastasius
Astyrius (with Marinus) *March* 3
Athanasia (with Andronicus) *October* 9
Athanasia of Aegina *August* 14
Athanasius (doctor) *May* 2
Athanasius of Naples *July* 15
Athanasius the Athonite *July* 5
Athenogenes *July* 16
Attalas *March* 10
Attalus *June* 2
Attilanus *October* 3
Attracta (or Araght) *August* 11
Aubert of Avranches *September* 10
Aubert of Cambrai *December* 13
Aubierge. *See* Ethelburga
Aubin. *See* Albinus of Angers
Audifax *January* 19
Audoenus. *See* Ouen
Audomarus. *See* Omer

Audrey. *See* Etheldreda
Augustine (doctor) *August* 28
Augustine Novello, Bd *May* 19
Augustine Webster, Bd. *See* Martyrs of the Charterhouse
Augustine of Biella, Bd *July* 24
Augustine of Canterbury *May* 28
Augustine of Lucera, Bd *August* 3
Augustus Chapdelaine, Bd. *See* Martyrs of China, I
Augustus Schöffler, Bd. *See* Martyrs of Indo-China, II
Aunacharius (or Aunaire) *September* 25
Aunaire. *See* Aunacharius
Aurea (virgin) *March* 11
Aurelian (bishop) *June* 16
Aurelius (with Natalia) *July* 27
Aurelius of Carthage *July* 20
Austin. *See* Augustine
Austreberta *February* 10
Austregisilus (or Outril) *May* 20
Austremonius (or Stremoine) *November* 1
Austrude. *See* Anstrudis
Auxentius (hermit) *February* 14
Avertanus, Bd *February* 25
Avertinus *May* 5
Avitus (abbot) *June* 17
Avitus of Vienne *February* 5
Aybert *April* 7
Ayoul. *See* Aigulf
Ayrald, Bd *January* 2

B

Babylas of Antioch *January* 24
Bacchus *October* 8
Bademus *April* 10
Bagnus (or Bain) *June* 20
Bain. *See* Bagnus
Bairre. *See* Finbar
Balbina *March* 31
Baldomerius (or Galmier) *February* 27
Balred *March* 6
Balthasar of Chiavari, Bd *October* 25
Baptist of Mantua, Bd *March* 20
Baptista Varani, Bd *June* 7
Barachisius *March* 29
Baradates *February* 22
Barbara *December* 4
Barbasymas *January* 14
Barbatus *February* 19
Bardo *June* 15
Barhadbesaba *July* 15
Barlaam (martyr) *November* 19
Barlaam (with Josaphat) *November* 27
Barlaam of Khutyn *November* 6
Barnabas *June* 11
Barnard. *See* Bernard of Vienne
Barontius *March* 25
Barsabas (martyr) *December* 11
Barsanuphius *April* 11
Barsimaeus *January* 30
Bartholomea Capitanio *July* 26
Bartholomew (apostle) *August* 24
Bartholomew of Cervere, Bd *April* 22
Bartholomew of Farne *June* 24
Bartholomew of Grottaferrata *November* 11
Bartholomew of Mantua, Bd *December* 5
Bartholomew of Montepulciano, Bd *May* 23
Bartholomew of San Gimignano, Bd *December* 14
Bartholomew of Vicenza, Bd *October* 23
Basil (doctor) *June* 14
Basil of Ancyra *March* 22
Basil the Younger *March* 26
Basilides (with Cyrinus) *June* 12
Basilissa (or Basilla), martyr *May* 20
Basilissa (with Anastasia) *April* 15
Basilissa (with Julian) *January* 9
Basilla. *See* Basilissa
Basle. *See* Basolus
Basolus (or Basle) *November* 26
Bathildis *January* 30
Baudelius *May* 20
Bavo (or Allowin) *October* 1
Bean *October* 26
Beatrice (with Simplicius) *July* 29
Beatrice (or Brites) da Silva, Bd *August* 18
Beatrice of Este, Bd *May* 10
Beatrice of Este of Ferrara, Bd *January* 18
Beatrice of Ornacieu, Bd *February* 13
Beatus of Liebana *February* 19
Beatus of Lungern *May* 9
Beatus of Vendôme *May* 9
Bede *May* 27
Bee. *See* Bega
Bega (or Bee) *September* 6
Begga *December* 17
Benedict (abbot) *March* 21
Benedict II *May* 8
Benedict XI, Bd *July* 7
Benedict Biscop *January* 12
Benedict Labre *April* 16
Benedict of Aniane *February* 11
Benedict of Benevento *November* 12
Benedict of Coltiboni, Bd *January* 20
Benedict of Milan *March* 11
Benedict of Urbino, Bd *April* 30
Benedict the Black *April* 4
Benedict the Hermit *March* 23
Benen (or Benignus) *November* 9
Bénezet *April* 14
Benignus. *See* Benen
Benignus of Dijon *November* 1
Benildus *August* 13
Benincasa, Bd *May* 11
Benjamin (martyr) *March* 31
Benno of Meissen *June* 16
Benno of Osnabrück, Bd *July* 22
Bentivoglia, Bd *December* 1
Benvenuta of Cividale, Bd *October* 30
Benvenuto of Gubbio, Bd *June* 27
Benvenuto of Osimo *March* 22
Benvenuto of Recanati, Bd *May* 21
Beocca. *See* Martyrs under the Danes
Berard (martyr) *January* 16
Bercharius *October* 16
Berhtwald of Canterbury *January* 9
Berhtwàld of Ramsbury *January* 22
Bernadette *April* 16
Bernard (doctor) *August* 20
Bernard Scammacca, Bd *February* 16
Bernard Tolomei, Bd *August* 21

Bernard of Baden, Bd *July* 15
Bernard of Capua *March* 12
Bernard of Corleone, Bd *January* 19
Bernard of Montjoux (or of Menthon) *May* 28
Bernard of Offida, Bd *August* 26
Bernard of Parma *December* 4
Bernard of Tiron (or of Abbeville) *April* 14
Bernard of Vienne *January* 23
Bernard the Penitent, Bd *April* 19
Bernardino Realino *July* 3
Bernardino of Feltre, Bd *September* 28
Bernardino of Fossa, Bd *November* 27
Bernardino of Siena *May* 20
Berno *January* 13
Bernward *November* 20
Bertha (with Rupert) *May* 15
Bertha of Blangy *July* 4
Berthold *March* 29
Berthold of Garsten, Bd *July* 27
Bertilia of Mareuil *January* 3
Bertilla Boscardin *October* 20
Bertilla of Chelles *November* 5
Bertinus *September* 5
Bertoul. *See* Bertulf of Renty
Bertrand of Comminges *October* 16
Bertrand of Garrigues, Bd *September* 6
Bertrand of Le Mans *June* 30
Bertulf of Bobbio *August* 19
Bertulf (or Bertoul) of Renty *February* 5
Besas *February* 27
Bessarion *June* 17
Bettelin *September* 9
Beuno *April* 21
Beuzec. *See* Budoc
Bibiana (or Viviana) *December* 2
Bilfrid *March* 6
Birgitta. *See* Bridget
Birinus *December* 5
Birthday of Our Lord, The *December* 25
Blaan (or Blane) *August* 11
Blaise *February* 3
Blandina. *See* Pothinus
Blane. *See* Blaan
Blesilla *January* 22
Bodo *September* 22
Boethius. *See* Severinus Boethius
Bogumilus *June* 10
Boisil. *See* Boswell
Bonaventure (doctor) *July* 14
Bonaventure Buonaccorsi, Bd *December* 14
Bonaventure of Barcelona, Bd *September* 11
Bonaventure of Forlì, Bd *March* 31
Bonaventure of Peraga, Bd *June* 10
Bonaventure of Potenza, Bd *October* 26
Bonavita, Bd *March* 1
Bonet. *See* Bonitus
Bonfilius. *See* Founders of the Servites
Boniface I *September* 4
Boniface IV *May* 8
Boniface of Lausanne *February* 19
Boniface of Mainz (or of Crediton) *June* 5
Boniface (or Bruno) of Querfurt *June* 19
Boniface of Savoy, Bd *July* 14
Boniface of Tarsus *May* 14
Bonitus (or Bonet) *January* 15
Bonosus (with Maximian) *August* 21
Boris (or Romanus) *July* 24
Bosa *March* 9
Boswell (or Boisil) *February* 23
Botolph (or Botulf) *June* 17
Botulf. *See* Botolph
Botvid *July* 28
Braulio *March* 26
Brendan *May* 16
Brian Lacey, Bd. *See* Martyrs of London, 1591
Brice (or Britius) *November* 13
Bride. *See* Brigid
Bridget (or Birgitta) *October* 8
Brieuc (or Briocus) *May* 1
Brigid (or Bride) *February* 1
Brigid (with Maura) *July* 13
Briocus. *See* Brieuc
Brites, Bd. *See* Beatrice da Silva
Britius. *See* Brice
Brocard *September* 2
Bronislava, Bd *August* 30
Bruno *October* 6
Bruno of Cologne (bishop) *October* 11
Bruno (or Boniface) of Querfurt *June* 19
Bruno of Segni *July* 18
Bruno of Würzburg *May* 17
Budoc (or Beuzec) *December* 9
Bulgaria, Seven Apostles of *July* 17
Buonagiunta. *See* Founders of the Servites
Burchard of Würzburg *October* 14
Burgundofara (or Fare) *April* 3

C

Cadfan *November* 1
Cadoc *September* 23
Cadroe *March* 6
Caedmon *February* 11
Caedwalla *April* 20
Caesaria *January* 12
Caesarius (with Julian) *November* 1
Caesarius of Arles *August* 27
Caesarius of Nazianzen *February* 25
Cagnoald. *See* Chainoaldus
Cainnech. *See* Canice
Caius (pope) *April* 22
Cajetan (or Gaetano) *August* 7
Calais. *See* Carilefus
Calepodius *May* 10
Calixtus. *See* Callistus
Callistus (or Calixtus) I *October* 14
Calocerus (martyr). *See* Faustinus and Jovita
Calocerus (with Parthenius) *May* 19
Camerinus *August* 21
Camillus Costanzo, Bd. *See* Apollinaris Franco
Camillus de Lellis *July* 18
Candida. *See* Wite
Candlemas *February* 2
Canice (or Kenneth) *October* 11
Cantianella *May* 31
Cantianus *May* 31
Cantius *May* 31
Canute *January* 19

Canute Lavard *January* 7
Caprais. *See* Caprasius
Caprasius of Agen *October* 20
Caprasius of Lérins *June* 1
Caradoc *April* 14
Carannog. *See* Carantoc
Carantoc (or Carannog) *May* 16
Carilefus (or Calais) *July* 1
Carpus *April* 13
Carthach. *See* Carthage
Carthage (or Carthach) *May* 14
Casimir *March* 4
Caspar de Bono, Bd *July* 14
Caspar del Bufalo *January* 2
Cassian. *See* John Cassian
Cassian of Imola *August* 13
Cassian of Nantes, Bd *August* 7
Cassian of Tangier *December* 3
Cassius of Narni *June* 29
Castor of Apt *September* 2
Castora Gabrielli, Bd *June* 14
Castulus of Rome *March* 26
Castus (with Aemilius) *May* 22
Catald (or Cathal) *May* 10
Cathal. *See* Catald
Catherine Labouré *November* 28
Catherine dei Ricci *February* 13
Catherine of Alexandria *November* 25
Catherine of Bologna *March* 9
Catherine of Genoa *September* 15
Catherine of Pallanza, Bd *April* 6
Catherine of Palma *April* 1
Catherine of Parc-aux-Dames, Bd *May* 4
Catherine of Racconigi, Bd *September* 4
Catherine of Siena *April* 30
Catherine of Vadstena *March* 24
Ceadda. *See* Chad
Ceallach. *See* Celsus of Armagh
Cecco, Bd. *See* Francis of Pesaro
Cecilia (or Cecily) *November* 22
Cecilia, Bd *June* 9
Cecilius *June* 3
Cecily. *See* Cecilia
Cedd *October* 26
Celestine I *April* 6
Celestine V *May* 19
Celsus (with Nazarius) *July* 28
Celsus (or Ceallach) of Armagh *April* 7
Ceolfrid *September* 25
Ceolwulf *January* 15
Cérase. *See* Ceratius
Ceratius (or Cérase) *June* 6
Cerbonius *October* 10
Cerneuf. *See* Serenus the Gardener
Ceslaus, Bd *July* 17
Chad (or Ceadda) *March* 2
Chaeremon *December* 22
Chainoaldus (or Cagnoald) *September* 6
Charity (with Faith) *August* 1
Charlemagne, Bd *January* 28
Charles Borromeo *November* 4
Charles Garnier. *See* Martyrs of North America
Charles Lwanga, Bd *June* 3
Charles Spinola, Bd *September* 10
Charles of Blois, Bd *September* 29
Charles of Sezze *January* 19
Charles the Good, Bd *March* 2
Chef. *See* Theuderius
Chelidonius *March* 3
Chiarito, Bd. *See* Claritus
Chionia *April* 3
Christian, Bd *March* 18
Christiana. *See* Nino
Christina of Aquila, Bd *January* 18
Christina of Bolsena *July* 24
Christina of Spoleto, Bd *February* 13
Christina of Stommeln, Bd *November* 6
Christina the Astonishing *July* 24
Christmas *December* 25
Christopher *July* 25
Christopher Bales, Bd *March* 4
Christopher Buxton, Bd. *See* Martyrs of Canterbury
Christopher Macassoli, Bd *March* 11
Christopher of Milan, Bd *March* 1
Christopher of Romagnola (or of Cahors), Bd *October* 25
Chrodegang of Metz *March* 6
Chromatius of Aquileia *December* 2
Chrysanthus (with Daria) *October* 25
Chrysogonus *November* 24
Ciaran. *See* Kieran
Circumcision of Our Lord, The *January* 1
Cisellus *August* 21
Clare of Assisi *August* 12
Clare of Montefalco *August* 17
Clare of Pisa, Bd *April* 17
Clare of Rimini, Bd *February* 10
Claritus (or Chiarito), Bd *May* 25
Clarus (abbot) *January* 1
Clarus (martyr) *November* 4
Claud La Colombière, Bd *February* 15
Claud of Besançon *June* 6
Claudia *August* 7
Claudius (with Asterius) *August* 23
Claudius (with Hilaria) *December* 3
Clement (with Agathangelus) *January* 23
Clement I (pope) *November* 23
Clement Hofbauer *March* 15
Clement of Okhrida *July* 17
Clement of Osimo (or of Sant' Elpidio), Bd *April* 8
Cleopatra *October* 19
Cletus (or Anacletus), pope *April* 26
Clodoald. *See* Cloud (hermit)
Clodulf. *See* Cloud of Metz
Clotilda *June* 3
Cloud (hermit) *September* 7
Cloud of Metz *June* 8
Codratus of Corinth *March* 10
Coemgen. *See* Kevin
Colette *March* 6
Colman of Cloyne *November* 24
Colman of Dromore *June* 7
Colman of Lann Elo *September* 26
Colman of Kilmacduagh *October* 29
Colman of Lindisfarne *February* 18
Colmcille. *See* Columba of Iona
Coloman *October* 13
Columba of Cordova *September* 17
Columba of Iona *June* 9
Columba of Rieti, Bd *May* 20
Columba of Sens *December* 31

Columban *November* 23
Comgall *May* 11
Comgan *October* 13
Conan of Man *January* 26
Concordius of Spoleto *January* 1
Condedus *October* 21
Conlaed. *See* Conleth
Conleth (or Conlaed) *May* 10
Conrad of Ascoli, Bd *April* 19
Conrad of Bavaria, Bd *February* 14
Conrad of Constance *November* 26
Conrad of Offida, Bd *December* 14
Conrad of Parzham *April* 21
Conrad of Piacenza *February* 19
Conrad of Seldenbüren, Bd *May* 2
Conran *February* 14
Constantine (with Theodore) *September* 19
Constantine of Cornwall *March* 11
Constantius of Fabriano, Bd *February* 25
Contardo *April* 16
Contardo Ferrini, Bd *October* 27
Convoyon *January* 5
Corbinian *September* 8
Corentin (or Cury) *December* 12
Cornelius (pope) *September* 16
Cosimo di Carbognano, Bd. *See* Gomidas Keumurgian
Cosmas (with Damian) *September* 27
Crescentia (with Vitus) *June* 15
Crescentia of Kaufbeuren, Bd *April* 5
Crispin (with Crispinian) *October* 25
Crispin of Viterbo, Bd *May* 21
Crispina *December* 5
Crispinian *October* 25
Cronan of Roscrea *April* 28
Cronion *February* 27
Cross, Exaltation of the *September* 14
Cross, Finding of the *May* 3
Crowned Martyrs, The Four *November* 8
Cuby. *See* Cybi
Cumian the Tall *November* 12
Cunegund (empress) *March* 3
Cunegund (or Kinga), Bd *July* 24
Cungar *November* 27
Cunibert *November* 12
Cury. *See* Corentin
Cuthbert *March* 20
Cuthbert Mayne, Bd *November* 29
Cuthburga *September* 3
Cuthman *February* 8
Cybard. *See* Eparchius
Cybi *November* 8
Cyneburga *March* 6
Cyneswide *March* 6
Cyprian *September* 16
Cyprian (with Felix) *October* 12
Cyprian (with Justina) *September* 26
Cyran (or Sigiramnus) *December* 5
Cyriacus (or Judas Quiriacus) *May* 4
Cyriacus (with Largus) *August* 8
Cyricus (or Quiricus) *June* 16
Cyril (with Anastasia) *October* 28
Cyril (with Methodius) *July* 7
Cyril of Alexandria *February* 9
Cyril of Caesarea *May* 29
Cyril of Constantinople *March* 6
Cyril of Heliopolis *March* 29
Cyril of Jerusalem *March* 18
Cyril of Turov *April* 28
Cyrus (with John) *January* 31

D

Dagobert II of Austrasia *December* 23
Dalfinus. *See* Annemund
Dalmatius Moner, Bd *September* 26
Damasus *December* 11
Damian (with Cosmas) *September* 27
Damian of Finario, Bd *October* 26
Daniel (martyr) *October* 10
Daniel the Stylite *December* 11
Darerca. *See* Modwenna
Daria (with Chrysanthus) *October* 25
Dasius *November* 20
Datius *January* 14
Dativus (with Saturninus) *February* 11
David (or Dewi) *March* 1
David (or Gleb) *July* 24
David (with Theodore) *September* 19
David Gonson, Bd. *See* Adrian Fortescue
David Lewis, Bd *August* 27
David of Munktorp *July* 15
David of Scotland *May* 24
Declan *July* 24
Dedication of St John Lateran *November* 9
Dedication of St Peter's and St Paul's *November* 18
Dedication of St Mary Major *August* 5
Dedication of St Michael's *September* 29
Deicolus (or Desle) *January* 18
Deiniol *September* 11
Delphina, Bd *September* 27
Delphinus *December* 24
Demetrian of Khytri *November* 6
Demetrius (martyr) *October* 8
Demetrius of Alexandria *October* 9
Denis. *See* Dionysius
Deodatus (or Dié) of Nevers *June* 19
Deogratias *March* 22
Derfel Gadarn *April* 5
Desideratus (or Désiré) of Bourges *May* 8
Desiderius of Cahors *November* 15
Desiderius of Thérouanne, Bd *January* 21
Desiderius of Vienne *May* 23
Désiré. *See* Desideratus
Desle. *See* Deicolus
Deusdedit (pope) *November* 8
Deusdedit of Canterbury *July* 14
Dewi. *See* David
Diana, Bd *June* 9
Didacus (or Diego) of Cadiz, Bd *March* 24
Didacus (or Diego) of Seville *November* 13
Didier. *See* Desiderius
Didymus (with Theodora) *April* 28
Dié. *See* Deodatus
Diego. *See* Didacus
Diemoda (or Diemut), Bd *March* 29
Diemut. *See* Diemoda
Diogo Carvalho, Bd. *See* Martyrs of Japan, II
Dionysia (with Majoricus) *December* 6
Dionysius (pope) *December* 26

Dionysius, Bd (with Redemptus) *November* 29
Dionysius of Alexandria *November* 17
Dionysius of Corinth *April* 8
Dionysius of Milan *May* 25
Dionysius of Paris *October* 9
Dionysius the Areopagite *October* 9
Dioscorus. *See* Nemesius of Alexandria
Disibod *September* 8
Dismas. *See* The Good Thief
Dodo, Bd *March* 30
Dogmael *June* 14
Dometius the Persian *August* 7
Dominic *August* 4
Dominic, Bd (with Gregory) *April* 26
Dominic Barberi, Bd Appendix III
Dominic Loricatus *October* 14
Dominic Savio *March* 9
Dominic Spadafora, Bd *October* 3
Dominic of the Causeway *May* 12
Dominic of Silos *December* 20
Dominic of Sora *January* 22
Dominica (martyr) *July* 6
Dominica (with Indractus) *February* 5
Domitian of Maestricht *May* 7
Domitilla *May* 12
Domnolus of Le Mans *May* 16
Donald *July* 15
Donatian (with Laetus) *September* 6
Donatian (with Rogatian) *May* 24
Donatus of Arezzo *August* 7
Donatus of Fiesole *October* 22
Donnan *April* 17
Dorotheus (with Peter) *March* 12
Dorotheus of Tyre *June* 5
Dorotheus the Younger *January* 5
Dorothy *February* 6
Dorothy of Montau, Bd *October* 30
Dositheus *February* 23
Drausin. *See* Drausius
Drausius (or Drausin) *March* 7
Drithelm *September* 1
Droctoveus (or Drotté) *March* 10
Drogo (or Druon) *April* 16
Drostan *July* 11
Drotté. *See* Droctoveus
Druon. *See* Drogo
Dubricius (or Dyfrig) *November* 14
Dulas. *See* Tatian
Dunstan *May* 19
Duthac *March* 8
Dyfrig. *See* Dubricius
Dympna *May* 15

E

Eanswida *September* 12
Eata *October* 26
Ebba *August* 25
Eberhard of Einsiedeln, Bd *August* 14
Eberhard of Marchthal, Bd *April* 17
Eberhard of Salzburg *June* 22
Ebrulf (or Evroult) *December* 29
Edbert *May* 6
Edburga of Minster *December* 12
Edburga of Winchester *June* 15
Edith of Polesworth *July* 15
Edith of Wilton *September* 16
Edmund (martyr) *November* 20
Edmund Arrowsmith, Bd *August* 28
Edmund Campion, Bd *December* 1
Edmund Catherick, Bd *April* 13
Edmund Genings, Bd. *See* Martyrs of London, 1591
Edmund of Abingdon (or of Canterbury) *November* 16
Edward Campion, Bd. *See* Martyrs of Canterbury
Edward Coleman, Bd. *See* Martyrs of the Oates Plot
Edward Fulthrop, Bd. *See* William Andleby
Edward James, Bd. *See* Martyrs of Canterbury
Edward Jones, Bd *May* 6
Edward Oldcorne, Bd *April* 7
Edward Powell, Bd *July* 30
Edward Stransham, Bd *January* 21
Edward Waterson, Bd *January* 7
Edward the Confessor *October* 13
Edward the Martyr *March* 18
Edwin *October* 12
Egbert *April* 24
Egwin *December* 30
Eiluned. *See* Aled
Elesbaan *October* 24
Eleusippus *January* 17
Eleutherius (with Dionysius) *October* 9
Eleutherius (abbot) *September* 6
Eleutherius (martyr) *April* 18
Eleutherius (pope) *May* 30
Eleutherius of Nicomedia *October* 2
Eleutherius of Tournai *February* 20
Elfleda *February* 8
Elias (martyr) *February* 16
Elias of Jerusalem *July* 20
Eligius (or Eloi) *December* 1
Elizabeth (with Zachary) *November* 5
Elizabeth Ann Seton Appendix III
Elizabeth Bichier des Ages *August* 26
Elizabeth of Hungary *November* 19
Elizabeth of Mantua, Bd *February* 20
Elizabeth of Portugal *July* 8
Elizabeth of Schönau *June* 18
Elizabeth the Good, Bd *November* 17
Elmo. *See* Erasmus and Peter Gonzalez
Eloi. *See* Eligius
Elphege. *See* Alphege
Elzear of Sabran *September* 27
Emerentiana *January* 23
Emeric, Bd *November* 4
Emeterius *March* 3
Emilian Cucullatus *November* 12
Emiliana *December* 24
Emily de Rodat *September* 19
Emily de Vialar *June* 17
Emily of Vercelli, Bd *August* 19
Emma *June* 30
Emmanuel Ruiz, Bd *July* 10
Emmeramus *September* 22
Emygdius *August* 9
Encratis *April* 16
Enda *March* 21

Eneco (or Iñigo) *June* 1
Engelbert *November* 7
Engelmund *June* 21
Ennodius *July* 17
Eoghan. *See* Eugene
Eparchius (or Cybard) *July* 1
Ephraem *June* 18
Epimachus (with Alexander) *December* 12
Epimachus (with Gordian) *May* 10
Epiphanius of Pavia *January* 21
Epiphanius of Salamis *May* 12
Epiphany of Our Lord, The *January* 6
Epipodius *April* 22
Episteme *November* 5
Equitius *August* 11
Erasmus (or Elmo) *June* 2
Ercongota *July* 7
Erconwald *May* 13
Erembert *May* 14
Erentrude *June* 30
Erhard *January* 8
Eric of Sweden *May* 18
Ermengard, Bd *July* 16
Ermengild (or Ermenilda) *February* 13
Ermenilda. *See* Ermengild
Erminold *January* 6
Eskil *June* 12
Esterwine *March* 7
Ethbin *October* 19
Ethelbert (martyr) *May* 20
Ethelbert of Kent *February* 25
Ethelburga (or Aubierge) *July* 7
Ethelburga of Barking *October* 12
Ethelburga of Lyminge *April* 5
Etheldreda (or Audrey) *June* 23
Ethelnoth *October* 30
Ethelwald of Lindisfarne *February* 12
Ethelwald the Hermit *March* 23
Ethelwold of Winchester *August* 1
Eubulus *March* 5
Eucherius of Lyons *November* 16
Eucherius of Orleans *February* 20
Eugendus (or Oyend) *January* 1
Eugene (or Eoghan) of Ardstraw *August* 23
Eugenia *December* 25
Eugenia Smet, Bd Appendix III
Eugenius I *June* 2
Eugenius III, Bd *July* 8
Eugenius of Carthage *July* 13
Eugenius of Toledo *November* 13
Eugraphus *December* 10
Eulalia of Mérida *December* 10
Eulampia *October* 10
Eulampius *October* 10
Eulogius of Alexandria *September* 13
Eulogius of Cordova *March* 11
Eunan. *See* Adamnan of Iona
Euphemia *September* 16
Euphrasia (or Eupraxia) *March* 13
Euphrasia Pelletier *April* 24
Euphrosyne *January* 1
Euphrosyne of Polotsk *May* 23
Euplus *August* 12
Eupraxia. *See* Euphrasia
Eurosia *June* 25
Eusebia of Hamage *March* 16
Eusebius (pope) *August* 17
Eusebius (with Nestabus) *September* 8
Eusebius of Cremona *March* 5
Eusebius of Rome *August* 14
Eusebius of Saint-Gall *January* 31
Eusebius of Samosata *June* 21
Eusebius of Vercelli *December* 16
Eustace (or Eustachius) *September* 20
Eustace (with John) *April* 14
Eustace White, Bd. *See* Martyrs of London, 1591
Eustachius. *See* Eustace
Eustathius of Antioch *July* 16
Eustathius of Carrhae. *See* Eutychius
Eustochium of Bethlehem *September* 28
Eustochium of Messina, Bd *February* 16
Eustochium of Padua, Bd *February* 13
Eustorgius of Milan *June* 6
Eustratius of Sebastea *December* 13
Euthymius the Enlightener *May* 13
Euthymius the Great *January* 20
Euthymius the Younger *October* 15
Eutropius (with Tigrius) *January* 12
Eutropius of Orange *May* 27
Eutropius of Saintes *April* 30
Eutychian (pope) *December* 7
Eutychius (or Eustathius) of Carrhae *March* 14
Eutychius of Constantinople *April* 6
Eva of Liège, Bd *May* 26
Evangelist of Verona, Bd *March* 20
Evaristus (pope) *October* 26
Eventius *May* 3
Everard Hanse, Bd *July* 30
Evergislus *October* 24
Everild *July* 9
Evermod *February* 17
Evodius of Antioch *May* 6
Evroult. *See* Ebrulf
Ewalds, The Two *October* 3
Expeditus *April* 19
Exsuperantius of Ravenna *May* 30
Exsuperius (or Hesperus) *May* 2
Exsuperius of Toulouse *September* 28
Eystein *January* 26

F

Fabian (pope) *January* 20
Fabiola *December* 27
Fachanan *August* 14
Faith (with Hope) *August* 1
Faith of Agen *October* 6
Fanchea *March* 21
Fantinus *August* 30
Fare. *See* Burgundofara
Faro *October* 28
Faustinus (with Jovita) *February* 15
Faustinus (with Simplicius) *July* 29
Faustus of Cordova *October* 13
Faustus of Riez *September* 28
Feargal. *See* Virgil of Salzburg
Febronia *June* 25
Fechin *January* 20
Felicia of Milan, Bd *July* 24
Felician (with Primus) *June* 9
Felician of Foligno *January* 24

Felicissimus (with Sixtus) *August* 6
Felicity (with Perpetua) *March* 6
Felicity (with the Seven Brothers) *July* 10
Felicula *June* 13
Felim *August* 9
Felix (with Achilleus) *April* 23
Felix (with Adauctus) *August* 30
Felix (with Cyprian) *October* 12
Felix (with Fortunatus) *June* 11
Felix (with Nabor) *July* 12
Felix I *May* 30
Felix II (III) *March* 1
Felix "II" *July* 29
Felix III (IV) *September* 22
Felix of Bourges *January* 1
Felix of Cantalice *May* 18
Felix of Dunwich *March* 8
Felix of Nantes *July* 7
Felix of Nicosia, Bd *June* 1
Felix of Nola *January* 14
Felix of Thibiuca *October* 24
Felix of Trier *March* 26
Felix of Valois *November* 20
Ferdinand of Castile *May* 30
Ferdinand of Portugal, Bd *June* 5
Fergus of Strathearn *November* 27
Ferreolus (with Ferrutio) *June* 16
Ferreolus of Grenoble, Bd *January* 16
Ferreolus of Vienne *September* 18
Ferrutio *June* 16
Fiachra. *See* Fiacre
Fiacre (or Fiachra) *September* 1
Fidelis of Como *October* 28
Fidelis of Sigmaringen *April* 24
Fillan (or Foelan) *January* 19
Fina. *See* Seraphina
Finan of Lindisfarne *February* 17
Finbar (or Bairre) *September* 25
Finnian Lobhar *March* 16
Finnian of Clonard *December* 12
Finnian of Moville *September* 10
Fintan of Cloneenagh *February* 17
Fintan of Rheinau *November* 15
Fintan (or Munnu) of Taghmon *October* 21
Firminus of Amiens *September* 25
Flannan *December* 18
Flavian of Antioch *July* 20
Flavian of Constantinople *February* 18
Flora (with Mary) *November* 24
Flora of Beaulieu *October* 5
Florentius of Strasburg *November* 7
Florian of Lorch *May* 4
Floribert of Liège *April* 27
Florus (with Laurus) *August* 18
Foelan *See* Fillan
Foillan of Fosses *October* 31
Forannan *April* 30
Fortunatus (with Achilleus) *April* 23
Fortunatus (with Felix) *June* 11
Fortunatus (with Hermagoras) *July* 12
Founders of the Servites, The Seven *February* 12
Franca of Piacenza *April* 26
Frances d'Amboise, Bd *November* 4
Frances Cabrini *Jan. 3. See December 22*
Frances of Rome *March* 9
Francis Antony, Bd Appendix III
Francis Arrighetto, Bd *May* 12
Francis Bianchi, Bd *January* 31
Francis Borgia *October* 10
Francis de Capillas, Bd *January* 15
Francis Caracciolo *June* 4
Francis Clet, Bd. *See* Martyrs of China, I
Francis Dickenson, Bd *April* 30
Francis Galvez, Bd. *See* Martyrs of Japan, II
Francis di Girolamo *May* 11
Francis Godoy, Bd. *See* Ignatius Azevedo
Francis Pacheco, Bd. *See* Martyrs of Japan, II
Francis Page, Bd *April* 20
Francis Patrizzi, Bd *May* 12
Francis de Posadas, Bd *September* 20
Francis de Sales *January* 29
Francis Solano *July* 13
Francis Xavier *December* 3
Francis of Assisi *October* 4
Imprinting of the Stigmata *September* 17
Francis of Calderola, Bd *September* 28
Francis of Camporosso *September* 17
Francis of Fabriano, Bd *April* 22
Francis of Lucera, Bd *November* 29
Francis of Paola *April* 2
Francis of Pesaro, Bd *October* 1
Franco of Grotti, Bd *December* 11
Frederick of Regensburg, Bd *November* 29
Frederick of Utrecht *July* 18
Frediano. *See* Frigidian
Frideswide *October* 19
Fridolin *March* 6
Frigidian (or Frediano) *March* 18
Froilan *October* 3
Fronto of Périgord *October* 25
Fructuosus of Braga *April* 16
Fructuosus of Tarragona *January* 21
Frumentius *October* 27
Fulbert of Chartres *April* 10
Fulco of Neuilly, Bd *March* 2
Fulgentius of Ruspe *January* 1
Fulrad *July* 16
Fursey *January* 16
Fuscian *December* 11

G

Gabra Michael, Bd *September* 1
Gabriel (archangel) *March* 24
Gabriel Lalement. *See* Martyrs of North America
Gabriel Mary, Bd *August* 27
Gabriel Possenti *February* 27
Gabriel of Ancona, Bd *November* 12
Gaetano. *See* Cajetan
Gaiana *September* 29
Galation *November* 5
Galdinus *April* 18
Galfrido. *See* Walfrid
Gall (hermit) *October* 16
Gall of Clermont *July* 1
Galla (widow) *October* 5
Gallicanus *June* 25
Galmier. *See* Baldomerus

Gandulf of Binasco, Bd *April* 3
Gatian *December* 18
Gaucherius *April* 9
Gaudentius of Brescia *October* 25
Gaugericus (or Géry) *August* 11
Gelasius I (pope) *November* 21
Gemma Galgani *April* 11
Gemma of Solmona, Bd *May* 12
Genesius of Arles *August* 25
Genesius of Clermont *June* 3
Genesius the Comedian *August* 25
Genevieve (or Genovefa) *January* 3
Gengoul. *See* Gengulf
Gengulf (or Gengoul) *May* 11
Gennadius of Astorga *May* 25
Genou. *See* Genulf
Genovefa. *See* Genevieve
Gentian *December* 11
Gentilis, Bd *September* 5
Genulf (or Genou) *January* 17
George (martyr) *April* 23
George (with Fronto) *October* 25
George Gervase, Bd *April* 11
George Mtasmindeli *June* 27
George Napper, Bd *November* 9
George Swallowell, Bd. *See* Martyrs of Durham
George of Amastris *February* 21
George the Younger *April* 7
Gerald of Aurillac *October* 13
Gerald of Mayo *March* 13
Gerard Cagnoli, Bd *December* 1
Gerard Majella *October* 16
Gerard of Brogne *October* 3
Gerard of Clairvaux, Bd *June* 13
Gerard of Csanad *September* 24
Gerard of Gallinaro *August* 11
Gerard of Monza, Bd *June* 6
Gerard of Sauve-Majeure *April* 5
Gerard of Toul *April* 23
Gerard of Villamagna, Bd *May* 23
Gerasimus (abbot) *March* 5
Gerebernus *May* 15
Geremarus (or Germer) *September* 24
Gereon *October* 10
Gerlac *January* 5
Gerland *February* 25
Germain. *See* Germanus of Paris
Germaine of Pibrac *June* 15
Germanicus *January* 19
Germanus of Auxerre *August* 3
Germanus of Capua *October* 30
Germanus of Constantinople *May* 12
Germanus of Granfel *February* 21
Germanus of Paris *May* 28
Germanus of Valaam *June* 28
Germer. *See* Geremarus
Germerius (or Germier) *May* 16
Germier. *See* Germerius
Geroldus *April* 19
Gerontius of Cervia *May* 9
Gertrude of Altenberg, Bd *August* 13
Gertrude of Delft (or " van Oosten "), Bd *January* 6
Gertrude of Helfta *November* 16
Gertrude of Nivelles *March* 17
Gervase (with Protase) *June* 19
Gervinus *March* 3
Géry. *See* Gaugericus
Getulius *June* 10
Ghislain. *See* Gislenus
Gibrian *May* 8
Gilbert of Caithness *April* 1
Gilbert of Sempringham *February* 16
Gildas *January* 29
Giles (or Aegidius) *September* 1
Giles Mary, Bd *February* 7
Giles of Assisi, Bd *April* 23
Giles of Lorenzana, Bd *January* 14
Giles of Portugal, Bd *May* 14
Giovanna Bonomo, Bd. Appendix III
Gislenus (or Ghislain) *October* 9
Gleb (or David) *July* 24
Glyceria of Heraclea *May* 13
Goar *July* 6
Goban *June* 20
Godeberta *April* 11
Godehard. *See* Gothard
Godeleva *July* 6
Godfrey of Amiens *November* 8
Godfrey of Kappenburg, Bd *January* 13
Godric *May* 21
Goericus (or Abbo) *September* 19
Gohard *June* 25
Gomidas Keumurgian, Bd *November* 5
Gommaire. *See* Gummarus
Gonsalo Garcia. *See* Martyrs of Japan, I
Gonsalo of Amarante, Bd *January* 16
Gontran. *See* Guntramnus
Good Thief, The (Dismas) *March* 25
Gorazd. *See* Clement of Okhrida
Gordian *May* 10
Gorgonia *December* 9
Gorgonius (martyr) *September* 9
Gorgonius (with Peter) *March* 12
Gothard (or Godehard) *May* 4
Gottschalk *June* 7
Gratia of Cattaro, Bd *November* 16
Gregory, Bd (with Dominic) *April* 26
Gregory I *March* 12
Gregory II *February* 11
Gregory III *December* 10
Gregory VII *May* 25
Gregory X, Bd *January* 10
Gregory Barbarigo, Bd *June* 18
Gregory Grassi, Bd. *See* Martyrs of China, II
Gregory Lopez, " Bd " *July* 20
Gregory Makar *March* 16
Gregory Nazianzen *May* 9
Gregory of Girgenti *November* 23
Gregory of Langres *January* 4
Gregory of Nyssa *March* 9
Gregory of Spoleto *December* 24
Gregory of Tours *November* 17
Gregory of Utrecht *August* 25
Gregory of Verucchio, Bd *May* 4
Gregory the Enlightener *September* 30
Gregory the Wonderworker *November* 17
Grimbald *July* 8
Grimonia *September* 7
Guala of Brescia, Bd *September* 3
Gualfardus. *See* Wolfhard
Guardian Angels, The *October* 2

Guarinus of Palestrina *February* 6
Guarinus (or Guérin) of Sion *January* 6
Gudula *January* 8
Gudwal (or Gurval) *June* 6
Guénolé. *See* Winwaloe
Guérin. *See* Guarinus of Sion
Guibert *May* 23
Gummarus (or Gommaire) *October* 11
Gundisalvus. *See* Gonsalo
Gundleus (or Woolo) *March* 29
Gunther, Bd *October* 9
Guntramnus (or Gontran) *March* 28
Gurias *November* 15
Gurval. *See* Gudwal
Guthlac *April* 11
Guy Maramaldi, Bd *June* 25
Guy of Anderlecht *September* 12
Guy of Cortona, Bd *June* 16
Guy of Pomposa *March* 31
Gwenfrewi. *See* Winifred
Gwladys *March* 29

H

Hallvard *May* 15
Hartman, Bd *December* 23
Harvey (or Hervé) *June* 17
Haymo of Savigliano, Bd *August* 18
Hedda. *See* Martyrs under the Danes
Hedda of Winchester *July* 7
Hedwig *October* 16
Hedwig, Bd *February* 28
Hegesippus *April* 7
Heimrad *June* 28
Heldrad *March* 13
Helen (empress) *August* 18
Helen Guerra, Bd Appendix III
Helen of Arcella, Bd *November* 7
Helen of Bologna, Bd *September* 23
Helen of Skövde *July* 31
Helen of Udine, Bd *April* 23
Helier *July* 16
Heliodorus of Altino *July* 3
Helladius of Toledo *February* 18
Helpers, The XIV Holy *August* 8
Hemma. *See* Emma
Henry (emperor) *July* 15
Henry Abbot, Bd. *See* William Andleby
Henry Morse, Bd *February* 1
Henry Suso, Bd *March* 2
Henry Walpole, Bd *April* 7
Henry of Cocket *January* 16
Henry of Olomuc, Bd *June* 25
Henry of Treviso, Bd *June* 10
Henry of Uppsala *January* 19
Henry the Shoemaker, Bd *June* 9
Herbert *March* 20
Herculanus of Perugia *November* 7
Herculanus of Piegaro, Bd *June* 1
Heribald *April* 25
Heribert *March* 16
Herluin, Bd *August* 26
Herman Joseph, Bd *April* 7
Herman the Cripple, Bd *September* 25
Hermenegild *April* 13
Hermenland *March* 25
Hermes of Rome *August* 28
Hermina Grivot, Bd. *See* Martyrs of China, II
Hermogenes (with Mennas) *December* 10
Hervé. *See* Harvey
Hesperus. *See* Exsuperius
Hesychius (abbot) *October* 3
Hesychius of Durostorum *June* 15
Hidulf *July* 11
Hilaria (with Claudius) *December* 3
Hilarion *October* 21
Hilarus *February* 28
Hilary of Arles *May* 5
Hilary of Galeata *May* 15
Hilary of Poitiers *January* 14
Hilda *November* 17
Hildegard (abbess) *September* 17
Hildegard, Bd *April* 30
Hildegund (virgin) *April* 20
Hindegund (widow) *February* 6
Hildelitha *September* 3
Himelin *March* 10
Hippolytus (with Timothy) *August* 22
Hippolytus Galantini, Bd *March* 20
Hippolytus of Rome *August* 13
Holy Name of Jesus, The *January* 2
Homobonus *November* 13
Honoratus of Amiens *May* 16
Honoratus of Arles (or of Lérins) *January* 16
Honorius of Canterbury *September* 30
Hope (with Faith) *August* 1
Hormisdas (martyr) *August* 8
Hormisdas (pope) *August* 6
Hroznata, Bd *July* 14
Hubert *November* 3
Hugh, Little St *August* 27
Hugh Faringdon, Bd *December* 1
Hugh Green, Bd. *See* John Cornelius
Hugh More, Bd *September* 1
Hugh Uguccione. *See* Founders of the Servites
Hugh of Anzy, Bd *April* 20
Hugh of Bonnevaux *April* 1
Hugh of Cluny *April* 29
Hugh of Fosses, Bd *February* 10
Hugh of Grenoble *April* 1
Hugh of Lincoln *November* 17
Hugh of Rouen *April* 9
Hugolino Magalotti, Bd *December* 11
Hugolino of Cortona, Bd *March* 24
Hugolino of Gualdo, Bd *January* 1
Humbeline, Bd *August* 21
Humbert of Romans, Bd *July* 14
Humbert of Savoy, Bd *March* 4
Humilis, Bd *November* 27
Humility *May* 22
Hunphrey (or Hunfrid) *March* 8
Humphrey Middlemore, Bd. *See* Martyrs of the Charterhouse
Hunfrid. *See* Humphrey
Hunna (or Huva) *April* 15
Huva. *See* Hunna
Hyacinth *August* 17
Hyacinth (with Protus) *September* 11
Hyacinth Casteneda, Bd. *See* Martyrs of Indo-China, I

Hyacintha Mariscotti *January* 30
Hyginus *January* 11
Hypatius (abbot) *June* 17

I

Ia (martyr) *August* 4
Ia (virgin) *February* 3
Ibar *April* 23
Ida of Boulogne, Bd *April* 13
Ida of Herzfeld *September* 4
Ida of Louvain, Bd *April* 13
Ida of Toggenburg, Bd *November* 3
Idesbald *April* 18
Ignatius Azevedo, Bd *July* 15
Ignatius Delgado, Bd. *See* Martyrs of Indo-China, I
Ignatius Loyola *July* 31
Ignatius of Antioch *February* 1
Ignatius of Constantinople *October* 23
Ignatius of Laconi *May* 11
Ignatius of Rostov *May* 28
Ildephonsus *January* 23
Illtud (or Illtyd) *November* 6
Illtyd. *See* Illtud
Imelda, Bd *May* 13
Indractus *February* 5
Iñes, Bd. *See* Josepha of Benigamin
Iñigo. *See* Eneco
Innocent I *July* 28
Innocent V, Bd *June* 22
Innocent XI, Bd Appendix III
Innocent of Berzo Appendix III
Innocent of Tortona *April* 17
Innocents, The Holy *December* 28
Irenaeus (with Mustiola) *July* 3
Irenaeus of Lyons *July* 3. *See June* 28
Irenaeus of Sirmium *March* 24
Irene (with Chionia) *April* 3
Irmina *December* 24
Isaac (or Sahak) *September* 9
Isaac Jogues. *See* Martyrs of North America
Isaac of Constantinople *May* 30
Isaac of Cordova *June* 3
Isaac of Spoleto *April* 11
Isabel Fernandez, Bd. *See* Apollinaris Franco
Isabel of France, Bd *February* 26
Isabel of Portugal. *See* Elizabeth
Isaiah of Cracow, Bd *February* 8
Isaias of Rostov *May* 15
Ischyrion (with Chaeremon) *December* 22
Isidore of Alexandria *January* 15
Isidore of Chios *May* 15
Isidore of Pelusium *February* 4
Isidore of Seville *April* 4
Isidore the Husbandman *May* 15
Isnardo of Chiampo, Bd *March* 22
Israel, Bd *December* 31
Ita of Killeedy *January* 15
Ithamar *June* 10
Ivo (bishop) *April* 24
Ivo of Chartres *May* 23
Ivo of Kermartin *May* 19

J

Jacopino of Canepaci, Bd *March* 3
Jacopone of Todi, Bd *December* 25
James (apostle ; the Greater) *July* 25
James (apostle ; the Less) *May* 1
James (with Marian) *April* 30
James Bell, Bd *April* 20
James Bertoni, Bd *May* 30
James Bird, Bd *March* 25
James Carvalho, Bd. *See* Martyrs of Japan, II
James Duckett, Bd *April* 19
James Fenn, Bd. *See* Thomas Hemerford
James Salès, Bd *February* 7
James Strepar, Bd *October* 21
James Thompson, Bd *November* 28
James of Bevagna (or of Mevania), Bd *August* 23
James of Bitetto, Bd *April* 27
James of Cerqueto, Bd *April* 17
James of Certaldo, Bd *April* 13
James of Lodi, Bd *April* 18
James of Mantua, Bd *November* 26
James of the March *November* 28
James of Naples, Bd *March* 14
James of Nisibis *July* 19
James of Ulm, Bd *October* 11
James of Voragine, Bd *July* 13
James the Almsgiver, Bd *January* 28
James " the Cut-to-pieces " *November* 27
James the Venetian, Bd *May* 31
Jane de Chantal *August* 21
Januarius (with Faustus) *October* 13
Januarius of Benevento *September* 19
Jarlath *June* 6
Jason *July* 12
Jeremy (martyr) *February* 16
Jermyn Gardiner, Bd *March* 11
Jerome (doctor) *September* 30
Jerome de Angelis, Bd. *See* Martyrs of Japan, II
Jerome Emiliani *July* 20
Jerome Hermosilla, Bd. *See* Martyrs of Indo-China, II
Jerome Ranuzzi, Bd *December* 11
Joachim *August* 16
Joachim of Siena, Bd *April* 16
Joachima de Mas *May* 22
Joan Antide-Thouret *August* 25
Joan Bonomo, Bd. Appendix III
Joan Delanoue, Bd *August* 17
Joan de Lestonnac *February* 2
Joan de Maillé, Bd *November* 6
Joan Soderini, Bd *September* 1
Joan of Arc *May* 30
Joan of Aza, Bd *August* 8
Joan of France (or of Valois) *February* 4
Joan of Orvieto, Bd *July* 23
Joan (Jane) of Portugal, Bd *May* 12
Joan (Jane) of Reggio, Bd *July* 9
Joan of Signa, Bd *November* 17
Joan of Toulouse, Bd *March* 31
Joannicius *November* 4
John (evangelist) *December* 27
John before the Latin Gate *May* 6
John (with Cyrus) *January* 31

John (with Paul) *June* 26
John I (pope) *May* 27
John Almond, Bd *December* 5
John Amias, Bd *March* 16
John the Baptist *June* 24
his Beheading *August* 29
John Baptist Machado, Bd. *See* Martyrs of Japan, II
John Baptist Rossi *May* 23
John Baptist Turpin, Bd. Appendix III
John Baptist de la Salle *May* 15
John Baptist of Almodovar, Bd *February* 14
John Baptist of Fabriano, Bd *March* 11
John Beche, Bd *December* 1
John Berchmans *November* 26
John Bodey, Bd *November* 2
John Bonnard, Bd. *See* Martyrs of Indo-China, II
John Bosco *January* 31
John Boste, Bd. *See* Martyrs of Durham
John de Brébeuf. *See* Martyrs of North America
John de Britto *February* 4
John Buoni, Bd *October* 23
John Calybites *January* 15
John Carey, Bd. *See* John Cornelius
John Cassian *July* 23
John de Castillo, Bd. *See* Roque Gonzalez
John Chrysostom *January* 27
John Climacus *March* 30
John Colombini, Bd *July* 31
John Cornay, Bd. *See* Martyrs of Indo-China, I
John Cornelius, Bd *July* 4
John Damascene *March* 27
John Dominici, Bd *June* 10
John Duckett, Bd *September* 7
John Eudes *August* 19
John Eynon, Bd. *See* Hugh Faringdon
John Felton, Bd *August* 8
John Fenwick, Bd. *See* Martyrs of the Oates Plot
John Finch, Bd *April* 20
John Fisher *July* 9
John Forest, Bd *May* 22
John Gavan, Bd. *See* Martyrs of the Oates Plot
John Grande, Bd *June* 3
John Grove, Bd. *See* Martyrs of the Oates Plot
John Gualbert *July* 12
John Haile, Bd *May* 11
John Hewett, Bd. *See* Martyrs of London, 1588
John Houghton, Bd. *See* Martyrs of the Charterhouse
John Ingram, Bd. *See* Martyrs of Durham
John Ireland, Bd *March* 11
John Jones, Bd *July* 12
John Joseph (of the Cross) *March* 5
John Kemble, Bd *August* 22
John Lalande. *See* Martyrs of North America
John Lantrua, Bd. *See* Martyrs of China, I
John Larke, Bd *March* 11
John du Lau, Bd *September* 2
John Leonardi *October* 9
John Liccio, Bd *November* 14
John Lloyd, Bd *July* 22
John Lockwood, Bd *April* 13
John Marinoni, Bd *December* 13
John Martin Moyë Appendix III
John Mason, Bd. *See* Martyrs of London, 1591
John Massias, Bd *September* 18
John Munden, Bd. *See* Thomas Hemerford
John Nelson, Bd *February* 3
John Nepomucen *May* 16
John Nepomucen Neumann Appendix III
John Nutter, Bd. *See* Thomas Hemerford
John Ogilvie, Bd *March* 10
John della Pace, Bd *November* 12
John Payne, Bd *April* 2
John Pelingotto, Bd *June* 1
John Perboyre, Bd *September* 11
John Pibush, Bd *February* 18
John Plesington, Bd. *See* Martyrs of the Oates Plot
John Porro, Bd *October* 24
John Rainuzzi, Bd *June* 8
John Regis *June* 16
John Ri, Bd. *See* Laurence Imbert
John de Ribera *January* 6
John Rigby, Bd *June* 21
John Roberts, Bd *December* 10
John Robinson, Bd. *See* Martyrs of Canterbury
John Roche, Bd. *See* Martyrs of London, 1588
John Rochester, Bd. *See* Martyrs of the Charterhouse
John Rugg, Bd. *See* Hugh Faringdon
John Ruysbroeck, Bd *December* 2
John Sarkander, Bd *March* 17
John Shert, Bd *May* 28
John Slade, Bd *October* 30
John Soreth, Bd *July* 30
John Southworth, Bd *June* 28
John Speed, Bd. *See* Martyrs of Durham
John Stone, Bd *May* 12
John Storey, Bd *June* 1
John Thorne, Bd. *See* Richard Whiting
John Vianney *August* 8
John Wall, Bd *August* 26
John Zedazneli *November* 4
John of Alvernia, Bd *August* 13
John of Avila, Bd *May* 10
John of Bergamo *July* 11
John of Beverley *May* 7
John of Bridlington *October* 21
John of Capistrano *March* 28
John of Chinon *June* 27
John of Constantinople *August* 28
John of Dukla, Bd *September* 28
John of Egypt *March* 27
John of Gorze *February* 27
John of the Goths *June* 26
John of Kanti *October* 20
John of Matera (or of Pulsano) *June* 20
John of Matha *February* 8
John of Meda *September* 26

John of Nicomedia *September* 7
John of Panaca *March* 19
John of Parma, Bd *March* 20
John of Penna, Bd *April* 3
John of Perugia, Bd *September* 1
John of Prado, Bd *May* 24
John of Reomay *January* 28
John of Rieti, Bd *August* 9
John of Sahagun *June* 12
John of Salerno, Bd *August* 9
John of Tossignano, Bd *July* 24
John of Triora, Bd. *See* Martyrs of China, I
John of Valence, Bd *April* 26
John of Vallombrosa, Bd *March* 10
John of Vercelli, Bd *December* 1
John of Vicenza, Bd *March* 16
John of Vilna *April* 14
John of Warneton, Bd *January* 27
John the Almsgiver *January* 23
John of the Cross *November* 24
John the Dwarf *October* 17
John of God *March* 8
John the Good *January* 10
John " of the Grating " *February* 1
John the Iberian *July* 12
John the Silent (or the Hesychast) *May* 13
John the Sinner, Bd *June* 3
John the Spaniard, Bd *June* 25
Jolenta, Bd *June* 15
Jonas (with Barachisius) *March* 29
Jordan of Pisa, Bd *March* 6
Jordan of Saxony, Bd *February* 15
Josaphat (with Barlaam) *November* 27
Josaphat of Polotsk *November* 14
Joseph *(See also 1 May)* *March* 19
Joseph Barsabas *July* 20
Joseph Cafasso *June* 23
Joseph Calasanctius *August* 27
Joseph Cottolengo *April* 29
Joseph Marchand, Bd. *See* Martyrs of Indo-China, I
Joseph Mkasa, Bd *June* 3
Joseph Oriol *March* 23
Joseph Pignatelli *November* 28
Joseph Sanjurjo, Bd. *See* Martyrs of Indo-China, II
Joseph Tommasi, Bd *January* 1
Joseph of Arimathaea *March* 17
Joseph of Cupertino *September* 18
Joseph of Leonessa *February* 4
Joseph of Palestine (*comes*) *July* 22
Josepha Rossello *December* 7
Josepha (or Iñes) of Benigamin, Bd *January* 22
Josse. *See* Judoc
Jovita *February* 15
Judas Quiriacus. *See* Cyriacus
Jude (or Thaddeus) (apostle) *October* 28
Judith *June* 29
Judoc (or Josse) *December* 13
Julia Billiart, Bd *April* 8
Julia of Certaldo, Bd *February* 15
Julia of Corsica *May* 22
Julian (with Basilissa) *January* 9
Julian (with Caesarius) *November* 1
Julian (with Cronion) *February* 27
Julian (with Theodulus) *February* 17
Julian Maunoir, Bd *January* 28
Julian Sabas *January* 17
Julian of Antioch *March* 16
Julian of Brioude *August* 28
Julian of Le Mans *January* 27
Julian of Norwich, Bd *May* 13
Julian of St Augustine, Bd *April* 8
Julian of Toledo *March* 8
Julian the Hospitaller *February* 12
Juliana Falconieri *June* 19
Juliana of Cumae *February* 16
Juliana of Mount Cornillon, Bd *April* 5
Julitta (with Cyricus) *June* 16
Julitta of Caesarea *July* 30
Julius (with Aaron) *July* 3
Julius I (pope) *April* 12
Julius of Durostorum *May* 27
Justa (with Rufina) *July* 19
Justin (martyr) *April* 14
Justin de Jacobis, Bd *July* 31
Justina (with Cyprian) *September* 26
Justina of Arezzo, Bd *March* 12
Justina of Padua *October* 7
Justus (with Pastor) *August* 6
Justus of Beauvais *October* 18
Justus of Canterbury *November* 10
Justus of Lyons *October* 14
Justus of Urgel *May* 28
Jutta *May* 5
Jutta of Diessenberg, Bd *December* 22
Jutta of Huy, Bd *January* 13
Juvenal Ancina, Bd *August* 31
Juvenal of Narni *May* 3
Juventinus *January* 25

K

Katherine. *See* Catherine
Kenelm *July* 17
Kenneth. *See* Canice
Kennoch. *See* Mochoemoc
Kentigern (or Mungo) *January* 14
Kentigerna. *See* Fillan
Kessog *March* 10
Kevin (or Coemgen) *June* 3
Keyne *October* 8
Kieran of Clonmacnois *September* 9
Kieran of Saighir (or of Ossory) *March* 5
Kilian (martyr) *July* 8
Kinga, Bd. *See* Cunegund, Bd
Kizito, Bd. *See* Charles Lwanga

L

Ladislaus of Gielniow, Bd *May* 11
Ladislaus of Hungary *June* 27
Laetus (with Donatian) *September* 6
Laisren. *See* Laserian
Lambert of Lyons *April* 14
Lambert of Maestricht *September* 17
Lambert of Vence *May* 26
Landelinus (abbot) *June* 15
Landericus (or Landry) of Paris *June* 10
Landoald *March* 19

Landry. *See* Landericus
Lanfranc of Canterbury, Bd *May* 24
Lanfranc of Pavia, Bd *June* 23
Lanvinus, Bd *April* 14
Largus (with Cyriacus) *August* 8
Laserian (or Molaisse) *April* 18
Laurence (martyr) *August* 10
Laurence Giustiniani *September* 5
Laurence Humphrey, Bd. *See* Roger Dickenson
Laurence Imbert, Bd *September* 21
Laurence Loricatus, Bd *August* 16
Laurence Nerucci, Bd *August* 31
Laurence O'Toole *November* 14
Laurence Richardson, Bd. *See* Martyrs of London, 1582
Laurence of Brindisi *July* 21
Laurence of Canterbury *February* 3
Laurence of Rippafratta, Bd *September* 28
Laurence of Spoleto *February* 3
Laurence of Villamagna, Bd *June* 6
Laurentinus (with Pergentinus) *June* 3
Laurus *August* 18
Lazarus *December* 17
Lazarus of Milan *February* 11
Leander of Seville *February* 27
Lebuin (or Liafwine) *November* 12
Leger (or Leodegarius) *October* 2
Lelia *August* 11
Leo (with Paregorius) *February* 18
Leo I *April* 11
Leo II *July* 3
Leo III *June* 12
Leo IV *July* 17
Leo IX *April* 19
Leo Mangin, Bd. Appendix III
Leo (or Lyé) of Mantenay *May* 25
Leo of Saint-Bertin, Bd *February* 26
Leobinus (or Lubin) *March* 14
Leocadia *December* 9
Leocritia. *See* Lucretia
Leodegarius. *See* Leger
Leonard Kimura, Bd. *See* Martyrs of Japan, II
Leonard Murialdo, Bd Appendix III
Leonard of Noblac *November* 6
Leonard of Port Maurice *November* 26
Leonard of Vandœuvre *October* 15
Leonides of Alexandria *April* 22
Leontius of Rostov *May* 23
Leopold of Austria *November* 15
Leopold of Gaiche, Bd *April* 2
Lésin. *See* Licinius
Lesmes. *See* Adelelmus
Leu. *See* Lupus of Sens
Leufroy. *See* Leutfridus
Leutfridus (or Leufroy) *June* 21
Lewina *July* 24
Lewis. *See* Louis
Liafwine. *See* Lebuin
Liberata. *See* Wilgefortis
Liberatus of Capua *August* 17
Liberatus of Loro, Bd *September* 7
Libert. *See* Lietbertus
Liborius *July* 23
Licinius (or Lésin) *February* 13
Lietbertus (or Libert) *June* 23
Lifard. *See* Liphardus
Limnaeus *February* 22
Linus *September* 23
Lioba *September* 28
Liphard. *See* Liudhard
Liphardus (or Lifard) *June* 3
Liudhard *May* 7
Livinus *November* 12
Loman *February* 17
Longinus *March* 15
Louis of France *August* 25
Louis Allemand, Bd *September* 16
Louis Bertrand *October* 9
Louis Grignion of Montfort *April* 28
Louis Morbioli, Bd *November* 16
Louis Sotelo, Bd. *See* Martyrs of Japan, II
Louis Taurin-Dufresse, Bd. *See* Martyrs of China, I
Louis of Anjou *August* 19
Louis of Thuringia, Bd *September* 11
Louisa Albertoni, Bd *February* 28
Louisa de Marillac *March* 15
Louisa of Savoy, Bd *September* 9
Loup. *See* Lupus of Troyes
Luan. *See* Moloc
Lubin. *See* Leobinus
Luchesio, Bd *April* 28
Lucian (with Marcian) *October* 26
Lucian of Antioch *January* 7
Lucian of Beauvais *January* 8
Lucillian *June* 3
Lucius (" king ") *December* 3
Lucius (with Montanus) *February* 24
Lucius (with Ptolemaeus) *October* 19
Lucius I (pope) *March* 4
Lucius of Adrianople *February* 11
Lucretia (or Leocritia) *March* 15
Lucy (martyr) *December* 13
Lucy Filippini *March* 25
Lucy de Freitas, Bd. *See* Apollinaris Franco
Lucy of Amelia, Bd *July* 27
Lucy of Caltagirone, Bd *September* 26
Lucy of Narni, Bd *November* 16
Ludan *February* 12
Ludger *March* 26
Ludmila *September* 16
Ludolf *March* 30
Ludovic Pavoni, Bd *April* 1
Ludwig, Bd. *See* Louis of Thuringia
Lufthildis *January* 23
Lughaidh. *See* Molua
Luke (evangelist) *October* 18
Luke Belludi, Bd *February* 17
Luke Kirby, Bd. *See* Martyrs of London, 1582
Luke the Younger *February* 7
Lull *October* 16
Lupicinus (with Romanus) *February* 28
Lupus (or Leu) of Sens *September* 1
Lupus (or Loup) of Troyes *July* 29
Lutgardis *June* 16
Luxorius *August* 21
Lydwina of Schiedam, Bd *April* 14
Lyé. *See* Leo of Mantenay

M

Macanisius *September* 3
Macarius of Alexandria *January* 2
Macarius of Ghent *April* 10
Macarius of Jerusalem *March* 10
Macarius the Elder *January* 15
Macarius the Wonderworker *April* 1
Macartan *March* 26
Maccul. *See* Maughold
Macedonius the Barley-eater *January* 24
Machabees, The Holy *August* 1
Machar (or Mochumma) *November* 12
Machutus. *See* Malo
Macrina the Elder *January* 14
Macrina the Younger *June* 19
Madeleine Barat *May* 25
Madeleine Fontaine, Bd *June* 27
Madelgaire. *See* Vincent Madelgarius
Madelgisilus (or Maugeille) *May* 30
Madern. *See* Madron
Madron (or Madern) *May* 17
Maedoc. *See* Aidan of Ferns
Maelor. *See* Maglorius
Maelrubha. *See* Malrubius
Mafalda *May* 2
Magdalen Albrizzi, Bd *May* 15
Magdalen di Canossa, Bd *May* 14
Magdalen Panattieri, Bd *October* 13
Magenulf (or Meinulf) *October* 5
Magi, The *July* 23
Maglorius (or Maelor) *October* 24
Magnericus *July* 25
Magnus of Orkney *April* 16
Maharsapor *October* 10
Maimbod *January* 23
Majolus (or Mayeul) *May* 11
Majoricus *December* 6
Malachy of Armagh *November* 3
Malchus *October* 21
Mallonus. *See* Mellon
Malo (or Machutus) *November* 15
Malrubius (or Maelrubha) *April* 21
Mamas *August* 17
Mamertus *May* 11
Mamilian. *See* Maximilian (martyr)
Manechildis (or Ménéhould) *October* 14
Manettus. *See* Founders of the Servites
Mannes, Bd *July* 30
Mappalicus *April* 17
Marcella of Rome *January* 31
Marcellian (with Mark) *June* 18
Marcellina *July* 17
Marcellinus (pope) *April* 26
Marcellinus (with Peter) *June* 2
Marcellinus Champagnat, Bd. Appendix III
Marcellinus of Carthage *April* 6
Marcellinus of Embrun *April* 20
Marcellus (with Apuleius) *October* 8
Marcellus (with Valerian) *September* 4
Marcellus I (pope) *January* 16
Marcellus of Apamea *August* 14
Marcellus of Paris *November* 1
Marcellus of Tomi *August* 27
Marcellus Akimetes *December* 29
Marcellus the Centurion *October* 30
Marchelm *July* 14
Marcian (or Marian) *April* 20
Marcian (with Lucian) *October* 26
Marcian (with Nicander) *June* 17
Marcian of Constantinople *January* 10
Marcian of Cyrrhus *November* 2
Marciana of Rusuccur *January* 9
Marcolino of Forlì, Bd *January* 24
Marcoul. *See* Marculf
Marculf (or Marcoul) *May* 1
Margaret (or Marina) *July* 20
Margaret Bourgeoys, Bd *January* 19
Margaret Clitherow, Bd *March* 25
Margaret Colonna, Bd *November* 7
Margaret Mary *October* 17
Margaret Pole, Bd *May* 28
Margaret Ward, Bd. *See* Martyrs of London, 1588
Margaret of Città-di-Castello (or of Metola), Bd *April* 13
Margaret of Cortona *February* 22
Margaret " of England " *February* 3
Margaret of Hungary *January* 26
Margaret of Lorraine, Bd *November* 6
Margaret of Louvain, Bd *September* 2
Margaret of Ravenna, Bd *January* 23
Margaret of Savoy, Bd *December* 23
Margaret of Scotland *June* 10
Margaret the Barefooted *August* 27
Margaret the Penitent. *See* Pelagia the Penitent
Mari *August* 5
Marian. *See* Marcian
Marian (with James) *April* 30
Mariana of Quito *May* 26
Marianus Scotus, Bd *February* 9
Marina (or Margaret) *July* 20
Marina (or Pelagia) *February* 12
Marinus (San Marino) *September* 4
Marinus (with Astyrius) *March* 3
Marius (or May) *January* 27
Marius (with Martha) *January* 19
Mark (evangelist) *April* 25
Mark (pope) *October* 7
Mark (or Martin) *October* 24
Mark (with Marcellian) *June* 18
Mark Barkworth, Bd *February* 27
Mark Crisin, Bd *September* 7
Mark Fantucci, Bd *April* 10
Mark of Arethusa *March* 29
Mark of Modena, Bd *September* 23
Mark of Montegallo, Bd *March* 20
Maro *February* 14
Mars. *See* Martius
Martha *July* 29
Martha (with Marius) *January* 19
Martial (with Faustus) *October* 13
Martial of Limoges *June* 30
Martin (or Mark) *October* 24
Martin I (pope) *November* 12
Martin de Porres, St. *November* 5
Martin of Braga *March* 20
Martin of Tours *November* 11
Martin of Vertou *October* 24
Martina *January* 30
Martinian (with Maxima) *October* 16
Martinian (with Processus) *July* 2

Martinian the Hermit ***February*** **13**
Martius (or Mars) ***April*** **13**
Martyrius (with Sisinnius) ***May*** **29**
Martyrs of Arras ***June*** **27**
Martyrs under the Boxers and Appendix III ***July*** **9**
Martyrs of Canterbury and others ***October*** **1**
Martyrs des Carmes. ***See*** **John du Lau**
Martyrs of the Charterhouse *May* 11
Martyrs of China, I *February* 17
Martyrs of China, II *July* 9
Martyrs of Compiègne, Carmelite *July* 17
Martyrs of Crete, The Ten *December* 23
Martyrs of Damascus *July* 10
Martyrs under the Danes *April* 10
Martyrs of Dorchester *July* 4
Martyrs of Douay *October* 29
Martyrs of Durham *July* 24
Martyrs of Ebsdorf *February* 2
Martyrs of England and Wales (general) *May* 4
Martyrs of Gorcum *July* 9
Martyrs of Indo-China, I *July* 11
Martyrs of Indo-China, II *November* 6
Martyrs of Japan, I *February* 5
Martyrs of Japan, II *June* 1
Martyrs of Japan, III *September* 10
Martyrs of Korea *September* 21
Martyrs of Laval. Appendix III
Martyrs of Lithuania *April* 14
Martyrs under the Lombards *March* 2
Martyrs of London, 1582 *May* 28
Martvrs of London, 1588 *August* 28
Martyrs of London, 1591 *December* 10
Martyrs of Lyons *June* 2
Martyrs of Mar Saba *March* 20
Martyrs of Najran *October* 24
Martyrs under Nero *June* 24
Martyrs at Nicomedia *December* 25
Martyrs of North America *September* 26
Martyrs of the Oates Plot *June* 20
Martyrs of Orange *July* 9
Martyrs of Paraguay *November* 17
Martyrs in Persia, The CXX *April* 6
Martyrs of the Alexandrian Plague *February* 28
Martyrs of Prague, Servite *August* 31
Martyrs of Salsette *July* 27
Martyrs of Samosata, The Seven *December* 9
Martyrs of Scillium *July* 17
Martyrs of Sebastea, The Forty *March* 10
Martyrs of September 1792 *September* 2
Martyrs of the Serapeum *March* 17
Martyrs of Sinai *January* 14
Martyrs of Toulouse *May* 29
Martyrs of Uganda *June* 3
Martyrs of Utica *August* 24
Martyrs of Valenciennes, Ursuline *October* 17
Maruthas *December* 4
Mary, The Blessed Virgin *August* 15
the Annunciation *March* 25
her Assumption *August* 15
her Birthday *September* 8
her Immaculate Conception *December* 8
her Immaculate Heart *August* 22
her Motherhood *October* 11
her Presentation *November* 21
her Purification *February* 2
her Sorrows *September* 15
her Visit to Elizabeth *July* 2
Our Lady of Lourdes *February* 11
Our Lady of Mount Carmel *July* 16
Our Lady of Ransom *September* 24
Mary, Our Lady " of the Snow " *August* 5
the Name of Mary *September* 12
the Holy Rosary *October* 7
Mary (martyr) *November* 1
Mary (with Flora) *November* 24
Mary Assunta, Bd Appendix III
Mary Bartholomea, Bd *May* 28
Mary Cleophas *April* 9
Mary Desmaisières *August* 26
Mary Frances *October* 6
Mary Goretti *July* 6
Mary L'Huilier, Bd. Appendix III
Mary Magdalen *July* 22
Mary Magdalen Martinengo, Bd *July* 27
Mary Magdalen dei Pazzi *May* 29
Mary Magdalen Postel *July* 16
Mary Margaret d'Youville Appendix III
Mary de Mattias, Bd *August* 20
Mary Mazzarello *May* 14
Mary Pelletier *April* 24
Mary di Rosa *December* 15
Mary Soledad, Bd *October* 11
Mary de Soubiran, Bd *October* 20
Mary of Cerevellon *September* 19
Mary of Egypt *April* 2
Mary of Oignies, Bd *June* 23
Mary of Pisa, Bd *January* 28
Mary of Turin, Bd *December* 16
Mary of the Incarnation (Acarie), Bd *April* 18
Masabkis, The. *See* Emmanuel Ruiz
Maternus of Cologne *September* 14
Mathurin. *See* Maturinus
Matilda. *See* Mechtildis
Matilda (widow) *March* 14
Matrona *March* 15
Matthew (evangelist) *September* 21
Matthew of Girgenti, Bd *October* 21
Matthew of Mantua, Bd *October* 7
Matthia of Matelica, Bd *November* 7
Matthias (apostle) *February* 24
Matthias Murumba, Bd. *See* Charles Lwanga
Maturinus (or Mathurin) *November* 1
Maturus. *See* Pothinus
Maudez. *See* Mawes
Maughold (or Maccul) *April* 27
Maugille. *See* Madelgisilus
Maura (with Brigid) *July* 13
Maura (with Timothy) *May* 3
Maura of Leucadia. *See* Anne (virgin)
Maura of Troyes *September* 21
Maurice of Agaunum *September* 22
Maurice of Carnoët *October* 13
Maurice of Hungary, Bd *March* 20
Maurilius of Angers *September* 13
Mauruntius *May* 5
Maurus (abbot) *January* 15
Mawes (or Maudez) *November* 18

Maxellendis *November* 13
Maxentia of Beauvais *November* 20
Maxentius (abbot) *June* 26
Maxima (with Martinian) *October* 16
Maximian (with Bonosus) *August* 21
Maximilian (martyr) *March* 12
Maximilian of Lorch *October* 12
Maximinus (with Juventinus) *January* 25
Maximinus of Aix *June* 8
Maximinus of Trier *May* 29
Maximus (with Tiburtius) *April* 14
Maximus of Ephesus *April* 30
Maximus of Riez *November* 27
Maximus of Turin *June* 25
Maximus the Confessor *August* 13
May. *See* Marius
Mayeul. *See* Majolus
Mechtildis of Edelstetten *May* 31
Mechtildis of Helfta *November* 16
Medard *June* 8
Medericus (or Merry) *August* 29
Méen (or Mewan) *June* 21
Meingold *February* 8
Meinrad *January* 21
Meinulf. *See* Magenulf
Meinwerk, Bd *June* 5
Mel *February* 6
Melaine *November* 6
Melangell (or Monacella) *May* 27
Melania the Younger *December* 31
Melchiades. *See* Miltiades
Melchu *February* 6
Meletius of Antioch *February* 12
Meleusippus *January* 17
Melito *April* 1
Mellitus of Canterbury *April* 24
Mellon (or Mallonus) *October* 22
Melorus. *See* Mylor
Ménéhould. *See* Manechildis
Mennas (with Hermogenes) *December* 10
Mennas of Constantinople *August* 25
Mennas of Egypt *November* 11
Menodora *September* 10
Mercurius of Caesarea *November* 25
Meriadoc (or Meriasek) *June* 7
Meriasek. *See* Meriadoc
Merry. *See* Medericus
Mesrop *February* 19
Messalina. *See* Felician of Foligno
Methodius (with Cyril) *July* 7
Methodius of Constantinople *June* 14
Methodius of Olympus *September* 18
Metrodora *September* 10
Metrophanes *June* 4
Meuris. *See* Nemesius
Mewan. *See* Méen
Michael (archangel) *September* 29
his Appearing *May* 8
Michael Carvalho, Bd. *See* Martyrs of Japan, II
Michael Garicoïts *May* 14
Michael Giedroyc, Bd *May* 4
Michael Ghèbrè, Bd. *See* Gabra Michael
Michael de Sanctis *April* 10
Michael of Chernigov *September* 21
Michelina of Pesaro, Bd *June* 20
Milburga *February* 23
Mildgytha. *See* Milburga
Mildred *July* 13
Miles Gerard, Bd *April* 30
Milo of Sélincourt, Bd *July* 16
Miltiades (or Melchiades) *December* 10
Mirin *September* 15
Mochoemoc *March* 13
Mochta *August* 19
Mochuda. *See* Carthage
Mochumma. *See* Machar
Mocius. *See* Mucius
Modan *February* 4
Modestus (with Vitus) *June* 15
Modoaldus *May* 12
Modomnoc *February* 13
Modwenna *July* 6
Molaisse. *See* Laserian
Moling *June* 17
Moloc (or Luan) *June* 25
Molua (or Lughaidh) *August* 4
Mommolinus *October* 16
Monacella. *See* Melangell
Monegundis *July* 2
Monica *May* 4
Moninne. *See* Modwenna
Montanus (with Lucius) *February* 24
Morand *June* 3
Moses (bishop) *February* 7
Moses (martyr) *November* 25
Moses the Black *August* 28
Mucius (or Mocius) *May* 13
Munchin *January* 2
Mungo. *See* Kentigern
Munnu. *See* Fintan of Taghmon
Muredach. *See* Murtagh
Murtagh (or Muredach) *August* 12
Mustiola *July* 3
Mylor (or Melorus) *October* 1

N

Nabor (with Felix) *July* 12
Narcissus of Jerusalem *October* 29
Narses. *See* Nerses
Natalia (with Adrian) *September* 8
Natalia (with Aurelius) *July* 27
Nathalan *January* 19
Nathanael. *See* Bartholomew (apostle)
Nathy *August* 9
Nazarius (with Celsus) *July* 28
Nectan *June* 17
Nectarius of Constantinople *October* 11
Nemesian *September* 10
Nemesius of Alexandria *December* 19
Neot *July* 31
Nereus *May* 12
Nerses I (bishop and martyr) *November* 19
Nerses Klaietsi *August* 13
Nerses Lampronazi *July* 17
Nerses of Sahgerd *November* 20
Nestabus *September* 8
Nestor (with Eusebius) *September* 8
Nestor of Magydus *February* 26
Nicander (with Marcian) *June* 17
Nicarete *December* 27
Nicasius of Rheims *December* 14

Nicephorus (martyr) *February* 9
Nicephorus of Constantinople *March* 13
Nicetas (abbot) *April* 3
Nicetas of Constantinople *October* 6
Nicetas of Novgorod *January* 31
Nicetas of Pereaslav *May* 24
Nicetas of Remesiana *June* 22
Nicetas the Goth *September* 15
Nicetius (or Nizier) of Besançon *February* 8
Nicetius (or Nizier) of Lyons *April* 2
Nicetius of Trier *December* 5
Nicholas I (pope) *November* 13
Nicholas Albergati, Bd *May* 9
Nicholas Factor, Bd *December* 14
Nicholas von Flüe *March* 22
Nicholas Owen, Bd *March* 12
Nicholas Paglia, Bd *February* 14
Nicholas Pieck *July* 9
Nicholas Studites *February* 4
Nicholas of Forca Palena, Bd *October* 1
Nicholas of Linköping, Bd *July* 24
Nicholas of Myra (or of Bari) *December* 6
Nicholas of Sibenik, Bd *December* 5
Nicholas of Tolentino *September* 10
Nicholas the Pilgrim *June* 2
Nicomedes *September* 15
Nikon " Metanoeite " *November* 26
Nilus of Rossano *September* 26
Nilus the Elder *November* 12
Ninian *September* 16
Nino *December* 15
Nizier. *See* Nicetius
Noel Chabanel. *See* Martyrs of North America
Noel Pinot, Bd *February* 21
Non (or Nonnita) *March* 3
Nonius (or Nuñes), Bd *November* 6
Nonna *August* 5
Nonnita. *See* Non
Norbert *June* 6
Notburga *September* 14
Nothelm *October* 17
Notker Balbulus, Bd *April* 6
Novellone, Bd *August* 13
Nuñes, Bd. *See* Nonius
Nunilo *October* 22
Nunzio Sulprizio, Bd Appendix III
Nympha *November* 10
Nymphodora *September* 10

O

Octave of Christmas *January* 1
Oddino, Bd *July* 21
Odhran. *See* Otteran
Odilia (or Ottilia) *December* 13
Odilo *January* 1
Odo of Cambrai *June* 19
Odo of Canterbury *July* 4
Odo of Cluny *November* 18
Odo of Novara, Bd *January* 14
Odoric of Pordenone, Bd *January* 14
Odulf *June* 12
Oengus. *See* Aengus
Olaf *July* 29
Oldegar. *See* Ollegarius
Olga *July* 11
Olive of Palermo, Bd *June* 10
Oliver Plunket, Bd *July* 11
Ollegarius (or Oldegar) *March* 6
Olympias *December* 17
Omer (or Audomarus) *September* 9
Onesimus the Slave *February* 16
Onuphrius *June* 12
Opportuna *April* 22
Optatus of Milevis *June* 4
Optatus of Saragossa *April* 16
Oringa, Bd *January* 4
Orsiesius *June* 15
Osanna of Cattaro, Bd *April* 27
Osanna of Mantua, Bd *June* 20
Osburga *March* 30
Osmund *December* 4
Oswald of Northumbria *August* 9
Oswald of Worcester *February* 28
Oswin *August* 20
Osyth *October* 7
Otger *May* 8
Otteran (or Odhran) of Iona *October* 27
Ottilia. *See* Odilia
Otto of Bamberg *July* 2
Oudoceus. *See* Teilo
Ouen (or Audoenus) *August* 24
Outril. *See* Austregisilus
Oyend. *See* Eugendus

P

Pachomius *May* 9
Pacifico of Cerano, Bd *June* 8
Pacifico of San Severino *September* 24
Pacian *March* 9
Padarn (or Patern) *April* 15
Pair. *See* Paternus of Avranches
Palladius (bishop in Ireland) *July* 7
Pambo *July* 18
Pammachius *August* 30
Pamphilus of Caesarea *June* 1
Pamphilus of Sulmona *April* 28
Pancras (martyr) *May* 12
Pancras of Taormina *April* 3
Pantaenus *July* 7
Pantaleon (or Panteleimon) *July* 27
Panteleimon. *See* Pantaleon
Paphnutius (bishop) *September* 11
Papylus *April* 13
Paregorius *February* 18
Parisio *June* 11
Parthenius (with Calocerus) *May* 19
Paschal I (pope) *February* 11
Paschal Baylon *May* 17
Paschasius Radbertus *April* 26
Pastor (with Justus) *August* 6
Patern of Ceredigion. *See* Padarn
Paternus of Abdinghof *April* 10
Paternus (or Pair) of Avranches *April* 16
Patiens of Lyons *September* 11
Patricia *August* 25
Patrick *March* 17
Patrick Salmon, Bd. *See* John Cornelius
Patroclus of Troyes *January* 21
Paul (apostle) *June* 29
his Conversion *January* 25

Paul (with John) *June* 26
Paul (with Thea) *July* 25
Paul I (pope) *June* 28
Paul Aurelian (or of Léon) *March* 12
Paul Miki. *See* Martyrs of Japan, I
Paul Navarro, Bd. *See* Apollinaris Franco
Paul I of Constantinople *June* 7
Paul IV of Constantinople *August* 28
Paul of Cyprus *March* 17
Paul of Latros *December* 15
Paul of Narbonne *March* 22
Paul of the Cross *April* 28
Paul the Hermit *January* 15
Paul the Simple *March* 7
Paula (widow) *January* 26
Paula Cerioli, Bd *December* 24
Paula Frassinetti, Bd *June* 11
Paula Gambara-Costa, Bd *January* 31
Paula of Montaldo, Bd. *See* Beatrice da Silva
Paulinus of Aquileia *January* 28
Paulinus of Nola *June* 22
Paulinus of Trier *August* 31
Paulinus of York *October* 10
Pega *January* 8
Pelagia of Antioch *June* 9
Pelagia of Tarsus *May* 4
Pelagia (or Margaret) the Penitent *October* 8
Pelagius of Cordova *June* 26
Peleus *September* 19
Pepin of Landen, Bd *February* 21
Peregrine, Bd (with Evangelist) *March* 20
Peregrine Laziosi *May* 1
Peregrine of Auxerre *May* 16
Peregrine of Falerone, Bd *September* 6
Pergentinus *June* 3
Perpetua (with Felicity) *March* 6
Perpetuus of Tours *April* 8
Peter (apostle) *June* 29
his Chair at Antioch *February* 22
his Chair at Rome *January* 18
his church *ad Vincula* *August* 1
Peter (with Gorgonius) *March* 12
Peter (with Marcellinus) *June* 2
Peter Almato, Bd. *See* Martyrs of Indo-China, II
Peter Arbues *September* 17
Peter Armengol, Bd *April* 27
Peter Balsam *January* 3
Peter Baptist. *See* Martyrs of Japan, I
Peter Canisius *April* 27
Peter Chanel *April* 28
Peter Chrysologus *December* 4
Peter Claver *September* 9
Peter Damian *February* 23
Peter Dumoulin-Borie, Bd. *See* Martyrs of Indo-China, I
Peter Eymard *August* 3
Peter Favre (or Faber), Bd *August* 11
Peter Fourier *December* 9
Peter Geremia, Bd *March* 10
Peter Gonzalez, Bd (" St Elmo ") *April* 14
Peter Igneus, Bd *February* 8
Peter Martyr (or of Verona) *April* 29
Peter Nolasco *January* 28
Peter Orseolo *January* 10
Peter Pascual, Bd *December* 6
Peter Petroni, Bd *May* 29
Peter Regalatus *May* 13
Peter Roque, Bd *March* 1
Peter Sanz, Bd *May* 26
Peter Thomas *January* 28
Peter Wright, Bd *May* 19
Peter of Alcantara *October* 19
Peter of Alexandria *November* 26
Peter of Athos *June* 12
Peter of Atroa *January* 1
Peter of Braga *April* 26
Peter of Castelnau, Bd *January* 15
Peter of Cava *March* 4
Peter of Chavanon *September* 11
Peter of Cluny, Bd *December* 29
Peter of Cuerva, Bd. *See* Martyrs of Japan, II
Peter of Gubbio, Bd *March* 23
Peter of Jully, Bd *June* 23
Peter of Lampsacus *May* 15
Peter of Luxemburg, Bd *July* 2
Peter of Mogliano, Bd *July* 30
Peter of Pisa, Bd *June* 17
Peter of Poitiers, Bd *April* 4
Peter of Ruffia, Bd *November* 7
Peter of Sassoferrato, Bd *September* 1
Peter of Sebastea *January* 9
Peter of Siena, Bd *December* 11
Peter of Tarentaise *May* 8
Peter of Tiferno, Bd *October* 21
Peter of Treia, Bd *February* 17
Petroc *June* 4
Petronax *May* 6
Petronilla *May* 31
Petronilla of Moncel, Bd *May* 14
Petronius of Bologna *October* 4
Pharaïldis *January* 4
Philastrius *July* 18
Phileas *February* 4
Philemon (with Apollonius) *March* 8
Philemon (with Apphia) *November* 22
Philibert *August* 20
Philip (apostle) *May* 1
Philip Benizi *August* 23
Philip Evans, Bd *July* 22
Philip Howard, Bd *October* 19
Philip Neri *May* 26
Philip Powell, Bd *June* 30
Philip of Heraclea *October* 22
Philip of Zell *May* 3
Philip the Deacon *June* 6
Philippa Mareri, Bd *February* 16
Philippine Duchesne, Bd *November* 17
Philogonius *December* 20
Philomena *August* 10
Phocas of Antioch *March* 5
Phocas the Gardener *September* 22
Phoebe *September* 3
Photina *March* 20
Pierius *November* 4
Pionius *February* 1
Piran *March* 5
Pirminus *November* 3
Pius I *July* 11
Pius V *May* 5
Pius X *September* 3
Placid (martyr) *October* 5

Placid Riccardi, Bd. Appendix III
Placida Viel, Bd *March* 4
Plato *April* 4
Plechelm *May* 8
Plutarch *June* 28
Poemen *August* 27
Pollio *April* 28
Polycarp *January* 26
Polydore Plasden, Bd. *See* Martyrs of London, 1591
Polyeuctes of Melitene *February* 13
Pompilio Pirrotti *July* 15
Pontian (pope) *November* 19
Ponticus. *See* Pothinus
Pontius (martyr) *May* 14
Pontius of Carthage *March* 8
Pontius of Faucigny, Bd *November* 26
Poppo *January* 25
Porcarius *August* 12
Porphyry of Gaza *February* 26
Possidius *May* 16
Potamiaena *June* 28
Potamon *May* 18
Pothinus *June* 2
Praejectus (or Prix) *January* 25
Praetextatus (or Prix) *February* 24
Praxedes *July* 21
Precious Blood of Our Lord, The *July* 1
Primus (with Felician) *June* 9
Prisca (or Priscilla) *January* 18
Prisca (or Priscilla) (with Aquila) *July* 8
Priscilla. *See* Prisca
Priscilla (matron) *January* 16
Priscus (or Prix) of Auxerre *May* 26
Prix. *See* Praejectus, Praetextatus, Priscus
Probus (with Tarachus) *October* 11
Processus *July* 2
Proclus of Constantinople *October* 24
Procopius of Caesarea *July* 8
Proculus (bishop) *June* 1
Proculus " the Soldier " *June* 1
Prosper of Aquitaine *June* 25
Prosper of Reggio *June* 25
Protase (with Gervase) *June* 19
Proterius *February* 28
Protus (with Hyacinth) *September* 11
Prudence, Bd *May* 6
Prudentius of Troyes *April* 6
Ptolemaeus (with Lucius) *October* 19
Publia *October* 9
Publius (abbot) *January* 25
Pudens *May* 19
Pudentiana *May* 19
Pulcheria *September* 10

Q

Quadratus of Athens *May* 26
Quentin (or Quintinus) *October* 31
Quintinus. *See* Quentin
Quiriacus. *See* Cyriacus
Quiricus. *See* Cyricus
Quirinus of Siscia *June* 4
Quiteria *May* 22

R

Rabanus Maurus, Bd *February* 4
Radbod *November* 29
Radegund (queen) *August* 13
Rainerius Inclusus, Bd *April* 11
Rainerius of Arezzo, Bd *November* 12
Rainerius of Pisa *June* 17
Ralph Ashley, Bd *April* 7
Ralph Corby, Bd *September* 7
Ralph Crockett, Bd. *See* Martyrs of Canterbury
Ralph Milner, Bd. *See* Roger Dickenson
Ralph Sherwin, Bd *December* 1
Ralph (or Raoul) of Bourges *June* 24
Raoul. *See* Ralph of Bourges
Raphael (archangel) *October* 24
Raphaela Porras, Bd *January* 6
Ratho, Bd *May* 17
Raymund Lull, Bd *September* 5
Raymund Nonnatus *August* 31
Raymund of Capua, Bd *October* 5
Raymund of Fitero, Bd *February* 6
Raymund of Peñafort *January* 23
Raymund of Toulouse *July* 8
Redemptus, Bd (with Dionysius) *November* 29
Regina. *See* Reine
Reginald of Orleans, Bd *February* 17
Regulus (or Rieul) *March* 30
Reine (or Regina) of Alise *September* 7
Reineldis *July* 16
Reinold *January* 7
Remaclus *September* 3
Rembert *February* 4
Remi (or Remigius) *October* 1
Remigius. *See* Remi
René Goupil. *See* Martyrs of North America
Reparata of Caesarea *October* 8
Respicius *November* 10
Restituta of Sora *May* 27
Rhipsime *September* 29
Richard (" king ") *February* 7
Richard Fetherston, Bd *July* 30
Richard Gwyn, Bd *October* 25
Richard Herst, Bd *August* 29
Richard Kirkman, Bd *August* 22
Richard Langhorne, Bd. *June* 20
Richard Langley, Bd *December* 1
Richard Newport, Bd *May* 30
Richard Reynolds, Bd *May* 11
Richard Rolle, Bd *September* 29
Richard Thirkeld, Bd *May* 29
Richard Whiting, Bd *December* 1
Richard of Andria *June* 9
Richard of Chichester *April* 3
Richardis *September* 18
Richarius (or Riquier) *April* 26
Richimir *January* 17
Rictrudis *May* 12

Rieul. *See* Regulus
Rigobert *January* 4
Riquier. *See* Richarius
Rita of Cascia *May* 22
Rizzerio, Bd *February* 7
Robert Anderton, Bd *April* 26
Robert Bellarmine *May* 13
Robert Dalby, Bd *March* 16
Robert Johnson, Bd. *See* Martyrs of London, 1582
Robert Lawrence, Bd. *See* Martyrs of the Charterhouse
Robert Southwell, Bd *February* 21
Robert Sutton, Bd. *See* Martyrs of London, 1588
Robert Watkinson, Bd *April* 20
Robert Widmerpool, Bd. *See* Martyrs of Canterbury
Robert Wilcox, Bd. *See* Martyrs of Canterbury
Robert of Arbrissel, Bd *February* 25
Robert of Chaise-Dieu *April* 17
Robert of Knaresborough, Bd *September* 24
Robert of Molesmes *April* 29
Robert of Newminster *June* 7
Rock *August* 17
Roderic *March* 13
Rogatian (with Donatian) *May* 24
Roger Dickenson, Bd *July* 7
Roger le Fort, Bd *March* 1
Roger James, Bd. *See* Richard Whiting
Roger of Ellant, Bd *January* 4
Roger of Todi, Bd *January* 14
Romaeus, Bd *February* 25
Romanus (or Boris) *July* 24
Romanus (monk) *May* 22
Romanus (martyr) *August* 9
Romanus (with Lupicinus) *February* 28
Romanus of Antioch *November* 18
Romanus of Rouen *October* 23
Romanus the Melodist *October* 1
Romaric *December* 8
Rombaut. *See* Rumold
Romuald *February* 7
Romula *July* 23
Romulus of Fiesole *July* 6
Ronan. *See* Rumon
Roque Gonzalez, Bd *November* 17
Rosalia *September* 4
Rose Venerini, Bd *May* 7
Rose of Lima *August* 30
Rose of Viterbo *September* 4
Roseline, Bd *January* 17
Rosendo. *See* Rudesind
Ruadan *April* 15
Ruan. *See* Rumon
Rudesind (or Rosendo) *March* 1
Rudolf Aquaviva, Bd *July* 27
Rufina (with Justa) *July* 19
Rufina (with Secunda) *July* 10
Rufinus (with Valerius) *June* 14
Rufus (with Zosimus) *December* 18
Rumold (or Rombaut) *July* 3
Rumon (or Ruan) *August* 30
Rumwald *November* 3
Rupert (with Bertha) *May* 15
Rupert of Salzburg *March* 29
Rusticus (with Dionysius) *October* 9
Rusticus of Narbonne *October* 26

S

Sabas (abbot) *December* 5
Sabas the Goth *April* 12
Sabina of Rome *August* 29
Sabinian of Troyes *January* 29
Sabinus of Canosa *February* 9
Sabinus of Piacenza *January* 17
Sabinus of Spoleto *December* 30
Sadoc, Bd *June* 2
Sadoth *February* 20
Sahak. *See* Isaac
Saire. *See* Salvius (hermit)
Salaberga *September* 22
Salome, Bd (widow) *November* 17
Salome (with Judith) *June* 29
Salvator of Horta *March* 18
Salvius (or Saire), hermit *October* 28
Salvius (or Sauve) (with Superius) *June* 26
Salvius (or Salvy) of Albi *September* 10
Salvius (or Sauve) of Amiens *January* 11
Salvy. *See* Salvius of Albi
Samonas *November* 15
Samson of Constantinople *June* 27
Samson of Dol *July* 28
Sanchia of Portugal *June* 17
Sancho. *See* Sanctius
Sanctius (or Sancho) *June* 5
Sanctus. *See* Pothinus
Santes of Monte Fabri, Bd. *See* Peregrine of Falerone
Santuccia, Bd *March* 22
Sapor *November* 30
Saturninus (martyr) *November* 29
Saturninus (with Dativus) *February* 11
Saturninus (or Sernin) of Toulouse *November* 29
Saturus (with Armogastes) *March* 29
Satyrus of Milan *September* 17
Sauve. *See* Salvius
Sava *January* 14
Savin *October* 9
Scholastica *February* 10
Sebald *August* 19
Sebastian (martyr) *January* 20
Sebastian Aparicio, Bd *February* 25
Sebastian Kimura, Bd. *See* Apollinaris Franco
Sebastian Maggi, Bd *December* 16
Sebastian Newdigate, Bd. *See* Martyrs of the Charterhouse
Sebastian Valfré, Bd *January* 30
Sebbe *September* 1
Sechnall. *See* Secundinus
Secunda (with Rufina) *July* 10
Secundinus (or Sechnall) *November* 27
Seine. *See* Sequanus
Senan of Scattery *March* 8
Senator of Milan *May* 28
Sennen *July* 30
Senoch *October* 24

Sequanus (or Seine) *September* 19
Seraphina (or Fina) *March* 12
Seraphina Sforza, Bd *September* 9
Seraphino *October* 17
Serapion, Bd (martyr) *November* 14
Serapion of Antioch *October* 30
Serapion of Thmuis *March* 21
Serenicus *May* 7
Serenus (with Serenicus) *May* 7
Serenus (or Cerneuf) the Gardener *February* 23
Serf (or Servanus) *July* 1
Sergius (with Bacchus) *October* 8
Sergius I (pope) *September* 8
Sergius of Radonezh *September* 25
Sergius of Valaam *June* 28
Serlo, Bd *March* 3
Sernin. *See* Saturninus of Toulouse
Servais. *See* Servatius
Servanus. *See* Serf
Servatius (or Servais) *May* 13
Servulus of Rome *December* 23
Sethrida *July* 7
Seurin. *See* Severinus of Bordeaux
Seven Brothers, The *July* 10
Seven Sleepers, The *July* 27
Severian of Scythopolis *February* 21
Severinus Boethius *October* 23
Severinus of Agaunum *February* 11
Severinus (or Seurin) of Bordeaux *October* 23
Severinus of Noricum *January* 8
Severinus of Septempeda *January* 8
Sexburga *July* 6
Shenute *July* 1
Sibyllina of Pavia, Bd *March* 23
Sidney Hodgson, Bd. *See* Martyrs of London, 1591
Sidonius Apollinaris *August* 21
Sidwell. *See* Paul Aurelian
Sigebert of Austrasia *February* 1
Sigfrid of Växjö *February* 15
Sigfrid of Wearmouth *August* 22
Sigiramnus. *See* Cyran
Sigismund *May* 1
Silas (or Silvanus) *July* 13
Silvanus. *See* Silas
Silverius *June* 20
Silvester I (pope) *December* 31
Silvester Gozzolini *November* 26
Silvester of Valdiseve, Bd *June* 9
Silvin *February* 7
Simeon, Holy *October* 8
Simeon Barsabas *April* 21
Simeon Metaphrastes *November* 28
Simeon Salus *July* 1
Simeon Stylites *January* 5
Simeon Stylites the Younger *September* 3
Simeon of Jerusalem *February* 18
Simeon of Syracuse *June* 1
Simeon the Armenian *July* 26
Simon (apostle) *October* 28
Simon Stock *May* 16
Simon Yempo, Bd. *See* Martyrs of Japan, II
Simon of Cascia, Bd *February* 3
Simon of Crépy *September* 30
Simon of Lipnicza, Bd *July* 30
Simon of Rimini, Bd *November* 3
Simon of Rojas, Bd *September* 28
Simon of Todi, Bd *April* 20
Simon of Trent *March* 24
Simplician of Milan *August* 13
Simplicius (pope) *March* 10
Simplicius (with Faustinus) *July* 29
Simplicius of Autun *June* 24
Siricius *November* 26
Sisinnius (with Martyrius) *May* 29
Sisoes *July* 6
Sixtus I *April* 3
Sixtus II *August* 6
Sixtus III *August* 19
Smaragdus *August* 8
Socrates (with Stephen) *September* 17
Sola *December* 4
Solangia *May* 10
Solomon (with Roderic) *May* 13
Sophia. *See* Wisdom
Sophronius of Jerusalem *March* 11
Sostenes. *See* Founders of the Servites
Soter (pope) *April* 22
Soteris *February* 10
Sozon *September* 7
Speratus *July* 17
Speusippus *January* 17
Spiridion *December* 14
Stanislaus Kostka *November* 13
Stanislaus of Cracow *May* 7
Stephana Quinzani, Bd *January* 2
Stephen (protomartyr) *December* 26
finding of his Relics *August* 3
Stephen (with Socrates) *September* 17
Stephen I (pope) *August* 2
Stephen Bandelli, Bd *June* 12
Stephen Bellesini, Bd *February* 3
Stephen Cuénot, Bd. *See* Martyrs of Indo-China, II
Stephen Harding *April* 17
Stephen of Hungary *September* 2
Stephen of Muret *February* 8
Stephen of Obazine *March* 8
Stephen of Perm *April* 26
Stephen of Rieti *February* 13
Stephen of Surosh *December* 15
Stephen of Sweden *June* 2
Stephen of Vladimir *April* 27
Stephen the Younger *November* 28
Stilla, Bd *July* 19
Sturmi *December* 17
Suliau. *See* Tysilio
Sulpice. *See* Sulpicius
Sulpicius " Severus " *January* 29
Sulpicius (or Sulpice) of Bourges *January* 17
Sunniva *July* 8
Superius *June* 26
Susanna. *See* Anne
Susanna (with Tiburtius) *August* 11
Swithbert *March* 1
Swithin. *See* Swithun
Swithin Wells, Bd. *See* Martyrs of London, 1591
Swithun (or Swithin) *July* 15
Syagrius of Autun *August* 2
Symmachus (pope) *July* 19

Symphorian (with Timothy) *August* 22
Symphorosa *July* 18
Syncletica *January* 5

T

Tanco (or Tatto) *February* 15
Tarachus *October* 11
Tarasius *February* 25
Tarcisius *August* 15
Tassach. *See* Asicus
Tatian Dulas *June* 15
Tatiana. *See* Martina
Tatto. *See* Tanco
Teilo *February* 9
Telemachus. *See* Almachius
Telesphorus *January* 5
Teresa Couderc, Bd *September* 26
Teresa Jornet Ihars Appendix III
Teresa Redi *March* 11
Teresa Verzeri, Bd *March* 3
Teresa of Avila *October* 15
Teresa of Lisieux *October* 3
Teresa of Portugal *June* 17
Ternan *June* 12
Thaddeus. *See* Jude
Thaddeus MacCarthy, Bd *October* 25
Thaïs *October* 8
Thalassius (with Limnaeus) *February* 22
Thalelaeus (martyr) *May* 20
Thalelaeus the Hermit *February* 27
Tharsilla *December* 24
Thea. *See* Nemesius
Thea (with Valentina) *June* 25
Theban Legion, The *September* 22
Thecla (with Timothy) *August* 19
Thecla of Iconium *September* 23
Thecla of Kitzingen *October* 15
Thecusa *May* 18
Theobald of Alba *June* 1
Theobald (or Thibaud) of Marly *July* 27
Theobald (or Thibaud) of Provins *June* 30
Theoctista *November* 10
Theodard of Maestricht *September* 10
Theodard of Narbonne *May* 1
Theodora (with Didymus) *April* 28
Theodora of Alexandria *September* 11
Theodore (with David) *September* 19
Theodore Graptus *December* 27
Theodore Tiro *November* 9
Theodore of Canterbury *September* 19
Theodore of Chernigov *September* 21
Theodore of Heraclea *February* 7
Theodore of Sykeon *April* 22
Theodore the Sanctified *December* 28
Theodore the Studite *November* 11
Theodoret *October* 23
Theodoric (or Thierry) of Mont d'Or *July* 1
Theodosia (with Apphian) *April* 2
Theodosia of Constantinople *May* 29
Theodosius Pechersky *July* 10
Theodosius the Cenobiarch *January* 11
Theodota of Nicaea *August* 2
Theodota of Philippopolis *September* 29
Theodotus (with Thecusa) *May* 18
Theodulus (with Agathopus) *April* 4
Theodulus (with Alexander) *May* 3
Theodulus (with Julian) *February* 17
Theophanes Graptus *December* 27
Theophanes Vénard, Bd. *See* Martyrs of Indo-China, II
Theophanes the Chronicler *March* 12
Theophilus of Corte *May* 21
Theophilus the Penitent *February* 4
Theophylact *March* 7
Theotonius *February* 18
Theuderius (or Chef) *October* 29
Thibaud. *See* Theobald
Thierry. *See* Theodoric
Thomas (apostle) *December* 21
Thomas Abel, Bd *July* 30
Thomas Alfield, Bd *July* 6
Thomas Aquinas *March* 7
Thomas Bosgrave, Bd. *See* John Cornelius
Thomas Corsini, Bd *June* 23
Thomas Cottam, Bd. *See* Martyrs of London, 1582
Thomas Felton, Bd. *See* Martyrs of London, 1588
Thomas Ford, Bd. *See* Martyrs of London, 1582
Thomas Garnet, Bd *June* 23
Thomas Hemerford, Bd *February* 12
Thomas Holford, Bd. *See* Martyrs of London, 1588
Thomas Holland, Bd *December* 12
Thomas Maxfield, Bd *July* 1
Thomas More *July* 9
Thomas Percy, Bd *August* 26
Thomas Pickering, Bd. *See* Martyrs of the Oates Plot
Thomas Plumtree, Bd *February* 4
Thomas Reynolds, Bd *January* 21
Thomas Sherwood, Bd *February* 7
Thomas Somers, Bd *December* 10
Thomas Thwing, Bd. *See* Martyrs of the Oates Plot
Thomas Tunstal, Bd *July* 13
Thomas Tzugi, Bd. *See* Martyrs of Japan, II
Thomas Warcop, Bd. *See* William Andleby
Thomas Welbourn, Bd *August* 1
Thomas Whitebread, Bd. *See* Martyrs of the Oates Plot
Thomas Woodhouse, Bd *June* 19
Thomas of Biville, Bd *October* 19
Thomas of Canterbury *December* 29
Thomas of Cori, Bd *January* 19
Thomas of Dover *August* 3
Thomas of Florence, Bd *October* 25
Thomas of Hereford *October* 3
Thomas of Tolentino, Bd *April* 9
Thomas of Villanova *September* 22
Thomas of Walden, Bd *November* 2
Thomasius, Bd *March* 25
Thorfinn *January* 8
Thorlac *December* 23
Three Wise Men, The *July* 23
Tibba *March* 6
Tiburtius (with Susanna) *August* 11
Tiburtius (with Valerius) *April* 14
Tigernach *April* 4

Tigrius *January* 12
Tilbert *September* 7
Tillo *January* 7
Timothy (bishop) *January* 24
Timothy (with Agapius) *August* 19
Timothy (with Hippolytus) *August* 22
Timothy (with Maura) *May* 3
Timothy of Montecchio, Bd *August* 26
Titus (bishop) *February* 6
Torello, Bd *March* 16
Toribio. *See* Turibius
Torquatus *May* 15
Transfiguration of Our Lord, The *August* 6
Triphyllius *June* 13
Trond. *See* Trudo
Trophimus of Arles *December* 29
Trudo (or Trond) *November* 23
Trumwin *February* 10
Trypho (with Respicius) *November* 10
Tudwal *December* 1
Turibius of Astorga *April* 16
Turibius of Lima *April* 27
Tutilo *March* 28
Twelve Brothers, The *September* 1
Tychon *June* 16
Tyrannio *February* 20
Tysilio (or Suliau) *November* 8

U

Ubald of Florence, Bd *April* 9
Ubald of Gubbio *May* 16
Ulphia *January* 31
Ulric of Augsburg *July* 4
Ulric of Zell *July* 14
Ultan of Ardbraccan *September* 4
Ultan of Fosses *May* 2
Uncumber. *See* Wilgefortis
Urban I *May* 25
Urban II, Bd *July* 29
Urban V, Bd *December* 19
Urbicius (abbot) *June* 3
Ursicinus (abbot) *December* 20
Ursmar *April* 19
Ursula *October* 21
Ursulina, Bd *April* 7

V

Vaast. *See* Vedast
Vaclav. *See* Wenceslaus
Valentina *July* 25
Valentine (bishop) *January* 7
Valentine (martyr) *February* 14
Valentine Berrio-Ochoa, Bd. *See* Martyrs of Indo-China, II
Valeria (with Vitalis) *April* 28
Valerian (martyr in Africa) *December* 15
Valerian (with Marcellus) *September* 4
Valerius (with Rufinus) *June* 14
Valerius (with Tiburtius) *April* 14
Valerius of Saragossa. *See* Vincent of Saragossa
Valéry (or Walaricus) *April* 1
Vaneng. *See* Waningus
Vanne (or Vitonus) *November* 9
Varus *October* 19
Vedast (or Vaast) *February* 6
Venantius Fortunatus *December* 14
Venantius of Camerino *May* 18
Venerius of Milan *May* 4
Verdiana, Bd *February* 16
Veremund (abbot) *March* 8
Verena *September* 1
Veronica *July* 12
Veronica Giuliani *July* 9
Veronica of Binasco, Bd *January* 13
Viator. *See* Justus of Lyons
Vicelin *December* 12
Victor I *July* 28
Victor III, Bd *September* 16
Victor Maurus *May* 8
Victor of Marseilles *July* 21
Victor the Hermit *February* 26
Victoria. *See* Saturninus, with Dativus
Victoria (with Acisclus) *November* 17
Victoria (with Anatolia) *December* 23
Victoria Fornari-Strata, Bd *September* 12
Victorian (abbot) *January* 12
Victorian (martyr) *March* 23
Victoricus (with Fuscian) *December* 11
Victorinus of Corinth *February* 25
Victorinus of Pettau *November* 2
Victricius *August* 7
Vigilius of Trent *June* 26
Vigor *November* 1
Villana, Bd *February* 28
Vincent Ferrer *April* 5
Vincent Madelgarius *September* 20
Vincent Pallotti *January* 22
Vincent de Paul *July* 19
Vincent Romano, Bd Appendix III
Vincent Strambi *September* 25
Vincent of Agen *June* 9
Vincent of Aquila, Bd. *See* John of Alvernia
Vincent of Cracow, Bd *March* 8
Vincent of Lérins *May* 24
Vincent of Saragossa *January* 22
Vincentia Gerosa *June* 4
Vincentia Lopez, Bd *December* 26
Vincentian *January* 2
Vindician *March* 11
Virgil of Arles *March* 5
Virgil (or Feargal) of Salzburg *November* 27
Vitalian (pope) *January* 27
Vitalis (with Agricola) *November* 4
Vitalis (with Valeria) *April* 28
Vitalis of Savigny, Bd *September* 16
Vitonus. *See* Vanne
Vitus (with Modestus) *June* 15
Vivaldo, Bd *May* 11
Viviana. *See* Bibiana
Vladimir *July* 15
Vodalus (or Voel) *February* 5
Voel. *See* Vodalus
Volusian *January* 18
Vulflagius (or Wulphy) *June* 7
Vulmar *July* 20

W

Walaricus. *See* Valéry
Walburga *February* 25
Waldebert *May* 2
Waldetrudis (or Waudru) *April* 9
Walfrid (or Galfrido) *February* 15
Walstan *May* 30
Walter of L'Esterp *May* 11
Walter of Pontoise *April* 8
Walthen. *See* Waltheof
Waltheof (or Walthen) *August* 3
Waltman, Bd *April* 11
Wandregesilus. *See* Wandrille
Wandrille (or Wandregesilus) *July* 22
Waningus (or Vaneng) *January* 9
Waudru. *See* Waldetrudis
Wenceslaus (or Vaclav) *September* 28
Werburga *February* 3
Wiborada *May* 2
Wigbert *August* 13
Wilfrid *October* 12
Wilfrid the Younger *April* 29
Wilgefortis (or Liberata) *July* 20
Willehad *November* 8
William Andleby, Bd *July* 5
William Brown, Bd *August* 1
William Dean, Bd. *See* Martyrs of London, 1588
William Exmew, Bd. *See* Martyrs of the Charterhouse
William Filby, Bd. *See* Martyrs of London, 1582
William Firmatus *April* 24
William Freeman, Bd *August* 13
William Harcourt, Bd. *See* Martyrs of the Oates Plot
William Harrington, Bd *February* 18
William Hart, Bd *March* 15
William Hartley, Bd. *See* Martyrs of London, 1588
William Howard, Bd. *See* Martyrs of the Oates Plot
William Ireland, Bd. *See* Martyrs of the Oates Plot
William Lacey, Bd *August* 22
William Marsden, Bd *April* 25
William Patenson, Bd *January* 22
William Richardson, Bd *February* 17
William Saultemouche, Bd *February* 7
William Scott, Bd *May* 30
William Tempier, Bd *March* 27
William Walworth, Bd. *See* Martyrs of the Charterhouse
William Ward, Bd *July* 26
William Way, Bd. *See* Martyrs of London, 1588
William of Bourges *January* 10
William of Eskill *April* 6
William of Fenoli, Bd *December* 19
William of Gellone *May* 28
William of Hirschau, Bd *July* 4
William of Maleval *February* 10
William of Norwich *March* 24
William of Polizzi, Bd *April* 16
William of Rochester *May* 23
William of Roskilde *September* 2
William of Saint Benignus *January* 1
William of Saint-Brieuc *July* 29
William of Scicli, Bd *April* 7
William of Toulouse (martyr) *May* 29
William of Toulouse, Bd *May* 18
William of Vercelli (or of Monte Vergine) *June* 25
William of York (or of Thwayt) *June* 8
Willibald *June* 7
Willibrord *November* 7
Willigis *February* 23
Wiltrudis *January* 6
Winebald *December* 18
Winifred (or Gwenfrewi) *November* 3
Winnoc *November* 6
Winwaloe (or Guénolé) *March* 3
Wiro *May* 8
Wisdom (with Faith) *August* 1
Wistan *June* 1
Wite (or Candida) *June* 1
Withburga *July* 8
Wivina *December* 17
Wolfgang *October* 31
Wolfhard (or Gualfardus) *April* 30
Wolfhelm, Bd *April* 22
Woolo. *See* Gundleus
Wulfram *March* 20
Wulfric *February* 10
Wulfstan (or Wulstan) *January* 19
Wulphy. *See* Vulflagius
Wulsin *January* 8
Wulstan. *See* Wulfstan

X

Xystus. *See* Sixtus

Z

Zachaeus (with Alphaeus) *November* 17
Zachary (pope) *March* 15
Zachary (with Elizabeth) *November* 5
Zdislava, Bd *January* 1
Zeno (with Eusebius) *September* 8
Zeno of Verona *April* 12
Zenobius (with Tyrannio) *February* 20
Zenobius of Florence *May* 25
Zephyrinus *August* 26
Zita *April* 27
Zoë *May* 2
Zoilus of Cordova *June* 27
Zosimus (pope) *December* 26
Zosimus (with Mary) *April* 2
Zosimus (with Rufus) *December* 18
Zosimus of Syracuse *March* 30